Teacher's Curriculum & Activity Guide

For teachers and youth group leaders

Designed to accompany the Hunter's Home Living History Program

Compiled and designed by
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Dear Educators:

This teacher’s curriculum guide was devised to help teachers, youth group leaders, and other educators make a connection with Hunter's Home before coming to visit. Inside, you will find history on the house and occupants and general information on life in the mid-1800s. The guide is meant to complement a visit to the Hunter's Home, Daniel Cabin, and the grounds. The target age group is fourth and fifth grade, but many of the activities can be suitable for any age.

The guide covers topics in the 1840-1865 time period. The Daniel Cabin living history program is set in 1850. The year 1850 was significant to the Cherokee Nation and the United States for several reasons. First, the gold rush was in full swing in California, and many Cherokees traveled there to seek fortunes for their families. The other reason why 1850 is ripe for interpretation is that a diary exists from Murrell’s niece, Emily, who came to visit the house that year. As a young woman, Emily recorded many of the activities at Park Hill and gave us insight into the daily lives of the people who lived in the home. With such personal accounts, the staff can better interpret the site in a particular time period.

If you have any questions about the Hunter's Home education program or would like to schedule a tour for your class or group, please contact the site at 918-456-2751 or email us at jfrazee@okhistory.org.

Sincerely,

Hunter's Home Staff

Acknowledgments

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George M. Murrell was born to a prominent family in Lynchburg, Virginia, in 1808. He moved to the Athens, Tennessee, area as a young man to pursue mercantile interests with his brother, Onslow Glenmore Murrell, and future father-in-law, Lewis Ross. There, in 1834, George Murrell met and married Minerva Ross. Minerva was the oldest daughter of Lewis and Fannie (Holt) Ross, members of a wealthy and influential Cherokee family. Lewis was a merchant, planter, and National Treasurer of the Cherokee Nation. His brother, John, was principal chief of the Cherokee Nation from 1828 until his death in 1866.

When the Cherokees were forced to leave their homes in the East during the Trail of Tears in 1838–39, Murrell chose to move with his wife's family to the new Nation in the West. Murrell and his father-in-law established a new mercantile business in Park Hill, later moving it into Tahlequah, the capital of the Cherokee Nation.

In 1855, Minerva (Ross) Murrell died of intermittent fever, probably malaria. She was buried in the nearby Ross family cemetery. The Murrells had no children, but in 1845, two of Minerva's young cousins came to live with them. Joshua and Jennie P. Ross were educated by the Murrells and remained close to them throughout their lives.

In 1857, George married Minerva's youngest sister, Amanda, probably at his late wife's request. George and Amanda would have six children. The first child died as an infant. The second, however, was born in Hunter's Home at Park Hill in 1861. George Ross Murrell was only ten months old when troop movements and guerrilla warfare began during the Civil War, and his parents left the Park Hill area. Eventually, George was to serve the Confederacy back in his native Virginia. George, Amanda, and their family never returned to live in Hunter's Home after the war. Park Hill was devastated by repeated raids, and most of the homes were damaged or destroyed. Various members of Amanda's large extended family lived in the home during the war and through the rest of the nineteenth century.
The Ross Family

The Ross family was the dynasty of the Cherokee Nation in the 1800s. They ruled the nation through the most controversial and tumultuous era in the history of the tribe. Rosses were involved in almost all aspects of government and business in the nation. The Ross connection defines the history of the home.

Daniel and Molly (McDonald) Ross

Daniel Ross was the patriarch of the famed Ross family. He was a Scottish emigrant, born in 1760, who came to the Cherokee Country in the East from Baltimore to trade with the Indians. While on an expedition in the Cherokee country, Daniel met John McDonald, another Scot trader. McDonald was married to Ann Shorey, whose mother was a fullblood Cherokee and a member of the Bird Clan. Daniel Ross married the McDonalds' daughter, Molly, in 1786. They would eventually have nine children, including the future Principal Chief John Ross, and the father of Minerva and Amanda Murrell, Lewis Ross.

Chief John Ross

Daniel and Molly Ross' third child, John, was born in Alabama in 1790. As a child, John attended school and learned to read and write English. In 1812, Ross married Mrs. Elizabeth (Brown) Henley, also known as "Quatie." She was a widow with at least one previous child, and she and John would have six children. In 1813, Ross served at the Battle of Horseshoe Bend, fighting with the victorious Americans (under Andrew Jackson) against the Creeks. In the mid-1810s, John Ross joined with Timothy Meigs, and later his brother Lewis, to establish trading posts in Georgia. In 1817, Ross was elected to the Cherokee National Council and became chairman of the Cherokee National Committee. In 1827, he served as president of the Cherokee Constitutional Convention. Then in 1828, he was elected principal chief under the provisions of that Constitution.

After he led his people on the Trail of Tears in 1838-1839, John Ross settled at Park Hill. In the early 1840s, he built a large plantation home called "Rose Cottage," which was located about 1/2 mile east of the Hunter's Home. In 1844, he married his second wife, Mary Brian Stapler, a Quaker from Wilmington, Delaware. They had two children. These years were a prosperous era for Ross and the Cherokees, though troubled times would return during the Civil War.

John Ross served as principal chief until his death in Washington, DC, on August 1, 1866. His term as chief was the most turbulent and conflict-ridden period in the tribe's history, but many consider him the greatest Cherokee chief because of his relentless drive to keep his nation united.
In the space below, draw a picture of your favorite piece of Murrell or Ross family furniture that you saw on your visit to the home.
Mr. Murrell's General Store

Mr. Murrell owned a general store, similar to a modern convenience store, in which he sold general merchandise such as staple foods and household goods. How many items can you find in this picture that Mr. Murrell would NOT have had in his nineteenth-century store?
In the early 1830s, after the election of President Andrew Jackson, residents in the state of Georgia took extreme measures to force the Cherokees to move west to the newly created Indian Territory. A faction of Cherokees arose that favored voluntary removal. This “Treaty Party” was led by Major Ridge, his son John Ridge, and nephews, Elias Boudinot and Stand Watie. These men, supported by a minority in the tribe, signed the unauthorized Treaty of New Echota in 1835, stating that the tribe would move west in the next two years. Approximately 2000 Treaty Party supporters moved in that time span. Principal Chief John Ross, representing the majority of the tribe, asserted that this treaty was illegally made and refused to abide by its terms. Chief Ross fought to keep the Cherokee homeland for as long as possible. He hired lawyers to fight the state of Georgia in US courts and often won. However, pressure from white southerners was too strong, and the Indians under Ross were forced to remove. During this devastating journey, possibly as many as 4,000 Cherokees died, including the chief’s wife, Quatie, who is buried near Little Rock, Arkansas.

