



**ON THE NAMING OF THE CAMPSITES, TRAILS, AND OUTPOSTS**

**RICHARD A. HENSON SCOUT RESERVATION**

**1964 – 1996**

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## GENERAL INTRODUCTION

The Richard A. Henson Scout Reservation lies on the land in the “vee” formed by the confluence of the Marshyhope Creek and the Nanticoke River in northeastern Dorchester County, Maryland. The land, which was bought by Del-Mar-Va Council in the early 1960’s, was originally named the Nanticoke Scout Reservation, but the name was changed in 1987 to commemorate the gift of a large amount of money. The status of the name “Nanticoke” was thus reduced to that of a “camp.” The initial plan of the Council was to develop two camps at this site, with the second camp lying in the south part of the Reservation. This second camp, which has never been developed, was referred to simply as “Camp No. 2,” but the tentative name of “Choptank” had been considered. This was logical, since that is the name of the other major Native American tribe of the county in which the Reservation is located.

When the land was acquired, except for one house near the Reservation entrance, it was uninhabited land and, indeed, there were no buildings whatever. Most of the northern area had been ravaged by timber cutting, rendering most of it unsightly second growth, but dotted with carpets of blueberry and mountain laurel. The original county road many years before had passed over the current entrance road and turned sharply north near the waterfront along what is today the road to the Rifle Range, where it continued north eventually to El Dorado. Thus it passed through the current campsites from Tamaran/Tiawco to Algonquin. The road/trail from the present Trail Post to Red Bank in the south was also an ancient part of the county road system and was reportedly plied by passenger and mail coaches.

The area where Sandah and Tamaran are located had been replanted in loblolly pine south to Smallhomony many years before, creating a very attractive, park-like area. Also park-like was the campsite area as far north as Algonquin, which consisted largely of mature deciduous trees, including many large beech. On the other hand, the more central area extending from well south of the pool, bounded on the west by the Trail Post and on the east by the woods east of the Administration parking lot and north to the Reservation boundary (beyond which were tilled fields) was very scrubby second and third growth resulting from a devastating wildfire which had swept through the area some years before.

The area comprising the Reservation is rich in historical fact and legend. The first white to visit was Captain John Smith during his 1608 exploration from his new settlement in Virginia. He sailed up the Nanticoke River and the Marshyhope Creek and may well have walked on the very site of the Reservation. As English settlement took hold, the Reservation land fell into white hands and over the years became a thriving community of small homesteads and farms. When the present trails were marked out in 1964-1965, there were many indications of this, including homestead sites near Ababco, Kuskarawa, Crazy Woman, Old Bucket, and Tomahawk Outposts and near the Nature Area (east of the pool, site of the Activities Building), and the Longhouse (staff area). A 1938 aerial survey photo shows many traces of small fields, several of which appear to still have been cleared. When the Reservation opened in 1965, the entire area south of the Maintenance Area was open field which, due to planting soon thereafter, is now a forest. Old gravel pits were at that time still cleared and full of water each spring, located in the east near Kuskarawa Outpost and also in the west, north of the Rifle Range just north of the boundary trail. Near the first set of pits was a small family-sized cemetery which was quite old and totally overgrown. Also, there were large circular depressions up to fifty feet across where hardwood was burned into charcoal in the woods northeast of the Administrative Building parking lot. On the connecting trail between Smallhomony Campsite and Tomahawk Outpost was an ancient whiskey still which had been destroyed with axes by a sheriff or revenue agents, probably during the Prohibition Era. Legend has it that a local mail coach met ships at a dock in the Ababco Outpost area and that the old county road described earlier was part of its route. When the Ankara Trail (black & white) was cut through to Ababco in 1964, parts of the old wharf still existed just below water level. Traces of the old sawmills from the timbering days (1950’s?) still existed in the north camp. At Lost Mill Outpost, one of them was located just above where the Tequissino Trail (red & white) branches west from the Kuskarawa Trail (green & white) in the northeast Reservation area. At the time of trailblazing, one small shed was still barely standing beside a huge mound of sawdust there. Incidentally, just southwest of this point, the only known Nanticoke eagle pair was raising young at the top of a dead tree in a nest the size of the camp Jeep! A second sawmill area, unknown to the writer until now, is described under archaeological sites at the end of the NANTICOKE section of Part I (see page 7).

The name of Patty Cannon brings shame to three local counties. An outpost is named for her. She and her partner kept a tavern in Reliance from 1802 to 1829 which was located at the exact point where three counties converged, not far from the Reservation. She engaged in a reign of terror, taking in weary travelers then robbing and sometimes killing them for their money and property. She also captured blacks, principally ex-slaves who had been freed, and shipped them into the South where they were resold into slavery {Flowers, Huelle\*}. The murderous woman evaded the law for years because of the unique location of her inn, with one part of the building in Dorchester County, another part in Caroline County, and a third part in Sussex County. When the sheriff of either county arrived to arrest her, Cannon simply ran into a part of the tavern that was in another county! Legend has it that she was finally apprehended when the sheriffs of all three counties coordinated a raid, attacking the inn all at

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\* Names in braces ({} ) refer to listings in the Bibliography.

once. Since she died in the jail in Georgetown, it may be concluded that one of the Delaware sheriffs made the actual “collar.” At any rate, Cannon chained slaves to trees in the woods awaiting ships to carry them south and, according to legend, the Reservation area was so used, principally in the south end near Red Bank and where Patty Cannon Outpost is located. The outpost is named not to glorify this madwoman, but to honor her victims.

## NANTICOKE NAMES

Early on, before the first camp season of 1965, the decision was made by Del-Mar-Va Council to adopt a Native American motif for the new Scout Reservation. Thus, the campsites, trails, and outposts have Indian names. Having been asked in the spring of 1996 to provide four names for new campsites, the present writer (the original namer of names) carried out extensive research into the Indians of the county in which the Reservation is located. Based on this research and an old man’s fading memory, this document is an attempt to annotate all the names assigned to date.

Because the Native Americans had no written language as we know it, there has been a great deal of confusion over the years about Indian names. Most of them were written down during the early contact period with whites and thus were transcribed by people who did not speak the Native American languages and this was in an age when spelling was a hit or miss and highly personal art in any case. Indeed, in some cases, the same Indian name was spelled in three different ways in the same early document! An example is the Choptank Tribe’s Ababco band, which is variously spelled Abaco, Ababcoe, Abapco, Babcoe, and even Abanvo! {McCallister} Because of this, major listings in this paper are followed by their alternate spellings, if any. Further, the original pronunciations are lost in time, and many variations presently exist. Finally, since the colonists were dealing with a totally alien culture, the names given to Indian groups and villages were usually confused and inaccurate and more than likely not those used by the Native Americans themselves. This is further confused by the fact that a word of one tribe was sometimes used to label another tribe or place, an example of which is “otayachgo,” a Mohegan word referring to the Nanticokes.

One of the earliest groups of Indians in the Reservation area was the Adena, a culture so far back in history that little is known of them other than through archaeological evidence. Extant in the Dorchester County area between 1000 BC and AD 200, 173 sites have been assigned to the Adena as of 1976 {Dragoo}, the most spectacular of which is Sandy Hill just north of Cambridge, Maryland {Ford}. This people had apparently been driven by foes from their original homes within the Ohio Valley. They seem to have been a “burial cult” and related to the Eastern Moundbuilders. Other than the word Adena itself (which is, of course, only a locational name assigned by modern archaeologists), no names concerning this Early Woodland culture exist.

Because of its location, all Indian names applied to the Reservation relate to the two local tribes, the Nanticokes and the Choptanks. Over the years, since the early European settlers themselves, there has been a great deal of confusion about these names, and spellings vary. Almost all modern writers and archaeologists have concluded that the Choptanks and Nanticokes were separate and distinct but neighboring tribes {Davidson; Porter}. Controversy still exists, however, and the current chief of the Nause-Waiwash Band of Indians claims stoutly that the Choptanks were part of the Nanticoke tribe {Fitzhugh}. Since the preponderance of the literature currently keeps them separate, so shall it be in this review. In either event, there was apparently little if any difference in race and custom between the two {Marye}. Early documents, for the most part, make the distinction, but many blur their mutual status {McCallister}. Some writers claim that the Nanticoke Indians arrived in the area much earlier than the Choptanks. This is reinforced by the studies of one researcher, who found sufficient variations in their pottery to make general differentiations between the tribes and the later arrival of the Choptanks. It is admitted, however, that not enough samples of Choptank pottery exist for definite conclusions {Flegel}.

The names used at the Nanticoke/Henson Reservation derive from the Late Woodland Period (AD 1000 to AD 1600) through the Contact Period (AD 1600 to 1799) and were recorded by the white Europeans of the latter period. The English settlers were as ignorant and indifferent to the Indian culture and tribal interrelations as they were about spelling, making modern historical and anthropological reconstruction difficult.

These tribes were branches of the Algonquin (Algonkin, Algonquian) family as recognized by their language. They claimed by their traditions “the Lenni Lenape (Delawares) to be their grandfathers and the Mohegans (Mohicans) to be their brothers” {Jones}. “Lenni Lenape” was the Indians’ name for themselves (for a change!) and meant “true men” or “real men” in the sense of the phrase “we the people.” Most of the names used for Indian tribes and places were given by others; among themselves something like “we the people” not only sufficed for a name, but asserted the superiority of the group {Wissler}.

“Many suns before the palefaces came to invade our happy land of refuge” the tribes had come to live on this peninsula, having, like the Adena, been driven by superior forces of other tribes from their ancient, long-loved, and well-remembered homes, which in their traditional history they impressed on the retentive memories of each rising generation {Jones}. This epic trek is chronicled in the Lenni Lenape national legend, the Wallam Olum {McCutchen}. The Indians of the Contact Period probably arrived here around AD 1300 and at their height probably numbered about four to five thousand on the entire Eastern Shore when John Smith arrived in 1608 {Seabrease}.

The Nanticokes and the Choptanks retained their own culture for several generations after the coming of the white

settlers. As late as the 1750's, by which time the Nanticokes had left, most spoke no English. Eighteenth century efforts to convert them to Christianity failed. Their culture was preserved because the economic interests of the colonial businessmen/traders and the Indians coincided. Eighty percent of all furs exported from Maryland came from the Eastern Shore and 50% in 1695 came from the Indians of Somerset County and the western half of Dorchester County. About a dozen white merchants had sufficient clout with Maryland's government to defend the rights of their Indian customers and to preserve the status quo. Thus there was only a selective incorporation of European elements (guns, metal tools, etc.) into an enduring native cultural tradition, as is reflected in the archaeological evidence {Moeller}.

The Indians subsisted on gathering, fishing, hunting, and farming. Certainly fishing, crabbing, and oystering were of major importance to the Choptanks and the more southern bands of the Nanticokes. Among their crops were corn, peas, beans, and squash. There was hunting of large and small animals for food (deer, rabbits, squirrels, turkey, doves, etc.) and furs (foxes, beaver, muskrat, raccoon, etc.) {Seabrease}.

Men kept their faces clean-shaven, using two clam shells as tweezers or sharp stone flakes as razors. Using the same tools, young men removed much of their scalp hair, leaving a small tuft called a "scalp-lock" or "roach" on top. Some shaved one side, letting the other side grow long. Older men let all their hair grow long, parted in the middle to hang down at the sides. They rubbed their hair with animal fat to make it shine. In general, hair was kept in fashions to make forest travel easy, without catching on branches and brush. Hence they wore few feathers or other ornaments and, except for ceremonial occasions, usually wore only one single eagle or turkey feather. The Indians wore no sleeved upper garments. In summer men wore a breech clout and moccasins, perhaps with leggings while travelling. In the winter, a warm animal skin was added, generally simply thrown over one shoulder. Younger men were known to tattoo their skin using a bone needle and vegetable dyes {Seabrease}.

Seabrease (see Bibliography) is an excellent resource for many other aspects of the lives of the Nanticokes and the Choptanks, including subsistence, arts, handicrafts, education of the young, recreational games, communication, customs, and governance. Her book is written on a boy's level.

