THE MUSCOGEE NATION

Challenge Bowl 2025

Elementary Study Guide

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"A Struggle to Survive"

The Muscogee Women: Keepers of the tradition and culture of the nation.

Since the beginning of time the women of this nation have played a major role in the existence of the Muscogee people and to this day their contribution has successfully allowed this nation to survive.

Today, this struggle is yours to bear, and today's challenge is made more difficult by the fact that now you must be able to walk in two worlds and still maintain your balance.

The structure of our ancient society is still intact in some parts of our nation today, and you, the Muscogee women, must protect this to ensure that future generations of Muscogee people have a foundation to build on and an identity to be proud of.

In your educational experience you have learned that listening is a key ingredient for learning. As a student of this nation, you have learned the ways of our people and now as you move forward to represent this Nation of people, you must also expose the humbleness that our ancestors also displayed in their daily lives.

As you learn the history of our people, both in the written and oral form, you can feel and touch the spirit that they possessed and this spirit is among us today. This is the same spirit that compelled you to be here today.

History tells us, that we, the Muscogee people, have endured tremendous tribulations, from ethnic cleansing, forced removal and religious genocide, to the dissolving of tribal governments and then finally, the attempt to separate the Indian from the person through enrollment of young Muscogee (Creek) children to "Finishing School," later called "Boarding Schools."

The horror stories that have been relayed to us by the ones that have gone on before us, we must not dwell on or forever hold a grudge. Their stories must never be forgotten. We must listen to these stories and learn from them so that history does not repeat itself.

The road that we travel today was planned out for us many, many years ago by a Creek leader named Opothle Yahola in a speech given at Asbury Mission on the North Fork in November, 1859.

He said: "My brothers, many, many, many years ago, when I was a child, there was a beautiful island in the Chattahoochee River. It was covered with stately trees and carpeted with green grass. When the Indian was hungry and could not find game elsewhere, he could always go to the island and kill a deer. An unwritten law forbade the killing of more than one deer, and even then, the hunter might resort to the island only when he had failed elsewhere. But the banks of that island were of sandy soil. As the floods of the river rolled on this side and on that, the banks wore away and the island shrunk in size. When our people left the country, the island had become so small that there was only room for two or three of the great trees and most of the green grass was gone. The deer, once so plentiful there had entirely disappeared.

"I have since learned that there is a kind of grass which, if it had been planted on the banks of that beautiful island, might have saved it. The grass strikes its roots deeply into the sandy soil and binds it so firmly that the waters of the flood cannot wear it away.

“My brothers, we Indians, are like that island in the middle of the river. The white man comes upon us as a flood. We crumble and fall, even as the sandy banks of that beautiful island in the Chattahoochee. The Great Spirit knows, as you know, that I would stay that flood which comes thus to wear us away, if we could. As well might we try to push back the flood of the river itself.

“As the island in the river might have been saved by planting the long-rooted grass upon its banks, so let us save our people by educating our boys and girls and young men and young women in the ways of the white man. Then they may be planted and deeply rooted about us and our people may stand unmoved in the flood of the white man.”

So let us not forget, from where we came.

Today starts another chapter in our history, as we continue down this path that our forefathers had planned for us. For this nation to survive with its traditions, culture and language, it is incumbent for the Muscogee women to regain its strength and to inspire other women to step forward and say “Yes, I am a Muscogee Creek woman, I know who I am, I know where I’ve been and I know where I am going.”

As a role model for the next group behind you, how many will you inspire? How many will follow in your footsteps? Let’s hope and pray there will be many.

MVTO

God Bless All

Wilbur Chebon Gouge

Muscogee
Oral History

The Indian Pioneer Histories are oral histories conducted in the 1930s. The interviews offer firsthand accounts from individuals who experienced pioneer life in present-day Oklahoma. The interviews were conducted during the Great Depression as part of Works Progress Administration Project S-149, sponsored by The University of Oklahoma and the Oklahoma Historical Society. The following statements are excerpts from the Muscogee (Creek) interviews.

Fishing

Bose Scott, born in 1862 in the Muskogee District

"The male children of the tribe were taught the art of hunting at an early age. The blow-gun was the favorite weapon among young boys. This was a hollow reed about eight or ten feet in length, from which a small arrow could be forced by the breath. They could secure quite a number of small game; such as birds, rabbits, and squirrels by crawling close. These guns are called in Creek language Cohamotoka. The boys were also very accurate with the bow and arrow. Their success in killing fish by this method was wonderful, it being nothing uncommon to see a small boy of eight or nine years catch a buffalo or catfish almost as large as himself."

Sarah (Wash) Adams, born in 1871 near Okmulgee, Tulwa Thlocco Tribal Town

"Usually, several families would go hunting or fishing together. We used to go fishing and stay a week or so at a time. Deep Fork was our favorite fishing place. Some would shoot the fish with bows and arrows. A plant called Devil's Shoestring is used in the fish killing. Each person was expected to bring fifteen or twenty bundles of Devil's Shoestring. It was crushed and put into the water and caused the fish to rise. The men shot the fish with arrows and the women caught them with pans and in their aprons. Everyone had a good time at these fish killings, although it often rained at these times."

Anna Belle Cunard, born in 1872 northwest of Okmulgee

"In 1931, the last fish killing took place. Some of the old Creeks put medicine into a river or lake which kills the fish and brings rain soon afterward."

Jefferson Berryhill

"First of all, the fish killing is a bit out of the picture for the Indians of today due to the fact that the occasion has been outlawed by the white man. During the days of fish killing, the streams were full of various kinds and sizes of fishes and the Indian killed only that which he needed."

Alex Alexander, born in 1895of the Cussetah Tribal Town

"The last fish killing I attended was east of Checotah in 1933. We used Devil's Shoestring. The only weapons typical of the Creeks in use when I was a boy were bows and arrows, used in killing fish. A few of course still used them for hunting, but rifles had largely taken their place for this purpose."

Hunting/Farming

Mahaley Lowe, born in 1864

"My step-father and mother would kill lots of deer, turkey, quail, etc. They never needed to go far for this game, as it was plentiful in the country around our home. They hunted on foot and carried the game back. The legs of deer would be tied together so they would be easy to handle. Venison was dried in the sun or baked in a big fire outdoors."

Alex Harjo, born in 1874, Tokparfkv Tribal Town

"Once a party of Indians went on a hunting trip away from their homes. A camp site was quickly chosen when they reached their destination. After preparing the camp, the men left a little boy in charge of the camp to look after the supplies and be on guard while the men were absent. This camp was in a grove where there were a lot of bamboo cane just the proper size to fashion into arrows. The little boy did not have anything in particular to do so he thought that he would make some arrows. The little boy gathered some of the best of the bamboo cane and proceeded to fashion an arrow as he had seen his elders do many times. The arrows are straightened by heating and bending the cane with the hands at the crooked or impaired place…"

W. O. Williams, born 1895 in Henryetta

"Everybody had hogs, and everybody had their own mark but we never bothered about stealing. There was plenty for everybody. Whenever a man wanted to butcher, he gathered up a bunch of hogs and butchered them. If he got one of mine, it was all right. When we were in the woods hunting and found a hog with little ones, we put our mark on them regardless of who had the mother marked, nobody said anything about it, nor cared."

Melissa Crow, born 1860 of the Weogufkee Tribal Town

"We planted corn, sweet potatoes, and beans and cultivated mostly by a home-made hoe. The hoe was made in this way. The men would go out and look for a tree that had a straight branch as long as a hoe handle and they would cut the tree down and cut off about ten or twelve inches long where the limb was and split the log and hew it as thin as a hoe. They held it over the fireplace to dry, and then it was ready to be used. This kind of hoe would last longer than the hoes we use in these days."

Fred Johnson, born 1866 of the Tulwa Thlocco Tribal Town

"There were lots of wild horses. A bunch of us would chase them for about a day. A few of us would run them past where some of the other boys were waiting on their fresh horses. They would start out after them and we would keep the wild horses from resting at all until they were so tired that they could hardly run. Then we would rope them. They would fight but we would worry [wear] them down, then put them in a pen for about a week or so and break them to ride. We kept them for our own use."

Clothing

Mahaley Lowe, Schulter, OK, born in 1864

"The people, when I was a child, wove their own cloth for clothing. They knit their own stockings and gloves. They also wove their own straw hats. The women wore a full skirt, gathered at the waist. Young men never wore trousers until they were about twenty-one. They wore a shirt which reached to their knees and nothing more, except perhaps a hat and shoes. We washed our clothing in the river in wooden tubs. We used home-made soap and used switches to beat the dirt from the clothes."

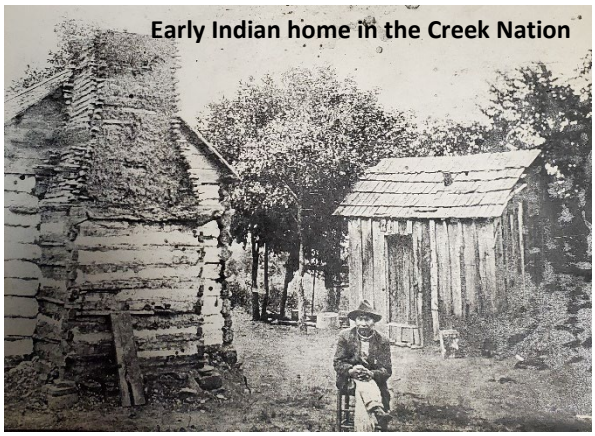
Sarty Cowe, born near Wetumka in 1853

"…the men didn't have pants. They wore long shirts. In the summer, they didn't wear any clothes, just a sack cloth around them. The women did not know how to sew and make their dresses. They would take the cloth and just wrap it around them. The children were dressed likewise. They never had any shoes, wore moccasins. Some wore buckskin pants. Men and all, wore their hair in long braids, because barber shops were unknown."

Houses

Shawnee Harper, born in 1870, eight miles south of Dustin, OK

"Houses and church houses were built out of logs, daubed with red clay, mixed with crab grass and with a stick chimney. The houses had dirt floors, no windows and roofs were made of clap -boards."



Early Indian home in the Creek Nation

Sarah Fife, born 1861, southeast of Sapulpa, a town named after her father

"…in those days the Indians had their sleeping quarters separate from their cooking rooms; therefore, having two or three cabins instead of one as we have now. The Indians made their own homes, out of logs and also made their own shingles. The shingles were made from large logs, using an axe to slice the wood in shingle form. The shingles were very crude but served the purpose. The floors were made by using straight logs and splitting them to a desired thickness. These made a rough floor."

Melissa Crow, born in 1860, near Red Fork, OK

"In Muscogee country, we built our houses out of split logs, standing up these split logs all around, I guess about ten feet wide and twelve feet long, daubed with gray or red clay, and we covered these houses with hickory tree bark. After this bark gets dry it is as good as cement they are using today."

Jimmy Coffee, born in 1877 near Ft. Gibson, Okla.

"Both my parents died with small pox. They told me that was in 1889. From then on, I can remember seeing them build log houses, and I used to build myself these log huts. They sure were warm in winter and cool in summer. Indians used to dig under the floor for cellar in which to keep pumpkins, dried peas, and sweet potatoes in wintertime. This keeps in good shape. We had some

hogs. We never did put killing hogs in pen, they just ran outside, both summer and winter, eating hickory nuts and acorns. They got fat on these during the winter. When we got hungry for hog meat, we called them, and when they came to the house, we shot them with a Winchester, and divided up the meat with our neighbors. That's the way we used to do, but today if you want a piece of hog meat from your neighbor, you have to pay for it."

Food/Cooking

Mahaley Lowe, Schulter, OK, born in 1864

"We did our cooking outside in fireplaces. The cooking utensils were made of iron. Bowls and crocks were made from clay and baked."

Lucy Tonis, 63, Long Tiger band on Pole Cat Creek

"The Indian long time ago use to have many different kinds of food to eat. They did not have to wish for anything to eat. In them days they did not know how to can fruit, but they would dry the fruit…they used to dry the peaches and apples. They would raise corn and make many different kinds of things to eat out of the corn. They would make dried corn to eat in the winter time. And here is a list of things they use to make out of corn: sofkey, cold flour, blue dumplings, hickory nut sofkey, sour corn bread and green roasting ear bread. They also raised peanuts and when they were big enough to eat, they would boil them until they were tender, then they would sit around and eat the peanuts with salt. They also raised sweet potatoes and in the winter time they would roast them in hot ashes in their fire places…"

Nancy Harjo, Fish Pond tribal town, born in 1879

"It is good when it is freshly made yet some prefer it when it is two or three days old and has become a little soured. There have been stories told of how officers finding this sofkey among some of the Indians in a soured condition, took it for intoxicants and poured it out."

Loney Hardridge, born 1882 in Okmulgee

"Ossafka was a soup made entirely of corn. Obuskee was a soup made entirely of green corn. Green corn was ground up and made into a meal and was also used as a drink. Hickory bread was a bread made entirely of ground hickory nuts. Tuk-a-lege-tuxey was a sour-meal bread. Then there was another bread, made and rolled in flour, cut into the form of a biscuit and dropped into hot grease and fried. This made something like the present-day donuts. Hup-tup-ke was made from a batter of cornmeal, small bits of meat were rolled in cornmeal and made in the form of a biscuit and cooked in ashes. This made something like the 'hot-tamale' of the present day."

Names

Alex Lowe, 1937 Alabama Tribal Town

"Every Indian, both men and women have their town names, but when they join the church they drop these names and are given Christian names. Father's town name was Spokoko Harjo, but when he joined the church it was changed to William Lowe. I don't know who gave the Christian name to him but the town name is given to an Indian boy or girl as soon as he or she is old enough to take part in the town festivities. Town names are given by the Town King or Micco.

Rolla Canard, 1937 Thlopthlocco Tribal Town

"All Indians have their tribal citizen names. I belong to the Thlopthlocco town, six miles north of Wetumka, but everybody who belongs to that town is not my relation. The name of everybody who belongs to that town is kept on their tribal rolls though. The husband has his own town, but the children follow their mother. Formerly, Indians did not use their names so much as they do now. When John Smith's grandmother died, she had some money coming to her but he could not get it because he did not know her right name. Everybody knew her simply as John's grandmother. My grandfather was named Motey Kennard and he was Chief before the Civil War and during 1861. There were years that I did not know his name and I do not know now why he spelled his name differently from my name. The Indians would say "Mary's aunt" in an introduction instead of saying the woman's whole name as they do now."

Childhood

Sarah Fife, born 1861, southeast of Sapulpa, a town named after her father

"It was customary then to tell only the boys stories and legends and not the girls. All the children had to work, herding cattle and also taming wild stray cows for milking. The land was open range, no fences being there then."

Winey Lewis, born before 1900, on the Okfuskee-Okmulgee line

"The girls broke horses the same as the boys did. Charity Buckler was a good bronco buster and could ride with the best of them. They broke wild horses, not just home raised horses."

The first Creek Council House (above) was built in 1868, it was replaced with a larger sandstone building in 1878.

Mahaley Lowe, born in 1864

"When I was a child, people did not take their children to town as they do these days. Therefore, I do not remember seeing the log Council House. I did see the stone Council House soon after it was built."

Lillie Grayson Franks, born 1887

"As a child we played much as children in the country do now-a-days, our playthings being mostly homemade. The boys would hunt and we girls sometimes played store, using a weed similar to coffee ground, for coffee. We had swings made from grapevines. I talked the Creek language until after white people came to this country."

Will R. Robinson, born in 1865

In 1879, when I was only fourteen years old, my father took a contract with the government to carry the mail from Okmulgee to Wetumka, and I was the boy that drove the mail hack. It took me a day and a half to make the trip. At that time there was no town where Wetumka now stands, but just one store and the post office about one mile east of where Wetumka now stands. I used a two seated hack and drove a team of ponies. I sometimes hauled passengers and the people all along the route, when they needed anything from town, such as groceries, clothes or anything, they would send by me for them and pay me a little something for my services. Father paid me $10.00 a month so I thought I was well fixed. I drove the mail hack for a year."

Schools

Male student of Wetumka Boarding School

"The boys made their own ball sticks and went off to enjoy this sport or slip off during the night to hold a tribal dance in the woods along the Wewoka Creek. When the teachers learned of these trips, a stop was soon made."

Wallace Cook, born 1880 south of Okemah

"Went to Wetumka Mission and then to the Eufaula High School. If I ran off from the Mission once I ran off a thousand times but it didn't do me any good. My folks would take me back the very next day and I'd get a whipping besides. I don't think there ever passed a day that I didn't get punished for something. I ought to be an authority on punishment."

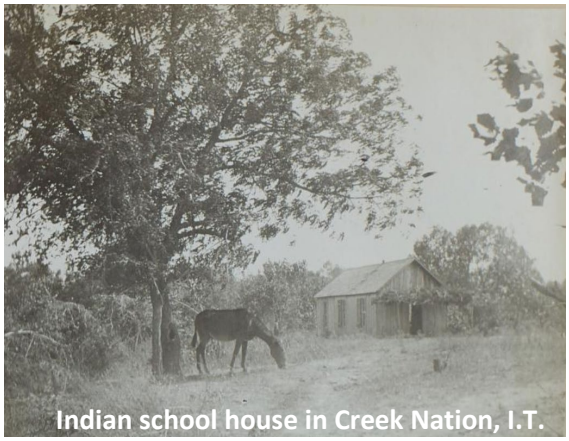
"We had to learn English and we'd never hear it except at school. It's a wonder we ever learned anything. I don't remember any of the teachers and don't want to. Why I stayed in the first reader till I was twenty years old, and then just got to the center of it. The first half of the book was as dirty as could be and the last half was just like new."

Female student of Nuyaka Mission

"I liked to go to school but schools were different than they are now. There was a cook and seamstress who showed us how to cook and sew. There was a washerwoman who washed for the boys but we did our own washing. When she was gone, we did that work and got paid for it. The way I got most of my clothes was by washing for the boys."

Shawnee Harper, born in 1870

"I used to go to school, when I was about ten years old, at Weogufkee public school which was near the present town of Hanna, Oklahoma, in McIntosh County. My teacher's name were Mrs. Mary Herrod. She was one-half Indian and one-half white. She taught in English, she didn't allowed us to speak in Creek language while we were in school. In those days there were no white people. All full blood Indians, so she had a hard time to make us talk English. If she caught us talking in our language, we got fifteen licks on our bare legs."



Indian school house in Creek Nation, I.T.

Robert Kelly, full-blood Creek Indian, lives five miles south of Morris, OK
"The extent of my school days is 3 months attendance at a school near Arbeka, before the Civil War. It was a one room log hut, with a clapboard roof. The teacher was a white man, named George Washington Elliott. I would have finished there and gone on to high school, but for the fact that some of my relatives died in Texas. At their death, I went there to live."

George Looney, born in 1892, south of Bryant in Okfuskee County
"From 1906 to 1908 I went to the Nuyaka Mission. John M. Robe was the Superintendent and a good one. Mrs. Francis Robe was a good and kind teacher, but his sister, Miss Lotta Robe, was cranky. All the teachers I had were nice but her. But there is one thing about the cranky ones; they taught you more, for you were afraid not to know the lessons."

"Some of the boys cut stove wood a half hour after breakfast. Some of the boys worked in the kitchen, dining room, bed or school rooms. Every 2 weeks they would change and the ones who had been working inside worked outside, milking, feeding, etc. Every Saturday morning the buildings were scrubbed. Saturday afternoons we had recess, talked, took walks, went to town or wherever we wanted to go."

Martha Gibson Ma-Toy-Walker, Eufaula, OK, Asbury Manuel Labor School
"We had a store room at the school. The boys worked on the farm and took care of the cows and hogs. The things they raised were put in the store room for us to use. We raised almost all we had to eat. The girls did the housework, and learned to sew and cook."

Ruth Myers, born in 1865
"When we went away to school, we stayed the entire nine months without a visit home as roads were poor and travel was slow. Our families did not come to see us during the year except in cases of sickness. During the school year provisions had been made whereby students who had no parents would be taken care of during vacation."

Tribal Towns

Sarah (Wash) Adams, Talwa Thlocco Tribal Town
"I belong to the Talwa Thlocco town, which in English means Big Town. These towns are like societies. For instance, I am a widow and need someone to help me take care of my crop. The members of my town come over and help me. A member of one town isn't respected or helped by another town as much as by his own."

Wallace Cook, born in 1880, south of Okemah
"There are forty-four Tvlwas or towns in the Creek Nation. No other town can rule a town, busk, square or stomp, whichever you want to call it. They all mean the same thing. They are like our counties, one can't rule the other. The king is like the king of England, born to be a king. Not elected at all."

Mary Fuswa Evans, Sand Springs, OK, approximately 53 years old
"Mekko Fixico was town king of the Luchabogas ("Where terrapins abound") for several years. He lived at a place just west of what is now known as the Ball Park in Sand Springs, Ok. He died

July 28, 1896. He was followed as town king by Waite Beaver of Bristow, who was the last town king of the Luchabogas."

Sammie Narharkey, son of the Mekko of Lugaboga Tribal Town

"The Lugaboga-Talasi fire in Tulsa is now gone, but fire was taken from it and move to two other places, namely, Talasi Canadian Town and Little River Talasi Town in Hughes and Seminole counties, respectively.

Sarty Cowe, born near Wetumka in 1853

"In the early days the Indians would build a large round house for their annual dances. One of the oldest locations was in McIntosh County, which was Tucki-batchi, on Salt Creek west of Wetumka in Hughes County. This was in 1870. The old location was 4 miles north of Indianola."

Chili Barnett, age 52, Alabama tribe, Weleetka, Oklahoma

"Of all the tribal towns that ever existed among the Indians of the Muscogee Creek Nation and although every tribal town has their own particular herbal medicines and medicine men, it has been believed that the Alabama town had the best medicine as they were strong in their practice and held to their beliefs very strictly."

Sam Haynes, born in 1864, chief of Tulwa Thakko town

"My father, William Haynes, was the chief of Tulwa Thakko and he was the one that led that tribe into the Indian Territory. My father died in 1881 and the busk grounds that he was chief of ceased to function. His successor as chief was Henry Johnson and after his death, his brother became chief and on his death I became chief and have been chief ever since. The members of Tulwa Thakko town (tulwa) are few in number and scattered. There was recently, a new busk ground established some fifteen miles east of Henryetta, Oklahoma, but it is not so active as other tribal towns."

Elmer Hill, chief of Fish Pond tribal town

"They had their customary chief (micco) who called their special meetings. Every member was required to be present. A member not responding was fined one dollar. This money was turned over to the Muskogee-Creek national treasury to defray the expenses incurred by the Light Horse men, a select body of peace officers."

