

ACKNOWLEDGMENTS

A special thank you to our funding legislators Senator Gerald Hocker, State Representatives Ruth Briggs King and Richard Collins for their support. A special thanks to the officials of the Town of Millsboro, State Legislators, The Delaware Public Archives, The Nanticoke Indian Commemoration Committee, and our community-at-large for celebrating this special occasion with us today.

NANTICOKE INDIAN TRIBE COMMEMORATION COMMITTEE

Dr. Bonnie G. Hall, Chair
Sheldon P. Hudson, Town Manager
Natosha Norwood Carmine, Chief
C. Daniel Parsons, Sussex County Historic Planner
Sterling V. Street, Nanticoke Indian Museum Coordinator
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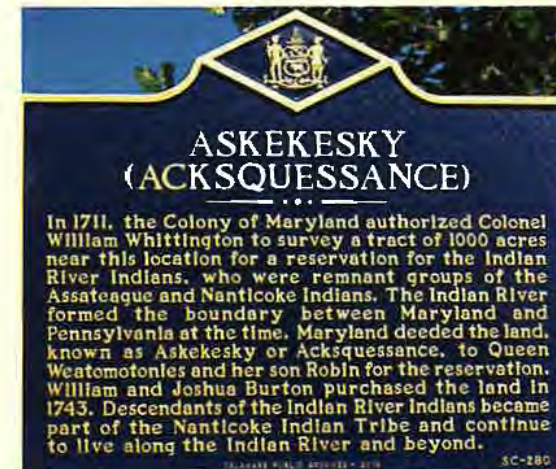
MILLSBORO TOWN COUNCIL

Michelle Truitt, Mayor
Tim Hodges, Vice Mayor
John Thoroughgood, Pro Tem
Jim Kells, Secretary
Bradley Cordrey, Treasurer
Ron O'Neal, Councilperson
Larry Gum, Councilperson



The Nanticoke Indian Association, Inc.

Dedication of the Delaware State Historic Marker Commemorating the *Askekesky (Acksquessance) Reservation



*Cupola Park
Millsboro, Delaware 19966*

Monday, October 14, 2019, 11:00 a.m.

**Including Assateague & Nanticoke Indians*

PROGRAM

Mistress of Ceremonies.....Dr. Bonnie G. Hall

Blessing of the Grounds.....Herman Jackson

Presentation of the Flags.....Town, State & Tribal Representatives

Welcome..... Mayor Michelle Truitt
Chief Natosha Norwood Carmine

History of the Nanticoke Indian Tribe..... Sterling Street

Remarks..... State Senator Gerald Hocker
State Representative Richard Collins
State Representative Ruth Briggs King

Official Dedication of the Marker and Unveiling.....
Stephen Marz, CA, Director and State Archivist
Katie Hall, Historical Markers Program Coordinator
Delaware Public Archives

Round Dance..... Tidewater Agency Drummers
Nanticoke Indian Dance Troupe

Retiring of the Flags..... Town & Tribal Representatives

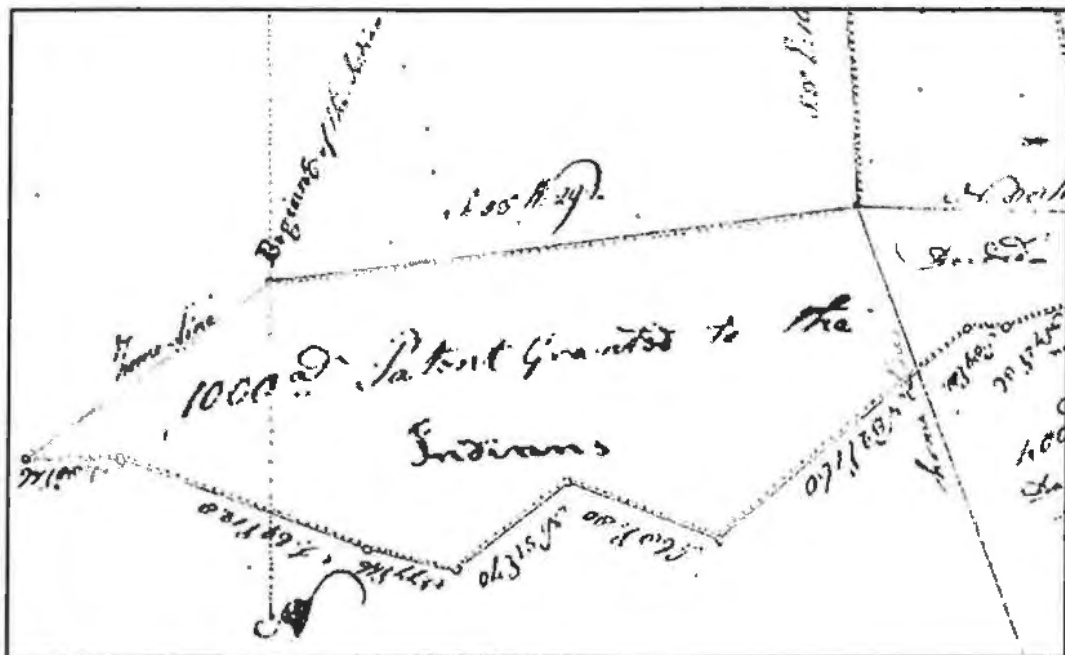
Post Unveiling..... Photographers

Reception* Pavilion at Cupola Park
*In case of inclement weather
Millsboro Fire Hall
109 E. State Street
Millsboro, DE 19966



Askekesky (Acksquessance)

In 1711, the Colony of Maryland authorized Colonel William Whittington to survey a tract of 1000 acres near this location for a reservation for the Indian River Indians, who were remnant groups of the Assateague and Nanticoke Indians. The Indian River formed the boundary between Maryland and Pennsylvania at the time. Maryland deeded the land, known as Askekesky or Acksquessance, to Queen Weatomonies and her son Robin for the reservation. William and Joshua Burton purchased the land in 1743. Descendants of the Indian River Indians became part of the Nanticoke Indian Tribe and continue to live along the Indian River and beyond.



Askeksy (aka Acksquessance)
Indian Reservation Land Research

Prepared by
Delaware Department of Transportation
Seven Delaware

by
John Milner, Assoc. Gen. Mgr.
West Chester, Delaware

August 2005



JMA
John Milner Associates, Inc.

**ASKEKESKY (AKA ACKSQUESSANCE)
INDIAN RESERVATION LAND RESEARCH**

prepared for

Delaware Department of Transportation
Dover, Delaware

by

Wade P. Catts, RPA
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535 North Church Street
West Chester, Pennsylvania 19380

August 2005

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- Figure 5. Location of Askekesky, Option 2, based on historic maps and documentation. Superimposed on 2003 aerial image.

1.0 INTRODUCTION

In 2004 during the planning process for the proposed US Route 113 North/South Study, it was brought to the attention of the project team by Mr. Daniel R. Griffith, then Director of Delaware Division of Historical and Cultural Affairs, that an Indian reservation formerly occupied lands to the west of Millsboro. In the 1970s, initial work had tentatively located the reservation lands along Iron Branch Road, Iron Branch Creek, and Indian Town Road (Figure 1).

JMA personnel conducted research into the history and development of the Indian River Indian Town, known variously as "Acksquessance," "Askquessence," "Askekesky," or "Askekson." The reserve was created by the Maryland Provincial government in 1711 and was occupied by the "Indian River Indians" until circa 1743, when the final parcel of land was sold to Euro-American settlers. Specifically, the compilation of spatial information aided the identification of the approximate boundary of the former Indian lands. The project team will use the boundary information gathered during this task for planning and survey purposes.

2.0 METHODS

JMA personnel consulted with the State Historic Preservation Office (SHPO) for a reported USGS quadrangle map that was on file at that office. While the map could not be located, the staff at the SHPO provided manuscript information and secondary sources that supported the research. In addition, the Delaware Public Archives (DPA) land records were examined for visual and documentary information. Sussex County Land Records housed at the provided land plats that illustrated a series of parcels owned by the Indians and sold in the 1740s. The Maryland State Archives was not visited at this stage of investigation, because sufficient map data was available at other repositories that made such a visit superfluous at this time, and portions of the Maryland Archives are available online. Secondary literature dealing with Native American towns and contact period settlements was consulted.

Relevant maps obtained from the Delaware Public Archives were scanned and geo-rectified in ArcView 8.3 by matching plat boundaries to both cultural and natural features available within our GIS database. Cultural features including roads, tax parcel boundaries, and historic properties as well as natural features such as topography and stream locations were utilized in our analysis. Modern aerials and historic published maps were also used.

3.0 SUMMARY OF HISTORICAL RESEARCH

The documentary records indicate that the 1000 acres of land at the head of Indian River known in the past as Askquessence or Askekesky were petitioned for and granted to the Indians in the years between 1705 and 1711, probably closer to the former year. In her review of primary source records relating to the Indians of the Eastern Shore, archeologist Virginia Busby found that "Robin (Interpreter) leader of the Askekeskys" acting on behalf of Wyranfconmickonous, Queen of the Indian River Indians, petitioned the Maryland Government in 1705 for 1000 acres at the head of Indian River, land that Robin understood was under dispute between the colony of Maryland and the colony of Pennsylvania. According to the record, Robin related that since about 1693 the Askekeskys had been pushed out of northern Worcester County and from settlements at the mouth of Indian River to the lands they were occupying and were petitioning the colonial government to be granted (Busby 1999:56). Robin's petition indicated that his people were already settled at the head of Indian River "but they are continually threatened to be driven from thence" by Euro-American settlers (Marye 1940:25).

In May of 1705, the same year that Robin petitioned the Maryland government for land, he also requested a grant of the 1000-acres for the lands they occupied at the head of Indian River, including the "town where these Indians were then seated" (Busby 1999:57; Marye 1940:25). The grant noted at that time that the Askekeskys were "ancient Inhabitants" of the region.

Formal establishment of the Indian River Reservation Lands occurred in January of 1711, when Colonel William Whittington of Maryland laid out the reservation. He assigned it to Queen Weacomococonus, along with "Robin, the interp[erator] and ambass[ador], Robin, his son, Matchoutown, Toungacon, Hucktawcon, and Kenctagkcon, the heads and chieftans" (Busby 1999:57).

Beginning around 1714 references to the Indian lands at the head of Indian River are present in a number of Maryland Land Patents to settlers in the region. In that year the description of a 265-acre tract called "Trouble" patented to William Burton was said to be bounded on the Indian Town lands, and a second parcel called "Hogg Ridge" also for William Burton patented in 1715/16 mentioned the Indian lands (Marye 1940:25-26; Maryland Patent Book).

By the mid-to-late 1730s tension between the colonial settlers and the Indians was growing. In 1736 "Robin, chief of the River Indians" reported in the *Proceedings of the Council of Maryland* that a John Elliot was depriving the Indians of hunting for beaver and they were threatened and forewarned from coming on Privey Neck and Cedar Neck by several colonists (Maryland Archives website, volume 28).

By the early years of the 1740s approximately 600 acres of the Askekesky lands had been sold off by the Indians to the surrounding settlers, particularly the Burton family (Figure 2). The Burtons purchased at least four separate tracts of land from the Indians: one tract of 200 acres in 1736, two tracts of 200 acres in 1741, and one tract of 400 acres in 1743. As with other Indian reservations on the Eastern Shore, the sale of lands to William and Joshua Burton was indicative of the growth of Euro-American settlement in the region. With each sale access to hunting and fishing rights were curtailed, making traditional lifeways difficult to follow for the Indian River Indians.

The critical year in the history of the Indian River Indian Town lands came in 1742, when an alleged plot for an Indian uprising on the Eastern Shore was discovered by the settlers and many of the Indian leaders were taken into custody (Rountree and Davidson 1997:154-155; Weslager 1943:49-58). The Maryland government found that all of the tribes in the region were involved and took measures to prevent such a potential uprising from happening again. A direct result of this plot was a treaty with all of the Eastern Shore tribes, including those at Askekesky. The treaty further limited the activities and rights of the Indians. On July 24, 1742 Robin and "Tom Hill" identified as chiefs of the Indian River Indians, signed the treaty with the Maryland government. Less than a year and one-half later, in October of 1743 the final 400-acre tract of Askekesky land was sold to William Burton by the Indian Queen Weatomotones and Waspasson. While the popular notion has been that the Indians moved away or "disappeared" after this sale, it is highly likely that many remained on or near their ancestral lands, and the descendants of Askekesky may be part of the Nanticoke tribe (Rountree and Davidson 1997:156; Weslager 1943:73).

4.0 RESULTS

Despite the sale of the Askekesky lands in the early 1740s reference to Indians, their former lands, and their use of the land continue into the present. Numerous post-reservation deeds mention the Indian lands, such as a 35-acre parcel called "Queen's Swamp" surveyed in 1776 for Jacob Burton (Sussex County Land Record B2#47), Job Ingram's 1776 survey of land called the "Indian Tract" (Sussex County Land Record I2#10), a parcel of vacant land called "Indian Land" conveyed to John Burton, Junior in 1794 (Sussex County Land Record B2#4), and a 830-acre parcel called "Indian Tract" or "Askaherson" surveyed to Benjamin Burton in the spring of 1796, over half-a-century after the termination of Indian occupation (Figure 3). References to Indian Branch, Queen's Swamp, Indian Town Road, and the Indian Heap have survived as labels on the landscape and as local traditions to the present. Writing in the second quarter of the twentieth century Weslager reported that "...near Millsboro, on Irons Branch, there is a plot of land known even today as Injun (sic) Town, believed to have been the main village of the Indian River Indians. Many stone Indian artifacts and pottery have been plowed up in this vicinity" (Weslager 1943:73).

According to local historian and archeologist William Marye, in 1711 the land known as Askekesky (various spellings) was described as being on the south side of Indian River, also known as Baltimore River, in Somerset County (now Sussex County). The tract began at the mouth of a branch called Askakeson, described as the southernmost fork of Indian River. The reservation was on land situated between Askakeson Branch and a stream called Indian Branch, bordered by Askakeson Branch from the stream's mouth to its head, and upon Indian Branch for a shorter distance. The tract apparently did not actually touch Indian River at all. Annual rents for the tract were five otter and three beaver skins (Marye 1940:25).

Marye undertook topographic research in the late 1930s in an effort to locate the land where Askekesky was situated. He concluded that the antiquarian historian J. Thomas Scharf's (author of *A History of Delaware*, 1888) statement that the Indian lands were located within the bounds of the town of Millsboro was incorrect. Instead Marye was able to identify a stream now called Shiloes or Shoals Branch as the stream once called Askakeson Branch (based on a 1753 deed record), and he identified Indian Branch and Indian Town Branch as being the same stream called Yellow or Irons Branch. Indian Town Branch served as a landmark for surveyors in the area, and Marye cited a 1714 Maryland Land Office Patent that placed Indian Town Branch (modern-day Irons Branch) at the "lower end" of the Indians' land (Marye 1940:26). Based on his research, Marye placed the location of what he referred to as the "Indian Town" somewhere within the reservation lands along Iron Branch.

The precise character and location of the Indian River Indian "town" are presently not known nor is the "town's" population during the 40 years of Indian occupation. Rountree and Davidson (1997:33) reviewed the contemporary literature regarding the Indian towns of the Eastern Shore and concluded that a nucleated settlement-style town as defined by Euro-American settlers was not likely to be the sort of settlement that was located on the reserved lands. Davidson's research into Indian villages of the Lower Delmarva focused on the Choptank, Nanticoke, Wicomico, and Pocomoke drainages and he concluded that these towns were actually small reservations that likely contained more than one actual settlement site. Several of these towns, including Askekesky, were a thousand or more acres in size (Davidson 1982:6).

A pattern of clusters of dwellings spread over a relatively large area may be the signature of Indian towns. The spread of the town should be viewed from perspectives of both time and space,

as the historical record suggests that areas of settlement shifted from time to time throughout the period of Indian occupation. This is a pattern that has been suggested by researchers examining eighteenth-century Indian village sites in Pennsylvania and Maryland (Kent 1984; Rountree and Davidson 1997:37; Stewart 1999:41). A town or village lacking a center or core may also be the pattern identified at the archeological sites of Chicone and Locust Neck, both colonial period Eastern Shore Indian settlements (Davidson et al. 1985). In the case of Chicone, multiple archeological sites were identified within a 300 hectare area presumed to contain the village, and along the Susquehanna River the series of sites known to have been occupied by the Susquehannock Indians apparently defined a general area where travelers and others could expect to find the village.

Contemporary government documents mention cabins occupied by Indians and the cabins are apparently somewhat remote from each other. In Virginia and on Maryland's Eastern shore, cabin appears to have been a term restricted to Indian dwellings. The term described a traditional bark-or-mat-covered Indian house also known as "wigwam" by the English. In some of the Eastern Shore Indian towns these traditional forms of housing were still in use as late as the 1790s, strongly indicating that the Indians retained traditional methods of housing throughout the eighteenth century (Rountree and Davidson 1997:137-138).

A limited amount of archeological field work has been undertaken at the locations of several of these Indian town sites, including Locust Neck and Chicone on the Lower Eastern Shore. Based on the results of the field investigations, the archeologists suggest that the artifacts associated with these sites may reflect a degree of cultural conservatism similar to that observed in the housing stock. Contrary to what was expected by the researchers, these Contact Period sites contain a relatively large amount of Native American ceramics and other artifacts dating from the Late Woodland Period, with much smaller amounts of selected European goods (Davidson et al. 1985:46-48). It is likely that archeological evidence of Askekesky will be of a similar character, displaying more Native American traits than European. It should be noted that several archeological sites are already recorded in general area of the Indian River Indian Town lands, and these sites are described as dating to the Late Woodland Period.

JMA researchers obtained copies of the original deeds, filed in Sussex County that related to the Indian River Indian Town lands and now on file at the Delaware Public Archives. Using the metes and bounds as written in the original deeds, these properties were drawn and then digitized. As Marye's research revealed and JMA's research underscores, many of the natural and topographic features that the original deeds mention have been renamed or altered making precise placement of the Indian River Indian lands problematic. JMA's research results yielded two potential "footprints" or locations for the "Askquessence" reserve. The boundaries for the Indian River Indian lands have been superimposed over the US 113 North/South Study Area (see Figures 4 and 5). The placement of these approximate boundaries is based on relating the historic records of the location of these lands to the modern configuration of the land.

The northern plan (Option 1, see Figure 4), which extends to Old Indian Town Road, appears the more likely location based on the amalgamation of cultural and landscape characteristics. The cultural characteristics include the location of roads, parcel boundaries, and the location of properties identified in the historic record in relation to the Indian lands. Landscape characteristics include the location of Indian River and its tributaries and their relationship to the historic description of the boundary of the Indian lands. The southern plan, although fit into the current configuration of the land, did not agree with as numerous characteristics as the northern plan.

Additional support for Option 1 as the approximate location of Askekesky is provided by the 1824 will of Benjamin Burton, a son of Joshua Burton. In his will Burton bequeaths to his nephew and namesake “all the land lying on the south side of a line drawn from the Indian Heap to the road that leads from the Store that Belongs to myself and brother, Miers Burton, to what is called the old landing, etc.”(quoted in Anonymous 1940). The line described in the will follows the modern trace of Old Landing Road, and, if carried far enough to the west would terminate in the location of the present-day concrete plant (Figure 4).

In summary, using the historic documents and maps and superimposing these on modern aerials, JMA’s researchers have been able to establish the approximate location and boundaries of the Indian River Indian lands known as Askekesky.

5.0 REFERENCES CONSULTED

Primary Sources

Delaware Public Archives, Dover

1736

- Wiocomocomus, the Queen, Tonguaton, Knuconum, and Robin the Interpreter, to William Burton, November 15, 1736. Deed for 200 acres. Sussex County Archive Deed, General Reference File #138.
- Survey of William Burton land, called "Hopewell." April 21, 1736. Unspecified acreage. North side of Indian River. Sussex County Land Record B4#11.

