

American Indians and Moravians

Commentaries made during a guided tour for Symposium Participants

by
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I.

An archaeological report, recently presented about the Pocono area north of Bethlehem, furnishes us with helpful background information. We know now, for example, that the effects of the last great glaciation of the Pleistocene period began to occur here in the Upper Delaware Valley about 27,000 years ago. As a warming trend developed, the glaciers stopped just south of the Delaware Water Gap and began to retreat. Tundra (Arctic Circle) conditions lasted until approximately 12,000 years ago. The first humans appear to have entered the Upper Delaware Valley around 11,000 years ago when a true boreal forest began to establish itself. Massive flooding followed; but by the time we reach 9211 radiocarbon years ago, evidence of human existence again appears. The continuing warming trend gave rise to the Woodland culture predominating from 4500 to 2000 radiocarbon years ago. Conditions began to make possible the support of growing populations. By the middle Woodland period, horticulture was established. By the time Europeans arrived in the area, it was inhabited by the Minsi living in semipermanent long-houses and, according to Charles McNett, Jr., editor of the archaeological report cited, heirs to a history (the history of Shawnee Minisink) which spanned "nearly 11,000 years, 6 geological and climatological periods and nearly 20 distinct cultures."⁽¹⁾

The early Indians did not have a written language. They passed on their traditions by incorporating them in songs, by drawing pictographs, and by combining them with storytelling. The *Walum Olum*, the tribal chronicle of the Lenni Lenape Indians, for example, is a painted record which is divided into five books, or songs. It relates the tribal story from the Creation to the White Man's coming to North America. Its main themes are the migration from Asia to Alaska and from there south and east across the North American

continent. It was transferred from generation to generation in the form of pictorial symbols painted on sticks and kept in order by bundles. None of the original sticks appear to have survived to our time. But copies of pictographs, and a Delaware text, are included in a manuscript prepared by the botanist and natural historian, Constantine S. Rafinesque in 1833 and now in the University of Pennsylvania Museum. These consist of some of the *Walum Olum* which Rafinesque had received from a Dr. Ward in Indiana in 1820 and "the songs annexed thereto in the original language" which some other unnamed individual had given him in 1822. Rafinesque, who learned the Delaware language, prepared English translations of the songs and published the latter in 1836.(2)

We know more about the life and habits of the local Indians since the coming of the Europeans and certainly much more once the Moravians began to work with them in Bethlehem and surrounding areas. The early Lenape Indians lived in huts made of rods or twigs woven together with a rounded top, thatched with mats made of long leaves of corn or of tree bark. The huts were built in groups and were surrounded by a palisade for protection. A mound in the center often served as an observation post. Remains of such circular ramparts have been found in the Lehigh Valley. The men hunted and fished; the women planted, hoed and harvested Indian corn, beans and pumpkins. The women also cut and carried - or hauled on hand-sleds - the winter supply of firewood for the settlements. When necessary, they walked considerable distances through woods and over mountains, despite wintry weather, to the supply bases where venison and bear meat had been cached for future use. They went to sugar camps in early March. In the Summer and during autumn, they gathered flag and rush to make mats, and wild hemp to make carrying bands and reticules. They harvested huckleberries, cranberries, ginseng, and wild potatoes - sometimes several days' journey away from their village. The men hunted summer and winter, trapping beaver and wolf, and taking shad with the "bush-net".(3) The Moravian store at the Rose Tavern, in what is now Upper Nazareth Township, became their marketplace for pelts, deerskins, horns, tallow, mats, brooms and baskets. There, bounties were paid for wolf scalps. William Edmonds, storekeeper, kept the records of such transactions with the Wyalusing Indians. Their route, from Wyalusing by water, then by land across the Broad Mountains, then through Wind Gap of the Kittatinny Hills down to Nazareth and Bethlehem, became the route used by our missionaries.(4) Distances were not measured in miles but in increments of a day's journey, each covering about fifteen to twenty miles per day.

The languages spoken by the local Indians have been identified as dialects of the Delaware and Iroquois. Since their dialects and languages differed, communication was often made difficult.

As mentioned earlier, Indian history was related by drawing pictures, usually on tree bark pulled from a tree and scraped clean and white. Beaded belts were also used for communication. A black belt with the mark of a hatchet in red paint was a war belt. When presented with a twist of tobacco, it represented an invitation to a "Nation" to join in a war. If the "Nation" thus invited smoked the tobacco and commented that it smoked well, it signaled its alliance for the battle. To decline to smoke meant to reject the alliance offered.

