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TRAPROCK: ALMOST READY—MADE FOR THE TOOLS OF THE CONNECTICUT VALLEY INDIANS

Leo D. Otis

Nature was extremely kind to the Indians of the Connecticut Valley. She not only provided them with an inexhaustible supply of hard, tough, workable stone, but she even split it for them into assorted sizes of thin sharp-edged slabs and narrow columns. Many pieces had good natural points and cutting edges. From great accumulations of talus at the foot of the abrupt western slope of the mountain range that forms the backbone of the Connecticut Valley, the aborigines had little difficulty in finding stones of exactly the right size and shape for a great many of their purposes. Other pieces needed just a bit of chipping here and there, a little truing up of sides, a little better point, a couple of notches, or a bit of grinding, to make them into implements to delight the hand and eye of any neolithic people on earth.

The mountain ridge, or series of ridges, which extends from Greenfield to Long Island Sound, is, at Mount Tom and Mount Holyoke, nearly 1200 feet high. It is composed almost entirely of basalt, or more popularly, traprock. The word trap, as applied to certain rocks, is of Scandinavian origin and comes from a word meaning stairs. They are so called because rocks of this class often occur in columns rising one above the other like steps. The traps are dense igneous rocks whose colors range from gray to green, purplish, and black. Under the microscope thin sections show that traps are composed of tiny crystals of plagioclase feldspar, pyroxene, olivine, magnetite, and sometimes other minerals. The traps include such rocks as dolerite, diabase, gabbro, diorite, and porphyritic basalt. All of them are dense igneous rocks whose colors range from gray to green to black. The iron shows in their dark color also in the oxide of iron or rust which is seen on comparatively fresh broken material. Lime dissolved and carried to the surface by water, often appears as a gray or white crust on much weathered specimens.

The denser finer-grained varieties of traprock possess a conchoidal fracture but not in such a marked degree as the lighter colored and even more dense hardened lavas called felsites. However, the traps are tougher and less brittle than either felsites, flints, cherts, or chalcedonies and are therefore probably better suited for heavy rugged tools than any of these. It was apparently difficult for the aboriginal Connecticut Valley tool-makers to secure a good cutting edge on trap tools by chipping alone, but persistent rubbing or grinding produced an edge of astounding keenness.

The origin of this great store of raw material for local Indian industry is of more than passing interest. Back in Triassic times, perhaps 175 million years ago, when the whole of this section of Massachusetts was covered by a shallow arm of the sea, a series of fissures opened up in the floor of the basin extending from near what is now the Vermont line southward to the ocean. Through these cracks a flood of molten lava welled up and in some places spread out over the valley floor. Most of this material cooled so quickly that the individual minerals of which it was composed did not have time to crystallize out but combined to form the amorphous lava which we call basalt.

As the lava cooled, hardened, and contracted, cracks started at the surface and worked inward. Generally three cracks ran out from one center, and since there were many of these centers the cracks running from them soon met. If they had been perfectly regular, these cracks would have made six-sided figures and by deepening would have made hexagonal columns. Since, however, the shrinking was not regular, some centers were close together and some were far apart, while some cracks spread more rapidly than others. The result was that they met in a variety of ways and split the mass into columns that have as few as three sides or as many as nine.

Following this period of volcanism great quantities of sand and mud, which later became consolidated into sandstone and shale, were deposited around and even over the extruded trap. In a subsequent age an upheaval of the earth’s crust broke the whole floor of rock into immense blocks and tilted them toward the southeast. Then the entire section rose in the north so that the land drained to the south. Since that time the forces of erosion have been constantly at work. Rivers, streams, and glaciers have eaten away much of the overlying and surrounding sedimentary deposit, leaving the more resistant trap standing in bold relief as we see it today. From time to time, at the foot of its precipitous western slope, water and ice-loosened columns have accumulated in neat piles, ready to be found by our Indians and to be converted by them with comparative ease into hammer stones, picks, pestles, axes, celts, gouges, and hoes, and occasionally into arrowpoints, spears, knives, and scrapers.

The Manhan River, which parallels the west side of Mount Tom for a considerable distance and empties into the Connecticut north of the mountain, and the Westfield River which cuts through the trap ridge some fifteen miles farther south and then also runs into the Connecticut, afforded excellent waterways for the transportation of traprock up and down the Valley. Indians paddling up the Chicopee River from the Connecticut could easily take trap tools, or the materials to make them, by water within a short distance of the famous steatite glacial boulders at North Wilbraham.

Hundreds of trap picks, both the large hafted type and the smaller hand variety, have been found at this ancient Indian workshop. So extensively used were traprock tools at this site, that even today, after many years of collecting by amateur and professional archaeologists, one can be practically certain, by a little digging, of uncovering several pieces of trap picks, and occasionally a whole one, in a single afternoon.
Local Indians apparently carried on an extensive export trade in tranrock since there are many localities in distant parts of New England and New York where implements of this material are encountered from time to time. Mr. Vincent J. Schaeffer, who addressed this society in April 1946, told of finding new artifacts in the Hudson and Mohawk River valleys which seemed to be made of Connecticut Valley traprock.

Outcrops of trap, of course, not confined to this locality but appear in the Palisades and the Wachung Mountains of New Jersey, the Lake Superior region, and the Columbia Plateau of the North West, as well as in California, Nevada, and New Mexico. Trap is also found in the eastern part of this state in several places.

Nevertheless it is probable that in no other locality was traprock so easy to get, so naturally well adapted, and so extensively used by the American Indians as here in the Connecticut Valley of Massachusetts.

Springfield, Mass.
October, 1947

Benjamin L. Smith

The great slate blade illustrated and described in the following article was found on the William Foss estate, Bedford Street, Concord, between 1900 and 1910 by the late Mr. Percy Foss.

Some years before his death he described to me how he and another man were digging a drainage ditch on his father's farm, and discovered the blade at considerable depth. Unfortunately, it was broken by the shovel which uncovered it. For many years it was a part of Mr. Foss' extensive collection, which on his death, was bequeathed to the Concord Antiquarian Society, and is now in its collection.

As near as can be determined, the find was made at a location on the south side of Bedford Street between the Foss Homestead and St. Bernard's Cemetery. Between these two points is a low sandy knoll and beside it a swampy water hole. Mr. Percy Foss frequently reported finding Indian artifacts on this knoll. The writer has not been so successful. The site is not one of those officially recorded by the Massachusetts Archaeological Society's site survey although site M-23-28 is just to the south, M-23-16 a few hundred yards to the west, and M-23-15 just across Bedford Street to the northeast.

The blade was fashioned from a light brown slate apparently not indigenous to the area. Nothing remotely resembling it has previously been found in the valley. The blade shows unmistakable signs of its Indian origin, as many of the familiar techniques were used in its manufacture.

The accompanying illustration, which shows the obverse and reverse sides of the blade, as well as cross sections taken at the indicated points, should give an accurate idea of the blade's appearance.

The length from stem to point is 8.75 inches and the widths are as follows:

- A - 1.00 inch
- B - 2.55 inches
- C - 2.8 in
- D - 2.3 in
- E - 1.6 in

It will be observed that starting just below the shoulders on each side was incorporated a strengthening rib which descends with diminishing thickness and width to a point where presumably it blended into the sharp point. This can not be determined positively as the point has been damaged.

