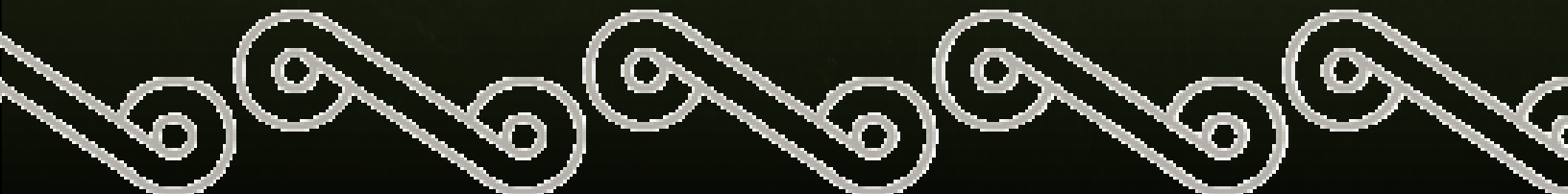




THE
MUSCOGEE (CREEK) NATION
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OKLAHOMA TRIBAL NATION EDUCATION RESOURCE GUIDE

Etowah Mounds
Cartersville, Georgia



Oklahoma State Department of
Education, Indian Education
**Muscogee (Creek) Nation
Education Resource Guide**



Throughout the Muscogee (Creek) Nation Education Resource Guide, there are many different spellings of the tribal name. The Muscogee (Creek) Nation has gone through abolishment and/or reorganization of the tribal government resulting in new and different spellings throughout our rich history. The modern usage includes: 'The Muscogee (Creek) Nation' in reference to the tribe and 'Mvskoke' in reference to the spoken language.

For more information on Muscogee (Creek) Nation, please visit our website at www.mcn-nsn.gov. For further education material related to history, culture and education, please visit <http://www.mcn-nsn.gov/services/education-training/johnson-omalley/challenge-bowl/> to view our Challenge Bowl Curriculum.



Department of Education and Training

Disclaimer: Regarding the Muscogee (Creek) Nation Education Resource Guide

Recognizing the complex history of the Muscogee (Creek) Nation, the State/Tribal Education Partnership's Cultural Education Resource Council (CERC) made the determination to use the information herein. This guide can be used as a means to educate students on Muscogee people and history as they relate to the current Oklahoma Academic Standards. The chosen information is not to diminish other aspects of our history or notable people, nor does it mean the information within this guide is the primary source of knowledge. It does mean; however, that the CERC committee had to come to a consensus on what should be presented, and the compilation of this Muscogee (Creek) Nation Education Resource Guide was a CERC committee decision. We are confident that as we continue to cultivate and scaffold our tribal educational resources, this guide will develop into a more comprehensive tool that will be used to support a Muscogee Studies public school curriculum.

AWEPVKS!

/ah•WE•bŭks/
COME!



Principal Chief, David W. Hill

Hesci!

On behalf of the Muscogee (Creek) Nation, I want to extend my warmest welcome. I hope that this Education Resource Guide will show our desire to share the richness of our history and culture as well as the charm and hospitality of our people throughout our diverse Nation. I also hope it will inspire you to visit and experience what Muscogee (Creek) Nation has to offer and that all of our lives will be enriched by our time together. Mvto.



Second Chief, Del Beaver

Greetings!

I hope you enjoy this Education Resource Guide of the Muscogee (Creek) Nation. With this guide, you will be able to learn of our history, intriguing culture, traditions, and exciting points of interest. You will also get a glimpse of our past, present, and progressing future through an educational lens.

I would like to extend a warm welcome for you to visit and explore the Muscogee (Creek) Nation and all it has to offer. Mvto.



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1. Migration/Forced Removal

WE ARE MVSKOKE

/mŭ•SKŌ•gē/

GREAT AND LESSER TEMPLE MOUNDS | OCMULGEE NATIONAL MONUMENT | MACON, GA

Ocmulgee National Monument

The Muscogee (Creek) People are descendants of the Mississippian culture that, prior to A.D. 1400, spanned the entire region of the present Southeastern U.S. The Mississippian ancestors of the Muscogee constructed massive earthen pyramids that were part of an elaborate ceremonial complex that expanded regionally from the Macon Plateau near present-day Macon, Georgia. Archaeologists corroborate that Ocmulgee Mounds was one of the ancestral Muscogee residences.

The Mississippian culture declined after A.D. 1400, which then became single-mound ceremonial centers among separate towns that were either related or allied. Coosa, in northwestern Georgia, had been an influential paramount chiefdom prior to Hernando de Soto expedition's visit in the 1540s but rapidly declined in the aftermath. The diseases introduced by the Spaniards decimated the Muscogee towns, and their survivors coalesced as populations shifted. Refugees from Coosa moved downstream to Alabama, where they merged with other town

survivors like Abika. The towns of Abika, Coosa, Coweta, and Tuckabutché considered the four "mother towns" of the Muscogee people featured in oral histories.

Population shifts, amalgamation of town survivors, pressure from slave traders, and changes in trade practices all combined to accelerate a long-term trend toward merging groups aimed at stability. This led to formation of what Europeans termed the Creek Confederacy. Member tribes were called tribal towns, numbering at least fifty with a population of more than twenty thousand that were all born of the "mother towns". Within this political structure, each tribal town was led by a Mekko /MEK•go/ and maintained political autonomy and distinct land holdings; however, the Mvskoke (Muscogee) language and the culture of the founding tribal towns became dominant.

THE IMPACT OF LOCATION

Throughout the period of contact with Europeans, most of the Muscogee population was concentrated

into two-geographical areas 'English called the Muscogee peoples occupying the towns on the Coosa and the Tallapoosa Rivers (Alabama), upper Creeks," and those to the southeast, on the Chattahoochee and Flint Rivers (Georgia), the "Lower Creeks".

The British referred to them as the "Creeks."

Due in parts to their proximity to the English, the Lower towns were substantially affected by intermarriage and its consequent impact on their political and social order. In 1690, the British established a trading post on Ochese Creek, present-day Ocmulgee River in Georgia. Several Muscogee towns moved from the Chattahoochee River to this vicinity to be near commerce. The towns were known as the Ochese Creek Nation. The British referred to them as the "Creeks".

The Upper towns remained less affected by European influences



1776: Muscogee divided during the Revolutionary War.

1790: Treaty of New York cedes land to the U.S.



1799: William Bowles forms the state of Muscogee lasting until 1803.

1812 Start of the Creek War.



1814: Battle of Horseshoe Bend ends the Creek War.

and continued to maintain distinctly traditional political and social institutions.

Rival European desires, combined with shrewd native diplomatic and survival skills, made the Creek predominant in the region. Creeks maintained a delicate balance of French, Spanish, and British colonial interests until the British emerged in 1763 as the sole European power. Following the Revolutionary War, the newly formed government of the United States took power, shifting away from European rule.

ASSIMILATION & REMOVAL

During 1793 Creek interests were left under the guidance of U.S. Indian Agent, President George Washington appointee, Benjamin Hawkins. He implemented an assimilation policy that emphasized missions, education, and individualized farming. His policy made inroads among Lower Creek towns. Eventually, the changes that became visible, like ownership of slaves, European clothing and lifestyle, and

restructured government, lent the assumption and label "civilized" to the tribe. This label would also be used to describe the Cherokee, Chickasaw, Choctaw and Seminole historically creating the Five Civilized Tribes.

As the white population increased, the Creeks began to divide among themselves, into those who held more traditional views and those who were more assimilated through contact with colonists. Just before the start of the War of 1812 between England and the United States, the Shawnee leader Tecumseh traveled south from the Great Lakes to try to unite all Indians against white Americans. After Tecumseh's visit, the Creeks divided. Most Upper Creeks, called Red Sticks because of their bright red war clubs, wanted to join Tecumseh's efforts of resistance to white encroachment. Most Lower Creeks were inclined toward peace. This division led to the Creek War of 1813-14.

The "Creek War" or "Red Stick War" climaxed in what is known as the Battle of Horseshoe Bend. Several Upper Creek towns had gathered at Tohopeka on the Tallapoosa River. The

warriors of this faction were defeated by an army consisting of a militia and Cherokee and Creek allies led by Major General Andrew Jackson. The Muscogee people were forced to sign the Treaty of Fort Jackson ceding half of central Alabama and part of southern Georgia.

In 1825, William McIntosh of the Lower Creeks along with a small contingency signed the Second Treaty of Indian Springs ceding all Lower Creek lands that remained from the cession in the First Treaty of Indian Springs, also signed by McIntosh. The Second Treaty also ceded a large tract of land in Alabama. According to a Muscogee law that McIntosh himself had supported, a sentence of execution awaited any Creek leader who ceded land to the United States without the full approval of the entire Creek Nation. Shortly thereafter, the Muscogee National Council ordered the execution of William McIntosh and his conspirators for their role in treasonous acts against the Nation.

...the only time that a ratified treaty with an Indian nation was overturned.

On January 24, 1826, the Second Treaty of Indian Springs was nullified by the U.S. Supreme Court marking the only time that a ratified treaty with an Indian nation was overturned. In return, Muscogee leaders signed the Treaty of Washington restoring Muscogee land within



1816: Indian Agent David B. Mitchell undermines Muscogee sovereignty and initiates acts to take all of their lands in Georgia.

1825: Second Treaty of Indian Springs cedes all remaining lands in Georgia and a large tract in Alabama in exchange for cash and land in Indian Territory.

1830: President Andrew Jackson signs the Indian Removal Act.



1832: Treaty of Cusseta cedes all remaining Muscogee land east of the Mississippi River to the U.S.

1836: 20,000 Muscogee men, women, and children forcibly removed from their homes in Alabama to Indian Territory.

Alabama but allowing the state of Georgia to keep ceded lands.

Believing loss of all their land inevitable, many Muscogee, including McIntosh supporters, moved to Indian Territory in 1827 after the signing of the Treaty of Washington.

In 1830, with increased pressure from land-hungry cotton and tobacco farmers, President Andrew Jackson signed the Indian Removal Act. This act led to the deportation of native peoples in the Southeast to Indian Territory west of the Mississippi River.

The Treaty of 1832 ceded all land claims of the Muscogee people in Georgia and Alabama. Despite treaty obligations of land reserves in the southeast, more than 20,000 Muscogee people were forcibly moved from their homelands to Indian Territory in 1836-1837.

INDIAN TERRITORY AND THE CIVIL WAR

In the new nation, the Lower Creeks located their farms and plantations on the Arkansas and Verdigris rivers. The Upper Creeks re-established their ancient towns on the Canadian River and its northern branches. The tribal towns of both groups continued to send representatives to a National Council which met near High Springs. The Muscogee Nation, as a whole, began to experience a new prosperity.

The American Civil War was disastrous for the Muscogee people. The first three battles of the war in Indian Territory occurred when Confederate forces attacked a large group of neutral Muscogee led by Upper Creek leader Opothle Yahola. For the majority of the Muscogee

people, desired neutrality proved impossible. Eventually Muscogee citizens fought on both the Union and Confederate sides. The reconstruction treaty of 1866 renewed Muscogee allegiance to the U.S. and required the cession of 3.2 million acres, the entire western half of the Muscogee domain.

A NEW CAPITAL AND THE CURTIS ACT

In 1867, the Muscogee people adopted a written constitution that provided for a Principal Chief and a Second Chief, a judicial branch and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this legislative assembly was determined by tribal town. This "constitutional period" lasted for the remainder of the 19th century. A new capital was established in 1867 on the Deep Fork of the Canadian at Okmulgee. In 1878, the Nation constructed a familiar native stone Council House that remains at the center of the modern city of Okmulgee.

In the late 1800s, the Dawes Commission began negotiating with the Muscogee Nation for the allotment of the national domain. In 1898, the United States Congress passed the Curtis Act which made the dismantling of the national governments of the Five Civilized Tribes and the allotment of collectively-held tribal domains inevitable. In 1900, the Creek Nation agreed to allot its lands, thereby consenting to the Curtis Act. Noted Statesman, Chitto Harjo, aka Crazy Snake, realized that immediate action must be taken if the identity of the Muscogee Nation was to be preserved. In 1901, Harjo lead

organized opposition to the dissolution of Muscogee nation's government and allotment of collectively-held lands. In his efforts, he epitomized the view of all Muscogee people that they possessed an inherent right to govern themselves. For individuals like Harjo, it was unimaginable that the Nation could be dissolved by the action of a foreign government.

In 1907, Oklahoma became the 46th state, thus completing the assimilation of Indian territory into the folds of civilization.

