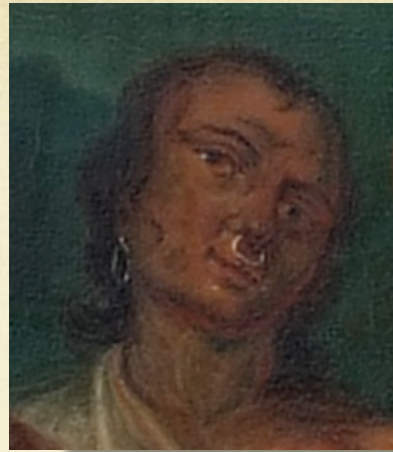


# Conversations at the Confluence

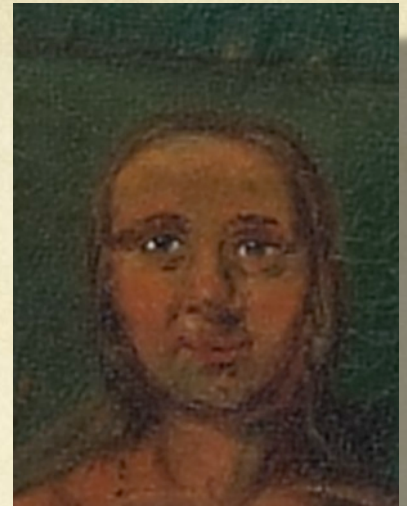
Stories of the Susquehanna Valley, Early Visitors, and Native peoples



Count Zinzendorf (in glasses)



Canesatego



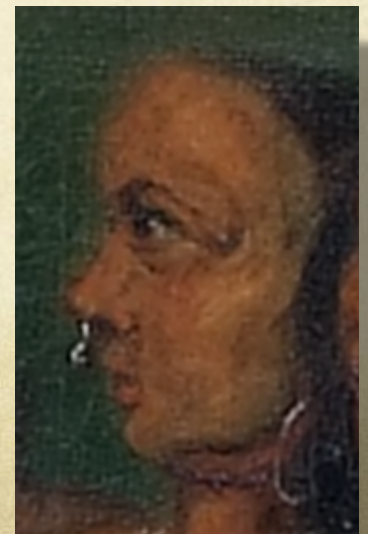
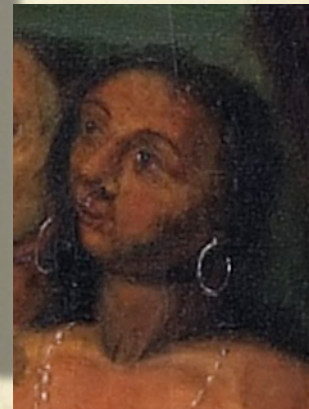
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Conrad Weiser