The length of the ribs are 6.5 inches in their present condition, although the reverse side has been pecked to the point where only the faintest trace of the original starting point of the rib can be seen.

On neither side are the ribs exactly straight. They are out of true by about two degrees, curving for some reason, to the left of perpendicular. The two ribs are not the same width, the obverse being approximately one tenth of an inch wider than the reverse at sections D and D. It is difficult to be exact in these measurements as the ribs rise from the surfaces of the blade in curves rather than perpendicularly, as may be seen from the cross sections. These curves are never constant and are not symmetrical on either side of the ribs, nor on either face of the blade.

The thickness of the blade varies from a maximum .14 inches, which includes both ribs, to nothing at the sharply ground edges. Thickness measurements may be taken from the cross section drawings which were carefully compiled from caliper measurements.

It will be noted by reference to the illustration that the reverse side shows an area which was "pecked" below the surface which ultimately became the finish or patinated surface. This was possibly due to accident rather than design, but actually it increases rather than detracts from the interest of the artifact as the process is distinctly "Indian".

There are no obvious signs of the blade having been chipped into shape, for although the edges do show some chipping, it appears to have been the result of rough handling rather than that of a shaping process. How the rough outline was originally blocked out is now almost impossible to determine.

It is obvious that the ribs were cut from the original block with some scraping or cutting tool, as the resulting marks are clearly apparent to the naked eye, and many more are visible under...
A REMARKABLE SLATE BLADE FROM CONCORD, MASS.

CROSS SECTIONS

OBVERSE

REVERSE

SLATE BLADE
FROM
CONCORD, MASS.

Fig. 1
a glass. They run parallel to the ribs the full length on both sides and on both faces, and are visible until the ribs sink into the surfaces of the blade proper.

The broad surfaces of the blade have been polished with extreme care and most of the tool marks have been eradicated, but out near the sharpened edges are a series of scratches at a sharp angle to the ribs which appear to be the result of grinding with, or against, an abrading stone. These are probably evidence of the method by which the cutting edges were obtained.

It will be seen that the radii of the curvature of the obverse and reverse surfaces are not the same, and the curvature of the edges on the obverse side were sharper than on the reverse. In fact, at one point on the reverse face, there is a slight concave area - see section B.

The point of the blade has been badly damaged by a blow and the stone has actually been shattered. A series of small irregular chips run up the edges from each side of the point, and seem to indicate a series of blows rather than a single severe one.

At other spots along the edges, other chips have been knocked off, but their irregularity indicates that they are the result of accident rather than design.

It was felt best to illustrate the exact extent of the damage suffered by this artifact, therefore, the break across the blade, with its accompanying damage in missing chips, has been accurately reproduced. The characteristics of the marks left by these missing chips are identical with the damage at other points, thus further emphasizing the nature of the flaws.

An attempt has been made to illustrate a faint raised surface which runs up from one corner of the end of the rib on the obverse side, to the right hand bottom of the base. This apparently was never ground down, and may offer a suggestion of how the rib was worked out. It resembles a ridge left by a sandpaper block when used on soft wood.

The finished surfaces of the blade exhibit some variation in color, which may or may not have been in the original block of brown slate. They have been shown as darkened areas of irregular shape. It is suspected that they are discolorations and are not indigenous to the stone.

Much speculation has been expended concerning the use for which this blade was originally designed. It might have been a wide bladed fish spear, a dagger, a knife, or a ceremonial. Whatever its purpose may have been, it was almost unique, although attention is called to its resemblance to another slate blade found in Essex County and illustrated in Volume VII, number 1, page 15 of the Bulletin of the Massachusetts Archaeological Society.

August, 1947
Concord, Massachusetts

THE NECK CREEK SHELL HEAP, IPSWICH, MASSACHUSETTS

Ripley P. Bullen and J. Frederick Burtt

Great Neck, which lies to the north of the Ipswich River, in Ipswich, Massachusetts, consists of three ridges, North Ridge, Middle Ridge, and Plover Hill (Fig. 2). A fourth ridge, extending southeasterly into the mouth of the river, is called Little Neck. Great Neck is separated from the mainland by salt marshes drained by a tidal stream called Neck Creek, shown southwest of A in Figure 2.

The soil at Great Neck is extremely clayey and is impervious to water. Consequently, surface water collecting in saddles between ridges has promoted the accumulation of peat-like deposits which are found today in such places below the sod. These deposits, which act as reservoirs for rain water, are drained by small brooks that supply a small but dependable source of drinking water during all but the driest of summers.

The Neck Creek shell heap is located on the southern slopes of Middle Ridge beside one of these small brooks which flows southwesterly from the land between Middle Ridge and Plover Hill to the marsh bordering Neck Creek, but which is not shown on our map (Fig. 2, A).

Neck Creek Shell heap was investigated by the Northeastern Group of the Massachusetts Archaeological Society during May, 1947. Five to ten members of the group participated in the work which was done only on Saturdays. A datum was established and the site staked out with part of a reference grid, using ten-foot squares, for test purposes. Excavation of many test holes failed to find any concentration of stone artifacts but did uncover a rather large amount of pottery and one burial. Reasonably careful search was unsuccessful in discovering another burial.

Results of these tests indicate that the site consisted of irregularly shaped deposits of shell extending from the brook nearly to the top of Middle Ridge. In the lower quarter of the site, close to the brook, the land slopes gradually. Through the middle half of the site the slope is fairly steep; here the surface rises about two and a half inches in each foot of forward progress. Near the top, the grade is again gentle, approaching a rise of about one inch or less per foot. No evidence of Indian occupation could be found on the top of the ridge.
Soils were essentially the same in all tests. A zone 8-10 inches thick consisting of clayey loam and including the sod, rested upon a yellow-brown clayey subsoil which contained some pebbles and occasionally a cobblestone. Off the site the loam was brown in color while on the site it was black-brown. The shell heap, varying in thickness from zero to three inches, was situated in the lower part of the loam. Usually there was a zone of black dirt, one inch thick, below the shell and above the subsoil.

In general the shell was crushed and mixed with black dirt. Shells were chiefly those of the common clam (Mya arenaria, Linne) with which were mixed many shells; some appear to be those of the black quahog (Cyprina islandica, Linne), the blue mussel (Mytilus edulis, Linne), and the marine snail (Polinices heros, Say). Other species represented by a single shell or fragment include another marine snail (Thais lapillus, Linne), the giant or sea scallop (Pecten grandis, Sol.) and one land snail (Anguispira alternata, Say).

Sherds, some bones of the deer (Odocoileus virginianus borealis), a jaw of a field (?) mouse, a tooth of a dog, a few chips of stone, and, very rarely, a stone artifact were found in the shell or at equivalent depths where shell was not present. Practically nothing was found in the thin zone of loam below shell. The subsoil was always sterile. It seems evident from these tests that it is proper to assume that the collection represents one period.

Four pits were found. One oval pit, with diameters of 16 and 21 inches, extended downward 6 inches from the base of the loam. It contained fragmentary shell, charcoal, and brown clayey loam. A round pit, 26 inches in diameter, extended 10 inches below the base of the loam and contained shells and dark brown dirt. A third pit, oval, and with diameters of 20 and 26 inches, extended downward 5-6 inches from the base of the shell heap. It contained clam shells.

