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A NOTE ON THE HASSANAMISCO BAND OF NIPMUC
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Changing emphasis in social conditions environing the small groups of tribal descendents forming ethnic islands in the gross populations of the east and south calls for prompt action in the research field. Whatever remains to be learned must come by word of mouth from older members of these social denominations before they pass into the shades. The unpromising outlook across fields worn out and fallow has been an apology among ethnologists for neglecting to cultivate their possibilities. We are, however, gradually learning to reconsider what there may be of value beneath the surface of scrap heaps.

The Nipmuc of central Massachusetts are in particular a case in point. To students of eastern Algonkian dialects and institutions the dearth of existing published knowledge of this group has been a long-standing embarrassment. The recent comparative analysis of eastern cultural traits undertaken with extreme care by Dixon, Michelson, Flammarion, and others, not to mention some European scholars who have indulged in the task of systematizing American data, have suffered by reason of gaps in available information. As for the Nipmuc, even the extent of the former band territory in precise terms is a matter of question. The political unity of the villages designated as Nipmuc is another. Accordingly, the Nipmuc lack the character of a well defined nation in the expressed opinion of most writers. Their local subdivisions seem to have had vacillating associations with adjacent groups whose hereditary chiefs often assumed authority to sanction their land transactions with the English. We cannot yet state even upon what grounds a distinction may be made between the Nipmuc and the Mohigan, Narragansett, Wampanoag, Massachusetts and Pennacook (1) tribes who were in close proximity to them in the order given - south, east and north. Their western confines are also puzzling. On the whole we know them chiefly as a group speaking an idiom distinguished from those of the tribes just mentioned by possession of an i in certain positions between vowels where the others had p and y. This suggests affinity with Abenaki forms spoken by populations of New Hampshire and Maine. To add to the perplexity of Nipmuc classification there are few references to them in early narratives which lay down specific data, nor are there conservative bodies of the Nipmuc population surviving in the old habitat to whom we may resort for definitive traditional matter. Subsequent to their defeat and dispersion after King Philip's War in 1675 they deserted the Connecticut valley and fled northward and westward to merge their identity with the Pennacook, the Abenaki, and the Mahican on the upper Hudson.

Facts of any nature whatsoever are therefore highly acceptable pertaining to Nipmuc history, or to the natives who carried the name. In the emergency of grasping at straws we turn to a small group of descendants constituting the still partly intact band known as Hassanamiscit or Hassanamisco Indians. A "reservation" of four and a half acres is now the remainder of a tract of four square miles which within the past century, as claimed by the surviving elders of the "tribe", has been alienated from their possession. One of the group members, Mrs. Sarah Cisco Sullivan has been for some years the self-appointed historian of the Hassanamisco band of Nipmuc, and through her memory certain data dealing with band history and folklore have become available, forming the substance of this report. We shall revert to her source material shortly.

That the Indian descendants of the Hassanamisco band of Nipmuc are still tenaciously conscious of their identity under the old names, calls for some comment upon their meaning and application. Accepting the given translation of the term Nipmuc as "Fresh water people", it bears testimony to a phase of culture originally possessed by them as determined by their habitat on the inland waterways. The lake region of what is now Worcester and parts of Hampshire and Hampden Counties, stretch into the west, Chicopee, Swift and Ware Rivers, as well as Quinacigamond, Quaboag, Manchaug and Chaubunagungamaug lakes, with Sudbury, Nashua, Squannacook and Concord Rivers flowing north, and French, Quinnebaug and Blackstone Rivers taking a southerly direction, was the territory assigned to the Nipmuc. West of Sudbury River the eastern boundaries of the Nipmuc merge with those we assign to the Massachusetts proper. The

(1) The Pennacook and their confines present another ethno-geographical terra incognita. The monographic study now in course of preparation by Mr. Frederick Johnson of Phillips Academy, Andover, Massachusetts may be expected to clarify their position among the New England peoples.
area lies spread out southwest of the great bend of the Merrimack. One of the outstanding place names of the region is that of Hassanameset, which Beede's map of small stones in New England Algonkian etymology, according to Cookin (1674). Here a mission was founded by the religious zealots under John Eliot in 1654. It was the seat of Nipmuc rulers of the "royal line". The Hassanameset mission station became deserted shortly after King Philip's War (1675-8), its converts becoming fugitives among the then unsubdued Indians westward to the Hudson and northward to the villages of the Penascook and Abenaki. The few survivors who remained in the home territory stood their ground near the old mission of Hassanameset and came to be known subsequently as Indians of Hassanamisco. This form of the name bears evidence of the meaning "one belonging to Hassanamisset," hence "he who lives at the place of small stones," or interpretation, "he who lives by fishing." The small pond lying between the present reservation and the town of Grafton bore this form of the name. It is Goddard's Pond or Lake Ripple now. In the days of Hassanamesit it was only the Quinsigamond River. In later years it was dammed, forming the present lake. It is evidently named from the people or from the ground near the old mission of Hassanamesit; hence "he who lives by fishing," and family rights upon the tract are now dispersed in towns and cities in the adjacent region and in distant parts of the country.

Besides the family of Arnold there were originally six other grantees whose tracts were in Grafton. Legal claimant to one of these was Sarah Boston who continued to reside on the allotted family land. We shall presently have occasion to discuss the family land divisions and their significance in the social structure of the Nipmuc.

Since the descendants of Harry Arnold, through his daughter Sarah M. Cisco, are the only Hassanamisco people who now hold their residence in the reservation, a paragraph may be devoted to the lineage and family history preserved by Sarah Cisco Sullivan the present holder of the title. She writes,

"The four and a half acres of the reservation belong to no others but the direct descendants of the family represented by Harry Arnold. No other Indians have any claim upon this plot. I have a map of the lands made in 1736. The record given in the history of Grafton state that the last full-blooded Hassanamisco Indian died in 1825. He lived on what is now Brigham Hill, on what is now left of the reservation. To him and his wife a son Harry Arnold was born in 1825. Some of the whites hoping to get control of the land stated that the last full-blooded Indian had died there. Harry Arnold, the son, being tired of their wrangling with him over the land claim let it go that way, thinking that the people who were Indian knew who they were. At that time, of course, history never concerned him! Colonel Brigham and Mr. Goddard being named trustees of the tribe and agents empowered to conduct its affairs, did however take for themselves several acres of the four square miles reserved for Indians, leaving the Indians in poor condition as the years went by. However, the Hassanamisco Indians being a people who wished for peace, believing in the Great Spirit, felt that God would bring them through. They have always been ready to aid a Brigham or a Goddard if called. This has occurred many times in the case of the Brigham family. God makes all things right."