According to Chief Winterhawk of the present-day Nause-Waiwash Band of the Nanticokes, the Native American society was a matriarchal one, extending even to the selection of a new chief by the women of the tribe {Fitzhugh}. Inheritance among the Nanticokes and Choptanks was matriarchal through the female line, so a man's position was more likely to go to his sister's son than to his own. Besides reflecting the stature of women, this custom, so widespread among the Eastern tribes, also had a practical basis since it is easier to identify the mother of a child than the father. There was customary division of labor between men and women, but it was not unequal, and each would lend a hand as needed. Women were not expected to be counselors, but they owned most of the household property and the products of the fields they tended. Men were responsible for clearing the fields and hunting for meat in the forest. Children were loved and valued and everyone in the village gladly lent a hand in bringing them up. Elders were universally respected for their wisdom and experience, and every gray hair was considered a badge of honor {McCutchen}.

Regarding religion, the Nanticokes and Choptanks shared belief in the overall Great Spirit, Manito (Manitou, Mainto). Manito, the word for Spirit, is similar to the Lenape verb "maniton," which means "to make" {McCutchen} and is the Indian equivalent of "Creator," "God," or "Jehovah." For this reason, it must NEVER be used as a place name or otherwise lightly ("in vain") {Fitzhugh}.

According to the great national legend, the Wallam Olum:

"At the beginning, the sea everywhere covered the earth;  
Above extended a swirling cloud and within it the Great Spirit moved  
Bringing forth the Sky, the Earth, the Clouds, the Heavens.  
Again, the Great Spirit Created the creator spirits,  
Living things, Immortals, the Souls (for) everything."

Thus, according to this most ancient North American written document, a creation legend, the Great Spirit created the immortal spirits inhabiting the mortal bodies of human beings, animals, plants, and "everything" (rocks, lakes, mountains, etc.). On the other hand, the Evil Spirit (Makimani) brought forth "bad creatures." Nevertheless, men and women were "delighted, carefree, and happy," paralleling the Hebraic Eden. As in Eden, an evil sorcerer ("Wakon"), one of the "bad creatures" Makimani created, came among the people in the form of a snake bringing death, criminality, and all the evils which befall people {McCutchen}.

The Nanticoke creation legend adds to the Wallam Olum: In the beginning there was nothing, just a totally dark void. Manitou created a large Turtle and sat it in the midst of the void. Using its four legs, the Turtle pulled mud and clay upon its back, thus creating the world. That is why the Turtle Clan of the Eastern Indians is considered the oldest and most honored of all clans {Fitzhugh}.

There can be little doubt that the English settlers had little understanding of the Indian culture. The whites'

preoccupation with owning land was as foreign to the tribes as, in their turn, the Indian manner of governance was a total mystery to the English. These two misunderstandings led to many of the problems between them. The whites erroneously imposed their own idea of a political model on the Indians, evidenced by the English calling tribal leaders “emperors” and “kings.” These terms bring to the European mind an image of absolute rule by divine right, of men and women (“queens”) exercising dominion, through hereditary succession, over lands and peoples. In actual fact, the manner of governance of the Nanticokes derived from their “grandfathers,” the Lenni Lenape who lived, as did most Woodland tribes (including the Choptanks) in a confederation of small towns and villages. Their government was a participatory democracy with councils presided over by chiefs (sachems, tyacs, tall, werewances) whose authority came from their powers of persuasion. The term “tyac” or “tall” (emperor) actually referred to a Nanticoke “chief of chiefs.” The tyac was elected by a group of clans, bands, or family groups to facilitate decisions affecting those groups, usually on a consensus basis in meetings (“powwows”) with the “werewances” (chiefs; “kings or queens”) of those smaller units and who were also chosen by their people (the women, according to Chief Winterhawk). The Choptanks named no tyac (emperor), making decisions among the several (three at the time of contact) werewances/chiefs (“kings”). The tyacs and werewances were thus ordinary tribe members socially who, along with their families, lived in every respect the same way as their people. There was far more of the democratic than the autocratic in Native American self-governance and decision-making. Such a misreading of the powers of these leaders on the part of the English was bound to lead to trouble -- and did.

Even more critical, and deadly to the Indians, was the misunderstanding as to the nature of the land. The sustenance and survival of the Indians depended on their need, as hunters and gatherers, to be able to move with the seasons and to meet the challenges of access to several microenvironments as game, seafood (especially oysters and clams), and naturally-occurring plants became scarce. While constrained to remain in certain geographical limits by neighboring tribes, there was no concept of land ownership on the part of individuals or sub-tribal (village) groups. Thus, permanent residence on reservations forced on them by Europeans, whose concept of the land was totally alien, proved antithetical to the seasonal subsistence strategy of the Indians {Porter}. When they were forced “to huddle” on what remained of their several white-established reservations, eventual oblivion or removal to another part of the continent became inevitable.

In general the Indians left no written record, and tribal history was passed on by word of mouth. The “grandfather” people, the Lenni Lenape, however did use a form of picture writing on a bundle of wooden or bark slats which was kept by important members or historians of the tribe. Probably used as a kind of “short-hand” to remind tellers of the legends and history of critical elements during recitation, this was called the “Wallam Olum.” Literally translated as “The Red Record” (the pictographs were drawn in red), this amazing national legend/history exists in copy (the original has been lost) and has recently been re-translated and explicated {McCutchen}. This document, along with the oral presentation which went along with it, which has also been transcribed, even gives to us the names of the two sachems (paramount chiefs) who wrote it! Beginning with an account of the creation, this oldest and continuous record traces the story of these forebears of the Nanticokes from their home in Central Asia, to their crossing into the New World via the land bridge between the continents and their epic journey south and eastward across North America to the Mid-Atlantic shores. Nearly one hundred generations are described, an unbroken chain of named great chiefs (sachems) and deeds spanning thousands of years and miles. Ending its narrative around 1520, it describes the arrival of European ships on the Delaware River and in its last words, ends with the plaintive and evocative verse, “Friendly people; In great ships; Who are they?”

In an addendum to the Wallam Olum called “the fragment,” the original of which is also lost, the sad and tragic history of the Lenape is carried forward. In it are chronicled the events of their long struggle from the almost joyous high point of the Indians’ powers and civilization at the end of the Wallam Olum to their final disintegration. Written in the 1820’s during their exile west of the Mississippi, it answers the question “. . . Who are they?” posed at the end of the Wallam Olum. In its final two verses, the “fragment” also poses a question:

“We shall (now) be near our foes the Osages (Wakon) but they are better than the Yankwiakon (English) who want to possess the whole Big Island (continent). Shall we be free and happy there? at the new Waphani (in Missouri), We want rest and peace and wisdom.”

Even at this point, vainly as subsequent history attests, the Lenape looked into an uncertain future with cautious hope {McCutchen}.

## **PART I: THE CAMPS**

### NANTICOKE

(Name of Camp #1 of Henson Scout Reservation, currently fully developed.)

Alternate name versions: Naitaquck, Kuskarawaok, Nentego, Nandera, Nanduye, Taiawco; Otayachgo (see Part V, page 17).

The Nanticoke was the largest tribe of local Indians and inhabited the drainage areas of the Nanticoke River. Like other tribes of the Eastern Seaboard, the Nanticokes had found refuge from stronger tribes in their traditional lands on the central prairies of Indiana and Ohio {Speck}. They were a part of the great migration of their "grandfathers," the Lenni Lenape. The archaeological evidence places their arrival on the Eastern Shore at around AD 1300. Oral tradition at the time of contact with Europeans had it that the trek had taken place thirteen chiefs (generations) earlier {Fitzhugh; McCutchen}.

In the story of their migration their God, Manito, providentially helped them. Somewhere on their way they came to a "great water" (probably Delaware Bay) and found it too deep for them to wade across. In their distressed situation and doubt about what course to pursue and with their enemies hot on their heels, their "God made a bridge over the water in one night and the next morning after they had all passed over, God took away the bridge," thereby thwarting their foes {Jones}.

When the first whites arrived, the Nanticokes inhabited both sides of the Nanticoke River from its mouth, including the present Bishops Head area on the west side of Fishing Bay, to the headwaters in present day Delaware. This included all the area between the Marshyhope Creek (formerly called "Northwest Fork") and the river proper {Weslager}. Thus, Nanticoke Camp lies on former Nanticoke Indian land.

As far as is known, Captain John Smith from Virginia was the first European to meet the Nanticoke Indians when he sailed up their river in 1608. He called them, on his map, the Kuskarawaok and identified their towns as Nause, Nantaquak (Nantaquake), Sarapinagh (Saraphanigh), Nanduge, and Arsek (Arseek) {Flowers; Speck}. The name Nanticoke is an obscure term erroneously applied to all Eastern Shore tribes {Porter}. It was probably derived from the name of the Smith era town of Nantaquake, which possibly came into usage by the English as more easily pronounced than the correct name, Kuskarawaok {Weslager}. One source gives the meaning "tidewater people" for Nanticoke and states that the tribe was also called the "Tiawco." Finally, they were also known by the Mohegan word "Otayachgo," meaning "bridge people" {Jones}. Aside from the bridge "miracle" of their migration, the Nanticokes were skilled bridge builders and actually constructed "pontoon" bridges of floating logs made into rafts {Jones}. Regarding towns not mentioned by Smith, in 1678, Lord Baltimore, in a letter, referred to Puckamee on the southeast side of the Nanticoke River in Somerset County and to Chiccacone (Chicone, Chicacone) on the northwest side of the River in Dorchester County {Weslager; Davidson}. Also on the south side was a place referred to as "Emperor's Landing," possibly a canoe landing for a town near present-day Vienna {Flowers; Marye}. Unfortunately, there is no map showing the locations of wigwams or the exact locations of these villages.

In 1697 an official report stated the "Nation" consisted of ten towns (which probably included three Choptank villages), some of which had fewer than twenty families. The Indians had been decimated by three separate epidemics of smallpox which killed hundreds. Population was also reduced by malnutrition, tuberculosis, alcoholism, and low vitality, which the Native Americans, probably rightfully, blamed on the English. Also skirmishes with the whites and intertribal warfare reduced their numbers. Each of their towns probably supported no more than a few hundred in 1696, when the Nanticokes themselves claimed to inhabit a total of seven towns. Some of their towns probably supported a population of less than a hundred individuals, inhabited by only a few family groups subsisting by a mixture of agriculture, hunting, trapping, and seafood harvesting. These groups may or may not have operated from a single base or settlement within the "towns" {Davidson}.

In 1658, well after the English settlers began arriving in the lands of the Nanticokes and, while the initial contacts were friendly and the Native Americans were treated with respect, disputes of land occurred {Fitzhugh}. These soon led to a peace treaty in that year signed by the English with the three "kings" of the Choptanks and the "emperor" of the Nanticokes who was at this time Unnacokasimmon {Weslager}. This chief of Nanticoke chiefs, whose name was alternately spelled "Vinnacokasimmon" and "Vnnacok Ca Simon," again presided for his people at a council with the settlers in 1669, possibly at Henson's Red Bank, agreeing to allowing the laying out of the present day town of Vienna, which was probably named for him {Huelle; Weslager}.

In 1686, the venerable Unnacokasimmon died, and Ahoperoon became the new tyac/emperor. After many continuing troubles between his people and the settlers, he too, died in 1692. In May of that year Ashquash (Atquash, Atquas), a son of Unnacokasimmon, was chosen emperor. He was no friend of the English who had by now reached such numbers that they were able to dominate tribal politics to the degree that they felt they could reject the new tyac. Accordingly, they ignored Ashquash and named Panquash, who was more friendly to them, to be "Captain General and Commander in Chief in and over the Nanticoke Indians," with Annoughtoughk as his "Second and Assistant in the Rule, Government, and Command of the Indians." {Weslager}. The whites signed a renewal of the peace treaty with this pair in 1692 and Ashquash was declared "an enemy of the Province" on May 1, 1693.

In 1697, dissatisfied with Panquash and Annoughtoughk, the Nanticokes named a new tyac, Felton, causing a war scare among the English. A Nanticoke emperor without the English stamp of approval was persona non grata. Thus Felton was ignored as head chief, if indeed he ever served {Weslager}.

