

The Mayflower Messenger

OFFICIAL PUBLICATION OF THE OKLAHOMA SOCIETY OF MAYFLOWER DESCENDANTS



Fall Meeting, Saturday, November 22, 2014

The Greens Country Club, 13100 Green Valley Dr.,

Oklahoma City, OK 73120

Board of Assistants Meeting 9:30 A.M.

General Meeting 11:00 A.M.

LUNCHEON followed by PROGRAM NOON

Please send your check by for \$16.00 each to: Lauri Robinson, Treasurer,
9789 Hefner Village Blvd., OKC 73162-7764.

CRAIG CLEMONS “Wisdom of the West”

National Cowboy & Western Heritage Museum

A visual journey of the West to convey the spirit, code, and values which helped shape this great country. He will perform live three cowboy songs —vocal and guitar – while showing powerful and compelling .PPT images from Cowboy Artists Association, Traditional Cowboy Artists of America and the Prix de West Invitational.



Don't miss this luncheon meeting!

WHAT DO YOU CALL FACINATION WITH A ROCK?

Stone Love!!!! Plymouth Rock! Did the Mayflower descendants put their feet on it? No one knows. But the glacial erratic is in a pavilion on the beach by the harbor and each year over a million visitors gaze in intense interest. It has been broken during moves and chipped by souvenir hunters over the years but it is now protected at about half of its original size. How many of our members have seen it? Let your editor know and I will report the answer in the next Messenger.



CONGRATULATIONS!

The 2014 OSMD scholarship winner is Hailey Deneice Crow. She has 6 Mayflower passenger ancestors: William Bradford, Richard Warren, John Howland, and the three Tilley's. She is the grand daughter of Sherry Thompson Crow and the niece of Leslie Crow Reid. She is a junior student at William Carey University in Hattiesburg, MS, majoring in biology in a pre-physical therapy course.

Clothing Worn by Everyone

Some clothes were worn only by men or only by women. For example, men always wore breeches; women always wore petticoats. Only women wore stays. Other clothes, however, were worn by both men and women. Everyone wore stockings to cover their legs. The stockings came up over their knees and were tied with garters to keep them up. Everyone wore leather shoes or sturdy boots on their feet.

Everyone wore aprons to help keep their clothes clean. Women's aprons were long like their petticoats. Their aprons were made of linen or wool. Men's aprons were shorter and sometimes made of leather. Women wore their aprons all day; men usually wore aprons if they were practicing a trade like blacksmithing or carpentry.

All people wore something around their necks. Most people wore ruffled or flat collars of linen cloth. Some had lace on their collars. Some women wore a kerchief of linen around their necks. Kerchiefs looked like large napkins folded in half.

Everyone also wore something on their heads. Men and boys wore caps knitted of wool or hats made of felt. The felt hats had wide brims to shade their faces from the sun and keep them dry. Girls and women pinned their hair up on their heads. They wore linen caps called coifs over their hair. Over the caps, they too wore felt hats.

In cold weather, everyone wore cloaks or coats of wool. They also wore mittens or gloves to keep their hands warm.

The previous article came from Plimoth Plantation (Smithsonian)

website:<http://plimoth.org/learn/just-kids/homework-help/what-wear>



Games the Pilgrim Children Played

All games were played after all of the daily work was done, probably in the evenings. "Draught" known today as checkers was one of the board games Pilgrim children played though the game might be made of different materials. Another game, played in the dirt, "aughts and crosses" was popular, however, today it is known by another name "tic-tac-toe." "Knickers," any number of marble games, was named after the old Dutch term for marbles, knikker. Another game, "All Hid," is today's Hide and Seek played the same way with one person being "it" and the others who hid. They also played other games played today such as leap-frog (hopfrog), Lummelen (keep away), stick ball and skipped rope (jump rope). Games which utilized paper were not played since paper was a rare commodity.

