Bulletin of the Massachusetts Archaeological Society, Vol. 17, No. 3

Massachusetts Archaeological Society

Follow this and additional works at: https://vc.bridgew.edu/bmas

Part of the Archaeological Anthropology Commons

Copyright
© 1956 Massachusetts Archaeological Society

This item is available as part of Virtual Commons, the open-access institutional repository of Bridgewater State University, Bridgewater, Massachusetts.
INDIAN TRAILS AND THEIR IMPORTANCE TO THE EARLY SETTLERS .................................................. Page 41
Leaman F. Hallett

MEDICINE AND PHARMACY OF THE NEW ENGLAND INDIANS .................................................. Page 46
Leaman F. Hallett

CAN THE SHIP'S SHORING AT FOLLINS POND BE RADIOCARBON DATED? .......................... Page 49
Frederick J. Pohl

A STEATITE VESSEL FROM NANTUCKET ................................................................. Page 51
Edward S. Roy

ABORIGINAL NEW ENGLAND POTTERY (Fifth Installment) .......... Page 52
William J. Howes

PUBLISHED BY THE MASSACHUSETTS ARCHAEOLOGICAL SOCIETY, INC.

MEMBER OF THE EASTERN STATES ARCHAEOLOGICAL FEDERATION

Maurice Robbins, Editor, 23 Steere Street, Attleboro, Mass.
William S. Fowler, Secretary, Bronson Museum, 8 No. Main St., Attleboro, Mass.

STATE TEACHERS COLLEGE LIBRARY
BRIDGEWATER, MASSACHUSETTS
AN EDITORIAL COMMENT

There does not seem to be any reasonable doubt but that Norsemen did visit the shores of North America in pre-Columbian times. The precise location of their Vinland has been a highly controversial subject but eventually the question will be answered and the sounds of the furious battle which has been waged around it will slowly fade away.

Many have been interested in the subject and volumes have been written in support or denial of their theories. Most of these writers have been sincere in their search for the truth but, unfortunately there have been others who have even stooped to forgery in their frantic endeavors to draw attention to their exploits. It is most disturbing to find that there exists a group of otherwise intelligent persons to whom the mere mention of Vinland is a challenge to battle. So eager are they to embrace the negative that they accept the most tenuous of arguments which favor their views and brush aside, almost contemptuously, any evidence to the contrary. I am sure that the man who first produces uncontrollable evidence of the location of Vinland will be obliged to run the gauntlet of criticism and abuse before his theories will find acceptance. One has only to read of the doubt and suspicion which surrounded the initial discovery of the first Folsom point to conjure up a vision of what awaits the finder of Lief Erickson's campsite.

In May of 1952 the Massachusetts Archaeological Society accepted an invitation from Mr. Frederick J. Pohl to undertake certain excavations on the shore of Follins Pond. At that time the writer expressed the hope that a sincere effort might be made to approach this work with an open mind and that any evidence which might be found, either in favor of or contrary to Mr. Pohl's theories, might be evaluated without bias. The reports which eventually followed the conclusion of our work demonstrated the fact that this hope was in vain.

To the writer was assigned the task of supervising the excavation of the gulley, a natural depression in which Mr. Pohl had suggested that Leif might have stored his ship during the winter. Prior to any disturbance of the area Mr. Pohl described in some detail the ship which he expected had been used by Leif; he mentioned dimensions and general characteristics of the Viking ships of the period. No one was more surprised than the writer to discover a pattern of stakes placed so as to outline the plan of a ship almost precisely as Mr. Pohl had predicted.

Some of those present immediately pronounced the stakes to be modern, or at best of Colonial age; others were as eager to accept a more ancient origin. Many of us, however, including Mr. Pohl himself, were cautious, preferring to await the judgment of a jury after the facts had been sorted out and given careful consideration. As far as the writer is concerned the facts are still coming in.

Without a doubt some sort of a ship had once rested in the gulley and a framework of stakes had been placed in position to hold it upright. There is evidence that the floor of the original gulley had been altered at its inner end so as to provide a level surface for the keel of the ship to rest upon. It is most important to note that the stakes which formed the outline were all immersed or embedded in organic material and sand below the water level. It was necessary for us to dig a series of ditches from the gulley toward the pond in order to lower the water so that the stakes could be seen and a plan made of them. It was apparent that these stakes had been buried for many years in this state and that they were subject to contamination by surface water and organisms. In the opinion of the writer they were valueless as samples for carbon determination of age. When the samples were taken there was no thought of using them as carbon samples and they were kept immersed in water and soil until they were packed for shipment to Mr. Pohl several months later.
In view of the recent article by Mr. Charles B. Hunt (Science Monthly, Vol. 81, No. 5, November 1955) in which Mr. Hunt discusses the unreliability of certain samples used in Carbon 14 determinations, Mr. Pohl has declined to accept as final the carbon 14 determination which declares the stakes from Follins Pond to be of recent age. This stand is fully explained in the following article by Mr. Pohl. I believe that Mr. Pohl is quite correct in the position which he has taken in the matter.