Disputes over land continued, however, and a reservation was set aside for the Nanticoke Tribe in 1698, thirty years after a similar land grant was made to the Choptanks (q.viz.). Signed by Panquash and Annoughtoughk, its boundaries were Chicone Creek on the south and a line from the head of that creek to the head of Francis Anderton Branch (now Spear's Creek)

on the north and the Nanticoke River on the east {Mowbray}. A statement by one writer {Huelle} notwithstanding, this area did not include the Scout Reservation. Finalized in 1704, the reservation comprised approximately 4000 acres (see map).

Unfortunately, the English governor and assembly never fully understood that confining the Indians to land within fixed bounds was inconsistent with the Nanticoke culture and subsistence cycles {Weslager}. The establishment of the reservation thus exacerbated the situation and, in 1705, some of the Indians threatened hostile moves against the whites and a new peace treaty was signed (along with the Choptanks){McCallister}. By this time, Panquash and Annoughtoughk were having their own problems and they acknowledged Ashquash, who had in the meantime capitulated to the English, to be emperor. Ashquash appointed Panquash and Annoughtoughk as "commissioners." Thus it was Ashquash who, along with Winnoughquargo (Winicaco), king of the Ababcoes and Hatsawaps, signed the new peace treaty.

In 1711, some 3000 acres were also granted as a reservation for the Nanticokes on Broad Creek in Somerset County. In spite of this, things went from bad to worse. In 1712, Ashquash had yet another change of heart and fled north to live with the Susquehannock Indians in Pennsylvania. This left the Nanticokes without an emperor/tyac and with Panquash and Annoughtoughk in charge at least to 1721 {Weslager}.

In the late 1730's and early 1740's, abetted by the French, groups of Native Americans under the leadership of the Shawnee (Shawan) chief Tecumseh were urged to join their efforts to overthrow the English and to reclaim their lands {Fitzhugh; Jones}. A delegation from this league persuaded a number of local Indians to join this insurrection. In 1742, still without an emperor, a number of Nanticokes planned to rise up and, in one night, to overthrow and massacre the settlers. To this end, they had gathered with their women and children on a small island called Winnasocum in the middle of the Pocomoke Swamp. They had built a 20 by 25 foot lodge house as an armory and had stockpiled several guns, ammunition, and poison-tipped arrows {Jones; Weslager}. Some Indians friendly to the English, including the Choptank Indian Jemmy Smallhomony, informed the whites of the plot. Prompt defenses were made all along the frontier, and a great massacre was averted. According to Smallhomony's deposition of June 25, 1742, the local Indians were to have been assisted by some 500 of the Shawnees and Northern Indians and at about the same time the French, with the assistance of other Indians were to attack in Maryland and Pennsylvania from the north. The Nanticokes and their Shawnee allies were to cut off the English in "Somerset and Dorset" and to extend their conquest upwards till they had joined the other Indians and the French {Jones}.

Through these last difficult years, the only thing that kept many Nanticokes in Maryland was their lucrative fur trade with the English entrepreneurs. But the Indians became increasingly dissatisfied, especially after the failure of the coup of 1742, and in 1744, the Nanticokes obtained permission from the British, gathered up their dead ancestors and other sacred relics and moved out of the Maryland area to settle in northern Pennsylvania near the present town of Towanda, a name derived from the Indian word "Towandeunk," literally meaning "Where we bury our dead." It has been said that the English colonists along the way of the trek could sense the approach of the Indians by the reek that preceded them:

"It is stated (Brinton, Lenape and Their Legends) that the Nanticokes carried cleaned human bones all the way from Maryland to be buried at an ossuary at Towanda. Heckwelder (Indian Nations) states that bands of them went from Wyoming and Chemenk to fetch back from Maryland badly smelling bundles of freshly scraped bones and that he had himself seen them carrying such putrid loads between the years 1750 and 1760 through the streets of Bethlehem" (Mercer).

The migration to the north took place beginning in 1743 and 1744 by water up the Chesapeake Bay, the Susquehanna River, and by 1753, to the Binghamton area of New York, finally arriving at the Nanticoke Refuge at Fort Niagara between the years 1778 and 1851 {Weslager}. A few scattered families of Nanticokes did not leave Dorchester County and, according to at least one writer, by degeneration and intermarriage with blacks became entirely extinct in Maryland about 1840 {Jones}. According to the current chief of the Nause-Waiwash Band of the Nanticokes in Dorchester County, Chief Winterhawk, in the face of the prejudice and scorn heaped upon them by the whites, the Native Americans went into hiding insofar as possible, blending into the background for survival. Others remained at the reservation at Broad Creek in the villages of Mattapenen and Nanduge {Speck; Coursey}.

In 1852, a small group of Nanticokes from Canada returned to claim 5000 acres of their reservation, but were turned down by Maryland officials (American Philosophical Society: Proceedings, see Bibliography). In the 1890's, the Nanticokes sent another delegation from Canada to Maryland to trace members of their tribe, but none were found {Speck}.

By 1922, the main body of the Nanticokes was living in Ontario Province in Canada and had been denationalized by the Iroquois. The Nanticoke language had died {Speck}. In the same year, however, the few surviving families in Delaware organized the Nanticoke Tribal Association and, until 1936, held a Thanksgiving Day Powwow each year at Oak Orchard {Seabreeze}. The powwows were resumed in 1977, and the 1000-strong group will hold its nineteenth one on September 7 and 8, 1996 {Coursey}. The Association operates a Nanticoke Indian Center and a separate museum six miles east of Millsboro, Delaware that are open all year {Coursey}.

Finally, the Nause-Waiwash Band of Indians was formed about 1989 in Dorchester County. Under the leadership of Chief Nighthawk, the group will hold its fourth annual festival at the Sailwinds Park in Cambridge, Maryland on September 14 and 15, 1996.

#### The Archaeological Sites:

Two registered archaeological sites exist on the Henson Scout Reservation. The exact locations are not given to help prevent looting and grave-robbing {Flegel; Ehrlich} by even well-meaning amateur "archaeologists." The two sites are described in an archaeological report as follows:

Red Bank (18-DO-7): Probably the oldest and earliest of the 16 Marshhope sites, it is divided by a rill into two sections, the lower and smaller southern one is known locally as "Turkey Ridge." Some pottery dates from 900 BC. An exquisite incised red clay pipe was found there.

Saw Mill Site (18-DO-5): In full view of Red Bank in a northeast direction. It is very low and often flooded with high tide. Winter rains leave the land wet and soggy. Several attempts to excavate one known midden here have not been successful. Even in dry spring season the water table is only 12 inches from the surface. Gradual subsidence of the land means that the site was once well above high tide level, since the shell deposit extends almost three feet below the ground surface. The pit was discovered by the presence of numerous oyster shells scattered over the surface of the ground. A few shards have been taken from the area which seem to indicate an Indian occupation around the Mid to Late Woodland era. At one time, about 50 years ago (circa late 1920's), there was a saw mill at this site and nearby the pit large piles of sawdust were prominent and the remains of a log receiving rack could be seen {Flegel}.

The present writer did not know of this site before his recent research. It does certainly not refer to the old saw mill at Lost Mill Outpost, which is located on the opposite side of the Reservation. It would seem that this new site lies on the shoreline somewhere between Smallhomony and Algonquin campsites and it must have melted deeply into the "savannah" there to have escaped the notice of the writer and Shep Henry in 1964-1965!

It is of interest to note that the site at Red Bank goes back to the Adena culture and possibly beyond, while the one at the saw mill yielded pottery relating to the time of the Nanticoke Tribe's habitation of the area.

During the years when the writer was closely associated with Nanticoke, he cannot recall anyone mentioning Indian relic finds there, so it is evident that they were not lying about on the surface ready to be picked up. Even as his Troop played on the "cliff" at Red Bank, he never saw so much as an arrowhead.

"Playing on the cliff" at Red Bank was rightly outlawed by Shep Henry, the first Camp Ranger, because of its erosive effect. It would be well to repeat also that there should be no digging for Indian artifacts unless the activity is supervised by a registered archaeologist.

#### CHOPTANK

(Name of Camp #2 of Henson Scout Reservation, planned but not developed.)

Alternate name versions: Choptanck, Soptank, Sopotank.

Along with the Nanticokes, the Choptanks were one of the two tribes of Indians in the Scout Reservation area. Unlike the Nanticoke Tribe, there was no "emperor" (tyac), but there were three co-equal "kings" (werewances) over the three Choptank population groups. These sub-tribes (hereinafter to be called "bands") probably represented the areas of their major towns or villages. The kings/chiefs in the Contact Period (late 1650's) were Ababco, Hatsawap, and Tequissino (spellings vary, see each separately as trail names){Weslager; McCallister}. In their ignorance of the Indian way of life and manner of governance, the English almost immediately began to confuse the names of these men with their villages and their groups, and in the minds of the whites, the bands became "tribes." They also referred to them as Nanticokes in some documents and separated them in others. As noted elsewhere, most modern researchers are of the opinion that they were collectively a separate tribe and they shall be considered as such in this paper, although Chief Winterhawk of the Nause-Waiwash Band claims otherwise {Fitzhugh}.

It is possible that the Choptanks came to the Dorchester County area from the Western Shore of Maryland and were related to the Conoy (Piscataway) Indians, who were also an offshoot of the Algonquins. If this is the case, they probably crossed the Chesapeake Bay rather than trekking down the Eastern Shore as had the Nanticokes. In any event, evidence indicates that they arrived here much later than did the Nanticokes {Flegel}. They should, however, not be confused with the Yoacomaco Indians of south Dorchester County who were a communications and trading outpost established by their tribe on the Western Shore {Fitzhugh}.

The Choptanks inhabited the area drained by the Choptank River and were therefore the immediate neighbors, to the west, of the Nanticoke Tribe. No one knows for sure how far inland the Choptank Indian area extended, but it could not have been far since the Nause Band of the Nanticokes inhabited the directly southern area of Dorchester County. The Nause also had

a village at the mouth of the Nanticoke River on its northern shore and inhabited the Crocheron, Toddville, and Bishop Head area {Flegel}. There is no record of any tribe living on the northern banks of the Choptank River. The closest neighbors living north of the Choptank Indians may well have been the Ozines and the Wicomicoes and were 35 to 40 miles away, living between the Wye and Chester Rivers {Flegel}.

Captain John Smith, who first explored the area in 1608, apparently did not explore the Choptank River. It is possible that he missed its mouth because of the then-existing "necks" and islands (since eroded or sunken) which screened it, or due to poor visibility in fog or storms. In any event, Smith tells nothing of the Choptank Indians. The earliest mention of the word was in a document of 1540 reporting that one Capt. William Claiborne, a Kent Island trader, was set upon by 200 or 300 Indians at "Choptanck." This was probably the name of one of the Indian towns and a place where the English went to trade. Thus Choptank (an Algonquin word) as a name for an Indian town, may have preceded the labeling of the river by that name. Indeed, "Soptank" or "Sopetank" was the name of the creek now called Indian Creek, which formed one of the boundaries of Locust Neck, where the last Indian town of the area was situated. Perhaps, then, it was on Indian Creek, formerly spelled "Sopetank" Creek, that the supposed town of Choptank was located {Marye}. This would have placed it near the present Beach Haven community, on the Choptank River a few miles east of Cambridge.

White settlers arrived in the Choptank area about 1658 and began taking up Indian lands, including "Ricarton," later to become Cambridge, in 1659. All these lands fell within the "reserve" granted to these Indians in 1659 and, by 1669, if the Maryland Assembly had not acted on behalf of the Indians, though somewhat tardily, complete expropriation of all their lands would have been the lot of the Choptanks. After serious complaints by the Choptank Chiefs, Ababco, Hatsawap, and Tequissino, the Maryland Assembly signed a "League of Peace" with them on May 7, 1669 and the Choptank Indian Reservation was granted to these chiefs on October 14, 1671 {McCallister}.