The Mayflower Messenger is edited by Sharlee Henshaw Kuhns. Materials for publication should be sent to her at 10812 North 155th East Avenue, Owasso, OK 74055-5246, or email: kuhnss@sbcglobal.net with Mayflower Messenger in the subject line. □

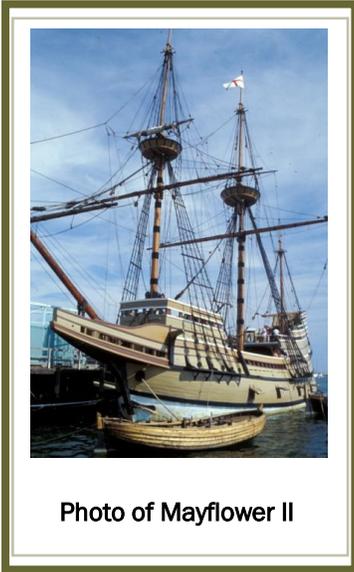


Photo of Mayflower II

NEW MEMBERS since last meeting:

OK #974, GS #86,871 Jason Christopher Perry, John Alden

OK #975, GS #86,872 Julia Roberts Krehbiel, John Alden

OK #976, GS #87,266 Elizabeth Roark Cone, Thomas Rogers

OK #977, GS #87,281 Sheila Morris Asala, Stephen Hopkins

sheila.asala@cox.net (623) 680-8676

OK #978, GS #87,298 Matthew Kane Roark, Thomas Rogers

IN MEMORIUM:

Elmer P. Alvis died 8-29-2014, OK #783



MENU: Rosemary Dijon grilled chicken breast with herb jus roasted potatoes and vegetable medley, field greens salad tossed with chef's choice of dressing
 Hot rolls and butter, assorted beverages
 New York Style cheesecake with alternating chocolate, raspberry and caramel



To: Lauri Robinson, Treasurer, 9789 Hefner Village Blvd., OKC, OK 73162-7764

This notice is to reserve _____ lunches at \$16.00 per plate.....\$ _____

Optional Donation.....\$ _____

Dues @\$22 per year.....\$ _____

Total Sent.....\$ _____

My name is _____, email _____

My check is written to the Oklahoma Society of Mayflower Descendants is enclosed.

Clip and send this check to Lauri before Nov. 17, 2014.



Governor's Message

My term as your Governor is coming to a close. I've enjoyed getting to know many of you and more about the Society of Mayflower Descendants. I regret that I did not accomplish all that I planned because of health problems which restricted my travel. I did manage one trip this summer to visit my youngest son and his family near Kalamazoo, Michigan. Alas, I did not get to go to Mayflower Congress in Plymouth in September. We never know what a year may bring.

Where I live in Southwest Oklahoma had a bit more rain this year and the cotton is producing at a good rate. Of course, we never get enough rain here.

It looks like a wedding is in my future soon. I've been a widow almost five years now and am dating an old friend, Jerry Miller. We are in the process of setting a date if we can decide where we'll live. He has a home he dearly loves on Lake Altus-Lugert, and I have my home here in Mangum. I think we will keep both homes as they are only about eighteen miles apart.

I'm still working part-time at the Old Greer County Museum & Hall of Fame, Inc. as it continues to grow and thrive. Quilting, sewing and writing are still my favorite hobbies along with my church work. I hope to begin a book about my life and possibly another play this winter.

Family events have been minimal this year with no new babies, no weddings and no funerals. We didn't even have a graduation this spring. I do have an ill step-granddaughter. We pray the doctors can diagnose her problems, and she can get better.

My health seems to be better except for a slow heart rate, but we're working on that. Getting old is not so golden, I fear. I pray you have had a good year and I look forward to seeing all of you at The Greens on November 22nd for our Annual Oklahoma City Meeting there.

*Wishing You and Yours a Blessed, Happy
Thanksgiving and Merry Christmas Season!*

Judith Forehand, Governor

Underwear in the 1620's was very different from what we know now. Everyone wore a long-sleeved loose-fitting linen garment next to their skin. Linen is a type of cloth that comes from a plant called flax. For boys and men, this garment was called a shirt. The shirt was knee-length and open at the bottom sides. This made it easier to tuck into breeches. For girls and women this garment was called a smock. It was longer, about calf-length, and wide at the bottom. This made it easier to walk while wearing petticoats.

Men's Clothing

Over the shirt, a man or boy wore a doublet. Doublets attached to the breeches (knee length pants) to make a suit. Suits were usually made of wool cloth or linen canvas. Wool comes from sheep. Canvas is a heavy kind of linen cloth, similar to blue jeans. Both wool and canvas are strong and last a long time.