A PERPETUAL PEOPLE

Through the late nineteenth and early twentieth centuries, mainstream pressures gradually transformed many of the forty-seven remaining Muscogee tribal towns from ceremonial grounds into rural agricultural communities. These centered on their Indian Baptist churches among Upper Creeks and their Indian Methodist churches for descendants of Lower Creeks. The Oklahoma Indian Welfare Act of 1936 helped establish the former Creek tribal towns of Kialegee, Thlopthlocco, and Alabama-Quassarte as sovereign nations.

In 1971, the Muscogee people, for the first time since the partial dismantling of their national government, freely elected a Principal Chief without Presidential approval. In the decade of the 1970s, the leadership of the Muscogee (Creek) Nation drafted and adopted a new constitution, revitalized the National Council and began the challenging process of asserting sovereignty. Supreme Court decisions have affirmed the Nation's sovereign rights to maintain a national court system

1837: Some groups travel via water routes. One group suffers a loss of more than 200 lives in an accident aboard the Monmouth Steamboat after leaving New Orleans.

1861: The Civil War divides the tribe. Some support Union efforts and others support the Confederacy.



1861: Battle of Round Mountain, IT. Neutral Muscogee under leader Opothle Yahola defeat Confederate forces.

1863: Battle of Honey Springs. Union forces battle the Confederate Indian Brigade. Largest of more than 107 hostile encounters in Indian Territory.



1867: The Muscogee Nation adopts a written constitution providing for a Principal Chief and Second Chief, judicial branch, and legislature. New capital established at Okmulgee.

and levy taxes. The federal courts have also consistently re-affirmed the Muscogee Nation's freedom from state jurisdiction. The present day Mound Building located at the Tribal Headquarters, houses the National Council Offices and Judicial Offices.

Presently, Muscogee (Creek) people are actively engaged in the process of accepting and asserting the rights and responsibilities of a sovereign nation.

RESOURCES

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THE GREAT SEAL of the Muscogee Nation, displays a sheaf of wheat and a plow in the center surrounded by the words, "Great Seal of the Muscogee Nation, I.T." I.T. denotes the Muscogee (Creek) Nation's location, after the removal, in Indian Territory.

Adopted by the National Council after the War, this seal was a modern symbolism of the industry of the Muscogee people as agriculturalists. After arriving in Indian Territory, the successful growing of small grain, especially wheat and some oats and rice, besides large crops of corn in the rich lands bordering the Canadian and the Arkansas rivers and their tributaries, brought prosperity to the Muscogee people. Connected with tribal customs, the green corn ceremony is celebrated in summer as a thanksgiving and rejoicing in the new crops and mark the beginning of the new year in the nation.

The sheaf of wheat and the plow in the center of the device have a broader significance reflecting Christian influence. A biblical interpretation of the sheaf of wheat in the Muscogee seal may be found in Joseph's dream (Genesis 37:7): "For behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright..." An interpretation for the plow may be found in the prophecy (Amos 9:13): "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper..."

Muriel H. Wright, "The Great Seal of the Muscogee Nation." *The Chronicles of Oklahoma*. Volume XXXIV (spring, 1956)

1878: The Nation constructs a native stone Council House at Okmulgee.

1898: Dawes Allotment breaks up tribal landholdings to allot land to individual households encouraging assimilation as subsistence farmers.

1971: The Muscogee people freely elect a principal chief without Presidential approval.

1979: The Muscogee people ratify a new constitution and revitalize the nation council (the Nation's unicameral legislation).

Today: The Muscogee (Creek) Nation operates as a self-determined government designing, developing, and managing an advanced service system for its citizens and communities.

2. Government

In 1867, the Muscogee people adopted a written constitution that provided for a Principal Chief and a Second Chief, a judicial branch and a bicameral legislature composed of a House of Kings and a House of Warriors. Representation in both houses of this Legislative assembly was determined by tribal town. This "constitutional" period lasted for the remainder of the 19th century.

The Muscogee (Creek) Nation 1979 Constitution continued the 1867 constitutional organization of the executive, legislative, and judicial branches of the government, with distinct separation of power among the three.

CONSTITUTION OF THE MASKOKE NATION, 1867 (Excerpt)

"In order to form a perfect union, establish justice, and secure to ourselves, and our children, the blessings of freedom, We, the people of the Maskoke Nation, do adopt the following Constitution:

ESTE MASKOKE EM VHAKV EMPVTAKV.

E teliketv e solhacose hahye, fvtcetv e cnakoece kake, pometot, momet epohonvpseto vtetis, emetektvntetv se a fvtceickv e en heckoeceyvreto omecicen, Pome, Este Maskoke Etlwv Etlvsekiyv toyeyat, heyv vwiheke Vhkv Empvtakv ocat ha yeyet os.

ESLIKE I.

SETENTVCKE I. Tvlwv Vlke Nvkvftatet heyv Etlwv ofv vhkv haye tayat yekcetvocet mvres, mvt Coko hokkolicet omvres: Mekkvike Encokon Tvstvntk' vlke Encokon eshokkolet omvres.

SET. 2. Mekkvike En Coko Vtelkvike Etlwv hvmtat vrahkv a osset Mekko hvmtat vket hoeret omvres, Enwiketv Svrahkv Estvmv Etlwv vrahkv hoeret on omat mv Etlwvt ensolken sete montalet ohrolope osten ahoerit omvres.

SET. 3. Etlwv hvmtat vrahkv Tvstvntke hvmtat vken ahoerit omvres; momen ohlvvtakat, Etlwv hvmece tvsekiyv este mvlvntkv cokpe hokkolof Tvstvntke hvmtat ahoerit vyecit omvres. Enwiketv svrahkv estvmv Etlwv vrahkv hoeret on omat mv Etlwvt ensolken setemon talet ohrolope osten asvpvklecet omvres.

SET. 4. Este Enwiketv Coko hokkolicet vtelkat omvkvv enhotok' vrahkv vhkv estomen enhahoyen omat mv vcvkyen, Cvtoznak Hotte a ossen e sen fehoket omvres.

SET. 5. Coko vrahkv Enwiketv em vlvntkv en nrvkv hoyvnet etenvkaf ten omat, nak vfstetv vyecit omvres: momis ensolket en nrvkv oricekon omat vtekhonnet vpoket, vplvvn a vvecit omvres.

ARTICLE I.

SECTION 1. The law-making power of this Nation shall be lodged in a Council, which shall consist of two houses: the House of Kings and the House of Warriors.

SECTION 2. The House of Kings shall be composed of one representative from each town. Each member shall be elected by the vote of the town which he represents, and shall hold his office for four years.

SECTION 3. The House of Warriors shall consist of one representative from each town, and an additional representative for every two hundred persons belonging to the town. Each member shall be elected by the vote of the town which he represents, and shall hold his office for four years." (1867 Constitution)

Harjo v. Kleppe (1976) was a case brought by Muscogee (Creek) traditional leaders that sought to have the Muscogee (Creek) Nation (MCN) National Council recognized by the US Secretary of the Interior. A judge found that the MCN National Council was never terminated by policy and must be recognized as a part of Creek tribal government. Ultimately, the recognition of the Creek Nation National Council reestablished MCN sovereignty and democracy. Arguably, this case pushed forward self-governance for the Muscogee Nation.

CONSTITUTION OF 1979 – MUSCOGEE (CREEK) NATION (Excerpt)

“Under the guidance of the Almighty God, our Creator, We the People of the Muscogee (Creek) Nation, do promote Unity, to establish Justice, and secure to ourselves and our children the blessings of Freedom, to preserve our basic Rights and Heritage, to strengthen and preserve self and local Government, in continued relations with the United States of America, do ordain and establish this Constitution for the Muscogee (Creek) Nation.” (1979) Constitution of the Muscogee (Creek) Nation.

BRANCHES OF GOVERNMENT

The Muscogee (Creek) Nation has three (3) branches of Government:

- Executive Branch
- Judicial Branch
- Legislative Branch

The Executive Branch consists of:

- The Executive power shall be vested in and shall be known as the Office of the Principal Chief of the Muscogee (Creek) Nation. The Principal Chief shall hold office during a term of four (4) years upon election by majority of the votes cast by registered Muscogee (Creek) voters. No person shall serve office of Chief more than two (2) consecutive terms for which he/she is elected. *Constitution of the Muscogee (Creek) Nation Article V 1 (a).*
- Principal Chief – David Hill
- Second Chief – Del Beaver
- The Cabinet- Cabinet members are appointed by the Principal Chief and confirmed by the National Council.

The Judicial Branch consists of:

- Two (2) District Court Judge
- Six (6) Supreme Court Judges

The term of office for the Supreme Court Judges are six (6) years. The term of office for the District Court Judges are four (4) years. The District Court Judge Supreme Court Judges are nominated by the Principal Chief and confirmed by the National Council. The court is vested with exclusive jurisdiction over all civil and criminal matters that are under Muscogee jurisdiction and serves as the final authority on Muscogee law.

The Supreme Court is the Nation’s highest court with original jurisdiction over challenges to the Constitution of the Muscogee (Creek) Nation, and appellate jurisdiction over cases appealed from the District Court. The Supreme Court is the final authority the Constitution and Laws of the Muscogee (Creek) Nation.



The Legislative Branch consists of:

The Legislative Branch is comprised of the National Council of the Muscogee (Creek) Nation and oversees proposed legislation. The National Council is comprised of 16 members representing the 8 districts (Okfuskee, McIntosh, Okmulgee, Muskogee, Tulsa, Creek, Tukvptce, Wagoner/Roger/Mayes) in the Muscogee (Creek) Nation jurisdiction. The current National Council is currently in their twenty-first session. The National Council representatives serve four (4) year terms and are elected by Muscogee citizens in an open election.

Three of the sixteen National Council Members also represent the following titles:

- Speaker of the House
- Second Speaker
- Sergeant at Arms

2020 National Council Representatives



Elections

A general election is held on the Saturday immediately following the first Friday of November every four years for the election of the Principal Chief and the Second Chief. Every two years, National Council Representatives are elected on a staggered term basis on the Saturday immediately following the first Friday of November.

Enrolled citizens, 18 years of age and above are eligible and encouraged to register to vote in Muscogee (Creek) Nation elections. Register to vote at <http://www.mcn-nsn.gov/services/election-board/how-to-register/>

3. Significant events- i.e. Wars, Treaties, Maps

Revolutionary War Era

Like many Native American groups east of the Mississippi and Louisiana Rivers, the Creeks were divided in the American Revolutionary War. The Lower Creeks remained neutral; the Upper Creeks allied with the British and fought the American Patriots.

After the war ended in 1783, the Creeks discovered that Britain had ceded Creek lands to the now independent United States. Georgia began to expand into Creek territory. Creek statesman Alexander McGillivray rose to prominence as he organized pan-Indian resistance to this encroachment and received arms from the Spanish in Florida to fight trespassers. McGillivray worked to create a sense of Creek nationalism and centralize Creek authority. He struggled against village leaders who individually sold land to the United States. By the Treaty of New York in 1790, McGillivray ceded a significant portion of the Creek lands to the United States under President George Washington in return for federal recognition of Creek sovereignty within the remainder. However, when McGillivray died in 1793, Georgia continued to expand into Creek territory.

Red Stick War

The Creek War of 1813-1814, also known as the Red Stick War, began as a civil war within the Creek Nation, only to become enmeshed within the War of 1812. Inspired by the fiery eloquence of the Shawnee leader Tecumseh and their own religious leaders, Creeks from the Upper Towns, known to the Americans as Red Sticks, sought to aggressively resist white immigration and the "civilizing programs" administered by U.S. Indian Agent Benjamin Hawkins. Red Stick leaders William Weatherford (Red Eagle), Peter McQueen, and Menawa violently clashed with the Lower Creeks led by William McIntosh, who were allied with the Americans.

On August 30, 1813, Red Sticks led by Red Eagle attacked the American outpost of Fort Mims near Mobile, Alabama, where white settlers and their Indian allies had gathered. The Red Sticks captured the fort by surprise, and a massacre ensued, as prisoners—including women and children—were killed. Nearly 250 died, and panic spread across the American southwestern frontier.

After the Battle of Horseshoe Bend, 1814, Tennessee, Georgia, and the Mississippi Territory sent militia units deep into Creek territory. Although outnumbered and poorly armed, the Red Sticks put up a desperate fight from their strongholds. On March 27, 1814, General Andrew Jackson's Tennessee militia, aided by the 39th U.S. Infantry Regiment plus Cherokee and Creek allies, finally crushed the Red Sticks at the Battle of Horseshoe Bend on the Tallapoosa River. Red Eagle surrendered personally to Andrew Jackson, announcing himself as William Weatherford.

