

BULLETIN

THE ARCHAEOLOGICAL SOCIETY
OF
DELAWARE



VOL. 3, No. 3

FEBRUARY, 1940

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BULLETIN

THE ARCHAEOLOGICAL SOCIETY OF DELAWARE

Vol. 3, No. 3

FEBRUARY, 1940

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

PATRONS

It is a privilege to announce that Col. George A. Elliott and J. Warren Marshall have accepted the Society's invitation to become Patrons. Our complete board of Patrons is as follows:

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It is due to the support of these public-spirited men that we can continue to publish our BULLETIN. We are all sincerely grateful to them.

JUNIUS BIRD ADDRESSES SOCIETY

None who heard Junius Bird at our fall meeting on September 30 at the Wilmington Library can question that he speaks with the authority that accompanies varied experience. Mr. Bird, who is associated with the Museum of Natural History in New York City, has a record of archaeological achievements to his credit alternating from field work in the arctic to exploration at Tierra del Fuego. His specific subject was "Early Man in South America." Mr. Bird's introductory remarks were broadcast from the lecture room over Wilmington, Delaware Radio Station WILM.

Authorities of the Museum of Natural History can be proud of their Mr. Bird. He not only has rare ability as an investigator, but he also has the reportorial knack of vividly explaining how, where, why and when. Both qualities, in our opinion, are indispensable to the true scientist.

VISIT TO STEATITE QUARRY

On Saturday, October 28, 1939, members of the Society visited the aboriginal steatite quarry near Christiana, Pennsylvania. Although the weather was unfavorable due to heavy rains, twenty members made the trip.

Specimens of quarry tools and steatite fragments were found on the surface of the ground. Some progress was made in troweling out one of the quarry pits and an unfinished steatite vessel was uncovered. Probably another visit to the quarry will be scheduled soon, permitting other members to observe this unique example of aboriginal industry.

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THE NEED FOR ARCHAEOLOGY

Two incidents of recent occurrence justify our disapprobation.

Workmen employed in street excavating in Wilmington uncovered a skeleton. Instead of stopping operations immediately and calling for experienced assistance, they were permitted to tear out the remains and to continue working. Other skeletons were subsequently encountered, and these, too, were indiscriminately removed. By the time officers of this Society learned of the episode, all the smashed bones had been boxed and reburied.

It was useless to uncover the box because when skeletal remains are once removed from their resting place and the surrounding earth disturbed, most of the data have been destroyed.

In Kent County, workmen stumbled into an Indian burial site. Instead of halting operations, the bones of at least six individuals were uncovered and mutilated. Associated artifacts, of which there were many, according to eye-witness reports, were either broken by haphazard digging or were scattered by subsequent sale or barter. No reliable information can ever be compiled about the site, and once again, valuable data have been irrevocably destroyed.

City and State officials, contractors and others who maintain field crews should instruct their workmen to stop work *immediately* if they encounter human bones or evidence of aboriginal occupation. One of the officers of this Society should be promptly notified and he will arrange for the scientific removal of material and the proper compilation of data.

Bones and stone artifacts lose their significance when torn from their original setting. Such destruction has often been compared to tearing an important page from a book—both the solitary page and the defaced book are then incomplete, and useless is each without the other.

It is unfortunate that Delaware does not maintain a State Archaeologist who could give close attention to such matters. Under the present situation, this organization is the only agency in the State of Delaware equipped to do archaeological work. The Society welcomes the opportunity to serve the state and its resources are ever at the disposal of the authorities..

Features In This Issue:

ARCHAEOLOGICAL NOTES ON CLAYMONT.....	Page 3
DELAWARE'S "PIPE OR HORN SPRING".....	Page 7
DELAWARE TRIANGULAR ARROWPOINTS.....	Page 13
MIDWESTERN TAXONOMIC METHOD.....	Page 18
INDIAN TOWNS OF SUSSEX COUNTY.....	Page 21
INDIAN LAND SALES IN DELAWARE.....	Page 29

ARCHAEOLOGICAL NOTES ON CLAYMONT, DELAWARE AND VICINITY

By A. CROZIER

Peter Lindstrom, the Swedish engineer who explored and surveyed the Delaware River and its tributaries in 1654 and 1655, shows on his map an Indian village *Memankitonna* near Naaman's Creek, and this name was also given to Chichester Creek which empties into the Delaware a little north of Naaman's Creek in Pennsylvania. Between these two streams are many evidences of Indian occupation, but the main town was probably located along Naaman's Creek in the section now known as Claymont, Delaware. This Creek was probably much larger in Indian times than it is at present and its two branches extended for several miles over the border into Pennsylvania. Parts of this section are still heavily wooded and all of it was forested in early times.

The most plentiful signs of Indian occupation are near the mouth of the Naaman's Creek, on land owned by the Worth Steel Company. In former years when this land was cultivated, it was a favorite place for Indian relic collectors and hundreds of artifacts were found. Charles Ottey, the veteran collector of Claymont, assembled the largest collection made in the vicinity, and his collection of many hundred specimens is now in the Museum at Doylestown, Pennsylvania. Dr. Cardeza of Claymont also had a large collection from the vicinity, which was dispersed at his death some years ago. Our Vice-President, William S. Habbart has also collected many specimens from this locality, and from the fields along both branches of the Creek. The writer has also collected many specimens here.

The locality at the mouth of the creek is a sad looking place now, compared with the time when I first knew it. At that time there was a fine sand beach for some distance south of the creek along the Delaware River with a line of stately old trees near the shore. It was a favorite place for picnic parties after a sail on the river and was also much used by the shad fisherman. Along the beach, one could find Indian artifacts washed from the banks, and several pieces in my collection, notably a fine grooved club head and perforated pendant were found in this way. Now all is changed; the trees are gone and the beach is black with oily sludge from the oil tankers which put into Marcus Hook a few hundred yards farther north.

This locality, with the possible exception of the region around Rehoboth and Lewes, was the best known part of Delaware from an archaeological standpoint, by our earlier archaeologists.

Delaware's only rock shelter so far reported, was discovered on the upper part of the west branch of Naaman's Creek. The shelter was discovered in 1866 and excavated in 1866-67 by Dr. Hilborne T. Cresson and the results were published in the "Proceedings of the Boston Society of Natural History. Vol. XXIV, October 1889."

This report is the only known account of a stratified site in Delaware and for that reason it is worthy of very careful consideration. The shelter was formed by a mass of rock projecting from a Laurentian outcrop making a natural shelter about 5½ feet in height. About 22 feet from the face of

CACHE OF ARGILLITE BLADES



Portion of a cache of 135 argillite blades dredged from the Delaware River, near Claymont, Del., and described in following article by A. Crozier. Blades placed by author to show usual arrangement of caches. Position is speculative.

Inset shows enlargement of one of the blades, 5 inches by 3½ inches. Apparently, these blades were transported from a quarry and were cached preparatory to making arrowheads, spearheads or knives. Caches are rare in Delaware.

this shelter was another outcrop and the hollow between these two points had been occupied for many years, judging by the artifacts found. Dr. Cresson cleared out this hollow down to bedrock which was then 10 or 12 feet below the surface. He found nine distinct layers of earth, sand and gravel. The lowest layer was a decomposed schist resting on the bed rock. This layer contained no artifacts or traces of human occupancy. Above this was a layer of brick clay mixed with yellow clay, on top of which was a layer mixed with sand. A few crude implements of argillite were found in this layer. Next was a layer of reddish gravel mixed with decomposed schist, cinders and animal bones. Fragments of human bones were found with crude artifacts of argillite. Next was a layer of reddish-yellow clay with no implements. In the next layer were numerous argillite implements, also crude implements of quartzite and jasper. Bone implements and crude pottery were found in this layer. Nothing was found in the next layer which was of yellow clay. Above this was a layer of yellow clay loam, with implements of jasper, quartzite and argillite, ornaments of stone, bone and shell. In the lower part of the layer, the pottery was crude, but in the upper part were decorated pot sherds of much better quality. The top layer was of leaf mold seven inches thick containing no artifacts. All the material was sent to the Peabody Museum at Cambridge. This material, if still available, would be most interesting to our members.

(EDITOR'S NOTE: *Peabody Museum has kindly sent us a list of the materials excavated by Dr. Cresson and a photo of the rock shelter. Both are accessible to our members*).

Unfortunately, this rock shelter was obliterated when the B & O railroad was built. During the excavating for the railroad, several so-called "paleolithic" implements were found in the gravel banks by Dr. Cresson and figured prominently in the controversy over the supposed presence of man in the Delaware Valley in Paleolithic times.

Another publication regarding the archaeology of this vicinity is "Report upon the Pile Structures in Naaman's Creek," by Dr. Hilborne T. Cresson. This monograph was published by the Peabody Museum of Cambridge Massachusetts in April 1892. This paper received international notice, as there was some question as to the similarity of these structures to the Swiss lake dwellings.

However, Dr. Cresson rather definitely concludes that the remains of pilings at the mouth of Naaman's Creek were the remains of aboriginal fish weirs. He visited the spot many times over a period of years from 1880 to 1889, removing as many of the pilings as it was possible to preserve, and carrying on a very careful search for artifacts in the alluvial deposits by means of a hand dredge. In 1889 a steam dredge operated in the stream, deepening it for the passage of boats to the wharf of a brick-making concern inside the mouth of the creek. Dr. Cresson's dredging produced a total of 602 artifacts found adjacent to the pilings. These consisted of specimens from roughly broken masses of argillite and quartz to finely finished implements and comprised arrow heads, spear heads, knives, scrapers, hammer-stones, sinkers, celts, axes, etc. Among the finds were many arrowheads and spear-heads made of slate, although jasper, argillite and quartz predominated. Some few pot sherds and 84 splinters of bone were also collected. The operations of the steam dredge brought up many additional artifacts which

were also presented to the museum. All of these specimens are now in the Peabody Museum.

One of the most interesting finds ever made in this region was a lot of approximately 135 argillite blades which were evidently a cache. They were dredged from the Delaware River by a mud machine working off shore from the old Standard Oil plant, a short distance north of the Pennsylvania State line. They were found by Charles Larkin, several years ago, and many were given to friends of his who were collectors and he finally gave the remainder of them to Wm. Slater of Claymont, who kindly allowed R. S. Bothe of Wilmington to photograph them for the writer. There are about 70 perfect specimens in this lot and are shown in the accompanying plate. They are all very similar and are about five inches long by three and one-half inches wide. The writer mentioned this cache in Volume 1, No. 4 of the Bulletins of the Archaeological Society of Delaware in his "Notes on the Archaeology of New Castle County." The circumstances surrounding this find are similar to the finding of a cache of blades near Lobdell Car Wheel Works, Wilmington, Delaware, mentioned in the same article.

