

Shinnin' Times

September 2012

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A Publication of the Early Arkansas Reenactors Association (EARA)

Web Page: www.arkansaw.us

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NOTE: The ANNUAL EARA PICNIC DATE IS SEPTEMBER 1 AT CADRON SETTLEMENT

2ND SATURDAYS AT CADRON

A wonderful time was had by all at our recent 2nd Saturday, and we learned a lot. Tom Reedy ("Pole Dancer") was there and gave a very informative talk and demonstration on how to make charcloth and how to make a "fire box" to keep your firestarting supplies all together. Aside from a few scraped fingers and knuckles, no major damage occurred. After the demonstration, everyone enjoyed a wonderful meal put together by the ladies (and gents) present. We all enjoyed the camaraderie and, for the first time in a while, there was a wonderful breeze blowing through the blockhouse.

MOUNT MAGAZINE STATE PARK

Just a reminder that Mount Magazine State Park will host Arkansas's highest living history event September 28 – 30. Early arrival is encouraged for Friday, September 28th.

RSVP. For more information, contact Don R. Simons, Mt. Magazine State Park, 16878 Hwy. 309 So., Paris, AR 72855, don.simons@arkansas.gov - (479)963-8502

MEDICINE IN THE WOODS

Witch Hazel

Witch hazel is a cheap product that has multiple uses. Maybe you have a bottle of it in your cabinet collecting dust. Many people use it as an astringent/facial toner a couple of times and then put it away and forget about it. How have you used it? Here are a few suggestions.

EYE PUFFINESS: Apply witch hazel to a cotton ball and apply under your eyes or soak a washcloth with witch hazel and cold water and use it as a compress under your eyes to reduce bagginess.

SUNBURN RELIEF: Apply witch hazel to a washcloth and apply to skin to sooth a sunburn. It has anti-inflammatory properties and provides temporary relief to prevent peeling and flaking. Or add a few tea bags, 2 cups of Epsom salt or several drops of lavender or peppermint essential oils to a cool-water bath and soak in the tub. When you get out, you can apply some witch hazel to your skin.

DEODORANT: You can make your own deodorant. Simply dab your armpits with a cotton ball soaked with witch hazel. One reader, Ali from Indiana, shares: "I make homemade deodorant. I have such an awful time with regular deodorant. It makes me itch!" Here's her recipe.

- 1/4 cup witch hazel
- 1/4 cup aloe vera gel
- 1/4 cup water
- 1 teaspoon vegetable glycerin
- drops of essential oil

Mix in a spray bottle. Spray it on a cloth and wipe on.

INSECT BITES: Apply to affected area of skin with a cotton ball. It takes away the itching and inflammation/swelling.

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AFTERSHAVE: You can make your own.

- 1/4 cup witch hazel
- 1/2 cup distilled water
- 3 drops benzoin oil
- 1 tablespoon olive oil

- 1/2 cup dried herbs and/or a few drops of your favorite essential oils, such as lavender; crushed herbs, such as rosemary, lavender and sage; citrus, such as orange or lemon peels; or spices, such as cinnamon or cloves.

Combine ingredients in a glass jar. Cover and place in cool, dark place. Shake the jar once or twice a day for two weeks. Strain through a colander and refrigerate." Splash on after shaving. It soothes razor burn, too.

INSECT BITES: Apply to affected area of skin with a cotton ball. It takes away the itching and inflammation/swelling.

MINOR CUTS AND BRUISES: Apply to the skin. Much like with insect bites and minor sunburns, it has anti-inflammatory and antibacterial properties and aids in healing.

CLEANING: Use it on chrome, glass and mirrors or to clean jewelry. You can also use 1/2 cup witch hazel, 1 cup of water and about 15 drops of essential oil such as lavender, grapefruit, eucalyptus or cedar, combine it in a spray bottle and use as an air freshener or for countertops, too. Witch hazel on a cotton ball works well to remove hair dye stains on skin, too.

OILY HAIR AND ITCHY SCALP: Combine 1 part witch hazel to 2 parts water and add a few drops of essential oil and massage into hair and scalp. Rinse.

From an article on the Internet

HISTORICAL FABRICS

Muslin's Etymology & History

The word muslin is used colloquially. In the United Kingdom, many sheer cotton fabrics are

called muslin, while in the United States, muslin sometimes refers to a firm cloth for everyday use, which in the UK and Australia is known as calico. THIS IS A VERY INTERESTING FACT. What if as we do our research for Voo, we read articles that have interchangeable terms for muslin and calico? What if Muslin is Calico?

