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GEORGE WASHINGTON WORE A GORGET
See Pages 10-12

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A BRIEF HISTORY OF THE LAND AREA NOW CALLED SUSSEX
COUNTY, DELAWARE, FROM THE FIRST SIGHTING UNTIL 1700

The coast line of present-day Sussex county was probably seen by Europeans as early as 1524 when Giovanni da Verrazzano sailed past the Atlantic shores of Maryland, Delaware, and New Jersey. One of the annotations to the Cellere Codex, the written record of the voyage, reveals that this entire stretch of coast was given the "name 'di Lorennia'; the first of two charming promontories was called 'Lanzone,' the second 'Bonivetto'; the largest river named 'Vandoma'; and a small mountain by the sea, 'di S. Polo.'" Historians have failed to agree on the topographical features to which the names of great personages of the French court were applied but Lawrence C. Wroth has suggested that taken approximately in the order named, "with Arcadia and the short Maryland coast left behind, the promontories next seen and named by Verrazzano were the Delaware Capes. In that case the first promontory, 'Lanzone,' would have been Cape Henlopen in Delaware and the second, 'Bonivetto,' Cape May in New Jersey." (1)

Delaware Bay and the coast line may have been visited again in 1525 by an explorer named Lucas Vasquez d' Ayllon who named the bay St. Christopher's and by some nameless Dutchmen who may have wintered there in 1598. None of these early explorers made their discoveries known and it was left to Henry Hudson to re-discover and comply with this essential element of true discovery.

Hudson, on August seventeenth in the year 1609, had sighted the coast of Virginia at the point just north of Cape Charles and turning his ship northward felt his way along the Atlantic coast until on the twenty-eighth he "came to a Point of the Land." After sighting this Point of the Land, "Robert Juet of Limehouse," who was in the ship and compiled an account of the voyage, wrote "on a sudden we came into three fathomes; then we beare up and had but ten foot of water. . . we found the land to trend away North-west, with a great Bay and Rivers. But the Bay we found shoald. . . and had sight of Breaches and drie Sand. At seven of the clocke we anchored." Henry Hudson had discovered Delaware Bay and even though this was all he saw of the Bay, the knowledge was made known.

Captain Cornelis Jacobsen Mey has been given credit for being the first European to name a topographical feature in present-day Sussex county. In 1623 on a voyage to New Netherland he saw what appeared to be a cape near the present southern boundary of Delaware which he named Hindlopen after a town in Friesland. Sailing northward, he came to the true cape on the western shore and named it Cornelis while naming another on the east shore, Mey. The bay between the two capes he called Nieuw Port Mey. The name Hindlopen, having been given to a false cape, was moved northward where it permanently became attached to the point he called Cornelis. The name, Nieuw Port Mey, as well as Cornelis, was soon lost to all but historical memory.

Cape Henlopen (modern spelling) became the landmark for the first grant to include land of Sussex county under the patroon system used by the Dutch to encourage settlement when two Dutchmen, Samuel Blommaert and Samuel Godyn in 1629, applied for and received a tract of land on the southwest side of the bay

"extending in length from C. Hinlopen off unto the mouth of the aforesaid South River,' about eight Dutch miles and about half a Dutch mile in breadth 'into the interior, extending to a certain marsh or valley, through which these limits can be clearly enough distinguished.' Its extent, then, was about thirty-two English miles along the shore and two miles deep and its northern limit, perhaps, the mouth of Little Creek." The Charter of Privileges granted to Blommaert and Godyn required that they satisfy the Indians for the land granted to them and in accordance with the requirement, three Indians sachems named Quesquackous, Eesamques, and Siconesius appeared before the Director and Council of New Netherland at Fort Amsterdam located in present-day New York and declared "that they had received 'certain parcels' of goods, 'to their full satisfaction,' for the land." Six directors of the West India Company and Captain David Pieterssen de Vries had been taken into the colonizing venture with the actual work of colonizing the manor to be entrusted to Captain de Vries.

On December 12, 1630, the first colonizing expedition under the command of Captain Peter Heyes sailed from Texel, Holland bound for the manorial lands granted to Blommaert and Godyn. The expedition consisted of two vessels, one, a ship of 300 tons named the Walvis, the other, a much smaller vessel which soon became separated from the Walvis and was captured by the Dunkirkers of France. The Walvis, with a cargo of bricks, cattle, provisions and twenty-eight colonists, completed the voyage alone reaching her destination in the spring of 1631. The first settlement was begun on the banks of Hoorn Kill, now called Lewes Creek, with the erection of a fortification of "palisades, in place of breast-works," surrounding a large brick house. They named it Fort Oplandt."

The group of pioneers, now thirty-three in number, five men from an unknown Dutch colony having joined the original twenty-eight, began clearing and seeding the land. A whale fishery was inaugurated and by July, 1631, their cattle had calved and the first crops were growing well. Captain Heyes, aboard the Walvis, sailed for Holland leaving Gillis Hossett in charge of the promising young colony which had been given the name Zwaanendael, Valley of Swans.(2) The importance of Zwaanendael in Delaware history has best been stated by George Bancroft when he wrote that "the voyage of Heyes was the cradling of a state. That Delaware exists as a separate commonwealth is due to this colony. According to English rule, occupancy was necessary to complete a title to the wilderness; and the Dutch now occupied Delaware."(3)

Another expedition under the personal command of Captain de Vries sailed from Holland in May, 1632 even though information had been received that the settlement, Zwaanendael, had been destroyed by Indians and all the settlers killed.(4) De Vries sailed in the sloop De Walvis accompanied by a small ship named Teencoortgen (5) and on December 2, 1632, "threw the lead in fourteen fathoms, sandy bottom, and smelt the land, which gave a sweet perfume as the wind came from the northwest, which blew off the land, and caused these odors. This comes from the Indians setting fire, at this time of year, to the woods and thickets, in order to hunt; and the land is full of sweet-smelling herbs, as sassafras, which has a sweet smell. When the wind blows out of the

The deVries Monument Inscription

ERECTED BY THE STATE OF DELAWARE
TO COMMEMORATE THE SETTLEMENT ON
THIS SPOT, OF THE FIRST DUTCH
COLONY UNDER deVRIES. A.D. 1631
HERE WAS THE CRADLING OF A STATE
"THAT DELAWARE EXISTS AS A SEPARATE
COMMONWEALTH IS DUE TO THIS COLONY"
--Bancroft



THE STOCKADE SITE INSCRIPTION



northwest, and the smoke is driven to sea, it happens that the land is smelt before it is seen. The land can be seen when in from thirteen to fourteen fathoms. Sand-hills are seen from the thirty-fourth to the fortieth degree, and the hills rise up full of pine-trees, which would serve as masts for ships. The 3d of the same month saw the mouth of the South Bay, or South River, and anchored on sandy ground at ten fathoms; because it blew hard from the northwest, which is from the shore, and as we could not, in consequence of the hard wind, sail in the bay, we remained at anchor."(6) On the sixth of December de Vries arrived at Zwaanendael and found nothing but ruins. The palisades were there but the house had been almost consumed by fire. "Scattered about were the skulls and bones of men and animals, white on the yellow sandy soil. There was not a living soul left in Zwaanendael."

