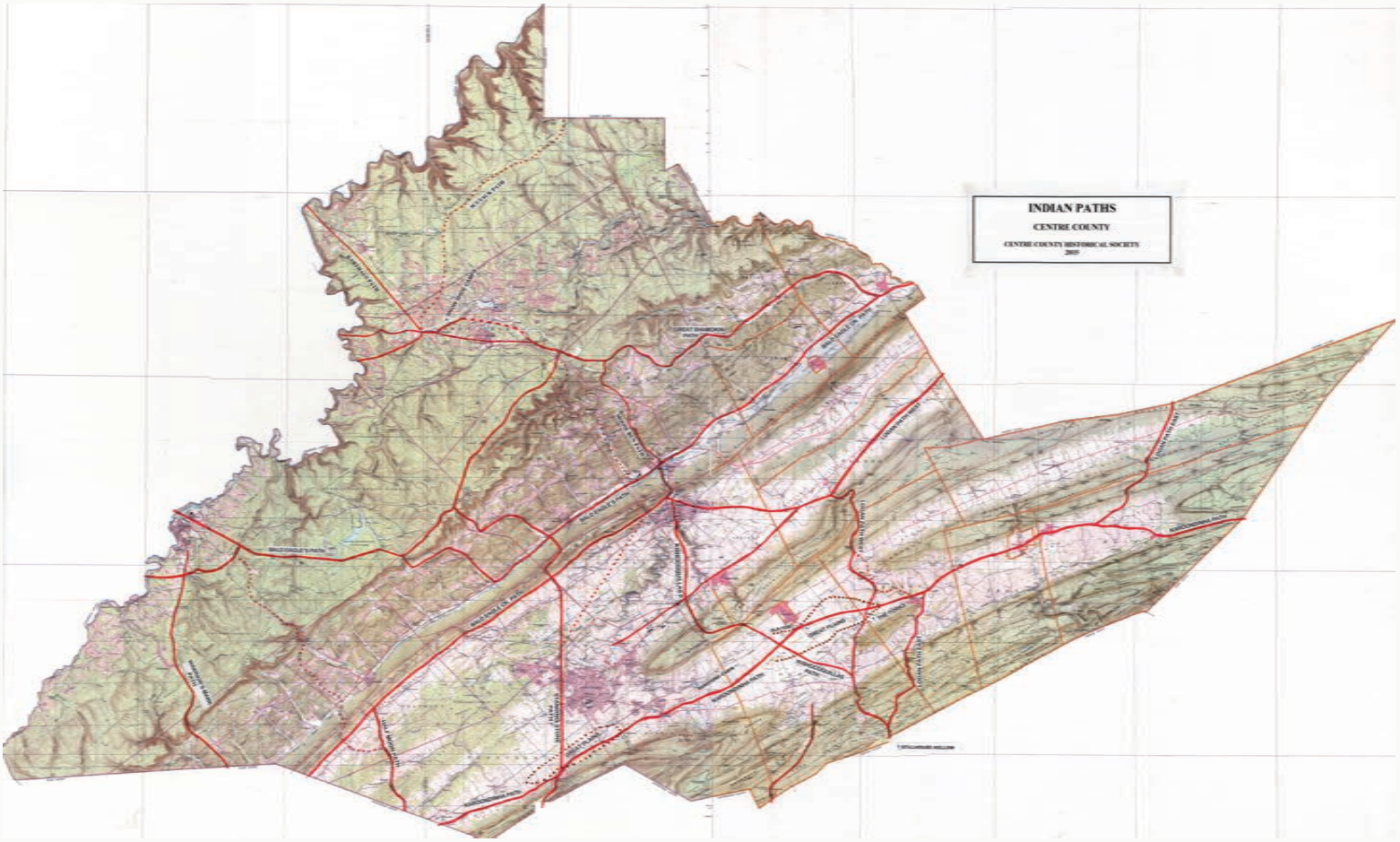
Native People and Their Paths

in Central Pennsylvania



by Ralph Seeley

commissioned by
The Centre County Historical Society
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Traveling through the forest.

WALKING IN THE CLIMAX FOREST

Some people wonder about Indian paths. Others have never thought about them as they go about their daily lives. But for those who have wondered, this is written to show some of the accumulated knowledge, and dispel some myths. Since the natives in their time did not use written language, nor did they draw maps for us, our knowledge is necessarily limited. What we do know about their paths gives us some insight into the way of life of these forgotten walking people. One of the things that we know is that they existed in heavy forest in Pennsylvania. This picture gives some idea of that forest.

One guess would be that Pennsylvania land area was 96% covered with forest. This was the encompassing environment, shaping everything the natives did.

Below is a word picture.

Suppose that you are a native hunter in the climax forest. You've marked the place where you left the path, and noted the sun direction. The sun can be occasionally seen, but mostly the light is muted and diffuse under the big trees in this forest. You can see perhaps 25 or 30 yards between the trunks before your sight is shut off by another tall wooded plant. The trees vary, from narrow-trunked very tall pines to lower trees, the latter sometimes with 5-foot diameter trunks. The plants on the forest floor are thinly-spaced and low. The ground is covered with needles and packed leaves. Where there is an opening due to a blowdown, grasses and wood lilies grow. Where there are blowdowns, you have to find a way around and come back again to your sun direction.

You move along slowly, looking for signs of deer or turkey. Your bow and arrows are slung over your shoulder, and your knife and hatchet are at your middle. You check on sun angle as often as possible. You go down a slope to a brook. Here are many tracks: deer, turkey, squirrel, mink, passenger pigeon, bear; every living thing needs to drink. You note an owl silent on a tree branch. You cross and go up the steep slope on the other side. The trees thin out. You hear the rattlesnake and freeze to a stop while searching for it. Now you pick up a stick to push ahead of you in case of other snakes. There is a large opening above, where there is a rock outcrop. You climb on top carefully, pushing a snake off toward the far side, and then look up, at the open sky with light everywhere. The world is so different up here.

After a bit you note again the sun angle and set off back to your start. When you near the place you left the path, you watch carefully, so as not to overshoot it.

NATIVE PATH USES

The uses for paths include the list below, as a start::

- diplomacy
- war: both for reprisal and to take captives
- visiting friends
- migration
- extended roaming (curiosity); wandering by young males
- trade
- finding jasper or chert for weapon points; also stone for tools
- hunting, either for food or fur
- finding a mate
- going to the seashore
- visiting natural curiosities, such as:
  - caves
  - rock outcrops (Bilger's Rocks as an example)
  - lakes
  - large springs
  - bony mountaintops for the view (which offered a change from the view of trees everywhere at ground level)

It is documented that paths were marked by taking a chip out of the bark so that light wood underneath showed.[1] Also a traveler might bend over a sapling and cut into the fibers at the bend so that the sapling stayed in place; but this last idea is not well documented.[2]

The ideal path was "dry, level, and direct," but obviously that ideal could not be met in Pennsylvania, where there are many streams and ridges. Water crossings were either waded, or the native used canoes that were often found stashed on the banks. When necessary the native would stop for a day to make an elm-bark canoe (paper birch was almost nonexistent in Pennsylvania). Generally, travel stopped with the coming of heavy snows, but an exposition is given at the end of this writing of possible winter travel.

An example of a place where there was no path is shown in the photo below. Why was there no path there? Answer: constantly winding stream; difficulty of finding a footway along the stream, particularly in high water. This is the West Branch of the Susquehanna, looking upstream from the junction with Sinnemahoning Creek. Because of the constant winding, a user might actually be forced to wade across to the other side, and that would be a big negative. Canoeing on this stream could be done, but was difficult due to many obstructions in the early times.[3] Walkers avoided such winding stream sides.

PATH CHOICES

Natives going a substantial distance would prefer to travel in a straight line, just as we would. It was important to find a way that reduced stream crossings, so a path might be on a "mid-valley ridge," where a dry straight course could be taken if there were useful end points. [The prominent Sand Ridge in Centre County is a counter-example, because of the lack of useful end points.] But the path might not go straight if there was some attraction that made a deviation desirable, such as a good spring, or a place where good stones could be found for chipping into weapons and tools.

There is a popular misconception that natives followed streams. That was plausible to a limited extent. The stream must run straight, have no underbrush beside it, and have no cliff to get around, in order for a path to lie beside it. The most important and pernicious "underbrush" was the rhododendron, called laurel by the early Europeans (meaning that probably every "Laurel Run" in Pennsylvania was originally full of rhododendron), and therefore there was no Indian path there. It is quite difficult to get through a rhododendron thicket, either by pushing it aside or by attacking it with a stone ax, so it was avoided.

An important path apparently troubled by rhododendron was the **Frankstown Path** along the Juniata River, which ran between the Harrisburg area and a point near Hollidaysburg. It was nowhere near the Juniata in its eastern quarter.

Mountainsides were normally traversed straight up and down, because going on a slant could make a fall more likely. For example, after finding an advantageous

West Branch of the Susquehanna, looking upstream from the junction with Sinnemahoning Creek

ravine that reduced the slope somewhat, the natives went straight up the Allegheny Front. Not all ravines were useable, because if they were shaded, then the rhododendron would grow luxuriantly. Paths seldom ran along the tops of ridges in the fashion of modern-day hiking trails; crossing into valleys was the usual purpose.

On the other hand, for hunting the native would leave the path and move around just as a hunter would today. But there was a major difference for hunters then and now. Then the native was in heavy forest, able to stay oriented only by watching the sun direction. Now the hunter can often see over a hundred yards around through thin forest, and has modern devices to orient him.

Natives did not get an early start while on a long journey. They might not get going until several hours after sunrise, and then would go on for 8 to 10 hours, depending on the season and weather.[4] This manner of travel vexed Europeans who liked to get an early start. Family travel would be slower. The woman carried most of what little the family needed, so that the man would have his arms free to use weapons if necessary.[5]

When the natives traveled, for protection from the elements at night they constructed three-sided huts with bark covering over a skeleton of saplings, with the open side facing a fire and away from the wind. This technique must have been used everywhere in the treed part of the country, as Henry David Thoreau remarked on seeing his Indian guide make such a shelter during their circumnavigation of Katahdin, the most important mountain of Maine.[6] Whites quickly adopted the same idea for forest travel. Often travelers along a path would come upon a previously-made hut, which they could take over for their own benefit. So when you are couched in a warm house and hear a storm outside, think of those outdoor people, wondering if their small open-faced hut was positioned right to give shelter, and might a tree fall on them?

In the West Branch valley between Lock Haven and Curwensville there is a middle section above the Sinnemahoning junction where the stream has many twists and turns, making it just too difficult to follow in that portion, and so the major trails avoided it. Upstream of Clearfield, the stream is reasonably straight, but white travelers on the **Great Shamokin Path** still had to cross the West Branch three or more times before getting to Curwensville, presumably to avoid rhododendron. Natives could canoe up the West Branch above Clearfield (with a few short carries around blowdowns that lay across the stream) since the stream is relatively quiet there, but that did not suffice for Europeans driving farm animals over the native path.

A really important Indian path might be wide enough to let two people pass without moving aside (for example the **Forbidden Path** across southern New York State, or the **Ambassador's Path** across central New York State), but very few were like that. Travel could be difficult. "It is an art to keep in the right direction," remarked one colonist after a day battling tree trunks.[7] The natives had an important welcoming ceremony for visiting dignitaries, called the At the Woods' Edge ceremony, which recited the many travails of travel.[8]

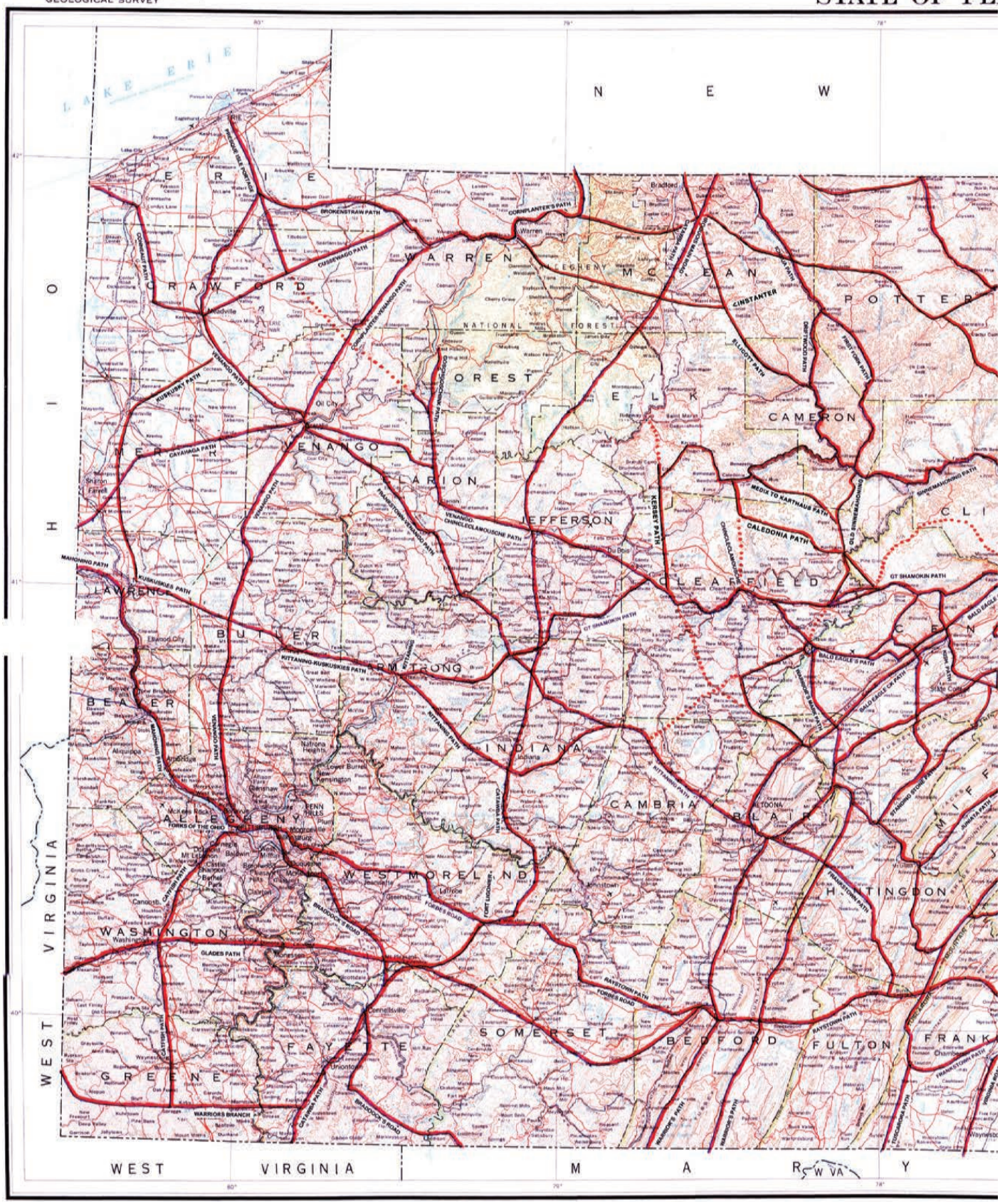
The earliest official map of Pennsylvania[9] showed two places named Swamps. In the Poconos there was an area labeled the Greate Swamp, with just one path through it. Swamp meant a heavily treed area of difficult travel—not the same as today's meaning. The second named Swamp was the Buffaloe Swamp. Much of the Buffaloe Swamp is today inside the Allegheny National Forest, a hilly area of short growing season on acid soil. The Buffaloe Swamp had no path at all through it. That fact apparently indicated an attitude about the success of cultivation inside the Buffaloe Swamp. The Buffaloe Swamp area did have long-distance paths going past it.

Another area devoid of Indian path was along the length of the Bald Eagle valley between Julian and the present settlement of Bald Eagle, evidently due mostly to the prevalence of swampy ground and a proliferation of small streams in that valley. In that case there was a more advantageous path on the southeast side of Bald Eagle ridge, one that gave an essentially dry walk (called the **Bald Eagle Creek Path**). There were several paths crossing the Bald Eagle valley, but none running along the length above Julian.

Certain places in Pennsylvania were given the name "Shades of Death." This meant that the tree cover let down so little light that a walker was in a heavy gloom.