After most of the Ross Party arrived in Indian Territory in 1839, a civil war broke out between the Cherokees who had already set up communities in the new Indian country and the new arrivals. Ross Party followers were resentful toward those who had signed the treaty and moved earlier. Cherokee law forbade the sale of land without consent from the tribe, and the crime was punishable by death. Consequently, the Ridges knew that their actions would most likely result in their own deaths. They believed that moving early would help lessen the burden on the people since they would go on their terms, not according to the US government’s conditions. A group of Ross followers arranged and carried out a triple murder (or execution) of treaty signers Major Ridge, John Ridge, and Elias Boudinot in June of 1839. Stand Watie was slated for death but escaped after being warned of the plot. In the next several years, revenge killings plagued the nation in the form of a civil war.
The fighting continued until John Ross and Stand Watie signed a peace agreement in 1846. Beginning in that year, a golden age of development and peace blossomed in Indian Territory. Park Hill, the small rural community in which Hunter’s Home is located, became a thriving settlement. John Ross’ “Rose Cottage,” a large plantation home, was one-half mile east of the home. George Murrell’s mansion was completed by 1845. Several other Ross family members had homes in the area as well. The plantation slave culture prospered here. The Cherokees, who had been so badly demoralized and impoverished during the Trail of Tears, began to put their lives back together again. Schools, churches, and stores were among the new institutions built in Park Hill and Tahlequah during this time of prosperity. The golden age lasted about fifteen years, but the good times eventually came to an end for the tribe with the coming of the American Civil War in 1861.


The map above shows the Cherokee Nation (in red), where most of the population lived. The Cherokee Outlet (in purple) was a strip of land that the Cherokees owned and leased to Texas cattlemen for grazing but rarely used themselves. This land would remain intact until after the Civil War when the Cherokee tribe’s Confederate ties led the post-war American government to seize it in the 1866 Reconstruction treaty.

In 1893, the Cherokee Outlet would be opened to white settlement by land run. In a wild spectacle, land-hungry newcomers lined up on the Indian Territory border at a given time and, at the sound of a gun, drove wagons, rode trains, or ran to stake their claim for a free piece of land.
1. Removed Indian tribe now headquartered in Tahlequah, OK
2. “____’s Home,” George Murrell’s name for his home
3. The ____ War ended the Cherokees’ golden age
4. Chief’s plantation home, ____ Cottage
5. ____ Territory, the removed tribes’ new home
6. ____ Party (Opposed removal)
7. ____ Party (Favored removal)
8. Treaty of New ____ (1835)
9. The second Mrs. Murrell
10. Confederate Cherokee General Watie
The American Civil War (1861–65) brought more hard times on Chief John Ross and his people. Most of the rural community of Park Hill was damaged or destroyed in the guerrilla warfare that ensued. Ross originally wanted the Cherokee Nation to remain neutral. However, Ross felt compelled to sign a treaty of alliance with the South in order to keep the Cherokee Nation united. He did so in September of 1861, despite the fact that he was probably always a Union supporter. George Murrell was a witness to the signing of the treaty.

In July of 1862, Union troops came to Park Hill and arrested the Chief for allying with the Confederacy. Ross took about 35 extended family members with him to Philadelphia, where he remained for most of the war, keeping in close contact with Union officials, including President Lincoln. Ross and his family were certainly Union supporters, evidenced by the fact that several sons and grandsons joined the Union Indian Home Guard. Stand Watie, Ross’ old enemy, became a prominent Confederate General. In 1863, Watie and his troops burned Ross’ plantation, Rose Cottage, on a path of destruction that stretched from Tahlequah to Park Hill. Ross returned to Park Hill for a couple of months after the war, and he stayed in Hunter’s Home. Watie’s troops also raided Hunter’s Home at least three times during the course of the war in search of food and supplies.

CHIEF JOHN ROSS AND FAMILY

Ross spent the majority of the war in exile in Philadelphia, Pennsylvania, after being arrested by the Union for signing the treaty. Accompanying Ross to Pennsylvania would have been his second wife, Mary Brian Stapler Ross, and their two children, John Jr. and Annie. Mary's sister, Sarah Stapler, lived with them and would also have traveled with them. Their brother, John Stapler, a Tahlequah merchant, and his family probably left with them also. Chief Ross had five children from his first marriage. Several sons and grandsons would serve in the Union's Indian Home Guard. A daughter, Jane (Ross) Meigs Nave, would remain until 1863, when her husband, Andrew Nave, was killed at their home in Park Hill by members of Watie’s regiment.
GEORGE M. MURRELL

George M. Murrell was a Virginian and a Confederate supporter. Since he was a witness for the Confederacy at the Cherokee Treaty signing, he would have been arrested had he remained at home. It is believed that at this time he had removed some of his slaves and perhaps some of his more valuable stock to Van Buren, Ark., to await a Confederate expedition. In late July 1862, he was trying desperately to find a way to get his family out. As a Virginia Confederate he would never support the North; as an intermarried Ross family member, he could never support the Cherokee Confederates led by Stand Watie. His only options were to remain in Arkansas or return to Virginia and help the Confederacy there. He eventually did the latter.

His wife Amanda (Ross) Murrell and infant son George Ross Murrell would accompany her Ross relatives north at some point. Murrell was able to get them through the lines and back into Virginia. General Watie’s troops conducted several raids on the Hunter's Home during the course of the war. Although the family did come back to visit their old home after the War, they never made it their residence again. George inherited an interest in a family plantation called “Tally Ho” in Bayou Goula, Louisiana, in 1856. After the war, he owned and operated Tally Ho, Hunter’s Home, and his farm in Lynchburg, Virginia. When Mrs. Murrell left for the north with the Rosses, she persuaded her aunt and cousin to occupy her home in her absence. "Eliza" and her daughter, E. "Jane" Ross would live through several Watie raids on "Hunter's Home" and remain at the home until the War's end.

The War... In Their Own Words

William Potter Ross, who would become principal chief after John Ross’ death, wrote to his son Willie, who was attending school in Pennsylvania, about the conditions at Park Hill on December 27, 1864:

Everything... has been much changed by the destroying hand of war, places that you once knew you would scarcely recognize, if you were allowed now to revisit them. A great many people have died and a great many have left the Country - some going North and others South, while the majority of men(?) who are here are in the army... few men remain at their homes... Nearly all the farms are growing up in bushes and briars and will soon be as tho they never been cultivated. When you add to this the little travel that is done over the roads - the houses that have been abandoned, (or burnt) and which are rapidly going to ruin from the neglect and the quick decay of time, you can form some idea of the great and melancholy change which has come over the face of our once prosperous and beautiful country.

