The 5th Annual Cemetery “Cemener”
Saturday, September 15, 2018 - 10:30AM to 1PM

'Suspected Indian burial vaults in Hunterdon County'

Morning speaker: 10:30 to 11:30

Graphic & Photo by Greg Herman

Flemington Presbyterian Church, 10 East Main St., Flemington, NJ 08822
Sponsored by and thanks to

Patricia Millen, Director, Hunterdon County Historical Society (HCHS)

Robert Leith, HCHS Cemetery Committee

Marcia Karrow, Hunterdon County Tri-centennial Committee
• Volunteer photographic compilation of the HCHS Deats-Thatcher American Indian artifact collection beginning in the fall 2016

• Historical research centered on Hunterdon Co. to gain perspectives on the artifact origins

• Field excursions based on historical research and preliminary documentation

• What motivates my interest in American Indians that eventually led me this rediscovery

• Brief overviews of modern remote-sensing tech
Disclaimers

• I am a professional geologist, not a trained archeologist or anthropologist

• The hypotheses and opinions presented here require scientific testing and refinement to minimize speculation, or making statements about the physical world with near zero evidence to back up the claims.
The subject of prehistory, as applied to the land now embraced by the borders of Hunterdon, is generally associated with the ethnology of the local Indian tribes. One might introduce the story of Hunterdon by letting the land emerge from mist-shrouded cons of geological and paleontological development, the treatment, of necessity, being of a more general nature than what this booklet purposes to present. It is more appropriate, in these few pages, to confine our attention to subjects that belong to Hunterdon alone or otherwise contribute to her history.

That the Indian dwelt in present Hunterdon County previous to the white man’s coming is well known. It is apparent in the abundance of relics that have been and are yet being found, plus the names still in use, that they gave to streams, hills and villages. We know that Indians called themselves Lenni Lenape, or “Original People,” and that the colonists renamed them Delaware, after the river along or near which most of them lived. How and when they reached New Jersey are questions that remain to be answered. Archeological evidence indicates that New Jersey has been inhabited for at least five thousand years, though it fails to establish an ancestral tie between the Lenape and the inhabitants of the Archaic Period. According to what is reputed to be Lenape legend, they originated in Canada and migrated through western New York to Ohio, thence eastward toward the Atlantic, arriving in New Jersey only a few hundred years before the European colonists. Attempts to trace the migration archeologically have led to no definite conclusions.
A TRADITION OF GIANTS The Elite Social Hierarchy of American Prehistory

Our original mission was to be a positive force in restoring and reviving much information lost. It was Vine Deloria’s wish to get the attention of both native leadership and anthropologists through the dissemination of information helpful toward understanding more of American prehistory. This work is dedicated to the memory and life work of Vine Deloria, whose love for Native People was without tribal boundaries; with special remembrance of Vine’s devoted friend, Floyd Westerman, who believed in the Tall Ones.

The Sacredness of Indian Graves

In reply to an inquiry made by Secretary George Martin of the Kansas State Historical society, Attorney General Jackson handed down an opinion to the effect that it is just as much of a crime to open Indian graves even in the interest of archaeological research as it is to open the graves of white people. He says the law nowhere permits the opening of graves for archaeological or scientific research.

“I know of no reason,” he says in conclusion, “why Indian graves should be despoiled any more than another. The rights of the red man should be respected as much as those of whites or blacks. All the natural instincts and feelings of humanity cry out against the violation of sepulture. Except in the interest of justice or prompted by motives of love and duty, the sanctity of each deceased person’s ‘six feet of earth’ should not be disturbed.” Ohio History, Volume 16 p.420 (date unknown)

“...Pits were dug into the center of mounds, or tunnels at base level were run into the center of a mound from one side, and if the mound failed to yield Hopewell artifacts in abundance it was often abandoned without any real attempt having been made to discover the reasons for its construction.”

William S. Webb and Charles E. Snow, The Adena People
32 years of geologic mapping & research to benefit the good people of New Jersey
STRUCTURAL HETEROGENEITY AND AQUIFER ANISOTROPY
Bedrock Mapping and Structural Analysis of Fractured-Bedrock Aquifers

>15,000 stations from 48, 7-1/2' quads

SECTOR SIZE = 5°
MAXIMUM = 5.5%
n = 2500

1073 Bed-parallel fractures
2360 Non-bedding fractures
1339 Stations
About * Earth * Moon * Mercury * Mars * Google Earth KMLZs

Please note that this website's initial focus on impact tectonics has evolved to include other research. My latest work on impact tectonics is being refined before resubmittal to a peer-reviewed scientific journal. The hypothesis that the periodic bombardment of Earth by large bolides plays a significant role in plate tectonics is proving difficult to accept by the general geological community. But I remain optimistic that punctuated catastrophism's wrinkles will soon become more apparent to those having a uniformitarian viewpoint.

G.C. Herman

January 16, 2017
My farm roots

Newark

Fort Recovery

Indian Lake

Greenville

Newark Basin Woods

Meadowcroft Rock Shelter 14K BCE

Google Earth
Native Americans have been using axes to cut wood ever since they arrived in North America. However, during the Paleoindian period (11,700 - 20,000 BP) they are neither notched or polished and difficult to identify unless systematic microwear studies are conducted. It is not until the Middle Archaic period (6850 – 10,200 BP) that ground and polished axes are produced. Full grooved axes are the earliest and ¾ grooved axes do not appear until the (Late Archaic 4850 – 6850 BP) and become common during the Transitional period (2800 – 4850 BP).
GEOLOGICAL TIME, TEMPERATURE, BOREAL TRENDS, AND HUMAN CULTURAL PERIODS AND PRACTICES OF EASTERN NORTH AMERICA

GEOLOGIC PERIOD | TEMPERATURE VARIATIONS (°C) | HUMAN CULTURAL PERIOD | TOOL CHARACTERISTICS AND BOREAL TRENDS | MORTUARY PRACTICES
---|---|---|---|---
A.D. B.C. | 2,000 | Woodland | Teardrops, complex bases with shoulders, straight-edged triangles, atlatls, ornamentals | More complex mortuary rites beginning at least 1,000 B.C.E. burial mounds common
| -2,000 | Terminal Late | Ground and polished 3/4-groove axes, long, narrow spear-points | Mortuary processing with habitat separation from domiciles (OH)
| -4,000 | Late | Ground and polished full-groove axes, Eastern spruce forests retreat southward | Burials in low, natural ridges and hills. Very early burial mounds in Newfoundland 5,600 B.C.E.
| -6,000 | Late | Archaic triangles, tapered bases lacking shoulders, Emergence of hardwood-dominant forests in Ohio | Cremation, body-burials variously prepared, modest, and utilitarian
| -8,000 | Early | No ground, polished, or grooved axes, Northward advance of eastern spruce-forests | Mixing and changes in conifer-hardwood forests
| -10,000 | Early | Large, fluted blades, points with concave-bases lacking shoulders, notches. | Late Pleistocene charcoal (C-14 calibrated and adjusted age of 11,970-11,810 C.E.) occurs in basal flood-plain deposits of Flemington's Walnut Brook (Herman and Stanford, 2015).

Waning phase of Wisconsinan Laurentide Continental Glaciation

Notes: Time on this chart is referenced to the Common Era (C.E. or Gregorian calendar year 0). Geological time is referenced to the Gregorian year 2000 and adjusted to the C.E. C¹⁴ dating is referenced to the Gregorian calendar year 1950 and adjusted to the C.E. Temperature-variation curves are stylized.
The Deats/Thatcher Archeological Collection, An Introduction

The Deats/Thatcher Archeological Collection is one of the treasures of the Hunterdon County Historical Society. It is a rich and varied collection of Native American artifacts and ethnographic pieces reflecting the interests of two intriguing early 20th century collectors: Hiram E. Deats and John C. Thatcher. The bulk of the collection is made up of the Deats collection, but the artifacts are commingled and are treated as one collection here.

Deats’ coin and stamp collections were justifiably famous; his Native American artifact collection is less well known. However, writing in 1917, pioneering New Jersey archaeologist Max Schrabsch discussing New Jersey artifact collections noted:

“In Hunterdon County, splendid collections are owned by Hiram E. Deats, John C. Thatcher, and James A. Kline all of Flemington. Each of these contains a thousand and more specimens of the ancient argillite culture of which Flemington and vicinity appears to have been the center” (Schrabsch 1917:10).

More recently, Norman Wittwer noted that, “The Hunterdon County Historical Society has in its possession two major collections. The John C. Thatcher collection is a display of several thousand pieces collected largely on the Thatcher farm, west of Flemington. The Deats collection, principally gathered by the late Hiram E. Deats on his Minneakoning Farm at Flemington Junction, is properly described as a research collection, it too comprising several thousand pieces.” (Wittwer ND).

