

HAROLD W. T. PURNELL
BENNETTOWN, DELAWARE

BULLETIN

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OF
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The Archaeological Society of Delaware

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C. A. WESLAGER, *Editor*—23 Champlain Ave., Wilmington, Del.

PATRONS

The Society is exceedingly fortunate in obtaining as Patrons the following men:

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Through their contributions, which supplement our membership fees, we are able to issue this Bulletin.

The Society's income is largely expended in two ways: bringing important scientists to Delaware for our lectures; publishing a record of our work as a reference for students of Delaware archaeology. Our Bulletin reaches many important libraries, museums and schools.

There is a growing interest in Delaware archaeology, and a steady increase in our membership. As our membership grows, our work broadens, becomes increasingly constructive and of permanent value to the state. We extend our thanks to our present Patrons who appreciate the need for keeping such work alive. We trust that as further invitations are extended, other Patrons will follow the example of those named.

L. T. ALEXANDER, *Chairman Patron Committee*

NEW EDITOR OF "AMERICAN ANTIQUITY"

Most of our members are familiar with "American Antiquity," the quarterly review published by the Society for American Archaeology, whose editor, W. C. McKern, has just completed a four year term of office.

As a non-professional group, we formally express to Mr. McKern our thanks for the assistance he has given us on many occasions and for his guidance through the editorial columns of "American Antiquity."

We feel a real warmth, too, in extending best wishes to Douglas S. Byers, the new editor. Mr. Byers' support of our Delaware Society, of which he is a member, is a striking example of how a professional student can extend a helping hand to the non-professional.

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WILLIAM F. STILES SPEAKER AT SUMMER MEETING

On May 3 the Society was privileged to bring to Wilmington, William F. Stiles, archaeologist of the Heye Foundation, Museum of the American Indian, New York City.

In his discussion, illustrated with slides, Mr. Stiles described recent work on several coastal sites in the vicinity of New York City. The large audience found Mr. Stiles a compelling speaker, so thoroughly versed in his subject that every detail was made clear and every question answered. Through Mr. Stiles we now feel that a closer tie exists between us in Delaware and the Museum of the American Indian.

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If two men each give the other a dollar, each man still has a dollar and neither realizes any profit. But if each gives the other an *idea*, both men have two ideas and their profit is 100%. Your ideas, right or wrong, are as precious to us as your right to express those ideas. This Bulletin is the Society's means of exchanging ideas, and your comments and editorial contributions will be gratefully received and welcomed by our readers.

MEMBERSHIP FEES

After January 1, our Treasurer will face his annual chore of formally invoicing members for their 1940 membership fees. If you are a member who is still delinquent in his 1939 fee, won't you please pay up now. Then we can close our 1939 books with a healthful flourish. Mail your remittance to H. V. Lang, Treasurer, 814 N. Adams Street, Wilmington, Delaware. Non-members who wish to affiliate with the Society should write Mr. Lang for details.

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AN ABORIGINAL SHELL HEAP NEAR LEWES, DELAWARE

By C. A. WESLAGER

THE FIRST archaeological excavation undertaken by the Archaeological Society of Delaware in Sussex County was along Slaughter Creek at Prime Hook Neck, known as the "Slaughter Creek Site." The Society was aided by Dr. D. S. Davidson of the University of Pennsylvania, Dr. J. Alden Mason and others, and all work, while on a preliminary scale, has been carefully recorded. Pottery and skeletal remains have been scientifically examined and analyzed¹.

Outstanding among the traits characteristic of the Slaughter Creek Site was the custom of digging pits to receive shell refuse. It is generally accepted that these shell pits were refuse or "midden" pits and while their purpose has not yet been incontrovertibly established, their use certainly contributed to better sanitary conditions of the village. The material culture of the Slaughter Creek people, as indicated by artifacts recovered from the shell pits, included triangular and stemmed projectile points, scrapers, bone awls, gorges, flat perforated bodkins, clay pipes with obtuse stems, small celts, stone pendants with notched edges, hammerstones, and pottery.

The pottery complex of the site was of significant interest for, in association with crude, conoid-bottom, unincised vessels there were other vessels distinctively and beautifully incised with triangular motifs. Still another style of decoration was in evidence in which the vessels retained their crude characteristics but were faintly incised on the necks with a wavering triangular pattern as though the potter had attempted to produce a newly observed design with which he was unfamiliar. These three types of sherds are well represented in the collections of A. Crozier and H. Geiger Omwake.

Other designs were present, too, consisting of parallel bands, parallel grooves, an occasional rectangle, etc. This observer, however, is particularly interested in the triangular designs and in them senses a suggestion of outside influences as does Dr. Davidson². Such a supposition has been reasonably well established in New York State³ where the diffusion of Iroquoian traits into an Algonkian area resulted in an alteration of the ceramic patterns. Just as we today learn new things from our contacts with others, so the Indian learned new "tricks of the trade" from peoples of other tribes.

The several burial customs represented at Slaughter Creek, particularly the scraped-bone and nested burials, are also suggestive of outside influences affecting the original flexed-burial custom of the tribe. At present we are unable to identify the origin of the influences that apparently affected the habits and techniques of the Slaughter Creek folk, other than that they may have diffused into Delaware from the South.

This reference to Slaughter Creek has been made because recently work has been completed on another Sussex County site near Lewes, Delaware, known as the Moore Shell Heap, which has many analogous features. The purpose of this paper is to describe the work done at the Moore Shell

1. Bull. Arch. Soc. of Del., Vol. 2, No. 1.

2. Bull. Arch. Soc. of Del., Vol. 2, No. 2.

3. Ritchie, William A., publications of Rochester Municipal Museum Relating to Owasco Aspect.

Heap, and to compare, so far as it is possible to do so, the traits of the two stations.

In October 1938, J. K. Spare and Mrs. Theodore Dick uncovered a skeleton along the canal running between Lewes and Rehoboth, Delaware. The body, which we are told had been buried in an extended position with the head facing the southeast, was in poor condition and no skeletal data could be compiled. A committee consisting of several members of the Society was appointed to investigate and carry on preliminary work at the site. The following members, with the writer, engaged in this work during the summer and fall of 1939: John Swientochowski, James Scott, Mr. and Mrs. J. K. Spare, Geraldine Spare, A. Crozier, and L. T. Alexander.

The site lies halfway between Rehoboth and Lewes along an artificial canal which connects Delaware Bay with Rehoboth Bay and should correctly be designated as a shell heap. Surrounding the heap on all sides was a low terrain, undoubtedly marshy in prehistoric times, but now drained by the canal. In digging the canal, at least half of the heap had been removed. The undisturbed portion was 60 feet long, north and south, and 30 feet wide, east and west. Its surface was covered with several inches of blown sand and there was no indication of occupation except on the abrupt perpendicular face which had been sheared away. In fact, the heap would have remained unnoticed if the workmen had not cut into it, exposing the shells.

National attention was directed toward Delaware shell heaps many years ago when the late Francis Jordan of the Numismatic and Antiquarian Society of Philadelphia was quoted by Charles Rau in a Smithsonian Report⁴. Mr. Jordan made a speech at Philadelphia on another occasion in which he discussed the Lewes-Rehoboth shell heaps and also described them further in a book devoted to the subject⁵. Dr. Leidy of the Academy of Natural Sciences of Philadelphia also explored some of the heaps⁶. Students who consult these references will find that the views of both authors are substantially in agreement with that herein expressed.

We began our excavation on the northern slope of the Moore Shell Heap following the technique used by Douglas Byers⁷ in New England. As our work progressed we were forced to change our methods due to the danger of the excavated earth and shells falling into the canal and blocking the channel. Nevertheless, we are able to plot all features and gathered complete data.

As our work began, we discovered that the stratum of shells was not deep, but had been superficially imposed on a natural hillock. In other words, the station was originally a small, sandy knoll, with an elevation of 4 feet above the marsh. The shell refuse had been strewn on this knoll and at the center was 13 inches to 16 inches deep, gradually tapering away to the edges. Beyond the periphery of the heap there was no sharp line of demarcation between shells and soil, but a scattering of shells was found all around the encircling area.

The shell stratum was packed solidly with oyster, clam, conch, scallop and small snail shells, with clam predominating. Intermingled with the shells

4. Charles Rau, "Prehistoric Fishing in Europe and America," Smithsonian Contributions, 1884.

5. Francis Jordan, "Remains of an Aboriginal Encampment at Rehoboth, Del.," 1880, and "Aboriginal Fishing Stations on the Coast of the Middle Atlantic States," 1906.

6. Dr. J. Leidy, "Report on Kitchen Middens of Cape Henlopen," 1886.

7. Douglas S. Byers and Frederick Johnson, "Some Methods Used in Excavating Shell Heaps," American Antiquity, Vol. 4, No. 3.



Staking out the Moore Shell Heap before excavation. View of southeastern slope. Note shells exposed during dredging and washed down slope by high tides. Long stake in foreground indicates the location of burial. Most artifacts found on this face. Photo by Swientochowski.

was wood ash, and dark soil, apparently the result of fire and decayed animal and vegetable matter. Mixed with the shell detritus were fragments of animal, bird, fish bone, fish scales, and turtle shells. Flakes of brown and red jasper were also present in the refuse. Vegetable matter was conspicuously lacking except for the carbonized pods of beans.