The artifacts found near Claymont comprise the usual ones found on sites in northern Delaware, and consist of axes, celts, shallow mortars or "lap stones," pestles of the roller type, mullers, hammerstones, net sinkers and the usual run of chipped implements. Some few banner stones and gorgets have been found but I do not know of any pipes. With the exception of the finds noted above, all are surface finds, as no other excavations have been made.

The chipped artifacts are mostly made of quartz, quartzite, jasper and argillite, with a small number made from other minerals. Over one-third of the specimens are of white quartz. The stemmed type seems to predominate, and in contrast to our other Delaware sites, the triangular point is rather rare.

The pottery is represented only by scattered sherds indicating rather heavy, coarse cord-marked ware. Very few sherds show any attempt at decoration.

Soapstone sherds are fairly plentiful, and I have part of a large soapstone dish that was dug up many years ago in this section.

The site at Claymont was undoubtedly one of the important aboriginal villages in northern Delaware. In extent, it is comparable to the two other major villages in New Castle County, i.e., the Crane Hook Site and the site at Stanton, Delaware. Like these two sites, it also lay at the junction of two streams; and has produced no fewer artifacts, indicating that it had a population probably equal to any other New Castle County site.

Seventh Anniversary

With this issue of the "BULLETIN" the Delaware Society commemorates its seventh anniversary. Consistent success has characterized the Society's undertakings during the past seven years, a success that can to a major extent be attributed to the initiative of its leaders. May we take this opportunity to salute the past and present officers of the organization.

DELAWARE'S "PIPE OR HORN SPRING"

By C. A. WESLAGER

ACKNOWLEDGEMENT: Our President, Mr. A. Crozier, and the President of Delaware's Natural History Society, Dr. Frank Morton Jones, deserve full credit for inspiring our search for the "Pipe or Horn" spring. Invaluable assistance was rendered by William B. Marye, whose account of "Indian Paths of the Delmarva Peninsula¹" and whose several letters were most helpful. James H. Scott of our Society, who worked with the writer in finding the spring, deserves much of the credit. The task would not have been accomplished without his aid.

The story of the "Pipe or Horn" spring had its written origin with Andrew Hesselius. At least his is the earliest description we have. Hesselius was pastor of Old Swedes Church at Wilmington from 1711 to 1724. When he returned to Sweden he composed a journal of some of his observations in New Sweden. More than a century later, a visitor to the Royal Library at Stockholm saw the Swedish original and arranged for its translation into English. This hand-written translation is owned by the Pennsylvania Historical Society. A second translation of the journal was subsequently made with a view to publishing it in connection with the Swedish Tercentenary. This, however, was never done, and consequently neither translation has been published. The two translations differ substantially in parts, according to Dr. Frank Jones, who has made a patient comparison of the two manuscripts. The reference to the spring is alike in both translations and the following excerpt is directly quoted from the first translation.

Under the date of December 20, 1713, Hesselius made the following entry in his journal²:

"A rare stone from Bohemia in Maryland was sent me, it is fabricated in a beautiful spring, that runs off a lofty hill covered with wood, close upon a homestead belonging to a sertman, Mr. Harper. The stone is long and narrow as an earfinger³, but quite circular and pointed towards one end. It is brownish yellow in color and transparent: it has a centrum right through from one end to the other, towards which every one of the lines run from the sides. Some time later on I myself went to this very spring and fetched a great deal of those stones of various size. Although they appear to be broken and uneven at the big end, having a wide opening like a funnel, but soon closed at the centrum, they have, however, been joined to no stone, but are all laying loose on the black sandy bottom. If this stone is taken and scraped with a knife and the scrapings are blewn in the eye on a blind horse, or a beast, the membrane is destroyed and the creature has its eye-sight again, this has been proved by a great many instances, and has made me think that this stone perchance is the Lapis Lyncenes⁴, so-called, in this country it is nowhere-else to be found but in above-mentioned spring."

1. William B. Marye, Bulletin Arch. Soc. of Del., Vol. 2, No. 3, March 1936.

2. Printed by permission of the Pennsylvania Historical Society.

3. Probably refers to the little finger, which is the finger used to scratch an itching ear.

4. Unable to find meaning.

Four references to the "Pipe or Horn" spring were cited by William B. Marye in the Society's Bulletin⁵.

In his account, the author presents evidence concerning the location of the Delaware Indian Trail, also known as the Choptank Trail. This trail was one of the longest aboriginal paths in the Delmarva Peninsula. Originating at New Castle, it proceeded in a southwesterly direction across New Castle County to a ford on Back Creek of Elk River. From that ford it went southward and crossed two branches of the upper headwaters of Bohemia River. On the first branch a mill known as Benjamin Pierce's Mill was later built at the fording place. On the second branch the path crossed the stream near a spring known as the "Pipe or Horn" spring. The spring was reported to have been near an Indian encampment. (The Delaware Trail was used as a boundary line between Bohemia Manor and St. Augustine Manor and it was a dispute between Casparius Herman and Mathias Van Bibber relating to the boundary which enabled Mr. Marye to gather important data about the trail. Mr. Marye quotes at length from testimony that was presented in 1723).

In the testimony presented in this dispute there were four references to the spring. These depositions are quoted in full in Mr. Marye's article and we will not take space to repeat them. However, the data may be summarized as follows:

(1). Choptank Path crossed a fording place of the Bohemia above where Col. Benjamin Pierce's mill stood in 1723. It then proceeded to another branch of the Bohemia which it crossed a little above the *pipe spring*. The land between the two branches of the Bohemia is described as a neck. (deposition of John Chick, P. 12, Marye, *op. cit.*)

(2). Choptank Path proceeded northward from Sassafras River to the Eastern Branch of Bohemia River which is crossed near the *pipe spring*. (deposition of John Jaward, P. 18, Marye, *op. cit.*)

(3). Choptank Path crossed the middlemost branch of the head of Bohemia River which it crossed near the *pipe spring*. At this point there was an Indian camp or village. (same deposition P. 19)

(4). Choptank Path went southward from the ford on Back Creek to the ford on Bohemia River. Then it went southward to a ford on Second Creek near the *pipe spring*. (deposition of John Evetts, P. 19, Marye, *op. cit.*)

A glance at the map accompanying this article will make clear that the middlemost, eastern and second branch of the Bohemia are identical.

The final clue which actually lead to our finding the area of the spring was located by the writer on page 168 of the "Geographical Description of Maryland and Delaware" written in 1807 by Joseph Scott, and reading as follows:

CURIOSITIES: Below the breast of a mill pond called Rumsey's, situated about 100 yards east of the divisional line of Maryland, on a stream which empties into Bohemia river. The water ooses out of the bank, and waste gate, and forms a number of stalactites of a conical figure. They are called by some eye-stones, being used, when reduced to a fine powder, to take off films from the human eye, as well as the eyes of horses.

5. Marye, *ibid.*

My respectable friend Mr. Ellis Chandlee⁶ of the Brick meeting house in Cecil county, procured some of the stalactites, and tried the following experiments. He first burnt them in a strong heat, and when cold, poured on them a small quantity of water. They instantly began to heat and smoke, and formed a very white lime. The taste was bitter, urinous, and caustic. He took some of the lime and mixed it with crude sal ammoniac, it immediately discharged a large quantity of the volatile spirit of sal ammoniac, similar to that produced from crude sal ammoniac and lime made of common limestone. He dissolved some of the lime produced from the stalactites, in water, and added a few drops of the oil of olives; on stirring it a beautiful white soap was formed of common lime and oil of olives, which he tried and compared, at the same time he was making the above experiments.

From these experiments he is induced to believe that the water which supplies the mill pond is strongly impregnated with lime, in its passage under the surface of the earth, through a bed of limestone, or a bank of oysters or marine shells.

As the land is very level where the water originates from the springs, one cannot suppose that the limestone or marine shells are of any great depth. It is worth the attention of the farmers in the neighborhood, to examine and dig in several places, in order to make the discovery.

We felt that if we could find the mill pond which in 1807 was known as "Rumsey's" that we could find the spring. With the kind assistance of G. Harry Davidson of Middletown, Delaware, our search was fruitful.

The "Rumsey Pond" was located near the present mill known as "Murphy's Mill Pond" (also called Bohemia Mills) which is on land owned by Mr. Davidson. However the "Rumsey Mill" was apparently on the "second" branch of Bohemia whereas the present "Murphy's Mill" is on the "first" branch. This area lies approximately five miles west of Middletown, Delaware near the Delaware-Maryland boundary line. The accompanying map should make its location clear.

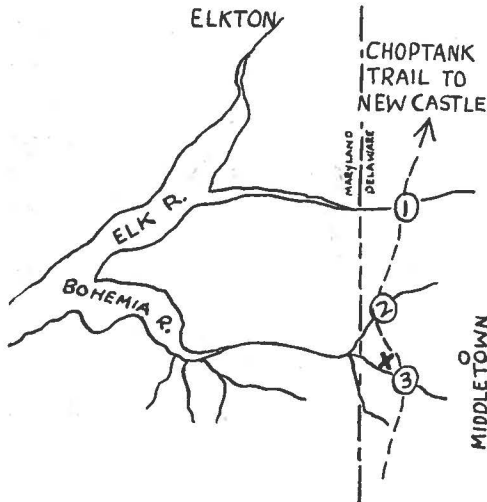
Although the headwaters of the Bohemia have altered somewhat, their general courses are fundamentally the same as they were two centuries ago. It was easy to locate both the "first" branch and the "second" branch of the stream. You will recall that it was on the "first" branch that a mill, known as Col. Benjamin Pierce's, was built at the fording place. With Mr. Davidson's help, we found the mill site which is on the western bank of the "first" branch approximately one-quarter mile upstream from the present Murphy's Mill. On the hill overlooking the first and older mill site, we found traces of Indian occupation in the form of steatite fragments, broken arrowheads and flakes of chert and jasper. This indicates the presence of an Indian camp at the fording place along the trail.

Since we had unquestionably identified the "first" branch, it was an obvious deduction that the other branch was the "second" (also known as the middlemost and eastern) and was the branch on which the "Pipe or Horn" spring was located. It was also on this branch that the Rumsey Mill was located, and the mill site can still be readily detected.

6. Ellis Chandlee was one of the two sons of Benjamin Chandlee, the founder of the celebrated firm of Chandlee and Sons, manufacturers of clocks, compasses, etc. Ellis died in 1820. (Johnson's "History of Cecil County" p. 159).