Though the Red Sticks had been soundly defeated and around 3,000 Upper Creeks died in the war, the remnants held out several months longer. In August 1814, exhausted and starving, they surrendered to Jackson at Wetumpka (near the present city of Montgomery, Alabama). On August 9, 1814, the Creek Nation was forced to sign the Treaty of Fort Jackson, which ended the war and required them to cede some 20 million acres (81,000 km²) of land—more than half of their ancestral territorial holdings—to the United States. Even those who had fought alongside Jackson were compelled to cede land, since Jackson held them responsible for allowing the Red Sticks to revolt. The state of Alabama was carved largely out of their domain and was admitted to the United States in 1819.

Many Creeks refused to surrender and escaped to Florida. Some allied themselves with Florida Indians (who eventually become collectively called the Seminoles) and with the British against the Americans. They were involved on both sides of the Seminole War in Florida.

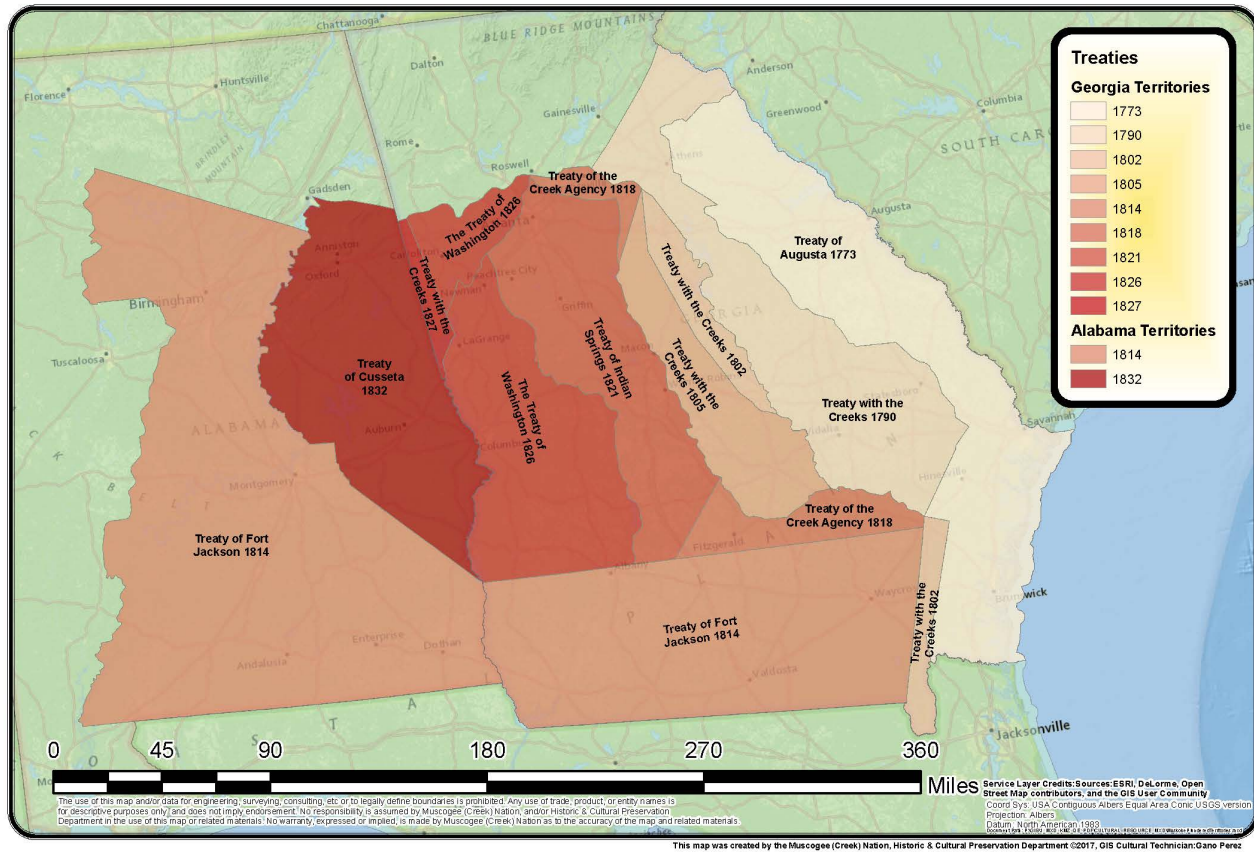


Horseshoe Bend War 1813-14. N.d. University of Texas Library, Austin. Index of Maps/National Parks. Web. 31 Mar. 2017. <http://www.lib.utexas.edu/maps/national_parks/horseshoe_bend_war_1813-14.jpg>.

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

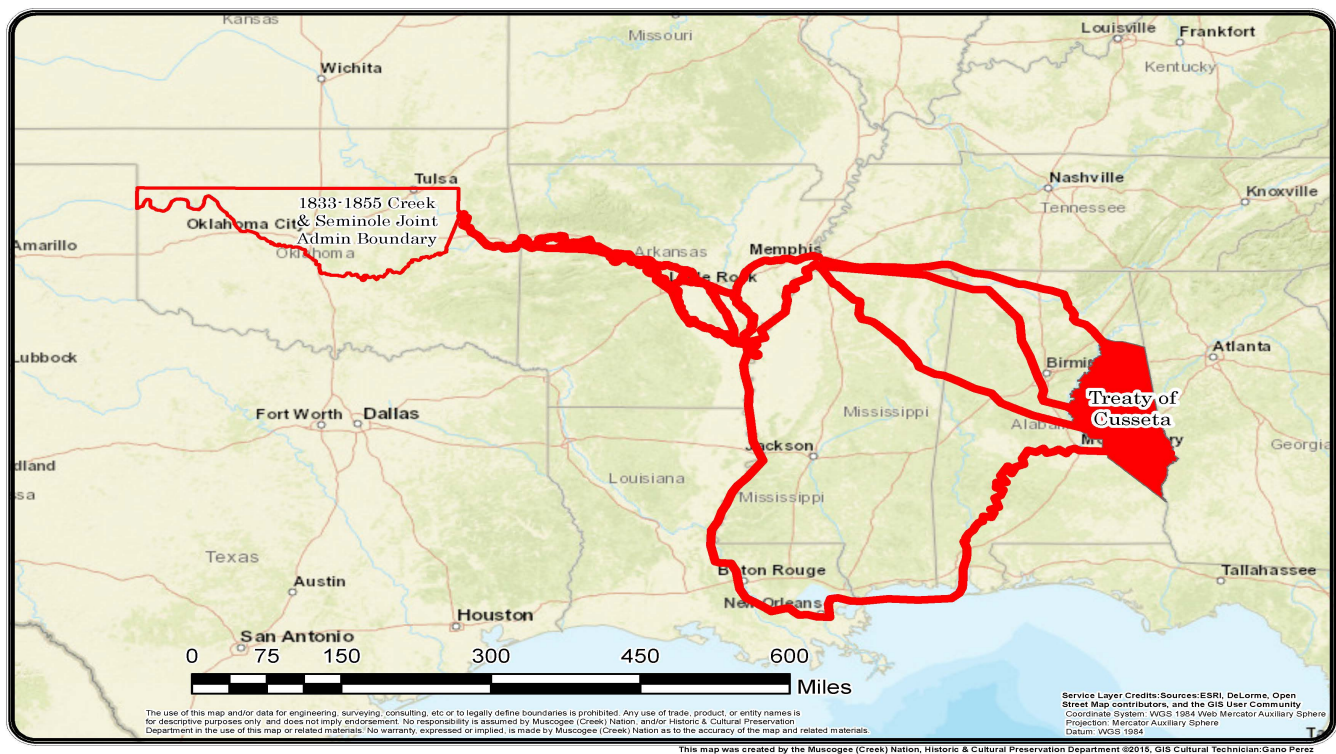
Significant Mvskoke History Maps

Treaties that occurred within present day Georgia and Alabama from 1773 to 1832



Mvskoke Removal Route (Tear Drop Road)

Turwv Puswv Nene



4. Cultural Identifiers — i.e. Mounds; Tribal Towns; Traditional Churches; Ceremonies and Dances; Artwork; Mvskoke Delicacy



Mounds

Our Muscogee (Creek) ancestors lived for thousands of years in southeastern North America, in what are now the states of Georgia, Alabama, Tennessee, South Carolina, and Florida. Over time, their culture evolved into what is now called the Mississippian Culture. During the Mississippian time period they built huge earthen mounds. They did so by carrying dirt in baskets to the mound site, where it was dumped in a pile. It took hundreds of people many years to complete a large mound. These mounds were built for various purposes. Some were platforms for the homes of chiefs, some were for religious ceremonies and some were for burials.

They are the only structures that remain of the many highly organized and flourishing tribal towns of the Mississippian society. As many as 2,000 to 3,000 people inhabited these tribal towns. The time period for the Mississippian Era was 900 AD to 1350 AD. Although many of the ancient mounds have been destroyed by farming and development, some have been preserved, such as the Etowah Mounds in Cartersville, Georgia.

Tribal Towns

Tribal towns were actually villages of the Muscogee people, but the Europeans viewed them as towns because of their structural layout. The dwellings consisted of little squares, or rather of four dwelling-houses enclosing a square area, exactly on the plan of the public square. Each of these groups of buildings was occupied by one family and the 'houses of daughters' were those adjoining in the same block or district. Every home had a garden and a parcel of land according to the number in his family.

This organized pattern of dwellings surrounded a public square with four arbors, a council house, (cvko-rakko: chooc-oau thlac-co), which was a mound and a chunky yard. Within the square was the sacred fire or poca (grandfather) and the ceremonial ring, paskofv; both were considered sacred. This was the sacred ground where dances, songs and prayers were held. The council house or mound was the meeting place for the chief, Mekko and his advisors or warriors. The ground that contained the square and mound was considered the men's domain. Women were not allowed within the square or in the mound unless given permission by the Mekko. The chunky yard was the playing field for the stick ball and other games.

Each tribal town had a name and was organized by membership in a specific Tribal Town or Etlwv. Each tlwv acted as both an independent community and a member of the larger "Confederacy" of the Muscogee nation. When some of the towns became crowded or overpopulated, another town was built by the same Etlwv but had a different name. In the mid-1700s, there were sixty to seventy towns, besides the many villages not counted and on average about two hundred inhabitants to each town, giving approximately eleven thousand inhabitants.

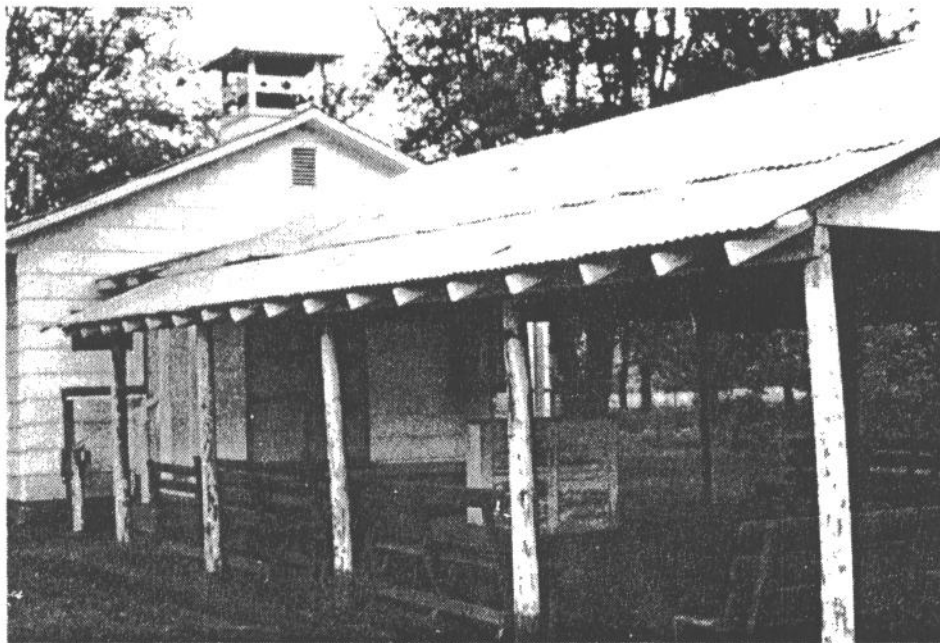
It was very important to know one's own tribal town and clan. This served as identification when visiting another town or area. Although, later Europeans labeled the towns, "Upper" and "Lower", geographically, the only distinction was their tribal town. Upper towns were located in the upper portion of Alabama near the Tallapoosa and Coosa rivers. They were considered traditional because of their resistance to European lifestyles and ways. The lower towns were located near the Chattahoochee and Flint rivers and accepted the European lifestyle and allowed European men to marry their women.

Today, the tribal towns that have an active fire are known as ceremonial grounds. There are 16 active ceremonial grounds. Each still maintains a sacred fire, which was brought from the east during "Removal". Each ground is set up structurally as the ancient towns in Alabama and Georgia before the removal except for the mound or cuko-rakko (chooc-ofau thlac-co).

