

A SKETCH OF EPHRAIM WALTERS
A PIONEER OF FAYETTE COUNTY, PA.

(1737 - 1835)

BY

JEFFERSON A. WALTERS

OCTOBER, 1879

EDITED AND ANNOTATED

BY

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FOREWORD

It was by a stroke of good fortune that the manuscript reproduced here came into my possession during the past September. Fortunately, for a number of reasons, I was invited to a dinner meeting of the Business and Professional Women of Masontown, Pa. After the proceedings of the evening, Mrs. Olive Ross Miller, the widow of an esteemed schoolmate, offered me the use of two documents, one of them dealing with the Ross family and the other, herein presented, detailing the career of a very early pioneer of the community. I offer again my sincere thanks to Mrs. Miller for a valuable contribution to local historiography.

After reading and meditating on the Walters account, I became more and more impressed by its historical, sociological, and anthropological import, and I determined finally to edit and annotate the work in the interest of clearer perspective, and to present it to citizens of the Masontown community, where several descendants of the central figure still reside. My reasons for a very high appraisal may be stated briefly as follows:

1. The career of this early Ephraim Walters illustrates well the complex relations of an important period in frontier history. It may be noted that Mr. Walters was abducted by the Indians during the reign of George II of England, a quarter-century before the Revolutionary War, and that he died at the end of Andrew Jackson's second administration.
2. During the period concerned, both Indian and frontiersman were subjected to severe stresses and conflicting loyalties. The Delaware and Shawnee, subject to relentless and unceasing pressure from the advancing white settlers, vainly hoped to hold back the avalanche (or glacier, perhaps) by attaching themselves to the Iroquois Long House, and by shifting their support, if need be, from Gallic trader to potential builders of a greater British empire. In the ensuing conflict, Huron and Erie virtually disappeared as tribal entities, and Susquehanna power fell into permanent eclipse during the Beaver Wars. From Virginia and North Carolina, yielding there also to white pressure, came Tuscarora, Nanticoke, Conoy, and Tupelo, seeking new homes in Pennsylvania under the protection of the tenacious Iroquois. The subject of this article lived in a period of constant ecological agitation.
3. As the tribal hegiras continued, Delaware and Shawnee settled for a few decades among the forests of Fayette County and along the Monongahela River within a few miles of Masontown. For the diligent searcher, many reliques and artifacts yet lie unclaimed in the ridges and river bottoms. The Fairview Brethren (Dunkard) Church mentioned in the text stands within a short walk of several productive Indian sites.
4. Scattered through the pages of this article, I have found much information which I had long sought elsewhere, but in vain. It was a delight to meet references to such items as the Mound Builders as recalled by the later Indians; the invasions of the Aran-chas and other primitive peoples; the Shawnee-Catawba Confederacy

and its dissolution; the Mingo, of Iroquois stock, lingering in the background at Greensboro, Whitely Creek and elsewhere. The struggle for the Monongahela and Ohio valleys, and the rich hunting grounds there, recalled only too painfully the more recent contests of European powers for the oil of Arabia and Persia, the spices of the Pacific islands, and the silks and jade of China.

5. Among the most interesting native figures who rise from the mist of time, it seems to me, is the foreboding, meditative Youghashaw, sachem of the Delawares, who lived not far from the present Pittsburgh. Surely his was a spirit kindred to humanitarians and historians everywhere; a man who, as indicated in the article, might have been regarded as one of the important thinkers of the eighteenth century if he had not been born an Indian.

For these reasons or points of interest, together with others both nostalgic and professional, I resolved to devote some hours to the editing and annotating of the manuscript so kindly made available to me by Mrs. Miller. It is hoped that the finished work will afford a useful addition to the knowledge of her and my fellow citizens, and, ultimately, to Masontown's permanent collection of Indian Americana. I owe a word of sincere appreciation to my secretary, Mrs. Esther Berent, for her tireless labors on a somewhat tedious manuscript, and to President Lewis W. Webb, of the Norfolk College of William and Mary, who made possible publication of the completed document.