Lighthorse

Sam Haynes, born in 1864, chief of Tulwa Thakko town

"I don't know if I served my duty fully to carry out that law and order of that time, but these things were necessary for a man, he had to have courage, alertness, fast thinking and common sense. Criminals and other desperate characters had to be faced almost at the cost of one's life. Only one district was given the authority to bring in a wanted man even if he was in one of the other districts. He was to be brought in dead or alive. Law breakers were hunted regardless of the weather, be it freezing cold or hot."

"The last Indian method of punishment was inflicted on Timmie Jack, an Indian who had killed his friend through jealousy over a girl. He was tried and convicted and shot in a standing position.

The story of this incident is related on the monument that stands on the Council House yard at Okmulgee, Oklahoma."

Forced Removal

Lucy Dunson, age 62, Thlopthlocco Tribal Town member

"The Indians were given food as if they were cattle. Rations were given out according to the number in a family, as only families were allowed to eat together."

"It became known that Samuel Checote was the first Indian to become a Christian. He was the first man, probably, then to be sprinkled with water on this side of the Mississippi River. The name of the minister conducting the ceremony was never learned."

Mary Hill, age 47, Okfuskee Tribal Town member

"We were taken to a crudely built stockade and joined others of our tribe. We were kept penned up until everything was ready before we started on the march. Even here, there was the awful silence that showed the heartaches and sorrow at being taken from the homes and even separation from loved ones." Told to Mary by her grandmother who made the trip.

"Many a family was forced to abandon their few possessions and necessities when their horses died or were too weary to pull the heavy wagons any further."

Niffie Grant, born in 1872, near Paden, nephew of Chitto Harjo

"The old country is spoken of by the older Indians as "tulofa chule". These older people used the expression "when we first came from the old country". There came a time when the Indians had to take a journey from the eastern home to the western country. When the first Indians were forced to leave, the first bunch of Indians came peacefully and without guards. Some of the Indians remained in their old country until orders were given to be taken to the new country by force. When they were being rounded up, some ran away and went back to their homes. They were run down and if they would not leave, they were often shot and the homes were burned and destroyed. They were finally brought to the new country under guard by the government people, as it has been told by the older ones."

Will R. Robinson, born in 1865

"My father, Colonel Robinson, was a Creek Indian and came from Alabama to the Territory during the removal in 1832. His father, my grandfather, went to California during the gold rush after the removal to the Territory. The Indians all called Alabama, Georgia and Tennessee the Old Country."

Wallace Cook, born in 1880, Okemah

"When my grandfather, Emeithle Harjo, was twenty-five or thirty years old, he was removed to the Indian Territory from Alabama. The boat that he was to cross the Mississippi in was a delapitated affair and sank in the Mississippi River. He swam pretty near all night saving the women and children. They were all brought here and turned loose like something wild. He had to walk from here to the Fort Gibson to get the axe and gun that the government promised and gave

to him. He built his home across the highway from here. There are some houses there but they are not the ones he built, they burned and rotted down."

Sam Haynes, born in 1864, Chief of Tulwa Thakko Tribal Town
"Tulwa Thakko was another tribal town that came to Indian Territory from Alabama but this tribe did not go through all the hardships as those that were driven and forced to leave the old homes. Tulwa Thakko was among the first that left the old home country for the Indian Territory and the last tribes to leave were the ones that were driven and forced to leave that suffered most on the trip."

Civil War

James Scott, Greenleaf Town, Okemah, Okla.
"I was about 9 or 10 years old when the stirring events and the flight of the Muscogees took place. Of course, I did not realize that there was a real war. The talk and the many ruthless raids and destroying of homes by the McIntosh Creeks convinced me that there was discord. This destruction was heaped on the Muscogees who were remaining loyal to Opothleyahola."

"We faced many hardships, we were often without food, the children cried from weariness and the cold, we fled and left our wagons with much needed provisions, clothing and other necessities, many of our friends, loved ones, perished from sickness and we all suffered from the cold, as it was during the winter time that we were on our flight to a neutral country."

Martha Gibson Ma-Toy-Walker, Eufaula, Okla.
"When the Civil War came some of the people tried to get my father to go north, but he did not. We moved south and lived near the Red River in a little log house. When the war was over, we moved back to Old Town, which was east of Eufaula."

Sam Haynes, born in 1864, chief of Tulwa Thakko town
"I was taken to the south to Texas and lived along the Red River during the Civil War, but I do not remember much of those days."

Wallace Cook, born in 1880, Okemah
"After the Civil War, the Indians came back and they were divided, they wanted separate laws. They hadn't gotten over the division when they were removed to this country either. Part of them had fought on the North side and part on the Confederate side. That war was just like a civil war between the Indians of the Creek Nation."

Hon. John A. Jacob, Creek Indian of Holdenville, written words by interviewer
"At the beginning of the war there was quite an epidemic of smallpox and several hundred people died. When the folks started south, Mr. Jacob's aunt was riding horseback and as they passed a house, she saw two small children out in the yard. She went in and found their mother lying on the bed dead. She had been dead two or three days. She had had the smallpox. The aunt put the two children on the horse behind her and took them with her, as the children had no one to care for them. She left the body on the bed. They had no time to take care of it."

Richard Adkins, Creek-Euchee, born in 1853 near Ft. Gibson, written word by interviewer
"When Mr. Adkins was a young boy of eight years of age, during the first year of the Civil War, he witnessed the Battle of Creek Agency. His father joined the army while at Fort Gibson. That was the last time he saw his father. He and his mother left the following year for the south to the Texas line on Red River near Sherman, Texas. They traded at Sherman, Texas where they lived during the Civil War. His mother died the last year of the war. After his mother's death, he moved to Old Stonewall about twenty-five or thirty miles due north of Holdenville, Okla. He lived there until he was a grown man."

Medicine

Winey Lewis, born before 1900, on the Okfuskee-Okmulgee line
"Little Fish, my father, was a Medicine Man. He doctored all kinds of diseases, small pains, chills and fever, tuberculosis, venereal diseases, anything in the way of sickness. He used herbs and white people would come and get him when their white doctors gave up some of their people. Sometimes he'd stay several weeks with them and cured the sick person. If he gave a person up, there was no use to go to anyone else for that person was too bad off to be cured or he would have cured them."

Susie Ross Martin, descendant of Lachlan McGillivray
"Mother knew all the Indian remedies used in sickness. Ginseng and Ball Willow were used in pneumonia or winter fever as they called it. Life Everlasting was also used for colds. Peach leaves pounded up were made into poultices; Slippery Elm bark was used as poultices to reduce inflammation and the water from it was used as a drink for fevers. Soot, taken from the chimney, would stop the flow of blood in case of accidents."

Roley Canard, former Principal Chief
"These medicine men have songs for the different medicines which are made for the different diseases. There is a medicine that a man can use to cause his wife to hate him if he wants her to leave him. There is another that will make her love him if she has hated him before and if he loves her and wants her to love him too. They can make themselves invisible, or turn themselves into animals. The knowledge of these things are handed down from one medicine man to another and nobody else knows how they are made nor what they contain."

Elmer Hill, chief of Fish Pond tribal town
"At every appearance of the new moon the men took medicine internally to thus cleanse the person and keep him immune from illness and ill-fate. The women who were sick were not allowed to take the medicine or mingle amongst the men. They were not allowed to eat out of the same dishes or even tread on the paths that the men traveled. They had separate rooms to confine the women until their time was over. If this mingling of men and women existed, the men lost their strength, poor eyesight resulted and other numerous defects."

Muscogee
Customs &Traditions

Families/Clans

Clans are the basis of a family within the traditional Muscogee society. Unlike the Europeans, clan members are considered family instead of members of "blood relation." Clans are composed of all people who are descendants of the same ancestral clan grouping. Each person belongs to the clan of his or her mother, who belongs to the clan of her mother; this is called matrilineal descent. Fathers are important within the family system, but within the clan, it is the mother's brother (the mother's nearest blood relation) who functions as the primary disciplinarian and role model. The same titles are used for both family and clan relations. For example, clan members of approximately the same age consider each other as brother and sister, even if they have never met before. Elder clan members are considered the grandparents to the younger clan members.

When a marriage took place, the man would leave his parents to live with his wife's family. When a home was built for them, all the property and contents belonged to the wife. A man's home was not usually where he spent most of his adult life, but the home of his mother and the other women of his clan. In case, a stranger visited the town and made known to what clan he belonged, it was the duty of a man married into that clan to invite him to his house. In case of separation, the woman would gather all of her husband's belongings and set them outside their home. That was a sign she wanted him to leave and go back to his mother's home.

Traditionally, the father had no care of his own child. The invariable custom was, for the women to keep and rear all the children; having the entire control over them until they were able to provide for themselves except for the disciplinarian role. The women appeared to have sufficient natural affection for them: they never struck or whipped a child for its faults.

Cultural values were essential in raising children to become respected clan members. Elders observed them during their childhood so when the time came to choose a leader, the elders would know who would be best suited for the position of their clan or tribal town. Children were taught respect for the elders from an early age in the following ways.

Children:

- left the room or went outside when elders were talking.
- never interrupted a conversation.
- spoke only when spoken to.
- never looked into the eyes of an elder when being spoken to.
- shook hands with an elder only when the elder extended their hand.
- did chores when told to do so without asking questions.
- were always last to eat during feast or gatherings.

Clan names were orally passed down to the next generation. It was important to know one's own clan. During the ceremonial dances, the men and boys were seated according to their clan. At one time, there were more than fifty known clan names although some may not be true clans. The elders would randomly ask the children their clan name to make certain they knew. Sometimes, a family would have a picture or sketch of their clan on pottery or a tattoo on their body to represent their clan.

Clan ties were strong; they served as a traditional bond. The clan system added structure to Muscogee society by influencing marriage choices, personal friendship and partnerships with other tribal towns in tribal affairs. For instance, if a clan family needed assistance to build a home, the clan members would come together and help build his home or if food was needed, clan members would provide food for them. Clan families looked after one another.

It was traditionally considered a serious offense to kill or eat one's own clan animal or to marry into one's own clan. Clan members would discipline a member if he/she committed any one of these offenses. To marry into one's own clan was the most serious offense which had severe consequences.

Tribal Towns

Tribal towns were actually villages of the Muscogee people, but the Europeans viewed them as towns because of their structural lay-out. A family dwelling consisted of little squares, or rather of four dwelling-houses inclosing a square area, exactly on the plan of the public square. Every family, however, did not have four houses; some had three, others had two and some but one, each built according to the number of his family. For those who were wealthy had four buildings, one was used as a place to cook food and used as a winter house also known as a "hot house," another was a summer house and hall for receiving visitors, the third house was the storage for food and other provisions. The last house was two stories high and was divided into two apartments; the lower story of one end being the potato house, where roots and fruits were stored. At the other end of this building, both upper and lower stories were open on three sides. The lower story served as a shed for their saddles, pack-saddles, gears and other lumber. The loft overhead was a very spacious, airy, and a pleasant pavilion where the chief of the family relaxed during the summer and received his guests. The fourth part of the apartment was a storage place for deer-skins, furs, and other merchandise for his customers especially if he was quite wealthy. Sometimes a porch was built in front of the house. Smaller families and the less wealthy built one, two or three houses which suffice their purposes.

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. The boundary between each group of houses or property was a strip of grass, erection of poles or any other natural or artificial means to show a boundary. The houses were in a more elaborate pattern with several families living just several hundred feet from each other.

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 as the traditionalist because of their resistance to European lifestyles and ways. The lower towns were located in Georgia near the Chattahoochee and Flint Rivers. They accepted the European lifestyle and allowed European men to marry their women.

Nature

All Southeastern tribes possess a rich and complex tradition of looking to nature for guidance and inspiration. The Creeks have long been recognized as astute observers of the natural world. Every aspect of their environment, from basic botany to astronomy, was at some point studied and explained. All of creation was in some way inter-related with other creations.

Like other living beings, animals were viewed as having unique abilities and characteristics, which determined their purposes in life. Some animals, such as wolves and owls, were believed to possess extraordinary powers which could be used to benefit or punish human beings depending on how they had been treated. Other animals, such as the turtle, were used as ceremonial symbols because of their special abilities.

The cycle of life could also be observed in all plants and animals. By noticing changes in their environments, the Creeks learned when to hunt, when to plant, and when to begin building shelters for the winter. By studying the world around them, they learned where to find water, how to forecast the weather, and what plants were good to eat. Nature was, and still is, a great teacher. Traditionalists say that most people have simply forgotten how to observe nature.

The ability to forecast the weather was a great asset to the Creek people, as they lived so closely with the land. Only by preparing for inclement weather could they ensure the community's food supply, shelter and safety. Creek men and women observed many signs and omens, which they believed could help them in predicting the coming weather. Some examples of their observations are:

- Geese flying southward indicated the coming of winter, while geese flying northward indicated the return of spring.
- The budding of plants and trees signaled the proper time for planting.
- A flock of sparrows eating off the ground was a sign of cold weather.
- Water could be found near trees whose branches grew toward the ground.
- Rain was most likely to occur when the moon was only ¼ full.

Time

The Muscogee people did not traditionally recognize a week of seven days. Time was measured according to natural phenomena, with each "day" meaning the time from one sunrise to another. The next unit of time, similar to a week but not exactly like it, was measured by phases of the moon. Approximately 7-8 days pass between each of the four moon phases.

In studying the Muscogee terms for months and seasons, we are reminded that long before there were words to describe the cycles of nature, such cycles were constantly observed. Among the Muscogee, changes in climate influenced many aspects of life including what they wore, what foods were available to eat, which animals could be hunted, and what types of community activities should take place. The appearance and movements of stellar objects generally determined the scheduling of ceremonies.

Months were designated by the completion of the moon phases, each complete cycle lasting 28-30 days. The Muscogee term for each of these months describes a natural event that occurs during

that time of the year. During Ke Hvse *(key-huh-see),* May, the mulberries ripen while the first frost is usually during Ehole *(e-hole-lee)*, November.

Sometimes, only two seasons were acknowledged: the cold season and the warm season. More often however, a reference is made to four seasons generally corresponding to Spring, Summer, Fall and Winter. There are two primary differences between the Muscogee and European concepts. Traditionally, the Muscogee year begins with Hiyuce *(hay-u-chee)*, July, the completion of the harvest, and is marked by the Green Corn ceremony. Seasons did not begin and end on specific calendar days. For example, tash'ce *(dah-sah-chee)*, spring, began when the days became warmer, the birds began to sing, flowers started growing, and trees became green again. It ended when days became even hotter and berries and fruit began to ripen. (Compare this to current calendars, which designate March 20 to June 21 as "spring.")

Ceremonial Grounds and Dances

The dance is a ceremony that contains both religious and social meaning to the Mvskokvlke *(mus-go-gull-key)*, the Muscogee people. It is a demonstrative way of worshiping the Creator. The songs, chants and dance around the fire is of prayer and worship. This dance expresses emotions of joy, happiness and gratitude thus soothing all ill-feelings or animosity toward others. The dance begins before or at midnight and lasts until the light of day.

A traditional ceremonial ground is often headed by the Mekko or "chief." The Mekko is assisted by his second in charge called a Hennehv *(heniha)*, the chief medicine man is called a Heles Hayv *(hillis hiya)* and the speaker is called Mekko's tvlvswv *(dah-las-wah)*, or Mekko's tongue/speaker. It is important to note that Mekko is not supposed to publicly address the entire ground. His speaker or tvlvswv *(dah-las-wah)* speaks for him. A traditional Mvskoke ground also has four tvstvnvkes *(dust-duh-nah-key)*, warriors, four head ladies and four alternate head ladies. These are the traditional headmen of the ancient tribal towns of the Mvskokvlke *(mus-go-gull-key)*.

The term "Stomp Dance" is an English term which refers to the "shuffle and stomp" movements of the dance. In the Mvskoke language, one of the dances is called opvnkv haco *(oh-bun-guh ha-jo)*, which can mean "drunken," "crazy," or "inspirited" dance. This usually refers to the exciting, yet meditative affect the dance and the medicine have on the participants.

While the men sing, the women set the rhythm by shaking turtle shells worn on their legs. The shakers are made of turtle shells or small milk cans. Shakers develop their own style of shaking in speed and rhythm which coincides with the leader or singer. Young girls are taught to shake turtle shells or milk cans at an early age by the older women in their clan.

Green Corn Ceremony

The name of the ceremony refers to its connection with the annual harvest of the New (Green) Corn. The harvest usually occurs during July or August and no new corn is eaten before this time. Such thanksgiving and celebration of a single crop is not unusual considering its traditional

importance. Corn was by far the most dependable food source as it produced even when other crops failed or hunting was unsuccessful.

The ceremony is also referred to as the posketv *(bush-key-duh)* or "busk" which means "to fast" which takes place mostly in the month of July. Fasting occurs in two ways; first as the people abstain from eating new corn until the harvest celebrations marked by the Green Corn and second as the participants abstain from all food and consume only a traditional herbal drink on the day of the fast. The drink is a powerful emetic that serves to cleanse the body both physically and spiritually. The men are mainly the participants of the drink but women are allowed only to wash with it. According to traditionalists, the purpose of this medicine is to purify the people, so that they will be in an acceptable mental and physical state to receive the blessing of the New Year. Each ground will have at least four dances throughout the season, one of them being the Green Corn ceremony. Although all of the five tribes from the southeastern United States performed these dances before the removal, the Muscogee people continue to dance as their ancestors danced for thousands of years.

Today, the tribal towns that have an active fire are known as ceremonial grounds. The dances take place at 16 different ceremonial (stomp) grounds beginning in late April to mid-October. Each ceremonial ground maintains a sacred fire, which was brought from the east during "removal" and each ground is set up structurally as the ancient towns in Alabama and Georgia before the removal except for the mound or cukofv rakko *(jo-go-fuh thock-go)*. The only exception now is tribal members only come to the ground camping for two or three days preparing for the feast and dance. Each of the traditional grounds areas are located on private land or allotment of their ancestor. Few are still on the same area of land as the time of arrival in Indian Territory. The location is known only to the dancers but not to the public or non-natives.

Traditional Foods

The Muscogee people as a community were responsible for providing food for their families in such ways as hunting, fishing, farming and gathering of berries, nuts and other native vegetables or fruit. This way, food belonged to the entire community and everyone was fed. If for some reason a family did not have sufficient food, the clan members would share a portion of their food or provide for them in some way.

By 200 AD, the Creeks were cultivating a variety of wild seed crops. After 800 AD, "modern" domesticated corn and beans were common throughout the Southeast. Wild gourds, sunflowers, and corn, or maize arrived from Mexico around 200 AD. It quickly became the most important vegetable food in the Creek diet, as they learned to prepare it in many ways and utilize it in dozens of unique dishes.

A Creek woman using a kecvpe (key-cha-be) to pound safke.

Safke

Safke or osafke, is a hominy dish which can be cooked as soup or drink and enjoyed by the Muscogulge, Muscogee people. The drink is more watery and sweetened or seasoned to taste. It is best when fresh and still warm. The soup is cooked thicker with meat, pork or beef and seasoned to taste. As a drink, some of the elders in years past preferred it fermented before drinking it. Whichever way, it is considered an acquired taste. Safke is made by cooking white cracked corn

in a large supply of water, flavored with lye made from wood ash. No other seasoning is used. The mixture is cooked over moderate heat for three to four hours.

Wild Onion Dinners

From February to April, wild onions are gathered for a major spring event of all of the Five Civilized Tribes of eastern Oklahoma. Wild onion dinners are held privately in homes and publicly, often in churches, to raise funds. Prayer and singing in the native language sometimes accompanies dinners held in churches. The onions are usually, but not always, fried with scrambled eggs. Poke salad might be added to the onions, or it could be served alone. Corn breads of various kinds are present; some are sour, prepared with fermented meal (dug-lake dōk-see) and some are flavored with parched purple pea hulls, (catto-haga or blue bread). Both sweet (unfermented) and sour hominy is common and often contains pork. In recent times, fry bread made from wheat flour, has become popular. Red beans are a part of every dinner served. Common meats are fried pork (salt meat) and stewed beef. Hickory nut soup is sometimes added to various dishes. Other foods might include fried chicken, rice, potatoes, cabbage, and crayfish. Grape dumplings are the preferred "dessert."

Traditional Churches

Muscogee churches have ties that link back to the creation story. The direction east is considered sacred in the Christian setting. Hesaketvmese *(he-saw-key-duh-me-see)* came or blew from the east in the Muscogee creation. Muscogee churches face the east, meaning that the entrance of the church faces the east. A deacon of the church will blow a horn four times "calling the spirit into the church" and signaling the beginning of the time of worship. This is similar to respecting the four elements of the creation story and calling upon them for help in the time of darkness. All night services and sunrise services are not uncommon for the dedicated Muscogee Christians.

Muscogee traditional churches today have ties that link back to the creation story through language and culture. Hesaketvmese *(he-saw-key-duh-me-see),* the taker of breath, is the name for God, and is the one being prayed to by the Muscogee Christians. Church hymns are predominately sung in the Muscogee language, but occasionally English hymns are sung during the service.

Branches of Government

BRANCHES OF GOVERNMENT

The Muscogee Nation has three (3) branches of government:

- Executive Branch
- Judicial Branch
- Legislative Branch

The Executive Branch consists of:

- Principal Chief – David W. Hill
- Second Chief – Del Beaver
- The Cabinet

- The term of office for the Principal Chief is four (4) years. The term of office for the Second Chief is four (4) years.
- Cabinet members are appointed by the Principal Chief and confirmed by the National Council.

The Judicial Branch consists of:

- Four (4) District Court Judges
- Seven (7) 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 Judges and 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 Nation jurisdiction and serves as the final authority on Muscogee law.

The Legislative Branch consists of:

- Sixteen (16) members of the National Council
- Speaker – Randall Hicks
- Second Speaker – Thomasene Yahola-Osborn
- Sergeant at Arms – Darrell Proctor

- The National Council representatives currently serve four (4) year terms.
- The National Council is elected by Muscogee citizens in an open election.
- The National Council representatives are elected by districts within the boundaries of the Muscogee (Creek) Nation.
- The current National Council is in their 23nd session (Pale-Hokkolen Tutcenohkakvt).

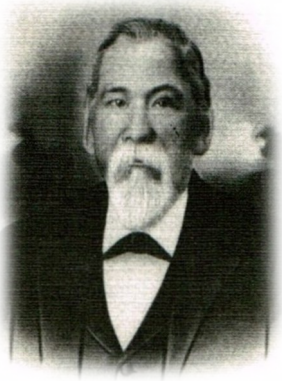
PRINCIPAL CHIEF

Name: David W. Hill
Clan: Beaver (Echaswvlke)
Tribal Town: New Tulsa
Ceremonial Ground: Okfuskee/New Tulsa
Church: Depew Church of God
Family: Married to Monica (Watson) Hill for 39 years. Children are daughters ShaRee, ShaLae and ShaVon. Grandchildren are Blaine, ShaLyn, Mason, Tagon and Mary Annabelle.
Work experience: Depew High School Board of Education (Member and President), Tulsa Airpark, Spartan School of Aeronautics and Technology (College Program Advisory Committee), Muscogee Nation National Council 2008-2011, 2012-2015, 2016-2019 (Tribal Affairs Committee, Business Finance and Justice Committee, Facts Finding Committee, Internal Affairs Committee, Casino/Hotel Expansion Oversight Committee), National Council Sergeant at Arms (2 terms), National Council Second Speaker (2 terms), 30 years in aerospace (repair, manufacturing and military programs industry). Time Magazine named Principal Chief Hill one of the 100 most influential people of 2020.