1741

- Wehohomacomus, Indian Queen, and Robin the Interpreter, to Joshua Burton, May 21, 1741. Deed for 200 acres. Sussex County Archive Deed, General Reference File #138.
- Wehocomocomus, the Indian Queen, and Young Robin, Grandson of Robin the Interpreter, both Indian Inhabitants of the Indian River Town, to William Burton, May 21, 1741. Deed for 200 acres. Sussex County Archive Deed, General Reference File #138.

1743 (1774)

- Weatomontories, the Indian Queen, and Waspasson, both Indians "being Inhabitants of the Indian River Indian Town in Worcester County" to William Burton, for land known as "Ackquessance." October 8, 1743 certified copy dated April 12, 1774. 400 acres. Sussex County Land Record W2#34.

1774

- Survey of Robert and William Burton land, called "Hopewell." March 12, 1774. 820 acres. Land bordering Indian River and Indian Cabin Creek. Sussex County Land records B2#2.

1776

- Survey of Jacob Burton land, called "Queen Swamp." March 11, 1776. 35 acres. Sussex County Land Record B4#47.
- Survey of Jacob Burton land, called "Total End." June 20, 1776. 476 acres. Land bordering Indian Branch. Sussex County Land Record B4#51.
- Survey of Job Ingram land, called "Indian Tract" and two additional parcels. May 7, 1776. Unspecified acreage. Dagsborough Hundred. Sussex County Land Records I2#10.

1792

- Survey of John Burton, Jr's. land, called "Indian Land." March 26, 1792. Unspecified acreage. Dagsborough Hundred. Sussex County Land Record B2#4.

1796

- Certificate and Plat of Benjamin Burton, Jr. land, called "Indian Tract" or "Askaherson." May 30, 1796. 830 acres. Located in Dagsborough Hundred on Indian Branch. Sussex County Land Record B4#62.

No Date Specified

- Warrants and Surveys Sussex County. N.d. Unspecified acreage. Sussex County Land Record B4#65.

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DELAWARE

Nanticoke Tribe of Delaware

State recognized
Nanticoke
Sussex County, Delaware

Nanticoke Indian Association, Inc.
Route 4, Box 107-A
Millsboro, Delaware 19966
(302) 945-3400

Land base: tribal ownership of two commercial lots in
Millsboro, Delaware

LOCATION AND LAND STATUS

The only land owned by the Nanticoke Indian Association is the two lots on which the Nanticoke Indian Museum and the Nanticoke Community Center stand, in Millsboro, Delaware, in the south-central part of the state. The Nanticokes are recognized by local, state, and federal governments as an Indian tribe; many individual Nanticokes own land in the region.

CULTURE AND HISTORY

The name of the Nanticoke tribe means "tidewater people"; early history describes them as great trappers and fishers. In the early 17th century, the Nanticokes were living in Maryland, on 3,000 acres on the eastern shore of the Chesapeake Bay. As early as 1678 reservations were created for them by treaty with the Maryland colony. However, their land was overrun by settlers and many Nanticokes moved to Delaware, New York, Pennsylvania, Canada, and other areas. In 1767 the tribe requested compensation for the land which had been seized, and received \$666.66 from the Maryland colony; in 1853 the Maryland House of Delegates found that this payment was legal and sufficient. In 1903 the state of Delaware enacted the Incorporated Body Act, legally recognizing and acknowledging the Nanticoke Indians living within the state. In 1922 a charter of incorporation established the Nanticoke Indian Association, Inc. Nanticokes live and work throughout the state of Delaware while remaining associated with each other through their tribal organization. The annual pow wow is held in Millsboro the weekend after Labor Day, and the Indian Mission Methodist Church holds its annual Homecoming the first Sunday of October; both of these traditional events draw Nanticokes from all over the United States.

GOVERNMENT

The administration of the Nanticoke Indian Association, Inc. coordinates tribal affairs.

AGRICULTURE AND LIVESTOCK

The year-round poultry industry is one of the state's largest and employs many individual Nanticokes; others own their own poultry operations and/or farms. Tribal members individually own approximately 1,500 acres of farmland; some grow corn, soybeans,

and rye for sale to the poultry industries. Others grow sweet corn, tomatoes, lima beans, green peppers, squash, pumpkins, cucumbers, watermelon, potatoes, and many other vegetables for commercial sale to retailers and at roadside stands.

ECONOMY

Members of the Nanticoke Indian Association function throughout the state's economy. Two-thirds of the salary of the curator of the Nanticoke Indian Museum and Indian Village is paid by the state and one-third by the association. A Nanticoke Indian is paid as director of the Indian Elders Center by Sussex County Senior Services, and a Nanticoke director of JTPA programs is funded by the U.S. Department of Labor through the State of Delaware's First State Community Action Agency. Tribal members own farmland, some worked by the owners, and others leased to commercial agricultural concerns. The association states that the great majority of Nanticokes are employed, and that many own small businesses.

ECONOMIC DEVELOPMENT PROJECTS

The Nanticoke Indian Association plans acquisition of land for tribal enterprises and a permanent pow wow and celebration site.

GOVERNMENT AS EMPLOYER

The Nanticoke Indian Association pays one-third of the salary of the curator of the Nanticoke Indian Museum and Indian Village; two-thirds is paid by a grant from the state of Delaware.

TOURISM AND RECREATION

The tribes owns and administers the Nanticoke Indian Museum and Indian Village in Millsboro; the annual pow wow is held in Millsboro the weekend after Labor Day. In the early 1990s attendance reached 40,000 people a year, both Nanticokes and tourists.

INFRASTRUCTURE

Millsboro is located about 50 miles south of Dover, Delaware's state capital. Major international airports are located in Washington, D.C., and Philadelphia, Pennsylvania, each approximately 135 miles from Millsboro. A local airport is located in Salisbury, MD, 35 miles distant. Millsboro is on U.S. Highway 113 and is approximately 15 miles east of U.S. Highway 13. UPS, Federal Express, and other freight and delivery services are available in Millsboro.

COMMUNITY FACILITIES

The Nanticoke Community Center in Millsboro houses the Indian Elders Center, tribal administrative offices, and state and federal grant programs. There are adult recreational facilities and a children's playground also at the center.

not eighty perches, thence North fifty or more paces to a corner of a wood -
thence South forty and four paces and thence East forty and six paces thence South
fifty and seven paces and thence West twenty eight perches thence South
eighty eight paces and thence West five paces, thence with a right line drawn
to the first bounded tree containing and now laid out for one thousand
acres of land more or less to be had of the Majesty of Great Britain by

Edward Camden Esq. ^{me}
Chancellor of the Exchequer

W. Whittington Esq. Surveyor

July the 2^d 1714

Washington of the
County of York

Know all men by these presents that W. Whittington of Somerset County
Esquire for and in consideration of the sum of one hundred and fifty pounds
the Indians living on the head of Indian River called by
themselves Wicomico Indians viz. unto Wicomicocons their Queen, Robin
the interpreter and Ambassador and Robin his son, Matchoutson
Wapason, Tougason, Muckawson, Kuckaglion. being the heads &
Captains of the said Indians, all my right title interest property claim &
demand of man and certificate of survey for me made the 18th day of January
1711 together with the land therein mentioned being one thousand acres
to have and to hold the same unto them and their heirs forever -
With my hand and seal this 19th day of January 1711 -

Signed sealed and delivered
in the presence of us - -

W. Whittington

W. Whittington Junior
Clerk Whittington - -

July the 2^d 1714

Now found out for the said thousand acres of land unto them the
said Wicomico Indians namely unto the said Wicomicocons a Queen
amongst them Robin the interpreter and Ambassador, Robin his
son, Matchoutson, Wapason, Tougason, Muckawson and Kuckaglion
pursuant to the above agreement and Certificate of Survey
first set out on the above said

July the 2^d 1714

Then found out to Wm. Woodcroft of Somerset County for a tract
of land called Harlowe woods lying in the said County and containing
two hundred and seven acres under the Rent of - - - - -

of lands more or less to owners of Pennsylvania Transient by me
James O. Examiners of Henry Duval's Subt Gardiner his Sp. Sur. Gen. C. G.

December 10th 1713

Then joined patent for the above lands to the above named Edward pursuant
to the above certificate of the Examiners

So 07 07

Whittington
1713

January the 18th 1711

By virtue of a warrant granted unto Col. Wm. Whittington of the City
of Philadelphia for one thousand acres of land the 27th day of July 1710. These
are to certify that I have laid out for said Wm. a tract of land called
Akersy lying in said County and on the south side of Indian
Run at Baltimore River bounded as followeth To wit a marked
red oak standing on the mouth of a branch called Ashabon
Being the southernmost fork of the aforesaid River, thence south
eighty three degrees west two hundred ninety and two perches thence
south three degrees east one hundred sixty and two perches thence
south forty three degrees east one hundred forty and eight perches
to a branch called the Indian Branch thence up the said Branch
south thirty seven degrees west forty and eight perches thence south
forty one degrees west fifty and two perches to a marked red oak
thence south forty and six degrees west ten perches thence south eighty
five degrees west fifty and two perches thence south sixty and seven
degrees west forty perches thence over the said Branch south eighty
degrees west twenty and seven perches thence south fifty and two deg.
west twenty and four perches south eight degrees east forty and eight
perches thence south twenty degrees west sixty and eight perches
to a marked Coronal thence south forty one degrees west sixty eight
perches to a marked white oak thence north eighty and five degrees
west forty and four perches to a marked red oak thence north thirty
seven degrees west twenty and eight perches thence north thirty
degrees west thirty four perches thence north twenty nine degrees
west sixty perches thence north sixteen degrees west forty and six
perches thence north ten degrees east two hundred and twenty
perches thence north ten degrees west two hundred perches to a
marked pine thence north fifteen degrees east twenty and two per.
to a marked pine standing on the head of the said Ashabon Branch
thence down the south side of the said Branch and bounded thence
by North twenty and two degrees east thirty and six perches thence
south

CERTIFICATE OF INCORPORATION
OF
THE NANTICOKE INDIAN ASSOCIATION.

First: The name of this corporation is
The Nanticoke Indian Association.

Second: Its principal office and place of business
in the State of Delaware is to be located in Millsboro, Delaware.
The agent in charge thereof is, William R. Clark.

Third: The nature of the business and the objects
and purposes to be transacted, promoted and carried on are to
do any or all the things herein mentioned as fully and to the
same extent as natural persons might or could do, and in any
part of the world, viz: Social and tribal association, and moral
and literary development.

In furtherance and not in limitation of the general
powers conferred by the laws of the State of Delaware, and the
objects and purposes herein set forth, it is expressly provided
that this corporation shall also have the following powers, viz:

To take, own, hold, mortgage, or otherwise lien, and
to lease, sell, exchange, transfer or in any manner whatever
dispose of real property within the State of Delaware.

To purchase or acquire in any lawful manner, and to
hold, own, mortgage, pledge, sell, transfer, or in any manner
dispose of goods, wares, merchandise and property of any and
every class and description and in any part of the world.

To acquire property, to pay for the same in cash
bonds or otherwise; to hold or in any manner dispose of the
whole or any part of the property so purchased; and to exercise
all the powers necessary or convenient in and about the conduct
and management of such business.

To carry on any business which may directly or
indirectly effectuate the objects of this company.

To enter into, make and perform contracts of every kind and issue promissory notes, drafts, bills of exchange, warrants, bonds, debentures, and other negotiable or transferrable instruments and evidence of indebtedness whether secured by mortgage or otherwise, so far as may be permitted by the laws of the State of Delaware.

To have offices, conduct its business and promote its objects within the State of Delaware.

Do any or all of the things herein setforth to the same extent, as natural persons might or could do.

In general to carry on any other business in connection therewith, not forbidden by the laws of the State of Delaware, and with all the powers conferred upon corporations by the laws of the State of Delaware.

fourth: The corporation is not for profit, and shall have no capital stock.

Membership in this corporation shall be conditioned on the payment of an initiation fee and annual dues, the amount of such initiation fee and annual dues to be fixed by the by-laws of the corporation.

All conditions limiting membership shall be as the by-laws provide.

Fifth: The names and places of residence of each of the incorporators hereof are as follows:

Name	Residence
<u>William R. Clark</u>	<u>Millsboro, Del.</u>
<u>Warren T. Wright</u>	<u>Millsboro, Del.</u>
<u>Ferdinand Clark</u>	<u>Millsboro, Del.</u>
<u>Ephrem L. Hanna</u>	<u>Millsboro, Del.</u>
<u>Isaac H. Johnson</u>	<u>Brookwyn, Pa.</u>

Sixth: The existence of this corporation is to be perpetual, and its business managed by a Council of three to be elected by the members as provided by the by-laws.

Seventh: The private property of the members shall not be subject to the payment of corporate debts to any extent whatever.

Eighth: The directors or members of the Council shall have power to make and to alter or amend the by-laws; and cause to be executed, mortgages and liens, without limit as to the amount upon the property and franchises of this corporation.

With the consent in writing and pursuant to a vote of sixty percent of the members, the directors or members of the Council shall have authority to dispose in any manner, of the whole property of this corporation.

The by-laws shall determine whether and to what extent the accounts and books of this corporation, or any of them, shall be open to inspection of the members; and no member shall have any right of inspecting any account or book, or document of this corporation, except as conferred by law or the by-laws or by resolution of the members.

It is the intention that the objects, purposes and powers specified in the third paragraph hereof, shall, except where otherwise specified in said paragraph, be nowise limited or restricted by reference to or inference from the terms of any other clause or paragraph in this certificate of incorporation, but that the objects, purposes and powers specified in the third paragraph and in each of the clauses or paragraphs of this charter shall be regarded as independent objects, purposes and powers.

we, the undersigned, for the purpose of forming a corporation under the laws of the State of Delaware, do make, file and record this certificate, and do certify that the facts herein stated are true: and we have accordingly hereto set our respective hands and seals.

William R. Clark (Seal)
Warren T. Wright (Seal)
Ferdinand Clark (Seal)
Ephraim L. Hartman (Seal)
Isaac H. Johnson (Seal)

STATE OF DELAWARE | SS.
COUNTY OF KENT |

BE IT REMEMBERED that on this twenty-third day of February, A. D. 1922, personally appeared before me the subscriber, a notary Public for the state of Delaware, William R. Clark, Warren T. Wright, Ferdinand Clark, Ephraim L. Hartman and Isaac H. Johnson,

parties to the foregoing Certificate of Incorporation, known to me personally to be such, and severally acknowledged this Certificate of Incorporation to be their act and deed respectively, and that the facts therein stated were truly set forth.

GIVEN under my hand and seal of office the day and year aforesaid.



Edwin F. Wood.
Notary Public

Certificate

For Renewal and Revival of Charter

THE NANTICOKE INDIAN ASSOCIATION, a corporation organized under the laws of Delaware, the certificate of incorporation of which was filed in the office of the Secretary of State on the twenty-third day of February 19 22, and recorded in the office of the Recorder of Deeds for Kent County, in Certificate of Incorporation Record M, Vol. 5, Page 377, on the twenty-fourth day of February 19 22, the charter of which was voided for non-payment of taxes, now desires to procure a restoration, renewal and revival of its charter, and hereby certifies as follows:

1. The name of this corporation is THE NANTICOKE INDIAN ASSOCIATION

2. Its registered office in the State of Delaware is located at R.D. #1, Box 268 Street, City of Millsboro, County of Sussex and the name and address of its registered agent is Kenneth S. Clark R.D.# 1, Box 268 Riverdale Park, Millsboro Dela. 19966

3. The date when the restoration, renewal, and revival of the charter of this company is to commence is the 14th day of April, same being prior to the date of the expiration of the charter. This renewal and revival of the charter of this corporation is to be perpetual.

4. This corporation was duly organized and carried on the business authorized by its charter until the 15th day of April A.D. 19 68, at which time its charter became inoperative and void for non-payment of taxes and this certificate for renewal and revival is filed by authority of the duly elected directors of the corporation in accordance with the laws of the State of Delaware.

In Testimony Whereof, and in compliance with the provisions of Section 312 of the General Corporation Law of the State of Delaware, as amended, providing for the renewal, extension and restoration of charters,

Kenneth S. Clark

the last and acting President, and Gloria B. Barrentine, the

last and acting Secretary of The Nanticoke Indian Association, have

hereunto set their hands to this certificate this Ninth day of July 19 73.

Kenneth S. Clark
Last and Acting President

Attest:

Gloria B. Barrentine
Last and Acting Secretary

Gen Ref #612

Copies for reference only from the original
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Archives, Hall of Records, Dover, Delaware
19901. Permission for reproduction must
be obtained.

Volume _____ Page _____

1922 # 1313-17

The Nantuxic Indian
Association Act of
Incorporation



The Nanticoke Indian Association, Inc.

27073 John J. Williams Highway
Millsboro, Delaware 19966
Phone: (302) 945-3400
Fax: (302) 947-9411
Email: info@nanticokeindians.org
Website: www.nanticokeindians.org



NANTICOKE INDIAN TRIBE'S DEDICATION OF DELAWARE PUBLIC ARCHIVES HISTORICAL MARKER SET FOR OCTOBER 14TH AT CUPOLA PARK IN MILLSBORO, DELAWARE

NEWS RELEASE

The Nanticoke Indian Association, Inc. is pleased to announce the dedication of a historical marker at Cupola Park in Millsboro, DE, recognizing Nanticoke culture and the tribe's history in the Millsboro area.

Bonnie Hall, who spearheaded the celebration, is a past NIA Tribal Council member. Members of the committee include Chief Natosha Norwood Carmine; Sheldon Hudson, Millsboro Town Manager; Dan Parsons, Sussex County Historic Planner; Katie Hall, DPA Historical Marker Coordinator; Sterling Street, Museum Coordinator and Herman Jackson, past Tribal Council member.

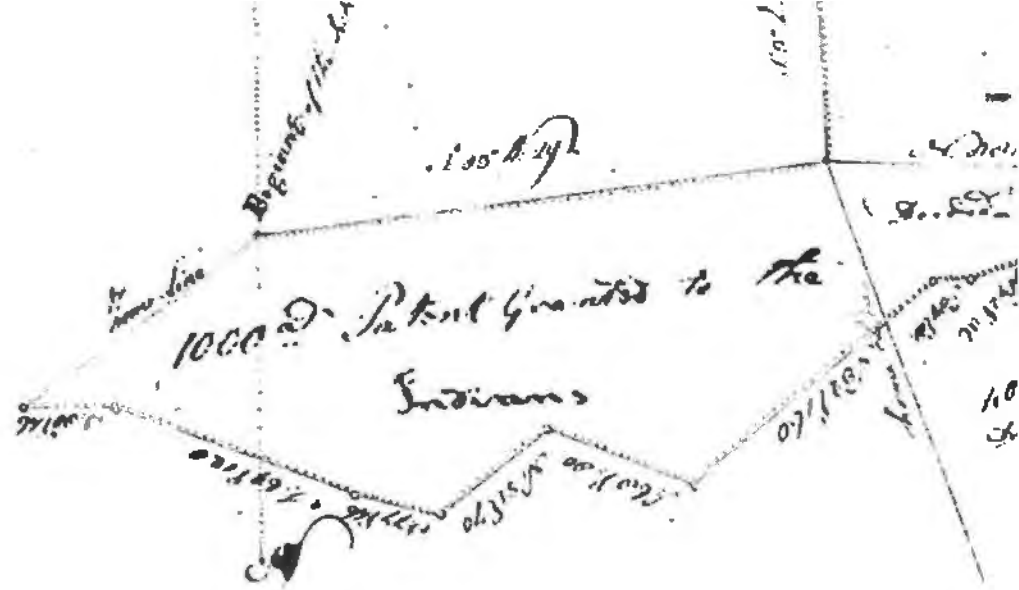
The public is welcome to attend this landmark celebration. The event begins promptly at 11 AM on October 14th.

For more information, please call The Center at (302) 945-3400, The Museum at (302) 945-7022, e-mail: info@nanticokeindians.org, or check our Website: nanticokeindians.org.