Robert C. McClelland
Norfolk College of William and Mary
November 18, 1961

A SKETCH OF EPHRAIM WALTERS

A PIONEER OF FAYETTE COUNTY, PA.

WHO WAS CAPTURED AND RAISED BY THE INDIANS

The subject of this sketch, Ephraim Walters, was one of the earliest pioneers of Fayette County, Pennsylvania, and the grandfather of the present Ephraim Walters, Sr. of said county, and of Doctor Jefferson A. Walters of Dayton, Ohio, and the great-grandfather of your townsman, Thomas B. Schnatterly, and of your newly elected treasurer, Michael W. Franks. He was born in what is now Berkeley County, Virginia, in 1737, where he lived until he was twelve years of age, a close neighbor of Colonel William Crawford, who was so cruelly tortured to death by the Indians at Sandusky, in 1782. Colonel Crawford was five years his senior in age. His father, John Walters, was a celebrated hunter, and took much pleasure in the hazardous and exciting scenes of frontier life.

Having been informed by friendly Indians of the abundance of game on the head waters of the Potomac, John Walters with several others left their homes in Berkeley in the fall of 1747, crossed Branch Mountains, and spent the winter in hunting on the south branch of that stream. He was delighted with the beautiful valley of the Potomac, its wild and romantic scenery, its fish and its game, that he selected a site which he intended for his future home, near where the town of Romney now stands, and marked the boundaries with his tomahawk.

In the summer of 1748, after visiting his family, he returned to the Potomac accompanied by one David Stattler, who located land adjoining that of Mr. Walters. The two worked together, and erected two log cabins, one for each family, cleared a few acres of land, spent the winter in hunting. In the spring of 1749, they returned for their families, and succeeded in reaching their cabins in time for planting summer vegetables. At this time the Indians living in the mountains, and those visiting that section of the country, were peaceable and friendly, and frequently called at the cabins of the settlers.

In the meantime several other families settled near them, and not the least apprehension of danger was felt by anyone until the fall of 1751, when a band of Shawnees from west of the mountains made a raid upon their settlement. The attack occurred early one Sabbath morning, when Mr. Walters was sitting in his door reading his bible. Without any previous warning, he was fired upon and killed, and his wife and seven children taken prisoners. Ephraim, our subject, was the oldest, then only fourteen years old.

At the same time Mr. Statler's family were all massacred by the same band of Indians, with the exception of two small boys, named John and Moses. After the massacre and capture of the few remaining families of the settlement, the Indians started with their prisoners down the Potomac; on the way they took the youngest child of Mrs. Walters, a nursing babe, by the feet and dashed its brains out against a tree. This horrible brutality, in connection with the death of her husband, her own situation and that of her other children who clung to her for protection, excited the mother almost to frenzy. Her grief became uncontrollable, which appeared only to madden the savage brutes, for they stripped her, tied her to a tree and then tortured her to death in their most barbarous manner.

After this they continued their raid down the south branch of the Potomac to some distance north of the junction with the north branch, where they left it and crossed over to a trading post kept by one Chambers, on a stream called the Conococheague. This appeared to be a populated trading post or point with the Indians and was well known by many of the tribes who were in the habit of hunting in this section of the country. Leaving their prisoners (eighteen in number) a short distance from the post, in charge of two burly Indians, they went with what skins and furs they had to this trading post and exchanged them for such articles as they most needed, not forgetting an ample supply of fire water. Returning to the camp, most of them became beastly drunk; and such a night of horror, Mr. Walters claimed he never witnessed. The sober Indians appeared to understand the situation, and hid all the guns, but with all this precaution, some of them were badly injured.

As it was getting late in the fall, and the weather cold, it was thought advisable to leave the younger prisoners with a party that intended to winter east of the mountains, and the older ones, such as could travel and endure the weather, to bring west. Young Walters, his two oldest sisters, and a boy John Statler were among that number. They crossed the mountains by slow stages, living almost entirely on wild game, and were taken to an Indian village on the Monongahela River, near Pittsburgh, Pa., where they were adopted into the different Indian families. Young Walters was adopted into the family of an Indian chief named Youghashaw, who had lost a son in an encounter with a catamount that he had wounded.