SECOND CHIEF

Name: Del Beaver
Clan: Aktvyahcvlke
Tribal Town: New Tulsa
Church: Associate Pastor at Native Stone Baptist Church, Sapulpa
Family: Father, R. Perry Beaver, mother, Mariam (Bruner) Beaver. Married to Rhonda (Lowe) Beaver, children, Isaiah, Olivia and Adele.
Education: Jenks High School graduate, Northeastern State University, BS in Environmental Management, MS in Operations Management.
Work experience: Muscogee Nation Environmental Specialist, 2005-2012; director of Environmental Services, 2012-2016; National Council Representative for Okmulgee district, Seat A, 2016-2019.

FORMER CHIEFS

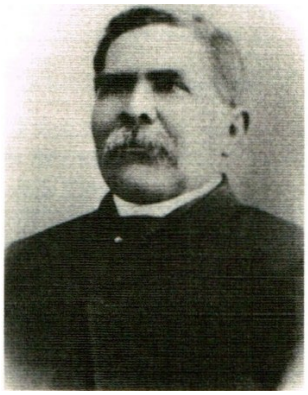


Roley McIntosh
1828 to 1859

Samuel Checote
1867 to 1875
1879 to 1883

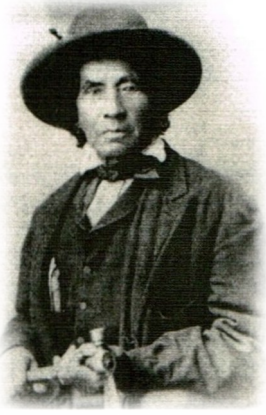
Locher Harjo
1875 to 1876

Ward Coachman
1876 to 1879



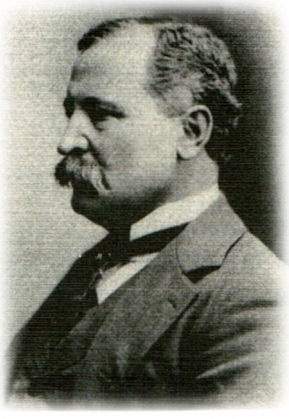
Joseph M. Perryman
1883 to 1887

Legus C. Perryman
1887 to 1895



Edward Bullett
1895

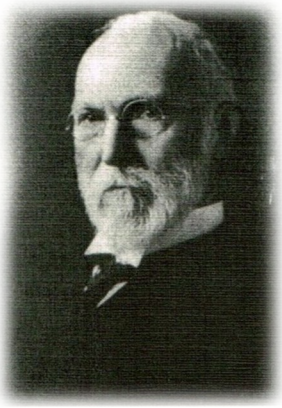
Isparhecher
1895 to 1899



Pleasant Porter
1899 to 1907

FORMER CHIEFS

Motey Tiger
1907 to 1917



G. W. Grayson
1917 to 1920

Washington Grayson
1921 to 1923

George Hill
1923 to 1928

Peter Ewing
1931

Alex Noon
1939 to 1943

Roley Canard
1935 to 1939
1942 to 1950

John F. Davis
1951 to 1955

Roley Buck
1955 to 1957

FORMER CHIEFS

Turner Bear
1957 to 1961

W.E. 'Dode' McIntosh
1961 to 1971

Claude A. Cox
1971 to 1991

Bill S. Fife
1992 to 1996

R. Perry Beaver
1996 to 2004

A.D. Ellis
2004 to 2012

George Tiger
2012 to 2016

James Floyd
2016 to 2020

Photographs are not available for:
Motey Canard – 1859 to 1863
Echo Harjo – 1859 to 1867
Henry Harjo – 1930

SUPREME COURT JUSTICES

Chief Justice Andrew Adams III is a citizen of the Muscogee Nation of Oklahoma and is a member of the Tallahassee Wvkokaye Ceremonial Grounds. He earned a law degree from the University of Wisconsin Law School and is a founding member of law firm in St. Paul, Minnesota that specializes in Indian Law.

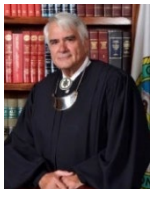
Vice-Justice Richard Lerblance, from Hartshorne, OK, earned his law degree from Oklahoma City University School of Law. He served as a member of the Oklahoma State Senate and the House of Representatives. He was admitted to practice before the Oklahoma State Supreme Court, U.S. District Court for Eastern Oklahoma and the Supreme Courts for Muscogee Nation, Choctaw Nation and Chickasaw Nation.

Justice Amos McNac is a resident of Bristow, OK. He attended Olive Public School, technical school in Amarillo, TX and Washburn University in Topeka, KS. The courts of the Muscogee Nation are required to apply the tradition and customs of the Muscogee people. Justice McNac, who reads, writes and speaks the Muscogee language, brings an understanding of traditional customary laws. He was an active participant in the Harjo vs. Kleppe (kleppie) lawsuit and in the development of the 1979 Constitution.

Justice George Thompson Jr. lives in Henryetta, Oklahoma. He attended Haskell Institute, the University of Tulsa and Oklahoma State University. He is a veteran of the U.S. Air Force and served for twenty-eight years with the City of Tulsa Engineering Services. He was raised in Mvskoke tradition all his life and is the Mekko of Hickory Ground Ceremonial Ground and is of the Bird Clan.

Justice Leah Harjo-Ware was raised on her grandmother's allotment in southern Muscogee Nation. She is Deer clan and a member of New Tulsa Ceremonial Grounds. She attended Holdenville High School, the University of Oklahoma, and Creighton University School of Law. She was admitted to practice law for the U.S. Supreme Court and the Oklahoma State Supreme Court.

Justice Kathleen Supernaw graduated from the University of Oklahoma College of Law. While attending University of Oklahoma, she was editor-in-chief of the *American Indian Law Review*, on the Dean's Honor Roll, and a research assistant for the *Handbook of Federal Indian Law*.



Justice Montie Deer graduated from high school in Kansas. He earned a law degree at Washburn University School of Law and served as chairman of the National Indian Gaming Commission where he was responsible for the protection of Indian gaming. He also served as Attorney General for the Muscogee Nation and as Associate Professor of Law at the University of Tulsa Law School.

Supreme Court Trivia

The first case filed with the re-established MCN Supreme Court was McIntosh vs. MCN in 1985.	The MCN Supreme Court is located in the Mound Building at the tribal complex in Okmulgee.	Every year the Supreme Court selects amongst themselves a Chief Justice and Vice-Chief Justice.	Originally, there were only 6 Supreme Court Justices until citizens voted to increase the seats by one in 2013.
There are no term limits, a Justice may be re-appointed. Michael Flud served the longest with 4 terms.	The first appointed Justice was Elliot Howe in 1980, the first female Justice was Wilma Berryhill the same year.	The first Chief Justice was Elliot Howe, the first female Chief Justice was Denette Mouser.	There have been a total of 4 females to serve as a Justice, with 2 serving as Chief Justice.

DISTRICT COURT JUDGES

Chief Judge Roger Wiley received his Doctor of Law from the University of New Mexico School of Law. He was a member and served on the board of directors for the National American Indian Court Judges Association. In his career, he served as the Attorney General for the Muscogee (Creek) Nation, a Supreme Court Justice for the Quapaw Nation and Seminole Nation of Ok., a Municipal Court Judge for the city of Krebs, a city prosecutor for McAlester, Assistant District Attorney for Taos, NM and a CFR (Courts of Indian Offenses) court judge for the Chickasaw Nation.

Judge Lisa Otipoby is the Criminal Court judge. She received her degree to become a lawyer from the university of Kansas Law School. Her judicial education continued at the National Judicial College in Reno, NV. She has been active with the Oklahoma Municipal Judges Association, where she also served as a board member. Judge Otipoby is a member of the Comanche Nation.

Judge Alexandra Masters serves as the Family Court judge. She graduated from University of Tulsa College of Law. She has primarily worked in family law in private practice and with an undergraduate degree in psychology, she is an aggressive advocate for children as she understands the psychological impact of custody cases.

Judge Dennie Mouser received her Juris Doctor from the University of Oklahoma College of Law and Bachelor of Arts from University of Central Oklahoma. She was an Adjunct Professor at the University of Arkansas.

Judge Alyssa Campbell is the judge over traffic, civil and domestic matters.

NATIONAL COUNCIL MEMBERS

RANDALL HICKS
Okfuskee District - Seat A
Speaker

THOMASENE YAHOLA-OSBORN
Tukvpvtce District - Seat B
Second Speaker

DARRELL PROCTOR
McIntosh District - Seat A
Sergeant-at-Arms

DODE BARNETT
Creek District - Seat A

GALEN CLOUD
McIntosh District - Seat B

MARY CRAWFORD
Muskogee District - Seat A

JOYCE C. DEERE
Muskogee District - Seat B

PATRICK FREEMAN JR.
Creek District - Seat B

SANDRA GOLDEN
Okfuskee District - Seat B

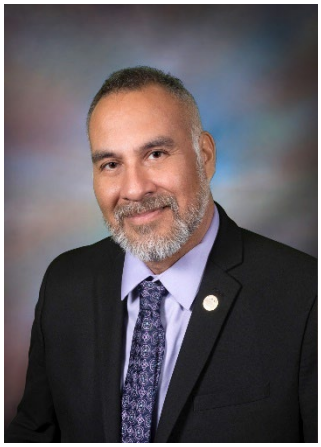
NATIONAL COUNCIL MEMBERS

LEONARD GOUGE
Tulsa District - Seat B

NELSON HARJO SR.
Okmulgee District - Seat B

ROBERT HUFFT
Tulsa District - Seat A

ANNA MARSHALL
Tukvpvtce District - Seat A



CHARLES MCHENRY
Wagoner/Roger/Mayes
District - Seat A

MARK RANDOLPH
Wagoner/Roger/Mayes
District - Seat B

ROBYN WHITECLOUD
Okmulgee District - Seat A

NATIONAL COUNCIL COMMITTEES

Health, Education & Welfare

Meeting: 2nd Tuesday at 2:00 PM

Joyce C. Deere – Chairperson
Mary Crawford – Vice Chairperson
Leonard Gouge
Anna Marshall
Thomasene Yahola-Osborn

Land, Natural Resources & Cultural Preservation

Meeting: 2nd Tuesday at 6:30 PM

Darrell Proctor – Chairperson
Charles McHenry – Vice Chairperson
Galen Cloud
Mark Randolph
Robyn Whitecloud

Business, Finance & Justice

Meeting: Thursday prior to Planning Session at 5:00 PM

Robert Hufft – Chairperson
Sandra Golden – Vice Chairperson
Dode Barnett
Patrick Freeman Jr.
Nelson Harjo Sr.

NATIONAL COUNCIL SELECT COMMITTEES

Internal Affairs Committee

Creek District – Patrick Freeman Jr.
McIntosh District – Galen Cloud
Muskogee District – Joyce C. Deere
Okfuskee District – Sandra Golden
Okmulgee District – Nelson Harjo Sr.
Tukvpvtce District – Thomasene Yahola-Osborn
Tulsa District – Robert Hufft
Wagoner/Rogers/Mayes District – Mark Randolph

Fact Finding & Investigation Committee

Creek District – Dode Barnett
McIntosh District – Darrell Proctor
Muskogee District – Mary Crawford
Okfuskee District – Randall Hicks
Okmulgee District – Robyn Whitecloud
Tukvpvtce District – Anna Marshall
Tulsa District – Leonard Gouge
Wagoner/Rogers/Mayes District – Charles McHenry

HOW A BILL BECOMES A LAW

STEP ONE

- Proposed bill is given to Speaker

STEP TWO

- Speaker assigns bill to appropriate committee

STEP THREE

- Committee writes report on bill and forwards to National Council
- If bill has budget items, it must be considered by the Business and Government Committee

STEP FOUR

- National Council approves bill
- National Council forwards proposed bill to Principal Chief

STEP FIVE

- Principal Chief approves bill
- Proposed bill becomes law

HOW A BILL MAY BE VETOED

STEP ONE

- **Principal Chief sends veto message on proposed bill to the National Council**

STEP TWO

- **At next official meeting, a motion must be made and a majority approval to read veto message aloud**

STEP THREE

- **Any Representative, except the Speaker, may make a motion to override a veto (2/3 vote required) and adopt the legislation as law**

STEP FOUR

- **If a motion is not made to override a veto, the vetoed legislation may not be reconsidered**

STEP FIVE

- **Vetoed legislation may be amended and the amended legislation resent to the Principal Chief**

Muscogee Royalty

MISS MUSCOGEE (CREEK) NATION

Name: Janaya McIntosh

Age: 23 years old

Clan: Katcvlke

Tribal Town: Ceyahv

School: Northeastern State University

Church: West Eufaula Indian Baptist Church

Parent: John and Juana McIntosh

Platform: Bridging Generations & Strengthening Community Bonds

Janaya is of the Katcvlke clan, lives in Eufaula, OK, and is a member of the West Eufaula Indian Baptist church, where she finds solace and community.

She is currently pursuing a master's degree in speech-language pathology at Northeastern State University's Muskogee campus, driven by a deep passion to make a difference in the lives of those around her within and outside the Mvskoke community.

This year, she aims to create opportunities for meaningful intergenerational relationships where the wisdom and experiences of our elders can be shared and celebrated, and the energy and enthusiasm of the younger generation can be harnessed to drive positive change.

Her goal as Miss Muscogee (Creek) Nation is to cultivate a stronger sense of community and unity among our people, recognizing the power of intergenerational connections to foster a more resilient and vibrant future.

Miss Muscogee (Creek) Nation serves as a Goodwill Ambassador by promoting the Nation through educational, social, cultural and public appearances as well as speaking engagements. Contestants are judged on an introduction letter, essay, interview, self-introduction, traditional dress, social interaction, cultural talent/presentation and the ability to answer an impromptu question. Prizes include $2,500 cash and a $2,500 scholarship.

JR. MISS MUSCOGEE (CREEK) NATION

Name: Olivia Beaver

Age: 16 years old

Clan: Daughter of Sweet Potato

Tribal Town: Tukvpvtce

School: Preston High School

Parent: Del and Rhonda Beaver

Platform: Cultural Preservation

Olivia Beaver is a proud Mvskoke citizen and is of Cherokee and Seminole descent. Olivia is active in the Mvskoke Nation Youth Council and is currently the treasurer. She is also a member in the Light Horse Explorers Program. She plays softball with Preston High school while also playing competitively. Olivia enjoys learning the Muscogee language and attends the Muscogee Language Camp every year.

She hopes to be able to graduate from Preston High School and continue her academic studies at Emory University. Olivia also enjoys making yarn belts and sharing the knowledge with others. She wants to help people find their identity in the Mvskoke ways no matter how old.

Through the MCN Scholarship Pageant, the Jr. Miss Muscogee (Creek) Nation will develop her sense of self-confidence, poise, public speaking skills, socials skills, and further her cultural knowledge of Mvskoke history, customs and traditions. Prizes include $1500, a beaded crown, cedar crown box, woven basket purse, Mvskoke traditional clothing, plaque, Pendleton blanket, two matching sashes, personalized luggage, flower bouquet, professional photo shoot and traveling opportunities. Jr. Miss contestants must be between the ages of 14-17 years of age and enrolled in school.

Muscogee (Creek) Nation Seal

The Muscogee (Creek) Nation is a confederacy of Muscogean towns originally from the southeastern region of the United States. “Muscogee” refers to the predominant language spoken among these towns. The initials “I.T.” on the circular border stand for Indian Territory, the land that was promised to the Muscogee (Creek) Nation and other tribal nations for “as long as the grass grows and the rivers flow.” On that promise the Muscogee Nation was forced to leave the southeast in the early 1800’s on what has come to be known as the “Trail of Tears.”

The Muscogee people had been agriculturists since 900 A.D. Using tools hand-made from natural resources, they grew corn, beans and squash. After arriving in I.T., they resumed this practice. The center of the seal signifies the Muscogee’s agricultural background and the influence of Christianity. The sheaf of wheat refers to Joseph’s dream (Genesis 37:7), “For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright…” The plow depicts a prophecy (Amos 9:13), “Behold, the days come, saith the Lord, that the plowman shall overtake the reaper…”

The Muscogee (Creek) Nation National Council adopted this seal following the Civil War.

Belvin Hill Scholarship

Belvin Hill
1952-2006

Belvin Hill was born and raised in the Eufaula, Oklahoma area. He was the son of Belvin Jesse Hill and Medella Hill and of the Deer Clan. He graduated from Eufaula high school in 1970 and went on to receive his bachelor degree in education from Northeastern State University in Tahlequah, OK. He received his Master's in Divinity/Religious Education from Mid-Western Baptist Theological Seminary in Kansas City, Mo.

In 2000, Belvin became the Muscogee Nation JOM Program's Field Specialist and one of the original founding members of the Muscogee Nation Challenge Bowl. He gave workshop presentations at the Statewide JOM Conferences and National JOM Conferences. It was common for him to assist a JOM program from a different tribe in a different state. He shared his knowledge and his training materials with all who were in need.

He was part of establishing the JOM reputation of excellence in technical training for JOM programs on a national level. His love for children showed through each and every day. He was in charge of the meals for Challenge Bowl, making sure that each child was ready for the competition. At times you could find him serving breakfast and lunch out under a tent pitched behind the Mound building at the tribal complex in Okmulgee. He went out of his way and made sure that the students and sponsors felt welcomed to the Challenge Bowl competition. He always had a smile and a handshake for all. He was a loving man who always took the time to talk to the students and throw in a life lesson while he was at it.

In 2006, the Challenge Bowl Committee honored Belvin by setting up a $500 scholarship in his name, the amount was increased to $1000 in 2018 and is funded by team registration fees. The award is given to one female and one male, of any tribal affiliation or non-Indian, who participates in the Challenge Bowl their senior year. Students are judged on their essay entitled "Why the Challenge Bowl is Important to Me." Our hope is to keep Belvin's spirit of learning alive by providing this small scholarship to students who understand the true meaning behind the Muscogee (Creek) Nation's Challenge Bowl.

Wilbur Chebon Gouge Honors Team

Wilbur Chebon Gouge
1951-2008

Wilbur Gouge was born and raised in Hanna, Oklahoma and the son of the late Albert and Sally (Spaniard) Gouge. He graduated from Capitol Hill high school in 1969 and went on to Haskell Indian Junior College. He served in the U.S. Marine Corps and received an Honorable Discharge in 1974. He is a member of the Deer Clan and a member of the Weogufkee (Muddy Waters) ceremonial ground and attended Arbeka ceremonial ground.

Wilbur Gouge served on the Muscogee Nation's National Council for five sessions, serving in the offices of Speaker and Second Speaker along with chairing the Human Development Committee.

While on the National Council, he would greet everyone in the Muscogee language and interpret for the elders what actions were being taken. He also became a founding member of the Challenge Bowl committee. He was the traditional advisor for the games and made sure that the competition didn't over-ride the true spirit of the games – the spirit of learning. His love for the games showed in his commitment to teach the volunteers and students that if you know where you come from, you will know where you are going.

In 2007, the Challenge Bowl committee officially named the sportsmanship award the "Wilbur Chebon Gouge Honors Team Award" to honor him for his contribution to the betterment of this nation. For generations to come, children will know his name, benefit from his knowledge and credit him for teaching them what it truly means to be a noble Creek citizen.

In 2008, the Muscogee Nation honored him as a Living Legend to acknowledge his years of work and dedication to the Muscogee people. Chebon has been recognized as one of the leading forces behind making the Muscogee Nation more accessible to our youth, parents, community members and employees. On every committee that Mr. Gouge participated in, he kept them grounded by making the Creek culture the focal point of the program or events.

The true meaning of the Challenge Bowl games is to teach our children the Creek culture, history, government and language using traditional values of brotherhood as the foundation. The Challenge Bowl was never set up to teach our children how to win in competitions but how to learn, share and be grateful to those willing to teach them. The Challenge Bowl committee made a commitment to set by example positive role models in good citizenship and tribal pride that would carry on throughout the years.

The "Wilbur Gouge Honors Team Award" is given in each of the three divisions. This award is presented to the one team who best exemplifies the true spirit of the games; knowing how to greet their tribal leadership, acknowledge their elders, show respect to their peers, showing honor in defeat, playing for the love of learning and not just to win a trophy or medal.

Legends & Stories

HOW THE CLANS CAME TO BE

In the beginning, the Muscogee people were born out of the earth itself. They crawled up out of the ground through a hole like ants. In those days, they lived in a far western land beside tan mountains that reached the sky. They called the mountains the backbone of the earth. Then a thick fog descended upon the earth, sent by the Master of Breath, Esakitaummesee.

The Muscogee people could not see. They wandered around blindly, calling out to one another in fear. They drifted apart and became lost. The whole people were separated into small groups, and these groups stayed close to one another in fear of being entirely alone. Finally, the Master had mercy on them. From the eastern edge of the world, where the sun rises, he began to blow away the fog. He blew and blew until the fog was completely gone.

The people were joyful and sang a hymn of thanksgiving to the Master of Breath. And in each of the groups, the people turned to one another and swore eternal brotherhood. They said that from then on these groups would be like large families. The members of each group would be as close to each other as brother and sister, father and son. The group that was farthest east and first to see the sun, praised the wind that had blown the fog away.

They called themselves the Wind Family, or Wind Clan. As the fog moved away from the other groups, they, too, gave themselves names. Each group chose the name of the first animal it saw. So they became the Bear, Deer, Alligator, Raccoon and Bird Clans. However, the Wind Clan was always considered the first clan and the aristocracy of all the clans. The Master of Breath spoke to them:

"You are the beginning of each one of your families and clans. Live up to your name. Never eat of your clan, for it is your brother. You must never marry into your own clan. This will destroy your clan if you do. When an Indian brave marries, he must always move with his wife to her clan. There he must live and raise his family. The children will become members of their mother's clan. Follow these ways and the Muskhogeans will always be a powerful force. When you forget, your clans will die as people."

HOW THE EARTH WAS MADE

At last the excitement had died down. The news that Crawfish had brought back to the Council from the new lands below was important. Birds, he explained, could live on the new lands; Animals could find their food for their survival.