With this declaration from Sarah Cisco's lips we may close the discussion of land questions and the decline of the tribe in its home. (2)

Specific mention of the Nipmuc occurs in 1849 in a Report of the Commissioners Relating to the Condition of the Indians of Massachusetts, by F.W. Bird, W. Griswold and C. Weekes. (House Papers, No. 46, Commonwealth of Mass., 1849, pp. 42-5). In a brief

(2) The following notes on the present societal placement of the Nipmuc descendants in contemporary white environment may seem only fit to be ignored by those not interested in the intricate problems of acculturation. I include them, however, in the form of an addendum to the outline of historical change witnessed from the colonial period on to the immediate present. It will not be long before investigators will turn to essays of this dating in expectation of finding observations on record which will by that time be as remote as those put down by the commissioners of 1849 and 1861. Those who carry the name of Nipmuc today are not differentiable in respect to social behavior of tribal customs from the town and rural aggregations about them. Literacy and educational standards are high and the school curriculum carries for the locality and time. Some are employed in skilled craft and industry, some in selective occupation, some in government offices. There is no evidence of lines of segregation.
and candidly unreserved account of the two Nipmuc groups at Dudley and Hassanamisco, the commissioners give some vital statistics, social observations, and reports on tribal funds. They report the whole number of persons at Dudley as 48, at Hassanamisco 26, comprising five families at the latter place. After stating that the state was "indebted to the tribe for the fund which was lost under her management," he observed that the Indians there would "undoubtedly lose their identity and become merged in the general community." A century of time has not entirely fulfilled this prophecy.

The next report upon the condition of the Nipmuc of both bands appeared in 1861, from the pen of J. Milton Earle in Massachusetts Senate Papers No. 26, 1861, PP. 87, seq. He gives the whole number of families "recognized as descendants of the ancient proprietors" as 20 with a population of 73. The total number of the band was 90. He refers to the seven original families to which later was added by the state legislature two or three of which had become extinct. One family, only, remained then on the heritage of its fathers, retaining "less than three acres out of all their former domain." The Dudley band then numbered 94 individuals. Earle's observations follow the general line of the report of the earlier commissioners. In the period between the recordings of the colonial writers and those of Bird, Griswold and3 Chase in 1859, and Bird and Earle in 1861, we have a notation by Jeremiah Shipman in The Gazetteer of Massachusetts, Newburyport, 1828. He casually mentions a report of the legislature which lists "a few Indians at Grafton," "half a dozen" at Dudley and four at Mendon. These would all be Nipmuc.

Not to overlook later authorities who estimated the decline of the Massachusetts Indians after the colonial period, we may summarize the findings of James Mooney published in his Aboriginal Population of America North of Mexico, Smithsonian Miscellaneous Collections, Vol. 80, No. 77, Wash. 1928, p. 4. While his estimates were compiled carefully in a lengthy report, it is amazing at least to see how he listed the Nipmuc as extinct by 1907, from a population of 500 in 1650. One can but conclude in respect to his data for the 1907 period that he did not consult the commissioners' reports quoted here, and that he had no means of getting at the facts of surviving groups through sources available to him. They pertained to a region in which

(2. cont.) If any exists it is through their own choice in setting themselves apart from mulattoes and negroes, and even whites of the underprivileged class. Through experience they are sophisticated in machinations of politics and litigation. They participate in the "sociable" activities of church, contributing service and substance to missions and local improvement groups. Their merging with the mass life of citizens has been completely effected. They patronize the movie houses, chain stores and mail order concerns. They travel for pleasure within their means, attend county fairs, appearing when invited in Indian folk costumes in the foreground of pageantry, and pose for the tourists. They collect antiques, read pulp literature, listen to and attend musical programs, keep up with changing styles of dress and beautification, entertain visitors, aspire to improved homes and associates and fulfill the customary amenities of good society by imitation of aristocratic employers. They celebrate the recurring festivals of the land, Thanksgiving, Christmas, Easter, Fourth of July, and the like, and rejoice in the sports scores with the devotion and enthusiasm of their "soccer" and "base" mates, and know the trade names of popular varieties, knit and crochet for men in the armed forces, follow the news commentators and sport schedules, not neglecting the society column or scandal page. Of some significance is the impressive degree to which most of them know the genealogical facts relevant to their own families through the entries set down in the treasured family Bible, and the same of the old families of native whites in amazing and often too candid detail. Memories' imprints seldom fail them, the gilt and dross of the oral hand down retained with gusto. Acculturation has accomplished its end but has not obliterated the price of the people in the name of Nipmuc. In the national register of "race" elements forming the mass population they teach their children to call themselves Nipmuc, and to a few neighborhood associates they are still Hassanamisco Nipmuc Indians. Remote from home they are not known as such. Group solidarity has vanished at the far end of acculturation, but one must admit that the group, though interfused and obscured, is one consciously apart in name identity. With the name, the painted glory of an ancient Utopia tenanted by the people in unspoiled freedom and dignity soothes the frustration and loss of which have been perpetrated by conquerors who "took all" and now ignore them. Under the now obsolete term "race" the ethnologists of the Victorian era of writing (Mooney, Skinner and others) if deigning to refer to them at all, followed the "aristocratic" habit of denominating them and their like as "mongrels." The term no longer stands well among social anthropologists. It will no doubt persist yet awhile in the vocabularies of classical historians, purists and sentimentists. And when the "mongrels" begin to write, will they deal more politely with ethnic extractions of the "sociable scientists"? Sarah Cisco herself has written parts of this report and collaborated in the preparation of its data.
he had neither sojourn nor interest. Mrs. Sarah Cisco (Sullivan) herself estimates the total number of living Nipmuc descendants to be approximately two hundred, residing in various parts of the country.

It is appropriate after these quotations to refer to circumstances that may account for discrepancies in the series of reports printed from early to later times. The enumeration of those classed as Indians in the old accounts is confusing and even misleading. Travelers stopping at a settlement would find the population dispersed through seasonal occupations at points distant from home and make no reckoning of the absentees. So, for instance, we may explain the low number of only five Indians mentioned by Stiles in 1764 for the Hassanamisco village. Later accounts give fourteen persons of mixed Indian and negro blood for 1830, the last of the "pure Indians" having died about 1825. Discrepancies may be due to the decline of pure bloods and the failure to recognize those of mixed ancestry as Indians in the strict sense. We do not adhere to this principle of classification now.

The difficulties of distinguishing between Indians and Europeans existed in Josselyn's time as well as now, especially for the casual observer who did not check with closer scrutiny, and question people on their extraction. For instance, Josselyn in 1638-63, wrote that the Christian Indians of Massachusetts went clothed like the English (John Josselyn, Voyages, etc. Veazie edition, Boston, 1865, p.115). He furthermore observed that they generally were black haired, "both smooth and curl'd", and remarked upon the characteristic of flat noses which impressed which impressed the English. This may have ended in the writings of Roger Williams and Daniel Gookin. What interest the ethnic content of the lost Nipmuc culture may have as a focus of inland fresh-water life among the New England Algonkian must be developed and satisfied by expected findings of archaeology. The ensuing paragraphs compiled from Mrs. Sullivan's recollections are but the beginning. These fragments throw some light on their customs and habits.

