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OH

(95)



2^d Section N^o 2
 Land 3047 1/4 ac^s
 Navigable Water 152 1/2
 total 3999 1/4

Part of the
 savian town
 area 610 1/2 with
 660 1/2
 1270 1/2

Indian or Mo-
 of Salem
 the river

2^d Section N^o 1

Land 3259 acres
 Navigable water 130 1/2
 total - 3389 1/2
 Exclusion of Salem fraction

2^d Section N^o 3
 Acres 4000

2^d Section N^o 4
 Acres 4007 1/2
 Broadheads Town

200 chains

1500 ft

50

209 1/2 ft

10

1000

200 chains



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MAP

[A trader's map of the Ohio country before 1753.

[« About this Item](#)



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Pontiac's War, 1763

Ft. Edward Augustus

MENOMINEE

Lake Michigan

Ft. Michilimackinac

OTTAWA

OJIBWA

Lake Huron

MISSISSAUGA

CANADA

Lake Ontario

Ft. Niagara

Devil's Hole

OTTAWA

Bloody Run

POTAWATOMI

Ft. Detroit

Lake Erie

Ft. Presque Isle

SENECA

NEW YORK

LENAPE

Ft. St. Joseph

MIAMI

WYANDOT

Ft. Sandusky

Ft. Le Boeuf

Susquehanna River settlements

Ft. Venango

WEA

Ft. Miami

PENNSYLVANIA

KICKAPOO

Ft. Ouiatenon

Ft. Pitt

Bushy Run

Conestoga Massacre

MASCOUTEN

LENAPE

MINGO

Ft. Ligonier

Ft. Bedford

Philadelphia

PIANKASHAW

SHAWNEE

MARYLAND

Cahokia


Vincennes

Ft. de Chartres


Greenbrier River settlements


VIRGINIA


Jackson River settlements


 = British fort taken by Indians


 = British fort attacked but not taken

 = British fort abandoned

 = French fort

 = Battle site

 = Point of interest

 = Colonial town



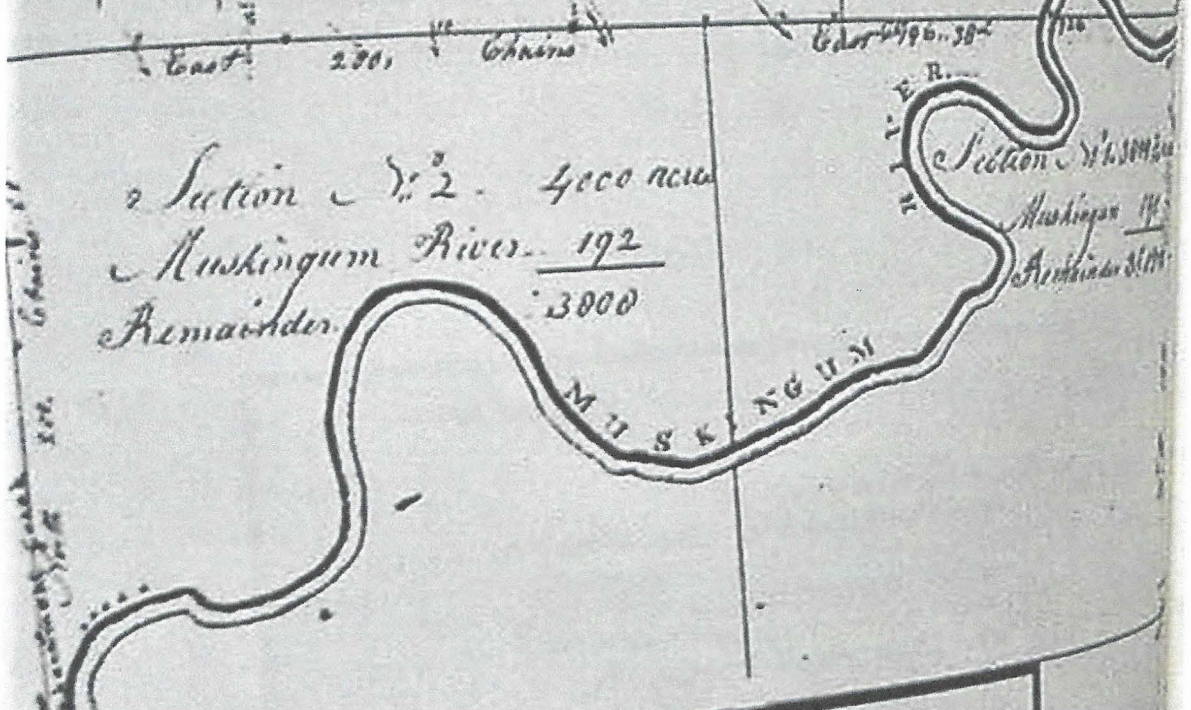
Shaded areas indicate settlements targeted in American Indian raids

0 50 100 MILES

0 50 100 KILOMETERS

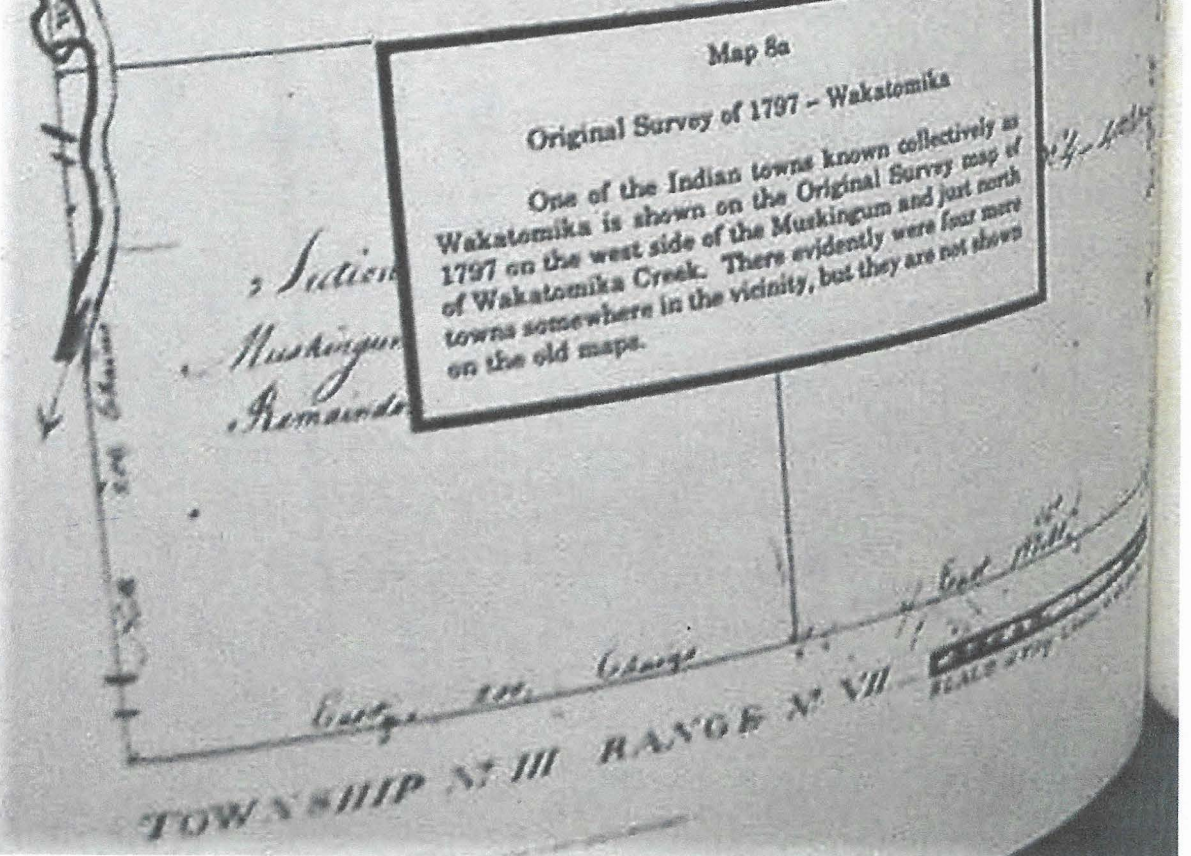
TRIBAL REGION / EUROPEAN COLONY

use	distance	North	South	East	West	remarks
2° E	107.60					at 200 the the Wakatomika enters the river
8° W	12.00					1706° W
17° W	12.00					
4° E	10.00					
17° W	15.00					at 1000 the the mouth of a stream on the the
15° W	2.00					to range line 7 & 8



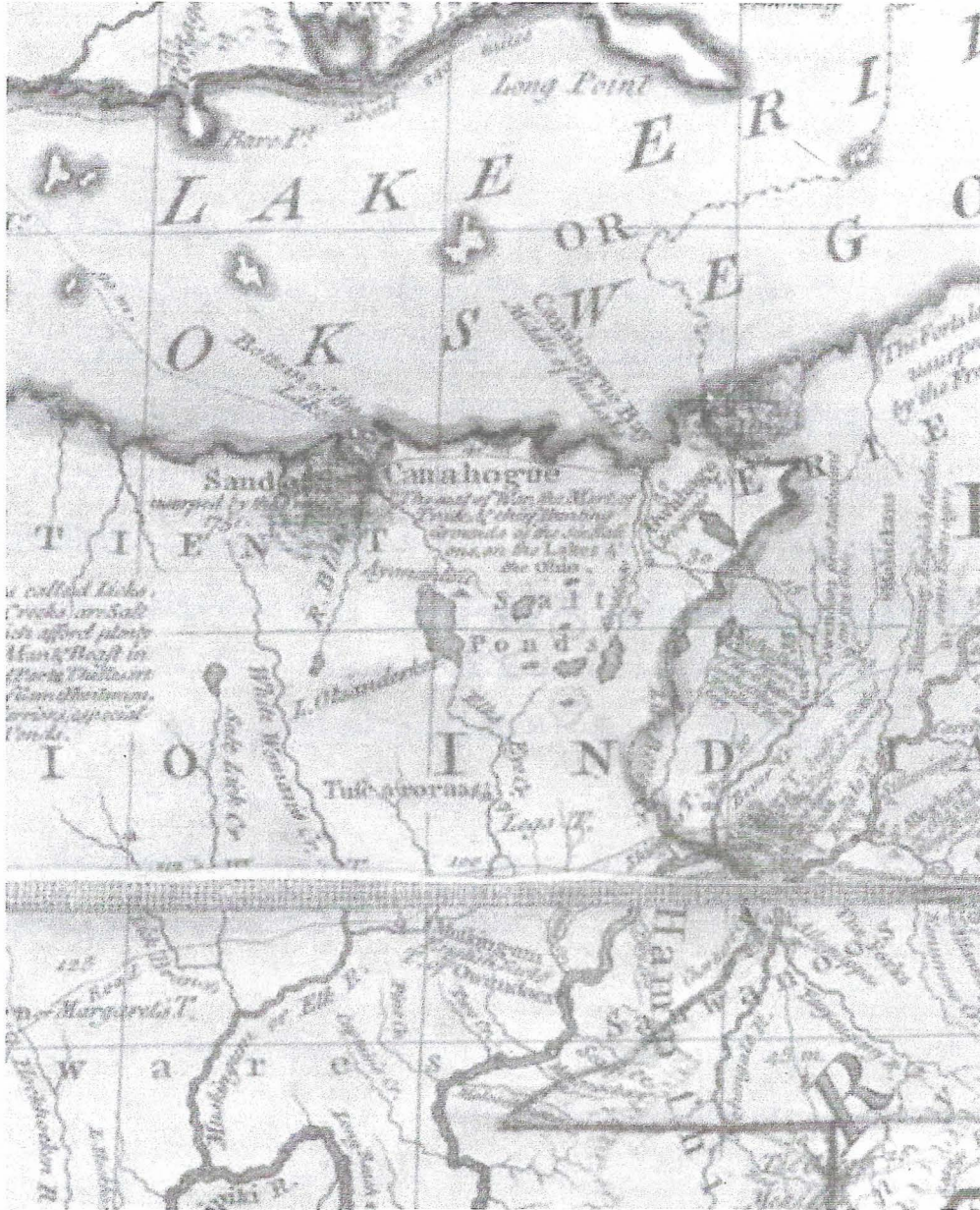
Map 8a
 Original Survey of 1797 - Wakatomika

One of the Indian towns known collectively as Wakatomika is shown on the Original Survey map of 1797 on the west side of the Muskingum and just north of Wakatomika Creek. There evidently were four more towns somewhere in the vicinity, but they are not shown on the old maps.

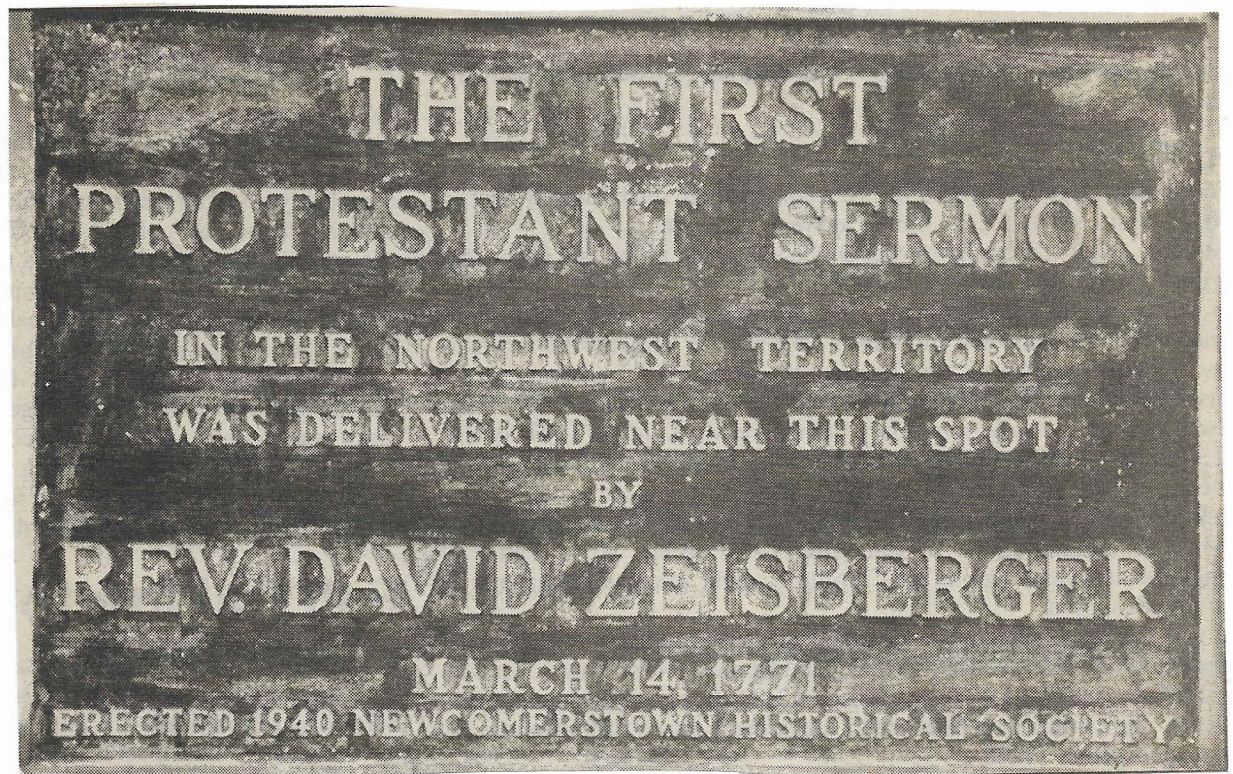


Appendix I Mary Harris's World in Ohio

Below is a scan of page 9 of source Smith, being the 1755 map of Mitchell, cropped and centered on the Three Rivers.



In the left center of this 1755 map one can see the principal geographic features of the Three Rivers region: White Woman's Creek, the Muskingum or Elk's Eye River, and the towns Tuscarawas and Muskingum.



On the east end of Newcomerstown on the roadside in front of the Riverside Manor Nursing and Rehab Center is a historical marker erected in 1940 by the Newcomerstown Historical Society. The marker reads, "The First Protestant Sermon was delivered near this spot by Rev. David Zeisberger March 14, 1771."

According to author Russell H. Booth and his book "The Tuscarawas Valley in the Indian Days - 1750-1797" Zeisberger did preach to the Indians on that date but he was not the first.

In the fall of 1766 a preacher named Charles Beatty came into the Tuscarawas Valley and was accompanied by another preacher named George Duffield. Beatty wrote a journal of his trip into the valley and in it he wrote that they had kept the Sabbath on September 14 on their way to Newcomerstown. Beatty noted that this was the first Sabbath ever kept in the wilderness. By September 18, Beatty and Duffield along with their interpreter, Joseph, had arrived at Kighalampegha (Newcomerstown).

Soon the traveling evangelists were summoned to the council house, the home of Chief Netat-whel-man, king and head of the Delaware nation. Netat-whel-man would

also be known as Chief Newcomer.

"This house is a long building, with two fires in it, at a proper distance from each other, without any chimney or partition. The entry into it is by two doors, one at each end. Over the door a turtle was drawn, which is the ensign of their particular tribe. On each doorpost was cut out the face of a grave old man, an emblem I suppose of that gravity and wisdom that every senator there ought to be possessed of."

Beatty then states that on September 21, the Sabbath morning, "I then preached to them from the parable of the prodigal son, Luke XV, 11." As far as anyone now knows, this was the first sermon preached in the Northwest Territory, at the great council house of Chief Newcomer, September 21, 1766.

Duffield also preached to the Indians later that day.

According to Booth the claim that Zeisberger preached the first sermon in what was to become the State of Ohio is erroneous, but Zeisberger's sermon deserves its place in the history of the Tuscarawas Valley as being the beginning of the Moravian Missionary effort in the valley. Although the date of the first sermon has been disputed, what remains a fact is that it took place in what is now the Village of Newcomerstown.

Friday, April 11, 2003

Ohio Moments

Missionary founded villages for Indians

On April 11, 1721, David Zeisberger - the missionary who laid out the town of Schoenbrunn in the Tuscarawas Valley - was born in Zauchtenthal, Moravia.

Zeisberger's family immigrated to Georgia in 1736, leaving him behind to finish his education. In 1743, he became a student at the Indian School in Bethlehem, Pa., to prepare for a career as a missionary for the Unity of Brethren Church, also known as the Moravian Church. He became conversant in many Indian languages, including Delaware, Onondaga, Mohican and Chippewa. The Delaware Nation originally lived in New Jersey, but white colonization pushed them farther and farther west - to Ohio.



Zeisberger

In the spring of 1771, Zeisberger visited Gekelemukpechunk, the capital of the Delaware Nation in the Tuscarawas Valley. He was a guest of Chief Netawatwes, who gave him Indian land to establish a mission. Zeisberger laid out Schoenbrunn, which is German for "beautiful spring," in May 1772. Five Delaware families from Pennsylvania settled there. By the end of the year, there were more than 60 houses in the village. Later that year, another mission, Gnadenhutten - which is German for "huts of grace" - was laid out. Both missions were destroyed during the Revolutionary War.

Zeisberger spent his life teaching Christian values to Native Americans - without receiving any pay from the Moravian Church. While he often suffered with the Delaware, he also contributed to the destruction of their traditional ways of life.

Tuscarawas County, Ohio

From Wikipedia, the free encyclopedia

Tuscarawas County (/ˌtʌskəˈrɑːwəs/ *TUS-kə-RAH-wəs*) is a county located in the eastern part of the U.S. state of Ohio. As of the 2010 census, the population was 92,582.^[3] Its county seat is New Philadelphia.^[4] Its name is a Delaware Indian word variously translated as "old town" or "open mouth".^{[2][5]}

Tuscarawas County comprises the New Philadelphia–Dover, OH Micropolitan Statistical Area, which is also included in the Cleveland–Akron–Canton, OH Combined Statistical Area.

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History

For years, European-American colonists on the East Coast did not know much about the territory west of the Appalachian Mountains except for reports from a few explorers and fur traders who ventured into the area. In 1750, Christopher Gist of the Ohio Land Company explored the Tuscarawas Valley. His report of the area hinted at some natural riches and friendly American Indians.

In 1761 Moravian missionaries set out from Bethlehem, Pennsylvania to set up a mission in the Tuscarawas Valley. Christian Frederick Post, David Zeisberger, and John

Tuscarawas County, Ohio



Tuscarawas County Courthouse



Seal



Location in the U.S. state of Ohio



Ohio's location in the U.S.

Founded	March 15, 1808 ^[1]
Named for	Delaware Indian word variously translated as "old town" or "open mouth". ^[2]
Seat	New Philadelphia
Largest city	New Philadelphia
Area	

Heckewelder met with Chief Netawatwees of the western Delaware Indians, also known as the "Lenape". He invited them to the tribal village he had founded, Gekelemukpechunk (present-day Newcomerstown, Ohio). He granted the missionaries permission to build a cabin near the junction of the Sandy Creek and Tuscarawas River, in present-day Stark County and begin Christianizing the natives. While they were successful in baptizing dozens of converts, they were forced to abandon the mission in 1763 during the French and Indian War (part of the Seven Years' War).

Again, at the request of Chief Netawatwees in 1771, David Zeisberger returned to found additional missions in the Tuscarawas Valley. In the spring of 1772, near the present site of New Philadelphia, Ohio, Zeisberger, along with five converted Indian families established the mission of Schoenbrunn (beautiful spring). They built a school house and a chapel. In August of that year, John Heckawelder brought an additional 250 converted Delaware Christians into the village.

In late summer 1772, they established a second settlement, roughly 10 miles away from Schoenbrunn, called Gnadenhütten (cabins of grace). On October 17, 1772, Zeisberger conducted the first religious service at Gnadenhutten. In 1776, Chief Netawatwes donated land for another settlement, Lichtenau (meadow of light), near present-day Coshocton, then the principal Delaware village in the region.^[6]

The American Revolutionary War brought the demise of these first settlements. The Delawares, who at the time populated much of eastern Ohio, were divided over their loyalties, with many in the west allied with the British out of Fort Detroit and many in the east allied with the Americans out of Fort Pitt. Delawares were involved in skirmishes against both sides, but by 1781 the American sense was that the Delawares were allying with the British. In response, Colonel Daniel Brodhead of the American forces led an expedition out of Fort Pitt and on 19 April 1781 destroyed the settlement of Coshocton. Surviving residents fled to the north. Colonel Brodhead's forces left the Delawares at the other Moravian mission villages unmolested, but the actions set the stage for raised tensions in the area.

In September 1781, British forces and Indian allies, primarily Wyandot and Delaware, forced the Christian Indians and missionaries from the remaining Moravian villages. The Indian allies took their prisoners further west toward Lake Erie to a new village, called Captive Town, on the Sandusky River. The British took the missionaries David Zeisberger and John Heckewelder under guard back to Fort Detroit, where the two men were tried (but eventually acquitted) on charges of treason against the British Crown.

The Indians at Captive Town were going hungry because of insufficient rations, and in February 1782, more than 100 returned to their old Moravian villages to harvest the crops and collect the stored food they had been forced to leave behind. In early March 1782, 160 Pennsylvania militia led by Lieutenant Colonel David Williamson raided the villages and garrisoned the Indians in the village of Gnadenhütten, accusing them of taking part in raids into Pennsylvania. Although the Delawares denied the charges, the militia held a council and voted to kill them. The next morning on 8 March, the militia tied up the Indians, stunned them with mallet blows to the head, and killed them with fatal scalping cuts. In all, the militia murdered and scalped 28 men, 29 women, and 39 children. They piled the bodies in the mission buildings and burned the village down. They also burned the other abandoned Moravian villages in the area.

This action, which came to be known as the Gnadenhutten massacre, caused an outright frontier war to break out between the Delawares and the Americans. After several years of ongoing campaigns by the natives to terrorize and keep out further American settlers, a brutal campaign by US General "Mad Anthony" Wayne from Fort Washington (now Cincinnati) was carried out in late 1793, eventually resulting in the Treaty of Greenville being signed in 1795 between the US government and the local natives. The Treaty ceded the eastern ²/₃ of current-day Ohio to white settlers and once again opened up the territory for white settlement.