There were no pits of any kind extending into the shells and no traces of post moulds were found. The center of the heap and the southern slope were especially profuse with charcoal, burnt shell and bone. Fire pits and fire stones were altogether absent. However, in the fired parts, areas covered with burnt clay were uncovered which seemed to have been used as the base for fires. A similar feature, reported by Webb, was found in Kentucky and Alabama Shell Heaps⁸.

It was apparent that the fire was directly related to the huge quantities of shell food which had been prepared on this site of an aboriginal "clam bake."

We are indebted to Dr. J. A. Mason and Dr. Edgar Howard for their assistance in identifying the bone refuse from the heap. Prominent among this refuse were turtle carapaces, fish vertebra, turkey bones, rodent teeth and deer and elk bones. The long bones had all been split lengthwise in order to obtain the marrow which was a delicacy to the Indian. There was no special significance in any of this material, only that it gives us some knowledge of what sort of food was eaten by the occupants.

8. William S. Webb, "An Archaeological Survey of Wheeler Basin," 1939.

Artifacts:

It was not expected that any important artifacts would be found in the shell heap due to its superficial nature and the fact that eastern shell heaps are generally temporary rather than permanent places of residence⁹. However, we were seeking traits similar to those identified at Slaughter Creek and were not disappointed.

Some 415 sherds were found in the heap, representing possibly 10 vessels. Unfortunately insufficient sherds were recovered from any single vessel to effect a complete restoration, although 5 partial restorations were made by Mr. Swientochowski. From a study of the restorations and unrelated sherds we can make several comparisons with Slaughter Creek pottery. An outstanding feature of the Moore Shell Heap pottery is the conoid bottom and the absence of a well-defined collar. Some rims were flush with the sides; others were slightly everted; none had a pronounced collar. Both incised and unincised vessels were found, and two of the restorations exhibit triangular patterns around the rims, strikingly akin to the incising previously mentioned as having suggested Southern influences at Slaughter Creek. The pottery, in brief, duplicates some of that recovered at Slaughter Creek, although the latter site, being more extensive, produced a variety of designs not present in the shell heap. The vessels ranged in size from small cups to larger vessels, 8 inches in diameter and 12 inches or more, high.

The Shell Heap produced 16 arrowheads of which 9 are complete. *All arrowheads, complete and incomplete, were triangle points with broad bases.* The total absence of stemmed points and the presence of equilateral points exclusively may be of significance in identifying a determinant trait for the culture. All of the arrowheads were made from jasper pebbles; most of them were brown in color.

Two worked scrapers of the "thumb" variety were found, also reduced from pebbles. Jasper flakes, flaked pebbles, and 3 bi-pitted hammerstones reveal rather conclusively that the fracturing process was one stage in the manufacture of arrowheads from water-washed beach pebbles. Similar worked pebbles, flakes, and arrowheads were found at Slaughter Creek where brown pebble jasper was also an important lithic medium. We also found a small perforated pebble, possibly a bead, in the Shell Heap, and an elongated pebble that had been used as an abrader.

Complete bone artifacts were rare and identifiable items include three complete awls (one made from an elk calcaneum) and a flat bodkin perforated with one hole and probably used as a needle in net making. Fragments of four bodkins and six fragmentary awls (both split bone and joints) were also found. Two small bone plugs, as yet unidentified, may have been pitching tools or gaming pieces. Three fragmentary points of gorges were uncovered and an implement of deer bone, possibly a flaking tool (?). All types of bone artifacts recovered from the shell heap were present also at Slaughter Creek.

Practically all of the artifacts were located in the direct center and on the southern slope of the heap in areas which showed the remains of fires. The artifacts were found from six to ten inches below the surface. The uppermost crust of shells was not productive of very many cultural materials. The heap showed no signs of stratification and had apparently been formed in a single season and had been occupied for a short duration.

9. Charles Rau, "Artificial Shell Deposits in New Jersey," 1884. W. H. Holmes, "Aboriginal Shell Heaps of the Middle Atlantic Tidewater Region," 1907.

The Moore Shell Heap seems to have been a temporary fishing station rather than a place of permanent residence. It may have been used by the Southern Delaware Indians as a camping spot while they collected shell food for winter use. The shell food was dried or otherwise prepared over large fires and the meat may have been carried to their permanent villages. The waste shell was naturally left behind along with other camp refuse and the few articles of daily use which were either lost or discarded during their visit.

The heap was both a "garbage dump," a temporary place of occupation and in the event of an accidental death served as a convenient burial place, as shown by the single burial uncovered. Unfortunately we were unable to locate other burials and consequently cannot make comparisons with Slaughter Creek.

That the occupants were prehistoric peoples seems apparent by the total absence of white contact material in the heap. Inasmuch as they were prehistoric, it is false to call them *Algonkians*. This term applies to language and we certainly have no conception of what language these people spoke. It is equally presumptive to call them *Nanticokes* even though they occupied an area known in historic times to have been occupied by Nanticoke peoples. It is false to call a prehistoric people by a name which describes a historic people. Therefore this author will conform to the terminology now being employed in northeastern archaeology and call them "Woodland Peoples," part of the extensive Woodland Pattern.

It is not incredible that the pottery and arrowpoints may have been influenced by another tribe. The people themselves were directly related to those of Slaughter Creek as shown by the chart below in which we have compared the traits of each location:

Traits indicated by X

	Slaughter Creek	Moore Shell Heap
Shell refuse heaped on ground		X
Shell refuse in pits	X	
Bit-pitted hammerstone	X	X
Broad base triangle points of pebble jasper	X	X
Stemmed points	X	
Jasper scrapers (from pebbles)	X	X
Small celt	X	
Split bone awls	X	X
Joint awls	X	X
Bone bodkins (perforated)	X	X
Bone gorges	X	X
Clay pipe with obtuse-angle stem	X	
Antler tine arrowpoint	X	
Fragments of perforated turtle carapace (rattle?)	X	
Pottery; mostly shell tempered; red, yellow, and grey in color		
(a) Conoid bottom; unincised; rims flush with sides	X	X
(b) Triangular motif incisions, with slight suggestion of rim	X	X
(c) Various incisions based on parallel lines	X	X

We have purposely omitted burials from the above because of the lack of complete data from the Shell Heap. It must be noted that all of the Shell Heap traits were present at Slaughter Creek, with one exception: the shell refuse was *on* instead of *in* the ground.

In accord with the McKern plan of classifying prehistoric cultures, we may have sufficient evidence to call this the Slaughter Creek Focus of a yet unknown Phase and Aspect of the Woodland Pattern with components at Slaughter Creek and the Moore Shell Heap.

CRANE HOOK EXCAVATION

Preliminary Notes

With the exception of unsupervised and unrecorded digging by a few individuals, there had been prior to 1939 no excavation of any important archaeological sites in New Castle County, Delaware by local agencies. About 1886, Peabody Museum sponsored a limited project at Claymont, Delaware under the supervision of H. T. Cresson, but this was the only work of which we have official record in New Castle County.

The New Castle County area is rich with archaeological sites which have been searched for many years by surface hunters. Principal among these is a large site in the industrial section of Wilmington which originally extended from the mouth of the Christina River to the Pigeon Point Pier of the Reading Railroad. The area is roughly triangular in shape, the point of the triangle made by the junction of the Christina with the Delaware River. This general area is known as Crane Hook and is probably one of the most historic spots in New Castle County.

Crane Hook was called *Trane Udden* by the Swedes meaning "crane cape" or "point." The Dutch called it *Kraen Hoek* and the name was finally resolved into the English, *Crane Hook*. It is interesting to note that the three rivals for ownership of the Delaware Valley, Sweden, Holland and England, all shared in naming the land. Crane Hook is referred to frequently in early histories of Delaware. Acrelius in his "History of New Sweden" calls it *Tran Hook* and we find modifications of the spelling in other writings.

So far as our knowledge goes, the first white man whose name is associated with this specific plot of land was Peter Alricks (or Alrich as the name is now spelled), a Dutchman. According to Edward Price in Paper 22 of the Historical Society of Delaware, 1898, Peter Alricks purchased from the Indians about 1663, a large tract of land on the south side of the Christina River, which included Crane Hook. Price states further that Alricks lost this land temporarily in 1664 when the English, under Sir Robert Carr, captured New Amstel (now New Castle, Delaware). Carr appropriated Alrick's Crane Hook lands for one of his officers named Ensign Stock. However, Alricks, in some manner recovered the land in 1667, and Crane Hook, along with other vast holdings in Delaware remained in Alrick's hands until his death, and finally passed on to his heirs who retained the Crane Hook land for about 200 years. A house still standing at Crane Hook bears on one side the date 1785 and the initials "L A." This is known today as the "Alrich House" and for several years has been occupied by

the McClintoch family. In 1785 the Crane Hook property was jointly owned by Sigfredus and Lucas Alricks, sons of Peter Sigfredus Alricks (or Alrich) and the initials "L A" are undoubtedly those of Lucas. An "S" above the initials was formerly thought to have been one of the initials in the name, which led to considerable speculation. It is believed that this is not an initial but a chimney bolt.