The Choptank Reservation included some 14,000 acres, expanded to 16,429 in 1721. It extended from the second inlet west from the mouth of Cambridge Creek and a line ran 250 perches (1 perch = 1 rod or 15.5 feet, thus 250 = 4125 feet or .78 mile) west-southwest, then south 812 perches (13,398 feet or 2.54 miles), then at a distance three miles inland parallel to the river to intersect with the head of Secretary Creek (now Warwick River), which formed the east boundary {Mowbray}. The foregoing recites the original language of the treaty {McCallister}. A clearer picture of the boundaries results from consulting a modern map of Dorchester County (Topographic Map of Dorchester County; Maryland Geologic Survey, 1986 revision; and ADC's Street Map of Dorchester County, Md. Langenscheidt Publ. Gp., 1992):

- At the Choptank River from a point at the southeast side of Gray (Great) Marsh, west-southwest, parallel to Jenkins Creek Road, three-fourths mile to:
- a point near the intersection of Oriole Drive and Jenkins Creek Road, two blocks west-southwest from Sandy Hill School and from there due south 2.5 miles to:
- a point just southeast of Maple Elementary School on Egypt Road near the headwater of Maple Dam Creek. From there in a long line to the southeast, east, then northeast paralleling the Choptank River at a distance of three miles south of it and following its curve, along the northeast branch of the Little Blackwater River and the northern edge of Green Briar Swamp to Airey, then following the Maryland and Delaware Railroad, across Higgins Mill Pond to Linkwood then in a north-northeast direction along Linkwood Road north of its intersection with Route 50 past East New Market to the headwater of the north branch of the Warwick River to:
- a point on this branch about a mile north of East New Market and in a westerly direction to the confluence of the Warwick and the Choptank Rivers:
- from the mouth of the Warwick River in a southwesterly direction and along the east bank of the Choptank River back to the beginning at Gray Marsh.

At the time of the granting of their reservation in 1671, the Choptank Indians inhabited several towns on or near the south shore of the Choptank River. It is likely that the three Indian chiefs Ababco, Hatsawap, and Tequissino, who exercised authority over the Choptank Indians at that time, each had a town of his own. Indeed, the first town, Tranquakin, in the neighborhood of the mouth of Whitehall Creek (above or below it) was called "King Ababco's Town" or "the lower town." A second town, in Locust Neck (probably on Goose Creek) was called the "upper town" and was inhabited from at least 1665 to 1837. How much older it may have been is unknown. Possibly it was originally called "Choptanck" (see earlier discussion, page 8) and existed before 1640. At any rate, it was the last inhabited town of the Choptank/Nanticoke area, the place where the last four Choptanks lived. A third town may have been at what was called Choptank Fort which stood somewhere on the Fort Branch of the headstream of the Warwick River (formerly Secretaries Creek). Possibly under the modern town of Secretary, it was abandoned before 1704. A fourth early Indian settlement seems to have been on Indian Neck, lying on the south side of the Choptank River between Secretary Creek and Goose Neck, and next above Locust Neck. It is apparent that all the lower part of

the Indian reservation, including about half of the total river frontage, was without any Indian towns at all. It would seem that the only town inhabited by the Choptanks by 1719 was Locust Neck Town, whose Indian name was Ama-Namo-quun {Speck}. This was where the remainder of the tribe "huddled together" toward the end, dwindling in numbers on account of emigration and other reasons, and there they finally died out so far as their residence in Maryland is concerned.

Soon after the reservation had been granted to them, the Choptanks began selling it off in lots to settlers. From 1692 to 1720, most of the reserve had been sold in fourteen separate deals {Maryland Archives, McCallister}. In 1719, an Indian named Tom Bishop complained to the Maryland Assembly on behalf of the Choptank Indians that the English "encroached greatly upon the lands of his people, so that they are now driven into a small narrow neck called Locust Neck" (Ibid.). In 1755, the Choptanks were described as "reduced to a small number, chiefly old, crippled, or sickly" {Speck}.

Many things contributed to the tragic decline of the Choptanks, and these factors have been discussed elsewhere (See General Introduction; Nanticoke page 2). In the early years, there were encroachments by hostile tribes who lived to the north. At the time of the signing of the treaty of 1669, the Choptanks were menaced by the Delawares (Minquas) who had formed an alliance with the remnants of the Wickamisses. Their principal enemies, however, were the Senecas (Northern Indians) who made prisoners of the Choptanks and carried them off, probably for adoption. In 1683, some fourteen Choptanks were returned to their homes on the intercession of the English, but others seem to have been retained. About this time a daughter of King Ababco was released.

Diseases of the Europeans brought to the Indians inadvertently and to which the Native Americans had little or no resistance probably were the major cause of Choptank deaths. Finally, as their lands dwindled, sustenance became difficult and many doubtless died of malnutrition which also left them more prone to disease. Aside from the "gifts" of the whites of tuberculosis, smallpox, and venereal diseases, chronic alcoholism took its deadly toll.

When their neighbors, the Nanticokes, left for the north in 1744, some of the Choptanks probably left also, but most seem to have stayed. One reason the Choptanks lived on as long as they did in the area was the fur trade. As described earlier (see page 6), the Native Americans were protected by English traders to preserve the commercial status quo {Speck}. Even when game became so scarce as to be impossible to trap or hunt, the Choptanks stayed on long past when their neighbors had left, probably because they got along with the settlers much better than did the Nanticokes. They, for instance, had not participated in any numbers in the planned revolt of 1742 (described earlier; see page 6).

In 1792, William Vans Murray submitted a few ethnological notes and a vocabulary which had been collected at Locust Neck Town to Thomas Jefferson. He stated that the tribe had dwindled to nine persons living in four genuine old wigwams thatched over with cedar bark. They were governed by a queen, Mrs. Mulberry. Winicaco, Chief Ababco's son and their last chief, had died about 75 or 80 years before and his body was kept preserved in a mortuary house {Speck}. In 1801, Mary Mulberry died and her 20 acres were sold by the state. In 1856, a Maryland act states that the land set aside in 1799 for the Choptanks "has long since been deserted by them, and the race has become extinct." The land then "lay in an unimproved and dilapidated condition" and was sold. A small remnant was retained by the State and sold to the Dorchester County Board of Education on April 7, 1870 for the use of the public schools {McCallister}.

## **PART II: THE TRAILS**

### ABABCO

(Name of the Orange & White Trail; also an Outpost Camp, q.viz.).

Alternate spellings: Abapco, Abaco, Babcoe, Abanvo.

Ababco was the name of one of the chiefs (werewances) of the Choptank Indians when the earliest white settlers arrived. He and his people lived in the area extending from Sandy Hill Point (west of Cambridge) to El Don (currently Bonnie Brook) including present-day Cambridge, the land for which the English paid 40 matchcoats to the Indians. The name of their "king" soon began to be used by the settlers to indicate the band of people that he led and even his village ("King Ababco's Town"). When the whites arrived, the Ababco probably numbered about 1600 persons.

Along with the other two chiefs of the Choptanks, Hatsawap and Tequissino, Ababco signed the first treaty with the settlers, and in 1671, signed the act granting the Choptank Reservation {McCallister}. In 1676, along with Hatsawap and Tequissino, Chief Ababco acted as a mediator between the English and the Nanticoke "emperor" Unnacokasimmon. In 1681, Chief Ababco was asked by the Nanticoke tyac to join him in a war on the English, an offer which he declined {Marye}.

After the death of Ababco, his son Netgughwoughton and Chief Tequissino were consulted by the English as to the election of an emperor of the Nanticokes {McCallister}. Their chief in 1701 was Winicaco, after whose death circa 1720, his people became more and more dissatisfied within the limits of their reservation. Some began to move away to new homes in greater forests with broad hunting grounds and more game, farther away from the whites who continuously invaded their

reservation and "influenced their young people to adopt more vices than virtues" {Jones}.

By now, all the Choptanks were living on their reservation and the distinctions between the bands had begun rapidly to disappear. All mention of the Tequissino as a separate group ceases after 1722, and the Hatsawap are not mentioned after 1727. In a deed of November 1726, the Ababco and Hatsawap were called "the 2 nations."

After the death of her father, Chief Winicaco, Betty Cacoe became "queen," and her name appears as such on a deed dated 1722 {McCallister}. She was still queen in April 1727 when her name was given as Betty Carco over her "X" on a deed. Sadly, she is to be remembered as the leader who sold off much of what was left of the Choptank Indian Reservation. For its subsequent history, see Choptank, page 7.

### ANKARA

(Name of the Black & White Trail.)

The Ankara Trail was named for the Nanticoke Spirit of Evil who, according to oral tradition, took the form of a "great, black beast" (Gerlach). Lenni Lenape legend, in the Wallam Olum, (see p 6; McCutchen) names him Wakon and has him taking the form of a snake or sorcerer, as stated in Book I, Verses 21 through 23:

"But then Very secretly at the end, An evil snake, a sorcerer, Came to the Earth.  
Wickedness, Wrongfulness, Criminal acts Then came there. Black weather came, Sickness  
came, Death came."

According to the lost manuscript of the oral tradition, The Marshyhope Legends, gathered by the writer in the Galestown/Sharptown area, Ankara was the evil adversary of the tyac Malahorn and the heroes Sandah, Singaree, and Toguanni (see Part III, Campsites page 11){Gerlach}.

The Ankara Trail, which leads to Red Bank and the Patty Cannon Outpost, was named for the titanic struggle between Ankara/Wakon and the Nanticoke hero Malahorn, by which the cliff was thrown up from the bottom of the Marshyhope where the two fought. It was a tale told by the first Camp Ranger, Shep Henry.

The trail also formed a major part of the trek called "The Devil's Trail," which was a feature of a special survival program of Troop 188, which was the first troop to camp overnight at Nanticoke soon after the purchase of its land by the Council.

### HATSAWAP

(Name of the Blue & White Trail).

Alternate spellings: Hatsawapp, Hatswamp (1702), Hatswampe (1704), Ahatchwhoop (1705), Haxd Swamp (1722), Hatch Swamp (1725).

The Hatsawap were a band of Indians living in the area above the Warwick River (formerly Secretaries Creek) and derived their name from the "king" (werewance) who led them when the first settlers came into the Dorset area. Hatsawap was a coequal of the other two chiefs at the time, Ababco and Tequissino. He signed, along with them, the act which established the Choptank Indian Reservation. He, like the other chiefs, probably had his own town or village, which may have been called "The Choptank Fort" which was in the Hatsawap area but has never been relocated. It may well have been under the present town of Secretary. It was located, according to the historical records, on a stream flowing into the head of the Warwick River. Midden accessible to archaeologists indicate the people were great watermen, leaving evidence of terrapin, muskrat, crabs, and fish. In a deed of 1726, the Hatsawap and the Ababco were called the "Two Nations" {McCallister}.

Noockyousk and Patchyouske were mentioned in a document of 1704 as "rulers" of the Hatsawap. The latter (also spelled Patch Youske) was king (chief) until around 1722, when his daughter and heir Pemetasusk (Pemeta Susk, Permeta Sicsh, Permeta Sisk) became queen and "ruled" at least to 1727 {McCallister}. By this time, all the Choptank bands had been decimated in the manner described elsewhere and the Hatsawap were merely a number of the few Native Americans still hanging on in the reservation. Finally, the Hatsawap, as a separate group, were absorbed into the general population remnant.

### KUSKARAWA

(Name of the Green & White Trail; an Outpost Camp).

Alternate spellings: Kuskarawaok, Kuskaranaocke, Cuskarawaok.

Captain John Smith's original name for "Nanticoke." It appeared as such on his map of 1608 as his name for the river and for the Native Americans who lived there. (See NANTICOKE, page 5).

## TEQUISSINO

(Name of the Red and White Trail.)

Alternate spellings: Tequassino, Tequasimo, Tequassine.

The Tequissino were a band of the Choptank Indians living in an area on the Choptank River extending from White Hall Creek to the Warwick River (formerly Secretaries Creek). Thus they lived between the Ababco and the Hatsawap. Their land included Oystershell Point, which was built up by the Tequissino over their many years as highly successful watermen {Yates}. Tequissino was the name of their chief or werewance ("king") when the first white colonists arrived in the area. Along with his brother chiefs, he "made his mark" on many treaties, beginning with the one in 1659 {McCallister}. In 1676 he and these chiefs were asked by the colonists to act as mediators between them and Unnacokasimmon, tyac ("emperor") of the Nanticokes, in a situation that might have otherwise led to bloodshed. Even though some old documents refer to Chief Tequissino as a "Nanticoke," this was not true {Marye}, although in 1681 he claimed to have kindred "at Nanticoke" {McCallister}. In 1693 Chief Tequissino, along with Netaughwoughton of the Ababcoes, was consulted by the English as to the election of an "emperor" of the Nanticokes. In the same year, along with the other Choptank chiefs and the Nanticoke tyac, Tequissino signed a new peace treaty with the colonists {McCallister}. The habit of taking English names appeared early among the Choptanks, and a son of Tequissino was known as "Robin Hood" {1681, Maryland Archives}.