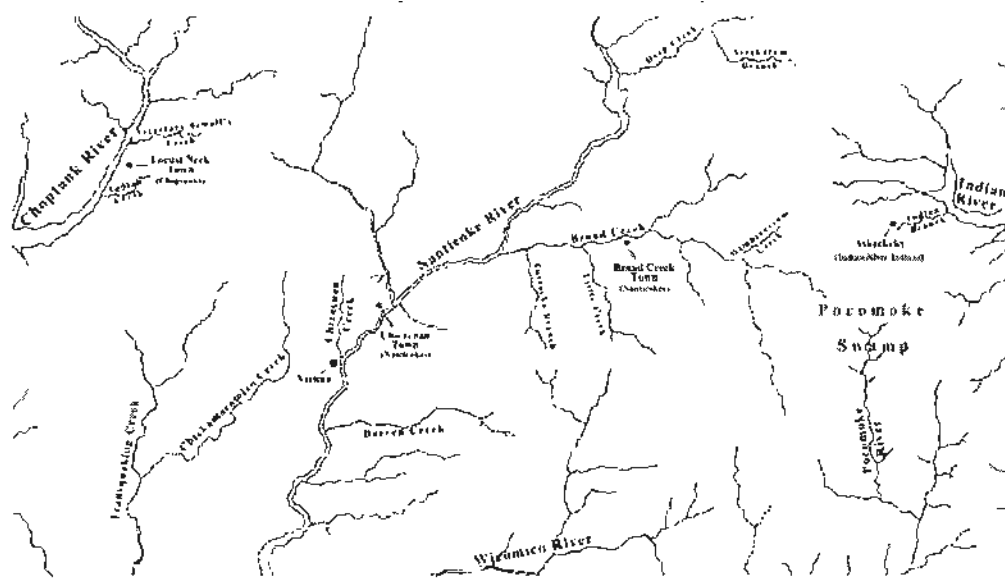
Askeksy and the “Indian River Indians”

By the beginning of the 18th century, the dwindling peninsula Indian tribes had been herded, through a series of wars and peace treaties, into several settlements, some of which were officially recognized and reserved for them by the colonial governments, and some of which were simply located on unclaimed land. One of the latter was the last refuge of a band of Indians – probably Assateagues – who had been forced to move several times, leaving the Buckingham area in eastern Somerset (now Worcester, near Berlin) at an unknown date, and migrating north in search of a new home. They settled at a place called Assawamen, which was probably a tributary of the Sound known as Indian Town Branch (now Dirickson Creek), but moved north again to the south side of Indian River, which was the de facto boundary between Maryland and Pennsylvania at the time. The subject of this article, their final recognized settlement, was in existence by 1705, and was known by several similar names, including Askeksy, Askekesky, Askeckeky, Askekson, Acksquessance, and Askquessence. The Indians themselves, because they had settled near the Indian River (also known as the Baltimore River), became known as the Indian River Indians. It should be noted that this name referred to this specific band of Indians, although others lived on both sides of the river. Their name for themselves does not appear in any records from the period.

The so-called Indian River Indians first appear in official records dated May 1705, when their chief Robin appeared in Annapolis and signed a peace treaty on behalf of “Queen Wyransconmickonous.” Representatives of the Nanticokes and Choptanks also signed the treaty. Robin went on to tell Governor John Seymour that his people had “Extremly Suffered of Late Years by being disturbed & Expulsed from their several Settlements in Towns,” and were living in a town at the head of Indian River, but were “Continually Threaten’d to be Driven from thence...” He requested that the land on which their settlement was located, as well as one thousand adjacent acres, be reserved for the tribe’s use. The request was approved.



In modern terms, Askeksy was located south of Millsboro between Irons Branch and Route 24. The branch was known as Indian Town Branch or Indian Branch during the 18th century, and clearly matches the southern boundary of the tract. This boundary more or less survives as Indian Town Road (which was known as Injun Town Road for decades and as recently as a few years ago) and a portion of Hickory Hill Road. The location of the northwestern boundary is a bit less clear, but it seems like Route 24 follows it roughly, or was at least laid out in relation to portions of it. The following map shows how modern roads roughly outline the old reservation over three hundred years after it was established.



Though the Indian River Indians aren't mentioned in official records nearly as often as the Nanticoques, if the Nanticoques' experiences during this period are any indication, they struggled to preserve their property and way of life as more and more land was cleared and farmed by the English. Sometimes the white farmers interfered with Indian hunters. Perhaps that's why they joined the Nanticoques, Choptanks, Pocomokes, and visiting Shawnees at a place called Winnasoccum or Wimbesoccom for a secret powwow in June 1742. The tribes planned to massacre the local English settlers and retake the peninsula with the help of the French, who supposedly promised to land on the coast. The plot was discovered and thwarted, several Indians were arrested and interrogated, and in August the leaders of the Nanticoques, Choptanks, Indian River Indians, Pocomokes, and Assateagues signed a new, highly restrictive peace treaty. Tom Hill and Robin (probably the first Robin's son) were identified as chiefs of the Indian River Indians.

In the years following the suppression of the Winnasoccum Uprising, as the event has been labeled by some, many of the peninsula Indian tribes abandoned their lands and migrated to Pennsylvania. The Indian River Indians had already sold hundreds of acres to local English settlers prior to 1742, and sold the remainder of their reservation to William Burton in 1743. There is no known record of their existence as an organized tribe or band following this sale, and strictly speaking, their fate is unknown. They may have joined the Nanticoques at Broad Creek Town, many of whom moved north in 1744. Perhaps they moved north, too, or perhaps, like some of the Nanticoques, they lingered in the area, intermarrying with whites and/or blacks and producing new generations of mulattoes who gradually adopted English ways and preserved vague traditions about Indian ancestry. If so, it seems likely that some would have joined the multiracial community on the north shore of the Indian River which was in

Nanticoke Indians request town's collaboration in state marker quest, other projects

Apr 6th, 2019 · by Glenn Rolfe · Comments: 0

MILLSBORO — Descendants of the first inhabitants of what is now Millsboro wish to share the history of the area and its people.

A Delaware Public Archives state historical marker and other informational/interpretive signage are the Nanticoke Indian Tribe's goals in a collaborative effort with the town of Millsboro.

"We were its earliest inhabitants of the present day town of Millsboro and surrounding area," said Natosha Norwood Carmine, Nanticoke Indian Tribe Chief. "This is home to many of us who were born and raised in Millsboro. It is home to me."

Millsboro council at its April 1 meeting unanimously approved Chief Carmine's request to support and work with the Nanticoke Indian Tribe and its planning committee in pursuit of a state historical marker.

If granted by the state, the archives marker would be located at Cupola Park, most likely along the Indian River where tribe ancestors centuries ago fished and traveled those waters.

"Do have any areas that you would like ... if passed?" asked Millsboro Mayor John Thoroughgood. "Do you have any ideas?"

"Something maybe near the water ... to be visible to all," said Chief Carmine.

A planning committee is being put together to meet monthly.

"The committee and I would want to take a walk in the park. We're going to have a committee meeting in the next couple of weeks and then we will decide where and look at the site and the writings that we would like on that marker," said Chief Carmine.

"We're excited about it, the opportunity to have this placed there as our people were there as the early inhabitants of the town of Millsboro and the surrounding area."

Council voted 7-0 in approving councilman Tim Hodges' motion for council to support the Nanticoke Tribe and work with them in locating a "suitable location in the park for the marker."

"I just think it's great that the town is doing that. Their ancestors were the first inhabitants, and I think it is important to remember that," said Millsboro Town Manager Sheldon Hudson, noting he has been asked to serve on the committee.

Historically speaking, the Nanticoke Indian Tribe website cites the first recorded European contact was explorer Captain John Smith in 1608.

While exploring the Chesapeake Bay, Capt. Smith and his crew sailed onto the Kuskarawaok River, and encountered the Kuskarawaoks, later known as the Nanticoke Indians.

Several days after an apprehensive beginning punctuated by arrows and muskets, there was an exchange of food and gifts of friendship. Several Nanticoke agreed to serve as guides for Capt. Smith to continue his exploration of the Kuskarawaok, now known as the Nanticoke River.

Capt. Smith described the Nanticoke as "the best merchants of all," according to Nanticoke Indian Tribe website.

In addition to the marker, the Nanticoke Indian Tribe Commemorative Committee, which was formed last July, also hopes to have its rich history showcased in plans for a new town hall and a multi-purpose park.

"We would like to collaborate with the town in some thoughts and some ideas for this project if the town would allow us," said Chief Carmine. With the new town hall, the committee respectfully requests that if the town decides to incorporate a "Welcome to Millsboro" sign that it includes the Nanticoke logo/art work on a wall at the westbound entrance of the town limits.

For the new park, which currently is in the initial conceptual stages near the western limits, the Nanticoke committee requests that the town consider including, but not limited to, interactive and/or interpretive markers, displays and exhibits highlighting the Nanticoke Tribe's footprint as an integral component.

In the future, the committee envisions Nanticoke signage at town-owned property on eastbound Route 24 just past the Rite-Aid store.

The Nanticoke Indian Association is active in the community, with heritage events, the annual Powwow and other events such as Earth Day and Blessing of the River.

"We would like to collaborate with the town in some thoughts and some ideas for this project, if the town would allow us," said Chief Carmine.

"Blackfoot Indians", Blackfoot Town/Dagsboro, DE

Some background information about Blackfoot Town by Dick Carter, chairman of the Delaware Heritage Commission:

From Dick Carter 16 Mar 2008
Subject: Sussex County's Native American community

I've read a number of recent e-mails about the view that the town of Dagsboro was known during its early history as "Blackfoot Town." As one person notes, the late Mrs. Evelyn Simpson cited this information in her history of Dagsboro (Blackfoot Town..Dagsborough..Dagsboro - A Geographical Biography of Dagsboro, Delaware) published, I believe, in the 1980s. The same information is reported in the 1938 Federal Writers Project volume, "Delaware - A Guide to the First State." I believe that both Mrs. Simpson and those who wrote the entry in the Delaware Guide probably got the information from J. Thomas Scharf's 1888 History of Delaware. As Scharf relied heavily on local collaborators for his detailed information about the various hundreds, the "Blackfoot Town" name was probably an item of established local tradition even in 1888.

I have to say that, although I am in no position to dispute it, I've never seen an authoritative primary source proving that the "Blackfoot Town" moniker was in fact used in the early 18th Century. If the area which became Dagsboro after the arrival of John Dagworthy was once known as "Blackfoot Town," I suspect it had a lot to do with the fact, cited by another writer to Lower Delmarva Roots, that the area between what is now Dagsboro and the Great Cypress Swamp was then far muddier than today (before drainage ditches had become common) and the mud was black. So if you walked around in it, you got black feet.

I do dispute the theory, which I've also heard from time to time, that there was some connection between the "Blackfoot Town" designation and the "Blackfoot Indians", which I gather were a small sub-tribal group of the Teton Sioux who entered the historical record of the American West somewhere in the mid-19th Century and are said to have gotten their name from the fact that they wore black moccasins.

From Dick Carter 2 Feb 2008
Subject: Dagsboro/Blackfoot Town and Indian Branch

With regard to "Indiantown Branch," I believe it may be what is now known as "Irons Branch," in Dagsboro Hundred, southwest of Millsboro and northwest of Dagsboro, although I always saw it referred to historically as "Indian Branch." It is a historical fact that the Maryland Assembly designated a reservation in 1711 for local Indians in the general vicinity of what is now Millsboro. This land was purchased from the Indians in two separate transactions by William Burton of Somerset (as opposed to the different William Burton who obtained title in 1677 to the land which later became Whitehouse Farm on Long Neck) and his son, Joshua Burton. They bought the two tracts from the Indian Wassason and the "Indian Queen" Weatomotonies between 1736 and 1743. William's tract, Indian Lands, amounted to some 600 acres in its final form and lay on the southern edge of what is now Millsboro. His son, Joshua's, tract, known as "The Queen's Swamp" in honor of Weatomotonies, lay to the southwest of Indian Lands, out toward the area known today as Hickory Hill. The stream which bounded these two properties on the south was known historically as Indian Branch, but later became Irons Branch in honor of a local gristmill owner. The Indian Lands tract in particular was the same property set aside by the Maryland Colonial Assembly in 1711 as a reservation for the Native American group then known locally as the "Indian River Indians."

I believe I am correct in saying that this was part of a Native American group that had originally lived in the general area of Assateague Island and Sinepuxent Neck in what is now Worcester County, Maryland--they were possibly an offshoot of the larger Assateague Tribe. In the late 17th Century, in the face of ever-greater pressure from English settlers, remnants of this group moved up to the vicinity of Dirickson's Creek near Little Assawoman Bay, in what is now southeastern Sussex County, and still later to the south side of the upper Indian River. The sale of these lands to the Burton family some 25 years after the 1711 Act of the Maryland Assembly is one of the last identifiable actions of this tribe found in Sussex County records before local Native Americans entered a period of several generations of official oblivion, only to reemerge in the late 18th and early 19th Centuries with Anglicized names and the usual designation in county records as "mulatto" or "colored." This is not to suggest that they were not always there, even though the white establishment clearly tried to minimize that fact. I've even been told that one probable member of what is now the Nanticoke tribe was a member of the Delaware militia contingent that fought in the French and Indian War.

As most are aware, Sussex County's Native American community were ultimately able to reclaim their proper cultural identity and were legally recognized as the Nanticoke Indian Tribe by the Delaware General Assembly in 1881. Native Americans of all varieties were under intense pressure during this period on Delmarva from the ever encroaching white settlers. This was the same period in which many of the original Native American inhabitants of Delmarva left to join more powerful groups like the Iroquois in Pennsylvania and New York, ultimately making their way over the generations into Canada. My theory is that the modern Nanticoke Indians centered in the Indian River Hundred area on the north side of the Indian River are probably derived from a number of the early tribal groups including both the more numerous Nanticokes of western Sussex and adjacent areas of Maryland, the so-called Indian River Indians, and possibly other tribal groups as well.

The late C.A. Weslager may have dealt with some of these matters in greater detail in his 1983 book, "The Nanticoke Indians--Past and Present." I've been kicking myself for the past 25 years for not buying when it first came out and it's now out of print. I have read his earlier book about the Nanticokes, "Delaware's Forgotten Folk" (1943), but Dr. Weslager told me in 1983 that he had written the later book to correct some errors in the first one.

From Dick Carter 17 Mar 2008:

I have been able to retrieve the email message I referred to in my email of last night. It reads as follows:

To Dick Carter February 03, 2008
Subject: Indian Town Branch

I believe there must be two places called Indian Town Branch. I was wondering if you have anything to prove differently to me.

In the publication about the Sound Methodist Church, they state that the original church was built at "the head of the Sound" near the Indian Town Branch. The original church was located at now Johnson Corner; on the opposite side of the road and just a few hundred feet from where Tunnell's Store was located (not the old store there at the current time). Also in a newspaper article in The Sussex Post, Millsboro, Delaware May 8, 1991, Dennis Forney writes "... The church was named Sound Methodist Episcopal Church because it was built at the head of Indian Town Branch which fed into Dirickson Creek. Dirickson Creek which empties into Little Assawoman Bay, features some broad areas at its upper end. In earlier times when the world was perceived on a smaller scale, this water was locally called 'the sound.' Another branch flowing into Dirickson Creek is known as Williams Creek.....".

In the publication that you wrote in 1976 (and also in your last post to LDR), you tell of how the Native American lived for a while in the Dirickson Creek area. Don't you think it possible that this area could have been called Indian Town?

I have heard of arrow heads being found on a piece of land that is now the corner of Rt 20 (Rt 386) and Rt 54. The arrow heads were supposed to have been found near the pond where the sand pit was located. Also, arrowheads were found when doing excavation for one of the additions to the Roxana firehouse (either late 70's or early 80's). There was also a tomokalk found just west of Rt 17 between Roxana and Selbyville when the grandfather of the current owner was plowing the field. There had to have been Native American activity in the area.

I replied thusly:

Thanks for your email. I thought I remembered having seen an Indian Town Branch around Sussex somewhere, but couldn't remember where. Then, when I read all the stuff about Dagsboro, I thought - and still think - that they were confusing that with the Indian town known to have existed southwest of present day Millsboro which I referred to in my email.

I think your theory about the Indian town Branch referred to in the vicinity of the Head of the Sound is very likely. There probably were Indian settlements in that area. I do wish someone would do a really in-depth study of the movements of the various Indian groups in and around Sussex County during the late 17th Century and up to the middle of the 18th Century.

Speaking of arrowheads, I've always been interested in how the rock got here. I remember when I was working for the old Delmarva News back in the early 1970s, a couple of Millsboro boys found a cache of spear points in the dirt hole behind Thorogood's concrete plant between Millsboro and Dagsboro. As I recall, there were 25 or 30 of them. The state archaeologist stated at the time that it was a cache that had been buried for safe keeping something like 1,000 years ago by an itinerant Indian trader who went around trading spear points to local Indian tribes. Something happened so that he never got back to retrieve them. They identified some of the stone from which the spear points had been made as having come from known rock formations as far west as the Rocky mountains and theorized that they had been traded across the continent. I remember the realization dawning on me then that the Native American culture that existed here before European settlement was a whole lot more complex and sophisticated than I had ever imagined.

Then, on Memorial Day weekend of 1999, I was walking along the surf with my daughter at Cape Henlopen and saw something that looked like a black arrowhead. I picked it up and at first thought it must be a fake. The next day I took it up to Dover and showed it to Dr. Cara Blume, an archaeologist who works for the Division of Parks and Recreation. Cara told me the type of stone it was made from and said that it came from a rock formation up along the Pennsylvania-New York border in the general vicinity of Williamsport, Pa. She said that it was smoothed rather than being sharply faceted like most arrowheads because it had been washing around in the ocean for

thousands of years being smoothed by the abrasive effect of the sand. She told me the period of the arrowhead and said that it dated from around 2,000 B.C. She said that it had probably been shot at an animal back at a time when the coastline was miles farther out than it is today. Over the passage of time the ground where it lay had eroded into the ocean and then it eventually washed up where I found it. So I brought it home and gave it to my daughter as a keepsake.

From Brenda (bsam@sssnet.com), who writes regarding "BLACKFOOT & Mitsawokett", 1 Aug & 31 Dec 2003 --

I have Linda's permission to share a thread from the Saponi group discussing the possible relationship of the old Blackfoot Town/Dagsboro to the Blackfoot we are interested in. As Ned wrote an informative article on the area, I had hoped there were those on the list who may know something about our Blackfoot or the old Blackfoot Town and help verify the connection.

...Blackfoot Town (Dagsboro) was very near Millsboro. Although I believe it was Maryland at that time, it is now Sussex County, Delaware. The history of the Indian River Indians here supplied may interest you.

...Although the name was changed to Dagsboro in 1785, the Maryland Archives, Volume 0192, Page 0119 still uses that name when calling for a road to be constructed from Somerset to Blackfoot.

From Linda Carter (MINGO-L@linux08.UNM.EDU) 1 Aug 2003

"BLACKFOOT & Mitsawokett A 17th Century Native American Community in Central Delaware"

I thought I'd seen Indian River mentioned before. I'll quote from a post on the www.saponitown.com message board. The gentleman writing this is an academic, a historian I believe, who lives in Chicago and carries the Blackfoot identification in his family. He goes by the pen name of Bess Veney. This is the only piece of solid historical documentation pairing the Saponi/Tutelo with the Blackfoot monicker I've yet to hear of.

<http://www.saponitown.com/forum/showthread.php?s=&threadid=593&perpage=15&highlight=dagsbury&pagenumber=2>

Bass Veney writes:

Saponi/Tutelos were indeed located near Dagsboro/Blackfoot Town prior to 1747. The writings of J. Thomas Scharf, the noted Historian of Delaware,(1) places the Saponi/Tutelo amongst other tribes inhabiting the southern part of Delaware (most likely Sussex county) in the 1700s. Here is what Scarf says in 1880:

"The ...Scackamaxons, Tutelos, Nanticokes and many others occupied the lower country toward the coast, upon the Delaware and its affluents."(2) We don't know exactly how this group of Saponi/Tutelo ended up in this area, but the solution of that problem can be taken up at another time. The main point is that the Tutelo according to Scharf were in lower Delaware at an early date.