In the fall of 1750, the Ohio Company of Virginia procured the services of Christopher Gist, a resident of the Potomac, to go west, reconnoiter the country, and negotiate treaties with the Indians in the interest of the English wherever it was possible to do so. At Zanesville he met George Croghan, a secret agent from Pennsylvania. The two traveled together to the Indian town of Piqua, on the west bank of the great Miami, in the State of Ohio. Here a treaty was concluded with the Miamis, a powerful confederacy of different tribes, who had hitherto acted with the French fort at Sandusky, had refused all overtures from these English agents, and had threatened war in the spring. This treaty with the Miamis, in connection with the reliable support and attachment of the Six Nations to the English cause, alarmed the French, since it evidently threatened their possessions west of the Alleghenies. With a view of diverting the English from the west until they could strengthen their western points, they inaugurated and encouraged Indian raids into the English settlements east of the mountains. It was in one of the first of these raids that Mr. Walters was made a prisoner.

Since there was no general or actual state of war at this time, the prisoners were not decorated with war paint, or subjected to the torture of running the gauntlet, but were uniformly treated with kindness by the Indians into whose families they were adopted. Young Walters in this respect was highly favored, for Youghashaw, his adopted father, proved to be a chief of many noble and generous qualities. He possessed not only fine mental powers, but large benevolence, and indulged young Walters in everything calculated to make him happy and contented, taking much pain in teaching him to speak and understand the Indian language.

Youghashaw instructed Walters in all the arts necessary to an efficient hunter, as well as in the principles of virtue, honesty, and self reliance. The chief was much more inclined to the study of philosophy than to war, and his mind was filled with Indian legends and traditions of the past. In fact his memory was so retentive and remarkable that he was sort of an encyclopedia, and was much

sought after in council for his great wisdom and knowledge. He was fond of the chase, and spent much of his time in hunting and fishing, but would have his hours of devotional seclusion, in which he communed, as he claimed, with the shades of departed warriors. His philosophy appeared to impress him strongly with the fate of the Indian races in this country, and he often gave vent in tones of deep melancholy to the effect that it was only a matter of time when the country would be overrun by the whites, and the poor Indian enslaved or exterminated. He predicted the result of the Pontiac war in 1763, and pleaded with the great chief, Cornstalk, to use his influence to prevent it, but without avail.

Had the western Indians at that time been capable of giving a written history of their own, of their great men, Youghashaw's name, Mr. Walters claimed, would have gone down in history as the greatest Indian philosopher of the eighteenth century; but as was the great passion of the time and since he did not carve his way to distinction through the blood of the white man, his greatness and his name have passed unnoticed by the white historian, and have been lost to history. Yet he still lives, and his pure and exalted spirit possesses a statue of glory and renown in the spirit world which no earthly historian can mar or obliterate.

Situated as Mr. Walters was, as the adopted son of so celebrated a man as Youghashaw, he was necessarily brought into contact with many of the most distinguished chiefs of the different Indian nations and was enabled to form a reasonable estimate of their respective characters. Logan, Cornstalk, and Shinghis were always favorites with him. Shinghis was King of the Delawares, and lived on the Allegheny, a few miles from Pittsburgh. Pontiac he did not appear to have much good feeling for. He claimed him to have been haughty and tyrannical, but possessing wonderful capacity, and always commanding great respect from other chiefs.

In the spring of 1752, Walters, in company with Youghashaw, went up the Monongahela on a hunting and fishing expedition in a canoe. They found a number of small villages along that stream, with considerable cultivated land along the river bottoms. At Redstone they spent several weeks, and then continued up the Monongahela to a Shawnee village on the east bank of that river, near Masontown, and extending from below Catt's Run to the mouth of Jacob's Creek, some two miles in length, and about the same distance below New Geneva. This village occupied a very central position as regards certain favorite hunting grounds, and was the home of the celebrated Indian Chief Cornstalk, as well as of numerous Indian families, and was considered the most populous of any on the Monongahela.