Indian braves carefully painted their faces and sometimes their entire head. Vermillion was a favored color, but colors varied for different events. They greased themselves with bear and other animal fats, sometimes colored, to prevent perspiration and keep away mosquitoes. Men wore few clothes in summer, frequently only a breech cloth of deerskin and moccasins, at times supplemented by blankets or capes of turkey feathers woven together with thread of wild hemp. In the winter men wore the skins of animals - bear, beaver, etc. - with the furry side worn inward. With the introduction of cloth by Europeans, the Indians soon adopted it. Women wore skirts fitted at the hips and hanging below the knees. Women of rank wore fine white linen shirts with collars of red or printed cotton. They folded their hair and tied it with a cloth or snakeskin. Their use of paint was much more modest - a small spot on each cheek, red on the eyelids and at the top of the forehead.

Indians always cooked their meats. Annually, they also celebrated with a feast of locusts. They knew and used strawberries, black currants, black and red raspberries, bilberries, and two kinds of cranberries. At the time the Moravians arrived, they had peach and plum trees and cultivated fields of corn and pumpkins. Dancing, accompanied by drum beat, was a favorite amusement consisting of the women simply stepping back and forth, standing straight with arms at their sides, while the men shouted, leaped and stamped energetically.(5)

The only domestic animal kept by the Lenape was a small species of dog. Until the white man arrived, they had no metal tools or weapons and did not use the wheel. The whites also introduced liquor to the Indians; they, being great smokers, in turn taught Europeans the tobacco habit. If they could attack from shelter, which was their way of fighting, these Indians were brave in battle. But the gleam of bayonets in open field warfare was a condition foreign to them which they could not face. Their ability to endure pain was extraordinary, and they faced death without fear or weakness. Their skill and cunning in following trails and guiding through starless nights and trackless forests was impressive.

Indians respected and cherished their elders, as this example demonstrates: An older Indian was leading a group with the Moravian

missionary Zeisberger across the Blue Mountains to the Wyoming settlement on the Susquehanna. The group included a young Indian, David who had travelled the route before but was not leading. As they went the wrong way, they eventually reached an impasse. When Zeisberger asked David why he had not pointed out the mistake, he was told that "it does not become an Indian to instruct his elders."⁽⁶⁾ Indians believed in dreams and omens. They believed they could be bewitched. And the position of the moon at planting time was as important to the Indians as it was to Pennsylvania farmers.

II.

When Sir William Penn, who had distinguished himself as an admiral in the service of Charles II, left at his death claims against the crown for 16,000 £, his son, William, requested a tract of land in the New World in consideration of this claim so that he might provide asylum for his Quaker brothers. Confirmed in April, 1681 by royal proclamation, the charter of March 4 gave William Penn the Younger the tract of land which became Pennsylvania - "Penn's Woods". The Indians' name for Penn became "Miquon" meaning "quill" or "pen".

When Penn arrived in the 1680's, there were at least ten native tribes in Pennsylvania, with a combined population of about 6,000. Those established along the Delaware River were the Lenni Lenape who were considered the grandfathers of nearly forty tribes. The others, also nearby, were the Mengwe, usually called Iroquois. They were more forceful than the Delaware; the name which the Europeans gave the Lenni Lenape. There were three Lenapi tribes: the *Unami* or Turtle, the *Wunalachtikos* or Turkey, and the *Minsi* or Wolf. The Minsi were the most warlike of these three. Their area extended from the Minisink on the Delaware to the Hudson in the east, to the Susquehanna in the southwest, and to the headwaters of the Delaware and Susquehanna Rivers in the north and the Lehigh Hills, respectively. The *Unami* lived on the right bank of the Delaware spreading southward from the Lehigh Valley and were among the groups with whom William Penn bargained for land. Their totem, as mentioned, was the turtle which they considered superior to other totems because the Great Tortoise was the Atlas of their mythology and bears the land on his back. He could live on land or in the water, something neither of the other totems could do.

III.