Another citation places Saponi/Tutelo in the vicinity of the South Delaware in 1742. Tutelos (recorded as Totra) residing at Conoy town, Lancaster county, PA, along with Seneca, Shawnee, and Nanticoke, were a part of a famous plot for an Indian uprising in lower Delaware, at the portage of the Indian River area and the Pokomoke river on the MD/DE border. The name of the place was Winnasoccum. Apparently, groups of Indians at Conoy Town, including the Tutelo, did travel to the MD/DE border. Here they met some of the local Nanticokes and "Indian River Indians" to put the plan into action. Details on this plot are recorded in the Maryland Colonial records. Here is what is said about these events in testimony on June 30, 1742:

"Letter No. 78:

Maryland ss | Dochester Co. | The Examination of Jacob Pattasahook, one of Nanticoke Indians taken before me one of his Lordships Justices of the peace for the County aforesaid saith about a month ago this Examinant was at Coney Town on Susquehana River and was told by the Indians of said Town that the Senaca and Totra Indians in Conjunction and by the advice of the French had agreed to Cut of the English Inhabitants in Pennsylvania Maryland and other adjacent parts of this Continent and the Indians in Somerset and Dorsett County and to that End the Senaca Indians were soon to go to Philadelphia to Dispose of some part of the Lands for Arms and Ammunition and haveing so done the Senaca, Totra, and other Indians were in roasten Ear and Apple lime to fall upon the Back Inhabitants and at the Same time the French who was to come by Sea, were to Land on the Sea bond side of Somerset County in order to meet the said Indians, and further this Examinat Saith not, his June the 30th 1742 Jacob [c Pattasahook Certified by Henry Trippe marke"

After the plot was foiled most likely some of the Tutelo stayed on in the area. So by solid historical accounts, around 1742, Saponi/Tutelo Indians were near the region of what later became known as Blackfoot Town. The multi-tribal population of this area decreased over time but a remnant survives to today. It is established as the Indian River Hundred Nanticoke organization and has an office and museum in the town of Millsboro, which is a few miles form Dagsboro

In the 1930s and 1940s, several government ethnologists visited the Indian River Nanticoke population living near Blackfoot Town, C.A. Weslager, the noted researcher on the Leni-Lenape and Nanticoke Indians interviewed a Joshua Hitchens on Oct. 25, 1941. When asked about his genealogy, Hitchens said his father's family "were members of the Blackfoot Tribe."⁽³⁾ Weslager did not endorse this statement of tribal affiliation nor did he try to openly attack it. Instead, he tried to claim that the Blackfoot tribe identification, in question, resulted from Blackfoot Town being a place name. Of course it is ludicrous to claim that the Blackfoot tribe spoken of by Hitchens has nothing to do with Indians, given that Blackfoot Town sat on Indian River. Indian River has been known by this name since 1640 in court records of Worcester County, Maryland, and later in Sussex County, Delaware. "Indian River Indians" who in fact were an amalgamation of the Nanticoke, Assateague, Saponi/Tutelo and others, appear in county documents and Maryland colonial records as early as 1700. Pulling this all together, what makes sense is to recognize that

1. The Saponi/Tutelo Indians who lived about Indian River were responsible for name "Blackfoot Indians" mentioned by Hitchens.
2. Because they lived there, the "Blackfoot Indians" gave their name to an Indian town located along Pepper creek, a tributary of Indian River, which later became known as Blackfoot Town. Blackfoot Town is the result of contact with the Blackfoot Indians not vice versa.

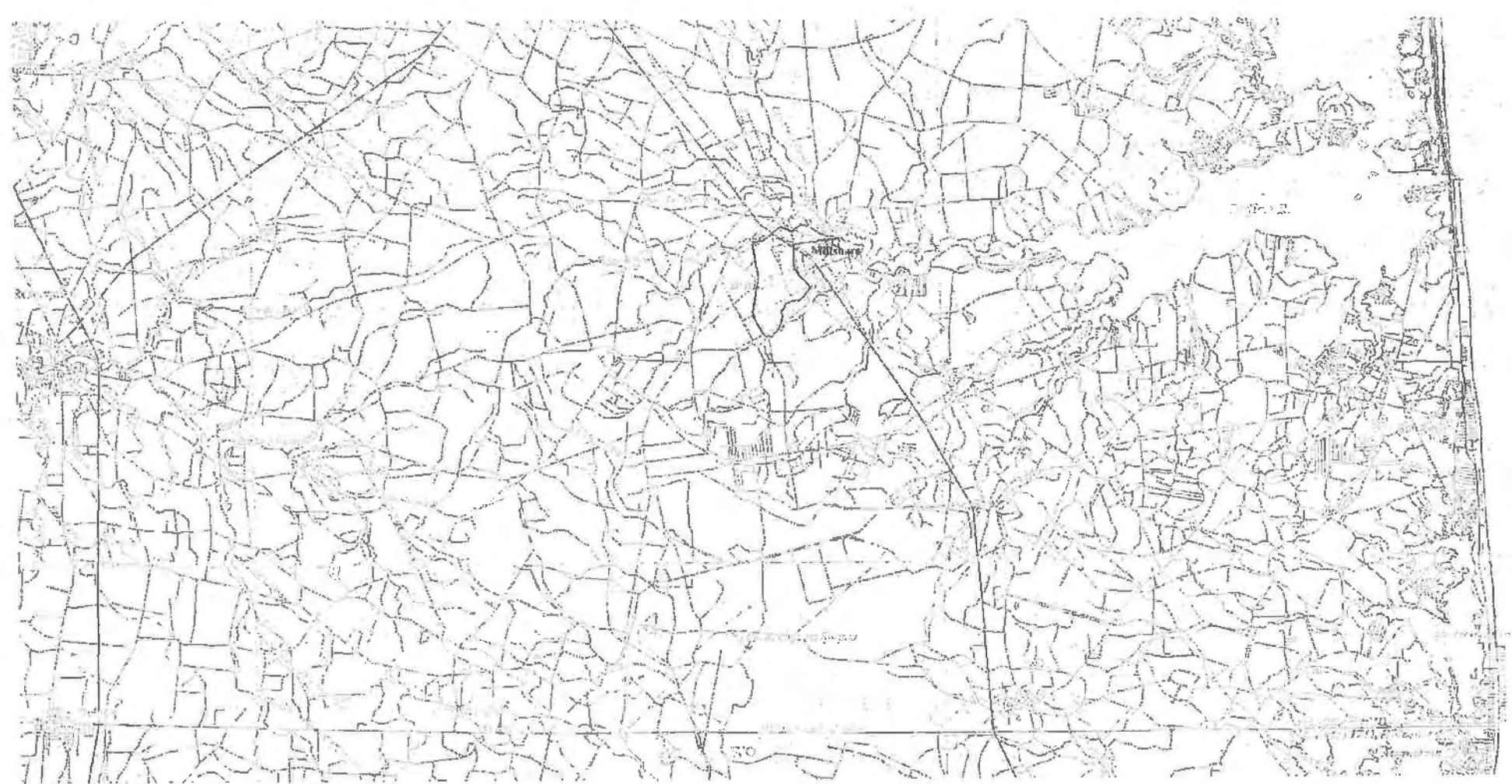
Linda's overall point is correct on Blackfoot Town in Delaware. However, the exact location is off by many miles. Blackfoot Town/Dagsboro is located about 100 miles directly east and slightly south from the point she mentioned in western Maryland. Blackfoot Town sits on the headwaters of "Indian River". This river and the area around it is located in what was formerly Somerset and Worcester counties, MD, but with changes in the state boundaries about 1763, it is located in what is today Sussex County, Delaware. One needs to get a map of Delaware and focus on the southeast coast along the Atlantic Ocean. Indian River dominates the geography of Sussex county. Its headwaters are inland about 20 miles in the swampy marshes near the MD border, and it flows from west to east and empties into the Atlantic Ocean. Dagsboro sets on a creek flowing into Indian River. It is a very remote area, even today, and the largest town near Dagsboro/Blackfoot Town is Georgetown.

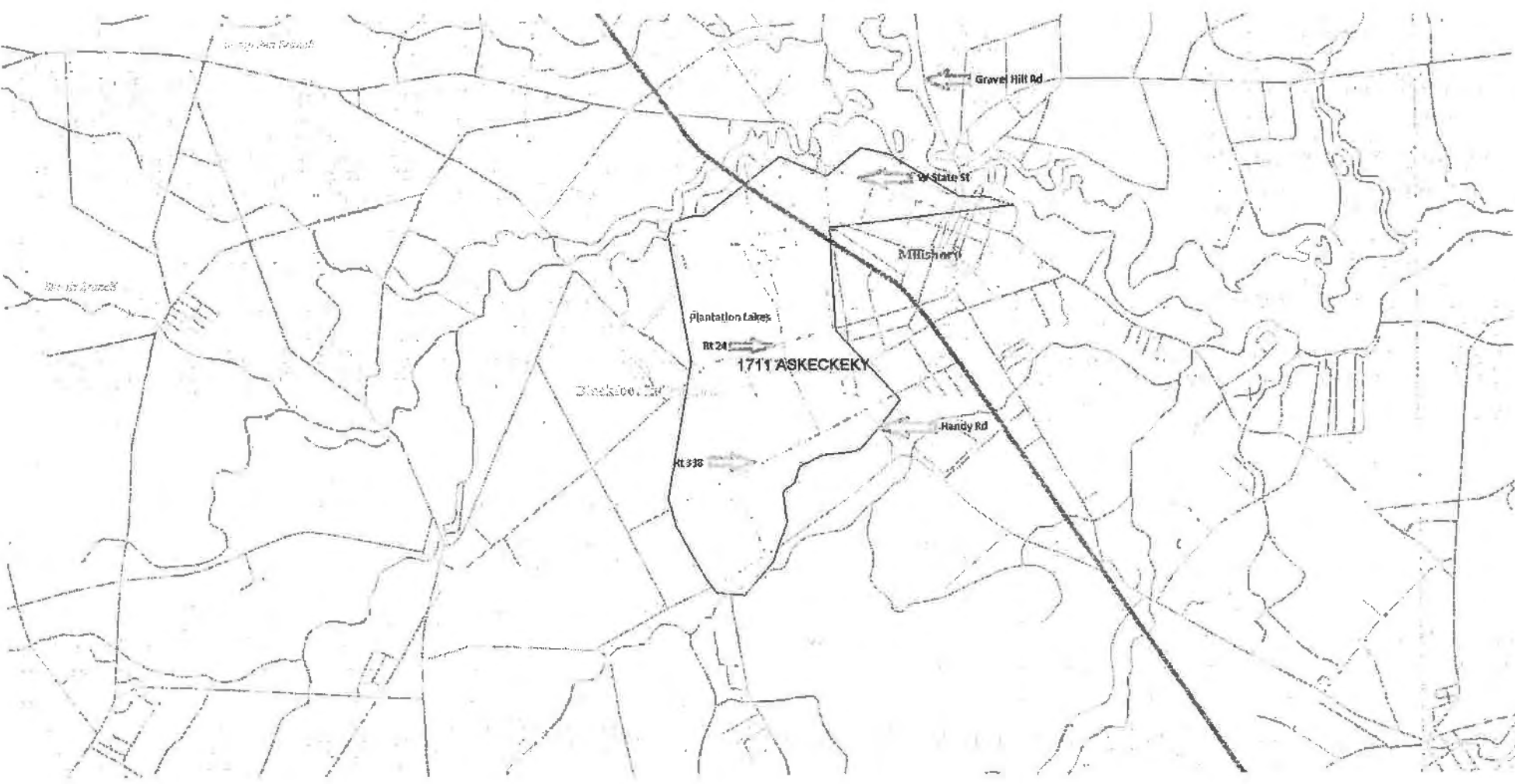
Linda, despite the error in location, your main point on timing is absolutely correct. The Blackfoot Indians living at Blackfoot Town/Dagsboro, DE, in 1747 predate, come before, the fictional diffusion of the so-called Western Blackfoot "ID" into the Southeast during the 1880s. Also, this group of Saponi Blackfoot Indians (1747) predate the first appearance of Sicasapa Lakota Blackfoot in European and American records, which did not occur until about 1851. Prior to that, the precursors of the Sicasapa are known to us only by the names of leading families which at that time are living within other groups, i.e., with the Yanctonies.

The Blackfoot represented by the Saponi and the Sissipahaw appear in records way before the western Blackfoot, the Siksika and the Sicasapa Lakota. Your observation that the Eastern Blackfoot is older than those in the west is supported by facts. All this points to the reality that the Eastern Blackfoot identity developed on a local basis in the Southeast and was not imported. True there were some cases of actual migrations of Sicasapa individuals and families into the Southeast during the 19th century. But they can be fairly recognized through genealogy research and are extremely small in number. Their presence cannot account for the wide spread existence of the Blackfoot ID in the Southeast.

References:

1. J. Thomas Scharf History of Delaware 1609-1888, L.J. Richards & Co. (1888) vol. 2, 1888, p.20
2. Ibid Scharf:20
3. Weslager,, C. A., The Nanticoke Indians— Past and Present, University of Delaware Press, Newark, p.198.





Gravel Hill Road

Gravel Hill Rd

State St

Millcherry

Plantation Lakes

Rt 24

1711 ASKECKEKY

Blackfoot Rd

Handy Rd

Rt 336

Rt 124

This indenture made the eight day of October, in the year of our Lord
Seventeen hundred and forty three, between William Burton
Of Worcester County gent. Of the one part, and Weatomonies the
Indian Queen and Waspason an Indian both of them being inhabitants
Of the Indian ?ion Indian Town in Worcester County of the other part
wittneseth, that whereas the Lord Proprietor of this Province did
by his patent bearing date this second day of July seventeen
hundred and thirteen according to the _____ boundarys thereof,
as the said patent and the____ of the same may fully mark and approve
did grant unto Weatomonies and Indian Robin the Interpreter and his
son Robin and Waspason and their heirs a certain tract of land con-
taining one thousand acres called and known by the name of Acks
gus and lying and being in Worcester County on this Southernmost
side of Baltimore alias Indian River and at this time the property of
the said land belonging to the said Weatomonies and young
Waspason son of old Waspason. Now This Indenture further ----
Wittneseth that the aforesaid Weatomonies and young Waspason
For _____ good cause and consideration



121 Martin Luther King Jr. Blvd. N | Dover, DE 19901 | (302) 744-5000

Historical Marker Application

Proposed Marker Information

Suggested Marker Topic:

Date of Application:

Preferred Location (*Please provide the exact address or GPS Coordinates*):

Town:

County:

The reason this location was chosen:

Property Information

Public or Private Property:

Owner's Permission (*if private*):

Your Contact Information

Full Name:

Phone Number:

Email Address:

Organization (*if applicable*):

Street Address:

City:

State:

Zipcode:

*Please complete both sections found on Page 2 of this application before submitting.
Incomplete applications will not be reviewed or considered.*

Funding Statement

Historical markers are funded on an individual basis by local legislators. Financial support must be obtained from a local Senator or Representative *after* the marker application has been approved by the Delaware Public Archives. Once support is gained, the legislator will notify the Archives and we will move forward with the production of a marker.

DPA Office Use Only

Date Received:

Approved by:

Date Approved:



121 Martin Luther King Jr. Blvd. N | Dover, DE 19901 | (302) 744-5000

Historical Marker Application Supplemental Information

Please include or attach the following information

1. Statement of Significance

On an attached sheet or document or in the text box below, please explain in a thorough but concise typed statement why the proposed subject is important and why it should be commemorated with a marker. Please refer to the guidelines and criteria when writing your statement.

The Nanticoke Indian Tribe established a Committee to work with the Town of Millsboro to commemorate the Nanticoke Indian Tribe as the first inhabitants of the area in and around Millsboro. Members of the Nanticoke Tribe and local historians have researched the history of land settlement of the area and located a deed from Somerset County MD for 1,000 acres of land to the Askesky Tribe in 1711 that encompasses much of what it today modern day Millsboro. Working with and with permission from the Millsboro Town Council the Committee has selected Cupola Park as the site they would like to have an historic marker placed commemorating the history of the Nanticoke in the area.

2. Background Information

On an attached sheet or document or in the text box below, please provide a typed list of relevant facts, notes, and/or information pertaining to the proposed marker subject. Please include citations to the resources you used to research this topic. This information will be helpful in researching and writing the marker text. Please note: DPA staff will edit proposed marker text to conform to research and format standards, including space limitations.

The Nanticoke Tribe would like to include information for an historic marker from a few sources including several deeds indicating that the Nanticoke did indeed establish a 1,000 acre reservation in and around what today is modern day Millsboro in 1711 and that land was sold to the Burton family by 1741. There may be more text incorporated about the history of the Tribe, but the basic information about the land in question is incorporated in land deeds and surveys gathered by members of the Tribe and local historians.

Submit, Print or Clear this form

Submit

Print

Clear

CERTIFICATE OF INCORPORATION
OF
THE NANTICOKE INDIAN ASSOCIATION.

First: The name of this corporation is
The Nanticoke Indian Association.

Second: Its principal office and place of business
in the State of Delaware is to be located in Millsboro, Delaware.
The agent in charge thereof is, William R. Clark.

Third: The nature of the business and the objects
and purposes to be transacted, promoted and carried on are to
do any or all the things herein mentioned as fully and to the
same extent as natural persons might or could do, and in any
part of the world, viz: Social and tribal association, and moral
and literary development.

In furtherance and not in limitation of the general
powers conferred by the laws of the State of Delaware, and the
objects and purposes herein set forth, it is expressly provided
that this corporation shall also have the following powers, viz:

To take, own, hold, mortgage, or otherwise lien, and
to lease, sell, exchange, transfer or in any manner whatever
dispose of real property within the State of Delaware.

To purchase or acquire in any lawful manner, and to
hold, own, mortgage, pledge, sell, transfer, or in any manner
dispose of goods, wares, merchandise and property of any and
every class and description and in any part of the world.

To acquire property, to pay for the same in cash
bonds or otherwise; to hold or in any manner dispose of the
whole or any part of the property so purchased; and to exercise
all the powers necessary or convenient in and about the conduct
and management of such business.

To carry on any business which may directly or
indirectly effectuate the objects of this company.

To enter into, make and perform contracts of every kind and issue promissory notes, drafts, bills of exchange, warrants, bonds, debentures, and other negotiable or transferrable instruments and evidence of indebtedness whether secured by mortgage or otherwise, so far as may be permitted by the laws of the State of Delaware.

To have offices, conduct its business and promote its objects within the State of Delaware.

Do any or all of the things herein setforth to the same extent, as natural persons might or could do.

In general to carry on any other business in connection therewith, not forbidden by the laws of the State of Delaware, and with all the powers conferred upon corporations by the laws of the State of Delaware.

fourth: The corporation is not for profit, and shall have no capital stock.

Membership in this corporation shall be conditioned on the payment of an initiation fee and annual dues, the amount of such initiation fee and annual dues to be fixed by the by-laws of the corporation.

All conditions limiting membership shall be as the by-laws provide.

Fifth: The names and places of residence of each of the incorporators hereof are as follows:

Name	Residence
<u>William R. Clark</u>	<u>Millsboro, Del.</u>
<u>Warren T. Wright</u>	<u>Millsboro, Del.</u>
<u>Ferdinand Clark</u>	<u>Millsboro, Del.</u>
<u>Eonram L. Harman</u>	<u>Millsboro, Del.</u>
<u>Isaac M. Johnson</u>	<u>Boochwyn, Pa.</u>

Sixth: The existence of this corporation is to be perpetual, and its business managed by a Council of three to be elected by the members as provided by the by-laws.

Seventh: The private property of the members shall not be subject to the payment of corporate debts to any extent whatever.

Eighth: The directors or members of the Council shall have power to make and to alter or amend the by-laws; and cause to be executed, mortgages and liens, without limit as to the amount upon the property and franchises of this corporation.

With the consent in writing and pursuant to a vote of sixty percent of the members, the directors or members of the Council shall have authority to dispose in any manner, of the whole property of this corporation.