Captain de Vries managed to re-establish friendly contact with the local Indians who had been responsible for the massacre and the Indians told the tale of the tragedy. The colonists at Zwaanendael, following the custom for asserting a claim, had fastened a sheet of tin with the arms of Holland painted on it to a post. An Indian chief took the tin to use as material for building a tobacco pipe and Gillis Hossett and others, feeling that the dignity of Holland was involved, convinced the Indians that a terrible crime had been committed. As a peace offering, the Indians killed the chief and brought his head as a token of their friendship. The Dutchmen, appalled at such drastic punishment, suggested that a good scolding would have sufficed to appease the dignity of Holland. The dead chieftain's friends sought revenge for the unnecessary killing and managed to enter the fortification and slay the unsuspecting colonists.

After re-establishing friendly relations with the Indians, de Vries and six men departed from Zwaanendael aboard the small ship leaving the De Walvis and remaining party to engage in whaling. Sailing up the bay, they visited and explored the shore line, eventually returning past Zwaanendael and visiting Virginia where they received a royal welcome. Returning to Zwaanendael in March, 1633, Captain de Vries found that several whales had been caught but very little oil obtained from them. With the failure of a profitable whale industry, the colonists abandoned the manor at Zwaanendael and returned to Holland.

In February, 1635, the patroons sold their holdings in Delaware for fifteen thousand six hundred guilders and retired from further colonizing ventures. Twenty-six years after the discovery of the Bay and River, the area was again inhabited only by Indians and visited only occasionally by migratory trading ships.(2)

As the country was now unoccupied and free from the Hollanders, Horekihl having been "entirely destroyed by the Americans [Indians], and their people driven away," there was no opposition to confront Peter Minuit when early in the year 1638, a small company of Swedes and Finns arrived in the Delaware Bay.(6) Minuit, an early governor of New Netherland, had offered the benefit of his experience to the Swedes and had organized the colonizing expedition.(3) Landing at a point in the northern reaches of the bay, the Swedes immediately purchased land "on the

western side of the river, from the entrance called Cape Inlopen, or Hinlopen, all the way up to the fall called Santickan and then all the country inland, as much as was desired," and that it should forever belong to the Swedish crown. Peter Minuit became the first governor of the area but only retained that post for the remainder of 1638. Nothing appears to have been done to re-colonize the Hoorn Kill and Zwaanendael areas under Minuit's governorship nor under the control of Peter Ridder who became governor in 1640 and remained so until 1643 (6) even though "the banks of the Delaware from the ocean to the falls were known as New Sweden."(3)

A report written by Governor Johan Printz, who replaced Peter Ridder included a "list of all that people which is now in New Sweden, how they are distributed in all places and plantation, as specified below, for the year 1644" shows that no person was living anywhere near Hoorn Kill.(6) The Dutch, after abandoning Zwaanendael, maintained control of the river from a trading settlement established in 1624, Fort Nassau, on the east shore of the bay near the mouth of the Schuylkill until 1651 but did nothing to re-establish their claim to the Hoorn Kill until 1659.(7)

Governor John Rising in 1654 also verified that the lands surrounding the Hoorn Kill were unoccupied except by Indians when in a report to Sweden concerning New Sweden he wrote that "Apoquenema Kill, below Trinity, which runs nearest the English river, would also be well worth occupying at the first opportunity, also the Hornkill, since the savages now at this time and before this have often requested this of us; otherwise their mind will cool, and probably the English who are now beginning some trade from their own river in this direction, will slip in there, which it would indeed be well to forestall."(6)

Apparently nothing was done in the next five years to comply with Governor Rising's suggestion as the Dutch, also fearing that other nations, especially the English, intended to colonize the Horekil country decided to buy the land "from Cape Henlopen to the Boontiens Hoeck from the Indians." The purchase was completed in June, 1659 and by October a fort had been built and twenty soldiers stationed there. "During the remainder of Dutch rule little is recorded about the 'Horekil,' and nothing concerning the government of the soldiers there and the forty-one immigrants who arrived in 1663."(7)

There is some speculation that in 1661 an organized military force under the banners of Lord Baltimore advanced upon the settlement at Hoorn Kill causing the evacuation and retirement of the Dutch settlers with the subsequent occupation by Maryland settlers. John Houston in an address before the Historical Society of Delaware believed the event was very questionable or much exaggerated and if true, that the Dutch did abandon the fort, they must have returned soon afterwards while the Marylanders must have evacuated the area almost as speedily as they took it. Houston based his belief on what he called well-authenticated historical events which occurred shortly after 1661 and the fact that Lord Baltimore had visited Dutch settlements in the Delaware Bay area in August, 1662, and found only good feelings towards him by the principal Dutch officers.

