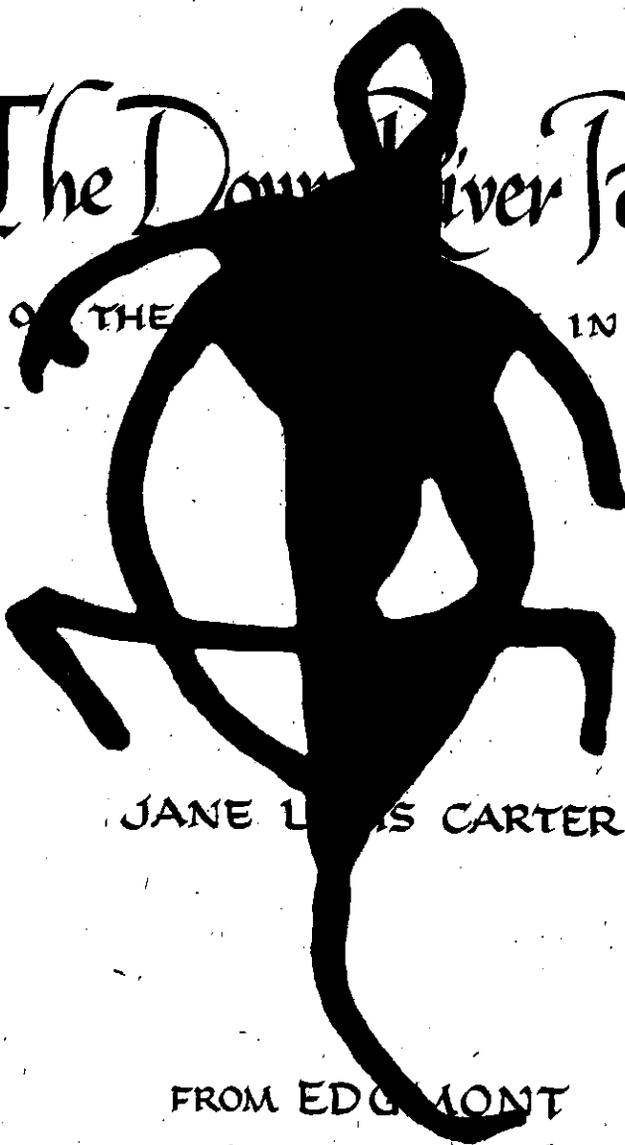


# The Down River People

OF THE INDIANS



JANE LEWIS CARTER

FROM EDMONTON

*The Story of a Township*

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AN OFFICIAL BICENTENNIAL BOOK

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The

The red man came to Edgmont Township. Evidence dates back to 18,000 years ago to the Archaic origins were the Windward Indians of Pennsylvania. An early man who hunted with club and spear and made art seemingly survived.

By 9,000 years ago the Archaic man's way of life made necessary the transition to the Archaic Indian he was identical to the Archaic man. More advanced stone work and life eventually offered a more advanced diet. Thus he became a substantial part of Edgmont Township.

The Archaic man's way of life, dating from around 9,000 years ago, is the Archaic man's way of life of eastern Woodland Indians. It is the Archaic man's way of life that led to the Delaware, after the Delaware coast in 1610. But to the Archaic man, he would remain the Archaic man.



*Man came silently into the world.*  
Teilhard de Chardin

### III

## The Down River People

The red man came, for us, silently and datelessly into Edgmont Township. Evidence indicates that probably between 12,000 to 18,000 years ago tawny, nomadic hunters, whose ancestral origins were the windswept plains of northern Asia had arrived in Pennsylvania. An early stone age people, these Paleo Indians hunted with club and spear the woolly ice age game. What they had of art seemingly survives only as delicately fluted spear points.

By 9,000 years ago this primitive man had evolved new ways of life made necessary by changing climate. Known as the Archaic Indian he was identical with the Paleo but in times hunted with more advanced stone weaponry. In a mellowing climate, new plant life eventually offered him edible wild foods to supplement his meat diet. Thus he became less roaming. His discarded tools form a substantial part of Indian relics still being found in Edgmont Township.

The Archaic man's direct descendant was the Woodland Indian, dating from around 3,000 years ago. He reached the pinnacle of eastern Woodland Indian civilization. The white man would call him the Delaware, after Lord de la Warr, English explorer of the coast in 1610. But to the Indian himself, and to the tribes surrounding him, he would remain the Lenni Lenape, the Real or Original Human.

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Though still of the stone age the Woodland Indian was more inventive in his artifacts, which included pottery. About 1,200 years ago he began to use the bow and arrow. With the cultivation of domestic crops he lived in more delineated encampments. Here, on the watersheds of Ridley and Crum Creeks, he became known as the Okehocking Indian, a clan of the *Unami* or Down River People, one of three Lenni Lenape tribes.

The land he inhabited bore little resemblance to the bleak but fertile tundra of the Paleo's period. Streams settled into fixed courses abounded with fish and other aquatic life. The roots of sheltering and food-giving trees now anchored deep in the Paleozoic rock clefts. Grasses, wildflowers, mosses and vines gently mantled their surface. Manifold birds and animals enlivened a nurturing land to which the Lenni Lenape was mystically attached by his religious beliefs. So hospitable had the land become that around 350 years ago white adventurers sailing up Delaware Bay would begin to seize it for their own.

The Indians did not leave any written histories. Their story continues to be extrapolated from archeological remains.

With the Paleo wanderer the clues are widely scattered for he carried little gear on his treks. Bands of early stone age hunters, armed with heavy, lance-like spears, probably pursued herds of



The Pennsylvania Historical and Museum Commission  
**Paleo Indians**

migratory game from S across an exposed land t of the now Alcan High Rockies, they fanned in continent as well as into

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migratory game from Siberia to Alaska about 30,000 years ago  
across an exposed land bridge. Following approximately the route  
of the now Alcan Highway to a glacier-free corridor east of the  
Rockies, they fanned in a wide-pronged fork into the heart of the  
continent as well as into South America.

On the whole the Paleo's appearance was close to what is pop-  
ularly thought of as modern physiognomy. Among the few skele-  
tons found there is enough variation to suggest successive waves  
into this continent from an Asiatic melting pot. Mostly he was a  
slender, light-framed man with a long face and long, high head. It  
is likely he always had language and the mastery of a few simple  
tools, including fire making. After hacking his meat apart with a  
stone knife he would have eaten it only with his hands. His apparel  
was of furs and skins sewn together with a bone needle.

But it is the Paleo's fluted points, worked with great skill, that  
reveal his dexterity. These lanceolate (leaf-shaped) spear heads  
were especially designed to fell the ice age mammoth elephant  
which was his favorite fare. Two to three inches long, the points  
were grooved to fit into the split head of a wooden handle to which  
they would be firmly lashed with rawhide. Much of the knowledge  
we have of the Paleo has been gleaned from the trail of these  
discarded points. At least one was found within the ribcage of his  
ice age quarry.

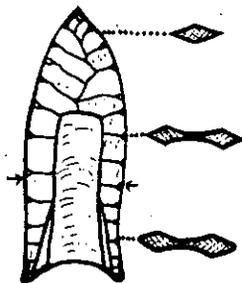
Paleo artifacts have been discovered in Pennsylvania from  
Bucks County to Pittsburgh. An encampment known as the Shoop  
site, in Dauphin County, is believed to date from 15,000 years ago.  
From it were unearthed a number of delicately worked flints and  
scrapers, the latter a common Paleo tool. End-scrapers were  
apparently used to plane wood or bone. Spear heads of ruddy  
Pennsylvania Jasper are found in different parts of the United  
States, and the presence of New York-state-originated stone points  
at the Shoop site shows the Paleo's migrations. Over one hundred  
Paleo points have been found in the Delaware watershed. Future  
finds may broaden the knowledge of his presence here.

Whenever there was game the Paleo sought it. Alternately  
freezing and thawing, the tundra forage of dwarf shrubs, mosses  
and grasses was part of an ecology in Pennsylvania which included  
not only mammoth game but caribou, moose, and such smaller

mammals as snowshoe rabbits and a Siberian type of lemming.

Why the Paleo vanished is not known. He melted away as completely as the glacier ice and the pachyderms he tracked, around 9,000 years ago.

SCHEMATIC DRAWING  
OF A FLUTED SPEAR POINT



The Pennsylvania Historical and Museum Commission

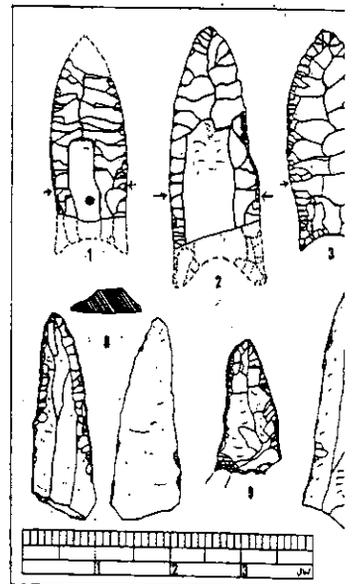
The Archaic Indian who followed him had in all likelihood arrived by much the same route from Asia; his skeletal remains are the same. Evidence suggests that he, also, came in waves of immigration, the later ones with noticeably higher levels of craftsmanship. Curiously, early Archaic spear points do not show the skilled workmanship achieved by his Paleo predecessor. His most common tool was a heavy stone chopper, his most perfected one a stone hatchet blade. Banged out of granite or shale, the blade was then ground with a hand whet-stone. The disappearance of heavy stone points also indicates the vanishing of giant game.

At the Shawnee-Minisink Site near Delaware Water Gap, a deeply-buried late glacial soil containing many Paleo Indian tools has been excavated. Radio-carbon dates on charcoal from the Paleo-Indian fireplaces cluster about 11,000 years ago. Deep levels of a rock shelter near Pittsburgh contain Paleo-Indian hearths which have given dates up to 18,000 years ago, but this excavation has only recently begun and few early tools have yet been found. Current work at sites of this kind suggests Paleo-Indian occupancy of this land as early as 20,000 years ago.

Important advance for the Archaic Indian was the eventual contriving of a spear thrower. Still in use among certain primitive people, the spear thrower is a wooden stick about two feet long. One end has a handle for the hunter to grip; the other end is fitted

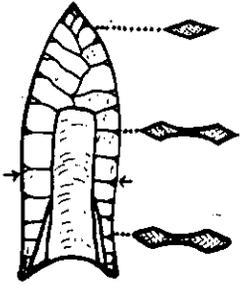
with a hook upon which a spear is placed. The hook intensify its velocity when impact of the spear was in the line of the hook. This may have brought down the fleeing animal.

As milling stones of heavy sandstone are found in archeological digs one can find the Archaic Indian's use of acorns and nuts. Acorns were ground in bark vessels into which heavy grasses were woven into for storage. Although still nomadic the



FLINT TOOLS OF THE PALEO  
spear points, Nos. 1-7; side scrap  
knives, 15, 16; spokeshave or shaft  
found near Pittsburgh. No. 2 is a  
copper axe found near Highspire, Dauphin  
County. Nos. 8-10 resemble the fluted points found  
near Pittsburgh, very much rotted, from the  
Shoop Site in Dauphin County, an  
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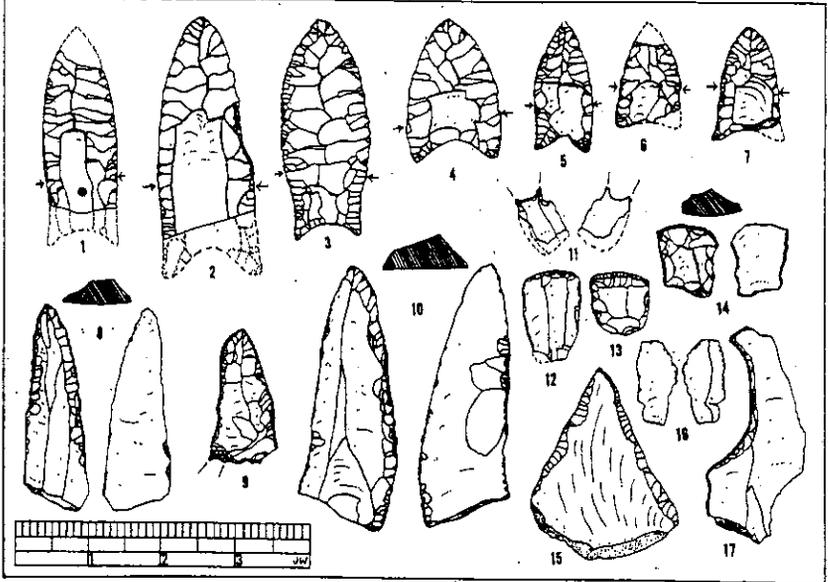
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with a hook upon which a spear is hung. Stone weights on the stick intensify its velocity when spun. Both the hunter's reach and the impact of the spear was increased by this levering device. It must have brought down the fleetest animals.