The by-laws shall determine whether and to what extent the accounts and books of this corporation, or any of them, shall be open to inspection of the members; and no member shall have any right of inspecting any account or book, or document of this corporation, except as conferred by law or the by-laws or by resolution of the members.

It is the intention that the objects, purposes and powers specified in the third paragraph hereof, shall, except where otherwise specified in said paragraph, be nowise limited or restricted by reference to or inference from the terms of any other clause or paragraph in this certificate of incorporation, but that the objects, purposes and powers specified in the third paragraph and in each of the clauses or paragraphs of this charter shall be regarded as independent objects, purposes and powers.

we, the undersigned, for the purpose of forming a corporation under the laws of the State of Delaware, do make, file and record this certificate, and do certify that the facts herein stated are true: and we have accordingly hereto set our respective hands and seals.

William R. Clark (Seal)
Warren T. Wright (Seal)
Ferdinand Clark (Seal)
Ephraim L. Hartman (Seal)
Isaac H. Johnson (Seal)

STATE OF DELAWARE | SS.
COUNTY OF KENT |

BE IT REMEMBERED that on this twenty-third day of February, A. D. 1922, personally appeared before me the subscriber, a Notary Public for the State of Delaware, William R. Clark, Warren T. Wright, Ferdinand Clark, Ephraim L. Hartman and Isaac H. Johnson, parties to the foregoing Certificate of Incorporation, known to me personally to be such, and severally acknowledged this Certificate of Incorporation to be their act and deed respectively, and that the facts therein stated were truly set forth.

GIVEN under my hand and seal of office the day and year aforesaid.



Edwin F. Wood
Notary Public

Certificate

For Renewal and Revival of Charter

THE NANTICOKE INDIAN ASSOCIATION, a corporation organized under the laws of Delaware, the certificate of incorporation of which was filed in the office of the Secretary of State on the twenty-third day of February 19 22, and recorded in the office of the Recorder of Deeds for Kent County, in Certificate of Incorporation Record M, Vol. 5, Page 377, on the twenty-fourth day of February 19 22, the charter of which was voided for non-payment of taxes, now desires to procure a restoration, renewal and revival of its charter, and hereby certifies as follows:

1. The name of this corporation is THE NANTICOKE INDIAN ASSOCIATION

2. Its registered office in the State of Delaware is located at R.D. #1, Box 268 Street, City of Millsboro, County of Sussex and the name and address of its registered agent is Kenneth S. Clark R.D.# 1, Box 268 Riverdale Park, Millsboro Dela. 19966

3. The date when the restoration, renewal, and revival of the charter of this company is to commence is the 15th day of April, same being prior to the date of the expiration of the charter. This renewal and revival of the charter of this corporation is to be perpetual.

4. This corporation was duly organized and carried on the business authorized by its charter until the 15th day of April A.D. 1968, at which time its charter became inoperative and void for non-payment of taxes and this certificate for renewal and revival is filed by authority of the duly elected directors of the corporation in accordance with the laws of the State of Delaware.

In Testimony Whereof, and in compliance with the provisions of Section 312 of the General Corporation Law of the State of Delaware, as amended, providing for the renewal, extension and restoration of charters,

Kenneth S. Clark

the last and acting President, and Gloria B. Barrentine, the last and acting Secretary of The Nanticoke Indian Association, have hereunto set their hands to this certificate this Ninth day of July 1973

Kenneth S. Clark
Last and Acting President

Attest:

Gloria B. Barrentine
Last and Acting Secretary

South Sixty three Degrees East One hundred and Twenty eight perches thence
South Eighty Eight Degrees East Sixty perches and from thence with a Dip
Line to the old Red Oak to contain two hundred Acres more or less

A true Copy Taken from the Records Remaining in the Clerk
Office of Somerset County

J^r Thomas Hayward Clerk of Somerset County



Probably the Patent may be a guide to discover
the Beginning trees of these Deeds yet more than likely there
is Vacancy left in the Middle especially - the Tract will plot more
than the Indians Deeds to the Burtons - Tho' in fact they had
no Authority alienate the Land to any body - it belongs to the
Delaware State

A^{li}

Extract from the Minutes of the Journal of the Senate of the
State of Delaware under date of January 20, 1796.

A Petition signed, Benjamin Burton, by his Father and next Friend, Wolsey Burton, was read, representing that the Proprietary of the then Province of Maryland, by his Patent, bearing Date the second Day of July, 1713, granted to certain Indians therein named, a Tract of Land in Dagsborough Hundred to them and their Heirs forever, so long as they should think fit to reside or dwell thereon.

That on the fifteenth Day of November, 1736, Wicocomonus the Queen, Tonguat Knuconum, and Robin the Interpreter, by their Indenture, did bargain and sell two hundred Acres, Part of the said Tract of Land, to William Burton, his Heirs and Assigns, forever.

That on the twenty-first Day of May, 1741, the said Queen and other Indians, by their Indenture, did bargain and sell to a certain Joshua Burton, in Fee, other two hundred Acres, Parcel of the said Tract.

That the aforesaid William Burton was the Father of the aforesaid Joshua Burton, who by his last Will and Testament devised the said Lands, Purchased by him as aforesaid, to his said Son Joshua, in Fee.

That Joshua Burton died intestate, leaving Issue, four Children, William, Jacob, etc., and that by the Laws of Maryland, which Government had Jurisdiction over the said Lands, they descended to William, his eldest Son and Heir at Law; who also died intestate, leaving Issue, one Child, Comfort, - that Molly his Widow survived him.

That Wolsey Burton, the Father of the Petitioner, married the Petitioner's Mother, the aforesaid Molly.

That in September, 17 , Comfort the Petitioner's Sister, died a Minor, leaving the Petitioner her only Brother, and no Sister.

That previous to the Death of the said Comfort, the divisional Lines between Delaware and Maryland were fixed, whereby the said Lands were thrown into the State of Delaware, and by the Virtue of the Laws thereof, became vested in the Petitioner, as Heir at Law of the said Comfort.

That the said Lands now are and have been in the Possession of the Petitioner, and those under whom he claims, from the Time of the Purchase from the said Indians.

That the Estate which was granted to the aforesaid Indians, being a qualified or base Fee, was determined the Instant they ceased to dwell on the said Lands.

That from the Length of Possession, and the Improvements made by his Ancestors, he ought not to be deprived, by the Operation of Law, of the said Lands.

That his Case is at least within the Equity of the second Section of the Act, entitled, a Supplement to the Act, entitled, "An Act for opening and establishing a Land-Office within this State, for the Sale of all vacant and unlocated Lands therein."

And praying the Legislature to consider the Subject of his Petition, and grant him Relief in the Premises.

W² # 34 S. Co. Deals

In the Records of Worcester County among other things
it is contained as follows Viz.

THIS INDENTURE made the Eight day of October Anno Domini seventeen hundred and forty three. BETWEEN William Burton of Worcester County Gen.^t of the one part, and Weatomonies the Indian Queen and Waspasson an Indian both of them being Inhabitants of the Indianriver Indiantown in Worcester County of the other part. Witnesseth that whereas the Lord Proprietor of this Province did by his Pattent bearing date the second Day of July seventeen hundred and thirteen according to the severall Boundarys thereof as the said Pattent and the record of the same may fully make appear, did Grant unto Weatomonies and Indian Robin the Interpreter and his Son Robin and Wasposson and their heirs a certain tract of Land containing one thousand Acres called and known by the name of Acksquessance lying and being in Worcester County on the Southermost side of Baltimore alias Indianriver and at this time the property of the said Land belonging unto the said Weatomonies and Young Wasposson Son of old Wasposson. NOW THIS INDENTURE further Witnesseth that the aforesaid Weatomonies and Young Waspasson for divers good causes and Considerations them thereunto moveing but more Especially for the sum of forty pounds Current money of the Province of Maryland to them in hand paid by the said William Burton the Receipt whereof the said Indians doth hereby acknowledge and thereof and therefrom and from Every part and parcell thereof doth acquit Exonerate & discharge the said William Burton his heirs and assigns with four hundred Acres of Land, part of the aforesaid tract of One thousand Acres Bounded as followeth. Beginning at a marked White Oak at the second Course and of the said Pattent, thence runing North Eighty eight degrees West two hundred thirtyseven perches, thence North ten degrees

West two hundred Perches, thence North fifteen degrees East twentytwo Perches, thence North twenty two degrees East thirtysix Perches to a marked Pine, thence South eighty nine degrees East eighteen Perches, thence North fiftytwo degrees East one hundred and fifty Perches, thence South sixtyEight perches, and from thence with a right Line to the first Boucher laid out for four hundred Acres more or less together, TO HAVE AND TO HOLD the said four hundred Acres of Land unto the only proper use and behoefe of him the said William Burton more Yeilding and paying unto the Lord or Lords of the fee all such Yearly rents and services which shall hereafter on Account of the said Land become due, and the said Weatomotonies and Young Wasposson aforesaid doth Covenant to and with the said William Burton that they the Indians aforesaid for all their whole right title and Interest in and to the said Land doe by virtue of these Presents acquit unto the said William Burton his heirs and Assigns forever. In Testimony whereof the said Weatomotonies and Wasposson have hereunto sett their hands and Seales the day and year above written.

SIGNED SEALED and DELIVERED }
 IN PRESENTS OF - - - - - }
Sam^r Hopkins, John Miller

Weatomotonis her (Seal)
 mark
Wasposson his (Seal)
 mark

MEMORANDUM this Day to wit the Eight Day of October seventeen hundred and forty three. Before us the Subscribers two of his Lordships the Lord Proprietary Justices of the Peace for the County of Worcester, Personally appeared the within mentioned Weatomotonies and Wasposson and did Acknowledge the within Land and Deed according to the due form

of an Act of Assembly of this Province in^{such} Co[urb]--- and, provided,
and the within mentioned Land to be the real right of the said
William Burton and that they had received the within mentioned Sum
of forty pounds for the same. IN TESTIMONY whereof we have hereunto
Sett our hands the day and Year above written. Sam.^l Hopkins, John Miller
October Twelveth Seventeen hundred forty three. Received two Beaver
Skin for an Alienation fine on the within Land.

By Tho.^s Gillis Dep.^t R.^r

November the Second Day Anno Dom. one thousand seven hundred forty and
three, Then was delivered unto me the Subscriber the within written
Deed of Sale, in order to be Enrolled amongst the records of Worcester
County, which said Deed together with the Acknowledgment thereof
thereon Indorsed, were accordingly Recorded amongst the same records
on the fifteenth day of the same Month and Year aforesaid.

p R: King Jun^r Cl^k Court Worcester

I HEREBY certifie that the above written is a true Copy
taken from one of the Record Books belonging to Worcester County wherein
the original Deed is Recorded. IN TESTIMONY whereof I have hereto Set
my Hand and affixed the publick Seal of the County af.^d this 12th Day
of April anno Dom. 1774 ----

H. Y. Johnson Clk.
of Worcester County Court

The True History of the Nanticoke Indian Nation

by Charles C. "Little Owl" Clark, IV

Assistant Chief

Preface

The relation of the history of the Nanticoke Indian Nation has suffered from European/American contact as much as the people themselves have. The lack of good communication and the genocidal atmosphere that existed during and after the contact period obscured many facts about the tribe and left countless other details open for gross misinterpretation. In the hands of our conquerors, our tribal history has been largely glossed over, resulting in blatant errors and oversights that still haunt the tribe today.

This skimming over of our history has reached unprecedented levels within the governmental framework of the State of Delaware, to such an extent that we are continuously ignored and not even considered in matters that have a direct bearing on us. Cutting us away from our past is one of the worst forms of oppression we have faced as it has denied us access to any pride stemming from our people's history. That pride has been stolen from us; the consequences can be readily seen among the Nanticoke Indian people and the manner in which we interface with the non-Indian world surrounding us.

For the sake of historical accuracy, arriving at fair solutions to present-day problems, and for the future generations of the tribe, the true story of our people must be known and shared.

. . . .

According to tribal lore, the Nanticoke Indian Nation's ancestors were among the many native groups that wandered across this continent after the third cleansing of the world, as instructed by the Creator, *Gichtschi Manitto*, in a long exodus referred to as the Great Migration. One main group that headed east is called the Algonquian Migration because various dialects of the Algonquian language were spoken among them. As the great mass of people moved across the land, they eventually splintered off into smaller groups and settled into areas that suited their own preferences. The Nanticoke stayed with the group until we hit the Ohio valley region, where we turned south to find better game and warmer lands. We bid good-bye to the others, including our Lenape Indian relations whom we later referred to as "The Grandfathers," and went south with our Shawnee tribal brothers and sisters on a shared journey that would take us through the fertile hills of Kentucky, into Tennessee, and eventually northward into the area now known as Virginia.

There we parted company with the Shawnee, who had a greater preference for the mountains beckoning from the west than did we, and we settled throughout the entire region of the Delmarva Peninsula formed by the Chesapeake Bay. We had close alliances with the native nations that lived to our immediate north and south; our Shawnee friends remained in close contact to the west. With the Atlantic Ocean bordering us on the east, we adapted to our new tidewater homeland and entered into a lifestyle that identified us as a people.

Because we preferred the lowland tidal and coastal areas and built our villages and sacred sites along the bay area's intricate web of waterways, every name we used to identify ourselves — and those used by other natives as well as the European explorers later on, too — makes some reference to us being a nautical people or alludes to such related skills. For example, in the 1757 treaty at Fort Johnston, the Nanticoke Tribe was referred to as the *Tiawco*, taken from the Mohegan Indian word *Otayachgo* meaning "Bridge People." This was a reference to the Nanticoke's expertise at constructing floating log-bridges across waterways.¹ In the Lenape dialect, this same word is *Tawachguano* (meaning "a bridge"), from which Capt. John Smith derived the word *Tockwhoghs*, a tribal group he cites as encountering on the northern end of the Chesapeake Bay during his historic exploration of the bay region in 1608.² These *Tockwhoghs*, whose village appears on Smith's map and was situated on the Sassasfras River near present-day Georgetown, Maryland less than 10 miles due west from New Castle County in Delaware, were a northern band of the Nanticoke tribe.³ (See attached maps.)

Smith had encountered southern bands of the Nanticoke tribe earlier on nearer the mouth of the Chesapeake Bay as he navigated the river systems connected to it. One major waterway he explored was referred to as the *Kuskarawaok* River — named after the native village and people present there — but which is now called the Nanticoke River, located in the extreme southwestern portion of Delaware. *Kuskarawaok* roughly translates to mean "Place of Making White Beads,"⁴ a reference to the production of the wampum and roanoke shells there that played an important role in Native American culture. The *Kuskarawaoks* were later referred to in the Maryland provincial records as the Nanticoke Indians because the English found it difficult to pronounce their true

¹ Daniel G. Brinton, A.M., M.D., *Brinton's Library of Aboriginal American Literature, No. V* (Philadelphia: D.G. Brinton, 1885, p. 22). Brinton, a professor of ethnology and archaeology at the Academy of Natural Sciences, Philadelphia, studied and recorded information about many eastern native tribal groups. He was a noted member of numerous professional societies and institutions, including the Pennsylvania Historical Society and the Anthropological Society of Washington.

² *Ibid.*, p.22-23.

³ *Ibid.*

⁴ C.A. Weslager, *The Nanticoke Indians — Past and Present* (Newark, DE: University of Delaware Press, 1983, p. 29). Although often oblivious to obvious Nanticoke tribal facts and the intertribal connections in the region that have been historically recorded as well as preserved in tribal lore, Weslager is a well-known author of Native American history in the Delmarva and Pennsylvania areas. One can only assume why Weslager too often ignores the obvious and discounts established historic records.

native name.⁵ In the same region, Smith also cites on his map the village name *Nantaquak*, the earliest English version of the word that in time became the recognizable Nanticoke.⁶ This place-name word, which roughly translates to mean “Point of Land on a Tidal Stream,” is close to *Nentégo*, another version of our name that was recorded by Moravian missionary John Heckewelder during the 18th century.

Among our Lenape Indian relatives (who were referred to as the Delaware Indians by early Europeans and by the Americans later on), the Nanticoke were called the *Unéchtgo*⁷, a word closely associated with the name *Unalachtigo*⁸ which was once one of the Lenape’s sub-tribes in New Jersey and means “People Who Live Near the Ocean.”⁹ To the Haudaunasonnee Nations (later referred to as the Iroquois by French explorers) we were known as the *Sganiateratieh-rohne*. According to Heckewelder, *Unéchtgo*, *Nentégo*, and *Sganiateratieh-rohne* translate to mean “Tidewater People,” freely translated to mean “People Across the Water.”¹⁰

Immediately following the contact period, every original native name referring to our tribe was replaced by, and consolidated into, the anglicized word “Nanticoke,” which has generally come to mean “People of the Tidelwaters.” The Europeans had a penchant for renaming native people and routinely misunderstood that specific names were used by native people to identify bands of the same tribes living at different geographic locations. As a result, the Europeans’ desire to squeeze native tribes into boxes and label them arbitrarily has blurred historic fact and tribal lore. The Nanticoke Indian Nation has long been a victim of such misunderstandings.

Clearly, the *Kuskarawaoks* that Capt. John Smith encountered in the southern region of the Chesapeake Bay are bands of the same people he referred to as the *Tockwhoghs* living on the northern end of the bay, both of whom were Nanticoke. The *Ozinie* tribe he encountered on the river he named after them¹¹ (today’s Chester River in Maryland, about 20 miles northwest of present-day Dover, Delaware) were also Nanticoke. Based on the research done by Dr. Frank G. Speck, the leading non-Nanticoke authority on the tribe’s history, it is apparent that several other Nanticoke place-names cited by Smith and others have also been subjected to the abovementioned misunderstandings. Speck mentions *Nause*, *Saraphanigh* (*Sarasquacke*), *Wicomico* (*Wicomese*), *Ozinies*, *Tockwogh*, *Kuskarawaoke*, *Nantaquack*, and *Choptank* (*Choptico*) as being Nanticoke

⁵ Ibid, p. 27.

⁶ Ibid, p. 29.

⁷ Ibid, p. 30.

⁸ Daniel G. Brinton, A.M., M.D., *Brinton’s Library of Aboriginal American Literature*, No. V (Philadelphia: D.G. Brinton, 1885, p. 22).

⁹ C.A. Weslager, *The Delaware Indians A History* (New Brunswick, NJ: Rutgers University Press, 1972, p. 45).

¹⁰ Ibid.

¹¹ C.A. Weslager, *The Nanticoke Indians — Past and Present* (Newark, DE: University of Delaware Press, 1983, p. 32).

tribal place-names¹², not individual, unrelated tribal groups as has been assumed by Euroamericans.

This omission and confusion of historic and tribal fact is important to recognize in formulating an accurate picture of the people who became known as the Nanticoke and establishing their traditional tribal lands. Hemmed in by the Atlantic Ocean and Delaware Bay to the east, and the Chesapeake Bay to the west, the people now known as Nanticoke living on the eastern shore of the Chesapeake Bay were sandwiched between other larger tribes established to the north (the *Lenape*, the *Susquehannock*, etc.) and to the south (tribes such as the *Accomack* and *Accohannock* — who spoke a different Algonquian dialect than the Nanticoke did, the same found among the *Powhatan* tribes of mainland Virginia¹³ — and others).

The combined land mass of the Maryland-Delaware peninsula corridor that was home to the Nanticoke people living on the east side of the Chesapeake Bay is no more than 45 miles wide at the greatest distance near the southern end of the bay, and less than 20 miles wide at the narrowest points north on the bay. Going north and south, the area stretches over some 75 miles. Dover, DE., situated about 40 miles east of the Chesapeake Bay itself and less than 20 miles from bay tributaries known to have been traditionally inhabited by the Nanticoke, obviously falls nearly in the center of these lands and was irrefutably traditional Nanticoke ground. Living on such a narrow peninsula, it is impossible to imagine how the Nanticoke tribal people could have existed without utilizing all the available land possible from — bay to bay — to meet their survival needs. Therefore, the scope of their traditional homeland definitely exceeds the rather narrow, completely arbitrary limits imposed by a few amateur anthropologists and State of Delaware officials who either overlook or ignore Nanticoke tribal lore and common sense.