Arguments between England and New Amsterdam culminated in

the surrender of the Dutch to the British in 1664. Under the terms of capitulation, "though liberal to all the inhabitants submitting to them, constituted a total surrender of the Dutch possessions on the Delaware to the sovereignty of the British Crown." Troops were immediately dispatched to the Hoorn Kill to enforce the surrender and take over the fort and settlement. The inhabitants there and in other former Dutch settlements complained of the bad treatment "and spoliations of private property to which they were subjected by the British troops." (8)

The arguments between the British and Dutch having been resolved by the capitulation, peaceful occupation of the Hoorn Kill area appeared possible except that both Lord Baltimore and the Duke of York claimed the right to grant land patents on the lower bay. Between 1670 and 1682, Lord Baltimore granted some 19,000 acres to forty-five persons in what he called the County of Durham. (9) Marylanders had surveyed lands in the Hoorn Kill district "and even contrived to drive away from there the people who were holding Duke of York's patents on their lands." Governor Lovelace of New York in a letter to Philip Calvert dated August 12, 1672, wrote that "I thought it had been impossible now in these portending boisterous times, wherein all true hearted Englishmen are buckling on their armors to vindicate their Honor and to assert the imperial interests of his Sacred Majesty's Rights and Dominions, that now (without any just ground either given or pretended) such horrid outrages should be committed on his Majesty's Liege subjects, under the protection of His Royal Highness Authority, as was exercised by one Jones, who with a party as dissolute as himself, took the pains to ride to the Hoornkill, where in Derision and Contempt of the Duke's Authority bound the Magistrates, and Inhabitants, despitefully treated them, rifled and plundered them of their goods; and when it was demanded by what authority he acted, answered in no other language but a cockt pistol to his brest, which if it had spoke, had forever silenced him. I do not remember I have heard of a greater outrage and riot committed on his Majesty's Subjects in America, but once before in Maryland...." (10)

Lord Baltimore's land grant gave him "a numerous Colony of the English Nation, to a certain Region, herein after described, in a Country hitherto uncultivated, in the Parts of America, and partly occupied by Savages, having no knowledge of the Divine Being." (11) On the date of his charter in 1632, there was no good reason for believing that a solitary Christian, "or child of civilization," lived within the boundaries of the present State of Delaware or anywhere to the west of the Delaware River until nearly six years after the grant. (8) The words "hitherto uncultivated" in the charter were to play a decisive role in the boundary claim in later years. It was not until the acceptance of the Transpeninsular Line in 1760 that the southern boundary of Delaware and Sussex County was firmly fixed. The Proprietor of Maryland, prior to 1760, exercised ownership over that part of the present county "lying south and west of a line drawn from the present town of Farmington in a south-easterly direction to the mouth of Rehoboth Bay." Land and church records tend to prove that prior to the Revolution, southwestern Sussex County was part of Worcester County, Maryland. (12)

Jurisdiction over the Hoorn Kill area of Sussex County appears to have been resolved when Governor Andros, in 1676, introduced the Duke's Laws, established courts of justice and made various rules for the government of New Castle and Whorekill. The population was estimated to have been between seven hundred and a thousand for the entire jurisdictional area. (9) In 1680, the court at Whorekill asked Governor Andros to give it some other name and by June of the following year, court was being held "at Deale for the Towne and County of Deale." The name did not remain long as William Penn, upon his arrival in late 1682, changed the name of the county to Sussex with "its northern boundary at 'the maine branch of the Mispillon Creek Called the three Runs,' and extending 'southwards to Asewomet Inlet'--old Cape Henlopen, which henceforwards was to be called 'Cape James.' The town was renamed 'Lewes.'" (Modern spelling is Lewes) (7)

Lewes became the first county seat for Sussex by general consent, probably due to the fact that since the establishing of the site as a trading post in 1658 it had been the place for transaction of county affairs by the Dutch and subsequently by the English in 1664. The county seat remained at Lewes until 1793 when it was moved to Georgetown. (12)

Under the Duke of York and William Penn, Sussex County and the town of Lewes appears to have grown in importance. Penn, in 1683, described the planted part of his province and territory as "cast into six Counties, Philadelphia, Buckingham, Chester, New Castle, Kent and Sussex, containing about Four Thousand Souls." By 1698, Penn's province had four great market-towns, "viz, Chester, the German-Town, New-Castle, and Lewes-Town." Kent and New-Castle counties were described as the best places for raising tobacco and breeding and improving cattle, while Sussex County depended chiefly upon raising and improving English grain. (6)

On April 9, 1690, the Provincial Council instructed the local governments of each county to divide their lands into Hundreds. The term, as supposedly suggested by William Penn, was derived from an old English custom of dividing the land between ten families, assuming each family was ten in number. Sussex County was accordingly divided and while the Hundreds today are thirteen in number, (12) the original Hundreds were Lewes and Rehoboth, Indian River, Broadkill, and Cedar Creek. (13)

Boundary disputes still continued but now between Lord Baltimore and the new grantee, William Penn until the territory was legalized to Penn in 1685. After the decision, the area became known as "the three lower counties" of Pennsylvania and in 1704, after forming their own assembly, became a colony of the Crown. (5) In an attempt to clarify who was the original settler of the disputed area, Philemon Lloyd wrote a letter to Lord Baltimore giving an account of his father's journey into the Hoorn Kill area in 1670 in which he stated that the settlements at New Castle and surrounding areas were beyond doubt much later than Maryland's grant but that the "time of planting ye Hoerkill it is a very difficult thing to prove the first Planting of so Inconsiderable and unknown a part of ye world." Mr. Lloyd's father had been involved in an Indian War in 1667 when he heard reports from the natives that several white people were settled in what was supposed to be a totally uninhabited area. With two

Indian guides and several troopers, he completed a very difficult journey of three days to reach the Hoerekill where he found three Dutchmen and their families living under very primitive conditions. Two families lived in a hole cut into a bank at the mouth of the Hoerekill river while the other had built a "Sixteen foot Clap board house." Mr. Lloyd reported that "there appeared no other Remaines of ye first Inhabitants than ye Ruines of a small fort built by ye Sweeds and of a small Quantity of once Cultivated Land then much grown up wth glibs and under woods. but no path to be Seen no tract of Humane footing no ways to conduct ye lost and Solitary Travillor to a place of Refreshment, nor any Roads to guide ye Avaritious Trafficker to the next Town or Neighbouring Plantation: there was no Towns: no Plantations, for those miserable Wretches to Correspond, or have Commerce with all. for all round it was forrest & a Mere Wilderness, unknown to any Christians, in short they were a Colony all most without a poeple; and a poeple distinct & seperate from any Colony. without a Governmt or Dependancy, for as they held their lands from no Proprietor neither were they Protected by any Governmt neither did they recognise and Superiours but lived as Salvagely as the Indians themselves...."(7)

The efforts of the Baltimore's proved fruitless and the southern boundary, today known as the Transpeninsular Line, was agreed upon in 1760. In September of 1776, a convention of delegates from "the three lower counties" met and framed a constitution for the Delaware State. "Today these selfsame counties-- New Castle, Kent, and Sussex--constitute the state of Delaware." Because of the Dutch settlement at the Whorekill which permitted William Penn to invoke the hactenus inculta question on which the legal basis of his claim was adjudged, Delaware came into existence otherwise this area would have become a part of Maryland.(5) Truly, "the voyage of Heyes was the cradling of a state."(3)

Wm. L. PEDERSEN

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GEORGE WASHINGTON WORE A GORGET BY

C.L.W.STEIN

F. W. Hodge (1), in his monumental work, "Handbook of American Indians North of Mexico," defined the gorget as an object worn in some proximate relation to the gorge or throat; suspended on a cord or chain encircling the neck, or attached to the dress; with one or two perforations for suspension or attachment; and with wide variation in shape and the natural materials from which they were made (stone, copper, shell, etc.).