The collections reflect a period when the collection of Native American artifacts was a pastime for many wealthy individuals. They amassed cabinets of curiosities, which reflected their interests, showcased their knowledge of natural history, and served as conversation pieces. Deats and Thatcher were building their collections at a transitional period in American archaeology where the antiquarian perspectives of the 19th century were being replaced by what historians of archaeology Gordon Willey and Jeremy Sabloff have called the Classificatory/Descriptive Period (1980). Increasingly, archaeologists were organizing their collections with an understanding of the time depth and geographic variety of Native American cultures.
CABINET 2

Flemington Public Library 2nd Floor
West-wing collection
ESE view

River Road Archive Building 2nd Floor
WSW view

NOTE: The following photographs were taken using a hand-held iPhone 7 using natural light sometimes augmented with a single 150W flood lamp. The photos capture the Deats/Thatcher collection in the manner in which they were found, except for some small adjustments to separate bunched pieces on cabinet shelves or in drawers. We assume that the arranged display of these artifacts mostly reflect the intent of the named originators, but recognize that they have been previously handled and perhaps augmented by former HCHS agents for public display at other locations. Many items have slumped down inclined shelving probably from Main Street traffic vibration and were slightly repositioned for photographing. A number of artifacts depicted below in the Library collection have been relocated to the River Road facility as a result of professional cataloguing and archiving.
2017-2018 Photographic Catalogue of The Deats/Thatcher Archeological Collection
by Gregory C. Herman for the Hunterdon County Historical Society (HCHS), Flemington, NJ
as facilitated by Patricia Millen, HCHS Executive Director, and with help from Robert Sands and J. Mark Zdebski
FORTIFIED TOWN AT THE MOUTH OF DIXON CREEK
Also known as Beasley Mounds, was a large village area with one large platform mound 8 feet (2.4 m) in height and 125 feet (38 m) in diameter and three smaller ones. Excavations at the site in 1895 produced stone pipes, stone discoidsals used for the Native American game of “chunkey” and numerous examples of Mississippian culture pottery. This location is listed the National Register of Historic Places.
2017-2018 Photographic Catalogue of The Deats/Thatcher Archeological Collection
by Gregory C. Herman for the Hunterdon County Historical Society (HCHS), Flemington, NJ
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Unofficial American Indian chronology

Archaic

1000 BCE

Woodland

Peruvian Nazca Culture
100 BCE – 800 C.E.

Hopewell Tradition

Mississippian Cultural centers
Fort ancient
800-1600 CE

Adena Culture
(Mound builders)

200-100 BCE

Roman Empire
27 BCE – 476 CE

Archaic man roaming, hunting, and spreading

9000-8000 BCE

Folsom Complex

A Folsom spearpoint

Clovis (North American) and earlier Paleo-Indian cultural complexes, some having contentious ages reaching back over 30,000 years

10,000 BCE

8,000 BCE

6,000 BCE

4,000 BCE

2,000 BCE

0 CE

12,000 years

2000
Archaeology of Warren and Hunterdon Counties.

BY MAX SCHRABISCH.

GENERAL DISCUSSION.

FOREWORD.

The location and study of Indian habitations in New Jersey was commenced by the Geological Survey in 1912 and this report is the third published on this subject. The field work on which it is based was done in June, July, and August, 1914, and all through the summer of 1915. During this period 451 sites were located in Warren County and 462, sites in Hunterdon County, a fact that may indicate that these two counties had a denser permanent population or at least were more frequented by the Indians in their wanderings than was Sussex County, where 234 sites were found. Practically all of the sites here recorded except the rock shelters had previously been known to local collectors, from whom information regarding their occurrence was obtained. As a result of this knowledge and the local interest therein most of these sites had been carefully searched for relics, so that few were found during the present survey. The rock shelters, however, were all unknown to local collectors, and in those discovered and explored by the author everything was found “in situ,” just as at the time of the redman’s final departure.

There are many private collections both in Warren and Hunterdon Counties comprising various kinds of prehistoric objects.

1In justice to Mr. Schrabisch, it should be stated that it has been necessary to condense greatly this report as originally submitted. This has to some degree resulted in recasting the phraseology. Care has been taken to preserve the author’s meaning even though some liberties have been taken by the editor with his language. In its revised form the report may not always express the exact shade of meaning intended, but it is hoped that if such is the case the instances are few.—H.B.K.
EXPLANATION

- Major geological fault (U: up-thrown and D: down-thrown fault blocks)
- Creek and rivers
- Indian villages noted in 1913-14.
- 200-million year igneous rocks

Note: Generalized geology of the Flemington area displayed using Google Earth. Geology adapted from Drake and others, (1997). White lines are fracture traces modified from Herman (2015).

References:


at Holland Station, Milford, and Frenchtown, and in others miles apart. There are indeed long stretches of the river front where nothing is found save an occasional relic. Such is the case between the mouth of Lopatcong Creek and a point opposite Clifford's Island, a distance of 2 miles, another is between Mount Joy and Holland Station, about 2 miles, a third one between Holland Station and Milford, some 3 miles, and a fourth one between Kingwood and Byram, a distance of nearly 5 miles. In all these cases the absence of sites may be explained by topographic conditions, the bluffs flanking the river leaving too little space to be utilized for camp sites.

Forty-one sites were found between Phillipsburg and Lambertville, among them four burial grounds and seven villages. The former were at Holland Station, Milford, Frenchtown, and Brookville; the latter opposite Clifford's Island, 3 miles south of Phillipsburg, at and Brookville.

The last important Although only four important extent — the other at the pres Including a site a total of 150 sites ren and Hunterdon.

There is no doubt of the abor the first place, Delaware River, anciently called "Kithanne Whittuck," teemed with fish, an important source of food. It was a great natural highway for communication between the villages located along its banks. Moreover, the valley abounds in localities which are ideally suited for camp sites in level fields by the river's edge, high enough above it to be safe from floods, with fine sandy bottom and protected from the inclemencies of the elements by the hills all about, so that it is small wonder that the Indians were attracted to such a region. The traces of their villages suggest a certain permanency of occupation; the countless artifacts left behind denote an intense primitive industry; while the agricultural implements, such as hoes, mortars, and pestles, give proof of ancient husbandry and often indicate, no doubt, the exact spot of the redman's fields.

Paulins Kill Valley.—This includes the territory which extends from the foot of Kittatinny Mountain to a line about a mile south of Paulins Kill. It is bounded on the northeast by Sussex County, on the southwest by Delaware River. It is a

Lamington River, drains its northern half, and there are besides numerous smaller streams and large springs.

Of the fifty-nine sites located, three were workshops, as indicated by a profusion of chips covering the ground, and the other ordinary camps. Six of them were along Lamington River, twelve on Cold Brook, four on Rockaway Creek, three on the North Branch of Rockaway Creek, four high up on Fox Hill on the banks of a stream, and several more near big springs. Argillite implements predominate here as at Flemington.

Flemington and Vicinity.—This district is the most important in Hunterdon County. Considering the remarkably large number of sites crowded into a comparatively small area, we may conclude that it was frequented far more than any other thus far investigated by the Survey, not even excepting some of the other sections. Within a radius of three miles from the town of Flemington, 38 sites have been found at which work was done. The first is the main village nearby, the second is the second settlement in the region by all suited and the other and the and the and the and the

The Indians seem to have been attracted to this region by the occurrence of immense argillite deposits, a rock well suited for the manufacture of arrowheads, spear points, and other tools. It was the center of the ancient argillite industry and the quarries once operated by them are perhaps the most extensive in all New Jersey. More will be said about this subject in the chapter on raw material.

This region also appealed to the redman because of certain topographic advantages. Being situated along the southeastern base of a plateau, it was sheltered from north winds. It is a fertile stretch of country dotted with ridges and knolls and its surface soil consists of red shale loam. Hydrographically, too, it leaves nothing to be desired, being drained by the South Branch of Raritan River and many affluents, the largest of which are Mine and Walnut brooks and the three Neshanic rivers.

Among the 82 sites located there were at least two which appear to have been regular village sites by reason of the variety and number of implements they yielded. One of these is at

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1Mine Brook as named here is called Walnut Brook on the State map, and the name Walnut is here applied to the branch which joins it about a mile south of Flemington.
these external indications have long ago been obliterated either by the action of the elements or the activities of the white man. Again, there are no traces left of the more ancient graves, the bones having crumbled to dust long before this. It must also be remembered that tradition or history is quite mute on this point, that in but very few cases has any definite information in relation to the exact site of aboriginal cemeteries been transmitted to posterity. Yet there can be little doubt that the number of graves in a tolerably good state of preservation is considerable, and that they are more widespread than our present knowledge would indicate. It is certain that many of them will never be discovered, and that others will no more be recognizable even if excavated.

At best the discovery of an Indian grave is largely a matter of chance. In places, bones of undoubted Indian origin have been found when grading a street, or making an excavation for a house; they have occasionally been turned up by the plow or exposed to view by washouts due to heavy rains.

Warren Paper Mills, north of Frenchtown, between Brooklyn and Lambertville. There are others on Musconetcong Mountain southeast of Warren Paper Mills; at the southern slope of Cushetunk Mountain, near Stanton; and between Mount Airy and Ringoes.

General Factors.—The subject of ancient trails involves some of the most difficult problems with which the investigator has to deal. While once these prehistoric highways were very real and easily discernible at least to those who used them, there are nowadays practically no traces left indicating the course they took. By their very nature they are evanescent and exist only when in constant use. The moment they ceased to be trodden by the feet of those who made them, vegetation began to obliterate them. Efforts at this late date to determine their location are therefore largely conjectural. At the best we can only draw
Indian pile village, on Naaman's Creek in Delaware, was discovered and explored for the Peabody Museum, Cambridge, Massachusetts.\(^1\)

Not all New Jersey shell heaps are composed of the waste part of the oyster industry. In Cape May County there are piles of clam and other shells that have been broken into many small fragments, probably in the process of manufacturing wampum beads. A typical shell heap can be distinguished from a natural shell bank by the facts that valves are very rarely found together, but scattered about, whereas they would be in contact in a natural deposit; many are broken, and the shells in the artificial shell heaps are nearly all of the same size, few small ones being found; and articles of Indian manufacture, implements, potsherds, fire-cracked stones and flint chips are hidden among the shells. In the case of very old heaps it often happens that crude implements are found toward the bottom, increasingly better ones higher up, and articles of European manufacture, obtained in trade with the whites, scattered on and near the surface. In some cases, shell heaps have been found that were used and abandoned several times. But the piles of sand and shell, sand drifted over the several layers of occupation, sand drifted over the several layers of occupation, often, under this mound, a shell heap reported.