Muslin clothes were traded by ancient Greeks from the Indian port town Machilipatnam, which was called Maisolos or Masalia in ancient times. Some believe that the name muslin originated from the name Maisolos.[1] Marco Polo, the famous traveller, visited the Kakatiya kingdom in which Machilipatnam was located and praised the muslins available there.[2] In 1298, Marco Polo described the cloth in his book *The Travels*. He said that it was made in Mosul, Iraq.[3] Although this view has the fabric named after the city where Europeans first encountered it (Mosul), the fabric is believed to have originated in Dhaka, which is now the capital of Bangladesh.[4][5] In the 9th century, an Arab merchant named Sulaiman made note of the material's origin in Bengal (known as Ruhml in Arabic).[5] (From Winipiki's article on Muslin's History)

When sewing clothing in the 20th century, a dressmaker may test the fit of a garment, using an inexpensive muslin fabric before cutting the intended expensive fabric, thereby avoiding potential costly mistakes. The muslin garment is often called a "muslin", and the process is called "making a muslin". With the availability of inexpensive synthetic fabrics, which closely resemble the hand (drape and feel) of expensive natural fabrics, a test or fitting garment made of synthetics may still be referred to as a muslin, because the word has become the generic term for a test or fitting garment. Muslin is also often used as a backing or lining for quilts, and thus can often be

found in wide widths in the quilting sections of fabric stores. Muslin can also be used as inexpensive green screens when painted uniform color. Muslin can be used as a "filter" when it is very thin. Another name for it is Cheesecloth. Muslin is the material for the traditional cloth used to wrap a Christmas pudding. Muslin is used by beekeepers to filter melted bees-wax, making it clean and particle-free for sale.

Muslin was not a cheap fabric when it was first produced. Cotton fabrics were very expensive. The poor people wore linen in the 1700-early 1800's. The industrial revolution and the ability to produce finely spun cotton thread allowed the rich to have thinner fabric made of cotton in the late 1700's and early 1800's for the clothes of the ladies of the courts of England and France. It's use for the masses was more wide spread in the United States in the 1820-1840's. Trade and commerce in Cotton production grew in the mid to late 1800's. It's production increased each year as the US population grew. It was grown in the United State for use and export as our country's population increased. The plantations in the original 13 colonies grew tons of cotton for export to be made into fabric. It's production increased throughout the 1800's into the 20th century. Cotton fabric was imported to Europe from India in the 1700-1800's. It was solids or block printed.

The ladies of the French Court of Napoleon Bonaparte wore thin, white muslin gowns. There is a beautiful thin, gauze-like white gown worn by his wife Antionette in a famous painting dated 1783 called her "Muslin gown portrait". It looks like cheesecloth thickness of white gauzy fabric. In British slang, muslin referred to women or femininity. While in nautical slang, muslin can refer to the sails of a ship. Both these article have "white" as the color when

you think of them. Purity is white for women and the sails on a ship were made of white canvas.

It is my theory is that in the journals of Ashley and others that took goods to the Rendezvous in the mountains in the 1820-40's when they logged "Calico" shirts, their shirts were really made of cotton muslin. I believe that they were mostly a solid off-white fabric. Since the British called Calico by the name of Muslin, I believe that the shirts that they traded to the Indians were made of solid cotton material since it was also called Muslin/Calico. As rein-actors, we have searched for what Calico looked like to answer the question of "What did the "Pink Calico" Shirts that Ashley took to the West look like?" We debate the look of the print used. Maybe it wasn't a print at all...just a solid "PINK" colored Calico/Muslin shirt. I also believe that to get better trade agreements with the Indians, they took bright, unusual colored fabric shirts. They could have been block printed, but they didn't have to be since muslin was also called calico. I also believe that the solid color of white was used in most muslins due to the high cost of dying and printing in the early years. I also believe that Oslenburg Muslin is most likely the shade of dull/off-white that is the natural color of cotton without any colored dye on it at all that they were made of. It was the color of most clothing worn by the lower classes and bleached white muslin by the more affluent people. That color is the same color that muslin is today. Fabric could have been dyed, but the colors faded easily and the effort was time consuming and costly with short benefit. White or a shade of off white is the unbleached color of natural material of cotton used to make the fabric. Muslin, today, is inexpensive, and very useful for clothing, crafts, cooking, theater, and more.