• Total	571 sq mi (1,479 km ²)
• Land	568 sq mi (1,471 km ²)
• Water	3.8 sq mi (10 km ²), 0.7%
Population	
• (2010)	92,582
• Density	163/sq mi (63/km ²)
Congressional districts	6th, 7th
Time zone	Eastern: UTC-5/-4
Website	www.co.tuscarawas.oh.us (http://www.co.tuscarawas.oh.us)

In October, 1798, David Zeisberger, the same Moravian missionary who had founded many of the original missions in the 1770s, returned to the Tuscarawas Valley to found a new mission, Goshen, from where he continued his work to Christianize the local natives. Over the next several years, farmer settlers from Pennsylvania came trickling into the area, and by 1808, the first permanent settlement, New Philadelphia, was founded near the Goshen mission. After the War of 1812, Goshen declined as a mission until it was disbanded in 1824.^[7]

Tuscarawas County was formed from Muskingum County on Feb. 15, 1808.^[8]

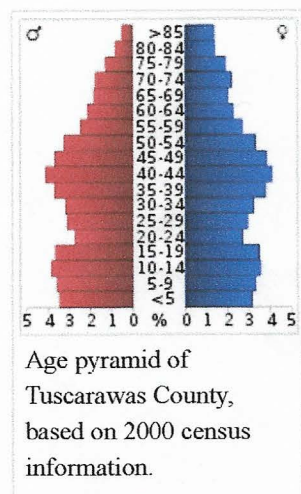
Geography

According to the U.S. Census Bureau, the county has a total area of 571 square miles (1,480 km²), of which 568 square miles (1,470 km²) is land and 3.8 square miles (9.8 km²) (0.71%) is water.^[9]

Adjacent counties

- Stark County (north)
- Carroll County (northeast)
- Harrison County (southeast)
- Guernsey County (south)
- Coshocton County (southwest)
- Holmes County (northwest)

Demographics



In 2010, 94.7% spoke English, 1.4% Spanish, 1.1% German, and 2.0% another West Germanic language.^[15]

2000 census

As of the census^[16] of 2000, there were 90,914 people, 35,653 households, and 25,313 families residing in the county. The population density was 160 people per square mile (62/km²). There were 38,113 housing units at an average density of 67 per square mile (26/km²). The racial makeup of the county was 97.87% White, 0.73% Black or African American, 0.17% Native American, 0.24% Asian, 0.05% Pacific Islander, 0.21% from other races, and 0.73% from two or more races. Hispanic or Latino of any race were 0.71% of the population. 95.3% spoke

English, 1.3% German and 1.1% Spanish as their first language.

There were 35,653 households out of which 32.30% had children under the age of 18 living with them, 58.10% were married couples living together, 9.30% had a female householder with no husband present, and 29.00% were non-families. 24.90% of all households were made up of individuals and 11.50% had someone living alone who was 65 years of age or older. The average household size was 2.52 and the average family size was 3.01.

In the county, the age distribution of the population shows 25.40% under the age of

Historical population

Census	Pop.	%±
1810	3,045	—
1820	8,328	173.5%
1830	14,298	71.7%
1840	25,631	79.3%
1850	31,761	23.9%
1860	32,463	2.2%
1870	33,840	4.2%
1880	40,198	18.8%
1890	46,618	16.0%
1900	53,751	15.3%
1910	57,035	6.1%
1920	63,578	11.5%
1930	68,193	7.3%
1940	68,816	0.9%
1950	70,320	2.2%
1960	76,789	9.2%
1970	77,211	0.5%
1980	84,614	9.6%
1990	84,090	−0.6%

NEWCOMERSTOWN HISTORICAL SOCIETY

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GUEST BOOK

A WONDERFUL GIFT

The Newcomerstown Historical Society is a group of volunteers who care about this little town located along the Tuscarawas River in Ohio. It is our mission to keep alive the history of Newcomerstown, Ohio. Thank you for visiting our site, and be sure to come see our museums – can you believe such a little town has two museums? The society meets on the second Wednesday of the month at 6:00 in The Olde Main Street Museum and Social Center. You are invited to join us.

History of Newcomerstown

The village began as a small settlement of English colonists east of modern-day Coshocton, as reported by Christopher Gist in 1756.

The colonists were surrounded by Delaware Indians and the French and English trappers involved in the fur trade. No later than 1750, the Delawares, who called themselves Leni Lenape, settled a village. They called the village Gekelemukpechunk, but the white settlers called it Newcomerstown, after the Delaware chieftain, Chief Newcomer. By 1776 more than seven hundred Delawares and a handful of colonists called the village home.

The Old Delaware
Indian Town
GEKELEMUKPECHUNK
Stood here until
after 1775.

— ∴ —

Leni Lenape Capital
under
Chief Netawatwes,
also called
KING NEWCOMER,
of the
Turtle Tribe.

Greyhound Post Houses, Inc.
1954

According to other sources, the village got its name from a scandalous incident which happened in the local Delaware village. Chief Eagle Feather grew tired of his wife, Mary Harris, so when his tribe brought home captives, he chose one to be his new, younger wife. Enraged, Mary Harris killed the chief and the newcomer, and ran off. The warriors then hunted her down and killed her. They then named the village Newcomerstown in honor of the newcomer.

Newcomerstown became an official village in 1814, when Nicholas Neighbor and a small group of settlers came to live here after the Delawares moved their settlement west to Coshocton. Newcomerstown was a very busy village during the days of the Ohio and Erie Canal, when it was located at locks twenty and twenty-one.

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Newcomerstown, Ohio

Newcomerstown began as a small village east of modern-day Coshocton. In 1750, Christopher Gist reported that a small number of English colonists nearby. Among them was Thomas Burney, a blacksmith. Burney made a living providing local American Indian and trading groups -- especially the Lenape; and English and French trappers engaged in the fur trade -- with products in return for furs. No later than the 1760s, Lenape Newcomer constructed a village on the site. The original Lenape name of the town that became eventually known as Newcomerstown was "Gekelmukpechunk", although white settlers and traders named it Newcomerstown after the English exonym of the Lenape chieftain. Gekelmukpechunk quickly grew to become the largest Lenape village on the Tuscarawas River. By 1771, more than one hundred dwellings had been built. In 1776, more than seven hundred Lenape and a handful of whites called the town home. Newcomerstown declined in importance during the American Revolution, as the Lenape began to consolidate in villages closer to Coshocton.



(/w/File:Newcomerstown_map.jpg)

See Also

- ▶ Christopher Gist (/w/Christopher_Gist)
- ▶ Netawatwees (/w/Netawatwees)
- ▶ Delaware Indians (/w/Delaware_Indians)
- ▶ Coshocton, Ohio (/w/Coshocton,_Ohio)
- ▶ Fur Trade (/w/Fur_Trade)
- ▶ American Revolution (/w/American_Revolution)

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1. Howe, Henry. *Historical Collections of Ohio in Two Volumes*. Vol. II. Cincinnati, OH: C.J. Krehbiel & Co., Printers and Binders, 1902.
2. Hurt, R. Douglas. *The Ohio Frontier: Crucible of the Old Northwest, 1720-1800*. Bloomington, IN: Indiana University Press, 1996.

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First Name

Last Name

Search

A
BRIEF HISTORY
OF
Tuscarawas County, Ohio

BY

Supt. J. M. Richardson.

Note: Only certain sections of this book will be included on this site. Names have been capitalized to help with identification.

.Preface..

We have no apology to make for writing this Brief History of Tuscarawas County, other than to state that it resulted from a desire, on our part, to place the history of our county within easy reach of the boys and girls, especially the pupils of the public schools. We do not feel that we are able to add anything to the histories already written, nor to preserve the record of any event from oblivion. The story has been well told by able writers, and, to a casual observer, it may seem that this unpretentious volume was not needed. All previous publications on this subject are so voluminous and high priced as to be within the reach of those only, who are blessed with abundance of means to purchase.

Carl LANGE, in his Theory of Apperception, would have the German boy begin the study of history by studying the fables and folk-lore of his locality. Our modern educators would have the child first study local geography. These educational opinions rest upon good psychological reasons. A newly settled country like ours, into which civilization has been transplanted from older countries, is without the legends and folk-lore of a people who have wrought out a civilization in the land which they, as a primitive race, inhabited. We believe that teaching the legends of Europe fails in its application to American youth. Then, in the absence of local folk-lore with which to begin the study of history, we know of nothing more fitting to supply the deficiency than the story of our early pioneers. The life of the story largely consists in the child's acquaintance with the locality, or the proximity it bears to him with respect to time and place. Therefore, it is to the pupils of the public schools that we respectfully dedicate our Brief History.

THE AUTHOR

Name. The name Tuscarawas, like a great many geographical names of our country, is one of Indian origin. The Tuscaroras of North Carolina migrated northward in the year 1711, and became a part of the Confederation afterward known as the Six Nations. It is claimed that a portion of this tribe afterward wandered westward, selected this portion of the state as their hunting-ground, and gave their name to the locality. The orthography of the word has been changed by substituting "aw" for "or" and thus changed it became the name the white men gave to the river and valley. In one of the Indian dialects the name means "open mouth." The definition, however, given by HECKENWELDER is probably more correct. He says that Tuscarawas means "old town," and that the oldest Indian town in the valley was situated near the present site of Bolivar and was called "Tuscarawa." If the Tuscaroras ever occupied the valley it must have been for only a short time, for the Delawares inhabited it when the first white men began to enter it.

Geographical Position. The meridian of 80 degrees, 30 minutes, W. divides the county into nearly equal eastern and western parts, and the parallel of 40 degrees, 30 minutes, N. nearly bisects it into northern and southern parts. The point of intersection of these lines is about two miles west of New Philadelphia. The area of the county is about 550 square miles. The surface is partly level and partly rolling and hilly. The soil is very fertile, especially in the valleys of the Tuscarawas River and Sugar Creek. The hills abound in coal, iron ore and fire clay, and quarries in different parts furnish excellent building stone. The country was formerly covered with dense forest which the hand of industry has cleared away to give place to finely cultivated farms.

First White Men. --Perhaps the first white men in the county were English and French traders. In 1750 the Ohio Land Company sent out Christopher GIST to explore, survey and find the best land embraced in a grant of half a million acres lying on both sides of the Ohio River. Leaving the Potomac River in October, GIST crossed the Ohio near the confluence of the Alleghany and Monongahela. From there he traveled to the mouth of Beaver River and then crossed the country, reaching the Tuscarawas on the 5th of December, at a point near the site of Bolivar. On the 7th he crossed over to the Indian Town and found the natives to be in the interest of the French. He then followed the course of the river southward to where it unites with the Walhonding. Here he found a town of about one hundred families, a portion of whom favored the French, and a portion of whom favored the English interests. Arriving in sight of the village he saw the English colors floating over the tent of a chief and also over the cabin of an English trader. He learned that several depredations instigated by the French had already been committed, and that the property of English traders was being seized and sent to the French forts on the lakes. These were some of the beginnings of the war between the two nations for supremacy in America.

Moravian Missionaries. --Earliest among the Moravian missionaries to visit the Indians of the Tuscarawas, came Christian Frederick POST. He was born at Conitz, Prussia, in 1710, came to America in 1742, and from 1743 to 1749 labored as a missionary among the Moravian Indians in Connecticut and New York. In 1761 he visited the Delawares at Tuscarawa (Bolivar) to instruct them in the doctrines of Christianity. He erected a cabin on the north bank of the Tuscarawas about a mile above Bolivar, in what is now Bethlehem township, Stark Co. This was the first house built by white men in Ohio, except for a few cabins that had been put up by traders and French Jesuits. Having performed the business entrusted to him, he returned to Bethlehem, Pa. Being impressed with the belief that he could convert the red men to Christianity, he returned again to the Tuscarawas in 1762, accompanied by John HECKENWELDER, then a young man nineteen years of age, who afterwards became famous in the mission fields of our country.

POST found his cabin as he had left it, and he and young HECKEWELDER proceeded to make it a tenable home. Three acres of land were granted him by the Indians, which he at once began to clear. When the savages saw how rapidly the forest trees were felled by his ax, they called a council and summoned him to appear. They told him they feared the results of his cutting away the forest, for soon others would come and settle there and make many and larger clearings, just as the white men had farther east. He explained to them that he only desired a small field that he might plant and raise vegetables for his subsistence, so as not to become a burden upon his friends, the Indians. They replied that if he was sent to them by the Great Father, as he said, that he should also secure his support from the same source. That the French missionaries at Detroit desired only a very small garden spot in which to cultivate flowers which the white men love so well. The council then decided to give POST even a larger garden spot than the missionaries at Detroit possessed. They agreed that it should be fifty steps each way, and the next day Captain PIPE, one of their chieftains stepped it off for him, and though small, the white man had secured an inheritance on the banks of the beautiful Tuscarawas.

MAYBE An Indian treaty meeting had been appointed at Lancaster that summer, and Mr. POST attended. He induced several of the Indian to attend with him. Young HECKEWELDER was left in charge of the mission to instruct the children during POST'S absence. In a short time after POST'S departure it became known to HECKEWELDER that the Indians, at the instigation of the French, were taking up arms against the

English. He wrote to POST telling him of his critical situation, and received an answer advising him to quit the mission and leave the country lest he should be murdered. He set out in October with some traders, for Pittsburg, and on the way met Mr. POST and Alexander MCKEE, an Indian agent, and apprised them of the danger of attempting to visit the Indian towns. MCKEE was on his way to receive some captives whom the savages had agreed to liberate. MCKEE returned without any prisoners and POST saved himself by flight. This first attempt at establishing a mission among the Indians was a failure. POST married an Indian woman named Rachel who died in 1747, and two years later married another Indian woman named Agnes. After her death in 1751, he married a white woman. It is said that on account of his Indian marriages he did not secure the full co-operation of the Moravian authorities.

After leaving Ohio in 1762, POST proceeded to establish a mission among the Mosquito Indians on the Bay of Honduras, Central America. He afterward united with the Protestant Episcopal Church and died at Germantown, Pa., April 29, 1785.

Schoenbrunn. --In the spring of 1771 ZEISBERGER visited *Gekelemuzechunk*, capital of the Delawares in the Tuscarawas valley, for the purpose of making arrangements for the establishing of a mission. While among the Indians on this trip he preached a sermon to them. The small-pox was raging among them at this time. Early in 1772, with a number of Christian Indians he again visited the Delawares and asked permission to settle in the valley and to establish a mission. He was received with great favor and was the guest of NELAWOTWES the chief of the nation, who granted him land wherein to establish this mission. The reason the Indians were so pleased with his coming was because the scourge of small-pox had disappeared from among them, which disappearance they attributed to the effects of his sermon the year before. The grant he received consisted of the land lying between the mouths of Stillwater and Old Town creeks, nearly opposite New Philadelphia. On this grant the missionary and twentyeight persons settled a place they called Schoenbrunn (Beautiful Spring).

In the same year a large body of Christian Indians, about three hundred in number, left their settlement on the Susquehana, and marching westward under the leadership of Rev. John ETWIN arrived at the missionary settlement on the Big Beaver early in August. They carried with them all their agricultural implements and household effects besides a large number of horses and about seventy head of cattle. The entire company left Big Beaver August 5th, accompanied by ETWIN, ZEISBERGER and HECKEWELDER, and arrived at Schoenbrunn on the 23rd of August, 1772. They decided at once to make a permanent settlement, and sent a delegation to Gekelemukpechunk announcing their arrival. The chiefs in council met the delegation with many expressions of friendship, and the event was celebrated by holding a grand feast. The new comers were visited daily by their neighbors who came to see them putting up buildings, plowing the ground, etc.; but what surprised them most was that so many Indians could live peaceably and happily together and devote themselves to laboring in the fields. Encouraged by the manifestations of friendship on the part of the uncivilized Indians, the missionaries decided to build a chapel at Schoenbrunn. It was built of square timber, thirty six by forty feet, shingle roofed with cupola and bell. How that bell must have rung out glad tidings to the children of the forest! They laid out their town regularly, with wide streets, and kept out the cattle by good fences, and adopted a code of rules of government which are given here verbatim from HECKEWELDER'S narrative:

1. We will know of no God, nor worship any other but him who has created us, and redeemed us with his most precious blood.
2. We will rest from all labor on Sundays, and attend the usual meetings on that day for divine service.
3. We will honor father and mother, and support them in age and distress.
4. No one shall be permitted to dwell with us, without the consent of our teachers.
5. No thieves, murderers, drunkards, adulterers, and whoremongers shall be suffered among us.
6. No one that attendeth dances, sacrifices or heathenish festivals, can live among us.
7. No one using *Tschappich* (or witchcraft) in hunting, shall be suffered among us.

8. We will renounce all juggles, lies, and deceits of Satan.
9. We will be obedient to our teachers, and to the helpers -- national assistants - who are appointed to see that good order be kept both in and out of the town.
10. We will not be idle and lazy; nor tell lies of one another; not strike each other; we will live peaceably together.
11. Whosoever does any harm to another's cattle, goods, or effects, &c., shall pay the damage.
12. A man shall have only one wife -- love her and provide for her, and the children. Likewise a woman shall have but one husband and be obedient unto him; she shall also take care of the children, and be cleanly in all things.
13. We will not permit any rum, or spirituous liquors, to be brought into our towns. If strangers or traders happen to bring any, the helpers -- national assistants -- are to take it into their possession, and take care not to deliver it to them until they set off again.
14. None of the inhabitants shall run in debt with traders, nor receive goods on commission for traders, without the consent of the national assistants.
15. No one is to go on a journey or long hunt without informing the minister or stewards of it.
16. Young people are not to marry without the consent of their parents, and taking their advice.
17. If the stewards or helpers apply to the inhabitants for assistance, in doing work for the benefit of the place, such as building meeting and school houses, clearing and fencing lands, &c., they are to be obeyed.
18. All necessary contributions for the public ought cheerfully to be attended to.

The above rules were made and adopted at a time when there was profound peace; when, however, six years afterward (during the revolutionary war) individuals of the Delaware Nation took up the hatchet to join in the conflict, the national assistant proposed and insisted on having the following additional rules added, namely:

19. No man inclining to go to war -- which is the shedding of blood, can remain amid us.
20. Whosoever purchases goods or articles of warriors, knowing at the time that such have been stolen or plundered, must leave us. We look upon this as giving encouragement to murder and theft.

Any person desiring to live in the community was requested to promise to conform strictly to the above rules. In case any person violated them, he or she was first admonished and reprimanded and if that proved ineffectual the offender was expelled. Other rules were adopted as the circumstances incumbent on the growth of the community demanded.

Gnadenhutten. --The absence of ZEISBERGER from Big Beaver soon induced the Indians at that place to abandon their settlement in order to join the settlers on the Tuscarawas. A portion traveled across the country under the leadership of their missionary, ROTHE. The remainder with HECKEWELDER embarked in twenty-two canoes and paddled down the Ohio to the mouth of the Muskingum and thence up that river and the Tuscarawas to Schoenbrunn, where, after much suffering and many hardships, they joined their brethren. Besides this, new converts from the Delawares were constantly coming in, and it became necessary to establish a new settlement. A site was selected ten miles down the river and a town was laid out in regular order, with wide streets. They put up a chapel with cupola and bell, the same as at Schoenburnn, and gave the place the name of Gnadenhutten, which it retains to this day. The name Gnadenhutten means "Tents of Grace." This home of the Christian Indians is mentioned by Longfellow in his "[Evangeline](#)." The heroine of the poem visits the village on her search for Gabriel...

Needing a resident minister, they sent some Christian Indians to Bethlehem, Pa., to bring Rev. SCHMICK and his wife, who arrived at the village on the 18th day of August, 1773, and took up their residence in a new house built expressly for them.

Schoenbrunn and Gnadenhutten grew and prospered, and soon another settlement was established at

Salem, the site of which is about three-fourths of a mile from Port Washington.

The year 1774 brought trouble to the missionaries and their settlements at Schoenbrunn and Gnadenhutten. A war broke out between the white settlers of Virginia and the Mingo, Wyandot and Shawanese tribes dwelling on the north side of the Ohio. War parties came and hovered around the missions, so that the few white people living there were constantly in danger of their lives, and dare not leave their houses. The peril of the missionaries became so great that their Indian converts guarded their homes day and night. The Christian Indians and the Delawares exerted all their influence to bring the war to a close and establish peace. They were the objects of suspicion from the Virginians and from the hostile tribes. This border war lasted throughout the year, but a peace was finally concluded, and the year 1775 found the mission station of the Tuscarawas again prosperous and happy.

During the troubles of 1774, New Comerstown seems to have been the rendezvous for noted white men as well as for the Indians. There at times met MCKEE, ANDERSON and SIMON GIRTY and we notice the fact that while ZEISBERGER and HECKEWELDER at Schoenbrunn and Gnadenhutten were civilizing the Indians, the other Indians at New Comerstown were making savages of the white men. MCKEE, ANDERSON and GIRTY were of Irish descent and came to Ohio from the Susquehanna where their parents had settled at an early day.

Read more about [Gnadenhutten](#).

Last of the Moravians in Ohio. --On the 4th of August, 1823, a treaty was entered into at Gnadengutten, between Lewis CASS, Governor of Michigan, on the part of the United States, and Lewis DE SCHWENNTZ, on the part of the society, as a preliminary step to the retrocession of the lands to the government. The members of the society agreed to relinquish all their right and title in the lands on condition that the government would pay \$6,654, being but a small portion of the money that had been expended. In order that the agreements of the treaty might be legal, it was necessary to have the written consent of the Indians for whose benefit the land had been donated. These embraced the remainder of the Christian Indians formerly settled on the land, including KILLBUCK and his descendants, and the nephews and descendants of the late Captain WHITE EYES, Delaware chiefs. The Goshen Indians as they were now called, repaired to Detroit for the purpose of completing the contract. On the 8th of November they signed a treaty with Gov. CASS, in which they agreed to relinquish the twelve thousand acres in Tuscarawas county, for twenty four thousand acres in one of the territories, to be designated by the U. S. government, together with an annuity of \$400. A provision went with this latter stipulation, which rendered its payment uncertain. The Indians never returned. Most of them took up their habitation at a Moravian mission station on the River Thames, Canada. By an act of congress passed in May 1824, their former inheritance at Schoenbrunn, Gnadengutten and Salem, was surveyed into farm lots and sold.

New Comer's Town --It is difficult to obtain the accurate history of New Comerstown previous to the settlement of the county by the whites. We know that near the present town of that name, there was an Indian village of considerable size; that the chieftain, NETAWOTWES, lived in a house built of logs, with board floors, stairway and shingle roof, in fact a kingly palace compared to the ordinary Indian hut. It was a rendezvous for traders, hunters, trappers and renegades. The Indian name of the place was Gekelemukpechunk. By this name it was known to ZEISBERGER and the other missionaries. Translated it means "New Comer's Town." The Indians named the place New Comerstown, probable in honor of king NEWCOMER, their former chief. It consisted of about one hundred houses mostly built of logs. This gave the place some appearance of permanence, and the Indians cultivated as much as three hundred acres of the contiguous territory. As the Indians were driven westward, the traders, hunters and trappers moved with them. The first permanent white settlers of the town cannot be determined definitely. John MULVANE was dwelling in the valley as early as 1804, as shown by a running account he then had at the Gnadengutten store of David PETER. David JOHNSON and a Mr. SILLS settled in the valley soon after.

Read more about [Newcomerstown](#).

↓

Rev. David Jones at New Comerstown. --In the year 1773, Rev. David JONES, a Presbyterian minister, was sent out from Philadelphia city to the Scioto and Muskingum valley, with the view of establishing a mission. On his arrival at Schoenbrunn, he found ZEISBERGER had planted colonies along the Tuscarawas, and as they gave evidence of success, Jones proceeded on south and spent some time among the Shawanese, but found no encouragement among them. He therefore returned to the Tuscarawas valley to New Comerstown. Here the Indians were holding a great feast and dance in which whisky, procured from traders, was the principal performer. Very naturally they were in no mood to listen to sermons, and refused to give Mr. JONES permission to preach. They shut him up in one of the huts and put a guard around it, and some proposed to kill him, but one of their chiefs, called KILLBUCK, interfered and saved his life.

The festivities over, they listened to the preacher who spoke much against the use of whisky, and made such an impression on the mind of Chief KILLBUCK that he became a convert and was opposed to intemperance ever afterward. KILLBUCK did not believe in any halfway measures in the matter of reform and while Mr. JONES remained at New Comerstown, destroyed all the liquor on hand, and notified the traders that if they brought any more whisky among the Indians they (the traders) would be scalped. Such a decided position on the temperance question did not give much room for argument. It aroused the enmity of the drinking Indians against the preacher and they again threatened his life. His danger becoming very great, the chief escorted him to Gnadenhutten, and from there to Schoenbrunn, from which place the Moravian Indians saw him safe to Fort Pitt.