Women's Clothing

Girls and women wore stays, what we would call a corset, over their smocks. These stays had no sleeves. The stays were stiff, to support and shape the body to fit the clothes. The stays were stiffened with rows of stitching or reeds. Sometimes the stays had a flat piece of wood, called a busk, inside the center front

Over the stays, a girl or woman wore a waistcoat. This garment looked like a long-sleeved, close fitting jacket. It was usually made of wool or canvas. Women's waistcoats and men's doublets looked a little alike.

On their legs girls and women wore one or two petticoats. When it was especially cold, they could wear more petticoats. Petticoats were made of wool. Wool is warm, and it does not get wet easily. If sparks from the fire touched the wool, they would take a long time to burn. Many times, the fire would just go out. Their wool petticoats helped protect women's legs while they were cooking over a fire.

English Clothing in the 1620s: Not What You Think

Many people think the Pilgrims always wore black clothes. This may be because in many images of the time, people are shown wearing black clothes. This is because in the 1620s, best clothes were often black, and people usually had their portraits painted while wearing their best clothes. It was not easy to dye cloth a solid, long-lasting black. It took a great deal of skill. People kept clothes made of such beautiful, expensive cloth for special occasions. Everyday clothes were made of many colors. Brown, brick red, yellow and blue were common. Other clothes were made of cloth that was not dyed. These clothes were gray or white, the natural color of the cloth.

Children's Clothing

In the 1600s, baby boys and girls dressed in the same way. Boys and girls wore gowns (one piece garments covering the whole body) with long sleeves and long skirts. When babies were learning to walk, long strips of fabric called "leading strings" were sewn into the shoulders of their gowns. A parent or older child held the strings. If the baby stumbled, the older person pulled the strings to help the baby balance. A toddler might wear a "pudding" – a padded roll – around his forehead. If he fell, the roll would protect his head from bumps and bruises. Babies also wore biggins on their heads. Biggins were made of wool or linen and tied under the chin. They kept the baby's head warm. Babies wore aprons over their gowns to help keep their gowns clean.

Around age 4, boys began to wear doublets (long sleeved, close fitting jackets) with petticoats (skirts). The doublet looked like the clothes older boys and men wore. Girls still wore gowns.

At around age 6 or 7, boys and girls began to wear clothes that looked like those of their parents and older siblings. The first time a boy was dressed in grown-up clothes was a special event. His family said he "was breeched." Because he was wearing breeches, he was no longer a baby. He would not spend all his time with his mother and sisters near the house. Now he would begin to spend more time with his father, learning to do men's work.



WAMPANOAG DRESS - MEETING THE LOCAL NATIVES

You have probably seen many inaccurate pictures of Native People in books and movies. Maybe you have seen a picture of a Native man in buckskin, riding a horse with a feathered headdress flying in the wind. This image may be correct for the People of the Plains, but it is incorrect for the Wampanoag and other Eastern nations. Many people lump together all of the Nations of “Indian” People, but we are all different, and every Native Nation had – and still has – its own way of dressing.



In the 1600s, the basic Wampanoag clothing for men, older boys, young girls and women was the breechcloth. Breechcloths were made from soft deerskin and worn between the legs with each end tucked under a belt and hanging down as flaps in the front and back. Younger boys wore nothing until they were about 10 years old.

Men and women wore mantles in cold weather. The mantles, often made of deerskin, fastened at one shoulder and wrapped around the body in various ways. Often, mantles were tied at the waist with a woven belt. During especially cold weather, mantles of raccoon, otter, beaver, and other animals were worn with the fur side closest to the body.

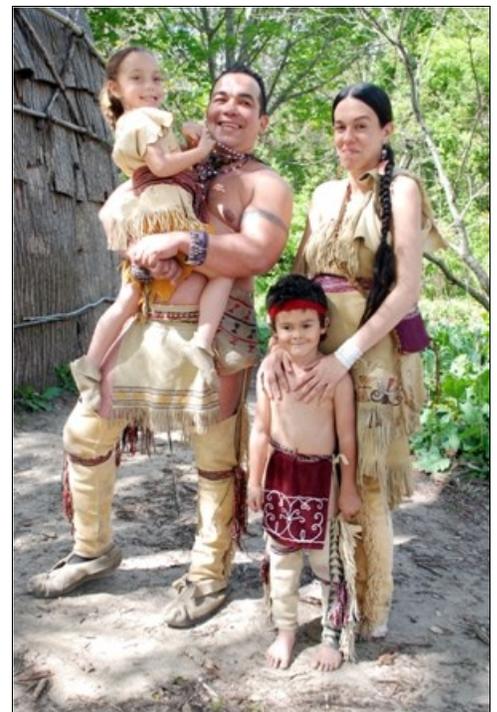
Women often wore skirts made from deerskin. A woman wrapped a skirt around her waist and tied it with a thin belt. Skirts could be worn under mantles.