Traditional Churches

Muscogee (Creek) churches have ties that link back to the creation story. Hesaketvmese, the master of breath, came or blew from the east in the Muscogee (Creek) creation. Muscogee (Creek) churches face the east, meaning that the entrance of the church faces the east. Most Muscogee (Creek) traditional churches share some practices with the ceremonial grounds. In traditional churches the number four is noticeable; for example, the call to worship involves ringing the bell or blowing a horn four times. Also, as in the ceremonial grounds, all things are done facing east, and almost all older traditional churches face east. This traditional practice is done because the sun rises in the east; bringing in a new day. All night services and sunrise services are not uncommon for the dedicated Muscogee (Creek) Christians.

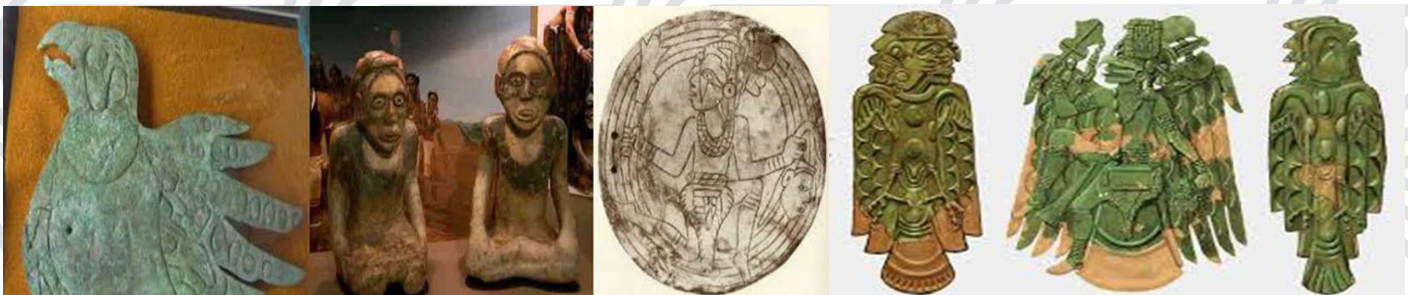
The traditional ceremonies have been a part of the Muscogee (Creek) cultures for centuries. The Muscogee (Creek) Christian values have been a part of the culture for decades. Both ways of life are a testimony to the endurance and adaptability of the people of the Muscogee (Creek) Nation.

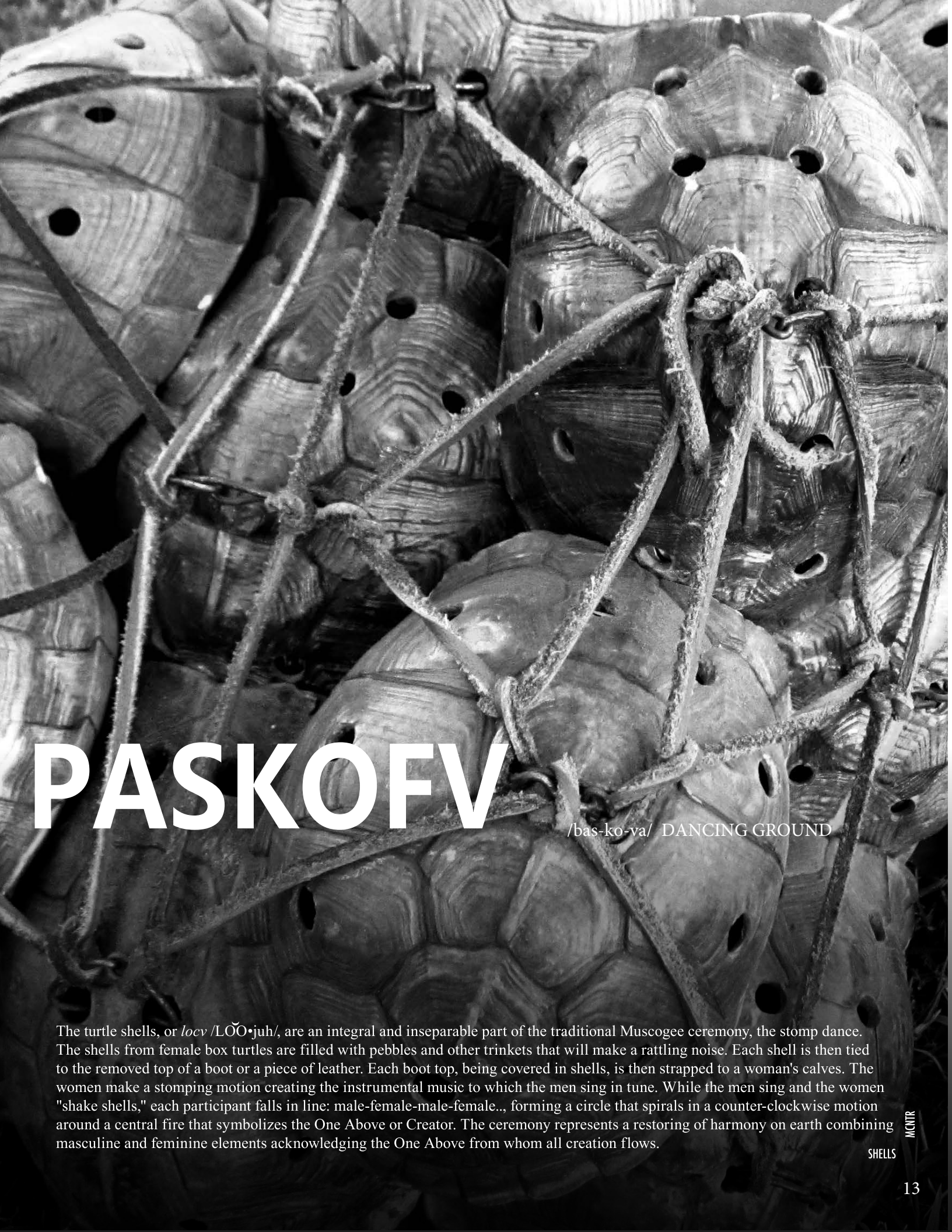


THE ARTUSSE INDIAN BAPTIST CHURCH, located near Eufaula, OK., and established in the late 1800's, has a long history of dedicated service to the community. In 1875, the Muscogee-Wichita-Seminole Association organized through Artusse.

Southeastern Ceremonial Complex

One notable aspect of the culture, was the artwork that was produced. Today it is referred to as the Southeastern Ceremonial Complex. It includes engraved copper, finely carved stone and shell necklaces and pendants, stone statues, and intricately wrought stone maces, clubs and hatchets as well as pottery.





PASKOFV

/bas-ko-va/ DANCING GROUND

The turtle shells, or *locv* /LÖÖ•juh/, are an integral and inseparable part of the traditional Muscogee ceremony, the stomp dance. The shells from female box turtles are filled with pebbles and other trinkets that will make a rattling noise. Each shell is then tied to the removed top of a boot or a piece of leather. Each boot top, being covered in shells, is then strapped to a woman's calves. The women make a stomping motion creating the instrumental music to which the men sing in tune. While the men sing and the women "shake shells," each participant falls in line: male-female-male-female..., forming a circle that spirals in a counter-clockwise motion around a central fire that symbolizes the One Above or Creator. The ceremony represents a restoring of harmony on earth combining masculine and feminine elements acknowledging the One Above from whom all creation flows.

MCNTR

SHELLS



ABOUT

PVNKV

/BŪN•gŭ/ DANCE

In March 2014, a delegation of more than 200 Muscogee (Creek) citizens from Oklahoma traveled to the Horseshoe Bend National Military Park near Alexander City, Alabama to remember and mourn the more than 800 Muscogee lives lost on March 27, 1814 during the Battle of Horseshoe Bend.

MCNTR

STOMP DANCE AT HORSESHOE BEND NATIONAL MILITARY PARK | AL

A black and white photograph of a woman in traditional dress grinding corn in a mortar and pestle. She is wearing a long, dark, flowing dress and a patterned headscarf. She is holding a long wooden pestle over a large, dark mortar. The background is a dense, leafy bush or tree.

Osafke /ō•SAHF•gē/ A MVSKEKE DELICACY

Shell good, clean and dried flint corn scraped from the cob; enough to have a peck or more of the shelled grain to prepare sofkey for several meals. Cover the shelled corn with cool water and soak over night.

Pound the soaked corn, or a portion, lightly in a wooden mortar enough to break the grains in half. Place the pounded corn in a fanner, and clean out the hulls. Put the clean, broken grain into a large vessel, cover with water and boil until thoroughly cooked. Add water, if necessary, to keep the hominy in a loose fluid. When it is cooked thoroughly, add ash-lye solution in the proportion of a cupful to a gallon of the boiling hominy, stirring it regularly for it will scorch easily. Boil the hominy with the ash-lye solution for at least another half hour and pour it into a stone jar to keep and serve. The Creek informant for this method of making sofkey added an old saying, "As long as the Indian can eat and drink *osafki*, he will not go dead."

RESOURCES

Muriel H. Wright. "American Indian Corn Dishes." *Chronicles of Oklahoma* (1957). Based on a manuscript of penciled notes written by Charles Gibson (Creek), of Eufaula, in 1918, sent to Dr. Joseph B. Thobum.

Mvskoke punayēs.

WE SPEAK MVSKOKE.

a c e f h i k l m n o p r s t u v w y

5. Mvskoke Language

Four hundred years ago, a single language was shared among a large number of towns in Alabama and Georgia. It was the most widely spoken language in the region, used for diplomacy, medicine, and personal names even in towns where other languages were used for everyday speech. The language the townspeople shared came to be known as the language of the Mvskoke people. English settlers later called it Creek. Today, the English words Creek and Muscogee are used interchangeably by some, though the term Creek is still better known. Others retain usage in which Creek is slightly broader in scope than Mvskoke, possibly referring to dialects spoken by Seminoles. Creek is a member of the Muskogean language family indigenous to the southeastern U.S. Other languages belonging to the Muskogean family included the languages of the Chickasaw, Choctaw, and Seminole people.

The Mvskoke language, in written form, uses the letters of the English alphabet. Through the work of many missionaries, the alphabet of the Creek language was adopted by many interpreters and chiefs of the Nation in 1853. The sounds given to most of the letters are very different from their English counterparts and are distinctly Mvskoke. It consists of a 20 letter alphabet modeled after the English alphabet. The sentence structure is (subject, object, verb) and is a highly descriptive language. Affixes are used in verbs to create nouns and to conjugate sentences into future, present, and past tenses.

The loss of language domains was a product of United States programs designed to assimilate Native American people by destroying their cultures by eliminating the use of their languages. Language domains were separated and dispersed by the Allotment Act, and boarding schools disconnected children from their language and culture, by allowing English only to dominate those domains. Language shifted from Muscogee (Creek) to English/Creek bilingualism and finally, to English being the first language. The prestige of the Muscogee (Creek) language diminished as economic and social hardships forced Muscogee (Creek) people into unfamiliar environments of the American workforce. However, Muscogee (Creek) people endured through their connectedness to spiritualism by ceremonies and church services specific to Muscogee (Creek) culture and customs. Language and culture have defined Muscogee (Creek) people through those two specific domains. These domains as well as many others are rapidly being taken over by the presence of the English language. All aspects of being Muscogee (Creek) are in danger of being lost forever without a movement aimed at maintaining and reclaiming all of the domains within the Muscogee (Creek) Nation.

The Muscogee (Creek) Nation Language Revitalization Program works to preserve and promote the use of the Mvskoke language. The program produces resources and provides language teachers to communities and schools throughout tribal jurisdiction. The Muscogee (Creek) people are the keys to the revitalization of the language.

For more information on the Mvskoke Language Program visit:
<http://www.mcn-nsn.gov/services/mvskoke-language-program/>

MVSKOKE LANGUAGE ALPHABET

A = ah, as afke, aha

C = ge, as ceme, Cesvs

E = ee, as long ecaye, eco

E = ih, as short enhorre

F = fe, as feke

H = he, as here, herkv

I = ay, as yvhiketv, ohliketv

K = ke, tasketv, kepalv

L = le, as letketv

M = me, as merkv

N = ne, as nere, nettv

O = oh, as oske, osten

P = be, as penwv, perro

R = Thle, as rakko, rvro

S = se, as sesketv, secekle

T = de, as tepokv, tenetke

U = ooe, as uewv, hopuetake V

= uh, as ekvrv, vce

W = we, as wesso

Y = ye, as yekce, yekle

GREETINGS

English

Hello

How are you?

I'm doing fine.

And you?

What is your name?

My name is Mary.

My clan is Bird.

Where do you live?

Thank you.

Okay (No word for
"You're Welcome")

I will see you again.

I like to play.

I like to run.

I like to sing.

I like to sit.

I like to dance.

I like to walk.

I like to eat.