In the year 1774 the Delawares removed their capital to Goshockunk (Coshocton.) As a tribe they usually used their influence to maintain peace between the white settlers and the Indians; but when the Revolutionary War broke out the tribe became divided in its allegiance to the Colonists and the British. GIRTY, MCKEE, ANDERSON and ELLIOT went among them trying to inflame them against the Americans. They were seconded in their efforts by a number of deserters from Fort Pitt. The greater portion of the Delawares under the leadership of Captain PIPE, were drawn over to the British cause, while a portion with KILLBUCK as leader, remained friendly to that of the Americans. KILLBUCK with his followers returned to the old capital at New Comerstown, where they did good service in the cause of the colonies by giving the settlers on the frontier timely warnings of the intended raids of their hostile brethren, and acting as a check upon their movements. Associated with KILLBUCK in his friendly offices in behalf of the colonies, was another chieftan, Captain WHITE EYES, who should be remembered with feelings of gratitude on account of his unwavering devotion to the interest of the Americans.

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Netawatwees

Netawatwees (c. 1686–1776) was principal chief of the Delaware Delaware (Lenape) chief of the Unami also known as the Turtle Clan which is the head clan of the Lenape^[1]. His name, meaning "skilled advisor," is spelled in a variety of ways in colonial records. Depending on the language of the recorder, it was transliterated as Netawatwees, Netahutquemaled, Netodwehement, and Netautwhalemund. In English, he was known as the Newcomer.

During the French and Indian War, he led his tribe to present-day Ohio and the confluence of the Tuscarawas River with the Muskingum River, where he was chief of the village *Gekelukpechink*. Later he moved with his Lenape tribe to the village of Coshocton, a center of their settlement on the Tuscarawas. He signed the Fort Pitt treaty with Continental/United States forces, allying with the rebels and hoping to gain a Native American state in the new nation.

Biography

Netawatwees was probably born in the lower Delaware River Valley around 1686.^[2] He was part of the Unami-speaking Lenape, the southern part of this coastal people whose territory extended to the lower Hudson River, western Long Island, and Connecticut. When he was young, he moved west with his family and tribe to escape encroachment from European-American colonists. In July 1758, he was living in a Delaware Indian settlement at the mouth of Beaver Creek, a tributary of the Ohio River below Pittsburgh. Records identify him as "ye great man of the Unami nation."

Netawatwees moved to Ohio with other migrant Delaware during the French and Indian War (1754–63). He favored alliances with the English in that conflict, which was part of the Seven Years' War between England and France in Europe.^[2] He established a village near present-day Cuyahoga Falls.

From there, he moved to the Tuscarawas, a tributary of the Muskingum, where he became chieftain of the Delaware town called *Gekelukpechink*, meaning "still water." This town, which became known as Newcomer's Town, was on the north bank of the Tuscarawas on the eastern outskirts of present-day Newcomerstown.^[3]The Great Council met here until the Delaware population was consolidated at nearby Coshocton.

Although Netawatwees never converted to Christianity, he was influenced by the Moravian missionaries. Infirm in his old age, he was succeeded by White Eyes in 1776. His dying word on October 31, 1776, implored the Delaware to give up their native practices and follow the teachings of the Moravian pastors.

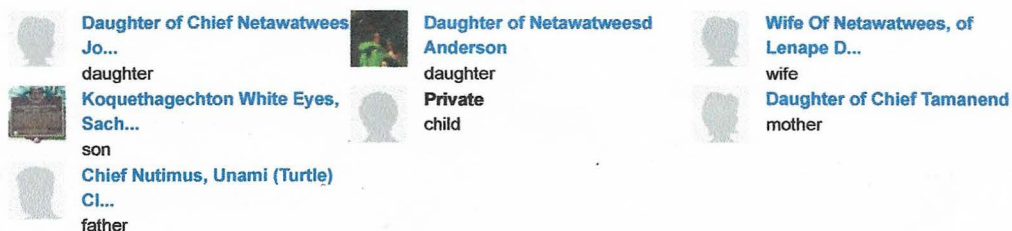
Family

Netawatwees married and he and his wife had a family together. Their son Bemino (John Killbuck Sr.) became a renowned war leader allied with the French during the French and Indian War. His grandson was Gelelemend (1737–1811), or John Killbuck Jr., a Delaware chief active during the American Revolutionary War.

References

- http://www.lenapelifeways.org/lenape1.htm
- "Netawatwees - Newcomer - Ohio History Central - A product of the Ohio Historical Society" (http://www.ohiohistorycentral.org/entry.php?rec=286). Retrieved 2012-02-23.
- One war captive who was a member of this community was Mary Harris who had been about 10 years old in the 1704 raid on Deerfield Massachusetts; in 1751 she was living in the Delaware town Gekelukpechink aka Newcomer's Town

Netawatwees	
Netahutquemaled, Netodwehement, or Netautwhalemund	
	
Lenape leader	
Succeeded by White Eyes	
Personal details	
Born	c. 1686 <p>Probably Delaware River valley</p>
Died	1776
Children	Son Bemino (John Killbuck Sr.), grandson Gelelemend (John Killbuck Jr.)



About Netawatwees "New Comer", Chief of the Delaware

Netawatwees, A Delaware chief, born about 1677, died at Pittsburgh, Pa., in 1776. Netawatwees was one of the signers of the treaty of Conestoga in 1718. As he belonged to the important Unami, or Turtle division of the tribe, he became chief of this division according to usage and in consequence thereof head chief of the tribe. To him were committed all the tokens of contracts, such a wampum belts, obligatory writings, with the sign manual of William Penn and others down to the time, that he and his people were forced to leave Pennsylvania and retire to Ohio, where they settled on Cayuga river. He failed to attend the treaty with Bouquet in 1763, and when this officer and Bradstreet with their troops approached his settlement he attempted to escape, but was captured and deposed from his chieftancy until the conclusion of peace, when he was reinstated by his tribe. He became a convert to Christianity in his later years and urged other leaders to follow his example. On his death he was succeeded by White Eyes.

Source: <http://www.accessgenealogy.com/native/tribes/delaware/delawarechiefs.htm>

Netawatwees (1678-1776) was a Delaware chief of the Turtle subtribe. His name, meaning "skilled advisor," appears in the colonial records as Netawatwees, Netahutquemaled, Netodwehement, and Netautwhalemund. In English, he was known as the Newcomer. [edit] Biography

Probably born in the Delaware River valley around 1678, the young Netawatwees was forced to move west with other members of his tribe due to white pressures. In July of 1758, he was living in a Delaware Indian settlement at the mouth of Beaver Creek, a tributary of the Ohio River below Pittsburgh, where records identify him as "ye great man of the Unami nation."

Netawatwees moved to Ohio with other migrant Delaware during the French and Indian War (1754-63) and established a village near present-day Cuyahoga Falls. From there, he moved to the Tuscarawas, a tributary of the Muskingum, where he became chieftain of the Delaware town called Gekelukpechink, meaning "still water." This town, which became known as Newcomer's Town, was on the north bank of the Tuscarawas on the eastern outskirts of present-day Newcomerstown. The Great Council met here until the Delaware population was consolidated at nearby Coshocton.

Although Netawatwees never converted to Christianity, the Moravian missionaries made a strong impression on him. Infirm in his old age, he was succeeded by White Eyes in 1776. His dying word on October 31, 1776, implored the Delaware to give up their native practices and follow the teachings of the Moravian pastors.

Netawatwees' son was Bemino (John Killbuck Sr.), a renowned war leader on the French side during the French and Indian War. His grandson was Gelelemend (1737-1811), or John Killbuck Jr., a Delaware chief during the American Revolutionary War.

Source: <http://en.wikipedia.org/wiki/Netawatwees>

Netawatwees, the "Skilled Advisor" 1678-1776 , Pennsylvania and Ohio Netawatwees - Translation Skilled Advisor, English name Newcomer, and sometimes called "King." He was said to have been born in 1678 in Pennsylvania. In 1828 Netawatwees signed the Treaty of Conestoga. He became Chief of the Unami after the death of Sasoonan (whom see) and keeper of the wampum and other records. He died in Pittsburgh on 31 October 1776 and was succeeded by Captain White Eyes. (Lenape Nation on the Web) Netawatwees united several scattered Delaware groups in Ohio in the mid-1800s. He lived at Saukink (Beaver, Pennsylvania) and later at Newcomerstown (Tuscarawas County, Ohio). He probably succeeded Shingas as Delaware Head Chief by 1757 and was replaced by White Eyes, who was the Head War Chief. [Note the different versions of succession in these two accounts.] He was succeeded as Turtle Chief by his grandson (his son's son) Gelelemend (Killbuck) (Smithsonian*, 223) He was keeper of the wampum for the Unami. [Some equate the Turtle with the Unami. (Cranor, Kik-Tha-Whe-Nund), p. 2) Newcomer - English name for Netawatwees From: <http://lenapedelawarehistory.net/mirror/persN-Z.htm>

Julia Sommerkamp added this on 16 Jan 2009

Biography of Netawatwees ("Newcomer" in English) Source: <http://trees.ancestry.com/tree/9212950/person/-832347709/media/2?pgnum=1&pg=0&pgpl=pid%7cpgNum>

woody Hayes
8/18

Newcomerstown, Ohio

AKA: Gekelmukpechunk

Newcomerstown began as a small village east of modern-day Coshocton. In 1750, Christopher Gist reported that a small number of English colonists nearby. Among them was Thomas Burney, a blacksmith. Burney made a living providing local American Indian and trading groups -- especially the Lenape; and English and French trappers engaged in the fur trade -- with products in return for furs. No later than the 1760s, Lenape Newcomer constructed a vilage on the site. The original Lenape name of the town that became eventually known as Newcomerstown was "Gekelmukpechunk", although white settlers and traders named it Newcomerstown after the English exonym of the Lenape chieftain. Gekelmukpechunk quickly grew to become the largest Lenape village on the Tuscarawas River. By 1771, more than one hundred dwellings had been built. In 1776, more than seven hundred Lenape and a handful of whites called the town home. Newcomerstown declined in importance during the American Revolution, as the Lenape began to consolidate in villages closer to Coshocton.

Netawatwees

was probably born in the lower Delaware River Valley around 1686. He was part of the Unami-speaking Lenape, the southern part of this coastal people whose territory extended to the lower Hudson River, western Long Island, and Connecticut. When he was young, he moved west with his family and tribe to escape encroachment from European-American colonists. In July 1758, he was living in a Delaware Indian settlement at the mouth of Beaver Creek, a tributary of the OhioRiver below Pittsburgh. Records identify him as "ye great man of the Unami nation."

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Chief Killbuck was actually 3 different people

By Amber Kanuckel

Killbuck is a local figure that is made famous through the name of the Killbuck Creek and the small town of Killbuck, located south of Millersburg. There are so many myths and legends surrounding Chief Killbuck it is difficult to separate fact from fiction. For starters there were at least three Lenape men who were known by this name. The Killbucks were a family of notable pro-American Delaware Indians who worked hard to safeguard their people before, during and after the American Revolution. According to Linda Frennette, a historian with the Killbuck Valley Historical Society, "The first Chief Killbuck was called Netawatwees. His son was called John Killbuck. The third was called Gelelemend. He was born in 1737."

Not all histories give the Killbuck name to Netawatwees, but he was the first of the Killbuck family line. It is thought he was born amongst his people in the Delaware River Valley sometime between 1677 and 1686. This was during the time the Delaware Nation was being driven westward by the encroachment of settlers. Eventually Netawatwees and his group ended up in Ohio, and Netawatwees himself became the chieftain of a town called Gekelemukpechunt, which was located on the outskirts of present-day Newcomerstown. Netawatwees, though he never converted to Christianity, was a friend to Moravian missionaries who were traveling among Native Americans at the time. He also was an ally to the American rebel forces against the British, and before he passed away in 1776, he entered into agreements with the Americans that allowed the Americans onto Delaware lands.

The second "Chief Killbuck" was Netawatwees's son Bemino, whose English name was John Killbuck. There is some dispute over whether Bemino was an actual Delaware chieftain. Most histories agree that he was not technically a chieftain, but it is known that he was a medicine man and a war leader during the French and Indian War between 1754 and 1763. Killbuck sided with the French against the British and in later years — the Revolutionary War years — was known to be pro-American. Bemino also formed Killbuck Town, which was a small Delaware village north of present-day Holmesville. According to Frennette, "Killbuck Town was considered one of the three major Indian villages in the area."

Bemino was one of the chief advisors to Chief White Eyes, who was one of the most important leaders of the Delaware Nation. White Eyes was notable in that he spoke on behalf of his people at the 1776 Continental Congress. In 1778 he signed the Fort Pitt Treaty, a treaty that promised to give the Delaware people statehood and representation in Congress. John Killbuck's son Gelelemend was the third Chief Killbuck, known as John Killbuck, Jr. Born in Pennsylvania, he, like his father and grandfather, was part of the Delaware migration westward. Gelelemend was quite possibly the most influential of the Killbucks, and he, along with Chief White Eyes, was a signatory on the Fort Pitt Treaty.

The problem at the time of the signing of the treaty, the issue that defined Gelelemend's life, was the Delaware Nation was deeply divided in their opinions over whether they should ally with or fight against the Americans following the Revolutionary War. Not long after the Fort Pitt Treaty was signed, Chief White Eyes was assassinated by an American militiaman, which left Gelelemend as chieftain over a deeply divided people. The Delaware Nation split, leaving Gelelemend to lead the pro-American Indians while the rest of the Delaware allied with the British and resettled in Canada. After the Delaware split, Gelelemend was forced out of power. He relied on his relationship with the Americans to survive, and in 1781 he guided Captain Brodhead on an expedition to destroy Coshocton, which was the Delaware Nation capital that Gelelemend had once led.

Once this battle was over, Gelelemend returned to Fort Pitt, where he lived until 1785. In 1788 he finally decided to join the ranks of the Moravian Christians, and in so doing, traveled to the Salem, Ohio Moravian Mission, where he was baptized with the name of William Henry. It is thought this new name was in honor of a man who had rescued Gelelemend during the French and Indian War. Gelelemend went on to become the most famous of the Moravian converts in the Delaware Nation, and he continued his missionary work among the Delawares until his death in 1811 in Goshen, Ohio. "William Henry Killbuck (aka John Killbuck, Jr. and Gelelemend) became a friend of the Moravian minister David Zeisberger. They are buried side by side in Goshen, Ohio, not far from the restored Moravian village of Schoenbrunn," Frennette said. The story told by Frennette about present-day Killbuck and Killbuck Creek goes something like this: "Abraham Shrimplin was hunting near the village of his Indian friends near the S-curve of the Killbuck Creek. He shot a deer from a great distance, a shot having to cross water twice before felling the animal in its tracks. In doing this,

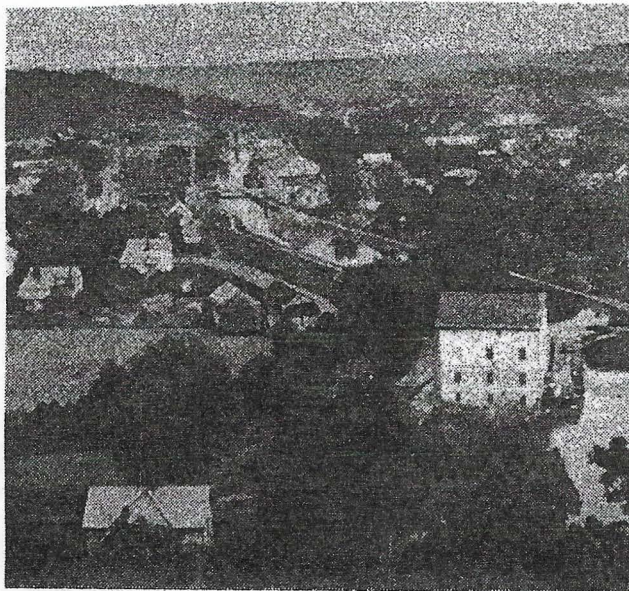


Revs. Charles Beatty (L) and George Duffield speak to Indians at the present location of Newcomerstown in September 1766. The painting was done by Mr. and Mrs. William Lucas, former members, and hangs in a Presbyterian Church at Coshocton.

Nc'town started with cabin

The original plat of Newcomerstown, laid out in 1827 by Nicholas Neighbor, contained 31 lots on both sides of the Ohio-Erie Canal.

At the time it was founded, the village contained only a log cabin that had been built by Neighbor in 1813, when he arrived from Morris County, N.J., and purchased 1900 acres in the northwest corner of Oxford



Bird's-eye view of Newcomerstown

Township. The next year he led 60 pioneers, nearly all of them either relatives or close friends, to the Tuscarawas Valley.

They accepted the name Newcomer's Town that had been given to the site — after the Indian chief Netawatwes, also called King Newcomer — and that is the name Neighbor gave to his new town. It had, in the meantime, however, been dubbed Neighbortown because of all the Neighbors residing in the area.

Neighbor erected the first store in the village shortly after it was founded and operated it along with Jacob Overholt. Neighbor, who for a time had resided in New Philadelphia where he served as associate judge of Common Pleas Court from 1818 to 1832, was the first postmaster.

The first tannery was opened by Aaron Schenck about 1827 and a second one was placed into operation five or six years later by David Mulvane.

The first sawmill was built by Edmund Smith about 1833 and Jacob J. Miller, Neighbor's son-in-law, opened the first tavern in 1835.

William Gardner and Paul Roberts erected the first flour mill as early as 1836 and James Pilling started a woolen mill in 1838.

The first church was constructed by the Methodist Episcopal Society organized in 1830 with Rev. Donahue as pastor. The Evangelical English Lutheran Church with Rev. E. Greenwalt of New Philadelphia as pastor, constructed a church in 1838.

Newcomerstown was incorporated in 1868. John Wilson was the first mayor.

1803-Ohio first state in Old Northwest

Ohio was formed in 1803 out of the Northwest Territory — the vast tract of land lying west of Pennsylvania, north of the Ohio River and east of the Mississippi.

Claimed by France on the basis of explorations by LaSalle and other Frenchmen, it was ceded to Great Britain following the French and Indian War (1754-1763). Great Britain, in turn, relinquished claim to the territory in the Treaty of Paris in 1763 at the conclusion of the Revolutionary War, and it ultimately came under the control of Congress.

The territory was divided in 1800 into the Northwest and the Indiana territories and Ohio, three years later, became the first state admitted to the union from the entire Old Northwest. Indiana became a state in 1816, Illinois in 1818, Michigan in 1837 and Wisconsin in 1848 — all carved from the Old Northwest.

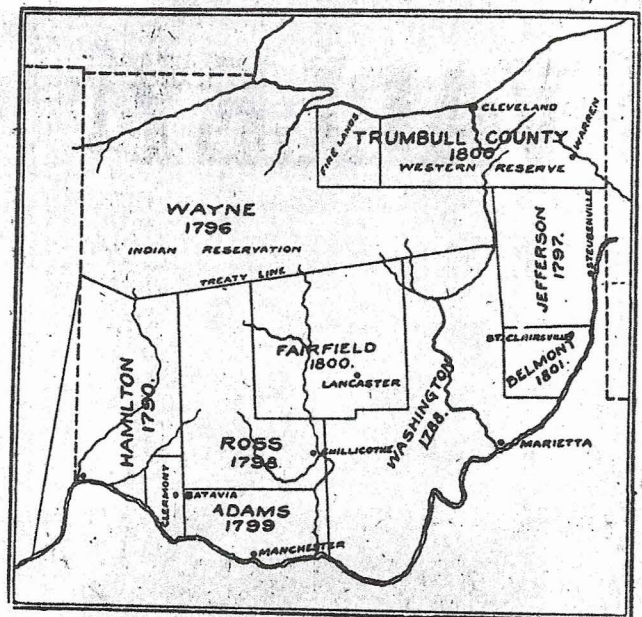
The Ordinance of 1787 allowed the governor of the Northwest Territory to lay out counties and townships, subject to later alterations by the legislature, as soon as there were 5000 free male inhabitants of full age within the district (women didn't count).

Washington, the first county laid out in Ohio, comprised more than a third of the present state. Its western boundary in the northern part of the state followed the Cuyahoga and Tuscarawas rivers to the "forks at the crossing place above Fort Laurens" at Bolivar.

When it was laid out in 1788, practically every person who could qualify as a legal resident of Ohio at that time resided in Washington County, and nearly all of them at Marietta.

The second county in what later became Ohio was Hamilton. It was formed in 1790.

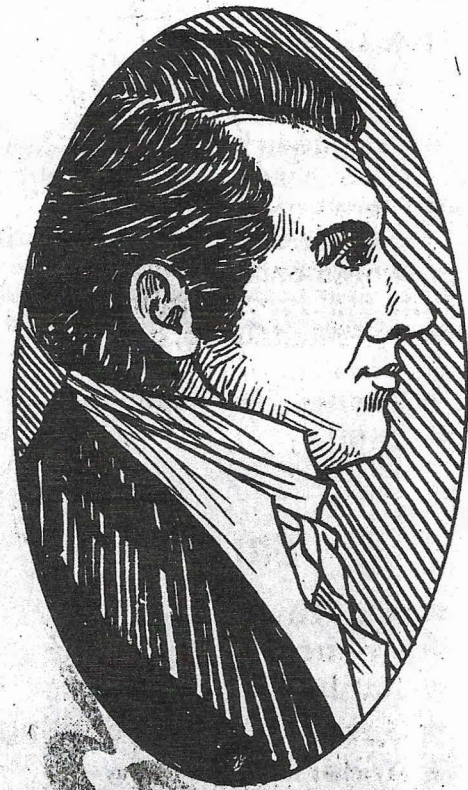
By 1802, however, 10 counties had been laid out, and by 1803 when Ohio became a state there were 17.



Ohio counties in 1802

Edward Tiffin of Chillicothe, who had served as speaker of the territorial house of representatives and presided over the constitutional convention in 1802, was elected the first governor. He served until 1807.

The state capital was located at Chillicothe until 1810, at Zanesville until 1812, and at Chillicothe again until 1816, when Columbus was made the permanent capital.



Edward Tiffin

OXFORD TOWNSHIP.

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Oxford Township first comprised the territory now in Oxford, Perry, and Washington, and the south parts of Salem, Clay, and Rush. It now constitutes the southwest corner township in Range 3, Township 5. An election at its formation was ordered at the house of John Beavers. Among the early pioneers of the township were the Pierces, Funstons, Rileys, Carrs, and Nicholas Neighbor; the latter came from New Jersey in 1814, and bought nineteen hundred acres of land. Returning home in fall, the next spring he led out a company of sixty emigrants to his claim. Among these colonists were the families of William, David, Leonard, and Nicholas Neighbor, and that of John Welsh. The Neighbors had clearings along a road south of the Pan-Handle Railway, and from their number and association the settlement was named Neighbortown until 1827, when Neighbor laid out and named it New Comerstown. The second quarter, Township 5, Range 3, entered in 1800 by John Beaver, was sold by him in part as follows: to Godfrey Haga nineteen hundred acres, to Presley Neville nine hundred and forty-six, and to Zacheus Biggs three hundred acres. In Oxford Township, north of the Tuscarawas, was the first capital of the Delawares. In March, 1771, Zeisberger made his first visit here, and was the guest of the chief, Netawatwes, who had a cabin with shingle roof, board floors, staircase, and stone chimney. On the 14th, the first Protestant sermon uttered in Ohio was preached before a throng of Indians and a dozen whites.

The Delawares abandoned their capital, and another tribe taking possession called it New Comerstown. Judge Neighbor was the first Postmaster appointed, in 1815, and took the name for his new town.

George Bible was an early settler and a notable hunter. He made the acquaintance of Neighbor by placing a deer against the judge's door, and frightening and pleasing the family by first seeing and afterwards feasting upon its venison.

The first tavern kept on the old road had Andrew Crater for host. Dr. Upsom was the earliest physician, and Aaron Schenck started the first tannery. The first Justices of the Peace were James Douglass, appointed August 11, 1808; John Carr, June 5, 1810; George Bible, same date; Robert F. Coples and Joseph Wampler, in 1812; and Paul Sheridan, in 1813.

ATLAS 1870

How Did Town Get That Name?

How did Newcomerstown get its name?

One version is that it came from an Indian love triangle. Another is that it is the result of the fact that King Newcomer, an Indian chief, once ruled here.

Presented here are stories of each version. The Indian love triangle story was written by Lois Zimmer Craig of Cambridge, formerly of Newcomerstown. The Chief Newcomer version was written by the late Frank Schlupp of Newcomerstown.

Just ten years ago April a bronze plaque was dedicated at the Greyhound Post House. It says: "The Old Delaware Indian Town Gekelemukpechunk Stood Here Until After 1775. Leni Lenape Capital Under Chief Netawatwes, Also Called King Newcomer, of the Turtle Tribe."

