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## STORIES of New Jersey

In the latter part of the summer of 1758 Governor Francis Bernard sent a message to King Teedyescung in Pennsylvania asking him to confer with the Minisink and Pompton Indians and gather them for council with him in Burlington. At a meeting on August 7, Governor Bernard welcomed the Indian emissaries at Burlington.

Chief Benjamin of the Munsie Indians informed the governor that the chief councilors of the Indians objected to building a new council fire or removing their established fire at the forks of the Delaware, at what is now Easton, Pa. Therefore, it was arranged that on the eighth day of October the New Jersey delegation should meet the Indians in council at Easton.

The chiefs of the following tribes, each with his retinue of women, braves and children gathered about the high-piled fire: Mohawks, Senecas, Onondagas, Oneidas, Cayugas, Tuscaroras, Nanticokes, Connoys, Tutelos, Chogknots, Chihohockies, Munsies or Minisinks, Mawhickons and Pomptons. In their skin garments, feathered head-dresses, painted faces, belts and strands of beads they must have made a splendid if savage picture. Interpreters represented both sides and each speech was magnificent in its courtesy. The language of the Six Nations was used.

In a speech which showed the pathetic innocence of the red man, one chief said:

We say that we have here and there tracts of land that have never been sold. You deal hardly with us; you claim all the wild creatures and will not let us come on your land to hunt after them. You will not so much as let us peel a single tree. This is hard and has given us great offense. The cattle you raise are your own, but those which are wild are still ours or should be common to both, for when we sold the land we did not propose to deprive ourselves of hunting the wild deer or using a stick of wood when we had occasion. We desire the governor to take this matter into his care and see that justice be done in it.

Exchanging gifts of wampum to attest their mutual respect, the Indians and the white men arrived at an agreement. Tagashata, the Seneca chief, speaking for the various tribes, approved of the governor's proposition for the care of the New Jersey Indians and the clearing of the white men's titles.

The reservation at Edge Pillock was called "Brotherton" because it was hoped that the tribes invited to join the Lenapes in the refuge would live as brothers--the Narragansetts, Mohigans, Mohawks, Pequots, Munsee, Unami, Delaware, Unilachtgos and Nanticokes. No white man was to hunt or fish in the reservation.

There were but 200 of the Lenapes left to occupy Brotherton. By 1801 only a hundred remained. They were unhappy and wretched. They were lonely and homesick for the wild woods and the long trails and the freedom of their former existence. Gradually they became demoralized and sank into abject poverty.

John Hunt in his diary describes their condition graphically:

1777, ye first month, 22, I went with my friend Josh Evans to see the poor Indians at Edge Pillock and we found them in very low Cir-