

## Alabama-Quassarte Tribal Town

(Oklahoma Social Studies Standards, OSDE)

**Tribe:** Alabama-Quassarte (ala-bam-ah- Qah-sah-de) Tribal Town

**Tribal website(s):** <http://www.alabama-quassarte.org>

### 1. Migration/movement/forced removal

**Oklahoma History C3 Standard 2.3** “Integrate visual and textual evidence to explain the reasons for and trace the migrations of Native American peoples including the Five Tribes into present-day Oklahoma, the Indian Removal Act of 1830, and tribal resistance to the forced relocations.”

**Oklahoma History C3 Standard 2.7** “Compare and contrast multiple points of view to evaluate the impact of the Dawes Act which resulted in the loss of tribal communal lands and the redistribution of lands by various means including land runs as typified by the Unassigned Lands and the Cherokee Outlet, lotteries, and tribal allotments.”

- Original Homeland  
The Alabama-Quassarte original land is in northern Mississippi. Members of the Soto expedition found some that resided in the vicinity of what is now Starkville, Mississippi.

- Location in Oklahoma:

The Alabama-Quassarte Tribal Town is located in southeastern Oklahoma. It is located outside of Wetumka, Oklahoma.

Oklahoma Historical Society source to consider for Indian Removal information:

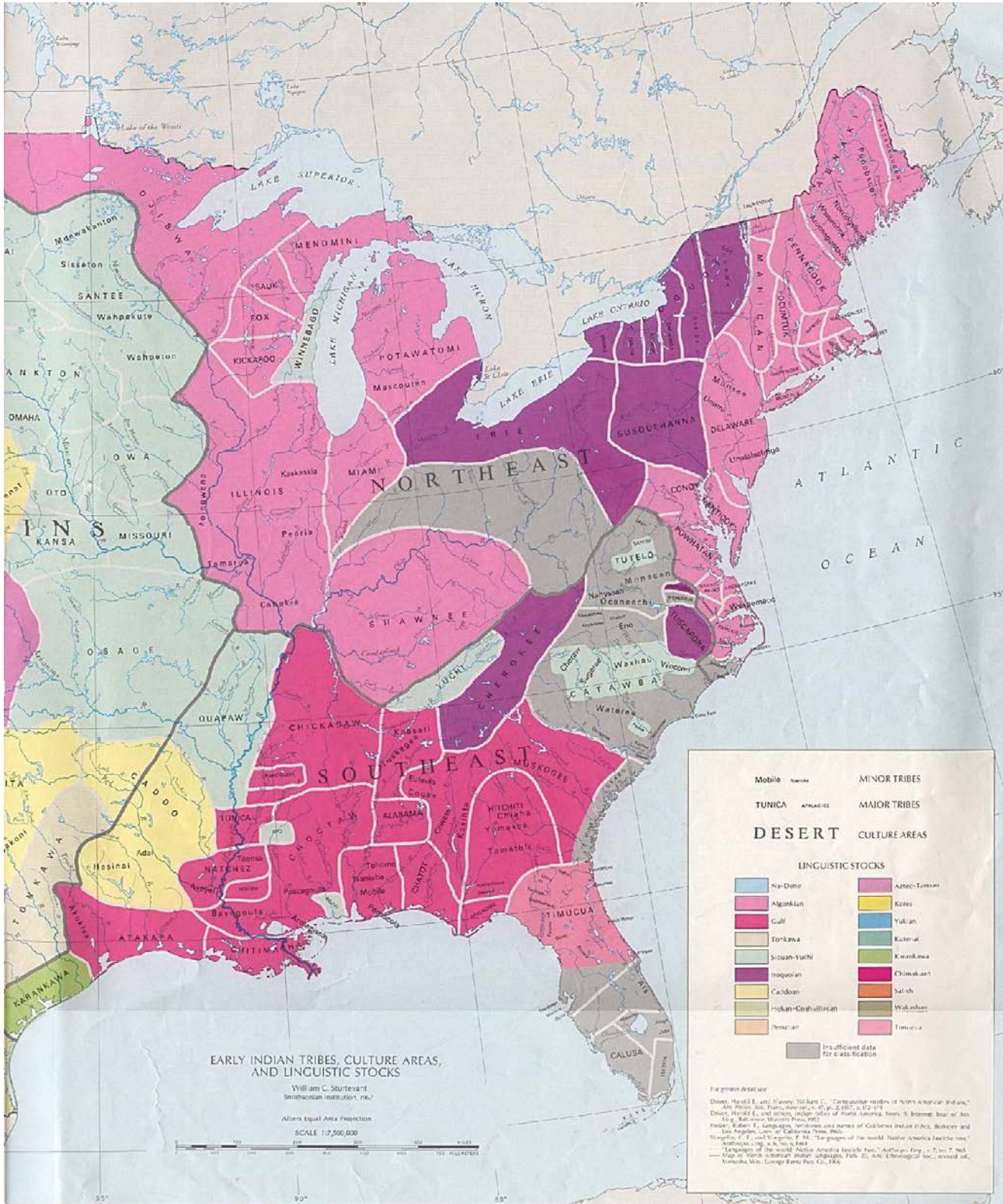
<http://digital.library.okstate.edu/encyclopedia/entries/i/in015.html>