Cemeteries.—The typical mound is practically impossible to rare if ever any surface place of occurrence of Often one may be found village. Again the burial field is confined to the mound. Above the shell heap, or the body may be found and among the earths in the heart of the village itself.

The typical graveyard is, however, on a warm, sandy hillock near the village. The skeletons are usually found lying on one side, drawn up "in a sitting posture", the knees before the face. In the majority of cases no objects are found in the graves, and only the black soil near the bones betrays their presence. However, in some places, notably at Chestnut Neck near New Gretna, at Morgas's Station, at Tottenville, Staten Island (politically in New York, geographically in New Jersey and occupied by New Jersey Indians), many objects have been found in the graves. The most common of these were flat-based, highly polished mortar pipes of steatite, and stone pendants or gorgets, but it does not seem to have been a custom of the Lenape or Delaware Indians to bury pottery vessels with their dead, as did their fierce neighbors, the New York Iroquois. In addition to this variation from the usual Lenape custom of putting nothing in the grave, we find other curious features. Sometimes the bodies are laid at length in the grave, as we bury, but this is unusual. Often a mere mass of disarticulated bones, bundled together, with the skull on top, is found. This is doubtless due to the custom, sometimes described by the old writers, of bringing home the bones of those who died at a distance to inter them in the village. The burial mound is generally built flat.

Artificial burial mounds do not exist in New Jersey. They are frequently reported, but investigation has invariably shown that the Indians have made use of a natural elevation for their interments. No earthworks or mounds of aboriginal manufacture are known in the State, popular tradition to the contrary notwithstanding.

\(^1\)Pile structure in Naaman's Creek, near Claymont, Delaware, Archeological and Ethnological papers of the Peabody Museum of American Archeology and Ethnology, Vol. 1, No. 4.
The following, having reference to the Indian bands which were formerly located in Hunterdon County, is from a series of papers entitled “Traditions of our Ancestors,” published in the Hunterdon Republican about ten years since:

“There are extant many proofs of the existence of Round Valley and Cokesbury, somewhat advanced in years, living in the valley when he was a boy he frequented, and who had lived in that section before went, in company with other boys, while they used hooks, the Indians. When they came to divide the fish, the fisherman, taking care that each one of them had his share, says that he has seen, near Cokesbury, numerous Indian graves, ranging in rows and surrounded by stones piled upright around each mound. On the farm where Abraham Hunt now lives, near Cokesbury, there were standing, fifty years ago, near a stream, a number of mounds, built of sticks, and from four to six feet high, very dilapidated; and tradition does not give the time when they did not stand there. This fact is some evidence that the tribes of this section made their homes here.

There was also an Indian burial-ground at the mouth of one of the Six-Mile Run, above Raritan Landing. It was near a stream, and striking the water at that place is described as commencing at the bank of the Raritan, in an Indian burying-ground.”

There was an Indian settlement on the east bank of the Millstone, at the mouth of Six-Mile Run. Many hatches, pestles, and other implements were found there in early years.
not more than two thousand [Indians] within the province while it was under the domination of the Dutch.” And in a publication* bearing date fifty years later (1698) the statement is made that “the Dutch and Swedes inform us that they [the Indians] are greatly decreased in numbers to what they were when they came first into this country. And the Indians themselves say that two of them die to every one Christian that comes in here.”

There is found, however, in the ancient work† before extracted from, an extravagant account of the (imaginary) state of “the Raritan king,”‡ whose seat is represented to have been at a place called by the English Mount Ploynen, “twenty miles from Sandhay Sea, and ninety from the ocean, next to Amora hill, the retired paradise of the children of the Ethiopian emperor,—a wonder, for it is a square rock, two miles’ compass, one hundred and fifty feet high; a wall-like precipice, a strait entrance, easily made invincible, where he keeps two hundred for his guaris, and under is a flat valley, all plain to plant and sow.” But there is no place known answering the above description, though the Rev. G. C. Schenck, in a paper read before the New Jersey Historical Society, suggests that what is known as the Round Valley (north of Round Mountain, in the township of Clinton, in Hunterdon County) corresponds in general with Plantagenet’s topographical description‡ of the kingly seat. To concede this, however, requires a considerable stretch of imagination; and it is hard to resist the conviction that it was in the author’s imagination, and there alone, that the impregnable “mount,” the “retired paradise of the children of the Ethiopian emperor,” and the royal guard of two hundred men had their existence.

* Gabriel Thomas “Historical Description of the Province and Country of West New Jersey in America.”
† Plantagenet’s Description of New Albion.
‡ “The Indians of New Jersey were divided among about twenty petty kings, of whom the king of the Raritans was the greatest.”—Riker, p. 37.
§ “The seat of the Raritan kings was upon an inland mountain (probably the Neshecanic Mountain, which answers approximately to the description).”—Rev. E. T. Corwin’s Historical Discourse, 1866, p. 9.

The Rev. Abraham Messler, D.D., in his “Centennial History of Somerset County,” says: “If we were inclined to favor such romance, we should claim that no place so well answers the description [of the “seat of the Raritan king”] as the bluff in the gorge of Chimney Rock, north of the little bridge, on the west and east sides of which the two rivulets flow and meet a few yards southward in the main gorge. But we are not disposed to practice on the credulity of our readers, as the Indians evidently did on Beauchamp Plantagenet, Esq.”
17th century and early 18th century colonialism of the North American Mid-Atlantic margin
King Charles II’s patent of 12 March 1664 granted a vast expanse of the eastern seaboard to his brother James, Duke of York. The Duke subsequently granted authority for the land and governance of New Jersey to John, Lord Berkeley and Sir George Carteret. New Jersey’s first colonial governor, Philip Carteret, asserted ownership of Staten Island based on the language of the 1664 grant to Berkeley and Carteret. New York’s governors disagreed, and the question was not fully resolved until 1834.

https://www.nj.gov/state/archives/eventadventurersdocs.html
1883

"The arrow spear-heads found in the Round Valley were once very numerous, and some fine specimens are still occasionally picked up. Mr. Alpaugh says that in passing over the mountain southeast of the valley he discovered, several years ago, a pile of stones in the forest arranged in such a manner as left no doubt in his mind that they had been placed there, when the trees were small saplings, to mark an Indian burial-place. These were the customary monuments in this section. . . ."

"There is a tradition among the descendants of James Alexander that while he was surveying over the most rugged part of Kusheunk Mountain he found a large heap of stones piled together with some regularity, which, being removed, revealed a rudely-arched vault containing the remains of seven warriors, with their arms, ornaments, and utensils around them. There were beads of bone and copper, wrist- and arm-bands of the same metal, and a number of pipes, besides leather leggings and other articles of Indian dress. The general appearance was that they were all warriors of the same tribe, and to each one was affixed the symbolic characters showing the order in which they had succeeded each other. There was nothing in common in these relics with those of the then existing tribe to show that they were the same people. The trees seemed to have grown there since this vault was built, and the probability is that it was the resting-place of seven generations of kings who had roamed up and down here long before the white people came. . . ."

† There was also an Indian burial-ground at the mouth of One-Mile Run, above Raritan Landing. In an ancient survey a line striking the river at that place is described as "commencing at the bank of the Raritan, in an Indian burying-ground."

There was an Indian settlement on the east bank of the Millstone, at the mouth of Six-Mile Run. Many hatchets, pestles, and other implements were found there in early years.

Mr. Alexander and his party carefully replaced the stones, fearing lest the Indians, discovering his invasion of this ancient sepulchre, would be incensed against him. The spot may yet be rediscovered upon that wild and rugged, unfrequented summit. There is no reason why there should not be found there mounds more sunken, but still containing bones of thousands of the race that has passed away, like those of Virginia and the West."

Of the latter portion of this extract it seems hardly necessary to remark that the "probability" referred to by this writer—that the seven skeletons represented "seven generations of kings"—is not a very strong one, and that the same doubt may be felt as to the likelihood of the existence here of sepulchres containing the "bones of thousands of the race that has passed away," even if we admit the authenticity of the very doubtful tradition concerning Mr. Alexander's discovery and subsequent re-covering of the mysterious arched vault.

The Indian occupation of Hunterdon County and the country to the northward of it is mentioned by the Rev. George S. Mott, D.D., in a very excellent and common-sense account, found in the "First Century of Hunterdon County," as follows:

"They [the Minis or Wolf tribe, living to the northward of the Turtle and Turkey tribes, which inhabited this lower portion of the State] were a very warlike race, as their name indicated. Their southern boundary in this direction was that range of hills which stretches along the upper line of Hunterdon and the branches of the Raritan. Thus the coast tribes and the mountaineers came together in this county. Many families of those chose to live by themselves, fixing their abode in villages and taking a name from their location. Each of these had a chief, who, however, was in a measure subordinate to a head-chief. A family was situated on the Neshanic, called the Neshanic Indians. There was another settlement a mile from Flemington, on a brook called the Minis. One was near the Branch at Three Bridges. There they had a burying-ground; another, one and a half miles southwest from Ringos, along a creek on Jacob Thatcher's farm. Traces of their village can yet be seen there. Yet another was near Mount Aisy Station, on the Alexscocken.
Returning to his description of the journey up Pickle’s Mountain, Dr. Larison has something more to say. “Where the meridian of 74-47 west of Greenwich crosses the parallel of 40-70 north latitude rises up that bold eminence known as Pickle’s Mountain. Altho an eminence of modest proportions and tame outlines, it makes a bold and attractive figure in the landscape of Central New Jersey. Viewed from any part of the Redshale Valley, it is the loftiest and the most graceful eminence in prospect. It is that part of the American Continent first seen by the mariner as he nears that inbreaking of the Atlantic known as Lower Bay. In Hunterdon County it is the eminence first lighted up by the red of the morning and the last to shed the rays of the setting sun.”