This article is based on the facts in the Wikipedia Encyclopedia's Muslin and my opinions backed

by extensive reading on many historic articles on varied subjects from the time period. Please, look up the article and see the pictures.

MissHattie
I read that muslin was called calico and it made sense for so many things that I have read in the research of the clothing, patterns of fabric, pictures. Many were solids. It really makes good logic to me.

PETTICOAT GOSSIP

The Language of the Fan **(Victorian Age)**

These are a compilation of the meanings found on the internet: by Micki Gaffney and MyHandFan.com

The fan placed near the heart:
"You have won my love"

A closed fan touching the right eye:
"When may I be allowed to see you?"

The number of sticks shown answered the question: *"At what hour?"*

Threatening movements with a fan closed: *"Do not be so imprudent"*

Half-opened fan pressed to the lips: *"You may kiss me"*

Hands clasped together holding an open fan: *"Forgive me"*

Covering the left ear with an open fan: *"Do not betray our secret"*

Hiding the eyes behind an open fan: *"I love you"*

Shutting a fully opened fan slowly:
"I promise to marry you"

Drawing the fan across the eyes: *"I am sorry"*

Touching the finger to the tip of the fan: *"I wish to speak with you"*

Letting the fan rest on the right cheek: *"Yes"*

Letting the fan rest on the left cheek: *"No"*

Opening and closing the fan several times: *"You are cruel"*

Dropping the fan: *"We will be friends"*

Fanning slowly: *"I am married"*

Fanning quickly: *"I am engaged"*

Fanning with left hand: *"Don't you Dare flirt with another!"*

Putting the fan handle to the lips:
"Kiss me"

Opening a fan wide: *"Wait for me"*

Placing the fan behind the head:
"Do not forget me"

Placing the fan behind the head with finger extended:
"Goodbye"

Fan in right hand in front of face:
"Follow me"

Fan in left hand in front of face: *"I am desirous of your acquaintance"*

Fan held over left ear: *"I wish to get rid of you"*

Drawing the fan across the forehead: *"You have changed"*

Twirling the fan in the left hand:
"We are being watched"

Twirling the fan in the right hand: *"I love another"*

Carrying the open fan in the right hand: *"You are too willing"*

Carrying the open fan in the left hand: *"Come and talk to me"*

Drawing the fan through the hand:
"I hate you!"

Drawing the fan across the cheek:
"I love you!"

Presenting the fan shut: *"Do you love me?"*

Moving the fan back and forth between hands: *"I saw you looking at another!"*

The lady appears briefly at the balcony, slowly fanning herself, and returns inside, shutting the balcony door: *"I can't go out."*

If she appears briefly at the balcony, excitedly fanning herself, and quickly goes inside, leaving the balcony door open: *"I'll go out soon."*

Hitting the palm of her hand: *"Love Me!"*

Dropping the fan: *"I belong to you."*

Hitting any object: *"I'm Impatient!"*

Pole Dancer

ARKANSAS HISTORY

Multi-Cultured Past of **Scott, Arkansas**

by Teresa Lafferty "MissHattie"

Chester Ashley acquired the rich farmland on Ashley's Bayou (named for him), which carried the cotton from his 1800 acres to steamboats on the Arkansas River in the 1840's. But he was

by no means the first arrival in the area called Scott.

The history of Arkansas from the colonial occupation of Spain and France and the settlement after the Louisiana Purchase with the Louisiana Territory, the Missouri Territory, the Arkansas Territory and finally into statehood caused many changes in geography and peoples. The immigrants had to adapt to the harsh environment in Arkansas. Even though it had wonderful land for settling, it was isolated and difficult to access. There were many incentives given by the U.S. Govt. to encourage the settlement of the Arkansas Territory. There were land grants from Spanish Land grants, War of 1812, Veteran grants, preemption grants, donation grants, New Madrid certificates. There were treaties with most of the Native American tribes during their removal from the South to the western area Arkansas/Oklahoma Territory. North Arkansas was settled by subsistent farmers with few slaves, while South of the Arkansas River was settled by plantation owners. Many people traveled to and through Arkansas in the 1700-1800's

The first lands along the Arkansas River between Little Rock and Scott had been long claimed by the Arkansas French (like the LaFevre family) who were descended from early French fur traders. These traders first appeared in 1686 at Arkansas Post, some 125 miles downriver from Scott. They left French names on practically every waterway - the word bayou itself is French for "slow water".

