A Photographic Survey Of Indian River Community

Compiled by
Nanticoke Indian Heritage Project

with an Introductory Text by
Frank W. Porter, III

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ACKNOWLEDGEMENTS

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SUBSCRIBERS

Glen Barrentine
June Burton
Ellinie Carter
AnitaCorney
Cecile Coursey
Cecilia Coursey
Geraldine Coursey
Melvin Coursey
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Layton Davis
Robert H. Davis
William Davis
Paulette Dickerson
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Barry Jackson
Beatrice Johnson
Elsie Johnson
Jean Johnson
Lorraine Johnson
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Peter Lonewolf
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Bea Miller
Evel Morris
Berta Musley
Vissa Musley
Catherine Myers
Edith Norwood
Frances Norwood
Frederic Norwood
Jean Norwood
Jessie Norwood
Jean Norwood
Jean Norwood
Vanna Norwood
Ida Orin
Doris Price
Sylvia Pinnett
Marlene Pritchett
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June Robbins
Virginia Samuel
Andrea Skinner
Odette Skinner
Jennifer Spurll
Elena Street
Willis Street
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Danny Wright
Howard Wright
Michele Wright
William Wright
William Wright
Barry Yutzl
"The Indian is virtually extinct in the eastern United States," Julian H. Steward remarked in 1946, and "In a manner of years the last survivors will disappear without leaving any important cultural or racial mark on the national population." In the years since this statement was made, however, a significant amount of research and writing has demonstrated the error of Steward's prediction. This paper is a preliminary report of a case study in cultural change and survival which focuses on the Nanticoke Indians who originally resided along the Nanticoke River in the county of, Vogue, Maryland. They were subsequently removed to Indian River Inlet in Delaware. The central undertaking of this study is to examine the processes of change whereby the Nanticoke have survived and maintained their cultural identity to the present. To accomplish this task five major time periods have been identified: initial contact and accommodation (1525 to 1642); resistance and settlement (1642 to 1722); migration and amalgamation (1722 to 1744); self-imposed and enforced isolation (1724 to 1816); and assimilation (1816 to 1881). Each of these periods involved specific responses on the part of the Nanticoke to the continued presence of western civilization.

**Reconstruction of Aboriginal Culture**

Because of the early date at which the aboriginal population of the Chesapeake Bay region came into contact with western civilization, and the paucity of surviving written material from that period, relatively little information is available about the behavioral traits of the culture of specific tribes. In order to achieve a fairly complete and reliable reconstruction of aboriginal culture of the Chesapeake Bay region, diverse information from the available early first-hand accounts must be compiled and organized. The historical reconstruction of a culture from such sources, however, required more than a mere presentation of data because of contradictions and gaps in the record. Complementing the observations contained in written primary sources is the wealth of information embedded in archaeological reports, fieldwork performed by anthropologists and ethnologists, and the insights offered by cultural geographers. The synthesis and critical analysis of this material is presenting a more complete and accurate picture of the aboriginal population of Maryland at the time of contact with European culture.

**Reaction and Interaction after Initial Contact Contact**

The reaction of an aboriginal people to the presence and culture of an intrusive and colonizing people is, to a certain degree, conditioned by their cultural background, their present political, social and economic organization, the degree of their cultural self-sufficiency, and their population numbers. In the case of the Nanticoke tribe, the intrusion towards an aboriginal people is influenced by their immediate objectives: exploration, conquest, colonization, or exploitation. Significant is whether the indigenous peoples are part of an integrated village with tribal organization under the control of a headman and if they are semi-sedentary and food-gatherers with no settled villages, permanent gardens, and centralized political authority. In the latter case the intruder often perceives that these people are virtually without culture. For this reason they are unlikely to recognize, let alone respect, native ways, customs, beliefs, and values; or to adapt to them their method of economic, administrative, or spiritual invasion. From the intruder's point of view any adaptation or change in such an instance must be all on one side: that of the aboriginal culture. The point of view any adaptation or change in such an instance must be all on one side: that of the aboriginal culture.

