



Muscoogie Creek Indian Freedmen Band

P.O. Box 6366*Moore, OK* 73153



Skirvin Hilton* 1 Park Avenue*
Oklahoma City, OK, 73102

Two Day Event: June 24-25, 2016

The Treaty of 1866, Sesquicentennial commemorative event!

Plans are underway for the 1866 Treaty memorial event as this year marks the 150th anniversary of the Emancipated Freedmen of the Five Civilized Tribes as outlined in the ratified Treaty of 1866. This historic 150th commemorative event will commence on Friday, June 24, 2016, at 6:00 PM at the historic Skirvin Hotel in downtown Oklahoma City, with a mix and mingle, presenters, and an elegant plated dinner will be served at 6:45 PM. Saturday, Day Two: Fun in the Park Cook-Out with great music, good food, games and Socializing on June 25, 2016 at 11:00 AM-3:00 PM (Location-TBD).

Living history interpreter, Mr. Wallace C. Moore is the keynote speaker for this event. His presentation is titled "The Life and Times of Cow Tom," His presentation depicts the account of the signing of the Treaty of 1866, and the role a free man of color called Cow Tom played in the conclusion of the Treaty.



(Mikko Cow Tom) Mr. Moore was born and raised in Seminole County, Oklahoma. After twenty- seven years of service with the United States Army, he retired with the rank of Sergeant Major. He is a historian, with a particular interest in the history made by African-Americans during the Indian War period.

Wallace is a cowboy poet, author, and re-enactor, and living history interpreter. He is a member of The Ninth and Tenth (Horse) Cavalry Association, The U.S. Cavalry Association, and the Single Action Shooting Society. He was the charter president of the first and only chapter of the Ninth and Tenth (Horse) Cavalry Association in the state of Oklahoma.

Wallace has entertained, as well as educated thousands of school children across the state of Oklahoma regarding the History and contributions made by Black Men and Women in the settling of the West. Subjects covered were the history of Negro Lawmen and Outlaws in the Indian Territory, Negro Scouts of the West, Black Cowboys, Trail hands, and Life and Times of the Buffalo Soldiers.

His style is a mixture of lecture, conference, and demonstrations. He always dresses in Period correct attire to match the subject matter presented. Wallace has performed for audiences across the United States. He spent one week at Epcot Center at Disney World at the Oklahoma Experience telling the stories of the Buffalo Soldiers.

After the Civil War, Freedmen or Black Indians were emancipated by treaties signed in 1866 between the United States and the various Tribal Nations. The Treaties of 1866 guaranteed that the Freedmen and their descendants would have rights as native citizens, including rights to land and national funds (The language of the five tribes treaties vary per nation, Google INDIAN AFFAIRS: LAWS AND TREATIES for the full language).

While the emancipation of the Freedmen/Black Indians is worthy of a grand celebration and has been celebrated throughout the Creek Nation and other tribal nations for many years, sadly, in the 21st century, those same treaties that were once celebrated and held in such high regard are no longer being honored by the five tribes. The 1866 treaties were implemented to guarantee equal protection and inclusion for all tribal citizens whether they be full blood, mixed blood, or freedmen.

These reconstruction era treaties would become the basis of social, political, and legal controversy, framing debates about tribal belonging and citizenship well into the 21 century.

Treaty signers of the 1866 Creek treaty such as Cow Mikko “Cow Tom”, Harry Island and others are to be honored and commemorated for the role that they played in securing equal protection for the Freedmen. On June 24, 2016, the Muscogee Creek Indian Freedmen Band will celebrate the contributions made by Freedmen as many served in political office, as interpreters, treaty signers and negotiated on the behalf of the entire Creek Nation.

Tickets for this grand affair are \$60.00 per person and \$105.00 for couples. Official members/supporter will receive a 5% discount. Dress Attire: Semi-formal or formal with a black tie option.

Purchase tickets at the link below:

http://www.eventbrite.com/e/the-sesquicentennial-anniversary-of-the-emancipated-freedmen-of-the-five-civilized-tribes-as-tickets-20801155817?utm_term=eventname_text

Visit the MCIFB’s website at www.1866creekfreedmen.com often as plans are unveiled for another exciting event for 2016.