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

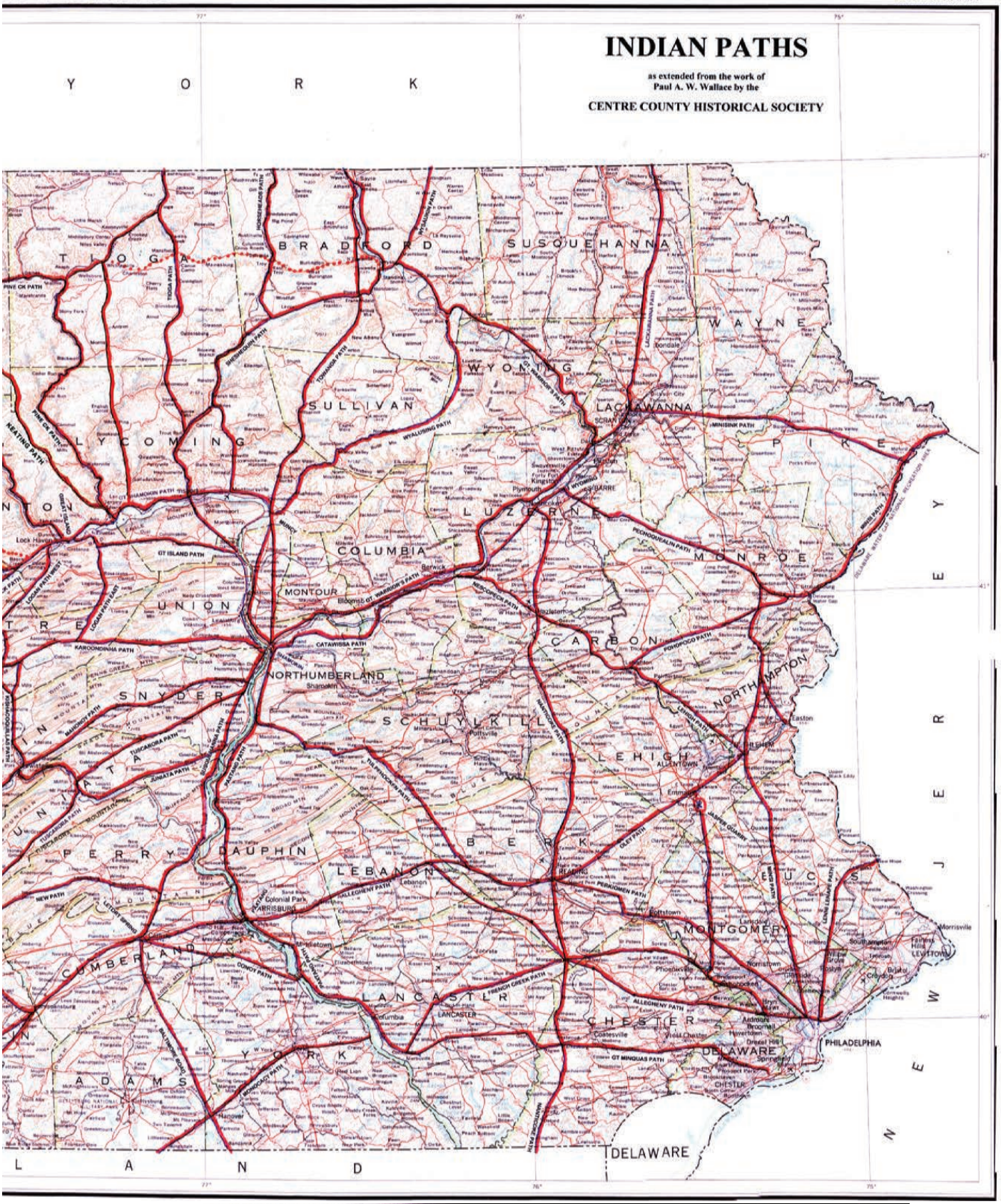
STATE OF PE



Compiled, edited, and published by the Geological Survey
1927 North American datum
National geodetic vertical datum of 1929

SOURCE DATA
U. S. Dept. of the Interior—Geological Survey topographic maps
U. S. Dept. of the Army—Corps of Engineers topographic maps

INTERIOR—GEOLOGICAL SURVEY, RESTON, VIRGINIA—1977



Scale 1:500,000
1 inch equals approximately 8 miles

Lambert conformal conic projection
Standard parallels 33° and 45°
Contour interval 200 feet

FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092

LEGEND

- State capital
- County seat
- City, town, or village
- Scheduled service airport
- Built-up area shown for towns over 10,000 population
- County boundary
- National forest
- Interstate highway
- U. S. highway
- State highway
- Other principal roads
- National park
- National wildlife refuge

POPULATION KEY

PHILADELPHIA ..... more than 500,000
SCRANTON ..... 50,000 to 500,000
Uniontown ..... 10,000 to 50,000
Gettysburg ..... 5,000 to 10,000
Mercer ..... less than 5,000
Population indicated by size of letters

1975

PENNSYLVANIA PATHS

For the paths in the state, see the map on the preceeding page.[10] Looking at this map, note that there are nine paths out of the state heading south. These were warpaths; there was no reason for diplomacy in that direction. These were used by the Iroquois regularly to go down to the Carolinas, hit the Cherokees, Choctaws and Catawbas over the head and take their young people back to New York State[11]. The Iroquois and the Carolina Indians had built up a major hatred sometime before European contact, which caused the annual Iroquois raids until about 1744. There is no record of the Carolina Indians making successful raids into Iroquois country.

The Iroquois of New York State were the overlords of the Pennsylvania Indians and of other groups near Pennsylvania. After contact with white Europeans, the Iroquois lost population due to disease and used captives to keep the population up. There were two reasons for so many parallel paths heading south: a path problem could be bypassed by moving over to another, and also the easternmost paths became unavailable to the Iroquois as settlers moved in on them. Some of the southern paths were also used by migrating native groups coming north to lands controlled by the Iroquois, for protection under the Iroquois shield.[12]

There are 10 documented paths connecting to the north out of the state; these were both warpaths coming from the north and diplomatic paths going north. Inside the state the paths are constrained by the topography. There are only a few paths going east out of the state, mostly to get to the New Jersey shore for seasonal feasting on the seafood. The paths going west out of the state became more important as the natives were driven in that direction by white settlement. Some paths may have existed for hundreds of years. Others may have passed out of existence before the contact period started, and so are unknown.

Native paths were surprisingly numerous in Centre County (12 documented and another 3 or 4 surmised), while they were fewer in the other north-central counties. This proliferation in Centre County was partly because of the central location, and partly due to the three valleys with good soils.

Even with paths, in the 18th century there was little in the way of native permanent settlement in north-central Pennsylvania. So these paths were used by itinerant hunters and warriors in that time period. Native settlements moved around for reasons of available firewood and game, and soil productivity.

The starting point for any discussion of Indian paths is the book *Indian Paths of Pennsylvania,* by Paul A. W. Wallace. Wallace is not all-inclusive; much of his information came from local historians, and there were paths he and they did not know.

Wallace's thinking about paths evolved over time. His earlier thinking is shown in single sheets that are handed out at museums across the state. His later thinking is shown in the frontispiece of his book. For a person truly curious about Indian paths, Wallace's book is a worthwhile investment.

Nearly all paths are continuous, with a few shown in dotted fashion because of lack of documentation. A stub path would be very unlikely, such as connecting to a village. The inhabitants would want paths going in several directions from their village.

Information is sketchy and fragmented. It comes from journals kept by fur-traders, missionaries, and surveyors, also land warrants, and occasionally from treaties. Land warrants are often a sketchy source, for several reasons: paths became faint in the interim between treaty time and the time when a surveyor came into that area; surveyors were intent on getting as many surveys done as possible because they were fronting the money to hire the crew they needed; surveyors only sometimes walked around inside the survey to see what was there; maybe the surveyors were just not observant people. Even if the surveyor noted a path, two side-by-side surveys might show paths that did not line up (true for two surveys on the **Great Shamokin Path** east of Snow Shoe). The surveyor did use a path to get to the survey area, but then he would have gone off that path for his survey.

So the present-day researcher has to start with what little information is available, and then get into the mind of the native traveler to see where it was likely he would go. In the many hundreds of square miles of central Pennsylvania, there are only six path segments where we can say with some certainty that we know

the location on the ground. One is **Bald Eagle's Path** between Milesburg and Philipsburg; another is the **Great Shamokin Path** east of Yarnell; the third is through Stillhouse Hollow north of the Kishicoquillas Valley; the fourth is in McBride's Gap[13] in Nittany Mountain (the **Kishicoquillas Path**); the fifth is the path through Nittany Mountain from Hecla/Mingoville to Logan Gap (**Logan West**); and the sixth is the approach path from the Milesburg area to the **Great Shamokin Path** near Devils Elbow Road.

THE GREAT SHAMOKIN PATH

When the **Great Shamokin Path** was initiated is not known, but certainly in the 18th century it was important as a diplomatic connector between the Delaware town of Kittaning on the Allegheny River, and Fort Shamokin at the junction of the north and west branches of the Susquehanna (later named Fort Augusta). There would seem little reason for the **Path** before the Delawares started migrating west in the early 1700s, and no reason after the Treaty of 1784.[14] So it had an important life of only 60 years or so.

In 1772 the **Great Shamokin Path** was the route used for the migration of a band of Christianized Indians from the North Branch of the Susquehanna to the Allegheny River (see page 31).

The eastern part of the **Great Shamokin Path** was not the fastest way to go west. It involved going up the West Branch through several native towns before reaching Great Island, so that time would be needed to converse with the people along the way. The fastest way would be to take the **Karoondinha Path** through Buffalo Valley and Penns Valley, then **Bald Eagle's Path** through Philipsburg. At Philipsburg the fast traveler could take the path through Madera that (I conjecture) connected with the **Kittaning Path**. The choice would depend on one's mission: maintaining contact, or getting a message through, or making war.

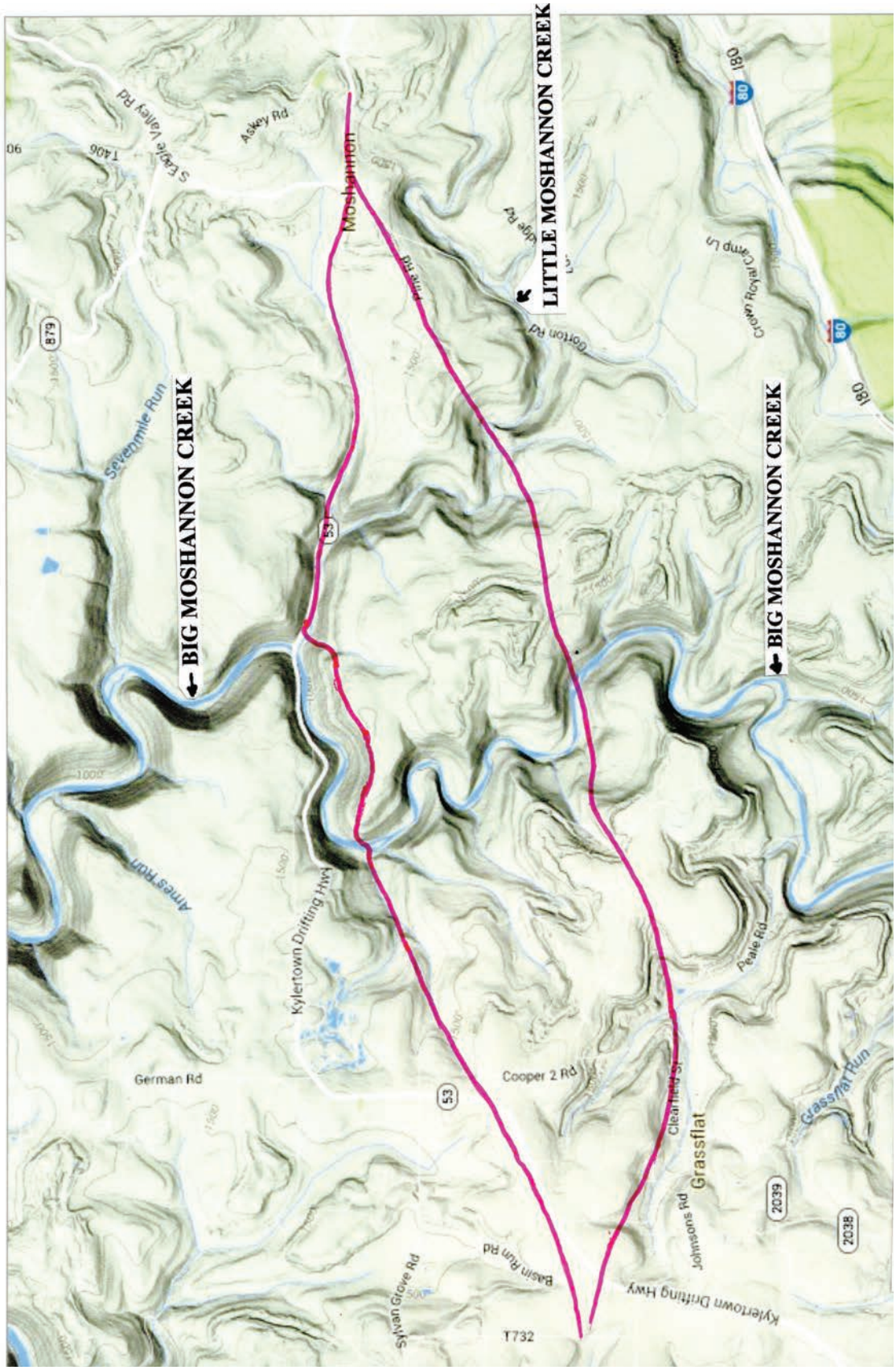
The **Great Shamokin Path** started at present-day Sunbury and went up the West Branch of the Susquehanna River, leaving that at Great Island (near Lock Haven), then going up the Bald Eagle Creek and Little Marsh Creek, and climbing the Allegheny Front to Snow Shoe. It then crossed the two Moshannon creeks, a difficult proposition at any time, as related by Bishop Ettwein as he led a band of Moravian Indians over the path:[15] "Advanced six miles to the West Moshannek over precipitous and ugly mountains, and through two nasty rocky streams. In fording the second, I fell neck deep into the water. Had it been at any other season of the year, we could not have endured so much wading in streams." Was he exaggerating the difficulty of this crossing at Post's Island, a half-mile south of PA 53, done in July when the white-water was slower? Apparently not: Moshannon Creek does not contain nice rounded stones, and it can run fast even in July.

Because of the difficulties of the Allegheny Front and the Moshannon Creeks, travelers could choose another route between Bald Eagle Creek and Chincleclamousche (now Clearfield). That was **Bald Eagle's Path**, discussed later. No path across the Allegheny Plateau was easy for either man or beast. The heavy tree cover was mostly trees such as white pine and hemlock, which did not produce mast for deer or allow sun to foster small plants on the forest floor that could be eaten by one's horse, so it would be a part of the state where a traveler would be wise to get across quickly.[16] The Plateau was little used by Indians as a living place due to unrewarding soils.

Nearly all of the present Moshannon State Forest and the Elk State Forest on the Quehanna plateau were originally part of Chincleclamousche Township of the original Northumberland County, which existed before Clearfield County was erected in 1804 out of parts of what had by then become Lycoming and Huntingdon counties. That original Chincleclamousche Township extended to the New York State border. The native settlement[17] called Chincleclamousche[18] at present-day Clearfield was shown on early official maps along with the important **Great Shamokin Path**, passing through it from east to west.

For those who would like to track out the route of the **Great Shamokin Path** in Centre County north of Milesburg, go to the vicinity of Yarnell east of Snowshoe, but carry a good atlas or topographic map, as some of the roads are not signed. The path heading west came up from Great Island at the West Branch of the Susquehanna (next to present-day Lock Haven), and then the Bald Eagle valley to the Blanchard area, where it turned up the valley of Marsh Creek and

Great Shamokin Path: East side of Snow Shoe area on the paths



Great Shamokin Path: West side of Snow Shoe area, with crossings of streams

then Little Marsh Creek. Near Yarnell it went out of the north corner of East Circle Road up through a shallow gap; it turned southwest, and then went west on a fairly straight line as it passed south of present-day Snow Shoe. See the preceding picture for the area east of Snow Shoe, where the path called **Moose Run Path** is an approach path starting at Milesburg (then called Bald Eagle's Nest) and going north to the **Great Shamokin Path**. In this picture the **Great Shamokin Path** runs east-west across the top of the picture.

The approach path aiming north from Milesburg was documented by surveyors, and shows the considerable ability of the Indians in finding a reasonable slope for a 1500 feet elevation gain. The dashed path on the west side of the picture is a guess for a connecting path down to the plateau area north of Unionville. The top right of the picture shows the **Great Shamokin Path** as it went up East Circle Road through a gap, and then turned southwest to traverse a valley of rhododendron, and then west again. This made a good even grade of climb.

A Google satellite map shows that the area northwest of Circle Road is now pretty well covered with gas wells and gas well roads.

For the location of the Snow Shoe Camps, turn off PA 144 at Gillentown onto Askey Road, and then across from the cemetery look east into the shallow bowl of land. The camps would be a half mile distant (perhaps an air-mile west of present-day Snow Shoe).[19] Riding the Snow Shoe Rail Trail for a mile from Gillentown toward Clarence, one passes right through the valley of the Snow Shoe Camps. We can surmise that the camps were multiple locations in order to reduce firewood problems in the winter. There are several springs in the area. The Indians particularly liked to camp at springs.

The **Great Shamokin Path** went west through the village of Moshannon and split, for either of two crossings of "West Moshannek" (now called Red Moshannon). One crossing went through Grassflat; the other crossed at "Post's Island" and then went up Crawford Run on the west side of Moshannon Creek. Both paths joined at Kylertown and went on to downtown Clearfield.[20] There were alternate paths in the Clearfield area: one was on Market Street, another on Fifth Street, another on Pine Street.[21] See the next picture for crossings of the Moshannon creeks.

At Curwensville the path turned up Anderson's Creek, which it crossed three times and then took the first ravine leading up and out, heading west as it climbed. That ravine is about three stream miles above Curwensville. At the top of the ravine the traveler is not far from today's Bilger's Rocks, which would have been a focus for the Indian path. [Bilger's Rocks is a fractured sandstone outcrop area, interesting to visit today, and interesting for the natives.] From Bilger's Rocks the path went to the Big Spring at Luthersburg. The Big Spring (not visible today)[22] was the splitting point for two paths. There the **Great Shamokin Path** took the southwest heading toward Punxsutawney and Kittaning, while the path toward Franklin and Presque Isle took the west heading.

BALD EAGLE'S PATH

Two events are connected with **Bald Eagle's Path**. The first was the trek over it by the first settlers of Philipsburg in the spring of 1797. They were travelling west from Milesborough on the last part of their journey from the east coast, where they had been recruited by agents of Henry Philips. This last part was the most difficult, and would have required two days, with camping out in the still-snowy woods for a night. They were either carrying their most important "flittings" on their back, or leading a pack animal with the goods on top. New to the area, they could hardly be expected to find their way on this Indian path, so they were presumably led by Charles Trcziyulny, the Philips estate agent and the surveyor who laid out the settlement, and/or by Roland Curtin, Trcziyulny's right-hand man. It is likely that it was one of those two who heard the lamentations and curses voiced by the immigrants when they saw how different their destination was from the description by the sales agents. The end of the rainbow was hidden in a dense dark forest of big trees, with soggy beaver ponds covering the only open area.

The second event started two years later. In July 1799 a man named Col. Samuel Miles, attended by a half dozen other land speculators, signed a contract with the Governor to open a road from Milesborough to Presque Isle. The other signer of the contract was Major Richard Alden, who lived in the northwest corner of the state where he was land agent for the Holland Land Company, a large landowner there. The two signers divided up the road length, with Col. Miles tak-

ing the eastern half. The eastern part of the road was put on **Bald Eagle's Path** from Milesburg to Chincleclamousche. Beyond there it followed the **Great Shamokin Path** to Curwensville and Luthersburg. At the latter Big Spring it took the **Venango Path** toward Presque Isle.

