

Boy's patchwork big shirt is latest Museum donation

SUBMITTED BY JAMES H. POWELL
 Ah-Tah-Thi-Ki Museum



Photo courtesy of Ah-Tah-Thi-Ki Museum

Figure 1: Donated boy's big shirt.

One of the latest donations to the Ah-Tah-Thi-Ki Museum is a boy's patchwork big shirt (Figure 1). The shirt is orange with two bands of patchwork on the body, and one band of patchwork on the sleeves. The donor did not provide background information on the shirt itself, so Museum staff hopes that Tribune readers can help further identify and catalog it.

The shirt was donated by the family of John A. Masek, via Ruth A. Griffith. Griffith said that John Masek lived in Hollywood since the 1950s.

The Museum gathers as much information as possible on all items it holds. Staff compiles this information from sellers and donors during the acquisition process and continues researching the items after the acquisition process. Information on the items, including date and maker, is important to the Museum. For example, when an item is displayed, staff wants to ensure the most accurate, complete and up-to-date information is provided.

Currently, the Museum's exhibits department is showing a new exhibition on contemporary Seminole patchwork, co-curated by Rebecca Fell, curator of exhibits, and Seminole artist Jessica Osceola. The exhibit explores modern Seminole fashion, the historical influences on which it is based and cultural identity. The exhibit will run from December 2014 to November 2015.

Each textile displayed in the exhibit helps tell the story of modern Seminole fashion, especially those that have the most information associated with them, including date, maker and patchwork design identification when possible.

If anyone would like to help the Museum research the donated boy's big shirt, or any textiles held by the Museum, stop by, call 863-902-1113 or visit www.

AhTahThiKi.com.

Also, because it is the end of the year, the Museum thanks everyone who helped identify items over the past year.

In its first "Identifying the Past" column in July 2011, the Museum asked for help identifying a photograph (Figure 2). Staff knew the photograph showed some type of signing event related to the Seminole cattle industry and knew the identity of several of the people in the photograph.

But the identification of the signing event was not known.

With help from several sources, including Tribal Historic Preservation Office field technician Matthew Fenno, the

Museum now knows the signing event is featured in a short film produced in the early 1950s (Figure 3). The film, "Seminoles of the Everglades," was created by Old Gold cigarettes and the Lorillard Tobacco Co.

Among other topics, the film briefly features the Seminole Tribe's cattle industry and it shows cattle branding in addition to the signing event. The signing event is related to the Seminole Tribe's repayment of a U.S. government loan and the change in the cattle industry's relations with the U.S. government.

Stop by the Museum if you would like to view this interesting film. Thank you again, and Happy New Year.



Photo courtesy of Ah-Tah-Thi-Ki Museum

Figure 2: Photograph originally featured in Museum's July 2011 'Identifying the Past' column.



Photo courtesy of Ah-Tah-Thi-Ki Museum

Figure 3: Still from the film 'Seminoles of the Everglades,' early 1950s.

Living next to Red Barn: THPO investigates Charlie Micco Camp

SUBMITTED BY JESSICA FREEMAN
 Tribal Historic Preservation Office

The Tribal Historic Preservation Office (THPO) is investigating the Charlie Micco Camp on Brighton Reservation for the Tribal Register of Historic Places (TRHP) because of the important role Charlie Micco

played in forming the Tribal cattle program. The Charlie Micco Camp, also known as Micco Village, was located directly north of the Red Barn in the central western portion of the reservation.

Based on historic aerial photographs and interviews with Tribal members Onnie Osceola, Coleman Josh and Jack Chalfant,

the site boundary measured approximately 210 feet north to south by 184 feet east to west. It was roughly circular and was located in a mesic temperate tree island hammock.

Today, the area has largely been cleared of vegetation and consists of a manicured lawn with light vegetation and three modern structures.

Charlie Micco and his wife, Emma, established the camp in the late 1930s to early 1940s. It was used through the late 1960s and is associated with the Bird Clan.

Charlie and Emma moved to the location after Charlie became a cattle boss on the Brighton Reservation. Because of its proximity to the Red Barn and the cattle pens to the southwest, the area was a prime location for people working in the cattle industry.

The Charlie Micco Camp consisted of several structures, a hog pen and a garden where corn, pumpkins and sugarcane were grown.

Charlie and Emma had seven children (four girls and three boys) who all lived with them: Goby Tiger, Leona Smith, Cody Micco, Alice



Smithsonian Institution's National Anthropological Archives

Charlie Micco, a cattleman, looks at a bull.

Betty Mae Jumper

Wisdom from the past

Christmas

The following column was written by Betty Mae Jumper and printed in the December 17, 1993 issue of The Seminole Tribune.

Again when you're wandering around the stores, the windows are shining with beautiful colors of lights and Christmas trees are already standing for you to buy.

Houses are already shining with all colors through the window, the lights going on and off. As I pass all these things and admire the beauty of the world, my thoughts and my mind fall back to wonder how many of us know the real meaning of this celebration.

When all this beauty pops up before us, why is this month bringing all the colors? Why? Do you know?

If not, about this time years ago, people were getting ready to pay their taxes. Also, at this same time, a son was ready to come into this world to pay for our tax, which is a sin – pay with his life so today we have a place to live.

Yes, a son was born in the city of Bethlehem in a stable with no one around but his mother, Mary; Joseph;

and the animals lying around.

There was no new clothing. The mother wrapped him in only the rag clothing she had. Yes, this was baby Jesus. He came to love us and died for us. The greatest love he gave, which we can never repay, and still he is holding his hand for you to come so that you may live forever in his mansion, which is made out of gold and precious stones. You don't have to do anything but ask him to come into your life and clean your sins. It doesn't matter who you are: red, white or black. He sees no color; he is the same for all people.

If some of you are heavy hearted, grieving or depressed, don't let this year go out without you talking to Jesus. The churches will be open during the Christmas holidays and through the New Year, so go where the Bible can be read to you.

I pray for each and every one of you who don't know Jesus. This Christmas please accept his free precious gift of salvation; you will never regret it.

This is the best gift you will ever have.

God bless all for God is real. Merry Christmas to all.



“God bless all for God is real. Merry Christmas to all.”

– Betty Mae Jumper



Photo courtesy of STOF-THPO, GIS Department

A 1957 historic aerial photograph shows the location of the Charlie Micco Camp and adjacent garden and hog pens.

Snow, Little Charlie Micco, Howard Micco and Jack Micco.

John Josh, his wife, Henley Dennis, and their son Coleman Josh also lived at the camp for about 10 years until they established their own camp nearby.

Each family had its own structure for living/sleeping quarters. Based on the 1957 aerial map, it is likely that 12 structures existed within the camp; Onnie Osceola noted eight, while Coleman Josh recounted 10 structures.

Charlie worked extensively with cattle prior to the Brighton cattle program. He was one of the few Tribal members who knew how to raise cattle. He and the others gained experience working with private cattle ranchers in the Lake Okeechobee Basin area. In the beginning of the program,

Charlie was Fred Montsdeoca's main foreman.

Because he was older, Charlie was well-respected by the younger, less-experienced cattlemen. He played a crucial role in training the younger boys so they also could become successful cattlemen.

In 1939, Charlie, John Josh and Willie Gopher were the first three cattle trustees elected to represent the Tribe – Charlie had the most experience.

Like all Tribal Register nominations, the THPO is working with the community to best determine how the Charlie Micco Camp should be remembered.

If you have any suggestions or if you would like to nominate a site for the Tribal Register, contact the THPO at 863-983-6549.