The four references to the pipe spring, previously quoted, indicated beyond doubt that we were on the right track.

In addition, we had Joseph Scott's reference which stated that the spring lay 100 yards east of the divisional line below the breast of the then Rumsey's Mill Pond. Also his reference to a stream which empties into Bohemia River can only meet the description of one stream—the "second," or middlemost, branch.



Map shows site of "Pipe or Horn" Spring and approximate route of Choptank Indian trail. No. 1 indicates the place where the trail forded Back Creek of Elk River. No. 2 indicates the fording place on the "first" branch of the Bohemia. It was here that Colonel Benjamin Pierce's mill stood. No. 3 indicates the fording place on the "second" (or middlemost branch) of the Bohemia River. The trail crossed a little above the "pipe" spring which is indicated with an X. Rumsey's Mill Pond was also located on this branch.

The trail, which paralleled the Chesapeake, continued southward to the Indian towns on the Choptank and Nanticoke Rivers.

Finally, and we return to the original citation, Hesselius states in his journal that the spring was "close upon a homestead belonging to a sertman Mr. Harper." In checking the name Harper, we find two references in the Annapolis, Maryland Land Offices, Folios 96 to 969, deposition of John Heally⁷:

"... in or about the year sixteen hundred-ninety two . . . and went with this deponent to a certain Neck of Land on the eastern side of Bohemia Branch where Thomas Harper now lives and said that was land that Casparus Herman could give little for . . .

"... upon which this deponent made answer that there was a neck of Land the other side the branch where Thomas Harper now lives."

The Harper mentioned by Hesselius in 1713 would seem to be either the same man, or a close relative, of the Harper mentioned in the above testimony which refers to the date 1692. The "neck of land" is assuredly the strip of land lying between the "first" and "second" branches of the Bohemia. The "eastern side" also refers to the same branch (also called the Eastern Branch) on which the pipe spring was situated.

Hesselius refers to Harper in a Swedish word which the translator describes as "a sertman." Dr. Frank Morton Jones suggests that this designation may be a modification of the word certificate; *cert*; *sert*. In other words, Harper had rights to the land by certificate. If this assumption is correct, it certainly ties in nicely with the first paragraph quoted above, i.e., Thomas Harper lived on the land (by certificate?) and Casparus Herman could give title to it.

Hesselius also states that the spring runs off a lofty hill. There is, indeed, a lofty hill at the place where we believe the spring was located.

7. Marye, *ibid*, pps. 1 and 17.

The Pipes

Important evidence concerning the spring was in the "Pipes or Horns" which were believed to have formed in the spring. Both Hesselius and Joseph Scott were under the misapprehension that the pipes were stalactites formed by the action of the lime in the spring water.

We succeeded in obtaining some of the pipes from the Bohemia in the vicinity of the spring and there is no doubt that these are the phenomenon described. However, the pipes are not stones nor stalactites. They are the fossil remains of an extinct marine animal known as a Belemnite, a member of the family Cephalopod which includes the present octopus, squid and cuttlefish⁸. In fact there are about 150 genera in this classification now extant.

The fossil Belemnites are not uncommon in Delaware. They are found numerous in certain debris dredged from the Delaware-Chesapeake Canal. This canal is one of the deep cuts in the East and intermittently along its entire length, strata have been encountered which produce Belemnites, petrified wood and other extinct animal life⁹.

The writer received information from Dr. Frank Morton Jones pertaining to a location along the canal at Delaware City where Belemnites could be found in the canal spoils. In less than an hour's search more than two hundred specimens were found. These are exact in every detail with the pipes from the springs indicating that the "Pipes or Horns" were actually Belemnites.

These fossils are found in Cretaceous deposits and hearken back to the dim past when portions of the State of Delaware lay under the sea. We are indebted to Dr. Horace G. Richards for identifying the Delaware specimens as "*Belemnitella americana*"¹⁰. The Belemnite was exclusively a salt-water animal which attained great diversity during late Paleozoic and Mesozoic times. Other fossils contemporary with the Belemnite were found, e.g., the *Exogyra Costata* Say, which is the fossil shell of an extinct oyster-like animal.

The Belemnite is also found in Europe where it is variously known as "devil's finger," "thunder stone," "finger stone," etc. The fact that both Hesselius and Joseph Scott attest to its curative properties when used on filmed eyes (cataracts) is an interesting parallelism since their lives were separated by almost a century, and it is almost certain that Scott did not have access to Hesselius' notes. In mediaeval days, the Belemnite was used as a remedy for nightmares, according to the New International Encyclopedia. There is, of course, no medical basis for such superstition.

The Belemnites presence at the "Pipe or Horn Spring" can probably be explained by the fact that the branches of the Bohemia during centuries past have worn deep gorges into the earth. This wearing away of the subsoil has resulted in exposing, in some places, the Cretaceous deposits of which the Belemnite is an integral part.

8. For complete description of Belemnite see "Encyclopedia Britannica," "New International Encyclopedia" and "Encyclopedia Americana."

9. James Booth, "Memoir of Geological Survey of the State of Delaware," 1841.

10. Research Associate at New Jersey State Museum and a paleontologist specializing on the coastal plain.

CONCLUSIONS: The land drained by the "second" (or middlemost) branch of Bohemia has undergone pronounced changes since the days of Hesselius. A new road has been built; sportsmen have excavated for an extensive "fox chase course;" and many marl pits have been sunk into the earth.

Consequently, the original "Pipe or Horn" spring has been buried under dirt fill. However, the waters of the spring, or springs, still seep through the earth in many places to form marshland which is drained by little rivulets into the Bohemia.

The references cited indicate that the spring was located on the "second" (or middlemost) branch of the Bohemia a little above the place where the Choptank trail forded the creek. From early land recordings, the general route of this trail has been established. We know definitely, from archaeological evidences, where the trail crossed the "first" branch of the Bohemia. Our field work has established the approximate point of crossing on the "second" branch. We have found evidence of springs near a "lofty hill;" near land on which Thomas Harper resided in 1692; near the remains of a mill pond which in 1807 was known as "Rumsey's"¹¹. Near this place we have also found further evidence of Indian occupation, which later work may positively establish as an Indian village reported to have been near the "pipe" spring.

Finally, we have found the actual "pipes," or Belemnites, at this location.

In summation may we point out that the pursuance of this subject is an example of how Archaeological principles can be employed along with Paleontological information and Geographical data, to confirm a question of History.

NEW MEMBERS

If you are not enrolled in the Archaeological Society of Delaware, we invite you to become a member. If you are already well versed in Archaeology you can, by affiliating, give others the benefit of your perspective. If you are interested, but not well informed on the subject, perhaps you can profit from our experiences.

This BULLETIN and the series of papers which are distributed to all members, represent our media for the exchange of experiences and the recording of significant data. Receipt of the publications alone warrants the moderate membership fee; so, if you live in Delaware, or elsewhere, you can vicariously participate in the Society's activities by your affiliation.

11. Land where the springs were located, now in the possession of N. J. Williams of Middletown, Del. Adjoining lands known as Savin Farm and Draper Farm.

THE TRIANGULAR ARROWPOINT IN DELAWARE

By SWITHEN C. ROBINSON

It is not the intent of this writer to suggest that the triangular form of the stone arrowpoint originated in Delaware or even on the American Continent, nor is it possible to consider this subject without mentioning the occurrence of the triangle in other countries and its use by peoples of remote antiquity.

This triangular shaped arrowpoint (which does not have a stem) has been known and used over an extremely long period of time and has been found in parts or other continents where human occupation was in existence before the Indian occupied American soil. Several triangular arrowpoints from the 12th Dynasty of Egypt, 2800 B.C. (from the collection of W. Flinders Petrie) are illustrated in *"Arrowheads, Spearheads and Knives of Antiquity,"* Wilson, Plate 4, and are now in the National Museum at Washington, D. C. A triangular point in the writer's collection which came from Fayum on the Nile is an ordinary brown jasper triangle somewhat longer than the so-called Iroquoian point. Many of these Egyptian points are similar in type to the forms found on our Delaware Indian sites.

Evans, in his work, *"Ancient Stone Weapons and Implements of Great Britain"* shows the triangle point in perfection¹ crediting it to Yorkshire, but mentioning that the same type has also been found on the European mainland and in both Denmark and Brittany. Some of these British triangles which Evans illustrates are of forms familiar to Delaware students. The broad base line of one type closely resembles specimens in my collection from the site at Stanton, Delaware. Other examples differ from our Delaware triangles. One of these has been modified, or perhaps "elaborated" is the better term, by the addition of a barb on one side only. In some specimens this barb has been extended until it almost forms a hook. This peculiar development is commonly found on the Derbyshire Moors, but has also been found in greater abundance in Northern Ireland.

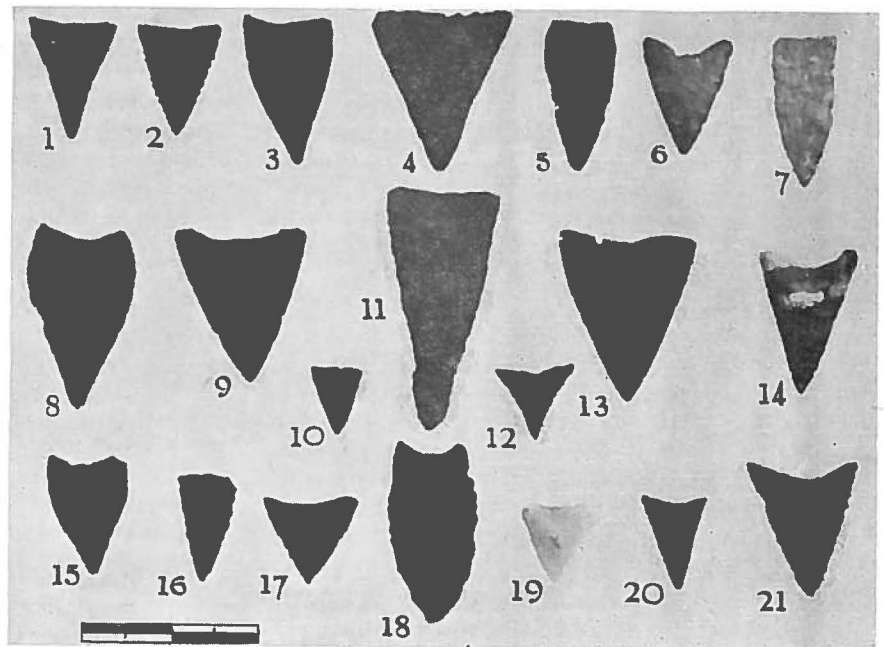
Evans uses the term "ripple-flaking" to describe the beautiful wave-like effect produced on these points by pressure flaking. When completed the pattern of the artifact is not unlike ripples caused by wind on water. This pattern reaches from edge to median line, and in some specimens from edge to edge.