Despite the fact that later research has indicated the probability of other uses, some of the so-called gorgets made by the American Indians were truly gorgets used or worn in exactly the way described by Hodge. This cultural trait persisted among them for centuries before the first white man ever set eyes on or landed on our shores.

The use of gorgets by male Indians was very widespread, especially in its use as an insignia or badge of office, e.g., to denote important persons such as chiefs or war captains. Some of the finest examples of gorgets are of shell, beautifully carved and incised, many showing possible Mexican-Central American influences, which were recovered from mounds and burials in the southeastern and south central states. Those from Spiro Mound in Oklahoma and Etowah Temple Mound in Georgia are of exceptional artistic merit. Almost all are circular or ovate in shape.

Many gorgets have been recovered from sites on the lower Delmarva Peninsula. They are of stone; most are rectangular in shape; pecked and finely polished, with one or more drilled holes. Mrs. C. L. Lewis (2) has written that they first appear in our area at the end of the Archaic Period (ca. 2000 B.C.) or during the Transitional Period (ca. 2000 B.C.-1000 B. C.). We have been unable to find, in the available literature, any references to local Indians having worn gorgets, although archeological evidence indicates that without doubt they did so.

From local sites, these stone gorgets are usually classified as "pendants", having one, but sometimes more, drilled holes. They are generally well made, highly polished, of exotic stone imported into the area, such as slate or banded slate. Further information is available in reports on such sites as the Cedar Creek Site (7-S-C5), Townsend Site (7-S-G2), Willin Site (18-Dor-1), Wadell Site (18-Dor-14), and Sandy Hill Mound Site (18-Dor-30). Although some copper was available to our Indians through trade, as witnessed by the many copper beads recovered from local sites, no gorget of copper has yet been recovered.

Capt. John Smith (3) and Wm. Strachey (4), do not seem to have noted and described the use of the gorget by the Virginia Indians of their time. Hariot (5), however, makes a single mention of the wearing of a gorget in a descriptive note under Plate VII, engraved by Theodor de Bry, after John White (6), entitled "A cheiff Lorde of Roanoc", who is shown wearing a gorget. An excerpt from the description of this plate reads: ".....but in token of authoritye, and honor, they wear a chaine of greate pearles, or copper beades or smooth bones about their neeks, and a plate hinge upon astringe..." The gorget worn by this "cheiff Lorde", is an almost square plaque, about 5" x 5" in size, with but a single hole for suspension, and it rests just below the throat on the upper part of the chest.

White also painted the full length portrait of a "Cheife of Herowan", now in the British Museum, London, England. No description accompanies this portrait, but the "Cheife" is wearing a gorget exactly like that described in the preceding paragraph.

DeBry also engraved in 1590 a number of plates, after LeMoyne (7), of the Florida Indians. The most important Indians are shown wearing one or two large oval, decorated gorgets on their breasts, seemingly of metal and suspended in

two places on the back of the gorget by a leather thong around the neck. Although many Indians were also depicted in the ordinary pursuits of daily life and in war, most of the men illustrated wore neither gorgets nor necklaces.

The next pictures of Indians shown wearing gorgets are much later and from the period just prior to the Revolutionary War. A little later, John Trumbull (8) made sketches of five Creek Indians in 1790, all wearing gorgets, while they were attending a conference in New York. George Catlin (9) produced several hundred portraits and scenes of Indian life for several decades after 1830. Trumbull's Creeks were all wearing metal gorgets of semi-lunate shape, gifts or trade items of the white man.

By Catlin's time, the original concept of the gorget as a badge of office seems to have changed in that they now appear as items of personal adornment, as indicated by their having been worn not only by many men, but also by a few women, as a part of their formal or ceremonial dress. In addition to the semi-lunate form, many Indians of Catlin's time wore medallions as gorgets. Interesting in this respect is Catlin's portrait of "Little White Bear", a Kansa chief, who, in addition to several necklaces of beads, wears what appears to be a native stone gorget pierced with two holes, and below that a white man's medallion.

Orville H. Peets, formerly a leading member of this Society, wrote at some length on the subject of gorgets under the title "What Really Were Gorgets?" (10). Among other considerations was that of why this term was so widely accepted in America. Mr. Peets wrote, in part, as follows:

"The reason may be that in Colonial times and later there was a trade neckpiece or gorget (made of metal, frequently silver) in fairly common use among the Indians, especially among chiefs who had the most contact with whites. A valuable reference on this seldom-treated subject is Woodward (1926) (11). Although Woodward's paper is entitled "Indian Use of the Silver Gorget", it also presents data on British and American military gorgets, including the gorget worn by the officers of the Old Guard of the City of New York as a part of full dress. Among the Indians this metal gorget was an intertribal mark of military rank, for some had held British Commissions as Gorget Captains. Woodward says that Washington tacitly recognized these commissions by sending greetings (Dec. 19, 1789) to "...Gorget Captains and warriors of the Choctaw nation." In a letter found in the files of the War Department, an Indian agent asks for 36 'Gordgets' for deserving Indians."

It is interesting to note that, although not indicated by Peets or Woodward, George Washington, as Colonel, wore a gorget when his portrait was painted in 1772, by Charles Willson Peale. The gorget that he wore was a single one, although the Indians sometimes wore as many as four of the metal ones, suspended, one above the other. Washington's gorget hung from around his neck suspended on a cord, attached to the two ends of the semi-lunate plaque, lying on the upper part of his chest. It is apparently of silver and, if engraved, as were some that the Indians wore, the engraving is not apparent in the photographic copy of the portrait. With gun in hand, Colonel Washington can hardly be considered as having been in full or formal dress when he posed for Peale, but rather in field uniform.

The 1772 portrait of George Washington, by Charles Willson Peale is owned and in the possession of the Washington and Lee University, Lexington, Va. (12).

For an undetermined reason, the use of the metal gorget, as a part of military dress, seems to have ceased early in the 19th century.