Love Triangle

Indian tongues were wagging! White Woman's Town was all a-murmur, and many a gnarled old squaw or wrinkled chief made the sage remark that no good would come of it. In their way those dusky gossips were right; and today a thriving little town with an engaging name remains as a constant admonition to man that he should never attempt the feat of living with two wives in one dwelling.

Perhaps you have wondered just how Newcomerstown came by that lengthy name. All the historical significance of the name is controlled by its spelling, and small wonder it is that citizens find it annoying to receive mail addressed to New Comerstown!

Some years ago a boulder was placed at the side of Route 36, about half-way between Coshocton and Walhonding, which marks the original site of White Woman's Village. The white woman, whose name was Mary Harris, had been captured by Indians in New England sometime between 1730 and 1740. She had been a young woman at that time, quite beautiful according to legend, and captivated by the romantic nomadic life, had become the wife of Chief Eagle Feather.

SHE EVIDENTLY was very popular and influential among the Indians, for the settlement of wigwams surrounding that of Eagle Feather soon came to be known as White Woman's Town; the Walhonding river from that place to its confluence with the Tuscarawas at Coshocton was called by the Indians "the White Woman."

Apparently Mary really loved her Indian husband, and as years passed seemed in many ways to lose the qualities and refinements of her race.

She was proud of him and always helped in his preparations to join hunting parties or bands of marauders plotting fresh attacks on exposed colonial frontiers.

One wonders if Mary Harris experienced any qualms when Eagle Feather returned to their wigwam from these raiding parties, bearing the scalps of her white neighbors from beyond the mountains. Perhaps she did not, for Christopher Gist, who visited Mary Harris, records in his journal that she remembered that the people of New England were very religious, and wondered how they could be so cruel as the white men who roamed the forests.

Life finally passed for Eagle Feather some time around 1750. Various guesses have been made as to the reason. Some old squaws even went so far as to hint that it was because, in spite of Eagle Feather bringing home to Mary the choicest meats for food and the finest skins for clothing, she did not bear any papooses for him.

CHRISTOPHER GIST refutes this, however, for he mentions in his journal that Mary Harris had several children. More likely, it seems, that Eagle Feather, having been so captivated by one white woman's charms, was thereby made all the more vulnerable to those of another, and perhaps looked forward to twice as much domestic felicity. At any rate, he returned from a raiding trip to the Virginia frontier with a second wife, installing her in the wigwam with the first.

Mary seethed with jealousy and resentment, and, unless Indian villages were very different from those of their white successors, the gossips had a picnic! The first Mrs. Eagle Feather made no secret of her distaste for the second Mrs. Eagle Feather, to whom she scornfully referred as "the Newcomer."

Poor old Eagle Feather must frequently regretted that blissful mood in which he had proudly brought home to Mary this beautiful, young second wife, for immediately Mary reverted to type, and raged and stormed just like her white sisters.

No doubt Eagle Feather was hen-pecked, but it seems indisputable that he brought it all upon himself! Some legends do say, though, that Eagle Feather finally screwed up his courage and talked back to Mary; that he may even have ventured to

suggest that her's wouldn't be the first white scalp he had lifted.

IT IS EASY to see that the old squaws' prophecy was bound to come true, and sure enough, one frosty morning Mary aroused the sleepy village with cries that her husband had been murdered. Excitement rushed over the cluster of wigwams as old and young, the Indians hurried to gaze upon Eagle Feather, where he lay on the floor of his wigwam, his head natty cleft by his own tomahawk which was still deeply buried in the wound.

Of course Mary immediately accused the Newcomer of the dreadful act, and as she had vanished from the wigwam it was natural for the Indians to believe Mary's story. Accordingly they set out in pursuit, and before long recaptured the fleeing woman at a small Indian town on the banks of the Tuscarawas river some distance east of the forks of the Muskingum.

The town at which she was recaptured by the Indians was ever afterward called "The Newcomer's Town" by the Indians. The captive denied the act saying instead that Mary killed her own husband, and that she—the Newcomer—had fled because she, too, feared Mary's hatchet.

She was taken, inspite of her protestations of innocence, to another Indian town situated at the forks of the Muskingum—the site of the present city of Coshocton. There, in accordance with the rule of the tribe that all escaped prisoners who were recaptured should be put to death, she was killed....

ALTHOUGH Christopher Gist does not say that the woman was a deserter from White Woman's village, does not in fact say whether the woman was white or Indian, still the legend persists that it was the Newcomer whose execution he witnessed, that day after Christmas in 1750; and most people believe, too, that she was white.

The name Newcomer's Town must have come into being at about that time, for previously, history makes no mention of it. Every white visitor who followed Gist however mentions Newcomer's Town.

The decade from 1750 to 1760 was one of strife in the Tuscarawas valley, and no attempts were made by white men other than occasional hunters or adventurers, to penetrate the hostile Indian country. It seems apparent, however, from tales told later by whites held captive among the Indian tribes, that the name Newcomer's Town was already in general use. In 1760 Ft. Duquesne became Ft. Pitt, and records still in existence show that messages sent out from there by the commandant were frequently addressed to Indian chiefs or white scouts at Newcomer's Town.

Sometime around 1760 Chief Netawatwes moved his band of Delaware Indians from western Pennsylvania to Newcomer's Town. Forthwith, he changed his own name to King Newcomer.

Some historians give as the reason for this that Newcomer was really the English interpretation of the Indian name Netawatwes. This sounds a trifle far-fetched, and makes one wonder if wily Netawatwes, during this proximity to the whites in Pennsylvania, had not heard enough about the king of England and the king of France to reason: "Why not a king of Newcomer's Town?"

King Newcomer

The Leni Lenape, as they called themselves, were divided into three branches or tribes and lived along the Delaware River when they first came in contact with white settlers. Because of their location they became known to the Whites as Delaware Indians.

Trouble soon started the aborigines claiming that they had been defrauded and no doubt they had been. Faced with a coalition of the colonists and the powerful Iriquois or Six Nations, the Delawares were forced ever westward and over the Alleghenies until many found new homes along the Tuscarawas, then called the river Muskingum.

To place a date on the beginning of Gekelemukpechunk would be difficult. We do know that by 1750 it had become a large and thriving town, the Leni Lenape capital under Chief Netawatwes or Newcomer. It was the scene of important war councils, it was a great trading center. Here came famous traders, such as George Groghan. Here in 1750 came Christopher Gist, colonial surveyor and companion of young George Washington. Here in 1771 came the Reverend Zeisberger to preach the first Protestant sermon in the Northwest Territory, followed a couple of years later by the Quaker Zebulon Heston.

IN 1750 Gist found traders and a white blacksmith living with the Delawares in a well-built town of about 100 substantial log houses, with plenty of room for wigwams of transients. The dwelling of Netawatwes was a two-story structure with floors of hand-sawed planks, stone fireplace and chimney, and a staircase. Many other houses had sleeping lofts. In other words, the town was as good as the frontier towns of the white people.

It would appear that the town spread over a considerable area. The Indian version of the Turkish baths was a short distance east of the present post house, on the farm now owned by Mrs. Albert Zimmer, as evidenced by the numerous "sweat beds" that used to be found there 50 years ago. On the same farm, along the river east of the iron bridge, was an Indian cemetery. The river has cut away the bank and taken most of the graves, perhaps all of them, into the river. Another burial ground, in and around Mulvane street, is thought to have contained the bodies of smallpox victims. It seems likely that the town extended westward nearly to Chestnut st.

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The cornfields were mostly on the lower and richer land south of the river. About 1807 David Mulvane made a trip here and thought he saw evidence of around 300 acres that had been under cultivation.

NETAWATWES was commonly known to the Whites as King Newcomer, he was usually called that in early government documents. What would be more natural, then, than for the Whites to refer to his town as Newcomer's Town? That probably is the real origin of the name of our present town, rather than the romantic origin ascribed to it by pure legend.

Netawatwes generously gave all his territory lying east of town to his friend Zeisberger, and in 1775 moved his capital to what is now Coshocton. Some of his tribe remained here, so Gekelemukpechunk did not become a ghost town for some little time afterwards. But time was running out for all of the Delawares.

In retrospection, old Gekelemukpechunk appears as a veritable primitive paradise. A beautiful valley and stream. Free land. No burdensome laws, just a few very liberal tribal rules. No taxes at all! Sugar and sweet syrup from the maples. Blackberries, raspberries, pawpaws, huckleberries, strawberries, persimmons, black haws, wild cherries, grapes, plums and crabapples, all for the picking. Walnuts, hickory nuts, hazelnuts and chestnuts in profusion. A river teeming with fish, frogs, turtles, ducks and geese; a land with grouse, quail, snipe, passenger pigeons, squirrels, rabbits and many kinds of small game. Plenty of deer and bears. A few buffalo. Rich virgin soil that produced abundant crops of corn, beans and pumpkins. And the women did all the work!

Yet the foolish and conceited white man thought that he knew of a better way of life, so he again drove the Delawares from their homes.

The Legend of The White Woman

Mary Harris

That a white woman named Mary Harris came into this county some time about the year 1710 there can be no doubt. Where she died, who were her parents, or when, where or how she died we have not reliable tradition.

In some of the forays of the Indians about the year mentioned she had been captured and brought into the valley when she was about ten years of age. Soon afterward she was married in the Indian fashion to an Indian of the Delaware tribe named Eagle Feather, who was a Munsey Indian and hence belonging to the rougher class of this tribe.

She and her husband lived together for many years in apparent Indian domestic felicity. She was very much admired by all the Indians of the tribe, not only because of her white blood, but because of her adaptability to their ways and habits of life, her shrewdness and cunning and sympathy with their wrongs, and by reason of her strong personality, which manifested itself in entire self-reliance. Her sympathy with the redman and his wrongs, as she saw them, finally made of her a very savage of savages.

To Mr. Gist in 1751 she complained bitterly of the cruelty and mendacity of the white men in their relation to the Indian. To her Indian spouse and his associates when on the warpath she urged vengeance against her own race and delighted in decorating her home with their scalps.

An Indian woman in the presence of warriors was silent and retiring. Mary Harris was loquacious and self-assertive. At first this was resented by the braves, both she and

her husband reproved for it, but at last her right to be heard was established and her advice and criticism listened to.

So wide was her renown that the village in which she and her husband lived and the river on which it was located became known as Walhonding village and river, or, in our tongue, White Woman village and river.

Eagle Feather, though a drunken fellow of no particular value, as the husband of so renowned a woman, began shedding a certain amount of reflected light and received attentions not merited by his achievements. He was what is, in this age, called a "hen pecked husband." Occasionally resenting the insinuations against his manhood he and his wife came to blows, the final result of which encounters ending largely on the quantity of fire-water Eagle Feather had consumed. Whatever the results, however, Mary Harris continued to exert a powerful influence over the braves of the tribe and Eagle Feather only grew more intolerant of the gibes of his associates.

Along in the early fifties of the eighteenth century Eagle Feather returned from a foray east of Ohio River in quest of scalps and brought with him a young white woman whose name and place of capture are unknown. This woman was, we are told, both young and beautiful, while Mary Harris was by this time past fifty years of age, and whatever beauty may have

had when Eagle Feather was charmed by her, the life of hardship and exposure she had lived had obliterated.

On the way home Eagle Feather, with his captive, stopped at the Forks to finish the carousal he and his friends had begun about the time they started for home. From the Forks they went up the river to White Woman's Village, and there Eagle Feather notified Mrs. Eagle Feather of the addition to their family.

The average white man would require no detailed description of what followed in that household. It is enough for us to know that Eagle Feather and his companion, whom Mary Harris had already christened the Newcomer, spent the balance of the day in the woods near the village in company with a bottle of whiskey Eagle Feather had brought along.

After nightfall the two returned to his house and crept softly to bed, not wishing to disturb the peaceful slumbers of the wife. Next morning Mary Harris aroused the village with her cries, and when the neighbors came in she pointed to the body of Eagle Feather with the head cleft with a hatchet, and told the astounding story that the "New Comer" had slain Eagle Feather and fled. Pursuit was quickly inaugurated and the New Comer captured at the village, ever after until the present day known as Newcomerstown on the Tuscarawas.

She was brought back, and being

questioned described Mary Harris as coming in the night to the bed occupied by her and Eagle Feather and of her taking flight and leaving. By a law of the Delaware tribe the effort at escape justified the taking of a prisoner's life, and as the, New Comer had run away they slew her and later considered the question as to her guilt of the death of Eagle Feather. Mary Harris's influence at that time was sufficient to protect her from any charge of murder and the incident was soon forgotten.

An effort has been made in times past to, in some wise, connect these two women with the large stone lying near the Walhonding River and known as White Woman Rock, the story being that one of them sprang from that rock to save her life or virtue and was drowned, but this can hardly be the case, as the New Comer was slain in White Woman village with a hatchet or tomahawk, and Mary Harris was not of the kind who fled for any reason.

The name given to that rock, I am persuaded to believe, grows out of a mistake as to the location of White Woman village.

For many years it was supposed that was its location, but in later years it is pretty generally believed to have been quite a distance further up stream.

From the Coshocton County Centennial History written by Samuel H. Nicholas in 1911.

New Comer's Town

Theory of how village got name from Indians

EDITOR'S NOTE — Following is a partial reprint of an article written by Lois Zimmer Craig of Newcomerstown concerning one theory of how the village received it's name. There are several theories and the "Indian Love Triangle" is one of the most dramatic. The second part of the article is elsewhere in this section.

name was Mary Harris, had been captured by Indians in New England sometime between 1730 and 1740. She had been a young woman at that time, quite beautiful according to legend, and captivated by the romantic, nomadic life, had become the wife of Chief Eagle Feather.

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Life finally palled for Eagle Feather sometime around 1750. Various guesses have been made as to the reason. Some old squaws even went so far as to hint that it was because in spite of Eagle Feather bringing home to Mary the choicest meats for food and the finest skins for clothing, she did not bear any papooses for him.

Christopher Gist refutes this, however, for he mentions in his journal that Mary Harris had several children. More likely, it seems, that Eagle Feather, having been so captivated by one white woman's charms was thereby made all the more vulnerable to those of another, and perhaps looked forward to twice as much domestic felicity. At any rate, he returned from a raiding trip to the Virginia frontier with a second wife, installing her in the wigwam with the first.

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It is easy to see that the old squaws' prophecy was bound to come true, and sure enough, one frosty autumn morning Mary aroused the sleepy village with cries that her husband had been murdered. Excitement rushed over the cluster of wigwams as old and young, the Indians hurried to gaze upon Eagle Feather, where he lay on the floor of his wigwam, his head neatly cleft by his own tomahawk, which was still deeply buried in the wound.

Of course Mary immediately accused the Newcomer of the dreadful act, and as she had vanished from the wigwam, it was natural for the Indians to believe Mary's story. Accordingly, they set out in pursuit, and before long captured the fleeing woman at a small Indian town on the banks of the Tuscarawas River some distance east of the forks of the Muskingum.

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and that she—the Newcomer—had fled because she, too, feared Mary's hatchet.

Christopher Gist was an early explorer and surveyor. He was employed by the Ohio Land Company (composed of 12 Virginians, among them George Washington) to investigate the nature of certain land bordering the Ohio River.

Finding a few friendly white traders there, he remained for several weeks. He kept a diary of his journey and one entry in particular is believed by many historians to have a bearing on this story. This entry is quoted from Mitchener's "Pathfinders of Eastern Ohio."

"Wednesday, 26 — This day a woman that had long been a prisoner and had deserted, being retaken and brought into town on Christmas Eve, was put to death in the following manner: They carried her without the town and let her loose; and when she attempted to run away, the persons appointed for that purpose pursued her and struck her on the ear on the right side of the head, which bent her flat on her face to the ground. They then struck her several times through the back with a dart to the heart; scalped her, and threw the scalp in the air, and another cut off her head. Thus the dismal spectacle lay until evening and then Barney Curran desired leave to bury her, which he and his men and some of the Indians did just at dark."

Perhaps you have wondered just how Newcomerstown, a small industrial city on the southwestern corner of Tuscarawas County, came by that lengthy name. All the historical significance of the name is controlled by its spelling, a small it is that citizens find it annoying to receive mail addressed to New Comerstown. Several years ago a boulder was placed at the side of Route 36, about halfway between Coshocton and Walhonding, which marks the original site of White Woman's village. The white woman, whose

WHITE

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Woman's River, White Woman's Town, White Woman's Rock, and, of course, Whitewoman Street – that is particular to the Coshocton area.

The reenactors who stroll Whitewoman Street during Roscoe Village events often include Alice Hoover, a Coshocton resident and history buff known for her meticulously researched first-person portrayals of women. When depicting Mary Harris for schoolchildren or other groups, Hoover wears moccasins and fringed clothing and begins her presentation in French before transitioning to English.

“Do you wonder why,” her Mary Harris character asks the audience, “I was speaking French, but I look like an Englishwoman and am dressed like an Indian?” Hoover then explains the three cultures and the enormous geopolitical force that shaped Harris' life: the protracted, multinational fight for the rich but raw land beyond the Alleghenies that culminated in the French and Indian War. “Mary Harris was in the crosshairs of that whole struggle,” Hoover says.

For Harris, that struggle began in Massachusetts in 1704, when Mohawk Indians and French soldiers attacked a remote Puritan settlement at Deerfield. They killed dozens of English colonists and forced some 100 captives to endure a 300-mile march to Canada. Among the ordeal's survivors was Mary Harris, a servant girl who was about 9 years old at the time. She was taken to Kahnawake, a mission village of Christian Mohawks near Montreal, where she likely was adopted by an Indian family.

The French, at the time, intended to establish a glorious “New France” stretching from the Gulf of St. Lawrence on the east coast of Canada to the Gulf of Mexico, and French colonists increasingly sparred with their English counterparts over control of territory and the fur trade. The crucially located prize they both claimed was the Ohio Country.

Enter Christopher Gist, a frontiersman hired to survey the Ohio Country for a group of British-backed real estate investors from Virginia. According to a journal Gist kept, he spent much of December 1750 near present-day Coshocton at a Wyandot village on the Tuscarawas River. Gist wrote that in January, he went 5 miles west “to White Woman's Creek [now the Wauhonding River] on which is a small Town; this White Woman was taken away from New England, when she was not above ten Years old by the French and Indians.” Gist also recorded that she “has an Indian husband and several children,” and “Her name is Mary Harris.”

It's not clear why Harris was living there, though her family was in the fur trading business, which thrived in the area. Scott Butler, a Coshocton native who has authored books about its frontier years, theorizes that White Woman's Town might have been used both to bolster French influence with the Indians and to monitor English encroachments.

By 1756, when the French and Indian War was underway, Harris had returned to Kahnawake. Robert Eastburn, a British prisoner of war, was housed with her, and in a 1758 account, he described her as “very kind.” Harris presumably spent the rest of her days in Kahnawake and perhaps even witnessed the French surrendering Montreal to the British in 1760.

Folks around Coshocton called the Walhonding “White Woman’s River” well into the 1800s, and in the Roscoe canal port, the trail that led to that river became Whitewoman Street.

Interestingly, Harris’ reputation suffered during the heyday of the dime novel in the late 1800s and early 1900s, when tall tales –including that she murdered her husband and jumped to her death from a ledge dubbed White Woman’s Rock – became the slanderous stuff of legend.

“It’s utter bilge,” declares Butler, who, like Hoover, wants to clear Harris’ name. Their quest – via his writing and her portrayals – is conveying accurate information about the woman whom Butler considers the “first lady” of Ohio. “It’s important to get out the facts and not just accept false legends,” Butler says. “The history is far better than the legends.”

Scott Butler’s book, Mary Harris, “The White Woman” of the Ohio Frontier in 1750: The True Story, the False Legends, and More is available for sale at Coshocton’s [Johnson-Humrickhouse Museum](#).

Coshocton

The history of Crowtown

The Legend of White Woman's Rock

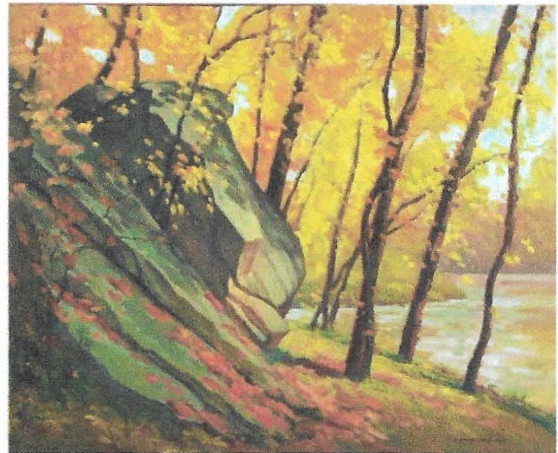
Posted on [October 24, 2013](#)

The legend of White Woman's Rock shows a little bit about Coshocton's history with the Delaware Indians. The Delaware Indians are credited for founding Coshocton and giving the town its name.

The legend takes place at Killbuck Creek, a stream off of the Walhonding River. Leading up to the stream, is a ledge of broken rocks that drop off to the water below. The legend tells of a young, beautiful, virgin woman that was captured by barbaric Indians. The woman tried to escape and with her dignity preferred death rather than to live with the barbaric, cruel Indians. She ran to the rocks adjacent to the camp with the Indians in hot pursuit behind her and leaped into the storm-swollen stream below.

One account says that the woman leaped to her death and the cold waters forever closed over her. The other account says that the woman hid beneath a projecting rock and waited until the Indians abandoned their chase and she then cautiously escaped.

This story is how the landmark received its name. Coshocton is proud of the legend and even has a street named after this tale, "Whit Woman Street" in Roscoe Village.



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p. 4
September 1939
Newcomerstown News
Centennial Edition

FIRST WHITE CHILD WAS BORN LONG AGO AT NEWCOMERSTOWN

Investigations made by the Ohio State Archaeological and Historical Society several years ago, brought out the information that the first white child born in Ohio was John Conner, born in Connerstown, September 1771.

The information concerning his birth was provided by Rev. Jos. E. Weinland of Bethlehem, Pa. Rev. Weinland, a former pastor of the Moravian church at Dover, Ohio, found a missionary's diary dated March 18, 1776.

The story as brought out by Rev. Weinland's research is quite thrilling and gives a graphic picture of the trials and hardships endured by the early pioneers of this valley.

Conner's father, an emigrant into the west from Frederick, Md., fell in love with one of two captive white girls, who had been adopted by a Delaware Indian tribe in southeastern Ohio. Her name was Marguerite.

The girls had been captured by the Indians while quite young and Marguerite had been adopted into the tribe for nearly fifteen years and spoke the redman's language.

The Indians told Conner he could marry Marguerite if he would become an adopted tribesman. He consented and the young couple moved into a rude cabin. A village sprang up around them and Conner became a man of influence. This settlement was called Connerstown by the travelers, trappers and missionaries stopping at Conner's cabin, but was later changed to Newcomerstown.

Conner and his wife moved to Pennsylvania in 1774 but the Shawnee-speaking Delawares forced them to leave their three-year old son John with the tribe. They came back to Ohio, a year later, settling at Schoenbrunn, where they were admitted to citizenship because of the circumstances attending their marriage.

They tried many times to get their son away from the Delawares, who claimed that the child was the son of adopted members of the tribe. A ransom payment of \$40 however, finally brought the child back.

The Conners next moved to Lichtenau, an Indian village near Coshocton and later moved to the new Gnadenhutten, about twenty miles from Detroit.

The Indian mission there was abandoned in 1786 but the Conner family remained. They became

wealthy farmers. Some of their descendants moved into Indiana but Conner is thought to be buried near Detroit.

The replica of the double Conner cabin in which the first white child in Ohio was born has been erected at Schoenbrunn Memorial Park.

One of the most intriguing aspects of the history of Newcomerstown is the name of the village itself.

Unfortunately, the origin of the name is obscured by sometimes conflicting facts and legend. Mrs. Lois Zimmer Craig, a Newcomerstown native who returned to reside in the village, researched local history up to the beginning of the 20th century.

With her permission, excerpts from that history, written several years ago, are reproduced here:

Many historians believe that LaSalle may have been the very first white man to discover the Tuscarawas and Muskingum rivers, but any definite proof of his ever having been in this locality is missing. At any rate, many French traders and voyagers were found living among the Ohio Indians, by English explorers who arrived at a later date.

The English, of course, claimed all of the Ohio valley and the tributaries by reason of their charters, most of which granted them land extending for a stated number of miles along the Atlantic coast, and reaching inland to the "Western Ocean."

The earliest record of a visit to this vicinity was made in 1750 by Christopher Gist. He was an explorer and surveyor, employed by a company of Virginians, among them George Washington. This Ohio Land Co. was anxious to ascertain the nature of the country beyond the Allegheny Mountains, that they might buy land from the colonies to found new settlements.