The village, or town, covered much of the McClain and Provins river bottoms, some four hundred acres, and part of the Poundstone farm. It was sort of general stopping place for Indian hunting parties, who crossed the country from the Ohio below Wheeling, to the Potomac, east of the mountains, and was well and profitably known to French traders for years previous to 1752. At this time this village was familiarly known as Cornstalk Village, and was probably the most southern village on that stream, since Mr. Walters knew of none higher up, and he had ample opportunity of knowing, having frequently visited the west fork of the Monongahela on hunting excursions, and also the Tygart River. This appears to be corroborated by Dr. Thomas Eckarly, who with two brothers, all Dunkards, from Pennsylvania, in 1754, camped at the mouth of Dunkard Creek and explored the country, and afterwards built a log cabin and settled on Cheat River, on what is known as Dunkard Bottom.

Here they remained for several years, until two of the brothers were killed by the Indians. Thomas, the surviving brother, gives no account of any Indian villages on any of the southern branches of the Monongahela above the Cheat River. There was a small village in 1752, occupied by a few Mingos, on the west side of the Monongahela, where Greensboro now stands, and a few wigwams and some cultivated land on the Greene County side below this Cornstalk village.

Cornstalk at that time was comparatively a young man, of pleasing manners, commanding address and great natural dignity. As an orator, Mr. Walters claimed that he had no superior amongst the many Indian orators of that day. His title as chief was not inherited, but bestowed upon him by common consent as a mark of distinguished merit. After the battle of Braddock's Defeat, he was made Sachem of a confederacy of tribes, and spent much of his time on the Muskingum, Sciota, and Miami rivers in Ohio. He took quite a fancy to young Walters, and had him accompany him on numerous fishing excursions, of which he was very fond.

Young Walters remained at this village until the spring of 1754. The kind treatment he had received from the leading Indians, and the many exciting fishing and hunting excursions he had had, greatly attached him to this section of the country, and he made up his mind that should he ever obtain his liberty, he would make it his future home. In fact at this early day no stream west of the Alleghenies presented so many attractions to the fisherman and hunter as did the Monongahela and its branches. The banks on either side were high and picturesque, the country adjacent beautifully rolling, possessing a rich soil, and covered with a luxuriant growth of the finest timber. Springs of purest water flowed from every hillside; the mountains were contiguous; the climate for health is of the finest on the continent; the river abounded in fish, and the woods and mountains with game. The river bottoms in many places were large, of easy tillage, and never failed of an abundant crop. Many of the branches meandered through the wildest mountain scenery, where game of almost every variety was found in greatest abundance. Such a country, possessed as it was with everything that could give life and interest to a wild and roving people, could not fail to attract the attention and jealousy of different Indian tribes to control and possess it.

A true history of the Monongahela and surrounding country for the last several thousand years would no doubt give much of thrilling interest; but as this we cannot have, we will have to content ourselves with traditional scraps and monuments found in the country. The Indians, having no written or published literature, were compelled to depend upon tradition alone for its or their ancestral history, much of which, coming down through more than a hundred generations, could not be expected to be very reliable.

With a view of perpetuating the large amount of legendary knowledge they possessed, some tribes were in the habit of selecting certain persons to narrate and instruct the young in the legends and traditions of the past, as well as in their morals and religion. The spiritual man was selected to instruct in spiritual matters, and was called the "KEEPER OF THE FAITH"; others were selected to instruct in historical knowledge, and were called "KEEPERS OF HISTORICAL TRADITIONS". Youg-hashaw, from his remarkable memory and fund of knowledge, and the deep interest he always took in the history of the different Indian nations, was selected as one of the latter. He would frequently sit surrounded by an anxious and attentive audience and narrate Indian legends and traditions for hours. Some of these were curious and instructive, whilst others appeared wild and visionary. The following are a few given by Mr. Walters as connected with the Monongahela River and surrounding country.

He gave it as traditional that the country drained by the Monongahela, the Kanawha, Big Sandy, Licking, and Kentucky Rivers, in connection with a few other contiguous streams, had been had been a battle ground at different periods for hundreds of years.