We have yet been unable to find mention of Crane Hook in any of the early land grants we have reviewed. Until further evidence is forthcoming we must assume that the Alricks' ownership was due solely to direct acquisition from the Indian owners.

At Crane Hook, in 1667, a log church was built by the Swedish and Dutch population for their joint worship. The location was selected because it was in the population center and readily accessible by boat from New Castle and other towns along the Delaware and Christina Rivers. The church was the third one used by the Swedish inhabitants of New Castle County. The first worship was conducted in a chapel within the walls of Fort Christina, erected in 1638. The second church was built on Tinicum Island in 1646. The Crane Hook Church served as a place of worship for 32 years and in 1699 it was abandoned in favor of the stone structure known today as "Old Swedes Church."

After the abandonment of the Crane Hook Church, the log structure was demolished and nothing remained but a few foundation stones which, according to Pennock Pusey in Paper No. 11 of the Historical Society of Delaware, 1895, remained for many centuries. They disappeared during his lifetime. Pusey also stated that the land surrounding the church was used as a burial place for the poor after the structure was demolished.

In 1896 a monument was placed on the apparent site of the church by the Historical Society of Delaware, with attendant ceremonies. (The land at that time, Pusey tells us, was owned by the heirs of Richard Jackson.) This monument, a forlorn sentinel scarcely ever seen by anyone, is still standing. In recent years it has been moved at least twice to allow for industrial expansion, and so the exact site of the church is not known. It is possible that the church site is covered by storage tanks erected by the Crane Hook Oil Company. Future explorations may result in establishing its definite location, by the application of modern archaeological techniques.

Before the coming of the Swedes to Delaware, Crane Hook housed a large Indian population. Evidence of the existence of an Indian village is shown by the thousands of "Indian relics" the site has produced. Two individuals are outstanding in the collection of artifacts from Crane Hook: Archibald Crozier, the present president of our Delaware Society and the late Joseph Wigglesworth who was an officer in the Society. Mr. Crozier has carefully catalogued his Crane Hook material which he described in Vol. 2 No. 6 of the Society's Bulletin. In recent years John Swientochowski, H. Geiger Omwake, James Scott and C. A. Weslager have collected surface specimens from the site. This material, all of which is accessible, may prove very valuable in establishing cultural traits as further studies are made.

It is questionable whether or not the Crane Hook site was occupied by Indians at the time of the coming of the Swedes and it may have been an entirely prehistoric village. The fact that the Minquas Indians from the Susquehanna region were warring with the local Lenni Lenape in late prehistoric times may have resulted in the abandoning, by the Lenape, of their riverbank sites such as this was.

According to Bulletin 30 of the U.S. Bureau of Ethnology the principal town of the Unalachtigo Clan of the Delawares, known as *Chikohoki* was located in the vicinity of Crane Hook. On his famous Map of Virginia, Captain John Smith also designates a native village *Chikohokin* in the same area, although he did not visit the village but received his information from the Indians. This information, based on hearsay should not be accepted as fact. The name *Chikohoki* is frequently noted in reference to Delaware Indian lore and information about its origin would be appreciated as well as any other references the reader may have seen.

Industrial plants have gradually encroached on the Crane Hook Site, and today, only a small portion of the original site remains intact. It is likely, too, that this will soon be destroyed by the erection of plants. Tanks owned by the Crane Hook Oil Company cover a prolific area and the Lobdell Car Wheel Works, the Tannin Corporation, the Marine Terminal and the Pyrites plant are also built on parts of the site.

This summer, members of the Archaeological Society of Delaware decided to excavate the remaining part of the Crane Hook Site so that further knowledge of its occupants would be obtained before all information is entirely gone.

Permission was obtained from Charles Gant, Manager of the Wilmington Marine Terminal, to excavate that part of the site which is owned by the City of Wilmington and is under the jurisdiction of the Terminal. Permission was also obtained from the McClintoch's, the present tenants, who have shown every courtesy to the excavators.

Owing to lack of funds, the Society was not able to employ a professional archaeologist, nor workers, to undertake the task. Therefore the members decided to do the work themselves, under the supervision of certain officers of the Society. Realizing that only Saturdays, holidays and other days when they were not occupied in their daily work could be devoted to the work, members felt it was better to undertake the task this way than to allow further delay.

The project, which has been under way since May 12, is on a purely cooperative basis and in this respect is one of the few projects undertaken solely by a non-professional group. Assistance will be given in geological problems by Dr. J. L. Gillson, a local geologist. J. E. Wasson, a resident engineer, has assisted in staking out the site and tying in the excavated portions to permanent bench marks. Assistance has also been offered by several professional archaeologists, if needed, in the interpretation of the work. John Swientochowski, an artist and photographer, is making all drawings and taking photographs for the Society's records. Charles Arnold, another photographer and member of the Society, is supervising the development and printing of negatives. In short everything possible has been done to insure a careful and thorough investigation.

The technique followed in the excavating work is a widely accepted method and is described by Dr. Fay-Cooper Cole in "Rediscovering Illinois" and by Dr. Dorothy Cross in her "WPA Indian Site Survey in New Jersey." The site has been staked out in five foot squares from a 50 foot working trench, and the entire occupied area is being uncovered. To date the trench has been advanced 15 feet and some 2200 cubic feet of earth has been moved. The major objectives are as follows:

1. To determine if the Crane Hook Site is a prehistoric or contact site.
2. To discover if the site is stratified and if so to establish cultural traits for each occupation.
3. To attempt to establish criteria which will assist in the proper classification and cultural identification of the surface material recovered during the past years.
4. To learn if the argillite artifacts (many of which have been found on the surface) have any bearing on the temporal sequence of the occupations.
5. To recover and preserve all artifacts and materials which lie beneath the plow line.

It is much too early to draw conclusions, and further comment will be withheld until the work is completed. Work is progressing slowly but satisfactorily. Several hundred specimens have been uncovered and interesting archaeological features have been observed and recorded, all of which will be described in detail at a later date. Members are cordially invited to participate in the work which will continue during the fall and winter and should contact officers of the Society for further information.

FOLSOM POINT

We are taking this opportunity to record the finding of another Folsom point in Delaware, which brings the total recorded specimens to eight.

The point is in the collection of our member, Mr. J. K. Spare. It was found on the Adams Farm near Bridgeville, Delaware. Like all the others, it was a surface find. The point is made of brown jasper, is two inches long and one inch wide through the center. While the flutings on either side of the artifact are not as perfect as those on New Mexico specimens, it nevertheless definitely falls into the Folsom classification. The specimen is being photographed by L. T. Alexander for the Society's records.

OBJECTS OF THE SOCIETY

Archaeology has been defined as a study of the human past concerned principally with the activities of prehistoric man as a maker of things. It is only through a knowledge of the past that we can add to human capacity to understand the present.

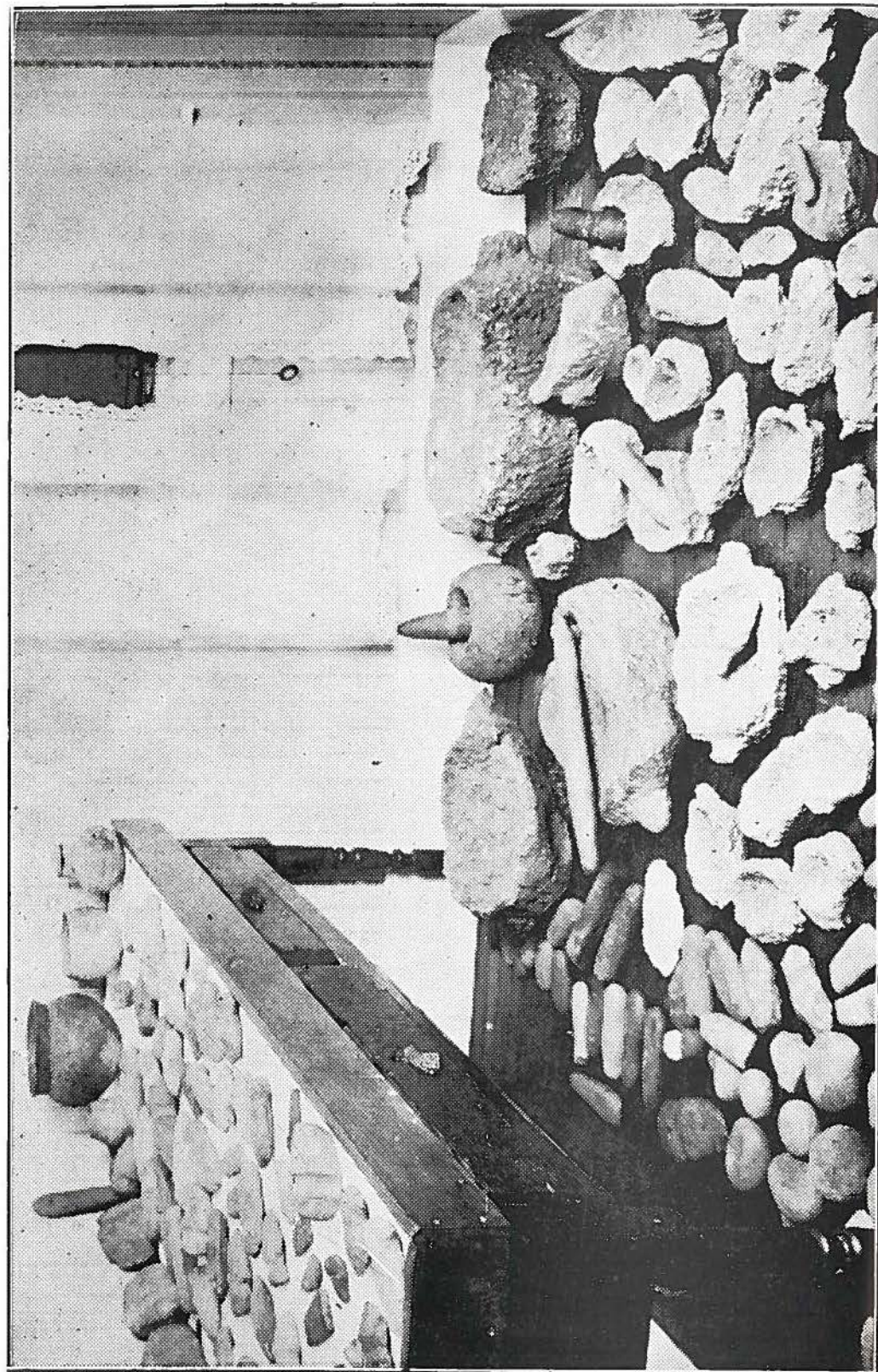
Briefly the major objects of the Archaeological Society of Delaware are as follows:

