



Scientists have a perfectly logical geological explanation for how Mt. Nittany got here, but Indian legends have a more colorful one. According to these legends, Mount Nittany rose from the flat earth after Princess Nita-nee was buried at the spot where the mountain stands today.

## FOLKLORE:

### University, Indians are part of area's legends

By LISA MARRONGELLI  
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Nobody will deny that campus life has certainly changed over the years, but many probably do not realize the extent of that change. At least one person, however, former Penn State Donny Kepler can tell just how radically Penn State life has altered since the early part of the century.

Back in those days, Penn State was just a "farmer's high school," said Kepler. Old Main was not only a class building but a dormitory as well. And of course, there were few, if any, co-eds.

Kepler speaks of such blow-outs as Poster Night, on which the sophomores gathered all the unlucky freshmen, and after ripping down fence rails, started huge bonfires around which the freshmen were hazed.

"They would make the freshmen wrestle themselves," he said, "and throw themselves in maybe ten different ways. It was pretty funny really."

To insure no freshmen would escape the thrills of Poster Night, they were made to immerse their hands in buckets of violet dye.

"Then, because no freshman was allowed to walk around campus with his hands in his pockets, if one was seen without purple hands, he'd be in a lot of trouble with the sophomores who always carried paddles," Kepler said.

Class rivalry was high back then, mainly between freshmen and sophomores. Displayed on the walls of Zeno's are original posters made by the different classes, dealing with the superiority of whichever class happens to be writing the dictum. For example, the sophomores of 1912 wrote — "Ye bottle nourished, verdant young upstarts of the yet-unborn class of 1912, remember that the Sophomores rule in all things around these classic shades of Old State."

The sophomores of 1911 remind the freshmen to "know your masters," and one poster cites ten commandments for the freshmen of 1910, one of them being "Honor thy Lords, the 1909 men."

Kepler said many rules were imposed upon the freshmen. They were not allowed to walk on the grass, to put their

hands in their pockets, to be seen in town after 6:00, to talk to girls (the punishment for this breach of conduct being a public haircut by the president of the sophomore class), and beanies, or dinks as they were called, had to be worn at all times.

Besides being paddled for infraction of rules, other punishments included such embarrassments as wearing a birdcage over their heads for as long as a week.

Spirit Week came at the very end of the year and was a sort of graduating ceremony for the freshmen. "They had to wear green ribbons tied to the top button of their dinks," Kepler says, "and the ribbon had to be parallel to the ground at all times."

How could the ribbon stay parallel to the ground?

"They ran like hell," Kepler said with a smile.

Once a year, the student body picked an "all-American faculty team" of the eleven most hated professors. Mock tombstones were erected bearing insultingly humorous epitaphs.

Kepler said as he remembered one about a Professor Mitch reading, "Mitch, Mitch, that son of a canine."

Each Spring a contest was held in which the students painted the backs of their Model T's and jalopies with sayings, then drove them in front of judges who picked the three best mottoes.

"My favorite one got first prize one year," Kepler said. "It read, 'This is not the Mayflower, but many a Puritan maid has come across in it.'"

Kepler also speaks of how the entire student body would raid the movies and candy stores every fall. "About 300 or 400 would just go in and take slabs of chocolate," he said. The money for these expeditions came out of a damage fund that each of the undergraduates paid when they enrolled.

There were also days when the students would grab everything that was on the main street and heap it all up in a big pile. "Guys with old cars would deliberately drive by so they could put in a claim," Kepler recalls.

"It was pretty crude in those days," he said.

But the history of Happy Valley, and its legends, did not begin with the tiny Farmer's High School.

According to local historians, Indian legends abound in Happy Valley, and the stories explain how the area's first inhabitants thought the area developed.

One such legend involves the unfortunate exploits of Malachi Boyer, who met and fell in love with the local beauty at the time, Princess Nita-nee.

Boyer was in Happy Valley trapping small animals for their pelts, but when he met the princess, the poor little devils were forgotten.

The trapper and the Indian princess were in heaven, but all was not well with the maiden's family.

Nita-nee's father and seven brothers (after whom the Seven Mountains were named) were opposed to Malachi and Nita-nee's getting married, so in desperation, Malachi and his Indian lover stole away from the Indian's camp one night, intent on reaching the white man's settlement.

Unfortunately, Nita-nee's brothers caught up with the escaping pair early the next morning, and after packing the unhappy princess back off to their camp, the brothers took Malachi and threw him into the stream in Penns Cave, standing guard at the entrance blocking his escape.

Malachi finally died of starvation in the cave and to this day people say the wind whistling through Penns Cave is Malachi Boyer calling for his lost Nita-nee.