I'm happy.

My head hurts.

Mvskoke

Hesci

Estonko?

Here mahe

Mon centv?

Naket cehocefkvt?

Mele cvhocefkv tos.

Fuswvlke toyis.

Estvmin like cet towa?

Mvto

Enkv

Hvtvm cehecares

Ahkopanetv cvyacetos.

Letketv cvyacetos.

Yvhiketv cvyacetos.

Liketv cvyacetos.

Opvnetv cvyacetos.

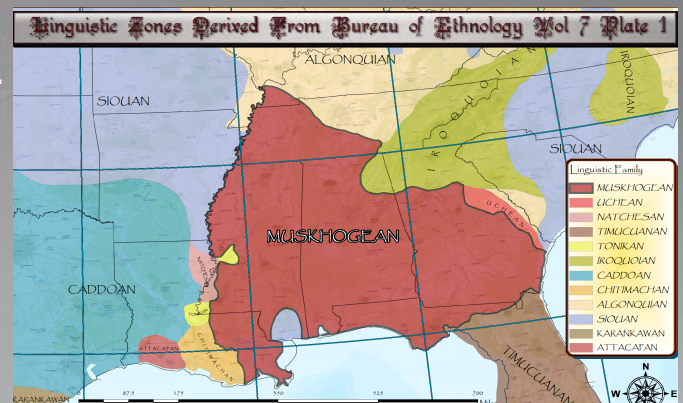
Yvkpetv cvyacetos.

Hompsetv cvyacetos.

Acvfvckes.

Cvkv vnnokkes.

Pre-contact distribution of Muskogean languages



6. Fine Arts

'The Muscogee People have demonstrated artistic expertise throughout their history. From poetry produced in the nineteenth century to modern feature films, Mvskoike artists highlight their heritage and talent across many different mediums.'



U.S. Poet Laureate, Joy Harjo
The 1st Native American U.S. Poet Laureate

CbW'h Y'K cf'X'K Ug'DYfZW'h
Vm>cm<Uf't

*"Once the world was perfect, and we were happy in that world.
Then we took it for granted.
Discontent began a small rumble in the earthly mind.
Then Doubt pushed through with its spiked head.
And once Doubt ruptured the web,
All manner of demon thoughts
Jumped through---
We destroyed the world we had been given
For inspiration, for life---
Each stone of jealousy, each stone
Of fear, greed, envy, and hatred, put out the light.
No one was without a stone in his or her hand.
There we were,
Right back where we had started
We were bumping into each other
In the dark.
And now we had no place to live, since we didn't know
How to live with each other.
Then one of the stumbling ones took pity on another
And shared a blanket.
A spark of kindness made a light.
The light made an opening in the darkness.
Everyone worked together to make a ladder.
A Wind Clan person climbed out first into the next world,
And then the other clans, the children of those clans, their children,
And their children, all the way through time---
To now, into this morning light to you."*

Notable Mvskoike Artists

Cynthia Leitich Smith, Children and Young Adult Author

Acee Blue Eagle, Artist

Suzan Shown Harjo, Poet, Writer

Jim Pepper, Jazz Musician

Will Sampson, Film Actor

Willima Harjo LoneFight, Author

Alexander Posey (1873-1908)
Poet, Writer



NIGHTFALL

As evening splendors fade
From yonder sky afar,
The Night pins on her dark
Robe with a large bright star,
And the new moon hangs like
A high-thrown scimitar.
Vague in the mystic room
This side the paling west,
The Tulledegas loom
In an eternal rest,
And one by one the lamps are lit
In the dome of the Infinite.
—Alexander Lawrence Posey

7. Muscogee (Creek) Nation Today

Most Muscogees were removed to Indian Territory, although some remained behind. There are Muscogees in Alabama, Texas, and Louisiana, as well as Creeks in essentially undocumented ethnic towns in Florida.

The nation operates several significant tribal enterprises, including the Muscogee Document Imaging Company; travel plazas in Okmulgee, Muskogee and Cromwell, Oklahoma; construction, technology and staffing services; and major casinos in Tulsa and Okmulgee. The tribal population is fully integrated into the larger culture and economy of Oklahoma, with Muscogee Nation citizens making significant contributions in every field of endeavor, while continuing to preserve and share a vibrant tribal identity through events such as annual festivals, ball games, and language classes. The Nation's historic old Council House, built in 1878 and located in downtown Okmulgee, was completely restored in the 1990s and now serves as a museum of tribal history.

Green corn ceremonies are still practiced today by many different native peoples of the Southeastern Woodland Culture, including the Creek. The ceremony is marked with dancing, feasting, fasting and religious observations. The Stomp Dance and Green Corn Ceremony are both highly revered gatherings and rituals that have largely remained non-public.

Muscogee (Creek) Nation Today

The Muscogee (Creek) Nation Complex, located in Okmulgee, Oklahoma, serves as the seat of tribal government and houses the executive, legislative, and judicial branches as well as many support services essential to the function of tribal government.

The Nation operates a \$290 million budget, provides vital services to its citizens such as health care, housing assistance, education assistance, job training and placement, social services, and operates many other programs including culture and language preservation.

		
89,271	As of December 31, 2019	2,064
Citizens		Employees

- The Muscogee (Creek) Nation owns and operates nine casinos within its jurisdictional boundaries
- The Muscogee (Creek) Nation provided more than \$9.7 million (gaming funds), in FY 2018, to the state of Oklahoma through the Oklahoma State-Tribal Gaming Act.
- The Muscogee (Creek) Nation's Jurisdictional area is comprised of 11 counties in east central Oklahoma either whole or in part. This area is divided into 8 districts for election purposes. These districts are Creek, Tulsa, Wagoner (Wagoner, Rogers, Mayes Counties), Okfuskee (Okfuskee and Seminole Counties), Okmulgee, Muskogee, Tukvptce (Hughes)

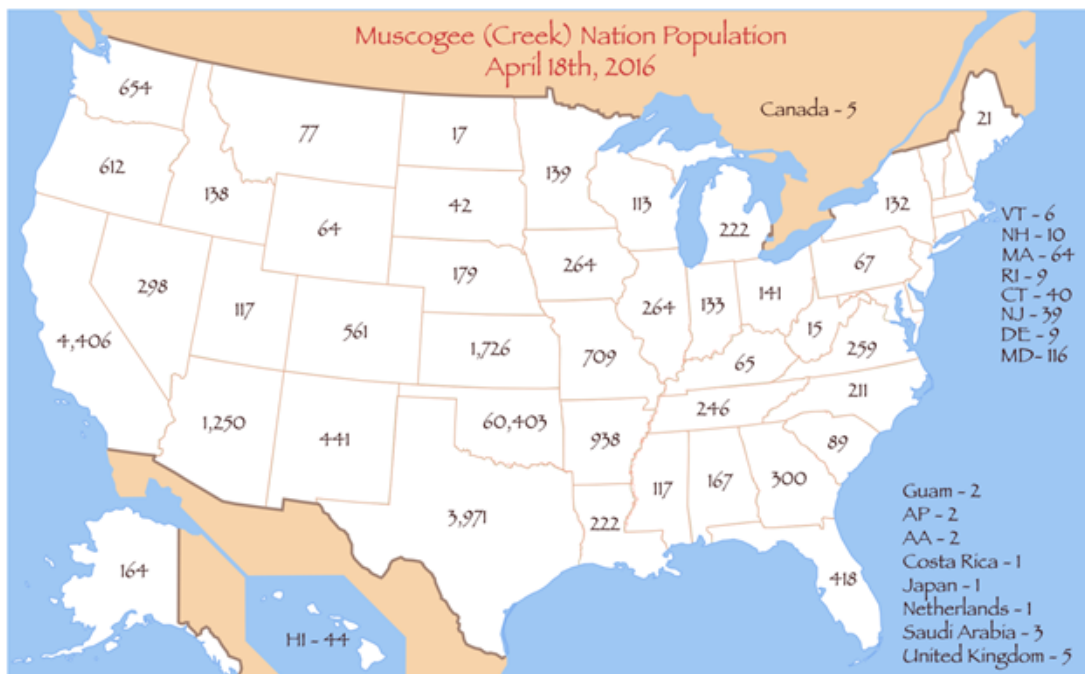
Indian Citizenship Act of 1924

“On June 2, 1924, Congress granted citizenship to all Native Americans born in the U.S. Yet even after the Indian Citizenship Act, some Native Americans weren't allowed to vote because the right to vote was governed by state law. Until 1957, some states barred Native Americans from voting.”

Population/Citizenship

Muscogee (Creek) Nation is the fourth largest tribe in the United States and the third largest in the state of Oklahoma. Today, there are more than 84, 800 enrolled Muscogee (Creek) Citizens. (Numbers change daily.)

- Citizens living in Oklahoma: 60,000+
- Citizens living outside Oklahoma: 20,000+



To be eligible for Muscogee (Creek) Nation citizenship, one must be Muscogee (Creek) by blood and trace back to a direct ancestor listed in the 1906 Dawes Roll by issuance of birth and/or death certificates.

Example: If your mother or father is enrolled as of 1981, then the citizenship office will review the documents that were submitted for your mother or father's enrollment as well as the entire lineage to the original enrollee. If no one is enrolled between the applicant and the original enrollee then we require the death certificate of the original enrollee and birth certificates and/ or death certificates with supporting documents of each person leading up to the applicant.

Initial documents that need to be submitted for the applicant are: the completed Citizenship application, the State Certified Full Image Birth Certificate, original social security card and if 18 years or older, please submit State Identification or Drivers license. For more information, please visit <http://www.mcn-nsn.gov/services/citizenship/>

Muscogee (Creek) Nation Population by Oklahoma County April 18th, 2016



Mvskoke Nation Festival

During the month of June, the Muscogee (Creek) Nation becomes a festival nation. Held annually, the Muscogee (Creek) Nation Festival celebrates the living culture of the Mvskoke people. Since 1974, the Muscogee Nation Festival has been a treasured and time-honored experience. Festival events includes sports tournaments, an all Indian rodeo, parade, Junior Olympics, horseshoes, live entertainment, 5K run, children's activities, senior activities, fun fair, art festival, stomp dance and cultural exhibitions. With an estimated attendance of 40,000 plus, the Festival is a way in which the Mvskoke people, local communities, and national visitors can come together and celebrate contemporary Mvskoke life.

The Muscogee (Creek) Nation Festival consists of more than 25 events and requires the help of nearly 900 volunteers. All events are free to attend and everyone is welcome.

Festival attendance has dramatically increased in recent years thanks to the addition of a few well-known names for the live entertainment portion. Some recognizable names include Smokey Robinson, Eli Young Band, Kool & The Gang, and Sawyer Brown. The acquisition of top musical acts has garnered the Nation much attention and a larger festival.