The early Quakers dealt fairly with the Indians. However, after William Penn's death trouble began. Thomas Penn, who held a power of

attorney also for his brothers John and Richard, and his associates took over and wanted more land. In 1737 the Walking Purchase took place. According to the agreement, the whites were to get a tract of land the size of which a man could circumvent in a day and a half. But instead of the leisurely walk which the Indians envisioned, the whites not only cleared a path but also hired professional walkers. Solomon Jennings was one of them. In 1737 he lived on land along the Lehigh River about two miles above Bethlehem, a tract which later became the Geisinger Farm but then represented the extreme frontier. James Yeates was the second professional walker and Edward Marshall the third. The walk began at Wrightstown at sunrise on September 19, 1737. Indians as well as whites were stationed as observers along the way. Solomon Jennings gave up on the first day. James Yeates got as far as the south side of the Blue Mountain before collapsing. But Marshall covered a distance of 50 miles on the first day and by noon of the next day had walked 74 miles, reaching a point a few miles east of present-day Lehigh.

The Indians protested the manner of the walk, especially that the men had never sat down to smoke nor taken time out to hunt or shoot a squirrel, but, instead, had run all day long. The result of the walk was that Penn received an area of land comprising what is today a large portion of Carbon and Monroe Counties, as well as Northampton County. This represented the bulk of the Indians' hunting and fishing grounds, and their resentment of the size of territory lost ultimately culminated in the Indian uprisings in 1755 and 1763-64.

IV.

The Moravians settled Bethlehem in 1741 as a missionary group intent upon propagating the Gospel among the Indians and unchurched. In 1745-46 they erected a number of log houses at the foot of the hill southeast of Bethlehem's Female Seminary and west of today's Public Library. Their purpose was to serve as a temporary Indian village which they called *Friedenshütten*, "Habitations of Peace".

The dread disease of smallpox struck the little Indian community in 1746 and caused many deaths. The Moravian cemetery, which is indexed from the northwest gate, offers us a sad but important record of the early years.(7) Row 5 contains the graves of David Nitchman who, arriving in 1740, had purchased the original 500 acres upon which Bethlehem was built. There we also find Timothy Horsfield, whose service as the first justice of the peace carried the settlers through many difficult times with the Indians; David Nitchman, Sr. ("Father Nitchman"), the pioneering leader of the ancient Brethrens' Church. John Cammerhoff, whose many perilous journeys

to the Indians culminated in his death at 30 years of age, is also buried there, as is John, or Tschoop, the Indian Wasamapa who, following his baptism in 1742, served as evangelist among his people until his death in 1746 due to the smallpox epidemic. Grave 324 is Simeon's. Simeon, a Delaware from Oak Harbor, New Jersey, lived from 1680 to 1756. Once a noted witch doctor he had come to reject his avocation and faithfully attended the services for Christian Indians. Simeon, incidentally, was present in Gnaddenhütten on the Mahoning on the evening of the massacre. He spent two nights hiding in the forest before the Moravian bishop, Spangenberg found him. If one proceeds to Section "C" of the Old Moravian Cemetery, one finds the graves of Indian girls and women, each with their own interesting story.

V.

The first and very temporary housing for the Indians, constructed in 1745/46, was but a small part of the beginnings of Bethlehem. By 1751 the community also had a chapel and by 1752 the Gemeinhaus, the first tannery building, a second gristmill, a first fulling mill, the dye house, the first Single Brethren's House, the Crown Inn, the oil mill, the Bell House, as well as a second Single Brethren's House. Bethlehem, as far as can be confirmed, by then had seven stone buildings and at least 200 residents: In 1752 it also received its *Indianer Logis*, i.e., the Indian Lodging House.(8) Erected on the west bank of the Monocacy, immediately north of the stone bridge by the mill, it consisted of a one-story stone building, 52' x 40' in size. Its overseers were chosen from both the white as well as the Christian Indian population. Eventually, it became also a lodging house for any traveller who deemed crossing the river to reach the Crown Inn too difficult or dangerous. The Sun Inn had not been built as yet. The *Indianer Logis* began its service on October 25, 1752 when about twenty Indians were moved in procession from Friedenshütten to this new residence, partaking in a meal and singing songs of praise. In 1756 a log building, 63' x 15', was added as an Indian chapel. Built just south of the Lodging House near the creek, it was later moved to the Indian village of Nain.

VI.

After the Walking Purchase of 1737, the region became settled and Northampton County was formed on March 11, 1752, out of land taken away from Bucks. The area thus designated then included what is now Lehigh, Carbon, Monroe, Pike and Wayne counties, and parts

of Luzerne, Wyoming and Susquehanna counties. The act creating Northampton County also established Easton as the county seat and site for a county courthouse and a prison.