Another legend about Penns Cave deals with an unattractive Indian maiden who went off into the mountains because no brave wanted her as his wife. There she dreamed of the handsome man who would one day want her to be his. An artist arrived one day, asking for a place to stay while he painted.

She told him of her dream and asked him to paint her a picture of the man who was to come for her. The artist painted the picture on the cave wall and when the woman saw it she was so taken with its beauty she began to cry.

It was the face of the artist, and in the true happy legend formula, the two got married and lived happily ever after.

Mount Nittany itself got its name through a legend according to local historians.

It is said at one time the area now containing the mountain was totally flat and an Indian tribe lived there, ruled by the beautiful and good Princess Nita-nee.

When the princess died, the tribe paid her homage by burying her body in the middle of the plain.

That night a terrible storm shook the area, with an unusual amount of thunder and lightning and the next morning, the low grave mound of Princess Nita-nee had risen up into a mountain, now known as Mount Nittany.

The stone steps of Tussey Mountain also have their origin in Indian lore.

At one time, two rival Indian tribes lived on opposite sides of this mountain, the Susquehannas and the Kishacoquillas.

The Susquehannas raided the other camp, killing their chief and carrying off his 6-year-old daughter, Princess Meadow Sweet, as a captive. She lived with the tribe for ten years and grew to be a beautiful girl.

The Indians were excellent athletes, and the Kishacoquillas' chief, Silver Eagle, challenged the rival tribe to a four-day contest of running, jumping and wrestling.

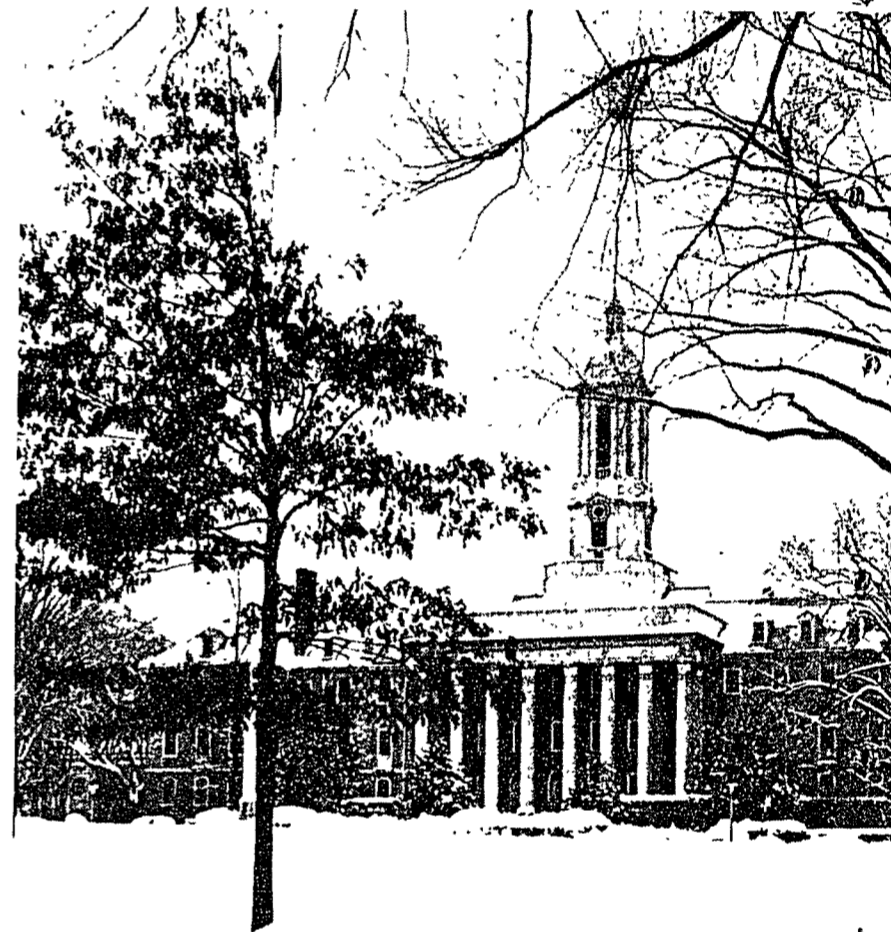
The Susquehanna chief, Pip-siss-e-way, son of the chief who had originally raided the other camp, accepted the challenge, but told his warriors to let the Kishacoquillas win some of the events so as to avoid warfare.

This the Susquehannas did, but they won the contest anyway and invited the defeated tribe to a banquet. Here Silver Eagle saw Meadow Sweet and fell in love with her.