Tribal lore and historic fact come together again in understanding the complex relationships and networking that existed between the Nanticoke Indians and their immediate native neighbors. The intermingling and federation between the Nanticoke and other tribes identified throughout the Delmarva Peninsula was established as early as 1634 when the history of the *Conoy* Indians was first recorded after Lord Baltimore established a colonial Catholic church on *Conoy* (*Piscataway*) lands. *Conoy* sources then informed the colonials that the Conoy tribe traced its dynasty of chiefs

¹² Frank G. Speck, *The Nanticoke and Conoy Indians* (Wilmington, DE: The Historical Society of Delaware, 1927, p. 32). The voluminous research Speck compiled on the Nanticoke tribe and others throughout the Delmarva Peninsula makes him the leading non-Nanticoke authority on the tribe's history. Speck was the head of the anthropology department at the University of Pennsylvania. He began studying the Nanticoke in 1910, using as his main informant Nanticoke Chief William Russell Clark, grandfather of the present chief, Kenneth S. Clark, Sr.

¹³ C.A. Weslager, *The Nanticoke Indians — Past and Present* (Newark, DE: University of Delaware Press, 1983, p.33).

to the Nanticoke tribe through a lineage of 13 generations. According to this record, this line of “emperors” came to the *Conoy* from the “Eastern shoare (sic).”¹⁴

In traditional native times, certain name-titles were reserved for the men who served as tribal chiefs and were passed down through generations in time. These same names appear in colonial records for a century or more, and again great similarities and exchanges between tribal bands are obvious. For example, the name of Nanticoke Chief Wynecaco (or Winikako), who died about 1712-17, bears a close etymological resemblance to Wilakuko, a Conoy Chief who appeared for a treaty in Easton, Pennsylvania in 1777 at the Council of Six Nations (Iroquois).¹⁵ The last Nanticoke chief to be given the name of Wynecaco was William Russell Clark, who died in 1928.

The recorded and documented name of *Choptank* Nanticoke Chief Onnakakassimon, or Unnack Co Simon¹⁶, is identical to the name of Nanticoke Chief Unnacokasimmon, who signed a treaty with Maryland’s colonial Governor Phillip Calvert on May 1, 1668, the first treaty signed between the tribe and European settlers.¹⁷ In Frank G. Speck’s 1927 work *The Nanticoke and Conoy Indians*, Speck lists numerous tribal chief’s names and place-names documented to be *Choptank*, *Assateague*, and *Pocomoke* names and cross-referenced as also being Nanticoke¹⁸. Finally, the practices, rituals, ceremonies and ways of life documented among the Nanticoke, *Choptank*, *Conoy* and other tribes are identical far beyond mere coincidence.

Our tribal lore tells us that we interacted closely with native groups to the north and south of us, as well as maintained good relations with our old Shawnee brothers and sisters to the west. To the south we blended culturally with the Powhatan Confederation of tribes, and throughout history maintained relations with them. However, it was with the *Lenape* (renamed the Delaware Indians) to our north where such relationship is most apparent.

As mentioned earlier, when the Nanticoke split off from the main body of the Algonquian Migration, they headed south before turning north to settle in the Delmarva Peninsula. Once there, we reaffirmed our ties with the *Lenape* tribe, who had established strong dominance throughout the Delaware Valley area and certain regions of New Jersey, and from then on referred to them as “The Grandfathers.” The works of every competent anthropologist comments extensively on this relationship, as evidenced in the writings of Speck and others, which continued well after the *Lenape* emigrated west into Oklahoma.

¹⁴ Frank G. Speck, *The Nanticoke and Conoy Indians* (Wilmington: The Historical Society of Delaware, 1927, p. 32). Throughout this entire work, Speck cites comparisons between the Conoy and Nanticoke tribes.

¹⁵ *Ibid*, pp. 12, 23. Speck writes that the resemblance of the two chief’s names “is significant and testifies to the political unity of the Nanticoke and Conoy.”

¹⁶ *Ibid*, pp. 23, 31.

¹⁷ C.A. Weslager, *The Nanticoke Indians — Past and Present* (Newark, DE: University of Delaware Press, 1983, p.81).

¹⁸ Frank G. Speck, *The Nanticoke and Conoy Indians* (Wilmington, DE: The Historical Society of Delaware, 1927, p. 31).

"It is not surprising that through early association with the Nanticoke of extreme southeastern Pennsylvania and Delaware before the Indian emigration from these regions, the Delawares should have assimilated, or had in common with this interesting tribe, certain practices and beliefs which have survived in tradition," Speck states.¹⁹ (See map of the *Lenape* region.)

While examining ceremonies among the Oklahoma Delaware from 1928-32, Speck notes that certain rituals went back and forth between these two groups. The *Lenape*, he states, had established three clans, or subdivisions, within their tribe. The Nanticoke were represented among them. "The three social subdivisions of the Nation — Turkey, Tortoise and Wolf — were in an earlier period indistinct areal groups whose fusion created the Nation. The Nanticoke, for instance, have been repeatedly referred to as being of the Wolf identity in the sense of a sub-tribe," Speck recorded.²⁰

The Nanticoke had a reputation of practicing what was referred to as sorcery or bad medicine, and were especially adept at enlisting *Mattapassigan* (poisons) to vanquish their enemies. Countless references are made throughout the historic record about how the Nanticoke passed this knowledge on to the *Lenape*.

"An interesting phase in the traditional history of Delaware customs come out in a tale that attributes the origin of Delaware witchcraft and the administration of poisons to the Nanticoke. The tale in question is an accusation against the Nanticoke implying a degree of innocence on the part of the Delawares in respect to the arts of black magic that would not be easy to establish for any one tribe in a culture area where similarity is so general throughout. It appears, however, from a scrutiny of data pertaining to the Nanticoke of colonial times that this tribe possessed a reputation for its knowledge of malefic sorcery." Speck goes on to translate the *Lenape* version of the origin of their witchcraft practices which specifically names the Nanticoke as the source of this dark knowledge.²¹

Another shared ritual worth noting is the Nanticoke Skeleton Dance or Ghost Dance, which was introduced to the *Lenape* by the Nanticoke who were related to them through the social and ceremonial Wolf Clan connection and who also lived among them. The dance itself is a step in a burial process that involves burying and later exhuming the corpse of the deceased, removing the flesh, bundling the bones, and either storing them in a *Quacasun House* (also spelled *Chiacason*) or burying them after the dance was completed. The Nanticoke traditionally did this once a year, and would often retain the *Chiacason* bundles of revered ancestors for incredibly long periods of time, taking them along whenever they migrated throughout the region.

¹⁹ Frank G. Speck, *Oklahoma Delaware Ceremonies, Feasts and Dances* (Philadelphia: The American Philosophical Society, 1937, p. 135).

²⁰ Ibid, p. 16.

²¹ Ibid, pp. 136-37.

“The two tribes appear to have had a close association throughout the span of their known history. A Delaware author of 1890, R.C. Adams, gives particulars of a Skeleton Dance practiced by the ‘Wolf Clan’ of the Delawares which traced its origin to the Nanticoke,”²² Speck states before quoting the details of the dance. “That the ceremony described may have been performed by a Nanticoke contingent in the old Delaware Nation is possible in view of the fact that the Nanticoke have been referred to as constituting a ‘Wolf Clan,’ one of the ceremonial groupings, whenever we have mention of their social identity,” Speck documents.²³ He adds that a small Nanticoke sect among the Delawares maintained the dance until after the mid-18th century, stating “The Nanticoke of the Delaware Nation kept up the following performances until about 1860.”²⁴

• • • •

Following the contact period and the subsequent European domination of the Nanticoke homeland and that of every other Native American group, the history of the tribe becomes far less lustrous. The combined weight of foreign diseases, declarations of war against us by colonial authorities, extreme racial oppression, religious persecution, and years of living horrible existence’s on three tiny reservations carved out for us on lands where we once roamed free, the Nanticoke Nation was driven to its knees.

But we never laid down; we were bent but never broken. We learned how to stand in this new nation after we crawled out from beneath the terrible weight it has placed on our back. Now we are marching to claim what is ours.

²² Ibid, p. 143.

²³ Ibid, p. 145

²⁴ Ibid.

Conclusions

The State of Delaware has spent little, if any, time exploring the past, present or future of its sole surviving Native American tribe. As a result, we are still overlooked and ignored, and our story has not been properly told. The consequences of this range from the desecration of our sacred sites and burial grounds until this very year — without any regard for us whatsoever and without any punishment for those doing it — to the alienation of cultural pride among the Nanticoke Nation.

The Nanticoke have been systematically disenfranchised from their past and they have suffered tremendously because of it. This is just another act of genocide that still haunts our people. By removing us from our own past, excluding us in matters that directly pertain to us and impact upon us uniquely, the State of Delaware has damaged each and every member of the tribe.

Any attempts to retain or preserve the culture of our tribe comes from the 1,000 tribal members who are in it. Although we reinstated our public tribal powwow celebration 21 years ago, the lack of participation and attendance on the part of Delaware officials — especially those whose jobs revolve around historic preservation, archaeology and anthropology — is truly appalling. Worse yet, our history has been reinvented and erroneously portrayed by these same state officials who have not even had the courtesy or professional interest in contacting us.

For example, the 1986 DelDot cultural study for the SR1 bypass introduces fiction into the historic record when it states:

“It seems clear that Native American groups of Delaware did not participate in much interaction with Europeans and were under the virtual domination of the *Susquehannock* Indians of Lancaster County, Pennsylvania. The Contact Period ends with the virtual extinction of Native American lifeways in the Middle Atlantic area except for a few remnant groups.”

How such a statement can be made defies explanation and totally ignores the historic record. Three reservations were established for the Nanticoke in and around Delaware; at no time did the Nanticoke or any tribal band in Delaware come under *Susquehannock* control. Both of these statements are completely false. And to refer to the Contact Period as occurring from “A.D. 1650 - A.D. 1750” is to totally ignore the first 42 years we endured European domination beginning in 1608.

The Nanticoke Indian Nation maintained its own separate Indian school system from 1881 until 1962. How does that make us a “remnant group?” A declaration of war was made against us in 1642 by the colonial authorities who maintained control over much of what became known as

Delaware, a war that was fought until we succumbed to reservation life. Isn't that "interaction with Europeans", albeit a bad one?

This situation begs questions such as: Why is Delaware involved in the practice of disinformation when it comes to its sole surviving native tribe? Why were deaf ears turned to us by the State Historic Preservation Office in 1984 when we brought up the idea of acquiring some of the countless artifacts it has amassed — but which we have never even seen — to be displayed at our tribally-owned Nanticoke Indian Museum? Why did it take several years of us contacting that same office seeking help in cataloging and identifying our tribal museum's artifact collection before one person was sent to us, and why did she help us for only a handful of hours?

Why has DelDot, the State Historic Preservation Office and the State of Delaware violated existing federal highway and historic preservation laws for years and then not react quickly enough when it was brought to their attention? Where **IS** the State Historic Preservation Office in regards to Nanticoke/Native American history in Delaware? Why did that office not cooperate with us in 1984 when we were awarded \$23,500 in federal historic preservation funds when, because of a technicality, they disallowed a major portion of our funding, leaving us only about \$13,000 in aid instead.

These are just a few examples to be cited. By examining this long-standing, disturbing trend, one can only conclude that the State of Delaware, the State Historic Preservation Office, and various other agencies have established a consistent pattern of behavior — or rather misbehavior — in regards to their treatment of the Nanticoke Indian Nation, as well as every moral and legal code surrounding us.

This situation will not be tolerated by us any longer. As representatives of the Nanticoke Indian Nation, we have not come here today to bow; we have come to conquer.

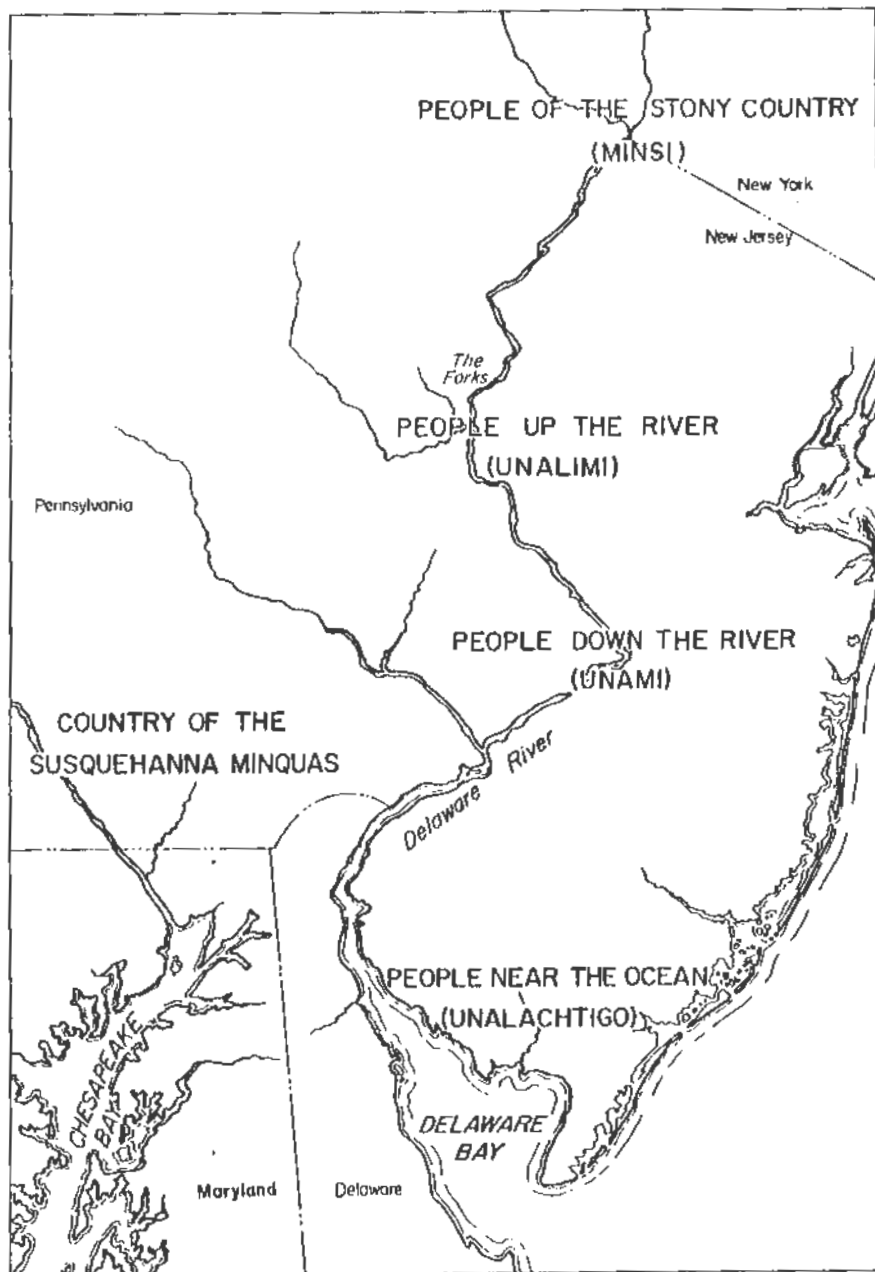


Figure 9. Autonomous Delaware Indian communities were situated in territories to which the natives loosely applied the geographical terms shown. Moravian missionaries erroneously used three of the terms in the sense of tribes, thus giving them political significance which they did not originally have. (Map by Charlotte Carlson)

YARROW, H. C.

- 1879 *Study of the Mortuary Customs of the North American Indians*, First Annual Report, Bureau of American Ethnology, Washington.

ZEISBERGER, DAVID

- 1892 "An Account of the Famine Among the Indians of the North and West Branch of the Susquehanna in the Summer of 1748," *Journal of David Zeisberger & John Martin Muck*, Penna. Magazine of History & Biography, XVI, 430-32.
- 1910 *History of the North American Indians*, ed. by A. B. Hulbert & W. N. Schwarz, Ohio Archaeological & Historical publications, XIX, 1-189, Columbus.

APPENDIX

IMPORTANT NANTICOKE TREATIES,
CONFERENCES AND ALLOTMENTS

NANTICOKE RESERVATION (Chicacoan)

June 25, 1684¹

Whereas his Ldp the Rt honble the Lord Propety hath this Day in Councill been humbly moved and besought in behalf of the neighboring and confederate friend Indians under the Subjection of the Emperor of Nantecoke to lay out and ascertain for the said Emperor and his Subjects a convenient tract or portion of Land upon the River of Nantecoke in and about the place where they are at present seated and reside, to the end that their bounds being once sett forth and Assigned them, neither they nor the English Inhabitants thereabouts may inroach one upon another; but that they may live and inhabit together unmolested and undisturbed: etc. etc. . . . Appoints Colonel William Stevens and others with Christopher Nutter interpreter . . . to survey and lay out land in the name, and to the use and [?] of the said Indians and their posterity a convenient tract or portion of land on the sd River of Nantecoke as they in their discretion shall see fit and requisite for the satisfaction ease and benefit of those Indians; and as little prejudiciall as possibly may be to the English Inhabitants in those parts, or else where within this Province And the above proceedings to certifie under their hands into his Ldsps Councill at the City of St. Maries with all convenient speed. To the end that due Record may be thereof made, and that their [?] and bounds being certained and assigned, they may freely, quietly and peaceable have, hold, occupy possess and enjoy the same [?] and undisturbed inor by reason of Incorachments of any the English Inhabitants or others within the Province, June 25, 1684.

Warrants-liber C. B. 1683-1843—Council Book for Lands, p. 90.

NANTICOKE RESERVATION (Chicacoan)

October 20, 1698^a

An Act for Ascertaining the bounds of a Certain Tract of land to the use of the Nanticoke Indians so long as they shall occupy and live upon same.

It being most Just that the Indians the Ancient Inhabitants of this Province should have a Convenient Dwelling place in this their native Country free from the incroachments and oppressions of the English, more Especially the Nanticoke Indians in Dorchester County, who for these many years have lived in peace and quiet with the English and in all matters in Obedience to the Government of this Province, we the Burgesses & Delegates of this present General Assembly therefore do pray that it may be Enacted, And be it Enacted by the Kings most Excellent Mary by and with the Advice and Consent of this present General Assembly, and with the Authority of the same that all the Land lying and being in Dorchester County and on the North Side of Nanticoke River Butted and Bounded as followeth:

Beginning att the mouth of Chickacoan Creek and running up the said Creek bounded therewith to the head of the main branch of the same and from the head of the said Main Branch with a line drawn to the head of a Branch issuing out of the Northwest fork of Nanticoke known by the name of Francis Anderton's Branch, and from the head of the said branch down the said Anderton's Branch bounded therewith to the mouth of the same where it falls into the said Northwest fork and from thence down the said Northwest fork, bounded therewith to the main River and so down the Main River to the mouth of the aforesaid Chickacoan Creek, shall be unto Panquas and Annatoughquan and to the people under their Government or Charge and their heires and successors for ever, any Law Usage Custom or Grant to the Contrary in any wise Notwithstanding, to be held of the Lord propy and his heires Lords Proprietors or Lords Proprietors of this Province under the Yearly rent of one Beaver Skin to be paid to his said Lordship and his heires as other Rents in this Province by the English used to be paid, Provided allways That it shall and may be Lawfull for any person or persons that hath formerly taken up and Obtained any Grants from the Lorde Baltimore for any Tracts or parcells of Land within the aforesaid Boundaries upon the Indians deserting or leaving the said land to Enter, Occupy or Enjoy the same anything in this Law to the Contrary Notwithstanding.

And be it further Enacted by the Authority aforesaid that it may not nor shall be Lawfull for the Lord Baltemore to ask, have or Demand

^a *Maryland Archives*, XXII, 278.

any Rents or Services for any of the said Tracts or Dividends as may or hath been taken up as aforesd within the said Indian Boundaries untill such time that takers up or Owners as aforesaid do enjoy or possess the same any Law usage or Custom to the Contrary notwithstanding.