The mighty Eagle walked to the center of the fire and began to speak: "We are all filled with joy in our hearts to find that we cannot only send Fish, but also Birds and Animals. Now we must prepare the lands for the coming of the new creatures, for they cannot live on the lands as they are now. I have an idea; I will ask permission from the Great Council to help create better land below."

"Yes, yes," the Council cried, "It is our wish that the lands be a good place to live." The Eagle walked to the Crawfish and took the wet soil from between his claws. Round and round he rolled the soil between his claws. Round and round he rolled the soil between his powerful legs. Then, with a mighty flapping of his huge wings, he soared high above the Council.

"What is he doing with the earth in his legs? Does he intend to steal it?" they cried. Then, with a mighty swish, he hurled the red ball of soil earthward. The soil traveled so fast that it looked like a shooting star falling from the sky. A mighty roar sounded when the ball hit the oceans, making a large wave that parted the water. The red soil spread out and flattened so much that the earth was made in one move.

At first, the lands were very wet; so the Eagle flew over them and dried them with his mighty wings. Soon the lands were dry enough to let the Animal migration begin.

STORY OF THE RAINBOW

Once there was a great rain which threatened to destroy all of earth's creatures. Bear called for a council to determine a way of stopping the steady downpour, and all of the animals attended. Raccoon, who could be very wise, said, "All of this rain is falling from the dark clouds above. If we can break the clouds the rain will stop, and the sun will shine through and dry the land."

The council agreed, and directed the Birds to break the clouds above. First, the small flyers – Sparrow and Meadowlark – rose into the sky. They flew quick and straight, but were unable to cut the clouds. Crow tried, and then Hawk, but they were not successful either. Finally, Eagle rose high into the air, and with his wings spread wide, soared through the dark and rainy clouds. All the animals was certain that Eagle would succeed; but he did not.

Rabbit belittled the efforts of the birds. He declared, "Not only can I run fast, but I can jump higher than anyone. I will run and leap into the clouds, and that will surely break them." Rabbit ran and jumped but only rose a few inches above the ground. He tried again but could do no better than before. On his third attempt, Rabbit jumped so high that he lost his balance, tumbled to earth, and landed with an awful thud.

Katcv (got-cha), the Panther, had been dozing under a tree, and woke to find Rabbit sprawled on the ground before him. After hearing Rabbit's plan, Katcv (got-cha) said "I have been known to leap high and far. I will leap through these rain clouds and cut them in half." Katcv (got-cha) stood, and slowly stretched his back legs. Then with a swift running start, he sprang into the sky and tore through the clouds above. Sunrays burst into color, as they shined through the watery arc of Katcv's (got-cha's) magnificent trail. Seven rainbow colors reflected through the sky, as clouds broke away and the last raindrop fell.

Katcv (got-cha) had cut the clouds to stop the rain, and his shimmering trail across the sky became the first rainbow. Even today, Mvskoke people call the rainbow Oske Entacv, meaning Rainbow Cutter. Whenever the rainbow appears, it splits the clouds and lightens all the sky in front of it.

WHY THE POSSUM HAS NO HAIR ON ITS TAIL

When this world was very young, there was a little island in a river. The Indians called it Opossum Island. They called it Opossum Island because there were hundreds of opossums on the island. There was another island close by, called Polecat Island.

The polecats and the opossums were proud of themselves. It was the season in which they had their dances. The polecats were shedding their hair, and they were ashamed to go to the dances. The possums had thick hair on their tails, and they swung their tails back and forth like fans.

As the possums were going to the dance, they stopped and asked the polecats if they were going. The polecats said they were not going, and told the possums their trouble. The possums laughed and went on to the dance.

On Saturday, the polecats saw their old friend the lizard. So they made a plan to punish the opossums. That night, while all the possums were asleep, the little lizard shaved off every bit of hair that was on the opossums' tails. He took it back to the polecats, and somehow they fixed it on themselves. They had more hair than they needed, so they put the rest on their tails.

The next day they went to see the opossums, but they could not find a single opossum anywhere. They did not give up, but searched until they found them hidden in stumps, hollow trees, and in rotten logs. This is why the opossum is ashamed, because he has no hair on his tail. If you play with him or feel his tail, he will always try to bite you.

HOW THE INDIAN GOT THE MEDICINE

Now it came to pass that the first Indian who became ill did so after he had killed the Deer. The spirit of the Deer was angry. The Deer Spirit told the Indian, "I gave you the first sickness for killing me. I also have the cure for this disease. Bring your wisest brave to me, and I will tell him how to cure the Deer Sickness."

A search was made of all the Indians. They sought the Indian with the greatest mind. The Council took the chosen one to the place in the dark forest where the Deer Spirit spoke; "Only the man selected to receive the secret of the medicine may stay."

The Deer told the brave that he would have to go deep into the forests and must remain alone. He must not eat for many moons. He must not speak to any man. "When this is done," the Spirit ordered, "return to me."

After the days of starvation in the forests, the man heard a voice speaking to him. "You have been chosen to keep the medicine for all your brothers. You will be their Medicine Man."

The Spirit spoke the following words: "For each animal will give man a disease and each animal has a cure for that disease. You must find those cures. Take these secrets that you find and keep them together. This will be most powerful and valuable. You must guard it. Many will try to steal it. Bundle it up. Each time there is a new sickness, I will give you a sign at the new fire. This sign will help you cure the new sickness. The animals will bring the cures."

"Each year bring this wonderful medicine back to the Green Corn Dance and open all magical cures to your people. When you grow old, you must take a young brave and teach him how to know the cures to help his brother. Give him the tests to make sure that he will make a good medicine man. Many false men will want to get the medicine," the Deep Spirit said.

"I will give you part of my breath. Go and blow on the sick. Give them the medicine of the herbs and roots that I tell you. This will make them well."

The first medicine man returned to the Deer and cut the tip of his antler. This was the first magic object in the sacred medicine bundle of the Muskhogean.

HOW DAY AND NIGHT WERE DIVIDED

After the world was made, some of the animals wanted the day to last all the time. Others preferred that it be night all the time. They quarreled about this and could come to no agreement. After a while they decided to hold a meeting, and they asked Nokosi the Bear to preside. Nokosi proposed that they vote to have night all the time, but Chew-thlock-chew, the Ground Squirrel, said: "I see that Wotko the Raccoon has rings on his tail divided equally, first a dark color then a light color, I think day and night ought to be divided like the rings on Wotko's tail."

The animals were surprised at the wisdom of Chew-thlock-chew. They voted for his plan and divided day and night like the dark and light rings on Wotko the Raccoon's tail, succeeding each other in regular order. But Nokosi the Bear was so angry at Chew-thlock-chew for rejecting his advice that he thrust out a paw and scratched the Squirrel's back with his sharp claws. This is what caused the thirteen stripes on the backs of all his descendants, the Ground Squirrels.

THE LANGUAGE OF ANIMALS

It is said long time ago, men and animals talked to one another and later they lost the ability to do so, but the great medicine men had the gift. One time an old woman was much frightened at the sight of a yearling Bull coming toward her bellowing and she tried to escape. The Bull reassured her, however, in language she could understand, saying "Don't be afraid of me. I am just enjoying myself singing." He added that she must not tell of her experience or she would die.

After that the old woman knew the language of the animals and listened to them as they talked together. She was blind in one eye, and once when she was shelling corn she heard the Chickens say to one another,

"Get around on her blind side and steal some of the corn." She was so much tickled at this that she laughed out loud. Just then her husband, who was a very jealous man, came in and believed she must be thinking of some other man, so he said, "Why do you get so happy all by yourself?" Then she related her adventure with the Bull and told him what the Chickens had just been saying, but the moment she finished her story she fell over dead.

STORY OF THE BAT

The birds challenged the four-footed animals to a great ball play. It was agreed that all creatures which had teeth should be on one side and all those which had feathers should go on the other side with the birds. The day was fixed and all the arrangements were made; the ground was prepared, the poles erected, and the balls conjured by the medicine men. When the animals came, all that had teeth went on one side and the birds on the other. At last, the Bat came. He went with the animals having teeth, but they said, "No, you have wings, you must go with the birds." He went to the birds and they said, "No, you have teeth, you must go with the animals." So they drove him away, saying "You are so little you could do no good."

He went to the animals and begged that they would permit him to play with them. They finally said, "You are too small to help us, but as you have teeth we will let you remain on our side."
The play began and it soon appeared that the birds were winning, as they could catch the ball in the air, where the four-footed animals could not reach it. The Crane was the best player. The

animals were in despair, as none of them could fly. The little Bat now flew into the air and caught the ball as the Crane was flapping slowly along. Again and again, the Bat caught the ball, and he won the game for the four-footed animals. They agreed that though he was so small, he should always be classed with the animals having teeth.

THE WATER PEOPLE

A boy carrying his bow and arrows was walking about near the water, when two women standing close to the shore said, "follow us." Then he leaned his bow up against a tree and followed them, and presently those women said, "We are going down into the water. Go down in with us." So saying, they started on, and just as they had said, they presently went down into the water, that boy with them.

When all got in, the bottom was as if there were no water there, and before they had gone far they came to where there were some old water people. Those old men said, "There is a chair. Sit down." The chair they thus indicated to him was a very big water turtle. "They spoke to me," the youth said, "and I sat down and they said 'Do you want to lie down? There is a bed. You must lie down. The tree-tyer [i. e., tie-snake] there is the bed,' they said to me."

Later they said, "You can go hunting if you want to." "I cannot go hunting because I have no gun." But the old men said, "Go about hunting, and when you fall down somewhere come back." After they had said this to me I set out, and while I was walking around, there was a rumbling noise and I fell down. I lay there for a while, and then came to my senses and returned to them.

When I got back the old men said, "What did you kill?" "I killed nothing" I answered, "but I fell down and was unconscious. After I had lain there for a while I came back, but I did not kill anything." "Let us go and look at the place where you fell," said those old men. Immediately we started, and when we got there, a very big thing of some sort was lying there dead. "It is just as we said," said they, and they brought it back, then they ate.

After I had been there for a while those old men said, "If you want to go, you may," and I said, "I will go." "You take him back," they said to someone, and just as I thought, "They are going to take me along", I lost consciousness.

Next, I came to my senses standing close to the water, exactly where I had been when they took me off. "My bow is standing up against a tree," I thought, and when I got to the place, there it was just as I had thought, and I took it and started off. When I got to the place where my people lived, they were there. Then they said, "The one who has been lost for such a long time is back." "The old men compounded medicine for me and after a while I got well," said the boy. They used to tell it so.

LITTLE JACK

During the journey of the removal from Alabama to Indian Territory, family members have written stories about a little boy who they say was marked by special powers. Little Jack and his family along with several families traveled many days before they came to the Mississippi river. There at the crossing, he almost lost his life.

Little Jack had walked along with his family for many days. His shoes were worn out and he suffered from the cold and hunger. Someone offered him a pony to ride.

When they came to the Mississippi crossing, the current of the river was very strong but everyone had to cross somehow. Some of the people went across in boats; others had to cross on their horses. Little Jack wanted to go on the boat but he didn't want to leave his pony.

Little Jack stood on the bank with his pony. He watched the elders at the water's edge praying for the safety of their people. The leader's horses plunged into the water. Other riders followed. Huge logs are careening down the river. Before his very eyes, men and horses were being disastrously carried downstream, pulled under and dragged to the bottom.

"Let's go!" the lieutenant shouted. Soon it was little Jack's turn to cross the river. Riders reaching the far bank turned to watch the little boy and his pony. Jack nudged his pony into the water. Soon everyone was watching little Jack cross the river. Midway, something knocked him off the horse. He was swallowing water and gulping for air. Though concerned for the boy, the water raged so violently that no one could help the boy now. Somehow he was able to grab the pony's tail. The pony struggled through the heavy current until he was able to stand and walk to shore. Jack! Men lifted the boy in their arms. He had made it! Those who watched the boy crossing the raging river remarked about seeing a tiny man sitting on the head of that pony. That was strange but the little man was also directing the pony across the raging river with little Jack in tow.

It took a while for the ones swept the farthest to return upstream. In gratitude, everyone gathered that evening on the west bank. The tradition was to change the name of a child or man when something important happened in his life. Names were never given for a lifetime, but earned by deeds. Jack's new name was "Jock-o-gee." Their mind says "Jack" but their tongue says "Jock," "Gee" means "little." This modest name would mark a small boy who overcame a mighty river. The name had a second unspoken but more powerful meaning. All knew of the "little people" but no one had seen them for at least four generations. Yet, it was clear that the mark of the Great Spirit and the "little people" were on Jock-O-Gee. No one dare to speak the river's name. "Gee" was as close as they dared to speak the full name of the "little people." The knowledge and protection by the "little people" reside with peace-makers. From the day the river was crossed, "they" were with Jock-O-Gee, teaching him how to heal the sick people in the new land with new herbs and plants.

THE MONSTER TURTLE

One summer, seven men set out on a hunting expedition. It was hot and they became very thirsty before they reached their camping place. While they were traveling along, longing more and more for water all the time, they came upon a monster bull turtle. They said to one another, "This is a creature certain to make for water," so they followed him. After a while one of the hunters said, "Let us get on his back," and he proceeded to do so. Five of the others followed him, but the seventh said, "It might not be good to do that," so he walked along behind.

Presently, they came in sight of a big lake and when the turtle reached its shore the men on his back wanted to get off, but they found that they had stuck to him and could not get away. So they remained standing on the turtle with their guns by their sides and were carried into the lake. The man on foot watched the turtle until it got out into the middle of the lake, but there, it disappeared,

leaving only numerous bubbles. He remained looking at the lake for some time and then returned home.

When the man who had escaped reached town, he told the people that in spite of his warning his companions had climbed upon the back of a turtle and had been carried by him straight into the water, so that he had to return to town without them. The men who had been carried away had numerous relatives, who quickly assembled at the square ground. There, they sang a song to the accompaniment of a kettle drum and a gourd rattler and then made one step toward the lake. They did the same thing that night and made another step toward the lake. In this way, they approached the lake a step at a time until they reached it, and on the edge of the water they continued their song with the same accompaniment. Finally, there was a disturbance in the middle of the waters and a snake came out. He approached them and laid his head very humbly in front of them, but they told him he was not the one they wanted and he went back. They continued their singing, and presently another snake came out. "You are not the one," they said, and he went back. By and by, a third snake came out, which they also sent back under water.

The fourth time, however, there was a great swashing of the water and out came the monster turtle, which also laid his head humbly before them. Then they debated what he might be good for. "He might be good for some purpose," they said, and they divided him up, entrails and all, leaving only the shell. The other parts they took to use as medicine and all returned with them to the town rejoicing. The medicine they got was used with the song of the waters as a kind of revenge.

STRONGEST MAN IN THE WORLD

It had rained most of the night. The big thunder would shake the house, and then lightening flashed. Sleep came in fits to the Indian man and his wife. Finally, the storm ended and both slept again. As the sun raised its face the next morning, the skies were clear. The man was awakened by the birds' wake-up songs. He put on his clothes and went outdoors. Ah, there was an early morning rainbow in the sky. Yes, today would be a good day!

His wife was still asleep. Maybe there was time to take a little walk. As he walked along, it was easy to imagine some of the good things that she would cook for his breakfast, ham and biscuits and coffee. While distracted, he heard a small voice, "Ho, man, you want to come see our place?" He was startled by three tiny men standing in his path. "They are too small to hurt me," he thought. His curiosity overcame the thoughts of food. He followed the little men, walking through the underbrush in a south and westerly direction.

Soon, the little men reached a small stream. The leader gathered them near the water. Their little voices sounded like many bumble bees. He gestured and talked, then turned and looked directly at the man. The leader spoke to him, "The rains last night has made the river too wide and deep for us to cross. We need your help to go home." The water may have been chest deep to the man. He didn't want to wade cold water, much less carry three little men. Instead, the man began the search for a felled tree. He returned with a sapling chewed to the ground by a beaver. It was just the right size, about six inches across. He dragged it to the edge of the stream, walked his hands up the trunk to make it stand erect. It toppled over, crashing down across the stream. The little men jumped up and down and shouted and cheered, "You are the strongest man in the world!" The

man smiled. Their encouragement made him feel good. Next, the little men took up the line formation and led him safely across the "bridge." They looked like ants crossing the log. Reaching the other side of the stream, they again cried, "You are the strongest man in the world!"

This procession reached a big hill covered with trees. The leader stopped. He pointed to a hole in the side of the hill. "Ho, man, you want to go inside our house?" Even before an answer came, the men popped through the hole. Dropping to his knees, the man squeezed his head and shoulders through then struggled in. Once inside, he sat up. A good hunter learns to use his nose, especially when it's dark. What he smelled was danger! There was a heavy pungent, musky odor in the room.

In the rear of the dark hole, he could see light shining through another opening. Slowly his eyes began to adjust to the darkness. Snake! Big snake! His eyes locked on the snake, coiled, with its head in the air. Its tongue was flicking in and out as it peered into the man's eyes! Then he was aware of hissing. He didn't dare to move his head, but looked sideways. The room was filled with hundreds of snakes of all sizes. There were red and yellow and green and black snakes. Most of the big snakes were coiled and hissing at the man. Smaller snakes were entwined about others like little children playing.

The man was so frightened at the terrible sight of the snakes. He regretted following these little people. Maybe he could escape. Then his eye was attracted by the leader of the little men, waving his hand, "Stop, don't be afraid. We keep them here so that people won't bother us. You can see the guard snakes with rattle tails are quiet." Then, he gestured across the room to the second hole. He turned and walked with others following. "Come with us," they cried out. The little men walked through the hissing snakes as if they were nothing but a field of daisies waving in the breeze.

The man backed against the wall of the cave to keep his eye on the snakes in front of him. With his fingers touching the cold damp wall, he inched his way. Reaching the opening, he turned and leaped headfirst through the hole. He fell to the floor of the second cave. The little men were standing near, looking him in the eye. One at a time, they would stick out their tongue at the big man and hiss—like one of the snakes. All laughed. They were making fun of him. After watching them walk through the snakes, he admired their courage. Lying on the floor, he no longer felt like the "strongest man in the world." His heart was still pounding. He had much to learn about courage.

As he was prostrate on the floor, they turned to talk to themselves in their little voices. The leader walked up close to his face, "Ho, man, you hungry? Have you eaten today?" He answered, "Well, yes, I would eat. What do you eat, acorns and berries?" They were talking again to themselves. The leader turned to a little warrior. The underling drew himself to full attention as if to salute, then picked his bow and arrows and left the room. The other two sat cross-legged on the floor and started a small fire. The flames danced and the smoke wisped from the room. "They" seemed to waiting for the hunter to return.

It wasn't long until the hunter came back with the "kill" slung over his tiny shoulder. He entered the cave and threw it to the floor before the cooks. It was big yellow grasshopper with a small arrow sticking from its side. He said, "Man, I have killed a big turkey for you to eat. It will taste so good." The cooks began to roast the grasshopper. When it was done "just right," the head cook tore off a leg and passed it to the man, "Have you ever eaten grasshopper, even *roasted* grasshopper?" It took great courage for the man to take a small bite from the roasted leg. He was quite surprised to learn its taste was like wild turkey. He was hungry. It surprised him that his

stomach was so full even though this grasshopper was so small—to him. The little men patiently waited and watched the man eat his fill. Then, each one ate small portions. When finished, they wiped the last trace of turkey grease from their little hands on their little bare legs. They smacked their little lips and clapped their little hands, and smiled. Once the meal was done the chattering began again. The leader stepped forward, "Man, you stay with us for a few days. We want to show you more of our ways." The man was captivated with their courage and skills and rather disappointed with his own. Leaving meant to cross that snake pit. He was pleased to stay with them.

Three days later, he returned home. His wife remembered the rainbow she saw the morning that he had left home. He left before breakfast and returned days later, happy and so peaceful. Not hungry and not talking about where he had been. She would not have questioned the children and she wouldn't question him either. Breakfast was served and good luck seemed to follow them. The man was right. This had turned into a good day.

THE STORY OF THE BIRDS

Now the young man had made a pact with the plants, and he was well satisfied, but he thought about this for a long time. He thought about the voices that he had heard. He said: "They are alive just as I am. They too get tired, just like I get tired. I was given the responsibility to take care of these plants. They too will need a rest. How do I give these plants a rest?" He thought about it a long time and he remembered the birds in the sky. "All animals that fly, that has wings will be the carriers. They will have the chore of bringing the changing weather."

So he called them all together. They were gathered, and he gave them a choice. He didn't say certain ones would migrate south; they had the choice. "You will bring in the changing of weather in order that these plants may rest. As you begin to migrate south you will sing and let the trees and other plants throughout the land know that you are bringing a change of weather and to be prepared." Then the plants' leaves begin to fall. (So that's why when you hear these geese, these birds go by, they sing. They sing as they go to let the plants know that they are bringing in the changing weather.) The birds bring in the cold weather so that the trees will go dormant, giving the plants a chance to rest. All the sap, life-sustaining minerals and substances that they have inside them will have a chance to go back to the ground, to Mother Nature, to purify itself again and come back again come spring. Just like the medicine men who always clean themselves to keep strong, the plants are no different. The young man told the birds: "You will sing as you come back and the plants will hear you. They will awaken."

The migrating birds will be responsible for bringing in the cold, and they will bring back the warmth for the plants to grow again when it is time. (You notice that it is almost four months, November, December, January, February, that the plants are dormant.)

Then, he went a little further. He told the birds that didn't leave that they were being given a choice again, which birds will stay up at night. "I need the birds of the night to watch over the people throughout the night. You will be up all night." Then he gave the other birds the chore of being the ones to relieve these birds of the night. They would rise early in order that the others can rest and they will take over from there the rest of that day. That is why they are already up before the suns up; the birds are already doing their work. So the birds are up twenty-four hours. You've got

some during the day, then, the night birds take over. Everything that we do is built around plants and animals. Everything that we do, the medicine way, it's all built around Mother Nature.

HOW THE MVSKOKE GOT THEIR MAIN MEDICINES

Long ago, there was a great Holy Man who lived some distance from a tribal town of our people, it is said that the people did not know where he came from, nor did they inquire. This Holy Man, they say, was very powerful for he could make people well by touching them with his hands.

It was the custom of the Mvskoke people to meet the needs of their holy men. They would bring food, till or care for his garden, repair or build his house. Whatever he needed to be done, it was the duty of the people to take care of the Holy Man. This was done out of love and great respect.

One day as he was passing through the village he noticed a young boy. The Holy Man had seen that this boy was mistreated and was kind of an outcast. He also knew that this boy was the kind of person that could learn the sacred ways that the Holy Man must pass on. So the Old Man took the boy to teach him the medicine ways and the sacred ways.

The Holy Man said: "I have seen the purity of your heart and know you will keep the sacred ways of healing and not misuse the power which I have given you. For every healing chant shown to the chosen one, he is also shown a destructive word. There will be others selected just as I have selected you. The time is coming when you too will select a sole replacement to carry on the sacred way for your people."