Of course, before any of the Anglos arrived there had been a large Native American population on the Ox-bow lakes. Some estimates, generally accepted among historians, indicate a Native American census of 75,000 in the territory prior to the Spanish explorations. Five miles southeast of Scott on Mound Lake are the Toltec Mounds built between 700-900 and. by a group

now called the Plum Bayou Culture.

Some African American families remember stories about Indian neighbors in these bottoms. At the turn of the century, these Native American families may have been descendents of the Quapaw, who held treaty lands across the Arkansas River (1817-1824), the Choctaw from Mississippi or Cherokee (another southeastern tribe forced westward across Arkansas by the Indian Removal Act of 1830).

As both populations and plantations grew at Scott before and after the turn of the 19th century, still other families moved in to fill the jobs needed to form a community.

In the decades after Ashley and before the Civil War, another wave of Anglo-American settlers came to Scott-including the Pembertons, Steeles and Dickeys. They bought land further back for the Arkansas River on its old cutoffs (oxbow lakes) like Willow Beach, Horseshoe, Old River, Georgetown and Bearskin Lakes. One family - Conway Scott - acquired land and survived it.

The Delta was settled by planters for east of the Mississippi River and they were experienced in large farming operations. These planters brought with them a slave labor force that was necessary to conduct the large cotton farming operations. Settlement in the other areas such as the mountains and coastal plain area was made up of subsistence farms. The Scott area was attractive to the planters because of the 220 day growing season, fertile delta land and the timber which could be harvested before the land became suitable for cotton production. It was also close to Little Rock and its amenities of this period.

The different routes that the early emigrants took to settle the territory were the Arkansas River which the early settlers took to get to Arkansas Post, Little Rock

and Ft. Smith and on the Southwest Trail from Cape Girardeau, MO to Texarkana. They also traveled the Red River, Ouachita River, St. Francis River, White River, Black River, and the Memphis to Little Rock Military Road.

Immigrants who settled Scott represented several ethnic groups. (France, England, Africa, Japan, Germany.) They migrated from the states of North and South Carolina, Mississippi, Georgia and California.

Before 1865, all African Americans at Scott arrived, as slave labor which was due to the period of time in history. But after the Civil War some came on their own. White planters in Arkansas even recruited freedmen from other former slave states to fill a labor shortage. Despite racial separation and discrimination, some of these families became landowners, too. In exchange for clearing timber for white planter, one contingent of families from South Carolina - including the grandparents of Lula Mason - gained title to acres along the bottom of Plum Bayou, down in the "backwoods" as Mrs. Mason put it.

Meanwhile other white farmers-like the Alexander's cousins and Dortch brothers-came to Scott in the mid-1880s. They left smaller and less fertile farmland in North Carolina and got their start at Scott as managers or bookkeepers for older plantations. By the turn of the century some of them - like Arthur Alexander, J. R. Alexander, Wm. S. Dortch - owned and operated large plantations.

This ladder-climbing process was repeated again and again as other generations of farm managers - like Arthur Campbell and the Bredlow brothers (sons of German immigrants) turned into land-owners themselves.

Other black families also owned homes and sometimes small farms around Scott. The Whitfield-Harper-Johnson clan

had property along Horseshoe Lake. The Hinsons, Calhouns, Crittendens, Olivers, and Fudges cleared land along Ash Flat and Plum Bayou. Mr. Condolence Fudge farmed 80 acres and never had to rent as a "tenant farmer or "sharecropper" and pay for use of another farmer's land with half the cotton he grew. He could just work "by the Day" for wages when he was "caught up" with his own crop. (The Fudges are descendants that left S. Carolina and went to Mississippi and then to Arkansas. I know that because my ancestors were from S. Carolina and in my research I have found record of this fact while looking for my ancestors. Teresa Fudge Finley Lafferty's family began with John William Fudge in S. Carolina in 1818. He was probably a plantation owner and slave owner.)

As both populations and plantations grew at Scott before and after the turn of the 19th century, still other families moved in to fill the jobs needed to form a community. They fill jobs as doctors-like Robinson, Estes, Hughes, Thibault, Can Crowgey (White doctors) and Hicks (Black doctor). Commissaries on plantations brought in storekeepers like Col. Brown and the Blann brothers. Before there were public schools, single women came as governesses for families of plantation owners and they sometimes became brides like Evelyn Crump who married J. R. Alexander. Once public schools (segregated from black and white) were started, more teachers came in - like Professor Hines and Mr. and Mrs. Calhoun (black teachers at Nelson) and Blanche Martin (white teacher at Scott).