As milling stones of hand mortars and pestles begin to turn up in archeological digs one can be sure that a tempering climate has presented the Archaic Indian with edible plants, especially berries and nuts. Acorns were ground into flour and cooked as gruel in bark vessels into which heated stones had been dropped. Reeds and grasses were woven into food containers, as well as into sandals. Although still nomadic the Archaic Indian probably inhabited



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**FLINT TOOLS OF THE PALEO-INDIAN EPOCH, 8,000-16,000 years old:** fluted spear points, Nos. 1-7; side scrapers, 8-10; gravers, 9 and 11; end scrapers, 12-14; knives, 15, 16; spokeshave or shaft scraper, 17. No. 1 is of blue-green flint and was found near Pittsburgh. No. 2 is a composite drawing of two broken, uncataloged specimens found near Highspire, Dauphin County. Nos. 1 and 2 are of whitish chert, and resemble the fluted points found at Clovis, New Mexico. No. 3 is of Pennsylvania jasper, very much rotted, from the Wyoming Valley. No. 4 is a white chert fluted point found in northeastern Lancaster County. Nos. 5, 8, 9, 11, 13, 14, and 16 are from the Shoop Site in Dauphin County, and are made of Onondaga chert from western New York. No. 11 is an engraving tool, and the lines point to the cutting points. Nos. 6, 7, 10, 12, 15, and 17 are from the Wilhelm Site in Lebanon County.

roughly agreed upon territory in family associations. This was certainly true of the Okehockings at a later date.

The Archaic Indian seems to have turned at a point in time to settlements along river or stream beds, becoming an adept spear fisherman. Fish and clams then appear to have been his important foods, perhaps due to some cyclic scarcity of game. A new way of life was evolving. He made dugout canoes to travel navigable streams. No longer must he lope over the countryside each day in search of his next meal, sleeping where the chase led him.

A transitional period of Indian life began about 5,000 years ago. More fixed abodes brought more inventiveness. Cooking dishes carved from Chester and Lancaster Counties soapstone outcroppings are excavated from his camp sites. Generally rectangular, these pots resemble tureens with handles at each end. Their flat bottoms rested on the hot coals. A deposit of grey soapstone showing extensive Indian excavation and working into vessels exists on the grounds of the State Hospital at Embreeville. Although the mine has been filled in and the ground above it under cultivation, the site is well recorded. Later the Indians began to form pottery pots from local clays.

In both he stewed his game and, for ceremonial feasting particularly, his camp dogs. Of the same Asiatic origin as their masters, Indian dogs had descended from Siberian wolves. They howled rather than barked. Kept secondarily as camp scavengers into the time of the historic Indian, they were mistaken by early white settlers for wolves.

Still a hunter of deer and smaller game, the transitional Indian's expertise as a fisherman also grew. Fish hooks were carved from bone; brush nets and stone weirs trapped migrating shad and other fish. Hunting parties went far afield. Even after the time of William Penn the Lenni Lenape would still insist he had seasonal hunting rights to the Atlantic. "We are brothers, we drink of the same water," he would explain of the coastal tribes.

By about 3,000 years ago the Woodland Indian was established here.

He would be the Lenni Lenape, and he practiced an expanded agriculture termed axe-and-hoe. That is, trees were girdled with crude stone axes, or burned, and allowed to die. The larger ones

were felled and the stumps gained the ground was the

Early Indian crops for purposes, *Amaranthus* (the latter plant had been developed to one of larger growth to one of larger choke, was highly cultivated profusely at Arosapha F longtime escapee from Tasting like water chestnuts must be dug in early spring.

The tubers of wild lotus of *Sagittaria* and pigeon peas part of a wild diet. The *aquaticum*, common in medicine.

Pumpkin plantations area. The name Okehocking people of the pumpkin *Mahcang*, from the same Hook. When piles of markets each autumn offers of the soil for their gain in the syllables making up papoose, wigwam, chipmunk, mackinaw, hickory Indian.

The great food they grew corn. For untold centuries germination. Radioactive bat caves shows the period 5,600 years. Anciently evolved from a wild, individually sheathed, domesticated it to a planting from a cane-like tuber moved northward to the

In *Indians of Pennsylvania*

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were felled and the stumps left to rot. With the increased light gained the ground was then hoed for planting.

Early Indian crops included a hardy tobacco for ceremonial purposes, *Amaranthus* (a pigweed), sunflowers for oil and dye. The latter plant had been developed from an eastern species of puny growth to one of larger size. Its western relative, Jerusalem artichoke, was highly cultivated for its fleshy root. Still growing profusely at Arosapha Farms, north of Gradyville, it is probably a longtime escapee from some Woodland squaw's plantation. Tasting like water chestnuts when raw, or delicious boiled, its roots must be dug in early spring to be succulent.

The tubers of wild beans, *Apios tuberosa*, the large oval roots of *Sagittaria* and pigeonberry or poke shoots (*Phytolacca*) were all part of a wild diet. The seeds of golden club or *tawkee*, *Orontium aquaticum*, common in pools along streambeds, were a favorite medicine.

Pumpkin plantations must have been very extensive in this area. The name Okehocking seems to be derived from *mokahoki*, people of the pumpkin place. The Indian called Chester Creek *Mahcang*, from the same root. This is retained in the name Marcus Hook. When piles of golden pumpkin globes surround farm markets each autumn one can thank those original American tillers of the soil for their gift. The names of other Indian plants linger in the syllables making up succotash, squash, hominy, as well as in papoose, wigwam, chipmunk, skunk, opossum, tomahawk, toboggan, mackinaw, hickory, or pecan. To say any of these is to speak Indian.

The great food they gave was *Zea mais*, multi-colored Indian corn. For untold centuries corn has required sowing to assure germination. Radioactive testing of kernels found in southwestern bat caves shows the period of domestication to have been at least 5,600 years. Anciently cultivated by the Mexican Indians, corn was evolved from a wild, subtropical grass with tiny corn kernels, individually sheathed, along the axis of its stem. The Indians domesticated it to a plant with small, heavily kernalled ears growing from a cane-like trunk. Sometime late in its history corn moved northward to the eastern Woodland Indian.

In *Indians of Pennsylvania* Paul A. W. Wallace writes,

“Indian corn, or maize, has been called the mother of civilization in America. Its cultivation for food freed men from hunting. It gave them time to sit and think, to attend council meetings and to develop political forms.” One can be sure that the first season’s crop of Edgmont’s white settlers was Indian corn. It supported life until European grains were also sown in subsequent years.



The Pennsylvania Historical and Museum Commission

#### Delaware Social Organization

The Delaware Indians, including the Lenni Lenape (in Edgmont the Okehocking clan), were part of a social and language family known as *Algonkian*. This was an ancient race of nomad hunters, skilled in pursuit of deer, elk, and caribou. A map of Indian languages shows the *Algonkian-Ritva-Kutenai Group* hovering like the shadow of a huge hawk across the continent. The bird’s beak dips into Hudson Bay, its tail feathers curve around the Carolinas, its broad wings extend from the Atlantic to the Rockies. The word *Algonkian* itself means Brother.

Delaware tribes occurred were known as the *Unami* speaking the same Algonkian Stone-country People, the for their *r*. “Sweet, of ne Thomas, an English traveler Considered also the purest avian missionaries for tran

The Lenni Lenape, the called the Grandfather People the vowels came softly from John Smith wrote of the speech an unrelated tongue. Present Lenape whom the writer symposium still speak so. referred to the Minsi and so gently spoken, gently intended

Their speech was achieved by combining several combinations reveal a highly civilized people: *lapeemkw kwe’namowa’k-an*, universal thankful satisfaction of mind

The Okehockings’ he turtle, *Pakoango*, the Cray or the Sweet House, now their totem resembles the God as Jahveh, the Unami Minsi, whose emblem was coastal Unalachtigo, with Turtle totem was considered

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lvania Historical and Museum Commission

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Delaware tribes occupying land south of the Lehigh Valley were known as the *Unami*, or Down River People. Although speaking the same Algonkian root tongue as the upriver *Minsi*, Stone-country People, the *Unami* substituted the more melodious *l* for their *r*. "Sweet, of noble sound and accent," wrote Gabriel Thomas, an English traveler here in 1698 of the Unami speech. Considered also the purest of the dialects, it was favored by Moravian missionaries for translations.

The Lenni Lenape, the Real or Original People, were often called the Grandfather People by other tribes. *Lenee-Le-nah-pay*, the vowels came softly from their throats. "Like an echo," Captain John Smith wrote of the speech of the Susquehannocks, who spoke an unrelated tongue. Present day Oklahoma remnants of the Lenni Lenape whom the writer heard a few years back at an Indian symposium still speak so. In orations the Okehocking would have referred to the Minsi and similarly related subtribes as *Playmates*, gently spoken, gently intended.

Their speech was capable of great precision. This was achieved by combining several ideas into one word. Some such combinations reveal a high-mindedness worthy of the most civilized people: *lapeemkwus-in*, act of making oneself useful; *kwe'namowa'k-an*, universal blessedness; *oweelandamowa'kan*, thankful satisfaction of mind.

The Okehockings' heraldic emblem or crest was the lowly turtle, *Pakoango*, the Crawler. Other tribes might call it *Tawarah*, or the Sweet House, now the Box Turtle. This oblique reference to their totem resembles the ancient Hebrew custom of referring to God as Jahveh, the Unchangeable One. Even to people like the Minsi, whose emblem was so fearsome as the Wolf, or to the coastal Unalachtigo, with emblem so large as the Turkey, the Turtle totem was considered the most powerful.

This was in part because the tiny creature's might lies in his being their version of Atlas, mythological supporter of the world. According to Unami legend, a pregnant Indian princess fell from the sky one day. She landed on the back of a turtle, then swimming about in the vast primordial sea which covered all the globe. Birds dove into the sea around the turtle and brought up bits of weeds and mud. These they lay on the turtle's back. In time an island was

built; twin infants were born to the Princess. The land grew and formed the earth, still upheld by the turtle. From the Indian maiden's twin offspring the whole world was peopled.

The Indian's relation to his crest is difficult to understand but basic to an understanding of him. He did not in any sense worship it as an idol. Rather he strove to develop such a harmonious brotherhood with his chosen animal, or bird, that its spirit would always help him. It became a powerful intermediary to the great unknown forces that controlled his life. This sense of unity with all that supported him—the land itself, animals taken in hunting, plants eaten—fused the Indians' deepest beliefs. It is the same creed that makes an Eskimo beg forgiveness from the seal that he must harpoon.

The obvious longevity of the turtle as well as the markings of its shell reinforced credence in its historic role in the earth's creation. To the Indian twelve was a magic number. There were twelve months in the lunar year, twelve tail feathers in many birds and, in his religious belief, twelve levels to the sky. That American turtles and tortoises also have twelve plates at the edges of their shells seemed to the Indian of great mystic significance. Dr. D. G. Brinton in *The Lenape and Their Legends* wrote, "The turtle, or tortoise, is everywhere in Algonkian pictography the symbol of the earth . . . the All Mother, ever producing and inexhaustible."

### People of the Pumpkin Field

It was an early summer day in the Okehocking lodge by the high stream bank. Except for a few small children running nakedly about everyone was busy. A camp dog, head between paws, watched a group of young boys mending grapevine nets torn during the heavy fishing season just passed. From a tree limb overhead swung the twisted ends of a number of still growing vines. Incredibly strong, this youth-made rope served as a swing across the stream to land them far on the opposite bank. Broad jumping and wrestling were the boys' main sports. The winner of most contests was now a natural leader at their chores. Twelve-year-old Bright-Tree-Burning, as he was called, would soon be initiated into manhood by tribal custom.