Long after that I made a supporting discovery that will be best included here—not my discovery, certainly, but a reiteration of the importance of Pickle’s Mountain, or Cushetunk, in the words of Dr. Charles A. Philhower, retired supervisor of schools in Westfield:

“Cushetunk Mountain is the Mount Ployd of Beauchamp Plantagenet in the Province of New Albion, 1648—of this I am certain. John Bodine Thompson has pointed this out. A map with Sir Francis Drake’s picture on it, entitled The Sea of China and the Indies, covers ‘Ould Virginia’ and Maryland and the country between the Delaware and Hudson Rivers. The date on this map is 1635 and the same conclusion is borne out.”

“The King of the Raritans is said to have had his fortress home on the Cushetunk Mountain,” wrote John Thompson in a pamphlet that is now very rare, “where he could look out over his people dwelling on the plains below. I have seen a book printed in Holland, more than 250 years ago, in which the seat of the Raritan king is described as ‘two-mile compass, 150-foot high, a wall-like precipice, a strait entrance easily made invincible, where he keeps 200 for his bodyguard, and under it a flat valley all plain to plant and grow. . . .

“This is a very good description of the place where the road from Drea-Hook crosses the mountain into Round Valley. In that valley large numbers of Indian arrow heads have been found; and the descendants of James Alexander tell us that when he was surveying on the mountain he found the graves of seven of these Indian kings or chiefs, all buried in their Indian regalia.” Presumably, the graves must have been opened. Recent wanderings and inquiries have brought forth no trace of these burials. “Beauchamp Plantagenet who wrote the book says that he ‘marched, lodged, and cabined among the Indians for seven years’ together with Sir Edmund Ployd, to whom the King of England had granted all these lands between the Delaware and the ocean.”
Towards the end of the Archaic (shortly before 3000-4000 years ago), some societies in the Eastern Woodlands began burying their dead in low, natural ridges and hills. Then around 1000 B.C., perhaps earlier, mortuary rites assumed increasing importance and complexity - people began building small artificial mounds under which their dead were buried (a few mound burials date as far back as 5600 B.C. in Labrador). By 500 B.C. this burial mound ceremonialism extend across a broad region of the Eastern Woodlands, from the western Appalachians to the Mississippi Valley, and north into Wisconsin and Michigan.
SEARCHERS SEEK INDIAN 'CRYPT'

By LEO H. CARNEY

There in 1972, researchers from Seton Hall University dug up the remains of two Indians, a man and a woman, who were buried with their jewelry and a musket. They were said to have died between 1720 and 1750.

Dr. Herbert Kraft, a professor of archeology at Seton Hall University who has participated in some 100 Indian digs, said he had never heard of the site here, but "might be interested in investigating it."

Dr. Kraft added that there had not been a new Indian burial dig in northern New Jersey since 1976, which he attributed mainly to a paucity of Federal funds.

Mr. Stapler said that the site here, if there is one, could contain dolmens, or calendar stones, used by the ancients as solar observatories to mark the changing of the seasons or as grave markers for tribal leaders.

Mr. Stapler is one of a small circle of amateur historians, astronomers and astrologers in New Jersey who earnestly subscribe to the otherwise unpopular notion that the Indians were influenced by Europeans who crossed the Atlantic before 1492.

The dolmens and other unusual stone arrangements are the only remainders of this foreign influence, Mr. Stapler said. Several have been found in remote New Jersey sites since 1967.

Such theories of cultural influence from other continents have been espoused elsewhere for half a century. However, it was not until 1967 that the first stone arrangement in New Jersey was discovered (by Mr. Stapler); it is on Pyramid Mountain in Kinnelon, in Morris County, and is known as Tripod Rock.

Tripod Rock, a boulder perched on three smaller rocks, overlooks a ridge a half-mile away. Its discovery was followed by those of two other stone arrangements; one on Beaufort Mountain in West Milford and one in High Point State Park in Sussex County. The latter was confirmed by the Orange County (N.Y.) Archeological Society.

At least three other stone arrangements have been reported to Mr. Stapler and the New England Antiquities Research Association, to which he belongs. Dolmens are far more popular and numerous in New England than in New Jersey.

WHITEHOUSE STATION AMATEUR

archeologists and historians have begun searching near this Hunterdon County community for an ancient Indian burial site believed to be somewhere atop Cushetunk Mountain, on the eastern shore of Round Valley Reservoir.

Meade Stapler, a member of the Northern Jersey Highlands Historical Society, said that he and others had come across an 18th-century historical reference to "an Indian crypt, a stone crypt," on the mountain.

In an interview earlier this month, Mr. Stapler said that the reference had been found in the journals of James Alexander, a noted surveyor of the New Jersey countryside during the mid-1700's.

Although Indian burial sites hundreds and thousands of years old are said to be common, only several archeological digs have yielded any elaborate findings, such as skeletons and possessions of the dead.

According to experts, the closest excavated burial site to the mountain here would be in Wallpack Center, within the Delaware Water Gap National Recreation Area in Sussex County.

7/21/2018

2017-2018 G.C. Herman Ascents on Cushetunk Moun
Cairn

From Wikipedia, the free encyclopedia

A cairn is a human-made pile (or stack) of stones. The word caimn comes from the Scottish Gaelic: càrn [ˈkʰar.ɲə] (plural càirn [ˈkʰar.ɲə]). Cairns have been and are used for a broad variety of purposes, from prehistoric times to the present.

Dolmen

From Wikipedia, the free encyclopedia

For other uses, see Dolmen (disambiguation).

A dolmen (ˌdəlˈmən) is a type of single-chamber megalithic tomb, usually consisting of two or more vertical megaliths supporting a large flat horizontal capstone ("table"), although there are also more complex variants. Most date from the early Neolithic (4000–3000 BC). Dolmens were typically covered with earth or smaller stones to form a tumulus. In many instances, that covering has weathered away, leaving only the stone "skeleton" of the burial mound intact.

GC2EKB9 Summer Solstice at Tripod...

There are many tripod rocks in the USA but this is believed to be the largest. This famous multi-ton boulder does line up along magnetically, Inn...
The Round Valley Reservoir in Clinton Township in Hunterdon County, New Jersey, United States, was formed in 1960 when the New Jersey Water Authority constructed two large dams and flooded a large valley. The reservoir is named after the naturally formed circular valley surrounded by Cushetunk Mountain. The deep valley was caused by erosion of the soft sedimentary rock. The surrounding ridges of Cushetunk Mountain endure because they were underlaid with dense and durable volcanic rock diabase that cooled slowly under the surface of the earth.

Round Valley Reservoir’s otherworldly mystique took shape in recent decades as the deaths mounted. Not only did they occur soon after fishing was allowed there in 1972, but they didn’t slow down, occurring as recently as March when the body of a hiker — an apparent suicide — was found.

The legend took hold because six of the bodies have never been recovered, and authorities believe they’re somewhere in the reservoir’s 180 feet of water.

The first victims to go missing were Thomas Trimblett, 27, of North Arlington, and Christopher Zajaczkowski, age unknown, of Jersey City. Both men were fishing in a 12-foot aluminum boat on May 4, 1973, when it capsized on the reservoir’s east side.

Four years later, Craig Stier, 18, and Andrew Fasanella, 20, both of Trenton, were last seen traveling along the north shoreline. Their canoe washed ashore days after their reported disappearance.

On March 18, 1989, John Kubu, 37, of Rahway, vanished during a fishing trip with Albert Lawson. Lawson’s body was found in 1993.
Airborne Laser Scanning: Remote Sensing with LiDAR

- ALS/LiDAR is an active remote sensing technology that measures distance with reflected laser light.
- LiDAR: Light Detection and Ranging or Laser Imaging Detection and Ranging
- 1st developed in 1960 by Hughes Aircraft Inc.
- Modern computers and DGPS make it practical.
- Typically used in very accurate mapping of topography.
- New technologies and applications are currently being developed.
ALS systems take advantage of two of the unique properties of laser light:

1. The laser is monochromatic. It is one specific wavelength of light. The wavelength of light is determined by the lasing material used.

   Advantage: We know how specific wavelengths interact with the atmosphere and with materials.

2. The light is very directional. A laser has a very narrow beam which remains concentrated over long distances. A flashlight (or Radar) on the other hand, releases energy in many directions, and the energy is weakened by diffusion.