That the inland-dwelling Nipmuc life pattern was largely obliterated by first contact with the English in 1654 may be inferred from the records of almost a century later. Living for them could not have been precarious in prehistoric times. Maize and the associated vegetable cultivation of the area was supplemented by abundant fish-food resources from the salmon and shad-producing rivers within reach. (3) The rich hunting grounds yielded deer, occasionally moose, while a varied fare of smaller game gave a "balance of complimentary activities" carried on during summer and winter.

To the social economist, to whose generalizations these observations hold more significance than to most others, we may point out that the Nipmuc offer an instance which illustrates the deductions drawn from population figures and density by areas in recent treatise by Kroeber (A.L. Kroeber, Cultural and Natural Areas of Native North America, University of California Publications in American Archaeology and Ethnology, Vol.36, Berkeley, Cal., 1939, pp.133, 140, 143-5). By comparison of population estimates of Indians in coast land and farm land areas he indicates as an outstanding fact that "coastal residence did make for heavier population; agriculture did not by itself necessarily increase density." Using the figures of 1700 for the Nipmuc population at the time of white contact as given by Mooney, he assigns the tribe an area

(3) In a suggestive and thoroughly referenced study by Ayres, a historian whose interest lies in records of early Indian life and movements in the Nipmuc country, an inference of this nature is drawn from the frequency of native personal names and toponyms of the region. He lists a series of them derived from the term for "fish" as being associated with the dominance of fishing activities in the subsistence pattern of the Nipmuc in the inland rivers and fresh-water lakes. (Cf. J. Ayres, The Great Trail of New England, Boston, 1940, pp.171, ftp. 19, 33).
occupancy of 12500 square kilometers. The density per 100 square kilometers is thus about 14. Compared with the same computa-
tion for area and density of the Massachu-
sett group on the shore line and tidal
waters, which is given as 105, the inland
Nipmuc were only one-eighth as populous as their coastal congeners. Kroeber concludes
his summary of these data (op. cit. p.145)
by the statement that the population den-
sity was "twice heavier on the coast ... 
105.
to immediately inland thereof" in the
farming parts of the Atlantic and Gulf of
Mexico region as a whole. Narrowing the
statistical evidence down to the latitude
of the Middle Atlantic slope cultural group
it would confirm his deduction still more
dramatically in the Nipmuc-Massachusetts
collateral relationship. The investigation
of Nipmuc backgrounds so far has a happy
resolution density laid down as a generalization
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Kroeber

earlier generations of the Brigham and Goddard
families were held accountable by the Ciscos
for encroachments upon the reservation
bounds. These neighbors were alleged to
have used means to intimidate the Indian
to an extent that caused "the Indians
to talk in low voices in the native tongue
when discussing matters pertaining to the
land dispute". One act reputed to have been
perpetrated by a Col. Brigham, who was, at
the time, Indian agent for the band, great-

ly aroused the indignation of the Ciscos.
It was said to be the selling out of most
of the four square miles, 7500 acres, of
the reservation, "which was the part of the
town first supposed to be in dispute and
divided with the Indians as a town". These
narratives represent the nuances of discon-
tent under past injustices which run through

Mrs. Sarah Cisco Sullivan, the prin-
cipal source of the material embodied in
this account, is now in her fifty-eighth
year. She is the daughter of James L. Cis-
coc, born in 1848, who held the appointed
office of chief of the Hassanaisco band
until his death a few years ago at an ad-
anced age. James Cisco was an ardent

The neighboring land holdings of ear-
lier generations of the Brigham and Goddard
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A tradition has come down in the Cisco
family that a block of land about four
square miles was reserved for the Hassana-
isco Indians after King Philip's War. It
was intended as a refuge for those Nipmuc
who did not take part in the war. A ruling
was enacted that any Indian found outside
a mile limit of Grafton could be shot down as
a hostile. This was avowedly to protect
the non-participants from being mistaken
for enemies and to induce the Christian In-
dian converts to remain at the mission.
Some of them could not be induced to leave
Grafton. The divided sentiment of the Nio-
muc over the issues of the war caused most
of them to join King Philip's band, while
others ran off to Connecticut, New Hampshire
and the West. Indignation aroused over the
taking of their land lay at the bottom of
these mass movements of the people. Accord-
ing to the story current in the Cisco family
they stayed on through the conflict just
inside the mile limit from Grafton. A mile-
stone was the dead line for them. It still
stands in a corner of Sarah Cisco's yard.
So runs the account. When peace was re-
scored after the death of Philip, the tract
of land reserved for the Indians began rap-
idly to shrink through encroachment and
"forced sales".
the memories of Hassanamisco people. The internal dissension characteristic of most small communities in America, both Indian and English, may be held responsible for certain "family troubles" that caused some Nipmuc to "move off by themselves and settle at Dudley," according to Sarah Cisco.

Further information upon the constituency of this group of Nipmuc is entirely lacking as yet. Sarah Cisco knew little of them herself. She was acquainted only with the Wilson family there.

Earle's findings in respect to the land tenure of the original Hassanamisco Indians show, according to legislative records of the state, that there were seven plots of land reserved for as many native proprietors of the Hassanamisco lands about Grafton. He noted that two or three of the original families had become extinct, and their interest in the tribal funds extinguished in the last century, while the descendants of some of the others could not then be traced. He also found some families living with Hassanamisco who were descendants of other Indian groups, and he mentioned Morgan, Narragansett in his enumeration. The records authenticating this point in the institutions of land tenure of the Nipmuc should prove important to research. Segregation of holding by families of the large inclusive type would imply to the investigator of social practices that the Nipmuc were subdivided into localized family bands at the time they accepted this kind of land distribution under English legislation. Such a conclusion is in conformity with what should be expected for the pattern of social structure of the southern New England Algonkian. Its patrilineal and patrilocal aspects are likewise in tune. By reading the pattern, as suggested by the Hassanamisco proprietors' rights into the history of land transactions prior to and after King Philip's War (in which we see the authority of sale vested in the local sachems) an understanding is gained of its prevalence in the native principles governing band formation from Long Island Sound to the Merrimack. The Hassanamisco case is accordingly a fortunate discovery in our search for test material bearing upon social configuration of tribes in this area.

The Hassanamisco families known to have resided on the reservation in the span of Mrs. Sullivan's memory are the following. Those marked with an asterisk are extinct by name. *Misco, *Boston, *Printer, *Muckamaug, *Abraham, *Arnold, are the forebears of still existing families bearing the names Barber, Gigger (Oldger), Hector, Heminway, Hamilton, Scott, Tony, Gimbel, Brown, Moore, Peters, Lewis, Belden, Cur­liss, Williams and Cisco (Sisco). They reside temporarily, some permanently, in and about Grafton, Worcester, Boston, Gardner and Mendon (Massachusetts); Mystic (Connecticut), and Blackstone (Rhode Island), where they are employed. Some of the names appear in Earle's authorized list of 1861, while occasional reference to others occurs in local histories that mention personages and events of the late 18th century. (4)

Threadbare as the present condition of Nipmuc tribal culture shows itself to be, a review of its possibilities reveals no excuse for ignoring even the infinitesimal contribution they may make to our knowledge of the region and people. If we do not succeed in throwing light upon the past, the record at least goes down for the contemporary period of the people's existence as sociological relics of the Nipmuc nation. We are learning how significant it is to grasp at straws to further our varied purposes.