At the campfire nearest to the group a young woman was

stirring a pot of pigeon ste recently married Fawn-5 years of age, was making deerskin skirt, folded over quill decorated belt. Her grease and tied at the back deerskin tunic she wore wampum; similar ornaments sister, Soft-as-Willow-Buc they would dry and pound pemmican cakes for the r had bright red discs of blood

A number of domec Most were built of slabs frames. Some showed r indicating several years' southward, downslope fr winds. A few feet back fro rocky hillside and a small be seen bending over the b:

He was *Ma-ta-en-oc* deerskin breech clout apr bunches of small feathers hung his medicine pouch, Ordinary people had c particular bird's feathers medicine bags. The Shan stone which, boiled with v wound itself, brought abou the gall bladder of a bla efficacy. Whatever secrets oo opened it rarely but de him meaningful dreams fr

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group a young woman was

stirring a pot of pigeon stew with a long paddle. Everyone said the  
recently married Fawn-Step-Lightly, who was about fourteen  
years of age, was making a good wife. She was dressed in a short  
deerskin skirt, folded over at one side and tucked into a porcupine  
quill decorated belt. Her hair was neatly smoothed with bear  
grease and tied at the back with a small green snakeskin. Over her  
deerskin tunic she wore several necklaces of deer horn and  
wampum; similar ornaments encircled her wrists and ankles. Her  
sister, Soft-as-Willow-Bud, was pitting some black cherries. These  
they would dry and pound with cornmeal and bits of venison into  
pemmican cakes for the men to carry on hunting trips. Both girls  
had bright red discs of bloodroot painted on their cheeks.

A number of domed wigwams made up the encampment.  
Most were built of slabs of tree bark, thatched into light sapling  
frames. Some showed repairs with corn leaf strips or reeds,  
indicating several years' usage. Their small openings pointed  
southward, downslope from rainwater and away from prevailing  
winds. A few feet back from the stream a spring sparkled out of the  
rocky hillside and a small hut stood beside it. A man's figure could  
be seen bending over the brook fed by the spring.

He was *Ma-ta-en-oo*, the Shaman or Medicine Man. His  
deerskin breech clout aproned over an elaborately decorated belt;  
bunches of small feathers dangled from his ears. Around his neck  
hung his medicine pouch, the contents of which he kept a mystery.  
Ordinary people had deer antler scrapings, perhaps some  
particular bird's feathers or claw, or an animal tooth, in their  
medicine bags. The Shaman's would include a special medicine  
stone which, boiled with water to make a liniment or rubbed on a  
wound itself, brought about healing. If the stone had been found in  
the gall bladder of a black-tailed deer it would have enhanced  
efficacy. Whatever secrets his medicine bag contained, *Ma-ta-en-oo*  
opened it rarely but depended upon its powerful fetish to bring  
him meaningful dreams from his Guiding Spirit.

Now he was dipping water with a gourd in a downstream  
motion. This indicated preparation of medicine to act as a laxative;  
to induce vomiting he would dip upstream. Inside his hut, against  
the wall which leaned the long staff he used to avoid dogs or mischievous  
children, was his store of herbs. He must be careful not to gather

them in the wrong phase of the moon, or if an owl hooted, or a menstruating woman crossed his path. In the season of fireflies it was also dangerous to gather material for love potions or other medicines. They might prove too strong and harm the patient.

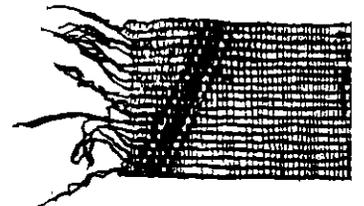
The Shaman was as familiar with bad medicine as with good. There was the hunter who had committed suicide by eating poisonous mushrooms, to avenge his wife's infidelity. The remorseful wife then took her own life by partaking of the poisonous root of may apples. The Medicine Man himself could bring about, or counteract, spells by evil spirits; though in Indian belief there was no Devil as counterpart to the Great Manitou. "The naked bear will get you!" was the worst threat either a distraught mother or the Shaman could make to a naughty child. It referred to a legendary animal long hunted and finally killed by their ancestors.

When *Ma-ta-en-oo* donned a black and red wood-carved mask over his already wood-ash tattooed face and crawled into his bearskin costume, he was ready to frighten away the evil spirits of illness. In a hemp basket he carried the tools of his trade. A tortoise shell rattle. A fan of eagle feathers. Herbs. The Shaman could set bones, applied poultices. He often used the bark of white walnut, or butternut, to relieve inflammation. Empirical remedy for pain was the root of the common wood violet. Shaking his rattle, waving his fan, chanting, dancing, stroking his patient's afflicted parts, were integral to highly individualized healing techniques.

Sassafras root, *winauk*, was a common spring tonic. At a future date, when the white man would learn of it, whole shiploads of sassafras would sail to Europe until the fad for its use had passed. Ginseng, because of its kidney-shaped leaf, when boiled as tea would strengthen not only the kidneys, but also the heart. Each Shaman had his favorite cures.

Whatever herb he gathered, however, the Medicine Man invariably observed a strict ritual. He would thank the plant for its gift, leaving sufficient of it to perpetuate its species. Then he would sprinkle sacrificial tobacco around it. Tobacco itself was a magic plant. Cultivated only for ceremonial use it was employed either for reciprocal gift-giving or to *drink*, in Indian terminology or, in English, to smoke, on important occasions. Most highly prized for solemnities were pipes of western red pipestone.

Not far from the M squaw was sitting at her *pomeag*. Her young grand each tiny drilled seashell pictorial strand. It would looms used as mnemonic history around the camp unusual for them to sit the turtle rattle and the wistful sang," as Paul A. W. Wal



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Among the Lenni Lenape clan was matriarchal in structure, aided by such wampum speakers and used to threaten the older woman recounted *Wampomeag* was also used in war or to confirm treaties. A belt was presented to William Penn in 1682. It shows white and

On this pleasant early morning many of the women were gathered uphill from the stream. Caring for their plantings. The sun glistened into its second set of rays about a moon past when the sails were unfurling to the size of a tattered green with prominent veins, along with pumpkins and the great Spirit of Light had

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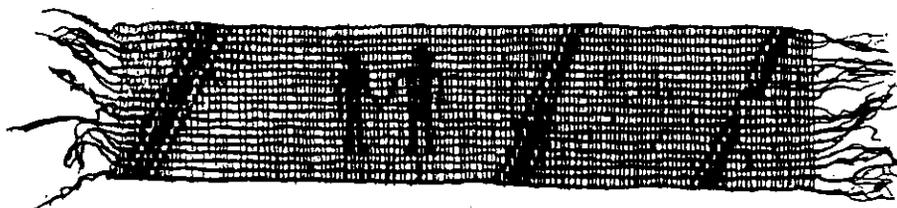
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Not far from the Medicine Man's wigwam a grey-haired squaw was sitting at her doorway weaving a wampum belt, *wampomeag*. Her young grand-daughter watched intently as she chose each tiny drilled seashell and wove them, dark against light, into a pictorial strand. It would become another of many such tribal heirlooms used as mnemonic, or memory, devices held in recounting history around the campfire. When hunters returned it was not unusual for them to sit the night long, talking to "the pulse of the turtle rattle and the wistful haunting melodies of songs the women sang," as Paul A. W. Wallace has so evocatively expressed it.



The Historical Society of Pennsylvania

#### Penn Wampum Belt

Among the Lenni Lenape, as with many primitive people, the clan was matriarchal in social composition. Its oral tradition was aided by such wampum belts, which would be gathered up by speakers and used to thread stories together. Now, as she worked, the older woman recounted the meaning of her design to the child. *Wampomeag* was also used for money in trade, to give warning of war or to confirm treaties. Pennsylvania's most historic wampum belt was presented to William Penn under the Shackamaxon Elm in 1682. It shows white and Indian figures holding hands.

On this pleasant early summer day in the Okehocking village many of the women were working in the fields that lay on a plateau uphill from the stream. Charred ghosts of tree trunks reared above their plantings. The sun glinted along the young corn, now unfolding into its second set of leaves. It had been traditionally sown about a moon past when the tender, pinkish leaves of the oaks were unfurling to the size of a squirrel's ears. Now the corn was fountaining green with promise from small hillocks about two feet apart, along with pumpkin tendrils and squat bean leaves. The great Spirit of Light had blessed the land with a warm spring sea-

son. The women knelt on the ground, hoeing away weeds with the shoulder blades of deer or tortoise shells. Beyond the field a small orchard of peach trees had already blossomed and was setting up its fruit.

Throughout the valleys, village almanacs varied little from year to year. January and February was the hunting season. Then the pelts of bear, beaver, and raccoon were prime. February thaws stirred the sap in the sugar maples. Tapping began of the sweet water. March and April brought shad from the great river into the stone weirs and nets of the nearby Brandywine River. Tribes from all about gathered to share in them. Local fish and turtles increased in the chill stream waters. Soon flocks of pigeons clouded the sky and, alighting on the trees like snowflakes, could be knocked to the ground with long sticks. Springtime was planting time. The hunters all came home, as they would again for the Green Corn Festival in the autumn.

Today an important event was to take place in the camp. The wife of its chief was bathing her second son in the creek. He was a boy about two years of age. Her first male offspring had died in infancy. Later this afternoon the second boy would receive his official name to be bestowed upon him by the lodge's Name-Giver, a visionary older woman of the clan.

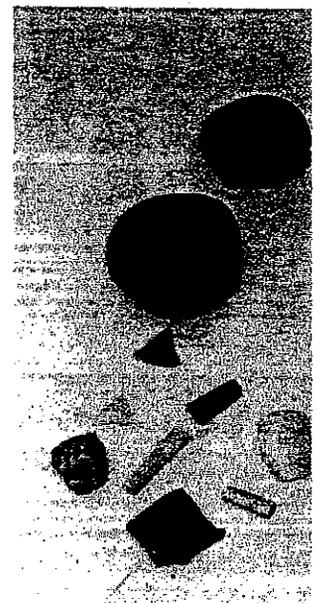
The Name-Giver had spent the morning sitting on a rocky promontory, apparently in deep meditation. From a nearby spice-bush a catbird had trilled its many tunes, as though suggesting additional choices of nomenclature. It was a good omen, noted by all the village. When it flew away the Name-Giver arose and returned to her wigwam, apparently having arrived at a decision. They knew she was busy preparing the cedar chips and tobacco that would be burned as incense to the spirits at the ceremony. Whatever name she had decided upon for the child would become as much a part of him as arms or legs, a mystical pronouncement of his very being to remain with him all his life.

Although some years were usually allowed to pass before an appropriate name was selected, it was time for this boy to be designated as a particular person. The strand of deerskin that his mother had tied upon his wrist at birth had rotted off. So long as he wore it evil spirits would be deceived into thinking he was tied to

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Miscellaneous Indian artifact  
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the earth and could not be stolen away. After losing her first son  
the mother was very hopeful that he would bear a strong name.  
When he was born she had buried the placenta near the quartz  
quarry from which her people chipped their points. Such an act  
tied the child's destiny to the rock's strength.

The clan never moved far from this quarry, source of material  
for weapons and tools. As soil wore out in their fields and grew less  
fertile, or for whatever other reason a new encampment was  
necessary, the quarry remained a pivotal point. Within a radius of  
one or two miles of the deep rock vein, already mined over the cen-  
turies many feet into the hillside, they would establish their new  
lodge. Protection from the winter winds, access to good springs,  
some relatively level land for cultivation, were basic factors in their  
choice of camp sites. Hopefully there might even be present clay  
beds for the making of pottery.