**Middle Atlantic culture - their subsistence base was a combination of food-gathering, hunting, fishing, and agriculture.** The Nanticoke (like most of the Middle Atlantic culture) have sought legal council, waged war, and resigned themselves to reservations, but to no avail. As early as 1722 individual tribes of Nanticoke began to leave Maryland; and by 1748 a majority of the tribes had removed to the Juniata River and Wyoming Valley in Pennsylvania, New York, and Canada. Consequently, the historical record provides insight as to why the Nanticoke still had a population of five hundred, and by 1790 they had decreased to a total of nine individuals. What happened to effect this decline in population?

**Migration and Amalgamation**

Unlike the Susquehanna Indians, who finally resorted to war and hostility to resist the Europeans, the Nanticoke tribes had voluntarily abandoned their villages on the Eastern Shore of Maryland and migrated to Pennsylvania, New York, and Canada. Consequently, the historical record provides insight as to why the Nanticoke left Maryland and the various locations where they established villages. During the seventeenth century the English inhabitants had steadily occupied the Eastern Shore of Maryland, resulting in the reduction of Indian land and destruction of their hunting grounds. In order to protect their habitat the Nanticoke had sought legal council, waged war, and resigned themselves to reservations, but to no avail. As early as 1722 individual tribes of Nanticoke began to leave Maryland; and by 1748 a majority of the tribes had removed to the Juniata River and Wyoming Valley in Pennsylvania, while another group established a village at Chenango near present-day Binghamton, New York. From New York the remnants of the Nanticoke tribes settled in Canada and came completely under the dominion of the Six Nations, becoming almost entirely assimilated to the Iroquois.

An equally small number apparently returned to Maryland where they claimed five thousand acres of land reserved for them by the Assembly of Maryland. William Vans Murray, while collecting a vocabulary of the Nanticoke dialect in 1779, left a vivid description of the survivors of this once influential tribe. The tribe has dwindled almost into extinction. The little town where the village consists of four or five genuine old wigwams, thatched over with the bark of the Cedar - very old - and two framed houses. They are not more than nine in number. The others of the tribe, which in this century was at least five hundred in number, having died or removed away and the Frontier, generally to the Six Nations. In 1799 the Nanticoke sold all their land in Maryland. In 1799 the Nanticoke sold all their land in Maryland.

The northward movement of the various Nanticoke tribes demonstrates how the process of amalgamation with other tribes and migration away from the Indian presence and encroachment of Europeans was a significant factor enabling them to withstand and survive cultural contact. Primary sources abound with references to displaced tribes applying for asylum and being granted land. William Byrd of Virginia recognized that many of the Indian tribes were forced to band together because they were not "Separately Numerous enough for their De- fence." 14 Moravian missionary Christian Frederick Post observed in the Iroquois policy of accepting territory refugees from other tribes another form of amalgamation.

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The following is a list of the Nanticoke tribes mentioned in the report:

**Maryland**
- 1886
- Conoy or Piscataway, Patuxent, etc. Extinct
- Tocwogh and Oznies Extinct
- Nanticoke, etc. 1,000 (3) mixture
- Wicomico 400 (3) mixture
- According to John Smith the Nanticoke in 1608 numbered between two and three thousand. In 1722 Robert Beverley described the principal Nanticoke village, called Nantulgo, as containing one hundred and eighty buildings and a total population numbered five hundred. In 1760 they still had a population of five hundred, but by 1790 they had decreased to a total of nine individuals. What happened to effect this decline in population?

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The Nanticoke, for many years harassed by the Iroquois of central New York and suffering from encroachments by whites, ultimately found refuge among their former enemies the Iroquois rather than the whites who occupied customs, blood, and later their language with Indian groups of central New York and suffering from encroachments by lost much of their traditional culture by merging their land. Frank G. Speck noted that the "political their article on the Nanticoke in the that the Nanticoke residing in Delaware numbered approxi mately seven hundred. Yet in 1911 Frank Speck recorded the Nanticoke residing in Delaware numbered approxi mately seven hundred.20

**Miscrogenation, Isolation, and Survival**

After approximately one hundred and fifty years of migration away from the continual encroachment of their land and society, their socio-economic was by white culture, the Nanticoke in 1784 sought refuge and sanctuary at Indian River Inlet, Delaware. This particular group numbered approximately thirty individuals and may be considered the survivors of the original tribal group, many having remained among the Six Nations of Iroquois in Canada, while others moved to Oklahoma and the Delawares. From the outset of the nineteenth century until the present the Nanticoke have resided at Indian River Inlet and successfully have maintained their cultural identity, although the last person who spoke the Nanticoke language died some time between 1840 and 1850.