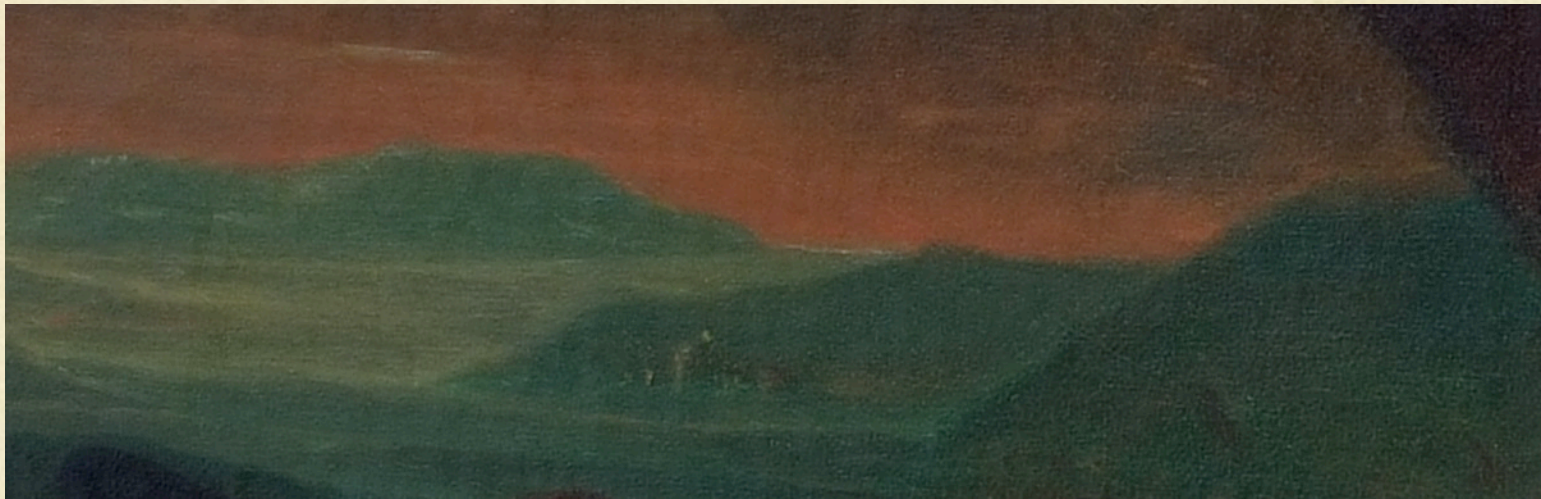


Shikellamy





# Shikellamy's landscape

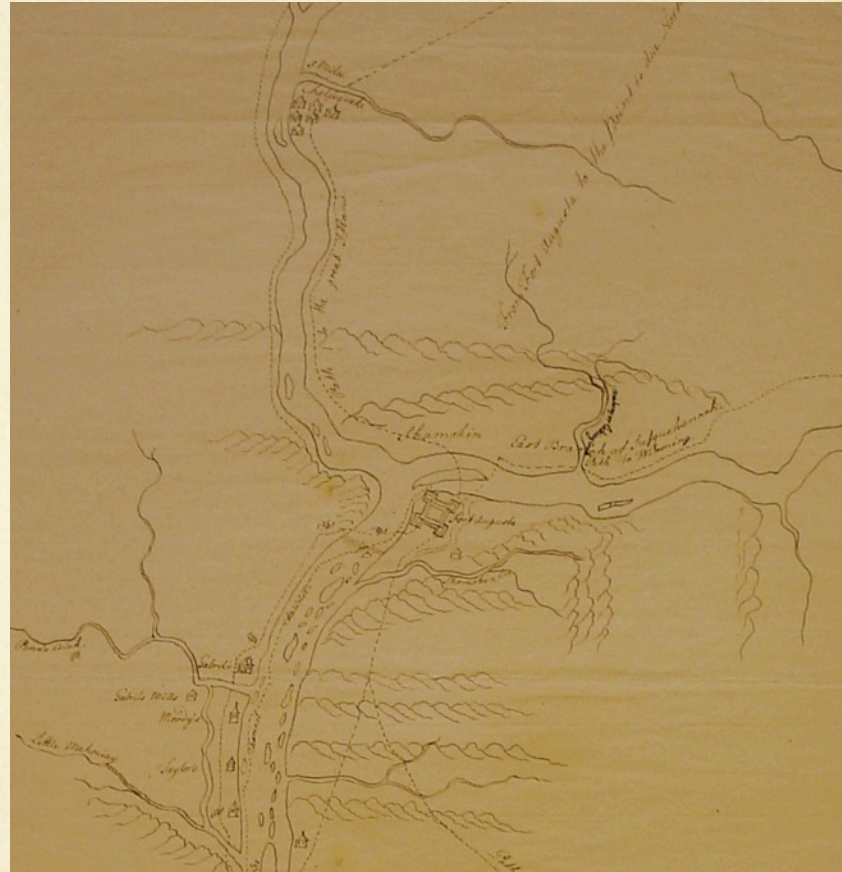


# Map of the Confluence

Who lived here?

What brought them here?

Can we begin a conversation with our heritage?