During the excavation of the Titicut Site in Bridgewater, Mass., the writer did some work in connection with a shipway which was found there. In this instance its presence was substantiated by historical data, and is known to have existed about 1790. It was located in a natural gulley which had been somewhat altered for the purpose. Two large timbers, extending the length of the gulley upon which the cradle of the ship supposedly rested, sets this shipway apart from that at Follins Pond. There were no stakes which outlined the plan of the ship as at Follins Pond, Colonial vessels were altogether too heavy to be adequately supported on this type of shipway. At Titicut the ship was built in and launched with a supporting cradle which, in turn, rested upon the large timbers placed to receive it. The two shipways, Follins Pond and Titicut, are of similar dimensions. Why then, if they are both from the same period, are they so different in fundamental design?

It is with a sense of deep loss that we mention the passing of one of the oldest members of the Massachusetts Archaeological Society, Mr. Chauncey C. Ferguson of 5 Hamilton Street, Milbury, Massachusetts.

Mr. Ferguson was formerly the superintendent of the Milford-Oxford School Union, having served in that position for twenty-five years until his retirement in 1938. Born April 4, 1869, in Hampden, Maine, the son of Dennison and Murilla (Coffin) Ferguson, he was graduated from Maine Central Institute, Pittsfield, Maine in 1888 and Bates College, Lewiston, Maine in 1892. He had been a resident of Milbury 45 years.

After graduating from college, he taught at Maine Central Institute, at Richmond, Maine, at Somersworth, New Hampshire, and Merimack. Three of Mr. Ferguson's ancestors came to this country on the Mayflower and he was active in organizations of Mayflower descendents. Mr. Ferguson had one of the largest collections of Indian artifacts in New England, which has been given to the Massachusetts Society by his son Mr. Stanton M. Ferguson, and will shortly be placed on display at the Bronson Museum in Attleboro.

Another of our older members, Mr. Earl V. Bryant of 57 Illinois Street, Central Falls, R. I., passed away on March 1st. Mr. Bryant was born October 11, 1886, in Pawtucket, son of the late Edwin R. and Susie (Remington) Bryant. He was a member of the Central Falls Congregational Church; Bonney Merry Lodge No. 29 A.F. & A.M.; and Royal Arch Chapter of Pawtucket.

As we go to press, too late for the comment it deserves, the Cohannet Chapter has received a carbon 14 date on a sample from its site on Assawompsett Lake in Middleboro, Massachusetts. This carbon determination was undertaken by the United States Department of the Interior, Geological Survey, through the courtesy of Mr. Joseph H. Hartshorn of the regional survey.

In his letter Mr. Hartshorn says, "I am positive that the material above the hearth was wind-blown material. That below the hearth was probably lacustrine in origin. I -- feel that the hearth was not intruded -----, the date for the hearth is:

Survey Sample No. W-363. — 4,320 ± 250 (age in years)"

2,365 B.C. ± 250 yrs.

A more detailed statement accompanied by illustrations will appear in our next Bulletin.
INDIAN TRAILS
AND THEIR IMPORTANCE TO THE EARLY COLONISTS

By Leaman F. Hallett
Chairman, Historical Research Committee

While the water courses may be aptly termed the primary Indian highways in New England, there were also many economically important overland trails throughout the area. Laid through ages of Indian use with an eye to the easiest and quickest topographical access, many of these trails were later adopted and enlarged into the bridle paths of the early pioneers, and eventuated in the modern highways of today.

Travel through the forested areas in former days was much easier than in modern times. The park-like character of the early forests was due to the Indian custom of regularly burning the leaves under the trees in the Fall or Spring, thus preventing the growth of tangled underbrush. The larger trees were little harmed, but only the wettest swamps escaped these fires.