It is interesting to speculate to what extent, if any, the native Indian trait of wearing gorgets as badges of office may possibly have contributed to their adoption and use for similar purposes by British and Colonial military forces in the 18th century in America.

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- (7) Jacques le Moyne de Morgues, cartographer and artist for the French Huguenot colony at Fort Carolina, St. Johns River, Fla., who made a number of paintings of Florida Indians in 1564.
- (8) John Trumbull (1756-1843), American artist and soldier.
- (9) George Catlin (1796-1872), American artist, author of "Les Indiens de la Prairie, etc.", French translation published by the Club des Librairies de France, 1959.
- (10) Orville H. Peets, "What Really Were Gorgets?", *American Antiquity*, Vol. 31, No. 1, 7/65, pp. 113-116.
- (11) Arthur Woodward, "Indian Use of the Silver Gorget", *Indian Notes*, Heye Foundation, Vol. 3, No. 4, pp. 232-49, 1926.
- (12) This information provided by Robert G. Stewart, Curator, National Portrait Gallery, Smithsonian Institute, Washington, D. C.

The Indians who lived in what is now the State of Delaware came to this area from the north. Their ancestors were among the Asiatic people who came to America. The story told by the local tribes was that their forfathers once lived in a land of snow and ice beyond the Mississippi River. This story is called the Walum Olum, which means "painted sticks". Indians did not write in words, but drew signs and pictures to tell their history. These pictures were drawn with red paint on flat sticks. Each stick was like a separate page and many sticks told the whole story. The sticks were precious to the Indians and one of the old men took care of them. It was his job to read the story to the others on special occasions.

The Walum Olum tells that when the Indians arrived in what is now eastern Pennsylvania, which they called Winakaking, or "Sassafras Land", they separated. Some remained there and others went on to New York and New England. Others came to Delaware and New Jersey or went farther south, where they later became known by such tribal names as Nanticoke, Shawnee, Conoy and others.

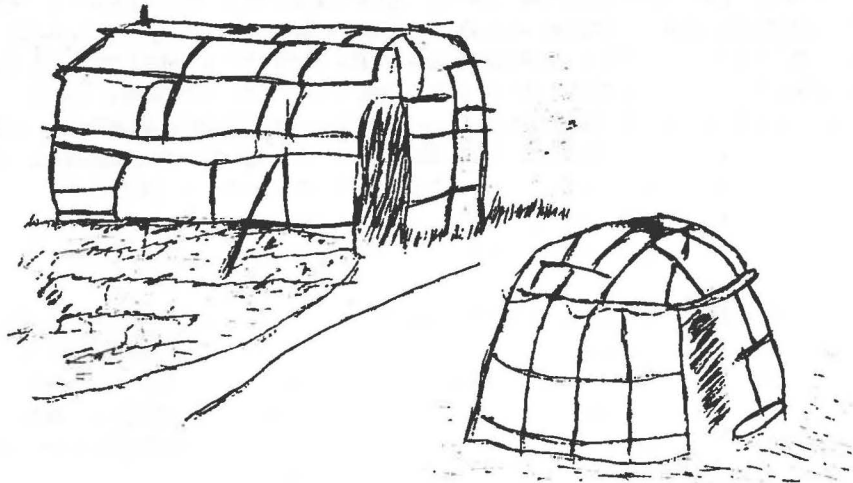
Early English settlers called the bay and river "Delaware" in honor of Lord de la Warr, the English governor of Virginia. The Indians living along the river were given this name by the English, who called them Delaware Indians. The Dutch called them River Indians and the Swedes called them the Renappi. The Delaware Indians formerly referred to themselves by their proper Indian name, Lenni Lenape. This means "original men" -- a good name, because they were, as far as we know, the first people to live here.

Since they lived in scattered communities these Lenni Lenape were also known by names which fitted the places where they lived. In the same manner, today's citizen of Wilmington is an American, but he is also a Delawarean as well as Wilmingtonian. Some Lenni Lenape were known as Munsí, others as Unami, and still others as Unalachtigo. These lesser names, which probably referred to the places where they lived, are not important to remember. The important thing to remember is that the principal Indians who lived in Delaware were the Lenni Lenape, or Delawares. Other Delawares living in Pennsylvania and New Jersey also visited hunting grounds in the state of Delaware.

The Nanticoke Indians, whose largest towns were on the Nanticoke River, lived in the southern parts of Delaware as well as on the eastern shore of Maryland. The Assateague Indians, who were also called "Indian River Indians", had settlements in Sussex County to which they had moved from Maryland.

HOUSES

The Delaware and Nanticoke Indians lived along the rivers and creeks in towns made up of small huts. There were from 50 to 200 people living in the average village. The small one-room huts were crudely built of tree limbs, bark and grass. Since the Indians spent most of their time in the open they used the huts for shelter during bad weather and as a place to sleep at night. Their wigwams, as they called their huts, were not like the skin tepees used by the western Indians. There were two kinds of wigwams: a round house with a dome-shaped roof, and an oblong house with an arched roof.



After the place for the hut had been selected, the Indians cut or burned down the trees. This also made cleared land where corn and beans could be planted. In building the hut, small saplings were first driven into the ground. The tops of the saplings were bent in and tied with twisted reeds, rushes or strips of inner bark from the basswood tree. This formed the framework. Next, smaller tree limbs were threaded cross-wise through the framework. The outside was then covered with bark shingles or mats made of dry grass or corn husks. The inside walls were covered in the same way. This protection kept the rain out and made a barrier to the wind and snow. Usually a hole was left in the roof, which could be covered if it rained. A fire could be built inside the hut and the smoke would escape through this hole. The fire heated the wigwag and was also used for cooking. It burned day and night during the winter.

The Indian family had little need for furniture. There were no chairs or tables inside their huts. Platforms, or benches, made of logs were built along the walls for use as seats and beds. They were covered with corn husk mats to make them comfortable. The warm skins of bear, deer and other animals were used as blankets. Strings of corn braided together, sacks of beans, strips of dried pumpkin, and dried berries were tied to a pole which ran across the hut near the ceiling. This kept the food from dogs and other animals. The doorway was covered with mats or skin curtains during the winter. In the summer the doorway was left open.

There was usually a fireplace outside the hut for use during the summer. The Indian family sat cross-legged around the fire to eat their meals. Their tableware was wooden bowls and spoons made of clam shells. They did not have forks but ate most of their solid food with their fingers. A good housekeeper always kept a pot of food near the fire for visitors. Holes dug in the ground served as storage pits for corn and other vegetables. The holes were deeper than the frost line so that food placed in them could not freeze.