The cultural survival of the Nanticoke can be explained by both internal and external conditions. After nearly a century of continual migration the remnant Nanticoke in Maryland sought a settlement site which would have been perceived by contemporary European standards as a marginal environment (suitable for commercial agriculture and lacking transportation links with tidewater ports), but offered the necessary resources to satisfy the basic needs of the Nanticoke. Such land would not be actively cultivated by whites at that time. By 1830 the Nanticoke had developed a self-sufficient community. External pressures further strengthened the bonds of the community. During the nineteenth century, and perhaps earlier, some of the Nanticoke intermarried with individuals outside of their tribe and community. As such the Nanticoke were labeled "colored persons" and, for mixed-bloods and were accorded the same treatment as Negroes. Consequently they were segregated culturally and spatially from white society. William H. Gilbert, in his study of mixed-blood racial islands of the eastern United States, offered the following analysis: In many of the eastern States of this country there are small pockets of peoples who are scattered here and there in different counties and who are complex mixtures in varying degrees of white, Indian, and Negro blood. These small local groups seem to develop especially where environmental circumstances such as forbidding swamps or inaccessible and barren mountain country favor their growth. Many are located along the tide- water of the Atlantic coast where swamps or islands and peninsulas have protected them and kept alive a portion of the aboriginal blood which greeted the first white settlers on these shores.21

This physical, cultural and spatial separation from the broader society of the Nanticoke during the nineteenth century to acculturate gradually by selectively integrating specific new traits, material and non-material, into their denuded cultural framework.

Unfortunately, the published sources regarding this critical period are virtually silent with respect to the Nanticoke. Instead there has been an overemphasis on the search for their origins, with many pages devoted to the local tradition that the Nanticoke are descendants of Moorish sailors shipwrecked off the Atlantic coast, or that they are descended from an Irish mother and a Negro father.22 Frank G. Babcock, who visited the Nanticoke in 1899, clearly was preoccupied in describing the physical appearance of the people.23 Apparentlv, the physical characteristics of the inhabitants of the community exhibited a lack of homogeneity. Frank G. Speck observed that "the types of physique, color, and hair [ranged] from the European, the mulatto, and the Indian through the usual gradations. Some individuals have straight hair, fair skin, and blue eyes; some have brown skin and kinky or curly hair; others have broad faces and straight, black hair, the color and general appearance of Indians. It is common to find these characteristics divided irregularly among the members of the same family."24 More important, Speck, who began ethologic work among the Nanticoke in 1911, was also responsible for designing and preserving numerous ethnologic specimens illustrating life in past generations, recording fragments of material life and folklore, and describing the present-day life of the community. Irrespective as Speck's work is, he did not make any sustained effort to do intensive historical research into county, state, and federal archives. None of the information relating to the Nanticoke makes use of eighteenth and nineteenth century travel accounts. No research has utilized manuscripts of local families or county and state officials. As a result the processes whereby the Nanticoke maintained their cultural identity during the nineteenth century have neither been completely discerned nor thoroughly analyzed.

The one notable exception to this has been the literature devoted to the study of White-Indian-Negro racial mixtures, more commonly termed "Tri-racial Isolates."25 Edward T. Price notes that these people of mixed ancestry "are recognized as of intermediate social status, sharing lot with neither white nor colored, and enjoying neither the governmental protection nor the tribal tie of the typical Indian descendants. Each is essentially a local phenomenon, a unique demographic body, defined only in its own terms and only by its own neighbors.26 As a mixed-blood community the Nanticoke have received considerable attention. Babcock's visit in 1899. Particular attention has been directed at miscegenation with Negroes, erection of special schools and churches, and assimilation into Indian status, and trends in mate selection.