The Indian trails avoided, where possible, the passage of streams of water and swamps, as well as the climbing of difficult hills. Water crossings were reduced to the fewest and best fording places. Another characteristic of these ancient foot paths was their narrowness, resulting from the protective habit of traveling in single file, regardless of the size of the party. William Wood described these Indian paths as “seldom broader than a cart’s rut,” and Edward Johnson commented, “they (the English) sadly search up and down for a known way, the Indian paths being not above one foot broad, so that a man may travel many days and never find one.”

Over these early Indian trails there were constant migrations, seasonal removals from fishing to planting to hunting areas, and intertribal communication between the villages along the way. Some were concerned with merely local travel, while others were hundreds of miles in length. A classic example of long-distance travel occurred in the latter part of the Sixteenth Century. A certain Ingram was marooned by the buccaneer Hawkins at Pamlico on the Florida coast. By following the Indian trails northward, he was able to reach the St. John River in New Brunswick, from whence he was transported in a French vessel to his native England.

Trail signals, or markers, furnished varied information of previous travel along the paths. A slanting stick placed in the ground indicated the direction taken upon leaving the path, or an arrow marked in the dirt served the same purpose. The number in the party, the goods carried, the time and direction of departure and other information was available to friends who read the pre-arranged signs through messages emblazoned upon trees. Often a particular arrangement of stones on the ground served a like purpose. Early observers commented that when members of the Penobscot tribe of Maine visited Fort Point in Stockton Springs they only stopped long enough to make the sign of their visit, showing in which direction they were going, the number of their party, etc. It being a marking place, no one was ever allowed to mar or deface its outline by using it for a camping ground.

The more nomadic tribes of northern New England used trails as boundary lines in their hunting activities, according to Speck. The whole inhabited area was divided into hunting territories owned by the different bands of blood-related families. Each band was well acquainted with its own district, no matter how extensive it might be. Furthermore, there were trails winding through the districts used by the hunters and trappers of the band. Ordinarily there were two main paths running perpendicular to each other, North and South and East and West, quartering each tract. All the trails were blazed either with the owner’s family emblems or with trail signs, not only warning trespassers, but leading strangers to the main headquarters, or to the temporary camps along the principal routes.

It was over the deeply worn Algonquin trails that the earliest Jesuits found their way into the Abnaki villages. Later, in 1621, Edward Winslow and Stephen Hopkins first ventured on the Indian path from Plymouth to Pokanoket to visit Massasoit, and remarked on the ease of travel along the way, there being many open fields and park-like woods bordering the trail. Thomas Purchas came to Maine from England about the year 1626, landing at Saco. From the eastern part of Casco Bay there was an Indian thoroughfare that led to the falls of the Penobscot in what is now the town of Brunswick. Skirting the shores of Casco Bay and journeying by this route, Purchas reached the falls and found a very favorable location for trade with the Indians.
as they descended the river in passing from their villages to the mouth of the Sagadahoc, or to the camping grounds on the shores or islands of Casco Bay. In establishing himself at the falls he secured the Indian trade of the Androscoggin in the same way as the Pilgrims of Plymouth, in erecting their trading house at Cushenoc, now Augusta, secured the Indian trade of the Kennebec.

Winthrop's Journal tells of John Oldham and three companions traveling overland to Connecticut in September, 1633, to trade with the Indians. "The Sachem used them kindly, and gave them some beaver. They brought of the hemp, which grows there in great abundance, and is much better than the English. He accounted it to be about one hundred and sixty miles. He brought (back) some black lead, whereof the Indians told him there was a whole rock. He lodged at Indian towns all the way."

Oldham's account of his travels kindled the interest of many of the Bay colonists, and on May 6, 1635, the General Court granted permission to the inhabitants of Watertown "to remove themselves to any place they shall thinke meete to make choice of pvided they continue under this government." On the same date the inhabitants of Roxbury were granted the same privilege. On June 3, 1635, there was "leave granted to the inhabitants of Dorchester for their removal." The Dorchester Association had pioneers in Windsor the latter part of June, they being led overland by Roger Ludlow, and by April of 1636 "a great part of their old church" had gone to Connecticut over the ancient Indian path. The Roxbury party, under William Pynchon, began the overland journey to Agawam, now Springfield, about April 26, 1636. The deed from the Indians conveying the tract of land there was signed July 15, 1636. The Rev. Thomas Hooker, pastor of the Newton church, departed for Connecticut on May 31, 1636, with most of his congregation. These migrations included numerous livestock, and under the increased traffic many of the Indian paths soon lost their identity as such.