That many centuries before the Indian knew anything of the white man coming to this country, a numerous tribe or nation came from the South called Olanchas, a mixture made up of Alleghenys, Cutans, and Apalans, and that by war and by treaty got possession of the Monongahela and tributaries, and held possession for many years; that they were an active and prosperous people, and devoted much of their time to agriculture, had large farms all along the Monongahela, and thriving towns.

That the Provins and McClain river bottoms were the seat of an extensive town with substantial log buildings; that they worshipped the sun, had temples, where on stated religious occasions certain animals, and sometimes prisoners, were sacrificed to the Great Spirit.

Like many southern tribes, the Olanchas honored their dead warriors by burying them in a sitting posture, and with pomp and ceremony deposited with them many of the implements of war and other valuables possessed by the deceased, as well as a bowl of water and provisions for the nourishment of the spirit on its passage to the promised Hunting Ground. To us who claim a superior civilization the idea of depositing nourishment with a dead body, with a view of aiding the spirit, appears supremely absurd.

Yet these people had in support of this mode of burying a philosophy somewhat remarkable. They claimed that it required a number of days for the spirit to free itself perfectly from the body, that the sitting posture was the best possible for that purpose, and further, that the water, as well as the food, contained spiritual nourishment; that by being placed in close proximity to the body, it could be used by the spirit of the deceased to give it strength to free itself from the body. They even claimed that there was an individualized spirituality possessed by the war implements and other valuables, and that these could be as tangible and useful to the spirit man as they were to the physical man.

These Olanchas believed that all animals possessed spirits that lived in the future; that the Great Spirit, in his wisdom and kindness to man, created animals for his special benefit and pleasure; and that a hunting ground in the spirit land without animals would be an absurdity and a contradiction to those wise laws governing man's happiness on earth.

I should have stated that some of our modern Christians refuse to bury their dead under three days, believing that it requires that length of time for the spirit to free itself from the body, and that to bury sooner gives much suffering to the spirit.

In corroboration of at least part of these traditions is the fact that a number of skeletons found in a sitting posture have been exhumed in a field belonging to Mr. John Poundstone on the east bank of the Monongahela, at the mouth of Catt's Run.

This field has every appearance of having been the depository for the dead of a very numerous people. It is not only extensive but the bodies appear close together, and now so near the surface that Mr. Poundstone refuses to let his hogs run in the field since they root up the bones, which he rather thinks a desecration of the place of the dead. Tomahawks made from a fine blue iron,

highly polished, shell beads, flint arrow heads, stone pipes and stone axes, together with some relics are frequently found on plowing the field. This, according to tradition, Youghashaw claimed to have been one of the burying places of the Olanchas, and more than a thousand years old. The Delawares, and Shawnees, who occupied this section of the Monongahela in 1752, buried their dead on the hill north of Mr. Poundstone.

The sculptured rocks below New Geneva on the Monongahela, and those near Morgantown, West Virginia, tradition gives as the work of the Olanchas.

It is further traditional that the Shawnees, many centuries ago, formed a powerful confederacy with the Catawbias of Carolina and other tribes, made war upon the Olanchas, and after many hard fought battles and great slaughter, succeeded in laying waste their country, burning their towns, finally exterminating them as a people. The few who escaped with their lives were adopted amongst the different tribes of the confederacy.

Apparently as a just retribution after their success, the Shawnee confederacy did not last long, but led to a war amongst themselves which lasted for many years, and was prosecuted with a bitterness and cruelty not surpassed in Indian warfare. It terminated in the Shawnees holding possession of the newly acquired territory, which they held until subdued by the Five Nations.

Youghashaw had many strong peculiarities, but probably no one so prominent as his desire to understand the history of our country. For this purpose he traveled much, visited all the principal Indian stations, and recalled from their traditions such facts as gave him a connected traditional history running back over three thousand years. This included the Mound Builders, who some two thousand years since peopled the Mississippi valley with their millions, lived by agriculture and the arts, and were far advanced in civilization. They knew the use of several of the metals, especially silver and copper; also of salt, which they manufactured largely. They were industrious, prosperous, and happy, had large fortified cities and towns, and a sincere devotional religion; possessed a literature of hieroglyphics, by which they could transmit historical and other facts to posterity; had regularly organized governments based upon a system of communism, and governed and directed by one chosen as hereditary head, whose will was supreme.