The boy said: "Will the sole replacement be a boy or a girl?"

The Holy Man responded: "You know not if it is going to be a boy or girl, but the medicine people will know by a sign if the child can be selected."

The Young Man asked: "Why do I have to look for a sign to select my replacement?"

The Holy Man said: "So you will know the future of that child, what that person will be like until he dies. You will be shown what you need to use so the child will learn and not forget."

The boy made a comment: "With all the power that you have, will I have the same kind of power that enabled you to heal?"

The Holy Man said: "You will be able to do the things that are provided for you. In your dreams, you will be told the type of medicine and the chants and how to use them."

The boy had in his mind that he would have the power the Holy Man had. That is why the Holy Man had to keep telling him, bringing him back to nature. The boy was not going to have his power. He would need the help of the plants and animals.

The Holy Man just slowly turned to him and answered him: "Be patient. All things the chosen people will ever need to know to carry on after I'm gone have been laid out for all the medicine people to follow. The chosen people will have a choice of selecting their helpers (carriers), but the helpers will be limited to what the chosen ones will be willing to give and share with them. Carriers

will not be given the origin of the medicine way, will not see new cures in visions but must maintain a strict disciplined way of life for the good of their people."

The Holy Man continued: "The medicine people will not have the power to heal by touch. Only I have been given that power. The medicine people will use what is shown in their dreams and visions and what has been put on this Mother Earth for them to use. All of their words will be built around three things which will always be here: human beings, animals, and plants. The sacred words are to have a sound of nature such as the sound of the wind or the cry of an animal."

And he said: "I have shown and taught you all the things you will need to help your people now and I will show you the new cures of the future in time. Be prepared to receive my instructions at all times, just as all medicine people must follow more instructions in the future."

The Holy Man noticed that the young man was curious why they always went to that certain place. The Holy Man said: "You have been wondering about this place for some time so I'll tell you why we meet here. This is a sacred ground and negative energies cannot come within the boundary of the four sacred poles in the ground. All selected medicine people will also have a sacred ground. All negative things are blocked out within that square. Within this square you will be able to communicate with me. This is where you will purify the sacred words and strengthen them. This is where you will strengthen your body and your mind in order to be prepared to receive any instruction which I might give at any time.

"There will be a time when medicine people will find their mate and this is where they will unite. All the negative things will be left out. Within this square, there will be a circle, enough space for the two to step in and once both step in, they put their medicine down and close the circle. When they close the circle, everything they have done, good or bad, is locked in the circle. Everything else is locked out. Each has the power to remove the past from the other, just these two. Each one of them will have a feather. The woman will put one in the man's hair and she will remove all the things of yesterday. The man does the same thing. In case there's a time when this woman cannot bear a child for him to carry on, he would have the right to choose another mate, but once they have been in that circle that woman will live with him the rest of their lives."

The Holy Man showed and taught him about the sacred ground. The young man was told to make one. So the Holy Man told the young man he was to go fast four days at his sacred ground and then come back to him and he would tell him more things. The boy told him: "I will get sacred words that you keep holy will take care of you. When you are sleepy, the words are your sleep. Whenever you are hungry, that is your bread. Whenever you are thirsty, that is your water. This is why you keep these words sacred and they will take care of you in time of need."

The Holy Man said to the young man: "You know the purpose of a sacred ground. You purify the sacred word, strengthen your body and mind. Keep in mind, when problems arise and there seem to be no answers, come and communicate with me and get some of your answers to your problems. There is one more thing I must ask you to do. You must go and build you a sweat house as near as possible to running water. This will be a place only chosen medicine person will be able to use. You will be shown the things that are to be used and the sacred words to use in preparing for sweat. In this sweat house you will expel impurity from within in form of water. As you sit and sweat you must also sing the sacred song you have learned. As you sing, these sacred words will be washed and purified. When you have finished what you have been instructed to do, you will

quickly go to the running water and wash off the impurity that has been expelled from within in form of water. I asked you to build a sweat as near as possible to running water for an important reason. You must never let the sweat on your body dry on you. The water will carry away all your impurity of your body."

The time came when the Old Man said that he had to go away. And so, the time came when one last time they would sit and talk like they had done many times before. The Old Man recounted many things to the boy and what he must do. The Old Man was sitting where he always sat when he would tell the boy of good things, even funny things, but most of all, very serious sacred teachings. He said that if the boy was troubled at any time, he should remember that the Old Man would always be with him and to come back to where they sat and talked, and he would find the answer there and everything would be all right. This was very sad for the Old Man, but he was happy also for he had taught the boy and had someone to take his place.

Now it was necessary for him to leave, for his work was done. As their day together came to an end, the birds and the little things that make noises seemed to sound very lonesome. The Old Man bowed his head and began to cry and as he shed great tears, they fell to the ground and became a pool of tears. The Old Man held up his hand to the east and said: "This is the Blood of Life." The blood fell to the ground and made a small pool. His life was on the ground in tears and blood; only a great love and sadness would make this happen. Now he must leave. They said goodbye and the Holy Man left. The boy wanted to go with him so he ran after him, but could not find him. He tried to find his tracks but the Old Man left none. He disappeared.

Days went by and the boy helped the people with his powers and shared many sacred ways with them. One day the people became ill with a very bad illness. The boy tried to heal them by touching them with his hands. This did not work. The people became increasingly ill. The boy became very troubled and remembered what the Holy Man had told him, so he returned to the place where the Old Man had lived and to the place where they had sat when the Old Man went away. The old place was still familiar, recalling old times. The boy felt the Old Man was still there. But there was something different about the place where they had sat, for there were two bushes in front of the place where the Old Man had sat. The boy immediately knew that these plants were sacred medicines, for one bush grew from the place where his blood had fallen to the ground.

When placed in water, the roots of the bush that grew from the blood made the water red in color. Water remained clear or white when the roots of the bush that grew from the tears were placed in it. The boy knew that the Old Man was with him as he had said, for in his spirit he knew he was to use these sacred plants. He prepared himself and the medicines. He then took the medicines and cured the people of the great illness. To this very day these medicines remain sacred and are used by the Mvskoke people.

The name by which the Holy Man was called was because he was a great Holy Man and passed through the tribal towns of the people and lived a distance from them. His name was Mekko-hoyvnecv or "King passing through." The bush or the roots that grew from his blood is called by the same name today and is commonly known to the Mvskoke people as "red root."

The sacred bush and its roots that grew from the Holy Man's tears is called Heles-hvtke or "white medicine." This medicine is known to non-Indians as American ginseng.

THE STORY OF THE GATHERING

This young man had a dream. In this dream he was told that there would be a big gathering, that he would be surrounded by many, and he was told that he would be given instructions that he would follow. The dream did not mention whether the many would be men. The young man thought it would be people.

When he woke up the next morning, he thought it was very strange dream that he had had. And he said: "Where will all these people come from? Where will the gathering take place and why are they going to gather?" Those are things that he was thinking about at that time. It was just a dream.

The time came for him to do his annual fast and sweat. When he got to his sacred ground, there was something that wasn't just right. He sensed that there was something strange about that day. He sat down and he was hearing all the little night creatures, the birds and crickets. He was hearing these little night creatures during the day. That's why he said: "This is strange, very strange." Then he looked up and he saw the birds flying over, circling. That was unusual for some of the birds were too far from the water. And he thought about that a while. He said: "That's very strange, the birds circling and these little night creatures chirping and singing during the day."

Then it hit him. "This is the day that I had the dream about that there would be a gathering." Then he looked up to the sky and told the Creator: "Now I know that this is the day that the gathering is to take place. I am ready for the instructions and I will obey." When the sun was getting high, he was looking for the people but he didn't see anybody. Then the sun was getting low and he was still thinking of people because he looked around and said: "Where are all these people? They should be getting here." He didn't know where they were to come from. Then he thought maybe he was wrong. Maybe it was not the day of the gathering. Then the breeze in his face and breeze that was coming through the trees; it was almost as if it were singing. There was almost a song in the wind, in the breeze. Then he said: "It's not people the dream was talking about." He said: "All of these things that are around me, the plants and all, these are the things the dream was telling me when it said that I would be surrounded by many." And then he repeated: "Whatever instruction is to be given, I am ready."

All the medicine people that go to a sacred ground, they use medicine there and then they settle down. He had already used his medicine so he was ready for anything; he was ready for any instructions to be given and he would obey. Well, that's when he heard the voice. He knew the voice was the trees, the plants, whispering to him. "You can go to a place a lot faster than we can. We are permanent. But in time, when you need us, you will also find us there. We'll also be there." (That is why the plants that were here before, next time you see the plants they're in another place. If you ever need them the plants will begin to grow there too.) And there was a pact made then.

The whisper he heard said: "You have the power. You were given the power to heal with sacred words. We also have been given the power to heal. We are equal; we have the same power you have. The medicine people and the plants working together, we will be able to cure people. We will make a pact with you." The young man answered that he would accept the pact. The voice gave him the words to a chant. "These words you will use and we will listen to you. These words will be used before you remove us from this mother Earth. You meet us halfway and we will meet you halfway. These are the sacred words you will say to us and when you use them, we will listen

to what you say and then you have the power to remove us from this Mother Earth." With that permission, the plant was saying that we will meet you halfway and we will listen.

And the young man answered; "I will follow your instructions. I will use these sacred words before I ever remove you from this Mother Earth. I too will meet you halfway and we will work together to cure our people." And so the plants answered back and said: "From this day on, all the medicine people will be known as the keepers of the plants."

So this is how it is going to be. All the medicine people will be keepers of the plants. The actual words of the chant that they use before removing plants were given to that man. Most of the time medicine people are shown what to do through vision, but this time the plants said this. This is the only time a plant gave instructions to a human being.

It started when that Holy Man made a selection. He taught the boy about the plants. He was really prophesying about a lot of things. The prophecy was that the plants were going to be used: You will be shown what plants to use in your visions. You will watch the tree from seeding to maturity and then it will get old and die right before your eyes. You will also be shown the sickness, the symptoms of particular sicknesses. These will be the plants that you will use. Then you will be given the sacred words to use for each sickness. In other words, you will be shown the plants, the symptoms, and the chants at the last.

In books, it always says this was learned by trial and error. There was no trial and error for the old people. They already knew exactly what they were going to use.

Muscogee Quotes

Former Principal Chief Roley Canard –

"There are no cuss words in any of the Indian languages. Some educated Indians of late are becoming very proficient in the use of the white man's cuss words. What a pity."

Former Principal Chief Pleasant Porter –

"My nation is about to disappear."

Former Principal Chief Claude Cox –

"In any political office you expect opposition. This is healthy for any government."

William Weatherford, aka Red Eagle, leader of the Red Stick Warriors –

"I am in your power: do with me what you please…If I had an army, I yet would fight, and contend to the last." Surrendering after the Battle of Horseshoe Bend.

Menawa, Redstick Warrior/Okfuskee tribal town headman –

"I have always found you true to me, but great as my regard for you is… when I cross the great river, my desire is that I may never again see the face of a white man." Last words to his white friend before he was removed from Alabama to Indian Territory.

"I desire peace, but would not turn my back on danger."

Opothleyahola *(oh-bith-lee ya-ho-la)* **–**

"I have told you your fate if you sign that paper. I once more say, beware." To William McIntosh regarding the treaty to sell Creek land.

"Now the wolf has come, men who are strangers tread our soil, our children are frightened and the mothers cannot sleep for fear." Letter to President Lincoln asking for protection during the Civil War.

Ifa Hadjo, chief of Tuckabatchee, speaker of the nation –

"This custom of ours is a bad one, blood for blood; but I do not believe it came from E-sau-ge-tuh E-mis-see *(he-saw-key-duh e-me-see, Master of Breath)*, but proceeded from ourselves." His opinion on the death penalty.

Unknown Tuckabatchee mekko –

"Young people are not so orderly and obedient to the old people now as they used to be in the old nation. When we tell them to do anything, they seem to stop and think about it. Formerly, they always went at once and did as they were told; that is before they came to this country." Reflecting on the behavior of young Creeks before the removal.

Chitto Harjo, traditionalist Creek leader –

"…I stood here first and Columbus first discovered me."

"After all, we are all one blood; we have the one God and we live in the same land."

Alexander Posey, poet –

"Experience never intends her lessons to be forgotten. Her precepts come like the white men into the Indian country – to stay."

Anonymous Creek Indian, refusing to accept allotment in 1906 –

"The end of the Indian is near…a grave is all the allotment that I am entitled to, and all that God intended that I should have. It is enough."

Charles Gibson, writer in the Indian Journal –

"The Indian is being hurried into civilization and also to his doom."

"One hundred years from this the 1st day of January, 1902, an Indian of North America will be the grandest curiosity of the age."

Thomas Gilcrease, oilman, art collector, philanthropist –

"Every man must leave a track and it might as well be a good one."

Phillip Deere, medicine man/activist –

"There is no failure in life until you tried to be somebody else."

David Lewis Jr, tribal medicine man –

"You and I live in two different worlds and I can come into your world but you can't come into mine." Speaking to a non-Indian author.

Sam Proctor, traditional/cultural leader –

"The creator…I give him all the credit."

"I imagine the custom, the tradition, and way we look." On what he loves about being a Muscogee Creek Indian.

"If I'm going to be an example for somebody, I want it to be good."

Joan Hill, artist –

"If you can't accept change, you're doomed."
Her opinion on how to balance old Indian ways and the new modern ways.

Eli Grayson, activist/historian –

"The best people to celebrate Indigenous Day is Indigenous people, let them create it."
His thoughts about not having an official U.S. Native American Day holiday.

Muscogee
Authors & Artisans

ALEXANDER POSEY (1873-1908)

Early Life – Alexander Posey was born on August 3, 1873, near Eufaula, Oklahoma. He was the oldest of twelve children. His parents were Lewis H. Posey, who was Scots-Irish, and Nancy Phillips Posey (her Creek name is Pohas Harjo), who was full-blood Creek. Posey and his siblings were born into his mother's Wind clan of the tribal town of Tuskegee. They took their status from her, and property and hereditary positions were passed through her line. Although Posey's father was born to European-American parents, he called himself Creek. Lewis H. Posey was orphaned at an early age and raised in the Creek Nation, he spoke the Muscogee language fluently. He was made a member of the Broken Arrow tribal town. Young Alexander and his siblings spoke Muscogee as their first language. When Alexander Posey was fourteen, his father only let him speak English and punished him if he spoke in his native language. From that time, Posey received a formal education, he had a private tutor and attended public school.

Career – Posey went to college at age sixteen, including three years at Bacone Indian University in Muskogee where he studied writing. He read books by John Burroughs and Henry David Thoreau, who inspired him to write about his childhood. Posey worked at the *Indian Journal,* where he published poems. In 1895, he became a member of the Creek National Council. He was also the director of the Okmulgee Creek Orphanage, superintendent of the school at Wetumka Mission and served as interpreter for the Dawes Commission. In 1902, Posey bought the *Eufaula Indian Journal* and served as editor, he received national recognition for founding the first Indian-published daily newspaper.

Posey created a fictional person by the name of Fus Fixico, Creek for "Heartless Bird". The Fus Fixico letters were published in the *Eufaula Indian Journal.* Fus Fixico was a full blood Creek traditionalist. He wrote letters about his everyday life or detailed accounts that he had heard from the fictional Creek medicine man Hotgun. These stories are written in the Creek language. The Fus Fixico letters talked about Creek Nation, Indian Territory and United States politics. This was a time of big political change. The Curtis Act of 1898 destroyed tribes, paving the way for Indian Territory to become the state of Oklahoma. His Fus Fixico letters poked fun of the statehood debate. Various U.S. newspapers proposed printing the Fus Fixico letters nationwide, but Posey refused. His readers were in Indian Territory, and he didn't believe a non-native audience would understand the humor.

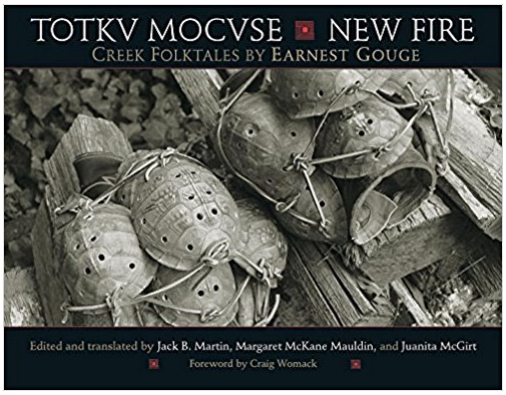
Alexander Posey and a friend tried to cross the North Canadian River on April 28, 1908. He drowned in the flooded river at the age of 34. He is buried at the Greenhill Cemetery in Muskogee, OK.

EARNEST GOUGE (ca. 1865-1955)

Earnest Gouge and his younger brother Jack (more commonly known as Cake Rakko [jaw-key thock-go] or Big Jack) were full-blood Creeks born in Indian Territory around the close of the U.S. Civil War. According to Felix Gouge, Earnest and Jack were abandoned or orphaned as children and taken to Arbeka tribal town in the Creek Nation, Indian Territory. Thomas Red, a preacher at Hillabee Baptist Church, adopted the boys and raised them as his own. Though the boys were raised in the church, they began going to ceremonial grounds as soon as they were old enough.

Earnest and Jack married two sisters named Nicey and Lucinda who were residents of Hanna and members of Hillabee Canadian tribal town. Earnest and Nicey had four sons. According to family history, Earnest and Jack were nephews of the famous Opothleyahola (o-bith-lee-yah-ho-la) ("Old Gouge"), leader of the northern faction of Creeks during the Civil War.

Earnest and Jack were interested in seeing that the United States lived up to the treaty signed by their uncle. This interest led them to become involved in a group known as the Four Mothers (Ecke Ostat [itch-key os-dod]), an early intertribal organization of Creeks, Cherokees, Choctaws, and Chickasaws that continued into the 1940s. Through collections raised by the Four Mothers, Earnest, Jack, and an interpreter traveled to Washington, D.C. The Creek representatives were given medallions, while the Cherokee representatives were given beaded belts. The medallions and belts had images of clasped hands on them and were thought to serve as keys to the capital.
In 1915, Earnest Gouge was living on his allotment near Hanna, with a small house and barn close to his church (Hillabee Baptist) and tribal town (Hillabee Canadian). Felix Gouge remembers that his grandfather would tell stories while driving or after dinner. In the winters, he would fill his stone fireplace with green wood to last the night and sit with his back to the heat while others gathered before him. As an older man he turned to preaching, though he continued to take medicine at his ceremonial ground. A favorite activity was fish-kills, in which fish were drugged and shot with arrows. Earnest Gouge died at about the age of ninety, after his younger brother Jack. He was hit by a car while riding a horse, finally succumbing to his injuries on September 4, 1955. To the best of our knowledge, these are the only writings he left, though he also dictated three Creek texts about ball-games and his tribal town for Mary R. Haas in 1939. He is buried facing his ceremonial ground.



LOUIS "LITTLE COON" OLIVER (1904-1991)

Louis Oliver was born in Coweta, Indian Territory, and given his name by a drunken agent of the federal government. His mother opposed allotment and withheld her son's name because the agent wanted a part of the boy's land allotment for himself. Angry because his plans were obstructed, the agent declared if the mother remained un-cooperative, he would call the boy Louis Oliver and still get the land. Little Coon (Wotkoce) is Oliver's Creek name. He became an orphan at infancy and was raised by his mother's family in Okfuskee County. He credits the women for his connection with the invisible world and the men for his "wilderness education."

Oliver went to Euchee Boarding School through fifth grade. On his own, he finished high school and developed a fascination with writers and began to write poetry. After graduation, he put aside any thoughts of serious writing and dabbled in it as a hobby. That changed in the early 1980's when he attended a writer's workshop for beginners taught by American Indian writers. The advice he received encouraged him to write about his heritage and Creek history. Approximately two years after he attended the workshop, his writings appeared in a number of publications, like *The Horned Snake* and *Caught in a Willow Net*. His third work, *Estiyut Omayat: Creek Writings*, was printed in limited edition and his final work, *Chasers of the Sun: Creek Indian Thoughts*, contains some of his old material with new additional texts. Oliver's poetry has been included in published collections many times and translated into Dutch. Before his death, he received the first Alexander Posey Literary Award from the Este Mvskoke Arts Council and for Oklahoma Poets Day, the University of Oklahoma made him Poet of Honor.

MARCELLUS "BEAR HEART" WILLIAMS (1918-2008)

Muscogee Creek citizen Marcellus Williams was born in Okemah, OK, his father was of the Bear Clan and his mother of the Wind Clan. His great grandmother died on the Trail of Tears. One of the last traditionally trained "medicine persons," Bear Heart, spoke in 13 native languages, Sun Danced with both the Northern and Southern Cheyenne people, was also an American Baptist Minister and held an honorary PhD in humanities. In 1938, Bear Heart won the title of World Fancy Dance Champion at Anadarko, OK, later he performed at Madison Square Garden. After college and theology school, he went into the Army, where he served as an aerial map maker. He served for 7 years as a member of the advisory board for the Institute of Public Health - Native American and Alaskan Natives at Johns Hopkin's School of Medicine. Significant to Bear Heart are the lives he has touched. He prayed with the firefighters at Ground Zero in New York City in November 2001, gave advice to rescue workers and their families after the Oklahoma City tragedy and once met with President Truman. He is the author of *The Wind Is My Mother,* which is now published in 14 languages.

JEAN CHAUDHURI (1937-1997)

Ella Jean (Hill) Chaudhuri or Hiyvtke (Early Dawn) was born in Okfuskee County on her family's land allotment. She was a full-blood Creek and of the Bear clan. Rural life was not easy and she did not finish high school, but her love of knowledge drove her to be self-educated. She learned all she could about Creek history, ceremonies, language and culture from her grandfather. Creek was her first language, Cherokee her second and English her third and in the tradition of Creek orators, she mastered the art of public speaking. She became a organizer, storyteller, playwriter, author and advocate for Native and under-privileged communities.

In Arizona, she was in charge of the Tuscon Indian Center. The center provided services such as tutoring, employment assistance and alcoholism counseling for Native Americans. She also founded the first off-reservation Indian Health clinic, participated in voting right marches and counseled Native Americans in prisons. During the 500th anniversary of Christopher Columbus, she wrote and produced a musical, Indians Discover Christopher Columbus, a comedy about his mis-adventures and the hospitality of the American Indian. Jean co-authored the book A Sacred Path: the way of the Muscogee Creeks. After her death, she was awarded the Outstanding Native American Leader Award, the Dr. Martin Luther King Living the Dream Award and inducted into the Arizona Women's Hall of Fame.