The fourth pit which was also oval, with diameters of 22 and 34 inches, contained a more complex fill. The loam was 2 inches thick and below this the pit extended 6 inches deeper. In the loam at a depth of 6-7 inches, and directly over the pit, was an oval area of charcoal, measuring 22 x 30 inches. Just to the south (downhill) of this charcoal, and at the same depth in the loam, was found a lens of gravel. Presumably this gravel represented dirt thrown out when the pit was dug. The contents of this pit included shells of the common clam and mussel, one shell of the sea snail (Polinices heros), two chips of felsite, charcoal, the calcaneum of a deer, two other fragments of bone, and eleven sherds which appear to represent at least four different vessels.

In one place there was a deposit which was composed of cobblestones and broken rocks, and which measured 1/4 x 1/8 inches. These rocks occupied a zone 3-4 inches thick in the base of the loam. Some of the rocks were reddened as if by heat. Black dirt and charcoal were over the rocks but not packed among them as might be expected if these rocks represented a hearth.

The burial is illustrated by two plan views and a cross section (Figs. 3, 4). The top of the grave shaft was marked or lined by rocks which approximated a circular arrangement. Most of these rocks were 8-10 inches in maximum dimension and were set in the ground with their major axes vertical. That they were not placed exactly at the limits of the burial shaft is obvious from the plan view. Tops of these peripheral rocks, as shown in the cross section, were in the shell heap or layer of shell, charcoal, and black dirt. The top of the large rock near stake II (Fig. 3A, Z), which was higher than the rest, was found at the base of the sod. At greater depths other scattered rocks were found lining the sides of the pit. The rocks which formed this lining were more numerous at the head of the grave; at the foot the lining was only suggested by an occasional rock. Eight cobblestones below the highest point of the skeleton carried the stone lining of the grave down to the bottom of the burial pit.

A layer of cobbles, 2-6 inches in diameter, covered the shaft at a level approximately equal to that of the bases of the rocks lining the mouth of the burial shaft. This layer was more concentrated at the head end of the grave, becoming more scattered towards the foot end. About 75% of the entire area was covered in this fashion.

Near the foot end of the grave were two post holes. The farthest to the north (Fig. 3A, PH-1) was 3 inches in diameter and extended downward below the base of the loam 3/8 inches into the subsoil. It contained fragments of shell, charcoal, and black dirt. The limits of the other post hole (PH-2) was less definite as it did not penetrate subsoil. It was represented by a vertical deposit, 3 inches in diameter, of fragments of shell.
The skeleton was flexed, lying on its left side. Three cobbles were placed about the skull as shown in the illustration (Fig. 3B). Unfortunately the skull was only about 2/3 filled with dirt, and, as a result, it was broken by pressure in the ground in spite of the protection of these stones. The bones were found in an articulated position with the following exceptions; the sternum was between the knees where it may have lodged during disintegration of the body. The right patella was at the same level as, but to the north of, the other bones (Fig. 3B). The left patella was not found.

The skeleton is that of an Indian woman. Judging from the rather large amount of suture obliteration she was well over fifty years of age at death. Applying Pierson's formula to the femurs gives a height in life of five feet six inches, which is fairly tall.

The skull is keeled in the sagittal region with sagittal grooving of parietal bones from vertex to lambda moderately developed. The forehead is sloping and the cephalic indix is about 72% (dolichocephalic). The upper incisors are too worn to tell whether or not they were shovel-shaped. All six molar teeth of the lower jaw were lost during life. Pronounced caries are present in four of the remaining lower teeth and in the only two upper molars found. The fifth lumbar vertebra is completely fused to the sacrum. There is also some lipping of articular surfaces.

No artifacts accompanied this burial. A small celt was found in the shell layer above the grave and a sherd in the black dirt above the layer of rocks. The skeleton has been given to the Massachusetts Archaeological Society and may be examined at the Society's repository.

Collections

Five triangular projectile points (Fig. 5, a-d), a thumbnail scraper (Fig. 5, e), a fragment of a chipped knife, a crude turtleback or large cleaver, and a celt comprise all the stone artifacts secured. They came from between the base of the loam and the top of the shell deposit. All are made of dark felsite except for one of the points, which is made of a green felsite, the scraper, made of quartz, and the celt. The latter, of diabase (?), was in the shell layer above the burial. While its surface is extremely disintegrated, enough remains to indicate that it was once polished. Apparently it was a short, thick celt as the specimen is 1 1/2 x 2 inches in cross section and 2 1/2 inches long.

Only a few chips (66) were found. Of these 9% are quartz and the balance, chips of dark felsite.

Bone artifacts are represented by the tip of an awl and a fragment of decorated bone (Fig. 5, f).

Fig. 3 - Plan of the grave in the Neck Creek Shell heap: A, at 9" depth; B, at 23" depth.
Pottery constitutes the bulk of the collections. Sherds are small, 2½ inches or less in greatest dimension and tempered with crushed quartz, granite, or shell. Over 1000 fragments of pottery were found, equally divided between mineral-tempered and shell-tempered sherds. Irrespective of the tempering, 85-90% of sherds are undecorated. Both types were made by some form of coiling. In some cases, marks left from scraping the outer surface have not been removed. We have considered such sherds as undecorated.

Mineral-tempered sherds are tan (Wood Brown - Ridgeway, Color Standards and Color Nomenclature) in color, about 3 in surface hardness (Moh’s scale), and 4-10 mm. in thickness. Only a few (about 10) are thin (½-1 mm.) while most are 7-8 mm. thick. Temper is medium in both size and quantity of grain. Three or four sherds are thick (10 mm.) and abundantly tempered with coarsely crushed quartz. While these few sherds may represent a different (earlier?) ware they may also merely represent the extreme limit in the range of medium coarse mineral-tempered pottery. They are undecorated.

Shell-tempered sherds are gray-brown (Drab - Ridgeway) in color, 2-3 in hardness, and 5-8 mm. thick. Shell is finely crushed and not extremely abundant. Three sherds of this ware, which fit each other, form a pointed bottom.

We have illustrated all rim sherds so as to indicate the range of variation. From these rim sherds and from the large percentage of undecorated body sherds, it is evident that decoration, when present, was limited to the upper portions of the sides and, occasionally, the rims of vessels. Sherds illustrated in Figure 5 are shell-tempered and those in Figure 6 are mineral-tempered.

With the exception of the large sherd near the bottom of Figure 6, which shows an everted mouth, walls are straight or slightly barrel-shaped with a tendency to become a little thinner near the rim. Rims are flattened with a tendency to bulge or be rolled over at the inner or outer edges. In the case of some of the shell-tempered pots this tendency has been exaggerated into a decorative feature (Fig. 5, h and i).

Decoration consists of dots, finger-nail marks, dashed lines, trailed jabs, imprints of cord-wound sticks, and of rocker-like tools. Only two sherds exhibit punctated holes. Eight sherds of shell-tempered pottery are thin (½-1 mm.) and have an external surface suggestive of faint imprints of a cord-wrapped paddle. Otherwise, no sherds were found with cord-malleated or cord-wrapped paddle impressed surfaces.

Four sherds of a small, undecorated bowl were found. It appears to have been hand-molded, about 3-½ inches in diameter and about 2-½ inches deep. Walls are 7-8 mm. thick, brown (Snuff Brown - Ridgeway) in color, and about 2 in surface hardness.