Gist traveled Westward from the vicinity of Fort Duquesne, coming to the Tuscarawas River at the site of the present town of Bolivar. It should be mentioned just here, that this trail became most frequented

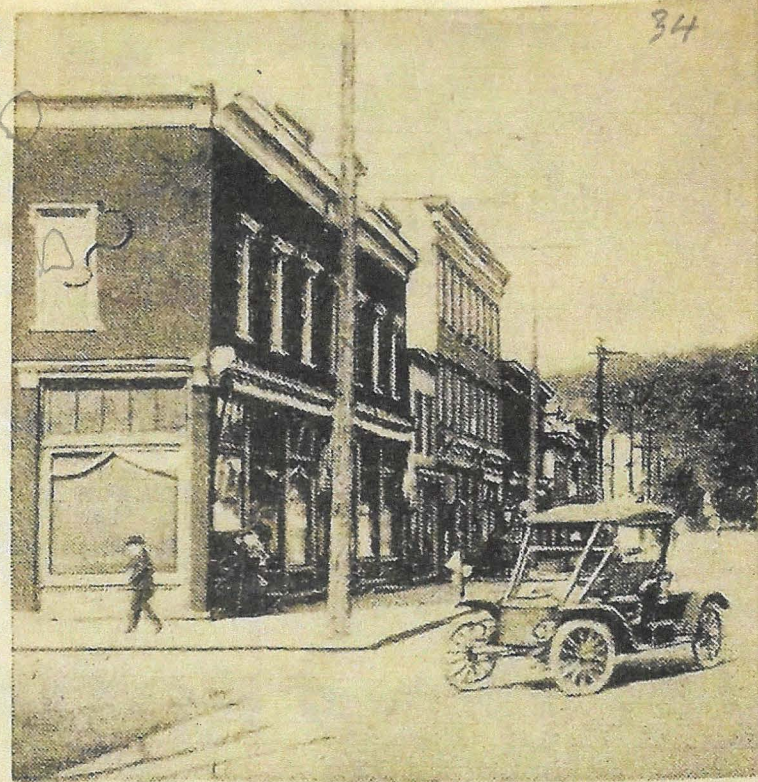
by later explorers and pioneers.

Gist records in his journal that an Indian town called Tuscarawas, and meaning "Old Town" was located at the point where he first reached the river. He followed down the river to the junction of the Tuscarawas and Whitewoman, which we know today as the Walhonding. He reached there on Dec. 14, 1750. On Dec. 26 this entry was made in his journal:

"This day a woman that had long been a prisoner and had deserted, being retaken and brought into town on Christmas Eve, was put to death in the following manner: They carried her without the town and let her loose; and when she attempted to run away, the persons appointed for that purpose pursued her and struck her on the ear on the right side of the head, which bent her flat on her face to the ground.

They then struck her several times through the back with a dart to the heart, scalped her, and threw the scalp in the air, and another cut off her head. Thus the dismal spectacle lay until evening and then Barney Curran desired leave to bury her, which he and his men and some of the Indians did just at dark." This evidently took place at the present site of Coshocton.

Again in his journal, under date of Tuesday, the 15 (presumably February) of 1751: "We left Muskingum and went west 5 miles to the White Woman Creek, on which is a small town. This white woman was taken away from New England when she was about 10 - years-old by the French Indians. She is now upward of 50; has an Indian husband and several children. Her Name is Mary Harris. She still remembers that they used to be very religious in New England and wonders how the white men can be



The automobile and the horse-drawn vehicle were still in vogue at the turn of the century. It was the era of the Hyperian Band House, where concerts, variety shows, lectures and early

so wicked as she has seen them in these woods."

Anyone who has driven from Coshocton to Mt. Vernon, will recall having seen a boulder at the side of the pavement not far from Walhonding, marking the site of White Woman's Town.

These two entries in Gist's Journal furnish the most authentic basis for the legend regarding the name of Newcomerstown.

Probably all of you are familiar with the story, but I'll repeat it for the sake of continuity of my own story, and because it is undoubtedly the earliest account of the "eternal triangle" in this locality.

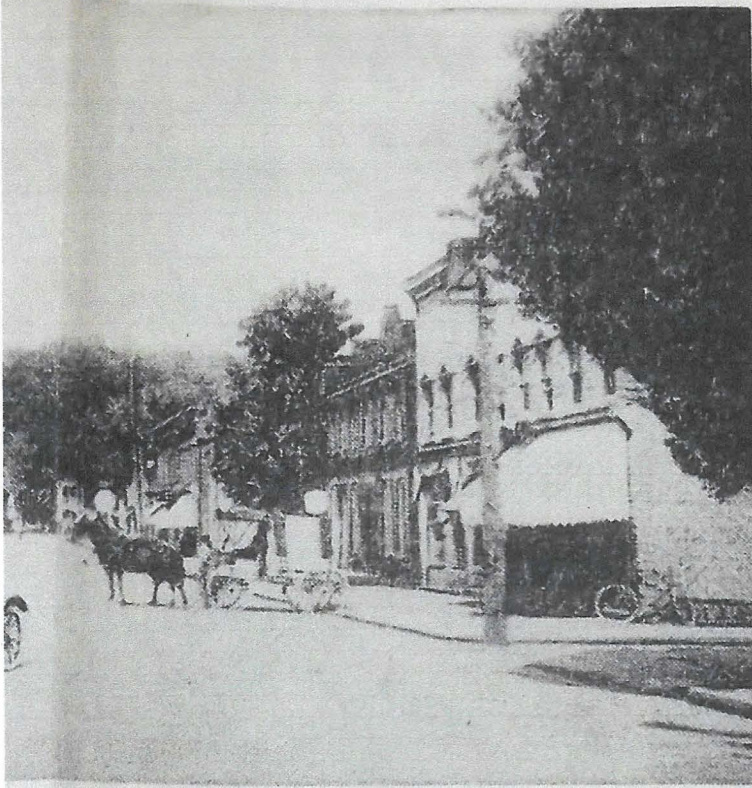
Eagle Feather, the chief whose wife was Mary Harris, became tired of her. One ac-

count said that in spite of the fact that he brought her home the finest meats for food, and the finest skins for clothing, she didn't have any papooses for him. But evidently this was just some old squaw's gossip, for Gist's journal states that she and her Indian husband had several children.

At any rate, on one of their raiding trips to the Virginia frontier Eagle Feather found himself a younger and more beautiful squaw. He captured her, bringing her home to live in the same wigwam with Mary Harris. Matters went from bad to worse, with Mary becoming more and more jealous of the Newcomer.

Finally, one morning Mary awakened the Indian village with cries that her husband had been murdered. And sure enough, there Eagle Feather lay, his head neatly parted by a tomahawk. The Newcomer had fled.

Of course, this made it appear that she was the murderer, and the Indians set out in pursuit. They recaptured her at a small Indian town on the banks of the Tuscarawas, some



... still sharing Main st. when this picture was taken at the ... land, comprised of local musicians, and the old Opera ... early movies were presented for the residents.

... distance above Coshocton, and from that time on, the site of her recapture by the Indians became known as the Newcomer's Town.

Was it she, whose execution was witnessed by Christopher Gist at Coshocton the day after Christmas in 1750? The legend relates that the Newcomer accused Mary Harris of murdering her own husband in a fit of jealousy, but Mary was clever enough to convince the Indians of her innocence.

Of course, you will note a discrepancy here, for Gist does not connect the 2 women in his Journal and apparently Eagle Feather was still among the living when Gist visited Mary Harris. And was the Newcomer a white captive?

The decade from 1750 to 1760 was one of strife between the French and English, with the Ohio country constantly overrun by warring tribes. However, from captives held by the Indians during this time, it has been established that there was a Newcomer's Town.

About 1760, the French were driven out of this section, the English had captured Ft. Du-

quesne and renamed it Ft. Pitt, and all the territory lying west of the Alleghenies, and north of the Ohio, had been ceded to the English by the French.

In 1761 and 1762, two Moravian missionaries, John Heckewelder and Christian Frederick Post, came to the Tuscarawas Valley and built a small cabin at Bolivar where they hoped to establish a mission among the Indians. However, the tribes were so hostile that they were forced to abandon the attempt within the year.

In 1764, an expedition was sent out by the colonists from Philadelphia for the purpose of punishing the Indians who had continued to make depredations all along the frontier, destroying much property, and killing and capturing hundreds of whites.

The expedition was under the leadership of Col. Henry Bouquet. He came west by way of

Ft. Pitt, following the usual trail to the Tuscarawas River at Bolivar. But because he had been warned of the hostile Indian towns situated along the banks of the river, he set out across country to his destination - Coshocton - traveling from Bolivar to Winfield, Sugar creek, Chili and Coshocton.

His expedition was large and moved with military precision so that the Indians readily acquiesced to his demands that all white prisoners be released to him on a certain date, or punishment of the tribes would follow.

He had already held council with the heads of the various Indian nations at Bolivar and had chosen the forks of the Muskingum as the most advantageous for handing over all prisoners. His army arrived there Oct. 25, 1764.

Sometime after 1760, the Delaware Chief Netawatwes came to the area from Western Pennsylvania and established his capital at the present site of Newcomerstown, known by the Indian name of Gekelemukpe-chunk. Delaware dictionaries indicate the meaning of Netawatwes is "Newcomer," but it is difficult to ascertain exactly when the community became known as Newcomerstown.

It is known, however, that by 1770 the town was the Delaware capital, with Netawatwes (Newcomer) as its chief, and the chief, aware of Moravian missions in Pennsylvania, invited them to come to the village.

In 1771, Missionary David Zeisberger arrived and preached the first Protestant sermon west of the Alleghenies. The Delawares welcomed him readily granted to him the land in the vicinity of the Beautiful Spring (Schoenbrunn) to be used as a mission, for following his sermon the preceding year, the smallpox which had been ravaging their nation had miraculously subsided. Accord-

See HISTORY, Page 17-A

History of Newcomerstown

Continued from Page 16-A

ingly the missions of Schoenbrunn and Gnadenhutten were begun.

In 1774 the Delawares as proof of their continued friendship, extended their original grant until it reached from Bolivar to the great bend in the river below Newcomer's Town—a distance of approximately thirty miles. The Delaware capital was later moved to Goshchachgunk (Coshocton).

It seems hard to believe that only 164 years ago, this particular section of land was still uninhabited. The days of Indian fighting in the Tuscarawas Valley were past before the white settlers came, but privations, swamps, malaria, mosquitos and wild animals were "real" enemies.

The first settler known here was John Mulvane, who had an account at a store in Gnadenhutten. Several squatter's families lived in cabins dotted about the surrounding hills. The pioneers feared malaria and as a usual thing built their cabins not on the fertile valley land, but upon the heavily wooded and often rocky hills.

David Johnson, a Mr. Sills, Daniel Harris and Joseph and William Mulvane were among the very earliest pioneers. George Bible, Barney Riley and John Pierce, were hunters and since they had not obtained a legal right to the land on which they were living when the owners came, were known as squatters. One squatter, whose name may sound familiar, was Nicholas Funston. He was living on the Stark Patent prior to 1816.

In 1814, Nicholas Neighbor came from Morris County, N.J., and, impressed with the location, purchased 1900 acres of the original Beaver Patent for himself and others. The following year a colony of about 60 emigrants came from New Jersey. No shelter was available except the abandoned Indian cabins of the former Newcomer's Town, untenanted then for nearly 40 years.

In these they lived until their own cabins could be built. In 1816 and 1817, other settlers from New Jersey followed, among them being the Miller, Tufford, Crater, Gardner, Stouffer and Booth families.

According to one history of the township, the first school was taught by Jacob Miller in his cabin, situated north of the river and near the county line. Another school is said to have been taught by Seth Hart in the Stouffer cabin, farther east along the river.

The village of Newcomerstown was formally laid out in 1827 when the Ohio Canal was built. The original plat contain-

ed 34 lots, 2 tiers north and one south of the canal. Basin and Canal sts. ran east and west, dividing the lots in those directions, while Bridge and Cross sts. separated the lots in the north and south lines.

Names of many streets laid out since that time have served to preserve the names of some of the early settlers. They were Neighbor, Mulvane, Goodrich, West, Nugen and Pilling.

The village contained one building at the time it was laid out. Located immediately south of the present depot, it was several years old and occupied by Nicholas Neighbor. He erected the first store building, and with Jacob Overholt, operated the first store, which was located on the site of Britten's Grocery.

In 1830 the village contained 4 buildings. Ten years later, Newcomerstown had a population of 270, showing the influence of the canal upon its growth.

A sawmill was built by Edmund Smith about 1833, directly north of the canal on Buckhorn Creek. A flour mill was built about 1836 at the west end of Basin st. Before that farmers had to grind their own corn and wheat or drive considerable distance to other mills.

In the early days of the settlement, the closest market for farm products was Pittsburgh.

All manner of goods was shipped by way on the canal and it also was a good source for news, gossip and wierd stories. A black dog was reported to be seen frequently roving about one of the locks near Port Washington on dark nights and at Tucker's lock, a headless man appeared.

One bit of exciting news for Newcomerstown residents appeared in the Steubenville Messenger May 31, 1851:

"The route of the Steubenville & Indiana Railroad, after careful surveys, has been determined. Its location was decided at the last meeting of the Board of Directors. It leaves Steubenville through the Cross Creek Valley, thence by way of Uhrichsville to Coshocton."

The road from Steubenville to Newark was opened for traffic in April 1855. But as it had no connection further east or west, it did not prosper and before 1860 passed into receivership. It finally was merged with the Pennsylvania Railroad in 1867, by which time direct connections had been established both to the east and to the west.

Few stories seem to have been handed down concerning the building of the railroad, but various incidents during the Civil War made mention of it. President Lincoln passed through here on his way to Washington in 1861.

In 1860, Newcomerstown had a population of 577, which included many young men who joined the Union Army. At first no company was mustered right in Newcomerstown, but several were raised in surrounding towns which the men joined.

In the autumn of 1861, Camp Meigs was established at the Dover fairgrounds and most of the enlisted troops from the county got some early training there. The 51st Regiment was organized at the place and Co. C of that regiment was composed of Newcomerstown men.

Newcomerstown made a steady growth in population even during Civil War days and the period following the war brought many inventions to add to the comfort and prosperity of the inhabitants.

The canal was still the most popular thoroughfare and many returning soldier found employment along its banks.

The C. and M. Railroad was built in 1873 and many stories came from the camps of Irish laborers employed to build it. One was that the Irishmen came down with the smallpox and it spread to a local farmer's sheep, killing the whole flock.

During the 1880s the present town hall was built and, with the completion of the opera house, real progress was made in the way of entertainment. Not only did home talent shows prosper, but various troupes of actors, musicians, magicians and minstrels, some of whom were already prominent in their particular fields, made stops here.

Newcomerstown, in the latter part of the 19th Century had a thriving fair each fall. Although the fairgrounds were really situated in Coshocton County (or the land directly west of the corporation line and now owned by Dr. George Kistler) the fair still belonged to Newcomerstown.

It was called the Central Ohio District Fair and as its name implies, was really larger than any of those sponsored by the surrounding counties. The days of the fair were the high point of the year for Newcomerstown citizens and people came from miles around, bringing the family lunch in large picnic baskets.

In 1895, the Clow plant was moved here, and lent much impetus to the growth of the population, in fact the census figures show that it doubled in that decade. At the same time the industrial life of the community took on a new phase, for products manufactured before that time had been largely absorbed by local demand, and no active part had been taken in interstate and foreign trade.

From that time on, shipping of manufactured products from Newcomerstown steadily increased.

It is interesting to point out that in the 90-year period over which United States census figures are available for Newcomerstown, the greatest period of growth was the 30 years between 1870 and 1900, when the population increased by 237 per cent as compared with 193 per cent for the 30 years preceding and 50 per cent for the 30 years following.

the Turtle tribe was the superior one.

At the time of these events, 1770, Netawatwes was the peace chief or sachem of the Turtle tribe. Being the sachem of the most important tribe of the Delawares he was regarded as the head man in the Delaware Nation, and had charge of the records and wampum of the nation, among which were the wampum belts given his ancestors by William Penn. In Indian councils the sachem not only

11^ MORAVIAN MISSIONS IN OHIO.

... meetings, but if he was a man of strong character he would decide many of the important questions himself. Netawatwes was a man of this character. In Indian councils he would ask the opinions of all the leading men of the tribes on the matter under consideration, and after each had expressed himself Netawatwes would give his decision on the question, after which there would seldom be further controversy. The whites called him "King Newcomer" (his name I will use hereafter in this history*, and from that name the town in which he resided was called "Newcomertown."

Newcomertown was the capital of the Delaware Nation and the meeting place of their Grand Council. The town contained about one hundred log houses,

MORAVIAN MISSIONS IN OHIO. 13

many of which were well constructed, and equal to those erected by the white settlers.

The principal war chief of the Turtle tribe and the confidential adviser of King Newcomer was White Eyes. This position was one of great importance, as the

Tuscarawas County
Wayne County

Perry, 2210

Washington, 1389

Lexington, 1640

Pike, 1409

The population of Stark in 1820: 12,406

in 1830: 26,552

in 1840: 34,617 (69 inhabitants per square mile)

The first Moravian missionary in Ohio, Mr. Frederick Post, settled in 1761 in what is now Bethlehem township, on the north side of the Muskingum, at the junction of its two forks, the Sandy and Tuscarawas. The locality called Tuscararatown is on the south side of the river, just above Fort Laurens, and immediately contiguous to Bolivar. Just there was the Indian ford, on the line of the great Indian trail running west. The site of Post's dwelling, or missionary station, is indicated by a pile of stones, which had probably formed the back wall of the chimney. The site of the garden differs from the woods around it in the total want of heavy timber. The ruins of a trader's house, on the opposite side of the river, have been mistaken for those of the missionary station. The dwelling built by Post must have been the first house erected in Ohio by whites, excepting such as may have been built by traders or French Jesuits. The Indian and Moravian village of Schoenbrun was not commenced until 1772, eleven years later.

*Loskiel's history of the missions says, in allusion to this mission " On the Ohio river, where, since the last war, some Indians lived who had been baptized by the brethren, nothing could be done up to this time. However, brother Frederick Post lived, though of his own choice, about 100 English miles west of Pittsburgh, at Tuscararatown, with a view to commence a mission among those Indians. The brethren wished him the blessings of the Almighty to his undertaking; and when he asked for an assistant to help him in his outward concerns, and who might, during the same time, learn the language of the Delaware Indians, they (the brethren) made it known to the congregation of Bethlehem, whereupon the brother John Heckewelder concluded of his own choice to assist him." " We know of Post that he was an active and zealous missionary, but had married an Indian squaw, contrary to the wishes and advice of the directory, who had the oversight of the Moravian missions, and by that act had forfeited so much of his standing that he would not be acknowledged as one of our missionaries in any other manner than under the direction and guidance of another missionary. Whenever he went farther, and acted on his own accord, he was not opposed, had the good will of the society of which he continued a member and its directory, and even their assistance, so far as to make known his wants to the congregation, and threw no obstacles in the way if any person felt inclined of his own choice to assist him; but he was not then acknowledged as their missionary, nor entitled to any

farther or pecuniary assistance. " This will explain the above passage in Loskiel. " In Heckewelder's memoirs, written by himself, and printed in Germany, there is a short allusion to the same subject. He says, in substance, that he had in his early youth frequent opportunities of seeing Indians, and that gradually he became desirous of becoming useful to them; that already in his 19th year, his desire was in some measure gratified, as he was called upon by government to accompany the brother Frederick Post to the western Indians on the Ohio. He then mentions some of the fatigues and dangers of the journey, and that he returned in the latter half of the year 1762. In Heckewelder's narrative of the Indian missions of the United Brethren, he gives a more detailed account of this mission. He says, in effect, that Frederick Post, who had the preceding year [1761] visited the Indians on the Muskingum, thought he would be able to introduce Christianity among them; that the writer of the narrative, by and with the consent of the directors of the society, went with him principally to teach the Indian children to read and write. They set out early in March, and came to where Post had the preceding year built a house on the bank of the river Muskingum, at the distance of about a mile from the Indian village, which lay to the south across the river. When they commenced clearing, the Indians ordered them to stop and appear before their council the next day, where Post appeared, and was charged with deceit, inasmuch as he had informed the Indians his intentions were to teach them the word of God, and now he took possession of their lands, and Post answered that he wanted no more land than sufficient to live from it, as he intended to be no burden to them, and whereupon they concluded that he should have 50 steps in every direction, which was stepped off by the chief next day. He farther says, that an Indian treaty being to be held at Lancaster in the latter part of summer, Post was requested by the governor of Pennsylvania to bring some of the western Delawares to it, which he did, leaving Heckewelder, who returned the same fall, in October, from fear of a war, and Post probably never returned to this station."*

Canton, the county seat, is 120 miles NE. of Columbus. It is finely situated in the forks of the Nimishillen, a tributary of the Muskingum. It was laid out in 1806 by Bezaleel Wells, of Steubenville, and the first house erected the same year. Mr. Wells was the original proprietor of the town, and died in 1846. The view shows a part of the public square, with the court house on the left and the market in the centre. It is a very compact town, with many brick dwellings.

A large business is done here in the purchase of flour and wheat, and within the vicinity are many flouring mills. Canton contains 1 German Reformed, 1 Lutheran, 1 Presbyterian, 2 Catholic and 1 Methodist church; 10 dry goods, 2 book, 2 hardware and 7 grocery stores; 2 newspaper offices, 1 gun barrel and 2 woollen factories, 2 iron founderies, and about 2000 inhabitants. The Canton female institute with near 100 pupils. Massillon is on the Ohio canal and Tuscarawas river, 8 miles from Canton and 65 from Cleveland. It

mate was obliged to return to the mission settlement and employ the four Brethren for the long trip home. By 1754, Post was back at his work among the Pennsylvania Indians, living at Shamokin and Wyoming.⁴

With the advent of the French and Indian War, Post's life changed in a way unique among all Moravian missionaries. It was at this time that the missionary began an extended period when he acted as courier, diplomat, and intelligence gatherer for the Pennsylvania authorities. Early in 1756, Governor Robert Hunter Morris employed Post in carrying letters to and from Benjamin Franklin, who was in the Lehigh Valley to construct forts for defense. In the summer of 1758, and accompanied by Charles Thomson, the Moravian traveled twice to Wyoming to reinforce the recent peace treaty negotiated with the Susquehanna branch of the Delawares led by Teedyuscung.

The success of these endeavors led the new governor, William Denny, to approach Post about an enterprise that would become the missionary's most famous. In response to a request delivered in Philadelphia by two Delaware warriors from the Ohio, Denny asked Post to travel into enemy territory, explain the peace concluded with the eastern tribes, attempt to separate the western Indians from the French influence, and gather military information at the same time. Between July and September 1758, Post, accompanied only by native guides, succeeded in fulfilling all of the governor's expectations. Though the western tribes demanded that Post return as soon as possible with more wampum belts to prove the sincerity of the White government's desire for peace, they did indicate a willingness to resume their former peaceful ways.

Post, with the requested belts, began his return journey from Easton on October 25, 1758. His diplomatic party, not including himself, consisted of seven men: the Delaware Pisquetomen, a brother of Shingas and Tamaqua, and a guide for Post on his first journey west; Thomas Hickman and Isaac Stille, two Indians who acted as interpreters; two representatives of the Iroquois league; and two White militia officers, John Bull and William Hays. At Harris's Ferry on the Susquehanna the two Iroquois left the party. Post's second journey west took a more southerly route than his first so that he could confer with Brigadier-General John Forbes, whose army was by then camped at Fort Ligonier on its way to the French Fort Duquesne. Because of this different route, Post's Indian comrades were very apprehensive. They feared retribution by the "Irish" of the Cumberland Valley for damages inflicted by the Indians during the war. They also worried that they might be killed by some over-zealous sentry in Forbes's army. After much cajoling, the Moravian convinced the Indians to accept the promise of safe passage that he offered. On October 29 they crossed the river, and as Post noted in his Journal⁵

We came that night into Carlisle and found a small house without the fort, for the Indians to be by themselves, and hired a woman to dress their victuals, which pleased them well. 30th. Setting out early, we came to Shippensburg, and were lodged in the Fort, where the Indians had a house to themselves. 31st. Set out early, in our passing by Chamber's Fort, some of the Irish People, knowing some of the Indians, they in a rash manner exclaimed against them, and we had some difficulty to get them clear.