There is no doubt whatever that our Delaware Indians understood and practiced this method of flaking as evidenced by Delaware triangles, particularly from the lower counties.

This technique of flaking is not to be confused with the pebble flaking of the Woodland Culture nor with secondary chipping employed to sharpen and straighten edges of weapons. It is of interest to note that Wilson in *"Arrowheads, Spearheads and Knives"* mentions a specimen of this class (No. 43,134) which is not a triangle, but a stemmed and shouldered spearpoint, as being the finest example of flint chipping of the National Museum. The same method is illustrated by W. H. Holmes in *"Handbook of Aboriginal American Antiquities."*²

1. Chapter 16, p. 349.

2. Chapters 29 and 30.



—Photo by Swlentoehowski

All triangles illustrated above are from Delaware. No. 18, a Folsomoid point from Bridgeville, Delaware is owned by J. K. Spae. Other specimens collected by S. C. Robinson.

Note particularly three distinct types of bases: Straight base, as in Specimens Nos. 1, 2, 4, 5, 7, 10, 16; bases notched or "dog-ear" as in Specimens Nos. 6, 12, 13, 20, 21; bases concave as in Specimens Nos. 8, 9, 14, 15, 17.

The foregoing would seem to indicate a respectable antiquity abroad for the triangle point. It would seem that the English triangles were used at least 2500 years ago. The Greek and Phoenician traders visited Cornwall in search of tin as early as 300 B.C. and the Romans found the British tribes in possession of metal in the first century B.C.³ The Egyptian points mentioned by Wilson are apparently at least 5000 years old and the association of the name of Sir W. M. Flinders Petrie with them establishes their authenticity beyond question.

None of this explains how the American Indian adopted the triangular type of point; he certainly did not receive daily reports on the latest developments of "blitzkrieg" from abroad at that time. He did obtain the triangle, and apparently as a result of his own initiative, if we may judge by the diversification of types over a wide area at about the same period of time. The use of the triangle by the American natives over such an extensive area leads to the inference that it did not originate at one place but must have been thought of by many tribes who developed the idea to suit the need of their own environment. The triangle is found over practically the entire continent, but no place more abundantly than on the Atlantic seaboard and no section produces a wider variety of forms than the Delmarva Peninsula, which comprises the State of Delaware and parts of Maryland and Virginia.

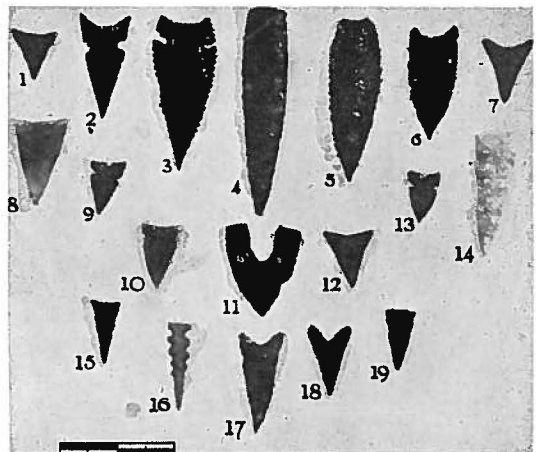
3. H. H. Coulson, English History, 1st Lec.

Our Delaware camp sites yield a heavy percentage of triangle points, varying from the *narrow-base, isosceles triangle* to the extremely *broad-base, equilateral* point so common on Indian sites of the Virginia tidewater country. The material used in the manufacture of triangles seems to have been of the finest quality. The coarse stone used in the stemmed and shouldered types of points does not appear generally in the triangular form. Various-hued jaspers, finer flints, chalcedony and quartz were the favorite stone materials in Delaware used in the manufacture of triangles. (Further to the west hornblende, some of the semi-precious stones, petrified wood and chalcedony of many colors were used. In the extreme west, obsidian was the favorite material, probably exceeding the total of other stones combined).

The conversion of the stone into the finished triangle required skill of the highest order and proof that our Delaware Indian possessed this skill can be found on almost any Delaware site. He produced points of a wide variety of shapes as his fancy dictated. We find in Delaware both *narrow and wide based triangles, the base line varying from convex to concave with straight bases and notched or "fishtail" bases plentifully represented*. These types are shown in the accompanying illustration.

Among the variations of the triangle, there are two which I have *never* observed in Delaware. The first I term the "notched form." It is found along the Pacific Seaboard and is usually fashioned from obsidian. These points are notched at about one-third the distance from base to point and the notches are deeply cut to receive the lashing in such a way that nothing would interfere with the action of the cutting edges. These points, in my opinion, are of the triangular family and their formation is of a true triangular type. The specimens in my own collection showing this type are from Oregon and are illustrated on the accompanying plate.

Miscellaneous triangles from the Robinson Collection. Compare with Delaware triangles on opposite page and note that specimens shaped like Nos. 16, 11, 2, 9 and 13 are absent from Delaware. Nos. 4 and 11 above are from Fayum-on-Nile, Egypt. Nos. 2, 3, 6, 8, 9, 13, 18 from Oregon; Nos. 1, 7, 12, 15, 19 from Virginia; Nos. 5, 14 from California; No. 16, New Mexico.



The other unusual form comes from the southwest, the ancestral home of the Navajo, Apache and Comanche tribes, although there is no reason to believe that the triangles are the products of these tribes. In the form of which I speak, the triangle has been reduced to a mere "spike" which bears on each edge a series of boldly cut teeth. The material is usually chalcedony or obsidian and the workmanship beyond reproach. We can only speculate as to their purpose but they undoubtedly filled a special

need of their makers. While they are a wide departure from forms found elsewhere they are truly triangular in character. Those in my possession are from Maricopa County, Arizona, but others have come to my attention from New Mexico.

I have never been able to understand why the triangular type came to be the preferred one. It seems to lack any means for fastening securely to the shaft. It would not appear that it could be fastened as securely as the stemmed type. Nevertheless, it would appear that the triangle was of later manufacture than the stemmed points.

The triangle was evidently put to a wide variety of uses as they are found in all sizes from the tiny "bird point" to those with three or more inch bases which may well have been spearheads or knives. In fact, it is my belief that the so-called "buffalo spear" of middle western United States is merely a modification of the triangle. The point of these large spearheads is in many cases similar to a triangular point, and, while the length of the artifact is deceiving, the base line is like the base line of a triangle point. In effect we have the point and base of a triangle separated by four or five inches of straight line material. In my judgment these "outsizes" are the result of adapting an old idea to fit a new need. (*Editor's Note: This type of spearhead is, to the best of our knowledge, not present in Delaware.*)

With regard to fastening the triangular arrowpoint to the shaft, it may be that we miss the point and that the triangles were not originally intended to be securely fastened. They may have been lightly cemented in place with the thought in mind that when the object was struck, the service of the shaft has ceased and was free to be loosened and salvaged, allowing the point to remain in the object. *A fine arrowshaft was probably an item of considerable value to an Indian and he may have well placed its value far in excess of the stone point.*

I have also heard the triangle called a "war point" although I believe this term to be erroneous. Although it may have been used for battle, we must not lose sight of the fact that triangles are found as "strays" far from village sites which leads to the logical conclusion that they are points lost while hunting.

There is positive evidence that the triangle was used for inflicting mortal blows. We have the evidence of William A. Ritchie who excavated six graves on a prehistoric site at Canandaigua, New York, in which the skeletal material contained from six to eleven triangular arrowpoints. Ritchie illustrates twenty-seven of these⁴, all of which are small triangles. Also, Edward H. Rogers of the Archaeological Society of Connecticut, excavating at Niantic, Connecticut, uncovered a double burial in which one skeleton contained six arrowpoints and the other, fifteen. Four of these points were quartz triangles, the others being made of bone and antler⁵. (*Editors Note: It should be added that there are numerous instances where the stemmed point has been found in human bones. In fact, both stemmed and triangular points have been found in both human and animal remains indicating that one type was not restricted for any one purpose.*)

4. Research Records, Rochester Museum, No. 3, Plate 24.

5. "A Double Burial from Niantic," Bull. Arch. Soc. of Conn. No. 1, 1935.

The triangular point was adopted for some reason, although it is not clear what that reason was. Possibly it gave a maximum cutting or penetrating action with a minimum of weight. A lighter weapon could be propelled by a bow of given weight at far greater speed than one of greater weight, and obviously a speedier arrow was correspondingly more difficult for either game or enemy to elude. This is certainly a decided advantage either in war or chase. It would have been most interesting from an archaeological standpoint if we could have learned how these various influences were brought to bear on the Indian which changed even the shape of his weapons. Unfortunately our early colonists devoted more effort to getting rid of him than to obtaining information about him.

In concluding this discussion, we must consider a final type of triangular arrowpoint which is not usually attributed to the same people who made the standard triangles we have mentioned. I allude to the "Folsom Point," eight specimens of which have turned up so far in Delaware. The feature which principally distinguishes this form is the longitudinal groove extending for a considerable part of the length of the artifact and a concave base. For a more complete description, I refer the reader to the fine treatment of this subject by A. Crozier in the May Issue of this Bulletin. At that time seven Folsom points were known in Delaware, and it is my privilege to illustrate in the accompanying plate the eighth Delaware specimen from the collection of J. K. Spare.

Since the Folsom Point is of a triangular form rather than in the category of "stemmed" points, it may be that in America the triangle is not such a new thing as we might think. Of course the presence of Folsom-like points in Delaware, as elsewhere in the East, does not necessarily mean that Man lived here at a time to correspond with his early occupation in the Southwest. The meaning and significance of Eastern Folsom Points still remains a mystery.

In closing, I would like to suggest that we may have in the stemmed and triangular points an aboriginal version of the "small bore" versus the "big bore" of our present American riflemen. The large and heavy stemmed point with its low speed and high trajectory was being displaced by the lighter missile with its much higher speed and lower trajectory, plus a longer range. If the white man and his gunpowder had not arrived when they did we may have found the Indian using the triangular type of arrowpoint exclusively in a short period of time.