Although the Nanticoke have long recognized their mixed-blood ancestry, they staunchly maintain their Indian identity. One of the first episodes to bring the status of the Nanticoke under scrutiny materialized in 1848. Delaware law prohibited the sale or loan of firearms to a Negro or

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**LEVIN SOCKUM AND WIFE, EUNICE RIDEWAY**

mulatto. Levin Sockum, a major landholder who owned and operated a general store in Indian River Hundred, was accused of selling a quarter-pound of powder and shot to Isaiah Harmon, alleged to be a free mulatto. George P. Fisher, the prosecuting attorney, described Harmon as a man "about five and twenty years of age, of perfect Caucasian features, dark chestnut brown hair, rosy cheeks and hazel eyes." Sockum attempted to defend himself against the charge. None of the court's witnesses could detail Harmon's ancestry. At that point, Fisher called Lydia Clark as his major witness. Lydia Clark testified that before the American Revolution an Irish lady named Regina purchased and later married "a very tall, shapely and muscular young fellow of dark ginger-bread color." The offspring of this union intermarried with the remnant of the Nanticoke tribe. This testimony established to the court's satisfaction that Harmon was indeed a mulatto. Sockum was found guilty and fined twenty dollars. No sooner had the trial ended than Sockum was brought into court on a second charge — possession of a gun. The court accepted testimony that Sockum was a Negro or mulatto and fined him another twenty dollars.26

Another major event threatening to question the status of the Nanticoke erupted in 1875 when the Legislature of Delaware enacted a law entitled "An Act to Tax Colored Persons for the Support of Their Schools." This legislation stipulated that an assessment of thirty cents on every one hundred dollars of property be levied on all Negroes for the erection and maintenance of separate schools for Negroes. Unwittingly the legislators classified the Nanticoke as Negroes, thus legally requiring their children to attend school with Negroes. The Nanticoke resisted, organized, and hired a lawyer to exert pressure on local politicians to exempt them from this tax on the condition that they erect and maintain their own school. In 1881 the State legislature acquiesced and authorized them to construct and support two schools of their own.29

**HOLLYVILLE SCHOOL**

**NANTICOKE INDIAN SCHOOL**
Indian forebears," Clinton A. Weslager cautions, because to hold up these things as direct survivals of their Nanticoke headdresses. They learned the steps of simple Indian dances and the words to Indian songs. "There was no intent on Native ceremonial rites, like the Indian language, had commemorative of native campfire powwows, was to be underlying objectives of the Association was to heighten awareness of their status as Indians the Nanticoke appeared before the legislature and demanded that they be called "Indians" and not "colored persons." In the following session of the legislature there was passed "An Act to Better Establish the Identity of a Race of People Known as the Offspring of the Nanticoke Indians." In 1921 the Nanticoke, with the aid of Frank G. Speck, further strengthened their legal status with the formation of the Nanticoke Indian Association of Delaware, and a corporation was formed.30 One of the aboriginal practices to their own denuded cultural framework."31 The Association was quite successful and remained active until 1936 when the last powwow was held, lack of funds preventing further meetings. Only their churches and schools remained to hold the interest of the Nanticoke and maintain their isolation from white society. As a result many of these groups have been swept into the main stream of white society. Economic motives are primarily responsible for the out-migration of many individuals and family groups from these communities as they seek steady employment, higher wages, and better living conditions.

Although the Nanticoke community has been exposed to similar experiences, fieldwork which I performed during the Summer of 1976 and 1977, indicates a significantly different reaction on the part of the Nanticoke. The cultural isolation and spatial segregation which had for so long been a part of their daily lives has disappeared. Yet, with the removal of these cultural and spatial stimuli there has been a re-awakened interest among the Nanticoke to once again re-capture their Indian heritage. They face a critical and almost insurmountable problem. The earlier loss of traditional Nanticoke traits, especially non-material culture, makes it extremely difficult, if not impossible, to revive a previous way of life. On the other hand many material culture items have survived to the present in folklore, written records, or intact and can still be studied and passed on to the next generation.

The following photographic survey of the Indian River community is an initial step in achieving a sense of identity. One point which must be made is that these photographs in no way provide complete coverage of the various facets of the community. They represent a compilation of extant photographs which were solicited from many families living near Indian River. An effort was made to cover photographically and as thoroughly as possible the growth and development of the Indian River community.