After conferring with Forbes, Post and his party continued on to the Ohio. There the natives were in a state of agitation. They had just returned from helping the French attack Colonel James Grant's advanced guard of Forbes' army. Despite this, many of their leaders still hoped for peace. Post's messages, along with the knowledge of an advancing 6,000 man Anglo-American force succeeded in separating the Indians from the French interest. The French now had no choice but to abandon Fort Duquesne, which Forbes occupied on November 25, sending John Armstrong of Carlisle forward to raise the Union Jack over the fort.

Post's business completed, he began his return journey on December 27 with the bulk of Forbes's army. After passing through Forts Bedford, Littleton, and Loudon, the missionary again passed through Cumberland County. He wrote in January, 1763



1st. My company took the upper road; which is three miles nearer to Shippen's Town, where we arrived this evening. The slippery roads made me, as a traveler, very tired. 5th. Today I stayed here for the general. Mr. Hays went ten miles further, to see some of his relatives. In the afternoon Israel Pemberton came from Philadelphia to wait upon the general.

6th. I came today ten miles to Mr. Miller's where I lodged, having no comfortable place in Shippen's Town; all the houses being crowded with people.

7th. They made preparations, at Mr. Miller's, for the reception of the general, but he being so well today, resolved to go as far as Carlisle. I could scarce find any lodging there. Henry Montour was so kind as to take me in his room.

8th. I begged the general for leave to go to Lancaster, having some business, which he at last granted. I went to captain Sinclair for a horse, who ordered me to go to the chief justice of the town; who ought to procure one for me, in the province service. According to this order I went; but the justice told me, that he did not know how to get any...I resolved to walk as I had done before: and so traveled along, and came about ten miles that day to a tavern keeper's named Chestnut.

9th. Today I crossed the Susquehanna over the ice, and came withing thirteen miles of Lancaster. It was slippery and heavy traveling.

On the next day, Post finally arrived in Lancaster where he stayed with some Moravian Brethren and awaited the imminent arrival of the new Pennsylvania governor, James Hamilton.

In the following year, the authorities again called upon the missionary to act as diplomat. Governor Hamilton asked Post and another White, John Hays, to accompany chief Teedyuscung and his native entourage through northern Pennsylvania on their way to attend an important tribal council at the Allegheny. Post was to act as a walking resource center able to expound upon various points regarding recent treaties. Along the way, the Moravian also was to encourage the Indians to return any prisoners they might have. Once at the Allegheny, Hamilton wanted Post to invite the sachems of the western tribes to a grand conference in

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Philadelphia. Hamilton hoped that this vigorous diplomatic activity would consolidate and solidify the recent peace accomplished with the western tribes. On a more personal note, Hamilton also sought to use the opportunity to gain a more prominent position in Indian affairs at the expense of the King's own Indian Agent, William Johnson of New York.

On May 17, 1760, Post, Hays, and the native band set out from Wyoming for the proposed council. The diplomatic group traveled up the Susquehanna, through the Indian town of M'chwihillusink, and on to Tioga Point.⁶ From there they traveled up the Chemung River into southern New York and the town of Secaughcung.⁷ It was here that the local chief, Kinderunty, after issuing some thinly veiled threats against the Whitemen, Post and Hays, for traveling so deeply into Seneca country, ordered the two back to the Pennsylvania settlements. With no other recourse available, Post and Hays returned, while Teedyuscung and his Indians continued to the West. Though Teedyuscung did complete the mission, he did little in the West other than to issue Hamilton's invitation to attend his proposed council.

By the early 1760s most of the Delaware and Shawnee Indians that once inhabited the Allegheny Valley, had moved into the eastern sections of present-day Ohio, many living along the Tuscarawas Creek⁸ and Cuyahoga River. In the early summer of 1761, Post, quite independently, and with little if any Moravian backing or approval, journeyed to these Delaware villages to continue his interrupted religious work. Despite years of experience as missionary and wilderness travelers, Post soon saw that the work was more exhausting than he had anticipated. To ease the burden, he returned to Bethlehem to seek a younger man to act as his assistant. The person he enlisted, with the approval of the Moravian authorities, was a nineteen-year-old cooper's apprentice, John Heckewelder, eventually to become one of the most famous and traveled of all missionaries to the Indians. Before returning to the Tuscarawas, Post also visited Governor Hamilton. Not only did he inform the governor of the Indians' peaceful progress, but he also agreed to conduct important Delaware leaders to Hamilton's long-planned conference later that year.

Post met Heckewelder in Lititz, and in mid-March, 1762, they began their journey to the West. Due to an extremely hazardous Susquehanna crossing because of very high water, the two travelers journeyed only four miles from Harris's by nightfall. Heckewelder, who kept a diary of the trip westward,⁹ recounts this part of the journey by saying

The next day we arrived at Carlisle; where we remained several hours, as Post had to make arrangements for the reception of the Indians whom he had promised the Governor to invite and accompany to this place, in order to hold a talk with the Government officers. We stopped for the night at Mount Rock, eight miles from Carlisle; and on the following day reached Shippensburg, a distance of twenty-one miles from Carlisle. Here we took leave of the white settlements; the howling wilderness being full before us. In every direction, the blackened ruins of houses and barns, and remnants of chimneys met our eyes; the sad memorials of the cruelties committed by the French and Indians, during the savage warfare of 1756.

and the following years....This was nothing to cheer us; but there was certainly an exhortation contained in all this, to hasten to bring the tidings of peace to the ferocious red man, for they are 'to all people.'

After a trying and dangerous journey of thirty-three days, the duo arrived at the Tuscarawas Creek and entered the cabin that Post had constructed on his first trip to the area.

Post remained at the mission station with young Heckewelder from the time of their arrival on April 11, until he began his trip on June 28 as escort for the Delaware headmen traveling to the council, now scheduled for Lancaster. Preparations for the journey were shrouded in uncertainty: native leaders squabbled over precedence, several sachems succumbed to illness just before departure. Shingas and other erstwhile warriors feared that war-time bounties for their heads were still in force, and lastly many Indians thought that it was both unnecessary and unfair to return all White "captives," even those who did not wish to leave their new-found Indian friends.¹⁰ Finally, in mid-April, Post, the Indian entourage, and the captives scheduled for return, departed Tuscarawas, leaving Heckewelder to man the mission alone.

If Post found the preparations aggravating, he found the actual trip a great burden. The missionary became ill and had to be carried to Fort Pitt by canoe. White prisoners escaped and tried to return to the Indian villages. Horses were lost daily. Most frustrating for Post were the Indians' complaints: they could not eat the salted meat provided and other supplies were insufficient; they were tired and Post had not provided adequate transport; they did not like being "led" by the Moravian; they were discontented over the missionary's frugality when it came to allowing the natives to indulge their fondness for liquor. By July 22, Post noted "...I had much ado to keep them from Liquor, because they would absolutely have it..."¹¹ As the party approached Cumberland County, Post continued

24th. We started early, and when we came over the mountain we gathered all in one Company, and came in good order into Shippensburg in a hard gust of rain. I got much tired by furnishing these people with provisions...

25th. We could not set of [*sic*] till about noon, because they could not find some of their horses....Mr. Boude met [us] on the road 4 miles from Carlisle; I received a Letter from His Honour, and was mightly pleased to get some assistance to ease myself a little of the great burdon [*sic*]. The people in Carlisle were most all gathered to see the prisoners and Indians; although we did whatever we could to prevent Liquor among the Indians, they got some of [*sic*] some people.

26th. I informed the Cheefs [*sic*] of the Indians of the Contents of the Governors [*sic*] Letter, and introduced Mr. Boude to them. It pleased them....They desired...to make a speech to Mr. Boude, whereupon we met... [with] Mr. Macentire in the Hall with some Gentlemen of the Town....after which they broke up and went to their fire places. Some of them got very drunk, the white people

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had carried one of the prisoners of[sic] in the night: Beaver [Tamaqua] was much displeas'd about it...In the evening they had a frolick [sic] by dancing, singing, and drinking all night long.

Ye 27th. We got two Waggon[sic] to carry them to Harrisses where we arriv'd in time. We met 6 Seneca Messengers there, who brought a Letter and two Belts to the Governor.

Even after crossing the Susquehanna, Post's troubles with the frequently drunk Indians continued. It was not until August 8, when they had arrived in Lancaster that he could thank "...God Almighty [sic] for his [sic] Protection and Assistance that he [sic] hath helped me thus far."

As Post traveled westward through eastern Ohio after his fifteen week absence from the Tuscarawas, his young assistant, John Heckewelder, was walking in the opposite direction. The rumors and tensions then rampant in the Indian villages of the Old Northwest regarding an imminent Indian uprising had forced the young man from his station. Though the two men met on the trail, and Heckewelder informed Post of the situation, the older missionary still thought it safe to return to the Delaware village. John Heckewelder traveled on to Bethlehem.

For a time Post did live peacefully at his cabin. However, by mid-December, 1762, Post also found the circumstances intolerable, and fled, by a circuitous route, to the safety of Fort Pitt. While at the Forks of the Ohio, he stayed with the Quaker sutler, James Kenny. The Moravian spent the time from February to late May, 1763, preaching to the soldiers in both English and German, assisting at Kenny's store, and lending his help during the great flood of March of that year. On May 29, with the storm known as Pontiac's War about to break, Kenny and Post headed east. The former traveled to Philadelphia, while the latter spent the war-filled summer months of 1763 in Carlisle and on the Conococheague Creek of Franklin County.

At this time Post made a decision that proved pivotal for the future course of his life. The missionary always had been frustrated by what he viewed as false religiosity among the majority of Whites. As for the Indians, the present war made it seem that any immediate progress among them was out of the question. Add to this his always independent nature and the occasional rifts between he and his superiors in Bethlehem, and it is not surprising that he decided what he did. He left Pennsylvania and traveled through the southern colonies with the anticipation of going where ever the Lord directed.

Where the Lord directed was the Mosquito Shore of Central America.¹² Post spent the rest of his life, the next twenty-one years, working among the natives, Whites, and Blacks of this area. He also left the Moravian fold and became a lay catechist for the world-wide missionary movement of the Church of England directed by the Society for the Propagation of the Gospel. As was typical of the earlier part of his life in America, Post and his new wife, whom he met during a short trip to Philadelphia in 1767, was filled with adventure. Not only did he minister religiously to his flock, but he also endured earthquakes, storms at sea, tropical diseases, slave uprisings, and attacks by pirates and the Spanish navy. Finally, in 1785, after a long illness, Post and his wife returned to Germantown, Pennsylvania, where he died on April 27.

September 1939

GEKELEMUKPECHUNK WAS THE FORERUNNER OF NEWCOMERSTOWN

"Gekelemukpechunk" is a hard name to pronounce. It was the name the Indians gave to the settlement in this vicinity before Newcomerstown was founded.

The Indian village of Gekelemukpechunk was situated on the high bank of the Tuscarawas River just back of Huff's greenhouse on East State street. The Delaware Indians came to that site in about 1750 and soon had a village of about 100 log houses. Chief Netawatwes ruled over Gekelemukpechunk, which means Still Water.

The following article was published in an old Newcomerstown newspaper in about 1889. It gives a good insight into the town's early history and its natural advantages:

The Delaware Indians are responsible for Gekelemukpechunk and for its name both of which have fortunately for a short lived race almost fallen into forgetfulness.

The Ohio canal is responsible for Newcomerstown, for its building in 1828 caused the town to have a beginning partly on the spot where the town with the impossible name indicated above stood and it took its more euphonious if still cumbersome name from King New Comer who ruled in Gekelemukpechunk about the close of the eighteenth century.

Tuscarawas county varies in its elevation above Lake Erie from 220 feet at Newcomerstown to 775 feet at Mt. Laber. These elevations indicate considerable diversity of surface and give opportunity to discover the hidden wealth. From the lowest valley the town looks up and explores the hill for their valuable deposits.

There is no more beautiful valley in Ohio than that which stretches along the Tuscarawas river above and below Newcomerstown nor one more liberally endowed by nature with all that contribute to the health, wealth

and comfort of man. The broad fertile plans that line the river for miles above and the town are bordered on either side with hills that rise to considerable height above the valley, while up and down the river miles away, they seem gradually to circle around till they meet in the dim distance, forming a great beautiful basin many miles in length and perhaps two miles in breadth.

Along the face of these hills are scattered patches of timber, cleared fields, clusters of farm houses and orchards. The P. C. & St. L. railroad cuts its way through the center of these bottoms passing through the village where it crosses the Cleveland and Marietta railroad—two great arteries of trade bringing the valley into easy quick communication with trade centers north, south, east and west all over the world. The Ohio canal parallels the P. C. & St. L. raliroad in the town and brings to it salt and lumber at a minnum cost for freight.

When the canal was built the town began. Its business then grew up along the two streets on either side of it, and there it still clings to a great extent. Substantial brick or frame business houses line both of these streets for several squares west of Bridge street. In more modern times hotels have been built near the railroad crossing in the north part of the town and to the southwest across the P. C. C. & St. L. railroad many dwellings have been erected but the business clings to the neighborhood of the canal.

Two bridges span the canal, one on River street the other on Bridge street and a row of good dwellings front the canal across south Canal street for a long distance east from Bridge street. The other principal cluster of houses lies along the foot hills north of the canal in the older town. The depots of the railroads are near each other in the southern suburb and south of them the broad fields stretch away to the river only broken in their even smoothness by a cluster of stones near the depots that mark the graves of the early dead of the village. North of the town the hills rise gradually and from among them breaks Buck Horn creek, which

crosses the canal west of the town, where stands the mill.

This neighborhood is rich in interesting historical events reaching back to the time when Indian chief New Comer had the capital of his nation here and the Moravian Indians with their simple piety adorned the wilderness of this valley with a justice and virtue that shames our modern civilization; their blood stained the soil of Tuscarawas valley but the memory of their goodness is a perpetual benediction.

So beautiful, so hospitable a country should never have witnessed the crime of their murder. Here they should have had a perpetual resting place and been placed as an example to modern Christians.

If Cornstalk, a mere savage, could bring century curses on the spot that witnessed his murder, how much more should this country suffer for the death of the Moravians. But events march on and little heed time pays to blood shed or conquest, glory, or revenge. The valley of the Tuscarawas smiles unconscious of the crime of long ago. The blood of a saint fertilizes the soil no longer than that of a villian and he is sooner forgotten. The dead past has buried its dead and few of those who now marry and are given in marriage along this valley ever give a thought to the murdered Moravians or stop to condemn their untimely taking off.

(The writer then goes to state the extent of the town's resources—mostly clay—but no mention is made of the Clow company which was the turning point in the town's economic history. It states that 40 houses were guilt the year before and that the population was 1,299.)

Here is a list of business places at the time (about 1889).

List of Business Men

- The Oxford Bank—G. W. Mulvane, W. P. Mulvane and Theo. F. Crater.
- W. R. Crater, insurance.
- Crescent Mlouring Mills—Daniel Snyder.
- Orme & Dent—Hardware.
- I. Crater—Hardware.
- Will Wilgus—Stoves, tinware.
- A. M. Beers—Physician.

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- John W. S. Goudy—Physician.
- J. R. McElroy—M. D.
- John H. Goudy—Furniture and undertaking.
- T. J. Erwin & Son—Photographers.
- J. Hummel—Merchant tailor.
- Thalheimer Bros. — Baltimore Clothing Co.
- W. B. Sultzer—Merchant tailor.
- A. Cutler & Co.—General store.
- Riverlawn Farm—R. H. Smith.
- Neighbor & Burris—Dry goods.
- O. A. Vogenitz—Dry goods.
- Crater & McCleary—General store.
- S. Marks—Dry goods.
- Hicks & Peck—Boots and shoes.
- C. C. Dickinson & Co.—City Bakery.
- S. F. Timmons & Son—Saddles and harness.
- R. L. Shoemaker—Groceries.
- W. H. Galigher—Groceries.
- Galigher & Leech—Cigars.
- M. Yingling—Grocer.
- W. A. Johns—Druggist and notary public.
- Commercial House—Wm. Shaw.
- W. S. Lyons—Groceries.
- Fountain Hotel—J. M. Sondles.
- L. S. Cunningham—Garden seeds.
- Clint Whiting—Paper hanging.
- Simeon Murphy—Building mover.
- Wm. Whittle—Barber.
- Case & Ross—Lumber yard.
- Globe House—W. H. Phillips, proprietor.
- Buchanan Business College.

The News
PRINTERY
 NEWCOMERSTOWN, OHIO

Indian skeletons found in Newcomerstown

Eighty-three years ago this July, the citizens of Newcomerstown were all excited following the accounts of the discovery of 12 skeletons found during excavations on Mulvane Street.

According to the July 12, 1934 edition of *The Newcomerstown News*, workmen were digging along south Mulvane Street to construct a storm sewer when the skeletons were discovered about two and a half feet below the ground.

With the discovery of the first couple skeletons, it was thought that they were those of early pioneers. Further excavation lead to the discovery of Indian beads, and other relics found with, or along side the skeletal remains.

Dr. Emerson Greenman, curator and director of the Ohio State Archaeological

Society had been contacted by local authorities, and made an examination of the skeletons, and relics. Greenman said that the due to the size, and shape of the skull and other bones, as well as the presence of the Indian-related items found on, or nearby each skeleton that it supported his conclusion that the skeletons were those of Indians.

Greenman estimated the bodies had been buried sometime between 1770 and 1790. Because of the regularity of space between each skeleton it also supported the belief that the area had once been an Indian cemetery.

According to Greenman, the Delaware Indians who once inhabited Newcomerstown, were stricken with an epidemic of small pox around 1790. Many of the tribe members succumbed to the epidemic. Historical accounts from early settlers also said that an early In-

dian village, and a cemetery was noted in the south side of the village (now the site of south Mulvane, and Chestnut Street) when early explorers, and settlers began arriving between 1807 and 1814. The cemetery was in close proximity to the river. Over the years, the river had eroded the river bank away, eventually extending into the cemetery, and washing many of the grave sites into the river.

The 1934 discovery was reportedly not the first time that skeletons were found on Mulvane Street. In 1928, several skeletal remains, including a complete skull, were found when a resident of south Mulvane Street was replacing a sidewalk in front of the residence.

Dr. Greenman later recommended that the skeletons, and relics be preserved, and placed in a museum, preferably some-

where in Newcomerstown. The high school was one suggested site for the display. The Newcomerstown Chamber of Commerce were planning to meet to discuss Greenman's suggestion. It is not known whether the Indian skeleton display ever materialized.

At this time, the whereabouts of the skeletons, and relics is unknown. Were they ever displayed in Newcomerstown, or anywhere else? Where are they now?

Newcomerstown residents, Ruth Cunningham, and John Jones are seen digging in a trench on south Mulvane Street following the discovery of several skeletons in August 1934. The photo was taken by the late Anna Sells who resided on Mulvane Street at that time.



Indian Skeletons Grim Evidence of Smallpox

Somewhere between 1770 and 1790 a severe epidemic of smallpox swept the Delaware Indian village that stood on the bank of the Tuscarawas river south of East State st.

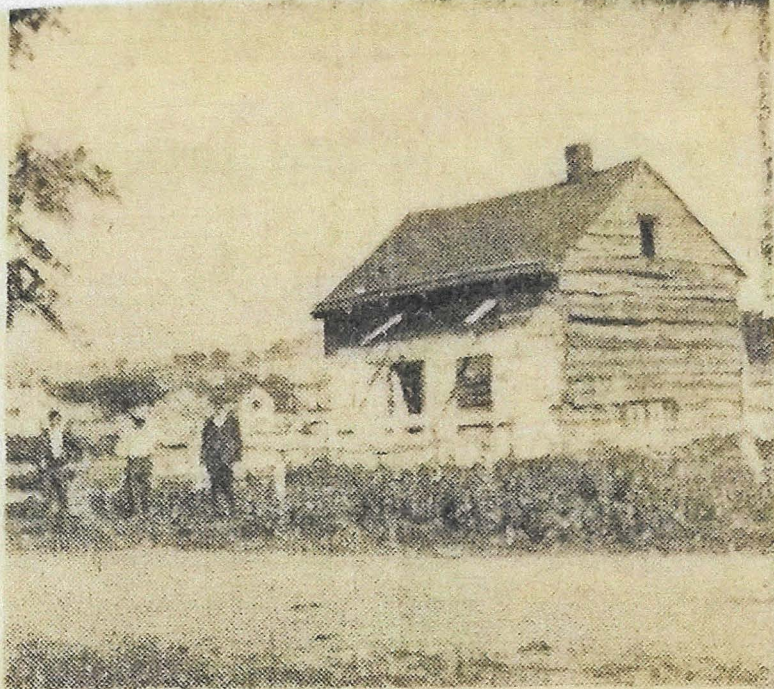
It was estimated that more than 200 of Chief Netawatwes'

Indians succumbed to the disease.

This fact is recorded in history but it wasn't until July 6, 1934, that the people of Newcomerstown, especially those in the southeast section of town, became fully aware that part of the town was built over the graveyard of those Indian smallpox victims.

On that day in 1934, several workmen excavating for a storm sewer unearthed 12 skeletons. A curator from the Ohio State Archaeological Society in Columbus was called. He pronounced them definitely Indians bones, undoubtedly those of the Delaware Indians who died of smallpox.

The bones were found with such regularity that there was no doubt that it was a graveyard. They were about two and a half feet under the ground. Those bones may be seen now in a glass case in the high school building.



OLDEST HOUSE IN TOWN — For many years, this was the oldest house in Newcomerstown. Built by William Neighbor in 1815, it stood for many years just west of the cemetery.

* * * * *

60 Pioneers Find Haven

Sixty weary pioneers looked hopefully into the valley after their tiring journey across mountains and forests. They were home.

There were no brass bands and only a few white settlers to greet them as they prepared to make their homes and write their page in the 150-year history of the southern Tuscarawas co. community of Newcomerstown.

Today, their efforts are being recognized as Newcomerstown celebrates its Sesquicentennial with parades, colorful costumes and an historical spectacle, drawing thousands of area visitors to their "party."

Nicholas Neighbor of New Jersey was the "founding father" of the present village and he had led his relatives and neighbors across the mountains from the east in 1814. They were happy to find abandoned Indian cabins in "Newcomer's Town" and made them their homes until their own cabins could be erected.

Nearly all of the emigrants were either relatives or friends of Neighbor and spent six weeks on the trip to this area. Neighbor's cabin was the first one erected. George Bible, then already an "oldtimer" in the area, in a neighborly gesture, placed a freshly killed deer in front of their door. Frightened at first, they later enjoyed their

(Continued on Page 4)

60 Pioneers Find

(Continued from page 1)

first venison.

Neighbor was named an associate judge and resided in New Philadelphia for a number of years. He was one of those presiding in the autumn of 1825 at the "Post Boy murder trial." The crime occurred in Oxford twp and the guilty man, John Funston, was the first person executed in the county's history. Judge Neighbor later returned to Newcomerstown and died there.

Andrew Crater came from New Jersey in 1817 and soon after his arrival married Judge Neighbor's daughter, Elizabeth. When his wife died, he returned east and brought back his sister, Sarah, who reared his family of four children, Crater's brother, Morris, also came to Newcomerstown and for a time operated a store at Tucker's lock, remains of which still can be seen driving east on Route 36 and 16, beyond the Goshen Brick plant.

Because of the many Neighbors residing in the town, the early name was Neighbortown, but when the village was laid out in 1827 by Judge Neighbor, he gave it its present name.

When the original plot was made, there was only one building in the village, occupied by Neighbor. He shortly erected the first store building and operated it with Jacob Overholt. Basin and Canal streets ran east and west and Bridge and Cross streets separated town lots in north and south. The first plot contained 31 lots.

Many pioneer names are preserved in streets laid out later, including Neighbor, Mulvane, Goodrich, West, Nugent and Pilling.

By 1830, there were four buildings in the village and 10 years later there was a population of 270, most living in log cabins with small glass windows and rough board floors.

Meat was salted and dried and the hides were cured at Aaron Schenk's tannery, built about 1827. Schenk was a cobbler and needed leather, leading him to build the tannery on W. Canal st. Later, another one was built on W. Main st.

A sawmill on Buckhorn Creek provided lumber for houses. Gustavus Fox established a pottery on which is now Church

st, providing much-needed stone jars, crooks, bowls and jugs. A second pottery later was built on W. State st. A flour mill was built in 1836 west of town.

The first school was built near the Pilling st bridge. Jacob Miller was the teacher, and John Funston, later convicted as the murderer of the postboy was one of his pupils. Another school said to be taught by Seth Hart was located in the Stoffer cabin across the river.

In 1841, James Pilling, a native of England, established a woolen factory on the site of the old Delaware Indian Village. He also operated a sawmill on the bank of the river. Both were powered by waterwheels turned by the water from Bee Tree Gut, a small stream that ran from the hills on the north side of the valley into the river there.