If this hypothetical village were along Ridley Creek, or one of  
its tributaries, in Edgmont Township, the quarry site would be on



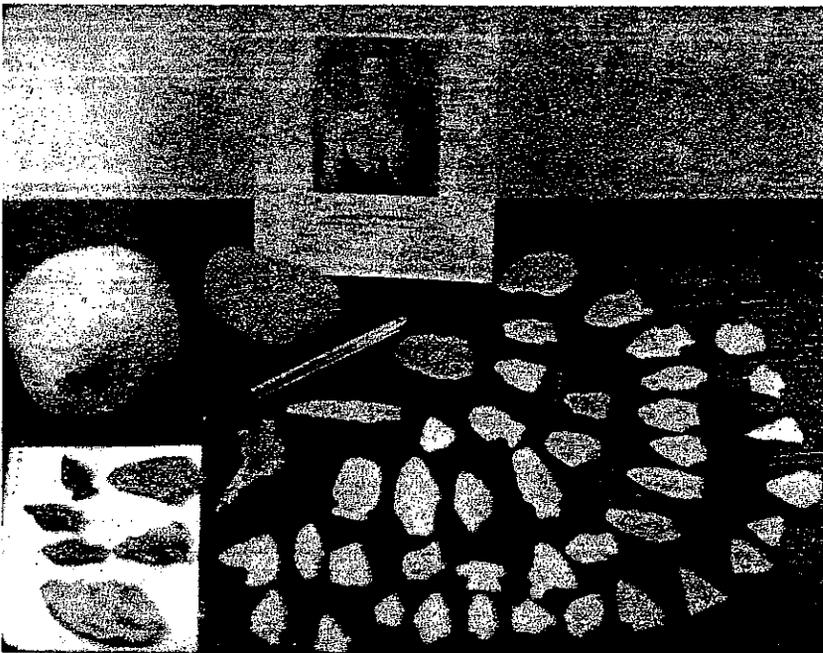
Edward Earnshaw

Miscellaneous Indian artifacts and turtle shell from Hunters' Hill Farm, Edg-  
mont Township.

the northeast corner of the intersection of Delchester Road and West Chester Pike. An outcropping of quartz there has the debris of untold years of Indian arrow head manufacture around it. Diggings on the Lynmar Brock farm, perhaps a little over a mile as the crow flies from the outcropping, have revealed artifacts of this quartz. A number of pottery shards and points from both the Archaic and Woodland Indian period would indicate permanent campsites on the slopes. Stories abound of historic campsites on other farms in the area; the pattern swings like a pendulum below the quarry.

Collections of relics picked up in the western end of the Township suggest a constant movement of Indian settlement over the land. At the headwaters of Rocky Run, just west of Gradyville, a deposit of blue clay, useful in pottery making, would probably have attracted an encampment. The longtime prevalence of snapping turtles all along this tributary to Chester Creek may well go back into Indian times. There is an old story of a *jumbo camp* west

of what was long known as the Indian settlement at West Chester and Middletown. A number of women and children died of a historic plague when the epidemic happened seasonally. M



Cyrus Harvey

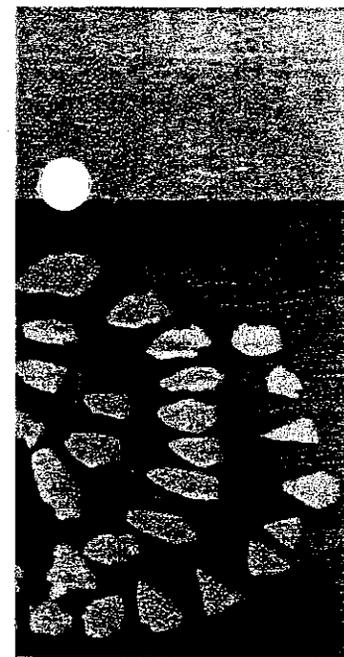
Indian artifacts found on Harvey land southwest of Gradyville.



Arrowheads Hu

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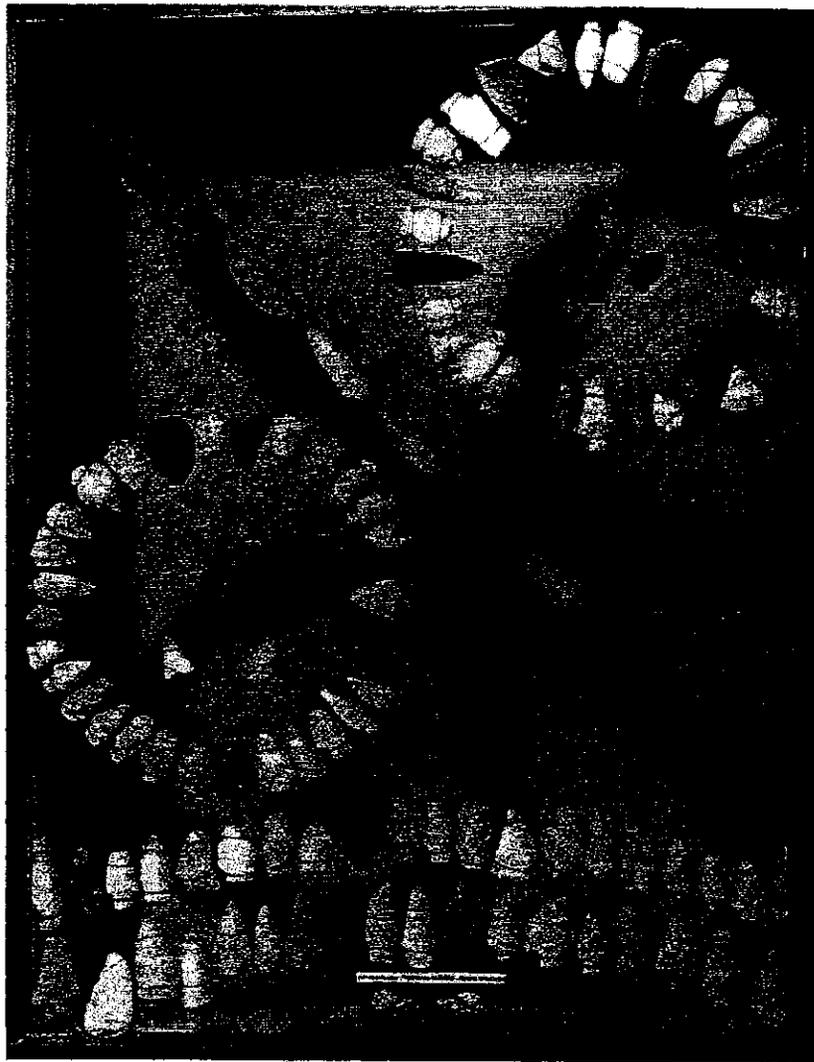
on the western end of the of Indian settlement over un, just west of Gradyville, y making, would probably ngtime prevalence of snap- Chester Creek may well go story of a *jumbo camp* west



Cyrus Harvey

southwest of Gradyville.

of what was long known as the Mendenhall Farm, between Delchester and Middletown Roads and south of Valley Road. In it a number of women and children were said to have perished of an historic plague when the men were off on a hunting expedition, as happened seasonally. Most family hunting territories were about



Ethan A. Prescott

Arrowheads Hunters' Hill Farm, Edgmont Township.

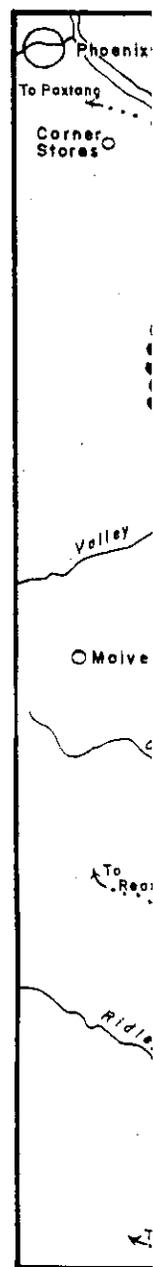
one and a half day's walking distance from the camp. The hunters followed ridge-clinging foot trails to all compass points.

Within the orbit of successive campsites in what is now the Gradyville area, important Indian trails converged. The so-called Okehocking Trail lay close to Delchester Road and led to the Schuylkill at Pawling Ford near Valley Forge. Its extension became the Perkiomen-Lehigh Path. The Susquehannock Indians traded in furs with the Dutch and Swedes in the Chester-Philadelphia area along the Minquas Trail. The Okehockings would have used the trail west. It met the Delaware at Fort Manayunk, crossed Ridley Creek south of Media, followed essentially the ridge of now Middletown Road to Gradyville, veered westward probably along Gradyville Road to ford Chester Creek below Locksley. The Path led over the Brandywine at its Forks near Lenape, then on to the Susquehanna at Great Island, or Lock Haven.

The Okehocking lodge people would have used these trails for their own purposes. Westward for shad fishing along the Brandywine, on to the Susquehanna for beaver and triannual pow-wows. Eastward to the Delaware River for shell fish and across it in dug-out canoe to reach the sea with its supply of wampum. Northward to tribal councils or to receive instructions from their conquerors, the fearsome Iroquois. In subjugation to the Iroquois the Lenni Lenape had become as *women*, not exactly slaves but not free either, especially to declare war independently. And in between all these terminal points of conqueror and conquered was area for the taking of game.

Often they met members of related clans and exchanged news. Or they studied pictographs painted on trees along the trails. Outlined on a bark-peeled portion of trunk were symbols that all could read, despite differences in dialect. Advice on where to look for game. A notation on the passage of friends. The saga of encounter with a ferocious animal. The pictures lasted many seasons. One trail that remained into the time of the white man near Muncy, Pennsylvania was known as the Painted Line. Its numerous painted trees led the wayfarer along like a serial story book.

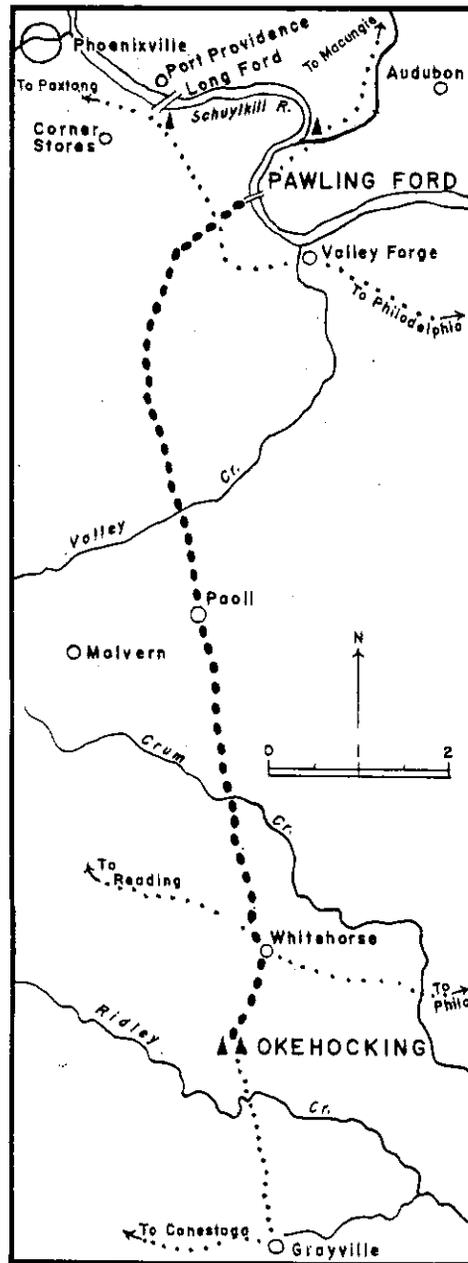
The ancient courtesy of the Lenni Lenape was also expressed in bark-roofed lean-tos along the forest paths. Occasionally one would have a cache of venison or corn meal for the traveler whose



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Okehocking Path to Gradyville

pemmican had run out. The tired hunter need only cut some fresh balsam boughs for a mattress, build a fire at the lean-to entrance, toward which his feet would point, and lie down to sleep. In the morning he would gather up his stone axe and his bow, sling the quiver of arrows over his shoulder and pass silently on.