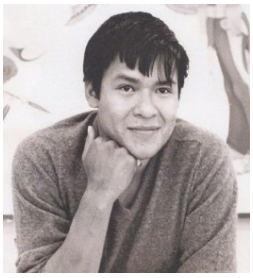
EDDIE CHUCULATE

Eddie Chuculate is enrolled with the Muscogee (Creek) Nation and of Cherokee descent from Claremore, Oklahoma, but grow up in Muskogee. He worked as a newspaper sports writer and a copy editor before earning a degree in creative writing from the Institute of American Indian Arts. He also held the prestigious 2-year Walter Stegner Fellowship in creative writing at Stanford University. In 2010, he was admitted to the Iowa Writers' Workshop at the University of Iowa, where he graduated with a master's degree in 2013. In 2010, World Literature Today featured Chuculate as the journal's "Emerging Author."

He wrote *Voices at Dawn: New Work from the Institute of American Indian Arts 1995-1996* and his stories, *Yoyo* and *Galveston Bay, 1826 won awards*. His first book, *Cheyenne Madonna*, was published in 2012. It is about a young Creek/Cherokee man who writes home to his father as he wanders the Southwest pursuing a sculpting career while battling alcohol. The stories also explore history, myth, interracial relationships, racism and father-son relationships.

Chuculate has worked at The Tulsa World, The Fort Worth Star-Telegram and The Denver Post. He is an editor for the Trillium Literary Journal. Chuculate is on the faculty of Lighthouse Writers Workshop in Denver, CO.

JEROME TIGER (1941-1967)



A full-blood Creek-Seminole painter born in Tahlequah, Jerome Tiger attended public schools in Eufaula and Muskogee. He grew up on the campgrounds of his grandfather's Indian Baptist church near Eufaula. His maternal grandfather, Coleman Lewis, was a Baptist Missionary and would take young Jerome on his travels to churches teaching him the history of Creek people in his native Creek language. At school he would get into trouble for drawing in textbooks as a boy and in junior high he passed his Oklahoma History class when he painted a mural instead of doing a report. The mural depicted a cowboy marrying an Indian woman to symbolize Indian Territory and Oklahoma Territory becoming one state. While in high school, he and some friends were painting a scene on the back of a barn, after a few days, the owner caught them and let them continue because he liked what he saw. He eventually dropped out of high school at sixteen and joined the U.S. Navy from 1958 to 1960. Finding employment as a laborer and sometimes as a prizefighter, becoming the state's Middle Weight champion, he continued to draw and paint in his spare time.

Encouraged by a friend, Tiger submitted several paintings in 1962 to the American Indian Artists Annual at Philbrook Art Museum in Tulsa. Recognition of his talent was immediate. Over the next five years he produced a large body of work that brought critical acclaim and a number of honors, including the All-American Indian Days Grand Award in Sheridan, Wyoming and first prize in the National Exhibition of American Indian Art held in Oakland, California. In 1966, Tiger had a solo exhibition at Philbrook, a show that proved to be a sell-out with the public. The museum curator asked the artist to replace items that had been sold on opening night. He is said to have replaced many of them twice before the show closed.

Tiger was twenty-six years old when on August 13, 1967 he died as the result of an accident with a handgun. Much of Jerome Tiger's work was sold as quickly as he produced it and remains in private hands. Publicly he is represented in the collections of the Philbrook and Gilcrease museums in Tulsa, the Five Civilized Tribes Museum in Muskogee, Woolaroc Museum near Bartlesville, the Museum of New Mexico in Santa Fe, and the Museum of the American Indian and the Bureau of Indian Affairs, U.S. Department of the Interior, in Washington, D.C.

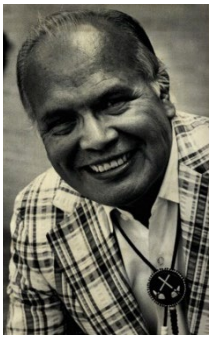
In remembrances of Tiger, he was described as a bright meteor that flashed across the art world for five short years and how he broke from the traditional style of "Indian Art". When Tiger started his career, the Flatstyle technique was the rule for artists, now Indian artists are free to paint however they please thanks to Jerome Tiger.

FRED BEAVER (1911 - 1980)

Fred Beaver grew up in Eufaula. His Creek name is Ekalane (Brown Head). He is the son of Willie Beaver and Annie Johnson and a descendent of Itshaus Micco, who was chief of Okfuskee tribal town in Alabama. He began drawing before he started school and at the age of sixteen, he had lost all of his family members through death, with the exception of one sister. Alone, but with the help of his tribe, he went on the gain an education. He would excel in sports and with his baritone voice, was a soloist in the glee club and once sang on a nationally broadcast radio program. He attended college on a football scholarship but only lasted a few weeks before he quit because it didn't appeal to him. In 1932, he graduated from Haskell Institute and started working for the U.S. Bureau of Indian Affairs office as a clerk and interpreter.

During WWII he served in the Air Force in North Africa, Sicily, Corsica, Sardinia and Italy. After the war, he returned to his job and then resigned to work full time as a painter in 1960. He has painted murals in public buildings and churches in much of eastern Oklahoma. His most prized award is the Waite Phillips Outstanding Indian Artist Trophy from the Philbrook Museum of Art. This silver and diamond studded statue was given for excellence in art and the active involvement in promoting Indian art. His paintings are in museum collections in the United States, Canada, England, France, Italy, Norway, Sweden, Germany, and Mexico. His awards are numerous, including Outstanding Indian of the Year, Outstanding Oklahoman of the Year, Five Civilized Tribes Museum master artist and the Mcintosh County Historical Society distinguished citizen award. The Oklahoma Republican Committee commissioned Beaver to create artwork to be gifted to President Eisenhower and the Franklin Mint commissioned three medallions for the bicentennial celebration in 1976.

SOLOMON MCCOMBS (1913-1980)



Solomon McCombs was born on a farm west of Eufaula. He attended high school and junior college at Bacone College where he studied Indian painting under Acee Blue Eagle, a relative of his. He worked as a muralist for the U.S. Treasury Section of Fine Arts and as an illustrator and designer for the U.S. Department of State from 1956 to 1973 in the audio-visual services division. His paintings and murals often embraced the Flatstyle of painting with outlined shapes and natural colors. In 1954, McCombs made an extensive tour through the Near East and Africa, exhibiting his paintings and explaining American Indian contributions to our national development and culture. He was the first American Indian goodwill art ambassador.

In 1941, his work was in an exhibition at the Museum of Modern Art (MoMA) in New York City and he illustrated a book in the 1940s. He won the Grand Award at the Five Civilized Tribes

Museum in 1968 and 1972, and won the Masters division in the 1975 competition show. His works are included in private collections and in museum collections throughout this country and Great Britain. His paintings also adorn the American Embassy buildings in Spain and Brazil and the home of Senator Robert F. Kennedy. In 1956, his work was chosen from the fifty-eight designs submitted to the Five Civilized Tribes Museum as their official seal. He was also on the Board of Directors of the American Indian Bank in Washington, D.C. He retired from the U.S. State Department in 1973 and in 1978 was elected as Second Chief of the Muscogee (Creek) Nation.

JOAN HILL (1930-2020)

Joan Hill is one of the most awarded Native American woman artists with more than 290 awards from countries around the world. Her awards include a commemorative medal from Great Britain, the Oscar d'Italia from Italy, and the Waite Phillips Outstanding Indian Artists Trophy from the Philbrook Museum of Art. In 1974, Joan was given the title "Master Artist" by the Five Civilized Tribes Museum in Muskogee. In 2000, she was the "Honored One" of the Red Earth Festival in Oklahoma City. Over 110 of her works are in permanent collections, including the Sequoyah National Research Center in Little Rock, Arkansas, the U.S. Department of Interior Museums of the Indian Arts and Crafts.

She was born and a life-long resident of Muskogee, OK and is a member of the Muscogee (Creek) Nation with Cherokee ancestry. She is a descendent of a family prominent in the history of Indian Territory. She was named Che-se-quah, Creek for "Redbird," after her great-grandfather, Redbird Harris, who was a full brother to C.J. Harris, Chief of the Cherokee tribe from 1891 to 1895. Her paternal grandfather, G.W. Hill, was Chief of the Creek tribe from 1922 to 1928.

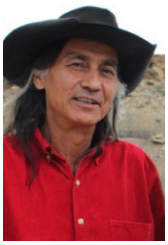
Her dad would buy her paint and paper as a child so she wouldn't draw on the walls. He also had an interest in drawing and her mother was an accomplished piano player. After high school, she studied art at Bacone College and became friends with artist Dick West. He was the person that suggested she do Indian art and encouraged her to enter her paintings in competitions. After becoming an accomplished artist, colleges like Santa Fe Institute of Art, University of Maryland, Kentucky University, Haskell University and Bacone College offered her jobs in their art or Native Studies program. She did not accept any offers. With a degree in education, she taught art in the Tulsa Public School system for four years before becoming a full-time artist.

DANA TIGER

Dana Tiger is an award winning, nationally acclaimed artist. She is a member of the Muscogee (Creek) Nation and is also of Seminole and Cherokee descent. Born in 1961 and raised in Muskogee, Dana was five years old when her father, legendary artist Jerome Tiger, passed away. She turned to his art as a way to know him and during her high school and college years won awards for her paintings. In 1985, she became a full-time painter and is best known for her watercolors and acrylic paintings depicting the strength and determination of Native American women. Dana's paintings now hang in galleries, universities, Native American institutions and state buildings nationwide. She has won numerous awards and art competitions including the Five Tribes Masters Art Show, the Cherokee National Holiday Art Competition and the Creek Nation Artist of the Year Award. Dana was inducted into the Oklahoma Women's Hall of Fame in 2001.

While enjoying triumphs, Dana has also endured tragedies beginning with the death of her father and brother, family illness and her own diagnosis with Parkinson's disease in 1999. Life was horrible for a while but through sheer determination she continued painting and with medical treatment started feeling better than ever and it showed in her paintings. Dana is outspoken in her advocacy for the rights of women and minorities, especially Native Americans. She has donated paintings for poster projects to a number of campaigns including the AIDS Coalition for Indian Outreach, The American Cancer Society and the American Indian College Fund. In 2002, Dana founded the non-profit Legacy Cultural Learning Community, dedicated to nurturing Native youth by the celebration and sharing of tribal languages and culture through the arts.

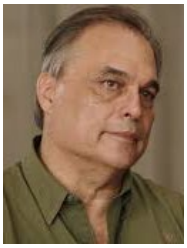
RICHARD WHITMAN



Richard Ray Whitman is a member of the Yuchi tribe and enrolled with the Muscogee (Creek) Nation. He grew up in Gypsy, Oklahoma, where he learned Yuchi as his first language. He was raised by his grandmother and attended high school in Bristow. While in the principal's office, he saw a Life Magazine and on the cover was a photo of an Indian with the caption "Return of the Red Man". He read the article that included a section about an art school in Santa Fe and he knew he found his direction in life, as an artist. His activism started when he was at college in New Mexico and his brother was fighting in the Vietnam War. At that time, students across America were protesting the war and Richard began to consider the role of an artist as activist, speaking out through his artwork. He has campaigned for civil rights and treaty rights and participated in the 1973 occupation at Wounded Knee, South Dakota. To this day, his activism includes opposing oil pipeline development on tribal land that contribute to water issues and climate change and he brings awareness to missing & murdered indigenous women.

Richard has enjoyed a long career as a multi-media artist with an associate degree from the Institute of American Indian Arts at Santa Fe, studies at the California Institute of the Arts and the Oklahoma School of Photography. His work has been shown at the Smithsonian's National Museum of the American Indian and La Biennale di Venezia in Italy. His first solo exhibition was held in 2000 at Walter Philips Gallery in Banff, Alberta, Canada. Richard's artwork has been published in magazines and featured in books including the Oxford University Press college textbook on native North American art. He has also worked as an Artist in Residence with the Oklahoma Arts Council, teaching art in public and alternative schools. He taught art through the Indian Youth Council and the youth at risk program at the Native American Center in Oklahoma City, and has worked with youthful offenders, teaching art as rehabilitative therapy as a visiting artist in several state corrections institutions. He has appeared in numerous feature films and documentaries. Richard won a Best Supporting Actor Award at the American Indian Film Festival for one of his roles. In 1995, Richard and his brother, poet Joe Dale Tate Nevaquaya, worked with French filmmaker Pierre Lobstein in the short film *The Grand Circle* about two brothers and a friend on a trip through Oklahoma. The 12-minute video uses imagery and text in an abstract and experimental vision of their journey. Whitman has also read poetry in the video *Mazerunner; The Life and Art of T.C. Cannon* directed by Phillip Albert. It was screened at the Metropolitan Museum of Art and presented on the Bravo Channel and the Independent Film Channel. While Whitman is a critically acclaimed painter, actor and filmmaker, his landmark *Street Chiefs* project, a 1970s and 80s photo series of Oklahoma City's homeless Indian men, might be his greatest legacy. Filmmaker Sterlin Harjo has acknowledged that the series partially inspired his 2015 film *Mekko*, about the murders of homeless Native Americans in Tulsa.

DAN BROOK



Creek artist Dan Brook was born in the Muscogee (Creek) Nation of Oklahoma. Memories of his father, a second-generation rancher and Indian cowboy, are preserved in Brook's mind and have provided a rich tapestry of images, culture and history for the artist to draw upon. The isolation of rural ranch life provided long hours of sketching, which continues to this day, in sessions in his studio. The artist attended Baylor University on a football scholarship. Upon graduation, Brook studied art in the old-world tradition of apprenticeship, with renowned portrait sculptor, Dr. B.N. Walker. It was then that the artist's God-given talents were combined with the techniques of the old masters. It seems only fitting that one of Brook's early commissions was a portrait of the Muscogee (Creek) Nations' chief, Claude A. Cox. Twenty-five years later, Brook continues his exploration of sculpture, recently completing the Trail of Tears monument in Tulsa, Oklahoma. His work has been collected in public and private sectors in the United States. His reputation has now crossed the ocean, as he has been commissioned to create works in the Middle East and Europe. Dan Brook has successfully completed 18 large scale relief sculptures for Texas Christian University's new football stadium. The artist lives and works in Dallas, Texas.

MARY SMITH

Mary Edwards Smith was born in Broken Arrow, Oklahoma. She has a rich family history of Creek leaders with roots in Tuckabatchee (Alabama). She is known for her beautiful river cane weaving. In addition to basketry, Mary's talent lie in pottery, beading, leather work, feather work, textiles (finger weaving and twinning), and stained glass. She graciously shares her knowledge with others through demonstrations and teaching. Mary was the artist-in-residence at Moundville Archaeological Park during the Jones Museum renovation in 2009. She has received numerous awards and recognition in these art forms. Her most recent accomplishments are; 2016 Mvskoke Women's Leadership Award – Artist of the Year and the 2016 Council House Art Market – Best Mvskoke Artist. In 2005, she revived the double false braid rim technique. This rimming method is unique to Creek baskets and had not been done for 100-150 years. In 2009, Mary was elected to the Creek Council House Board of Trustees. She was chosen by the Muscogee (Creek) Nation to exhibit her art at the National Museum of the American Indian, Washington, D.C., in 2012 and 2014.

KENNETH JOHNSON

Kenneth Johnson is a contemporary Native American designer and accomplished metalsmith working in copper, silver, gold, platinum and palladium. His career spans over two decades and is recognized for bold combinations of stampwork and engraving often incorporating coins and bead set gemstones. Signature techniques include original dates of coins visible in the designs, Seminole patchwork patterns, rocker arm engraving and Southeast style concentric line designs.

Johnson was raised in Oklahoma and currently resides with his wife and 2 children in Santa Fe, New Mexico. He is the son of Rowena Johnson and grandson of the late Lucinda Walking stick/Bruner of Oakhurst, Oklahoma. He attended Seneca Indian School, Sequoyah High School and the University of Oklahoma, were he studied mechanical engineering.

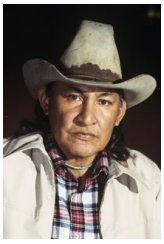
He began creating jewelry in 1988, when he apprenticed with Choctaw metalsmith Johnson Bobb, and has independently refined his skills to the level of expertise that he is known for today. He teamed up with Cochiti Pueblo designer Virgil Ortiz to create the unisex jewelry design RAIN. He has worked with designer Tom Ford, and he has done commissioned pieces for chiefs of several tribes as well as people like actress Jennifer Tilly and Supreme Court Justice Ruth Bader Ginsburg. He also designed the silver crowns for the Muscogee (Creek) Nation royalty.

JIMMY ANDERSON

Jimmy Anderson formed the native singing quartet, The Osceola Four, while attending Haskell University. His brother Richard Anderson, Mitchell Beaver and J.B. Dreadfulwater were the other members of the group. They would sing popular songs of the 1950's and spirituals as an evangelical team. They appeared on Oklahoma television shows like the Sooner Shindig and recorded a song on a Spike Jones Orchestra album. The group disbanded for a short time while one of the members was in the armed service. Plans to regroup were interrupted when one of the members was killed in a traffic accident. Jimmy later attended seminary school after graduating from the University of Oklahoma. He did missionary work for 34 years all over the world, touring with the remaining group, before retiring in the 1990's and becoming a preacher.

Jimmy grew up in Holdenville in the 1930's. When he was 13 years old, he went to the Yuchi Boarding School during WWII while his mother and aunt worked at a defense plant in California. To combat his homesickness, he drew sketches of his home and eventually developed a talent for drawing and painting. After attending Haskell college, he went to Bacone College with other students like noted painters Fred Beaver, Pablita Velarde and Dick West. They were part of the Oklahoma Flatstyle art movement, which is a minimalist design approach that uses simple design elements such as flat icons and two-dimensional shapes of Native American imagery. At the University of Oklahoma, Anderson was still unsure which career he should take, singing or painting. It was when he would see Indian children outside of Oklahoma City bars while their parents were inside drinking that he knew his calling. This sight bothered him and it moved him to serve God and to become a minister. Two of the members of the Osceola Four died and his brother can no longer sing but Jimmy can and did, in English and Creek, at the Many Springs Baptist Church in Holdenville until his retirement in 2022.

WILL SAMPSON (1933-1987)



Will Sampson was an American actor and artist. Sampson, a Muscogee Creek, was born in Okmulgee, Oklahoma. He was given the Creek name Kvs-Kvna, meaning left-handed. He was known to his family as Sonny Sampson. He began painting as a child and then met large success in the art world as an adult. His paintings and sketches of Western and traditional Native themes are distributed across the United States in the Smithsonian Institute, the Denver Art Gallery, the Gilcrease Institute, the Philbrook Art Museum in Tulsa, the Creek Council House in Okmulgee and in private collections. Art was his first love, he became an actor by happenstance while in Yakima, Washington, painting and sketching the local scenery.

He was cast in *One Flew Over the Cuckoo's Nest* in 1975, as the mute Indian. The film won five Academy Awards and earned Sampson critical praise. Sampson's other notable roles were as "Taylor the Medicine Man" in the horror film *Poltergeist II*. He had a recurring role on the TV series *Vega$*, as Harlon Two Leaf and starred in the movies *Fish Hawk*, *The Outlaw Josey Wales*, and *Orca*. Sampson is largely credited with becoming the first Native American actor to break out of demeaning and stereotypical Indian roles. He was nominated for "Best Performance by a Foreign Actor" Genie award for *Fish Hawk* in 1980. Sampson appeared in the production of *Black Elk Speaks* with the American Indian Theater Company in Tulsa, Oklahoma. In 1983, Sampson

became a founding member of the American Indian Registry for the Performing Arts, which helped American Indian performers and technicians get work. Will Sampson died on June 3, 1987 after a heart and lung transplant. He was 53 years old. He is buried at Grave Creek Cemetery in Hitchita, Oklahoma.

JOY HARJO

Joy Harjo was born in Tulsa, Oklahoma and is a member of the Muscogee (Creek) Nation and belongs to Hickory Ground tribal town. Joy's great-great grandfather was the famous Creek leader Monohwee from the Red Stick War against President Andrew Jackson in the 1800s. Her father was Muscogee Creek and her mother a mixture of Cherokee, Irish and French. She grew up around artistic people, her mother wrote songs and her grandmother and her aunt were artist. They inspired her creativity and Harjo wrote her first poem when she was in the eighth grade. Harjo recounts growing up in an abusive household with her father and later her step-father. Because of these experiences, she had difficulty speaking up, for instance, in the school classroom. At age sixteen, she left home to attend the Institute of American Indian Arts in Santa Fe, New Mexico. While there, she joined one of the first all-native drama and dance troupe and she wrote songs for an all-native rock band. She later attended the University of New Mexico as a Pre-Med student but switched her major to art and then again to creative writing after working with fellow Native American poets. She started writing poetry at the age of twenty-two and published her first book of nine poems in 1975 called *The Last Song*. After graduating from the Master of Fine Arts program at the University of Iowa, she took film classes and taught at Arizona State University, the University of Colorado, the University of Arizona, the University of New Mexico and the Institute of American Indian Arts. In 1980, Harjo published her first full-length volume of poetry called *What Moon Drove Me to This?* She has since published nine books of poetry, two memoirs, plays, and several books for young audiences.

Her many awards include the New Mexico Governor's Award for Excellence in the Arts, the Lifetime Achievement Award from the Native Writers Circle of the Americas, the William Carlos Williams Award from the Poetry Society of America, the Ruth Lilly Prize for Lifetime Achievement from the Poetry Foundation, the Academy of American Poets Wallace Stevens Award, a PEN USA Literary Award, the Poets & Writers Jackson Poetry Prize, an Oklahoma Book Award, the American Book Award, two National Endowments for the Arts fellowships, a Tulsa Artist Fellowship, a Guggenheim Fellowship, a Rasmuson US Artists Fellowship, and a Native American Music Award for Best Female Artist of the Year. She has been inducted into the American Academy of Arts and Letters, the American Academy of Arts and Sciences, the American Philosophical Society, the National Native American Hall of Fame, the National Women's Hall of Fame and the Muscogee (Creek) Nation Living Legends.

Joy is a founding board member and chairperson of the Native Arts and Cultures Foundation and in 2019 she was elected as Chancellor of the Academy of American Poets. She has appeared on HBO's Def Poetry Jam and her one-woman show, *Wings of Night Sky, Wings of Morning Light*, premiered in Los Angeles and shows in New York City, the LoJolla Playhouse and the University of British Columbia. Harjo performs nationally and internationally, solo and with her band, The Arrow Dynamics. She has released 5 award-winning CD's of original music. She has a class on

the streaming platform Masterclass where the world's best come together so anyone, anywhere, can learn from and be inspired by their knowledge and stories. In her video lessons she shares her experiences and ancestral history to help others honor their own story, unlock their innate creativity and find confidence and joy in their writing. In June, 2019, Joy became the 23rd Poet Laureate of the United States, making her the first Native American and Oklahoman to hold the position. The Library of Congress calls the position "the Nation's official poet." She was involved in the promotion of reading and writing poetry. She served three terms from 2019 to 2022. Harjo currently lives in Tulsa where she serves as the first Artist-in-Residency of the Bob Dylan Center.