The town grew slowly. In the early 1840's the population was 270. Twenty years later it was 577.

On May 31, 1851, it was announced that the route of the Steubenville and Indiana Railroad had been determined and would pass through Newcomerstown, traveling from Steubenville through Uhrichsville to Coshocton. It opened for traffic in April 1855, but passed into receivership before 1860 because it had no connection further east or west. In 1861, it merged with the Pennsylvania Railroad.

The greatest of all events connected with the history of the railroad and town was the 1861 visit by Abraham Lincoln, who passed through on his way to assume the presidency. Mrs. Mary E. Dent was fond of telling how, as a little girl, she was lifted up so that Lincoln could place his hand on her head.

Newcomerstown's first furniture store was established in 1852 when a man named Bicker arrived from Prussia. He also served as an undertaker.

The first doctor was named Upson. Later doctors were Clark, Brown, Case, Sheldon, and Solomon Beers, the uncle of the late Dr. A. M. Beers. Dr. Goudy and Dr. McElory also practiced in later years.

The old Ohio Canal also played a vital role in commerce during the 1800's. It was built in 1827 and by 1860 the traffic

on the waterway was at its height. Each lock had a tender and nearly every lock had a strange story connected with it, adding to the folklore connected with the community's early history.

Robert Nugent, who settled near Newcomerstown after purchasing 800 acres of land, served as superintendent of the Ohio Canal from its beginning until it closed in 1873. Wheat and corn were the primary articles exchanged on the canal as the town grew to 791 residents in 1870.

The C & M Railroad was built in 1873, assuming the role formerly played by the canal. The town hall was built in 1880's and many prominent musicians and actors were visitors in the community. In 1895, the Clow plant moved to town and added to the growth, as the population doubled in the ensuing 10 years.

One of the most memorable events in the early 1900's was the great flood of 1913. The Ohio Democrat & Times (forerunner of The Daily Times) described the village's plight on March 29 of that year:

"Nine-tenths of the village was under water and the damage done to the houses and furniture is great. Farmers in the surrounding vicinity report that they have lost much of their stock. The homeless are staying in the opera house, churches and school buildings. There are washouts in the streets of Newcomerstown eight and ten feet deep."

But there were happy notes too. Cy Young was at his greatest in the late 1800's and records compiled through the early 20th century will endure forever in baseball annals. Factories were opened in the community as it began reaching its industrial peak.

Perhaps the history of the 20th century is better known because of improved communications and also because many readers have lived their lives in it. But there were major events, introduction of the automobile, radio and the advent of talking moving pictures. The first "talkie" at the Ritz Theatre was in May of 1929.

By 1930 the village population had increased to 4,257 showing an increase of 865 in the busy

decade of the Roaring 20's.

The depression gripped the community in the 30's just as it did other areas. But Cy Young was inducted into Baseball's Hall of Fame at Cooperstown, N. Y., in 1937. In 1938, the high school had its first undefeated football team. And in 1939, the village marked its 125th anniversary with a pageant and parade which turned Main st into a midway.

Thelma Swigert was crowned as Miss Newcomerstown on Sept. 28th of that year and about 10,000 people reportedly witnessed the parade.

The century's second war took many lives from the village in the 1940's, just as some paid the supreme sacrifice earlier in the 1900's. Meat rationing began in 1943. Present School Supt. D. B. Roeder was named to that post in June of 1942.

Two well-known sports figures also made headlines in recent history. Cy Young marked his 80th birthday in 1947 and four years later a different sport made news as native son Woody Hayes was named head football coach at Ohio State, a post he still holds.

In 1950, 3,000 persons attended the dedication of Cy Young Park and three years later Cy spoke at the Hall of Fame, two years before his death.

Bad news in 1956 came with closing of the Clow plant, but in 1963 Kurz-Kasch set up shop in part of the old factory.

Today, the population is about 4,300, approximately 5,000 with the residential sections outside the corporation limits included. Highways in existence and more important those in the planning stage which will be completed in the next several years, make the village an attractive site for prospective industries. An active Chamber of Commerce is always looking for new additions to the industrial family.

Any history would be remiss to neglect the fact that Newcomerstown was the first community in the state to take advantage of the Community Improvement Corporation statutes enacted in Columbus by obtaining tax exempt status from the federal government, paving the way for other such CIC's throughout the state.

With a rich history to look back upon, the village appears to also have a bright future its residents pause to wish their town, "Happy 150th Birthday."

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Henry Bouquet

Henry Louis Bouquet, generally known as **Henry Bouquet**^[1] (1719 – 2 September 1765), was a Swiss mercenary who rose to prominence in British service during the French and Indian War and Pontiac's War. Bouquet is best known for his victory over a Native American force at the Battle of Bushy Run, lifting the siege of Fort Pitt during Pontiac's War. During the conflict Bouquet gained lasting infamy in an exchange of letters with his commanding officer Amherst who suggested a form of biological warfare in the use of blankets infected with smallpox which were to be distributed to Native Americans.^[2] Despite this indictment historians have praised Bouquet for leading British forces in several demanding campaigns on the Western Frontier in which they "protected and rescued" settlers from increasingly frequent attacks.^[3]

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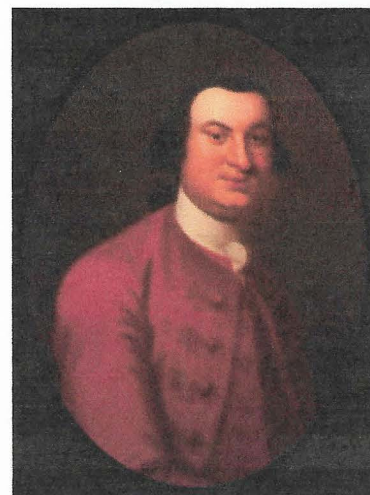
Early life

Bouquet was born into a moderately wealthy family in Rolle, Swiss Confederacy and the oldest of seven brothers. The son of a Swiss roadhouse owner and his well-to-do wife, he entered military service at the age of 17.^[1] Like many military officers of his day, Bouquet traveled between countries serving as a professional soldier. He began his military career in the army of the Dutch Republic and later was in the service of the Kingdom of Sardinia. In 1748, he was again in Dutch service as lieutenant colonel of the Swiss guards.

French and Indian War

He entered the British Army in 1754 as a lieutenant colonel in the 60th Regiment of Foot (The Royal American Regiment),^[1] a unit made up largely of members of Pennsylvania's German immigrant

Henry Bouquet



Colonel Henry Bouquet, painting by John Wollaston, c. 1759.

Born	1719 <div>Rolle, Swiss Confederacy</div>
Died	2 September 1765 (aged 45–46) <div>West Florida</div>
Allegiance	 Dutch Republic <div> Kingdom of Sardinia</div> <div> Great Britain</div>
Service/branch	 British Army
Years of service	1756 - 1765 (British Army)
Rank	Colonel
Unit	60th Regiment of Foot
Commands held	Fort Pitt
Battles/wars	<u>French and Indian War</u> <ul style="list-style-type: none"> ▪ Forbes Expedition ▪ Battle of Fort Ligonier <u>Pontiac's Rebellion</u>

community. After leading the Royal Americans to Charleston, South Carolina to bolster that city's defences, the regiment was recalled to Philadelphia to take part in General John Forbes' expedition against Fort Duquesne in 1758.

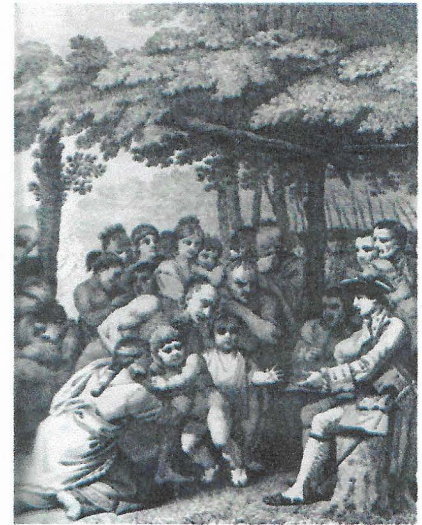
- Siege of Fort Pitt
- Battle of Bushy Run

While Bouquet travelled down the road from Fort Bedford, his troops were attacked by French and Indians at Loyalhanna, near present Ligonier, Pennsylvania, but the attack was repulsed and they continued on to Fort Duquesne, only to find it razed by the fleeing French.^[4]

Pontiac's War

In 1763, bands of Native Americans joined forces to remove the British from their territory in what is most often called Pontiac's War. Pontiac, an Ottawa war leader, began urging the Indian tribes that had been allied to the French during the French and Indian War to join together to continue the fight to remove the British from the territory. Pontiac initiated attacks on the western-most frontier forts and settlements, believing the defeated French would rally and come to their aid. The start of the conflict is usually described as the siege of Fort Detroit on 10 May 1763. Fort Sandusky, Fort Michilimackinac, Fort Presque Isle, and numerous other frontier outposts were quickly overrun.

Several frontier forts in the Ohio Country had fallen to the allied tribes, and Fort Pitt, Fort Ligonier, and Fort Bedford along Forbes's road were besieged or threatened. Bouquet, who was in Philadelphia, threw together a hastily organised force of 500 men, mostly Scots Highlanders, to relieve the forts. On 5 August 1763, Bouquet and the relief column were attacked by warriors from the Delaware, Mingo, Shawnee, and Wyandot tribes near a small outpost called Bushy Run, in what is now Westmoreland County, Pennsylvania. In a two-day battle, Bouquet defeated the tribes and Fort Pitt was relieved. The battle marked a turning point in the war.



The Indians returning English captives to Colonel Henry Bouquet in November 1764.

It was during Pontiac's War that Bouquet gained a certain lasting infamy. The British Army attempted use of smallpox against Native Americans during the Siege of Fort Pitt in June 1763.^{[5][6][7]} During a parley in midst of the siege on June 24, 1763, Captain Simeon Ecuyer gave representatives of the besieging Delawares two blankets and a handkerchief enclosed in small metal boxes that had been exposed to smallpox, in an attempt to spread the disease to the Natives in order to end the siege.^[8] William Trent, the trader turned militia commander who had come up with the plan, sent a bill to the British Army indicating that the purpose of giving the blankets was "to Convey the Smallpox to the Indians." The invoice's approval confirms that the British command endorsed Trent's actions.^{[5][6]} A reported outbreak that began the spring before left as many as one hundred Native Americans dead in Ohio Country from 1763 to 1764. It is not clear, however, whether the smallpox was a result of the Fort Pitt incident or the virus was already present among the Delaware people as outbreaks happened on their own every dozen or so years^[9] and the delegates were met again later and they seemingly hadn't contracted smallpox.^{[10][11][12]} Smallpox was highly contagious among the Native Americans, and — together with measles, influenza, chicken pox, and other Old World diseases — was a major cause of death since the arrival of Europeans and their animals.^{[13][14][15]}

The journal of William Trent, the commander of the militia at the fort, has provided evidence that this plan was carried out:

[June] 24th [1763] The Turtles Heart a principal Warrior of the Delawares and Mamaltee a

54

Chief came within a small distance of the Fort Mr. McKee went out to them and they made a Speech letting us know that all our [POSTS] as Ligonier was destroyed, that great numbers of Indians [were coming and] that out of regard to us, they had prevailed on 6 Nations [not to] attack us but give us time to go down the Country and they desired we would set of immediately. The Commanding Officer thanked them, let them know that we had everything we wanted, that we could defend it against all the Indians in the Woods, that we had three large Armys marching to Chastise those Indians that had struck us, told them to take care of their Women and Children, but not to tell any other Natives, they said they would go and speak to their Chiefs and come and tell us what they said, they returned and said they would hold fast of the Chain of friendship. Out of our regard to them we gave them two Blankets and an Handkerchief out of the Small Pox Hospital. I hope it will have the desired effect. They then told us that Ligonier had been attacked, but that the Enemy were beat of.^[16]

A month later in a series of letters between Bouquet and his commander, General Jeffery Amherst, the idea of using smallpox blankets was proposed and agreed upon to infect the Indians by giving them infected blankets. Amherst wrote to Bouquet, then in Lancaster, on about 29 June 1763: "Could it not be contrived to send the small pox among those disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them."^[17] Bouquet agreed, replying to Amherst on 13 July: "I will try to inoculate the Indians by means of blankets that may fall in their hands, taking care however not to get the disease myself."^[18] Amherst responded on 16 July: "You will do well to try to inoculate the Indians by means of blankets, as well as to try every other method that can serve to extirpate this execrable race."^[19]

By the autumn of 1764, Bouquet had become the commander of Fort Pitt. To subdue the ongoing Indian uprising, he led a force of nearly 1,500 militiamen and regular British soldiers from the fort into the Ohio Country.^[20] On 13 October 1764, Bouquet's army reached the Tuscarawas River. Shortly thereafter, representatives from the Shawnees, Senecas, and Delawares came to Bouquet to sue for peace.

Bouquet then moved his army from the Tuscarawas River to the Muskingum River at modern-day Coshocton, Ohio. This placed him in the heart of tribal lands and would allow him to quickly strike the natives' villages if they refused to cooperate. As part of the peace treaty, Bouquet demanded the return of all white captives in exchange for a promise not to destroy the Indian villages or seize any of their land. The return of the captives caused much bitterness among the tribesmen, because many of them had been forcibly adopted into Indian families as small children, and living among the Native Americans had been the only life they remembered. Some 'white Indians' such as Rhoda Boyd managed to escape back into the native villages; many others were never exchanged. Bouquet was responsible for the return more than 200 white captives to the settlements back east.

Promotion and sudden death

In 1765, Bouquet was promoted to brigadier general and placed in command of all British forces in the southern colonies. He died in Pensacola, West Florida, on 2 September 1765, probably from yellow fever.

In literature

Bouquet is referred to in Conrad Richter's 1953 novel *The Light in the Forest*, which tells the story of one young man returned to his white family as part of the 1764 treaty. The Colonel is also referred to in Paul Muldoon's poem, "Meeting the British".

References

young Swiss soldier caught the eye of William IV, Prince of Orange and head of the Dutch Republic. The prince appointed Bouquet as lieutenant colonel of the Swiss Guards at The Hague.



While serving at The Hague in the United Provinces, Bouquet was able to expand his knowledge of mathematics and the sciences, as well as polish his social skills. Bouquet's intellectual and cultural interests would eventually lead to friendships with Benjamin Franklin and other notable social and intellectual figures in the American colonies.

The Seven Years War (the French and Indian War in North America) broke out while Bouquet was still in the United Provinces. Following Braddock's disastrous defeat in 1755, the British government planned to bolster their military strength in America by recruiting German and Swiss settlers in New York, Pennsylvania and the Carolinas to form the 60th (Royal American) Regiment of Foot. Sir Joseph York, British Ambassador to The Hague, recommended Bouquet to serve as one of the officers. Bouquet accepted a lieutenant colonel's commission in the British army and set sail for North America in 1756.

After more than one year of recruiting for the Royal American Regiment, Bouquet was appointed second-in-command to Brigadier General John Forbes during his campaign against Fort Duquesne in 1758. Due to Forbes' poor health, the responsibility of carrying out the campaign fell on Bouquet's shoulders, including construction of the road that would bear his commander's name. The campaign ended with the French destruction and evacuation of Fort Duquesne, as well as British possession of the fort, in November 1758. Bouquet remained in western Pennsylvania for the remainder of the war to ensure British military control of the region.

Bouquet was in command of Fort Pitt at the beginning of Pontiac's War in 1763, but in Philadelphia at the time. He organized and led the expedition to relieve the beleaguered post, culminating in his victory over the Native American forces at Bushy Run and the relief of Fort Pitt. The results of the battle, as well as his successful campaign into the Ohio Country the following year, ended the Indian uprising and enabled westward expansion of British settlements.

Bouquet was promoted to the rank of brigadier general after his Ohio Country expedition and placed in command of the Southern District of North America. He was headquartered at Pensacola, Florida, where he caught yellow fever and died on September 2, 1765.

BOUQUET'S ACCOUNT OF THE BATTLE

Colonel Henry Bouquet wrote two letters to his superior, General Jeffrey

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Siege of Fort Pitt

For the 1885 action in the Canadian North-West Rebellion, see the Battle of Fort Pitt

The **Siege of Fort Pitt** took place during June and July 1763 in what is now the city of Pittsburgh, Pennsylvania, United States. The siege was a part of Pontiac's War, an effort by Native Americans to remove the British from the Ohio Country and Allegheny Plateau after they refused to honor their promises and treaties to leave voluntarily after the defeat of the French. The Native American efforts of diplomacy, and by siege, to remove the British from Fort Pitt ultimately failed.

This event is best known as an early instance of biological warfare, where the British gave items from a smallpox infirmary as gifts to Native American emissaries with the hope of spreading the deadly disease to nearby tribes. The effectiveness is unknown, although it is known that the method used is inefficient compared to respiratory transmission and these attempts to spread the disease are difficult to differentiate from epidemics occurring from previous contacts with colonists.^{[1][2]}

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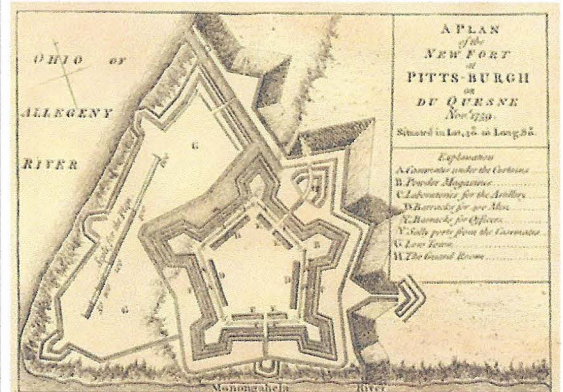
Citations

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External links

Siege of Fort Pitt

Part of Pontiac's Rebellion



"A Plan of the New Fort at Pitts-Burgh", drawn by cartographer John Rocque and published in 1765.

Date June 22 – August 10, 1763

Location Pittsburgh, Pennsylvania
40.4412°N 80.0098°W﻿ / ﻿40.4412°N 80.0098°W﻿ /

Result British victory

Belligerents

Ohio Country natives Great Britain

Commanders and leaders

Guyasuta Simeon Ecuyer
William Trent

Background

Fort Pitt was built in 1758 during the French and Indian War, on the site of what was previously Fort Duquesne in what is now the city of Pittsburgh, Pennsylvania, United States. The French abandoned and destroyed Fort Duquesne in November 1758 with the approach of General John Forbes's expedition. The

Forbes expedition was successful in part because of the Treaty of Easton, in which area American Indians agreed to end their alliance with the French. American Indians—primarily the Six Nations, Delawares and Shawnees—made this agreement with the understanding that the British would leave the area after their war with the French. The hostilities between the French and English declined significantly after 1760, followed by a final cessation of hostilities and the formal surrender of the French at the Treaty of Paris in February 1763. Instead of leaving the territory west of the Appalachian Mountains as they had agreed, the British remained on Native lands and reinforced their forts while settlers continued to push westward.^[3]

The attacks led by Pontiac against the British in early May 1763, near Fort Detroit, mark what is generally considered to be the beginning of Pontiac's War. The siege of Fort Pitt and numerous other British forts during the spring and summer of 1763 were part of an effort by American Indians to reclaim their territory by driving the British out of the Ohio Country and back across the Appalachian Mountains. While many of the forts and outposts in the region were destroyed, the Indian effort to remove the British from Fort Pitt ultimately failed.

Diplomacy and siege

By May 27, the uprising reached the tribes near Fort Pitt, and there were many signs of impending hostilities. The captain of the Fort Pitt militia learned that the Delaware tribe just north of the fort had abandoned their dwellings and cornfields overnight. The Mingo had also abandoned their villages further up the river. The proprietor of the Pennsylvania provincial store reported that numerous Delaware warriors had arrived "in fear and haste" to exchange their skins for gunpowder and lead. The western Delaware warrior leaders Wolf and Kickyuscung had fewer than 100 warriors, so did not immediately attack the well-fortified Fort Pitt. Instead, on May 29, they attacked the supporting farms, plantations and villages in the vicinity of the fort. Panicked settlers crowded into the already overcrowded fort. Captain Simeon Ecuyer tried to ready his fort after this news of expanding hostilities, putting his 230 men, half regulars and half quickly organized militia, on alert. The fort's exceptional structural defenses, made of stone with bastions covering all angles of attack, were supported by 16 cannons which he had permanently loaded. Ecuyer demolished the nearby village houses and structures to deny cover for attackers. He had trenches dug outside the fort, and set out beaver traps. Smallpox had been discovered within the fort, prompting Ecuyer to build a makeshift hospital in which to quarantine those infected.^[4]

On the June 16, four Shawnee visited Fort Pitt and warned Alexander McKee and Captain Simeon Ecuyer that several Indian nations had accepted Pontiac's war belt and bloody hatchet and were going on the offensive against the British, but that the Delaware were still divided, with the older Delaware chiefs advising against war. The following day, however, the Shawnee returned and reported a more threatening situation, saying that all the nations "had taken up the hatchet" against the British, and were going to attack Fort Pitt. Even the local Shawnee themselves "were afraid to refuse" to join the uprising, a subtle hint that the occupants of Fort Pitt should leave. Ecuyer dismissed the warnings and ignored the requests to leave. On June 22, Fort Pitt was attacked on three sides by Shawnee, western Delaware, Mingo and Seneca, which prompted return fire from Ecuyer's artillery.^[4] This initial attack on the fort was repelled. Since the Indians were unfamiliar with siege warfare, they opted to try diplomacy yet again. On June 24, Turtleheart spoke with McKee and Trent outside the fort, informing them that all of the other forts had fallen, and that Fort Pitt "is the only one you have left in our country." He warned McKee that "six different nations of Indians" were ready to attack if the garrison at the fort did not retreat immediately. They thanked Turtleheart and assured him that Fort Pitt could withstand "all nations of Indians", and they presented the Indian dignitaries with two small blankets and a handkerchief from the smallpox hospital.^[5] For the next several days it remained relatively quiet, although reports were coming in about fort after fort falling before large bands of attacking warriors.^[4]

July 3, four Ottawa newcomers requested a parley and tried to trick the occupants of Fort Pitt into surrender, but the ruse failed. This was followed by several weeks of relative quiet, through July 18 when a large group of

WIKIPEDIA

Coordinates: 40°21′20″N 79°37′25″W﻿ / ﻿40.35556°N 79.62361°W﻿ / 40.35556; -79.62361

Battle of Bushy Run

The **Battle of Bushy Run** was fought on August 5–6, 1763, in western Pennsylvania, between a British column under the command of Colonel Henry Bouquet and a combined force of Delaware, Shawnee, Mingo, and Huron warriors. This action occurred during Pontiac's Rebellion. Though the British suffered serious losses, they routed the tribesmen and successfully relieved the garrison of Fort Pitt.

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The battle

In July 1763, a relief column of 500 British soldiers, including the 42nd Highlanders, 60th Royal Americans, and 77th Highlanders, left Carlisle, Pennsylvania, to relieve Fort Pitt, then under siege. Indian scouts observed Bouquet's force marching west along Forbes Road and reported this to the Indians surrounding Fort Pitt. On August 5, at about 1:00 pm,^[5] a part of the force besieging Fort Pitt ambushed the British column one mile east of Bushy Run Station, at Edge Hill. The British managed to hold their ground until after sunset, when the natives withdrew. Bouquet ordered a redoubt constructed on Edge Hill, and the British placed their wounded and livestock in the center of the perimeter.

According to one account, the allied tribes attacked in the morning, but were themselves ambushed by the sentries relieved from their evening duty. With the surprise attack of the sentries, from a flank, and a frontal assault by the main British column, the outnumbered Indians fled in a disorganized retreat.

A second account holds that the warriors attacked in the morning and "redoubled their efforts to break the British line." As the tribesmen became bolder, Bouquet realized the combat was nearing a crisis. Determined to lure his attackers close enough to maim them, the British leader deliberately weakened one section of his line. Spotting the gap in the enemy defenses, the native warriors rushed forward.