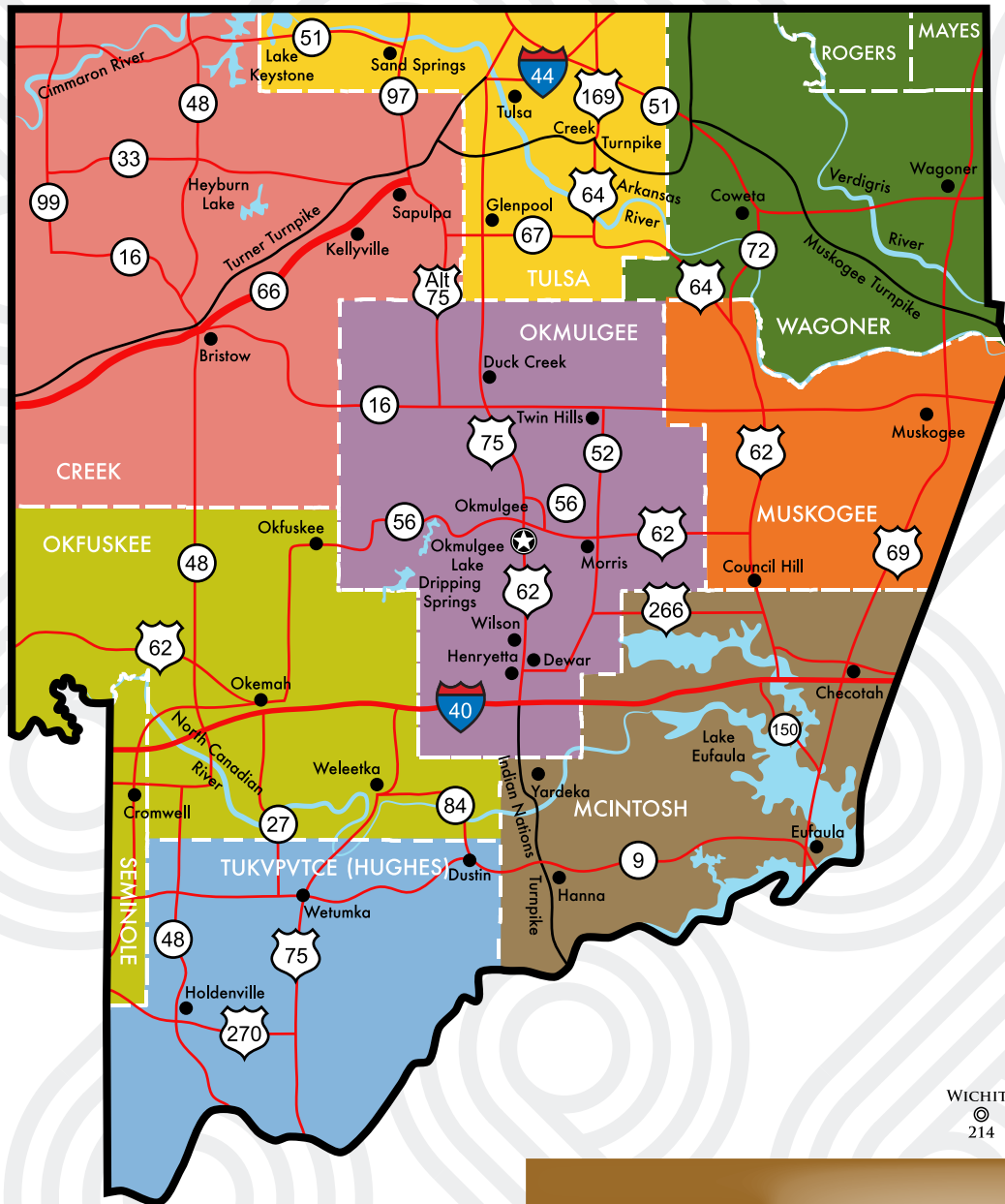
The increased awareness of the Muscogee (Creek) Nation Festival has also heightened participation and attendance of all other events including a momentous celebration of traditional Muscogee culture to open the festival each year. Everyone is welcome to attend and immerse themselves into a small part of the traditional Muscogee culture that has been passed on from generation to generation since time immemorial.

Muscogee Royalty

The Miss Muscogee (Creek) Nation Scholarship Pageant is the first event of the Muscogee (Creek) Nation Festival. The pageant provides opportunities for young Muscogee women through the roles of Miss and Jr. Miss Muscogee (Creek) Nation to engage in the community through various educational, social, cultural and public appearances as well as speaking commitments and serve as a 'Goodwill Ambassador'.

8. Muscogeee (Creek) Nation Jurisdiction- i.e. Chartered Communities

Present Day Jurisdiction



Prior to statehood, both Oklahoma Territory and Indian Territory contained suzerain Indian Nations that had legally established boundaries. The US Federal government broke up collective tribal landholdings through the allotment process before the establishment of Oklahoma as a state in 1907. Instead of reservations, 38 of the 39 Federally recognized tribes in Oklahoma Indian tribes have tribal jurisdictional areas.

The Muscogee (Creek) Nation's Jurisdictional area is comprised of 11 counties either whole or in part. The Nation's land base consists of 8 districts for election purposes. These districts are Creek, Tulsa, Wagoner (Wagoner, Rogers, Mayes Counties), Okfuskee (Okfuskee and Seminole Counties), Okmulgee, Muskogee, Tukvptce (Hughes County), and McIntosh.

Distance to Okmulgee, the capital of the Muscogee (Creek) Nation.

DALLAS
©
219

CHARTERED COMMUNITIES

A chartered Muscogee (Creek) community is a legal entity separate and distinct from its members, has a geographic limit, is created by and existing only in contemplation of the laws of the Muscogee (Creek) Nation, and is recognized by a Charter issued by the Principal Chief on behalf of the Nation. This means that a chartered Muscogee (Creek) community should be recognized by the courts as a legal person and a business entity that can sue and be sued, manage its own affairs, own and sell property, borrow and loan money, enter into contracts, and carry on business operations.

Chartered communities are created to carry on operations of special interest to their members. They become chartered to supply themselves with more services than surrounding governments are willing or able to supply and they are

chartered to give themselves closer control of such services. Thus, a Muscogee (Creek) community is formed to provide something special for its member, something over and above what the tribe, other governments and special agencies are supplying. The process of becoming chartered begins when a certain proportion of the residents adopt and submit a community constitution and by-laws to the central government of the Muscogee (Creek) Nation.

The basic government structure and the basic powers of each community are set forth in the community constitution and by-laws. Although the communities are created at the request of their inhabitants to serve their special wants and needs, chartered communities are created by tribal power and may not do anything that the tribe prohibits. Much of

what the tribe will allow should be written in the community constitution and by-laws.

A charter is the stamp of approval of the community constitution and by-laws. It can be viewed as a written grant of specified rights and/or as a contract (dual sovereignty) between the local chartered community and the central tribal government. The Muscogee (Creek) National Council adopted National Council Amendment (NCA) 83-11, which established the procedures and authority for creating a Creek community.

RESOURCES

Muscogee (Creek) Nation Community Research & Development
918.732.7963
MCN-nsn.gov



TULSA

RELOCATION

In 1836, the Locv Pokv /LOO•ju•BŌ•gŭ/ (turtle meeting place) tribal town settled in the area of the present-day city of Tulsa. Along the removal route, they brought with them ashes of their ceremonial fires from their Alabama homelands. In a ceremonial act proclaiming their arrival in Indian Territory, the people of the group placed these ashes at the base of an oak tree that stood on a hill overlooking the Arkansas River. This act established their new home and ceremonial ground. The people referred to their new home as Tlvvhasse /tŭ•lŭ•HAHS•sē/ (old town), later shortened to Tulsey Town and eventually Tulsa.

Growth of the area around the tribal town became a disturbance to ceremonies. Sometime in the late 1800s,

the town moved and eventually became non-active while members joined surrounding tribal towns. Eventually, the tree and surrounding land would be referred to as the Muscogee (Creek) Nation Council Oak Park. It would also be recognized as Tulsa's first City Hall. The site at 1750 S. Cheyenne Ave was listed in the National Register of Historic Places in 1992.

After 1879, Tulsa's official post office was established near Thirty-eighth and Trenton Streets at a house owned by Muscogee citizen George Perryman. George's brother, Josiah Perryman, was named Tulsa's first postmaster. George Perryman signed the original 1898 Charter for the "Town" of Tulsa.

COUNCIL OAK

Traveling north on Riverside Drive, along the Arkansas River, one will arrive at the Muscogee (Creek) Nation Council Oak Park. The Council Oak Tree stands at the present location of 18th Street between Cheyenne and Boulder Avenues along with a statue created by Muscogee sculptor Dan Brook. Brook's sculpture was a state centennial project created to commemorate the journey of all Muscogee people to Indian Territory. Just across the street from the Council Oak is the Stickball Park with bronze figures of children engaged in a friendly game of Muscogee-style stickball.

Each year, in October, the leaders of Muscogee (Creek) ceremonial grounds gather at the Muscogee (Creek) Nation Council Oak Park for the Council Oak Ceremony. The event commemorates the arrival of the Locv Pokv people to Indian Territory. The ceremonial leaders, or Mekko /MEK•go/, are joined by tribal and City of Tulsa officials and the general public to recall the history of the Council Oak, the Locv Pokv tribal town, Muscogee cultural traditions, and rekindle a ceremonial fire.

OKMULGEE

The town's name is of Muscogee origin, *Okmvrke* /ōk•MŪLTH•gē/, translated as "boiling water."



The Muscogee (Creek) Nation Council House, 1878. Courtesy, Oklahoma Historical Society.

RESTORATION

Following the destruction left by the Civil War, the Muscogee (Creek) Nation began restoring order to their new home. In 1867, the Nation adopted a new constitution calling for a new national government

modeled on a bicameral legislative system similar to that of the United States. In 1867, the Nation constructed a log cabin capitol building at the newly selected national capital of Okmulgee to accommodate the meetings of the legislative branch, House of Kings and House of Warriors, of the new government.

A post office opened there on April 29, 1869, under the spelling Okmulkee until November 15, 1883, when it became Okmulgee. The town's name is of Muscogee origin, *Okmvrke* /ōk•MŪLTH•gē/, translated as "boiling water" and is named for the historic tribal town, Ocmulgee, in present Russell County, Alabama.

The two-story, log council house of the Creek Nation was constructed near the edge of a stand of timber and quickly became the center of town. In 1878, fire destroyed

the council house and a stone structure was built in its place. The Creek Council House received designation as a National Historic Landmark in 1961 and was listed in the National Register of Historic Places in 1966(NR66000632). Downtown Okmulgee was added to the Register in 1992.

The Council House remains at the center of historic Okmulgee town square. It is now operated by the Muscogee (Creek) Nation Cultural Center & Archives.

MODERN AMENITIES

The Muscogee (Creek) Nation's current seat of government is currently located at the Tribal Government Complex north of the City of Okmulgee at the intersection of U.S. Highway 75 and State Loop 56. The complex houses the executive offices (Principal Chief, Second Chief, support staff), legislative (National

CREEK NATION COUNCIL HOUSE TIMELINE

1878: The structure is built after a fire destroys the original Council House built in 1868.

1906: The U.S. Department of the Interior removes the Council House from the possession of the Muscogee (Creek) Nation.

1923: The Creek Indian Memorial Association establishes the Creek Council House Museum as an education center for Native American history.

1961: The National Park Service designates the Council House as a National Historic Landmark and it is also listed on the National Register of Historic Places (1966).

1971: The U.S. Department of the Interior sells the building and grounds to the City of Okmulgee.

2010: The Muscogee (Creek) Nation regains ownership of the Council House from the City of Okmulgee.

2016: The Muscogee (Creek) National Council appropriates funds to the Council House for restoration as an interpretive site.



MUSCOGEE (CREEK) NATION COUNCIL HOUSE | OKMULGEE

MCN Public Relations



MUSCOGEE (CREEK) NATION MOUND BUILDING

Council) and judicial branches (District and Supreme Courts) of the Nation created by the 1979 constitution of the Muscogee (Creek) Nation. The complex is also home to many of the support services of the Nation.

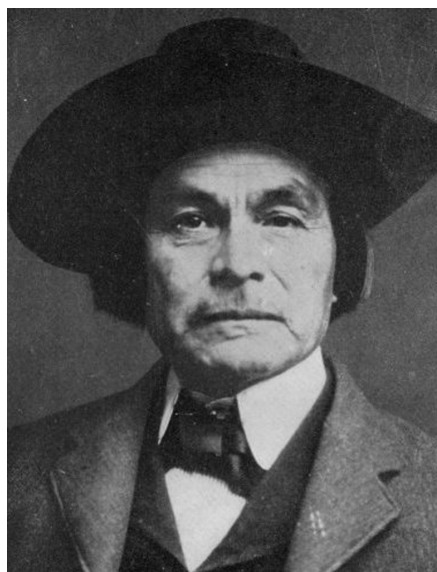
The legislative and judicial branches are housed in what is known as the "Mound Building." The building's architecture pays homage to the Muscogee people's Mississippian ancestors and the great earthen mounds they constructed in the Southeastern U.S.

Inside the Mound Building, are the National Council chambers, offices of the courts, a courtroom, the Mound Auditorium, and dioramas depicting Muscogee towns prior to removal.

HIGHER EDUCATION

Okmulgee is also home to the College of the Muscogee Nation (CMN). The college, established in 2004, was created to serve Muscogee citizens and other citizens with the history, government, and culture of the Muscogee people as its primary focus. CMN offers a variety of general education and tribally related courses.

In addition, the CMN is an associate member of the American Indian Higher Education Consortium (AIHEC) and is accredited to provide Associate-level degrees.



A marker in Nichols Park, New Lake Road, Henryetta, engraved in both Muscogee and English Languages, denotes the trail of spiritual and political leader Chitto Harjo. Beginning in 1890, Harjo helped lead organized opposition to the dissolution of the Muscogee National Government and allotment of collectively-held Muscogee Lands.

RESOURCES

Maxine Bamberg. "Okmulgee." Oklahoma Historical Society's Encyclopedia of Oklahoma History & Culture (2007). Available: <http://digital.library.okstate.edu/encyclopedia/entries/o/ok092.html>

McINTOSH

EUFAULA

While planning a trip to Fountainhead, one must include the town of Eufaula; named for a tribal town in Alabama. Along with its historical downtown full of charming shops, Eufaula has a rich history. In 1848, the Methodist Church established the Asbury Manual Training School. After it burned in 1889, students attended the Creek Nation's Eufaula Boarding School for Girls that eventually became a boarding school for all Mvskoke children. The boarding school currently serves as a dormitory for Mvskoke children and its residents attend Eufaula Public Schools.