As in the case of other Choptank chiefs, Tequissino must have had his own town, but it is not known where he lived, although the area of his band included the last inhabited town, Locust Neck, located between the North Branch of Indian Creek and the present-day Goose Creek. The latter town has been extensively excavated {Moeller}. A second town, Indian Creek, was located between Goose Neck and the Warwick River (Davidson).

Chief Tequissino apparently lived until the first years of the 18th Century, for documents of August 1704 and March 1709 name Patasuske to be the "ruler." By this time the band had been living for many years on the reservation assigned ("granted") to them by the whites and had gone into the steep decline and were well on their way to the oblivion they were to share with their brother bands. Evidence of this is the increasing blending of the population and the blurring of band lines in the documents of the English as the Choptanks found themselves in ever-shrinking limits. The last mention of the Tequissino Band as a separate people was in a deed of 1722 {McCallister}.

## **PART III: THE CAMPSITES**

### ALGONQUIN

(Alternately: Algonkin.).

Map grid C 8 (see page 22).

The Algonquin were one of the great "umbrella" cultures of the mid- and southern East Coast to which the Nanticokes and Choptanks were related by language {Seabreeze}.

"The Algonkin were the first Indians to welcome the Dutch, English, and French and the first to shed blood in resisting the merciless advance of their settlements. They were a powerful family holding most of the country east of the Mississippi, from Tennessee and Virginia on the south to Hudson Bay on the north, a vast domain of forest lands, well watered by streams and lakes over which they glided in skillfully fashioned canoes." {Wissler}

As determined by their language group, the Algonquin included tribes, small and great, from New England, Labrador, the central United States, the Plains Country, and west, including two small West Coast tribes. Undoubtedly they were the forefathers of the Lenni Lenape (Delawares) who preserved their history in the Wallam Olum {McCutchen}.

Incidentally, this was the only name on Henson Reservation to be given by someone other than the writer. The campsite bearing the name was originally to have been Sahdow, chief of the Wiwash when John Smith arrived in 1608. Upon seeing the list of prepared names before the first camp season, the greatly respected first Camp Ranger, Shep Henry, of what was then Nanticoke Scout Reservation, felt that at least one campsite should be given this proudest of Native American names. His wish was our command!

### ASHQUASH

(Alternately: Atquash, Atquas).

Map grid C 9 (see page 22).

He was the third emperor (tyac) of the Nanticokes after the arrival of the white settlers. A son of the first tyac,

Unnacokasimmon, he was chosen in 1692 by his people after the death of Ahoperoon, but was first rejected by the Maryland government, being declared "an enemy of the Province." His story has been told at length (see page 5). After the treaty "granting" the reservation to the Nanticokes, Ashquash was finally reinstated as tyac after a change of heart toward the English. In 1705 he, along with the chiefs of the Choptank Indians, signed articles of peace with the whites. Coming after threats against the colonists, the treaty required Ashquash to pay yearly, for the use of the Queen of England, four arrows and two bows to be delivered to the governor of Maryland "as a tribute or acknowledgement to their majesty and as a token of the continuance of this peace" {Jones}. Other conditions of the treaty were that Ashquash and his people fence in their corn fields at least seven or eight logs high. Also, since the English could not tell one Indian from another, no Indian was to come onto any white's plantation with fresh facial paint and should lay down their guns, bows, and arrows and call aloud before they came within 300 paces of any cleared ground. For its part, the colonial government issued a proclamation to break up the rampant bootlegging of liquor to the Indians by settlers, a major complaint of the chiefs. This, of course, was widely ignored {Jones}.

In view of the treatment of his people by the whites, Ashquash had yet another change of heart and, in 1712, the embittered chief of chiefs fled north, spending the rest of his days in asylum with the Susquehannocks {Weslager}.

### CHICONE

(Alternately: Chicacone).

Map grid C 9, associated with Malahorn (see page 22).

One of the two Nanticoke Indian towns named in the colonial archives, Chicone was located very near the Nanticoke River in the area between that river and Chicone Creek. In a 1676 account, the town of Chicone is described as "where the Emperor doth or lately did reside," and was, therefore, the capitol of the Nanticoke Tribe. Its location was in the area west, across Marshyhope Creek, from the present Henson Scout Reservation. The town was shown on John Smith's map of 1608 and was occupied to at least 1758 by which time most of the Nanticokes had left their reservation {Moeller}. This campsite was established in 1996.

An aerial survey made of the Marshyhope and the Upper Nanticoke region showed a dramatic set of soil marks north of Chicone Creek that are probably the remains of the Indian town of Chicone. The photos indicate the presence of a circular palisade and other structures at this locale. Surface collections produced not only Late Woodland style projectile points but also at least two gun flints. Chicone was a major Nanticoke Indian town as late as 1742, when the Indians began to leave the area for the north. It was occupied by a few remaining families to at least 1758 {Moeller; Davidson}. A legacy of the town are the names of the three county roads that transect the area today: Indianbone, Chicone, and Walnut Landing Roads. Walnut Landing was very near the town. {Davidson}.

### MALAHORN

Map grid C 9 (see page 22).

Every Sunday evening during the first camp seasons, as dusk gathered, breech-clout-clad guides with torches passed through every campsite and gathered the Scouts and their leaders into long, silent lines as the last light of day faded. The boys and the adults were led to the reservation campfire circle on the edge of the Marshyhope where, in a semicircle facing the dark water on log seats, they participated in the weekly "get-acquainted" council fire. These all had Indian themes, beginning with a deep and resonant voice coming out of the darkness beyond the unlit firelay intoning an Indian invocation as the fire came to life from the torches of the Indian-garbed guides. This was followed by the staff being introduced to the new campers by the Program Director in lively fashion through skits by each department. As the fire burned down to embers and the program quieted, the Camp Ranger, Shep Henry, a well-beloved and homespun Eastern Shoreman who had served as a Seabee in the Pacific during the Second World War, strolled into the glow of the fire, chewing a wad of tobacco, and adjusted his battered Ranger cap as his faithful old black retriever, "Rip," sat by his side.

As part of his general introduction, the camp itself and how to care for it, he told a tale based on an ancient Native American legend of the area. In the time before the coming of the white man, it went, the Nanticokes lived alone and peacefully on the land, hunting and gathering. The Devil (Ankara) came among them, causing all manner of evils. Game wasn't to be found, crops failed, and there was dissension among the people leading to theft and even violence. Finally, the then chief of chiefs (tyac), Malahorn, challenged the Devil to a fight to the finish. They met at the place now called Red Bank and did battle hand-to-hand, during which they fought in the Marshyhope itself. So terrific was the struggle that the bottom of the creek was gouged out and the mud and dirt thrown up into a great mound beside them, forming the present bluff. In the end, the epic hero Malahorn prevailed, hurling the Evil One into the great pit formed there. Peace and prosperity were thereby restored and, to this day, the Marshyhope is at its deepest in that spot.

### PUCKAMEE

Map grid D 10, associated with Tamaran (see page 22).

A campsite established in 1996, Puckamee was named after one of the two Nanticoke Indian towns mentioned in the colonial Maryland Archives and was located "on a neck of land that lies on the south or eastern most side of Barren Creek." {McCallister} Barren Creek is modern day Baron Creek, which flows into the east side of the Nanticoke about 1 3/4 miles just to the east of Vienna. Baron Creek and the Nanticoke River form a large triangular neck here that would have contained between 1500 and 2000 acres of land, which corresponds to the archive description. At least one reported archaeological site in this area, also referred to as "Quiankeson Neck" in a land grant of 1688, has yielded substantial amounts of Late Woodland artifacts. The town was abandoned in 1744 as the Nanticoke Indians left on their great mass trek north {Davidson}.

#### SANDAH; SINGAREE; TOQUANNI

Map grid C 10, C 10, and D 8 respectively (see page 22).

In 1963 and 1964, the writer became deeply involved in the development of the new Nanticoke Scout Reservation (as it was then called). His primary contribution was to explore, map, and cut the over 25 miles of trails. He also worked closely with Ranger Shep Henry in this and other development tasks as a volunteer. At the same time, as Scoutmaster of Troop 188 of Cambridge, he utilized his Scouts in the tasks and camped with them on the Reservation many nights. All his activities were under the watch of Shep and, more indirectly, under the aegis of Jim "Pappy" Clark, who was then Director of Camping of the Del-Mar-Va Council and tasked with the overall supervision of the Reservation's development. As a lifelong native of the area, Mr. Henry knew the county and its inhabitants well and often seemed to be related to half of them!

Soon after his Ranger assignment and when the only buildings on the entire property were a tool shed erected by the Council in what became Tamaran Campsite, a water tap and a two-holer in Tiawco, and a second two-holer in the south camp, he and the writer began to collect the oral tales and legends of the area. Shep also owned several books about the Indians. One of these was Jones (see BIBLIOGRAPHY). Unfortunately, the second book, which may well have been the source of some tales, cannot be recalled. Drawing on these tales, books, and the stories told by the elderly loafers at the rural general stores in nearby Galestown and Sharptown, the present writer collected them into a series of tales about the local Native Americans suitable for telling at campfires. These stories, highly elaborated and fictionalized, were gathered together in an unpublished manuscript, The Marshyhope Legends. Unfortunately, this has been lost for many years, and memory does not serve well after over thirty years. Three of the campsite names came from these tales and, fortuitously, a list of the ten campsite names has been found in the Troop 188 scrapbook for the year 1965 which gives a brief explanation for each name:

- Sandah, spelled "Sahndah" on the list (which pre-dated the giving of the official names), was a young brave of the Nanticoke who was an antagonist of the evil spirit Ankara. He grew up to become a chief (tyac) of his tribe, which places the legend before the coming of the whites.
- Singaree was one of the great chiefs of the Nanticoke and a forebear of Unnacokasimmon, who was tyac when the settlers arrived. He, too, took on Ankara according to the tale.
- Toquanni was a legendary young brave of the Choptank Indians, probably the band led by Tequissino when the English colonists arrived.

Any further details recounted in these tales are lost in the mist of time since they were written down. Perhaps one day the manuscript will be found or the kernels of actual oral history can be regathered although all of those who told them, including Shep, are now long gone from the scene.

#### SMALLHOMONY

(Alternately: Smallhommony).

Map grid D 11 (see page 22).

In 1742, Jemmy Smallhomony, a "friendly" member of the Choptank Indian Hatsawap Band, warned the white settlers of a planned uprising by the Indians. It was a widespread plot, abetted and encouraged by the French, who wished to drive the English from their colonies as much as did the Indians! With the Shawnees, elements of the Nanticoke and a few Choptanks were to rise up and, in one night, massacre the English, including their women and children. To this end, with their own women and children, the Indians moved into the middle of the Pocomoke Swamp, built a longhouse as an armory, and began to collect arms and ammunition. A timely deposition by Smallhomony on June 25th, 1742, allowed the settlers to nip the revolt in the bud {Jones}. (See the more detailed account on page 6, above.)

#### TAMARAN

Map grid D 10 (see page 22).

The original reference to this chief of chiefs has not been found, but it is believed that the name was a Nanticoke reference to one of the three great men of the Lenape, all of whom were named Tamanend. These leaders were chronicled in the Wallam Olum {McCutchen}. The first two were paramount chiefs (sachems), leading the Algonkin on their great trek from

Central Asia to the Eastern Seaboard (see page 4, above).

The first Tamanend became leader of the Lenape when the tribe was living in a territory centered on the fertile valley of the Yellow River, which may be the modern Yellowstone, northeast of the Great Salt Lake. Around the source of this fertile watershed and hunting ground was a miraculous region from which sprang sacred power. To the east of the Yellowstone is the Black Hills, another sacred region. The name "Tamanend" (the prefix "Tama" means "wolf") has sometimes been translated as "Wolf Man" but the more usual reading is "The Affable One." All the admirable chiefs known as Tamanend were warmly remembered by the Indians as paragons of ancient virtue: warmth, bravery, generosity, and openheartedness. As the Wallam Olum says of the first Tamanend:

"Everyone's friend, Tamanend was the sachem, the first of that name. The best of all there was Tamanend; To all the Lenape he came as a friend" (Book IV, Verses 35-36).