   Advantage: The beam maintains its strength over long distances. 3mrad divergence = 30 cm at 1 km and 1.5m at 5 km.
- The position of the aircraft is known (from DGPS and IMU-Inertial Measurement Unit).
- Measures distance to surfaces by timing the outgoing laser pulse and the corresponding return (s).
  - Distance = time*(speed of light)/2
- By keeping track of the angle at which the laser was fired: you can calculate the X, Y, Z position of each “return”.
- Requires extremely accurate timing and a very fast computer.
Discrete-return LIDAR

- Records data as X,Y,Z points.
- Spatial resolution is expressed in terms of “post spacing” which is the avg. horizontal distance between points.
- Returns are “triggered” if the laser reflects from a surface large enough to exceed a preset energy threshold.
- Minimum vertical distance between returns is ~ 5 meters.
- New capability to record the intensity of point returns.
Discrete Return Data:
Millions of X,Y,Z points

Area is approximately: 1 X 0.75mi.
includes ~ 440,000 returns
LIDAR Surfacing
Made my first ascent with Charlie Doodle. From about 12:30 – 2:30 pm. GPS and phone left behind, at this time just a cursory hike. There may be something there. There are crude stone-cleared paths not suitable for vehicles. Flat areas and a couple of unusual accumulations of scree. One looked like an excavated pit of stones. Didn’t make it all the way up. It was dreary, foggy, and wet. We did all we could to keep our footing and breath. I need to revisit. Crossed a blue trail after approaching on the south side of the utility line. There was one excavated pit, a hunting blind, and lot’s of moss. Medium-grained pink granophyre.
GLOBAL POSITIONING SYSTEMS

It is a global navigation satellite system that provides geolocation and time information to a GPS receiver anywhere on or near the Earth where there is an unobstructed line of sight to four or more GPS satellites.

How does GPS work? The Global Positioning System (GPS) is a network of about 30 satellites orbiting the Earth at an altitude of 20,000 km. ... Once it has information on how far away at least three satellites are, your GPS receiver can pinpoint your location using a process called trilateration.
Ascent No. 3, Eureka! @ 089-91
The top of No. 3 is barely visible from the trail during the spring.

The top of No. 5 is also visible from the trail during the spring.
Mark Zdebski looks at No. 3 (apparently undisturbed). Photograph viewed looking East.
No. 5 looking North
with Drs. Michael Serfes and
Donald Monteverde, 04-09-2017
No. 6 is excavated in the center
Note: Stone mounds 7 through 11 were not photographed. They are relatively small, “about 6’ long x 4’ wide x 1’ high and are mostly obscured by tree litter. Similar in appearance to No.13, they are oval accumulations of stones in areas otherwise relatively clear of surface stones, with their long dimensions trending along the ridge line.

Of the three largest by stone volume, mounds 3 and 5 face south, are ovoid in dimension and were built to take advantage of the slope, whereas mound 12 is situated along the ridgeline and is a long and narrow.
No. 12 is ~42’ long (Westward view)
NJ Highlands LiDAR provided by J. Mark Zdebski, 2018 correspondence
Adjacent areas of interest showing possible features

Possible overlooked features in Area 1

Area 3 trail, lines and mounds

Area 4 apparent mounds
• What is the nature of these mounds?

• Do they precede the Late Woodland occupation by the Lenni Lenape?

• Are they Early Woodland structures left by a vanquished tribe?

• Do they represent a cultural overlap or possible mixing of pre-Columbian societies?
Returning to Plantagenet's (1650’s), Whitehead (1846) and Snell’s (1881) historical accounts:

| There is found, however, in the ancient work† before extracted from, an extravagant account of the (imaginary) state of “the Raritan king,”‡ whose seat is represented to have been at a place called by the English Mount Ploydan, “twenty miles from Sandhay Sea, and ninety from the ocean, next to Amara hill, the retired paradise of the children of the Ethiopian emperor,—a wonder, for it is a square rock, two miles’ compass, one hundred and fifty feet high; a wall-like precipice, a strait entrance, easily made invincible, where he keeps two hundred for his guards, and under is a flat valley, all plain to plant and sow.” But there is no place known answering the above description, though the Rev. G. C. Schenck, in a paper read before the New Jersey Historical Society, suggests that what is known as the Round Valley (north of Round Mountain, in the township of Clinton, in Hunterdon County) corresponds in general with Plantagenet’s topographical description‡ of the kingly seat. To concede this, however, requires a considerable stretch of imagination; and it is hard to resist the conviction that it was in the author’s imagination, and there alone, that the impregnable “mount,” the “retired paradise of the children of the Ethiopian emperor,” and the royal guard of two hundred men had their existence. |

| “There is a tradition among the descendants of James Alexander that while he was surveying over the most rugged part of Kushetunk Mountain he found a large heap of stones piled together with some regularity, which, being removed, revealed a rudely-arched vault containing the remains of seven warriors, with their arms, ornaments, and utensils around them. There were beads of bone and copper, wrist- and armbands of the same metal, and a number of pipes, besides leather leggins and other articles of Indian dress. The general appearance was that they were all warriors of the same tribe, and to each one was affixed the symbolic characters showing the order in which they had succeeded each other. There was nothing in common in these relics with those of the then existing tribe to show that they were the same people. The trees seemed to have grown there since this vault was built, and the probability is that it was the resting-place of seven generations of kings who had roamed up and down here long before the white people came. . . . |
The 5th Annual Cemetery “Cemener”, Saturday, September 15, 2018
'Suspected Indian burial vaults in Hunterdon County'

8000-4000 BCE
Great Plains
Archaic Paleoindians

800 BCE - 1500 CE
Mississippian culture

7500-500 BCE
Archaic Florida culture

1000 BCE - 500 CE
Adena and Hopewell cultures

7 BCE – 500 CE
Andastes - Iroquois

8000-5000 BCE
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8000-4000 BCE
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Adena and Hopewell cultures

7 BCE – 500 CE
Andastes - Iroquois

8000-5000 BCE
Mississippian culture
Intriguing Interactions

Mysterious Hopewell Tradition amassed a collection of amazing artifacts

NATIONAL GEOGRAPHIC | SOCIETY
The 5th Annual Cemetery “Cemener”, Saturday, September 15, 2018

'Suspected Indian burial vaults in Hunterdon County'

HCHS Cemetery Committee, 114 Main St.
Flemington, NJ 08822

and local expressions of the Hopewell tradition
The 5th Annual Cemetery “Cemener”, Saturday, September 15, 2018
'Suspected Indian burial vaults in Hunterdon County'
23,000 years ago
A migration begins from East Asia over a land bridge joining to the Americas.

13,000 years ago
A genetic split occurs between southern and northern branches of Native Americans.

2A According
Two separate people from Siberia arrived in the Americas.

SOURCE: New York Times
CHAPTER IV

THE ANDASTES

The Car-an-tou-ans and their Towns on the Upper Susquehanna; Car-an-tou-an, Os-co-lu-i, Go-hon-to-to, O-noch-sa-e, Tenk-gha-nack-e and Others—Spanish Hill; Location, Description, Origin, Occupation, Name and Traditions—Some Curious Relics Found on Tioga Point and Nearby

As has already been seen in the chapter previous, the Caranontans were the first inhabitants of this valley of whom there are any written records. General Clark says of them:

"They were Andastes, that much is certain, but this term was a dragnet that gathered in a great number of tribes and nations."

The origin and disappearance of the Andastes is shrouded in mystery, further than that they seemed to belong to the same race as the Iroquois; although, like the Hurons, they were their deadly enemies, and were probably only conquered because of the expert use of fire-arms by the Iroquois. They may have previously migrated to the west branch of the Susquehanna to avoid defeat.

Name.

Gen. Clark says:

"Andastes is a term generically used by the French, and applied to several distinct Indian tribes located south of the Five Nations in present territory of Pennsylvania. They were of kindred blood with Iroquois, and spoke a dialect of the same language. The most northerly were the Caranontans; the most southerly were located at Great Falls between Columbia and Harrisburg. Less is known of their tribes than of some others. No Jesuit mission was among them, though there is frequent reference to them in the Jesuit Relations."
New York & Pennsylvania Giant Skeletons:
The Tioga Point, Spanish Hill, & Sayre Sites —
A Stone Skull and Cuneiform Tablet

By Dr. Greg Little — all photos by Lora Little

In April 2015, Dr. Lora Little, Britain's Andrew Collins, and I made a long journey through New England, New York, Pennsylvania, West Virginia, and Kentucky. We visited numerous stone enclosures (see) as well as Meadowcroft Rock Shelter and numerous mounds. One of the most intriguing sites we visited was the Susquehanna River Archaeological Center of Native Indian Studies (SRAC) at 345 Broad Street in Waverly, NY. The town of Waverly is just north of Sayre and Tioga Point, (now Athens) Pennsylvania where numerous reports of giant skeletons were made. Bradford County (PA) was my grandparents' birthplace and I grew up near the Susquehanna River in an adjacent county. As I related in Path of Souls, in 1822 a report was made of an 8' 2" skeleton dug from a stone box grave in Bradford County. The story was related in the "History of Bradford County" (1876).
Lycoming County is located in the northern central part of Pennsylvania, 112 miles west of the Delaware River, 200 miles east of the Ohio River, 180 miles north of the Maryland line and 75 miles south of the New York state line. In point of area it is the largest county in the state, containing 1,220 square miles. Its population in 1920 was 83,100.

The topography of the county is diversified with low lands lying along the river and smaller streams, rolling country farther back, rising into mountain ranges and peaks, terminating in the outlying spurs of the Appalachian chain.

Farming and grazing is the principal industry, the county having no mineral resources with the exception of a few soft coal mines and small deposits of brick and fire clay. The rock formation in the hills and mountains is of conglomerate which supplies an excellent quality of building stone.

It is now well established that the original inhabitants of what is now Lycoming County were a tribe of Indians which came from Peru and were called the Andastes, afterwards the Susquehannocks and subsequently the Conestogas, names given to them by the white man. The reasons for assuming that these Indians were natives of South America are found in the fact that they alone, of all the other Indian tribes in the eastern part of the United States, were growers of the four vegetables, Indian corn, tobacco, pumpkins and potatoes, all of these being also raised in, and indigenous to, Peru. Furthermore, all the ornamentation on articles found in the burial mounds of the Andastes are in the form of straight lines and never in circles, while those of other tribes in this section are just the reverse. All of the ornamentation found in Peru is also in straight lines; hence the conclusion that the Andastes must have come from Peru.