The writer was acquainted with James L. Cisco, the aged headman of the Hassanamisco Indians, during the later years of his life. Had it been feasible at the time to subject him to lengthy and systematic questioning concerning his recollections of youth, a source of information on folk-lore, economic and social topics could undoubtedly have been opened. Having missed such an opportunity the only resort now is to the memory store of his daughter Sarah Cisco, whose tradition of her people comes chiefly

(4) J.W. Earle, State of Massachusetts, Senate Papers No. 96, 1861, a most important resume of social and statistical facts concerning the various bands and plantations of Indians in the state, gives the following family names for Hassanamisco; Brown, Cisco, Gigger, Hazard, Hector, Heminway, Walker, Wheeler, Stebbins, Howard, Murdock, Johnson.


The name Muckamaug may be resolved to syllables meaning "great fish" (Mohegan, mak, great, big," (ri) amaag, "fish") with little doubt of its etymology.

Another instance of the termination for "fish" occurring in personal names of this people is of Acquittamaug, a Wabaquasset chief who died in 1725 near Woodstock, Mass., at an age of over 100 years. Ayres has a review of the circumstances of this man's participation in early events, and attempts a translation of his name, viz., "the foremost fisherman" (op. cit. p.171).
through him and her grandmother, Sarah Maria Arnold already mentioned. Mrs. Sullivan also has papers showing that her people were related to Amy the Printer, a descendant of the Indian who labored with John Elliot in printing the Natick Bible, and were good writers."

Industries derived from early native economy survived in modified form through the colonial period to Amy the Printer, a descendant of the Indian who labored with John Elliot in printing the Natick Bible, and were good writers. While the handling of iron was an early demand for those useful to the English as the country became settled, as well as by the regard the people held for their home arts and crafts. These wares included baskets, brooms, gourds, and sundry articles of wood. Bedwork flourished for a while. The handling of iron was an early introduction from the English, for in the narratives we learn of the Indians having captured forges in operation in the Nipmuc country during King Philip's War. Iron working was handed down among them until the time of Chief Cisco's youth, as he told his listeners. Hats made of grass and splints are also referred to in the tradition of crafts. The making of chairs is likewise recalled for the same period. Leather-working went over into the making of shoes, as Sarah Cisco heard her father (James L. Cisco) say that he was one of the first shoemakers in Grafton.

Of these manufactures we have only specific data on the forms and materials of basketry, and something on gourds. Such details as Sarah Cisco could furnish from memory of her father's and grandmother's talk follow: When Sarah Cisco was small gourds were still raised and used by some as dippers for water. Summer squash rinds served the same purpose. Their form was that of the gourd dipper of colonial utility, and is supposed to have been the forerunner of the latter.

The essential rudiments of basketry, as it survived almost until the present century, are more definite. Yet they fall far short of what is desired in view of the circumstances that the Nipmuc were and are in the center of the area where highly varied techniques, forms, and decorative devices were developed. Mrs. Sarah Maria Arnold, who died in 1895 at an advanced age, was an expert basket maker. She used chiefly splints of ash, and sometimes grass material. Oliers are also mentioned as a material employed by her. "She designed these things herself, planted and picked her grasses and herbs after her own manner and not after that of the English," Sarah Cisco writes of her. It is in respect to the splint forms and their decoration that we come into a clearer picture of an art which has high significance in the cultural history of central New England tribes. The splint baskets of Mrs. Arnold's era were of the fine cut variety and were also off the type having the broad ribbons-like side-filling. They were round and rectangular bottomed. Being produced as an industry of the Hassanamisco people and sold throughout the countryside it goes without saying that vast numbers of them were distributed through the Worcester county districts to supersede their Indian producers for generations after. From these specimens, glorified as antiques, we derive our knowledge of their constructional features and art embellishments. Happily, it is recalled that "ink berry" dye was used by Mrs. Arnold to color the splints, and that she fastened a cluster of stiff, short-cut cow's hairs in the end of a feather to serve as a home-made brush for marking the designs on the splints. A red dye was also made from the juice of beets. The decorative figures on baskets were painted free-hand according to Sarah Cisco's sources of knowledge. In accounting for the fancy of the people in producing flower-like designs she said she had understood that they "sat and looked at something and drew it the way they wanted." These testimonies will have to be considered as studies given, and may assume more significance as time passes.

While there is reason to conclude that the Nipmuc followed the practice of decorating baskets with cut-out stamps or blocks of potato dipped in coloring matter and applied as "type markers" to the wide splints on the sides and tops of many forms, Sarah Cisco had no definite points to add from her grandmother's testimony. Old specimens of splint baskets from the region around Worcester, Grafton, Northboro, Dudley, and other locations in the environs of Hassanamisco, prove the existence of this manner of ornamentation for the people at large. At Mohegan, in a sphere of related cultures not fifty miles away, the stamping techniques survived in strength until about 1870. Here also both the stamped process and the free-hand painting were employed. The age sequence of these forms cannot be ascertained from existing sources of memory. Here they both declined at about the same era. From material in private and in museum collections we may assign both of them to the Nipmuc area. Hassanamisco art as recalled by Sarah Cisco, does not indicate, therefore, a negative picture as concerns the Hassanamisco. Inquiry may bring it to light within living recollection, if pushed far enough back among old people of other families in the group. As for Mrs. Arnold, the inference can be drawn that she told her posterity of her ideological interests in ornamentation rather than those of technical character. Sarah Cisco writes, "You will find some of my grandmother's baskets were of the very best, as I have two or three still in the family."

The close association of the Hassanamisco people with the soil, the woods and waterways of their native territories from which subsistence was gained, was terminated by Earle's time. Most of the families then, in 1861, as he recorded, had begun to leave farm lands and take employment as laborers...
in the adjoining counties, while an efflux of the men to Worcester and Boston further dispersed the Indian land claimants. We could add that with such change effected in the rural background of the people, the collapse of the framework of woodland economy would have carried away with it most traces of hunting, fishing and trapping traditions together with the lore of animals and plants. To instance the abandonment of rural life which had taken place by Earle's time, he found only two families (Cisco and Hector) holding land in severalty in the reservation areas out of the twenty families comprising then seventy-three individuals recognized as descendants of the original Indian proprietors. At the present there is no able-bodied male living near the reservation lands who is engaged in pursuits which would perpetuate knowledge of trapping or fishing. An informant may later fall our way, as "Samuel Orofor Cisco always has been a great fisherman." Sarah Cisco herself is an amateur in natural history, versed in herbal-lore and animal superstitions as many Indians are by early training.

The mere records of an occasional deer passing through the woods and fields, of snipe frequenting the shores of the pond below her home, of the pleasures of hearing the crows on the hillside, of seeing the home life of rose-breasted grosbeaks, the screech owls about her shed, a white heron several years ago on the swamp, form her observations. She remembers catching a disabled eagle when she was a girl and summoning her father for help. She had heard the old folks speak of killing wild turkeys. Herb medicines are also in her repertoire of lore to be written out later. "At present I cure a lot of people with my herbs that the doctors cannot cure. Although I was only eleven years old when grandmother died I learned her arts," she writes of herself.