The second Tamanend was sachem of the Lenape in a time of glory and at the summit of their history, around AD 1450. He was the friend of all and brought all the Lenape together in peace (Wallam Olum, Book V, verses 32-33). He may have had his capitol along the Delaware River near Shackamaxon, "The Place Where Chiefs Are Made," close to present-day Philadelphia {McCutchen}.

Tamanend the Third was the sachem who, in 1682, met with William Penn for the Great Treaty of 1682 {McCutchen}, and "Tamaran" is probably a corruption of his name. In his day, the capital of the Lenape was near what is now Germantown, and the Indians held him in such esteem that the whites often spoke of him as a saint. As did Tamanend the Second, he became the ideal of Native American virtue. At that time it had become fashionable for the whites to form societies with rituals and slogans drawn from Indian culture, so in 1772 a society under the name "Sons of Tammany" came into being among the colonists. About 1786, a Tamany Society was set up by veterans of the American Revolution, similar to the latter-day American Legion. This society survived as a political organization in New York City and was long dominant in that city's politics. The ritual of the society contained such terms as sachem, chief, wigwam, and wampum. Originally there were thirteen state organizations, with such tribe names as Otter, Eagle, and Tiger. The last was assigned to the organization in Delaware but later became a symbol for the surviving New York group, which was infamous for its grip on the politics of that city. While much of the glory and virtue associated with the old chief, Tamanend, originated in the minds of white men, the historical data available suggest a leader of the highest rank and worthy of a prominent place in history {Wissler}

#### TIAWCO

Map grid D 9 (see page 22).

An alternate name for the Nanticoke Tribe {Speck} (see page 5).

#### TRANQUAKIN

(Alternately: Transquakins, Transquaking, Transquakines.).

Map grid D 9, associated with Tiawco Campsite (see page 22).

Given to a new campsite in 1996, this is the name by which the Ababco Indians called themselves {Marye}. It was one of four towns of the Choptank Indians and was also called "King Ababco's Town." It was part of the friendship treaty of 1659 and was signed by King Talacoughkow (Talacoughquan), another name of Chief Ababco. In a deed dated May 10, 1686, also signed by Chief Ababco (written as Abanvo), he described himself as "king of the native Indians of the Lower Town or Nation of Indians in Choptank River -- 'called in my language Transquakines.'" {McCallister; Marye} Elsewhere, the town seems to have been called "Tresquegue." It was located between Hurst Creek and White Hall Creek, probably at the mouth of White Hall Creek about three miles east of Cambridge and just southeast across the Choptank River from Chancellor Point. The name survives to this day as the Transquaking River which has its headwaters south of the original town and which empties into Fishing Bay.

#### WINICACO

(Alternately Winogaco, Winicaco, Winegahco, Wynecaco, Winnoughquargo, Winnacaco, Winnicaco, Winaco.).

Map grid D 8/9 (see page 22).

A son of Ababco, Winicaco was "king" (chief) of the Ababco band after his father's death in 1702. He was also called Onoocknotoone in some documents. Along with Ashquash, last emperor/tyac of the Nanticoke, he signed a treaty of peace with the English in 1705, at which time his name was given as "Winnoughquargo" {McCallister}. He was the last chief of the Ababco band and died in 1720, at which time his daughter, Betty Carco, became queen.

In 1792, when all of the Choptank Indian lands had been reduced to a pitiful nine persons living at Locust Neck Town, Winicaco's bones were still preserved in their mortuary house {Speck}.

## WIWASH

(Alternately Waiwash.).

Map grid D 8/9, associated with Toguanni Campsite (see page 22).

The Wiwash was a band of the Nanticoke Indians visited in 1608 by John Smith. They were located in the town of Nause located in the south of Dorchester County around Goose Creek in the Straits District (not to be confused with the Goose Creek and Neck in the northern part of the county). The village was located at the mouth of this creek where it empties into the west bank of Fishing Bay and comprised the area including present day Bishop Head, Crocheron, and Toddville. At the time of Captain Smith's visit, their chief was Sahdow {Jones}, which was to have originally been the name of the Algonquin campsite. The following account is related by one writer:

"Tradition says that one old Indian Chief of the Wiwash tribe, who lived near 'Goose Creek' in what is now called 'Straits' District, adopted an English name for himself, 'Billy Rumley.' He owned a large tract of land and married (?) a white woman. They lived on the place, owned some years ago and occupied by James Robins. There the old chief was buried. When his tribe left for a northern home, he refused to go with them. In that neighborhood it is told that the old chief sometimes punished his wife by placing her on the lubber-pole of his big chimney and then smoked her from a smoldering fire on the hearth below. This he said was done 'to make her sweet.' Whether his purpose was to sweeten her temper or improve her hygienically, by his smoking process or to suit his peculiar tastes may still be a question for public opinion. Descendants of the chief and his English wife are said to be living at this time" {Jones, 1925}.

As noted elsewhere, the Wiwash Indians have again come together in recent years. About 1989, the Nause-Waiwash Band of Indians was founded and now boasts some five thousand members under their Chief Winterhawk {Sewell Fitzhugh}. The group is now planning its fourth annual Festival for September 14-15, 1996. Chief Winterhawk lives in southeastern Dorchester County a few miles south of Vienna and, by water, only five miles from the Scout Reservation.

## **PART IV: THE OUTPOSTS**

### ABABCO

Located on the southern leg of the Blue Trail overlooking the Marshyhope; #10 on Map, at Grid E 12 (see page 22).

See TRAILS, page 9.

### BOUNDARY

Located at the northeast corner of the Reservation on the Green Trail soon after it turns sharply to the left (west) from the northeasterly leg; #6 on Map, at Grid K 6 (see page 22).

Named simply because it is very close to the north boundary of the Reservation.

### CRAZY WOMAN

Located on the Blue/Black Trails southwest of the Camp Maintenance Building; #3 on Map, at Grid I 9 (see page 22).

Located near the site where a house once stood. Legend has it that the last person to live there was an extremely eccentric old woman when the building had become a dilapidated shack.

### DAN BEARD

Located in mid-north Reservation near the junction of the Red and the Green Trails where the latter comes into the Red from the south; #7 on Map, at Grid H 5/H 6 (see page 22).

Named after Daniel Carter Beard (1850-1941) who was one of the originators and founders of Scouting in the United States in 1910. He was born in Cincinnati, Ohio and spent much of his boyhood among the Indians there. He thus became the ultimate outdoorsman and an expert in tracking and all forms of woodcraft. He was also a painter and illustrator, but will probably be best remembered for his many books for boys. Among his non-fiction works were American Boys' Handy Book (1882), Outdoor Handy Book (1909), Boy Pioneers and Sons of Daniel Boone (1909), Shelters, Shacks, and Shanties (1914), American Boys' Book of Camplore and Woodcraft (1920) and Wisdom of the Woods (1927). He was a friend of Lord Baden-Powell and, in the first years of Scouting, he served as Honorary Vice President of the National Council and as National Scout Commissioner, and wrote many sections of the Handbook for Boys (ten listings in the index of the 1938 edition). Mount Beard, a peak adjoining Mt. McKinley, was named in his honor {Webster's Biographical Dictionary}.

### HIDDEN FIELD

Located at the junction of the Black and Blue Trails south of the main camp entrance road; #2 on Map, at Grid K 8 (see page 22).

When the trails were cut, there was a small rectangular cleared area in the middle of the woods which had been abandoned for some years. While the size could have made it house-yard, there was no evidence of any structure having been there. It was, however, at the end of an overgrown road.

### JOHN SMITH

Never placed on map, but was to have been #14.

This name was never actually assigned to an outpost camp, although it was on the original list. It should be used when a new outpost is established.

Captain John Smith (1580-1631) was a military adventurer in wars between the English and the Turks until about 1604. He came to America in 1606 and arrived at Jamestown, Virginia where he was on the governing council of the new colony there. He was made prisoner by the Indians, condemned to death, and, according to his story, rescued by Pocahontas, daughter of the chieftain Powhatan. He led expeditions up the Potomac and Rappahannock Rivers and around the Chesapeake Bay.

As far as known, he was the first white man to arrive in the Henson Reservation area in 1608. He mapped the area and gave names to the rivers and recorded on it the names of the Native American villages he visited. It was he who recorded the name "Kuskarawaok" and "Nantaquak," from which the word "Nanticoke" was derived.

President of the Jamestown Colony from 1608 to 1609, he returned to England in 1609. He explored the New England coast in 1614 and attempted a second voyage there but was captured by the French in 1615. Returned finally to his home in England, he spent the rest of his life writing books about his adventures and explorations in the New World based on his journals, including The True Travels, Adventures, and Observations of Captaine John Smith in 1630 {Webster, *ibid.*}.

### KUSKARAWA

Located on the Black Trail just south of the gravel pits below the camp entrance road; it was near the end of a road which passed between the pits; #1 on map, grid L 8 (see page 22).

This was the name given by John Smith to the Nanticoke Indian tribe (see above and page 5).

### LONE HAWK

Located at the extreme southernmost end of the Black Trail below Red Bank and where the trail turns back north toward camp; #12 on map, grid D 16 (see page 22).

This outpost was named for a large hawk which was nesting in the area when the trail was first cut. It was also named for its remoteness, for one does not go far from this site without encountering the waist-deep waters of the savannah woodland which surrounds the southwest end of the Reservation, at the confluence of the Marshyhope and the Nanticoke. The only way out is north, on foot!

### LOST MILL

Located on the Green Trail just north of where the Red Trail branches from it to the west; #5 on map, grid K 3 (see page 22).

When the trails were cut, there was still a great mound of sawdust there, along with the remains of a shed, indicating that it was a major sawmill when the north camp was clearcut many years before.

### MEDICINE STICK

Located on the northern leg of the Blue Trail on its northernmost leg; #8 on map, grid G 3 (see page 22).

Named for a "magical" wand used by the shamans of the Native Americans as part of the healing ritual. In the Nanticoke area, it is said to have been made from the sassafras tree. The outpost is located on what was the main Jeep fire trail of the north camp.

### OLD BUCKET

Located on the Blue Trail north of the camp entrance road just past (on the way into camp) the Camp Maintenance Area; #4 on map, grid I 7 (see page 22).

An old road leads north to this outpost, at the end of which was a homestead many years before. Near the site, which was quite overgrown with third-growth hardwoods, was the outline of a large building, either a house or a barn. In the center of

the outpost itself, and old battered galvanized milk pail, crushed and rusted, was found. Hence the name. The old bucket actually hung on one of the trees for at least the first two camp seasons.

### PATTY CANNON

Located at the southernmost part of the Black Trail between Red Bank and Lone Hawk Outpost; # 12 on map, grid D 15 (see page 22).

Named for, but not in honor of, the infamous woman who allegedly robbed and murdered wayfarers in her inn and who allegedly chained freed slaves that she had kidnapped and held chained to trees in the area until they were put aboard ships to be resold into slavery in the South. See page 1 for a more detailed account.

### THREE COUNCILS

Located on the Black Trail where it passes atop the bluff at Red Bank in the southwestern part of the Reservation; #11 on the map, grid E 14 (see page 22).

Along with Ababco, the only outpost camp directly accessible by canoe, Three Councils overlooks the Marshyhope behind the low ridge marking the top of the bluff at Red Bank. Red Bank is perhaps the most outstanding feature of the Reservation as seen from the water, due to its eroded bluff. It was named for its reddish color. This is where the legendary battle took place between the heroic tyac Malahorn, chief of chiefs of the Nanticoke Indians, and the Devil (Ankara). It was a titanic struggle which, as the legend goes, created the bluff. Tradition also has it that it was a ceremonial site for the Nanticokes and was used by them for great council fires with the chiefs of other tribes, hence the name "Three Councils." Possibly those included were the chiefs of the Nanticokes, Choptanks, and Delawares, although this is speculation.