(EDITOR'S NOTE: *It has been tentatively accepted by some students that the notched or stemmed arrowpoint was the earliest form in the Eastern Woodland Cultures whereas the triangle, so far as this group is concerned, was a later development. In the Mississippi Pattern, however, it is generally believed that the projectile points were basically triangular. In some Iroquois groups the triangle was used almost exclusively at the time of the first white contact. There is evidence in Delaware that the triangle was in use with stemmed points immediately prior to white contact. It has not yet been proved in Delaware that the stemmed point preceded the triangle, and we should not draw any hasty conclusions on the subject until such proof is at hand.*)

APPLICATION OF THE MIDWESTERN TAXONOMIC METHOD

By W. C. McKERN

(EDITORIAL FOREWORD: *The author, who is Curator of Anthropology at the Milwaukee Public Museum, is one of America's prominent anthropological scholars. His name is associated with a classificatory, or taxonomic, system of indexing aboriginal cultures, which is in use in the midwest and is now being applied in eastern areas.*

In this article, prepared especially for the BULLETIN, W. C. McKern discusses the midwestern method in simpler language than it has heretofore appeared. The Delaware Society is proud to offer this discussion for the enlightenment of non-professional students everywhere. We consider it a notable contribution. This article can not be hastily scanned. Its full meaning can be realized only by a careful digest of every word. Every true student will want to read and reread it).

A certain amount of confusion over the application of the Midwestern Taxonomic Method has arisen, largely due to the bad example set by certain early experimental applications, and to the somewhat unnecessarily technical language employed in published descriptions of the method and its use. Since much of the unnecessarily technical language employed in the past has been my own, I may not be ideally suited to explain our method of classification, and to correct certain important misconceptions of the way in which it is supposed to work, in simplified language. . However, I am willing to try.

Actually, the method is quite simple, in spite of the efforts of some to introduce complexity into it. It is a proposal to group together, under common names, classes of cultural manifestations which show degrees of similarity. A complex of traits determined at a site may represent the customs and ways of living (culture) of a local group representing a single variety, or band, of Indians, sharing an identical lot of cultural habits. Such a band might be illustrated in the historic period by the Mohawk Indians. This represents the most detailed class of cultural manifestation. In the comparative study of human culture as represented by materials found at archaeological sites, other degrees of similarity between manifestations are easily detected. More general traits appear to tie together groups of the detailed classes; and even more fundamental similarities tend to unite large general classes. Any comparative study of cultural data is greatly helped by such a systematic organization of the subject matter.

Although, like all other methods of classification, this method is arbitrary rather than natural, it is based wholly upon the one factor of cultural similarity and positively reflects any reality involved in cultural similarity.

Field investigation at any given site produces objects: such as potsherds, implements and ornaments of stone, bone, horn, antler, shell, and the like; and information on the customs of the people: such as burial procedure, ways of making things, house or wall types, food sources and variety, material's customarily employed, and other things relating to native life. From the information so assembled a list of *culture traits* may readily be shaped.

The list of culture traits represents the former inhabitants of the site which is under investigation. It may represent a single cultural group occupying the site exclusive of any other group; or it may represent two or more distinctly separate cultural groups who occupied the site at different times. There may be no way immediately to discover which of these two possibilities is correct. Under ideal conditions, there may be present clear evidence that materials representing a relatively late occupation are resting upon materials previously deposited by an earlier, different group, with a distinct line of separation between the two deposits; but even this evidence does not conclusively prove that either the materials above this line of separation, or those below it, represent a single cultural group of people.

This problem is best solved by comparing the list of traits found at one site with similarly determined lists of traits from other, near-by sites. If substantially the same traits are found to occur together repeatedly at site after site, one can be quite sure that this persistently grouped lot of traits is characteristic of a single culture. Such a repeatedly recurring series of traits is called a *culture complex*.

If a comparative study of traits from various sites shows a practical identity between two or more sites (allowing for differences in quantity and the occasional absence of rare traits) the culture complex shared by these sites is that of a *focus*. When foci are compared, specifically similar foci determine an *aspect*. Certain aspects may be found to share important traits which bind them together in contrast to other aspects, thus determining a *phase*. Similarly, phases may bear resemblances which serve to unite them within a *pattern*.

Thus, a simple complex of fundamental traits binds together the entire pattern, to distinguish it from other patterns, and this culture complex is added to and enriched in greater and greater detail with the subdivisions of the pattern: phases, aspects, and foci, progressing from the more general to the more specific.

Once any one of these classes has been determined, and its essential culture complex known, any manifestation found to show this complex of traits may be classified by definition. For example, if materials found at a certain site define a series of culture traits which have already been described for the Woodland Pattern, the finder may at once conclude: this complex is already known and has been recorded for the Woodland Pattern; therefore, this manifestation is some variety of Woodland. Or he may go on to conclude: moreover, it is not only Woodland, but it has the more specific characteristics already determined for the Owasco Aspect, which would place it in the Northeastern Phase. The focus alone then would remain unidentified.

Suppose, however, that the traits discovered at a site appear to be a mixture of two known complexes, and still persists at site after site. The problem of placing such a cultural manifestation, apparently a mixture yet persisting as a focus complex, is not as difficult as might appear to be the case at first consideration. Cultural relationship is apparent, even though it does point in two different directions. The manifestation rests on the fence. The logical thing to do is to define it as intermediate between the two focus manifestations which it rather equally resembles. That places it definitely in relation to other foci in the classification.

If, however, the complex indicates an admixture of closely related foci, but leans definitely closer to one of the similar focus complexes than to the other, it should be classified with the one it more closely resembles. It should constantly be borne in mind that our classification, like all other classifications, is arbitrary, and that separating lines are arbitrarily drawn. The purpose of the classification is that of organizing data for convenience in handling and the elimination of the element of confusion which arises with the constant accumulation of data. Taxonomy is purely a methodical procedure.

It may develop with subsequent research that a certain complex in the classification actually represents a certain tribe or linguistic division. However, this does not warrant the assumption that a focus invariably represents a tribe, or the aspect a confederacy. Such interpretations must be demonstrated in each instance before they can justifiably be accepted.

Moreover, the matter of time sequence will have to be determined, wherever possible, independent of the taxonomic classification, and illustrated separately on a chart. For example, employing imaginary names: the Green River and Black Forest aspects may be determined as a result of comparing six foci, of which the Jones Creek, Cold Stream, and Sandy Ford foci determine the Green River Aspect, and the Pete's Hollow, Elmwood, and Oakdale foci determine the Black Forest Aspect. For the sake of simple illustration let us suppose that there is no apparent relationship between the two aspects. Later it becomes apparent that the Jones Creek Focus represents the Narraganset tribe, and that the Black Forest Aspect, including all its foci, wherever represented in stratified formations, occurs below the manifestations of the Green River Aspect. A chart might indicate these various facts in the following manner.

Stratigraphy	GREEN RIVER ASPECT			BLACK FOREST ASPECT		
	Jones Creek Focus	Cold Stream Focus	Sandy Ford Focus	Pete's Hollow Focus	Elmwood Focus	Oakdale Focus
Historic Period	Narraganset					
Prehistoric Period						

There has been a certain amount of confusion over generalized traits, such as the manufacture and use of pottery, and detailed traits, such as incised straight-lined decoration on pottery. This confusion arises from the

idea that certain classes in the classification are to be determined by generalized traits, and certain others by specific traits, sometimes designated as "trait elements." I do not believe that arbitrary rules of this nature can apply. The types of traits characteristic of any cultural manifestation are the types actually found present in that manifestation, regardless of their generalized or specific nature. It has been observed repeatedly that the more general, widely inclusive cultural classes are to an important extent characterized by generalized traits, but this fact does not warrant the conclusion that such characteristics must invariably be encountered. The correct procedure is that of determining the traits present for any manifestation, regardless of their complexity or simplicity, and classifying on a basis of degree of similarity.

If the above attempt at a brief explanation of the essential nature of the method and its application does not wholly clarify the procedure, it at least may serve to bring into focus the parts which are not understood, and lead to specific questions on the subject. I shall gladly attempt to answer any questions which are fired in my direction.

(EDITOR'S NOTE: *Questions pertaining to the Midwestern System should be addressed to this publication. Possibly enough questions will be forthcoming to warrant a supplementary article in which the author might make specific answers to each question.*)

INDIANS TOWNS OF THE SOUTHEASTERN PART OF SUSSEX COUNTY

By WILLIAM B. MARYE

The first part of the following article appeared in our October, 1939 issue, Vol. 3 No. 2. In this final installment, the author concludes his interesting account of the tribal movements of the Assateague Indians.

In view of the evidence which has been presented, it seems to me not unreasonable to infer that the Indian town on Assawoman Creek already existed at the time (1686) when the emperor of Assateague presented his petition, requesting permission of the Council of Maryland to remove with his people to the land on which Ambrose White, then deceased, had formerly resided. I believe that he had this particular town in mind. In the immediate neighborhood of this town there was, not later than 1677, a place, locality or town called Assawoman. In 1685 the "Sachamaker" or Indian King of "Assawomat" sold to white people lands on Indian River. (Assawomat is a form of Assawoman) Now, without meaning to base one speculation on another, it seems to me that the possibility that this was the Indian town where Colonel Henry Norwood and his followers sought refuge in the winter of the year 1650, after being rescued by Indians and transported to the mainland from the island on the coast on which they were marooned, should not be left out of consideration; for Colonel Norwood's account of the habits and customs of these Indians is most interesting and valuable³⁵. The island on which Norwood and others were abandoned by a mutinous

35. This narrative, styled "A Voyage to Virginia," will be found reprinted in Force's Historical Tracts, Volume 3, No. 10.

crew, who sailed away in their ship for Virginia, was most probably the place afterwards known as Fenwick's Island³⁶. Since Norwood and his party were left behind without boats, escape to the mainland was impossible without the aid of the Indians. The island was separated from the mainland by a channel, called by Colonel Norwood a "creek," which in one place was only one hundred yards wide. The island was within the territory governed by the King of Kickotank, to whose town Norwood and his followers were later conducted. This town seems to have been but a few miles removed from the island. From this town Colonel Norwood and several other Englishmen walked in one day to the Indian town of Gingoteague, which appears to have been situated near the present line between Maryland and Virginia³⁷.

It was certainly a prodigious walk, if we are to assume that Norwood and his party set out from some place above the present Delaware-Maryland line. It would be simpler to assume that Norwood's island was on the site of Ocean City, Maryland, and that, in 1650, the narrows of Sinepuxent Bay were no more than one hundred yards wide at one place, which, for all I know, is quite possible; but one doubts if there ever was a stream of fresh water on the coast at that place.

Fenwick's Island seems to me the more like'y spot; but I can not answer for the stream of fresh water, which saved the lives of the English party.