The Nanticokes built high fences around their important towns. This palisade served to protect the people from wild animals and enemy Indians. The white men usually called these palisaded villages "Indian forts".

RELIGION

The Delawares believed in a god or Great Spirit which they called Manito. He made the world, the sun, moon, stars, animals and plants. They believed there were twelve other gods who assisted the great Manito. They also believed there were twelve heavens, one above the other. When they prayed they shouted twelve times so that all the Manitos would hear. They believed that the head Manito loved them and made the world for the benefit of all living creatures. He gave the Indians a place to live in and gods to hear their prayers. The Delawares also believed in lesser gods or spirits who ruled over plants and animals. The Sun and Moon were special forces and the Indians knew them as Elder Brothers.

They thought the thunder was a mighty spirit who lived in the mountains, and they called him an Elder Brother. The Snow Boy was a spirit who controlled the snow and ice. They offered gifts to him so that he would give them the proper amount of snow for tracking animals during the winter.

From time to time ceremonies and festivals were held for the lesser gods. The Spirit of the Corn was represented by a wooden doll named Nanitis. Each year there was a feast in her honor and the Indians talked to the doll as they would to a friend. When the ceremony ended, Nanitis was put in a safe place until the next year.

When a Delaware boy was twelve years old, his parents decided that he needed a spirit to help guide and protect him. They would urge him to go into the forest alone so that a friendly spirit might aid him. His parents pretended to chase him away so that Manito would take pity on him and give him some power or blessing that would help him when he became a man.

While he was in the woods the boy did not eat or drink. It was hoped that the more he suffered the sooner help would come from a spirit. He prayed that a vision or dream would come to him in which Manito would give him a Guardian Spirit in the form of a bird, animal or other natural object. When he grew up he would be able to ask his Guardian Spirit for favors and assistance in time of need. It was his own personal god, who took a close interest in his affairs throughout his life.

If he dreamed of a white bird, for instance, it would be his guardian and he might make a miniature white bird of wood or clay and carry it in his pouch. Not every Indian was blessed with a Guardian Spirit. Those so favored became prominent among their relatives and friends and were looked on with respect.

As part of their religion all Indian children were brought up to believe that the earth, animals, plants, stars, winds, seasons, and rains were friendly to them.

BIG HOUSE CEREMONY

The Delawares held their most important religious event in the harvest time, when the leaves turned yellow. It took place in a large hut which they called the Big House, and it lasted for twelve days.

Inside the Big House, fastened to a center pole and to poles along the walls, were twelve wood masks painted red and black. They were the faces of the twelve gods as the Indians imagined them to look. During the ceremony some of the Indian men recited the visions that had come to them during boyhood. Each owned a rattle made from a box-turtle shell, which he shook when singing about his vision. Others beat a deerskin drum with sacred drum sticks and repeated the words of the singer. Men and women both took part. Some women used brushes of turkey wings to keep the Big House free of evil spirits. The feathers of birds were believed to sweep away bad things and disease. Older women prepared hominy for everyone to eat.

The Big House ceremony was a very holy event, and in performing it the Delawares believed they were pleasing their gods. When the dances and singing were over they believed they had worshipped everything on earth and that their prayers would help all people.

GAMES AND TOYS

Indian boys and girls played games to amuse themselves just as other children do. Little girls played house with dolls made of corn husks, wood, or skins. They dressed the dolls in Indian clothing. The boys played with toy bows and arrows like the ones their fathers carried. They also played with balls and with wood tops, which they spun with their fingers. The boys wrestled and ran races.

Nanticoke and Delaware children played with a toy which we call a whirligig; a wood button having two holes through which a string was threaded. When the string was twisted and pulled, the button would spin and hum. They also had a toy called a bull-roarer. It was a flat piece of wood fastened to a string. When the string was whirled around, the wood made a loud, roaring noise. Another game was tossing peach or plum stones into a basket. The one who threw the most stones in the basket was the winner.

During the winter a gutter was made in the snow and water poured into it. The water froze and became slippery. The players threw long sticks along the ice in the gutter. The one whose stick went farthest was the winner.

DEATH AND BURIAL

Indian tribes did not all bury their dead the same way. Those living in the Mississippi and Ohio valleys buried their chiefs in large piles of earth called mounds. The Indians of Delaware did not build mounds, but they followed other customs which may seem strange to us today. A usual way was to put the body in a shallow hole about two or three feet deep which had been dug with stone spades, shells, and wooden digging sticks. The dead person was buried in a flexed position, which means that his knees were forced up to his stomach and his arms crossed over his chest. No coffin or box was used. The body was placed in the hole and with earth. Sometimes a dead person was buried beneath the floor of the hut where he had lived.

The Nanticoke had a custom of cutting apart the bones of their dead with stone knives. The flesh was taken from the bones and the bones carefully tied in bags made of animal skins. The bundle of bones was buried in a small hole in the ground.

Another Nanticoke custom was to place the bones of a number of dead people in one large hole in the ground called an ossuary.

When an important Nanticoke chief or great man died, his bones were scraped free of flesh by medicine men. The bones were tied together in animal skins and carefully preserved in a special hut called a Chiacason House. From time to time the bones were taken from the house and buried together in a large grave or ossuary. A special religious ceremony was held for the re-burial. Archaeologists in 1897 found more than one hundred disjointed Indian skeletons in an ossuary near Cambridge, Maryland. Workmen near Laurel a number of years ago accidentally dug into one of these graves containing many bones. Other ossuaries have been found near Rehoboth. The writer helped to excavate one containing the separated bones of eighteen persons. When a great chief died, his riches -- fun, beads, pottery, weapons -- were sometimes buried with him. The Indians believed the chief would need these things in another world.

Friends and relatives mourned the death of an Indian just as we do when a loved one dies. But the Indians had customs of their own. An Indian widow blackened her face with soot and did not speak during her mourning period. The name of the dead man was seldom after his death because it made his friends and family sad.

