



The following pages include replications of the final script as well as Weshoyot’s sketched and inked pages to give you a sense of the creative and developmental process behind *Ghost River*. The annotations to the right are notes and conversations over the course of several drafts of the script. The creative process for this work featured various members from the advisory team. Note: LF refers to writer Lee Francis 4; WF refers to editor Will Fenton. Other team members are identified with their full names.

Francis/GHOST RIVER/ 1

GHOST RIVER: THE FALL AND RISE OF THE CONESTOGA

Written by Lee Francis 4  
Illustrated by Weshoyot Alvitre

TITLE PAGE

LF: Use of the name and settling on the spelling. The English called them the Conestoga, after the name of their principal village, Gan’ochs’ago’jat’ga (“Roof-place” or “town”), anglicized as “Conestoga.”

Michael Goode: Kanastoge may mean “at the place of the immersed pole” or the word “Conestoga” may be derived from Andastoeague, for “people of the cabin pole.” The English word “Susquehannock” derived (possibly) from the Powhatan Algonquian word, Sasquesahanough. Their name could refer to “roily water people” or “people at the falls” or “Oyster River People.” Swedish and Dutch settlers referred to them as the Minquas, which is an adaptation of the Lenape term for them.

WF: I’d like to make the argument for embracing the established spelling, “Conestoga.” As it is, the Conestoga have a number of different names.

According to the Cecil Daily: The Huran called them Andastoerrhonon. The French called them Andaste. The Dutch and Swedes called them Minquas. The Algonquian pronunciation was Sasquesahanough, meaning “people at the falls.” In Pennsylvania, the English called them the Conestoga in reference to the village of Conestoga Town where they lived, which was based on the Pennsylvania Dutch term “Kanastoge,” meaning “place of the immersed pole.”

So, given that Kanastoge was already a colonial moniker (Penn Dutch), I really think that using the most established identifier will increase accessibility.

PAGE ONE

LF: This was one of the first things that struck me...

“History is complicated. Violence is easy.”

Francis/GHOST RIVER/ 2

PAGE ONE

Fall spread all black with text.

V.O.

History is complicated.  
Violence is easy.

PAGE TWO

Splash page.

Lenape Creation Story as an Invocation

The art and backdrop will spread over both pages. The feeling for the illustrations is to tell the story as two images - not using panels and borders but rather as continuous movement, a way to tell the story in an abstract manner. It can be abstract, ephemeral, leaning more on evoking emotion, intuition. It is time immemorial, the time before time, where time is not a linear construct but cyclical, momentum, the joy of Creation.

VO.

In the beginning of our knowledge of time the world was full of water. The first creature to rise from the depth of the water was Turtle. As Turtle raised its back up high to feel the warmth of the sun, all of the water ran off its shell so it became dry. This became the first earth.

PAGE THREE

Splash page.

V.O.

From the middle of its back a tree began to grow. From the root of this tree was sent forth a sprout beside it. From that sprout grew a man. The man was then alone. But the tree bent over until its top touched the earth, and another root emerged. From this root came another sprout. And from that sprout grew a woman. And all humankind grew from these two together, the man and the woman.

This is how we begin.

PAGE FOUR

Three panels, horizontal.  
Speeding through time.

Panel One

The earliest Susquehannock. They are gathering, coming back from fishing. Beginning to establish the village.

Panel Two (1500s)

The building of the first longhouses. The People work together to build a settlement with more permanent structures.