NANTICOKE RESERVATION (Broad Creek)

November 3, 1711^b

At a Session of Assembly begun and held at the City of Annapolis in the County of Ann Arundel, the 3rd day of November in the 10th Year of the Reign of our Sovereign Lady Ann Queen of Great Britain, France and Ireland, Defender of the Faith, etc. Anno. Domini 1711, were enacted the following Laws.

Edward Lloyd, Esq. President

An Act to impower Commissioners to appoint and cause to be laid out Three Thousand Acres of Land, on Broad Creek in Somerset County, for the Use of the Nanticoke Indians, so long as they shall occupy the same

Whereas it is represented to this present Assembly, That the Land formerly laid out for the Use of the Nanticoke Indians is now much worn out, and not sufficient for them; And that it is thought adviseable that some further Provision be made for them;

II. Be it Enacted, by the Queen's most excellent Majesty by and with the Advice and Consent of her Majesty's President, Council, and Assembly of this Province, and the Authority of the same, That Lieut. Col. George Gale, Mrs. Samuel Worthington, Capt. Charles Ballard, and Mr. Benjamin Wales be, and are hereby appointed Commissioners, to cause Three Thousand Acres of Land to be laid out where the said Indians are now settled, in Somerset County, on Broad Creek, in Nanticoke River, and the same appoint to the Use of said Indians, for so long as they shall occupy the same. And further, to cause such Land to be valued in such Manner as is herein after expressed; That is to say, The said Commissioners, or any Three of them, shall, some Time before the Twenty-fifth Day of March next, meet together, and make out their Warrant to the Sheriff of Somerset County, which said Sheriff is hereby required upon Receipt of such Warrant, to impanel and return a Jury of the most Substantial Freeholders of the said County, to be and appear before the said Commissioners, upon the said Land, at the Time in such warrant appointed; which Jury upon their Oaths, to be to them

^b *Maryland Archives*, XXIX, 77-78.

administered by the said Commissioners, or any Three of them, shall inquire, assess, and return what Damages and Recompence they shall think fit to be awarded to the Owners of such Land, and all Persons interested therein, according to their several and respective Interests: And what Sum of Tobacco the said Jury shall adjudge the said Land to be worth shall be paid to the Owners, and all Persons interested therein by the Public of this Province.

III. And to the End that the Bounds of the said Land may be ascertained, and the Commissioners aforesaid, and Jury, the better enabled to judge of the true Value thereof, the said Commissioners are hereby empowered to employ the Surveyor of the County aforesaid, or some other skilful Person, in their Presence, to survey, lay out, and bound the same, which said Lines, so as aforesaid laid out, shall be marked on trees, or other Land-Marks to perpetuate the Bounds thereof: The said Commissioners to return fair Certificates of their Proceedings to the Clerks of the Provincial Court, and Somerset County Court, for the Time being, to be by them Recorded in the said respective Courts.

IV. And be it Enacted by the Authority aforesaid, That when such Land is laid out and paid for by the Public as aforesaid, the Property thereof shall, by virtue of this Act, be vested in the Honourable Colonel Thomas Ennalls and Liuet. Col. George Gale and their Heirs, to and for the Use of the said Indians, so long as they shall occupy the same; and afterwards shall be disposed of as the General Assembly of this Province shall direct.

V. And that such Laying out, and Payment as aforesaid, and this Act, shall for ever bar the Heir or Heirs at Law or his or their Assigns, or any other Person whatsoever, of the Reversion or Remainder, Right, Claim, or Demand whatsoever, of, in, or to the said Land, or any Part or Parcel thereof; any Law, Statute, Usage or Custom to the contrary notwithstanding.

Reverdy Ghiselin
Thomas Bacon

[See next page for description of the reservation as actually laid out, and the damages awarded to the whites who then owned the property]

NANTICOKE RESERVATION (Broad Creek)

December 15, 1711⁴

Somerset County in Maryland—Whereas by an act of Assembly past at a Generall Assembly begunn and held at Annapolis the 23^d day of 8^{br} last Impowering us the under subscribers Geo: Gale, Sam:^l Worthington

⁴ *Maryland Provincial Court Proceedings*, Liber T. P. No. 4, 1709-1719, folio 110.

Charles Ballard & Benja Wailes as Commissioners to Cause three thousand acres of Land to be Laid out for the use of the Nanticoke Indians for so Long as they shall Occupy ye same, and further to cause such Lands to be Vallued by a Jury of substantial ffreeholders—wee do hereby Certifie that on and about the fourteenth day of December Anno Dom one thousand seven hundred & eleven we did Cause Mr Wm. Whittington Jun.^r Surveyr to Lay out for the said Indians twenty five hundred acres of Land on the north side of Broad Creek being a tract of land called Greenland bounded as followeth Beginning at a marked Holly tree standing near the wadeing place of Broad Creek thence running down the said Creeke bounded therewith north seventy one degrs and thirty minutes west seven hundred and sixty six pole to a marked spanish oake on the east side of a small creek called Whale Creek, thence north east five hundred and ninety pole to a marked white oake, thence east and by south three hundred and sixty two Pole to a marked white Oake, thence south twenty six degrees easterly six hundred and forty five pole to the main Branch of the afd Broad Creek thence down ye said branch and bounded th [erewith b] y a streight Line to the first bounder containing and laid [out for] two thousand five hundred acres —And wee do farther [certifie ?] that we did cause Mr Wm Whittington to Lay out for the use of the said Indians on the south side of Broad Creek five hundred acres of Land and bounded as followeth

Beginning at a marked white oake standing on the south side of broad Creeke a Little above the wadeing place of the said Creeke thence down the said Creek and bounded therewith [words illegible] north sixty three degrees west fifty pole thence north nineteen degrees west twenty six pole thence north seventy eight degrees west twenty eight pole thence south forty two degrees west fifty pole thence west ninety pole thence north fifty two degrees west one hundred and forty pole, thence south west fifty pole to the mouth of (a) Creek called Little Creek, thence up the said Little Creek bounded therewith vitz southeast by south twenty Pole, thence south sixty one degrees east seventy six pole, thence south thirty six degrees east twenty four pole, thence south east and by west one hundred & ten pole, thence south east and by south fifty eight pole, thence south and by west forty Pole thence south fifty degrees east fifty four Pole thence south eighteen degrees east one hundred & sixty six pole, thence south fourteen degrees west sixty pole, thence south by east sixteen pole, thence south twenty nine degrees west forty pole to a white oak standing at the head of the afd Little Creek, thence south east one hundred and two pole to a marked white oak thence with a Right Line to the first bounder Containing and Laid out for five hundred acres Dec., 1711.

Jury awards damages to owners of land as follows:

To the owners of Greenland, 2500 acres, lying on the north side of Broad Creek, being the reputed land of Wm. Green senr 50000 lbs tobacco.
To the owners of 130 acres part of a tract of land called Batchellors

Delight lying on the south side of Broad Creek near the Wadeing Place, 2660 lbs. tobacco.

And we the aforesaid Jurors do award unto the true owner or owners of three hundred sixty seven acres of Land lying on the south side of broad Creek now laid out for the Indians the sum of seven thousand three hundred and thirty four pounds of tobacco and we the abovesaid Jurors do award unto Henry Freaks for Damages in building clearing and fencing on the said Land now laid out for the Indians the sum of three thousand pounds of tobacco To Wm. Denston Junr for his damages for work and preparing to build and settle on the Land now laid out for the Indians—500 lbs tobacco.

TREATY OF PEACE

TREATY WITH NANTICOKE INDIANS, *May 1, 1668*⁵

Articles of Peace & Amity Concluded & agreed upon between the Rt. honorable Caecilius absolute lord & Proprietary of the provinces of Maryland and Avalon lord Baron of Baltemore & Vnnacokasimmon Emperor of Nantecoke the first Day of May One thowsand sixe hundred sixty and Eight—

Itt is agreed upon that from this Day forward there be an Invioable peace & Amity Between the Rt Honorable the lord Proprietary of this province and the Emperor of Nantecoke upon the Articles hereafter in this Treaty to be agreed upon to the worlds end to Endure & that all former Acts of Hostility & Damage whatsoevr by either party susteyned be buried in perpetuall Oblivion.

2d That the said Emperor of Nanticoake shall delivr up the whole nacon of Wiccomisses and all those Indians that protected the Murderers of Capt Odberr that lived at Sicacone Towne to the honorable the Governour of this Province. And further that if any Indian Subject to the said Emperour shall hereafter chance to Kill an English man that the sd Emperor shalbe Obliged to delivr such Indian up to the Governour of this Province as a prisoner.

3d Forasmuch as the English cannot easily distinguish one Indian from a Nother that noe Indian shall come into any English plantacon paynted & that all the Indians shall be bound to call aloud before they come within Three hundred paces of any English manns cleere Ground and lay downe their Armes whether Gunn Bowes or Arrows or other weapom for any English man tht shall appeare upon his call to take upp & in case noe one appeare that he shall there leave his said endeavour to give notice to the English of his neerer Approach And if any English

⁵ *Maryland Archives*, V, 29-30.

mann shall Kill any Indian that shall come unpainted & give such notice & Delivr up his Armes as aforesd he shall dye for itt as well as an Indian that kills an English & in case the English & Indians meete in the woods accidentally every Indian shall be bound immediately to throw downe his Armes upon call & in case any Indian soe meeting an English man shall refuse to throw downe his armes upon call he shall be deemed as an Enemy.

4ly The Priveledge of Hunting crabbing and fowling and fishing shall be preserved to the Indians Invioably.

5ly That every Indian that Killeth or stealeth a hogg calfe or other Beast or any other goods shall under goe the same punishmt that an English man doth for the same Offence.

6ly In case any servts or Slaves runn a way from their Masters & come to any of the Indian Townes within the Territories of Vnnacokasimmon and his Subjects they shall be bound to apprehend the said ffugitives and bring them to the next English plantacon to be Conveyed to their Masters and in case any Indian aforesaid shall convey or assist any such ffugitives in their fflight out of this province that he shall make their respective Master or Misteris of such servants of Slaves such satisfaccon as an English man ought to doe in the like case.

7ly That the said Emperor shall not make any new Peace with our Enmyes nor shall make any warr with out the consent of the Right Honble the Lord Proprietary or his cheife Governour for the tyme being.

8thly In case the said Vnnakasimmon or any Indian Subject to him shall kill a Babco or any of his Indians or any other in Peace and Amety wth the said Lord Proprietary shall be Esteemed as great an Offence as Killing of an Englishman:

The marke of

+

Vnnacokasimmon

Signed

In Presence of Philip Calvert

TREATY OF PEACE

TREATY WITH NANTICOKE INDIANS—*March 28, 1678*⁶

Then was the Articles of Agreement made by his Lordship and Unnacocassimon late Empr of the Nanticokes confirmed by their Honrs. and Ahopperoon with the addition of an Article that if any Indian

⁶ *Maryland Archives*, V, 558-559.

commits an offence against the English he should be tryed by the English law and if an English man commit an offence against an Indian he should be tryed by the same law the which Instructions follow in these words viz:

Maryland ss. Articles of Peace and amity which were concluded and agreed upon between the Rt honble Charles absolute Lord and Proprietary of this Province &c and Unnacocassimon Empr of Nanticoke the 28th of March 1678 Are now this 19th day of Sepr 1687 confirmed and continued to be held inviolable between the Honble the Deputyes Lieuts for and on behalf of the said Lord Proprietary and Ahopperoon elected and chosen by the great men of Nanticoke to treat with the said Deputyes Lieuts the which are as followeth viz:

Imprs It is agreed upon that from this day forward there be inviolable Peace and Amity between the Rt Honble the Lord Prpry of this Province and the Empr of Nanticoke upon the Articles hereafter in this treaty to be agreed upon to the worlds end to endure and that all former Acts of hostility and damage whatsoever by either party sustained be buried in perpetuall oblivion.

2: That the Empr of Nanticoke shall deliver up all Indians that shall come into his Dominion that are or shall be enemies to the English and further that if any Indian subject to the said Empr shall hereafter kill an English man that the said Empr shall be obliged to deliver such Indian up to the Governour of this Province as a Prisoner.

3: Forasmuch as the English cannot easily distinguish one Indian from another, that noe Indian shall come into any English Plantation Painted and that all the Indians shall be bound to call aloud before they come within 300 paces of any Englishman's cleared ground and lay down their Armes whether Gun, Bowes or Arrows or other weapons for any English man who shall appear upon his call to take up and in case that noe one appeared that he shall there leave his said Armes if he come nearer and that afterwards by calling aloud endeavour to give notice to the English of his nearer approach. And if any Englishman shall kill any Indian that shall come up painted and give such notice and deliver up his armes as aforesaid he shall dye for it as well as an Indian that kills an English man and in case the English and Indians meet in the woods accidentally every Indian shall be bound immediately to throw down his Armes upon call and in case any Indian soe meeting an Englishman shall refuse to throw down his Armes upon call he shall be deemed as an Enemy.

4: The Priviledge of hunting, crabbing, fowling and fishing shall be preserved to the Indians inviolable.

5: That every Indian that killeth or stealeth any Hogg or Calf or other beast or any other goods shall undergoe the same punishment that an Englishman doth for the same offence.

6: In case any servants or slaves run away from their Masters or children from their Parents and come to any of the Indian townes within the Territorys of Ahopperoon and his subjects they be bound to apprehend the said fugitives and bring them to the next English Plantation to be conveyed to their Masters and in case any Indian aforesaid shall convey or assist any such fugitives in their flight out of this Province that he shall make their respective Master or Mistress of such servant or slave such satisfaction as an Englishman ought to doe in the like case.

7: That the Empr shall not make any new Peace with our Enemies nor shall any warr without the consent of the Rt Honble the Lord Proprietary for the time being.

8: In case the said Ahopperoon or any Indian subject to him shall kill Ababcoe or any of his Indians or any other in Peace and Amity with the said Lord Proprietary shall be esteemed as great an offence as killing an Englishman.

9: That in case any Indian or Indians of any other Nation or Nations shall come within his Dominion or Territory and shall by him or other Indians under him be entertained and that of them the said Indians shall kill any English or kill or destroy any hogges, Cattie or horses, or shall break up any English mans house and steal his or their goods that the said Ahopperoon shall be responsible for the same and in case hereafter he shall have knowledge of any murder that killed David Williams or any of his family that he shall be thereby engaged to deliver him up to Mr. Thomas Walker or any other Magistrate to be by them conveyed to the Governor as soon as found.

10: That Ahopperoon shall pay yearely to the use of the Lord Proprietary four Indian arrowes every yeare on the 20th day of October to Mr. Hutchine as an acknowledgment to his Lordsp and as a token of the continuance of the Peace.

Lastly. It is further agreed that in case any Indian comitts any offence against the English that they shall be tryed by the English and punished according to the English law and if in case any Englishman comitts any offence against the Indians, in like manner shall be punished according to the same.

Ahopperoon marke Empr
Nanticoke + his

Their Honrs the Deputyes then presented the aforesaid Empr with a laced Coat a shirt and hatt the which he very thankfully accepted, and with great satisfaction the Indians then departed and took their leaves of their Honrs.

TREATY OF PEACE

TREATY WITH NANTICOKE INDIANS—*May 1, 1693*¹

Articles of peace & Amity Indented concluded & agreed upon the first Day of May Anno Dom 1693 In the fifth year of the Reign of our Sovereign Lord & Lady Wm & Mary by the Grace of God King & Queen of England Scotland France & Ireland Defenders of the Faith &ca By and Between his Excellency Lionel Copley Esq Capt General & Governor in Chief in & over this their Majestys Province & Territory of Maryland for & in behalf of their said Majstys & all other their Majestys Collonies, Provinces & territorys in America of the one part & Panquas Commander in chief of the Nation of Indians called the Nantecoke Indians & Annoughtoughk his Assistant in the Government of the said Nation thereunto hereby Especially Authorized Commissionated & appointed for & in the name & behalf of themselves & the whole nation of the said Indians as follows (vizt)

Imprs Whereas Asquas, the Son of Unnacokasimmon deceased, the Emperor of Nantecoke and Elected to Succeed his Father in the Empire & Government of the said Indians, being an Enemy to their Sacred Majestys & this their Government, hath peremptorily refused & denied to renew & Confirm the League formerly made with the said Emperor or to enter into a new one with their said Majestys as others in the Neighboring Nations of Indians their Friends & Allies have done, it is therefore hereby absolutely agreed resolved & Concluded on that the said Asquas be from henceforth wholly acquitted dismissed & discharged from his Government or command of the said Indians & from having or exercising any jurisdiction Superiority power of Authority whatsoever over them & that the aforesaid Indian Panquas be & he is hereby nominated ordained constituted & appointed Captain General & Commander in chief in & over the said Nation of Indians & that the said Annoughtoughk be & he is hereby constituted & appointed his Second and Assistant in the Rule Government & Command of the said Indians the same being hereby Committed to them the said Panquas & Annoughtoughk jointly & severally firmly be these Presents

2 It is then further agreed upon that from this day forward there be an inviolable peace & amity between their most serene Majestys King William & Queen Mary and the said Panquas & Annoughtoughk Commander in Chief & Governor of the Nantecoke Indians upon the Articles hereafter mentioned to the worlds end to endure, & that all former Acts of Hostility & Damages whatsoever by either party sustained be buried in perpetual oblivion.

3 That the said Indians of Choptank or of any other Nation now lately gathered together among them & harboured by them shall & do

¹ *Maryland Archives*, VIII, 533-536.

at the Finishing & gathering in of this present Crop by them planted retire & Withdraw to their several & respective Towns & places of habitation & that in the mean time & always hereafter both they & the said Nantecoke Indians shall well & Sufficiently fence in & secure the Cornfields by them now already or hereafter to be planted seven or Eight logs high at the least.

Clauses 3, 4, 5, 6, 7, and 9 of the treaty are substantially the same as those in the previous treaties. The concluding paragraph, which is different is quoted below:

That they the said Panquas and Annoughtoughk or either of them shall pay yearly to the use of their Majestys their heirs and Successors every year on the Twentieth day of April to Coll Charles Hutchins four Indian arrows and two bows to be delivered to his Excellency the Governor of this Province for the time being as a tribute or acknowledgment to their Majestys and as a token of the Continuance of peace

Panquas X his Mark

Annatoughought X his mark

At the signing & passing of the foregoing Articles were presents delivered to the Indians vizt two Matchcoats & 4 pair Worsted Stocking & to each of the great men one of the Kings Guns

TREATY OF PEACE

TREATY WITH NANTICOKE INDIANS—*May 18, 1705*²

Came Panquash & Annotoughk on behalf of Ashquash Emperour of the Nantecoke Indians

Winnoughquarquo [Wynicaco] King of the Babcos & Ahatchwoops [Choptank bands] Robin Indian Chief of the Indian River Indians [Assateague] on behalf of his Queen Wyranfoonmickonous Queen of the said Indians and desired to Enter into Articles of Alliance with her most Sacred Maty the Queen of Great Britain France and Ireland and the said Articles being Mutually Concluded on as followeth were interchangeably Signed & Sealed Viz.

² *Maryland Archives*, XXVI, 442-444.

Articles of Peace and Amity concluded and agreed upon the 19th day of May 1705 in the fourth year of the Reign of our Sovereign Lady Anne by the Grace of God of England Scotland France and Ireland Queen Defender of the Faith &c By & Between his Exncy John Seymour Esqr Capt General & Governour in Chief in and over this her Matys Province of Maryland the Lands Islands and Territorys thereto belonging &c. for and on behalf of her said Matys Queen of England all her Subjects as well in this as all other Matys Provinces Collonys and Territorys in America, & Panquash & Annoughtoughk Great men particularly appointed for and on behalfe of Asquash Emperour of the Nanticoke Indians & his Indians as followeth.

Imprimis. The Said Panquash and Annoughtoughk on behalf of the said Asquash do desire he may be Received & Acknowledged as Emperour of the Nanticoke Indians to which his Exncy the Governour and Council is pleased to agree and Accordingly Condescends to treat with the said Panquash and Annoughtoughk as his Commisioners.