# Zinzendorf's Meeting with the Five Chiefs of the Iroquois

According to his journal,  
Zinzendorf met with them  
on August 2, 1742 near  
Conrad Weiser's home  
in Tulpehocken

Valentin Haidt, newly  
restored, Unity Archives,  
Herrnhut





# Interpreters and Negotiators



Count Zinzendorf, Conrad Weiser, Chief Shikellamy



# Famous visitors to Shamokin



August Gottlieb Spangenberg  
“T’giri honti” – “row of trees”



Anna Nitschmann



# The Montour Family



**Madame Montour** (1667 or ca. 1685 - ca. 1753)~ an influential interpreter, diplomat, and local leader of French Canadian and probably Native American ancestry. Her exact identity is unclear because her contemporaries usually referred to her only as "Madame" or "Mrs." Montour. She may have been Isabelle (or Elizabeth) Couc, a métis born in 1667, or perhaps Isabelle Couc's niece, who was born around 1685 and whose given name is uncertain.



**Andrew Montour** (c. 1720-1772), also known as Henry Montour, Sattelihu, and Eghnisara, was an important métis interpreter and negotiator in the Virginia and Pennsylvania backcountry in the 1750s and 1760s. Known in the Shamokin Diary as "Anderius." First Moravian missionaries to this area live in his house with Madame Montour.



# Montour's Reserve

Land given to Andrew Montour in 1769 - site of Ostonwakin

Today this is Montoursville

Pennsylvania State Archives







# Shikellamy

(?- December 6, 1748), also known as **Swatane**, was an Oneida chief and overseer for the Iroquois confederacy. Shikellamy served as a supervisor for the Six Nations, overseeing the Shawnee and Lenape tribes in central Pennsylvania along the Susquehanna River and protecting the southern border of the Iroquois Confederacy. While his birth date is not known, his first recorded historical appearance was in Philadelphia in 1728. In 1728 he was living in a Shawnee village in Pennsylvania near modern Milton, and moved in 1742 to the village of Shamokin



# Shikellamy

“Shikellamy brought to us to read a treaty held with the Indians of the Six Nations in Philadelphia this year and also a letter of recommendation wrote and given him by the Governor, which we read to him. Was much pleased. Breakfasted with us.”

(Shamokin Diary Feb. 28 1748)





1747

Minutes of the conference with  
Shikellamy that lays out the terms  
of the Moravian settlement in  
Shamokin

1747  
1. HEN  
2. ...  
3. ...  
4. ...  
5. ...  
6. ...  
7. ...  
8. ...



# Shikellamy

Spoke Onondaga and English

Skilled mediator and politician (got the Moravians to build him a fence...)

Travelled frequently to Philadelphia, Lancaster, and visited Bethlehem twice, the last time just before his death

Ate frequently with the missionaries

Message of the Brethren to Schickellimo  
and his Brethren, send by B<sup>r</sup> Hagen  
the 26 Maji 1747. o. A.  
P. 1747. 2.

---

1.  
Tgirhitöndy tshiettetégo, néone  
oquéco unquattetégo rotinnáckeri  
Bethlehemne, Nazarethne, Friedrichs Town  
Gnadenthal, Gnadenhütten, Gannatis goa,  
Gannatajengoa, néone Ganunu rotinnáckeri,  
rotinnochrochquánnie hise, neone oquéco  
ne Sannóseti, neone tshiettetégoquéco unque-  
húe.