Since a more permanent Indian residential area was needed than *Friedenshütten* represented, *Gnadenhütten* (Habitations of Grace) was founded in 1747 on the Mahoning, 26 miles northwest of Bethlehem, on the site of today's Lighthouse.⁽⁹⁾ There missionaries and Indians jointly operated a sawmill, cutting many logs which were floated down the Lehigh to be used for Bethlehem's buildings. Indians were brought in from Shecomeco and Pachgatgoch in New York by Christian Henry Rauch who "rescued" them there from among debauched Mohicans. Gnadenhütten became a thriving community.

VII.

The French and Indian War, begun in 1754, was the fourth intercolonial war between the English and French in America. The English population was much greater than the French but, as traders, the French had considerable influence among the Indians. Following their capture of Louisburg in Canada in 1745, the French had also taken measures to strengthen their control over territories to their south. In 1753 they built Fort Presque Isle on the site of present-day Erie, Pennsylvania and added two other forts nearby. This alarmed the English and a young, 21-year-old officer named George Washington was sent to the French commander of these forts to demand an explanation of the French intent. Told that this inquiry would be forwarded to the Governor-General of Canada for a reply, a company of English militia was dispatched in January, 1754, to assist the Ohio Company in securing its occupancy of territory and resulted in the beginning of the building of an English fort. On April 16, 1754, however, a large force of French under the command of Contrecoeur surprised the English and defeated them. The French took over the fort, completed it and named it Fort Duquesne after the then Governor-General of Canada, Marquis de Quesne. The British cabinet responded by immediately directing English governors of provinces to defend their rights with arms and to expel the French from their position on the Ohio. Major General Edward Braddock came from England with the 44th and 48th regiments of Royal troops (1,000 men), arriving in Alexandria, Virginia, on February 20, 1755. Gathering additional local troops, he crossed the Alleghenies with 2,200 men and a "train" of artillery with 200 Indians. Benjamin Franklin's assistance secured 150 wagons and 2,000 horses from Pennsylvania which were added to Braddock's supply train. About 150 Senecas and Delaware Indians joined their leaders and white interpreters to accompany the train. Colonel Washington became aide-de-camp to Gen-

eral Braddock, advising him to disperse his troops in open order and to employ Indian fighting methods, i.e. to attack out of hidings in the forests. Braddock, however, opted in favor of traditional techniques, was surprised, ambushed, and defeated by a combination of French regulars, Canadians and Indians. Every field officer and everyone on horseback, excepting Colonel Washington, was either killed or wounded. As he reported to his mother later, Washington received four bullets through his coat and had two horses shot from under him. General Braddock was less fortunate. He was mortally wounded, leaving it to Washington to rally the remaining troops and to retreat. The French and their allies lost only 3 officers and 25 soldiers, with about as many wounded. British casualties were 714 killed. Out of a total of 85 officers, 64 were either killed or wounded. In 1758 the English were at last successful in a counter-move. General Forbes was sent on an expedition against Fort Duquêsne, was able to surprise the garrison there, to set the fort afire and force its occupants to flee. This repossessed fort became Fort Pitt and later the site of the city of Pittsburgh, Pennsylvania. A fortunate consequence of these military activities was the building of a road to get men and supplies west. This road became the Pennsylvania road now U.S. 30. It was developed out of an Indian trail which had become the path used by the early Indian traders with their wagons. The need for a military supply road led to its expansion and improvement. An unfortunate consequence for the colonists resulting from Braddock's defeat was that the Indians began to realize that the white man was not invincible. This led to Indian attacks on colonial settlements which continued until 1758 with the urging and support of the French and frequently included the taking of prisoners by the Indians to replace their dead.

VIII.

At the commencement of the Indian Wars, all members of the family of Edward Marshall, the man who had completed his walk in the "Walking Purchase", and living then near the present Stroudsburg, were killed by Indians. In November, 1755, the Moravian settlement at *Gnadenhütten* on the Mahoning was attacked, leaving ten people and forty head of cattle dead and its buildings burned. The survivors, with the Christian Indians, took refuge in Bethlehem where they were cared for until their resettlement. In December, 1755, in Northampton County alone, 50 houses were burned and 100 people murdered; and the county was overrun by hostile elements to within twenty miles of the county seat at Easton. Indeed, a large body of Indians, under the direction of French officers, headquartered itself

within the county for better security for their prisoners and to facilitate their plunder.

The October-December crisis gave rise to an independent guard force paid for by the citizenry, and Benjamin Franklin was finally dispatched from Philadelphia in 1756 to build a chain of forts along the Blue Mountains.