The Library of Congress documents: <http://www.loc.gov/rr/program/bib/ourdocs/Indian.html>

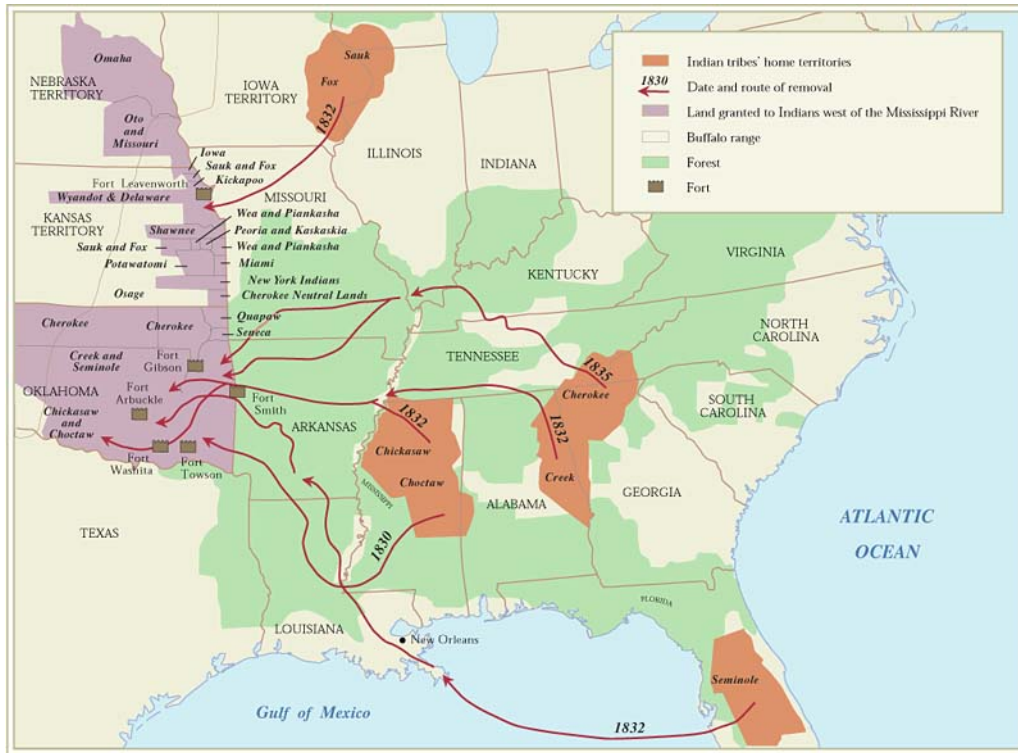
### 2. Maps

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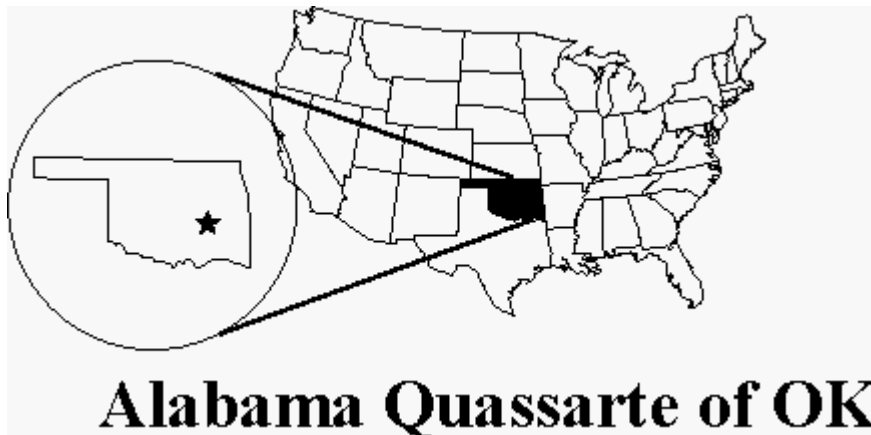
- Map of tribal hometowns before 1830



- Trail of Tears route – The Alabama-Quassarte were moved with the Muscogee Creeks during the removal.



- Tribal lands after 1830



### 3. Population Past/Present

- Total tribal enrollment
- Tribal enrollment in Oklahoma: 350 members

### 4. Government; Chiefs vs Chairman; Elected or Paternal

**US Government C3 Standard 3.4** “Summarize and explain the relationships and the responsibilities between national and state governments including tribal and local governments.

**Oklahoma History C3 Standard** “The student will analyze the formation and development of constitutional government in Oklahoma. 1) Compare and contrast the development of governments among the Native American tribes, the movement for the state of Sequoyah. 2) Describe and summarize attempts to create a state constitution joining Indian and Oklahoma Territories including the impact of the Progressive and Labor Movements resulting in statehood on November 16, 1907.”

- **Tribal Government leadership**
- **Government**

During the 1930’s the U.S. Congress enacted legislation permitting tribal groups to form governments and federally chartered corporations to engage in economic activities. The Alabamas and Quassartes merged and took steps toward recognition. They organized as a tribal town separate from the Creek Nation and maintained a traditional tribal town political structure.

### 5. Language Group

**Oklahoma History C3 Standard 4.1** “Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”

Alabama-Quassarte’s language is closely related within the Muskogean family. Their traditional languages include Alabama, Koasati, and Mvskoke.

Like other members of the Creek Confederacy, the Alabama-Quassarte were allotted individual parcels of land under the Dawes Act, beginning in 1899, and they were offered separate federal recognition under the Oklahoma Indian Welfare Act in 1936.

Alabama-Quassartes were removed along with the Creeks. During the 1930's the U.S. Congress enacted legislation permitting tribal groups to form governments and federally chartered corporations to engage in economic activities. They organized as a tribal town separate from the Creek Nation and maintained a traditional tribal town political structure.

## **6. Cultural Identifiers - ie. Mound Builders; Plains**

***Oklahoma History C3 Standard 4.1*** “Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”

The Alabama and the Quassarte entered documentary history in the colonial period as two closely related tribes living on the Alabama River north of present Mobile, Alabama. Both the river and the state are named after the Alabama Indians. The Quassarte have also lent their name to history, either in the form "Quassarte" or as Koasati, Coosauda, Coushatta, and many other spellings. The languages are closely related within the Muskogean family. In historical times the Alabama and Quassarte have been highly intermarried.