At the death of this distinguished personage, a great mound was raised to his memory, in which he was entombed, and with him several of his servants and wives, to accompany and serve his excellency in the spirit land. This class of mounds was held sacred, and was distinguished above all others. Upon their tops were erected temples dedicated to the sun for religious and sacrificial purposes, where fires were perpetually kept burning.

Some of these governments existed in the Mississippi valley, but that on the Ohio embracing Western Pennsylvania, part of West Virginia, Kentucky and Ohio, was the most powerful, and at one time swayed a controlling influence over all others. It was at the zenith of its power that the large Grave Creek mound was raised, and entombed within it one of the most renowned and distinguished of the Atalan kings. It is said that it required the labor of three hundred and sixty thousand men twenty years to build one of the pyramids of Egypt. Compare this with the labor required, and that with crude and imperfect implements, to build the tens of thousands of mounds, effigies and inclosures found in the Mississippi valley, and you will be prepared to form a reasonable estimate of its ancient population. Ohio alone has some ten thousand mounds.

But the peace and prosperity of this numerous population were not always to be enjoyed. Ambitious and designing leaders sprang up amongst them; dissensions arose, wars broke out, and they became divided into numerous petty powers. Some of these sought and obtained the aid of nomadic tribes, who followed the pursuit of hunting in the uncultivated sections of the country, and who claimed to have grievances by having had their territory encroached upon by the ruthless hand of civilization. As a result of these wars agriculture was neglected, the great national grain houses that always had been kept full for times of need became empty, and general distress and suffering arose amongst the people. At this critical juncture, wild hordes from the northwest invaded their country and waged an exterminating war, which continued with varying success for nearly two centuries, resulting in the entire overthrow of these ancient governments, and the laying waste of their country. Many sought refuge in the far south, whilst those that remained and escaped the terrible slaughter were absorbed by the different conquering tribes. However, their knowledge of a more advanced civilization was never taken advantage of by their visitors, and the country grew up a wilderness.

Probably few of the ancient governments and people of any country have been so completely blotted out, and lost to history, as those of North America. Many of those who figured in power and authority in those days in the Mississippi valley, no doubt expected their names and their greatness to be sung in praise through all coming time, but like many who live today with similar ambition, no sooner dead than the grave hides their greatness and their names are soon forgotten.

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The foregoing article was written by Jefferson A. Walters, Dayton, Ohio, October 9th, 1879, from which this copy was made in January, 1933, by Dr. George Hess of Uniontown, Pennsylvania.

This particular number of the paper was the property of George L. Hibbs and was secured from Mrs. G. W. Honsaker, Masontown, Pennsylvania. The paper was presented to the Uniontown Public Library for safekeeping in January, 1933.

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John Walters, killed by the Indians near where Romney, West Virginia, now stands, was my great-, great-, great-, grandfather. Ephraim Walters, son of John Walters, born 1737 died 1835, adopted by the Indian, Chief Youghashaw when fourteen years of age, was my great-, great-, grandfather.

The son of Ephraim Walters, Ephraim, born 1776 died 1865, was my great-grandfather.

Ephraim Walters, adopted by the Indian Chief Youghashaw, married a woman doctor who practiced medicine among both whites and Indians in the Indian village of Cornstalk on the Monongahela River, south of Provins Homestead. It was here that he raised his family. On being surprised by an Indian attack, he hid the family under the waterfalls below the home.

After the attack ceased he brought his wife and children home. He took up many acres of land by marking trees and got a patent for it. This included the ground on which the Church of the Brethren now stands, known as the Fairview Church. His son, my great-grandfather, built the church and lived in the brick house below the church. His children were Ephraim, my great uncle,

who remained in the homestead; Dr. Jefferson Walters, a wealthy physician of Dayton, Ohio; Hanna, married to David Hibbs, of New Salem, Pennsylvania; Charity, who married John Debolt, builder and operator of the first steam mill west of the Alleghenies. Charity and John Debolt were my grandmother and grandfather.