To engage in the scientific study of archaeology as related to the State of Delaware.

To discourage careless and misdirected activity.

To promote the conservation of important archaeological sites and to preserve implements and artifacts of the people who once occupied this area.

To record for students of the present and future, through this publication, important data pertaining to our archaeological findings.



THE STEATITE QUARRY NEAR CHRISTIANA, LANCASTER COUNTY, PENNSYLVANIA

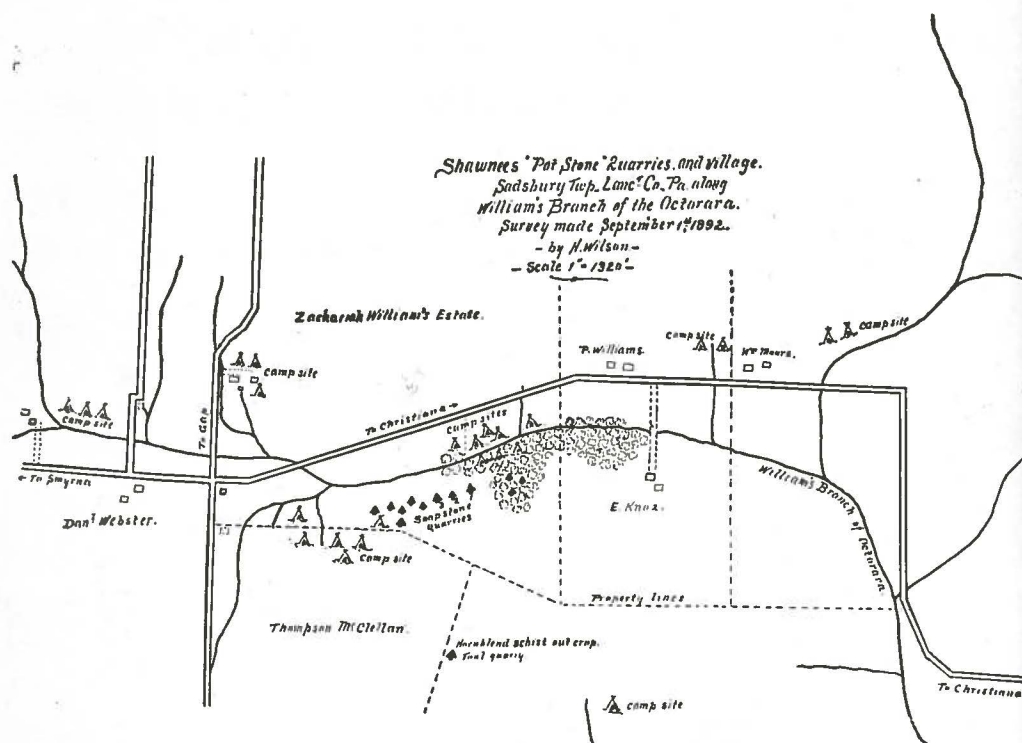
By A. CROZIER

The use of baked clay pottery by the American aborigines is well known to all who are interested in our early inhabitants, but the fact that they also used steatite or soapstone in the manufacture of cooking and storage vessels is not as generally known. This mineral is a soft talcose rock having a soapy feeling, is very fire resisting, and was easily worked by the crude stone tools which the Indians used. Outcrops of steatite occur in many parts of the U. S., but, so far as I know, no deposit of it has been found in Delaware.

Collectors in Delaware have frequently found pieces of soapstone vessels on many of our Indian village sites, usually in rather small pieces, although Mr. H. Geiger Omwake has nearly a complete pot, parts of which he has found over a period of years along the St. Jones River below Dover. The writer has part of a pot weighing several pounds which was dug up at Claymont, Delaware. Most of the vessels made of this material were rather crude basins from a few inches to two feet long with handles at the ends. Being susceptible to a high polish it was also a favorite material in the manufacture of pipes, ornaments and ceremonials. Many fine examples of these objects are in the collections of our members.

There being no outcrops in Delaware, we always wondered where our Indians obtained their supply of this mineral. While there were fine outcrops near Conowingo, Maryland, we were of the opinion that there must have been a nearer source of supply. It was not, however, until the writer procured a copy of Mr. Wilmer McElree's valuable book "Around the Borders of Chester County" that we found a clue as to this source of supply. In this book there is a very fine account of an aboriginal soapstone quarry and work shop near Christiana, Lancaster County, Penna. There are also cuts showing pictures of soapstone vessels found there, and of the tools used in getting the material out and shaping it into vessels for use. Accompanying these cuts is a very clear map of the locality showing location of the pits and the work shop sites. These cuts were made from drawings made by Mr. Harry Wilson in 1892. We made it our business to find out whether this gentleman was still living, as the drawings were made so long ago, and to our great delight we located Mr. Wilson in West Chester. We found him to be a very keen geologist as well as being greatly interested in Archaeology. Associated with him is another gentleman greatly interested in these two subjects, Mr. George Cope. Upon bringing up the subject of the soapstone quarry mentioned in Mr. McElree's book, they very kindly agreed to guide us to the place, which they did early last spring.

The opposite plate illustrates specimens from the Steatite Quarry at Christiana as well as miscellaneous Lancaster County material collected by G. Fenstermaker. Steatite dishes in all stages of manufacture shown in right foreground. Note large vessel with handles on either side.



The site is a beautiful one on William's Branch of the Octararo, and there is a series of perhaps a dozen pits on the hillside made by the Indians in getting out the soapstone. Mr. Wilson told us that when he first saw the pits they were eight or ten feet deep, but over a period of nearly fifty years the pits have been gradually filling up due to farming operations, so that now only a faint outline of the pits is visible.

In the past, Mr. Wilson found a great many of the stone picks with which the Indians quarried the material, also stone chisels used by them in shaping the vessels. When the land was first cleared over eighty years ago, many complete vessels were found, but these have all found their way into collectors cabinets or into the various museums. One may still find plenty of broken pieces of the vessels in various stages of manufacture, and on our visits we have been fortunate in finding quite a few of the picks and chisels referred to above. Mr. Cope found a complete vessel similar to the shallow mortars found here in Delaware. It was probably an unfinished vessel of the basin type. He very kindly gave it to Mr. Weslager.

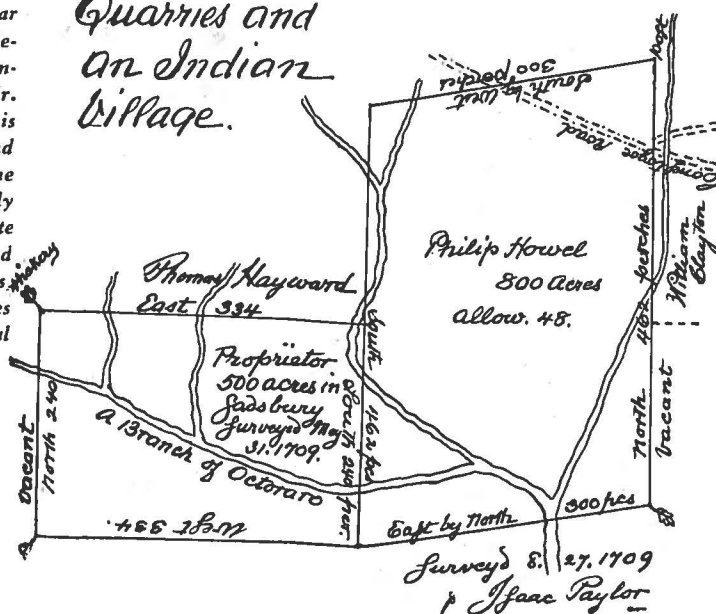
Mr. Gerald B. Fenstermaker of Lancaster has made extensive collections in this vicinity and accumulated about sixty complete dishes ranging in size from small cups to vessels weighing 150 pounds. These are all now in the State Museum at Harrisburg. The accompanying plate shows many of these pots.