A question may well be asked in conclusion. What is the outcome in larger terms of cultural history of such a fragmentary survey as the foregoing? For answer we might offer the following: The Nipmuc represent an inland phase of balanced economy comparable with the coastal phase possessing similar elements. Both are marked by fishing activities holding a primary place in the food quest. Much the same is true of proto-and prehistoric peoples of northern New England as far as the Maritime Provinces. It is the characteristic Algonkian economy of the East and Northeast. Lacustrine environment of inland populations checks with maritime residence among groups in the same area and latitude in most of its essential features. In the food-securings, practices, fishing, river-shore gathering and hunting rated high along with maize cultivation and hilland hunting. This economic set up would cover the activity program of the Massachusetts proper, the Pennacook and the mainland Wampanoag as far as the islands lying off Buzzard's Bay. Beyond them, the Nauset and the Elizabeth Island Indians, under whatever political control the latter came, are of another cultural phase, even if it be a minor variation, judged by what little we know of their society. There remains much digging in the ground to be done and much gleanig from the memories of old Indians still alive who were reared under an earlier regime. Community groups in their native haunts, even if only partially intact, persist in struggling on amidst the perplexities of a changed environment. It will not be forgotten that Edward Sapir rescued several Californian and Oregon native languages from oblivion through working with Indian-Negro individuals and was able to classify them as independent stocks. Finally I must add that from John Tooker, an aged negro reared from childhood by an old Indian couple at Mashpee, Mass. was obtained, in 1903, a vocabulary of that idiom superior to any word list then procurable. It was published by Prof. J. Dyneley Prince under the title Last Living Echoes of the Natic. (American Anthropologist N.S., Vol.9, No.3, pp.493-8, 1907).

A classic epigram upon the passing of the Indian in Massachusetts was worded by Governor George N. Briggs, at the time the Commissioners of 1848 received the appointment at his hands to undertake their work of investigation.

"These scattered and poor remnants of tribes who were once the numerous and powerful occupants of our hills and valleys, our lakes and rivers, of which advancing civilization has dispossessed them, have the strongest claims upon the government of the Commonwealth to do everything in their power to preserve their existence, protect their rights and improve their condition." (Report of the Commissioners, etc., House Papers of Massachusetts, No.46, 1849, p.3).

The snow will fall on the wooded hills of central Massachusetts for many winters to come before the Nipmuc of Hassanamisco will forget their name and lineage. If history has added the cruel insult of neglect to their record since the time of King Philip's War, they still with obstinate pride proclaim themselves to be Americans of direct Nipmuc Indian ancestry.

University of Pennsylvania
Philadelphia
January, 1943
"The Journal of the Pilgrims at Plymouth in New England, in 1620; reprinted from the original volume with historical and local illustrations of providences, principles, and persons" by George B. Cheever, second edition, New York, John Wiley, 1849, contains the Relation ordinarily known as "Mourt's Relation," from the signature "G. Mourt" at the foot of the commendation to the reader. G. Mourt may have been George Morton, brother-in-law of Governor Bradford, who came to the colony in 1623 and died in 1624. He appears to have superintended the publication of the journal; he was not its author.

The first contacts between the Pilgrims and the Indians during that bitter winter when they landed on Cape Cod are recounted in the following pages taken from "The Journal of the Pilgrims." Their first anchorage was in Cape Cod Harbor, off Provincetown.

According to Justin Winsor, "Narrative and Critical History of America," after landing on Sandy Point below Telegraph Hill the party is supposed to have travelled north to Duck Pond, west of Great Pond, thence to Negro Head and along the outer side of Pilgrim Lake to North Truro where they built the fire on the beach facing Provincetown.

The second expedition entered East Harbor, now Pilgrim Lake, and then travelled by the shallow to the mouth of the Pamet River where they were supposed to have seen the canoes, returning from the Pamet River to Provincetown.

The third expedition on December 7th was to Eastham, probably entering Wellfleet Harbor.

THE FIRST EXPEDITION

On November 15, 1620 the Pilgrims sent a party ashore to explore the land. This party was under the leadership of Miles Standish "unto whom was assigned for counsel and advice, William Bradford, Stephen Hopkins, and Edward Titely."

"Wednesday the 15. of November, they were set a shore, and when they had ordered themselves in the order of a single file, and made a turn of the wood where they entered, and the sea, they espied five or six people, with a Dogge, coming towards them, who were Savages who when they saw them ran into the wood and whisaed the Dogge after them, &c. First, they supposed them to be master Ionee, the Master and some of his men, for they were a-shore, and knew of their coming, but after they knew them to be Indians they marched after them into the woods, least other of the Indians should lie in Ambush; but when the Indians saw our men following them, they ran away with might and mayne and our men turned out of the wood after them, for it was the way they intended to goe, but they could not come neare them. They followed them that night about ten miles by the trace of their footings, and saw how they had come the same way they went, and at a turning perceived how they ran vp an hill, to see whether they followed them. At a length night came upon them, and they were constrained to take vp their lodging, so they set forth three Sentinells, and the rest, some kindled a fire, and others fetched wood, and there held their Randavous that night. In the morning so soon as we could see the trace, we proceeded on our journey, and had the tracke vntill we had compassed the head of a long creeke, and there they toke into another wood, and we after them, supposing to finde some of their dwellings; but we marched through boughs and bushes, and vnder hills and vallies, which tore our very Ar­mour in pieces, and yet could meete no victuals was onely Bisket and Holland cheese and a little Bottle of aquavite, so that we were sore a thirst. About ten a clock we came into a deeps Valley, full of brush, wood-gaile, and long grasses, through which we found little paths or tracts, and there we saw a Deere, and found springs of fresh water, of which we were heartily glad, and sat vs downe and drunke our first New-Eng­land water with as much delight as euer we drunke drinke in all our liues. When we had refreshed our selues, we directed our course full South, that we might come to the shore, which within a short while after we did, and there made a fire, that they in the ship might see where we were (as we had direction) and so marched on towards this supposed River; and as we went in another valley, we found a fine creeke Pond of fresh water, being about a Musket shot broad, and twice as long; there grew also many small vines, and Foule and Deere haunted there; there grew much Sasafras; from thence we went on & founde much plaine ground, about
fifty Acres, fit for the Plow, and some
signes where the Indians had formerly plant-
ed their corne.