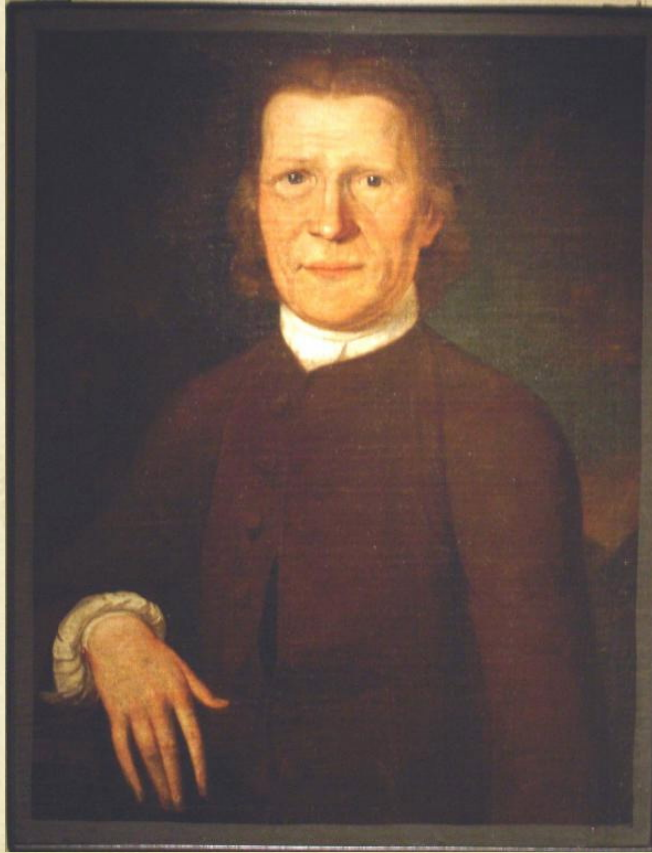
2.  
Tgirhitöndy, tshiettetégo wassunquagónha.  
newahóni twallichwahaowe.  
tshia'co négati assatönde.

3.  
Tgirhitöndy waháro: Swatáhne Giettetéco!  
Martin néone Nathanael, Agothágan  
rotihaowe ne Salliwage néone Sanáchsa.  
Etoniocht wáqathönde. Zenisatrórechque  
aquách hise.



# Shikellamy's Death

## December 6, 1748



- On the 4<sup>th</sup>, Brother Anton and David visited the Swatane and found him to be so weak that he could no longer walk by himself and could no longer hear well. In other ways he was very friendly and watched us with love, but could speak very little. We brought him some tea and bread, which he enjoyed greatly. On the 6<sup>th</sup>, David visited the Swatane early in the morning and brought him something to eat and drink. He said, however, that he could eat and drink nothing, and that he could no longer hear anything, only speak a little. We saw that he would not live much longer.
- Around midday an Indian woman came and said to us that he was close to going home. David went to him and stayed with him. But there was a terrible wailing of lamentations, for everyone, old and young, wept incredibly about their old father. He spoke no more, and looked at David with friendship and smiled, and finally passed away quite contentedly. ... None of his sons were at home, only his daughter and a few women.
- (Shamokin Diary, December 4-6 1748)



# Conrad Weiser



- “A Tract of Land on the River about five hundred acres part thereof laying above and part below Shamokin offered to Conrad Weiser as a Present by the Chiefs of the Five Indian Nations; but it seems the Proprietor won’t let him have it.”
- 1739 map in Unity Archives, Herrnhut, Germany
- In 1755, prior to the outbreak of the French Indian war, the Moravian missionaries in Shamokin, Brothers Roesler and Wesa, greet Conrad Weiser as he returns to the confluence to measure out the land that was given him by Shickellamy but denied him by the Proprietors.

- “One day Shickellamy said to Conrad Weiser, ‘I have had a dream. I dreamed that Tarachiauwagon gave me a new rifle. Conrad, who owed much of his success to his strict observance of Indian etiquette (which believed all dreams would eventually come true), is said to have answered the dream with the rifle, and then to have spoken for himself. ‘I, too, have had a dream,’ he said. ‘I dreamed that Shickellamy gave me an island in the Susquehanna, and he indicated the Island of Que at the mouth of Penn’s Creek, on the site of what is now the town of Selinsgrove. The old chief, we are told, matched Weiser’s politeness, but, ‘Conrad,’ he said, ‘let us never dream again.’”
- An old, oral tradition recorded in, *Conrad Weiser, Friend of Colonist and Mohawk* (p 52) by Paul A. W. Wallace.