EMERSON G. HIGGINS

TWO EARLY POTTERY VESSELS
FROM KENT COUNTY, DELAWARE

Cara L. Wise
Research Associate
Delaware Section of Archaeology
Division of Historical & Cultural Affairs

In an earlier issue of *The Archeologist* (Lewis 1972) the author proposed that she prepare a series of short papers describing vessels and parts of vessels from Delaware which do not belong to the shell tempered Late Woodland Townsend Ware. This report represents the second in this series. The two vessels described are both representative of ceramic types which occur early in the Delmarva pottery sequence, but are very different from each other. One was found by the late Norman R. Dutton at the Coulbourn Site (7K-F-7) a number of years ago. The other was excavated by the Section of Archaeology in 1968 from a pit (Feature 1) at the Frederica Site (7K-F-2).

The Coulbourn Site Pot (Plate I, Fig. 1)

The Coulbourn Site is located on Brown's Branch, east of McCauley Pond. The site was surface collected by Mr. Dutton, as well as a number of other people, for many years. The vessel to be described was found in a part of the site which had been cleared of topsoil in preparation for its use as a borrow pit. No information is available about any other artifacts which might have been associated with it.

Method of Manufacture: This pot was built up with fillets and paddled. The base is not present, but basal sherds from the surface collection which have similar pastes indicate that it was probably modeled. Coil breaks are prominent, but the degree of welding of coils is not uniform.

Paste: There is no visible temper. The plastic is a fairly homogeneous clay of medium grain, containing rounded sand and occasional small rounded pebbles.

Color: The exterior color ranges from light brown (7.5YR 6.5/4 on the Munsell Soil Color Charts) to light reddish brown (5YR 6/4). The interior color ranges from pink (7.5YR 7/4) to very pale brown (10YR 7/4). The exterior surface color extends inward 6 mm. and the interior surface color for 1 mm. to 2 mm., leaving a grey to dark grey central core.



1



2



3

Plate I, Fig. 1. The Coulbourn Site pot; Fig. 2, The Frederica Site pot; Fig. 3, Dry Brook-like point found with the Frederica pot.

Surface Treatment: The exterior surface has been malleated with a paddle wrapped with knotted net.. The distance between knots averages 7 mm. The interior also has been paddled, but the net impressions have, for the most part, been obliterated by subsequent smoothing or scraping. The scraping was done in two stages, first diagonally and then in long parallel, but not necessarily contiguous, vertical strokes, producing a finely striated surface. Despite this scraping, the interior surface is not even, but quite irregular.

Vessel Form: Both the rim and the base are missing, so that it is possible to make only general comments as to vessel form. The pot is conoidal in shape. Wall thicknesses range from 18 mm. near the base to 14 mm. at the upper existing edge.

Vessel Size: As it presently exists, the vessel is 32 mm. in diameter at the top. Both the rim and the base are missing so that it is not possible to give a vessel height.

Relationships: The name Coulbourn Net Impressed (Wise 1974) has been assigned to this vessel and other sherds with a similar paste. Coulbourn Net Impressed is found at a number of sites in both Kent and Sussex Counties, Delaware. The distribution of this type of pottery elsewhere on the Delmarva Peninsula is not known. This type is very similar to the type Pope's Creek Net Impressed (Stephenson and Ferguson 1963: 94-96) except that the Pope's Creek pottery lacks interior net impressing. The middle of the Pope's Creek occupation at the Loyola Retreat Site in Maryland was dated at 490 B.C. (Gardner and McNett 1971). It is likely that a similar date can be assigned to Coulbourn Net Impressed. It is not known at this time what kind of points are associated with this pottery.

The Frederica Site Pot (Plate I, Fig. 2)

In 1968, the Delaware Section of Archaeology excavated at the Frederica Site an irregularly rounded pit which measured 90 mm. wide, 100 cm. long, and 75 cm. deep. This feature was located when topsoil was removed prior to the expansion of a previously existing borrow pit. It contained, in addition to fragments of the vessel to be described, firecracked rock, chips, and Dry Brook-like projectile point (Plate I, Fig. 3).

Method of Manufacture: This pot was built up with fillets and paddled. The base was recovered, although it cannot be joined to the reconstructable part of the vessel. Modeling of the base is suggested, but by no means certain. Coil breaks are not prominent on the body sherds, but the pattern of breakage indicates coiling.

Paste: The temper consists of crushed soapstone particles ranging in size from a fine powder to 4 mm. The plastic is a fairly homogeneous clay with a fine texture.

Color: The exterior color ranges from brown (7.5YR 5/2) at the rim to reddish yellow (5YR 6.5/5) on the body. The interior color is reddish grey (5YR 5/2) to reddish yellow (5YR 6.5/5). Much of the interior is covered by char, an incrustation of burned organic material. The exterior color extends inward for about 6 mm., where the color changes to a very dark grey (7.5YR 3/0) on those portions where the interior has been charred. Elsewhere the core is divided between the interior and exterior color.

Surface Treatment: The exterior surface appears to have been malleated with a paddle wrapped with a coarse (4 mm. diameter) cord and then smoothed and scraped, almost obliterating the cord impressions. The interior has been scraped and smoothed as well. The exterior surface displays large areas where the surface has spalled off.

Vessel Form: The lip is flattened and has indistinct cord impressions. The body expands in an even curve from the base to the straight rim. The wall thickness ranges from 10 mm. at the rim to 9 mm. at the base. The average wall thickness is 10 mm.

Vessel Size: The vessel is 27 cm. in exterior diameter and approximately 33 cm. in projected exterior height.

Relationships: This pot is an example of the type Selden Island Cordmarked (Slattery 1946: 262-6; Evans 1955: 56). Only four sherds other than those belonging to this vessel are known from Delaware, one from a general collection from Kent County, one from excavations at the Holleger Site, and two which were found at the Draper Site (Marine 1958: fig. 1), although described in the text as net impressed. This type appears to be quite rare elsewhere on the Delmarva Peninsula as well. The smoothing of the cord impressions appears to be unusual, but smoothed over sherds of Selden Island Cordmarked could easily be included with Marcey Creek Plain, an earlier smoothed, flat bottomed soapstone tempered pottery.

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SEAFORD'S CANNON OF MYSTERY

As a boy born and raised in Seaford, then a town of about 2000 inhabitants, the Nanticoke River and it's banks had a special fascination for "all us kids." Seaford was in the early twenties, an attractive country town with tree-lined unpaved streets, a railroad bridge constructed during the Civil War, a wharf where regularly the side-wheel steamboat from Baltimore, tied up. The Market Street wood bridge for use by pedestrians, buggies, wagons and the very occasional car, led from Seaford to Bladesville, (now Blades), and on to Laurel and points south.