One lump of untempered but fired clay suggests the possibility that pots may have been fired at this site.

Conclusions

As has been suggested, we feel that the Neck Creek shell heap represents one period in time. We also feel that the burial was associated with the shell heap and that interment was made during the occupation of the site. The culture of the people at this period, then, would be characterized by medium sized triangular arrow points of dark felsite and by mineral- and shell-tempered vessels having straight sides, flat rims, and impressed decoration. The ceramics appear to occupy an intermediate position in a hypothetical pottery sequence for the area. The reasons for the last belief follow.

In the Shawsheen River valley, twenty miles to the west of Ipswich, Bullen found reasonably similar pottery associated with the same kind of triangular arrow points in the loam at three sites, Hofmann, Foster’s Cove, and Pringle. At Foster’s Cove, Camp Maud Eaton, and Pringle a different kind of pottery and different types of points were found at greater depths than this pottery. At Camp Maud Eaton and at the Clark’s Pond shell heap at Great Neck (Fig. 2, B) he found incised pottery associated with objects of European origin. (Reports on Foster’s Cove and Maud Eaton are to be found in Volume VII, No. 2, this series; that on the Hofmann site is in Volume 10, No. 2 of American Antiquity. Reports of the Pringle Site and of Clark’s Pond shell heap have not as yet been published.)
Fig. 6 - Mineral-tempered Sherds.

We feel the sample secured at the Neck Creek shell heap to be adequate. Due to the lack of demonstrably early or late pottery, we place this site as intermediate in the time since pottery was introduced into the region and before the coming of Europeans.

While the quantity of artifacts prevents any real comparison it may be of interest to note that projectile points, pottery, and decoration on the bone from the Neck Creek shell heap would not appear out of place in the Point Peninsula focus of New York State. Ritchie lists, as traits of that focus, "grave partially or wholly lined with slabs or boulders" and "grave or skeleton partially or wholly covered with slabs or boulders" (Ritchie, 1944, The Pre-Iroquoian Occupations of New York State, p. 305. See p. 165 for similar points, pp. 131 and 159 for some similarities in pottery and p. 135 for similar decoration on bone.) As we have seen, the one grave found at Neck Creek was both lined and covered with stone. Point Peninsula would be considered intermediate in the New York State sequence.

A somewhat similar burial was reported for Rhode Island by Herbert A. Luther in Notes and News in the July, 1947 issue of American Antiquity (Vol. XII, No. 1, p. 95). Regarding a partially excavated site he writes, "Only one burial has been encountered in the shell deposit, a multiple burial of a child and an adult woman, but this was of particular interest in that the grave was lined and covered with field stones".

At the Neck Creek shell heap most of the sherds and stone specimens were found on the steep part of the slope a short distance below the point where the upper, more gentle slope began. Two pits and the burial were found on this upper slope. There was not, however, enough evidence of occupational debris to permit definition of the more gentle slope as habitation area. Certainly the small quantity of stone artifacts and chips do not indicate much working of that material. As mentioned earlier, no evidence of Indian occupation could be found on top of the ridge.

In spite of the large amount of pottery and fairly extensive areas of shell, the impression gained was that this site was not a village but a camp site. From the large amount of charcoal found mixed with the shell it may be tentatively suggested that Indians camped here while collecting shell fish which they may have smoked or dried for consumption elsewhere.

Andover, Massachusetts
September 26, 1947
Thomas Morton, the author of the New English Canaan, was one of a company who sailed into Boston Bay in the summer of 1625 in a ship commanded by Captain Wollaston. Morton and Wollaston were among the four or five partners who were accompanied by some thirty or more indentured servants and whose aim was the establishment of a plantation and trading post among the Massachusetts. They had been preceded, in 1622, by Thomas Weston at Wessagusset (now Weymouth), whose failure and rescue by the Plymouth settlement is recorded by Bradford and Winslow. In the late summer of 1623, Captain Robert Gorges, a younger son of Sir Ferdinando Gorges, came with a party to establish a settlement, and occupied the buildings deserted by Weston scarcely six months before. Though many of Gorge's party moved on, some remained and are referred to by Morton as his neighbors.

Morton, himself, seems to have been no ordinary adventurer, but to have been educated in the classics and to have had some acquaintance with the law. He is said to have been the worst possible transcriber of Indian words. His fondness for Latin phrases is apparent all through the New English Canaan, and is evident in his own name for his plantation at Mount Wollaston. For Morton, thinking to give his place tone and dignity by a name somewhat out of the ordinary — a failing not peculiar to the man or the time — "translated" the name Passaconasset, Morton's version of an unidentifiable Indian name, to Ma-re-Mount. Or perhaps this may have been by way of teasing his austere neighbors at Plymouth who immediately wrote the name as Merle Mount.

Certainly Morton belonged to a lusty breed quite different from that of the settlers at Plymouth. His fondness for wine and spirits is apparent to one who but scans the pages of the book. The erection of his dwelling, its attendant memories of license and debauchery, was something unusual for the times, and the ensuing celebration of May Day but a reflection of old English custom. Quite naturally, the introduction of this revel, with its attendant memories of license and debauchery, was something which the God-fearing Pilgrim did not welcome to their neighborhood. He further compounded their enmity by distributing fire-arms to the savages in exchange for beaver, and instructing the new comers in their use. He vigorously denied charges that he sold liquor to the Indians. Morton flouted requests from settlers scattered from the Piscataqua to Cape Cod to cease these practices which, if continued, would make it unsafe for solitary families to live by themselves. In righteous indignation the Plymouth Colony acceded to the plea of "the chiefs of the straggling plantations...Piscataqua, Naumkeag, Winnisquam, Wessagusset, Nantasket, and other places where any English were seated." The Plymouth Colony dispatched Captain Standish and eight men to Lake Morton and end the nuisance. This was done, but not bloodlessly, for one of the defenders, who had defied his enmity while Morton was seized in late May or early June of 1628 and returned to England. To the annoyance of those who had gone to considerable trouble and expense to rid the coast of an unsavory and lawless neighbor, Morton soon returned to Mount Wollaston. He promptly fell afoul of Endicott at Salem, but managed to escape his clutches until the Boston settlement was made. Then he was summoned and seized, his goods confiscated and his house burned down, and he himself dispatched to England where he was thrown in jail.

His subsequent release and his labors in behalf of the aims and ambitions of the Gorges family are set forth by Charles Francis Adams in the matter introductory to the edition of The New English Canaan published by the Prince Society at Boston, in 1883, from which the following passages are taken.

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CHAP. IV.

Of their Houses and Habitations.