TIMOTHY LONG

Timothy Long is a conductor and pianist with an active performing career in the United States and abroad. He is a member of Thlopthlocco Tribal Town and the Muscogee (Creek) Nation. Long's family were members of the Holdenville community for a number of years. His father worked at the Holdenville post office and the family were members of the Salt Creek Methodist Church and the Barnard Memorial United Methodist Church. Tim's talent was quite apparent when at the age of five he was playing for his kindergarten programs. His love for classical music was passed down to him from his mother, who preferred to listen to a classical music station over country music stations as a youth. When his mother had children, the only music she would listen to was Beethoven. While growing up in Holdenville, Tim attended the Oklahoma Summer Arts Institute for four summers. When he was 16 years old, he made his piano concerto debut with the Oklahoma Symphony Orchestra.

Long studied piano and violin at Oklahoma City University while playing in the violin section of the Oklahoma City Philharmonic. He completed his graduate work in piano performance and literature at the Eastman School of Music in Rochester, NY. He is the founding conductor of The Coast Orchestra, an all-Native American orchestra of classically trained musicians. He has conducted the ensemble in performances at the Smithsonian Institution's National Museum of the American Indian, the American Museum of Natural History and Rutgers University. In 2017, Tim conducted the City Opera Vancouver world premiere of *Missing*, a groundbreaking new work about the 5,000 missing Indigenous women in Canada. Later, he would conduct the Canadian tour of this opera that is sung in both English and Gitxsan, which is one of Canada's First Nations language.

In the 2022-2023 season, he conducted the world premiere of *How Bright the Sunlight* by Anthony Davis and the 23rd US Poet Laureate Joy Harjo with the Eastman Philharmonia. Long is a member of the faculty at the Stony Brook University. He is music director of Stony Brook Opera, and assistant to the music director of Opera Theatre of Saint Louis. For three years, Long served as assistant conductor the Brooklyn Philharmonic and was an associate conductor at the New York City Opera for two years. Tim is passionate about his role as president of The Plimpton Foundation, which promotes the work of Native American and underrepresented performing artists through scholarships, grants, and commissions. He is one half Creek and one half Choctaw and he is from the Wolf clan. He lives in New York and New Jersey with his husband, baritone Christopher Herbert, and their dog, Pumpkin.

STERLIN HARJO

Early life and education – Harjo, a citizen of the Seminole Nation of Oklahoma and who also has Muscogee heritage, was born and raised in Holdenville, OK. He attended the University of Oklahoma, where he studied art and film.

Career – In 2004, he received a fellowship from the Sundance Institute. His short film *Goodnight, Irene* premiered at the 2005 Sundance Film Festival and received a special jury award at the Aspen Shortsfest. In 2006, he received a fellowship from the newly formed organization Untied States Artists. Harjo's first feature film, *Four Sheets to the Wind*, tells the story of a young Seminole man who travels from his small home town to Tulsa to visit his sister after the death of their father. The film premiered at the 2007 Sundance Film Festival, where it was nominated for the grand jury prize. Harjo was named best director at the 2007 American Indian Film Festival. The film's co-star Tamara Podemski won a Sundance special jury prize for her performance in the picture, and she was later nominated for best supporting actress at the 2007 Independent Spirit Awards.

Harjo's second feature, *Barking Water*, portrays a road trip by a dying man and his former lover across Oklahoma to see his daughter and granddaughter in Wewoka, the capital of the Seminole Nation. *Barking Water* was named best drama film at the 2009 American Indian Film Festival. Harjo's first feature documentary, *This May Be the Last Time*, is based on the story of Harjo's grandfather, who disappeared in 1962 in the Seminole County town of Sasakwa. It explores the subject of Creek Nation hymns and their connection to Scottish folk, gospel and rock music. The film premiered at the 2014 Sundance Film Festival and its distribution rights were subsequently acquired by AMC/Sundance Channel Global for the Sundance Channel. His third feature film, *Mekko*, a thriller set in Tulsa, premiered at the Los Angeles Film Festival I June 2015.

Harjo has also directed a number of short-form projects. His 2009 short film *Cepanvkuce Tutcenen (Three Little Boys)* was part of the Embargo Collective project commissioned by the imagineNATIVE Film + Media Arts Festival. He has directed a series of shorts for This Land Press in Tulsa, where Harjo is the staff video director. He was a member of the 2010 Sundance shorts competition jury. He is a founding member of a five-member Native American comedy group, the *1491s*. He is also one the directors of the Cherokee Nation's monthly television news magazine, *Osiyo, Voices of the Cherokee People*.

In 2021, FX released the first season of the groundbreaking Indigenous comedy series *Reservation Dogs*. The series is executive produced, directed, and co-written by Harjo, with Taika Waititi co-writing and executive producing. On September 2, 2021, FX renewed the series for a second season. More recently, he had signed a new overall deal at FX. In 2022, *Reservation Dogs* was recognized at the 37th annual Film Independent Spirit Awards as Best New Scripted Series, and Best Ensemble Cast in a New Scripted Series. The awards were presented to series co-creator Waititi.

Awards – Harjo was awarded the 2011 Tilghman Award from the Oklahoma Film Critics Circle and the Tulsa Library Trust's 2013 American Indian Writers Award. He was also awarded a 2021 Peabody Award for his producing the TV series *Reservation Dogs* and nominated for a 2024 Emmy as Executive Producer in Outstanding Comedy Series for the same show.

JAMES WHITECLOUD

Born in Tulsa and raised in Preston, OK, James grew up watching his great-uncle Will Sampson gain fame on the big screen with the films *One Flew Over the Cuckoo's Nest*, *The Outlaw Josey Wales*, and *The White Buffalo*. Believing you had to be in Hollywood, California to be a part of the industry, acting never seemed like an attainable dream. In 2008, while attending an event held at a museum in Wichita, KS, James was asked if he was auditioning for a film coming to town. With almost two years of sobriety, James was trying new things and thought this would be fun to try. With no training or experience he auditioned and was given a background role for the Wes Studi film *The Only Good Indian*. Once getting to the set, he met a producer and the director of the film and was bumped up to a speaking role that was later cut due to costume issues. He was bitten by "the bug". With his first film experience under his belt; he was anxious to try again and met a local filmmaker who was shooting a Native zombie feature called *The Dead Can't Dance*, where he had his first speaking role. After that his film work and dreams of being an actor had come to a halt.

Moving back to Oklahoma some years later James was attending the College of the Muscogee Nation and was told a film was holding auditions at the college. With nothing to lose he attended the audition and was given his first paid speaking role, working with Zahn McClarnon, Vernon Davis, and Ron Perlman. Still in awe of his first paid "gig", James was asked to audition for a film written in homage to his late great-uncle Will Sampson. He was cast as the character Chief in the film *The Pale Door*, which starred up and coming actors and veteran actors. After being on set for a couple of weeks he was ready for more and was asked by a friend to audition for an upcoming film by Gregory Allen Williams titled *Birdie* in which he played a deputy. After that he auditioned for the role of an AA (Alcoholics Anonymous) group leader and lost the role because he appeared "too young" but the director, another native Oklahoman, John Swab liked his look and offered him the role of an addict. He filmed with Michael K. Williams of *The Wire* and Jack Kilmer, son of Val Kilmer. He has gone on to work actors, Josh Hartnett, Frank Grillo (Ida Red), Martin Sensmeier, Esai Morales (Cottonmouth), Lou Diamond Phillips (Keep Quiet) and the legendary Sylvester Stallone on the first season of *Tulsa King*.

LANE FACTOR

Lane Factor earned his SAG-AFTRA (Screen Actors Guild) membership by playing "Cheese" in FX's critically acclaimed *Reservation Dogs*. Factor was cast as one of the childhood friends of Steven Spielberg in his semi-autobiographical Oscar-nominated movie *The Fabelmans*, written and directed by Spielberg and released in November 2022. Factor also recently recorded the audiobook version of *Man Made Monsters*, a book written by Cherokee author Andrea L. Rogers. In 2022, he played the lead character Charles in the documented native boarding school story titled *Ghosts* by Jeffrey Palmer. He is also an inspirational speaker and gives keynote speeches to students at schools and youth conferences. Factor promotes positivity, kindness and stepping outside your comfort zone. Lane is of Caddo, Muscogee (Creek), and Seminole descent.

Veterans Affairs

VETERANS AFFAIRS

Funding for the Muscogee Nation Veteran's Affairs department and construction of the special building was approved in early 2006 with the construction of the building completed in 2007. Housed within the center of the Veterans Affairs building is the Memorial Courtyard. Inside the courtyard there are the memorial plaques honoring Creek warriors Killed in Action from WWI, WWII, Korea and Vietnam. In front of the building are five statues: Muscogee Soldiers Statue, Prisoners of War Statue, Ernest Childers Statue, Muscogee Women Soldiers Statue and Fallen Soldiers Statue.

The Muscogee Nation Veterans vests are issued to citizens of the tribe who are retired from the military or left with an honorable discharge. Started in 2006 the Veterans Affairs office has issued more than 800 vests to date. These are the vest colors for each branch of the military:

U.S. Coast Guard – White
U.S. Navy – Gray
U.S. Army – Green
U.S. Air Force – Blue
U.S. Marine Corps – Red

VETERANS AFFAIRS SEAL

The Words on the Seal: "MVSKOKE SULETAWVLKE ESTOFIS EKVNV HOMVN SAPAKLEARES" meaning "Muscogee Soldiers- Always have been – Always will be." The words represent our soldiers who have always been there to fight, not only for America but for our Native people and our lands.

The 10 stars: Represent the different wars our veterans have fought in and continue to fight in today. Starting with the War of 1812 (also known as the Redstick War), Civil War, where many Creeks fought on both sides, World War I, World War II, Korea, Vietnam War, Panama, Kuwait, Afghanistan and Iraq.

The Red Eagle and the Pentagon: In the Center of the seal there is a red eagle that symbolizes our Native people, and behind the red eagle there is a pentagon that represents the Veterans Affairs building, a monument of the Muscogee Veterans and the only pentagon shaped building west of the Mississippi River.

The Crossed Weapons, the Cross and the Fire: In honor of our ancestral warriors, there is the Crossed Weapons at the top center of the seal. To the left and right of the eagle is a Cross and Fire, the Cross represents the Native people who follow the Christian faith and the Fire represents the Native people who follow the traditional ways or the ceremonial way of life.

Note The four traditional war colors are blue, white, black and red (note the colors are on the top of the Veterans building). These colors represent the lifestyle of a warrior. They are as follows:

Blue: Back to the Creator
White: Peace
Black: Death
Red: War

MVSKOKE NATION HONOR GUARD

The Mvskoke Nation Honor Guard is made up of honarably discharged veterans from all branches of the armed services, whose past or present members have served in times of peace and war, including World War II, Korea, Vietnam and Operation Desert Storm. The group was organized for one reason, which they consider their primary duty and that is to provide final military honors (firing of a 21 gun rifle salute, playing of taps and folding and presentation of the flag to the next of kin) for Creek veterans. Since their inception, they have been requested to post colors, march in parades, powwows, speak at schools on Veteran's Day and provide numuerous other services which honor our veterans. These are duties which the group is proud to perform but they remain resolutely committed to their fellow veterans upon their passing and have presented honors under extreme conditions, year-round, without complaint and with integrity. The Mvskoke Nation Honor Guard was designated the Official Honor Guard of the Muscogee Nation by the National Council in 1999.

Pictured left to right:
Commander Thomas Yahola and
Vice Commander Loy Thomas

ESTE CATE HOKTVKE SULETAWV

The Este Cate *(is-dee jah-dee)* Hoktvke Suletawv *(hook-duh-key soul-lee-daw-wuh),* or Native Women Warriors in English, was established in 2022 when the National Council passed legislation establishing the first all-women honor guard for the Muscogee Nation. They believe their duty to one another didn't stop when they separated or retired from the military. They pride themselves as strong Indigenous women veterans that continue to support one another and the communities by participating in parades, presenting colors at various events and soon providing services for military funerals. Requirements to join include being a female veteran with an honorable discharge, being a committed and active member by participating in meetings, making regalia, attending drills and events, and assisting with public outreach.

Outstanding Muscogee Veterans

ERNEST CHILDERS (1918-2005)

Ernest Childers passed away on Thursday, March 17 at the age of 87. Childers was the only member of the tribe to ever receive the Congressional Medal of Honor and only one of five Native Americans to be recognized with such distinction. Childers' heroic actions came as a young soldier in World War II. "Oklahoma has lost a genuine hero with the passing of Lt. Col. Ernest Childers," said Oklahoma Governor Brad Henry. "His life was and is a true inspiration."

Ernest Childers was born on February 1, 1918 in Broken Arrow, Oklahoma. He grew up on a farm that was part of his father's original Creek allotment. Childers grew up in a Christian home, attending church at Springtown Indian Church about ten miles north of Coweta. In high school, he attended Chilocco Indian School.

Childers, as well as other Indian students, sought ways to better themselves financially and saw joining the Oklahoma National Guard as that opportunity. The Indian boys at Chilocco had their own group, Company C, or Charlie Company of the 45th Infantry division. "The Fighting Thunderbirds" was the division's nickname. These Indian boys would become part of a unique fighting group. Upon the liberation of Sicily in WW II, General George S. Patton would pay them the ultimate honor. "Born at sea, baptized in blood, your fame will never die. You are one of the best, if not the best division in the history of American arms."

For conspicuous gallantry and intrepidity at the risk of life above and beyond the call of duty in action, Second Lieutenant Ernest Childers was awarded the Medal of Honor on April 8, 1944. The young Creek boy from Oklahoma would have his life changed forever. He was sent to Washington, D.C. to meet President Franklin Delano Roosevelt. Childers described the Commander-In-Chief as pleasant and a very capable leader.

As the years passed, Childers would obtain the rank of Lieutenant Colonel. He would train young recruits for future events such as the Korean and Vietnam Wars. In 1965, Ernest Childers would retire from the military. A remarkable career had come to an end. "The American Indian has only one country, and when you're picked on, the American Indian never turns his back," Childers proudly proclaimed.

PHILLIP COON (1919-2014)

Phillip W. Coon, a full-blooded Muscogee, was born on May 28, 1919, in Okemah, Oklahoma. He graduated from Haskell Institution in Lawrence, Kansas on May 1 4 , 1941. On September 19, 1941, he volunteered for overseas assignment with the U.S. Army and spent the following month traveling to his first duty station. Mr. Coon arrived in Manila on October 23, 1941 where he went through rigorous Basic Training and Jungle Warfare training. Upon completion of training, he was assigned to 4th Squad, H Company, 31st Infantry Regiment as a machine gunner.

On April 11, 1942, Mr. Coon was captured by the Japanese Army and forced on the "Bataan Death March." He initially stayed at O'Donell Prison Camp at Capas Tarlac for two months and went to Camp Cabantuan for nine months. In January 1943, he was transferred to Camp Lipa and then in September 1944 was transferred to Camp Murphy. His final journey as a POW was from September 1944 to January 1945 when the Japanese began a movement to take him and his unit out of the Philippines to Tokyo, Japan.

Mr. Coon was discharged as a Corporal from Fort Sam Houston, TX on June 24, 1946. After being discharged he entered the Job Training Corps where he earned a two- year apprenticeship in welding, painting, and decorating. He graduated in 1949 from the apprenticeship program and became a union worker.

Mr. Coon retired in 1981 from the local Painters and Decorators of America Union #1895. He is active in and is a life member of the national Ex-Prisoners of War, Inc. (Korea, Pacific, and Vietnam), the American Defenders of Bataan and Corregidor, Inc., and the 31st Infantry Association. Mr. Coon is a member of the Oklahoma Haskell Alumni Association and a member of the Little Cussetah Baptist Church in Sapulpa. He attends the annual conventions of these organizations and has served as Secretary-Treasurer and Vice-Commander of the 31st Association.

Mr. Coon's awards and decorations include the American Defense Service Ribbon with one Bronze Star, an Asiatic Pacific Campaign Ribbon with two Bronze Star, the Philippine Defense Ribbon, with one Bronze Star, and a Distinguished Unit Award with two Oak Leaf Clusters. In 1979, he received the Cross of Valor from Oklahoma Veterans Commission, which is the highest award that the State gave to its war veterans.

Mr. Coon passed away Monday, June 23, 2014. He is buried at Fort Gibson National Cemetery, he was 95 years old.

OTHER OUTSTANDING VETERANS

Dick B. Breeding, WWI, US Army, received Distinguished Service Cross (posthumously) for killing enemy while searching for missing Army member during combat in France, May 1918.

Anna King, Korea, US Army, served as surgical nurse who landed with the invasion force at Inchon, South Korea to help and heal the wounded.

Jorene Coker (left) saw active duty at Pearl Harbor during WWII in the Women Accepted for Volunteer Emergency Services (WAVES).

Riley R. Bruner, Korea and Vietnam, US Army, was a Prisoner of War in Korea and Wounded in Action in Korea and Vietnam.

Vernon Wright, Korea, US Air Force, was shot down over North Korea and became a Prisoner of War.

John Sloan, Vietnam, US Army is a recipient of 4 Purple Hearts.

Joe R. Taylor, US Marine Corps, was awarded the Bronze Star with V (for valor).

Bennie M. Gooden, US Marine Corps, was Wounded in Action and awarded the Silver Star.

Stephanie M. Jefferson, US Army, was awarded the Combat Medical Badge. She is the first Muscogee woman to be awarded a signifier for actions in combat.

Outstanding Muscogee Citizens

(past & present)

MARGARET MCKANE MAULDIN

Margaret McKane Mauldin of Okemah is best known for co-creating a 10,000-word dictionary of the Creek language that was published by the University of Nebraska after more than ten years of research. She also co-authored several children's books and recorded Creek hymns. She held annually the Creek Songfest at the University of Oklahoma to preserve Creek-Seminole hymns and she co-founded the Inter-Tribal Wordpath Society in 1997 to advocate the teaching and elevate the status of Oklahoma Indian languages in the state through classes in schools, universities, cable television, community groups and individual efforts.

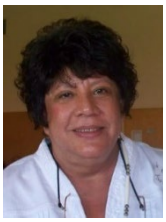
She worked extensively with Jack Martin, Professor of Linguistics at the College of William and Mary, to translate and edit a collection of stories written by Creek citizens, Ernest Gouge and James Hill. The stories were written in 1915 and the 1930's. She also served as an instructor of the Creek language at the University of Oklahoma's Anthropology Department starting in 1995.

PEGGY BERRYHILL

Peggy Berryhill is a producer of public radio about contemporary Native America for national audiences. Peggy has been providing a native voice to public broadcasting and support for native radio for over 38 years. She is known as the "First Lady of Native Radio." She is the only native person to work as a full-time producer at National Public Radio (NPR).

She was instrumental in forming the 2001 Native Radio Summit, where discussions were held forming a group to promote and facilitate American Indian radio programming content. This summit led to the creation of The Center for Native American Public Radio. Ms. Berryhill serves on the board of the Native American Resource Center, the Native Media Resource center and the National Federation of Community Broadcasters. She has received numerous awards for her work. Peggy is general manager of public radio station KGUA 88.3 FM in Gualala, CA, where she is host of "Peggy's Place," a weekday morning show featuring interviews with local, regional and national personalities.

MUSKOGEE SOPHIA THOMAS (1943-2019)



Dr. Muskogee Sophia Thomas was born in 1943 in Long Beach, CA to the late Johnson Thomas of Broken Arrow, OK and Lillian (Freeman) Thomas of Okmulgee, OK. Her family, known as the Thomas Indian Family Band, traveled together playing inspirational music on tour and produced three albums. The band performed on the Ed Sullivan Show, at the Seattle World's Fair, the New York World's Fair, and at Carnegie Hall and the Grand Ole Opry.

She earned a Bachelor's Degree in Education and a Master's Degree in Political Science. At UCLA, she served as a counselor for minority students and founded the American Indian Culture and Resource Center. After retirement, Kogee worked as coordinator and research specialist of Indian Education for the Capistrano Unified School District. At Clarence Lobo Elementary School in San Clemente, CA she established two unique museums of Native American culture and history. They were aligned with curriculum workbooks designed to enhance student awareness of Native

American traditions and history. Kogee was also part of a peace keeping mission to Israel for the U.S. Government.

ALLEN HARJO (1935-2007)

Allen Harjo devoted his life to assisting the people of the Muscogee (Creek) Nation. His work led to a landmark decision in the 1978 case of Harjo vs. Kleppe (kleppie) that allowed Indian tribes to elect their own government officials. Allen was born in 1935 in Okemah, OK. He was raised near Okemah and he graduated from Bearden High School. After high school, Allen went on to college and graduated from the University of Tulsa with an accounting degree.

During the early 1970's, he heard from citizens that they were losing their sovereignty and were lacking the growth and prosperity they expected. His mission was to restore the rights of the citizens to choose their leaders so that they would have a voice in their government. His work led to the landmark decision in the case of Harjo vs. Kleppe (kleppie). Harjo's work was important not only for the Muscogee (Creek) Nation, but for all of the five civilized tribes of Oklahoma. As a legal precedent, Harjo vs. Kleppe (kleppie) is a framework which tribal governance must now comply. The other four civilized tribes of Oklahoma as well as tribes nationwide used the decision as a basis.

R. PERRY BEAVER (1938-2014)

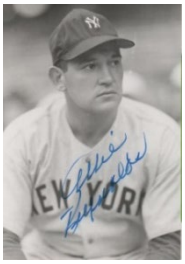
R. Perry Beaver served as Principal Chief of the Muscogee (Creek) Nation from 1996 to 2004. Beaver also served two terms as Second Chief and for many years as a Representative for the National Council. He graduated from Morris High School and later attended Murray State College in Tishomingo and the University of Louisiana, earning the Bachelor of Science Degree in mathematics. Beaver was named a football All-American at Murray State College and All-Conference at the University of Louisiana. Later on, Beaver played football for the Green Bay Packers. Beaver also earned a Master's Degree in Education from the University of Central Oklahoma and later on attended Northeastern Oklahoma State University. Beaver had a successful coaching and academic career at Jenks High School where he worked his way to head coach and leading the team to it's first-ever two state championships. In 1991, Beaver retired from Jenks High School where he also served as the Director of Indian Education. He earned several sports awards including the 1974 Tulsa World Coach of the Year, and inducted to the Oklahoma High School Coaches Hall of Fame, the University of Louisiana Hall of Fame, and the American Indian Athletic Hall of Fame.