On the Seaford side of the latter bridge, and just to the east of it, was a box factory and planing mill, belonging to Mr. Charles Day, with a wharf where boats might tie up to the wharf logs. But, serving as a wharf tie-log or pole, was an old cannon, imbedded deep and solidly in the ground, with but about eighteen inches of it's muzzle above the surface.

One night, about the year 1920, the Day mill burned down, the fire, fed by a northwind, having raged all night. Some days later, remembering the cannon, my brother and I asked if we might have it. We were told that we might have the cannon if we dug it up. Enlisting the aid of several friends, including Wright Robinson, former editor of the Seaford Leader, we did so, only to find that it was far too heavy for us to handle. Our father secured the help of Howard Turpin, who with the aid of block-and-tackle, and using a truck, hoisted it from the hole and transported it to our house in West Seaford. A cement base was made for it and there the cannon stood for some years.

When the Legion Base Home on Front Street in Seaford was built, wishing to have some war momentos to place on the lawn before the building, our Mother was approached, and agreed to lend the cannon to the Home for exhibition. A cement base was constructed for the cannon where it may be seen today.

The question of the the origin of this cannon, is intriguing, mysterious, and unanswered. Not even the few old-timers still living, seem to know how, when and for what purpose this cannon was brought to Seaford, for it is clearly of pre-Civil War make. It resembles some of the cannon in Lewes, that were used in defense of that town in the War of 1812. The tube is 80" Long; it is 12" in

Diameter at the breech, and 8" in Diameter at the muzzle. Firing was accomplished by a lighted fuse passing through a small hole 1" diameter, from the upper surface of the breech to the firing charge in the tube. The ball was of about 4" in diameter and weighed five to seven pounds.

Wright Robinson, a leading authority on the history of Seaford, gave to me the following information:

"The history of that old cannon has always intrigued me and I haven't the faintest idea as to its origin."

"During the War between the States, Seaford was occupied by a garrison of Union Soldiers. They were assigned to guard the newly-built railroad bridge which had been created to provide a rail route from Philadelphia to the Cape Charles area. Prior to the war, the rail line ended at Seaford. As the war progressed, the need for a line into the Hampton Roads area was a military matter, and the railroad was pushed through. There is a possibility that this cannon was brought to Seaford at this period. But it is certainly not the type of armament that was in use during the War- or at least it is not as modern as some Civil War cannon I have seen at other places. And usually, when a military garrison is removed, there must be some accountability for armament, and it is unlikely that a Commander would leave a cannon behind. So I have doubts as to it's belonging to the garrison that was set up here."

"After every war there is an abundance of war surplus that is for sale. It is possible that the gun was a war surplus item and that somebody bought it to be used for the specific purpose of a wharf tie-pole."

Mr. Robinson has further suggested it's use in helping to float the bodies of drowned persons that had sunk in the river, it being then believed that the concussion of the discharge would propel the bodies to the surface. But, as he writes, in my reading of the town minutes, I have never come across an item that would indicate that Seaford ever bought a cannon for such a purpose, or that one was ever used here."

Recently, an old newspaper clipping, without date or indication as to the paper in which it appeared, came to light, in which it was reported that at the foot of Spring Street, in Seaford, a six pound cannon ball, approximately three inches in diameter, was unearthed in the Nanticoke River bank. The article continued:

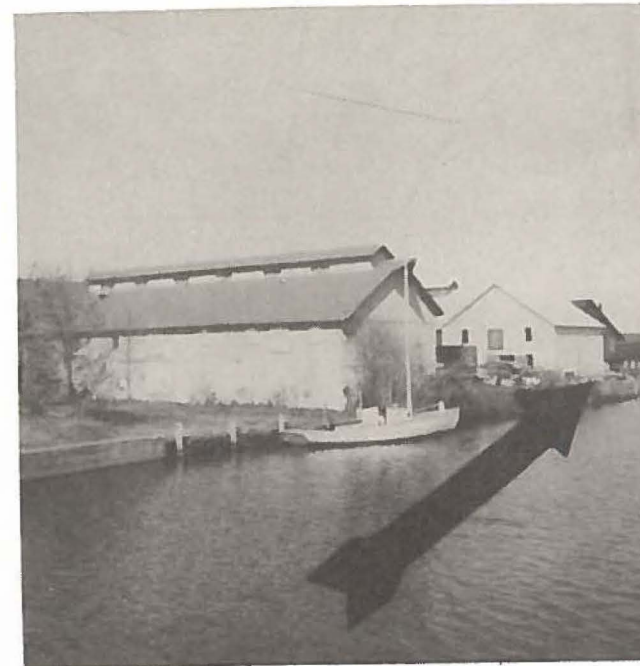
"During the Civil War, three cannons were situated in strategic spots along the river here, on just below the present Highway 13 (now highway 13-A), and two others strung out just west of this spot. Several years ago, one of these cannon was dug from the mud of the present Moore Fertilizer Company Plant, and now rests in front of the home of State Representative and Mrs. Samuel J. Stein. The ball Mr. Burton found could have been shot from this bore gun."

If the above article is correct, only one of three cannon has been located thus far, that one being in front of the Legion Post Home. Considerable doubt exists, that the particular cannon in question is one of the three referred to. It is highly improbable that a muzzle-loading, breech-firing cannon, already an antique by the time of the Civil War, should have been transported there for the serious defense of the river and it's newly constructed railroad bridge, considered vital to the Union War effort.

At the head of the Nanticoke River, a few miles northeast of Seaford, lies the little town of Concord, once the center of a small smelting and refining industry, using local bog iron. During the War of 1812, the British carried out a series of raids in the Chesapeake Bay area and the rivers flowing into it. The cannon in question seems to have been made about this time. It has been suggested that this cannon may have been brought to Seaford at that time and set up there to prevent small British boats and raiding parties from destroying these installations.

To the above, one may well ask when, where, how and why so little is known about this mysterious cannon dug from the banks of a river flowing through one of the small towns of southern Delaware. Yet the facts, (plus some guesses), as presented are all that the writer has been able to learn. Should any of our readers have additional information, the writer would be very pleased to hear from them.

By C. L. W. Stein



Approximate location of cannon when dug from Nanticoke river bank. Now the site of the Conaway Processing Company on Water street, Seaford.



View of present location on the grounds of the American Legion Post on Front Street, Seaford, looking southwest.



View of cannon looking south on Front street showing the French "40 et 8" carriage.



View of cannon looking north showing the World War I artillery piece in the background.