Mary Jane “Mollie” Ross, a sister of Minerva and Amanda Murrell and William Potter Ross’ wife, wrote to their son Willie about the condition of the Hunter's Home on October 2, 1865:

Your Aunt Mankie’s [Amanda’s] house & place looks much worn, & grown up with weeds. Inside the house, her nice side board was broken, one door split nearly down & all the feathers spilt upon the floors, & the ticks [probably mattresses] taken by Stand Watie’s men. They treated Aunt [E.] Jane [who was living in the home with her mother Eliza] very badly indeed, took all her quilts, & blankets – meat, flour, coffee, salt, corn & wheat, that your Uncle George & Aunt Mankie gave her.
When the Civil War broke out, members of the Five Civilized Tribes had to decide whether they would join the fight or declare neutrality. As the war entered their homeland, many Native Americans pledged their loyalty to the cause that would benefit them the most. Both the Northern and Southern commanders wanted the Indians to side with them, primarily because the addition of these tribes would provide more troops and land to protect their exposed flanks. Since many of the tribes’ former lands were located in the South, most of the slave-holding Indians and those of mixed blood joined the Confederate cause. Close proximity to other Confederate states and a decreased Union presence also contributed to the Indians’ decision to ally with the South.

The Union troops typically had identical supplies, ammunition, and clothing. The Native Americans that joined them often wore the Federal blue uniform. Uniforms in the Confederate army were scarce throughout the war and troops relied on homemade clothing and scavenging from Union soldiers. Pictured at right is a typical uniform of the First Cherokee Mounted Rifles, CSA. Notice the mixture of uniform parts and half leggings.

Although members of the Confederate force, the Indian troops that served the South were most notably recognized by the surrounding population as “Secesh,” short for secessionist. The term “Secesh” referred to those who believed in the right of states to secede from the United States of America. Those who supported the Union and traditional Cherokee ways were called “Pin Indians” because they wore two crossed pins on their clothing. Sometimes the Indian troops fought in states surrounding present-day Oklahoma, but most often they stayed nearer to home.

The battles in Indian Territory were not as large as those in other parts of the country. There were a few substantial conflicts, but many were small skirmishes involving less than five hundred men. Often fighting would commence in order to acquire supplies from the enemy. Guerrilla warfare was the most important tactic in Indian Territory. Bushwhackers, men who often did not officially belong to either side, would ambush their enemies, frequently inciting revenge attacks. This led to a devastated community. The Battle of Honey Springs in July of 1863, the largest battle of the war in Indian Territory, opened the way for Union army to take control of the Indian Territory until the end of the war. Bushwhacking, however, continued throughout the territory.
The Post-War Years and Allotment

After the Civil War, the Ross family continued to occupy the Hunter’s Home until 1907. In that year, the property of the Cherokee Nation was allotted, or divided, to individual Cherokee citizens in preparation for Oklahoma statehood. In the Indian Territory days, the Cherokee Nation owned land communally as a tribe. Individual citizens only owned their improvements on the land, such as houses or other buildings. In order for Oklahoma to become one of the united states, this communal land would have to be divided into tracks owned by individual Indian citizens.

The allotment process was long and difficult. The Dawes Commission, headed by Senator Henry L. Dawes, was placed in charge of determining who was entitled to receive a piece of land. The Dawes Commission interviewed candidates for citizenship and kept detailed records concerning who was a Cherokee citizen and who was not. These “Dawes Rolls” are still used today to determine Cherokee citizenship. Those who were verified as Cherokees by blood or as former slaves (freadmen) of the Cherokees received allotments. The basic allotment was 160 acres, but many people received less than that amount, based on the quality of land in question. Those allotments with land well-suited to agriculture were usually smaller.

George Murrell’s descendants, who were living in Virginia and Louisiana by the time of allotment, were unable to receive their ancestor’s property because they were not living in Indian Territory, and residency was a requirement. The property was allotted to their cousin, Lula (Ross) Henderson, but she sold it soon after. The property then changed hands between several families before being purchased by the State of Oklahoma in 1948, so that it could be preserved for future generations to enjoy.

After the state purchased the property, it was soon opened as a museum. The first curator, or caretaker of the museum, was Jennie (Ross) Cobb, a great-granddaughter of Chief John Ross. She had lived in the home in the 1890s as a teenager while the original furniture still remained. Since she knew the locations of many of the original furniture pieces, she contacted family members and was responsible for the return of many items to the site. Jennie was also an amateur photographer. She took what are believed to be the earliest pictures from inside the home about 1900. Her pictures can be seen in the home today and give researchers a glimpse into what the home may have originally looked like. Much of the restoration work completed in recent years was based on Jennie’s pictures.
Chapter 1 - Suggested Readings

Children/Youth


Adult


Chapter 2 - The Plantation

In the southern part of what would become the United States, settlers began farming on plantations, or large estates, where they grew crops such as cotton, tobacco, and sugar. Many of the plantations by the mid-1800s were large in scope, employing dozens or hundreds of African-American slave laborers. A few Cherokees had adopted black slave labor and plantation agriculture in the early 1700s, and their farms were thriving by the time of the Trail of Tears.

Once in Park Hill, Indian Territory, George Murrell established a plantation and built a large frame home similar to those he remembered in Virginia. He called the Greek Revival-style house "Hunter's Home" because of his fondness for the fox hunt. A rock building was added beside the creek branch over a cold spring to preserve food. Outbuildings included a barn with stables for his horses. Other buildings added were a smokehouse, grist mill, blacksmith shop, corn cribs, and nine small cabins for slaves and employees. Murrell employed overseers (plantation managers who supervised daily operations, or on large plantations, slaves) to help manage his property, particularly while he was away at his other properties. Having owned a general store in Tennessee, he opened a store in Park Hill just to the east of his home, and later another one in Tahlequah.
The House

Parlor – The formal parlor was used for entertaining and for special occasions, such as weddings or funerals. The room contains an 1840s piano that belonged to Mary Jane Ross (Minerva (Ross) Murrell’s sister). Music and parlor games would have been common in this area. 1840s portraits of George and Minerva Murrell hang in the room.

Sitting Room – This front room was used as a family sitting/living area and also doubled as a summer bedroom. The room houses an 1830s canopy bed that belonged to George and Minerva Murrell. During Minerva’s illness (probably malaria) in the early 1850s, she likely slept and rested in this area.

Dining Room – The formal dining room was a regular gathering place for family. The dining table, which could seat twenty people, can be seen here. Also hanging around the room is a series of eight prints called the “Quorn Hunt.” Mr. Murrell probably purchased the engravings in New Orleans. The set depicts his favorite hobby, fox hunting. He even named his home at Park Hill, “Hunter’s Home.” The current pictures are prints from the original copper engravings.

Library – Mr. Murrell added this area to the home about 1850, probably at the time his wife was ill, so that the family would have another sitting area. He also used it as a library and office. The room is now used as an exhibit area. Amanda Murrell’s music book, a Cherokee Bible, and Civil War items are among the artifacts displayed.