In 1876, the Indian Journal became the first newspaper published in the Muscogee Nation, IT. The writing style of Mvskoke poet, journalist and humorist Alexander Posey brought the publication national attention during his tenure as editor from 1902 to 1904. Alexander Posey became nationally and internationally known for writing political satire in what became known as the *Fus Fixico Letters*.

FARMING

After settling in Eufaula, Indian Territory, the Muscogee successfully grew cotton and corn in the rich soil of the river bottoms. Dairy and cattle operations expanded as well.

In 1946, the U.S. Corps of Engineers received congressional funding for the McClellan-Kerr Arkansas River Navigation System. In 1964, the plans for damming and impounding the Canadian drainage basin concluded with the dedication of Lake Eufaula. Currently the largest capacity lake in Oklahoma, Lake Eufaula serves the purposes of flood control, water supply, and hydroelectric power and as the backdrop for Lake Eufaula State Park.

Farming remains a lucrative business in the McIntosh District. Southwest of the Town of Eufaula, lies the small community of Hanna. The Muscogee (Creek) Nation Office of Interior Affairs operates and maintains Hanna Farms. The 350 acres that is farmed produces wheat, soy beans, watermelons. Hanna Farms also maintains a small garden containing a variety of vegetables.

Also located in the McIntosh District, within the community of Dustin, the Muscogee (Creek) Nation Office of Interior Affairs operates and maintains the Dustin Ranch. The ranch in north and south McIntosh County encompasses an estimated 2700 acres on which more than 450 head of cattle graze.

HONEY SPRINGS BATTLEFIELD & VISITOR CENTER

The Engagement at Honey Springs (called The Affair at Elk Creek by the Confederates) was the largest of more than 107 documented hostile Civil War encounters in Indian Territory. The engagement took place on a rainy Friday, July 17, 1863 between the 1st Division, Army of the Frontier and the Confederate Indian Brigade.

The historic site is located near Checotah, in the McIntosh District, and offers six walking trails with a total of 55 interpretive signs.

RESOURCES

John C. Harkey and Mary C. Harkey. "Eufaula." Oklahoma Historical Society's Encyclopedia of Oklahoma History and Culture. Available: <http://digital.library.okstate.edu/encyclopedia/entries/E/EU001.html>



MUSKOGEE

INDIAN CAPITAL OF THE WORLD

Following the Civil War, the Five Civilized Tribes signed new treaties with the federal government. In these treaties, they gave up western lands and agreed to allow railroad rights-of-way. In 1871, the Missouri, Kansas and Texas Railway (MK&T) crossed Indian Territory, paralleling the route of the Texas Road. Reaching the Three Forks area in fall 1871, the depot was known as Muskogee Station. In 1872, the town of Muskogee (originally spelled Muscogee) developed around this depot.

In 1874, federal officials consolidated the agencies to the Five Civilized Tribes into one Union Agency and located it in the Creek Nation just west of Muskogee. This decision solidified the city of Muskogee as the center of federal activity in Indian Territory.

In 1894, the Dawes Commission to the Five Civilized Tribes established its headquarters at Muskogee. The commission undertook the tasks of negotiating new treaties, enrolling tribal members, and

assigning individual land allotments.

THE CONVERGENCE OF FIVE

The Union Agency Building was the first to be built by the United States Government to house the Superintendents of the Five Civilized Tribes. Until this point, each tribe had their own Agency, except for the Chickasaws and Choctaws who shared one at Boggy Depot.

A fact which is scarcely known is that the term "Five Civilized Tribes" does not officially appear in history until one year after the opening of this consolidated Indian Union Agency. Upon completion, it was used for the offices and residence of the Indian Agency Superintendent and his family. The building has also been a school and orphanage for the Creek Freedmen. After World War I, it began a new life as "the Chateau" where area residents came to listen and dance to live bands. After World War II, the building fell into disrepair; however, through the efforts of the Da-Co-Tah Club, the building was preserved and opened its doors as the Five Civilized

Tribes Museum on April 26, 1966. The Five Civilized Tribes Museum is dedicated to preserving the art, history and culture of the Cherokee, Chickasaw, Choctaw, Muscogee (Creek) and Seminole tribes.

BACONE COLLEGE

Bacone College is Oklahoma's oldest continuing center of higher education and began, in 1880, as a school in the Cherokee Baptist Mission at Tahlequah, Indian Territory.

Upon the increase of enrollment and a need to expand arose, an appeal was made to the Creek Tribal Council for 160 acres of land in Muskogee. The land was granted, and in 1885 Indian University was moved to its present site on the east side of the city of Muskogee. In 1910, it was renamed Bacone Indian University after its founder and first president and was later changed to Bacone College.

Throughout its history, the college has attracted Indian and non-Indian students. Bacone attempts to prepare students to function in the mainstream of society, without losing their culture and heritage.

The campus contains many reminders of Bacone's history, tradition, and goals. One of these is the historic Ataloa Lodge Museum. The museum offers one of the finest collections of American Indian art and life-ways in the United States. In addition to its community presence, Ataloa Lodge Museum is active in educational outreach emphasizing American Indian/Alaskan Native culture.



WAGONER

TRIBAL TOWN IS THE NEW NATION

After the removal from the southeastern U.S., Muscogee people began to rebuild their towns in eastern portions of what is now Wagoner County. The far western portion of present Wagoner County belonged to the Cherokee Nation, which attained the land in 1828 in exchange for their land in Arkansas. These first Western Cherokee were joined by their eastern counterparts after the 1835 Treaty of New Echota, which sold the remainder of their land in southeastern United States.

In 1843, the Presbyterian Board of Foreign Missions founded Koweta Mission, one mile east of present Coweta. Among the earliest educational institutions in

the present county was the Tullahassee Mission, opened in 1850 for Creek students. At three stories in height, the main building was one of the tallest in Indian Territory. In 1881, the school was given to the Creek freedman (former slaves within the Muscogee (Creek) Nation).

During the Civil War, the present county was the scene of one fight, known as the Hay Camp Action, or the Battle of Flat Rock. In September 1864, Confederate troops led by Brig. Gen. Stand Watie and Brig. Gen. Richard Gano attacked Union troops who were cutting hay, capturing eight-five and killing more. The southern soldiers then burned the hay along with the harvesting equipment. Confederates also housed troops on the Koweta

and Tullahassee school campuses and camped at Choska and Concharty, both Muscogee tribal towns rebuilt post removal.

In 1905, it was proposed that present Wagoner County would be included in the state of Sequoyah. The proposal would have divided the area into two counties, with the western portion named Coweta and the eastern called Tumechichee. Instead, in 1907, it was incorporated into one unit when Oklahoma became a state and the county retained the Wagoner moniker.

RESOURCES

Liz McMahan. "Wagoner County." Oklahoma Historical Society's Encyclopedia of Oklahoma History and Culture. Available: <http://digital.library.okstate.edu/encyclopedia/entries/w/wa003.html>
Muscogee (Creek) Nation Division of Health. Koweta Indian Health Facility. Available: <http://creekhealth.org/index.php/facilities/health-centers/koweta>



Muscogee (Creek) Nation Health Services

KOWETA INDIAN HEALTH CENTER

CREEK

"CHIEF" SAPULPA

The county seat of Creek County, Sapulpa, is situated approximately twelve miles southwest of Tulsa along Interstate 44. State Highways 33 and 97 and Historic Route 66 also lead travelers to Sapulpa. The town is named for "Chief" James Sapulpa, a full-blood Lower Creek from Alabama, who came to Indian Territory and around 1850 established a trading post about one mile southeast of the present community. In 1886 the Atlantic and Pacific Railroad (later the St. Louis and San Francisco Railway) extended its line from Red Fork to this area. This place became known as Sapulpa Station in honor of Sapulpa, who had befriended railway workers. A post office was established on July 1, 1889, and the town was incorporated on March 31, 1898.

The Euchee Mission Boarding School was built nearby in 1894 to educate Euchee children in the area. The school had two dormitories and a three-room schoolhouse. The school was improved, enlarged and maintained by appropriations from the Muscogee (Creek) Nation. In 1928, it was taken over and supported entirely by federal appropriations under the supervision of the United States Indian Office until its closing in 1947. A marker remains at the site. The land and buildings were sold to the Sapulpa school district for use by the public school system.


OKFUSKEE

The Okfuskee District encompasses Okfuskee County and a small portion of Seminole County. While English speakers pronounce the district with a long "O," Mvskoke speakers pronounce it akfvske /ahk•FU•ske/ originally referring to a promontory in the homelands. Within the boundaries of the Okfuskee District of the Muscogee (Creek) Nation are four chartered Muscogee (Creek) Communities: Okemah, Weleetka, Okfuskee, Cromwell. While all offer a central gathering place and social service programs for their members, Okemah Indian Community also owns and operates a smoke shop.

TUKVPVTCE

The Tukvpvtce /too•kii•BUR•jet/ District encompasses Hughes County. Within the boundaries of the Tukvpvtce District of the Muscogee (Creek) Nation are three chartered Muscogee (Creek) Communities: Dustin, Wetumka, Holdenville. While all offer a central gathering place and social service programs for their members, Wetumka and Holdenville also own and operate smoke shops.





After the passage of the Oklahoma Indian Welfare Act in 1936, the U.S. federal government offered each of the Muscogee (Creek) tribal towns the opportunity to enroll as an individual tribe. Of more than 40 towns, only three accepted: Thlopthlocco, Alabama- Quassarte, Kialegee.

THLOPTHLOCCO TRIBAL TOWN

Located within the Okfuskee District, a Muscogee tribal town maintains its identity and exercises its federal government-granted sovereignty.

The Thlopthlocco (rvprakko lthlahp•THLAHK•go/) Tribal Town was formed toward the end of the eighteenth century and was an upper Creek town of the old Creek Confederacy that was situated in Alabama and Georgia. Thlopthlocco Tribal Town was one of the more than 40 Creek tribal towns that immigrated to Indian Territory after the famous Removal Treaty of March 24, 1832 was signed. Thlopthlocco translates as "Tall Cane" or "Big Reed" and was situated in the vicinity of a stream on which there was an abundance of cane or reed from which blow guns were made.

After removal, members of the Thlopthlocco Tribal Town settled along the north fork of the North Canadian River between Wetumka (uetvmkv I we•DUM•gii/-flying water) and Okemah, Oklahoma. The Town was one of the most western settlements of the Muscogee (Creek) Nation.

In 1938, Thlopthlocco Tribal Town ratified its constitution and bylaws and, in 1939, ratified its federal charter of incorporation. In 1941, the Secretary of the Interior placed 1900 acres of land in trust for the Thlopthlocco Tribal Town for its exclusive use and benefit.

Presently, the Town owns 2,330 acres of land in Okfuskee and Hughes Counties Oklahoma, consisting of trust and fee simple lands. The Tribal Town's headquarters are located near Interstate-40 Exit 227 near Okemah. The Town's casino enterprise, Golden Pony Casino, is also headquartered there.

ALABAMA-QUASSARTE TRIBAL TOWN

The Alabama and the Quassarte entered documentary history in the colonial period as two closely related tribes living north of present Mobile, Alabama. 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.

After a brief confrontation with the French in the early eighteenth century, the Alabama and Quassarte became their allies and trading partners. Once the French withdrew from North America in 1763, the two tribes became members of the Creek Confederacy. 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. 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. The Alabama-Quassarte Tribal Town accepted separate federal recognition under the Oklahoma Indian Welfare Act in 1936.

The Tribal Town currently offers assistance and support to tribal members from a central location in Wetumka, Oklahoma.

KIALEGEE TRIBAL TOWN

Kialegee emerged as an independent town from the larger Creek town, Tuckabatchee, located in what is now the state of Alabama. Recognized by the federal government as an independent nation, leaders from Kialegee signed a peace treaty with the United States on June 29, 1796.

In 1813, U.S. troops burned the town after the Kialegee townspeople allied themselves with the Red Stick faction of the Muscogee People.

In 1814, 1818, 1825, and 1826, Kialegee representatives signed treaties with the United States in hopes of retaining their security and homelands. Inevitably, in 1835, 166 families of Kialegee were forced to relocate to Indian Territory under the Indian Removal Act.

The tribal town settled south of what would become Henryetta, Oklahoma. They maintained a ceremonial ground there until 1912 when their fire was extinguished.

After the passage of the Oklahoma Indian Welfare Act of 1936, the tribe ratified its constitution and by-laws on June 12, 1941. The sovereign Tribal Town currently operates from its headquarters located in Wetumka, Oklahoma.