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FOOTNOTES


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15. Minutes of the Provincial Council of Pennsylvania 5 pp. 491-492.

16. Ibid, pp. 499-491 and 446.


BIBLIOGRAPHY


Nanticoke Craftsmanship and Material Culture

YELLOW PINE SLABS READY TO BE SPLIT INTO FOUR INCH WIDTHS AND ROARED IN THE BARRELS AT THE LEFT. AFTERWARDS THEY WILL BE SHAVED DOWN INTO SPLINTS TO BE WORKED INTO UPWARDS AND FILLING OF BASKET-WORK EL POTS.

ELWOOD WRIGHT, NOW DECEASED, PERFORMING FIRST STAGE OF YELLOW PINE SPLIT EEL POT ON REVOLVING MOLD.

SECOND STAGE OF FILLING IN PINE SPLENT EEL POT.

THIRD STAGE OF BUILDING PINE SPLENT EEL POT.

COMPLETED EEL POT.

JANIE HARMON STORM, HARVESTED IN OLD LOG CORNCRIB, GUARDING CORN WITH MORTAR AND PESTLE.

LOG CORN CRIB ON ISAAC HARMAN'S FARM.

GUM LOG CORN MORTAR AND PESTLE.

ELIZABETH PATIENCE (WRIGHT) HARMAN AND EPHRASIA LINCOLN HARMAN QUILTING IN 1962.

EDGAR MORRIS SHOOTING A CRUDE ROW OF HIS OWN MANUFACTURE.

TED STEIN, ONE OF FRANK G. SPICE'S STUDENTS, EXAMINES A RABBIT TRAP.

ROSEVELT FISHING IN 1896 WITH HERB FORMERLY USED AS MEDICINE.

YELLOW PINE BASKET.

GOURD RECEPTACLE MANUFACTURED BY OSCAR WRIGHT.
Changing Architecture within the Community

HOMES OF THE COMMUNITY TODAY

WATERFRONT HOME OF FLORENCE DRAINS CLARK AND HER HUSBAND EX-CHIEF RUSSELL CLARK, INDIAN NAME WAS WYNACO.

HOME OF SAM WILSON

HOME OF ISAC HARMON

HOME OF ARTHUR JOHNSON AND FAMILY

FARMHOUSE OF ROBERT DAVIS

LOG CORN CRIB ON ROBERT DAVIS' FARM

HOME OF WARREN T. WRIGHT

ABANDONED CHICKEN FARM OF AMES HITCHENS

E. LINCOLN HARMON

GILBERT JOHNSON

ELWOOD WRIGHT
Agricultural Activity

HOG KILLING

HOAR HARMAN PUTTING UP HAY

HOG KILLING

Cecilia Coursey and Lillian Batley Cleaning Chickens

"Stacking Corn". Walter E. Wright, Anna C. Davis Wright, and Glenn W. Barrentine, Jr.

First Farmall Tractor Sold by H.S. Okie to E. Lincoln Harmon

Jean Harmon Drawing Water

William Street Picking Peppers

Nantucket Boy and Goat Used for Plowing

Draft Horse Owned by William E. Norwood
Revivalism

Ephraim Lincoln Harmon (January 16, 1891 - May 18, 1967), "Rubai" meaning Grow

Indian Dance - Sacagawea Harmon, daughter of John Wesley and Lillie Mar Clark Harmon

Boys Sticking Wolf, Amy Screaming Eagle, Virginia Sammons, Charlie Sammons, John Red Bird

The Families

BARRENTINE

Glen W. Barrentine, Jr. - Son of Glen W. Barrentine, Sr. and Gloria Harmon Barrentine

BURTON

Thomas Burton

Fontella Burton

The Harry C. Burton Family

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CLARK

WILLIAM CLARK, SON OF WILLIAM & LOUISE CLARK.

WALTER CLARK AND ARZIE (MORRIS) CLARK.
WALTER CLARK - SON, BILLY CLARK.
ARZIE (MORRIS) CLARK - DAUGHTER OF SADIE RIDGWAY MORRIS.

WILLIAM RUSSELL CLARK, "WYNFLDA".