The Andastes were known to have occupied the valley of the West Branch of the Susquehanna as early as the year 1620 and they continued to occupy it, although by a very uncertain tenure, down to the middle of the seventeenth century.
"The vast tract of wilderness from the Mississippi to the Atlantic, and from the Carolinas to Hudson’s bay, was divided between two great families of tribes, distinguished by a radical difference of language." These were called, respectively, Algonquius (original people), and Aguanoischioni (united people). The latter were more commonly known among the white people by the names Iroquois, Mengwe, and Five Nations. At the period when the whites first became acquainted with this territory, the Iroquois proper extended through central New York from the Hudson river to the Genesee, and comprised five distinct nations confederated together, which, beginning on the east, were known as Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. West of them were the Hurons, the Neutral Nation, and the Eries; on the south were the Andastes, on the Susquehanna, and the Delawares on the river which bears their name; on the east the various Algonquin tribes which inhabited New England. Of the Andastes, who as early as 1620 were the inhabitants of the Susquehanna valley, but comparatively little is known. They are spoken of by various writers as Andastes, Andastracronons, Andastaguez, Antastoui, Minquas, Susquehannocks, Conestogas, and Conessetagoes. "Gallatin erroneously places the Andastes on the Allegheny, Bancroft and others adopting the error. The research of Mr. Shea has shown their identity with the Susquehannocks of the English and the Minquas of the Dutch."*

By virtue of their superior civil and military organization, the Iroquois soon became the dominant power among the aborigines, and, after the conquest of the Andastes, carried their arms in triumph on the south to the Gulf and on the west to the Mississippi. Tioga, present Athens, was made the southern entrance to the confederacy, at which a sachem was stationed, without whose consent no one, neither Indian nor white man, was allowed to enter the territory of the Iroquois. At Shamokin, present Sunbury, the Great Council had a viceroy, a Cayuga sachem, who ruled their dependencies in the south.
John Smith’s 1608 Map showing a Susquehanna Male (upper right)

Beneath the lower leg of the figure in the upper right are these words: \textbf{The Sasquesahanougs are a Gyant-like people & thus atyre}\textit{d}”

And from Smith’s writings regarding the figure of a man:

“\textbf{They measured the calf of the largest man’s leg, and found it three quarters of a yard about, and all the rest of his limbs were in proportion; so that he seemed the statelyst and most goodly personage, they had ever beheld. His arrows were five quarters yard long, headed with the splinters of a white chrystal-like stone...}”

Published in London, 1624

Map courtesy Library of Congress
CHAPTER II

INDIAN AND PIONEER HISTORY

INDIAN SETTLEMENTS, GRAIN STOREHOUSE, RELICS, ETC.- FIRST WHITE SETTLERS, MARRIAGE, ETC.- EARLY LAND TRANSFERS- RELIGIOUS EXERCISES- PRICE OF COMMODITIES- TWO INTERESTING LETTERS- CUSTOMS AND DOINGS OF THE EARLY TIMES- SOME PIONEER NAMES- INDIAN AND WHITE HUNTERS.

...emergency, in case the Indians were driven from the lower river by their enemies, the “pale faces.” Upon the Mills farm at Colesburg, and the adjoining farm of Edwin Haskell, many arrow-heads and other implements have been found. Mr. Haskell informs me that in one place a large quantity of flint chips and imperfectly formed arrow-heads were found, showing that there was at one time a manufactory of instruments of the chase, and that when taking out a stump of an elm, the stem of which was at least three and one-half feet in diameter, he found exactly beneath it, under a foot of black mold, a stone tool, used by the Indians in skinning their game. A year or so ago there was discovered in a piece of woods, about one and one-half miles from Andrews Settlement, in a northwesterly direction just over the line in Genesee township, a mound about fourteen feet in diameter, walled up by a stone cairn, about three or four feet high. Upon the top of the mound grew a beech about two feet in diameter. Some curious persons dug into the side of this mound and brought to light the skeleton of a man of gigantic size, also the bones of a dog, nearly all of the bones crumbling upon exposure to the air. The jaw-bone is in the possession of Mr. Alva Andrews, of Andrews Settlement. With the bones were found numerous flint arrow-heads, and some stone ornaments, and about a pint of small shells, which also soon disintegrated upon exposure. There has been no thorough exploration of the mound; the specimens above referred to are scattered about among the settlers of the neighborhood. In other parts of the county relics of the departed race are found, along the Pine creek (Indian name Tiadaghton) and the Sinnemahoning, which retains its Lenape name.
The Iroquois, or Onandagas, as they were generally called, were a confederacy of five nations: the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. This alliance having been formed by a Mohawk chief, the Mohawks rank in the family as the eldest brother, the Oneidas, as the eldest son; the Senecas, who were the last who at that time had consented to the alliance, were called the youngest son; but the Tuscaroras, who joined the confederacy probably one hundred years afterwards, assumed that name, and the Senecas, ranked in precedence before them, as being the next youngest son.

The Rev. David Zeisberger also says: "That the Iroquois call themselves Angawongchioune, which means united people, having united for the purpose of always reminding each other that their safety and power consist in a mutual and strict adherence to their alliance." He adds, that Onondaga is the chief town of the Iroquois.

Thus, in the different translations of the name which these people gave themselves, we find nothing that conveys the ideas of nations; it implies no more than a family, an united people, a family compact. The different sections take ranks in this family, of which the Onandagoes are the head, while the others are brothers and sons; all which tends clearly to prove, that the original but tribes, detached bodies of the same people, who, when brought together in close union, formed a complete family and became entitled to the name of a Nation.

We also see that self-preservation was the cause of their uniting, and that they were compelled by necessity to this measure, or which their existence depended. And though we have a right to suppose that that branch which always takes the lead in the government of an Indian nation (the Turtle tribe), existed among them, yet it is evident that its authority at that time was either wholly disregarded, or at least, was too weak to give complete efficacy to its measures.

If, then, we believe the information given us by both Parkes and Zeisberger to be correct, we must be fully convinced that the Iroquois confederacy did not consist of five or six Nations, but of as many tribes or sections of the same people, forming together one nation. These two Missionsaries are known to have been men of the strictest veracity; they were both, I may say, critically acquainted with the Mengwe idiom, and they had
When the Lenape arrived on the banks of the Mississippi, they sent a message to the Alligewi to request permission to settle themselves in their neighbourhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the Namae Sipu, when the Alligewi, seeing that their numbers were so very great, and in fact they consisted of many thousands, made a furious attack on those who had crossed, threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the manner in which they had

Historical Traditions of the Indians.

had a trial of their strength, and were convinced that the enemy was too powerful for them. The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the nations, to conquer or die.

Having thus united their forces, the Lenape and Mengwe declared war against the Alligewi, and great battles were fought, in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers, and near lakes, where they were successively attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the Alligewi, at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors, and fled down the Mississippi river, from whence they never returned. The war which was carried on with this nation, lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear, leaving them to face the enemy. In the end, the conquerors divided the country between themselves; the Mengwe made choice of the lands in the vicinity of the great lakes, and on their tributary streams, and the Lenape took possession of the country to the south. For a long period of time, some say many hundred
General history

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The tradition of the advent of the nations upon the Delaware and the eastern sea-coast is poetical and interesting. They say that a great many hundred years ago their ancestors had dwelt in a far-away country beyond the Father of Waters—the Mowans or Mississippi—and near the wide sea, in which the sun sank every night. They had, very long before the white men came to their country traveled eastward, seeking a fairer land, of which their prophets had told them, and as they neared the western shore of the great Mississippi they met another mighty nation of men, of whose very existence they had been in ignorance. These people they say were the Menomini or Iroquois, and this was the first meeting of these two nations, destined to remain in the east for centuries as neighbors and enemies. They journeyed on together, neither in warfare nor friendship, but presently they found that they must unite their forces against a common enemy. East of the Father of Waters they discovered a race called the Allegheny, occupying a vast domain, and not only stronger in number than themselves, but equally brave and more skilled in war. They had, indeed, fortified towns and numerous strongholds.1 The Allegheny permitted a part of the emigrating nations to pass the border of their country, and having thus caused a division of their antagonists, fell upon them with great fury to annihilate them. But the main body of the allied Menomini and Lenape rallying from the first shock, made resistance with such desperate energy that they defeated the Allegheny, and sweeping them forward as the wind does the dry leaves of the forest, they invaded the country, and during a long and bloody war won victory after victory, until they had not only entirely vanquished, but well-nigh exterminated them. Their country, in which their earth fortifications remained the only reminder of the dispersed nation, was occupied by the victors. After this both the Menomini and the Lenape ranged eastward, the former keeping to the northward, and the latter to the southward, until they reached respectively the Hudson and the Delaware, which they called the Lenape Wichi-tack or River of the Lenape.2 Upon its banks the quest of from the setting sun.