West Porch – Now the Hunter’s Home gift shop, this room was originally an enclosed porch where the Murrell kept plants and cages with canaries.

Kitchen – The kitchen was originally separated from the back of the main house by a covered breezeway. It was attached at its present location sometime in the 1870s. Visitors may view traditional cooking implements and learn about the activities of house servants (slaves), who were the primary occupants of the kitchen. An attic above the kitchen and basement below were probably used as a bedroom and work area, respectively.

West Bedroom – The upstairs west bedroom is furnished with an 1850s bed that belonged to George and Amanda Murrell, as well as several other Murrell and Ross furniture pieces. The bed was partially cut down at some point, probably in the early twentieth century. A portrait of Mary Jane Ross, sister of both of George Murrell’s wives, hangs in the center of the room. One of Mary Jane’s sons was born in the room.

East Bedroom – This upstairs room originally served as a guest bedroom for the Murrells. It currently houses an exhibit on 1850s women’s clothing. Visitors will see the many layers a woman had to wear before setting foot out of the house.

South Bedroom – The final upstairs bedroom was probably used periodically by family members. It is used today as a classroom for students and as a meeting room.

Clerestory (pronounced clear-story) – This “third story” is a small room at the top of a narrow staircase in the center of the upstairs. The room was probably partially cut down in the 1870s. Originally, it likely contained narrow windows that ran north-south and served to cool the house in the summer, like the modern attic fan.
George Murrell was one of several wealthy businessmen and planters in the Cherokee Nation who owned black slaves. When the Trail of Tears ended, he only had a few slaves, and some may have belonged to his wife’s father, Lewis Ross. By the time of the Civil War, however, Murrell had increased his wealth and had acquired about forty slaves to work at “Hunter’s Home.” Mrs. Murrell’s uncle, Chief John Ross, owned about forty-six slaves to work his plantation, Rose Cottage.

On the average southern plantation, many laborers were needed to work the large fields. The slaves at right are shown picking cotton, back-breaking and slow work for even the most experienced person. Most slave owners grew food to sell off the plantation, as well as for their own subsistence.

Slaves not only worked in the field tending crops, but they were responsible for most of the household chores as well. House servants, usually women and girls, cooked, did laundry, fetched water, built fires, and tended to the needs of the master’s family, as well as any other miscellaneous chores and duties. Women and children often worked in and around the “Big House” (a term for the master’s family’s home) but they also worked in the fields doing the farming with the strong men and boys.

Most plantations were in the Southeast United States. Indian Territory and Texas were as far west as the institution of slavery stretched. Several wealthy Indians in the old Cherokee homelands had plantations, and the slave owners brought their servants with them when they moved on the Trail of Tears. Once the Cherokees arrived in their new country, they used slave labor to build new homes and institutions. Mr. Murrell likely used slave labor to help build “Hunter’s Home.”

During the Civil War, the Cherokees freed their slaves in their own Emancipation Proclamation, based on President Abraham Lincoln’s famous decree. The Cherokees were officially allied with the Confederate States of America, the South from which most of them had come, but there were also many Union (Northern) supporters. When the South lost the War, the Cherokees lost land, and their slaves were officially freed for good. Historians do not agree regarding whether the Cherokees as a whole treated their slaves better than their white counterparts in the South. What is clear, however, is that some Indians treated their slaves well and others did not. The same happened all over the South, depending on the beliefs of the owners. Ultimately, some former slaves, now called freedmen, became citizens of the Cherokee Nation and received land allotments after the turn of the century.
A slave’s day usually consisted of long hours of physical labor. For a field hand, the workday usually began before dawn and ended well after sunset, often with a two-hour break for the noon meal. Some enslaved children began to do small chores when they were four or five. A slave who was too old for fieldwork might be assigned the child-care duties. House servants were required to wash clothes, fetch water, cook, make soap, and grind corn for cooking. Skilled slaves like blacksmiths and spinners would spend their days making goods such as horseshoes and clothing. Often a skilled slave could do work in their spare time and sell their produce for personal spending money.

DIP YOUR OWN CANDLES

People in the 1800s preferred candles made from beeswax as they smelled good and burned slowly. Beeswax was quite a luxury so that most candles were made from beef or sheep tallow (rendered from the animal’s body fat). They smelled of burning fat as they were used, but were effective.

Buy some beeswax (or paraffin) at a craft store. Place small pieces in a tin can which is then placed in a crockpot in a few inches of water. Put the lid on the crockpot and cook on low heat until wax is melted (about one hour). Please keep away from children. Cut some candle wicking in the length of two candles. Hold wick in middle and dip both ends in wax quickly. If wax does not hold well to the wick, try letting your wax cool a little. Repeat dipping over and over until desired thickness is achieved. Hang to dry.

NOTE: If you are doing this activity with children (no younger than eight), they can dip their wick in very cold water between wax dips to speed up the process. Supervise well!
The Outbuildings

**The Smokehouse** (c. 1896)

The brick smokehouse was built for Robert Bruce Ross, a grandson of Chief John Ross. In the 1890s, Robert Bruce was acting as the Murrell family’s agent and tenant on the former plantation. This building probably replaced an earlier log or stone smokehouse used by the George Murrell family. The bricks used in the construction of the current smokehouse are believed to have been recycled from the Cherokee Female Seminary in Park Hill after it burned in 1887.

Before refrigeration, meats were preserved by drying and smoking. The butchered meat was salted in a long wooden trough and then hung on nails in the smokehouse. A small fire was built on the floor in a fire ring. The fat would be cut away during preserving to be rendered into lard and used in lamps, soap, and tallow for candles.

**The Springhouse**

The sandstone springhouse was probably built for George Murrell in the mid-1840s. Skilled craftsmen, likely slaves, did the fine stone cutting and assembling. The shingles on the roof would have been hand-split from trees in the area. Early photographs show bars on the windows and both gabled ends covered with wood. A locked door would have kept out unwanted visitors, both men and animals.

The building was constructed upon of an underground spring to the west of the home that empties into Park Hill Creek. The springhouse was the plantation’s water source, but it also served as a refrigerator or dairy. Its below-ground construction helped keep food cool. The trough to one side allowed the water to keep crocks of eggs, butter and milk cold during the summer months. Niches in the walls would have held other food.
Hunter's Home was built as a plantation or large farm. Slaves provided the labor for the plantation, doing the farming, laundry, cooking, sewing, and most of the household chores. Cotton, vegetables, fruits, and grain were all grown on the grounds. Mr. Murrell also owned a sugar plantation in Louisiana. This puzzle includes many of the plantation terms that would have been heard at Hunter's Home before the Civil War.