"After this, some thought it best for
nearnessse of the river to goe downe and
travalle on the Sea sands, by which meanes
some of our men were tyred, and lagged be-
hind; so we stayed and gathered them vp,
and struck into the Land againe; where we
found a little path to certaine heapes of sand,
one whereof was covered with old
Matts, and had a woorden thing like a mor-
ter whelm'd on the top of it, and an earth-
en pot layd in a little hole at the end
thereof; we musing what it might be, dug
& found a Bow, and, as we thought, Arrows:
but they were rotten; We suppose there were
many other things, but because we deemed
them graves, we put in the Bow againe and
made it vp as it was, and left the rest
untouched, because we thought it would be
obvious to them to ransacke their Sepul-
chers. We went on further and found new
stubble, of which they had gotten Corne
this yeare, and many Wallnut trees full of
Nuts, and great store of Strawberries, and
some Vines; passing thus a field or two,
which had also bin
ed their corne.

"We went along by the creake, we saw great
flocks of wild Geese and Duckes, but they
were very fearefull of vs. In the end wee got out of the Wood, and
was never to meet;" but it
thought it would be
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Some Vines; passing thus a field or two,
...because many liked not the hilliness of Yaster we saw were here before; when we boarded: but in the morning our resolution held not, wards Master Iones was earnest to goe another way, but some of vs would have marched further, so we made there our Rendezvous for that night, under a few Fine trees, and as it fell out, we got three fat Geese, and six Ducks to our Supper, which we ate with Souldiers stomachs, for we had eaten little all that day. Our resolution was next morning to goe vp to the head of this river, for we supposed it would prove fresh water, but in the morning our resolution held not, because many liked not the hilliness of the soyle, and badness of the harbour; so though some of vs would have marched further, but it was much bigger and longer than any we had yet seene. It was also covered with boards, so as we must have marched about and resolved to digge it vp, where we found first a Matt, and under that a fayre Bow, and there another Matt, and under that a board about three quarters long, finely curued and paynted, with three tynes, or broches on the top, like a Crowne; also between the Matts we found Boulles, Trayes, Dishes, and such like Trinkets; at length we came to a faire new Matt, and under that two Bundles, the one bigger, the other less, we opened the greater and found in it a great quantitie of fine and perfect red Powder, and in it the bones and skulls of a man. The skull had fine yellow hair still on it, and some of the flesh vnconsumed; there was bound vp with it a knife, a pack-needle, and two or three old iron things. It was bound vp in a Saylers canvas Casacke, and a payre of cloth breeches; the red Powder was the kind of Embolishment, and yielded a strong, but not offensive smell; it was as fine as any flower. We opened the lease bundle likewise, and found of the same Powder in it, and the bones and head of a little childe; about the legs, and other parts of it was bound strings, and braceletts of fine white Beade; there was also by it a little Bow, about three quarters long, and some other odd knacks; we brought sundry of the pretiest things away with vs, and covered the Corps vp againe. After this, we diggd in sundry like places, but found no more Corne, nor any things els but grapes: There was varieties of opinions amongst vs about the embalmed person; some thought it was an Indian Lord and King; others sayd, the Indians haue all blacke hayre, and never any was seen with browne or yellow hayre; some thought it was a Christian of some speciall note, which had dyed amongst them, and they thus buried him to honour him; others thought, they had killed him, and did it in triumph over him.

"The next morning we followed certaine beaten pathes and tracts of the Indians into the Woods, supposing they would haue led vs into some Towne, or houses; after wee had gone a while, we light upon a very broad beaten bath, well high two foote broad, then we lighted all our Matches, and prepared our selues, concluding we were near their dwellings, but in the end we found it to be onely a path made to drive Deer in, when the Indians hunt, as wee supposed; when we had marched five or six miles into the Woods, and could find no sigmes of any people, we returned againe another way, and as we came into the plaine ground, wee found a place like a graue, but it was much bigger and longer than any we had yet seene. It was also covered with boards, so as we must have marched about and resolved to digge it vp, where we found first a Matt, and under that a fayre Bow, and there another Matt, and under that a board about three quarters long, finely curued and paynted, with three tynes, or broches on the top, like a Crowne; also between the Matts we found Boulles, Trayes, Dishes, and such like Trinkets; at length we came to a faire new Matt, and under that two Bundles, the one bigger, the other less, we opened the greater and found in it a great quantitie of fine and perfect red Powder, and in it the bones and skulls of a man. The skull had fine yellow hair still on it, and some of the flesh vnconsumed; there was bound vp with it a knife, a pack-needle, and two or three old iron things. It was bound vp in a Saylers canvas Casacke, and a payre of cloth breeches; the red Powder was the kind of Embolishment, and yielded a strong, but not offensive smell; it was as fine as any flower. We opened the lease bundle likewise, and found of the same Powder in it, and the bones and head of a little childe; about the legs, and other parts of it was bound strings, and braceletts of fine white Beade; there was also by it a little Bow, about three quarters long, and some other odd knacks; we brought sundry of the pretiest things away with vs, and covered the Corps vp againe. After this, we diggd in sundry like places, but found no more Corne, nor any things els but grapes: There was varieties of opinions amongst vs about the embalmed person; some thought it was an Indian Lord and King; others sayd, the Indians haue all blacke hayre, and never any was seen with browne or yellow hayre; some thought it was a Christian of some speciall note, which had dyed amongst them, and they thus buried him to honour him; others thought, they had killed him, and did it in triumph over him.

"Whilst we were thus ranging and search­ing, two of the Saylers, which were newly come on the shore, by chance espied two
houses, which had been lately dwelt in, but the people were gone. They having their pieces, and hearing no body, entred the houses, and tooke out some things, and durst not stay but came againe and told vs; so some seven or eight of vs went with them, and found how we had gone within a slight shot of them before. The houses were made with long yong Sailling trees, bended and both ends stucke into the ground; they were made round, like vnto an Arbour, and covered downe to the ground with thicke and well wrought matts, and the doore was not over a yard high, made of a matt to open; the chimney was a wide open hole in the top, for which they had a matt to cover it close when they pleased; one might stand and goe upright in them, in the midst of them were foure little trunches knoxt into the ground, and small stickes laid over, on which they hung their Pots, and what they had to seeth; round about the fire they lay on matts, which are their beds. The houses were double matted, for as they were matted without, so were they within, with newer & fairer matts. In the houses we found wooden Palle, Trayes & Dishes, Earthen Pots, Hand baskets made of Crab shells, wrought together; also an English Paille or Bucket, it wanted a byale, but it had two Iron eares: there was also Baskets of sundry sortes, bigger and some lesser, finer and some coarser: some were curiously wrought with blacke and white in pretie workes, and sundry other of their household stuffe: we found also two or three Deeres heads, one whereof had bin newly killed, for it was still fresh; there was also a company of Deeres feetes stuck vp in the houses, Harts homes, and Eagles clawes, and sundry such like things there was; also two or three Baskets full of parched Acorne-s, peeces of fish, and a peecce of a broyled Herin. We found also a little silke grasse, and a little Tobacco seed, with some other seeds which we knew not; without were sundry bundles of Flags, and Sedge, Bull-rushes, and other stuffe to make matts; there was thrust into an hollow tree, two or three peeces of Venison, but we thought it fitter for the Dogs then for vs; some of the best things we tooke away with vs, and left the houses standing still as they were; so it growing towards night, and the tyde almost spent, we hasted with our things downe to the Shallop, and got aboard that night, intending to have brought some Beades, and other things to have left in the houses, in signe of Peace, and that we meant to truik with them, but it was not done, by means of our hastie coming away from Cape Cod, but so soone as we can meete conveniently with them, we will give them full satisfaction. Thus much of our second Discovery."