"The Natives of New England are accustomed to build their houses much like the wild Irish; they gather Poles in the woods and put the great end of them in the ground, placing them in form of a circle or circumference, and, bending the tops of them in form of an Arch, they bind them together with the Bark of Walnut trees, which is wondrous tufted, so that they make the same round on the Topp for the smoke of their fire to ascend and pass through; these they cover with mats, some made of reeds and some of longe flags, or sedge, finely sowed together with needles made of the splinter bones of a Cranes legge, with threads made of their Indian hempe, which their groueth naturally, leaving several places for dores, which are covered with mats, which may be rowled up and let downe againe at their pleasures, making use of the several dores, according as the winde sits. The fire is always made in the middest of the house, with winde falls commonly; yet some times they fell a tree that growth neere the house, and, by drawing in the end thereof, maintaine the fire on both sides, burning the tree by Degrees shorter and shorter, untill it be all consumed; for it burneth all night and day. Their lodging is made in three places of the house about the fire; they lye upon planks, commonly about a foot or 18 inches above the ground, raised upon ralles that are borne up upon forks; they lay mats under them, and Coats of Deares skinnes, otters, beavers, Racowmes, and of Beares hides, all which they have dressed and converted into good leather, with the hair on, for their coverings: and in this manner they lye as warme as they desire. In the night they take their rest; in the day time either the kettle is on with fish or flesh, by no allowance, or else the fire is impoyled in roasting of fishes, which they delight in. The aire doeth begt good stomacks, and they feede continually, and are no niggards of their vittles: for they are willing that any one shall eat with them. Nay,
if any one that shall come into their houses and there fall a sleepe, when they see him disposed to lye downe, they will spreade a mat for him of their own accord, and lay a roule of skinnes for a boulster, and let him lie. If hee sleepe, until their mante be disheued, they will set a wooden boule of smeate by him that sleepe, and wake him saying, Cattup keene Meekin. That is, If you be hungry, there is meat for you, where it you will eate you may. Such is their Humanity.

"Likewise, when they are minded to remove, they carry the mats with them; other materiales the place adjoyning will yeald. They use not to winter and summer in place, for that would be a reason to make fuel scarce; but, after the manner of the gentry of Civilized natives, remove for their pleasures; some times to their hunting places, where they remaine keeping good hospitality for that season; and sometimes to their fishing places, where they abide for that season likewise; and at the spring, when fish comes in plentifully, they have meetinges from several places, where they exercise themselves in galling and playing of Jugging tricks and all manner of Revelles, which they are delighted to; (so that it is admirable to behold what pastime they use of several kindes, every one striving to surpass each other. After this manner they spend their time.)"

Chap. VI.

Of the Indians apparrell

"The Indians in these parts do make their apperrell of the sinnes of several sortes of beasts, and commonly of those that doe frequent those parts where they doe live; yet some of them, for variety, will have the sinnes of such beasts that frequent the partes of their neighbors, which they purchase of them by Commerce and Trade.

"These sinnes they convert into very good lether, making the same cluse and soft. Some of these sinnes they dress with the hairie on, and some with the hairie off; the haire side in winter time they wear next their bodies, and in warme weather they wear the hairie outwades; they make likewise some Coats of the sinnes of Turckies, which they weare together with twines of their owne makinge, very prittily; these garments they weare like mantels knit over their shoulders, and put under their armes; they have likewise another sort of mantels, made of Mose sinnes, which beast is a great Large Deere so bigge as a horse; these sinnes they commonly dress bare, and make them wondrous white, and stripe them with size round about the borders, in forme like lace set on by a Taylor, and some they stripe with size in workes of several fashions very curius, according to the several fantasies of the workemen, wherein they strive to excel one another: And Mantels made of Beares sinnes is an usual warringe, among the natives that live where the Beares doe haunt; they make shoes of Mose sinnes, which is the principall lether used to that purpose; and for want of such lether (which is the strongest) they make shoes of Deeres sinnes, very handsomely and commodiously; and, of such deeres sinnes as they dress bare, they make stockinges that comes within their shoes, like a stirrop stockinge, and is fastned above at their belt, which is about their middell; Every male, after hee attaines unto the age which they call Pusses, wereth a belt about his middell, and a broad peace of

loather that goeth betweene his legs and is tuckt up both before and behinde under that belt; and this they wære to hide their secreats of nature, which by no meanes they will suffer to be seen, so much modesty they use in that particular; these garments they allways put on, when they goe a huntinge, to keep their sinnes from the brush of the Shrubbe; and when they have their Aparrrell one they looke like Irish in their troures, the Stockinges joynge so to their breeches. A good well grownde Deere sin is of great account with them, and it must have the tale on, or else they account it defaced; the tale beinge three times as long as the tales of our English Deere, yea foure times so longe, this when they travell is raped round about their body, and, with a girdle of their making, bound round their middles, to which girdle is fastned a bag, in which his instruments be with which he can strike fire upon any occasion.

"Thus with their bow in their left hand, and their quiler of Arroes at their back, hanging one their left shoulder with the lower end of it in their right hand, and the stiches, and all manner of Revelles, which they are delighted to; (so that it is admirable to behold what pastime they use of several kindes, every one striving to surpass each other. After this manner they spend their time.)"

Chap. VII.

Of their pretty conjuring tricks.

"If we doe not judge amisse of these Salvages in accounting them witches, yet all out of all question we may be bold to conclude them to be but weake witches, such of them as wee call by the names of Powahs: some corresondency they have with the Devil out of all doubt, as by some of their accions, in which they glory, is manifested. Papasiquino, (a footlinge I on Collin parsage) that Sachem or Sagamore, is a Powah of greate estimation amongst all kindes of Salvages there; hee is at their Revels (which is the time when a great company of Salvages meete from several parts of the Country, in amity with their neighbours) hath advanced his honor in his feats or Juggling tricks (as I way right teare them) to the admiration of the spectators, whom hee endeavored to perswade that he would goe under water to the further side of a river, to bade any man to undertake with a breath, which thing hee performed by swimming

"Their women have shooes and stockinges to weare likewise when they please, such as the men have, but the mantle they use to cover their nakednesse with is much longer then that which the men use; for, as the men have one Deeres skin, the women have two soed together at the full length, and it is so large that it trailles after them like a great Ladies traine; and in time I thinkes they may have their Pages to bare them up; and where the men use but one Beares skin for a Mantle, the women have two soed together; and if any of their women would at any time shift one, they take that which they intend to make use of, and cast it over them round, before they shifte away the other, for modesty, being unwilling to be seene to discover their nakednesse; and the one being so cast over, they flip the other from under them in a decent manner, which is noted in people uncivilized; there in they seeme to have as much modesty as civilised people, and deserve to be applauded for it."

CHAP. IX.

Of their pretty conjuring tricks.

"If we doe not judge amisse of these Salvages in accounting them witches, yet all out of all question we may be bold to conclude them to be but weake witches, such of them as wee call by the names of Powahs: some corresondency they have with the Devil out of all doubt, as by some of their accions, in which they glory, is manifested. Papasiquino, (a footlinge I on Collin parsage) that Sachem or Sagamore, is a Powah of greate estimation amongst all kindes of Salvages there; hee is at their Revels (which is the time when a great company of Salvages meete from several parts of the Country, in amity with their neighbours) hath advanced his honor in his feats or Juggling tricks (as I way right teare them) to the admiration of the spectators, whom hee endeavored to perswade that he would goe under water to the further side of a river, to bade any man to undertake with a breath, which thing hee performed by swimming
over, and deluding the company with casting a mist before their eyes that see him enter in and come out, but no part of the way hee has bin seene; likewise of our Bristol merchant, hee hath bin ended a coarse of faire water; first, having the water set before him, hee hath begunne his incantation according to their usual accustome, and before the same hee ended a thick Cloade has darkned the aire and, on a sodeine, a thunder clap hath bin heard that has amazed the natives; in an instant hee hath showed a firme peace of Ice to flote in the midst of the bowle in the presence of the vulgar people, which doubts was done by the agility of Satan, his consort (1).