2. It is further agreed upon that from this day forward there be an Inviolable Peace & Amity between her most Sacred Matys Queen Ann and the said Ashquash Emperour of the Nanticoke Indians upon these Articles hereafter mencon'd to Endure to the World's End and that all former Acts of Hostility and damages whatsoever by either party Sustained be buried in perpetual Oblivion.

3. That for preventing Differences between the Indians & English the said Emperour Asquash and his Indians shall Sufficiently fence in their Corn fields which already are or hereafter shall be planted by the said Indians at least Seven or eight Loggs high.

[Sections 4, 5, 6, 7, 8, 9, 10, and 11 of this Treaty relate to delivering up any Indians that commit crimes against the English; delivering up runaway slaves, etc. These sections are essentially the same as those in the treaties of May 1, 1668 and March 28, 1678. The final section, however, is different and is given below complete.]

12. That the said Ashquash shall pay Yearly to the use of her Majesty her heirs & Successors every Year on the Twentieth day of Aprill to Col Thomas Ennalls four Indian Arrows and two Bows to be delivered to his Exncy the Governour of this Province for the time being as a Tribute or Acknowledgment to her Maty and as a Token of the Continuance of this Peace.

The like Articles were Signed & Sealed by his Exncy on behalf of her Maty on the one part and Winnoughquarquo King of the Babcoes and Ahatchwopps on behalf of his Indians on the other; as also between his said Exncy & Robin Indian on behalf of Wyrantconmickonous Queen of the Indian River Indians on the other part.

TREATY OF PEACE

TREATY WITH BAND OF NANTICOKE INDIANS LIVING ON BROAD CREEK, NEAR PRESENT LAUREL, DELAWARE—July 24, 1742*

Articles of Peace and Amity Concluded and Agreed upon Between the Right Honourable Charles Absolute Lord and Proprietary of the Province of Maryland &c and Simon and Captain John Indians on behalf of themselves and Indians under their Subjection this 24th day of July 1742

[Note: On the same date an almost identical treaty was negotiated with the Nanticoke living at the Chicacoan Town on Nanticoke River through their leaders, John Coursey and Chinchopper.]

Imprs It is agreed that from this day forward to the Worlds end there shall be an Inviolable peace and amity between the Right Honourable the Lord Proprietary of this Province and the Chiefs of Broad Creek Indian Towns upon Articles hereafter in this Treaty agreed upon and that all former Acts of Hostility and Damages Whatsoever Sustained shall be buried in perpetual Oblivion.

2 dly That if any Indian or Indian Subject to the said Chiefs shall hereafter Assault, beat or kill an Englishman or Plot or Conspire to make War with the English Inhabitants the said Chiefs shall be Obligated to deliver such Indians up to the Governor of this Province to suffer as the English should do for the Like Offence.

3 dly For as much as the English Cannot Easily distinguish one Indian from another that no Indian shall Come into any English Plantation painted and that all the Indians shall be bound to call aloud before they Come within One Hundred Paces of any Englishmans clear Ground and lay down their Arms whether Guns Bows and Arrows or other Weapons and move a Distance from them that any English man that shall appear upon their call may take them up and in Case that no one appears that they shall leave their said Arms if they Come nearer and afterwards call aloud to give notice to the English of their nearer Approach and if any Englishman shall kill an Indian that shall Come unpainted and give Notice and Deliver up his Arms as aforesaid he shall dye for it as well as an Indian that shall kill an English man and in case the Indians and English meet Accidentally in the woods every Indian shall be bound immediately to throw down his Arms and upon call and move from them and if an Indian meeting an Englishman shall refuse to throw down his arms upon call as aforesaid she shall be deemed an Enemy and treated as such.

4thly That the said Chiefs shall never Join with the Chicacoan Indians in the Choice of an Emperour or Chief to be Subject in any man-

* Maryland Archives, XXVIII 587-589.

ner to them nor shall they Suffer an Indian Subject to them to carry a Gun without License from his Excellency the Governor of Maryland and if any Indian shall be found with a Gun without such License he shall forfeit his Gun and be Treated as an Enemy:

5thly The priviledge of Crabbing fowling Hunting and fishing shall be preserved to the Indians Inviolably

6thly That every Indian that killeth or stealeth an hog Calf or other Beast or any other Goods shall undergoe the Same punishment that an English doth for the Like Offence

7thly If any Servants or Slaves Running from their Masters to any of the Indian Towns within the Territories of the said Chiefs and their subjects shall be bound to Apprehend the said Fugitives and Convey them to the next English Plantation to be carried to their Masters and if any Indian aforesaid shall Convey or Assist any such Fugitives in their Flight out of this province he shall make the Respective Master or Mistress of such Servants or Slaves Such Satisfaction as an English man ought to do in the Like Case.

8thly that the said Chiefs shall not make any Peace with our Enemies nor shall make their War without the Consent of the Governor of this province for the Time being and if they or any of their Subjects Shall kill or hurt Jamy Small Honniny [a Choptank who informed the English of the Indian plot] or any Indian who hath Lately Confessed a Conspiracy against the English the Guilty person or persons shall be delivered to be punished with Death.

9thly That if the said Chiefs or any Indians Subject to them shall kill any Indians or any other in Peace and Amity with the Lord Proprietary it shall be Esteemed as great an offence as killing an Englishman

10thly That neither the said Chiefs or any of the Indians under their Subjection shall at any time hereafter keep or entertain among them or within their Fort any Foreign or Strange Indian or know or discover any such to appear or come into this Province without giving immediate notice thereof to his Excellency the Governor or Some Colo. or Magistrate of note by whom the same may be Communicated with all Expedition to the Governor of this province for the Time being for his Directions therein and if such strange Indian shall endeavor to induce them to Destroy the White people or do any mischief that shall apprehend and Deliver such strange Indian to the English

11thly That if any Disputes shall arise between the said Chiefs or their Subjects and any other Indian Nation in Maryland that they cannot settle between themselves it shall be referred to the Governor and Council

12thly That the English and Indians shall hereafter be as one people & shall Assist each other against all persons Whatsoever that shall make War with or Attack either of them and if either shall hear that any

Persons intend to Damage the Other, Notice shall be immediately Given of the Danger.

13thly That as a farther Testimony and League Peace and Friendship with his Lordship the Lord Proprietary of this Province and as they Expect Protection from him and his Government here the said Indian Chiefs and their Successors shall pay and Deliver to the Colo of Somerset County for the Lord Proprietarry his heirs and Successors two Bows and two Dozen of Arrows Yearly upon the Tenth day of October as an Acknowledgment of his Lordships Dominion over them and as a Pledge of peace also

In Confirmation whereof his Excellency Samuel Ogle Esqr Governor in Chief of the Province aisd on behalf of his said Lordship and Simon and Captain John on behalf of themselves and the Indians under their Subjection have Signed hereto in presence of his Lordships Council and of Several of the Great Men of the Indians the day and Year above Written and the Great Seal of this Province is hereunto Affixed.

The Mark of X Simon

Sam Ogle

The Mark of X Captain John

NANTICOKE CONFER WITH GOVERNOR HAMILTON ¹⁰

At a Conference with the Indians in the State House, Philadelphia, Thursday 14th August, 1760

Present:

The Honourable JAMES HAMILTON, Esquire, Lieutenant Governor.

Richard Peters, Esquire

Robert White	} Nantycokes
John White	
George White	
William James	
Abraham Siscoe	
Jacob Sinoscoe	

Robert Andom	} Conoys
Mansieus	
Manassee	

Robert White, after making an Apology for his bad English addressed the Governor as follows:

¹⁰ *Penna. Col. Records*, VIII, 492-494.

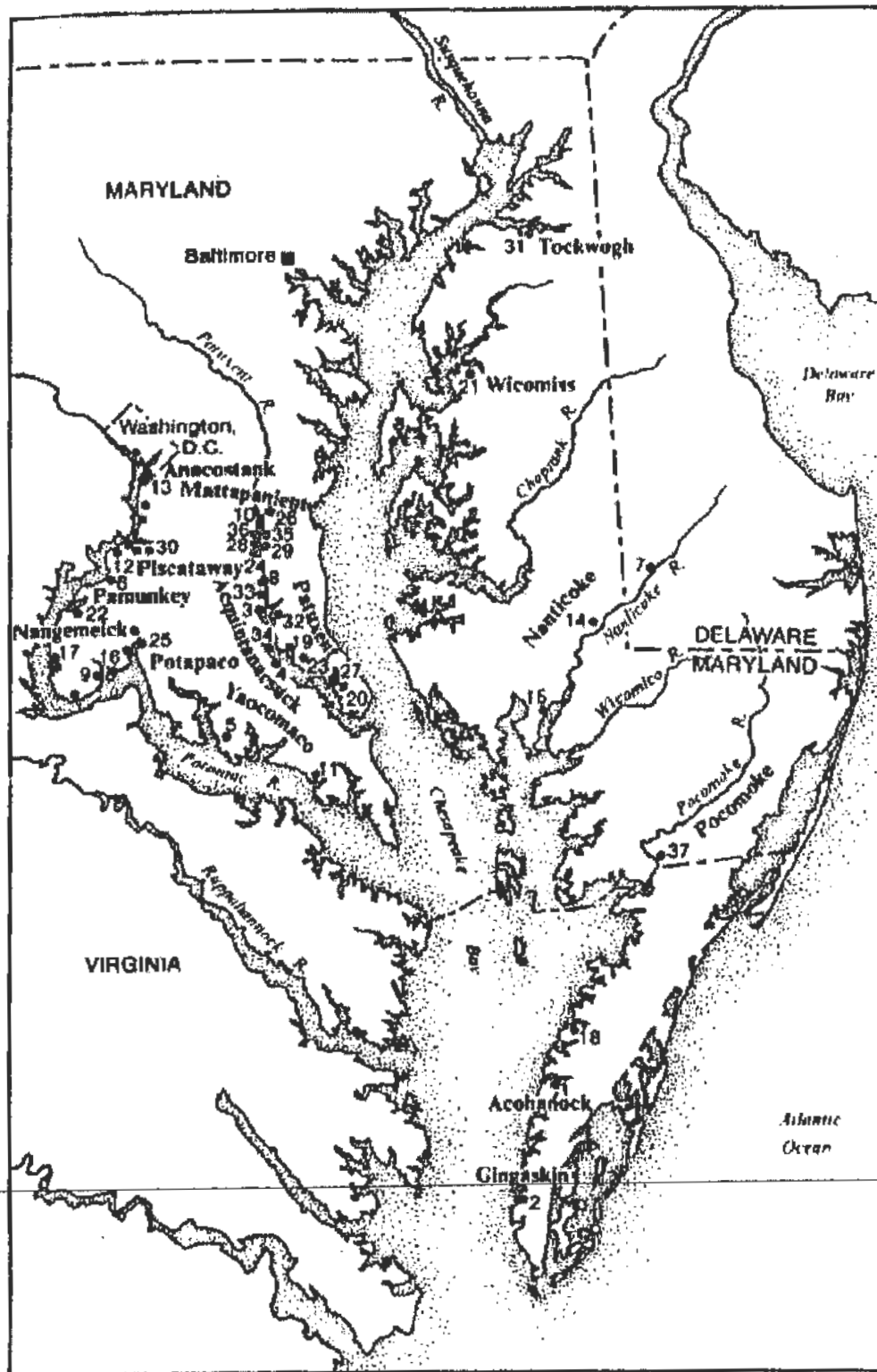


Fig. 1. Tribes and villages, 1608. Based on John Smith's map with additions from the John White map of 1585/6. Tribal names according to later usage, village names according to the source. Locations of some villages are tentative. 1, Acohanock; 2, Accowmack (Combec); 3, Acquaskack; 4, Acquintanacsuck; 5, Cecomocomoco; 6, Cinquateck; 7, Kuskarawaok; 8, Macocanaco; 9, Mataughuamend; 10, Mattapanient; 11, Monanauk; 12,

**INDIAN LAND SALES
IN DELAWARE**

by

Leon de Valinger, Jr.

with Addendum

**A DISCUSSION OF THE FAMILY HUNTING
TERRITORY QUESTION IN DELAWARE**

By C. A. Weslager

Published by The Archaeological Society of Delaware

each parcel of six hundred acres or less and two matchcoats for more than six hundred acres. If anyone refused to pay the Indian the sheriff was to collect the payment for him⁵⁷. Accordingly, in June of 1682, the Indian Parritt acknowledged that he had received full satisfaction from Henry Bowman for the sale of one thousand acres on the neck of land between Slaughter and Cedar Creeks⁵⁸. How far to the southward the kingdom of Parritt extended we do not know. It could not, however, have extended beyond Indian River for, in February of 1683, the Assawomack Indian Harmattamale acknowledged in court that he had sold one thousand acres on the south side of Indian River to Alexander Molleston. I will not say anything further of the Assawomacks as they were quite ably described by Mr. William B. Marye in a recent article in the Bulletin⁶⁰.

Let us now consider some of the other Indians of what is now Sussex County, Delaware. The Proprietor of Maryland on July 2, 1713 granted a tract of one thousand acres in Worcester County, Maryland (now Dagsborough Hundred, Delaware) to the Indians Weatomotones, Wasposson, Robin (the interpreter) and his son Robiu⁶¹. This land, on the south side of Indian River, was called by the natives Acksquessance. On November 15, 1736, Queen Wiocomoconus, Tonquaton, Knuconum, and Robin, the interpreter, sold two hundred acres of this tract to William Burton⁶². Two hundred more acres were sold by these Indians in May of 1741 to Joshua Burton, and on October 8, 1743 Weatomotones and Young Waspasson conveyed four hundred acres to William Burton⁶³. These deeds are important as they give us the names of Indians who may have been among the last in what is now the State of Delaware. These Indians were in the Nankicoke region and it is probable that, following the sale of their lands to the Burtons, they moved to the Nanticoke Reservation near present Laurel, Delaware. By 1748 most of the Delaware and Nanticoke Indians had gone from the reservation near Laurel. By 1753 they had settled in Indian villages along the Susquehanna River under the protection of the powerful Iroquois⁶⁴.

There are several other Indian deeds for portions of land in New Castle County that are well worth our attention for the information they contain. The Indians Kanockere, Alom, Eliggene, Nогcotta, Towis, Wipaycam, and Winappenegge sold, on July 10, 1680, to John Moll of New Castle, a large portion of land in New Castle County, Delaware. The tract of land acquired by this deed extended from Bread and Cheese Island in Christina River and to the north of it along White Clay Creek and Red Clay Creek 'as far as the precincts of Maryland⁶⁵.' The region known to

57. C. H. B. Turner, *op cit.* p. 62.

58. *Ibid.* p. 76.

60. "Indian Towns of the Southeastern Part of Sussex County" by *William B. Marye*, pages 18-25, Bulletin of the Archaeological Society of Delaware, Vol. 3 No. 2, Oct. 1939.

61. A certified copy in the State Archives, Hall of Records, Dover, Delaware, from the original Worcester County records.

62. *Idem.*

63. *Idem.*

64. History of Delaware, by *J. Thomas Scharf*, published by L. J. Richards & Co., Phila., 1888, Vol. I, p. 21. Cf. pages 1385 and 1328, Vol. II which state that the Nanticokes occupied the reservation until about 1768.

65. A facsimile and transcript of the text was printed as item 145 of the American Art Association Anderson Galleries Inc. sale of Wednesday afternoon, Feb. 5, 1936. Dr. A. S. Rosenbach of Philadelphia purchased this deed.

The Nanticoke Indians

A close-up photograph of a young Nanticoke Indian child. The child has dark hair and is wearing a black headband with a decorative white and red patterned band. Their face is painted with red and white, and they are wearing a necklace of red and white beads. The child is looking slightly to the left.

Delaware's Oldest
Small Wonder

Pride. Determination. Spirit.

The Nanticoke Indian people have struggled for nearly 400 years to retain our heritage, preserve our traditions, and survive in an ever-changing world. Our ancestors faced many obstacles throughout history; we are living proof of their strength and success.

Prior to European contact, the Nanticoke lived throughout the Delmarva Peninsula along the waterways crisscrossing the region. We were known as the "Tidewater People" because our traditional way of life embraced this land and its bounty, tying us forever to it.

Our homeland has changed but our connection to it has not, and so we cling to our traditions and native ways. The same spirit that moved our ancestors to preserve their Native American identity still runs through us today. We are determined to keep our culture alive and are proud to share it with you.

Come to the Nanticoke Indian Museum where our rich history is echoed in the many displays showcasing early Nanticoke life. Stone artifacts, carvings and pottery, traditional clothing and much more offer a glimpse into the ancient way of life which our people followed for countless centuries. The museum library houses a large collection of Native American books, photographs and video presentations, and our gift shop has something for everyone.

Experience our culture for yourself by attending the annual Nanticoke Indian Powwow. Watch our dancers fly in their colorful regalia as you are carried away by Indian drumming and singing. Try some Indian frybread, shop for arts & crafts made by natives from across the nation, listen to our legends and stories. Make plans now to attend this wonderful event and celebrate our heritage with us.



Past and present come together in the vibrant heritage of the Nanticoke Indian Tribe. Come visit the "Tidewater People" and share our timeless culture with us.



See our culture. Feel our heritage. Hear our story.

The Nanticoke Indian Tribe wants to share its rich history and traditions with you. Please visit our tribal museum and attend our annual powwow to learn more about Delaware's first inhabitants.

Museum Hours

Summer: Tuesday — Friday
9 a.m. to 4 p.m.
Saturday: 10 a.m. to 4 p.m.
Sunday: Noon to 4 p.m.
Winter: Tuesday — Thursday
9 a.m. to 4 p.m.
Saturday: Noon to 4 p.m.

Powwow Dates

Sept. 12 - 13, 1998
Sept. 11 - 12, 1999

Our tribal museum and powwow grounds are located within the Nanticoke Indian community, just minutes away from the Delaware beach resort areas and major highways. We are located on Route 24 near Oak Orchard in Sussex County, 7 miles east of Route 113 and 12 miles west of Route 1. For more information or to schedule a group tour, call the Nanticoke Indian Museum at (302) 945-7022. To contact our tribal office, call (302) 945-3400 or write to us at R.D. 4 Box 107A, Millsboro, De 19966.

e-mail nanticok@bellatlantic.net





Delaware's Forgotten Folk

THE STORY OF THE MOORS & NANTICOKES

By

C. A. WESLAGER

Photographs by L. T. Alexander · Drawings by John Swientochowski

flux of white settlers forced them further north. With other Indians who had joined them, they moved to Indian River in Delaware where they became known as the Indian River Indians. Finally in 1705 they settled at the head of Indian River near present Millsboro. They lived undisturbed only for a short time until the white man settled on Indian River in increasing numbers and began to confiscate their lands.

Robin may have reminded his listeners that in 1705 he had directed a petition to the Maryland authorities humbly requesting that the Indian River Indians be permitted to remain on the land where they then lived. The authorities, recognizing the injustice that had been done, received the petition favorably. They set aside a thousand acres on Indian River called Askecksy as a reservation for the Indian River Indians. The Indians were required to make an annual token payment of five otter and five beaver skins to the Maryland government.

Robin concluded by saying that even as he spoke, the English settlers living on Indian River were scheming to take away what remained of the Indians' reservation. They had already been duped into selling six hundred acres of their land to William Burton and his son Joshua. Robin said that only four hundred acres remained, and that the English were also trying to take that. It is a matter of official record that the Burtons shortly gained control of these remaining four hundred acres. From the English viewpoint, the Burtons' transactions with the Indians were legal and binding, and the purchases were recorded honestly and openly. Later the Indians realized that they had relinquished their rights to the land for a pittance and had no authorization to live or hunt on the property.

After Robin had finished his address, it was clear to the Indians that the time had come when they must oppose the whites with their full, united strength. The Shawnee chieftain, Messowan, had given them an opportunity to join forces with him and fight for their rights. The final decision was that they would accept the offer and would ally themselves with Messowan and drive away the English, thus regaining their lands.