LOUISE (MORRIS) CLARK, DAUGHTER OF DAVE WRIGHT AND HER DAUGHTER, ANNA JOHNSON.

HELENA (SPEED) CLARK, WIFE OF NORMAN CLARK.

NORMAN CLARK - SON OF WALTER AND ARZIE CLARK.

LILLIE CLARK HARMON, DAUGHTER OF RUSSELL CLARK, WIFE OF WESLEY HARMON.

COURSEY

TAKEN AT BEAVER DAM
FIRST ROW: LILLIAN BATTY, CHARLES COURSEY, MARSHALL COURSEY
SECOND ROW: PARIS STERRETT, JR., ANNO STERRETT, HONE STERRETT
THIRD ROW: JOHN COURSEY, PARIS STERRETT, JR., BUTCH COURSEY.

AMOS COURSEY, BROTHER OF MARSHALL COURSEY
DAVIS

CLAIRECE DAVIS - SON OF CHARLES & MINNIE DAVIS

WALTER DAVIS - GRANDSON OF HEFER M. DAVIS

OSIE DAVIS - DAUGHTER OF ROBERT AND LILLIE DAVIS, DENTAL TECHNICIAN AND ARTIST.

CONSTANCE, ARDITH, OSCAR JR., SHIRLEY, CHILDREN OF LELLIN DAVIS AND OSCAR HARMON
SYLVIA, HEFER DAVIS - DAUGHTER OF ROBERT & LILLIE DAVIS

Sylvia (Davis) Penkett

SYLVIA (DAVIS) PENKETT

BARBARA DAVIS, SABRINA JOHNSON, SHELLI HOPKINS, DENTAL JOHNSON, MAUREEN MOSLEY, WANDA HOPKINS

HEFEE HENRY DAVIS, DAUGHTER OF MATTIE MOSLEY

ELLEN DAVIS - DAUGHTER OF ROBERT AND LILLIE DAVIS

HARRY, EPHEL, AND DAUGHTER, JISELLA DAVIS WITH AN INDIAN FRIEND AT CHEROKEE, N.C.

REGINALD DAVIS - BROTHER OF WALTER DAVIS AND MACELIN C. HARMON, SON OF WILBUR AND MAJOR HARMON

HARRI DAVIS, SON OF HEFER (MORRIS) DAVIS

LILLIE MAY (JOHNSON) DAVIS, SON - WILLIAM H. DAVIS, ROBERT H. DAVIS

SARA DANE (DAVIS) KEFE, SISTER OF ROBERT DAVIS AND ANNIE C. WRIGHT

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HARMON

LEVIN T. HARMON, SON OF ISAAC AND DARA HARMON

CORAH HARMON, DAUGHTER OF HARVEY HARMON

ELIZA JANE HARMON; 1907-1984, MOTHER OF HELAN B. HARMON AND GLADYS JACKSON; MARRIED TO RALPH B. HARMON

REBECCA JACKSON HARMON, WIFE OF LEVIN T. HARMON

ISAAC WILLIE HARMON, HUSBAND OF VINA, FARMER AND LAND OWNER

GOLDIE HARMON

JEREMIAH HARMON

VINA HARMON — WIFE OF ISAAC WILLIE HARMON, DAUGHTER OF THEODORE HARMON

RALPH RUMHAY, JR., GRANDSON OF ISAAC AND SARAH HARMON

ELMER HARMON, SON OF HARVEY HARMON

RALPH B. HARMON, SON OF ISAAC WILLIE AND VINA HARMON

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HITCHENS

Mildred Hitchen Norgood, 4 years old taken at Friendship Camp Meeting, daughter of Donald Hitchens.

Joshua Hitchens, Indian River Hundred, father of John Robert Hitchens.

Donald Hitchens, son of Edith Hitchens.

Edith (Wright) Hitchens, daughter of David Wright and her daughter Madline Hitchens.

JACKSON

Sarah Street, grandmother of Jane Jackson and Madline, her daughter.

James Jackson, son of Wesley Jackson, brother of Robert Jackson.

Mary Elizabeth (Jackson) Davis.