Myths as to their origin as members of the human family—their creation—existed among the Delaware in great variety, attesting the proneness of even this barbarian people, in common with all civilized races, to speculate upon the mystery of life and their longing to solve the unknowable. They claim that they emerged from a cave in the earth, like the woodchuck and ground squirrel; to have sprung from a snail that was transformed into a human being and instructed in the mysteries of woodcraft and the hunt by a beneficent spirit, and that subsequently he was received into the lodge of the beaver and married his favorite daughter. According to another legend, a woman fallen or expelled from heaven is hovering in mid-air over a chaos of angry waters, there being no earth to afford her a resting-place. At this critical juncture in the career of the Lenape progenitors, a giant turtle rose from the vastly depths and placed his broad and dome like back at her service, and she descended upon it and made it her abode. The turtle slept upon the surface of the globe-covering sea, barnacles attached themselves to the margin of the shell, the scum of the waters gathered floating fragments of sea-weed, and all of the floe of the primal ocean accumulated until the dry land grew apace, and after ages had passed, all of that broad expanse which constitutes North America had emerged from the deluge. The woman, worn with watching and with the loneliness of her situation, fell into a deep sleep of vast duration, broken only by a dream in which she was visited by a spirit from her last home above the skies, and of that dream the ruins were sons and daughters, from whom have sprung all the nations of the earth.

In another legend the Great Spirit is represented as descending upon the face of the waters in the form of a colossal bird and brooding there until the earth arose, when, exercising its creative power, the Spirit brought into life the plants, the animals and, lastly, man, to whom was given an arrow imbued with mystic potency—a blessing and a safeguard. But the man, by his carelessness, lost the arrow, and the Spirit, grieved and offended, soared
Severe weather alert in Philadelphia, Montgomery, Delaware, Chester, Bucks, Berks, Northampton and Lehigh counties.
September 5

Berks man believes he has found Indian burial ground, artifacts

Rick Zimmerman, of Richland Township who lives near Crystal Cave says he believes he has found Native American artifacts on his property. Stone tools, burial grounds that include mounds of shale rock piles facing east and memorials.
But Were they Giants?

We know from Webb, Snow & Dragoo in their excavations at Adena mounds in 1950 to 1959 that in at least two mounds, taller than average persons were buried, even identified as shamans— men 6 feet tall, and some times a 7 foot man buried in the center of the mound, perhaps the central figure behind the mound’s very construction. (See Dragoo’s photo of the Cresap mound burial 54, and Webb & Snow’s notes on Dover mound burial 40).
John Smith’s 1608 Map showing a Susquehanna Male (upper right)

Beneath the lower leg of the figure in the upper right are these words: **The Sasquesahanougs are a Gyant-like people & thus atyred***

And from Smith’s writings regarding the figure of a man:

“**They measured the calf of the largest man’s leg, and found it three quarters of a yard about, and all the rest of his limbs were in proportion; so that he seemed the statelyest and most goodly personage, they had ever beheld. His arrows were five quarters yard long, headed with the splinters of a white chrysalst-like stone...**”

Published in London, 1624

Map courtesy Library of Congress
Earthen mounds and structures

Ohio

Terminal moraine

Susquehanna

Rock shelters and stone/earthen mounds

Stone mounds

Suspected Indian burial vaults in Hunterdon County

Ohio

Susquehanna
Ohio
Andastes towns
Susquehanna
Stone mounds
Mengwe
Waverly
Alligewi
Ohio

Lenape
Ramapo Mountains
Richmond Township
Cashelunk Mountain, NJ

Google Earth
Graves were discovered on the Isaac Packer farm, located at the intersection of Croak Hollow Road and Farrandsville Road, now the Jim Hanna farm. This area is in the heart of the Monseytown Flats on the western end of the township, where the famed Munsey claims to have had extensive settlements along the river. In May 1872, Isaac Packer found six Indian skeletons in a mound near Ferguson's barn toward Queens Run, along the river bank, while leveling it to improve his farmland. In 1877, while farming on this place, Mr. Packer discovered the skeletons of two Native Americans, one of them with a clay pipe in his mouth.

The Clinton Democrat of 18 Oct 1877 reports what happened next:

**What To Do With The Indians.** — It is a troublesome question, and no one has successfully suggested what to make of these bothersome and bloody aborigines. Mr. Isaac A. Packer of Woodward township has raised a comical sixteen feet high. It was eight feet to the first ear. Perhaps you can't see what this has to do with “what to do with the Indians?” Just wait awhile, if you please. There was an old Indian burial ground on Mr. P's farm in Monseytown. He conducive the bones therefrom, ground them up, and fertilized the ground on which this corn grew. Therefore, you see, in reply to the inquiry “what are Indians good for?” you have the answer, “good for raising corn!” And the problem is solved of “what to do with the Indians” — grind 'em up to manure corn! Of course, the successful application of this remedy (on which there is no patent) involves the old story of catching the hare before you cook it! But with that Mr. Packer has nothing to do. He is only responsible for telling “what to do with the Indians” to make them useful. He leaves to General Howard the duty of catching the Redskins before they are ground up.

Although the modern reader no doubt finds this account appalling and remarkably discriminatory, it reflects the reality of what occurred with this burial ground, and the response of the local press. As such, it is presented verbatim, for the reader's interpretation. Other accounts indicate that Mr. Packer retained the clay pipe.

Mighton writes of the above, in his Historical Journal, as follows:

"The regular Indian burial ground for the Great Island and north of Clinton Harbor, in a grove of wild plum trees. Here it is in centuries, and through its portals hundreds of burials may have passed."

[141] Graves were discovered on the Isaac Packer & Jim Hanna farm. This area is in the heart of the Monseytown Flats on the western end of the township, where the famed Munsey claims to have had extensive settlements along the river. In May 1872, Isaac Packer found six Indian skeletons in a mound near Ferguson's barn toward Queens Run, along the river bank, while leveling it to improve his farmland. In 1877, while farming on this place, Mr. Packer discovered the skeletons of two Native Americans, one of them with a clay pipe in his mouth.

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[151] The grave of a Native American was opened in 1873 at the mouth of Hyner's Run in Chapman Township.
20 acres
• What’s next?

• Continued local and regional research with possible research grants to fund archeological and geophysical explorations needed to test the hypothesis

• Non-invasive geophysical techniques like magnetics and electrical conductivity/resistivity to detect shallow subsurface features like old stone hearths, post holes, disturbed ground, etc.

• Further surface mapping to investigate other areas of interest, weather and other conditions permitting.

• Engage the Delaware Indian tribes and civil authorities for support and guidance.
Old World Roots of the Cherokee: How DNA, Ancient Alphabets and Religion Explain the Origins of America's Largest Indian Nation

Donald N. Yates
McFarland, Jul 9, 2012 - Social Science - 217 pages

Most histories of the Cherokee nation focus on its encounters with Europeans, its conflicts with the U.S. government, and its expulsion from its lands during the Trail of Tears. This work, however, traces the origins of the Cherokee people to the third century B.C.E. and follows their migrations through the Americas to their homeland in the lower Appalachian Mountains. Using a combination of DNA analysis, historical research, and classical philology, it uncovers the Jewish and Eastern Mediterranean ancestry of the Cherokee and reveals that they originally spoke Greek before adopting the Iroquoian language of their Haundenosaunee allies while the two nations dwell together in the Ohio Valley.

This is one of the first explicit mentions of the Cherokee. They are presented as a third force in a power play between the Iroquois (Menguy) and Lenni Lenape, the core Algonquian nation, showing they had probably broken with their allies the Iroquois for the second time. A Lenape legend tells how the Iroquois stirred up a war against the Cherokee by killing a Cherokee child and leaving a Lenape war club on the scene as evidence. This tale may relate to those distant days.

That the Iroquois, like the Cherokee, lived once on the other side of the Mississippi is apparent from several sources. One of these, a Tihana Indian story, relates that the Iroquois (wherever they may have come from) encountered the Lakota Indians for the first time on the grassy prairies across the Mississippi. “Who are you,” the Iroquois asked them. The Lakota replied, “We are hunters of the buffalo. Who are you?” “We are hunters of men,” said the Iroquois, challenging the Lakota warriors to a fight on the spot. “You are not men,” said the Iroquois, after winning the contest, “but women.” They split the Lakota warriors’ noses, the mark of an adulterous woman, and sent them on their way. “Tell your people to send men the next time,” they said.

The Cherokee (Eshelokee), then, crossed the Mississippi about the same time as the Algonquians and Iroquois, around 300 C.E. All these tribes take up residence in the area along the Ohio vacated by the Talegans, Natchez (Itzacans) and remaining eastern Siouan tribes (Otomis).

In McCutcheon's version of the Wallam Olum, we read that before crossing the Mississippi, somewhere along the south bank of the Missouri, the Algonquians encounter a foreign tribe they call the Stoties under a chief named Strong Stone. The latter is depicted with an angular headdress of five horns unlike any other in the Red Record. “Strong stone” is an apt description of metal. The prominent headdress could represent a Greek hoplite’s stallion crest. This style distinguished the Eshelokee warrior and seems later to have been imitated by certain local Plains tribes like the Pawnee and Poncas. Known as a porcupine roach, it is a prized part of Indian regalia today. Hardly any leading man or fancy dancer at a powwow would be without one.
Recall from Chapter 1 that the Cherokee come into conflict with the Iroquois west of the Mississippi and as a concession abandon their non-Indian language and adopt Mohawk. At this stage of their migrations in Rafinesque's history, the Cherokee (Stonies) had clearly already joined with the Iroquois and become Iroquoian-speaking. The Cherokee form part of the alliance of Indian nations that then conquer the Mound builders (Talegans).