**EXpedition To Welleles HarboR**

On December 7 another exploring party set out in spite of bitter weather, sailing six or seven leagues by the shore and "as we drew neare to the shore, wee espied some ten or twelue Indians, very busie about a blacke thing, what it was we could not tell, till afterwards they saw us, and ran to and fro, as if they had beene carrying some thing away: wee landed a league or two from them, and had much ado to put a shore, any where, it lay so full of flat sands."

"In the morning we devided our company, some eight in the Shallop, and the rest on the shore went to discover this place, but we found it onely to be a Bay, without either river or creeke comming into it, yet we deemed it to be as good an harbour as Cape Cod, for they that sounded it, found a ship might ride in flue fathom water, wee on the land found it to be a levill soyle, but none of the fruitfulllest; wee saw two beakes of fresh water, which were the first running streams that we saw in the Country, but one might strike over one: we found also a great fish, called a Grampus dead on the sands; they in the Shallop found two of them also in the bottome of the bay, dead in like sort; they were cast vp at high water, and could not get off for the frost and ice; they were some flue or sixe paces long, and about two inches thick, some betweene, and fleshed like a Swine: they would haue yeelded a great deale of oyle, if there had beene time and meanes to haue taken it; so we found nothing for our turne, both we and our Shallop returned. We then directed our course along the Sea-sands, to the place where we first saw the Indians; when we were there, we saw it was also a Grampus which they were cutting up; they cut it into long randes or pieces, about an ell long, and two handfull broad; wee found here and there a piece scattered by the way, as it seemed, for hast; this place the most were minded we should call the Grampus Bay, because we found so many of them there: wee followed the tract of the Indians bare feet, and ran to and fro, as if they had beene carrying some thing away: and here we and the Shallop lost eight one of another till night, it being now about nine or ten a clocke: so we light on a path, but saw no house, and followed a great way into the woods, by the side of a Pond: as wee went to view the place, one sayd, hee thought hee saw an Indian-house among the trees, so went vp to see: and here we and the Shallop lost eight one of another till night, it being now about nine or ten a clocke: so we light on a path, but saw no house, and followed a great way into the woods, by the side of a Pond: as wee went to view the place, one sayd, hee thought hee saw an Indian-house among the trees, so went vp to see: and here we and the Shallop lost eight one of another till night, it being now about nine or ten a clocke: so we light on a path, but saw no house, and followed a great way into the woods, by the side of a Pond: as wee went to view the place, one sayd, hee thought hee saw an Indian-house among the trees, so went vp to see: and here we and the Shallop lost eight one of another till night, it being now about nine or ten a clocke.
During that day the explorers saw no one and at sun down returned to their Shallop to prepare for the night. They then set watches and some slept. About midnight they heard "a great and hideous cry" and concluded that it was wolves or foxes. Before dawn on December 8th the party commenced to prepare for the day and to "see to their pieces." On this day the Pilgrims had their first battle with the Indians.

"After Prayer we prepared our selves for brek-fast, and for a journey, and it being now the twilight in the morning, it was thought meet to carry the things downe to the Shallop: some sayd, it was not best to carry the Armour downe, others sayd, they would be reader; two or three sayd, they would not carry theirs, till they went themselves, but mistrusting nothing at all: as it fell out, the water not being high enough, they laid the things downe upon the shore, & came vp to brek-fast. Anon, all vp vnpon a sudden, we heard a great & strange cry, which we knew to be the same voyces, though they varied their notes. One of our company being abroad came running in, and cryed, They are men, Indians, Indians; and withall, their arrows came flying amongst vs, our men ran out with all speed to recover their armes, as by the good Providence of God they did. In the meane time, Captaine Miles Standish, having a snaphance ready, made a shot, and after him another; after they two had shot, other of vs were ready, but he wist vs not to shoot, till we could take ayme, for we knew not what need we should haue, & there were foure only of vs, which had their armes there rede, and stood before the open side of our Baricado, which was first assaulted; they thought it best to defend it, least the enimie should take it and our stuffe, and so haue the more vantage against vs; our care was no lesse for the Shallop, but we hoped all the rest would defend it; we called vnto them to know how it was with them, and they answered, Well, Well, every one, and be of good courage: we heard three of their Peeces goe off, and the rest called for a fire-brand to light their matches; one tooke a log out of the fire on his shoulder and went and carried it vnto them, which was thought did not a little discourage their enemies. The cry of our enemies was dardfull, especially, when our men ran out to recover their Armes, their note was after this manner, Woaht, Woaht, ha ha hach wosch: our men were no sooner come to their Armes, but the enemy was ready to assault them.

"There was a lustie man and no whit lesse valiant, who was thought to bee their Captaine, stood behind a tree within halfe a musket shot of vs, and there let his arrows, which were all avoyded; for that whom the first arrow was aymed, saw it, and stopped down and it flew over him, the rest were avoyded also: he stood three shots of a Musket, at length one tooke as he sayd full ayme at him, after which he gave an extraordinary cry and away they went all; wee followed them about a quarter of a mile, but wee left suff to keep our Shallop, for we were carefull of our businesse: then wee shouted all together two severall times, and shot off a couple of muskets and so returned: this wee did that they might see wee were not afrayd of them nor discouragd.

"Thus it pleased God to vanquish our Enemies and give vs deliverance; by their noyse we could not guesse that they were less then thirty or forty, though some thought that they were many more; yet in the dark of the morning, we could not so well discerne them among the trees, as they could see vs by our fire side: we tooke vp 18. of their arrowes which we haue sent to England by Master Ionnes, some whereof were headed with brasses, others with Harte horne, & others with Eagles clawes: many more no doubt were shot for these we found, were almost covered with leaues: yet by the especiall providence of God, none of them either hit or hurt vs, though many came close by vs, and on every side of vs, and some coates which hung vp in our Baricado, were shot through and through. So after wee had given God thankes for our deliverance, we tooke our Shallop and went on our Iourney, and called this place, The first Encounter: from hence we intended to haue sayled to the aforesayd theewish Harbour, if wee found no convenient Harbour by the way: having the wind good, we sayled all that day with much adoe were faine to see our Oares; the wind good, we sayled an houre or two, it began to snow and raine, and to be bad weather; about the midst of the afternoone, the wind increased and the Seaes began to be very rough, and the hinges of the rudder broke, so that we could steere no longer with it, but two men with much ado were faine to serve with a couple of Oares; the Seas were growne so great, that we were much troubled and in great danger, and night grew on: Anon Master Coppin bad vs be of good cheere, he saw the Harbour; as we drew neare, the gale being stiffe, and we hearing great sayle to get in split our Mast in 3. peeces and were like to have cast away our Shallop, yet by Gods mercy recovering our selues, wee had the flood with vs, and struck into the Harbour."
SPECTROGRAPHIC ANALYSIS OF SOME NEW ENGLAND STEATITE

Ripley P. Bullen and David H. Howell

(The following article was prepared in 1941 just prior to Dr. Howell's entry into the armed forces. The spectrographic analysis was done by Dr. Howell at Claremont College, Claremont, California. The research was undertaken as a result of the stimulus of Dr. Howell's article in AMERICAN ANTIQUITY. While it was intended to publish this article in AMERICAN ANTIQUITY or the NOTEBOOK, the present interest of two groups of the Massachusetts Archaeological Society in steatite quarries makes the publication in these pages particularly appropriate. As Dr. Howell is at present in the armed forces and so unable to approve a revision, the article is published substantially as originally prepared.)