This quarry was no doubt the principal source of supply for the soapstone used by our Delaware Indians as it lies very near one of the principal

A copy of Isaac Taylor's survey of 500 acres on a Branch of Octoraro for the Proprietor.

On the southern portion of this tract were Pot-stone Quarries and an Indian Village.

Maps prepared by Mr. Harry Wilson of West Chester, Pa. showing location of the "Pot-stone" or Steatite Quarries near Christiana, Pa. as described in the accompanying text. Mr. Wilson surveyed this land in 1892 and these maps of the quarries are the only ones in existence. Note the camp sites located along the streams which were the homes of the aboriginal quarrymen.



Indian trails leading from Wilmington and New Castle, Delaware, to the Susquehanna.

The village site adjacent to this quarry was occupied by the Shawnees until about 1730, when they migrated up the Susquehanna from the south. Mr. Wilson points out that the Shawnees usually located their villages near an outcrop of soapstone and thinks they are the people who worked this quarry and left the traces of their work behind them. They were comparatively late comers to Pennsylvania, however, and Mr. Fenstermaker is of the opinion that the quarries were worked long before the Shawnees came into the state¹.

Any of our members who have an opportunity to visit this interesting site will probably be rewarded by finding pieces of the dishes of these ancient people who have left behind evidences of their hard work in getting out this stone with the crude tools with which they had to work.

1. Editor's Note: Because of the absence of white contact material at the quarry and the presence of crude stone tools, it would appear that the quarries were worked in prehistoric times which would date them earlier than the historic Shawnee occupation. No conclusions should be drawn until further evidence is forthcoming.

THOUGHTS ON THE STANTON SITE

By S. C. ROBINSON

In our October, 1938 issue, Mr. Crozier contributed some very interesting comments about the extensive aboriginal village site at Stanton, Delaware. We have asked Mr. Robinson, who has surface-hunted this site ever since boyhood, to give us his comments which follow.

* * * * *

Little can be added to the review of the Stanton site made by our fellow member, Mr. Crozier, who overlooked very little in his article which appeared in the October Issue of this Bulletin. My belief, however, is that he included far too small a territory in this settlement. The main village site was undoubtedly on the west bank of the junction of White Clay, Red Clay and Mill Creeks before they join the Christina proper, as he states.

This was but a very inconsiderable part of the occupied land inasmuch as evidences of occupation extend to a point above the Stanton-Newport Road, on both Mill and White Clay Creeks and practically covered the farm where the present Delaware Park race track stands. In addition the Christina itself shows occupation on both banks from a point near Newport to Churchman's Bridge. The lower end of the Churchman Farm carries as many artifacts as the main hill.

With reference to the site proper, the last and most easterly hill above the marsh certainly housed the main village and it is my belief it was fortified by palisades. This location, even in the hands of primitive fighters was impregnable to any but troops with firearms. In addition to its natural advantages, I believe it was palisaded at the lower end of the hill which cut off access to the site by boat. About forty-five years ago there was a line of stumps on the edge of the present marsh which was known to the boys of the neighborhood as the Indian Fence. The land was then drained and cultivated and the so-called fence was torn out and the ground ploughed over by the owner. I can add that hunting for arrowheads was considerably better below this point than on the hill.

There is no way of determining whether the extensive area mentioned above was all occupied at the same time (EDITOR: *This might be determined by careful, scientific excavation*) and I have never been able to find a person who ever saw or heard of a living Indian being there. It is certain that it was occupied over a long period of time as the number of artifacts found on the site over a period of more than forty-five years is almost unbelievable. The site still yields material and the last time I saw it cultivated I found 24 perfect arrowpoints in a single afternoon.

The history of the Stanton site extends into the dim past, and I have in my collection several pieces which may point to a greater antiquity than is generally credited the Delaware Indian. Most important among these is two broken semi-lunar knives, which Mr. Crozier mentioned as being the only ones he had heard of being found this far south in Delaware. I believe that there was a people here earlier than the historic Delaware Indian and that the Indian chased the previous owners out of this section. He probably got fat and prospered in his rascality as my friend, Mr. Crozier, touched but lightly on the food possibilities of this area. The stream was famous for its fishing in early times and beside the perch which he caught, there are men still living in this vicinity who dipped herring from the pool at the

foot of Kiamensi dam and sold them on a commercial scale. Before the pollution from Wilmington drove the fish away, shad were caught in both the Brandywine and the Christina. The Indian on the Stanton site certainly cultivated the land because I have knowledge of about a dozen stone hoes found on the site. Hunting was also of the best and it is still one of the best areas for game in the vicinity.

It should be noted that two Indian trails crossed the Stanton site, one coming from Wilmington which goes over the ridge to the head of the Elk. The other meanders up the White Clay Creek valley in the direction of the site at London Tract Church, a site known in historic times, and probably crosses the divide to the Octoraro and thence down to the settlements on the Conowingo. Large villages of his own people were above and below the resident of the Stanton settlement, the sites of some of which no longer exist. One such site is where the town of "The Cedars" has been built. Mr. Morford, the attorney, lives in the center of it. Another which is about gone is the London Tract Church Site on White Clay Creek near Landenberg, Pennsylvania, the ravages of nature and man having about finished it.

The artifacts from the Stanton site are more interesting to me than those from the many other sites of which I have knowledge. They seem to me to show two or more cultural periods. The materials do not differ substantially from materials found on other local sites except that there is less strictly local stone indicating that materials were brought in from elsewhere. The artifacts divide themselves into two distinct groups, one indicated a rougher, cruder workmanship. The other shows a stone-working technique equal to the best and closely approaching the artifacts found on the tidal stream sites of the lower counties. This work to my mind shows a decided Nanticoke influence, particularly in the triangle points of both black and brown jasper.

To further support my contention of two or more cultures, I want to point out that the main hill on the Stanton site is now much lower than it was originally. The slope is not so steep as it once was either, and has washed away due to erosion. Therefore, without actually digging, we have been going through the thin cultural levels and now are finding artifacts of an earlier period.

In summing up, I should like to say that in my opinion the Stanton site is entirely pre-Columbian and was one of the really big towns of the tribe, having far-reaching contact with other tribes. The greatest mystery of all is the apparent absence of burials. I have been unable to find a grave of any kind there although I have tested for them. The explanation may lie in the great length of time that the land has been under the plow which may have obliterated traces of a cemetery. I will venture the prophecy that should one be found, it will be on the heights of the Churchman Farm side. It is certainly unfortunate that more and better work could not have been done here before it passes for all time.

(EDITOR'S NOTE: *Based on tentative chronologies established in other areas, it seems apparent that Mr. Robinson's contention of several "cultures" being present at the Stanton site is quite correct. This could be verified by excavating, and it is possible that our society could sponsor a survey here. As he intimates, the site will soon be destroyed, because it has been chosen as a site for a golf course. It is hoped that funds will soon be forthcoming for such important work in the state of Delaware.*)

INDIAN TOWNS OF THE SOUTHEASTERN PART OF SUSSEX COUNTY

By WILLIAM B. MARYE

In this article, Mr. Marye, from a patient study of old documents, follows a tribe of Assateague Indians. He finds them living about 1686, in "Buckingham," near the present town of Berlin, Maryland. From there they moved to a place in Delaware known to them as "Assawoman" and identified by the author as being on Dirickson's Creek, a branch of Little Assowoman Bay. Finally, in or before 1705, they settled along Indian River on a 1000-acre reservation. About 1742 they disposed of parts of their reservation, and from then on, their whereabouts is cloaked in mystery.

Did these Assateagues remain on Indian River? Are the present Indians at Oak Orchard, Delaware who call themselves "Nanticokes" descendants of the Assateagues? Possibly the author's account, every statement supported by documentary evidence, may lead you to a conclusion.

* * * * *

This article deals, in large part, with the subject of a band of Indians, which, not later than the year 1705, settled on the southern side of Indian River, on a tract of land which lies about the site of the town of Millsboro. In the year 1742, apparently to clear themselves of a suspicion of treachery then recently incurred, they made a treaty with Lord Baltimore. About this time they disposed of the last acre of the one thousand acres which had been granted to them as a reservation. What became of them after that, whether or not they continued, for a time, to inhabit their town by permission of the white owner of the site, or dispersed themselves in the neighborhood, acquiring by degrees the status of free colored people, removed to another province, or simply died out—these are questions which this author is unable to answer.

The identity of these Indians is scarcely doubtful. They were Assateagues, from the middle-eastern part of what is now Worcester County, Maryland. The tract of land called "Buckingham," is the earliest place of abode which they vouchsafe to mention. From "Buckingham" they went to "Assawoman," which we shall presently attempt to identify; from thence to Indian River (presumably to some place on the lower part of that estuary); from there to their place of refuge as of the year 1705.

As we shall presently observe, there is reason to believe that their removal from "Buckingham" to Assawoman took place no earlier than the year 1686. For this reason we may, tentatively, attribute to some other group of Indians the "great Indian field" which is mentioned in certain certificates of survey of that year, namely:

"Good Success," 300 acres, surveyed for John Vigerous, April 8th, 1686, "lying on the sea board side in Somerset County, in a river called Baltimore River¹, on ye south side, beginning at a marked white oak standing about half a mile below a creek now called Cripple Creek, near where John

Oakey built a house, thence with a line drawn down the said River east ninety perches to a marked red oak standing by the River side and on the west side of a great Indian field," etc.².