9. Appendix

Muscogee (Creek) Nation

Hwy 75 & Loop 56

Okmulgee, OK 74447

(918) 732-7600

(800) 482-1979

Additional links:

Mvskoke History: A Short Course

http://www.ok.gov/sde/sites/ok.gov.sde/files/Mvskoke_History_Powerpoint.pdf

Muscogee (Creek) Nation Tourism and Recreation "Official Guide to the Muscogee (Creek) Nation 2017 http://creektourism.com/wp-content/uploads/2017/01/Guide_Web_MCNTR17.pdf

Muscogee (Creek) Nation Challenge Bowl Curriculum

<http://www.mcn-nsn.gov/services/education-training/johnson-omalley/challenge-bowl/>

Oklahoma Historical Society source to consider for Indian Removal information:

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

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

References:

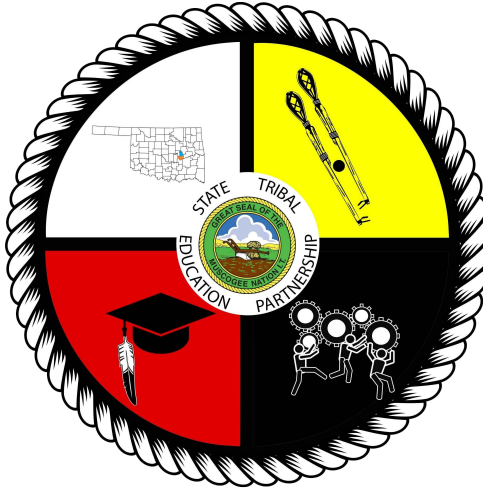
Joy Harjo, "Once the World Was Perfect" from Conflict Resolution for Holy Beings. Copyright © 2015 by Joy Harjo

Lewis, D., & Jordan, A. T. (2008). Creek indian medicine ways: the enduring power of the mvskoke religion. Albuquerque: University Of New Mexico Press.

Oklahoma Tourism & Recreation Department. (2016). Muscogee (Creek) Nation. Oklahoma Indian Country Guide: One State – Many Nations: Native American Cultural and Educational Authority.

Oklahoma Tourism & Recreation Department. (2011). Muscogee (Creek) Nation. Oklahoma Indian Country Guide.

Oklahoma Historical Society. (2017). Photograph Archive. <http://www.okhistory.org/research/photos>.



Muscogee (Creek) Nation, State Tribal Education Partnership Program

The Muscogee (Creek) Nation applied for the State -Tribal Education Partnership grant in June 2015. The U.S. Department of Education awarded a State -Tribal Education Partnership (STEP) grant to the Muscogee (Creek) Nation in October 2015.

The primary goal of this partnership is to promote increased collaboration between the tribe, the state, and local education agencies while building the capacity of the Muscogee (Creek) Nation to conduct certain State-level administrative functions under those ESSA (Every Student Succeeds Act) grant programs for the identified schools.

The publication of this guide was supported by a State-Tribal Education Partnership (STEP) grant, award number S415A150008.

The Muscogee (Creek) Nation Resource Guide was created for the Oklahoma State Department of Education, Office of Indian Education website as a component within the Muscogee (Creek) Nation State Tribal/ Education Partnership. The goal of this resource guide is to broaden the American Indian/ Alaskan Native students' awareness of Native American and Muscogee culture through weaving culturally responsive resources and indigenized instructional methods in local education agency practices.

The resource guide aligns with applicable Oklahoma Academic Standards.

According to the Oklahoma State Department of Education:

Oklahoma Academic Standards serve as expectations for what students should know and be able to do by the end of the school year. These standards were written by Oklahomans for Oklahoma.

The development, review, and revision process involves stakeholders throughout the state of Oklahoma and is an ongoing and critical component to ensuring Oklahoma students in every classroom receive current and relevant learning experiences.

The goal is that all students are college and career ready upon graduation from high school.

Oklahoma Academic Standards Addressing Native American History and Culture

Grade 3, Social Studies, Content Standard, 3.1.3

The student will analyze the traits of good citizens; *Explain that tribal governments in Oklahoma have a right to self-government known as sovereignty*

Grade 3, Social Studies, Content Standard, 3.1.4

The student will analyze the traits of good citizens; *Describe relationships between people and events of the past, including those commemorated on national, state, and community holidays.*

Grade 3, Social Studies, Content Standard, 3.2.2

The student will examine Oklahoma's geography and how people of Oklahoma interact with their environment; *Examine the interaction of the environment and the peoples of Oklahoma.*

A. Describe how early American Indians used Oklahoma's natural resources, such as bison hunting, fur trading, and farming.

Grade 3, Social Studies, Content Standard, 3.3.4

The student will analyze the significant events and historic personalities contributing to the development of the state of Oklahoma; *Identify cultural similarities and differences of the existing sovereign tribal nations in Oklahoma, especially those near the local community.*

Grade 3, Social Studies, Content Standard, 3.3.6

The student will analyze the significant events and historic personalities contributing to the development of the state of Oklahoma; *Describe the migrations, settlements, relocations and forced removals of American Indians.*

Grade 3, Social Studies, Content Standard, 3.3.8

The student will analyze the significant events and historic personalities contributing to the development of the state of Oklahoma; *Distinguish between the points of view of both American Indians and settlers regarding the opening of territories in Oklahoma for settlement.*

Grade 3, Social Studies, Content Standard, 3.3.12

The student will analyze the significant events and historic personalities contributing to the development of the state of Oklahoma; *Examine notable historic and present-day Oklahomans utilizing biographies and information texts such as Jim Thorpe, Sequoyah, Will Rogers, Wiley Post, Mickey Mantle, Shannon Lucid, Bill Pickett, Clara Luper, and Maria Tallchief.*

Grade 3, Social Studies, Content Standard, 3.4.3

The student will identify and describe basic economic activities creating prosperity in the state of Oklahoma; *Examine how the development of Oklahoma's major economic activities have contributed to the growth of the state, including, mining and energy industry, agriculture, aviation, tourism, tribal enterprises, and military installations.*

Grade 8, Social Studies, Content Standard, 8.1.2

The student will analyze the foundations of the United States by examining the causes, events, and ideologies which led to the American Revolution; *Summarize the political and economic consequences of the French and Indian War including imperial policies of taxation, the Proclamation of 1763, and the migration of colonists into American Indian sovereign territories.*

Grade 8, Social Studies, Content Standard, 8.2.2

The student will examine key military and diplomatic events of the Revolutionary ' War that resulted in an independent nation; *Evaluate the motivations and points of view of various populations to remain loyal to Britain, join the patriot cause, or choose neutrality, including:*
B. American Indians and the preservation of their homelands, cultures, and trade.

Grade 8, Social Studies, Content Standard, 8.4.2

The student will examine the political and economic changes that occurred during the Early Federal Period; *Describe President Washington's attempt to develop a cohesive Indian policy, which included respectful interactions with American Indian leaders, treaties to delineate tribal lands, and precedent-setting practices of assimilation.*

Grade 8, Social Studies, Content Standard, 8.7.3

The student will examine the political, economic and social transformations of the Jacksonian Era; *Analyze the impact of Jackson's policies and decisions concerning American Indian nations and their tribal sovereignty as a nation's inherent right to self-govern, including:*
C. forced removals of American Indians

Grade 8, Social Studies, Content Standard, 8.8.4

The student will examine the political, economic, social, and geographic changes that occurred during the period of westward expansion; *Analyze the consequences of westward expansion, including the impact on the culture of American Indians and their homelands, and the growing sectional tensions regarding the expansion of slavery.*

Grade 8, Social Studies, Content Standard, 8.11.3

The student will analyze the course and consequences of the Civil War; *Evaluate the impact and contributions of specific groups in the Civil War including free and enslaved African Americans, American Indians, women, and immigrants.*

High School, Oklahoma History, Content Standard, 1.3

The student will describe the state's geography and the historic foundations laid by American Indian, European, and American cultures; *Compare the goals and significance of early Spanish, French, and American interactions with American Indians, including trade, the impact of disease, the arrival of the horse, and new technologies.*

High School, Oklahoma History, Content Standard, 1.4

The student will describe the state's geography and the historic foundations laid by American Indian, European, and American cultures; *Compare cultural perspectives of American Indians and European Americans regarding land ownership, structure of self-government, religion, and trading practices.*

High School, Oklahoma History, Content Standard, 2.3

The student will evaluate the major political and economic events that transformed the land and its people from early contact through Indian Removal and its aftermath; *Analyze the motivations for removal of American Indians and the passage of the Indian Removal Act of 1830; trace the forced removal of American Indian nations, including the impact on the tribal nations removed to present-day Oklahoma and tribal resistance to the forced relocations.*

High School, Oklahoma History, Content Standard, 3.1

The student will evaluate the major political and economic events that transformed the land and its people from the outbreak of the Civil War through allotment and land openings; Summarize the impact of the Civil War and Reconstruction Treaties on American Indian peoples, territories, and tribal sovereignty including:
B. Second Indian Removal

High School, Oklahoma History, Content Standard, 3.4

The student will evaluate the major political and economic events that transformed the land and its people from the outbreak of the Civil War through allotment and land openings; Compare multiple points of view to evaluate the impact of the Dawes Act (General Allotment Act) which resulted in the loss of tribal communal lands through a transfer to individual property and the redistribution of lands, including the Unassigned Lands and the Cherokee Outlet, by various means.

High School, Oklahoma History, Content Standard, 3.5

The student will evaluate the major political and economic events that transformed the land and its people from the outbreak of the Civil War through allotment and land openings; Explain how American Indian nations lost control over tribal identity and citizenship through congressional action, including the Indian Reorganization Act.

High School, Oklahoma History, Content Standard, 4.1

The student will analyze the formation of constitutional government in Oklahoma; Compare the governments among the American Indian nations and the movement for the state of Sequoyah.

High School, Oklahoma History, Content Standard, 5.1

The student will examine the Oklahoma's political, social, cultural, and economic transformation during the early decades following statehood; Examine the policies of the United States and their effects on American Indian identity, culture, economy, tribal government and sovereignty including:

- A. passage of the Indian Citizenship Act of 1924*
- C. authority to select tribal leaders as opposed to appointment by the federal government*
- D. exploitation of American Indian resources, lands, trust accounts, head rights, and guardianship as required by the Bureau of Indian Affairs.*

High School, Oklahoma History, Content Standard, 5.8

The student will examine the Oklahoma's political, social, cultural, and economic transformation during the early decades following statehood; Describe the contributions of Oklahomans including African-American jazz musicians, the political and social commentaries of Will Rogers and Woody Guthrie's, Wiley Post's aviation milestones, and the artwork of the Kiowa Six.

High School, Oklahoma History, Content Standard, 6.3

The student will investigate how post-war social, political, and economic events continued to transform the state of Oklahoma from the 1950s through the present; Describe the artistic contributions of Oklahomans in the fields of music, art, literature, theater, and dance such as Ralph Ellison and the Five Indian Ballerinas.

High School, Oklahoma History, Content Standard, 6.5

The student will investigate how post-war social, political, and economic events continued to transform the state of Oklahoma from the 1950s through the present; *Analyze the evolving relationship between state and tribal governments impacting tribal self-determination and control over American Indian lands and resources including issues of jurisdiction, taxation, and gaming.*

High School, Oklahoma History, Content Standard, 6.6

The student will investigate how post-war social, political, and economic events continued to transform the state of Oklahoma from the 1950s through the present; *Examine the contributions of major cultural and ethnic groups, including Asians, African Americans, American Indians, and Latinos to the state of Oklahoma and their impact on the social and economic transformation of the modern state of Oklahoma*

High School, United States Government, Content Standard, 3.3

The student will analyze the fundamental principles of the American system of government resulting in a republic, as established in the Constitution of the United States, the supreme law of the land; *Summarize and explain the relationships and the responsibilities among national, state, tribal, and local governments.*

High School, United States Government, Content Standard, 3.4

The student will analyze the fundamental principles of the American system of government resulting in a republic, as established in the Constitution of the United States, the supreme law of the land; *Explain that tribal sovereignty is a tribal nation's inherent power to self-govern, such as challenges made regarding the Major Crimes Act.*

High School, United States History, Content Standard, 1.3

The student will analyze the transformation of the United States through its civil rights struggles, immigrant experiences, and settlement of the American West in the Post Reconstruction Era, 1865 to the 1920s; *Analyze the impact of westward expansion and immigration on migration, settlement patterns in American society, economic growth, and American Indians.*

C. Examine the rationale behind federal policies toward American Indians including the establishment of reservations, attempts at assimilation, the end of the Indian Wars at Wounded Knee, and the impact of the Dawes Act on tribal sovereignty and land ownership.

High School, United State History, Content Standard, 4.1

The student will analyze the cycles of boom and bust of the 1920s and 1930s on the transformation of American government, the economy and society; *Examine the economic, political, and social transformations between the World Wars.*

C. Assess the impact of the Indian Citizenship Act of 1924 on the American Indian nations.

