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LAPPAWINZO AND TISHCOHAN,

CHIEFS OF THE LENNI LENAPE.

BY WILLIAM J. BUCK.

Portraits of these Indian chiefs were presented to the Historical Society of Pennsylvania by Granville Penn in December, 1834, for which purpose he brought them from England. They had probably been long in possession of his family. From the Penn accounts we derive sufficient information to believe that they were painted by Hesselius, a Swedish artist, by order of John or Thomas Penn while in this country. From the circumstance of these being the only existing portraits known of the early Indians once inhabiting this section of Pennsylvania, I have become interested to bring together for the first time some additional facts relating to those sachems.

At a treaty held at Pennsbury, May 9, 1735, with John and Thomas Penn the proprietaries, Lappawinzo distinguished himself as the principal orator. On this occasion Nutimus, Tishcohan, Lesbeconk, and others were present. Another meeting was agreed upon in Philadelphia, which was accordingly held on August 24th and 25th, 1737, in the presence of Thomas Penn, and on the latter day Lappawinzo, Manawkyhickon, Tishcohan, and Nutimus signed the release for the Walking Purchase, witnessed by fourteen whites and twelve Indians. Barefoot Brinston acted as the leading interpreter for the respective parties. According to his portrait, Lappawinzo is represented as a stout Indian of about forty years of age. A few black marks are painted on his forehead and cheeks. His hair is long and brought to the back part of his head, with a blue blanket thrown around him, and a pouch on his breast fastened to his neck. This will answer as a description of this chief, transmitted to us on canvas more than two years before the Walk.

From Edward Marshall's testimony, taken in 1757, we learn that on the night of the first day's Walk they lodged near an Indian town called Hockendocqua, and that early next morning Nicholas Scull, Benjamin Eastburn, and another person went to said settlement and spoke with Lappawinzo, who lived there, to send some other Indians to accompany the walkers for the remainder of the distance; when he replied "that they had got all the best of the land, and they might go to the Devil for the bad, and that he would send no Indians with them." He further stated that about eight weeks after the Walk he was again at the said town, when the same chief said that "they were dissatisfied with the Walk, and that they would go down to Philadelphia the next May, with every one a buckskin, to repay the proprietor for what they had received from him and take their land again." He also complained that the Walk was not fairly performed, and should not go the course fixed on by the proprietors, but should have gone along the Delaware or by the nearest Indian path as the proper direction. Alexander Brown, in his evidence, chiefly corroborates the aforesaid.

It was Lappawinzo that Moses Marshall had reference to in his reminiscences taken down by John Watson, Junior, in a visit to him in 1822, in which "an old Indian said 'no sit down to smoke, no shoot a squirrel, but *lun, lun, lun*, all day long.'" By this it would appear as if he had been pretty well in years. I have been unable to trace him as living to a later period than the year of the Walk. Heckewelder says that his name signifies *going away to gather food*. It would seem by some of the statements as if he had been chiefly instrumental in the selection of John Combush, Neepaheilomon, *alias* Joe Tunean, who could speak English well, and his brother-in-law, Tom, the three young men appointed on the side of the Indians to be present as deputies to see that the Walk was fairly performed for the Delaware nation. James Le Tort, an Indian trader, mentions dealings with Lappawinzo in 1704, if not earlier.

From an affidavit made by William Allen in 1762 we learn that whilst on visits to the Durham iron works (one of

the owners of which he was), after 1727, he became personally acquainted with "Tishecunk, who was always esteemed and reputed to be an honest upright man," and with "Nutimus had always been regarded the chief original owner of the land in and about the Forks of Delaware and adjacent lands above Tohiccon." This, coming from this great land speculator, is pretty good evidence that they had recognized rights there, and that any dissent on the part of either as regards unfair dealings in obtaining said lands must be of some weight. By his own oath, Allen has further implicated himself with the Penns in depriving at least those Indians of a considerable portion of their lands, long before they had obtained any right to them either through purchase or treaty.

By appointment, Tishcohan and Nutimus, in October, 1734, had met John and Thomas Penn at Durham, in relation to a treaty and sale of lands, and also in May, 1735, at Pennsbury; but no particular business was accomplished, except to have the trial walk secretly performed in order to have things in readiness for the signing of the release for the Walking Purchase, which was duly concluded in Philadelphia in the presence of Thomas Penn, William Allen, James Logan, and others, August 25, 1737, and to which Tishcohan, Nutimus, and two other Delaware chiefs affixed their marks. The walk was performed at such speed the 19th and 20th of the following month by Edward Marshall, that Solomon Jennings and James Yates, who were selected his associates by the proprietary party, were compelled to succumb before the termination of it, having made, according to the testimony of several of the witnesses present, *the first thirty miles in six hours*. According to the evidence of Ephraim Goodwin, we learn that at this time Tishcohan was an aged man and lived at the Indian village called Hockendocqua, near which the walkers and company staid over night on their first day's journey.

Like nearly all Indian names, that of Tishcohan has been variously spelled or called, as Teshakomin, Tiscoquam, and Captain John Tishekunk, perhaps according to the fancies of

the several writers. In his portrait, which is nearly the size of life, Tishcohan is represented with a Roman nose, a large mouth, and several deep wrinkles reaching nearly across his forehead. He appears no bad-looking man, of a stout muscular frame, and about forty-five or fifty years of age, and (what is singular for an Indian) has a bunch of hair growing from his under lip and chin. He has a blue blanket around him, and a squirrel-skin pouch hanging on his breast, fastened by a strap around his neck, in which is stuck a plaster-of-Paris pipe, proving it to be his tobacco-pouch, and that he was a consumer of "the weed." His hair is so long as to be gathered together on the back of his head.

According to Heckewelder, Tishcohan means, in the Delaware language, *he who never blackens himself*. On referring to the likeness, we find the truth of this definition in the absence of those daubs of paint with which many of the Indians were in the practice of disfiguring themselves. We are thus minute because few such opportunities can occur of similar descriptions respecting those who so long dwelt here, and occupied important, if not conspicuous, positions in our early history. We give the following extract from the report of Roberts Vaux, J. Francis Fisher, and Job R. Tyson, constituting the committee (*Memoirs of the Historical Society of Pennsylvania*, vol. iii. p. 211-12) respecting those portraits: "Of Lappawinzo we have been able to discover no further notice in history. James Logan speaks of him in 1741 as an honest old Indian. Tishcohan seems to have moved to the West, and was met by Frederick Post, when he made his first journey to visit the Indians on the Ohio, in July, 1758. Such is the whole result of the inquiries of this committee, although they have examined all the documents printed and manuscripts within their reach. They have only to regret that they have been able to give so little interest to their report, and that so little has been handed down to us of the history of the only two chiefs of the Lenni Lenape whose portraits have been preserved."