JACK JACOBS (1919-1974)

The former Sooner quarterback and kicker resides in the Oklahoma Hall of Fame and still holds passing and punting records at the University of Oklahoma set nearly 80 years ago. Jacobs, a member of the Muscogee (Creek) Nation, was born in Holdenville, OK, in 1919. He did not speak a word of English until he was nine years old when his father decided it was time he went to school. Before he turned 14, Central High School in Muskogee, 90 miles north of Holdenville, began recruiting him, with mixed emotions, Jacobs moved away from his mother and in 1935 helped Muskogee win the state title. In 1937, Jacobs was named outstanding high school player on Oklahoma's All-State football team. After high school, he chose to attend the University of Oklahoma, partly because coach Tom Stidham was one-sixteenth Creek and could speak their shared native language with Jack's dad. After graduating from OU, Jacobs was drafted by the Cleveland Rams in 1942. As the U.S. involvement in World War II grew, he joined another organization — the U.S. Army Air Forces. Stationed in Santa Ana, Calif., Jacobs found himself serving on the same base with Yankee slugger Joe DiMaggio.

After the war Jacobs was traded to the Washington Redskins and then to the Green Bay Packers. In 1950, he joined the Canadian Football League's Winnipeg Blue Bombers. Jacobs's fierce desire, competitiveness and brilliant quarterbacking helped popularize professional football in Canada.

ALLIE REYNOLDS (1917-1994)



Allie Reynolds was born in Bethany, OK, in 1917. Allie was Creek Indian, descending from his Creek grandmother. Except for football in the sixth grade, Allie did not play any school sports until he entered Oklahoma City's Capitol Hill High School in the fall of 1933 for his senior year. In January of 1935, he accepted a track scholarship from Oklahoma A&M (now OSU). He majored in education and graduated with a lifetime certification to teach public school in Oklahoma.

Oklahoma A&M's athletic director, Henry Iba, asked the track and football star if he could help the baseball team by throwing batting practice. Allie agreed, and without any warm-ups, he started striking out batters. After a few batters, Iba called him in and told him to get a uniform. Coach Iba advised Reynolds to consider a career in professional baseball and set up a meeting for him with Cleveland Indians. The Indians signed Reynolds. At the end of the 1946 season, Reynolds was the subject of trade discussions between the Indians and the Yankees. During a World Series game at Fenway Park, the president of the Yankees, asked Joe DiMaggio which Cleveland pitcher would be best for the New Yorkers, Red Embree or Reynolds. The trade was made for Reynolds.

In 1947, the Yankees won the American League pennant and defeated the Brooklyn Dodgers in the World Series. Allie became the first pitcher in the American League to pitch two no-hitters in a season. After winning his seventh World Series game, it was Allie's last World Series game. He went home to Oklahoma to trade his baseball glove for oilfield gloves. In 1991, Allie was inducted into the Oklahoma Hall of Fame. He served as president of the National Hall of Fame for Famous American Indians at Anadarko, Oklahoma.

LILAH DENTON LINDSEY (1860-1943)

Lila Denton Lindsey was an early Tulsa civic leader and women's club organizer. She was born in Indian Territory and was of Creek, Cherokee and Scottish descent. At the age of twelve she attended Tullahassee Mission near the town of Muskogee. Lilah was an exceptional student and received a scholarship to attend college in Missouri and in Ohio, which trained young women to become teachers and missionaries. She became the first Creek woman to earn a college degree and returned to Indian Territory in 1883 to teach at Wealaka Mission. Later, she taught at Koweta Mission, school at the Council House in Okmulgee and then at the Tulsa Mission School in 1886.

During her life in Tulsa, she contributed much to the city. She organized the Tulsa chapter of the Woman's Relief Corps, which provided post-war relief for Union veterans. In 1902, she became a charter member of the Tulsa Woman's Christian Temperance Union, a group working on social reform through Christianity. In 1909, she sponsored a school, named the Industrial School of Tulsa, which taught trades to orphans. In 1917, she helped establish the Frances Willard Home for Girls. During World War I, she headed the Women's Division of the Tulsa County Council of Defense. Lilah's land allotment was approximately around 12th and Guthrie in Tulsa. Her husband built their 2-story home there in 1906. She gave a portion of this land allotment to the city for a school named after her, which later became Riverview school. The school closed in 1972 and a fire station now stands on the site. Lilah was inducted into the Oklahoma Hall of Fame in 1937.

Living Legends

Harry Beaver has represented the Muscogee Nation by teaching and demonstrating his craft of shell carving, pottery making, traditional clothes and bone pipe making at Moundville Archaeological Park and Museum, Ocmulgee Mounds National Historical Park and the Smithsonian Institution. He was involved in Native American rights from 1965-1975 and for the last several years has taught pottery classes at the Creek Council House Museum. Mr. Beaver's passion is working with youth and anyone wanting to learn native history and Mvskoke cultural art. His awards include the first place at the Cherokee Holiday Art Market and Best Mvskoke Artist by the Creek Council House Museum.

Dr. Negiel Bigpond Jr. is a certified drug/alcohol counselor and preacher. He is the host of *The Gathering Place* program on the CW12 channel in Tulsa. He has several books published and cd's of Creek and Euchee hymns. In 2006, Charisma Magazine named him one of the 10 most influential Christian leaders for his work on a resolution of apology to Native American tribes by the U.S. for its ill-conceived policies on them. Because of his works he has received various keys to the city and proclamations from governors and mayors.

Rebecca Barnett was born into a family of Mvskoke speakers and it is her first language. She has been a Mvskoke language instructor at Connors State College, taught elementary students at the Petake Accake Immersion school and a language instructor at the Muscogee (Creek) Nation Language department. She has done storytelling for Tvprakko Tribal Town, was the voice of Mary and Herodias in the movie *The Savior*, created the name for a character in the movie *Crooked Arrow* and helps the general public with Mvskoke translations.

Dr. Dean Hughes earned his teaching degree from the University of Oklahoma. He taught special education at the Cheyenne River Reservation in South Dakota, learning disabilities classes at the Winnebago Public Schools in Nebraska. He then earned his master's degree and Doctorate of Education at the University of South Dakota. Dr. Hughes became Assistant Superintendent of Okmulgee Public Schools then Superintendent of Hilldale, Miami and Harrah Public Schools. He retired from school administration and worked for the Muscogee (Creek) Nation for six years before retiring a second time. He remains active today serving on the Board of Regents for the College of Muscogee Nation.

Mona (Koko) Lowe truly has a servant's heart. She volunteers at many Muscogee Nation events including the festival, pageant and Challenge Bowl. Mrs. Lowe is active with the Lady Legends charity organization, Mvskoke Women's Leadership group and Arbeka Baptist Church. A fluent Mvskoke speaker, she enjoys working with the Muscogee (Creek) Nation Language department and singing a Creek hymn or starting an event with a Creek prayer when requested. She has overcome many challenges in her life from being put up for adoption as an infant to losing her husband of 30 years in 2024. Whatever the situation, she always stays strong and wears a smile.

The Living Legends induction was created in 2005 by former MCN Principal Chief A.D. Ellis.

Living Legends Eligibility Requirements:

- Must be an enrolled Muscogee (Creek) Citizen.
- Must be at least 55 years of age.
- Must have brought recognition to and/or made outstanding contributions to the quality of life and development of the Muscogee (Creek) Nation on a local, national, or international level. All industries considered including, but not limited to: ceremonial/religious leaders, arts, public affairs, business/professional, education, voluntary service.

Living Legends past honorees:

2005 – Hepsey (Randall) Gilroy, Rev. Harry Long, R. Perry Beaver, Amos McNac
2006 – Bob Arrington, Helen Coon, Phillip Coon, Edwin Moore
2007 – Lizzie Bruner, Jimmy Anderson
2008 – Wilber Gouge, Johnnie Brasuell
2009 – Dr. James King, Michael Berryhill
2010 – Patrick Moore, Dr. Pete Cosar
2011 – Jimmy Alexander, Monte Deer
2016 – Lillian Thomas, Stephen "Wotko" Long, Perry Anderson, Josephine Wildcat Bigler
2017 – A.D. Ellis, Ramona Mason, Jorene Coker, Fredo "Chubby" Anderson
2018 – Thomas Yahola, Richard Larney, Edna Belcher, Scott Roberts, Dr. Kelly Moore
2019 – Michael Flud, Bill Fife, Martha Jean Froman, Margaret Floyd, Rev. Patrick Freeman Sr.
2020 – cancelled
2021 – cancelled
2022 – Pete Beaver, John Brown, Edward Mouss, Michael Coon, Dana Tiger
2023 – Virginia Thomas, Mary Edwards Smith, Betty Gerber, Gary Fife, James Floyd

Hall of Fame inductees:

2012 – Joy Harjo, Simon Harry, Elsie Mae Martin, Allie P. Reynolds
2013 – Dr. Phyllis Fife, Jack Jacobs, George Thompson
2014 – Peggy Berryhill, Eli Grayson, William Sampson
2015 – Chebon Dacon, Sarah Deer, Jerome Tiger

Muscogee Language

English	Mvskoke	Phonetics
1. Dog	Efv	(e-fuh)
2. Cat	Pose	(boh-see)
3. Car	Atvme	(ah-duh-me)
4. Clan	Cemvliketv	(jim-muh-lay-gee-duh)
5. Bird	Fuswv	(foosh-wuh)
6. House	Cuko	(jew-go)
7. Paper	Cokv	(joh-guh)
8. Dress	Honnv	(hone-nuh)
9. Hat	Kvtopokv	(gut-uh-bo-guh)
10. Pants	Hvtekpikv	(huh-deek-bay-guh)
11. Teeth	Nute	(no-dee)
12. Hand	Enke	(in-kee)
13. Eyes	Torwv	(doth-wuh)
14. Heart	Feke	(fee-key)
15. Nose	Yopo	(yo-bow)
16. Legs	Ele	(e-lee)
17. Ears	Hvcko	(hutch-go)
18. Mouth	Cukwv	(johk-wuh)
19. Hair	Ekise	(e-gay-see)
20. Father	Erke	(ith-key)
21. Mother	Ecke	(itch-key)
22. Grandpa	Puca	(bo-jaw)
23. Aunt	Eckuce	(itch-go-gee)
24. Uncle	Pvwv	(bow-wuh)
25. Grandma	Puse	(booh-see)
26. You	Ceme	(gee-me)
27. I or me	Vne	(uh-nee)
28. Mine	Cvnake	(juh-nah-gee)
29. He or she	Eme	(e-me)
30. This	Heyv	(he-uh)
31. Yours	Cenake	(g-nah-gee)
32. What?	Naket	(nah-get)
33. Apple	Svtv rakko	(suh-duh thock-go)
34. Grapes	Pvrko	(buth-go)
35. Blackberry	Kvco	(kuh-joh)
36. Strawberry	Kepalv	(key-ball-luh)
37. Watermelon	Cvstvle	(just-duh-lee)
38. Mulberry	Ke	(key)

39. Cantaloupe	**Fvmecv**	**(fuh-me-juh)**
40. Peaches	**Pvkanv**	**(buh-gon-nuh)**
41. Orange (fruit)	**Yvlahv**	**(yuh-law-huh)**
42. Cherry	**Tofvmpe**	**(doe-fum-bee)**
43. Sun	**Hvse**	**(huh-see)**
44. Hot	**Hiye**	**(hay-yee)**
45. Wind	**Hotvle**	**(ho-duh-lee)**
46. Moon	**Hvresse**	**(huh-thees-see)**
47. Star	**Kolaswv**	**(go-las-wuh)**
48. Clouds	**Holoce**	**(ho-low-gee)**
49. King	**Mekko**	**(meek-go)**
50. Summer	**Meske**	**(miss-key)**
51. Horse	**Rakko**	**(thock-go)**
52. Big	**Rakke**	**(thock-key)**
53. Cow	**Wakv**	**(wah-guh)**
54. Deer	**Eco**	**(e-joh)**
55. Bear	**Nokose**	**(no-go-see)**
56. Duck	**Fuco**	**(foh-joh)**
57. Squirrel	**Ero**	**(e-tho)**
58. Rain	**Oske**	**(oh-skee)**
59. Ball	**Pokko**	**(bok-go)**
60. Night	**Nere**	**(knee-thee)**
61. Day	**Nettv**	**(nit-dah)**
62. Frog	**Kute**	**(goh-dee)**
63. Boy	**Cepane**	**(gee-bonnie)**
64. Girl	**Hokte**	**(hok-dee)**
65. Arm	**Sakpv**	**(sak-buh)**
66. Boat	**Perro**	**(bith-tho)**
67. Airplane	**Perro tvmkv**	**(bith-tho dum-guh)**
68. Snow	**Hetute**	**(he-doe-dee)**
69. Tree	**Eto**	**(e-doh)**
70. Grass	**Pvhe**	**(buh-he)**
71. Road	**Nene**	**(knee-nee)**
72. Sky	**Sutv**	**(suh-duh)**
73. Red	**Cate**	**(jaw-dee)**
74. Pink	**Cate ome**	**(jaw-dee oh-me)**
75. Black	**Lvste**	**(lust-dee)**
76. Yellow	**Lane**	**(la-knee)**
77. Green	**Pvhe lane**	**(buh-he law-nee)**

78. Purple	**Pvrko ome**	**(buth-go oh-me)**
79. White	**Hvtke**	**(hut-key)**
80. Orange (color)	**Yvlahv ome**	**(yuh-law-huh oh-me)**
81. Gray	**Sopakhvtke**	**(so-bok-hut-key)**
82. Blue	**Holatte**	**(hoe-lot-dee)**
83. Alligator	**Hvlpvtv**	**(hul-buh-duh)**
84. Beaver	**Eccaswv**	**(e-josh-wuh)**
85. Raccoon	**Wotko**	**(wot-goh)**
86. Owl	**Opv**	**(oh-buh)**
87. Rabbit	**Cufe**	**(ju-fee)**
88. Mouse	**Cesse**	**(jiss-see)**
89. Goat	**Cowatv**	**(joe-wah-duh)**
90. Sheep	**Yvpefikv**	**(yuh-be-fay-guh)**
91. Tiger	**Kaccv**	**(got-cha)**
92. Lion	**Este papv**	**(is-stee baw-buh)**
93. Bee	**Fo**	**(foh)**
94. Hawk	**Ayo**	**(i-yoh)**
95. Feather	**Tafv**	**(daw-fuh)**
96. Head	**Ekv**	**(e-guh)**
97. Back	**Era**	**(e-tha)**
98. Corn drink	**Osafke**	**(oh-sawf-key)**
99. Snake	**Cetto**	**(jit-doe)**
100. Person	**Este**	**(es-stee)**
101. Fly	**Canv**	**(jaw-nuh)**
102. Turtle	**Locv**	**(loh-juh)**
103. Skunk	**Kono**	**(goh-noh)**
104. Coat	**Kapv**	**(gaw-buh)**
105. Elephant	**Yupolowake**	**(u-boh-loh-wah-kee)**
106. Plate	**Pvlaknv**	**(buh-lock-nuh)**
107. Cup	**Sesketv**	**(sis-key-duh)**
108. Glass	**Tvmlv**	**(dum-luh)**
109. Sweet	**Cvmpe**	**(jum-be)**
110. Stomach	**Nvrke**	**(nuth-key)**
111. Tail	**Hvce**	**(huh-gee)**
112. Pig	**Sukhv**	**(sok-huh)**
113. Bone	**Fone**	**(foh-knee)**
114. Tall	**Mahe**	**(maw-he)**
115. Thank you	**Mvto**	**(muh-doe)**
116. Turkey	**Penwv**	**(ben-wuh)**
117. Yes	**Ehe**	**(e-he)**

118. No	**Monks**	**(mohnks)**
119. Okay	**Enka**	**(in-gah)**
120. Come here	**Vtes**	**(uh-dis)**
121. I'm cold	**Cvtkoles**	**(jut-go-lees)**
122. Eagle	**Lvmhe**	**(lum-he)**
123. Fish	**Rvro**	**(thuh-tho)**
124. Rock	**Cvto**	**(juh-doe)**
125. Bed	**Topv**	**(doh-buh)**
126. Corn	**Vce**	**(uh-gee)**
127. Neck	**Nokwv**	**(nok-wuh)**
128. Gas	**Neha**	**(knee-ha)**
129. Small	**Cutke**	**(jut-key)**
130. Basket	**Svmpv**	**(sum-buh)**
131. Winter	**Rvfo**	**(tha-foh)**
132. Lay down	**Wakkvs**	**(wahk-gus)**
133. Jump	**Taskvs**	**(dahsk-gus)**
134. Hurry up	**Lvpecicvs**	**(luh-be-jay-jus)**
135. Bread	**Taklike**	**(dock-lay-key)**
136. Milk	**Wakv Pese**	**(wah-guh be-see)**
137. Bacon	**Mekkocv**	**(meek-go-juh)**
138. Beans	**Tvlako**	**(duh-law-go)**
139. Brains	**Ekvlpe**	**(e-gull-be)**
140. Teacher	**Mvhayv**	**(muh-hi-yuh)**
141. Mole	**Tvko**	**(duh-go)**
142. Water	**Owv**	**(o-wuh)**
143. Tea	**Vsse**	**(us-see)**
144. Eggs	**Custake**	**(jus-stah-key)**
145. Eat	**Hompvs**	**(home-bus)**
146. Light	**Kulke**	**(gull-key)**
147. Chigger	**Wasko**	**(was-goh)**
148. Good	**Here**	**(he-thee)**
149. Buffalo	**Yvnvsv**	**(yuh-nus-suh)**
150. Grits	**Afke**	**(ahf-key)**
151. Fork	**Cufunwv**	**(ju-fuhn-wuh)**
152. Spoon	**Hakkuce**	**(hak-goh-gee)**
153. Dried corn	**Ecko**	**(eetch-goh)**
154. Land	**Ekvnv**	**(e-guh-nuh)**
155. Go with me	**Cvcakvyvs**	**(juh-jak-guh-yus)**
156. Do it	**Mecvs**	**(me-jus)**
157. How are you?	**Estonko**	**(is-ston-go)**

158. Hunter	**Fayv**	**(fah-yuh)**
159. Outside	**Fettv**	**(fit-duh)**
160. Red wasp	**Fo Cate**	**(fo jaw-dee)**
161. Tin can	**Halo**	**(haw-low)**
162. Boogie man	**Hahkv**	**(hah-kuh)**
163. Arrow	**Re**	**(thee)**
164. Chest	**Hokpe**	**(hok-be)**
165. War	**Horre**	**(hoh-thee)**
166. Camp	**Hvpo**	**(huh-bo)**
167. Again	**Hvtvm**	**(huh-dum)**
168. Flea	**Kvfko**	**(guff-go)**
169. I don't know	**Kerraks**	**(gith-thocks)**
170. Soap	**Kvpe**	**(guh-be)**
171. Runner	**Letkv**	**(leet-kuh)**
172. Rotten	**Lekwe**	**(lick-we)**
173. Salt	**Okcvnwv**	**(ok-jun-wuh)**
174. Pepper	**Homuce**	**(ho-muh-g)**
175. Tomorrow	**Pakse**	**(bock-see)**
176. Pigeon	**Pvce**	**(buh-gee)**
177. Fast	**Pvfne**	**(buff-knee)**
178. Horsefly	**Rono**	**(tho-no)**
179. Crawdad	**Sakco**	**(sock-joe)**
180. Dew	**Seco**	**(see-joh)**
181. Necklace	**Konawv**	**(go-naw-wuh)**
182. Cabbage	**Setapho**	**(see-dop-ho)**
183. Hominy	**Sokv**	**(so-guh)**
184. Deep	**Sufke**	**(suhf-key)**
185. Toad	**Sopaktv**	**(so-bok-duh)**
186. Buzzard	**Sule**	**(suh-lee)**
187. Thunder	**Tenetke**	**(dee-neet-key)**
188. Near	**Tempe**	**(dim-be)**
189. Barn	**Tohto**	**(doht-doh)**
190. Tongue	**Tolaswv**	**(doh-lass-wuh)**
191. Face	**Torofv**	**(doh-tho-fuh)**
192. Salt meat	**Tosenv**	**(doh-see-nuh)**
193. Fire	**Totkv**	**(doht-guh)**
194. Wide	**Tvphe**	**(dup-he)**
195. Bluejay	**Tvse**	**(duh-see)**
196. Wing	**Tvrpv**	**(duth-buh)**
197. Evening	**Yafke**	**(yahf-key)**

198. Listen	**Mapohicvs**	**(mah-bo-hay-jus)**
199. Be quiet	**Cvyakvs**	**(ji-yah-gus)**
200. Old	**Vcule**	**(uh-jull-e)**
201. Buckeye	**Vlv**	**(uh-luh)**
202. Shy	**Vlse**	**(uhl-see)**
203. Meat	**Vpeswv**	**(uh-biss-wuh)**
204. I'm tired	**Cvhotose**	**(juh-hoh-doh-see)**
205. Wait	**Hvtece**	**(huh-deetch-gee)**
206. This way	**Yv fvccv**	**(yuh-futch-uh)**
207. Have a seat	**Likepvs**	**(lay-key-bus)**
208. Sassafras	**Weso**	**(we-soh)**
209. Flying squirrel	**Wvyo**	**(why-yoh)**
210. Strong	**Yekce**	**(yick-gee)**
211. Horn	**Yvpe**	**(yuh-bee)**
212. How many?	**Nvcomen**	**(nuh-joh-men)**
213. I'm lazy	**Vnhorres**	**(un-hoh-thees)**
214. Turn around	**Folotkvs**	**(foh-loht-kus)**
215. Let's go walk	**Yvkvpvkes**	**(yuh-guh-buh-gees)**
216. And you?	**Centv**	**(jin-duh)**
217. Say it	**Makvs**	**(mah-gus)**
218. Mvskoke Sounds "A"		**"Ah"**
219. Mvskoke Sounds "C"		**"Gee"**
220. Mvskoke Sounds "E"		**"Eeh"**
221. Mvskoke Sounds "F"		**"Fee"**
222. Mvskoke Sounds "H"		**"He"**
223. Mvskoke Sounds "I"		**"Ay"**
224. Mvskoke Sounds "K"		**"Ke"**
225. Mvskoke Sounds "L"		**"Le"**
226. Mvskoke Sounds "M"		**"Me"**
227. Mvskoke Sounds "N"		**"Ne"**
228. Mvskoke Sounds "O"		**"Oh"**
229. Mvskoke Sounds "P"		**"Be"**
230. Mvskoke Sounds "R"		**"Thle"**
231. Mvskoke Sounds "S"		**"Se"**
232. Mvskoke Sounds "T"		**"De"**
233. Mvskoke Sounds "U"		**"Ooe"**
234. Mvskoke Sounds "V"		**"Uh"**
235. Mvskoke Sounds "W"		**"We"**
236. Mvskoke Sounds "Y"		**"Ye"**