To deal with this unrest and to help find solutions, the square in the heart of Easton became the location for the first "council-fire" held from July 23-31, 1756, and consisted of several meetings with Thomas Penn. Twenty-four Indians attended this meeting at the Forks of the Delaware with their leader Teedyuscung. Present were interpreters, four members of the Assembly, and a group of concerned Quakers. But instances of intermittent terror continued to plague the country, and as the time drew near for the third treaty with the Indians to be signed in Easton, anxiety was especially great. For on July 8, 1757, an unoffending baptized Indian youth, walking toward Easton, was deliberately shot by a white youth of the area and was severely wounded. The incident was reported to the Governor. Dr. Otto of Bethlehem attended to the wounded young man while all of Bethlehem prayed for his recovery. At the council meeting which began on July 21, 1757, Teedyuscung formally demanded from the Governor that the perpetrator of the shooting be tried in a court of law if the youth, Bill Tatamy should die. The Governor agreed. Tatamy eventually did die but survived to the closing of the council which produced a treaty of peace. He was given a Christian burial.

IX.

To find more land for the settlement of local Christian Indians, a 700-acre tract was purchased from the Benezet estate in what is now West Bethlehem approximately where Bethlehem Steel's headquarters building now stands. It was there in 1758 that the Indian village of Nain was built. The village was most likely near what is now Kimberly and Stanford Roads. John Martin Mack, in charge of planning, laid out the village with a heavy heart, convinced that neither the Indians nor the area's whites would be satisfied and that the project would therefore not succeed. His forebodings came true but only after he spent three years in an effort of which he wrote: "These years brought me the hardest experiences I ever made among the heathen." (10)

The village consisted of log houses and the chapel which once stood next to the Indian House and which as mentioned earlier was moved there. It presented a pleasing appearance. Arranged in the form of a square, three sides were lined with dwellings. The south side was left open to permit its inhabitants to fetch water from the

stream that bordered it. In the center of the square there was a well. The houses were made of squared timber and had shingle roofs and gardens at their backs. In addition to the chapel and a school-house, there was also a public building for indigent widows whom the congregation supported.

The settled Indians lived at Nain for five relatively peaceful years. But continued problems with Indians and unabated resentment and revenge acts by whites gave reasons for concern. For example, in 1763 friendly Indians who had come to sell pelts and were staying about seven miles outside Bethlehem at a tavern were robbed by whites. The Indians who had gone to Bethlehem to lodge a complaint with a justice of the peace upon their return were told to leave the area if they did not wish to be killed. The decision was made to move the Christian Indians to greater security in Philadelphia. This was accomplished in 1763. John Jacob Schmick, who had worked with the Indians at Nain, followed them into Philadelphia and on their release from there in 1765 led them to resettlement at Wyalusing, assisting David Zeisberger in this effort. Nain's log structures were sold at public auction. Six, including the chapel, were dismantled and re-erected on the south side of what is today Bethlehem's Market Street. Only one still stands and bears an appropriate marker at 429 Heckewelder Place.

Within a period of 75 years, from 1681 to 1756, the Delaware Indians, owners and occupiers of vast territories, had lost or been deprived of all of it. Indians, facing mounting troubles caused by more and more whites who had come to regard all Indians as bad, in turn paid back with equal coin. The fight became "Pontiac's War" which witnessed the grandson of the peace-loving William Penn offering, by proclamation, bounties for the capture, scalps, or death of Indians until the Indians sued for peace in 1764.

Incidents were to continue for many years. As late as March 8, 1782, renegade whites slaughtered 90 Moravian Indians, men, women and children, together with six other Indians, in cold blood, this time at another Gnadenhütten, located in the present state of Ohio on the Tuscarawas River.

In March, 1792, representatives of the Six Indian Nations, 51 chiefs and warriors, including Red Jacket and Cornplanter, and accompanied by Samuel Kirkland lodged at Bethlehem's Sun Inn as they proceeded toward Philadelphia to meet with George Washington in conference. Thus, although the Indian population itself was largely removed from the Bethlehem area, our community continues to harbor evidence and memories of their time in what was once their homeland.

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- 10) deSchweinitz, Edmund. *Life and Time of David Zeisberger*. Philadelphia: Lippincott, 1870. pp. 251-252.