# Missionaries and Blacksmiths



# Missionaries at Shamokin

- Martin and Anna Mack
  - Sept-Nov. 1745
- Johannes Hagen and wife
  - May 26-Aug, 2, 1747
- Friedrich C. Cammerhof
  - Sept, 29-Dec. 31 1747
- Joseph Powell and wife
  - Jan 4.-April 18 1748
- Martin and Anna Mack
  - April 18-Jun 9 1748
- David Zeisberger and Christian Rauch
  - Nov. 30 1748-Jan. 31 1749
- Christian Rauch
  - Feb 1-April 1, 1749
- David Zeisberger
  - April 3 1749-March 5 1750
- Bernhard Grube
  - April 14-Jul. 31 1753
- David [Daniel] Kliest
  - Jan 11, 1754-Jul 2, 1754
- Heinrich Frey and Gottfried Roesler
  - December 19-25 1754
- Gottfried Rösler
  - April 1-October 30 1755



# Martin and Anna Mack



Sept-Nov. 1745  
Sept, 29-Dec. 31 1747  
April 18-Jun 9 1748





## Missionaries

- David Zeisberger (Nov. 30 1748-Jan. 31 1749 and April 3 1749-March 5 1750)
- *Ganousseracheri*, or “on the pumpkin,” was the Onondaga name given to the prominent missionary David Zeisberger (1721-1808) by the Iroquois leader Shikellamy (d. 1748) in an impromptu ceremony en route to Onondaga in 1745

David Zeisberger (Nov. 30 1748-Jan. 31 1749 and April 3 1749-March 5 1750)



# Friedrich Cammerhof

Sept, 29-Dec. 31 1747

Gallichwio-“a good message”  
Name given to Cammerhof  
on April 15, 1748 by the  
Six Nations at Onondago, Iroquoia





# Johannes Hagen

Arrives in Shamokin to relieve the Macks 1747

Builds the smithy

Dies of fever in Shamokin Sept. 1747

Buried here—"Shamokin marked by his bones"

- *On Sunday, 31 May, we arrived in Shamokin. We made our camp under a tree. Shikellamy came running with his people straight away and welcomed us. I gave him a gift of a roll of tobacco. He was very friendly. I said that I had words to say to him from T'girhonti.*
- *After the midday meal Johannes Powell and I went to him. He sat in front of his summer house with his council and told us to come up. There they had spread out a bear skin on which they instructed me and Brother Powell to sit. The council sat next to us on both sides. The interpreter sat straight in front of us. I took out my speech and read the first line to them. Then I stopped. Then they discussed this. After they had finished I asked them in Maqau whether they had understood this. Shikellamy said, "Gachrongi."*
- *And so I continued and stopped after every sentence. And when they were finished, Shikellamy said, "Gachrongi." They were very surprised that I could speak their language so much better. When we were finished they lit their tobacco pipes and conferred with each other. After this they went ahead and showed us the place where our house and plantations should be. He also said that he wanted to give us three horses to work. At the last point, I gave him the string of wampum."*



# Blacksmiths at Shamokin

- Anton Schmidt
  - 1747
    - Named *Rachwistonisby* Shikellamy when appointed blacksmith for the Shamokin mission
- Daniel Kliest
  - 1753-4
- Marcus Kieffer
  - 1755
- Peter Wesa
  - 1755





# Moravian smithy artifacts



- “On the 28<sup>th</sup> and 29<sup>th</sup> [December] many Indians returned home from the hunt. Anton had much work in his smithy shop. Most of the time our house was full of Indians. We were blessed and content among ourselves. We very much desire to see someone from Bethlehem here.” (1747, Diarist Martin Mack)
- “... on the 16<sup>th</sup> we suddenly heard that about an hour from away from us on the other side of the Susquehanna 6 Plantations had been attacked by Indians~31 people, some who had been pitifully murdered and some, especially the children and young women, had been taken away, and only one man, who had been shot several times had escaped from there. We did not only hear about this but also the blood covered murder weapons were brought into our smithy and one of the Tutelo nation, who lived here, had also received a shot in his leg. We began to feel a little scared, but what could we poor children do?” (1755, Diarist Brother Rösler)



# Native People at the Confluence

Iroquois, Delaware, Mohican, Shawnee, Tutelos, Nanticoke, Conoy,





5 miles

Cheliquake

to the great Plains

From Fort Augusta to the Point is dis...