The Governor and the legislature wanted a road to help open up the northwest part of the state, which they had acquired from the Iroquois. Acquired on paper but not possible to settle because of the rancor felt by the remaining Indians toward the land-grabbing whites, the northwest corner could only be reached by a roundabout route through the Pittsburgh region. The second problem for Pennsylvania was that the British were being aggressive on Lake Erie, making American shipping there hazardous. The private investors wanted a way to attract settlers, and also to make iron transport easier (first to Pittsburgh, later to Presque Isle to get ready for the expected battle there). So the interests of the government and the interests of the private investors combined so as to make it possible to propose a private opening of the road, partially financed by the state. Thereafter it was called the State Road.

Col. Miles at that time was reckoned one of the richest men in the state. He had already done three projects previously in Centre County: laying out and selling farms in Miles Township; starting the Centre Furnace, the first in the center of the state, with Col. Patton (a fellow officer in the Revolution); and starting an iron plantation at Milesborough. After signing the contract, Col. Miles a month later traveled from his estate outside Philadelphia to view the existing path. After following the Indian path for some 80 miles westward, he met with his older brother Richard and Richard's son Evan to arrange for the opening of the road.[23] Richard became the foreman and Evan became the agent who hired, fired, and paid workers, arranged for supplies, and hired horses.

There was no question in anybody's mind about where this new road was going to lie. For several practical reasons it was going to lie on **Bald Eagle's Path**, not the **Great Shamokin Path**. The ironmasters of Centre County, as a practical group, already used **Bald Eagle's Path** to carry their iron on pack horses to Pittsburgh. Philip Benner had invested personal time in learning the Indian paths to Pittsburgh.

What was this "road" like? It was nothing like a modern road. It was not paved, graded, or ditched. It was an avenue through the trees, cut by men with axes. The downed trees were further cut into manageable lengths and pulled out of the way by the horses. Stumps were not pulled out. Going up an incline, the way would be dug out with a horse-drawn scoop so that the later pack-horses would not slip on leaves. With the avenue opened up, weeds and brush soon took over. Smaller streams were usually bridged, but large streams were not; the pack trains forded those streams. The width of this avenue was set at 20 ft, sufficient to easily accommodate passing packhorse trains. Since there was no provision for maintaining this road, it steadily deteriorated, and when the turnpike opened in 1822, users quickly abandoned it.

Bald Eagle's Path contained a split, or two branches, in climbing over the Allegheny Front. Which branch was used by the ironmaster pack trains, and which by the workers making ready the Philips Estate, is not known. But the State Road used the western branch.[24]

To get an idea of the eastern branch of **Bald Eagle's Path**, drive to the trailhead of the modern-day **Allegheny Front Trail**, some 4.2 miles east of Black Moshannon Park on PA 504 (next to the Tram Road), and walk southeast on the blazed trail for less than a half mile. There you are led down a steep old road below the brow of the hill; you are now on one of the two branches of the **Bald Eagle's Path**. There is little taste remaining of an Indian path, since decades ago a local person ran an earthmover up and down the ravine.[25] Back at the top of the steep road the Indian path turned west on a present-day snowmobile road over to Underwood Road, which more or less follows it before reaching present-day Beaver Road.

You can also see the approach of that same branch at the bottom of the Allegheny Front by driving west on Dicks Run Road to a right turn onto Hall Road; then in a very short distance watch for a sign on the left saying Stagecoach Lane, or as of 2017, Horse Boarding. The old trail and road went up that lane into the ravine. The word Stagecoach is a latter-day misnomer; actually, only wagons used it. Both path branches stuck close to Bald Eagle Creek until turning toward the Allegheny Front.[26]

BALD EAGLE'S PATH AND STATE ROAD

The other localized branch of **Bald Eagle's Path**, actually the branch used by the State Road/First Road West, started at present-day Julian, went up Laurel Run to its spring head (not really possible now because of myriad private properties), then climbed the ravine directly above. That is the same ravine where the paved Beaver Road goes up the eastern side. The Indian path/State Road can be seen looking upward from Steele Hollow Road (on the east side of the ravine axis) because equestrians have used it recently; also it can be seen directly below the road.[27] The two path branches joined at the top, and went on fairly straight west to Philipsburg. The path crossed the good spring just below the old CCC stone headquarters on Strawband Beaver Road, and then crossed Black Moshannon stream at the present bridge crossing; the next noted location was beside camp 1199 on Six Mile Run Road, and then the west side of the parking lot on Hannah Furnace Road. Shirks Run and Six Mile Run were messy crossings. For both the **Great Shamokin** and **Bald Eagle's Paths**, animals went over the ground in a concentrated way. For the first path there were farm animals in the 1772 migration, and for the second, pack animals used it after 1800. The animal tracks and furrows still exist.

On page 18 is shown a listing of GPS readings on the **Bald Eagle's Path**/State Road, starting below the Laurel Run ravine and going west to Black Bear Run. Note that the earlier designations for what are now Six Mile, Black Bear and One Mile Runs were in order, Five Mile, 2 ½ Mile, and One Mile. The early designations measured the distance on the State Road from Philipsburg, while the present-day Six Mile name was for the distance on the later Turnpike. The road foreman overseeing construction of the State Road no doubt straightened out what would have been a path meandering around blowdowns. On page 16 is a picture of the route in the area of the Allegheny Front.

THE DEVELOPMENT OF THE NATIVE CIVILIZATION

There has been much speculation on the topic of why the American natives did not achieve the progress in the mechanic arts shown by the Europeans.[28] Indeed, once natives saw the usefulness of certain of the arts, they showed that they too could acquire the technique. There once was a developing Eastern civilization called the Sumerians in the Tigris-Euphrates valleys. It was one of the first to leave records (on clay tablets) of a language that started because of the need to record trading transactions in that agriculturally rich and populous trading region. At the same time the Sumerians were fostering improvement in agricultural methods and tools in a settled, concentrated environment.[29] In a dense population, ideas pop up, circulate, and stimulate other ideas. The eastern American native population was certainly not concentrated. So in sum, it seems to be necessary for a population to be sufficiently concentrated in a city for written language, and metal tools, to be conceived and developed.

The natives of the northeast had reached a peak of stone-age culture at the time of contact with the white man. Their achievements included:

- Agriculture, often on alluvial river floodplains
- Complex language and orating capability
- Use of alliances and treaties
- Pottery, stone tools, and wood-working
- Fine leather and clothing work
- Hunting skills and endurance
- Knowledge of the environment
- Reverence for the natural world
- Protection for women and children during war

The most important achievement lacks were in written language and metal tools.[30]

In the matriarchal Iroquois society, women held great power. The Iroquois women chose the civil chiefs and deposed them if necessary. [It appears that women had no such power in the Delaware or Shawnee society to choose and depose chiefs.][31] The Iroquois woman owned everything except the man's hunting gear and clothing. The woman usually chose her mate, and could readily dispose of him if dissatisfied. Iroquois women had an important part in the decision to make war. The position of the Iroquois woman was much more powerful and respected than that of the white woman of that period. This made the Iroquois culture so attractive to captured young white women that if recaptured by white men, they often attempted to return to the natives.

Native goals and culture changed as a result of contact with Europeans, upsetting established relations among native groups and introducing devastating diseases and alcohol. The other overarching effect was that the Europeans wanted land, and they did not intend to share it. The natives had to leave. First the Iroquois sold off Pennsylvania. Then they were disintegrated by the Revolution, and finally evacuated their own home.

NATIVES IN CENTRE COUNTY AT TIME OF WHITE SETTLEMENT

There were only two native families living here at time of settlement. That may seem surprising, but it does show the sparse amount of permanent use of the central part of the state at that time. There was also a mixed-race friendly Delaware named Job Chilloway who passed through at times, but he was not known to live in the county.[32] One source called him a Moravian convert.[33] After the Revolution a native named Shawnee John lived at Bald Eagle's Nest and died there.[34]

STATE ROAD LOCATIONS

The State Road (first road west from Bellefonte to Presque Isle) was put on top of ***Bald Eagle's Path*** *from Milesburg to Philipsburg. It can be found by looking for a linear furrow in the ground, made by pack horse trains.*

Below is a table of GPS readings at certain points across the Black Moshannon plateau.

• *At the bottom of the steep gap at route 3021 (below and east of Steele Hollow Road)*	*N40°52.794' W78°00.879'*
• *Beside the junction of Beaver Road and Underwood Road*	*N40°52.985' W78°01.318'*
• *At the big spring across from the stone CCC camp*	*N40°53.189' W78°02.457'*
• *At the bottom of the hillside trough beside Shirks Road*	*N40°53.105' W78°02.724'*
• *At the bridge on Shirks Road next to Lucky Ridge Camp*	*N40°52.722' W78°04.582'*
• *At Claymine Road*	*N40°52.762' W78°06.901'*
• *On west side of Six Mile Run, at road entrance to camp 1199*	*N40°52.898' W78°07.061*
• *At the Allegheny Front Trail*	*N40°52.893' W78°07.553*
• *At the crossing of Hannah Furnace Road (parking lot location)*	*N40°52.833' W78°08.259'*
• *At the S2 gameland opening*	*N40°52.698' W78°08.829'*
• *At the crossing of Black Bear Run*	*N40°53.342' W78°09.966'*

WOAPALLANE (BALD EAGLE)

Local Munsee[35] Bald Eagle, who had a very small settlement at present Milesburg, also had a hut or two at the village of Bald Eagle on the old PA 220 in the north end of Blair County. That second settlement was on the Indian path between Warrior's Mark and Philipsburg, connecting to the **Bald Eagle Creek Path** at the hamlet of Spring Mount. Thus Bald Eagle could make triangular hunting trips between Milesburg, Spring Mount, and Philipsburg. From Philipsburg he could go on to Chinkleclemousche out of curiosity, to see if anybody was passing through on the **Great Shamokin Path**, or cultivating some corn. But he also may have avoided Philipsburg much of the time, since it was a hangout for Senecas.[36] Alternatively, he could make triangular hunting trips in the other direction, toward Great Island.

It is interesting to speculate on why Bald Eagle preferred to live with his family alone rather than in a village. Several reasons are possible: 1) in a village the able-bodied male was under pressure to take part in any declared war; 2) living alone insulated the male from being dunned by somebody who said they had dreamed that he would give them a valuable object; 3) maybe he did a dastardly deed in a previous village and had to leave; 4) village living included bearing the annoyance of drunkards. Living alone did not totally insulate Bald Eagle from drunkards, as visitors could be annoying.[37]

We don't know the circumstances of Bald Eagle, except he was apparently not well off. It was said that one of his living places was inside a butternut tree,[38] which fact gave rise to the term Bald Eagle's Nest. Bald Eagle probably was labeled "Chief" out of courtesy by new settlers, as he was not actually chief over any body of people.

A second description of Woapallane's location is given as follows: Bald Eagle's Nest or "old town" was a collection of three huts at the present-day intersection of Mill and Market Streets in Milesburg, according to an 1769 affidavit[39] by Samuel Wallis, early warrant-holder in the area, and the person for whom Wallace Run is named. Such hut locations moved around as firewood or soil gave out.

Bald Eagle may have been a respected Munsee, treacherously killed on the Monongahela in 1773,[40] or he may have been something else.[41] The history of Bald Eagle is confusing and sketchy. A street in State College bears one alternative spelling of his native name—Waupalani Drive. We are unlikely to ever learn more of the man named Bald Eagle. The nearby Bald Eagle Ridge was previously called Muncy Mountain, for the Munsee people and the Muncy village at the east end of the ridge.

CHIEF TAGHNEGHDORUS (JOHN LOGAN)

The system of paths in the eastern part of Centre County is mostly associated with the important man variously known as John Logan, John Shikellamy or Taghneghdorus, named for the secretary of the province at the time. He lived at Mingoville (Hecla) before white surveyors first came into the area, and for a previous year he lived in the Kishacoquillas valley. It is not recorded, but it appears likely that he lived earlier at Shamokin (Sunbury) around the time his father Shikellamy died (Dec. 1748).[42] Logan was a mixed-race Cayuga: his French father was adopted by Oneidas when a child, and later married a highly-placed Cayuga woman.

Chief Logan was the Cayuga sachem posted by the Iroquois in about 1754-1755 to the central part of Pennsylvania, to keep the peace, mediate among native groups, and deal with white intruders; in general, to project the Iroquois oversight. His father Shikellamy previously performed the same function at Shamokin, where he was called by the white authorities "the Half-King."

The Iroquois could see that they needed a stationed representative in central Pennsylvania after the start of the French and Indian War, when they were surprised by the furious intention of the Delawares to rid the frontier of pernicious squatters, dishonest traders, and the constant supply of rum. It appears that Logan was already functioning to represent the Iroquois in 1750, when he and a brother met with colonial representatives to complain about squatters in the Juniata basin.[43] It is recorded that Logan helped Pennsylvania make the Albany Purchase of 1754.[44] Also Logan and Scarrouyady went together to remonstrate with the Delawares after the latter's murderous attacks on the settle-

ments in the French and Indian War, and were repulsed with unpleasant words, including a threat to kill them.[45]

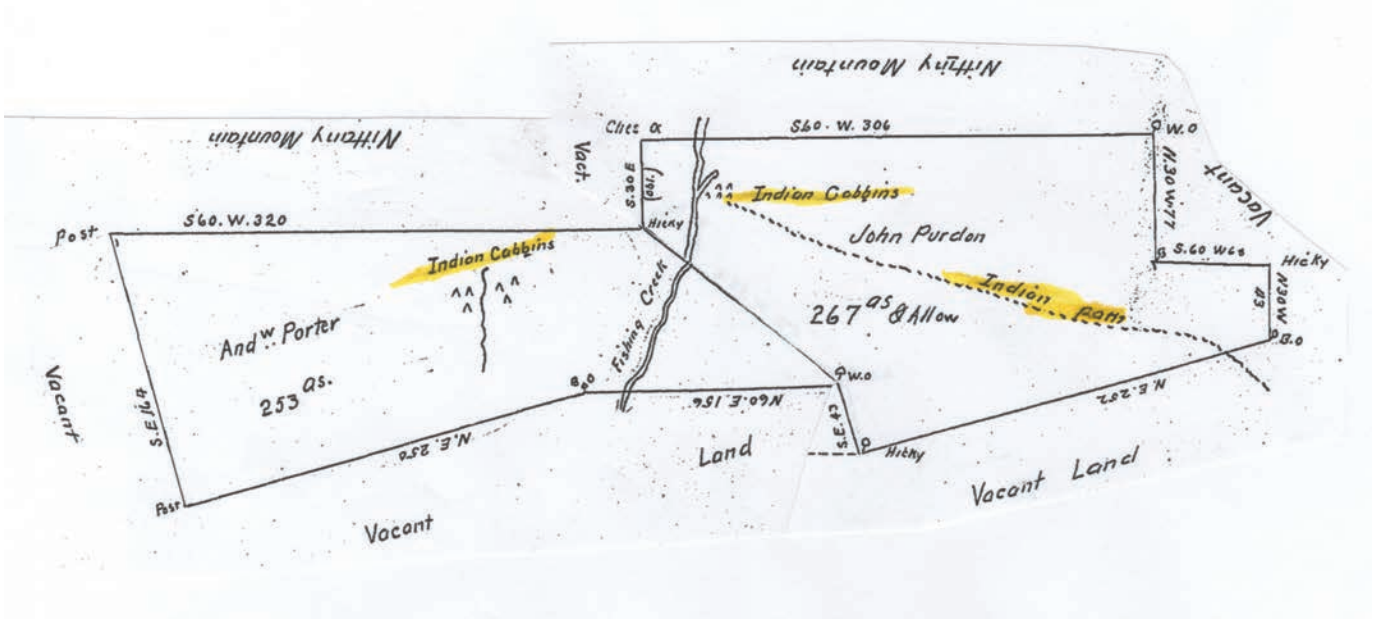
The Logan paths were used by Chief Logan to connect the central area between a cluster of native villages near Great Island on the West Branch, from there to the Juniata, also back northeast into the Wyoming Valley. It seems likely that after Chief Logan was posted to central Pennsylvania, he would have preferred to use the **Logan West Path** so as to stop in to see his family at the midpoint. Thus the **Logan East Path** might have been the original, and the **Logan West Path** something that Logan himself put into place.

There is an interesting account[46] of Mrs. John Logan returning from the only mill in the area pre-Revolution, which was on the Juniata, and making a side trip to give some of her flour to the earliest settler in the county at that time, Andrew Boggs[47] near present-day Milesburg. Mrs. Boggs was not at home, so Mrs. Logan had a small daughter find a container for the flour that was being given. Mrs. Logan then got back on her horse and went off to her home at Mingoville. This was quite a long round trip by horse, made in either two or three days, from Mingoville to Lewistown, back to Bald Eagle Creek and then to Mingoville. It also illustrates the way of life of one prosperous native family before the Revolution (note that each of the Logan couple must have had their own horse). Mrs. Logan probably stopped at native settlements in the Kishocoquillas valley during her trip. Would she provide flour for the Bald Eagle family? That is an interesting question. There was certainly a large class difference between the two families.

Shown below is Logan's settlement at present-day Mingoville, as recorded by a survey in November 1770.[48] The Indian path that became Zion Road is also shown. Since there are two sets of "cabbins," perhaps this means that the extended family moved once. In this view the observer is located at PA 64, looking southeast toward Nittany Mountain. There was an immediate desire to survey this pair of tracts because Logan must have set the males of his family to clearing off the surrounding land, meaning a new settler could immediately cultivate the ground. So from the date of the survey we surmise that Chief Logan left before November 1770. These "cabbins" would have been built the same as white cabins, and not huts. Logan was among the privileged Iroquois who were known to hire white contractors, back in Iroquoia.[49] However, Logan lived where there were no whites to hire, so he would have set his own male relatives to building the cabins.

The first surveys in Penns Valley were made in September 1766,[50] and then in 1769 the so-called "Officer's Surveys" were made in the lower Bald Eagle Valley.[51] These last were surveys to provide land to officers who had served in the French and Indian War. During the time of these surveys Bald Eagle and Logan were still living in the area.