"And by means of these sleights, and such like trivial things as those, they gaine such estimation amongst the rest of the Salvages that it is thought a very impious matter for any man to deragote from the words of these Powahs. In so much as hee that should alight them, is thought to commit a crime no less hainous amongst them as sacriledge is amongst us, as may appeare by this one passage, which I wil beaver trade amongst his countrymen, delivered unto him divers parcells of new him.

"A neighbour of mine that had entertain'd a Salvage into his service, to be his factor for the beaver trade amongst his countrymen, delivered unto his divers parcell's of commodities fit for them to trade with; amongst the rest there was one coate of more esteeme then any of the other, and with this his new entertained marchant man travels amongst his countrymen to truck them away for beaver: as our custome hath bin, the Salvage went up into the Country amongst his neighbours for beaver, and returned with some, but not expectfull to his expectations, but being called to an accoamt, and especially for that one Coate of special note, made answer that he had given that coate to Tantoquineo, a Powah; to which his master in a rage cryed, what have I to doe with Tantoquina? The Salvage, very angry at the matter, cryed, what you speakes? you are not a very good man; will you not give Tantoq. a coat? what this? as he had offer'd Tantoquineo the greatest indignity that could be devisd, so great is the estimation and reverence that these people have of these luling Powahs, who are usually sent for when any person is sick and ill at ease to recover them, for which they receive rewards as doe our Chirgeons and Phisitians; and they doe make a trade of it, and boast of their skill where they come: (2) One amongst the rest did undertake to cure an Englishman of a swelling of his hand for a parcell of biskett, which being delivered him hee tooke the party greived into the woods aside from company, and with the helpe of the devill, (as may be conjectured,) quickly recovered of that swelling, and sent him about his works again.

CHAP. XII.

Of their traffike and trade one with another.

"Although these people have not the use of navigation, whereby they make traffike as other nations, that are civilized, use to doe, yet doe they barter for such commodities as they have, and have a kinde of beades, instead of money, to buy withall such things as they want, which they call Wampaunpeak: and it is of two sorts, the one is white, the other is of a violet colour. These are made of shells of fishe. The white with them is as silver with us; the other as our gould: and for these beads they buy and sell, not onely amongst themselves, but even with us.

"We have used to sell them any of our commoditie for this Wampaunpeak, because we know we can have beaver againe of them for it; and these beads are currant in all parts of New England, from one end of the Coast to the other. (3)

(1) This Sachem, [Papasiquineo] "the most noted powow and sorcerer of all the country," is better known by the name of Passaconaway. There is quite an account of him in Drake's Book of the Indians (B. III. ch. vii). He is the Pissacannawa mentioned by Wood in his Prospect (p. 70) of whom the savages reported that he could "make the water burn, the rocks move, the trees dance, metamorphize himself into a flaming man." Morton says of the Indian conjurers, "some corresondency they have with the Devil out of all doubt;" Wood, to the same eftect, remarks that "by God's permission, through the Devil's helpe, their charmes are of force to produce effects of wonderment;" which declares of the Indians, "their chiefes God they worship is the Devil" (True Travels, vol. i. p. 138); Walker intimates that it was the devil who seduced the first inhabitants of America into it (Magnalia, B. I. ch. i. paragraph 3) and Winthrop, describing the great freeshet of 1638 records that the Indians "Being pawning in this tempest, the Devil came and fetched away five of them" (vol. i. p. 293). See also Gookin's Indians, I. Mass. Hist. Coll., vol. i. p. 154; Young's Chron. of Pilg., p. 356; and Champlain's Voyages, vol. III. p. 171. Champlain says the Indians do not worship any God; they have, however, some respect for the devil.

(2) In regard to the Indian Powahs, priests, or medicine men, and their methods of dealing with the sick, see the detailed account in Champlain's Voyages, vol. iii. pp. 171-8; Josse1yn's Two Voyages, p. 131; Wood's Prospect, p. 71; Williams's Key, ch. xxxii; Gookin's Indians, I. Mass. Hist. Coll., vol. i. p.154; Young's Chron. of Pilg., pp. 317, 357; Lechford's Plaine Dealing, (Trumbull's ed.) p. 117; Parkman's Jesuits in North America, pp. lxxxiv-lxxvii; also Magnalia, B. III, part iii., where Mather says: "In most of their dangerous distempers, it is a powow that must be sent for; that is, a priest who has more familiarity with Satan than his neighbours: this conjurer comes and roars and howls and uses magical ceremonies over the sick man, and will be well paid for it when he is done; if this don't effect the cure, the man's time is come, and there's an end." For a summary in Indian medical practice, see further, Ellis's Red Man and White Man, pp. 127-33.

(3) Other descriptions of wampum are given by Josse1yn (Two Voyages, pp. 112-113) and by Roger Williams (Key, Chap. 26). There is a much better description of wampum in Lawson's account of Carolina, quoted by Drake (Book of the Indians, p. 328), in which he says that wampum was current money among the Indians "all over the continent, as far as the Bay of Mexico." Lawson's explanation of the fact that wampum was not counterfeit to any considerable extent is such more natural than Morton's. It cost more to counterfeit it than it was worth. If this made this Paling cost the English five or ten times as much as they could get for it; whereas it cost, the Indians nothing, because they set no value upon their time, and therefore have no competitors to fear, or that others will take its manufacture out of their hands."
"And although some have endeavoured by example to have the like made of the same kind of shells, yet none hath ever, as yet, attained to any perfection in the composition of them, but the Salvages have found a great difference to be in the one and the other; and have knowne the counterfeit beads from those of their own making; and have, and doe slight them.

"The skinnes of beasts are sold and bartered, to such people as have none of the same kindes in the parts where they live.

"Likewise they have earthen potts of divers sizes, from a qarte to a gallon, 2. or 3. to boyle their vitels in; very strong, though they be thin like our iron potts.

"They have dainty wooden bowls of maple, of highe price amongst them; and these are bartered by one with the other, and are but in certaine parts of the Country made, where the severall trades are appropriated to the inhabitants of those parts onely.

"So likewise (at the season of the yeare) the Salvages that live by the Sea side for trade with the inlanders for fresh water, reles curious silver reles, which are bought up of such as have them not frequent in other places; chestnuts, and such like usefull things as one place affordeth, are sold to the inhabitants of another, where they are a novelty accomodated amongst the natives of the land. And there is no such thing to barter withall; as is their Whampaukeake."

CHAP. XII.

Of their Magazines or Storehouses.

"These people are not without providence, though they be uncivilized, but are careful to preserve food in store against winter; which is the corne that they labour and dress in the summer. And, although they eat freely of it, while it is growinge, yet have they a care to keep a convenient portion thereof to releaven in the dead of winter, (like to the Ant and the Bee,) which they put under ground.

"Their barnes are holes made in the earth, that will hold a Hogshad of corne a piece in them. In these (when their corne is out of the huske and well dried) they lay their store in great baskets (which they make of Sparke) with mats under, about the sides, and on the top; and putting it into the place made for it, they cover it with earth; and in this manner it is preserved from destruction or putrification; to be used in case of necessity, and not else.

"And I am perswaded, that if they knew the benefit of Salt (as they may in time,) and the means to make salt meat fresh againe, they would as ready to preserve flake for winter, as well as corne; and that if any thing bring them to civility, it will be the use of Salt, to have food in store, which is a cheife benefit in a civilized Commonwealth.