For additional information contact us at contactus@1866creekfreedmen.com or 405-414-0366 or 405-204-0023.

Emancipation Day

Will be Celebrated with
a Grand Street Parade
in which all the Colored Citizens
will Participate, with

John Porter

As General of the Day, and

Miss Emma Brown

as the Queen.

**FREE
BARBECUE**

in the afternoon. Everbody
invited. Speaking by cel-
ebrated orators. Dancing
day and night.

WILEY McINTOSH,

President,

LOUIS SANGER,

Clerk.

CELEBRATIONS

An interview of Aaron Grayson, freedman
of Hitchita Town (tulwa), Okemah, Okla.

Billie Byrd, Interviewer
Indian Pioneer History
9-10-37

There was an annual celebration held each year from the period from 1870 on up until the early part of 1900, which was held by negroes and freedmen. The white people observed Independence day on July 4th, while the colored people observed the Emancipation day on August 4th. The observance of this Emancipation proclamation was mainly for and by negroes and freedmen yet the Indians and whites were welcome to attend the celebrations.

There were always good times because no one became drunk, quarrelsome or tried to pick a fight but only a feeling of good comradeship was felt by all who participated in the events. Of course, the light-horsemen and the United States marshals were present to check any trouble and to keep peace and order. Many new acquaintances and lasting friendships were often made at these gatherings.

When a place was chosen where the celebrations were to be held, an American flag was set up and a cannon

placed nearby which was fired at certain times.

When the day of the celebration drew near, the best ^{most} and highly spirited horses were taken care of by being well groomed and fed to have them in fine shape and rested up to ride that day. The saddles were all decorated with ornaments and fringes which were draped down on both sides of the horse. The rear part of the horse were mostly covered by heavy fringing and sometimes these fringes were decorated with German silver.

The Indian men who rode horses wore hats that seemed to be fancy costumes but they were the clothes that were being worn in the everyday life. There was a coat which was made of fancy printed calico. These coats were not only worn during the celebration but all the time. They were highly and fancy trimmed by very bright and vari-colored material, had a large cape, ^{and} collared/heavily trimmed. The sleeves just above the elbow length were further ornamented with colored ribbons which hung in streamers. The trouser legs were both gathered above the knees with ribbons and tied into a bow. If a ribbon was not used, the trouser leg was stiffly starched.

When the day of the great celebration arrived, the people did not come poking along one by one but they came in a group or by bands such as the Bruner band, Tokpafka band, etc. These people had assembled at one of the tribal towns from where they had come to the celebration as early as they could. They came on horses at a gallop, laughing, joking and yelling and were heard miles away before they finally came to the chosen place of the event.

When these groups reached the place of the celebration, the band would circle around the flag pole and the cannon^{was} fired off which was a sign for the people to take off to one side, for the other band to march around the flag pole and the cannon fired off again.

There were always cheering words for^{or} one another of the participants and friendly greetings from friend to friend.

A queen was often chosen for this occasion by the majority vote of the people and there were always several girls running for this title. My sister was once elected queen. The queen was crowned with a crown made of silk material. The elected queen was given

P. 4.

a divided riding skirt which had been made out of calico and the best decorated horse, complete with saddle and other accessories, was donated to the chosen queen to ride that day. The queen was free to ride anywhere she wished but there were two mounted attendants always at her side whose duties were to help the queen mount or dismount on and from her horse and in any way assist the queen even when a runaway occurred.

It was mostly the women who attended to the fixing of the barbecue while the idle ones spent their time riding to and back to a certain place and in exchanging jokes, telling tales and other loud and boisterous fun.

When the refreshment hour rolled around it was then that the Indians showed why they were present because they had come for the eats mostly. At the close of the day, everyone felt that this was a day that had been well-spent in good fellowship. At the end of the day, the different groups left for their homes with as much banter as they had gathered.

These celebrations have been held in Wetumka and Wewoka vicinity and the last event was held at

Tuskegee, a country trading store north of Okemah in 1902.

Many of the early day hunters went to the Arbuckle Mountains near Fort Arbuckle to hunt mountain goats and small game which was plentiful there. The hunters would make camp and stay for a week or longer, or until the hunting desire was filled.