SIDE-BY-SIDE LAND WARRANTS SHOWING CHIEF LOGAN'S CABINS AT HECLA, DATE NOVEMBER 1770



Chief John Logan was an important man in the native culture, as one of ten Cayuga sachems at Iroquois councils. He was described as physically imposing, respected for wisdom, and having "tolerable" ability to converse in English. One missionary observer called him a "man of superior talents but of deep Melancholy, to whom life had become a torment."[52] He was a devoted family man who liked little children.[53]

Logan apparently left the Nittany Valley some time in 1770, and probably scooped up the Kishecoquillas and Juniata natives to go with him and his own extended family to the Allegheny River region. From there he moved on to the Ohio River country. Perhaps he did not go back to Iroquois country because he felt honor-bound to lead the various native families on west; or perhaps he was in disagreement with Iroquois land policy by then. Some Ohio histories say he was known there as Logan the Mingo, that term being applied by the Delawares originally to describe any Iroquois living away from his New York State region.[54]

While Logan was away hunting, 13 members of Logan's extended family, including his wife, were murdered by renegade Virginia whites in 1774 at Yellow Creek on the Ohio,[55] which was a drastic turning point for him, and thereafter he opposed whites strongly. At a treaty gathering to make peace following the 1774 action, Logan did not attend but sent a message to be read. This message has been named "Logan's Lament." It is given here:

I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, Logan is the friend of white men. I had even thought to have lived with you, but for the injuries of one man. Col. Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it: I have killed many: I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one.

The statue shown next is of Logan, and is erected in Ohio near Yellow Creek.

CHIEF JOHN LOGAN (TAGHNEGHDORUS)

Attachment between Indian husband and wife could be just as deep as that between Europeans. The Moravian minister John Heckewelder was present when Delaware war captain Shingas the Terrible mourned his departed wife, and recorded the long drawn out, emotional scene.[56]

Logan was himself murdered about 1786 by a nephew who justified his action by saying that Logan had be-

come presumptuous, "too great a man to live," and the nephew expected to inherit Logan's greatness.[57] The nephew comes off as being half-witted. Logan was a thorn in the side of the Seneca decision-makers (i.e. Chiefs Cornplanter, Red Jacket, and Handsome Lake), because by that time they were in the position of having to make the best of a bad situation, under pressure to sell off their remaining land to the whites. Thus Logan was expendable, and it appears likely that arrangements were made to eliminate him. The half-witted nephew was a tool. In Logan's depression over the loss of his family he is thought to have become addicted to alcohol, easy for a native to do. He died a shattered man.

CENTRE COUNTY PATHS

See the map on pages 24-25 of Centre County paths.

The Wallace reference for Indian paths discusses four in eastern Centre County: **Karoondinha** (Penns Creek) **Path**; **Logan's East Path**; **Logan's West Path**; and the **Kishacoquillas Path**. The **Karoondinha Path** is mostly overlaid by PA 45. Local historians have been able to add to the Wallace information base, as will be seen in later pages.

The **Logan East Path** started at an Indian town on the West Branch near Chatham Run, went south past the Lock Haven reservoir and Booneville, crossed Shriner Mountain at a gap just east of Wolf's Store, and came into Penn's Valley. It turned southwest on the **Karoondinha Path**, and then left it to go through Synagogue Gap into the Sevenmile Mountain.[58] There it crossed Sand Mountain Road and continued on to the gap at Stillhouse Hollow. From there it apparently went straight south over one more ridge, and out to the Kishacoquillas valley.

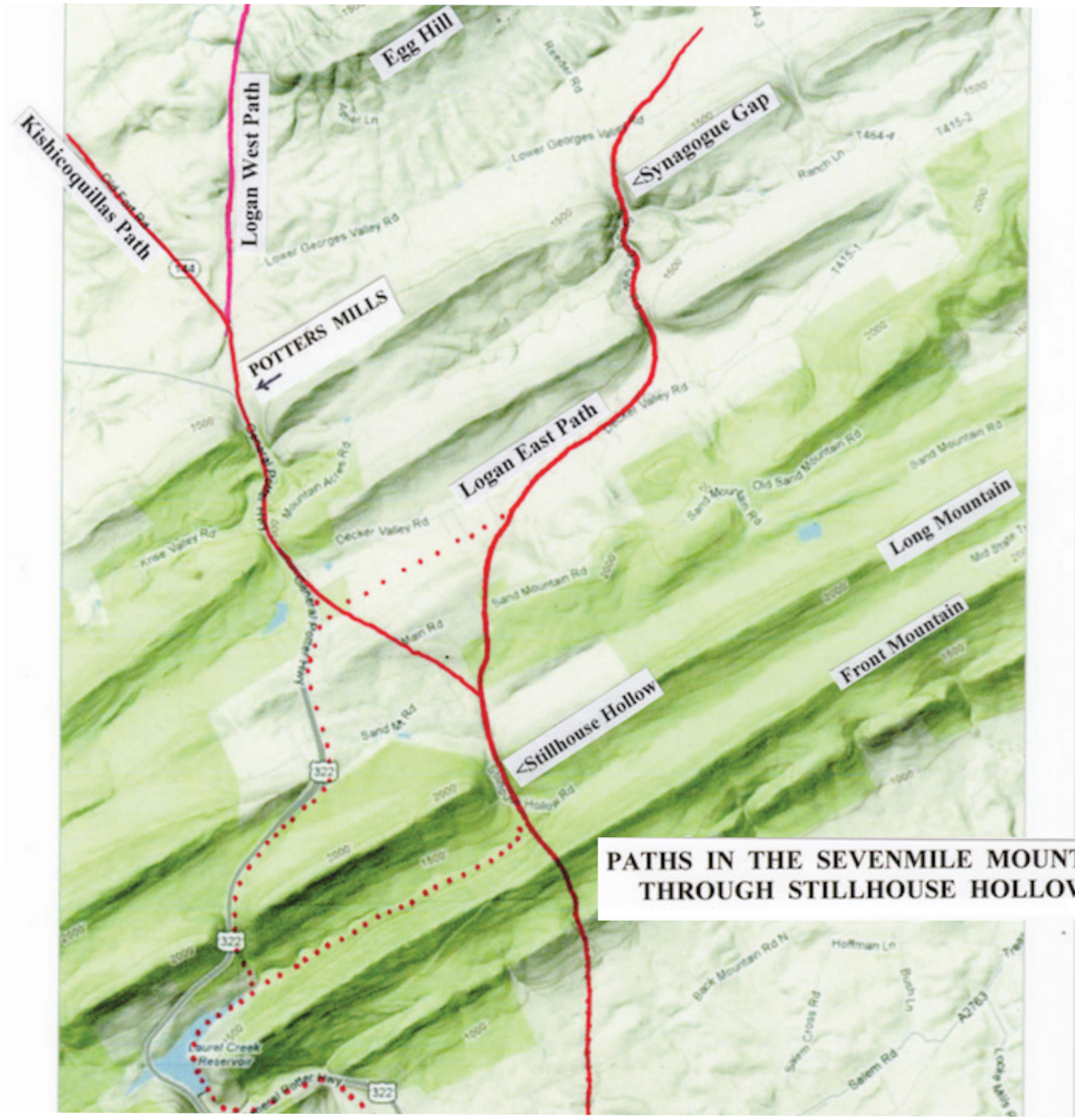
In crossing Penns Valley, both of the **Logan Paths** went through the larger of the Great Plains, shown in dotted brown color on the map. [Another Great Plain extended just north of Shingletown and Pine Grove Mills.] These were open areas, good for deer and elk grazing. How they were maintained open is still a conjecture. They were prized by early settlers because cultivation could begin immediately, without the labor of removing trees. **Logan West Path** started at Great Island, went to Mill Hall, up Fishing Creek valley to Mingoville, over Nittany Mountain at the gap labelled on the east side "Blue Ball Road," and connected with the **Kishacoquillas Path** at Potter's Mills. In the Sevenmile Mountain the two together connected with **Logan East** near Stillhouse Hollow. A sketch map of this author's understanding of the path through the Sevenmile Mountain is shown on the next page.

On the map on the right we see how the three paths, **Kishacoquillas, Logan East** and **Logan West**, joined together in the Sevenmile Mountain. The now single path went on through the gap in Long Mountain originally called Logan's Gap,[59] now Stillhouse Hollow. From that gap the path continued over Front Mountain and down a steep slope to the Kishacoquillas Valley. This route fits the account of the Rev. Philip Fithian[60] when he was guided over it in 1775: he marveled at seeing the tops of pine trees hundreds of feet below him, which is what he would have seen from the edge of Front Mountain. He would not have seen this picture if he had gone down the gentler slope of the present PA 322 route. Furthermore, the roundabout way of the present road, shown in dotted red, passes close to Laurel Run. Re-label that Rhododendron Run, and realize that an Indian path was not there.

This important path through Stillhouse Hollow was laid over with a first road in 1771, quite early in the course of settlement.[61] Another giveaway for the significance of the gap named Stillhouse is the name: that meant tavern, which meant early road. Why early road? Nobody would distill whisky there, in the middle of nowhere, without there being mouths to drink it. The mouths were those of travelers on the road.

In the earliest days, roads were laid on top of Indian paths. It was only later, after somebody erected a mill, that a road would be made to the mill and that new road location was unrelated to an Indian path. Here we see that the path through Stillhouse Hollow met another Indian objective: going direct if possible.

The steep drop on the south face of Front Mountain was a drawback for Philip Benner as he contemplated establishing his ironworks on Spring Creek: his pack horses loaded with bar iron would have such difficulty

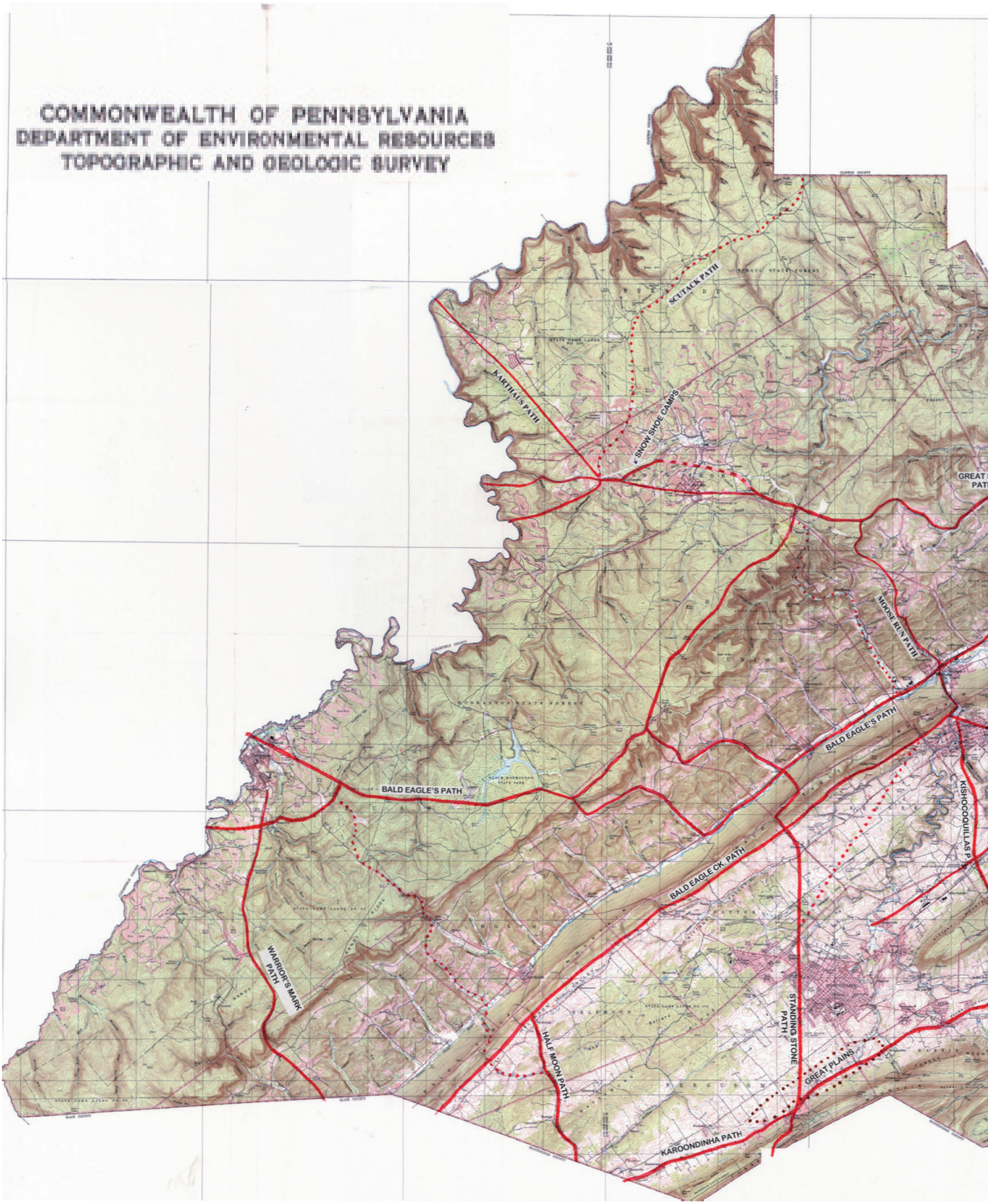


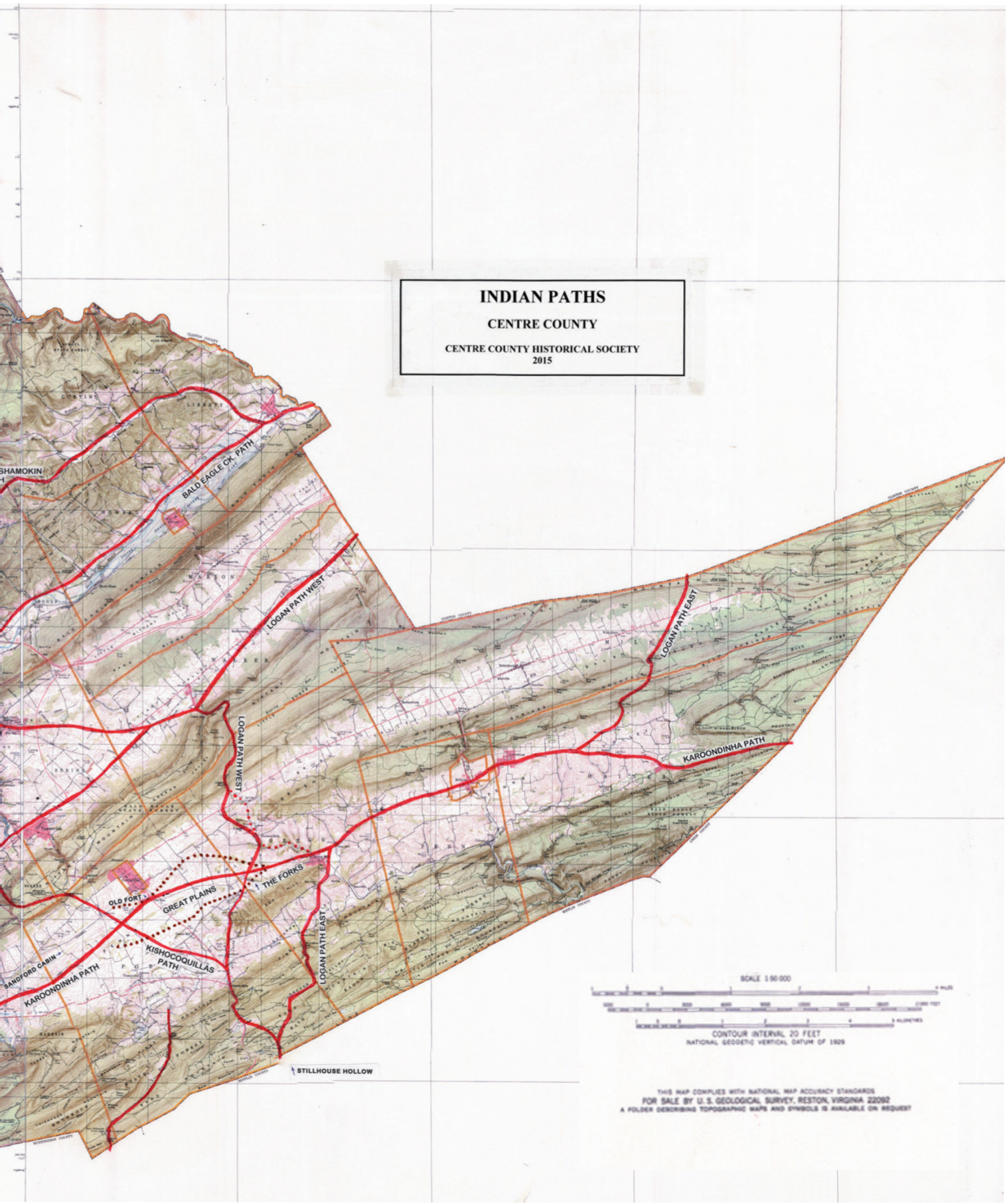
going down to the Kishicoquillas valley that he obtained court approval for a new road to Huntingdon, for getting his iron to Baltimore.[62]

The **Kishacoquillas Path** went north over Nittany Mountain at McBride's Gap a mile southwest of the present route of PA 144.[63] From McBride's Gap it went near the Blue Spring at the present-day fish hatchery near Pleasant Gap; north of that the way to Milesburg is thought to be west of Logan Branch until it made a crossing of that run above Cerro Spring, and then onto Pine Street and along Spring Street in Bellefonte.

In the Bellefonte area, there was a path[64] starting at Mingoville/Hecla and running on Zion Road, then apparently on a straight course over the Middle School property to a junction with the **Kishacoquillas Path** near the principal island in Spring Creek (above the sewer plant), where natives could cross over to the **Bald Eagle Creek Path** at the foot of what is now called Purdue Mountain.[65] The **Bald Eagle Creek Path** would have run on the west side of Spring Creek as it went through the gap between the Bald Eagle valley and the above-mentioned island. Also, over in the west end of Bellefonte at the end of the Bush Addition, a site was dug by archeologists. It is likely that a path went from that site to McBride's Gap, and in the other direction, across Spring Creek to connect to the **Bald Eagle Creek Path**.