Battle of Bushy Run

Part of Pontiac's Rebellion



Highlanders charge at Bushy Run

Date	August 5–6, 1763
Location	near present-day Harrison City, Westmoreland County, Pennsylvania 40°21′20″N 79°37′25″W﻿ / ﻿40.35556°N 79.62361°W﻿ / 40.35556; -79.62361
Result	British victory

Belligerents

Ohio Country natives	Great Britain
----------------------	---------------

Commanders and leaders

Guyasuta	Henry Bouquet
----------	---------------

Keekyuscung	
-------------	--

†	
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Strength

110-500 ^{[1][2]}	500
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Casualties and losses

20-60 killed	
--------------	--

42nd Highlanders:

Lieutenants John Graham and James McIntosh killed^[3]

One sergeant and twenty-six rank and file killed^[3]

Captain John Graham of Duchray and Lieutenant Duncan Campbell wounded^[3]

Two sergeants, two drummers and thirty

Instead, the British soldiers fired a volley in their faces and "made terrible havock" with the bayonet. The surviving warriors fled and were unable to rally.^[6] This account concurs with that written by Richard Cannon in 1845 in the history of the 42nd Highlanders Regiment in which says that the Colonel of the regiment called in his posts as if about to retreat and the Indians believing that they had victory rushed forward from behind their cover becoming fully exposed.^[3] They were then instantly charged in the front and in the flank, by two companies of the 42nd Highlanders, and were thrown into confusion and routed.^[3]

Having dispersed its attackers, Bouquet's column headed to Bushy Run, a mile along the Forbes road, where there was badly needed water. The battle has since been attributed to the Bushy Run location, despite the main fighting taking place in Edge Hill. Bouquet then marched to the relief of Fort Pitt.

Aftermath

The battle cost the lives of 50 British soldiers, including 29 of the 42nd Highlanders, seven of the 60th Royal Americans, six of the 77th Highlanders, and eight civilians and volunteers.^[4] The confederacy of the Delaware, Shawnee, Mingo, and Huron suffered an unknown number of casualties, which includes two prominent Delaware chiefs; estimates by contemporaries placed the total Indian loss at about 60.^[7] The warrior Killbuck later told Sir William Johnson that only 110 Indians were engaged. Bouquet estimated he fought an equal number as his own force.^[1] One contemporary report claimed 20 Indians were killed and many more wounded. The result of the battle inspired in the British "widespread relief on the frontier", since the Indians had finally been defeated on their own ground, prompting one newspaper to exclaim, "that Indians are no more invulnerable than other Men, when attacked on equal Terms, and especially by British Troops."^[8]

The site of the battle is now Bushy Run Battlefield Park.

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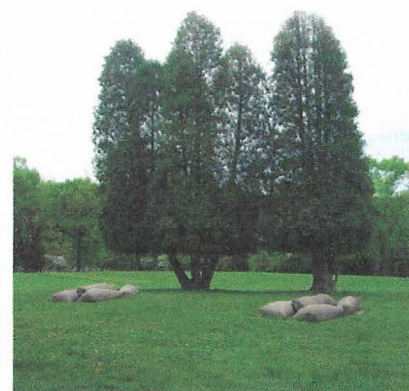
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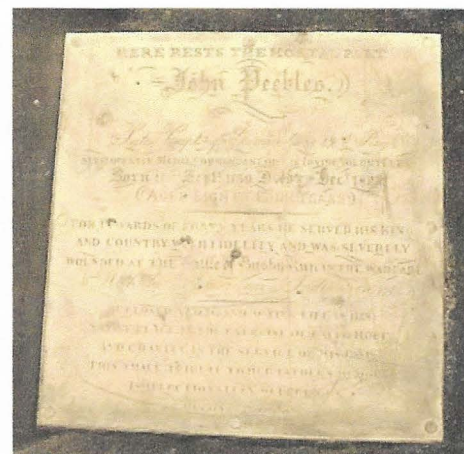
Songs

rank	and	file
wounded ^[3]		
77th Highlanders:	six	
killed^[4]		
1/60th		Royal
Americans:		seven
killed^[4]		

Eight civilians and volunteers killed^[4]



Concrete flour bags at the Bushy Run Battlefield monument on Edge Hill.



Memorial plaque to John Peebles who was wounded at the Battle of Bushy Run.

WIKIPEDIA

Coordinates: 40°16′31″N 81°52′24″W﻿ / ﻿40.275°N 81.873°W﻿ / 40.275; -81.873

Tuscarawas River

The **Tuscarawas River** is a principal tributary of the Muskingum River, 129.9 miles (209 km) long, in northeastern Ohio in the United States. Via the Muskingum and Ohio rivers, it is part of the watershed of the Mississippi River, draining an area of 2,590 square miles (6,700 km²) on glaciated and unglaciated portions of the Allegheny Plateau.

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Route

The river rises southwest of Hartville in northern Stark County, and initially flows westward, through Uniontown into southern Summit County, where it passes through the Portage Lakes area south of Akron, and Barberton. From Barberton the Tuscarawas flows generally south through Stark and Tuscarawas counties; the communities of Clinton, Canal Fulton, Massillon, Navarre, Bolivar, Zoar, Dover, and New Philadelphia were developed along its banks. South of New Philadelphia, the river turns southwest and west, flowing past Tuscarawas, Gnadenhutten, Port Washington, and Newcomerstown, sites of former Lenape people villages at the time of the American Revolutionary War, into Coshocton County, where it joins the Walhonding River at the city of Coshocton (a former major Lenape site) to form the Muskingum River.^[4]

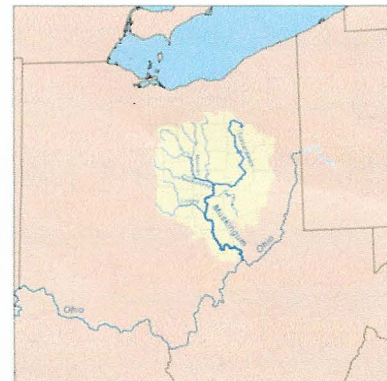
From Barberton downstream, the Ohio and Erie Canal was constructed parallel to the river in 1828-30 to provide for improved transportation of products and passengers. Usage began declining in the 1850s, and the canal was damaged beyond repair by flooding in 1913.^[5] Portions of the canal's towpath route are maintained as a hiking and bicycling trail.^[6]

According to the Geographic Names Information System, the Tuscarawas River has also been known historically by the names

Tuscarawas River



The Tuscarawas River in Dover in 2006



Map of the Muskingum River watershed showing the Tuscarawas

Location

Country	United States
State	Ohio
Counties	Stark, Summit, Tuscarawas, Coshocton

Physical characteristics

Source

- location near Hartville
- coordinates 40°56′34″N 81°20′45″W﻿ / ﻿40.943°N 81.346°W﻿ / 40.943; -81.346^[1]

Mouth

- location Coshocton
- coordinates 40°16′31″N 81°52′24″W﻿ / ﻿40.275°N 81.873°W﻿ / 40.275; -81.873^[1]
- elevation 735 ft (224 m)^[1]

Length 129.9 mi (209.1 km)^[2]

Basin size 2,590 sq mi (6,700 km²)^[2]

Little Muskingum River (or, "East branch of the Muskingum"), **Mashongam River**, **Tuscarawa River**, and **Tuskarawas Creek**, all derived from Native American terms.^[1]

As of 2006, the state of Ohio Environmental Protection Agency has recommended limits on the consumption of fish taken from the river, due to contamination by mercury and PCBs.^[7]

Tributaries

The Tuscarawas River collects Chippewa Creek in Summit County near Clinton, and Sandy Creek in Stark County near Bolivar. In Tuscarawas County, it collects Conotton Creek southeast of Zoar; Sugar Creek at Dover; and Stillwater Creek north of Tuscarawas. Nimishillen Creek, a tributary of Sandy Creek, drains the city of Canton.^[4]

Flow rate

At the United States Geological Survey's stream gauge in Newcomerstown, the annual mean flow of the river between 1922 and 2005 was 2,591 ft³/s (73 m³/s). The highest recorded flow during the period was 46,800 ft³/s (1,325 m³/s) on January 26, 1937. The lowest recorded flow was 216 ft³/s (6 m³/s) on August 15, 1944.^[3]

At an upstream gauge in Massillon, the annual mean flow of the river between 1938 and 2005 was 466 ft³/s (13 m³/s). The highest recorded flow during the period was 10,700 ft³/s (303 m³/s) on July 5, 1969. The lowest recorded flow was 45 ft³/s (1.3 m³/s) on September 20, 1999.^[3]

In popular culture

- Conrad Richter's novel, *The Light in the Forest* (1953), features True Son recalling a memory set along the Tuscarawas River.
- The band Sun Kil Moon refers to the Tuscarawas in their song "Carry Me, Ohio", with the lyric, "Tuscarawas flows into the prairie land".^[8] The Tuscarawas ultimately feeds the Mississippi River, which flows into the Gulf of Mexico.

See also

- List of rivers of Ohio

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Discharge

- location [Newcomerstown](#)^[3]
- average 2,591 cu ft/s (73.4 m³/s)
- minimum 216 cu ft/s (6.1 m³/s)
- maximum 46,800 cu ft/s (1,330 m³/s)

Discharge

- location [Massillon](#)^[3]
- average 466 cu ft/s (13.2 m³/s)



A channelized portion of the river in Massillon in 2006, as viewed from the towpath trail of the former Ohio and Erie Canal

For the London Magazine 1754.



First White Man Here in 1750, Heard Indians' Story of 'Eternal Triangle'

Newcomerstown was not founded until 1814, but its actual history goes back further than that date when Nicolas Neighbor founded the settlement.

The earliest visit by a white man to the Tuscarawas River was that of Christopher Gist in 1750. An explorer and surveyor, he was sent out by a company of Virginians—among them George Washington—to explore the land west of the Allegheny Mountains, and to determine if it were suitable for new settlements.

The notes in the Gist journal tell of what must have been the earliest account of the "eternal triangle" in this region.

Chief Eagle Feather became tired of his wife, Mary Harris, who as a child, had been abducted from her home in Deerfield, Mass. by Indian raiders. While on one of his tribe's raiding trips to the Virginia frontier, he captured a younger and more beautiful squaw and established her in the same wigwam with Mary Harris.

This caused no end of trouble and Mary Harris became increasingly jealous of the "Newcomer" as she was called. One morning the Indian village was aroused by the cries of Mary Harris that her husband, Chief Eagle Feather, had been murdered and that the captive "Newcomer" had fled.

The Indians immediately pursued the fugitive and she was recaptured at a small Indian town on the banks of the Tuscarawas. This town was thereafter always known as Newcomerstown.

Camps At Muskingum Forks

The period between 1750 and 1760 was one of constant strife between the French and English and Ohio was overrun with warring Indian tribes.

From white captives held by the Indians, at this time came frequent mention of Newcomerstown and messages sent to Indian chiefs by the commandant at Fort Pitt were often addressed to Newcomer's Town. By 1760 the French was driven out of Ohio and had ceded all the land west of the Alleghenies and north of the Ohio to the English.

In 1761-61 two Moravian Missionaries, John Heckewelder and Christian Frederick Post visited the Tuscarawas Valley but because of Indian hostilities were forced to abandon these missions within the year. In 1764 an ex-

pedition was sent out by the colonists under the leadership of Col. Boquet to punish the Indians for continued warfare along the frontier, for destroying property and killing and capturing hundreds of white settlers. This expedition was large and imposing.

In a Council held with the various Indian nations at Bolivar they readily agreed to release all white prisoners to Col. Boquet. The forks of the Muskingum was chosen as the best location for transferring the prisoners and Col. Boquet and his armed force reached there on October 25th, 1764. Here daily came different bands of Indians to the military camp with their white prisoners.

By November 9, 206 prisoners had been received and 100 more were held by the Shawnees who promised their return following spring. Many strange scenes were enacted. Many of the prisoners had lived so long among the Indians that they grieved at the parting and some refused to leave Indian wives or husbands.

It was difficult to identify lost children as time and custom had changed them. In one case the identity was established by an aged lady who failed to recognize her grown-up child and finally sang a hymn she had sung to her daughter in childhood—the daughter remembering the tune was joyfully reunited with her mother. Their work completed, the armed force under Col. Boquet broke camp and returned to the east.

Here it was in the Indian village of Newcomerstown that the first Protestant sermon was preached west of the Alleghenies at noon on March 14th by David Zeisberger.

The service took place in front of Chief Netawatwes' cabin under a large walnut tree which stood halfway between the present railroad site and the river. The following year Zeisberger returned to Newcomerstown with Indian converts from Pennsylvania and was granted land from the Delawares in the vicinity of Schoenbrunn, in 1774 as further proof of their friendship they extended the grant from Bolivar to a bend in the river below Newcomerstown—a distance of about thirty miles and Chief Netawatwes and his people abandoned their capitol Indian village and moved to present day Coshocton.

Arrival of Pioneers

For a time during the Revolution the Tuscarawas became known as the "Bloody Valley" and it was at this time that the Moravian Missions of Schoenbrunn and Gnadenhutzen were destroyed. Soon after the close of the Revolution, settlers began entering the country west of the Alleghenies and settlement was under taken first by a company of officers of the Revolutionary army, at Marietta, soldiers of the army were paid with warrents instead of cash and these they used to buy land on which to settle.

The great section extending west to the Mississippi and north of the Ohio to the Great Lakes became known as the Northwest Territory and in 1787 the Northwest Ordinance was drawn up to govern it. Two important features of this ordinance were that slavery was forever prohibited in the territory and certain portions of each section must be set aside for school use.

All of this land today known as Tuscarawas County was originally part of Washington County with the county seat in Marietta and was part of the Revolutionary land grants. In 1808 Tuscarawas County was separately organized. At this time the land was entirely uninhabited as the Indians had left—the pioneer settlers never suffered from them—privations, swamps, and wild animals were their chief enemies.

The first settler to arrive at the present site of Newcomerstown was John Mulvane. Other early settlers were David Johnson, Mr. Sills, Daniel Harris and Joseph and William Mulvane. In 1817 Nicholes Neighbor came from Morris County, New Jersey and impressed with the location bought nineteen hundred acres of the original Bever patent for himself and others. In 1815 a colony of nearly sixty emigrants came from New Jersey. The trip took about four weeks and was made in wagons drawn by oxen.

Their first houses were the abandoned Indian cabins of Newcomerstown which had stood untenanted for nearly forty years. As quickly as possible they built their own cabins. In 1816-17 other settlers from New Jersey followed, among them Miller, Tuford, Crater, Gardner, Stoffer and Booth families.

At first the pioneers built their cabins on the rocky wooded hills rather than the fertile valley land as they feared malaria. These early pioneers were a brave and hardy lot—enduring incredible hardships — there was much work to be done but as the cabins went up and the little communities were formed they established social contact and enjoyed singing and spelling schools log rollings, husking bees and quilting parties.

School of Newcomerstown

The first school in the pioneer history of the township was taught by Jacob Miller at his cabin north of the river—near the county line. Another school was

said to be taught by Seth Hart in the Stoffer cabin—farther east along the river.

The parents paid individually for their child's tuition but only the most elemental instruction was available — the three "R's" were the only studies followed and text books consisted of whatever "literature" the pioneers brought with them on their journey westward—the Bible was one of the mainstays of the "reading class" quite different from the modern schools of today with their diversified classes and many activities in music, dramatics, and the field of sports open to the students.

Plotting of Newcomerstown

The village of Newcomerstown was laid out in 1827, the year the canal was built, and contained thirty-four lots in the original plot. Basin and Canal streets ran east and west and Bridge and Cross streets separated the town lots in north and south lines. Many of the pioneer settlers' names are preserved in the streets laid out at a later period, these are Neighbor, Mulvane, Goodrich, West, Nugen and Pilling streets.

There was but one building in the little village when it was first plotted and that was occupied by Nicholas Neighbor, he very shortly after erected the first store building and with Jacob Overholt operated the first store.

By 1830 there were four buildings in the village and by 1840 there was a population of 270 persons, most of whom lived in log cabins, with small glass windows and rough board floors.

Meals were cooked in the fireplace or in large kettles hung out of doors. Wild game and garden vegetables formed the principal provisions which were scarce. The meat was salted and dried and the hide cured at Aaron Schenk's tan yard, built about 1827—then taken to the shoemaker for the annual pair of shoes.

The pioneer women spun wool and knit the family stockings but by 1840 Pillings Woolen Mill was established where wool could be taken to be carded, spun, dyed, and even woven into cloth. A saw mill was built by Edmund Smith in 1833 and a flour mill was erected in 1836—before this the settlers ground their own corn and wheat or traveled long distances to mills already established.

At this time the closest market for farm products was Pittsburgh and it was a common sight to see a drover, eastward bound, driving a flock of turkeys, a herd of cattle or hogs. Many were the tales of banditry that befell these drovers returning from market carrying their hard earned profits.

The Canal

The canal was the focal point of interest around which the life of the town centered for many years and which added very materially to its growth. By 1860 the traffic of the canal was at its height. In operation two mules were hitched tandem to two ropes and walked along the tow path on the south side of the canal between fifty to sixty feet ahead of the boat—before the boat rounded the bend below town, the driver could be heard using the expressive language of his kind, and cracking the long whip used to keep the mules in motion.

The boats were about fifteen feet wide and about four times that long—on a fine day the passengers sat up on top on benches while the steersman leaned his shoulders against the tiller and busily scanned the canal banks that he might exchange pleasantries or gossip with his cronies of the town.

All sorts of commodities were shipped by way of the canal — wool, wheat, corn, whiskey, feathers, dried apples and peaches, sorghum molasses and hides and in exchange the boats brought back calico, coffee, tea, half refined sugar, mails and dishes — however mail was generally brought in by speedier transpor-

tation.

The canal boat was a great source of news as its travel was slow enough that conversation could be carried on all along its route. Boats were unable to pass in most places except at locks and basins — often fights took place between boat crews over disputed right as to which should pass through the locks first and a ready fighter was much in demand for work on the canal. Each lock had a tender and nearly every lock had strange stories connected with it & legends built up around them & a strange and interesting period in the life of the young community of Newcomerstown.

Coming of the Railroad

On May 31, 1851 it was announced that the route of the Steubenville and Indiana Railroad & after careful surveys, had been determined upon at a Board of Directors meeting and would travel from "Steubenville through Cross Creek Valley by way of Uhrichsville to Coshoc-ton" — and great excitement and enthusiasm prevailed in Newcomerstown.

The road was opened for traffic in April 1885 but did not prosper and passed into receivership before 1860 as it had no connection further east or west. In 1867 it merged with the Pennsylvania railroad company by which time it had established the necessary east and west connections. Little has been handed down concerning the building of the railroad and outstanding incidents regarding the railroad seem to have taken place during

the Civil War period.

The greatest of all events connected with the railroad and the history of the town was in 1861 when President Lincoln passed through on his way to Washington — making personal appearances on the rear platform of the train as presidents do today.

One citizen, well remembered in the town, Mrs. Mary E. Dent, told of her experience which she never forgot — a little girl then of six or seven — she was lifted by her mother and the great Lincoln placed his hand on the little girl's head.

The Civil War

By 1860 Newcomerstown had a population of 577. The Declaration of War and the call to arms fell especially hard on the small community. At first no company was mustered in the town but many volunteered at once and joined the companies of nearby towns. In the fall of 1861 Camp Meigs was established on the Dover fair-grounds and most of the enlisted troops of the county received early training there — a few weeks of drilling and then off to the battle fronts. The Fifty-first Regiment was organized at Fort Meigs and Company C of that regiment was made up of Newcomerstown men. Trainloads of troops passed thru Newcomerstown, the men sitting or standing in open flat cars — what greetings they received from the people as they passed through and what anxious times followed. The telegraph was used only for most important messages and the folks at home could only wait for newspapers and "hearsay."

Often weeks went by before they learned of the death or wounding of a loved one. Very few newspapers reached the

town and it was the custom for some good reader to take the Cincinnati Enquirer as soon as it arrived, mount a box at what is now the Baltimore Corner and read aloud the war news to the crowd which assembled daily for this event. Many touching scenes were enacted as relatives learned for the first time of the death of a father, son, or brother.

Even during the war Newcomerstown made a steady growth in population and the period following the war brought inventions that added to the comfort and prosperity of the community. The canal still flourished as the "most popular through-fare" and the returning soldiers often found employment along its banks.

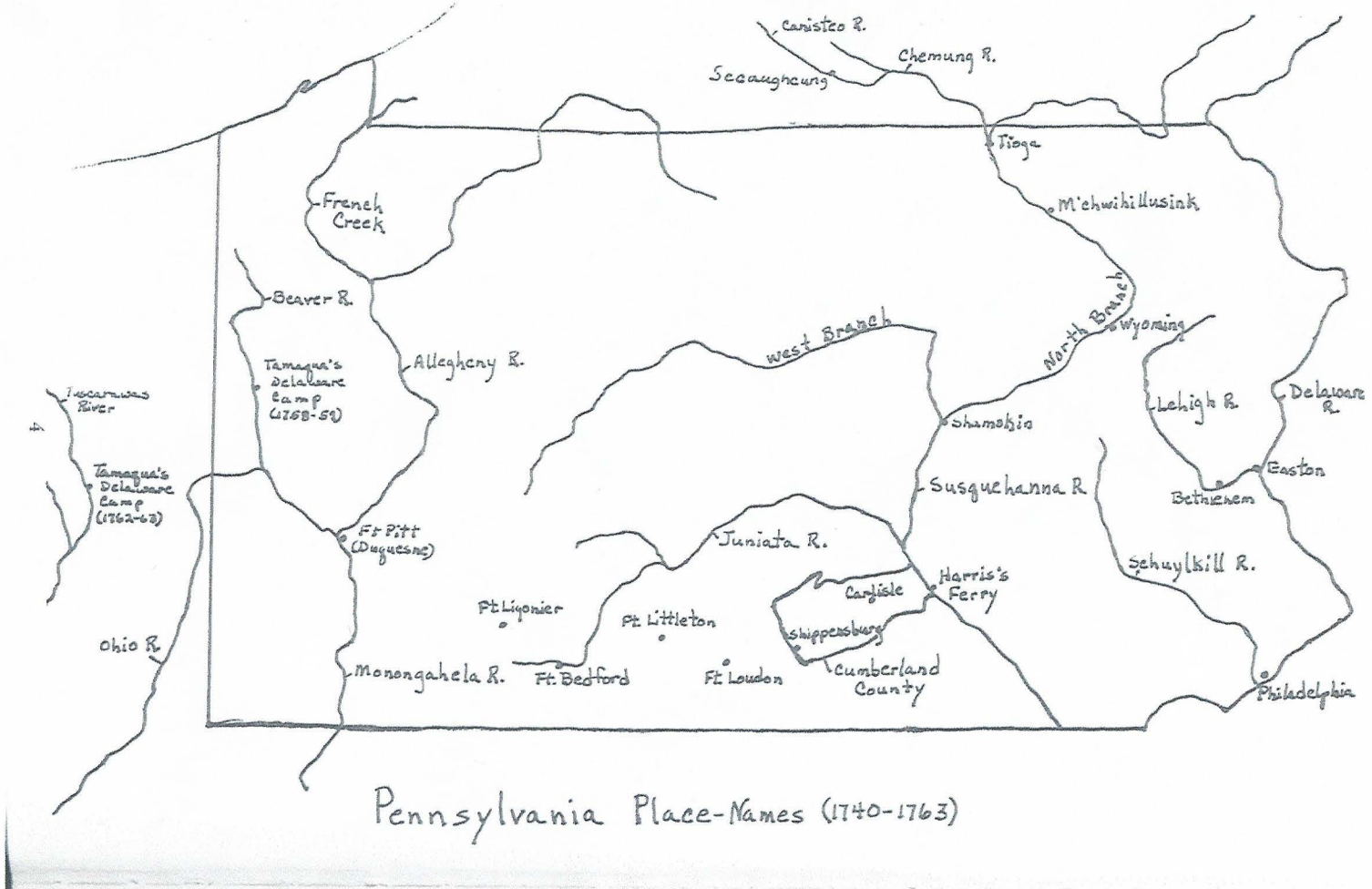
The C. & M. Railroad was built in 1873. The more prosperous housewives of the period had sewing machines — most of which sewed with a chain-stitch which often resulted in embarrassing situations! In 1876 a man named Bell was reported to have invented the telephone but it was 20 years later that the first one was installed in Newcomerstown.

During the eighties the town hall was built and this brought many prominent actors and musicians to the town. In 1895 the Clow Plant moved to Newcomerstown and added to the growth of the population to such an extent that it doubled in the next ten years — from that time on the industrial and social life of the town has had a steady growth. In the latter part of the 19th century Newcomerstown instituted what became a thriving fair each fall.

It lasted four days and was the high point of the year not only for Newcomerstown, but for

people from miles around. Everyone came with filled baskets and every girl in her new fall finery, for this was the fashion show of the season — expected to be escorted by her beau in the good old horse and buggy — to witness the horse races and side shows and see who received the blue ribbons for the best spiced peaches or marble cake or dainty piece of "doily." There were also bicycle races, balloon ascensions,

and other diversions to entertain the visitors.



Pennsylvania Place-Names (1740-1763)