Meanwhile the Shawnees of Kentucky [a division of Algonquians or Lenapes] have many quarrels and wars with their neighbors; they drive away the Tuscara from Carolina, and some Frigas to Florida. They wage war by turns with the Nachts, Tapousas [Opechans], Cherokees, and Appalachians to the south, with the Catawbas, Wocos and Westos to the east, the Capulús [Quapaws], Ozages, &c. to the west. Not satisfied with the possession of Kentucky, they extend their conquests and settlements as far as Lake Ontario to the north, in Carolina and Georgia to the south. The Cumberland River became the center of their settlements. They were hostile to all their neighbors except those of Lenapean origin, and being in contact with many more than any other branch, were considered as the outcasts of that nation [33].

We are now in the second period of Lenape history, comprising thirty-six reigns of their chief's from their settlement along the Ohio to a figure known as Lekhihten the Author, in other words about 800 C.E. The Cherokee, Iroquois and Lenape thus inhabit the former territory of the Mound Builders for about 300 years. Another thirty-six generations will pass until the Lenape arrive in their ultimate home along the Delaware River. A special black wampum belt was made to commemorate this event. When the beads were counted in historical times, the belt showed that the Lenape arrived in their easternmost homeland in 1396.Eastern North America was swept by many new migrations beginning about 1375.7

The millennium between 300 and 1300 C.E. witnesses the breaking off of the Iroquois to migrate onward to their historical locations concentrated in Upper New York State along with the formation of the Shawnee dominions southward and the Lenape advance eastward. Sometime during this era, corresponding approximately to the Mississippian Period of archeologists, the Cherokee break for the second time with the Iroquois. The Cherokee migrate to the southern Appalachian mountains in East Tennessee, where they erect a new homeland for themselves from the assorted Muscogean, Yuchi and Natchez tribes inhabiting the area.

The Muscogean tribes apparently preceded the Algonquians in settling the Eastern U.S. as part of a wave of Iztacan invaders from the south following an even earlier Natchez migration. As Rafinesque writes,

When the Toltoces of Mexico drove away the Xicallans [Hitchchols, about 100 B.C.E.], the bulk of that nation came to the Mississippi, and settled on both sides of it, above the Natchez; many nations have sprung from that stock, all intimately connected in language and manners, such as the Chicasas [Chickasaw], Choctaws [Choctaw], Yazoo or Tapousas, Muscogees [Muskogee], Coschis [Colotuchi], &c. spreading north and east of the Natchez, they formed a network between them and the northern invaders; the Chicasas [Chickasaws] extended their conquests to the banks of the Ohio in Kentucky.

Horatio Bardwell Cushman's History of the Choctaw, Chickasaw and Natchez Indians was first published in 1899. The son of missionaries, its author spent his entire life among the Choctaws, first in Mississippi and then in Oklahoma. Because of the work's long period of gestation, its length, its depth of scholarship and the numerous interviews it contains with chiefs and other leading men of the nation, it is prized not only as an original source for Choctaw history but also as a valuable introduction to southeastern Indians in general, one that could only have emerged from a single opportune moment in history. Cushman derives the origins of the Choctaws from Mexico. The Choctaw and Chickasaw long ago crossed the Bering Strait ("Big Waters' far to the northwest") in boats ("canoes") and migrated down the Pacific coast "the same as the Cherokee," he says. (We can assume these were not the Eshekeoke but an Asiatic people they later fused with, the source of lineages A, C and D.) Like the Cherokee and Creek Indians before them, the Choctaws were forced out of Mexico by political upheavals, which we can now identify as the struggle between the Huichols and Toltecs about 200 years before the Common Era. The Choctaw crossed the Mississippi River "with a force of ten thousand warriors" and followed their "warrior-prophet" Chahata to Nanih Waiya, the mound near present-day Philadelphia, Mississippi, which they regard as their mother town (p. 18).

What kind of Indians lived in the territory the Choctaw and Chickasaw carved out for their new home? According to their traditions, reports Cushman, as confirmed by excavations of bones in Tennessee, it was a "race of white giants":

The tradition of the Choctaws... told of a race of giants that once inhabited the now State of Tennessee, and with whom their ancestors fought when they arrived in Mississippi in their migration from the west, doubtless Old Mexico. Their tradition states the Nahullo (race of giants [literally, wizards]) was of wonderful stature; but, as their tradition of the mastodon [which used to be found on the Great Plains], so this was also considered to be but a foolish fable, the creature of a wild imagination, when lo! Their exhumed bones again prove the truth of the Choctaws' tradition [15].

These giants could have been Rafinesque's Atlans.

Cushman then recounts the discovery in 1880 at a burial mound site near Plano, Texas, of human bones "of enormous size... the femoral bones being five inches longer than the ordinary length, and the jaw bones... so large as to slip over the face of a man with ease." Cushman goes on to identify them with the older occupants of North America called Allegewi or Taligewi (Talegans). Many historians, moreover, speculate they were the builders of the Adena mounds.

The Cherokees, Iroquois, and Algonquians, including the Shawnee, did not build mounds; only the Iztacan Indians from Mexico raised these monuments. Principal among the Iztacan or Uto-Aztecan Indians were the Natchez, who, as reported by Rafinesque, were forced out of the Ohio Valley by the incoming Algonquians and Iroquois (called by him Oghuzians). By the time of recorded history under the Europeans in America, the domains of the Natchez recede within the surroundings of the city named for them on the lower Mississippi. Only the Natchez' race and its continuation, the Avery, remained to show that their empire once stretched into Kentucky. It is documented fact that they built their last mound in 1712 shortly before being subjugated by the French.
Here's what I wrote about the Lenapes, following Constantine Rafinesque, in my chapter "America's Middle Ages" in Old World Roots of the Cherokee:

Nearly two thousand years ago [200 B.C.E.], great revolutions happened in the north of Asia; the Oghuzian empire was severed, and a swarm of barbarous nations emigrating from Tatary [Mongolia] and Siberia, spread desolation from Europe to America. In Europe they nearly destroyed the powerful Roman empire, and in North America they subverted many civilized states. Several of those Oghuzian nations, driven by necessity or their foes to the north-east corner of Asia, came in sight of America, and crossing Berhing [sic] Strait on the ice, at various times, they reached North America. Two of them, the Lenap [Delaware] and Menguy [Iroquoian tribes], seeking milder climates, spread themselves towards the south; while another, the Karitit [Eskimo], which came after them, spread on the sea shores from Alaska to Greenland, and some others settled on the north-west coast of America [Haida, Tlingit et al.] (31).

These events correspond to the first period of the Algonquian people's history as presented in the restored Wallam Olum of David McCutcheon. There we read of a multitude “ten thousand strong” crossing “the frozen sea at low tide in the narrows of the icy ocean” (III, 17). Twenty-four chiefs' reigns pass as they settle for several generations in Turtle Island (North America), migrate to the Snake (Enemy) River (present day Washington and Oregon (where there are still at least two Algonquian-speaking tribes, the Yurok and Wiyots of California, that were apparently left behind) and make their way across the interior to emerge in the Mississippi River valley, defeat the Talegans and settle with them on the Wabash River in Indiana. McCutcheon calculates this span of time as one of 500 years on the basis of 13 2/3 years per chief. If we take Rafinesque’s starting point for the invasion to be around 200 B.C.E, this brings us to around 300 C.E. for the Algonquian army’s progression to the eastern shore of the Mississippi. Here the Algonquian armies conquer the Natchez (Iztacans) and Talegans (Atlans mixed with Iztacans). Let us see how McCutcheon's chronology compares with Rafinesque’s:

The Lenaps [Lenni Lenape, or Delaware Indians, principal Algonquian tribe in the U.S.] after settling some time on the Oregon and Multnomah rivers, crossed the Oregon mountains, and following the Missouri, fighting their way through the Ottomies [Sioux], &c. they reached the Mississippi, nearly at the same time with the Menguy's [Iroquois], who had come north of the Missouri. They found the powerful Talegans in possession of Illinois, Ohio, Kentucky, who opposed their progress and cut off the first party that ventured to cross the Mississippi. A long war ensued [hence the name Kentucky meaning “Dark and Bloody Ground”], in which the two Oghuzian nations [Algonquians and Iroquois] joined in a confederacy against the Talegans, and succeeded after a long struggle to drive them away to the south.

When the Lenaps had defeated the Talegans, they had to contend with the Natchez of West Kentucky, the Huasiots [Northern Sioux] of East Kentucky, the Sciotos [Siouan] of Ohio, besides many remaining branches of the Atalans, Cutans [of Eastern Mediterranean and Middle Eastern origin], &c. scattered in North America, which they vanquished, destroyed or drove away, occupying all the country from the Missouri to the Allegheny mountains; while the Menguy's [Iroquois] settled north of them on the lakes.

The Lenaps were hunters, but lived in towns, and became partly civilized by the prisoners and slaves that they made. — They began to cultivate corn, beans, squashes, tobacco, &c. Their hunters having ventured across the Allegheny mountains, discovered a fine country, not occupied by any nations, in Maryland and Pennsylvania. Many were induced to remove to that country, where they should be more distant from their southern foes.

A settlement was made east of the mountains, and the great Lenapian nation became thus divided into many distant tribes, independent of each other; but connected by a similarity of language, religion, manners, and acknowledged origin.

The principal of these tribes, which thus became independent nations, were the Chinus [Chinook] on the Oregon, the Anilos and Quiguas on the Missouri, the Utawas [Ottowa] and Miamiis north of the Ohio, the Shawanees or Massawomees in Kentucky, the Mohigans and Abnakis in New England, the Sankikans in New Jersey, the Unamis and Minsis [Munsee] in Pennsylvania, the Powhatans in Virginia, the Nanticoes [Nanticoke Indians] in Maryland, the Chipeways [Chippewa, Anishnabe, Ojibwe] and Clistenos [Sauk or Fox?] on the upper Mississippi, &c.

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