Two sketch maps have been previously shown for the


COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF ENVIRONMENTAL RESOURCES
TOPOGRAPHIC AND GEOLOGIC SURVEY
SCUTACK PATH
KARTHAUS PATH
SNOW SHOE CAMPS
MOOSE RUN PATH
BALD EAGLE'S PATH
BALD EAGLE'S PATH
BALD EAGLE CK. PATH
KISHOCOQUILLAS P
WARRIOR'S MARK PATH
HALF MOON PATH
STANDING STONE PATH
GREAT PLAINS
KAROONDINHA PATH


INDIAN PATHS
CENTRE COUNTY
CENTRE COUNTY HISTORICAL SOCIETY
2015
SHAMOKIN
BALD EAGLE CK. PATH
LOGAN PATH WEST
LOGAN PATH WEST
LOGAN PATH EAST
LOGAN PATH EAST
KAROONDINHA PATH
KAROONDINHA PATH
THE FORKS
GREAT PLAINS
OLD FORT
KISHOCOQUILLAS PATH
SANDFORD CABIN
STILLHOUSE HOLLOW
SCALE 1:50 000
CONTOUR INTERVAL 20 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929
THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

Great Shamokin Path in the northern part of Centre County (pages 12 and 13). On the east and west end the information comes from the Wallace book on Indian paths, while the location of the Snow Shoe Camps was given by Ed Heary, the surveyor who kept a copy of every Centre County warrant in his home files.[66] On the east end the Wallace information is sketchy, principally that the path went up Little Marsh Creek to somewhere near Yarnell and then climbed a long ridge on an angle 60 degrees west of North. The east side of Circle Road fits this information very well. It does climb steadily, and at an angle close to 60 degrees west of North. At the top, the path passed through a small low gap and into a valley behind. There it presumably turned southwest to make an easy way up the valley above the inevitable rhododendron, and then turned west again to climb out of the valley. From there the path went to a crossing of Benjamin Run, then passed a location called Indian Grave Hill (shown on the 1861 Tilden map of Centre County), and then the South Fork of Beech Creek. The **Great Shamokin Path** location could probably be found on the ground because a herd of cattle and horses went over it in 1772 (the Ettwein expedition), but no effort has been made to this date.

The Snow Shoe Camps were a string of camping spots in a little valley west of Snow Shoe. The valley was later occupied by one of the coal-carrying railroads, and nowadays by the Snow Shoe Rail Trail organization. There are several springs in the valley. The Snow Shoe Camps seem to have been camps for winter hunting and living.

Finally, over on the west side of the area, there were two possible crossing locations of the stream now called Red Moshannon (page 14). Both crossing points used islands to spread the stream and reduce the difficulty.

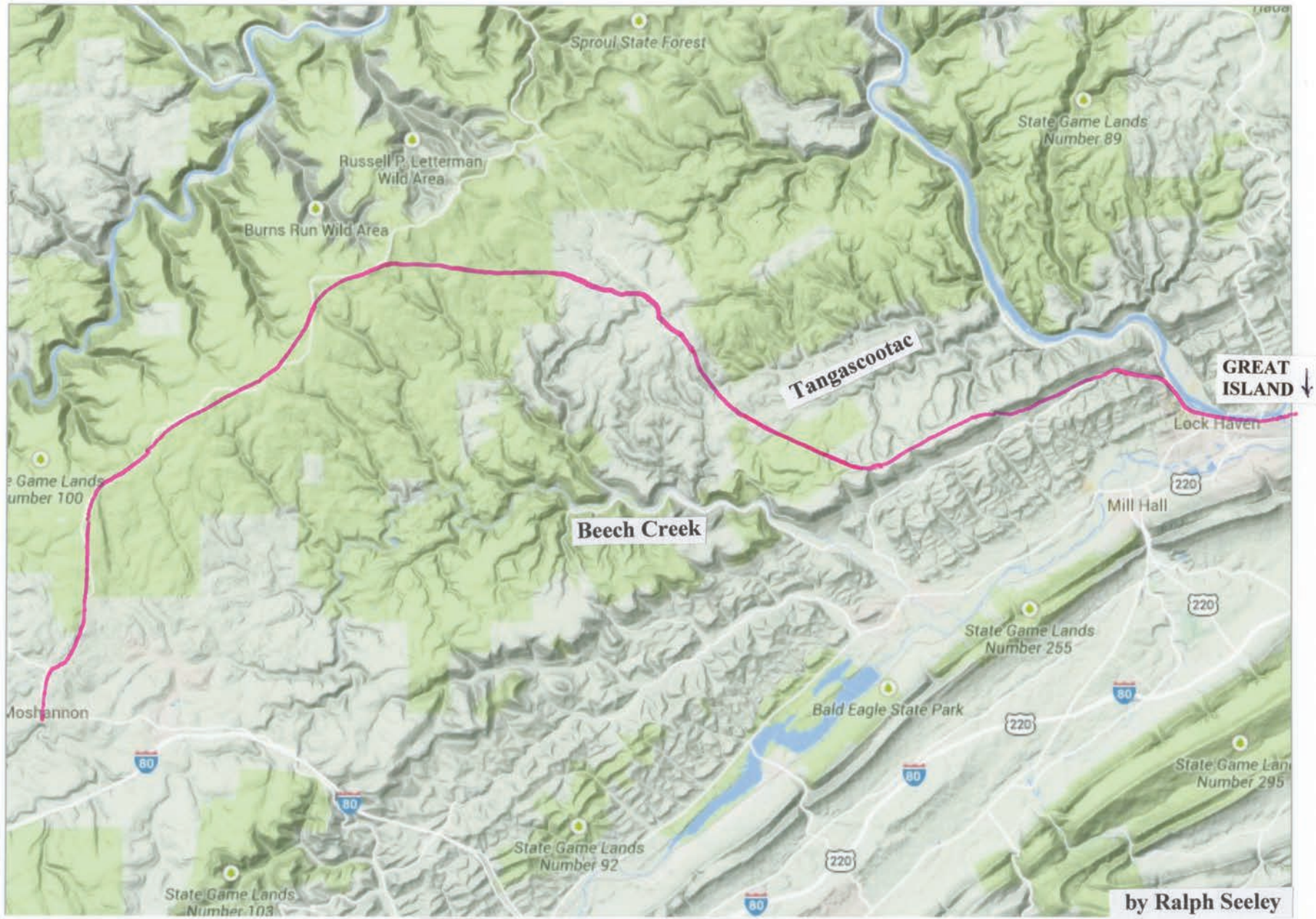
During the Revolution, settlers in the center of the state were attacked by Indians, causing those settlers to panic and leave in what was called the Great Runaways. This happened in both 1778 and 1779. Who were those Indians? A very good guess would be that they were Senecas—and Mohawks who were living with them by that time—and were not likely to be Delawares and Shawnees. [The latter had expended their fury in the French and Indian War of 1754 and 1755; also, they were mostly gone from the state by that time.] It seems likely that Munsees were also involved.[67] The Mohawk chief and British officer, Major Roger Brant, led forays into the white American settlements in support of the British. Brant's forces were temporarily overcome by the Sullivan Expedition in 1779 into Seneca and Cayuga territory. What was the likely path for these raids? It is likely that it centered on Great Island, with the raiding parties going south and east from there. It was more direct to go from western New York State down to Great Island than to go through Chincleclemousche on the **Great Shamokin Path**. Also the paths to Great Island were more heavily used and easier to follow. The **Great Shamokin Path** was little used and possibly blind by that time.

On the Centre County map is shown a dotted path called **Scutack Path**, starting at the village of Moshannon and trending northeast out of the county toward Great Island. This is presented at the suggestion of surveyor Ed Heary, who heard somebody in the Blanchard area mention it. That way of learning about a path is reminiscent of Paul Wallace's listening to the local folk for memories of Indian paths. The **Scutack Path** got its name from association with Tangascoutack Run, which it skirted on the high ground south of that run, as the path entered Clinton County. It would have been a way that was useful in time of high water because it could be an essentially dry path, also a good path for winter use. This possible path is shown in the next picture as it would have passed into Clinton County and on to Great Island. Between Great Island and the **Kittaning Path** in the southwest part of the state, this could have been a valuable connector if it existed. On the map picture, west is at the bottom of the page.

[On Google Terrain maps such as this, the green color signifies state land, mostly state forest.]

THE SIGNIFICANCE OF THE STANDING STONE

The Standing Stone monolith stood at the eastern end of present-day Huntingdon, at the point where Standing Stone Creek comes into the Juniata River. The stone was a landmark remarked upon by early fur traders passing through the area. The stone stood



CONCEPTUAL SCUTACK PATH

at a fording point on the east-west **Juniata Path/ Frankstown Path**, also a fording point for a warrior path heading southwest. It was both a path marker and a symbol. Its slate face provided an excellent surface for Indian markings.

The monolith itself extended 14 ft above the ground, with several more feet in the ground to hold it safely. It was only 6 inches square in cross-section. This remarkable stone-work, weighing about 800 lbs, was probably quarried from a slate outcrop some 30 miles away on the South Mountain complex and then carried to the site.[68] Before this unusual marker was erected, there may have been only a cairn of stones piled up to mark the ford of the Juniata. Why take on such a project? It would be very unusual for Indians to do projects, notwithstanding the various "Indian Steps" names that appear nowadays at central Pennsylvania locations (none of those locations carry any verification of authenticity).

Natives would certainly want to travel from the Standing Stone location to Penns Valley, and on from there eastward on the **Karoondinha Path**. The reason that Penns Valley was valuable to them was the open land called the Great Plains by the early settlers. On these two large tracts the deer and elk would come to forage, and they could be easily seen by hunters. It would have been a highly favored hunting area. A modern-day hiker recounted being told that there was such a path going past Penn Roosevelt State Park through the Sevenmile Mountain, as shown in the image on page 29.[69]

So the stone project served two purposes. As seen above, it marked a path entrance and an important fording place. It also proclaimed Iroquois ownership of the whole territory. The **Standing Stone Path** became an important route to the Carolinas for the Mohawks, when they graciously moved their warpaths west in response to complaints from settlers.[70] The Iroquois could see the incessant movement of fur traders on the east-west **Juniata Path** (called the Main Road to the Allegheny River)—traders who carried rum, the scourge of Indian existence.

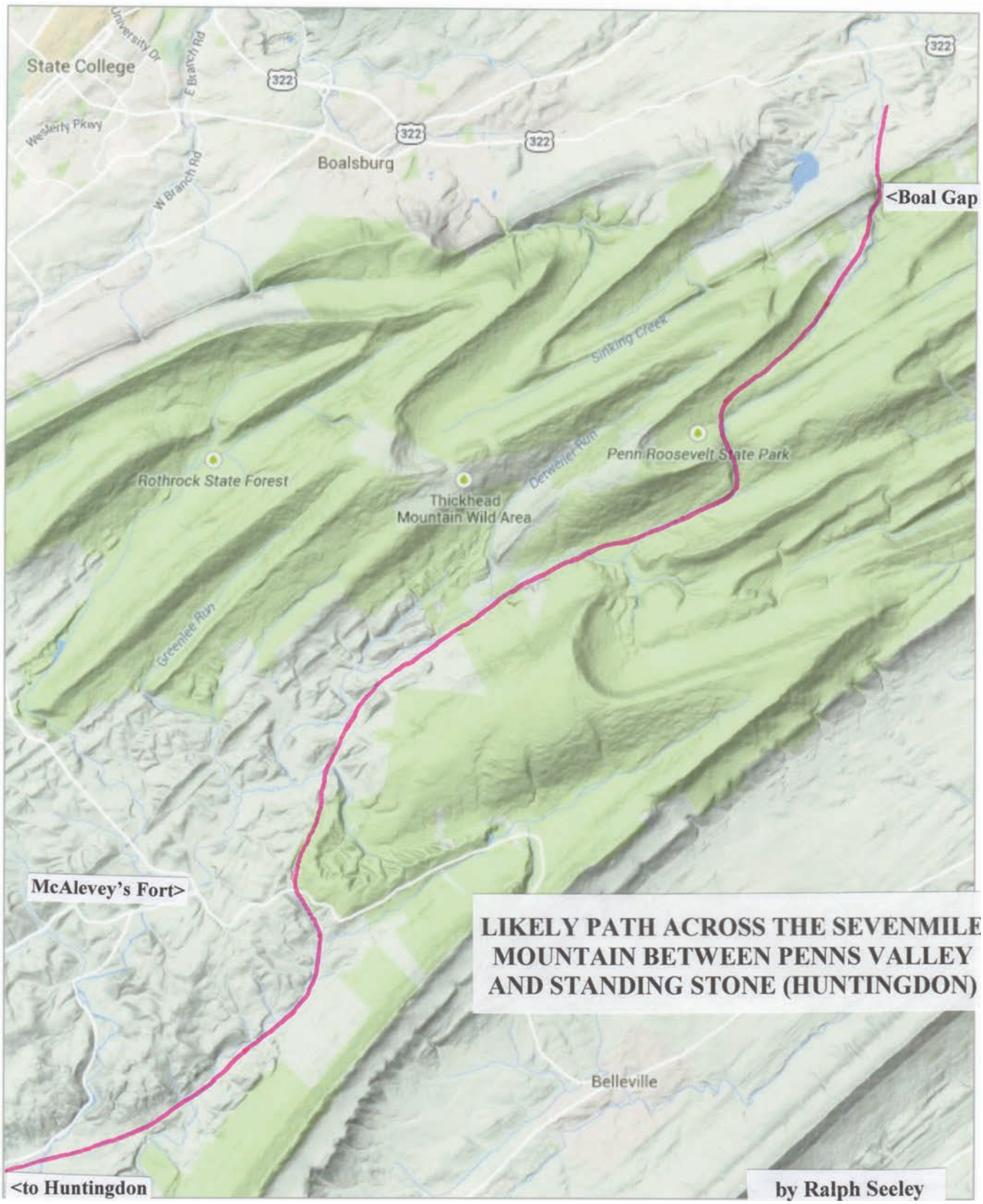
In the Iroquois organization, the Cayugas were given the authority to oversee Pennsylvania (Chief John Logan was a Cayuga). Sometime—after the Senecas vanquished the Susquehannocks and neutralized the Delawares in the 1670 period, and before the 1750s[71]—it became important to erect a reminder of Iroquois ownership, particularly as this important path saw increased use by white squatters. So in my conjecture, the Cayugas organized a group of men to carry out the project.

This project required the direction of one or more respected elders. It would call for as many as sixteen men for about half a week. The stone had to be carefully quarried and carried, then erected in the stream bed. It is known that this stone or a replacement[72] disappeared some time in the colonial period. Probably the 14 ft stone was removed by the natives after the 1754 purchase.[73] Perhaps Chief John Logan oversaw the removal of the original stone.[74]

A Huntingdon County historian (J. Simpson Africa) proposed that the stone was erected by Iroquois as a religious marker, but there is little to support that idea. There are no known examples of religious markers erected by eastern natives. They certainly painted on trees and rocks, but those were records of hunting or war trips. The Indians carrying out this project probably recorded their identifications on the slate, and so did many other Indians passing by. There is no record of fur-traders marking on the stone. The photo on page 30 provides an idea of the land that Pennsylvania Indians gave up in sorrow when the Iroquois sold it off.

So in the end, it was not religion that produced the Standing Stone monolith. It was power and authority, projected by the Iroquois. Although the Pennsylvania Indians chafed under the Iroquois authority, it was not until the beginning of the French and Indian War in late 1754, that they finally challenged that authority. At that time they wiped out the squatter settlements along the west side of the Susquehanna, and then refused to accept Iroquois recrimination.

Land ownership was an important friction point between Indians and Europeans. The Indians started off with the idea that selling to the Europeans meant giving joint use. Europeans intended total use, without trespass by Indians. Obviously, both sides slowly came to an understanding of the difference, but it was a difference that rankled.


State College
University Dr
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322
Westerly Pkwy
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Boalsburg
<Boal Gap
Sinking Creek
Penn Roosevelt State Park
Rothrock State Forest
Thickhead
Mountain Wild Area
Detweiler Run
Greenlee Run
McAlevey's Fort>
LIKELY PATH ACROSS THE SEVENMILE
MOUNTAIN BETWEEN PENNS VALLEY
AND STANDING STONE (HUNTINGDON)
Belleville
<to Huntingdon
by Ralph Seeley

Juniata River Valley from Jacks Mountatin, looking west toward Huntingdon -- the soft of land sadly yielded by other tribes as the Iroquois sold it off

INDIAN STEPS IDEAS

There are at least three locations in central Pennsylvania that have the title Indian Steps. This is a romantic notion with no basis in fact.

The first location is easily disposed of: the place called the Thousand Steps, on the **Standing Stone Hiking Trail**. It is a set of rock steps climbing up Jacks Mountain from the south, in an area near Mount Union. This set of steps was built in 1936 following the disastrous flood of that year. A local rock-crushing operation employed men to climb to the top of Jacks Mountain every day, to quarry stone that was carried down on a small railway to a crusher at the bottom. The operation was damaged by the flood, idling the workers. The company management decided to employ the workers to build the steps, immortalizing what they previously had been climbing every day on jagged rocks. It was a way to keep the workers earning money while the flood damage was repaired.

More difficult to analyze are the steps on both sides of Harry's Valley south of Pine Grove Mills. One theory was put forward by the first "forest ranger" employed by the Pennsylvania Department of Forests and Waters in the 1925 period in that mountain area. That was Fred Lonberger, a resident of Boalsburg. Nowadays his title would be "forest foreman." He pondered the step question and came up with a theory based on the need of 19th century religious people to occupy themselves on Sunday after attending church. It was acceptable to take long walks, but maybe they needed a more productive activity which could be building steps.[75]

Probably the most believable theory about the steps was put forward by Thomas T. Thwaites, the maker of the **Mid State Trail**. He noted that these steps were placed on land boundaries. In one case in particular, charcoaling was taking place on one side and not the other. Charcoalers were a pernicious nuisance to adjoining landowners, as they were not

careful on whose land they were cutting trees. So Tom Thwaites surmised that the steps were contracted by landowners wanting to make it clear where the boundaries lay.