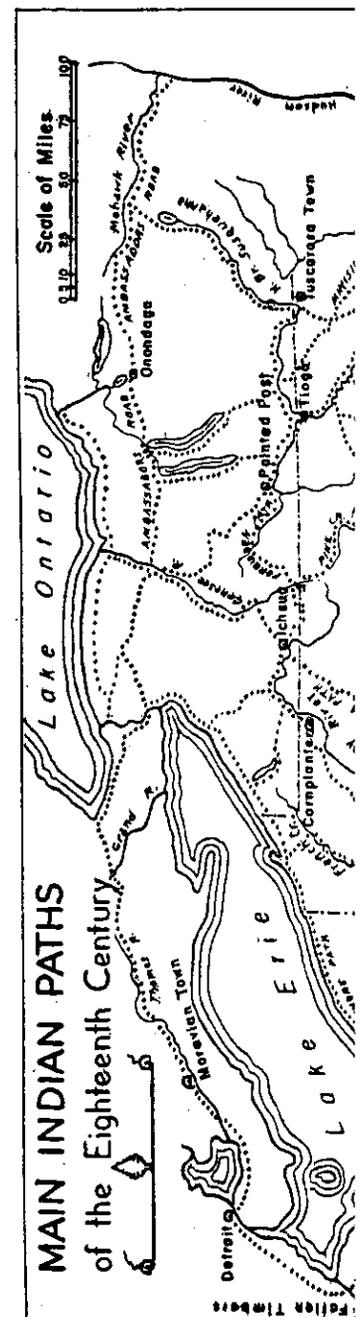
When hunting the Indian dressed as simply as possible. A breech clout and belt, mocassins decorated with porcupine quills or wampum, a buckskin tunic and a few ornaments. And of course his magic medicine pouch. Against winter cold he wore usually a raccoon, beaver, or bear-skin cape, fur turned inward. For ceremonial use woven capes of turkey or goose feathers were tied over the left shoulder. Fringed buckskin leggings were thonged to his belt for added warmth. His scalp lock and often profusely tattooed face and body, the designs of which might recount his heroism, added up to an awesome effect.



The Pennsylvania Historical and Museum Commission

### The Delaware's Dress

The name-giving ceremony scheduled to take place within the proud chief's family that afternoon was an occasion of great solemnity. It would probably be attended by all the clan. Other celebrations drew participants from neighboring lodges up and down



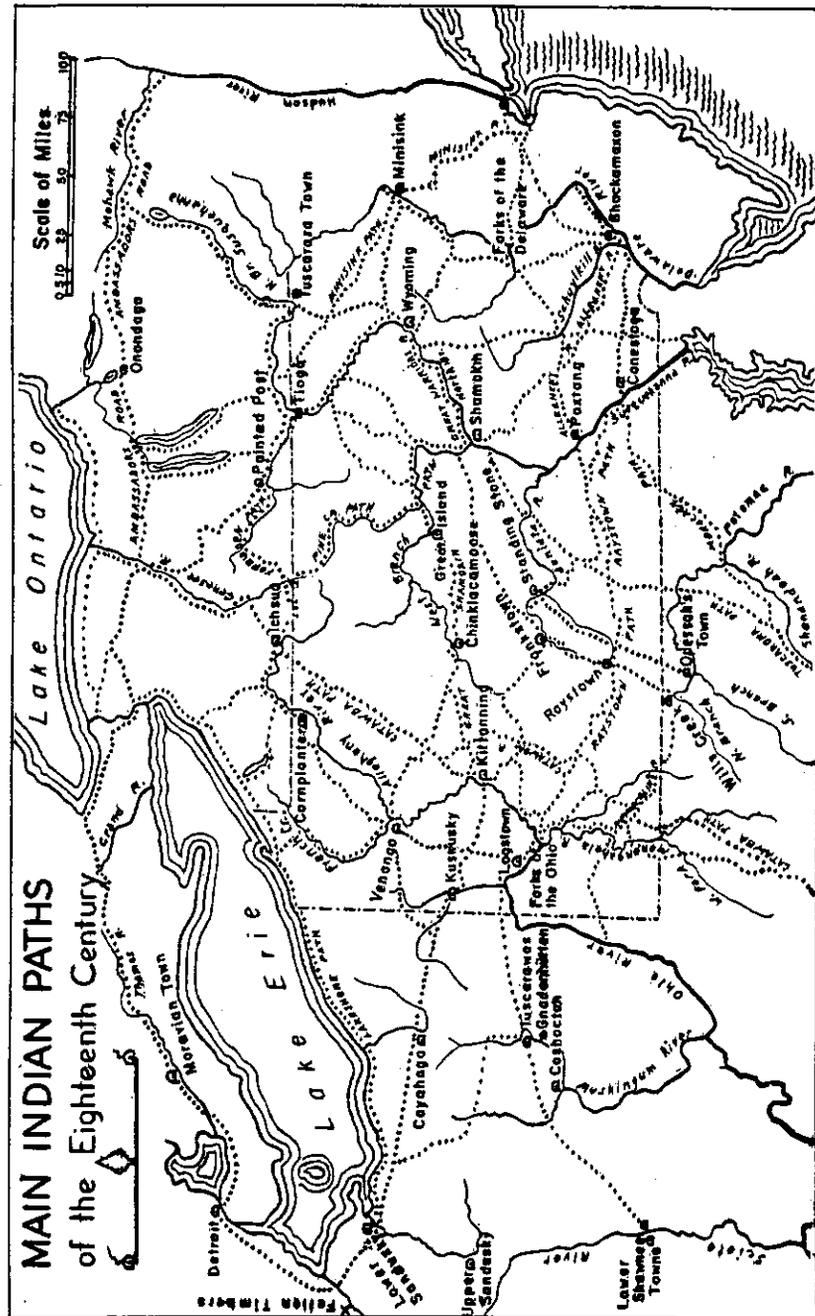
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Historical and Museum Commission

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The Pennsylvania Historical and Museum Commission

the stream valleys. Sponsored by all three Lenni Lenape tribes—Minsi, Unami, Unalachtigo—was the annual *Big House Ceremony*. Its director, or Giver-in, was someone who had felt the spiritual call for further purification and was always chosen from the Unami's powerful Turtle Clan, to which the Okehocking belonged.

Basic to Indian belief was the *Big House*, their ceremonial lodge. No one has written of it more graphically than Dr. Frank G. Speck.

"The term Big House has to the Delaware a symbolical value much deeper than its descriptive one, for we discover that the Big House stands for the universe; its floor, the earth; its four walls, the four quarters; its vault, the sky dome; atop which resides the Creator in his indefinable supremacy . . . the center post is the staff of the Great Spirit with its foot upon the earth, its pinnacle reaching to the hand of the Supreme Deity . . . the White Path, the symbol of transient life . . . is met within the oval, hard-trodden dancing floor . . . As the dancers in the Big House ceremony wend their stately passage following the course of the White Path, they 'push something along,' meaning existence, with their rhythmic tread . . . The ceremony symbolizes the transit of the year period. Its twelve nights of performance represents the figure of the twelve moons, its progress from east to west, the course of the sun, its varied symbolic rites the events in the passage of life's orbit from beginning to end."

Light manifested the Supreme Spirit, of which the hare was a symbol in Algonkian myth. Fire, in turn, was the Grandfather of all Indian Nations. The souls of the dead went south to enjoy a happy interlude of spiritual life, the Milky Way the path followed to this Paradise. Then the *tschpey*, or shadow would return to earth to be born again. Some claimed to be able to recall the blissful time spent between incarnations.

Dreams gave direction for being, often in symbolic terms. A *pow-wow*, or dream priest, was thought to be visited by a Guardian Spirit, all Light, who could not only physically see through men but read their very thoughts. Shamans made offerings to animal spirits, begging forgiveness for slaughter. The remains of slain animals were carefully handled. Fish bones were often returned to the water, the skulls of animals killed became objects of prayer in

the lodges, with sacrificial of

The Indians had always

When in October, 1682

upon his arrival from England surrounding it, the ritual was by the white men participated handed "one turf with twig and soyle." This was a re-erment known as *Seisin*, or in land in *fee simple*. It meant owning Swedes, Dutch, or part in the ceremony in good brotherhood among all, and

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The eventual disillusion

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One can picture William on the forward deck of the on October 28, 1682. He for his first glimpse of *Pensil* tooned treetops brilliant w American autumn billowed the ship's sails flapped and the river's edge. He noted fragrance of campfire smol skinned natives themselves.

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three Lenni Lenape tribes—the annual *Big House Ceremony*—someone who had felt the spirit was always chosen from the tribe which the Okehocking belonged. *Big House*, their ceremonial dance, is graphically than Dr. Frank G.

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the lodges, with sacrificial offerings made of tobacco.

The Indians had always lived by symbols.

When in October, 1682, there was presented to William Penn upon his arrival from England, the city of Upland and twelve miles surrounding it, the ritual would have quite different interpretations by the white men participating and the red onlookers. Penn was handed "one turf with twig upon it, a porringer with river water and soyle." This was a re-enactment of the ancient feudal enfeoffment known as *Seisin*, or in modern legal terms the conveyance of land in *fee simple*. It meant complete renunciation by the prior-owning Swedes, Dutch, or Indians to title in the land. Penn took part in the ceremony in good faith, speaking with genuine intent of brotherhood among all, and accepting ownership.

To the Indians present the ceremony would have been a metaphorical gesture of welcome to Penn, whom they called *Brother Onas*, or quill. It meant they would share with him and his friends a universe freely given by the Great Spirit to all men.

The eventual disillusionment on both sides would be bitter.

### Merging Cultures

One can picture William Penn in broad black hat braced high on the forward deck of the *Welcome* as it sailed up the Delaware on October 28, 1682. He eagerly studied the river's western bank for his first glimpse of *Pensylvania*. Yellowing grapevine leaves festooned treetops brilliant with color. The jeweled coverlet of an American autumn billowed heavenward in ever-rising hills. Once the ship's sails flapped and it veered close to an Indian village at the river's edge. He noted their *cannows* moored in a cove, the fragrance of campfire smoke, and peered to see more of the red-skinned natives themselves.

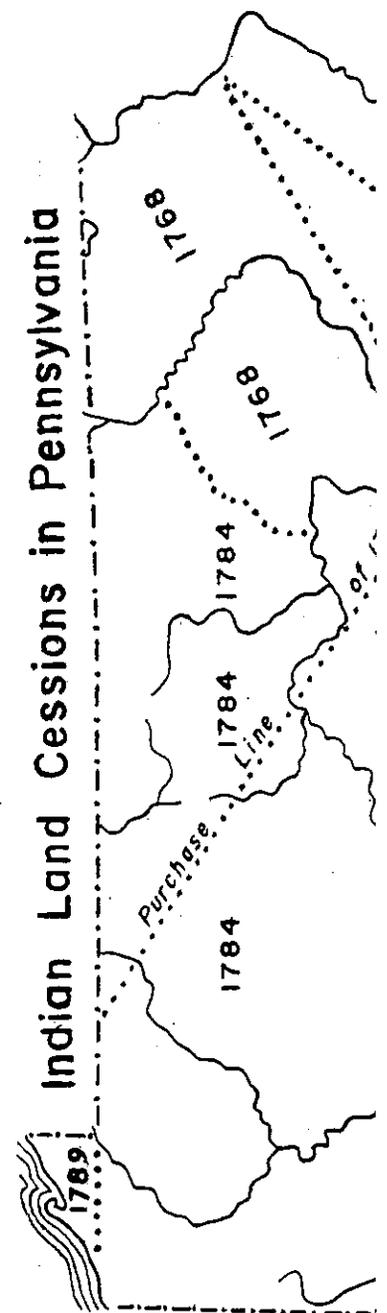
The Indians did not appear numerous, but before his ownership was secure their land claims must be satisfied. He would travel about the countryside, visiting them in their lodges. Always visionary, he could imagine the wilderness pushed back from the river banks, homes built, crops sown, roadways laid out and his people settled into communities of loving concern for one another and their red brethren.

The Proprietor's dream of growth would be realized. But his long absences in England and the increasingly unhappy plight of the red men, which would end in the remaining local Lenni Lenape being moved onto a reservation, he could not foresee. The good will Penn had built up among the Indians fostered an initial welcoming of the settlers, then, as tensions arose, prevented calamitous incident.

William Penn's cousin, Deputy Governor William Markham, had preceded the Proprietor to the new world as an ambassador to the Indians. He had the express commission of purchasing from them land already given Penn by the King of England. This, to Penn, was the only just and legal way to take title. Since 1643 the Indians had been dealing with the Dutch and Swedes primarily as fur traders who sometimes bought land of them but who had little interest in settling in the interior. Word spread among the tribes that the English were generous dispensers of coveted European goods. Now *Brother Onas*, (using the Indian word for plume, or pen) had come. They had heard gratifying reports of Penn and looked forward to meeting with him for new rounds of discussion and ritualistic gift-giving.

Penn found the Indians handsome and dignified, though *children-like*. He wondered if they might not be one of the lost tribes of Israel. Like eastern Mediterraneans, they reckoned time in moons. The offering of their first fruits to their god he saw as a kind of Feast of the Tabernacle. Their use of an altar of twelve stones, their customary year's period of mourning and certain customs connected with their women, all seemed to him significantly similar to early Hebraic culture.