(EDITOR'S NOTE: In an attempt to assist Mr. Marye, we have been in communication with Mr. John W. Hudson who is with the U. S. Coast Guard and who is very familiar with Fenwick's Island. Mr. Hudson states that until recently there was a fresh pond to the eastward of the lighthouse property. This pond was $\frac{1}{4}$ mile in length and from 50 to 100 yards in width. In 1938 the Coastal Highway excavating practically destroyed this pond. It is possible that this pond was the remains of Assawoman Inlet. Captain Norwood, we believe, said nothing about a fresh pond but mentions a stream of fresh water. Nevertheless, from the other evidence he has presented, we do not believe that Mr. Marye is mistaken in his conjecture that Fenwick's Island is the island on which Captain Norwood was marooned in 1650).

In the seventeenth century Fenwick's Island, or, at least, the northern part of it, was a true island, being separated from the rest of the coast to the northward and southward by two inlets, Assawoman Inlet and Mattapany Inlet, which made up into (Little) Assawoman Bay.

In a letter addressed to Governor Andros and dated "Whoorekill" (Lewes). September 18, 1677, Helmer Wiltbank mentions a letter received from Major John West. of Accomac, in Virginia, in which the writer pro-

36. In his excellent work, "Captains and Mariners of Early Maryland," p. 382, Dr. Raphael Semmes expresses no doubt that this Island was Fenwick's Island.

37. On October 2, 1672, there was granted to Joye Wallon a tract of one hundred acres, situated as follows, "bounded northward by ye dividing line between Maryland and Virginia, eastward by ye marked tree of one thousand seven hundred acres of land in Mattapony Neck near Gingoteag, southward on a freshwater branch of Great Mattapony Creeke." (Va. Land Office, Patents, Vol. 4, folio 430). Southy Littleton, of Accomac Co., Va., in his will, 16 Sept., 1679, leaves to his daughter, Esther, "a neck of land at Jengoteague called King's Neck, on Swansicut Creek (Nottingham. Abstracts of Accomac County Wills, 1663-1800). Swansicut Creek and Great Mattapany Creek are identical (see Md. Land Office, Patents, Liber 19, folio 222). The Indian name has been corrupted into Swan's Gut. The creek crosses the Maryland-Virginia line.

poses to take up, for himself and others, "a considerable quantity of Land. . . being just to the northward of the supposed Cabo (sic) Hinlopen, separating itself. . . . from the said Cape with one inlet and a creek comly called by the Indians Assawanon"³⁸. The Cape "Hinlopen" here referred to was, of course, the so-called Fa'se Cape, that is, Fenwick's Island.

On April 23, 1683, the Duke of York surrendered to the King of England his rights to the lands extending "from Bombeys Hook, on the said River and Bay (Delaware) unto Cape Henlopen, now called Cape James, being the South Point of A Sea Warmett Inlet"³⁹.

On June 30, 1677, there was surveyed for Ambrose White the previously mentioned tract of land, "Rumley Marsh"⁴⁰, "lying and being on the seaboard side where two inlets vizt Mattapany and Assawaman Inlets, heads in Marshes bounded as followeth beginning at the westernmost cove of water made by the head of Assawoman Inlet in Marshes," etc.

Fenwick's Island was surveyed for Colonel William Stevens, March 23, 1680, under the name of "Fishing Harbour"⁴¹, being described in part as follows:

"Lying and being on the seaboard side an Island to the north east of the mouth of St. Martins River and a little to the eastward of a narrow passage of marshes between the heads of two inlets of water bounded as follo beginning at the south west cove of water in marishes of Assawaamon Inlet at the narrowest place or distance between the head of the said Assawaamon Inlet and the head of Mattapany Inlet." By various courses the survey runs "to the head of Mattapany Inlet at the narrows ajsd." From this survey it appears that Mattapany Inlet lay north of Assawaman Inlet.

Thomas Fenwick obtained possession of the island, "Fishing Harbour," before February 26, 1707-8, on which date he sold the land to William Fausitt or Fassett⁴². Hence the name of Fenwick's Island, which occurs in a certificate of survey dated April 20, 1715, probably the earliest recorded mention of the p'ace by its present name⁴³.

From Colonel Norwood's journal we glean the following facts concerning the manner of his rescue and of his journey to Kickotank, which are of interest in the present connection.

Long before they were aware of it, Norwood and his party were evidently observed by Indians frequenting the neighborhood of the island, who reported their discovery to the King of Kickotank, who decided upon the rescue. One day the English observed a large Indian canoe "on broken ground," i. e., marshy hummocks, to the southward of the island, across a creek or channel.

38. Some Records of Sussex County, Delaware, compiled by C. H. B. Turner, p. 13.

39. Pennsylvania Archives, 2nd Series, Vol. 16, p. 391.

40. Maryland Land Office, Patents, Liber 19, folio 522.

41. For proof that "Fishing Harbour" lies at Fenwick's Island see certificate of survey of "Fassett's Luck Enlarged," surveyed for James Fassett, July 24, 1807 (Md. Land Office, Patented certificate No. 907, Worcester County). For certificate of survey of "Fishing Harbour" see Maryland Land Office, Patents, Liber 21, folio 296.

42. Rent-Roll, Somerset County, Md., Vol. 1, folio 123 (Md. Land Office).

43. This land was surveyed for William Fassett (Md. Land Office, Patented Certificate No. 2108, Somerset County). It lies "on ye north end of ye sound or Bay of water called New Haven . . . beginning at a point of thickety Land trending easterly to sandy beach hich said point proceeds from ye south east part of a Large Island called ffenwickes Island."

The Indians were slow to appear, but finally put in their appearance in the most friendly manner, bearing gifts of food. The rescue was arranged for the following day, and came off as arranged, except that the Indians were late in arriving, being expected at two P. M. As it was, it must have been not much more than an hour before sunset of that afternoon in January that they all set out for the mainland. Nothing is said about being benighted on the way.

Unfortunately, Norwood is vague about the way in which they got to their first destination, an "honest fisherman's house," where they spent the night. "In passing the creek that was to lead us" (to the fisherman's house) "we entered a branch of it to the southward that was the road way to it. The tide was going out and the water very shoal." "In a short time" they arrived at "the head of that branch," where the fisherman lived. The Indian king's house was estimated to be some four miles distant from that place. An Indian queen's house was about three miles distant from the fisherman's cabin, on a branch of the same creek, the waters of which were shallow. This was their second destination. Oysters were picked and eaten all the way.

This queen's house was about half an hour's walk from the king's house. This Indian town was a scattering affair, as Indian towns often were. The King of Kickotank recommended Colonel Norwood to the good graces of the King of Gingoteague, who received Norwood very hospitably at the end of his long and weary walk from Kickotank to the border of Virginia.

Where was then this Kickotank? It is our surmise, based on the facts here presented, that it was somewhere on the west side of (Little) Assawoman Bay, in Delaware, and we hazard the guess that it was the Indian town at the head of Assawoman, now Diricken's Creek, which is mentioned in later records. It seems to be a fact worth noting that to those Indians, who used the place-name "Assawoman," the word "Kickotank" was also, apparently, familiar. The inlet to the southward of Chincoteague Inlet, in the north-eastern part of Accomac County, Virginia, is Assawoman Inlet, anciently and still so called, lying at the mouth of a creek known for at least two and a half centuries as Assawoman Creek.

Between Chincoteague Inlet and Assawoman Inlet lies an island now known as Wallop's Island, but formerly called Kickotank Island⁴⁴. The next inlet below Assawoman Inlet, Gargathy Inlet, is the mouth of Kickotank or Kegotank Creek⁴⁵. Beverly, writing in 1700, states that the Kickotank Indians of Accomac County, Virginia, were then few in number⁴⁶.

And now to the subject of the so-called Indian River Indians:

On May 18, 1705, a certain Robin, who describes himself as "Indian chief of the Indian River Indians," on behalf of Wyranfconmickonous, Queen of the said Indians "belonging to the Indian town at the head of the Indian River in Somerset County," directed a petition to the Hon. John Seymour, Governor of Maryland, requesting a grant of one thousand acres, to include the town where these Indians were then seated, "a small Quantity in Re-

44. Granted to Joye (John) Wallop, October 2, 1672, "being all Kekotank Island alas Accocomoson Island, and is the next southern Island to Gingoteag alas Chintoteag Island on ye seaboard side together" (Virginia Land Office, Patents, Liber 4, p. 430).

45. On Sept. 26, 1671, the administrators of the estate of Colonel Edmund Scarborough petitioned the Virginia Council for grants for certain lands in Accomac County, including 3000 acres "lying on the south side of Keckotank Neck east by the sea side," and 600 acres, "being a neck of and called Hogg Neck near Keckotank Creek." (Minutes of the Council and General Court of Colonial Virginia, pp. 211, 212).

46. Wise, History of the Eastern Shore of Virginia, p. 67.

spect to what was formerly by us enjoyed." The Petitioners are represented to be "the ancient Inhabitants of Somerset County." The aforesaid Robin, whose Indian name was Ahatchwoops⁴⁷, complains that his people, always peacefully inclined towards the English, "have Extremely suffered of late years by being disturbed & Expulsed from their several settlements in towns, vizt first from Buckingham in this County to Assawoman and from thence to the Indian River and from thence to the head of the said River where we are now settled in a town but are continually threatened to be driven from thence," so that they are at odds where next to go, "unless to the Barrons in the Forest which wil not afford us a living⁴⁸." This petition was favorably received by the Governor and his Council, was referred to the Assembly, and a warrant was issued to lay out one thousand acres, "where the Indians are now seated⁴⁹."

Some remarks concerning the situation of the old "Buckingham" tract were included in an article by this author published in the Bulletin for June, 1938, at page 7. "Buckingham" lies in Worcester County, on the road between Berlin and Newark, at and about Poplar Town (Ironshire), and towards Newport River.

The reservation of one thousand acres, provided for by Act of the Maryland Assembly for the use of the Indian River Indians, was not laid out until January 18, 1711. The land was surveyed for Colonel William Whittington, who assigned it to Woacomoconus, the Indian queen, Robin, the interpreter and ambassador, Robin, his son, Matchoutown, Waspason, Toun-gacon Hucktawcon and Kenctagkcon, "being the heads and chieftons of the said Indians," to whom patent was later issued⁵⁰.

The tract was called "Askecksy," a word which has several variations. It is described as situated upon the south side of Indian alias Baltimore River, in Somerset County, upon the south side of Indian alias Baltimore River, beginning at the mouth of a branch called Askakeson, "being the southermost fork of the aforesaid River." The reservation lies between Askakeson Branch and a stream called in the patent Indian Branch. It binds upon Askakeson Branch from its mouth upwards to its "head," and upon Indian Branch a lesser distance. Apparently, it nowhere touches Indian River. The annual rent of this land was to be five otter and three beaver skins.