In conclusion—except for the Standing Stone project, we do not know of any large projects constructed by Indians.

HISTORIC TRAVEL

Eastern Indians were not initially used to traveling by horse, although that did not stop their wanting one as soon as they became familiar with them, as was true for nearly all the white man's goods. "I am now grown old," a Cayuga told Pennsylvania officials, "and have been employ'd as a Messenger, and am become stiff with Traveling, and I desire you will help me, and give me a Horse…"[76] One of the problems connected with dependence on a horse was finding browse for the animal. It was known that the leaves of the red maple could be an acceptable browse, as finding natural grasses under the forest cover was not very likely.[77]

In the summer of 1772 a band of 244 Moravian Christian Indians, with their farm animals, was led by the Pennsylvania German Bishop John Ettwein from their former farm lands near Wyalusing to a new land promised them by the Delaware Indians[78] then living in "the Ohio country," meaning both the Allegheny River and Ohio River area. The Moravian Indians felt harassed and dispossessed because the Iroquois were selling their former lands out from under them, and settlers under Connecticut claims were pressing upon them.

The Moravian Indians used the **Great Shamokin Path** to go west. In crossing the Allegheny plateau they endured much hardship, and on the whole journey some persons died. The group included both very old and very young; also a cripple who was carried on his mother's back until he died. The Clearfield County name Moravian Run is said to be derived from a burial site originally supplied with Indian crosses, described confusingly and inaccurately as "about a mile west of Big Moshannon Creek." In crossing the Front, this farm group put their horses out in front and cattle in the rear. On the trip some horses were killed by the large rattlesnakes. [A contemporary noted from his own experience that there was a remarkable abundance of rattlesnakes in the upper reaches of the West Branch watershed.][79] Besides snakes, there was also the problem that the Allegheny Front, and the Plateau west of it, did not provide plants on the ground that either farm animals or deer could eat (the forest was thick with inedible hemlock and pine), so it was a sparse part of the journey.

Between Chincleclamousche and Anderson's Creek the Moravian Indian party had to cross the West Branch three times along with their animals. In another place (Punxsatawney, notorious for its bugs) the bishop recorded that the punkies (biting gnats) were fierce in that part of the country, called by the Indians "a place avoided by all men."

Chincleclamousche was an Indian name, either for the clear fields in the area of present Clearfield borough, supposedly kept open by the wallowings of buffalo; or else for the narrowly-separated U-turn of the West Branch there.[80] The name also appears elsewhere.[81] Bishop Ettwein repeated with no comment a story from his Indian companions that the name meant "No one tarries here willingly," and then further related that the idea came about because of an ogre that killed and ate any who passed by. Did the Indians believe this, or were they being amusing? One possible reason for the ogre story might be that some natives did not want others to tarry there and compete for the easy working of the open area. The old Chincleclamousche township name disappeared in the formation of smaller townships out of it, and is known no more.

The idea that there were bands of buffalo coursing through Pennsylvania, an idea nurtured by that mythologist and publisher of the *Altoona Mirror* in the first decades of the 20th century, "Colonel" Henry Shoemaker, still warms the cockles of some hearts.[82] After all, there are buffalo place names. However, solid supporting evidence is lacking: archeological digs do not find buffalo bones, and the journals of early travelers in western Pennsylvania mention no buffalo until the travelers had gotten west of the present borders of the state.[83] Wallace discussed

this subject and concluded that small wandering bands may have occasionally come into western Pennsylvania, particularly after 1600 when a period of drought caused them to move off the prairie.[84] Practically speaking, finding bones would have to occur at known native sites to be noticed, and such sites would have to coincide with buffalo routes.

So the possible presence of buffalo remains a conundrum. My own theory is that the buffalo place names were put there by the natives, transporting a word they heard from the French in the Great Lakes fur trade, where the French saw the big animals. Then when the small bands of buffalo wandered into Pennsylvania, the natives carried the name, which was picked up by the first white travelers. Applying the name happened before the early Moravian missionaries appeared in western Pennsylvania. An oddity in this subject of putting on buffalo names: in Patton Township of Centre County, a stream called Trout Run in a 1770 warrant was changed later to Buffalo Run—why was that?[85] It seems that buffalo was a fad.

Since some natives were known to keep fields clear by burning,[86] that is a likely reason for the open fields at Chincleclamousche and Clearfield Creek and in Penns Valley of Centre County. The author of *Reading the Forested Landscape* makes the point that fire was an important tool for the natives, indeed almost the only, since the stone ax was limited in use. Natives in New England (before the arrival of Europeans[87] changed the situation) burned the undergrowth every November (with snow on the ground) in order to have a park-like environment that fostered the growth of low plants eaten by deer. This also reduced ticks and mosquitos, opened the area so that deer could be shot by bow and arrow more easily, and made the way around blowdowns easier to see. We can guess that Pennsylvania natives did the same, but experts have found little evidence.

As for buffalo clearing the fields, that idea holds no water, because it is necessary to kill the trees to obtain a clearing. Buffalo could not kill the trees, only trample the underbrush. The clearing process required either fire or girdling. In either case the trees would topple in eight or ten years time, making for a dangerous place to do cultivation until they were down. In the meantime the brush could be kept down by regular fires.

Daniel Ogden noted those Chincleclamousche fields showed signs of recent cultivation[88] in 1797 when he canoed up the West Branch. This suggests that itinerant groups of Indians were still making use of the area at that time. Indeed, people from the Cornplanter (Seneca) group still worked the fields in 1802, when Ogden was apparently also making use of those cleared fields. The Clearfield area was an ideal place to start a forest fire, as it is bounded by two streams so that the prevailing wind could not push the fire very far. A military foray in 1757 found burned huts at Chincleclamousche,[89] but we do not know if these huts represented a somewhat permanent settlement.

Early settlement, indeed even wandering around to hunt, largely bypassed the Allegheny Plateau area of west-central Pennsylvania. The Indians seemed to dismiss the area, as witness the following statement.[90] In 1749 the Iroquois complained to Conrad Weiser that white people were entering upon their "only" hunting grounds, in the headwaters of the Juniata. The Iroquois called the Juniata their only hunting grounds because farther north (apparently meaning on the Allegheny Plateau) "there was nothing but spruce-woods (the European term for hemlock) and the ground was covered with palm-brush (European name for laurel or rhododendron); not a single deer could be found or killed there." So they were exaggerating, but the idea is plain. The Indians made it clear that the Juniata Valley and Penns Valley/Buffalo Valley (also Wyoming Valley) were the places most favored by them—for good reason, as they were useful for both agriculture and hunting.

That 1749 complaint caused the Pennsylvania Supreme Executive Council to make its one and only move to placate the Iroquois, by actually removing squatters and burning their cabins. This resulted in the place name "Burnt Cabins" near Fort Littleton in south-central Pennsylvania.

Indians still wandered through the northernmost counties of Pennsylvania, decades after the land had been purchased. We know it happened from a few records. They were there to hunt, and also to revisit a land they once knew well. In one instance an Indian who was badly mauled by a panther was kindly nursed by a settler family.[91]

CLEARFIELD COUNTY NATIVES

11,000 years ago, when the climate was much colder, a caribou was killed and eaten by early humans in Clearfield County.[92] Later native occupation of Clearfield County is documented in a book by local author Harry Matlack.[93] There were a number of pre-contact sites for both transient and long-term occupation, but the population of natives at any one long-term site was small. A village site would typically have only three or four huts in it, often surrounded by a palisade for protection. The first identified culture was the Adena, dating to around 100 A. D. The bow and arrow were introduced shortly after. The natives progressed through stages of sophistication, ending with processing copper into decorative beads (they did that by rolling trade copper into tubes after softening the copper in a fire).[94]

One of the interesting facets of life on the plateau in Clearfield County was that the native settlements tended to be on top of high ground, usually with added igloo structures to make winter living more comfortable.[95] The natives had to find opened places in the heavy forest for agriculture, and the wildfire[96] and windstorm that produced openings propagated better on high places than in secluded, damper valleys. In Clearfield County the high ground is usually the flat ground. Wildfire would be more useful for two reasons: providing ashy material as a soil amendment, and reducing the downed timber mass. It is also thought that the natives started fires of their own.

Most of the settlement sites were in the western part of the county on soil more agreeable to farming than the soil near the Allegheny Front. The area near Little Clearfield Creek had several sites. Burial sites were located among the huts rather than in a separate area, and more than half the burials were of children under 12 years of age. That would make for small family size. Native diet was not balanced because of the heavy use of corn.

The author states that agricultural advances entered the area from the west,[97] brought by the Monongohela culture about 1400 AD. By the time of European settlement, there were a few "refugee" Delawares at Clearfield, Curwensville, and Madera. At the same time there were Seneca camps at Philipsburg, DuBois, and La Jose. No names are recorded.

CLEARFIELD COUNTY PATHS

A map of Indian paths in Clearfield and Jefferson counties is shown on page 35. There are fewer paths in those counties than in Centre, perhaps because Centre had three good agricultural valleys, which were not really present in the other two counties. Centre's location in the center of the state, and the convoluted mountain ridges, were also factors. In Clearfield County some paths are shown in dotted fashion, meaning their presence is perhaps mentioned in an early history, but there is little more documentation for them.

The path shown going southwest from Philipsburg through Madera and Cherry Tree would have connected to an important path from Kittaning to Frankstown, and from Cherry Tree on to a nexus at Indiana.[98] But so far there is no documentation for this extension.

The path shown going north from Chestnut Springs, on the west side of Clearfield County, was where William Kersey connected to the State Road and ran his own road up into Elk County, described[99] as being on top of an Indian path. The written description says it "passed through the woods near Boon's Mountain, crossed Little Toby's Creek…where Hellen Mills now stand, followed up the creek seven miles to the point of Hogback Hill up which it went…to a mill site… on a stream…afterwards called Elk Creek…about two miles from present Centreville." Centreville is now called Kersey, and Elk Creek flows between St. Marys and Ridgway.

From this we can conclude that the Indian path at least went to Kersey, and the mill site was selected later in the vicinity, perhaps on Daguscahonda Run. Boone's Mountain is spelled nearly the same today as the above text. William Kersey went on to put into place other roads in what is now Elk County, presumably all on Indian paths. He caused the name Brandy Camp, for the place where his carefully-hidden brandy disappeared in a suspicious fire.[100] His road to Kersey was used in 1842 by the first settlers of St. Marys. Was Brandy Camp on an Indian path going through Ridgway toward a connection with the **Catawba Path**?

The path starting at Clearfield and going north through Caledonia to connect to the **Catawba Path** at Kane, would have been one way for Senecas to connect to

the fields at Chincleclamousche. Presuming that path existed, it would have been the only one near the Buffaloe Swamp on its northern end. All this conjecture is an example of the lack of firm knowledge of some paths.

From various references we surmise that Karthaus was a nexus for Indian paths, from all directions. That was a good reason for Peter Karthaus to start looking for natural resources in that locality, because he would need workers, and those Indian paths were the way for workers to get to any resource extraction there. From Karthaus there was a path going north to the Sinnemahoning area; one going northwest to Medix Run; one going west, then north to either Medix Run or Caledonia; (possibly) one going west to Clearfield; one going south along the river to a crossing toward Moshannon Creek and Kylertown; and one going east toward Milesburg. There were settlers in the Oak Hill area before Peter Karthaus arrived on the scene in 1814, and maybe they had already made a rude bridge over Mosquito Creek by that time. So the junction of Mosquito Creek and the West Branch was an attractive place for an industrialist.

The Clearfield/Jefferson County map is drawn on a USGS base, which shows a reddish color due to the extensive strip mining in that area. Also shown are the routes of the early turnpikes, for reference, in blue-green color.

The dotted path going west from Karthaus depends on a short mention in an early history.[101] And the path from the village of Moshannon to Karthaus is also dependent on that same history.[102]

When the settlers of the Sinnemahoning Valley wanted a road to Karthaus,[103] presumably they put it on top of an Indian path. People did not generally waste time trying to improve over the Indian work.

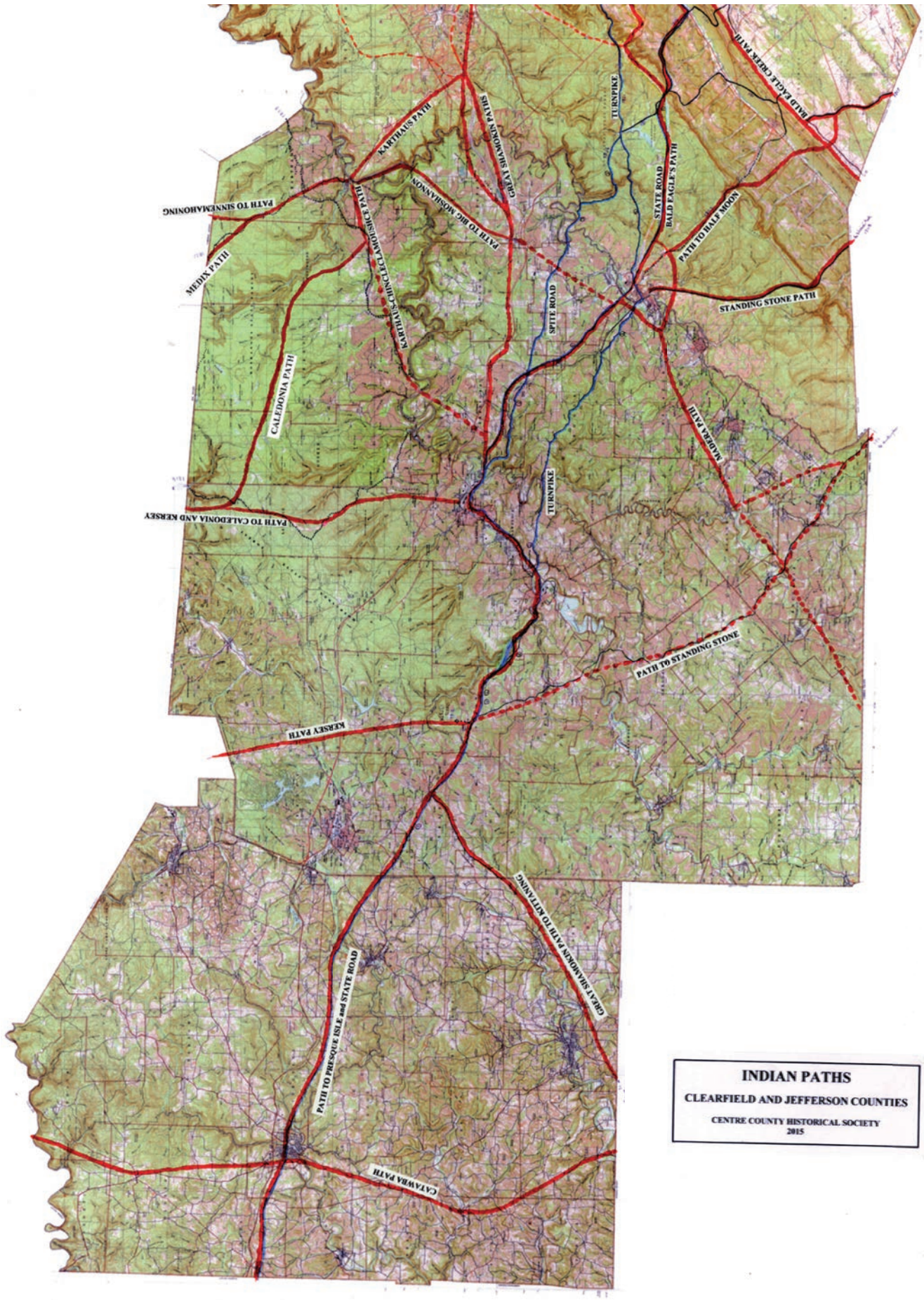
The evidence is persuasive that this first road from the north to Karthaus would have been what is now called Old Sinnemahoning Road. That road masterfully dodges streams and runs as straight as an Indian would want. The road passes close to the good spring at the head of Big Spring Draft, and one can imagine a native pausing to drink. At the north end of the path/road the natives would have gone straight down the hillside to Wykoff Run, whereas the early road builders used a horse-drawn scoop to install a rather steep sidehill cut.

Why would the Sinnemahoning settlers want to go to Karthaus? Apparently to find work at the new iron furnace set up at Karthaus, just before the date of the road petition. None of the Karthaus leading names were on the road petition, so the impetus all came from the Sinnemahoning direction. The viewer's return[104] has not been found, unfortunately, so we have to guess at the location. Or there may be no return, as possibly the workers rethought the idea after experiencing the personality of Peter Karthaus.

It is interesting that Karthaus shows up as a trail focal point. There was a path from the Kylertown area to the outlet of Big Moshannon Creek.[105] At that point a traveler could canoe across the West Branch, then walk downstream beside the "Karthaus Straight Stretch" (the term used by later log rafters) to that nexus at Karthaus. Then it would be a fairly easy crossing of Mosquito Creek and onto that presumed Indian path straight north to Sinnemahoning Creek, passing through the Oak Hill area.

In 1822 Peter Karthaus contracted with Leonard Morey of Medix Run to open a bridle path for at least part of the distance between Medix Run and Karthaus. Perhaps Peter by that time had worn out the interests of the lower Sinnemahoning valley workers, and had to canvas further west along the Bennetts Branch to find other workers for his furnace. At a rate of $12 per mile, Leonard Morey got as far as the "13-Mile Tree," which may have been at the headwaters of Beaver Run.[106] We do not know if he got further east, or if Peter Karthaus had other workers starting from the Karthaus end. Was Leonard Morey following an Indian path? It is nearly certain. All we really know is that the road went east up Sliver Mill Hollow from Medix Run.[107] In all there seem to have been three paths across the Quehanna Plateau, with the third being under the Caledonia Pike (that would be the one most likely to have been used by Peter Karthaus to get to Medix Run).