After a brief confrontation with the French in the early eighteenth century, the Alabama and Quassarte became their allies and trading partners. They also were intermittent allies of the Creek Indians, to their north and east, and became firm members of the Creek Confederacy after the French withdrew from North America in 1763. At that time the Alabama and Quassarte constituted six to eight towns. With further encroachments by the Americans and the threat of removal in the early nineteenth century, the two tribes began to migrate west, town by town. One group, predominantly Alabama, ended up with a reservation near Livingston, Texas, while other bands and families settled in central Louisiana. Those remaining with the Creeks were removed to Indian Territory in 1835, where they came to live in the area between Weleetka and Wetumka, Oklahoma, near the juncture of the Canadian and North Canadian rivers.

Like other members of the Creek Confederacy, the Alabama-Quassarte were allotted individual parcels of land under the Dawes Act, beginning in 1899, and they were offered separate federal recognition under the Oklahoma Indian Welfare Act in 1936. The forty or so towns of the Creek Confederacy were sovereign under traditional Creek law, and they were ethnically and linguistically different, but only three of them chose to accept a separate federal charter in 1936. Among other things, this made them eligible for special loans from the federal government.

At the beginning of the twenty-first century Alabama-Quassarte membership stood at approximately two hundred persons. They maintained a tribal headquarters in Wetumka, consisting of an administration building and a housing office, and a smoke shop at Henryetta.

Oklahoma Historical Society source to consider for Boarding Schools:  
<http://digital.library.okstate.edu/encyclopedia/entries/a/am012.html>

## 7. Fine arts

**Oklahoma History C3 Standard 4.1** *“Compare and contrast the successes and failures of the United States policy of assimilation of the Native Americans in Oklahoma including the passage of the Indian Citizenship Act of 1924 and the effects of the Indian Boarding Schools (1880s-1940s) upon Native Americans’ identity, culture, traditions, and tribal government and sovereignty.”*

- **Music**

For the Alabama-Quassarte tribal town, religion is a private matter, not to be discussed in public; at the request of their civil leadership, the topic of ceremony is excluded here.

- **Art**

The Alabama-Quassarte is noted for contemporary basketry as well as for their ceramic style pottery (vessel shapes and handle styles).

## 8. Significant events (i.e. Massacres, Battles, Supreme Court cases...)

**Oklahoma History C3 Standard 2.4C** *“Summarize the impact of the Civil War and Reconstruction Treaties on Native American peoples, territories, and tribal sovereignty including the a) Required enrollment of the Freedmen, b) Second Indian Removal and the role of the Buffalo Soldiers, c) Significance of the Massacre at the Washita, d) Reasons for the reservation system, and e) Establishment of the western military posts of Fort Sill, Fort Supply, and Fort Reno.”*

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Weleetka and Wetumka, Oklahoma near the juncture of the Canadian and North Canadian rivers.

The Indian Removal Act of 1830 forced the tribal town, along with the rest of Muscogee, to Indian Territory. They settled in what would become Hughes, McIntosh, Okfuskee, and Seminole Counties. The Dawes Allotment Act of 1887 and the Curtis Act of 1898 splintered tribal land holdings and closed tribal government and courts.

Oklahoma Historical Society source to consider:  
<http://www.okhistory.org/research/indianrecs>

### **9. Current Information on tribe.**

[www.alabama-quassarte.org](http://www.alabama-quassarte.org)

### **10. Other information (i.e. Elder testimonials; Guest speakers: Literature; Famous Tribal members...)**

[www.alabama-quassarte.org](http://www.alabama-quassarte.org)

[Ward Coachman-principal chief during the 1800's](#)

### **Sources:**

Oklahoma Historical Society

[www.digital.library.okstate.edu](http://www.digital.library.okstate.edu)

[www.nativeamericanencyclopedia.com](http://www.nativeamericanencyclopedia.com)

Clark, Blue. "Indian Tribes of Oklahoma". University of Oklahoma Press: Norman 2009