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ZUSAMMENFASSUNG

Indianer und Herrnhuter

Erläuterungen bei einer Exkursion für Tagungsteilnehmer

Archäologische Beweise bestätigen die Existenz von menschlichen Siedlungen (Gartenbau und Behausungen) im Gebiet von Bethlehem-Pocono vor bereits 10.000 Jahren. Über die Geschichte der Indianer liegen keine schriftlichen Aufzeichnungen vor; eine geschriebene Sprache gab es nicht. Zeugnisse der indianischen Geschichte sind die Gesänge, Piktogramme und die von Generation zu Generation weitergegebenen Erzählungen. Die Stammeschronik der Lenni Lenape besteht beispielsweise aus einer Reihe von Piktogrammen, "Walum Olum" oder "Rote Zeichnungen" genannt.

1681 gründete William Penn den Staat Pennsylvania - ein Grundbesitz, den ihm die Krone als Entgelt für die Verdienste seines Vaters, Sir W. Penn, geschenkt hatte. W. Penn behandelte die Indianer, die in diesem Gebiet lebten, fair; anders verhielten sich einige seiner Nachfolger. Das wird in dem sog. "Walking Purchase" von 1737 deutlich. Zur Klärung der Eigentumsverhältnisse vereinbarte man, daß das Land der Weißen Siedler das Gebiet umfassen solle, das ein Mann in einer Zeitspanne von 1 1/2 Tagen umschreiten könne. Doch anstatt des von den Indianern erwarteten normalen Schrittempos hatten die Kolonisten professionelle Läufer angeheuert, von denen einer 75 Meilen in der vereinbarten Zeit zurücklegte. Es überrascht nicht, daß dieses Ergebnis die Indianer verstimmte. Das Land, das sie auf diese Weise verloren, umschloß ihre besten Jagd- und Fischereigeiete.

Die Herrnhuter, die sich 1741 hier ansiedelten, trafen auf drei Lenape-Stämme: die Unami (Schildkröte), die Winalachtikos (Trutzhahn) und die Minsi (Wolf). 1745 gründeten sie Friedenshütten, ein Dorf zur vorübergehenden Unterbringung für bekehrte Indianer. Es lag westlich der heutigen öffentlichen Bibliothek von Bethlehem, südlich des ehemaligen Mädchenseminars. 1752 erbauten sie ein steinernes Indianer-Logis, ein Gästehaus für Indianer, jenseits des Monocacy Creek, nördlich der kleinen Steinbrücke zwischen der Luckenbach-Mühle und der Gerberei (im heutigen sog. historischen Gewerbegebiet). 1756 wurde eine Kapelle hinzugefügt.

Schon 1747 begann man 26 Meilen nordöstlich von Bethlehem am Mahoning Creek mit dem Bau einer Siedlung mit Gebäuden, Scheunen, Ställen und einer Sägemühle, wo christliche Indianer auf die Dauer leben sollten. Als die Truppen von General Braddock in dem Krieg mit Franzosen und Indianer, der 1754 begann, eine Niederlage erlitten, erkannten die feindlich gesinnten Indianer, daß die Weißen keineswegs unbesiegbar waren. Einer der zahlreichen schweren Überfälle, die folgten, richtete sich in seiner ganzen Zerstörungswut gegen die brüderische Siedlung am Mahoning Creek (Gnadenhütten).

1755 wurden die Gebäude niedergebrannt, zehn Menschen und das gesamte Vieh der Siedlung getötet.

Um den christlichen Indianern Schutz zu gewähren, erwarben die Brüder 700 Morgen des Benezet-Besitzes im heutigen Gebiet von West-Bethlehem. Dorf wurde eine neue Siedlung, das Dorf Nain, gegründet. Aber anhaltende Angriffe der Indianer und Vergeltungsaktionen der Weißen gegen die Indianer ließen es bald als geraten erscheinen, die christlichen Indianer weiter weg nach Philadelphia zu bringen, 50 Meilen südlich. Dieser Vorgang wurde 1763 abgeschlossen, ein Jahr bevor wieder Frieden einkehrte. 1765 führten Zeisberger und Schmick diese christlichen Indianer nach Wyalusing, um sie dort anzusiedeln.

In einer Zeitspanne von 75 Jahren, von 1681 bis 1756, war aus den Lenape, den einstigen Eigentümern eines riesigen Gebietes, ein landloses und vertriebenes Volk geworden. Eines der Häuser von Nain existiert noch in Bethlehem am Heckewelder-Platz, wohin es verlegt wurde. Dieses Gebäude und das restaurierte "Sun Inn", das einst auch viele Indianer-Besucher beherbergte, sind alles, was noch aus jener Zeit übriggeblieben ist, als dieses Gebiet die Heimat der Lenape war.