### TOMAHAWK

Located on the eastern side of the Black Trail about a third of the way to Red Bank in south camp; #9 on map, grid E 11 (see page 22).

This outpost was named after the dreaded and effective stone ax used by pre-contact Indians across the country. Many fine stone ax heads have been discovered in the general area and are to be found in private collections as well as in museums. A visit to the Nanticoke Indian Museum near Millsboro in Delaware would be an excellent way to view such artifacts.

The writer owns a splendid ax head which was found when he was a young boy under a shed at his family's home at Mt. Holly, four miles west of Cambridge. Its location would indicate that it once belonged to a Choptank Indian.

The outpost site is located in what was a clearing where one of the first three structures was erected by Del-Mar-Va Council, . . . a two-holer! Also, it is at the eastern end of a connecting White Trail, which led to Smallhomony, along which were the remains of a Prohibition Era whiskey still (see page 1).

## **PART V: OTAYACHGO**

"Otayachgo" was a Mohegan word for the Nanticoke Tribe, meaning "The Bridge Builders." In the early camp seasons, from 1965 until at least 1972, the word was used for a special "spare-time" program of challenging activities for campers. The name was chosen because of its symbolism, the building of a bridge from boyhood to manhood. Also, of course, it was the Mohegan name for the Nanticoke Indians.

Upon entering camp, each leader was given enough folded scoreboards for each of his Scouts. The front page featured a picture of a pioneering-type bridge between two shores and a feathered war lance, and featured the words "Otayachgo Patrol/The Bridge Builder." The inside right-hand page featured the following message:

"If you can do eight of the things on the next page, you can be a member of the Otayachgo. If your whole Patrol can do five of them together, your whole patrol will become an Otayachgo Patrol. Each thing you pass must be signed by a staff member, who will give you the appropriate color ribbon to be worn over the button of the right pocket of your shirt. When you or your patrol have qualified, present this scoreboard to your staff Commissioner.

NOTE: Only a natural Patrol of at least five members will be recognized."

The facing page listed the required accomplishments and the color of ribbon (actually yarn) for each. At the bottom were places and dates for the signatures of the Unit Leader and the Campsite Commissioner when it had been accomplished.

The award, given out at the end of the week at the final campfire, was a used swimming tag sprayed with white paint, and with a hand-painted Otayachgo emblem. The design had been developed by the staff "artist," a grizzled old veteran from England (and British Scouting!) nicknamed "Kruger" after the irascible Afrikaner general who opposed Baden-Powell at the

siege of Mafeking, and a real character in his own right. The awards were produced each week on a production line basis by many staff members. The various colors of yarn were given to each department head, who cut them to the right length for presentation at individual activities. A short length of each color was also glued to the bottom of each award, giving it the appearance of a small Indian shield. Also glued to the top back was a loop of yarn by which to hang it on the pocket button.

It would seem that such an award, based on skills they should be practicing in camp anyway (see below), would be too difficult for the boys, but the record of those who earned it still exists. It shows a total of 343 Scouts during the six weeks of camp in the 1966 season alone! Also, a breakdown of the number of boys completing each task was kept for both the first and second camp seasons, and may be of interest to adult leaders (listed in descending order of accomplishments):

Jungle Trail	292	Heaving Bar	148
Outpost Camp	246	Advancement	124
Conservation Project	228	Swimming	108
Orienteering	228	Rifle Range	92
Hiking Two Trails	227	Flint & Steel	33
Knot tying	224	Pioneering (1966 season)	32

It will be noted that the most popular feature of the Otayachgo was the Jungle Trail, which was mostly a fun activity, but which also took a certain amount of fortitude, fearlessness, daring, and a boyish (at least, in those days!) predilection for getting filthy dirty! Required wear was a pair of swim trunks and, optionally, sneakers. The Trail completed a circuit, arriving back at the starting point, and literally "dropped off" into the wooded swamp immediately south of the Smallhomony Campsite, traversing about 100 yards of pure muck about waist-deep to a 12-year-old. It involved climbing over deadfalls, roots, climbing a slippery leaning tree trunk, and swinging on a rope into the mud. The lads, who were required to be accompanied by a troop adult leader (the guys who really suffered!) and a supervising staff member (the younger members of whom loved it!), emerged gloriously dirty before jogging to the waterfront for a cleansing dip. Sadly, the event was dropped at the end of the second season after a boy had fallen onto a stob, causing a leg wound. It was fun while it lasted, and it must be remembered, almost a thousand boys went through it safely.

#### ABOUT THE WRITER

Scoutmaster, BSA Troop 188, Christ P.E. Church, Cambridge Maryland, 1958-1972.  
 District Commissioner, 1973; thereafter Member at Large.  
 Assistant Scoutmaster, Del-Mar-Va Troop 59, Colorado Springs Golden Jubilee Jamboree, 1960.  
 Crew Leader, Sommers Wilderness Canoe Base trip (Minnesota & Canada), 1961.  
 Scoutmaster, Provisional Camp, Rodney Scout Camps, two seasons (1960, 1961).  
 Program Director, Nanticoke Scout Reservation, 1965, 1966; Camp Commissioner,(1972, 1975)  
 Nanticoke development, including laying out and cutting all trails and development of official map, 1964-1965.  
 Designer of trading patch, Nentego Lodge, Order of the Arrow, 1965.  
 Planner and director of six District Camporees and one Council (1976) Camporee (but not director).  
 Recipient of the Silver Beaver Award for Outstanding Service to Boyhood.  
 Recipient of Wood Badge, 3 beads.  
 Fellowship Member of the Order of the Arrow.  
 Scoutmaster, New Scout Camp at Nanticoke, 2 years.

#### APPENDIX - MAPS

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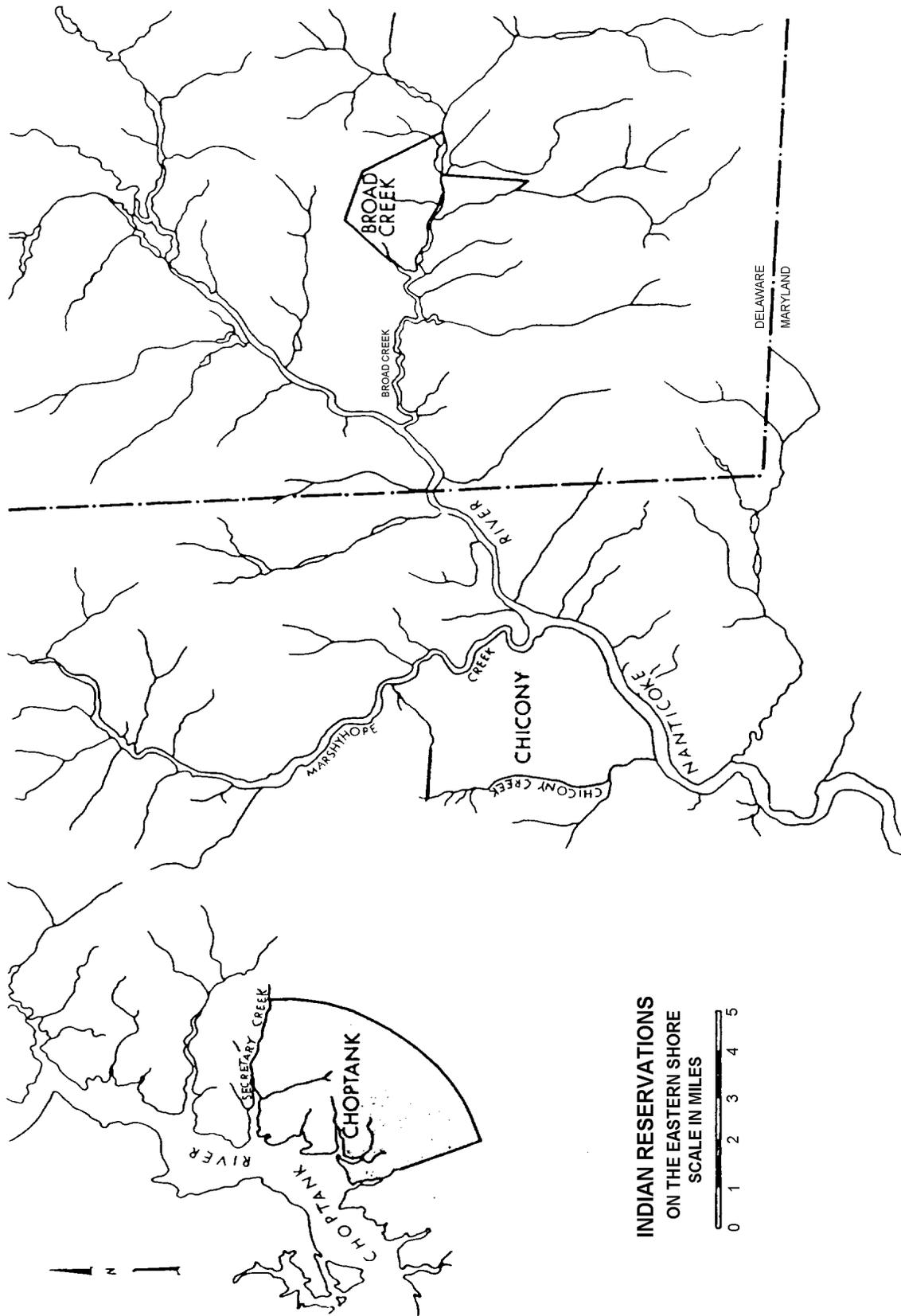
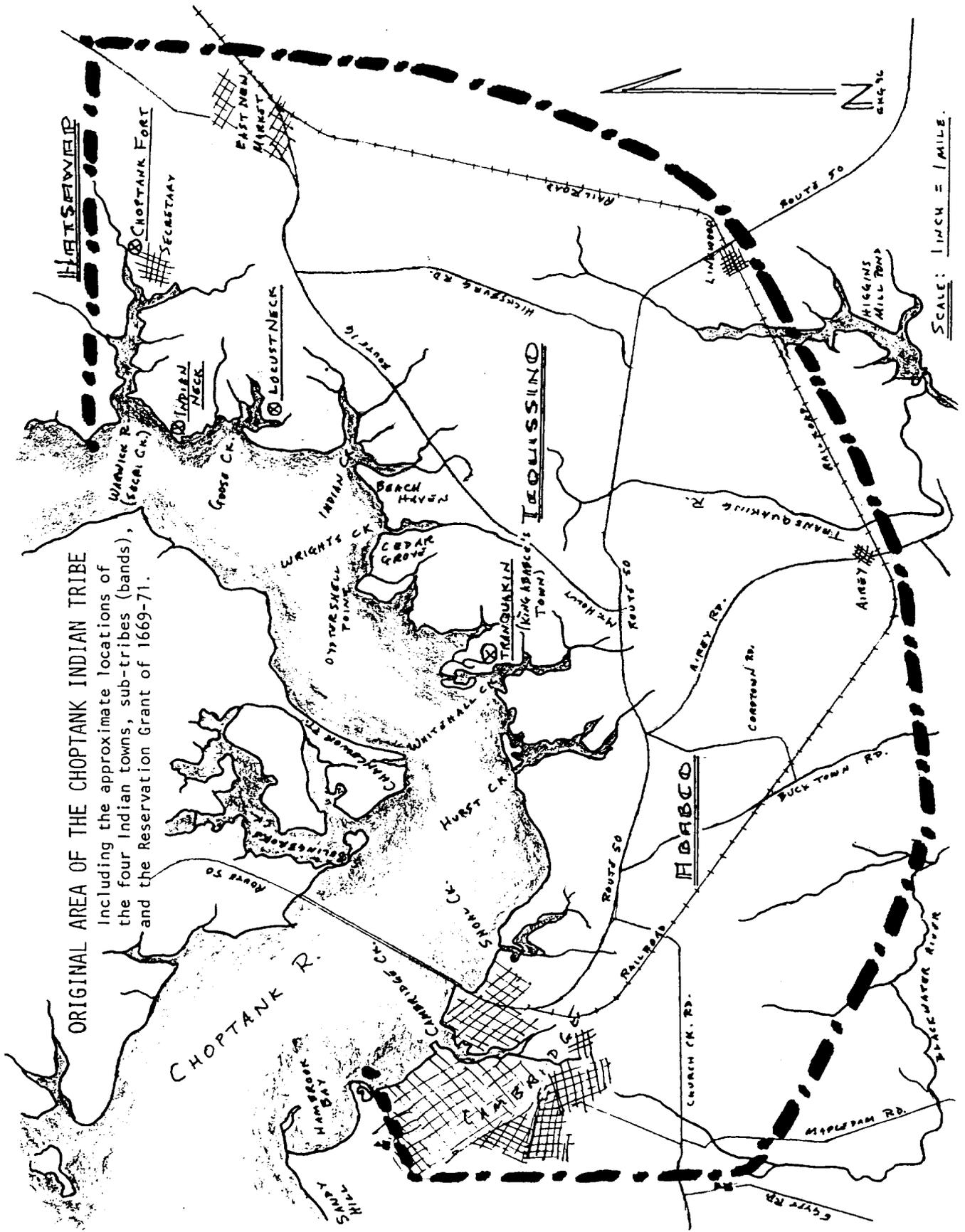


Figure 1 – Indian Reservations on the Eastern Shore



**ORIGINAL AREA OF THE CHOPTANK INDIAN TRIBE**  
 Including the approximate locations of  
 the four Indian towns, sub-tribes (bands),  
 and the Reservation Grant of 1669-71.