William Wood, noting early trade between the Bay Colony and the Narragansett tribe, described a route which was no longer characteristic of an Indian trail—"We lost our way, being deluded by a misleading path which we still followed, being as we thought too broad for an Indian path but that the dayly concourse of Indians from the Narragansets who traded for shooes, wearing them homewards had made this Indian track like an English walke." During a cold November in 1645, John Winthrop, Jr., journeyed on horseback over the trail from Boston to Springfield, Hartford, Saybrook, New London, and back to Boston. His carefully kept diary of this trip indicated a speedy passage over the well-defined route—although he did miss the branching Connecticut path and traveled onward to Springfield before turning southward.

Northern New England abounded in streams, rivers and lakes, interconnected by short portages, and travel in that region took full advantage of these water highways. The long Connecticut River and its tributaries served a similar purpose. In Vermont, the mountain passes leading from the Hudson Valley to Lake Champlain and the Connecticut River were used as Indian trails from time immemorial. The site of the present Bellows Falls was a favorite fishing resort of the Indians, and above the banks of the West River was an ancient Indian path. A cross-country trail from Lake Winnipesaukee to Pequawket to Norridgewock was used in the attacks on the Piscataqua towns of Maine during Lovewell's War in 1723.

The most traveled inland land routes, however, were in the three southern New England states; and of primary importance was the Indian trail from Boston to Springfield, later adopted by the colonists and called the Bay Path. Crossing the Connecticut River it led westward, and became the Mohawk Trail. As the path continued through New York state it was called the Iroquois Path. A branch of this "great trail" veered southwestward into the Connecticut Path and its connecting link the Westchester Path, the ancient Indian trail by which the Mahicans of New York kept in communication with their kinsmen of the Connecticut Valley.

The term "Bay Path" first appeared in the Springfield town records of November 3, 1646, when liberty was granted to gather candlewood "in the playne in the Bay Path" beyond the Five Mile Pond. There were also paths to "The Bay," as Boston was termed, from several scattered outlying settlements; and, quite naturally, each path to The Bay was a "Bay Path." In the Boston records of 1645, however, the term in use for this former Indian trail was "The Agawam Route."

Three paths from Boston to Agawam are mentioned in the old records; the Southern Path, which closely followed the old Indian trail, and was the early route of the pioneers; the Lancaster or Nashaway Path, noted in Winthrop's Journal in 1648, and
traveled by John Eliot on his visit to Quabau, in Brookfield, in 1649; and the Worcester-Brookfield Path, crudely opened by colonists in 1674. By 1685, this latter way had become the primary way.

During Philip's war, the Marlboro-Worcester-Brookfield route developed importance for English military movements while the original southern route, embracing strategic Indian trails, gave important service to the enemy. The southern route was also used by English troops from Rhode Island and Connecticut, and by English and Indian scouts. At that time there was no midland English settlement on the southern route. The mileage of the complete southern route to Agawam was 99 miles, the Lancaster route 110 miles, the Worcester-Brookfield route 94 miles, and the present highway is 84 miles in length.

Exhaustive research of early maps, land deeds, and town records has supplied the information necessary in plotting the course of the original southern path, derived from the ancient Indian trail. Traced from Boston westward, the old trail left that area in two branches—one on the north side of the Charles River, and the other on the south side of the river. At that time the Charles River was a wide expanse of water and marsh, separating the north and south banks into two distinct territories. The two branches united immediately to the west of Lake Cochituate in Natick.

Leaving the bay through Cambridge, the north branch path continued westward through Watertown, Waltham and Weston; then turned southwestward through the Sudbury River Valley. It passed through Wayland (Old Sudbury) to the north end of Cochituate Lake and on to the falls of Saxonville, the Farm and Washakum Ponds by way of the Beaver Dam in South Framingham, and thence to Magunco Hill, now in Ashland, but formerly in Hopkinton. Following the highway through the present Hopkinton, the path continued to Whitehall Pond at the foot of Bear Hill, passed Hassansmesit in Grafton, and crossed the Blackstone River at the old Nipmuck fordway in the vicinity of the present Farnumsville. Continuing by Manchaug Lake in Oxford, the path passed through Douglas Forest to Lake Chaubanagungamaug in Webster. The southern branch of the path passed through Newton Upper Falls, Wellesley, and Natick. It crossed Lake Cochituate by a narrows, and united there with the northern branch.

Near the middle of Lake Chaubanagungamaug, Killdeer Point furnished an easy fordway, and here the trail branched. To the southwest lay the Connecticut path, used by the early settlers in that region. Westward, the Agawam trail continued through Sturbridge, Brimfield, Monson and Wilbraham to Springfield.