Lydia Ann (Wright) Jackson, sister of Dave Wright and Patience (Wright) Johnson, wife of Robert Jackson.
MOSLEY

DUPTON MOSLEY

RAYMOND MOSLEY, SON OF HARRY & MAGGIE MOSLEY

LILIE MOSLEY, DAUGHTER OF HARRY & MAGGIE MOSLEY

MAMIE MOSLEY, MCGAR WRIGHT, MAME JOHNSON

ELIA (MOSLEY) HURTON

CHARLES MOSLEY, STORE Keeper — MARRIED TO BEZTHA WRIGHT

MYRTLE MOSLEY

DULORES HOPPER, THE GRAND—DAUGHTER OF HARRY MOSLEY

NORA MOSLEY, MESSIE MORRIS

TEN MOSLEY, MOTHER OF CHARLES & WILL MOSLEY

ADDIE MOSLEY, WIFE OF WILL MOSLEY

WILL MOSLEY, BROTHER TO CHARLES MOSLEY, JAMES STREET, SON OF ETTHA & LAWRENCE STREET

MAURICE MOSLEY FAMILY, MARY V. MOSLEY, MAREEN, ADDIE, MAURICE

CARNIE MOSLEY, SON OF HARRY & MAGGIE MOSLEY

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STREET

EVESTREET AND CHILDREN

RUTCH

BICKY

LUCY

MEAN STREET ALEXANDRA, DAUGHTER OF DAVID STREET

MIRTH WARD, DAUGHTER OF HALEY STREET ALEXANDER

WINDATE AND SARAH STREET

ISABELLE STREET HARMON, WIFE OF JOSEPH W. HARMON

LAWRENCE # RITA STREET AND THEIR SON, VINCENT, AT HASKELL INSTITUTE, LAWRENCE, KANSAS

LEV STREET, SON OF HOWARD & MARY STREET

CLARENCE STREET, SON OF DAVID STREET, & JOHN STREET, SON OF LAWRENCE STREET

HARRY STREET AND HIS WIFE, MARY (THOMPSON)

LINDA JOHNSON, DAUGHTER OF BEATRICE (STREET) JOHNSON, HONOR GRADUATE FROM SOUTHERN CALIF. UNIV., LOS ANGELES LAW SCHOOL.

MELVIN STREET, SON OF MARTHA & ALBERT STREET AND PATRICE C. HARMON
THOMPSON

ASBURY THOMPSON, BROTHER OF ASHER & BARTIE THOMPSON

SARAH AND JOHN THOMPSON, PARENTS OF ADDIE THOMPSON

ASHER THOMPSON, FATHER OF MARY (THOMPSON) STREET

ADDEY THOMPSON, DAUGHTER OF ASHER THOMPSON

CHILDREN OF MAY HITCHENS: REGINALD, LAYTON, THELMA, SARA, SUE

LOTTIE (WRIGHT) JOHNSON AND NEICE HARMON DRAINE

SARAH AND JOHN THOMPSON, PARENTS OF ADDIE THOMPSON

BARTHOLOMEW THOMPSON, BROTHER OF ASHER & ASBURY THOMPSON

WRIGHT

REBA WRIGHT, DAUGHTER OF ELWOOD & CAROLINE WRIGHT

LOTTIE WRIGHT AND HER MOTHER SARAH WRIGHT

LAURA (CARNES) WRIGHT, WIFE OF AUGUSTUS WRIGHT

AUGUSTUS WRIGHT, OWNER OF SILVER DAM PARK

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WALTER T. WRIGHT AND DAUGHTER JUNE

LILLIAN (DRAINE) WRIGHT, WIFE OF CHARLES (BILL) WRIGHT

ROBERT C. WRIGHT

HARRY WRIGHT, SON OF SARAH AND WILLIAM A. WRIGHT

HOWARD E. WRIGHT, SON OF WILL WRIGHT

CONCELA DUPLESSI, DAUGHTER OF MCCOTTY WRIGHT

ANNA C. DAVIS WRIGHT, WIFE OF WALTER E. WRIGHT

WALTER E. WRIGHT, SON OF DAVID WRIGHT, OLDEST LIVING ASSOCIATION MEMBER

RONNET WRIGHT, GRANDSON OF WILL WRIGHT