Steatite occurs in pockets, sporadically located, over much of central and southern New England. At least eleven of these deposits are known to have been worked by the Indians and fragments of steatite vessels have been reported from many sites. (1) Although ice rafted boulders of steatite have been reported from Long Island it seems likely that steatite would be worn away by glacial action and that very few workable pieces of this material would be found in the drift. In view of this possibility it is suggested that most steatite specimens in New England were made from quarried material. If this can be accepted, a means of identifying material from various quarries becomes of importance as a means of tracing primitive trade.

Howell (2) has pointed out the possibility of spectrographic analysis as a tool in determining provenience, and samples from various quarries were sent to him for analysis. These samples were excavated (3) or else documented by members of the Massachusetts Archaeological Society who kindly supplied them. One specimen came from a habitation site (M39/52) and served as a sample of the artifacts that it would be desirable to trace.

This report is presented to show the problem and to indicate possibilities in the method as well as the work necessary if aboriginal steatite is to be traced to its original source.

The tabulation gives the results of the spectrographic analysis. The amounts listed are relative amounts being quantitative only between rather wide limits. The interpretation of these quantities is: Large 20.0% or over, Medium 10.0 to 20.0%, Small 1.0 to 10.0%, Very Small over 0.0X% to less than 1%, Trace over 0.00X% to less than 0.0X%, Minute Trace between 0.000X and 0.00X%.

It will be noticed that the Wilbraham #1 specimen is the highest in aluminum while that from M39/52 is the lowest. The lack of consistency in the amount of manganese in the Bramanville samples and of barium and strontium at both Millbury and Bramanville as well as that of lithium at Oaklawn is to be noted.

The Millbury, Bramanville and Sutton quarries are all within five miles of each other and located just south of Worcester. The Johnson, Oaklawn and Manton quarries are near Providence. Wilbraham is a little to the east of Springfield. We have here three groups of quarries, respectively near Worcester, near Providence and near Wilbraham. The definite and consistent sodium shift between the Worcester group and the rest, and the higher content of aluminum and copper together with lower content of chromium of Wilbraham seem to divide the three geographical units.

There does not at present seem to be any way of differentiating between the quarries within a group. The lack of copper may be diagnostic of steatite from Sutton, together with the fact that it was the only steatite from the Worcester group of quarries that was found to contain actinolite. Not enough samples from Sutton were tested to tell whether or not this is consistent.

M39/52 is a site on the Taunton River to the east of Providence. It would be expected that its specimen originated in one of the quarries of the Providence group. It could well have come from any of them except for the smaller amount of aluminum, assuming that the absence of lithium at Manton is not diagnostic of that quarry. It will be noted that lithium was not diagnostic of Oaklawn. Certainly it would not be expected that this specimen came from Wilbraham or any of the Worcester group judging

Variety of talc but archaeologically many lengths, dolomite areas up to 5 mm. square, might exist, use, are chlorite schists, etc., or rocks and minerals. It seems that while steatite specimens should be added so that the geologist and mineralogist will know what the archaeologist means when he uses certain terms. For example, the sample from Sutton might well be described as a coarse grained talc-dolomite-quartz-chlorite-chast. It contained chlorite crystals up to 8 mm. in length, dolomite areas up to 5 mm. square, and quartz, not to mention actinolite and iron ore minerals. It is not a fine grained massive talc or steatite in the restricted sense.

It must be remembered that these talcs are rather variable in the ground. In the space of a few feet the material can change considerably both in grain size and hardness. This makes the use of megasonic analysis questionable in value. Spectrographic analysis gets around most of these difficulties. Only 0.2 milligrams of material are required for a spectrographic examination so that a specimen is not damaged in the course of analysis.

Much more work needs to be done before the provenience of a steatite specimen can be ascertained. It would probably be necessary to test samples taken at regular intervals across the vein of a few quarries and compare them with samples from the quarry debris. Probably a sufficiently large number of random samples from other quarries would be found to suffice. If this were done, tracer elements within certain quantitative limits could undoubtedly be set up against which the analysis of a specimen could be checked with reasonably definite expectation that the quarry of origin could be ascertained. Such work, while fairly expensive, would be of inestimable value to the archaeologist of New England.

It appears from the tests already made

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that a small amount of check work would enable us to tell from which group of quarries a specimen came, and it is believed that more complete work, combining petrographic and megascopic investigation would permit narrowing the source to a specific quarry.

Andover, Massachusetts
Claremont, California
July, 1941

PROLOGUE TO NEW ENGLAND by Henry F. Howe. (324 pp., 12 plates. New York: Farrar & Rinehart, 1943. $3.00)

The measure of a man's success in literature is his ability to organize his ideas and to reduce our alphabet of twenty six letters to a system so as to express the most in the least space. The reader does not necessarily know less about a given subject, but the author has the ability to organize his facts and march them in a phalanx. In his recently published "Prologue to New England" our own Dr. Henry F. Howe has demonstrated this ability to a marked degree.

To many of us the historic period of New England begins in 1620. The curtain rises on the rude village of New Plimouth and we give no thought to those who set the stage and prepared the way. Dr. Howe, by patient years of research among obscure volumes and records unavailable to most of us, has assembled an array of facts about the predecessors of the Mayflower and presents them in fascinating form.

From out of the mist of the past he conjures forth the shadowy forms of John and Sebastian Cabot, the fanciful Miguel Cortereal, the romantic Captain John Smith, the doughty Dutchman Adrian Block, and others. Again the bluff bowed "Mary Guildford" sails along an unknown coast and the legendary "Half Moon" feels its way over the outer bar and up the mighty river which bears the name of its captain. If you would travel this summer despite the gasoline drought, here is the opportunity. In intimate contact with these ancient mariners you will feel your way among the unknown dangers along the shore line of New England. You will smell the salt of the sea, the tang of woodsmoke from the Indian fires, and experience the thrill of the unknown unfolding before your eyes. You will end your voyage with a better understanding of the history of New England.

No student of New England's history should be without this book. It is an entire bookcase between two covers. With the reading of it comes a new sense of the reality of the past and a feeling of personal contact with those first pioneers in a new world. To those who would know more of the New England background this is the book of the year.

Maurice Robbins
Attleboro, Massachusetts
June, 1943

Applications for membership in the Society have been received from the following:

Elmer E. Rockwood
Haverhill Historical Society

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