Another path left the old "Agawam Trail" in the town of Weston, passed through Sudbury Center and Stow to Lancaster, Princeton, the south part of Barre and northern New Brantree to Wickaboag Pond in West Brookfield. Continuing through Warren and entering Brimfield, it passed to the east of Steerage Rock and on to Springfield. A branch of this path went from Lancaster, through Holden, to Quabau Pond in East Brookfield. It is evident that several main and branch trails centered in the Quabau Area, and influenced the choice of Indian village sites around the ponds in Brookfield.

More than a score of ponds form the headwaters of the Quinebaug and Quabau Rivers, and each is notable for the large number of Indian artifacts found on its shores. The principal Quabau village, often named in the early records, was Ashquoash, located on Indian Hill, north of Sherman Pond, in Brimfield. Later called Quabau Old Fort, it was a stronghold of the Nipmuck tribe, and a permanent place of abode. It is memorable as the place of refuge of King Philip, August 5, 1675, on his flight from the Pocasset swamp. After remaining there over night, he joined his allies the next day at Menamesit, in New Brantree. The Indian village of Ashquoash lay on the easterly slope of Indian Hill. There was a spring of water coming out near the top of the hill, which tradition claims was unfailing. The old path ran between Indian Hill and Sherman Pond.

The source of the Quinebaug River is Leadmine Pond, with two small streams entering from the north. This pond was a favored spot of the natives, and the outlet to Leadmine Brook flows about two miles southward, connecting with Lake Mashapaug at its northern end. In the autumn of 1644 Stephen Day, the first printer in America, with Thomas King and Richard Smith, arrived at Sturbridge, representing the interests of John Winthrop, Jr. They had permission to purchase some land from the Indians. What immediately transpired is not entirely clear; but, after 108 years, the signed deed to these lands was received at the registry of old Hampshire County at Springfield.

Blacklead, plumbago or graphite was regarded at that time in England as of great value, and we can assume that this deposit was of primary impor-
INDIAN TRAILS AND THEIR IMPORTANCE TO THE EARLY SETTLERS

tance to the agents of Winthrop, Jr. In any event, Winthrop, Jr., entered the enterprise of mining with enthusiasm, having a guarantee of forty shillings per ton of graphite recovered from the deposit. The land in the vicinity was originally purchased from Nadawahunt, the old Nipmuck sachem, whose principal residence at Quobagud was at the south end of Quabaug Pond, in the eastern part of Brookfield, and some distance north of the old path, which ran through Sturbridge. He was one of the first to befriend the colonists, and, together with Massasoit, signed a treaty of friendship at the General Court at Boston in 1643/44. Mining operations under the original group ceased in 1664.

As previously noted, the Connecticut path from Boston Bay was identical with the Agawam or Springfield Trail as far as Lake Chaubanagungamaug in Webster, a distance of fifty miles. The Indian village here was slightly north of the lake in what is now called East Village. From the lake, the Connecticut path turned southward to a fordway on the Quinebaug River near the present Fabyan, Connecticut, and entered Maanexit, the Indian territory midway between the Webster Lake and Wabaquasset, now Woodstock. The Quinebaug River was known in pioneer years as the Mohegan, and also as the Maanexit River. Maanexit Indian towns are reported in the old records on both sides of that river. Maanexit means "where the paths meet," referring to a trail junction of the Connecticut and Nipmuck paths. The next point southward was Moshenupsuck, situated at the headwaters of the Hockanum River, and at the outlet of Lake Shenipsit. This lake was unique in that it marked the boundary of three tribes—the Podunks of the Connecticut Valley, the Mohegans of middle Connecticut, and the Nipmucks of northern Connecticut and central Massachusetts. Approaching the Connecticut River through the Tolland area, the trail branched; the main route running on to the foot of the rapids at Windsor, and the other leading to Enfield Falls.

The Connecticut path from Boston to Windsor, Hartford and Weathersfield saw generations of colonists pass along the way before it widened for cart or coach travel. For a long period the ancient Indian trail remained a path, although it admitted the passage of footmen, horsemen and driven cattle. It played a major part in the establishment of the postal system in this country. The first colonial post route was started in 1672 between New York and Boston by way of Hartford, and the post rider of that day traveled over the old Indian trails between these points. The many lakes and ponds along its course were bountifully supplied with fish, and an occasional Indian village offered its crude hospitality to the early settlers. Wilderness homes sprang up at favored places long before towns were settled. Then, as now, the ninety-five miles to Windsor and the one hundred and two miles to Hartford pay tribute to the Indian facility in choice of terrain.