Leggings were worn in cooler weather or to protect from the scratches of brambles and brush. Women’s leggings were made of deerskin and were tied at the knee, while men’s leggings were longer and tied at the waist to the breechcloth belt.

Moccasinash were worn on the feet in cold weather or rough terrain. (The word moccasin is a Wampanoag word for a single shoe. Moccasinash is the word for a pair.) Wampanoag moccasinash were made from deerskin. Elk and moose were often used as well.

Wampanoag People decorated robes, mantles, skirt edges and moccasinash with paint. Occasionally, porcupine quills were also used.

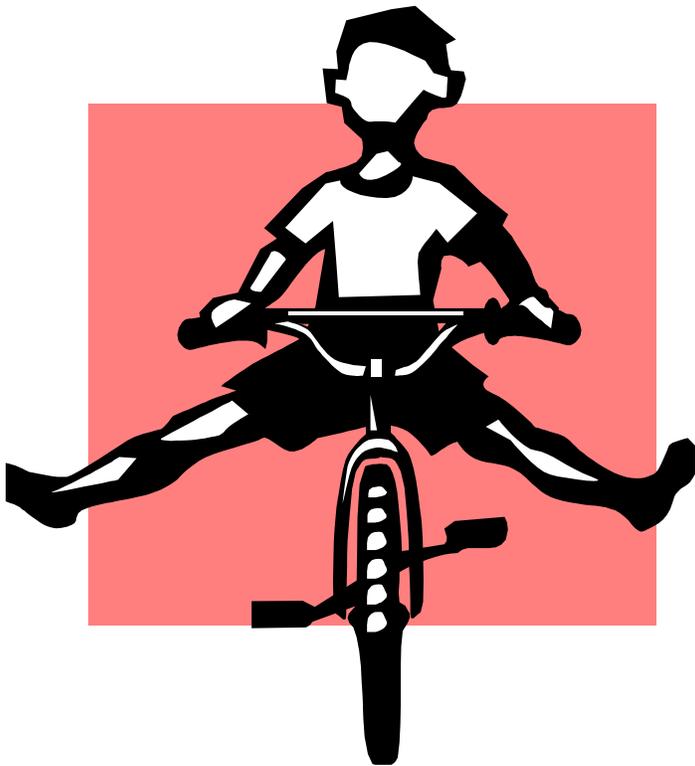
In the 1600s, Wampanoag men and women decorated their bodies. Faces were painted with red or yellow ocher, black from charcoal and graphite, or white from clay. Sources often write about the beautiful ornaments of the Wampanoag People. Men, women and children wore bracelets made from shell or glass trade beads. Earrings, necklaces, garters, belts and breastplates were made from various materials such as bone, copper, wood, shells and stone. Tattooing was reported by Europeans, who saw it on the faces and bodies of some 17th-century Wampanoag People. These were usually very important people in the Nation.



Meet your member: **Nickie Hall-Hensley** descendant of **John Howland**

NOTICE:

A picture of Nickie is not included due to technical issues with the Editor's computer. It will be included in a future issue.



The Tulsa World June 13, 2014 article about Nickie and her bike relates that the 84 year old has ridden in every Oklahoma Freewheel Race since 1979. Born in Atlanta, Georgia she lives in Tulsa (since 1953) with her husband who has Alzheimer's disease. Her life is filled with taking care of him but she still finds time to ride her bike, called "Sarah Ruth", 3 1/2 miles every day.

She loves genealogy and found that she is related to Lady Godiva so when you see her riding be sure to check to see if she is wearing clothes! Her positive lifestyle, healthy eating, cycling and working crossword puzzles keeps her mind sharp and her body functioning. She is actually so obsessed with biking that "she, at one point in time had one of her bicycles chained and locked to her bedpost in her bedroom" relates her son, Patrick Murphy Hall.

She would love to hear from other members since attending meetings is difficult because of her husband.