Cobb's Creek

Shamokin

East Branch

to the Spring of Siquahannah  
to the Bath of the Wilmings

Fort Augusta

Shamokin Cr.

Penna's Creek

Sabre's

Sabre's Mills

Moody's



# Packer Island/ Shamokin Island

Home to a Delaware village

Home to Andrew and Madame  
Montour

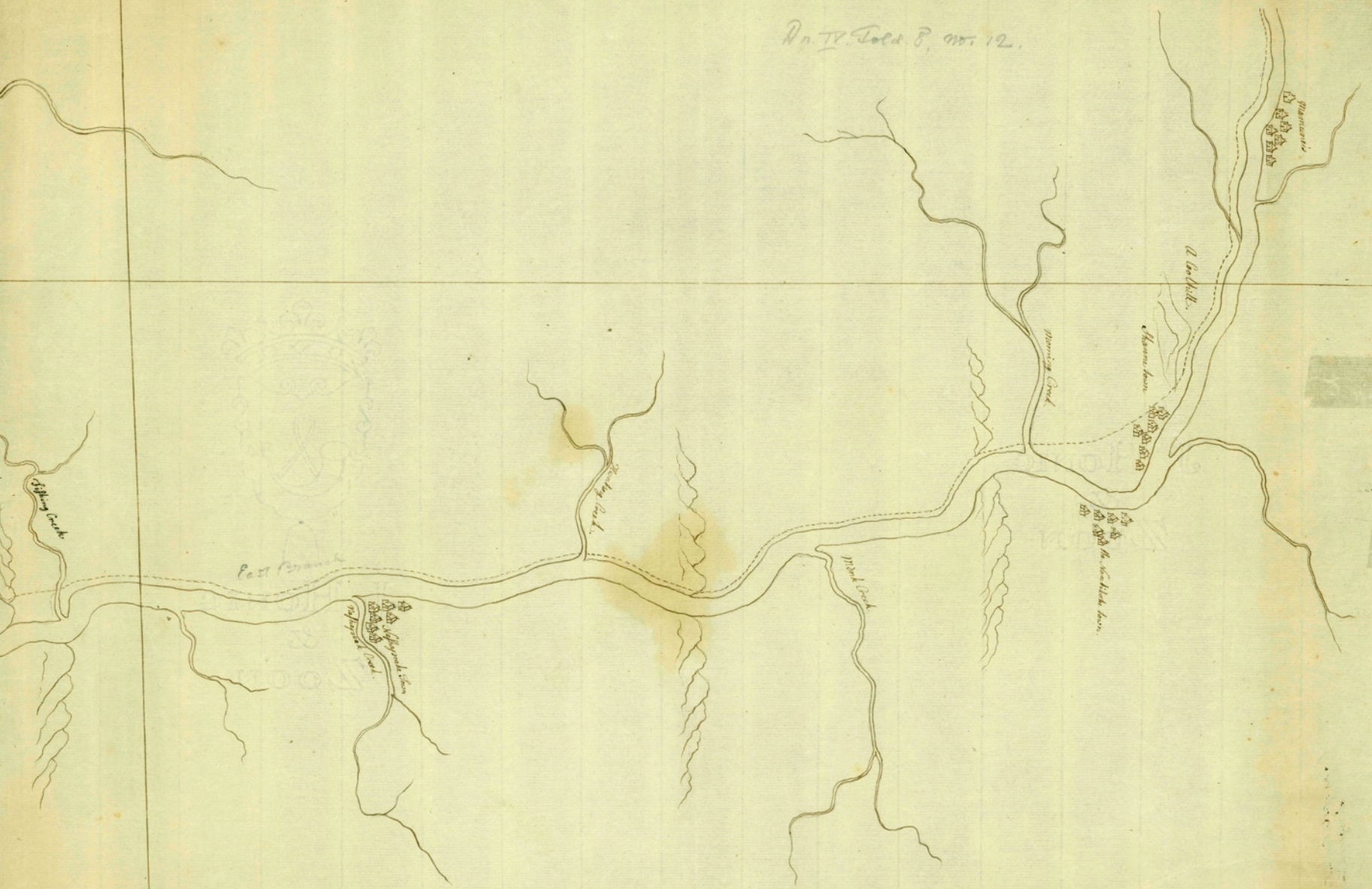
One of two “sacred” places for the  
Delaware in Pennsylvania (King  
Teedyuscung)—the other being the  
Wyoming Valley