Pip-siss-e-way refused to let the two marry however, and two months later, he married the girl himself.

Soon lookouts from the Susquehanna tribe told their chief the Kishacoquillas were building stone steps up the mountain from Stone Valley, presumably to attack them and carry off Princess Meadow Sweet.

Pip-siss-e-way and his men ambushed their attackers and in revenge, they



Students aren't seen too much in Old Main these days, but back in the early years of this century, it served as both classroom and dormitory.

threw Silver Eagle's body into Rock Spring, where it contaminated the Kishacoquillas drinking water for an entire year.

Another legend evolved around the unusual story of Daniel Derstetter and the Black Horseman. Daniel and his brother Jacob were returning home from a dance one night, and stopping to take a rest they fell asleep.

When Daniel awoke, his brother was gone but a shadowy phantom on horseback was there instead and to his distress, the black horse rode beside him on the way home.

After this, whenever Daniel would go out at night, the same horseman would accompany him, which made poor Daniel so nervous, he gave up dances altogether.

Daniel was a good trapper and many were jealous of his skill. One night while riding home, a voice called to him to drop his gun.

Before Daniel could react, there was a

thunder of hooves. There were no more threats on his life ever again.

Another time, Daniel was up in a tree watching his deep traps when two large panthers wandered into the clearing.

The two animals fought, and one was killed.

The screech made by the victorious panther startled Daniel so that he dropped his gun and in grabbing for it, fell out of the tree directly beside the snarling animal.

Just as the panther was about to tear Daniel to pieces, the hooves again were heard, scaring the panther away.

Daniel cut off the ears of the dead panther to remember the occasion, and never again did he fear the shadowy phantom on horseback.

These are just a few of the many legends which have arisen out of the settling of Nittany Valley. Whether they're true or not, it cannot be denied that they add much to the local color.

## Fingers making a comeback thanks to chisanbop

By MARY BETH WAGNER  
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Remember the days when children had to sit on their hands, or worse, they got a rap on the knuckles if they were caught using their hands to figure out math problems?

Now, some teachers are changing their tune about using hands because of a new method called chisanbop.

Translated, chisanbop means finger calculation method. It originated in Korea and has more recently been taught in New York. That's where, Cynthia Minter, of the learning center, 444 E. College Avenue, learned chisanbop.

Chisanbop involves counting on the fingers, with those of the left hand standing for ten units and the thumb fifty units, and the fingers on the right hand standing for one unit and the thumb five units. By remembering which fingers stand for which units, one can add, subtract, multiply and divide, just by using one's hands.

Minter started teaching chisanbop in State College after she, along with thirty other teachers from the eastern United States, went to New York for one week of intensive teaching training for chisanbop at the Korean-American school.

The teachers at the school were taught the technique by Hang Young Paim who learned chisanbop from his father, Sung Jin Pai, the creator of chisanbop.

Learning from such elite company, Minter knows the technique pretty well.

She already has a waiting list for her spring chisanbop classes.

"I think they're (children and adults) interested for different reasons," she said. "Adults are interested because it looks fun and in hopes that it will help develop their math skills."

One adult enrolled in the chisanbop class said she learned about chisanbop when she saw it on television.

"I was intrigued when I saw it on television; I saw small

children adding large numbers and it is exciting to know I can work up to that," she said.

Parents have enrolled their children in the chisanbop class in hopes of improving their math skills.

"Chisanbop is supplementary to other teachings of math," Minter explained. "For pure computation alone, chisanbop is good."

People using chisanbop to compute a math problem, use their fingers in much the same way as they would a calculator.

Similar to how they press numbers on a calculator, they press the fingers that stand for the units they need to compute a problem on a flat surface. By pressing and releasing their fingers and thumbs simultaneously, they can compute a complex problem in seconds.

According to Minter, chisanbop is taught in four stages. The first stage involves learning which fingers stand for which units and learning how to press each number by counting the units out with the fingers.

Stage two involves learning how to coordinate the thumb, standing for five units, with the rest of the fingers in doing problems that use fives.

In stage three, the fingers are pressed simultaneously to stand for numbers of base ten and in stage four, problems are partially mentally computed before using base 20 to compute problems.

"Chisanbop expands the use of your fingers from ten to 99 fingers," Minter said, and "it makes finger calculation legal." According to her, though, it has not caught on very quickly in Korea where the popular mode of computation is the abacus.

Minter said in the United States, and in addition to teaching chisanbop in New York, chisanbop is also taught to teachers in Dallas, Texas, and Los Angeles, California. Chisanbop was recently taught to children in the Mount Vernon school district as a pilot project.