"These people have begunne already to incline to the use of Salt. Many of them would buy Salt of me for to carry home with them, that had frequented our howses and had been acquainted with our Salted meats; and Salte I willingly gave them, although I sold them all things else, onely because they should be delighted with the use there of, and thinke it a commodity of no value in it selfe, although the benefit was great that might be had by the use of it."

CHAP. XVII

Of their Annals and Funeralls.

"These people, that have by tradition some touch of the immortality of the soule, have likewise a custom to make some monuments over the place where the corps is interred: But they put a great difference between persons of noble, and of ignoble, or obscure, or inferior descent. For, indeed, in the grave of the more noble they put a planke in the bottom for the corps to be layed upon, and on each side a plancke, and a plancke upon the top in forme of a chest, before they cover the place with earth. This done, they erect some thing over the grave in forme of a harshe cloath, as was that of Cheekatatawacks mother, which the Plimouth planters defaced because they accounted it an act of superstition; which did breed a breach, and a breach was hasten before related; for they hold impious and inhuman to deface the monuments of the dead. They themselves esteeme of it as placulum; and have a custome amongst them to keep their annals and come at certaine times to lament and bewaile the losse of their freinds; and use to black their faces, which they so wearre, instead of a mourning ornament, for a longer or a shorter time according to the dignity of the person: so is their annals kept and observed with their accustomed solemnity. Afterwards they absolutely abandon the place, because they suppose the right thereof will but renew their sorrow.

"It was a thing very offensive to them, at our first coming into those parts, to aske of them for any one that had bin dead; but of later times it is not so offensively taken to renew the memory of any desceased person, because by our example (which they are apt to follow,) it is made more familiar unto them; and they marvell to see no monuments over our dead, and therefore thinke no great Sachem is yet come into those parts, or not as yet deade; because they see the graves all alike."

CHAP. XVIII.

Of their Custome in burning the Country, and the reason thereof.

"The Salvages are accustomed to set fire of the Country in all places where they come, and to burne it twice a yeare, viz: at the Spring, and the fall of the leafe. The reason that moves them to doe so, is because it would other wise be so over-grown with underweedes that it would be all a coppice wood, and the people would not be able in any wise to passe through the Country out of a beaten path.

"This means that they do it with, is with certaine mineral stones, that they carry about them in bags made for that purpose of the skines of little beasties, which they convert into good lether, carrying in the same a piece of touch wood, very excellent for that purpose, of their own making. These mineral stones they have from the Fluen-teenes, (which is to the Southward of all the plantations in New England,) by trade and trafficke with
those people.

"The burning of the grass destroys the under-woods, and so scorches the elder trees that it shrinks them, and hinders their growth very much; so that hee that will looke to finde large trees and good tymber, must not depend upon the help of a wooden prospect [Wood's New England's Prospect] to finde them on the upland ground; but must seeke for them, (as I and others have done,) in the lower grounds, where the grounds are wett, when the Country is fired, by reason of the snow water that remains there for a time, untill the Sunne by continuance of that hath exhaled the vapour of the earth, and dried up those places where the fire, (by reason of the moisture,) can have no power to doe them any hurt; and if he would endevoure to finde out any goodly Cedars, hee must not seeke for them on the higher grounds, but make his inquest for them in the vallies, for the Salvages, by this custome of theirs, have spoiled all the rest; for this custome hath bin continued from the beginning.

"And least their firing of the Country in this manner should be an occasion of damnifying us, and indangering our habitations, wee our selves have used carefully about the same times to observe the winds, and fire the grounds about our owne habitations; to prevent the Damage that might happen by any neglect thereof, if the fire should come neere those howses in our absence.

"For, when the fire is once kindled, it dilates and spreads it selfe as well against, as with the winds; burning continually night and day, untill a shower of raine falls to quench it.

"And this custome of firing the Country is the means to make it passable; and by that means the trees growe here and there as in our parks; and makes the Country very beautifull and commodious."

NEW MEMBERS

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Springfield, Massachusetts

Albert S. Anderson
East Mansfield, Massachusetts

Linden I. Petys
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R. Ross Hollaway
25 St. Cecilia Street
Boston 15, Massachusetts

James J. F. Migliorati
Bridgewater, Massachusetts

Neil B. Galluzzo
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Barker D. Keith
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Ralph Lumb
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Duncan Gilchrist
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Malden, Massachusetts

Franklin R. Ballard
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Centerdale, Rhode Island

William S. Dodge
Centerdale, Rhode Island

Charles A. Dodge
Centerdale, Rhode Island

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Bridgewater, Massachusetts

Mrs. F. R. Ballard
Dudley, Massachusetts
DEPARTMENT OF CURIOUS COINCIDENCE

With apologies to a department with similar heading in our contemporary, The New Yorker, we reprint two items which have come to our attention. In the lefthand column is an item submitted to us by Ripley Bullen who thought the item of some value as regards burial customs of the Indians. He showed this to Howard Jones who recalled by submitting the item in the righthand column. To both gentlemen we extend our thanks, but especially to Mr. Jones, whose good memory and sharp eye were responsible for discovering the curious coincidence.

The century was well gone, in 1685, when the oook-peddler John Dunton came to Ipswich, with his stock of books and improved the opportunity to go to Wonasquan, an Indian village, "after a long and difficult ramble." On the way he found some Indians, with faces blackened with soot, who rather alarmed him, though their greeting, Ascowequassumis, which was, being interpreted, "Good morrow to you," relieved his fears. They were in mourning for a dead chief and they buried him that night. Dunton remained and made a note of the funeral ceremony.

"First the graver among them wound up and prepared the dead body for the coffin; when the mourners came to the grave they laid the body by the grave's mouth, and then all the Indians sat down and lamented, and I observed tears to run down the cheeks of the oldest among them, as well as from little children.

"After the dead body was laid in the grave (and in some parts of their goods are cast in with them), then they made a second great lamentation. Upon the grave they spread the mat that the deceased died on, the dish he eat in, and two of the Indians hung a fair coat of skin upon the next tree to the grave, which none will touch, but suffer it there to rot with the dead."


In a note accompanying the first, Mr. Bullen adds that "There is another and earlier history of Ipswich, available in Ipswich (at the Library and Historical Society) which, as I remember it, has this account and may be the source from which Waters is copying."

Mr. Jones writes a note which is of great value, and probably gives the source used by Waters:

"John Dunton's Journal. Published in Collections of the Massachusetts Historical Society, 1811, Volume 2 of the Second Series, pp. 97-121, being extracts from 'The Life and Errors of John Dunton, late citizen of London; written by himself.'

"Pages 108-115 cover a visit to Natick and the Indians there.

"Pages 121-123 cover a visit to Ipswich and a description of an Indian funeral and burial at Wonasquan."

"As I reread this description tonight it sounded strangely familiar and I have spent most of the evening checking where I had seen it before. If you will look at Roger Williams' Key, Chapter XXXII and read his description of Indian burials you will see that Dunton's account is coined word for word, almost, from the Key which was published 1663 and with which Dunton, a book dealer must have been familiar.

"In view of this I have no faith in Dunton's story as a supposed eye witness."

Mr. Jones does not note that the greeting "Ascowequassumis" is a fairly close copy of "Ascowequassumisumis, Good morrow," given in Chapter I of the Key, nor that in the first part of Chapter XXXII, Williams describes the blackening of faces of the bereaved as a sign of mourning.