Figure 2 – The Choptank Indian Reservation

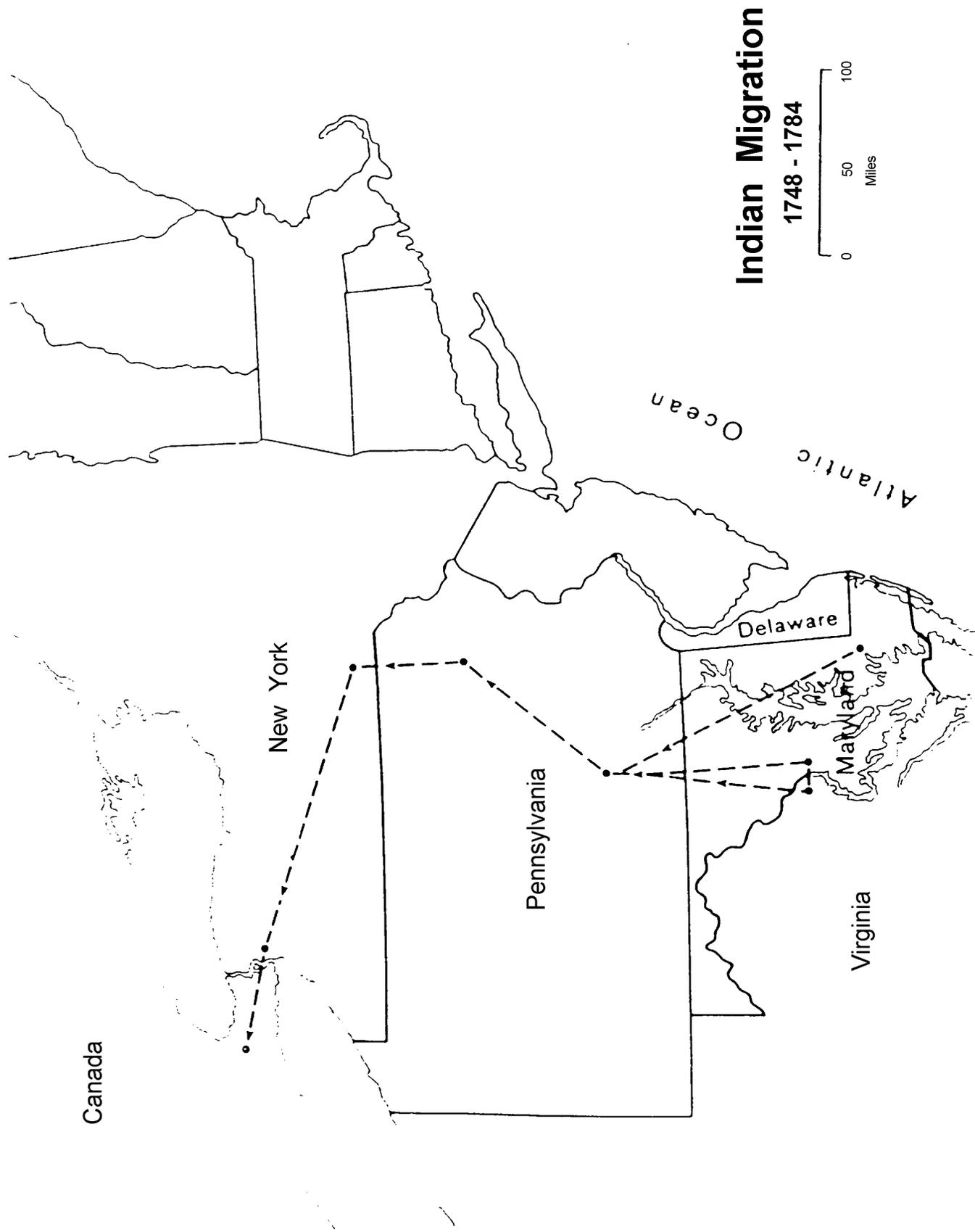


Figure 3 – Indian Migration, 1748 - 1784

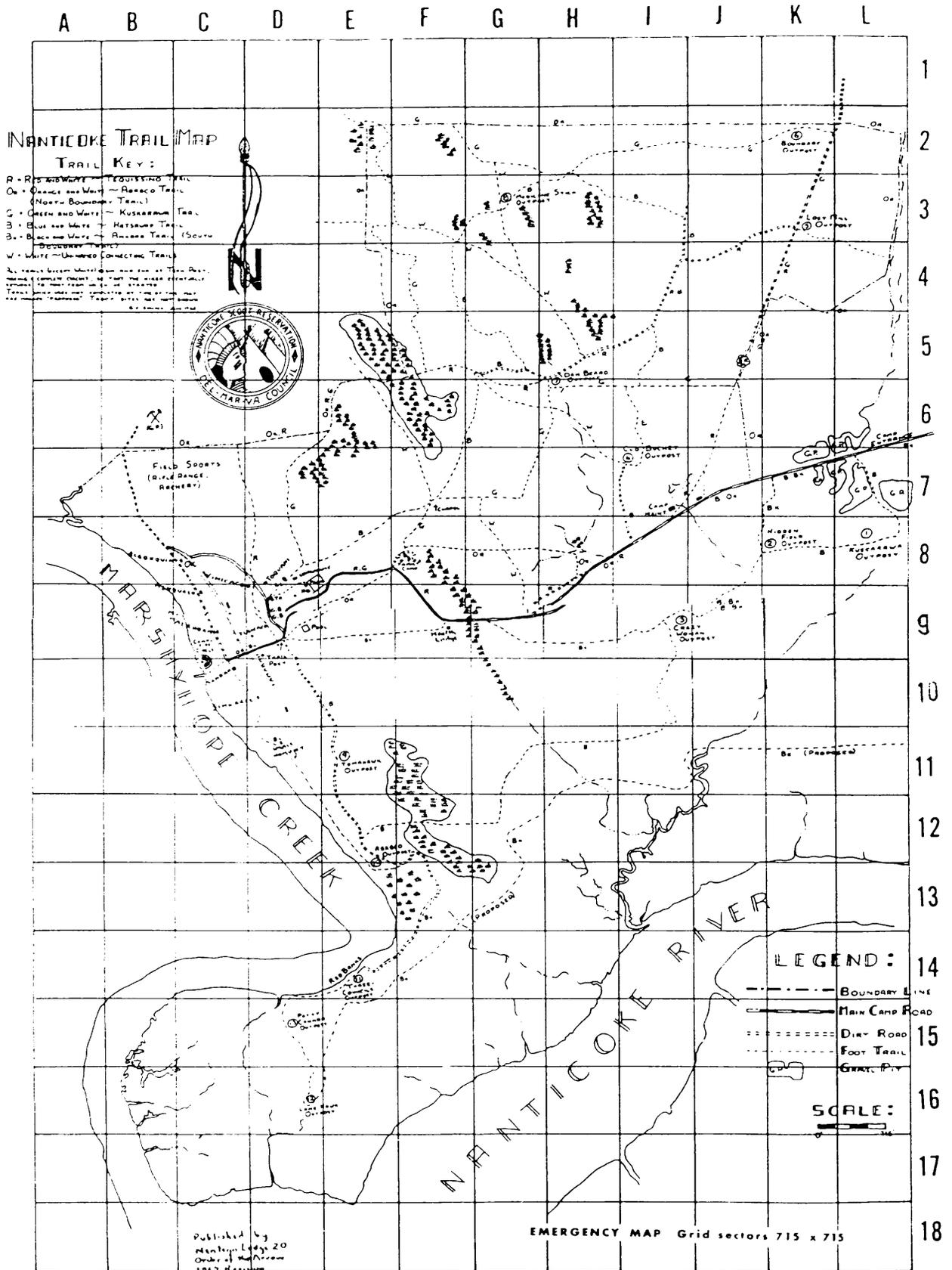


Figure 4 – Henson Scout Reservation Trail Map, with Grid

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## INDEX AND PRONUNCIATION KEY

Except for Unnacokasimmon, all items listed below are Scout Reservation place names. As new ones are needed, many unused ones may be gleaned from this paper, most of which are underlined when first mentioned in the text. The following pronunciation key is used (Webster's New Practical School Dictionary; New York: Merriam, 1964). Only the Indian names are respelled phonetically. (See KEY on page 25.) (The map coordinates can be found on Figure 4 – Henson Scout Reservation Trail Map, with Grid on page 22)

Name	Type	Pronunciation	Map Coordinates	Page refs.
Ababco	Trail, Outpost	a'bäb-ko	Trail Post, D 9; Outpost -- F 12	9, 15
Algonquin	Campsite	aul-'gän'kin	C 8	11
Ankara	Trail	än-'kä'r?	Trail Post, D 9	10
Ashquash	Campsite	'äsh-kwäsh	C 9	11
Boundary	Outpost		K 2	15
Chicone	Campsite	ch?-'kon	C 9 (with Malahorn)	12
Choptank	Camp #2	'chäp-tank	(South Camp)	7
Crazy Woman	Outpost		I 9	15
Dan Beard	Outpost		H 5,6	15
Hatsawap	Trail	'hät-s?-wäp	Trail Post, D 9	10
Hidden Field	Outpost		K 8	16
John Smith	proposed name		(none)	16
Lone Hawk	Outpost		D 16	16
Lost Mill	Outpost		K 3	16
Malahorn	Campsite	'maul?-.,horn	C 9	12
Medicine Stick	Outpost		G 3	16
Nanticoke	Camp #1	'nan-ti-kok	(North Camp)	4
Old Bucket	Outpost		I 7	16
Otayachgo	Award; possible place name	,o-tä-'yäch-go		17
Patty Cannon	Outpost		D 15	17
Puckamee	Campsite	p?-'kä-mi	D 9 (with Tamaran)	12
Sandah	Campsite	sän-'dä	C 10	13
Singaree	Campsite	,Sing?- 'rM	D 10	13
Smallhomony	Campsite	'smaul-hä-m?-ni	D 11	13
Tamaran	Campsite	'tam?-ran	D 9	13
Tequissino	Trail	t?-'kwis?-no	Trail Post, D 9	11

Name	Type	Pronunciation	Map Coordinates	Page refs.
Tiawco	Campsite	ti-'o-ko	D 9	14
Tomahawk	Outpost	tä-m?-hok	E 11	17
Toquanni	Campsite	to-'kwä'ni	D 8	13
Three Councils	Outpost		E 14	17
Tranquakin	Campsite	tran-'kwa-kin	D 9 (with Tiawco)	14
Unnacokasimmon	emperor	,ü-n?-'ko-k?-,sim-?n	(none)	9
Winicaco	Campsite	,win-i-'ka-ko	D 9	14
Wiwash	Campsite	'w↗-wosh (or –wäsh)	D 8 (with Toquanni)	15

KEY

?	cut, about	e	bet, led	o	flow, go
a	map, sad	i	tip, in	o	flaw, hawk
a	age, vein	↗	side, buy	ü	loot, rule
ä	cot, father	g	go, big	u .	.foot, pull
au	out	j	joke, age		