North

No. IV. Table B, m. 12.



Little Run

Patt Branch

Stoney Run  
Little Run

Stoney Run

Meadow Creek

Manning Creek

A. Co. hills

Hollow Run

Meadow Run

Manning



# The North Branch

## Delaware and Nanticoke Indians

“On the 18<sup>th</sup> many of the Nanticokes visited us. They wanted the smith to mend their flints and axes. Martin began to hoe the Indian corn today and David baked bread and at the same time washed our shirts....”

- “On the 17<sup>th</sup> May [1748] eight canoes full of Indians came up the river, about 50 of them. They made camp opposite us, over on the island. They will move to Wyoming [Valley]. Their nation is called the Nanticokes. They have otherwise lived on the Susquehanna where it runs into the sea. They say that this fall more will follow. They all speak good English, even the children...







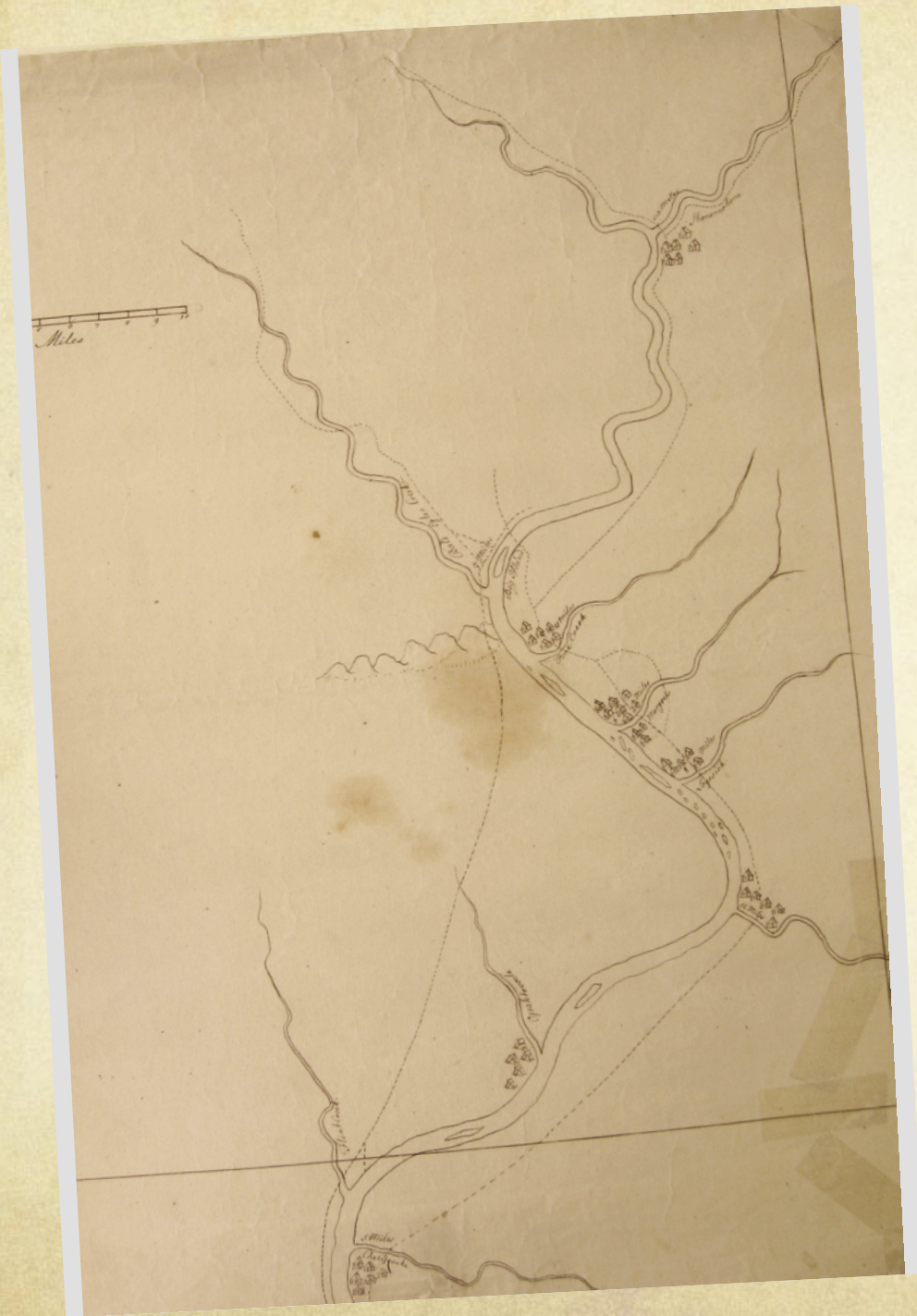
Bryant White, "A Cold Drink"