The personal attention that Penn gave the Indians began to bear fruit. Between 1682 and 1686 Penn and his deputies met with the Sachems of various tribes and procured from them portions of often overlapping territories. The total area of then Chester County, in which Edgmont Township lay, was part of these negotiations. It was probably acquired in most part by the autumn of 1683. On June 23rd of that year, Penn purchased land from the Sachems Metamequam and Tamany. Settlement was consummated in the Friends Meeting House in Philadelphia. After dining with Penn that evening the Sachems rested overnight and next day





attended First Day, or Sunday, Meeting with him. One can imagine the picture they made in that quiet room. Penn in plain Quaker garb, his red friends resplendent with feathers and paint.

One conveyance of Chester County lands set forth: "unto William Penn, Proprietor and Governor of the Province of Pennsylvania, etc., his heirs and assigns forever, and in consideration of 150 fathoms of wampum, 14 blankets, 68 yards duffils, 28 yards stroud waters (coarse cloth), 15 guns, 3 great kettles, 15 small kettles, 16 pairs stockings, 7 pairs shoes, 6 caps, 12 gimlets, 6 drawing knives, 15 pairs scissors, 15 combs, 5 papers needles, 10 tobacco boxes, 15 tobacco tongs, 32 pounds powder, 2 papers beads, 2 papers red lead, 16 coats, 15 shirts, 15 axes, 15 knives, 30 bars lead, 18 glasses, 15 hoes, unto us paid . . ." A portion of Edgmont Township could also have been included in another deed in which payment was made of several dozen *jewsharps*.

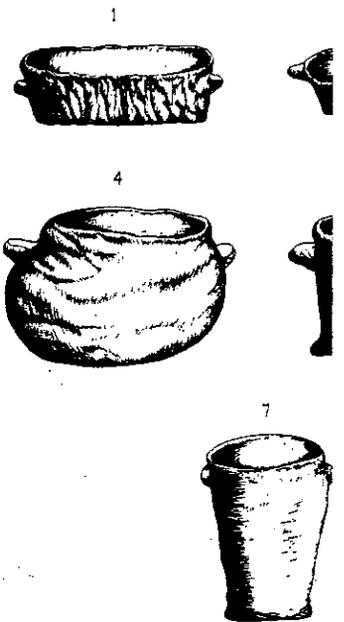
In later describing the presentation of such items Penn wrote that beginning with the Chief an article would be gravely passed around the assembled members of the tribe, each Indian examining it with great care. When the gift reached the hands of someone who fancied it, he kept it with the silent assent of all present. Penn noted this as typical of the generosity shown by the red men in their tribal relationships as well as to strangers.

With the apparent settlement of the Indian claims it was now possible for surveyor Thomas Holme to go about his mapping. Possibly the Proprietor sometimes accompanied him on rides through the wilderness. Tall trees made a canopy over a relatively open forest floor, many areas free of underbrush due to periodic burning by the red men. Indian trails cross-crossed the land and made excellent bridle paths.

As small wooden homes rose in the forest and smoke surged from their mud and wattle chimneys the Indians were empirically helpful. They taught the Europeans how to girdle large trees for clearing. They shared many varieties of seed corn and instructed the settlers in planting and storing it. Corn, beans, and squash would long remain the Three Sisters both for red and white men. Parched corn, stored underground Indian fashion was ground with stone age hand mortars. Lacking most tools, seeds were hoed into

the ground. Fires were kept prowling wolves, bears, or pe

The red men's secrets became part of the colonist herbs of kitchen gardens pl old country. Dyes from nati they had been by generatic juice of the wild crabapple spring shad, caught in ston smoked in primitive mou available.



The Earliest Cooking Vessels U stone; 5-6, Ceramic; 8, Carved s upper and middle Ohio (Early wo

On the John A. Gartl of Edgmont Township, fou ing cluster of springs. Fro

... with him. One can imag-  
at room. Penn in plain Quaker  
feathers and paint.

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rever, and in consideration of  
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ins, 3 great kettles, 15 small  
shoes, 6 caps, 12 gimlets, 6  
5 combs, 5 papers needles, 10  
32 pounds powder, 2 papers  
5 shirts, 15 axes, 15 knives, 30  
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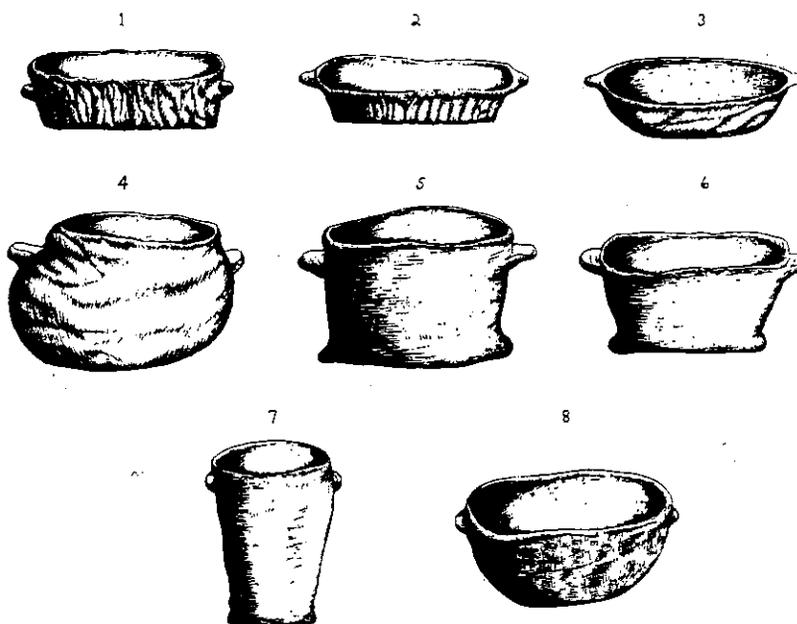
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st tools, seeds were hoed into

the ground. Fires were kept burning at night to hold at bay any  
prowling wolves, bears, or panthers.

The red men's secrets of medicinal and other herbs quickly  
became part of the colonists' lore. Wild plants supplemented the  
herbs of kitchen gardens planted with seeds brought over from the  
old country. Dyes from native plants were boiled in cabin kettles as  
they had been by generations of squaws at campfires, using the  
juice of the wild crabapple to set their colors. Abundant runs of  
spring shad, caught in stone weirs or native grapevine nets, were  
smoked in primitive mounds or cured with salt when it was  
available.



The Pennsylvania Historical and Museum Commission

**The Earliest Cooking Vessels Used by Pennsylvania Indians: 1-4, Carved soapstone; 5-6, Ceramic; 8, Carved siltstone, (Transitional); 7, Earliest ceramic—of upper and middle Ohio (Early woodland).**

On the John A. Gartlan property in the northwestern corner  
of Edgmont Township, four great beeches still enclose a fast flow-  
ing cluster of springs. From colonial times into the eighteen hun-

dreds it appears to have been a site of Indian activity. Rushes were soaked in the spring water to make brooms to sell to the settlers. From a ridge above the streambed, deer would be driven toward an embankment beside which a pit had been dug and covered with branches. Into it the deer tumbled and the Indians converged for the kill. Such hunting techniques would have attracted the early white settlers, who often had guns but not the scarce and costly gun powder.



Ethan Prescott

Back in England there gave translations for useful

*Hitah takoman?*

*Andogawa nee weekin.*

*Keco kee hatah weekin?*

*Nee hatah huska weesyous.  
huska chetena chasa og hu  
orit chekenip.*

*Chingo kee beto nee chasa  
yousa etka chekenip?*

*Halapa etka nisha kishquic*

This was acutally a ki subtle way, the speech of going transformation by tl would have done so with a names for places, foodstuf white man's vocabulary. purchases from the Indians In the summer of 1682, over. Indian gravesites in Broomall cave (or Lenape tained both European clay facts. They offer incontest man had met and traded t another on the one-time F evidence occupation by In had been the previously ur upon contact with Europea

William Penn had wr laws. Complaints against tled by a panel of six plant notorious altercations too local Indians over the da

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rooms to sell to the settlers.  
er would be driven toward an  
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and the Indians converged for  
uld have attracted the early  
not the scarce and costly gun

Back in England there had been a pamphlet circulated which  
gave translations for useful conversations with the red men.

<i>Hitah takoman?</i>	Friend, whence com'st?
<i>Andogawa nee weekin.</i>	Yonder. (Literally, I come from my wigwam.)
<i>Keco kee hatah weekin?</i>	What has thou got in thy house?
<i>Nee hatah huska weesyouse og huska chetena chasa og huska orit chekenip.</i>	I have very fat venison and good strong skins, with very good turkeys.
<i>Chingo kee beto nee chasa og yousa etka chekenip?</i>	When wilt thou bring me skins and venison, with turkeys?
<i>Halapa etka nisha kishquicka.</i>	Tomorrow, or two days hence.

This was acutally a kind of pidgin Indian used in trading. In a  
subtle way, the speech of both white and red people was under-  
going transformation by these contacts. Indians speaking English  
would have done so with a broad A, old world accent. While Indian  
names for places, foodstuffs and other articles became part of the  
white man's vocabulary. Often gifts were given in payment for  
purchases from the Indians, of which clay pipes were very popular.  
In the summer of 1682, almost 35,000 clay pipes were shipped  
over. Indian gravesites in Chester County, Marcus Hook, the  
Broomall cave (or Lenape shelter) burial discovery in 1943, con-  
tained both European clay pipes and native American Indian arti-  
facts. They offer incontestable proof that the red man and white  
man had met and traded together. The Broomall rock shelter and  
another on the one-time Bergdoll property on West Chester Pike  
evidence occupation by Indians over countless centuries. But what  
had been the previously unrecorded history of the Indians became,  
upon contact with Europeans, part of the American document.

William Penn had written safeguards for the Indians into his  
laws. Complaints against them must be brought to court and set-  
tled by a panel of six planters and six Indians. In this area the most  
notorious altercations took place between Nathaniel Newlin and  
local Indians over the damming of creek waters. Newlin would



Ethan Prescott



SAMUEL LEWIS HOMESTEAD  
EDGMONT TOWNSHIP, circa 1725  
Birthplace 1751 - Judge William Lewis  
of Strawberry Mansion, Philadelphia

reassure both the Society of Friends and the Court at Upland that he would correct matters, but apparently no effective steps were taken. White settlers also destroyed wild game that attacked their crops or animals. Meanwhile their own far-ranging cattle were ruining more woodland habitat. Hungry Indians began to shoot swine with bows and arrows.

For a time Penn seems to have attempted to clear the dockets of Indian complaints through the establishment of several manors, whose courts were self-contained. On a manor there was usually a paternally overseen Indian settlement. Additionally, in order to discourage litigation, the Society of Friends at Chester set up a second tribunal to the courts to be known as the Peacemakers. In 1685, Caleb Pusey, Randall Vernon, and Walter Faucit were appointed to this body, which was also soon called the *Monthly Court*. Indian dissatisfactions were a major concern.