### Plantation Word Find

Find these Park Hill plantation terms in the puzzle (words run up, down, backwards, and diagonally):

- Plantation
- Farm
- Smokehouse
- Springhouse
- Slave
- Cotton
- Sugar
- Work
- South
- Cherokee
- Field
- Laundry
- Confederate
- Murrell
- Ross
- Labor
- Master
- Park Hill
- Overseer
- Cabin
- Big House
- Chores
- Servant
- Cooking

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The Daniel Cabin, located on the grounds west of the Hunter's Home, was built by fullblood Cherokees in 1933 for twin great-granddaughters of Chief John Ross. Craftsmen constructed the one-room cabin from Cherokee County pine logs in the typical construction of the post-Trail of Tears families of the 1840s and 1850s. The roof was made of oak shakes, and the wood was cemented with lime and sand mortar. The twins, Bess and Bertha Daniel, hoped the cabin would eventually house a museum of early Cherokee history. The Daniel women were well on their way to collecting enough artifacts for their exhibits. Unfortunately, Bess died in 1938, and plans for the museum were permanently disrupted.

The house, originally located on State Street in Tahlequah, was moved to the Hunter's Home grounds, near Park Hill Creek, in the 1960s or 1970s. In the mid-1990s, the Oklahoma Historical Society began renovations on the cabin and an educational program. In 1996, a flood on the creek damaged the foundation of the building, and it was again relocated, this time to an area of the Hunter's Home grounds with a higher elevation. Restoration again became a focus in 2004, as the Hunter's Home staff and volunteers constructed front and back porches and a chimney, and began furnishing the cabin. Today, the building is home to a living history program for children that compares the life of an average Cherokee family in the 1830s with that of wealthy mixed-bloods like the Murrells.
Cabin Construction

A log cabin is a small house built from logs laid horizontally and interlocked on the ends with notches.

Location was of the utmost importance. The proper site would provide the cabin with sunlight and drainage. It also placed the home in an area best suited to run the farm or ranch of the owner.

When constructing a log cabin, the builder would strip the bark off the logs because it helped the logs to dry faster and limited infestation. The builder would begin by laying a foundation of four logs. The length of one log is generally the length of a wall, but good cabin builders could create larger homes.

After the foundation had been set, the logs were laid horizontally, one on top of the other with interlocking corners, to make the walls of the structure. These corners were created by using different types of notches. The notches would be cut into the underside of one log and this log would fit snugly on top of another leaving little or no space between the two.

After the cabin walls were completed, the builder added a roof and chimney. Sometimes the chimneys were made from sticks and mud until a brick or stone one could be built. The roof was made using wooden shingles cut by hand with a froe and mallet.

When the cabin was completed, the owner put chinking in between the logs. Chinking was a type of mortar material that was used to insulate the walls of the cabin. After the walls were insulated, the owner would often whitewash the interior of his house. Whitewash was a type of white paint created from slaked lime and chalk. Other additives also included milk, flour, egg whites, and glue. Remember Tom Sawyer and his whitewashed fence in Mark Twain’s *The Adventures of Tom Sawyer*?
Tools of the 1800s

**Auger**
A hand tool used to bore holes into wood

**Adze**
A hand tool used to shape wood

**Broad Axe**
A hand tool used to make square-shaped timber

**Drawknife**
A hand tool used to shape wood by slicing off large pieces or shaving off smaller parts. The blade is drawn toward the user, giving the tool its name.

**Froe**
A hand tool used to split wood, usually for shingles or kindling

**Mallet**
A type of hammer, often used with a froe to create shingles

**Cross-Cut Saw**
A large saw ranging from four to twelve feet in length. Used to cut large logs. This saw required two men to operate, each taking turns pulling the saw toward them.
Making and Cleaning Clothing

Before large factories were developed to make clothing, all the work had to be done by hand. The women and girls of the household (or slaves, as the case may be) learned from an early age how to spin and weave flax (for linen), wool, and cotton into cloth that could be used in clothing. People usually owned only two or three outfits. One might be for work, one for play, and one special suit for church on Sundays.

The first step in making clothing was to prepare the fiber to be spun. Cotton just picked from the plant, or wool just sheared from the animal, needed to be cleaned by hand and then carded. Carding was a process in which two wooden “cards” (shown above) with metal teeth could be used to comb the fiber and weed out any imperfections or tangles. The carded fiber could then be spun into thread on a spinning wheel (shown at left), dyed, and woven into fabric on a loom. Since all the work was done by hand, a project as simple as a pair of socks could take many hours to complete. By the time girls became women, they were often expert spinners, weavers, and seamstresses.

In order to keep the new clothes in good shape they would be mended when torn and washed only when dirty. (Only recently in history have people bathed regularly or washed their clothes every time they were worn.) Aprons were often worn to help preserve clothing. To wash clothes, water would be drawn and heated. Then the materials would be boiled (usually to keep whites white) and then the lady would add soap and scrub them on a washboard. After the garments were thoroughly clean, they would be rinsed in a separate barrel and hung up to dry.
Make Your Own Drop Spindle

Average women in the 1800s made their own clothes at home with the help of a spinning wheel or a drop spindle. The following instructions will help you make your own spindle and try your hand at spinning wool.

You will need:

- Wooden car wheel about 2-3 inches in diameter (These can be found at craft stores.)
- 9–12 inch wood dowel rod (Pick one that will fit snugly inside the car wheel.)
- 1/4-inch cup hook
- Electric drill and 5/64 inch drill bit
- Pencil Sharpener
- A piece of yarn about 20 inches long

1. Use the pencil sharpener to sharpen one end of the dowel rod to a dull point.

2. On the other end of the dowel rod, have an adult help you drill a small hole on the top with the 5/64-inch drill bit.

3. Place the sharpened end of the dowel rod inside the hole in the car wheel, leaving about 1-1½ inches from the end of the sharp tip.

4. Screw the 1/4-inch cup hook into the hole you drilled in the dowel rod.

5. Tie the piece of yarn to the dowel rod (called the shaft) in a tight knot just above the car wheel (called the whorl).

6. Run the yarn over the side of the whorl down to the bottom (where the point is). Wrap the yarn once around the shaft on the bottom side of the whorl.

7. Bring the yarn back up the side of the whorl and to the top of the spindle, where your cup hook is. Loop the yarn onto the hook. Leave a couple of inches of yarn at the end, and cut off the rest. This piece of yarn will be called the leader, and you will use it to begin your spinning.

Congratulations! You are now ready to begin spinning yarn with your spindle. You will need home-spun or store-bought yarn about 12-14 inches in length.

There are many websites that give instructions on how to spin and information on handspinning. You may also want to visit a local fiber arts guild for lessons.
Chapter 2 - Suggested Readings

Children/Youth


Adult


The Murrell and Ross families were quite wealthy compared to most people of the 1800s. The women in the picture above did not represent the majority. The average person lived a meager existence with a few possessions in a small cabin. In comparison to today’s standards, life was hard. Electricity, indoor plumbing, rapid communication, and motorized transportation are just a few of the luxuries we enjoy today that were not available in the mid-1800s. This chapter will examine a few of the tasks and activities in which people participated on a daily basis. Cooking, cleaning, clothing, education, and recreation will be discussed, and we will learn some of what it took to survive and prosper.