"Faire Meadow," 500 acres, surveyed for Colonel William Stevens, April 8, 1686, lying in Somerset County on the seaboard side "in a River called Baltemore River on the south side of the said River, beginning at a marked red oak standing by the River side on the west side of a Great Indian field, bounded on the west by a tract of land surveyed the same day for John Vigerous," etc.³

In the Pennsylvania Archives, in a volume devoted to the "Boundary Question," there is mention of certain Indian deeds whereby white people acquired a claim to lands on the Indian River:

Deed, February 13, 1683/4, court held at Lewes, Sussex County, the Indian Assawawmack, Harmattamale, to Alexander Molistone, 1000 acres on the south side of Indian River.

Deed, March 26, 1684, same Indian to Richard Stevens, 550 acres in county of Sussex, on the south side of the South River, formerly called Indian River.

Deed, December 10, 1685, Iwottama Saman, the Indian Shackamacker⁴ of Assawamat, to Norton Claypoole, 1000 acres called "The Indian Grove," on the south side of Indian River; also same Shackamacker to Mathew Taylor, 500 acres on the north side of the Indian River⁵.

Now, where was this "Assawamat," which the Indian "shackamacker" or ruler had, or claimed to have, the right to deed to white men on both sides of the Indian River, but chiefly on the southern side? The word seems to be a form of Assawoman. In this same volume of Pennsylvania Archives there is mention of eight early surveys made for the Duke of York, William Penn and others, "all on the south side of Indian River and even down to Assawarmett⁶." This same volume contains a Map of the Provinces of Maryland and Pennsylvania, A. D. 1740, on which are indicated the "branches of Assaworment River," which enter the ocean at Fenick's or Fenwick's Island.

The manor of ten thousand acres, which was laid out for James, Duke of York, July 26, 1683, the situation of which is shown on the above mentioned map, is described as follows:

"Lying and being on the North side of Assawormenett River and Inlett, in the Territories of the Province of Pennsylvania, in the County of Sussex, beginning at a corner markt White Oak, standing in a Hammack near the mouth of the Inlett of Assawormenett⁷," etc.

1. At that time Indian River was known by this name, as well as by its present name.

2. State Land Office, Annapolis, Md., Patents, Liber 12, folio 282.

3. Ibid., folio 384.

4. Shackamacker apparently means chief. See Pennsylvania Archives, 2nd Series, Vol. XVI, p. 388, where is mentioned a deed wherein certain named Indians are described as "Indian kings, Sachemakers."

5. Ibid., p. 386.

6. Ibid., p. 388.

7. Ibid., p. 381.

The same Boundary Commission took testimony of a witness that the "Inlett called Assawoman" was "near to or at Fenicks's Island," and that the Duke of York's manor was laid out near Assawoman Inlet aforesaid⁸.

If it is admitted that Assawamat, Assawamack and Assawoman are one and the same, as, undoubtedly, Assawoman and Assaworment are, then the next question in order is: who were the Indians of the locality or place? I think it quite possible that they were Assateagues.

The Asateague Indians first appear in history under their present name in the year 1659, when the Virginians planned a war to the death against them⁹. The implacable Edmund Scarborough, commander of the Virginia forces, solicited the aid of Fendall, Governor of Maryland, but without success. (The Assateagues were accused of having "soe long triumphed in the Ruines of Christian bloud.") To begin his war, which was described as the "Warr on the Sea Side," Scarborough proposed "to settle a Garrison on the Sea Side soe where as I may with Convenience to the head of Wiccocomoko River." "Wiccocomoko" at that time meant the Pocomoke. Governor Fendall was advised to make the head of that river the base of operations for the Maryland forces. He turned down the proposition, alleging that he had no quarrel with the Assateagues. Scarborough expected to dispose of some three hundred soldiers at the outset, "sixty horse, sloopes," etc. I have no record as to whether or not this "war" ever came off. If it did, the Assateagues, as a result of it, may have abandoned one or more of their more exposed towns, and founded new ones. They inhabited the seaboard in what is now Worcester County, Maryland, between Pocomoke River and the several ocean sounds and bays which extend from Pennsylvania down into Virginia. Besides a settlement on the tract of land called "Buckingham," which was mentioned above and will again be mentioned in more detail, they had a town on the Pocomoke called Queponquah, Queponqua, or Copomco. This town was in a neck of land formed by a creek, and on the eastern side of the river¹⁰.

On Griffith's Map of Maryland, 1794, we find "Queponco" Creek, which seems to be identical with Old Mill Branch, the first considerable branch of Pocomoke River northwest of the village of Newark. At or near the site of Newark was a place called "Assateague," which is mentioned in various old land certificates. This may possibly have been the site of one of their original towns. Marshall's Creek, which heads up by Newark, was originally known to white people as Assateague Creek. Newport Bay, at the mouth of this creek, was called Assateague or Mobjack Bay, and the "river" making up northwards from this bay towards the town of Berlin, was known as the Assateague River.

Augustine Herman's map of Maryland, Virginian and Jersey, 1670, shows "Assateacq Cr.," evidently intended for Assateague River, and above the head of it, apparently on the sea coast, an Indian town. That part of Herman's otherwise remarkable map is very badly drawn: no ocean sounds are shown. On this account it is impossible to identify this town. It may have been the town on the land called "Buckingham." On the other hand, it may have been the Indian town on Assawoman Creek, which will be

8. Ibid., P. 665.

9. Maryland Archives, Vol. 3, pp. 379, 380.

10. Maryland Archives, Vol. XV, p. 236.

mentioned later. On the north side of Marshall's Creek (Assateague Creek), in Cropper's Neck, was a place called "the Assateague Fields." Some miles further north, apparently on the western side of what is now called Isle of Wight Bay, there was laid out for Thomas Purnall, December 29, 1683, a tract of land called "New Faire Field," which is described as follows:

"Lying in Somerset County on the seaboard side on the southward of Assateague Old fields, beginning at an old dead marked white oak . . . and running south thirty degrees east two hundred perches through sunken marshes to salt water, being the bay that runs upwards to Saint Martins River¹¹," etc.

Doubtless these "old fields" were the site of abandoned plantations of a settlement of Assateague Indians.

Finally, as to Assateague Island; called a "peninsula or isthmus of Piney Hummocks," this island is mentioned, by its present name, in an official notice of the year 1686¹². Whether or not the Assateague Indians ever had a settlement on this island is unknown. The sound which separates the northern part of this island from the mainland is known today as Chincoteague Sound, but was formerly called Assateague Sound. This name was applied also to Sinepuxent, Isle of Wight and (great) Assawoman Bays, but the name most frequently used for these bays was New Haven Bay or Sound. Assawoman Bay—and this is important in the present connection—did not go by that name in Colonial times. The only Assawoman Bay of old records is the bay now called Little Assawoman Bay, which was also formerly called Assawoman Sound or River.

Loosely united with the Assateagues, under their so-called "emperor," who shared the honors of that title with the emperor of Nanticoke and the emperor of Piscataway, among the Indians of Maryland, were various other Indian peoples, including, by 1678, the "Yingoteague," or Gingoteague Indians, a people originally inhabiting the Eastern Shore of Virginia, near the Maryland line. We learn this from a passage in the Maryland Archives,¹³ which supports the statement of Beverly, the historian, who, writing in 1700, informs us that the remnants of the Gingoteague Indians, a division of the Accomacks, were all "joined with a nation of Maryland Indians¹⁴. Some years later, in a petition to the Council of Maryland, dated May 6, 1686, the emperor of Assateague lists some eight Indian peoples besides Assateagues, which were under his command. It is likely that some of these peoples, not Assateagues, were mixed with those Indians who later founded a town on the south side of Indian River. In the petition above mentioned the "emperor," after making several dire complaints, enters the following request:

"That a convenient portion of land whereabouts Ambrose White formerly lived may be sett out to them" (his people) "the place where they now live being all swampy and barren sandy ground¹⁵."

Whatever poor, sandy and barren land the "emperor" had in mind, Queponqua was not deserted at this time. The Maryland Archives contain no contemporary notice of the removal of any of his people to land formerly owned by Ambrose White, and there is no record, so far as I know, of the

11. Maryland Land Office, Patents, Liber 22, folio 126.

12. Maryland Archives, Vol. 5, p. 538.

13. Maryland Archives, Vol. 13, p. 213.

14. Virginia Magazine of History and Biography, Vol. 10, p. 68.

15. Maryland Archives, Vol. 5, p. 213.

purchase of any of White's lands as a reservation for the Assateagues. Nevertheless, it is most likely that a group of Assateague Indians, then living upon a tract of land called "Buckingham," not far to the east of Queponqua, who were later to become known as the Indian River Indians, did remove to land whereon Ambrose White had lately resided, and that this land and settlement were the "Assawoman" to which they refer in their petition of 1705.