It began to be apparent to the Indians that their only security lay in having a definite tract of land set aside for their exclusive use. "So we would no longer be as dogs," they protested. In company with Caleb Pusey and others they chose a ridge just north of Edgmont Township in Willistown, on the present William Ashton property. In speculating upon the reasons for their choice of this

site it may be that the large mound from a hillside may have been and broken pottery were found rooted deep in symbolism or cultural sculpture of their antiquity to it. The southern stretch of Ridley Creek, thus



Turtle Rock, old Okehocking Indian

Formerly Griffith Jonathan Penn before he departed in 1701, with the stipulation upon the Indians' leaving it to Nathaniel Newlin, and John and difficult task of removing the Okehockings from their lands along Ridley Creek to a new reservation which they were seated in V  
In mid-April, 1710, I

*(Okehocking)*



site it may be that the large turtle-headed rock which protrudes from a hillside may have been a factor. Layers of campfire ashes and broken pottery were found under it. A people whose past was rooted deep in symbolism could not have failed to notice this natural sculpture of their ancient totem, and attached mystic significance to it. The southern corner of the tract included a short stretch of Ridley Creek, thus assuring them of fishing. (Okehocking)

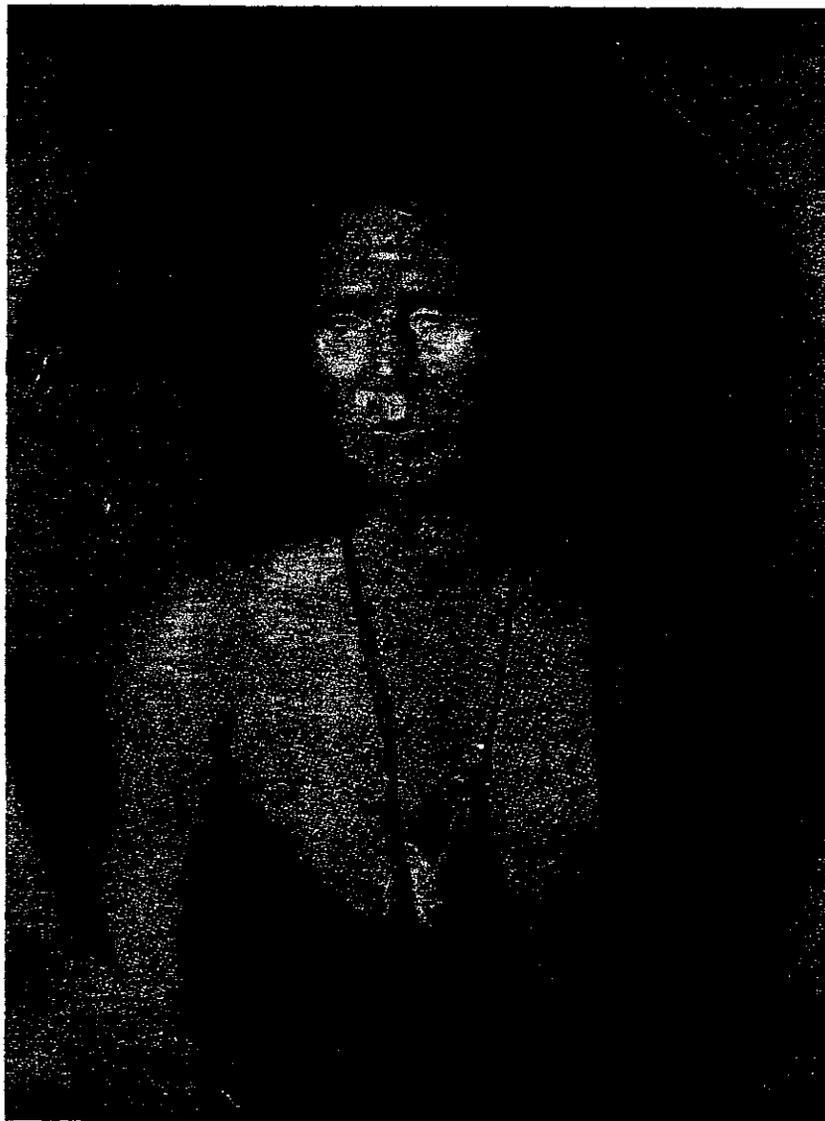


Robert Clements

**Turtle Rock, old Okehocking Indian Reservations, Willistown Township.**

Formerly Griffith Jones land, it had been promised to William Penn before he departed for England for the second time in 1701, with the stipulation that it would revert to the Proprietary upon the Indians' leaving it. In 1702, "Caleb Pusey, Nicholas Pyle, Nathaniel Newlin, and Joseph Baker accomplished the delicate and difficult task of removing the tribe of Indians called the Okehockings from their lodge on the banks of Ridley and Crum Creeks to a new reservation provided for them of 500 acres upon which they were seated in Willistown."

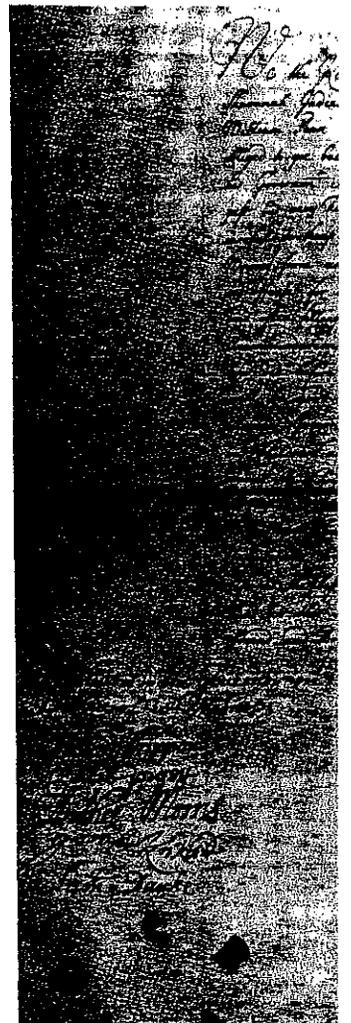
In mid-April, 1710, Indians converged from many points to



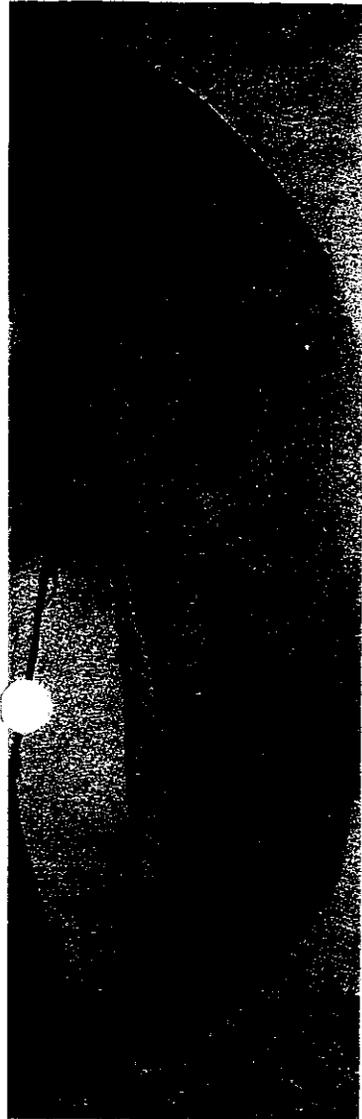
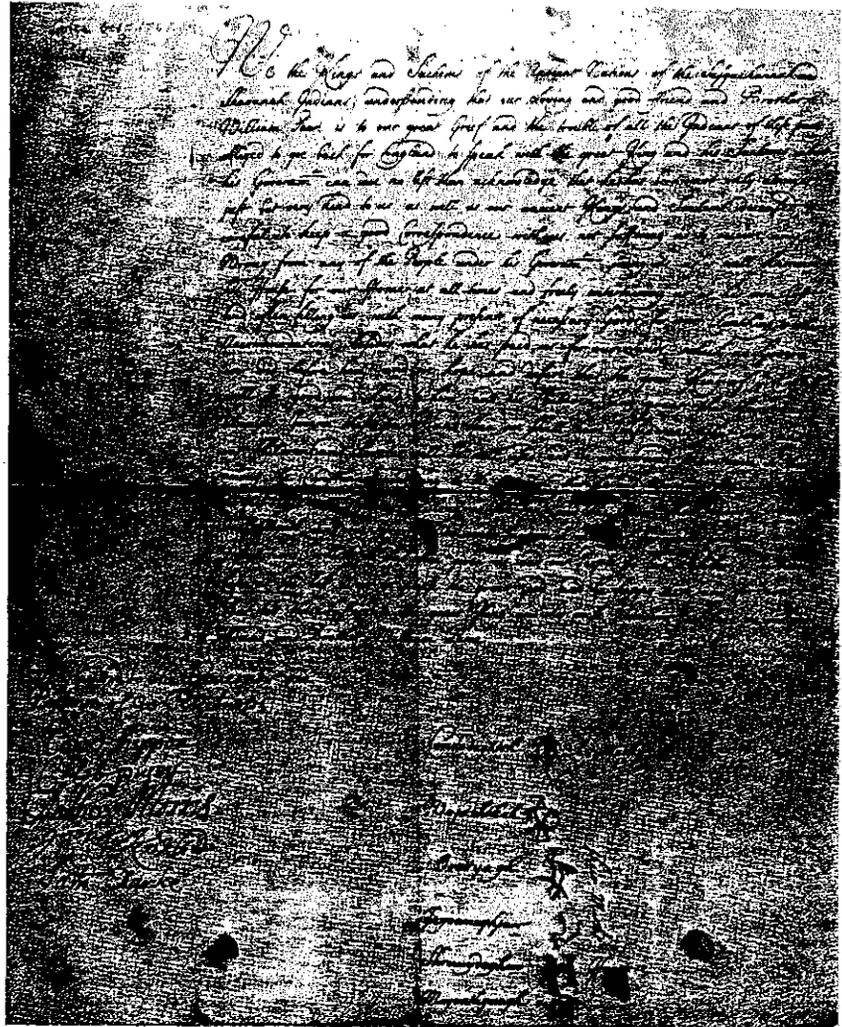
Reproduction courtesy of  
Historical Society of Pennsylvania

Portrait of Delaware Indian Chief, Lappawinzoë, from portrait by Gustavus Hesselius (1682-1755), commissioned by John or Thomas Penn circa 1735.

hold a Great Council on  
province was present. It w  
*Jno. Warraws* (probably  
Pusey would refer to it as *ti*  
*has been known these twen*  
slaves by the white men as  
relating apparently to a 1  
*Indian Slaves*, depicted the



hold a Great Council on the reservation. The governor of the province was present. It was described as being *two miles from Jno. Warraws* (probably John Worrell's) *at Edgmond*. Caleb Pusey would refer to it as *the greatest* (meeting of the Indians) *that has been known these twenty years*. The Indians feared being made slaves by the white men and the wampum belts sent at this time, relating apparently to a 1705 *Act to prevent the importation of Indian Slaves*, depicted their apprehensions.



Reproduction courtesy of  
Historical Society of Pennsylvania  
inzoe, from portrait by Gustavus  
or Thomas Penn circa 1735.

For about a generation the Indians lived on the reservation, often reduced to wandering as beggars in Edgmont and other nearby townships. By 1737 they removed to Swatara Creek. From that time there were only occasional, isolated individuals who stayed near some friendly family, or groups who returned to camp briefly on familiar sites each spring en route to shad fishing on the Delaware. In Edgmont they passed through a lane between the barn and home of the Anthony Baker farm, north of Valley Road and now the Lynmar Brock property, on the way to the river. Returning, they had baskets of shad to sell.



The Pennsylvania Historical and Museum Commission

#### Migrating Indians during Land Cessions

Among those who stayed in the area was the man who made brooms at Four Beeches Spring in the northern end of the township. Also Andrew, Nancy, and Isaac who lived on the Minshall Tract on Dismal Run, now in the Tyler Arboretum. When Andrew was buried in the Friends Graveyard in Middletown his brothers went east, "to New Jersey." A legendary Old Meg is said to have

peddled watercress up and there was Indian Hannah.

Many creek valleys be evidence that she spe house Mill Road in Edg cabin she is supposed to Indian Hannah would wa goods on a lean packhors and Putmoe, and often collecting herbs and ree beautifully woven basket



Flint bas

in colors of her own bre When invited to partake not after nightfall. "Me eat at night." After tryi she once exclaimed di scratchee!" At friendly ancient wisdoms.

Born around 1730 i knew over seventy years

ians lived on the reservation, s in Edgmont and other near- to Swatara Creek. From that lated individuals who stayed who returned to camp briefly e to shad fishing on the Dela- h a lane between the barn and orth of Valley Road and now way to the river. Returning,

peddled watercress up and down Middletown Road. And of course there was Indian Hannah.