The important Nipmuck trail had its origin at the great falls in Holyoke, Massachusetts, and terminated at the New London beaches in Connecticut. In its course it passed through Hadley Falls and Chicopee, ran to the north of Steerage Rock in Brimfield, and joined the Bay Path eastward. Passing Quabaug Old Fort and the Indian town of Ashquoash in Brookfield, it traversed the Sturbridge country and turned southward along the Quinebaug River. Reaching Maanexit, it united for a short period with the Connecticut path until it reached Wabaquasset (Woodstock), where it branched off through the Little River Valley (Occum, Hanover, Hampton) to the falls at Norwich. Nearing its destination, it crossed the seat of the Mohegans two miles beyond, and arrived at Nameaug, the Indian "fishing place," now New London. Through the Quabaug country (the Brookfield-Brimfield-Sturbridge area) the Nipmuck trail was locally called the Quabaug path.

The Indian Springs trail was another trunkline from central Massachusetts to the coastal waters of Long Island Sound. That path passed through the Quabaug country of Massachusetts southward to the Medicine Springs at Stafford Springs, Connecticut. Continuing southward to Willimantic Falls, it entered the Norwich area, where it joined the Nipmuck Trail on the way to Nameaug. South of Sturbridge this trail passed through the Leadmine region.

There are still traces of the Indian pathways in the Quinnipiac region of Connecticut, according to Townshend. They can be noted at Milford near the Commemorative Bridge, and at the West River at Westville. Distinct signs are still evident at the principal village of the Quinnipiacs, and on the east side of the ridge southward from the Quinnipiac Bridge to the Four Corners. Other traces still remain in the Quabaug area in central Massachusetts where later roadways deviated from the old paths.
An ancient map of the country from Virginia to New England was published in the late 1690's by Philip Lea of London. The path through northern Connecticut is indicated by a double line, and the trail through central Massachusetts via Brookfield to Springfield is shown by a single line. While rivers and villages sometimes appear in strange places on this map, the trails appear more accurate.

Included on the map is a double line trail from Boston to Dedham, Providence, Stonington, New London and Lyme. This is the old Pequot path. Traveling southward from Boston, the first fording place of consequence along this route was at the Pawtucket River in what is now Lonsdale, Rhode Island, near the house of William Blackstone, the first settler of that region. From Moshassuck, now Providence, the Pequot path followed along the western shore of Narragansett Bay through Pawtuxet, Apponaug and East Greenwich. It passed the western end of Potowomet, and crossed the Mushachug River to Wickford. Continuing southward on the west side of Pettaquamscut River, it passed through by Devil's Foot Rock and over Tower Hill. Turning westward to Wakefield, it crossed the Saucatuck River, and traveled near the shore to the Paucatuck River, where it entered Connecticut. The path followed the shore of Long Island Sound to New London, and on to the mouth of the Connecticut River.

Another path to Connecticut traveled directly westward from Providence along Whetstone Brook to Killingly, and on to the vicinity of Tolland, where it joined the Connecticut path to Windsor. The Woodward and Saffery map of 1642 and the Callcott Court testimony of 1672 also show the route traveled by these commissioners between Boston and Providence, and between Providence and Windsor. They charted the path carefully. Hooker and Stone traveled this route in 1637, as recorded in Winthrop's Journal, and Roger Williams visited the Connecticut settlements by this means. Not being familiar with the territory made it almost mandatory for early colonists to employ native guides. Williams commented — "The wildernesse being so vast, it is a mercy, that for a hire a man shall never want guides, who will carry provisions, and such as hire them over the rivers and brookes, and find out often times hunting houses, or other lodgings at night." This path was the earliest traveled way used by settlers from Providence westward to north-central Connecticut. The distance between Providence and the Connecticut River at Windsor was seventy-four miles.

Overland trails in the eastern coastal area of southern New England were more localized, and their principal use was for the seasonal migrations from sheltered winter valleys to summer habitations along the shores. Many of the town histories give these local routes in detail, and old deeds often refer to Indian paths as boundary lines.