Men, women, and children worked a full day and had much less leisure time than we do today. Those who were less affluent had to work especially hard. While Mr. Murrell and his wealthy counterparts could afford to hire (or buy) help with daily tasks, poorer people did everything themselves. They made their own clothing, beginning with spinning wool into thread. They grew their own gardens in order to have food to cook for a meal. But when the daily work was finished, they filled their time with education, religious activities, and recreation.
Men and women, boys and girls wore their best clothing when traveling about town or receiving visitors. Aside from the wealthy, people in the 1800s typically had two sets of clothing. Men and boys had one good suit and a set of work clothes, and women and girls would have a Sunday dress and a couple of sets of work clothes. People would build up their wardrobe over many years and rework the material to replicate the changing fashions.

Men’s fashion in the 1800s typically consisted of a dark frock coat over lighter trousers and low-heeled shoes. Along with these a white shirt with a stiff collar was worn under a vest and tie. Top hats, bowlers, and derbys were popular.

Women’s fashion was a bit more complicated and involved many layers. A woman started by wearing a chemise and then a pair of stockings, followed by garters, drawers, shoes, a corset, a corset cover, an underpetticoat, a hoop (mid 1850s through the 1860s), an overpetticoat, and finally her dress. Prior to 1857, women could wear as many as 8 to 12 petticoats under their dresses. A lady would never leave the house without a daycap, bonnet, or hat and gloves, and she usually carried a parasol and a purse. A woman in the 1800s dressed this way all year long!

Children’s clothing in the 1800s greatly resembled what their parents were wearing. Girls wore stockings and leg coverings called pantaloons. They also wore gloves, hats, and stays, an undergarment meant to give proper posture, similar to their mother’s corset. Mothers put young girls in stays at ages as young as one and a half years. Boys and men also wore corsets and stays occasionally. Boys wore dresses like young girls until they were “breeched” meaning the age in which they began wearing breeches, usually at 5 or 6 years old. The length of the clothing depended on the child’s age, the older the girl, the lower the dress, and the older the boy, the longer the trousers.
Make Your Own Paper Doll
Food & Cooking

The kitchen was probably the most important room in the nineteenth-century home. In some pioneer homes, in fact, the kitchen was the only room in the house. The average Cherokee dwelling was a one-room cabin with a fireplace for cooking. Without the possibility of electricity, all cooking had to be done on the fireplace, in an outdoor fire pit, or in ovens made of rock or brick.

The Daniel Cabin on the grounds has a wood floor, but many cabins had dirt floors. One room housed the kitchen, bedroom, and living area for an entire family.

One common cooking method for dishes such as cornbread and cakes was the Dutch oven, pictured here. The oven was made of iron and contained a lid with a ridge around the top rim. Burning coals were then placed on top of the lid, and the oven was placed in the fire, so that both the top and bottom would cook evenly. Dutch ovens and other pots and pans used to cook food in a fireplace usually had long handles to keep the cook from getting burned by the hot metal.

The woman in the picture at left is pouring water over corn to make hominy, one of the most important traditional Cherokee foods.

Outdoor fire pits like the one at right were used often to cook soups and many other dishes. Cooking outdoors also helped to keep a cabin cool in the summertime.
Recipes of the Mid-1800s

**Cornbread**

1 cup cornmeal 1 tsp. salt
1 cup all-purpose flour 1 cup milk
1 Tbs. sugar (or shortening), melted
1 egg
3 tsp. baking powder

Mix dry ingredients together. Melt shortening in oven in a cast iron frying pan. Mix wet ingredients together, then add melted shortening. Combine all, stir briefly and pour into hot greased skillet. Cook at 375–400° for 20–25 minutes until browned.

Tasty additions: Grated cheese, jalepeño peppers, bacon, corn kernels, sundried tomatoes, chopped roasted peppers.

**Molasses Taffy**

Combine one cup molasses, one of sugar, one Tbs. vinegar or lemon juice, and a piece of butter the size of a walnut. Boil twenty-five minutes, stirring occasionally until it reaches the hard ball stage. (A bit dropped into cold water forms a hard ball.) Pour it out onto a greased plate without stirring first. When cool enough to handle, pull taffy with buttered hand, then snip into bite-size pieces. If you make this with children, have them keep their distance until taffy is ready to pull. (You start to pull, then hand it to them to finish.)

The fine art of taffy-pulling: Grab a partner and a chunk of warm taffy. Each of you will take an end and pull the candy out, folding it back on itself. The candy will whiten as air becomes trapped in it, and it will become stiff, but stop before it is grainy.

**Coconut-Walnut Jumbles**

1 stick unsalted butter, softened
2/3 c. sugar
1 egg
½ tsp. vanilla
3½ oz. sweetened grated coconut
1 c. flour
1 c. chopped walnuts

Cream together the butter and sugar. Beat in egg and vanilla. Add coconut, flour, and nuts. Mix well. Drop teaspoons of the batter onto greased cookie sheets. (Leave space between the cookies because they expand.) Bake 8-10 minutes at 425°, watching carefully so as not to burn the bottoms of the cookies. Cool on wire racks. This recipe makes about 3 dozen small cookies.

**Bean Bread**

*A traditional Cherokee recipe.*

Take about 1 quart of corn meal which has been pounded in an old fashioned Indian mortar, or better, when the corn is nearly hard, grated on a large grater. Use corn field beans [beans that are planted with corn and grow up the corn stalk]; boil 1 pint in plenty of water until tender; add teaspoon of salt, then pour over the meal, stirring all the time. Make a stiff dough, mix the beans in, and bake in an old oven or skillet. Sweet potato bread is made the same way.
Park Hill was the home of the Cherokee Female Seminary, a symbol of the tribe's commitment to education. Chief John Ross held ceremonies in 1847 to lay the cornerstones for the Male and Female Seminaries, which would be located in Tahlequah and Park Hill, respectively. Both were opened in 1851. These public educational institutions, equivalent of high schools, held students to high academic standards. Teachers were recruited from such places as Mount Holyoke School in Massachusetts and brought to the Cherokee Nation to teach Cherokee children. Daily regimens at the school included studies of Latin, math, science, rhetoric, composition, geography, philosophy, and religion. Church attendance was mandatory.