Ambrose White, a Justice of the Peace and a man of standing in Somerset County, Maryland, died before May 4th, 1687¹⁶. In all, some five tracts of land were laid out for or assigned to Ambrose White, all situated in what was then the northeastern parts of Somerset County, Maryland, but now mostly lying in Delaware¹⁷. While it is not possible to say which of these several tracts of land the "emperor" was thinking of, it seems likely that it was the land called "Cow Quarter," and it appears to me to be extremely probable that "Cow Quarter" was the land selected by the Indians living on the "Buckingham" tract as the land to which they repaired first. "Cow Quarter," containing five hundred acres, was surveyed for Ambrose White, June 30, 1677, and is described as follows:

"Lying on the Sea Board side near Assawoman bounded as followeth, Beginning at a marked white oak standing on the north side of Herring Creek, thence with a line drawn north west by north three hundred and twenty perches to Assawaman Creek, thence with a line drawn east three hundred and twenty six perches down the said Assawaman Creek, thence with a line drawn south thirty degrees easterly to the afd. Herring Creek and from thence with a right line to the first Bounder¹⁸."

The place or locality called Assawaman is called for in another early certificate of survey, namely, "Fair Haven," laid out, July 2, 1677, for William Nock, of Accomac, Virginia, in Somerset County, "lying and being on the sea Board side near Assawaman" (remainder of description of no particular interest¹⁹). On the same day this same William Nock took up a tract of land called "Assawaman," which is described as situated "on the Sea Board side" in Somerset County, and "*Bounded as followeth, Beginning at a marked white oak standing on the easternmost side of an Indian path by a Branch side, thence with a Line drawn east down Assawaman Branch and Creek five hundred Thirty three perches,*" etc.²⁰

I shall now quote, in part, the certificate of survey of a tract of land called "Rickett's Chance," surveyed for William Ricketts, June 1, 1689:

"Lying in Somerset County on the sea Board side on the north side of Assawoman alias Indian Creek bounded as follo Beginning at a marked white oak standing on the Easternmost side of a gutt at the lowermost end of the Indian Town, being a Line Tree of a Parcel of Land formerly surveyed for Ambrose White thence east two hundred and Twenty pole, thence south forty five pole thence west one hundred and eight pole to a marked Red Oak standing near the side of Assawoman Creek thence down and with the Creek south fifty Degrees easterly sixty pole²¹," etc.

16. Mentioned as "deceased" in Thomas Fenwick's survey called "The Scottish Plott," laid out on that date. See Md. Land Office, Patents, Liber 22, folio 336. White died intestate. Wrexham White seems to have been his son and heir, who died about 1715, leaving sons, Ambrose and Jacob White.

17. These lands were: "Rumley Marsh," 1676; "Cow Quarter," 1677; "Fishing Harbour," 1679; "Happy Entrance," 1678; "Smith's Choice," 1679. Rent Roll, Somerset County, Calvert Papers No. 885, pp. 93, 102, 106. Patents, Liber 20, folio 239. I have not examined the land records of Somerset County to ascertain if White purchased and lands, but the rent-roll reveals no other lands owned by him than those above mentioned.

Since "Cow Quarter" was the only tract of land surveyed for Ambrose White which bounds upon Assawoman Creek, it follows almost certainly that this must be the land which is called for in the above mentioned certificate of survey.

Other evidence of an Indian settlement on or near Assawoman Creek is not lacking. I quote from the certificate of survey of a tract of land called "Summerfield," which was laid out for Colonel William Whittington, April 1, 1688:

Situated in Somerset County, "upon the scuth side of a creek and near the head thereof issuing out of Assawoman Bay commonly known by the name of the Indian als Assawoman Creek, beginning at the mouth on the easternmost side thereof (of a gut) called Shrimps Gut about the lowermost end of the Indian ffeilds neere unto a point of land where a corner stood for the land of Thomas Fenwick called the Scottish Plot²²," etc.

The description of "The Scottish Plott," as surveyed for Thomas Fenwick, May 5, 1687, "ties up" Shrimp Gut with land surveyed for Ambrose White, which can hardly be other than "Cow Quarter":

"Lying in Somerset County, near the seaboard side and beginning at a marked white oak standing near a Corner tree of a certain tract of land surveyed for Mr. Ambrose White deceased and near the side of a Creek called herring Creek and from thence with a line drawn north west by north four hundred twenty eight pole to another marked white oak standing near the side of a creek called the Indian Creek thence up and with the said creek south fifty Two westerly eighteen pole thnce north west eighty Three westerly fifty six pches thence south west seventy seven and a half westerly forty Three pole to the mouth of a gutt called Shrimpe Gutt and from thence south Thirteen westerly Twenty nine pole to a marked oak standing on the descent of a hill near the side of the said Gutt²³," etc.

Mention of a tract of land called "Robinson's Purchase" is now in order. This land was surveyed for William Robinson, October 6, 1706, and is described in part as follows:

Lying in Somerset County on the seaboard side and on the northermost side of Assawoman Creek, Beginning At a marked white oak standing on the westernmost side of a Gutt issuing out of the said Creek att the bottom of an Indian field and over against a corner tree of a tract of Land formerly survey'd for William Ricketts," by which last was probably meant the land mentioned above called "Rickett's Chance²⁴."

It is worthy of note that William Robinson, in his will, April 21, 1716, mentions, in addition to "Robinson's Purchase," "Assawaman," "Fair Haven" and "Cow Quarter," all tracts of land with which we are now concerned²⁵. It appears from this will that "Assawaman" adjoins "Robinson's Purchase." On December 18, 1759, Michael Robinson, grandson of William Robinson, had executed a resurvey on parts of "Assawoman" and "Robinson's Purchase." The beginning of this resurvey, which was called "Robinson's Chance," is described as follows:

18. Maryland Land Office, Patents, Liber 19, folio 525.

19. Ibid., folio 528.

20. Ibid., folio 529.

21. Maryland Land Office, Patents, Liber C. No. 3, folio 182.

22. Maryland Land Office, Patents, Liber B.B. No. 3, folio 229.

23. Maryland Land Office, Patents, Liber 22, folio 336.

24. Maryland Land Office, Patents, Liber D.D. No. 5, folio 580.

25. Hall of Records, Annapolis, Md., Wills, Vol. 14, folio 288.

26. Maryland Land Office, Unpatented Certificate No. 1135, Worcester County.

27. Pennsylvania Archives, 2nd Series, Vol. 16, p. 673.

"At a marked white oak standing in a small Pond on the west side of a Coty Road about sixty yards Distance from sd Road in the Indian Town & at the head of the Sound²⁶."

We now return to the publish papers of the Pennsylvania-Maryland Boundary Commission, which sat in the year 1740. Before this Commission a certain James Sangster, aged fifty-eight, deposed in part as follows²⁷:

"That as he was travelling up from Virginia hither with his mother, she shewed him a marked Tree near an Indian Town, at the Head of a Creek called Assawaman, which empties itself into a small Bay or Sound, a little to the Northward of a place called Fenwick's Island, and said that was the Boundary between Maryland and Pennsylvania," etc.

I believe that there has been presented above sufficient evidence to prove that there was formerly an Indian "town" or settlement of some little extent situated on a creek called Assawoman Creek, in Sussex County, Delaware, a branch of the bay or sound now called Little Assawoman Bay, but which, as I have said above, was formerly called Assawoman Bay or Sound. With what creek is this Assawoman Creek identical? Two creeks discharge into Little Assawoman Bay on its western side: Miller's Creek at the head of the bay, and a larger creek, which is now known, I believe, as Dirickson's Creek, but which, a generation ago, was known as Herring Creek²⁸.

Miller's Creek was formerly (and from a remote period) called Turkey Branch Creek²⁹, and on maps of a generation ago I find the lower part of this creek styled "Miller's Creek" and the upper part styled "Turkey Branch." Now, since it has been shown above that the lands called, respectively, "Cow Quarter" and "The Scottish Plott" lie between a creek called Herring Creek and a creek called Assawoman or Indian Creek, and that Assawoman Creek lies to the northward of Herring Creek, it would be natural to infer that this Herring Creek is the same Herring Creek as that creek which went by that name about a generation ago; hence, that Assawoman or Indian Creek is the same as Miller's Creek. These inferences, however, are almost certainly incorrect³⁰. Herring Creek, so it would appear, is identical with a creek known today as Roy's Creek, the first large creek to the southward of Dirickson's Creek, which has its mouth in the bay now called Assawoman Bay, but formerly known as Assateague or New Haven Sound. Dirickson's Creek, therefore, must be Assawoman Creek. Evidence in support of this belief is twofold:

First of all, the report of the Commission for the Survey of Sounds on the Eastern Shore of Virginia, Maryland and Delaware," 1834. The Commissioners find that Fenwick's Island was formerly not a true island but was connected with fast land to the west by a sort of isthmus (they fail to recall the two inlets which formerly made Fenwick's Island a true island). About 1804, a small channel was cut, connecting Little Assawoman Bay with Assawoman Bay. This channel, much widened and deepened, exists today. The commissioners surmised that, before the opening up of this

28. Called "Herring Creek" on Fielding Lucas' Map of Md. and part of Delaware, 1852; on Martinet's Atlas of Md., 1873; and on a map of Md. in Hopkins' Atlas of Balto. City and County, 1877.