It is documented that a Woodland period Indian village existed north of Little Clearfield Creek, on a hilltop,[108] at a place known as the Bell site. So there should have been a path connecting that village to the


KARTHAUS PATH
GREAT SHAMOKEN PATHS
TURNPIKE
BALD EAGLE CREEK PATH
STATE ROAD
BALD EAGLE'S PATH
PATH TO HALF MOON
PATH TO BIG MOSHANNON
PATH TO SINNEMAHONING
MEDIX PATH
KARTHAUS-CHINCLACAMOUSHE PATH
SPITE ROAD
STANDING STONE PATH
CALEDONIA PATH
MORERA PATH
TURNPIKE
PATH TO CALEDONIA AND KERSEY
PATH TO STANDING STONE
KERSEY PATH
GREAT SHAMOKEN PATH TO ALTOONA
PATH TO PRESQUE ISLE and STATE ROAD
CATAWBA PATH
INDIAN PATHS
CLEARFIELD AND JEFFERSON COUNTIES
CENTRE COUNTY HISTORICAL SOCIETY
2015

outside world. What may have been a separate site is mentioned by an early historian[109] as being on a hilltop in Ferguson Township. There are other rather small indications of paths,[110] but information is indefinite.

WINTER TRAVEL

For the winter the Indian family would move to an area where they expected the hunting to be good, carrying along with them their supply of dried corn and beans, also their stored maple sugar, and perhaps dried venison. This would usually not be a long-distance move. There they lived in their winter shelter, sometimes feasting, sometimes fasting, depending on how well the men brought in meat. By the end of winter, with their stored food gone and animals hard to find, they might endure a starving time.[111]

Why go to the mountains for the winter? Two reasons stand out: firewood, very important in the winter, would be much more available there than around their summer village; and hunting would work better, with the animals bogged down in heavy snow while the men walked around on top of it on snowshoes. Also animals might be scarce around the village, and the snow would be thin, crusty and even icy in a valley. A good example of a likely winter place is the Snow Shoe Camps, west of present-day Snow Shoe.

Natives did not do long distance travel in the winter except for a few unusual circumstances.[112] Fall was often a time for war, which could require very long trips. For example, the Iroquois went 600 to 800 miles one way when they went into the Carolinas to fight the Choctaws and Catawbas. If they started the first of September, they could expect to be back with captives in tow and boasts memorized by the end of October—the beginning of long winters in upstate New York at that time.

But diplomatic travel was different; it could still be needed in the winter, with the main difficulty being stream crossings. An example of the occasion for winter travel would be if it were necessary to lodge a protest with another tribe about an incursion into hunting territory. The territory would have been agreed to originally in a verbal treaty.

The essay below is written to give a picture of long-distance travel in the winter, using the need to carry a message as the vehicle for thought.

For this picture we have to imagine a situation where the Iroquois "half-king" at the forks of the Susquehanna, Shikellamy, wants to send a message to the Iroquois man who has been newly appointed to oversee the Shawnees on the Ohio, Scarrouyady. This is in a winter of deep snow—snow over 3 feet deep on the high ground—the winter of 1747-48. Shikellamy selects a distant relative, another Iroquois named Schulkill who he knows has travelled the state, and schools him verbally in the message. Then it is up to Schulkill to choose how to go.

Should he go on a horse? The horse would wallow in the snow, and feed would have to be carried on the horse. The trip of over 200 miles will take two weeks if all goes well. Schulkill decides to go without a horse, and to travel on snowshoes which he already has, along with poles. The second decision is whether to take his musket. He decides not to because of its weight. Instead he takes a bow and set of arrows in case he runs onto a deer wallowing in the deep snow, or a turkey sleeping in a tree.[113]

He takes a supply of pemmican,[114] his blanket, his fire-making supply, a tin cup, bowl, spoon, and a hatchet and knife. Finally he wants a flintlock pistol for protection at night from bear or cougar, and Shikellamy finds one and pays for it. Schulkill knows there is no use looking for a companion, as most of the men have gone off with their families, so this is going to be a trip alone.

Schulkill is not worried about wolves. The elders said when Schulkill was a boy learning to hunt, "the wolves will not bother you as long as there are deer around."[115] Besides, the wolves are remarkably smart and will note that he carries a bow.

For clothing, Schulkill decides not to take his heavy bear robe. He might have some relatively warm days, and then he would curse its weight. Since he is living in a period[116] where there is access to trade goods, he can select among them. His sister makes up long underwear of linsey-woolsey, available from white settlers, complete with buttons also available in trade[117]. She also makes a long main shirt, hanging to his knees, from a good wool blanket obtained in trade. He already has mitts and boots made with fur turned inside; also he has deerskin leggings. Against his wishes she makes a headband out of the wool material.

Schulkill makes a going-away visit to the woman he likes. She has been sewing up a hooded coat out of deerskin for him.[118] She also gives him needle and thread.

Notice that he does not carry tent, sleeping mattress, sleeping bag, water purifier, cooking utensils, stove with fuel, binoculars, map, camera—any of the modern needs.

Now, where to go? Actually, this is a fairly easy decision: Schulkill knows that the **Karoondinha Path** *will get him into the area of present-day Shingletown in Centre County, and from there he can cross the valley to the base of the Bald Eagle Ridge, thereby skirting the upper end of Spring Creek and Half Moon Run; from there to the gap in the ridge at Spring Mount, and thence northwest across the Bald Eagle valley to the gap in the Allegheny Front at Bright Run. At the top of that gap he will turn first southwest to get around the upper end of Clearfield Creek, and eventually west toward Pittsburgh. Uppermost in his mind is the need to avoid the larger streams. Brooks he can cross on ice and snow bridges, but anything bigger is dangerous.*

So he has to connect to the **Karoondinha Path**, *but not on the eastern end of that. First he needs to get on the north side of Penns Creek, easily accomplished by having a man with canoe set him across the Susquehanna to a place south of now Lewisburg, near Winfield. He goes west from there to near Mifflinburg, then turns north to now PA 192. He needs to follow PA 192 through the mountains. He is able to do this by staying on the south side of the stream called Rapid Run past the area of present-day Raymond B. Winter State Park, then as that stream becomes very small, moving onto the present location of PA 192 all the way to Centre Hall. Finally there he meets the* **Karoondinha Path**. *By making the trip this way he has removed the crossings of Penns Creek, Pine Creek, Elk Creek and the outlet of Penns Cave.*

Schulkill's route is shown on the accompanying picture page 38. The route shows the start point at the Forks of the Susquehanna, nowadays called Sunbury.

Throughout his journey he may or may not be on regular Indian paths, but he will usually be at the upper end of drainages where he will meet only small streams. He still has to get across the Conemaugh River. The ice conditions there are such an uncertainty that he decides he will have to make an arc to the south to get around the watershed of the Conemaugh. An ideal place to cross would have been at the north end of present Blairsville, and possibly he could even find a dugout canoe there, but it is not worth the time to search it out. This roundabout costs an extra day or two. If he has to cross any of the big rivers near Pittsburgh in order to find Scarrouyady, he knows that friendly Indians there will ferry him across.

On his journey, one day Schulkill stood at a spring drinking from his tin cup when he noticed a bull elk striding at the head of a long line of overturned snow, with two wolves following silently behind. Suddenly the elk wheeled and surprised the lead wolf with a hoof. With a yelp the wolf found a downed tree to hide under. The elk lifted its head to find the other wolf, but it had backed up well out of reach. Schulkill dumped out his remaining water and turned his snowshoes to continue on.

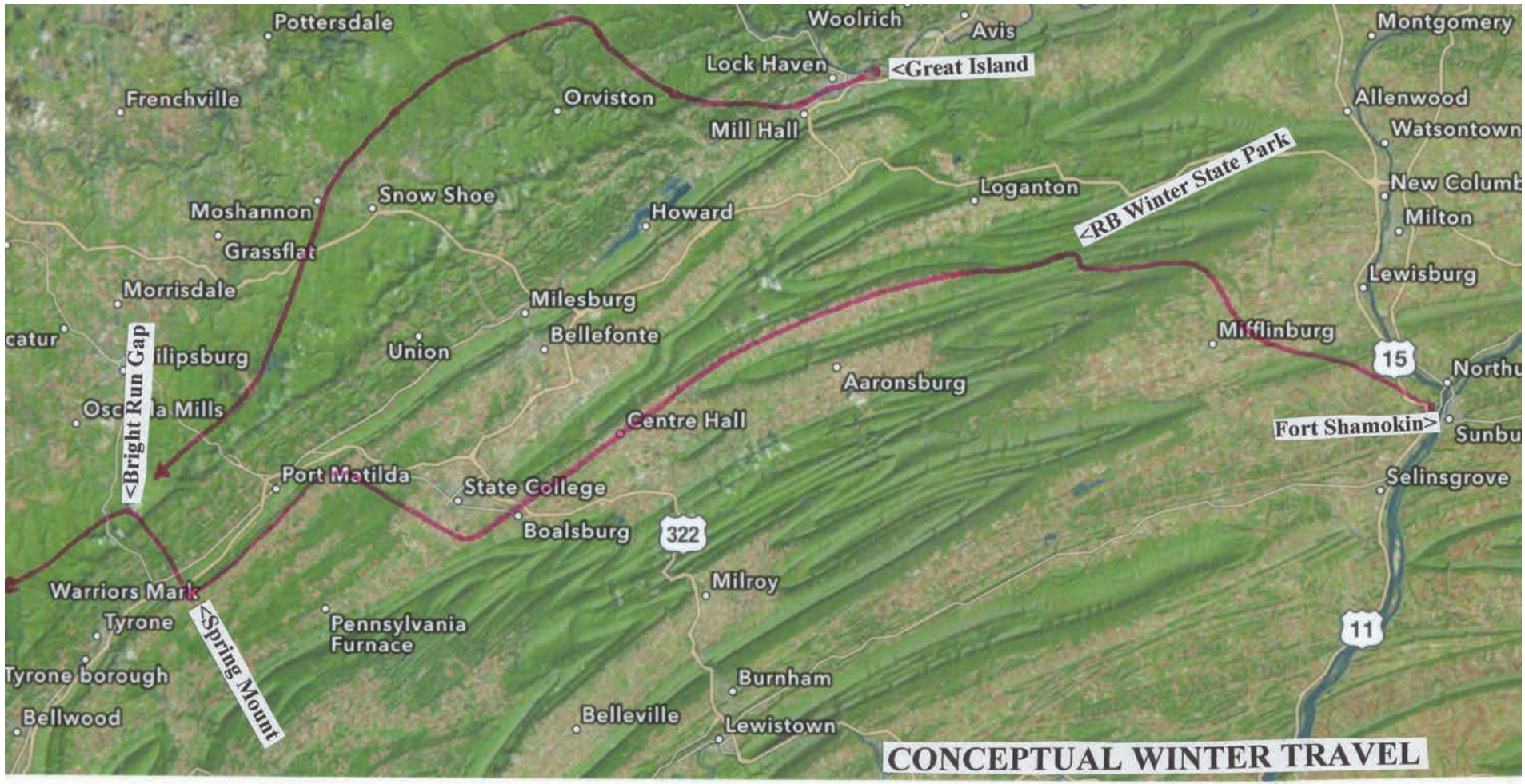
Just once in the trip did Schulkill have excitement. He had found an excellent camp site at a shallow rock shelter, not deep enough to be a cave, but he could stand up in it and there were dry leaves at the back. The rock shelter backed a small shelf of ground, then below it the land sloped away as far as he could see among well-spaced trees. He poked among the dry leaves to insure that there were no unwelcome tenants, then prepared the area in front by stamping it down with his snowshoes. He gathered a lot of wood for his fire, preferring the downed pine trees because he could strip off bark for ground cover, and he could easily tear and cut off branches. He was pleased at finding this site, because it removed the necessity of erecting the usual three-sided shelter.

That night, as the fire was getting low and Schulkill was starting to wrap in his blanket at the back of the stony recess, he noticed two reflective eyes in the distance. They moved closer. He started loading his pistol, and when done placed it beside him. He stood and notched an arrow on his bow, and put another under the hand holding the bow. As the cat appeared half-crouching on the right-hand side of the fire, he moved to his left to keep the fire between; then he released the arrow. It went into the cat's shoulder. The cat twisted its head to try to pull the arrow out with its teeth. He sent the second arrow, now into the chest. The cat stared at him. Now he raised the pistol and took careful aim. Fortunately the gun worked. The shot went into the cat's throat. It coughed and jerked, then slumped sideways. Blood stained the throat. There was no more movement.

Schulkill paced watchfully to the cat with hatchet in hand. He hit the cat on the head hard. There was no movement. He pulled out one arrow, but the one in the shoulder joint would not release.

The clouds parted and the moonlight was bright on the snow. He pulled the animal over close to the fire.

Schulkill turned the animal on its stomach, with the paws outstretched. Now he brought out his knife. He really wanted a pelt off that animal because he had been sleeping cold. He expertly skinned the unusually large cat, taking off a pelt about 2 feet by 5 feet in size, omitting paws, head and tail. This pelt he went


Pottersdale
Woolrich
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Lock Haven
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Frenchville
Orviston
Allenwood
Mill Hall
Watsontown
Loganton
<RB Winter State Park
New Columb
Moshannon
Snow Shoe
Howard
Milton
Grassflat
Lewisburg
Morrisdale
Milesburg
Bellefonte
Mifflinburg
Union
15
Aaronsburg
Centre Hall
Fort Shamokin>
Port Matilda
State College
Selinsgrove
Boalsburg
322
Milroy
Warriors Mark
Tyrone
Pennsylvania Furnace
11
Tyrone borough
Burnham
Bellwood
Belleville
Lewistown
<Bright Run Gap
<Spring Mount
CONCEPTUAL WINTER TRAVEL

over carefully to remove any flesh still attached, and laid the pelt down before the fire, damp side up. The pelt would noticeably increase the size of his blanket pack, but it was worth it. By working around in the shoulder joint with his knife, he was finally able to get the arrow out.

Now Schulkill fastened on his snowshoes, and slung bow and arrow protection over his shoulder. He grabbed a paw and dragged the body down the slope far enough away so that he would not be bothered by the wolves that would clean it up. Back at the shelter, he put some wood on the fire and wrapped himself in his blanket, with now the pelt on top, hair side down. The upper side of the pelt, still damp, would dry during the night.

At daybreak Schulkill was awakened by the clamor of the wolves at the carcass. As he watched, a large black body appeared, waddling toward the scene. It had to be a male "winter bear," from the size. The wolves were quickly aware, and silently watched the approach. The bear walked straight to the carcass and looked around at the wolves, which had backed away. Now the bear sat down on the carcass. It looked at the wolves while dragging up a leg of the carcass out of the snow. It tore off the whole leg from the carcass and chewed it while looking around at the wolves. They were silent figures in the snow.

Schulkill realized that he was wasting time, and started his morning tasks. As he left the site, two ravens watched him. They slanted down to pick over the camp site, finding the scraps left from his skinning work.

Here we have imagined winter travel between Shamokin and the Forks of the Ohio. It also might have been desirable to go from Great Island to those Forks, since there were Shawnee settlements at both places. So the accompanying picture page 38 also shows the northeast part of that route, starting at Great Island.

SURVEYING AN INDIAN PATH

The Pennsylvania Governor assigned surveyors in 1796 to lay out a wagon road west from Bald Eagle's Nest to Presque Isle. One of the two was Andrew Ellicott, already respected for much frontier surveying.[119] The survey report is available from the Pennsylvania Historical and Museum Commission.[120] The surveyors never got to Presque Isle but stopped at the Allegheny River, "horses failed"[121], and themselves apparently cold and worn out with winter coming on. Note that winter started in October then. The survey was of no use in the end, because the surveyors' estimate of cost to properly open the road for wagon use, for even the shortened distance they covered, was a daunting amount and the project was abandoned for several years.

The surveyors started at Bald Eagle's Nest (Milesburg) and went north to connect to the **Great Shamokin Path**. A better way to go would have been **Bald Eagle's Path** so as to have an easier crossing of Moshannon Creek, but they were swayed by the smaller gradient in climbing the Allegheny Front; also since local people by that time were not traveling west of the Snow Shoe area,[122] nobody local knew the difficulty of the stream crossings.

Wherever they could they followed Indian paths, but they did not indicate when they ran across other connecting paths. The path north from Bald Eagle's Nest is on a known Indian path, and thus that Indian path is documented. The surveyors made careful note of places where "digging" was needed, because this road was supposed to carry wagons. That was likely to be the reason for not using Wallace Run to get up to the top of the plateau—too narrow and steep a gorge for a wagon road.

The connecting path went up what is now called Moose Run to near its top. In those days it was called "Chinclaclemoose Run." From the top of Moose Run, but below and west of the Advent Church, the surveyors started climbing the hills, where the Indians had found the least slope while staying on a fairly straight line. The surveyors connected to the **Great Shamokin Path**, making no note of that fact, east of Indian Grave Hill. [Apparently the **Great Shamokin Path** eastward from there was a "blind" path, out of use by 1796.] There they turned west on the **Great Shamokin Path**, and went more or less on the alignment of present-day PA 144 to the village of Moshannon. Thus the surveyors did not branch off to the "Snow Shoe Camps." The approach path is shown on the earlier picture of the east side of the Snow Shoe area (page 12).

This area was not an unknown wilderness as the governor's surveyors went through. As early as 1773, surveyors for private speculators laid out tracts near and on the **Great Shamokin Path** in the Snow Shoe

area. That does not mean that anybody was actually occupying land in 1796. However, it does mean that private surveyors had used the **Moose Run Path** and the **Great Shamokin Path** to get to the area. Here is a question: why was the Snow Shoe area attractive for surveying at that early date? There was still plenty of good valley land available.

The survey jigs and jags around, so probably that reflected getting around blowdowns. This survey was 24 years after the Moravian Indians went over the **Great Shamokin Path**, and a lot of trees could have come down in the meantime.[123]

At Moshannon village the surveyors apparently lost the path, because their map is confusing between there and Big Moshannon Creek. They crossed the latter at a point that looks like a rather bad choice on a topographic map: steep approaches, no island, narrow channel. They even showed on their map the island they should have used but did not. Apparently both Indian paths for crossing the Moshannon creeks were blind paths by 1796. An earlier error was to misname South Fork of Beech Creek as Marsh Creek. The area of better Moshannon crossings is shown on page 13.

