

SHEEHAES

I remember when I was a boy of your age. Our village was full of life. There were more of us then.

Panel Two

We see that he speaks to a young boy, Ess-Canesh. The boy has a short haircut and bright eyes.

SHEEHAES

Before the wars. Before the violence. Before the anger from the white men. Before many of our people traveled far away.

ESS-CANESH

Like Michael and Mary.

Panel Three

Close on Sheehaes, a sense of sorrow and past memories can be seen in his eyes.

SHEEHAES

Yes.

Panel Four

Medium on Ess, with an earnest question.

ESS-CANESH

Sheehaes, why are we still here? Tenseedaagua says we *should* go North, with other people.

PAGE EIGHT

Two panels. Full page with inset, bottom right quarter.

Panel One

Sheehaes looks out over the village and sweeps his hand to indicate the place.

SHEEHAES

Our Lord and Creator gifted us this bounty. Then Brother Onas gave us his word of protection, in wampum, for this land. We could leave, but then there would be no one left to tend the fire. There would be no one left to tell the stories.

Panel Two

Closer on Sheehaes.

SHEEHAES

We stay because some of us are too old to leave. We stay because some of us are too young to travel. We stay because our roots are planted deep, like the First Tree.

PAGE NINE

Three panels.

Panel One

Ess-Canesh thinks about this, but he says nothing.

Panel Two

Sheehaes puts his arm around the boy's shoulder and leads him to his dwelling.

SHEEHAES

Come, Ess-Canesh. There are still things to tend to before the hunt. Let's warm ourselves by the fire.

Panel Three

They walk together toward the dwelling.

PAGE TEN

December 18, 1763 - Lenape Indian Conversation (Province Island)

We shift to the Lenape Indians at Province Island. They discuss what happened in Conestoga and what might happen to them.

Four panels. Large top 2/3rds, three on the bottom 1/3

Panel One

Province Island, demarcated with brick and cobblestones. Two Lenape men speak outside one of a building. Joel is tall and gaunt. His face is stern and he wears colonial clothing except he still wears traditional beads around his neck and on his ears. Anton, one of the leaders of the small band of Lenape, is stocky with a broad, square face. He wears his hair long but also dresses in colonial attire.

JOEL

Did you hear?

ANTON

I heard them talking about it outside.

Panel Two

Anton and Joel are joined by Naemi, a small, thin woman with grey streaks in her dark hair. She wears traditional European clothing and she is accompanied by and several of the other Lenape. They have heard news but are not sure what has actually happened. They are convening to find more information.

NAEMI

What? What is it?

PAGE SEVEN

Dan Richter: Added beat to acknowledge Dan Richter's suggestion: I suspect they also would have been discussing their memories of the first Gnadenhutzen massacre of 1755, when their kin were killed by other Native people. And also the animus of the Paxton murderers toward Moravian missionaries; see Scott Gordon's article in *Journal of Moravian History* (2014).

WF: At some point, we should probably loop in Weshoyot and see how she's thinking of depicting this clothing. I suspect she'll need some help from the Circle Legacy Center folks.

Barry Lee: I generally accept that the Lenape looked very much like the rest of NE Woodland people. As the contact period progressed, it would be fair to expect them to be influenced by local trends. Yet still there are illustrations that showed they held onto their particular fashion adornments. There is a period drawing of a Stockbridge Munsee soldier fighting alongside the colonials wearing a frock shirt and worn britches. He looks like I would expect the other Colonial militia to look right down to the felt tricorne hat and there is no evidence of a breech clout. The standard for the man is frock shirt, metal arm bands, breech clout, leggings, and moccasins. For the ladies a "Quakerish/Puritan" dress with added bead/quill work. But there is quite a bit of speculation there. For instance, I expect the Conestoga in Lancaster area looked very much like the local "plain community" in the 1700's.

WF: Tenseedaagu is Will Sock!

Jack Brubaker: Esscanesh refers to "Grandfather Sheehaes." According to Sheriff Hays' list of the 20 Conestogas who were killed, Esscanesch was Sheehaes' son. (Sheehaes was an old man, but he must have sired a very young son.)

PAGE EIGHT

WF: What about, instead of a tree, an elm, a la Penn's treaty elm? Or is that too on the nose?

PAGE NINE

WF: I don't know who Harry is, so I suggested that we use a character you've already introduced.

PAGE TEN

WF: You might consider whether they would have this response—in fact, they might read it in the context of Gnadenhutzen.