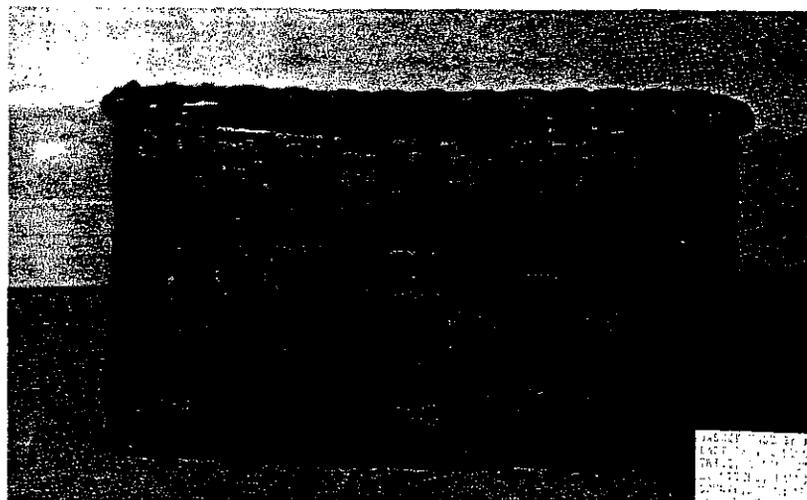
Many creek valleys claim Indian Hannah and there seems to be evidence that she spent occasional summers north of Stackhouse Mill Road in Edgmont. Stone foundations of a one-time cabin she is supposed to have lived in remain on a hillside there. Indian Hannah would wander in with the springtime, her worldly goods on a lean packhorse, and followed by two small dogs, Elmun and Putmoe, and often a couple of pigs. She spent the summers collecting herbs and reeds, then sold her nostrums, brooms and beautifully woven baskets of oak and ash splints, often decorated



sylvania Historical and Museum Commission

#### Land Cessions

area was the man who made ne northern end of the town- c who lived on the Minshall er Arboretum. When Andrew l in Middletown his brothers ary Old Meg is said to have



Courtesy Chester County Historical Society

Flint basket made by Indian Hannah.

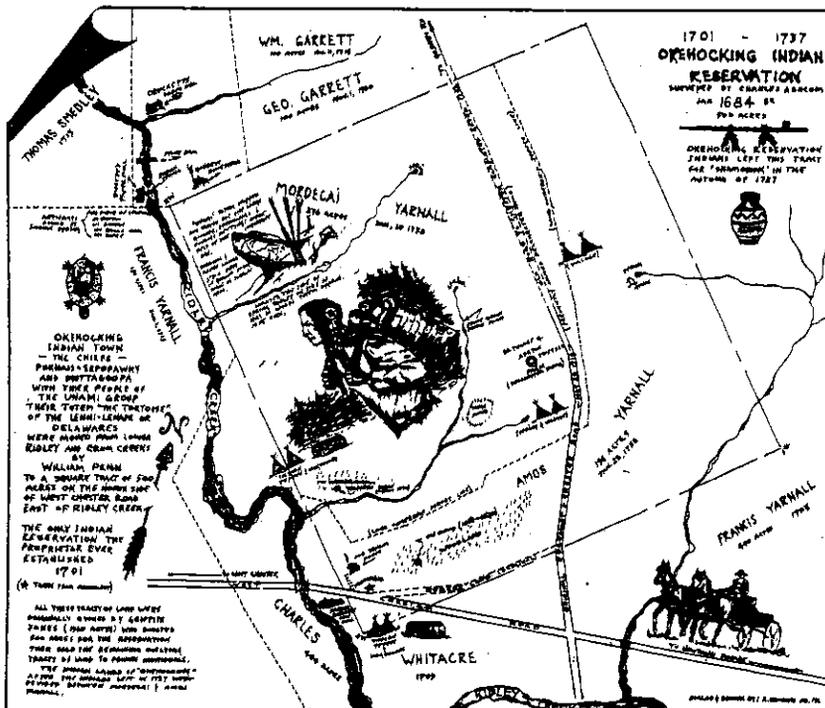
in colors of her own brewing, at farm and village kitchen doors. When invited to partake of a meal she would usually accept, but not after nightfall. "Me no owl," Hannah would declare. "Me not eat at night." After trying out a broom made by a white person, she once exclaimed disgustedly, "Pooh, pooh, just like hen scratchee!" At friendly hearthsides she told fortunes, shared ancient wisdoms.

Born around 1730 in Lower Chester County, Indian Hannah knew over seventy years of wandering interspersed with the charity

of local Quaker families. When younger she had once removed to New Jersey in the company of a grandmother, a mother, and two aunts. A possible common law Indian husband named Andrew Freeman had long disappeared. Now she lay dying in the Chester County Poorhouse. Dr. C. A. Weslager in *Red Men on the Brandywine*, gives us a picture of her last hours. "Her face was the color and texture of a dried leaf, and her once dark, piercing eyes had lost their fire . . . There was loneliness in the two hands withering still and useless on the white muslin sheet . . . she belonged to no country. She was of the wind, the rains, and the sun. She was of the land; the Welsh hills of Pennsylvania as well as the brackish tidal marshes of Delaware and New Jersey; and the sea-side beaches worn smooth by noisy waves . . . she was of the rivers and creeks . . ." She was Chester County's last Lenni Lenape, last of the "Original People."

With the abandonment 1737, its land reverted to and obtained the following year decay. On June 21, 1924, the Commission dedicated a Philadelphia architect Paul *native boulder*, at the site of a tiny turtle, it still stands at old Philadelphia and West Creek flows under the Pike

Several years after the of the Chester County Hocking Reservation, "Tr: turies it is interesting to n an oak sapling to a white o and when the stump no lo proved a more lasting marl



By 1710 present day was laid out on the old C negotiator with the Okeho den first the trail and ther back with him the letter in King, pictured in these pag among the other signatur Indians themselves would and then the official road, from the colonists, before general forgetfulness.

By 1740, the Indians rooted.

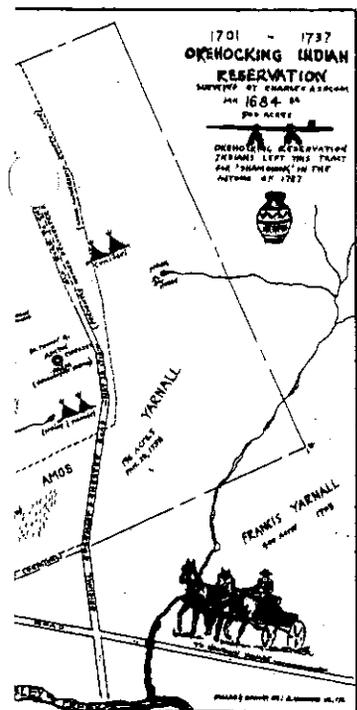
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 s last Lenni Lenape, last of

With the abandonment of the Okehocking reservation in 1737, its land reverted to the Proprietary and patents to it were obtained the following year by Amos Yarnall and his brother Mordecai. On June 21, 1924, the Pennsylvania Historical and Museum Commission dedicated a bronze tablet, designed by noted Philadelphia architect Paul Cret and set in a *tall, time-stained native boulder*, at the site of the once Reservation. Engraved with a tiny turtle, it still stands at the once Quaker Lane Car Stop on the old Philadelphia and West Chester trolley line, east of where Ridley Creek flows under the Pike.

Several years after the dedication Dorothy B. Lapp, Archivist of the Chester County Historical Society, would write of the Okehocking Reservation, "Tracing down the deeds through two centuries it is interesting to note the boundary markers change from an oak sapling to a white oak, and later an oak post, then a stump, and when the stump no longer marked the place a heap of stones proved a more lasting marker until now we note an iron stake."

By 1710 present day Delchester Road north from Gradyville was laid out on the old Okehocking trail. Caleb Pusey, Quaker negotiator with the Okehocking and related clans, would have ridden first the trail and then the road. Possibly on one trip he bore back with him the letter in praise of William Penn to the English King, pictured in these pages and marked as it is with a tiny turtle among the other signatures. For a couple of decades after 1700 Indians themselves would have trudged up and down the old path and then the official road, begging whatever succor was to be had from the colonists, before finally vanishing into the westland of general forgetfulness.

By 1740, the Indians had drifted away, the settlers were firmly rooted.





Ethan Prescott

Genealogical researcher Margaret Petroskas has faithfully tramped "old Indian fields" with the author in a never-ending search for clues.

The writer is indebted to  
 pology, The University of  
 upon these chapters. Appreci  
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 She thanks artist friends E  
 Edward Shenton and Horace  
 design; Robert L. Clements  
 the staffs of local and state h  
 the Pennsylvania Historical  
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*The Lenape and their Legene*  
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*Delaware Indian Big Hous*  
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*Indian Prehistory in Penns*  
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 versity Press  
*The Delaware Indians*, C.  
 Press  
*Magic Medicine of the Indi*  
 Press  
*Red Men on the Brandywine*  
 Delmar News Agency,

The writer is indebted to Dr. John Witthoft, Department of Anthropology, The University of Pennsylvania, for reading and commenting upon these chapters. Appreciation is also expressed to Dr. C. A. Weslager for permission to excerpt from a description of the death of Indian Hannah, last local Lenne Lenape, in his book *Red Men on the Brandywine*. She thanks artist friends Evelyn Shaffer Spence, Dorothy M. Yoder, Edward Shenton and Horace A. Paul for original drawings and the cover design; Robert L. Clements for his map of the Okehocking Reservation; the staffs of local and state historical societies for research assistance; and the Pennsylvania Historical and Museum Commission for use of selected material and illustrations. She also expresses a longtime indebtedness to the late Dr. Frank G. Speck, Department of Anthropology, The University of Pennsylvania for the inspiring instruction which developed her interest in the American Indian. Friends and neighbors in Edgmont Township have generously shared historical information and collections of artifacts made on their properties.

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Ethan Prescott

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r-ending search for clues.

## Addenda

1991

Yet the Native Americans remain very much with us, despite over three centuries of ill treatment, It is estimated that at least 8,000 persons of Indian blood are in Pennsylvania, with 600 of these in the Lehigh Valley alone. Every township in the state probably has one or more.

Before her recent death in Indiana, the Lenapes' official Name Giver, Nora Dean, proclaimed the first Lenape Chief in over two hundred years. He is William Sauts NETAMUNXWE Bock, presently living in Souderton, Pennsylvania. Trained as an artist, Chief Sauts keeps the faith of his people by participation in such ceremonies as Corn Plantings, lectures, widely disseminated art work and publications. Thus he brings to all Americans the environmental concerns, racial fraternity and spiritual intuitions and beliefs of his ancestors. These messages are attracting all ages of participants who have found the increasing materialism of our society unrewarding. Other Chiefs in other areas are doing likewise and with the same wide responses.

The writer asked Chief Sauts how he believed his people to have survived all these centuries. His answer went something like this: Our ancient Elders taught us that we must endure. They said the time would come when our people would be called upon to restore your people to the true way of life.

Words to ponder. An opportunity to welcome.



### Museum of Indian Culture

  
Lenni Lenape  
HISTORICAL SOCIETY

R.D. #2, Fish Hatchery Road  
Allentown, PA 18103 USA  
(215) 797-2121, 434-6819

*Pennsylvania's only Native American Museum  
Dedicated to the education of young and old.*

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The Center fo

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Available in  
absorbing studies:

by Brian M. Fager  
is an imaginative  
early Americans;

"The Line  
by Susan Hazen-  
writer who descer  
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Hazen-Hammond

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### Indian Culture

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18103 USA  
1, 434-6819

*American Museum  
of young and old.*

### FURTHER BIBLIOGRAPHY

Since first publication of this pamphlet in 1976, technologies like DNA testing, radiocarbon recalibration and changing climatic research have greatly expanded our knowledge of Native American migrations..

#### The Center for the Study of the First Americans

355 Weniger Hall

Oregon State University

Corvallis, OR 97331-6510

offers modern scholars a wide variety of educational material.

Available in non-academic bookstores are two absorbing studies:

#### "The Great Journey"

by Brian M. Fagen, published by Thames on Hudson, is an imaginatively illustrated unreeling story of very early Americans;

#### "The Lines of Native American History"

by Susan Hazen-Hammond is a Perigree Book by a writer who descends from the Abenaki people. Over 20,000 years of migrations, settlement and traditional songs and tribal life add a very special quality to Susan Hazen-Hammond's writing.

A short history of the Lenni Lenape Indians—their evolution and way of life. Arriving over 12,000 years ago, at the end of the last ice age, they helped 17th Century European settlers survive with their knowledge of the wilderness. Fifty years later local Indians would be squeezed out by colonial expansion. Yet the memory of these first Americans lingers in geographical place names, the common names of certain plants and animals, and in their stone age artifacts and haunting legends.

Jane Levis Carter has lived in Edgmont Township most of her life. A widely published writer and poet, the author has woven historic facts and personal knowledge into an entertaining and useful account, supplemented by appropriate illustrations.