NOTES AND COMMENTARY

PAGE I

EPHRAIM WALTERS. Several generations in which the name appeared are memorialized by grave markers in the Fairview Churchyard, on the hill south of Masontown. The dates range from the 1830's to 1893. The estate marked out by the original Ephraim was later divided into two parts. The tract was bounded by lands owned by the Provinses, Aches, Macks, and Debolts, and on the north by Catt's Run. See note at the end of the document. Without doubt, many readers will remember the last Ephraim Walters (I believe the last), who lived on Main Street not far from the LeRoy Building. He was a familiar figure in my boyhood days, as he took frequent constitutional walks near my first home in Masontown.

COLONEL WILLIAM CRAWFORD. The Indians regarded his death as a judicial execution. His troops had harried them with merciless severity, and a detachment led by one of his subalterns had massacred the friendly inhabitants of an Indian village in which were found only women, children, and old men. Furthermore, at many periods the Pennsylvania government, centered east of the mountains, could not restrain the white settlers from murdering Indians at sight. In general, the Indian incurred great risk in any attempt at friendly cooperation. The fate of Bald Eagle near or on Dunkard Creek in 1764 is an example.

THE SPRING OF 1749. It is of interest that this date is one year later than the close of the so-called King George's War (in Europe, the War of the Austrian Succession), another episode in the struggle between England and France that lasted from 1689 to 1815. The Indians of America were caught between the ever tightening millstones, finding themselves ultimately of course on reservations if they survived at all.

THE SHAWNEE ATTACK. This coup marked a shift of sentiment against the British. Such reversals of loyalty from French to British, and the opposite, were not unusual. Even the Iroquois, generally favorable to the British, could not always keep the Shawnees and Delawares in line. Much depended on the circumstances of the moment. The Indians of Greene County were often friendly to the whites before rum and trickery alienated them.

THE DEATH OF MRS. WALTERS. The Indians were maddened by the white man's liquor, his encroachments upon hunting lands necessary for the natives' survival, and by the many enticements of both French and English. The struggle for the fur trade was long a determining factor in Indian relations with the whites. In this commerce, the Dutch joined the British and French with comparable avidity.

A SUPPLY OF FIRE WATER. It has been remarked by more than one historian that the Spaniards in their conquest of the present Latin America used every means at their command to overcome the Indian; sex, alcohol, religion, and every known European trick. The same approach was prevalent also in North America.

THE ADOPTION OF YOUNG WALTERS BY YOUGHASHAW. Warring Indians often executed prisoners, but frequently adopted them in order to replace their own losses. Numbers were important to a people who were very frequently at war. Often there were contests among Indian women for possession of captured white children, whom they reared with attention and affection.

THE OHIO COMPANY. The Washington family, especially George and his brother Lawrence, was associated with this group of entrepreneurs. Gist established a plantation on the site of the present Mount Braddock.

CORNSTOCKTOWN. This site, the present Gray's Landing district, still yields much evidence of early tribal occupation. A very fine axe-hammer from the site is a valued item in my own collection. Unfortunately for the antiquarian, erosion of the land, dense growth of trees and bushes, and the ravages of a heedless industrial exploitation, have made recovery of antiques and relics most difficult.

VILLAGES ON THE MONONGAHELA. These were both European and native. Point Marion was an important exchange post for the French and Indians. As early as the 1750's, Brownsville was a growing center for British colonials. Settlers were found at an early date on the site of present Mount Sterling, possibly by 1752. The town of Carmichaels is dated from 1767, and it seems that the site of Masontown was populated by whites during the Revolutionary War, as was that of Garard's Fort in Greene County. During the French and Indian War (known as the Seven Years War in Europe), most of the British whites of the area were either exterminated or driven temporarily beyond the eastern mountains, to shelters like that at Wills Creek (Cumberland).

BRADDOCK'S DEFEAT. This occurred near Homestead in July, 1755. Only Washington's skill averted complete annihilation of Braddock's troops. Braddock, an European general of the old school, would not heed advice concerning the methods of frontier warfare. He died during the retreat, from wounds, and was buried in the mountains east of Uniontown.