By 1744 this entire tract of land was in possession of Joshua Burton, who was charged with the rent above mentioned⁵¹. There are three deeds on record which account for his ownership of six hundred out of the one thousand acres. He claimed the rest under the will of his father William Burton, but how these remaining acres were first acquired by the Burtons remains a mystery. The Indian deeds, of which there are three, are as follows:

47. Maryland Archives, Vol. 25, p. 442.

48. Maryland Archives, Vol. 26, p. 442.

49. Maryland Archives, Vol. 26, pp. 445, 449, 637.

50. Maryland Land Office, Patents, Liber E. E. No. 6, pp. 32, 33.

51. Scharf Papers, Md. Historical Society, "Worcester County - Abstract from Rent Roll to be Remarkt - 1744 - and Possessors of each Tract Charg'd" p. 85 "Askeeksky, for Wm. Whittington. 1000 (acres) by Joshua Burton - pays 5 otter and 3 Beevers skins." In a deed to Job Ingram for part of this land, August 4, 1753, Joshua Burton claims ownership of the whole tract (Worcester County, Deeds, Liber "C," folio 49.

Deed, November 15, 1736, Weocomconus, the Indian Queen, Robin, the interpreter, "Young," and Tanguawton, "Indians Inhabitants of Somerset County," to William Burton, 200 acres, part of "Askquexence," 1000 acres, original granted to the said Queen and others⁵².

Deed, May 21, 1741, Indian Queen Wehocomoconus and Young Robin the Indian, grandson of Robin the interpreter, "both Indian inhabitants of the Indian River Indian Town, to William Burton, part of one thousand acres called "Askequesonne," said part containing two hundred acres⁵³.

Deed, May 21, 1741, Wehocomoconus, the Indian Queen, and Robin the Indian, son of young Robin, grandson second heir to King Robin the interpreter, to Joshua Burton, two hundred acres, part of "Askrexon," originally patented to the Indian River Indians and containing one thousand acres. Harrey Waspossom signed this deed⁵⁴.

According to the historian, Scharf, the Indian reservation on the south side of Indian River embraces the site of Millsboro and runs to Fishing Creek, the first stream above Millsboro. Scharf identifies the stream called Indian Town Branch in old records as that which now goes by the name of Yellow Branch (also called Irons Branch), the first large stream to the eastward of Millsboro⁵⁵. I am not sure that all of the site of Millsboro was included in the reservation. As for Fishing Creek, I do not find the name on modern maps. This stream is called Shoals Branch, a name which, I feel sure, is a corruption of "Shiloes" Branch. This Shiloes Branch is identical with Askakeson Branch⁵⁶. Indian Branch and Indian Town Branch are, apparently, identical, being the same as Yellow or Irons Branch. References to the Indian Town Branch are numerous in land certificates of the eighteenth century, but one only need be here cited. On November 26, 1714, there was surveyed for William Burton a tract of land called "Trouble," which is described as situated in Somerset County, on the south side of the Indian alias Baltimore River, "beginning at a bounded white oak standing on the north west side of the Indian Town Branch, near the lower end of the Indians land⁵⁷." Resurveyed for Joshua Burton, October 10, 1761, under the name of "Trouble Renewed⁵⁸," this land is described as situated in Worcester County, "above Black Foot Town." This was the old name of Dagsboro⁵⁹.

The site of the Indian town on Indian River is unknown, but it seems likely that it was on Indian Town Branch, now Irons Branch, within the reservation. In all probability this is the Indian town referred to in the certificate of survey of a tract of land called "Hogg Ridge," surveyed for William Burton, December 24, 1715, and described as follows:

✓52. Somerset County, Deeds, Liber E. I., folio 120.

✓53. Somerset County, Deeds, Liber E. I., folio 224.

✓54. Somerset County, Deeds, Ibid., folio 225.

55. Scharf's History of Delaware (1888), Vol. 2, pp. 1335-1338.

56. See deed, August 4, 1753, Burton to Ingram, part of "Askxksqessame," "beginning at a corner marked pine standing on the south side of Askekeson alias Shiloes Branch" (Somerset County, Deeds, Liber "C," folio 49).

✓57. Md. Land Office, Patents, Liber E. E. No. 6, folio 288.

✓58. Md. Land Office, Patented Certificate No. 2553, Worcester County.

59. Scharf's History of Delaware, Vol. 2, p. 1339.

"Lying in Somersett County on the seaboard side back in the woods from the head of the Indian alias Baltimore River, beginning at a marked white oak standing on the south side of a branch coming out of the said river called the Indian Branch opposite to the Indian Town a little above the first boulder of a tract of land taken up by Benjamin Aydelott⁶⁰."

It seems likely that this "Indian Branch" was the same as the "Indian Branch" which is called for in the certificate of survey of "Askecksey." William Burton and his son, Joshua Burton, acquired large holdings of land in the neighborhood of the Indian reserve, which they passed on to their descendants⁶¹.

Mention of the Indians is rare in official records. In the year 1720 they presented a petition to the Hon. Thomas Brooke, President of the Council and Acting Governor of Maryland⁶². For this occasion the "Queen" assumed the name of Mary, doubtless as being more elegant than her extraordinary Indian name. Robin, Mattabreecum, Youckgaccum, Peekwouash, Rappoheckis and Weeannain, styled "Great men of the Indian River Indians," signed this petition. In 1742, along with other Indian peoples of the Eastern Shore, they got into bad odor with the white people of those parts, being suspected of having hatched a plot with the French, to fall upon their English neighbors. It was alleged that the Indians held secret meetings at a place called Winnasocum, in a deep swamp of Pocomoke River. Great stores of poisoned arrows tipped with brass were said to have been seen at this place in a log building on an island in the river. At these meetings were observed the Indian River Queen, a "Colonel" of the Queen's and a person styled "the Indian River doctor." This "doctor" was detected boiling poison at Winnasocum and in great quantity "to destroy the English." There a war dance was held and lasted six nights. The participants had their arms, faces and parts of their hands painted. But Indian friends came to the rescue of the "doctor," testifying that they had drunken of his "poison" and found that it cured them of several ailments and did them much good. And so the whole affair of the "plot" blew over. On July 24, 1742, a treaty of peace was made between Lord Baltimore and the Indian River Indians, who were represented by Robin and a certain Tom Hill; and this, so far as my researches reveal, is the last we hear of the Indian River Indians⁶³.

On April 3, 1759, a certain Mary Crutcher, who for many years past had been a resident of the Nanticoke Indian town on Nanticoke River, wrote to Governor Sharpe concerning one Peter Monk, then a candidate for the chieftanship of the Nanticoke:

- ✓ 60. Maryland Land Office, Patents, Liber F. F. No. 7, folio 15.
- 61. There is an interesting item in the will of Benjamin Burton, of "Dogsborough" Hundred, Sussex County, Del., June 2, 1824 (Sussex County, Wills, Liber "F," folio 331). The testator, who was a son of Joshua Burton, leaves to his nephew, Benjamin Burton, son of Daniel, "all the land lying on the south side of a line drawn from the Indian Heap to the Road that leads from the store that Belongs to myself and my Brother, Miers Burton, to what is called the old landing which lands extend up to the lands of Wingatt and Ingram."
- ✓ 62. Manuscript Archives of Maryland, 1705-1767, Black Book No. 5. Formerly at the Maryland Historical Society's library, but probably now at the Hall of Records, Annapolis, Md. This manuscript is not dated, but is known to date from 1720, the only year in which Thomas Brooke was Acting Governor of Maryland.
- ✓ 63. Maryland Archives, Vol. 38, pp. 260, 263, 267, 268, 582.

"That Peter Monk is a Descendant from the Indian River Indians in Worcester County, and no ways allied to the Nanticoke Indians who I have often heard speak of Monk's Family⁶⁴."

Whether or not the present living Nanticokes of Indian River have any of the blood of the "Indian River Indians" is a question which naturally presents itself, but may never be decided. Except for the name of "Hill," we do not know a single English surname which was adopted by these people. Last June I had the honor of meeting Chief Clark at his home near Oak Orchard on Indian River. Chief Clark informed me that he had never known anyone of his people to bear the name of "Robin." He told me that Mulberry was one of their family names, a fact already known to me through Mr. Crozier. Mulberry was a well established family name among the Choptanks, as I believe I brought out in my article on these people, published in a former issue of this Bulletin. Descendants of Nanticokes of Chicacone and Broad Creek are doubtless the ancestors of the present Nanticoke, with some infusion of Locust Neck Choptank, and possibly of the blood of the Indian River Indians.

READING MATTER AVAILABLE

The Society owns a representative library of archaeological material which is available to all members.

Our Secretary, H. Geiger Omwake, Hockessin, Delaware, has in his care many of these publications and asks the Editor to remind all members of the availability of the material.

For example, Bulletins of the Bureau of Ethnology, Nos. 112 to 125 are on hand. In addition, volumes of the U. S. National Museum are accessible as well as Bulletins issued by the Smithsonian Institution.

The Secretary also has publications from the New Jersey and Pennsylvania Archaeological Societies; also the Connecticut Society and the North Carolina Society.

Our members may borrow this material, and if you are interested, please communicate with the Secretary.

64. Maryland Archives, Vol. 31, p. 355.

INDIAN LAND SALES IN DELAWARE

By LEON deVALINGER, JR.

Without doubt, the following article is one of the most important we have ever published. Representing in part original research, it treats a subject which has been badly neglected by Delaware historians. The author has made a significant contribution in filling a missing gap in Delaware's history, and we consider it a rare privilege to present his material.

The splendid reports that have appeared in previous issues of this "Bulletin" proved without a doubt that there were Indians in Delaware at such sites as Crane Hook, Claymont, Stanton, Slaughter Creek, Lewes, and Rehoboth. From the excavations at these sites we learned something of their everyday life, with regard to what the Indians ate, how they cooked their food, what kind of utensils were used by them, the shape and material of their tools and weapons, and finally their method of burial. But who were these Indians? It was with the hope of learning more intimate details of these Indians of Delaware that a study was made of all available Indian deeds pertaining to this State. From such records, negotiated with and often marked by the Indians themselves, we obtain the best available contemporary information of these former owners of this region.

