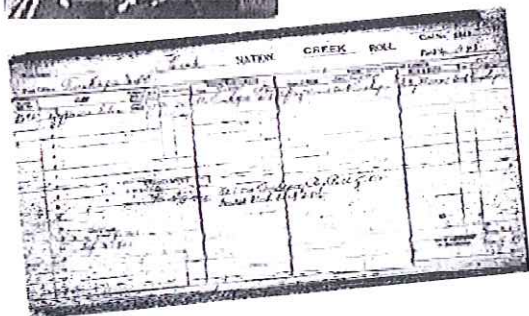




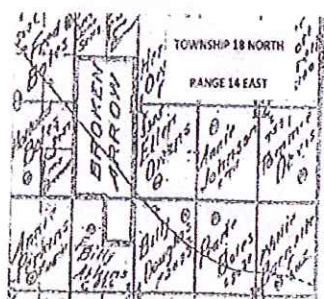
MCIFB



Letf: Ho-tul-ko+-mi-ko
"Chief of the Whirlwind Clan"
" (Silas Jefferson) Courtesy,
Smithsonian Institution,
National Anthropological
Archives.



Above: Creek Nation. Creek Roll. Census Card No.1141, Dawes Roll No. 3694 of Silas Jefferson, 65yrs, Blood: 1/2, Tribal Enrollment Town: Tuskegee in 1890. Courtesy of the Oklahoma Historical Society.



Above: Harry Sells (1855-1930)[F-2516]and Jane Sells (1855-1935)[2517] sold their allotments to Broken Arrow Townsite Company in 1904.

MUSCOGEE CREEK INDIAN FREEDMEN BAND ASSOCIATION
WWW.1866creekfreedmen.com



MCIFB

Dear Prospective MCIFB member:

To apply for membership with the Muscoogee Creek Indian Freedmen Band, please complete the form below and return, with payment, to MCIFB membership department, P.O. Box 6366, Moore, Ok, 73153.

PLEASE PRINT:

Name _____
Birth date _____
Address _____
City _____ State _____ Zip _____
Phone () _____
Email _____

Membership Dues: ___\$25.00 Member Annual
___\$250.00 Life time ___\$25.00 Supporter
Payment Method ___ Check ___ Money Order

Members of the Muscoogee Creek Indian Freedmen Band of Oklahoma shall be able to trace their ancestry to one of the following sources:

- Creek Tribal rolls prior Dawes
- Muscoogee Creek rolls prior to removal act
- Dawes commission final rolls provided by the Act of April 26, 1903 (34 Stat. 137).

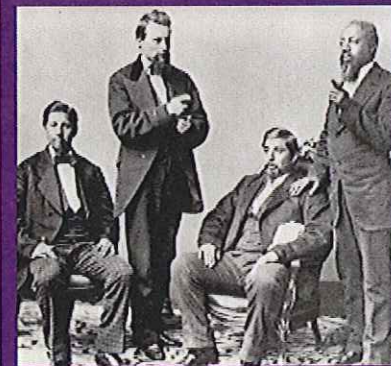
Please include a copy of your birth Certificate and birth/death certificates of ancestors for linkage

PLEASE LIST BELOW YOUR ANCESTOR'S NAME AND ROLL NUMBER (if Known)

Date Received: _____

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Tribal Creek Leaders

Courtesy, Smithsonian, National Anthropological Archives. Photo Circa 1877.



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MISSION STATEMENT

The Brief History of the Muscogee Creek Indian Freedmen

1) The Muscogee Creek Indian Freedmen (MCIF) were Former slaves owned by Muscogee Creek Nation (MCN) of Indians and/or were free persons of African descent. They received tribal citizenship through the Dawes Commission with full political and economic rights as native citizens. Based on Article 2 of the Treaty of 1866 made with the United States (US) government. They are our ancestors. We are their descendants.

2) In the 1830s, the US forcibly removed the Creek Indians along with personal property, including their slaves, from the traditional homelands, (Alabama, Georgia, Florida, and South Carolina), and moved them to live in Indian Territory (IT), what is now Oklahoma. This removal is known as the Trail of Tears. The time of enslavement, they were subjects of barter and sale, just like they were in the same class as the states in the south.

3) During the Civil War, some Creek Slaves and Free Blacks joined the Union Army. Later they would be known as Loyal Creeks.

4) After the end of the Civil War, the US and the MCN signed the Treaty of 1866. Article II of this Treaty, the MCN agreed to adopt the "persons of African descent...residing in the said Creek country... and their descendants...shall have and enjoy all rights and privileges of the native citizens... and the laws of said Nation shall be equal protection to all such persons, and all others, of whatsoever race or color, who may be adopted as citizens or members of said tribe.

5) In 1867, under the authority of the US the MCN gathered, at the request of the agent J. W. Dunn, to identify citizens of the MCN who were entitled to payment. This came to be known as the Dunn roll. Listed on the Dunn roll were All of the MCN citizens, including native citizens, freedmen and free persons of African descent. There were three Freedmen towns/districts formed at this time: North Fork, Canadian, and Arkansas. The 1867 MCN Constitution took the power to decide questions of citizenship away from Town Kings and give it to Tribal courts in Coweta, Muscogee (Arkansas), Eufaula, Wewoka, Deep Fork, and Okmulgee districts. Also in the 1867 MCN Constitution, it granted citizenship to many other persons. Hereby declaring them full citizens of the MCN.