29. Called Turkey Branch Creek in certificate of survey of "Ratcliffe," laid out for Nathaniel Ratcliffe, May 31, 1695: Md. Land Office, Patents, Liber B.B. No. 3, folio 533.

30. I am indebted to Mr. Harry L. Benson, of Hamilton, Baltimore, Md., for information which saved me from falling into this error. I had the privilege of seeing his map of early land grants of Sussex and Worcester Counties, whereon he has indicated the relative situations of "Cow Quarter" and other tracts here mentioned. This map represents a very great deal of research on the part of Mr. Benson.

channel or thoroughfare, the "considerable bodies of water" coming out of Assawoman and Turkey Branch Creeks and discharging into (Little) Assawoman Bay, "poured along the left of the fast land or Fenwick's (Island), over the low flats of Romney Marsh." Romney, or Rumley, Marsh is that extensive marsh situated on both sides of the Delaware-Maryland Line, across the thoroughfare from Fenwick's Island. Now, since Little Assawoman Bay has only two important affluents, and since Turkey Branch Creek is the uppermost one of the two³¹, it follows that Dirickson's Creek must be identical with Assawoman Creek.

The other piece of evidence is more ancient, being contemporary with the early mention of Herring Creek above noted. A tract of land called "Brotherhood," surveyed for Joseph Robinson and others, May 18, 1689, is described in part as follows:

"Lying and being in Somerset County on the sea board side Between Asoteage and Assawoman sounes, being a parcell of marsh called Rumley Marsh³², bounded as follo Beginning at a marked black cherry tree standing in a hamock on the north east side of Herring Creek, thence with a line drawne north north east one hundred and thirty perches to a small white oak being a corner tree of a tract of land formerly surveyed for Thomas Fenwick, then north twenty one degrees easterly two hundred and sixty perches to Assawoman Bay aforesaid thence south nineteen degree easterly three hundred sixty two perches to the head of a cove of water tending south west into Rumley Marsh aforesaid being supposed first bounder of a tract of land formerly surveyed for Ambrose White. thence along and with the said tract north west by west one hundred perches³³," etc.

This is the description of the first line of a tract of land called "Rumley Marsh," surveyed for Ambrose White, of which more later. The next two lines of "Brotherhood" answer the description of the second and third lines, respectively, of "Rumley Marsh." There appears to be no other land laid out for Ambrose White, with which the land here called for could be identical. "Rumley Marsh" lies upon Rumley (or Romney) Marsh, on or near the western side of Lighthouse Cove, north west from Fenwick's Island. On plotting the first six lines of "Brotherhood," assuming that there is no mistake as to the identification of Ambrose White's land, we observe that there is only one creek which can be identical with "Herring Creek," and that is the creek now called Roy's Creek.

Before leaving this subject of the identity of Assawoman Creek, I refer to the testimony of William Burton, aged sixty-two, who, deposing before the "Boundary Commission" above mentioned, A. D. 1740, declared "that the said County of Sussex extended Southward to a Creek called Assawoman, about nine miles to the Southward of Indian River, and about twenty five miles from Lewes Town³⁴."

(To be concluded in our next issue)

31. The said Commissioners further ascertain that "about two miles up the sound (Little Assawoman) receives the Water of Turkey Branch Creek, abreast of which it has been preposed to go. and thence to locate a canal across the peninsula of Muddy Neck and over to White's Creek, an arm of Indian River." An alternative route was from Tubb's Marsh, on Assawoman Creek, in a straight line to White's Creek, not quite four miles, crossing Turkey Branch Creek about two miles above its mouth, carrying the canal across the west portion of Muddy Neck.

32. Rumley and Romney are forms of the same place-name, which is that of an extensive salt marsh in Hampshire.

33. Maryland Land Office, Patents. Through inadvertance the number of the volume was not taken down.

34. Pennsylvania Archives, 2nd Series, Vol. 16, p. 674.



THE HUMAN FACE IN STONE

By JAMES H. SCOTT

An Indian artifact which is conspicuously absent in the cabinets of local students is the human face sculptured in stone. Only one such object has been found in the State of Delaware of which we have record—it is a quartz pebble about the size of a baseball on which the human face has been cut. This specimen was found many years ago in "The Wedge" near Mechanicsville and is now in a collection at Valley Forge, Pa.

In the extensive collections of Delaware Indian material gathered by A. Crozier, H. G. Omwake, William Cabbage, C. A. Weslager, the late Joseph Wigglesworth and others, there is not a single object which faintly resembles the human face. Mr. S. C. Robinson of Newark has in his collection a fragment of a gorget found by himself in southern Delaware; on this piece the likeness of a human face has been scratched, and this is one of the rare instances of its kind noted in Delaware.

It is strange that the so-called stone masks or faces have not turned up in Delaware fields, because, according to ethnologists, the human image, both in wood and stone, was an important accessory to certain of their ceremonies.

M. R. Harrington in his "Religion and Ceremonies of the Lenape" and Dr. Frank Speck in "A Study of the Delaware Indian Big House Ceremony" make reference to the part the human effigy played in the Lenape's religious festivals.

The latter author in addressing the Archaeological Society of New Jersey on the subject of "The Delaware Indians, Past and Present" made the following statement:

"The stone faces and masks occurring with striking frequency among archaeological finds here and the prominence of masks and the human image in Delaware worship are present from earliest time to the present. This alone invokes a basis for the identification of the Delaware past in archaeology with the Delaware present in ethnology."

As Dr. Speck states, the stone face occurs with notable frequency in neighboring New Jersey and Pennsylvania in those sections believed to have been inhabited by Lenapes, or Delawares. They vary in size from small objects, used as pendants, or talismen, to large stone faces which might be considered as idols. The smaller specimens have usually been shaped from common quartz or quartzite pebbles while the larger ones have been sculptured on large boulders, trap rock, etc.

Mr. Charles A. Philhower of Westfield, N. J. is the author of a paper on the subject under the title of "The Human Face In Lenape Archaeology." He describes certain New Jersey specimens, some of which the present author will briefly summarize.

Col. L. M. Pearsall of Westfield, N. J. has in his collection a small face neatly cut in a sandstone pebble about three inches high. To contrast with this, Mr. Philhower is the owner of a large sculptured head found along Cohansey Creek in Cumberland County. This specimen is so constructed that it can stand upright on its own base.

In the Abbot Collection at Peabody Museum, there are two "face" ornaments, each perforated for suspension. Both are tooled from quartzite pebbles and were found near Trenton.

In the collection of J. H. Kelsey of Pemberton, N. J. there is a small steatite ornament with a human face cut in relief and pierced with two holes for suspension.

Another curious artifact of this type found at Vincentown, N. J. is a heart-shaped stone with the human face etched on it in bas relief.

"In rare cases," says Mr. Philhower, "the human face is found scratched or cut on gorgets, bannerstones, pendants and pottery with the seeming purpose of decoration. It appears in the main, however, that when the face is used, the center of interest lies in it rather than the object on which it is engraved, which points to the deep significance in the ceremonial life of the Lenape."

Stone masks have been found in Eastern Pennsylvania, but apparently not in the same numbers as those found in New Jersey. We do not have a complete account of the Pennsylvania specimens, but Mr. Fenstermaker is said to have a number of them. The accompanying plate illustrates specimens from Mr. Fenstermaker's collection.

To date there is no satisfactory explanation for the absence of these unique specimens in Delaware. One would naturally assume that if they were used by the local tribes, at least a few specimens would have been found. Strangely enough, other New Jersey artifacts, with this single exception, have been liberally duplicated in the collections of material from our state. It may be possible that all of the Lenape clans did not use the stone face as extensively, if at all, as the New Jersey Indians. As we all know, there were three Lenape clans: the Unami, Minsi and Unalachtigo. It is

still a matter of question which of these clans occupied the State of Delaware during historic times. However, it seems likely that the Unalachtigo lived in our state, while the other two clans were represented in New Jersey and Eastern Pennsylvania.

Another explanation of the absence of the stone face in Delaware is the thought that possibly our Indians fashioned the faces of wood or other perishable materials which have not lasted through the years.

Then, too, it may be that those of us who have surface-hunted have passed by these objects because we have conditioned our eyes to pick out arrowheads and other distinctively shaped artifacts. It is not easy to recognize a stone face, especially if the pebble is turned face downward. For example, Mr. Harry Wilson, who knows the complete story of the single Delaware specimen mentioned in the first paragraph, states that it was originally picked up as a common pebble to throw at a cow! It was only by chance that the potential thrower turned over the stone and saw the face on the reverse side. He decided not to throw it!

The obvious lesson we can learn from this is: examine carefully all stones that we see lying about on a village or camp site. The common quartz or quartzite pebble which we do not even turn over may be the back of a beautiful stone face. The writer is hopeful that some of our members will be fortunate enough to find stone faces and that all details will be given to our Editor for inclusion in the Bulletin.

The Society takes this opportunity to express its thanks to John Swientochowski and Charles Arnold for their excellent co-operation in providing photographs for the Society's records. Through their efforts we have a complete photographic story of work on the Moore Shell Heap as well as that at Crane Hook. The Editor trusts that the Society's finances will permit the reproduction of these photographs in forthcoming issues of our Bulletin. In the meanwhile the photographs are available in the editor's files for the inspection of any interested members.