The old Bay Road from Boston to Taunton, and extending to the early settlements of Rhode Island at Portsmouth and Newport was doubtless originally an Indian trail. The natives living about the Middleboro ponds reached the seashore at New Bedford over what was later the Old Pond Road from Lake Assawompsett southward. The Indian path from Duxbury to Scituate led to the Matakeeset settlements at Indian Head Ponds by Corner's mill on the third Herring Brook, near the residence of the former Major Winslow. The Indian path from Plymouth to Sowams entered Namasket, the native village in the town of Middleboro, upon Namasket River. Continuing to Titicut, on the Taunton River, where there was an old Indian weir, the trail followed the river to the fordway at Squawbetty in East Taunton. Following the west side of the Taunton River southward through Dighton, it veered westward in the lower Four Corners area, and passed through Swansea to Sowams. Shover stated in 1880 that remains of the path could still be noted in Dighton, in the rows of flat stepping stones that remained in swampy places. The distance from Plymouth to Sowams along this trail was forty miles.

Indian trails on Cape Cod were also named in the early records. The Megansett trail from Cape Cod Bay to Buzzard's Bay was later used as a bound for wood lots. An old Indian trail from Yarmouth to Chatham later became the "Old Monomoy Road" of the early settlers, and was the first road through Harwich. In 1854 it was widened and straightened, and was sometimes called Queen Ann's Road. The Wading Place Bridge over Muddy Cove, at the boundary line of Harwich and Chatham, was formerly an Indian fordway. The trail from Chatham to Orleans was known as "Wading Place Path." The Plymouth Colony records described the eastern bounds of Yarmouth "from a marked tree at the path on the said Bound Brook (now Quivet Creek) by straight line south by east to the South Sea, so it extend not in length above eight miles."
INDIAN TRAILS AND THEIR IMPORTANCE TO THE EARLY SETTLERS

The path, which at that time was an Indian trail, is now undoubtedly the public road. The line from this point now extends to the South Sea, and is the line between Dennis and the present Harwich.

Banks states that one of the first roads to be laid out and traveled on Martha's Vineyard Island was the "Mill Path," connecting the settlement at Nunnepog (Edgartown) with the mill set up on the river at Takemmy (West Tisbury). This road followed the old Indian trail, skirting the heads of the inlets on the south shore. The path was probably in existence long before the purchase of the Four Associates in 1669, and is the oldest county highway on the island. Continuing westward from Takemmy the Indian path, later called School House path, extended to Nashowakemmuck, in Chilmark.

Possessing no wheeled vehicles, and having no beasts of burden save the dog, intertribal contact, trade and commerce was maintained in prehistoric times over the network of narrow and deeply worn footpaths which honeycombed southern New Eng-

land. There is no indication, however, that the bartering of raw materials and finished products was other than spasmodic during that period. Each tribal unit was nearly self-sufficient, and the urge for new environments or the love of travel was not a characteristic trait, either then or later. If unmo­

lested by tribal warfare, a change of abode was indicated merely for economic or sanitary reasons, or for the usual seasonal removals. Conditions being satisfactory, the various groups were content to remain indefinitely in one vicinity. The early records are replete with accounts of the rapid spread of European colonization over these pathways, predicated upon the quick acquisition of large land areas. Although temporarily interrupted by Philip's War, the dawn of the Eighteenth Century spelled the doom of the old mode of travel and obliterated the ancient travel routes of the Indians.

Mansfield, Mass.
1956

MEDICINE AND PHARMACY
OF THE NEW ENGLAND INDIANS
By Leaman F. Hallett

Primitive man through the ages was possessed with the idea that he was surrounded and menaced by malevolent spirit beings which had the power to destroy, and which must constantly be appeased in some manner. His undeveloped mental processes attributed all body ailments to the displeasure of these spirits, and only occasionally did he encounter a useful fact or practice that proved of permanent value in dispelling these age old superstitions. Magic and incantation to drive out the evil spirits from the body were the stock in trade of the early "medicine men." The art of healing lagged far behind other social progress.

Trepanning the skull was originally practiced in Peru as a means of letting out these evil spirits. Sometimes the bone tissue around the holes healed, but more often the patient died. Animal and human sacrifice was ceremoniously observed by the highly cultured Incas and Aztecs as appeasement and supplication to gods who could destroy with impunity. The insane were grossly mistreated in the mistaken belief that they were possessed of devils, and very early use of the cautery in an attempt to cure these unfortunate people is indicated by the searing of skulls with boiling oil.

Over a long period of time, through trial and error, there gradually evolved a knowledge of the proper application of certain drugs for specific ailments. Disease is as old as man, and for a single cure there must have been hundreds of failures. In the warmer climates of this hemisphere malarial chills were a common malady, and were regarded as a devil possession until some bright amateur practitioner chanced on the use of the juice of the cinchona bark to drive away the evil spirits, leading to the discovery of quinine as a specific for this ailment. Stomach devils were in time routed with ipecac or castor oil, and rational medical practice scored another victory. Medical knowledge progressed slowly but surely, leaving behind a dwindling stream of human casualties as new vegetable remedies were discovered and employed. Dieting and total abstinence from food became forms of treatment in vogue in various localities. But even in early 17th Century New England the malevolent spirit beings still had a place in the minds of the natives, and the conjuring medicine men still performed their functions in the age-old manner.