On Easter Sunday in 1887, the Female Seminary burned, creating a huge loss for the tribe. However, the Cherokee Nation was determined to rebuild. Since much of Park Hill had been destroyed during the Civil War, it was decided that Tahlequah should be the new home of the school. In 1889, a new building was dedicated on the north side of town, near the town branch, a good source of water. The seminary continued as an entity until 1909, when the state purchased the building. Subsequently, it was chosen as the site for the new Northeastern State Normal School, which has now evolved into Northeastern State University. Today, the building, known as Seminary Hall, is an icon of the NSU campus. The first Female Seminary is located at the present site of the Cherokee Heritage Center, where three brick columns salvaged from the building stand to commemorate this prestigious institution.
A Seminary Education

Students at the Cherokee Female Seminary practiced a strict and difficult curriculum. They followed a precise schedule each day:

- 5:30 am: Students Rise
- 6:00–7:00 am: Study Hall
- 7:00–8:30 am: Breakfast and Detail
- 8:30–9:00 am: Chapel
- 9:00 am–12:00 pm: Recitations
- 12:00–2:00 pm: Noon
- 2:00–4:00 pm: Recitations
- 4:15–4:45 pm: Exercises
- 5:00 pm: Supper
- 6:45–8:45 pm: Study Hall
- 9:00 pm: First Retiring Bell
- 9:15 pm: Second Retiring Bell

The following subjects were taught, depending on the grade level:

- **Elementary and Middle School:** Penmanship, Phonetics, Geography, Arithmetic, Reading, Composition, Grammar, “Object Lessons”

- **Sophomores, Juniors, and Seniors:** English history, Geometry, Chemistry, Natural Philosophy, Rhetoric, Political Economy, Moral Philosophy, Trigonometry, Botany, Analytical Geometry, Geology, French, German, English Criticism, Mental Science, Mental Philosophy, Logic, Calculus, Surveying, Zoology

Music, theater, and religious instruction were all included in the students’ routine. Students also read the works of Julius Caesar, Cicero, Ovid, Thucydides, Virgil, Livy, Homer, Goethe, and Molière, among other English and American authors. Students who spoke only Cherokee learned English from teachers who did not speak Cherokee. (Imagine trying to learn such difficult subjects in a foreign language!) Also, it may be noted that none of the courses offered at the seminary focused on tribal history.

The girls even published their own newspaper, the *Cherokee Rose Buds*, which was written in English and Cherokee. The paper focused on religious and moral issues, as well as the role of women in society.
Children's Games

Before the days of modern electronics, children played games to entertain themselves. Families were often large, so adults and children would all gather in the parlor (a room used for entertaining) or on the lawn and play simple games. Parlor games, board games, outdoor games and sports, and activities while working around the house or farm were common occurrences. Some of these games are listed here, and many survive to this day. However, children learned by word of mouth from friends and family members, so many different versions now exist.

Some old table games include dominoes, tiddlywinks, pick-up sticks, and cards. Gossip (or telephone, today), apple-bobbing, marbles, jacks, duck-duck-goose, musical chairs, charades, and tug-of-war were all popular with children in the mid-1800s. Girls played with rag dolls and paper dolls. Checkers, chess, building blocks, and hand shadows kept boys and girls occupied as well.

Word Games

Stagecoach
This is a traditional storytelling game. Each player writes down the name of a part of a stagecoach (a harness, a step, a luggage rack, a door, etc). The designated storyteller begins some adventuresome tale about a stagecoach journey, using the names of the parts of the stagecoach as often as possible. Each time a player’s part is mentioned in the story, the player must stand up, turn around, and then sit down again when the word “stagecoach” is mentioned.

Rhyming Words
Rhyming games are among the most popular of nineteenth-century parlor games. One player begins with a sentence such as “I am thinking of a word that rhymes with Bun.” The players then might ask a question such as “Is it something we see in the sky?” If the answer is “yes,” then the following question might be asked: “Is it the sun?” The play continues with the player to the left who then asks another puzzling rhyming question, and using another rhyming word such as “dog.” The play continues until all are satisfied.

Some of the games of the 1800s are available for purchase in the Gift Shop. Call (918) 456-2751 for more information.

Parlor Games

Drop the Handkerchief
All the players stand in a circle, except one. The odd player runs around on the outside of the circle, carrying a handkerchief, which he drops behind one of the players in the circle. Those players in the circle must always look straight ahead and are not permitted to turn their heads as the runner passes them. As soon as a player in the circle discovers that the handkerchief has been dropped behind him, he must pick it up and as rapidly as possible pursue the one who dropped it, who may run around the outside of the circle or through the circle, chasing him. (The players in the circle are to lift their hands to allow both runners to pass freely through the circle.) The player who reaches the vacated place first stands there and the player left out takes the handkerchief for the next game.

Feather, Feather in the Air
All the players in the room sit in a circle. One person begins the game by tossing a feather into the air and blowing on it to keep it floating. Then the other players, depending on their position, join in also to keep the feather aloft.
Jacks
Played in the ancient world over two thousand years ago with small animal bones or pebbles. In early America, the game was known as five-stones or jack-stones. Over time, one of the stones (The Jack) was replaced by a wooden ball, then a rubber ball. The other stones were replaced by small pointed metal pieces reminiscent of the original animal knucklebones. Eggs in the Basket (also known as Toad in the Hole, Fivestones, or Onesies): The game is played outdoors on a smooth surface. Two players sit face to face; more than two sit in a circle. Deciding who goes first is optional. (Eenie-meenie-menie-moe is one way to decide.) Another way is to throw the jacks up in the air and try to catch as many as possible with both hands together, thumb to thumb, palms down.) The first player tosses the ball into the air. The object of the game is to pick up the designated number of jacks with one hand and catch the ball on the first bounce in that same hand. The game starts with one jack at a time (onesies), then two jacks (twosies), until the player misses. He continues at that number on his next turn. Then the next player takes a turn. The game continues until someone succeeds at picking up the ball and all of the jacks at once on a single bounce.

Graces
The game of Graces was played by two or more players, either all girls or a combination of girls and boys. Boys did not play Graces with one another because it was considered a "girl's game." Each player had a stick or pair of sticks. Using the sticks, the players tossed a beribboned hoop to one another. The object of the game was to catch the hoop without letting it fall to the ground. Each time the players caught the hoop, they would take one step backward, away from each other. The game was meant to encourage children to move gracefully. The game of Graces was also known as Les Graces or the Flying Circle.

Cherokee Marbles (Di-ga-da-yo-s-di)
Cherokee Marbles is a game of skill, still played in the form of tournaments. The art of making the marbles is also a skill. The marble game dates back to approximately 800 AD, and is a complex game of skill and strategy played by adults on a five-hole outdoor course. Until the early part of the twentieth century, players used marbles chipped from stone, smoothed into round marbles about the size of billiard balls. Today, there are still some traditional marble makers, but most tournaments utilize billiard balls for play.