The maps showing the paths in the Snow Shoe area are my best guess based on the known preferences by the natives for certain characteristics. Dotted lines are paths assumed but not documented.

The idea of putting a wagon road on top of the **Great Shamokin Path** was abandoned, and a few years later the idea of putting a pack-horse road on top of **Bald Eagle's Path** was accepted.

PRESERVATION OF INDIAN PATHS

Did settlers put their roads on top of Indian paths? They did in the case of first roads in the area. Do those roads exist today? Only occasionally. PA 45 is an example of one that does. The State Road from Milesburg to Presque Isle is one that did not. Much of the **Great Shamokin Path** is not graced by a modern road. PA 550, Mifflin County court-mandated in 1791, is almost nowhere on the parallel **Bald Eagle Creek Path**. Instead of following the path at the base of the ridge, the white-man's road was put down in the valley where settlers were already locating their cabins.[124] The second roads in an area were often to a mill, newly located at a favorable stream site; such roads had no relation to Indian paths.

Road locations move around to suit the needs of the people in their particular time period, and the needs of the different time periods change.

ACKNOWLEDGEMENTS

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ENDNOTES

1. *Indian Paths of Pennsylvania,* published by the Pennsylvania Historic and Museum Commission with fourth printing 1987. Author Paul A. W. Wallace. Pages 178-179.

2. Just one writer has attempted to show that the natives did this. His exposition is not supported by scholarly references. His book is unique in that it shows a picture of him on just about every page. The book: *Native American Trail Marker Trees,* published 2011 by the Chicago's Book Press. Author Dennis Downes. He shows pictures of trees with multiple separate vertical growths, and attempts to deduce a code for this. Possibly there is something to this idea, but this book is not persuasive.

3. Daniel Ogden, first settler in the town of Clearfield, had a difficult time canoeing up the West Branch due to the many obstructions. *Clearfield County: Or, Reminiscences of the Past,* by S. B. Row, page 5. Published by the Clearfield County Historical Society in 2000.

4. *History of the Northern American Indians,* by David Zeisberger. Originally published in 1910 by the Ohio State Archeological and Historical Society. Page 22.

5. *The Delaware Indians: A History* by C. A. Weslager. Page 61. Rutgers University Press 1972.

6. *The Maine Woods,* in which Thoreau's three journeys are chronicled. Originally published 1864. Now available for ebook readers.

7. *Into the American Woods,* by James H. Merrell, page 131. Published by W. W. Norton Company 1999.

8. Same, pages 20-22.

9. The official 1770 map of Pennsylvania, made by W. Scull.

10. Initiated using the book by Wallace, *Indian Paths of Pennsylvania*, with additions by local historians for northcentral and northwest Pennsylvania.

11. The Catawbas were once a proud and numerous people, but smallpox epidemics in 1738 and 1759 greatly reduced their numbers. In 1721 the colonial governments of New York and Virginia attempted to mediate between the Catawbas and the Iroquois, but the latter did not fully agree. The Senecas continued raids until 1744. In 1763 the government of South Carolina gave a reservation of 225 sq. mi. to the tribe, but then the natives gradually sold that off to reduce poverty. From Wikipedia.

12. Specifically the Shawnees and the Tuscaroras.

13. In the Nittany Mountain back of the Rockview Penitentiary.

14. The last land purchase treaty made between the Pennsylvania government and the Iroquois. The land was the whole northwestern third of the state.

15. From the diary of Bishop Ettwein, quoted by Wallace, page 68. The Wallace quote is taken from *Pennsylvania Magazine of History and Biography* (1901), page 213.

16. *The Wilderness Trail, Or, The Ventures and Adventures of the Pennsylvania Traders on the Allegheny Path, volume 1,* by Charles A. Hanna. Page 291. Published originally by G. P. Putnam's Sons in 1911, republished as open-source literature on the internet.

17. Two young women, captives from the Penn's Creek Massacre of October 1755, on a forced march westward, spent 10 days in Chincleclamousche. See *Pen Pictures of Early Western Pennsylvania*, edited by John W. Harpster, University of Pittsburgh Press 1938. Page 53.

18. This place was well-known as an open area where natives did cultivation. How it was originally opened, and how maintained, are subjects of speculation.

19. Verbal statement from the late William Hall of Snow Shoe. Also by statement from the late Ed Heary, surveyor.

20. Wallace, page 68. Besides specific path descriptions, Wallace also gives an excellent overall discussion of Indian travel in his introduction.

21. Same.

22. Apparently a recent paved road across the top of the shallow valley so changed the underground water courses, that there is no more Big Spring.

23. The reconstruction of the events surrounding the visit by Col. Miles to the intended location of the State Road is due to the efforts of John Forcey, Clearfield County historian, from records in the Philipsburg Historical Foundation.

24. Initially argued by John Forcey, and then corroborated on the ground by finding the troughs made by pack horse trains.

25. Information from Stacy Flick, forest foreman in the Black Moshannon District.

26. The location along the creek was moved (by township road petition) 8 years after the State Road opened, probably to its present location on "old Rt. 220."

27. Steele Hollow Road was constructed right over the top of the State Road, and perpendicular to it.

28. *Indians in Pennsylvania,* by Paul A. W. Wallace. Published by the Pennsylvania Historical and Museum Commission (PHMC) 1986. Pages 4-8.

29. *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels,* by Thomas Cahill.

Published by Doubleday, 1998. Pages 11-17.

30. Copper was acquired by trade from the region north of Lake Superior. It was used to make knives and jewelry, but probably the quantity available was not sufficient to make an axe. It was fashioned by hammering. Concentrating heat in a furnace for iron-making had to wait for European progress.

31. *The Delaware Indians: A History* by C. A. Weslager. Pages 62-63. Rutgers Univressity Press 1972.

32. *History of Centre and Clinton Counties,* by John Blair Linn page 7. Originally published by Louis H. Everts, 1883; republished by the Centre County Historical Society, 1975 and 1990.

33. *A History of the Indian Villages and Place Names in Pennsylvania,* by George P. Donehoo, page 10. Originally published 1928; republished by Wennawoods Publishing in 2010.

34. Linn page 473.

35. The Munsee were sometimes considered one of the three parts of the Delawares and were also called the Wolf phratrum, according to Wikipedia, but that idea is incorrect. They were a separate nation that was closely linked to the Delawares and thus could be easily confused in their relationship. Wallace, p. 9 of *Indians in Pennsylvania*, spoke of the Munsees as "a kindred people." At time of contact the Munsee were living in southern New York State, north of the Delaware living area. The two groups spoke the same Algonkian language. In later colonial writings the term Munsee seldom appears. In Heckewelder's 1793 listing of native groups (p. 331 of *Thirty Thousand Miles with John Heckewelder*) the name Munsee does not appear, although Delaware does. The impression is that the Munsees died out, although a more accurate understanding comes from Donehoo page 121, who states that they spread across northern Pennsylvania and southern New York State, later amalgamating themselves into the Senecas. Donehoo intimates that they were with the Senecas and Mohawks in the raids that led to the Great Runaways.

36. A remark by one of the early Philipsburg settlers, about the "drunken Cornplanter Indians."

37. Linn pages 13 and 14.

38. Ibid, page 13.

39. Ibid, page12.

40. Ibid, page 4. Or not: "There is also a tradition that during the Revolution a Munsee Indian chief named Bald Eagle led war parties from 'the Nest' against settlements in the West Branch valley." *Indians in Pennsylvania,* by Paul A. W. Wallace, page 173.

41. Donehoo page 10 is one who stated that Bald Eagle led raiding parties against white settlers during the Revolution.

42. Wallace, page 182.

43. *History of the Juniata Valley,* by U. J. Jones and W. H. Egle. Page 40. There were quite a few scattered settlements of squatters in the Juniata basin. The one called Burnt Cabins was one of those.

44. Wallace, page 177.

45. *The Delaware Indians, a History* by C. A. Weslager; Rutgers University Press, seventh printing 2008. Page 236.

46. Linn page 13.

47. Boggs had a trading post on the north side of Bald Eagle Creek across from Milesburg, according to historian Douglas Macneal.

48. The warrant pages in the RG-17 set of Copied Surveys are C21-172 and C21-173.

49. When the men of the Sullivan Expedition burned the Seneca and Cayuga towns of central New York State in 1799, they were amazed at the quality of the houses, some stone, set on well-ordered streets.

50. Linn page 8.

51. Ibid, page 9.

52. Wallace, page 177.

53. Linn page 4.

54. The Ohio histories are poorly informed and confusing. They do provide a little window on Logan's life there, but one story in particular saying that Logan died outside a bar in Detroit is really unbelievable.

55. It appears that these renegade whites were not led by any responsible officer.

56. Heckewelder, pages 58-62.

57. Wallace page 177.

58. The best discussion of these routes in eastern Centre County, better than Wallace's, is in the book by Douglas Macneal *A Penns Creek Companion,* starting page 37. Published by Penns Valley Conservation Association 2005. The Sevenmile Mountain got its name from the distance between Potter's Mills and Kishicoquelas Valley. The name changed to The Seven Mountains at an unknown time later.

59. Information from Douglas Macneal, historian of Penns Valley. There was another Logan's Gap south of Hecla. He also supplied the information describing the location of the Great Plains of Penns Valley.

60. Linn page 17. Rev. Fithian was a circuit-riding preacher.

61. *The History of That Part of the Susquehanna and Juniata Valleys Embraced in the Counties of Mifflin, Juniata, Perry, Union and Snyder,* page 419. Published by Everts, Peck, and Richards in 1886.

62. This initially odd-seeming maneuver on Benner's part was uncovered by Robert Hazleton, Centre County historian.

63. Some people suppose that the Indian path would have gone over the Nittany Mountain in the same location as present PA 144, above Pleasant Gap. This idea is quickly dispelled by looking up on the mountainsides as the present-day traveler goes up from Pleasant Gap: see the big boulders, waiting to come down? Early on, the whole ravine was filled with boulders, before it was possible with heavy earth-moving machinery to pull the boulders out of the way to make way for a modern road. An Indian was not going to make his way over those boulders while looking above him to see which others might be coming down. McBride's Gap was a nice level way through the mountain, although slightly tortuous. McBride's Gap is listed in Linn page 5 as the path location.

64. Shown on warrant C21-173. Unfortunately the first warrant for Bellefonte, the Gifford Gibbon, shows no paths even though one corner of the survey is pinned on that very island in Spring Creek.

65. Named for early settler Edward Purdue. He was notable for his brashness in trying to get the directors of the planned turnpike now called the Rattlesnake Pike, to route their road over the Bald Eagle Ridge rather than around it.

66. Deceased November 2016.

67. Donehoo pages 121-122.

68. The stone type was discussed with David Eggler, Emeritus Professor of Petrology at Penn State. The only other rock with sufficient strength would be sandstone from a nearby mountaintop, but that is not a stone on which Indians could make marks.

69. Tom Thwaites, maker of the Mid State Trail. Died Christmas Day 2014. Sevenmile Mountain was the early name for what is now called The Seven Mountains.

70. Wallace, *Indians in Pennsylvania,* page 44.

71. Conrad Weiser mentioned the Standing Stone in his journal for his trip west in 1753; it was also mentioned by John Harris in his journal the same year. Hanna volume 1, pages 250 and 257. On page 257 Hanna connects the original word Onajutta (Standing Stone) to the word Juniata and the word Oneida.

72. After removal of the original stone it seems to have been replaced by a stone only 7 ft high. Hanna volume 1 page 257. Presumably this replacement project would have been carried out by white people, since the Iroquois had sold off the land by this time.

73. Donehoo page 208. He theorized that the stone was erected by Senecas.

74. Where it went nobody knows.

75. He had many interesting stories, including one about rescuing Pennsylvania State College students after they became mired in the swamp of Bear Meadows, while on excursions to pick blueberries. He said that you could hear them calling and crying in there, after dark.

76. Merrill, page 97.

77. An important consideration for the British in choosing a path to use in forays against Fort Duquesne was where they were likely to find grasses. Why be concerned? Because horses had to haul cannon. Why cannon? They were needed to successfully attack a fort.

78. Linn page 14.

79. Zeisberger page 71.

80. This last, less-usual interpretation is provided in Linn page 5, where he quotes from *Transactions of the Moravian Historical Society*, by Reichel, page 19.

81. Information from John Forcey, Clearfield County historian.

82. *A Pennsylvania Bison Hunt*, by Henry W. Shoemaker, privately published in Middleburg PA in 1915. Now available from Wennawoods Publishing.

83. Harpster, John, page 15: buffalo seen for the first time, beyond the state boundary. Page 28: no buffalo among a long list of animals at Erie. However, there is the fact that the nearby old Fort Le Beouf was named for buffalo.

84. Wallace, *Indian Paths of Pennsylvania,* page 9.

85. Warrant marked C-47 274 to Michael Greiter.

86. *Reading the Forested Landscape,* by Tom Wessels. Published 1997 by the Countryman Press. Pages 34-39.

87. In present-day histories by those with some native blood, Europeans are often called "Euros."

88. *Clearfield County: Or, Reminiscences of the Past,* by S. B. Row. Republished by Catherine Gaylor Holloway and Sara J. Stephenson in 2000, from a series of weekly articles in the *Raftsman's Journal* running from 4 May to 28 December 1859. Distributed by the Clearfield County Historical Foundation. Page 6.

89. Linn page 3.

90. Ibid, page 1.

91. *History of the Counties of McKean, Elk, Cameron and Potter, Pennsylvania* by Beers Publishing Company 1890. Pages 98 and 101.

92. From a talk by a professional archeologist who is employed by PennDOT to scout out proposed highway locations, to insure that native remains and artifacts are not disturbed but are catalogued. Meeting hosted by Lock Haven University at its Clearfield location, on 21 March 2017.

93. *Indians of Clearfield County*, by Harry Matlack. Apparently self-published, in 1990. Available in the Centre County Library & Historical Museum and several repositories in Clearfield County.

94. Ibid, page 121.

95. Ibid, page 156.

96. Wildfire would be started by lightning. Might there be correlation between soil conductivity and location of the native sites that have been found?

97. Ibid, pages 92, 95, 168.

98. S. B. Row, page 29. The text mentions an Indian path from the mouth of Muddy Run to Philipsburg. This path would have continued into Indiana County.

99. Wallace, *Indian Paths of Pennsylvania,* page 78.

100. When Kersey asked his workers what happened, they said, "Oh, the Indians must have drunk the brandy."

101. S. B. Row, page 64.

102. Ibid, page 62.

103. Centre County Library & Historical Museum Roads Files, November 1818 and August 1819.

104. The process for putting into place a public, legally-sanctioned road started with a petition by the citizens of that township. The petition was carried to county court, where the 3-person bench considered the practicality, including whether enough male citizens signed the petition to indicate manpower for opening and maintaining the road. Assuming the court approved, then 6 men were designated out of the township male citizenry to "view" the proposed location. Most males of that time could do rough surveying. First the viewers considered whether the road seemed justified; this was a second assessment of the practicality, now on the ground. If they decided against it, the court might receive another petition to go ahead anyway, and then the court would have to appoint a second set of viewers. When the viewers agreed that the road was needed, then that panel of six went ahead and laid out the road. If they did the job properly, they "returned" a written description of the courses and distances, and in the best cases, also with a map laying out the course. Thereafter the township was bound to maintain the road, unless it went through a similar process to vacate the road.

105. Information from John Forcey that Joseph Ellicott mentioned such a path in his journal.

106. *Pioneers of Second Fork,* by James P. Burke; published by Authorhouse 2009. Page 42. Other historians have stated $15 per mile.

107. A half-century later that same road was used to make a connection point down to the splash dam at the bottom of McNerney Run.

108. Information at the Clearfield CountyHistorical Society.

109. S. B. Row, page 14.

110. Ibid, page 37.

111. For a good story of this activity, see *An Account of the Remarkable Occurrences in the Life and Travels of Col. James Smith, …in the years 1755-1759*. Published 1870 by Robert Clarke & Co. Can be read on the internet for the first few pages.

112. Such an instance is the unusual attack on the Hurons by the Iroquois in late winter of 1648-49, requiring the Iroquois to sojourn in the snowy woods of Ontario while waiting for the appointed time to attack. Wallace, *Indians in Pennsylvania,* page 102.

113. After muskets became available in trade, the use of bow and arrows was mostly relegated to the training period for young males, training in hunting practice. See reference 110 above.

114. Pemmican was the Indian "travel food." It was usually a mixture of dried and pounded venison, bear grease, and maple sugar. There might also be dried berries and fruits, or corn, mixed in. Very high calorie content.

115. Zeisberger, page 64.

116. Pre-contact natives used furs and feathers for winter garments. The feathers were from geese and ducks, and were bound into a cloak by the excellent native seamstresses. While warm and light, the feather garments might need to be repaired often. Heckewelder page 52.

117. Linsey-woolsey was a fabric made at home by colonists. It was woven with the linen going one direction and the wool at 90 degrees from the linen. It had surprisingly good properties: the linen transfers moisture well, and the wool remains a barrier against heat transfer even when wet. [Wool can hold up to 1/3 its weight of water.] This fabric is no longer available, probably due

to the cheapness of cotton and the difficulty of making linen.

118. In comparison to the modern materials available for winter outdoor exercise, the materials listed in this paper were not as good, but still adequate. Deer skin is advertised as water repellent and warm (in an ad for deerskin motorcycle gloves).

119. See the well-done Wikipedia entry on Andrew Ellicott.

120. Identified by Pennsylvania Historic and Museum Commission as r012_9_N3.

121. Due to insect bites.

122. Linn page 420.

123. Over the years of maintaining modern hiking trails, I have observed that trees come down at the rate of one per mile per year. However, the forest now is much different from the forest then—now it is thinner and much younger. So we can guess that the rate for the original forests was considerably higher.

124. Valley View Road near Bellefonte was put on top of the **Bald Eagle Creek** path. A mile to the south is PA 550, in a parallel alignment.