THE MONONGAHELA COUNTRY. This description may incline one to dream that at some distant day the land concerned may again be made as beautiful as it was in colonial days. The potential is there still despite the utmost brutal exploitation which has left much of it appearing as if the wrath of the gods had been vented upon it. Minerals, streams, forests, and fields have been dissipated within half a century. Only in recent years have reclamation and conservation become common terms. Yet it is very often said in excuse, "The Indians did not know how to use the land." Much of it has been rendered useless for everybody and perhaps for all time.

KEEPERS OF HISTORICAL TRADITIONS. One may aptly compare Youghashaw's position with that of the keepers of the quipus among the Incas. Similar

duties were also performed by "wise men" among the Hindus before writing and printing were invented. The precise memory of many of these men would today be regarded as phenomenal. It was men like these who transmitted orally the Vedas and Upanishads, the Iliad and Odyssey, and the Finnish Kalevala.

Page 5

OLANCHAS. Herein contained are the only references to this people that I have found anywhere. I have not met the name either in textbooks or official publications. One need not look to Babylon or Egypt for antiquities. If Youghashaw was correct, the Mound Builders flourished at the beginning of the Christian Era.

GREAT SPIRIT. In a recent publication of the Pennsylvania Historical and Museum Commission, considerable emphasis is laid upon the term "Great Spirits" (plural); that in the Indian concept there was perhaps no idea of a unified power or force, though the remark is subject to some qualification. Among all the Indians, animism was the prevailing attitude and belief. Cf. Longfellow's Hiawatha.

Page 6

DELAWARES AND SHAWNEES. The last Indian lands in southwestern Pennsylvania were ceded to the colony in 1768. Many of the Delawares had already traveled north for protection among the Iroquois; others eventually arrived in Kansas, then Oklahoma, where they yet survive. The Shawnees, too, were driven westward, after endless migrations, first from their original home in Kentucky to Ohio, then to Pennsylvania, then westward again. These latter aborigines were regarded by the whites as absolutely untamable. Most of the remaining Iroquois, it should be remarked, live in Ontario and elsewhere in Canada. Only a few remain on "Cornplanters Tract", in northern Pennsylvania. Much of that "perpetual cession" will soon disappear under the waters of the Kinzua Dam, despite a solemn treaty of the 1780's.

SCULPTURED ROCKS. All previous references had indicated to me that the carvers of these inscriptions were unknown. Others are found near Ronco, I believe, and some near High House. In those near New Geneva, at least two, if not three, of the common totems of earlier peoples appear, tracks of the turkey and the bear (perhaps also of the wolf).

THE FIVE NATIONS (IROQUOIS). They became Six Nations when the Tuscaroras joined them. The latter were driven from North Carolina in 1712. An Iroquoian people, they had lived peacefully with the whites until the settlers fleeced them of their lands and frequently sold their children as slaves.

SACRED MOUNDS. Some of these yet survive within a few miles of Masontown. It is one of my ambitions to explore them ultimately. A partial examination of one of them showed evidence of fire at two levels. Containers for liquids were found also. This mound is now about 20 feet high and the same in diameter. In an almost inaccessible hollow, it is approached by a causeway leading from a steep hillside and reaching the mass at about two-thirds the height. Other mounds are found on very high hills.

Page 7

AN EXTERMINATING WAR OF NEARLY TWO CENTURIES. This prolonged struggle may be compared with that of the Chinese against the various tribes of the north,

Page 10

the Hsiung-Nus in particular having been troublesome for many centuries; with the long struggles between the Arab and Christian worlds; and the protracted conflict between France and England mentioned elsewhere in these notes. One wonders whether the current "Cold War" might also last for centuries.

PEOPLES AND GOVERNMENTS OF ANCIENT AMERICA. There is today widespread archaeological activity and general interest in pre-Columbian American natives. Currently, investigations are pursued in several parts of Pennsylvania, as in numerous other states. Surprising cultures are brought to light, and antiquity in the land is being pushed back to perhaps fifteen thousand years ago.