# Delaware *caritas*

The Delaware are repeatedly described as caring, loving, and welcoming people, even in times of famine and fever...

- “On the 26<sup>th</sup> [October 1747] several Delaware Indians who had been in Wyoming came down the Susquehanna. The man knew me well. He had spent two months this summer in Gnadenhütten. On the way, they had heard a child crying on the shore. They went onto land with their canoe and as they approached the land they found four children sitting together and crying, and the mother lay next to them dead. The smallest child was just 3 months old. They took the woman and children into the canoe and brought them down to Shamokin. It was a Delaware woman who had lived about 25 miles from here. They took her away again though. Two women took the children. Her husband is several days journey away on the hunt... We were visited a lot by Indians today. One brought a shirt to be sewed by our sisters.”





# West Branch

Shawnee villages at  
Chillisquaque, White Deer  
Creek, and the Great Island

Iroquois villages at Ostonwakin  
(Montoursville)



# Moravian- Native Gift Economy

The Moravians and Native people survived hardships by sharing whatever food and resources they had with each other

Even Shikellamy's family (here his daughter-in-law, a Mohican woman) are short of food and ask for help. And the Moravians do Shikellamy's laundry!

- “On the 30<sup>th</sup> [December] 1747 my wife [Anna Mack] visited the Mohican woman. Various Shawnee were in her house. They told the Mohican woman that this last summer they had been in the place where we had lived and had enjoyed much that was good. And many good people lived there and they gave one something to eat immediately when one arrived there. The Mohican woman and her husband showed a great desire to go there also.
- “After this my wife visited Shikellamy. He gave her a shirt that she should wash for him which she accepted. In the afternoon the Mohican woman visited us. She complained bitterly that she had nothing left to eat and there were so many people who had come to lodge in her house. We gave her some turnips. Otherwise we had nothing ourselves. In the night, 2 Delaware women arrived who complained bitterly for some flour. They said they had a sick person in their house. We gave them a little and said that we had only little ourselves and had not planted any this year. We could not spare any more.”





# Native Americans and the Susquehanna

"You know, in the native way of thinking, something that has movement is alive, and if it's alive then it is a spiritual being. That includes not just animals and birds and things, but also the river. I grew up along the Susquehanna River. My grandmother, who taught me most of what I know about being native, always used to say to me, "That river is you. Without that river, our people would not be who they are." So it is important to care for the river for the Seven Generations to come."

Man with Susquehannock ancestry from Lycoming County, 2009