A ROCK SHELTER AT BOURNE, MASS.

Jesse Brewer

Several years ago William Whiting and I heard of a rock shelter, located somewhere in the township of Bourne, Mass.

We did a great deal of speculating as to just where it might be.

In November 1946 we located a so-called Indian woman who knew where it was, so we looked her up at her home and she offered to go with us and show us where it is. We went to look it over and did nothing at that time, as it was too cold and the ground was frozen.

All winter we did a lot of talking and planning, but it was the afternoon of May 10, 1947 when we got the time, and inclination, to go down and to a job on it.

From Plymouth you follow the Cape road to Swift's Corner, then go down to the Cedarville Church, turn right on hard surface for about one-fourth of a mile. Take the dirt road left, opposite a large group of R.F.D. mail boxes, pass Great Herring Pond on your left, and a cranberry bog opposite, on your right. Keeping straight ahead for about a mile you will pass a lot of cottages and two large stone posts on your left. About halfway to the next turn, is the woods road running southeast from Great Herring Pond. This is a little-used road but is in pretty good shape for car travel.

The Rock is exactly one and nine-tenths miles from where we turned in. You pass under a high tension electric line about fifty yards before you get opposite the rock. There are two large boulders on the right hand side of the road, close to the wheel rut.

The rock shelter can be seen from here on the same side of the road, about thirty paces in, a little to the south.

The first thing we did was to take measurements of what we thought was most essential. We used a compass so as to have our findings correct.

There is a cleavage on the west side of the rock extending the whole length. This formation is very interesting as it has a natural curve the higher it rises, so that it almost roofs over the passageway and is about the shape of a gigantic clam shell. The measurements of the rock were taken at a height of four feet from the ground.

The passageway is thirteen inches wide on the north end, and slightly wider at the top. At the south end the passage is four feet nine inches wide at four feet height, widening towards the top.

The circumference of the rock is one hundred and thirty one feet. Height of rock from floor of north and south passageway is ten feet and nine inches. The length of passageway is forty-six feet and two inches. From the ground to the ground, over the top of the rock, from west to east, is sixty-three feet. From north to south, measured as from east to west, it is sixty-three feet, five inches.

Depth of center cave of main part of rock at the center of passage is six feet, two inches. Height four feet, four inches. Width at bottom of cave, at opening, five feet, seven inches.

This cave is triangular in shape and has an opening at the back that is five feet long and one foot wide, opening to the top of the rock.

Cave Number two faces northeast, and is in the main part of the rock, being larger than cave opening into passage. Height at opening is two feet nine inches. A great quantity of earth has been dug out of the inside and thrown up in a heap at the entrance, so it is reasonable to assume that the opening was much higher at the time it was used as a shelter. It is six feet two inches across the base of the opening.

The roof of this cave is almost flat and the hearth was five feet from the opening. The smoke escaped through what appears to be a flue, thirteen inches long and three inches wide, worked out by enlarging a crack in the rock. Over the hearth, the roof of the cave had flaked off in varying sized pieces because of heat from fires. These pieces varied from just large enough to see, to pieces six inches long up to four or five inches wide, and half an inch thick.

The depth of this cave is nine feet, eight inches, narrowing to a ten-inch opening going in to the main part of the rock.

Mr Whiting dug out the passageway cave and found only broken glass, ashes, charcoal, partly burned wood, and a skull -- it was the skull of a skunk. This cave and the passage had evidently been thoroughly gone over, perhaps many times, as the ash and charcoal was all that was left by the former owner.

I dug out cave number two and I found twenty-five white quartz flakes, one large yellow-green flinty quartzite flake, and one large core of a chert-like stone that had been burned so it was hard to classify.

There are also a few things of interest about the rock itself. First, ten feet in the center of the passage, from the south end, there is a small red oak tree twelve feet tall. Second, on the southeast end of the main rock, six feet above ground level, there is the stump of a pitch pine tree that was blown down across the top of the boulder during the hurricane, since being chopped down. We measured the stump, one and one-half feet from the face of the rock, finding it six feet, one inch around and twenty-four inches.
across the cut. There is no visible evidence of any roots, so all of them have to penetrate through the cracks, and through the heart of the rock to reach the earth.

There was a man by the name of Harding, uncle to the lady that was our guide, who, as the story goes, was the first to dig out these rock shelters. According to the story told by his niece, he dug out one skeleton, one stone axe, and quantities of arrowheads. She probably used "the long bow".

From the rock, following the road straight through, it is just one and six-tenths miles to Butter Milk Bay. This road is a natural valley trail from Butter Milk Bay to the two large sites on Great Herring Pond.

We are not absolutely sure whether the rock is in Bourne or Plymouth as it is a wooded country with very little travel and very close to the Plymouth and Bourne line.

Plymouth, Mass.
May, 1946

A WEST BROOKFIELD INDIAN BURIAL

C. C. Ferguson

Some years ago a very interesting Indian burial was found in the side of the West Brookfield gravel pit near Wickabaug Pond and on an old Indian site. This was about two feet below the surface and appeared where the gravel had been carted away as a very dark spot in the embankment. When this was dug into, evidences of an Indian burial appeared though all bone and skeletal material had disappeared and become dust leaving only a black residue containing various stone artifacts, and covering a space large enough for a flexed burial. Many of the implements found had been "Killed". The following items which were obtained are in my collection except for the pot:

A beautiful quartz muller (brown), oval and perfectly symmetrical, 3-1/4 inches in diameter.

The sherd of soapstone pot of about a quart capacity, with one side higher than the other. This had evidently been "Killed".

A much eroded copper awl, 1-7/8 inches long by 1/8 inch width. This was encased in a grass-like sheath (Fig. 7, 2).

A vitreous quartz disc, 1 and 1/4 inches in diameter by 1/2 inch thick. This was evidently an ornament (Fig. 7, 2).

A leaf shaped or ovoid piece of felsitic material, 2-1/4 x 1-1/2 inches and rather thick at the center (Fig. 7, 1).

A large flint chip, 2-1/2 x 1-1/2 inches, thin and apparently used as a knife and scraper (Fig. 7, 2).

Two fine flint spearheads, one 7-1/2 inches long by 2-1/2 wide at its broadest part, broken in four pieces, the other 4-3/4 inches long broken in two pieces. The former was side notched and the latter semi lozenge shaped (Fig. 7, 10 and 12).

One flint and one felsitic arrowpoint, side notched and broken and about 2-1/4 inches long (Fig. 7, 11 and 13).

One flint knife about 2 inches long and 1 inch broad, also broken (Fig. 7, 7).

Three arrowheads of flint and flint like material, unbroken side notched or semi lozenge shaped, from 1-1/4 to 2-3/8 inches in length. Also one unbroken of gray quartzite, semi lozenge shaped two and 3/8 inches long (Fig. 7, 3, 4, 5).

All these were found embedded in powdered "red paint", in the dark colored area.

All the artifacts were finally finished and some are among the best I have seen from Massachusetts. A predominance of flint was noticeable among the projectile points.

There was about a quart of the "red paint".

No other burial was unearthed as far as I know near this location.

Millbury, Mass.
December, 1946

Fig. 7. Artifacts from the grave in West Brookfield.