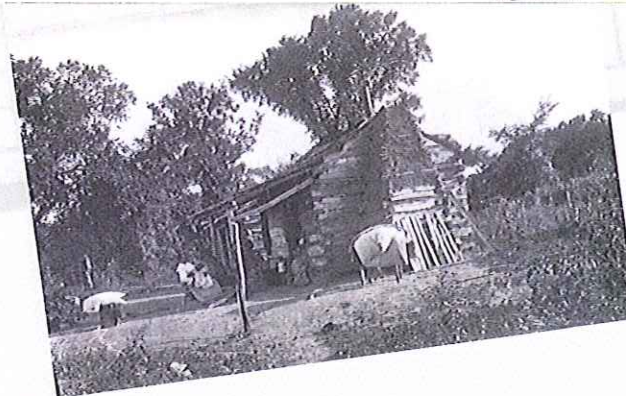
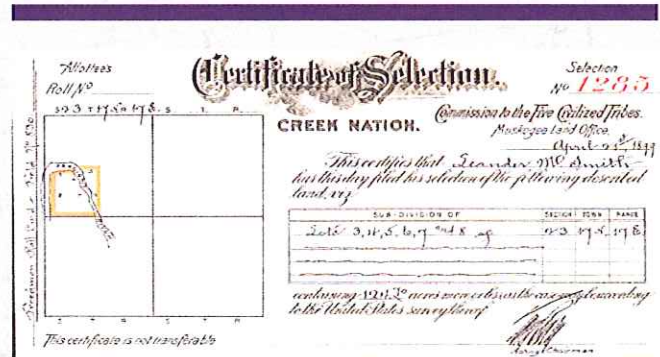
6) After the 1867 Constitution, there were numerous rolls created of MVN citizens. One was the Colbert Commission. It was authorized to summon witnesses, take testimony, and made final decisions of citizenship cases, before it was abolished on September 30, 1896.

7) Later the US Congress passed the Curtis Act, June 28, 1898 (30 stat. 495). This act allowed the US government to terminate the MCN tribal government by taking away ownership of the land which been held in common by the MCN and replacing it with individual ownership of 160 acres per MCN citizen. To accomplish this task of allotting 160 acres parcels, Congress established the Dawes Commission to find, identify, and enroll all citizens of the MCN eligible for land allotment. The Curtis Act directed the Dawes Commission to divide the Muscogee Creek Nation (MCN) by creating two separate rolls of Citizens: a) the "Creek Nation Creek Roll or Creek Nation Indian Roll," (also known as the by blood roll), which was pur-

portedly composed of MCN citizens with Creek Indian blood: b) the "Creek Nation Freedmen Roll," which were purportedly composed of MCN citizens who were persons identified or defined as Freedmen and not listing their Creek Indian blood.

In fact, "in cases of mixed Freedmen and Indian parents, which was common among the Creeks...the applicant was always enrolled as a Freedmen and not given credit for having any Indian blood." The Dawes Commission separated families by enrolling full siblings with different blood degrees and enrolling some family members on the Creek roll and others on the Freedmen roll. The blood degree was originally to be used only for land allotment purposes. Later the Dawes Commission decided that its task was not to find everyone who had Indian blood, it was to enroll only those people who had met the exact requirements of the law as they defined it.

8) From 1907-1970 the MCN only government was Chiefs appointed by the US Presidents or Department of Interior (DOI). Although, Congress passed the Indian Reorganization Act (IRA) in 1934 to restore the Indian governments and provide for self-governance. However this act specifically omitted tribes in Oklahoma. Then Congress passed the Oklahoma Indian Welfare Act (OIWA) in 1936, amending the IRA. Also to restore self-governance to Indian tribes in Oklahoma. Congress also passed the 1970 Principal Chief Act.



Above: Certificate of Selection for land (124 acres). A Creek Freedmen Home. Circa 1899. Courtesy, Oklahoma Historical Society.

- To promote self-sufficiency in the preservation of our unparalleled cultural heritage through the implementation of educational programs that depict the accurate history of the African-Creek Indian Freedmen.
- To embrace the unique cultural heritage of the African-Creek Indian Freedmen ancestral lineage through educational research.
- To support the reconnection of families by assisting members in genealogical research, tracing members to the Creek tribal rolls.
- To educate members and the public of the African Creeks' political rights as citizens of the Creek Nation, defined by the Creek Treaty of 1866(Article 2).

TREATY WITH CREEK NATION

JUNE 14, 1866, RATIFIED JULY 19, 1866, PROCLAIMED

AUG. 11, 1966

ARTICLE 2.

The Creeks hereby covenant and agree that henceforth neither slavery nor involuntary servitude, otherwise than in the punishment of crimes, whereof the parties shall have been duly convicted in accordance with laws applicable to all members of said tribe, shall ever exist in said nation; and inasmuch as there are among the Creeks many persons of African descent, who have no interest in the soil, it is stipulated that hereafter these persons lawfully residing in said Creek country under their laws and usages, or who have been thus residing in said country, and may return within one year from the ratification of this treaty, and their descendants and such others of the same race as may be permitted by the laws of the said nation to settle within the limits of the jurisdiction of the Creek Nation as citizens [thereof,] shall have and enjoy all the rights and privileges of native citizens, including an equal interest in the soil and national funds, and the laws of the said nation shall be equally binding upon and give equal protection to all such persons, and all others, of whatsoever race or color, who may be adopted as citizens or members of said tribe.

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