We know that in 1631 the Dutch established a short lived settlement at Zwaanendael or Lewes, in Sussex County. With this settlement we have our first sale of land from the Indians in Delaware. The original deed is not known to be extant but on July 11, 1630 the patent was acknowledged and recorded by the Dutch at Manhattan. This document shows that the Indians Quesquaekous, Eesanques and Siconesius representing their superiors and the inhabitants of their village, situated on the "Southhook of the Southriver Bay" (present Cape Helopen in the Delaware Bay) sold a tract of land on the west side of the Delaware Bay and River to Samuel Godyn and Samuel Blommaert. For "a certain quantity of goods" previously received the Indians sold the land from present Fenwick Island along the Bay and up the Delaware River for a distance of eight Dutch or thirty-two geographical miles and the grant extended inland two geographical miles¹.

The next Indian land sale in Delaware of which we learn was in 1638, following the arrival of the Swedes under Peter Minuit. They landed at the "Rocks" on the present Christina River, known to the Indians by such names as Paghaghacking, Hopokahacking and Suspecough². About March 29, 1638 the Sachems, Mattahorn, Mitatsimint, Elupacken, Mahomen, and Chiton, who had been delegated by their tribesmen, went on board the Kalmar Nyckel and sold to Minuit as much land on both sides of the South or Delaware River as

1. "Documents Relating to the Colonial History of the State of New York," by B. Fernow, Albany, 1877, vol. 12, pp. 16, 17. "Annals of Pennsylvania 1609-1682," by Samuel Hazard, Philadelphia, 1850, p. 23.

2. Hazard, op. cit. p. 47.

he requested³. The documents recording this sale are lost with the result that we do not know definitely the extent of the purchase or the price paid. It is believed that Mitatsimint sold the land of his people lying between the Christina River and Bombay Hook or Duck Creek. The other sachems, it is supposed, sold their lands along the Delaware River as far north as the Schuylkill⁴. From another source we get a statement reputed to have been made by Mattahorn who relates that he was living at the Minquaas Kill (present Christina River) when the Swedes arrived there. Minuit is said to have offered the sachem "a kettle and other small articles" and requested as much land as was contained "within six trees" upon which Minuit desired to build a house. Mattahorn sold the land, but requested that he be given half of the tobacco grown upon it. He complained that he never received any tobacco⁵.

On June 24, 1684 some of the o'der Swedes living on the west side of the Delaware River declared that in 1638 Governor Minuit anchored his two ships in the Christina Creek and lay there six weeks and three days in order to give the English an opportunity to make any claims they may have had to the territory. At the expiration of that time they went ashore and began constructing a fort as there had been no claimants. "Thereafter they agreed with the Susquahanna Indians and bought from them as much of the Adjacent Lands as they could shoot over with a Cannon bullet from Christina⁶."

It should be kept in mind that at the same time land was being purchased from the Indians for the territory now included in the State of Delaware, other transactions were being made with the Indians for lands farther up the Delaware River. These land sales outside the limits of the State of Delaware cannot be considered in detail in this paper. Because of the nature of these land transfers with the Indians, much of the trouble that arose between the Swedes, the Dutch, and the English in the Delaware River Valley was caused by misunderstandings about their territorial limits, which had been determined by purchases from the Indians. As an example of this we find that in 1641, two Englishmen, Lamberton and Turner, came to the Delaware River from New Haven and attempted to establish a settlement. They made one purchase on the east side of the river that was under the Dutch sphere of influence from sachem Usquata⁷. Shortly afterwards they bought of Mattahorn the land from Wicaco to the Schuylkill which was part of the land that Mattahorn had formerly sold to the Swedes in 1638⁸.

Ten years later, on July 3, 1651, the Indians Kiapes and Notike, son and widow respectively of Mitatsimint made a deposition at Fort Elfsborg before Peter Johimson and Gothefryd Harmer relative to the lands owned by Mitatsimint. These Indians stated that the deceased

3. "The Swedish Settlements on the Delaware 1638-1664," by Amandus Johnson, published by Swedish Colonial Society. Phila., 1911, vol. 1 p. 183.

4. Ibid., p. 184.

5. Hazard, op. cit. p. 47. This Sachem's name is variously written: Mattahorn, Mattehörn, Matthehorn, Mattahoorn.

6. "A Catalogue of Books and Manuscripts Relating to Swedish Colonization on the Delaware River," compiled by Julian P. Boyd, published by the Gilpin Library, Historical Society of Pennsylvania, Philadelphia, 1938, p. 46, item 90.

7. Johnson, op. cit. p. 209.

8. Ibid. p. 211.

sachem owned from below Appachaihackingh to Mettocksinowsingh⁹ and that although Peminacka was allowed to hunt on these lands, he was not the owner of them. The heirs of Mitatsimint also acknowledged that he had "bargained about the said land with the Swedes" and they also confirmed the sale of this land to the Swedes¹⁰. At the same time that the Swedes were trying to clarify their land transactions with the Indians Kiapes and Notike, the Dutch were also attempting to consolidate their position by obtaining additional land from the Indians. On July 9, 1651, the Sachems Mattahorn, Pemenatta, and Sinquesz, met with Governor Peter Stuyvesant of New Netherland at New Amsterdam. Mattahorn, speaking for the other chieftains, asserted that they were great chiefs and proprietors of the lands both by ownership and by descent and appointment of Minquaas and River Indians¹¹. When asked what lands the Swedes had purchased of them, Mattahoorn said that the Swedes had bought only the plot where Fort Christina stood and some other lands near the Schuylkill. Governor Stuyvesant then asked if the Indians would sell the land on the west side of the Delaware River from the Schuylkill down to the Bay. The Indians replied that they were afraid of being punished by the Swedes if the land they occupied was sold. The Governor then asked if they would sell the land from the Minquaas Kill (Christina River) to the Bay or the mouth of the Delaware River¹². In this move on the part of Governor Stuyvesant we see him attempting to do what he later accomplished; that is to gain a stronghold on the Delaware River below the Swedish settlements at Fort Christina and Fort Elfsborg (near Salem, New Jersey) thereby paralyzing Swedish trade in the River. The Indians apparently realized that Governor Stuyvesant had some motive other than just buying the land from them for after conferring among themselves they discreetly replied, "The Swede builds and plants, indeed, on our lands, without buying them or asking us. Wherefore should we refuse you, Great Sachem, the land? We would rather present than sell the Great Sachem (Stuyvesant) the land, so that should the Swedes again pull down the Dutch houses and drive away the people, you may not think ill of us, and we may not draw down your displeasure¹³." These sachems then agreed to give the Dutch the land on the west side of the Delaware River from the Minquaas Kill, where Fort Christina stands, called by the Indians Supeskongh, and extending down the River to Bombay Hook, called in the Indian language Neuwsingh. The only condition was one made by the Sachem Pemenatta who asked that his gun be repaired for nothing when necessary and that they give him a supply of maize when he needed it¹⁴.

Having obtained this strategic position from these Indians, the Governor then continued to negotiate with other natives for their lands. On July 30, 1651 the Sachem Wappanghewan followed the example of Mattahoorn, Pemenatta, and Sinquees by giving his land to the Dutch. At

9. These places have not been identified but they are probably on the east side of the Delaware River opposite the other holdings of Mitatsimint, which in 1638 extended from Christina River to Duck Creek along the west Side of the Delaware River.

10. Johnson, op. cit. p. 757.

11. Pennsylvania Archives, 2d series, vol. 5, pp. 247, 248.

12. Ibid. p. 249.

13. Idem.

14. Ibid. p. 250. Hazard, op. cit. p. 126:

Tamecongh (New Castle), in the presence of a number of Dutchmen, this sachem agreed to give all the land on the east side of the River from Nariticon Kill (Raccoon Creek) southward to Maetzinsingh. The grant extended to the Minquaas Kill or Sittoensaene, as it was known to the natives, from a creek, on the west shore called Neckataensingh, which was probably across the river from Raccoon Creek and could have been Chester, Ridley, Crum, or Darby Creek¹⁵.

Shortly after this transaction the Dutch abandoned their settlement at Fort Nassau and established a new settlement at the place called Tamecongh by the Indians, but which the Dutch named Fort Casimir (present New Castle). The name Tamecongh or Tamaconck means in the Indian dialect "the place of the beavers" and it was probably the best place along the river for obtaining the much-sought beaver pelts. The Dutch control of this key position irked the Swedes. When their new governor, Johan Rising, arrived in 1654 with colonists, soldiers, and supplies, his first concern was the conquest of Fort Casimir. This was promptly and easily accomplished by a force of between twenty and thirty musketeers who gained the fort from the Dutch without any bloodshed. Then we find the Swedes making approaches to the Indians in order to obtain a clear title to lands they were settled upon. On June 17, 1654, Governor Rising met with Naaman and other sachems in an attempt to gain their good will. Shortly afterwards, on July 8th, the Sachems Peminacka and Ahopameck came to Fort Christina and while there discussed the land between Christina River and Sandhook or present New Castle. The Indians acknowledged that the purchase by the Swedes from Metatsimint in 1638 was legal and binding and that no one else could rightfully pretend to own it. Peminacka then said that he had not sold the Sandhook or the surrounding lands to Governor Stuyvesant, but that he had received some presents from him in return for permission to place a house there. The Sachem then desired to confirm title of this land to the Swedes, as he was the rightful owner, having received it of Metatsimint before his death. The Indian witnesses to this transaction were Ahopameck, Sinques, and Pinnar (Pinna)¹⁶.

Having obtained this acknowledgment from the Indians, the Swedes saw the matter to a conclusion by getting, on the same day, a deed from Peminacka and Ahopameck. Peminacka presented to the Swedes Tamakonck and Sandhook and the surrounding lands. In addition he gave all the land not already bought from Fort Christina up the Delaware River to Naaman's Point and to Marikes Hook (Marcus Hook). Ahopameck then presented the Swedes with the land from Marikes Hook to Tennakonck (Tinicum Island)¹⁷. Such a splendid about-face as these Indians executed indicates that they were under pressure from the Swedes either in the form of proffered gifts, or from fear or threats, as intimated to Stuyvesant when he talked with some of the sachems in 1651.

(TO BE CONCLUDED IN OUR NEXT ISSUE)

15. Pennsylvania Archives, series, vol. 5, pp. 246-247; Hazard op. cit. pp. 125, 126.

16. Johnson, op. cit. vol. 2, p. 755.

17. Ibid. p. 756.

*The Delaware Society is affiliated with
The Eastern States Archaeological Federation*

"One final thought I wish to leave with my non-professional colleagues. You can become the archaeological authority in your township or county. Your knowledge will be welcomed and incorporated in scientific literature, and your data will aid in filling out the great picture; but if you wish to have in your collection a beautiful tiny bird point of obsidian from Washington, a genuine Folsom point from New Mexico, or a pretty piece of Maya Jade, you are just another souvenir collector."

—Dr. J. Alden Mason, in "American Antiquity" (Vol. 4, No. 2)