After WWII, a small but different group of families came to Scott-the Japanese Americans. The families had been forced from their homes in California after the bombing of Pearl Harbor and sent to internment camps at Rohwer and Jerome in the in the southern delta of Arkansas. After the war, Virginia and George Alexander

helped the released Japanese internees start a successful vegetable farm (truck farm) on Georgetown Lake.

By the 1950's, farming was becoming more mechanized. Tractors, combines and chemicals took the need for hand labor, mules, cotton picker and weed control so there was not a need for labors to pick and hoe the cotton. Most tenant farmers of Scott, both black and white left farming for higher paying jobs in Little Rock and other cities often outside the South.

Scott remains a small community with a Farm and Agricultural Museum, two produce stands, businesses, and a small community with access to the Arkansas River and the Toltec Mounds. It is a beautiful area and all should be visited to feel and see the history of Arkansas.

Information obtained from the "Arkansas Encyclopedia" (via internet) and "Arkansas 1800-1860 -Remote and Restless" by S. Charles Bolton

UPCOMING EVENTS

SEPTEMBER 2012

**1st - Annual EARA Picnic
Glenn Cook – 501-941-7917**

8th – 2nd Saturday at Cadron
Ree Walker
(tomandree@yahoo.com)

**15th–16th – Soggy Bottoms
Rendezvous**
Washington State Park, AR

**22nd – Plainview Frontier Days
Parade**

**28th-30th – Historic
Encampment, Mt. Magazine
State Park**

OCTOBER 2012

**4th – Home School Days at
Washington State Park**
Vickie Shoewies –
870-983-2558
Patricia.Thomas@ark.gov
870-983-2625

**5th – WooloRoc Voo, Bartsville,
OK**
woolaroc.org
Jennifer Johnson 417-294-1175

5th – Bloomsfield, MO Voo
Jennifer Johnson 417-294-1175

**5th – Crowley's Ridge Black
Powder**

6th – 2nd Saturday at Cadron
(adjusted date to accommodate
the new Voo at Leslie)
Ree Walker
(tomandree@yahoo.com)

**12th–14th – Leslie's Voo, Leslie,
AR – Glenn Cook**
(gc1760@yahoo.com)

**19th-20th – Pioneer Days, a
Celebration of the History
and Heritage of Garland
County", Garland County
Fairgrounds**

**19th–21st – 2nd Annual Hardy
Mountain Man Rendezvous**
Loburg Park, Hardy, AR
Cheyenne – 870-405-6279
Rawhide – 417-372-1252

NOVEMBER 2012

10th – 2nd Saturday at Cadron
Ree Walker
(tomandree@yahoo.com)

**22nd–25th – Petite Jean – Call the
Park – 501-727-6512**

DECEMBER 2012

**1st – 10th Annual A Colonial
Christmas/Militia Muster,
5:30 p.m. – 8:30 p.m.,
St. Francisville, LA**

**2nd – Christmas Open House,
Historical Arkansas Museum
Call Museum – 501-324-9351**

8th – 2nd Saturday at Cadron
Ree Walker
(tomandree@yahoo.com)

JANUARY 2013

12th – 12th Night at Cadron
Cadron Settlement Park
Ree Walker
(tomandree@yahoo.com)

EARA INFORMATION

Newsletter Notice

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EARA OFFICERS AND BOARD:

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gc1760@yahoo.com

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tomandree@yahoo.com

Secretary – Teresa Lafferty –
mshattie1234@gmail.com

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Education – Julia Bethea (501 231-9730)

Newsletter Editor – Renee Moore
rmoore@wlj.com or
bubbamoore1208@gmail.com

Events – Teresa Lafferty –
mshattie1234@gmail.com

Keelboat – Ed Williams

EARA WEBSITE

Dave Cutchall
skilletdancer@yahoo.com

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To be covered you need to sign the book or if not available, a sheet of paper needs to be signed and sent to Glenn Cook. All volunteer events are covered, whether in the state or not. If in doubt always sign a sheet and send it to EARA President, c/o Glenn Cook, 331 Mark Lynn Cir., Cabot, AR 72023

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