The game is played on a field approximately 100 feet long, where there are five holes about two inches in diameter, ten to twelve yards apart, forming an L-shape. Any number of people may play, but each team must have an equal number. Each player uses one marble and must keep track of its location as well as the opposing players’ marbles. The players toss the marbles at the holes with the object of advancing by landing in each hole in sequence and returning to the starting point. Players must toss their marbles and knock the opposing players out of the way in a prescribed manner. The first team to complete the course is the winner.
Chapter 3 - Suggested Readings

Children/Youth


Adult


Murrell Home Timeline of Events

1835: Indian Removal Act Passed (1830)
1845: Home Built (c. 1845)
1855: Cherokee Join California Gold Rush (1849-50)
1865: Civil War Begins (1861); Murrells Leave for Virginia (1862)
1875: Minerva (Ross) Murrell Dies of Malaria (1865)
1885: George Murrell Dies (1884)
1895: Amanda (Ross) Murrell Dies (1894)
1905: Oklahoma Statehood; Cherokee Nation Concluded (1907)
1915: Cherokee Female Seminary Bums (1871)
1925: Oklahoma Statehood; Cherokee Nation Concluded (1907)
1935: Daniel Cabin Built (1933)
 Hunter's Home Scavenger Hunt

1. What year was Hunter's Home built? 

2. What type of business did Mr. Murrell own? 

3. The majority of the Cherokees moved to Indian Territory in 1838–39 from the southeastern United States during which event? 

4. Who was the chief of the Cherokee Nation from 1828–1866? 

5. What was Mr. Murrell’s name for his house? 

6. How were Mr. Murrell’s two wives, Minerva and Amanda, related to each other? 

7. How were Minerva and Amanda related to the chief? 

8. Between 1850 and her death in 1855, Minerva (Ross) Murrell suffered with what disease? 

9. What musical instrument of Amanda Murrell’s can be found in the parlor of the home? 

10. What year did the Civil War begin? 

11. What Cherokee Confederate general raided the home during the Civil War? 

12. What was the name of the first curator of the Hunter's Home museum in the 1960s? (Hint: She lived in the house as a girl, and her black and white photographs are in several places around the house.) 

13. What is the name of the room on the “third floor”? 

14. Which room in the house was originally a separate building and then connected to the rest of the house in the 1870s? 

15. What type of creatures did the Murrells keep on their enclosed porch on the west side of the house (now the gift shop)? 

16. What was the function of the smokehouse? 

17. Where did the Ross family get the bricks to build the smokehouse in the 1890s? 

18. What was the function of the springhouse? 

19. What was the name of the Cherokee family that originally owned the 1930s cabin on the Hunter's Home grounds? 

20. How many slave cabins were on the grounds? 

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Hunter's Home Scavenger Hunt*

1. What year was Hunter's Home built? 1845 (pg. 6)
2. What type of business did Mr. Murrell own? General Store (p. 4)
3. The majority of the Cherokees moved to Indian Territory in 1838–39 from the southeastern United States during which event? The “Trail of Tears” (p. 2, 5-6)
4. Who was the chief of the Cherokee Nation from 1828–1866? John Ross (p. 2)
5. What was Mr. Murrell’s name for his house? “Hunter's Home” (p. 6, 14)
6. How were Mr. Murrell’s two wives, Minerva and Amanda, related to each other? Sisters (p. 1)
7. How were Minerva and Amanda related to the Chief? Nieces (p. 1)
8. Between 1850 and her death in 1855, Minerva (Ross) Murrell suffered with what disease? Malaria, or Intermittent Fever (p. 1)
9. What musical instrument of Mary Jane’s can be found in the parlor of the home? Piano (p. 14)
10. What year did the Civil War begin? 1861 (p. 8)
11. What Cherokee general’s troops raided the home during the Civil War? Stand Watie (p. 8)
12. What was the name of the first curator of the Hunter's Home museum in the 1960s? (Hint: She lived in the house as a girl, and her black and white photographs are in several places around the house.) Jennie (Ross) Cobb (p. 11)
13. What is the name of the room on the “third floor?” Clerestory (p. 14)
14. Which room in the house was originally a separate building and then connected to the rest of the house in the 1870s? Kitchen (p. 14)
15. What type of creatures did the Murrells keep on their enclosed porch on the west side of the house (now the gift shop)? Canaries (p. 14)
16. What was the function of the smokehouse? Preserving meat (p. 17)
17. Where did the Ross family get the bricks to build the smokehouse in the 1890s? From the Cherokee Female Seminary, which burned in 1887 (p. 17)
18. What was the function of the springhouse? Keeping food cold and providing water (p. 17)
19. What was the name of the Cherokee family that originally owned the 1930s cabin on the Hunter's Home grounds? The Daniel family (p. 19)
20. How many slave cabins were on the grounds? Nine (p. 13)

*Answers may be found in this book on the pages indicated, or on exhibit panels throughout the home.
Mr. Murrell's General Store - Answers

Answers to puzzle on page 4. There are ten modern items in the puzzle: a digital clock, a plastic soda pop bottle, a telephone, a light switch, a toy car, a microwave, a toaster, a stereo, an electric lamp, and an electrical outlet on the wall.
Answers – Plantation Word Find (from page 18)

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Trail of Tears Crossword Puzzle - Answers

Across
1. Little ____ , location of chief’s wife’s grave
2. Chief during removal, ____ Ross
3. US state in favor of removal of the Cherokees
4. “Trail of ____,” where 4,000 died
5. George Murrell’s home state
6. Last name of father/son team killed for signing removal treaty
7. US President Andrew ____ , who signed the Indian Removal Act
8. Cherokee ____ , opened to white settlers in an 1893 land run
9. Community where the Hunter’s Home is located (two words)

Down
1. Removed Indian tribe now headquartered in Tahlequah, OK
2. “____’s Home,” George Murrell’s name for his home
3. The ____ War ended the Cherokees’ golden age
4. Chief’s plantation ____ Cottage
5. ____ Territory, the removed tribes’ new home
6. ____ Party (Opposed removal)
7. ____ Party (Favored removal)
8. Treaty of New ____ (1835)
9. The second Mrs. Murrell
10. Confederate Cherokee General Watie
Bibliography

Chapter 1


Online sources:

Chapter 2


Online sources:
Chapter 3


*Online sources:*
<www.fashion-era.com/Childrens_clothes/C19th_girls_costume.htm>
Owned and operated by the Oklahoma Historical Society

*Designated a National Historic Landmark in 1974 by the National Park Service, listed on the National Register of Historic Places in 2003 by the US Department of the Interior, certified Trail of Tears Site*

**Museum & Gift Shop Hours of Operation:**

Tuesday–Saturday 10 am to 5 pm  
Closed Sunday, Monday, and state holidays

Special arrangements may be made for group tours with at least ten people.

The Nature Park is open daily from dawn until dusk.  
Find us online at www.okhistory.org/huntershome.

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For more information, contact:

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