Nearly all the early Colonial historians were under the mistaken impression that the magical
ministrations and incantations of the powows, or medicine men, were the sole or principal means of treating the afflicted, but closer observers noted that the actual preparation and ministration of specific remedies was generally carried out by certain of the older women of the tribe. Purely religious rites were evidently confused with the actual act of healing.

De Forest gives a vivid picture of the ritual of the medicine men — "The practitioners were a set of men called powows, who acted the part in the community of doctor of medicine, magicians and priests. Before the powow would commence his incantations he required a present; and it is probable that, according to the value of this, he proportioned the length and earnestness of his exercises. Having received what he considered a suitable gift, he attired himself so as to resemble a wild beast or some nondescript monster, and entering the presence of the sick man, commenced invoking the deities. He began, at first, in a low tone, accompanying his song with strange, extravagant and often ludicrous gestures. As he went on, his motions became violent and frantic, and his voice grew louder and louder, until it ended in furious howls and shouts. Now and then the sick man uttered a word to show his concurrence in the petition; and occasionally, too, his voice was heard joining in the song. When the powow had exhausted himself, or thought that he had worked out the value of his present, he breathed a few times in the face of the patient and took his leave." Obviously very few cures could be effected by this procedure of faith healing.

Regarding the actual medical treatment, Experience Mayhew, at Martha's Vineyard, speaks of Hannah Nohnosoo, the daughter of the Sachem Cheshachaaamog of Holmes Hole as "having considerable skill in some of the distempers to which human bodies are subject, and in the nature of many of those herbs and plants which were proper remedies against them, she often did good by her medicines among her neighbors . . . and was sometimes employed by the English also."

The nature of some of the cures was jealously guarded, as noted by Tantaquidgeon at Gay Head, Martha's Vineyard — "Native pharmacopoeia indicates that the indigenous flora was used to a great extent, and we find knowledge of many of the remedies current among the members of the community at Gay Head. Of a list of seventy herb remedies collected, 50% correspond to those recorded in mainland pharmacopeias. While the medicinal properties of many of the plants were quite generally known, there were, it is said, certain of the old women who were more adept in the art of preparing and administering the medicines. The teachings of those women were handed down to posterity through individuals considered by them worthy of the right to minister to their kindred. The cures were regarded to be, to a certain extent, secret property. These women went out at odd times to places where desired roots and plants grew, when others would not know of their whereabouts. There were certain rules observed in order to preserve the potent properties of the plants. They must not be gathered during 'dog-days,' but just prior to that period. Sun drying was essential. When gathering bark, only the inner bark was taken. No metal was used in the preparation—they must be pounded or crushed between two stones or beaten in a small wooden mortar made especially for the purpose."

Acadiensis states that "It was the old women of the Abnaki tribes, rather than the powow-man, who waited on the sick. The old women's remedies were not always successful, and when the disease would not yield under their ministrations, the disturbed condition of the patient was attributed to the operation of an evil spirit and the case was handed over to the kinap (medicine man), who proceeded to drive out the demon by incantations and conjurings."

Notwithstanding Massasoit's historic stomach-ache, cured by Winslow during his visit to Sowams in 1623, the New England Indians could give the colonists much sound advice on how to keep well in a harsh and unfamiliar climate, and it would appear that their knowledge of the application of drugs was far more comprehensive than that of the early settlers.

According to Winthrop's Journal, it was evident that medical knowledge among the colonists was very limited. Dr. Samuel Fuller, the earliest physician of record, died in 1633. Governors, preachers, and even schoolmasters tried their hands in prescribing for various ailments. Winthrop early appealed to London for medical instructions on methods of treating the common ills, and received a reply covering eight pages. Among the suggested remedies was the following — "For burning with gunn powder or otherwise—take ye inner green rine of elder, in Latine sambucus, sempervive, and mosse that groweth on an old thacht howse top, of each alike; Boyle them in stale lotium and sallet..."
Medicine and Pharmacy of the New England Indians

Oyle, so much as may cover them 4 fingers; let all
the lotium boyle clean away, and straine very well;
put new herbes and lotium as before, boyle that
likewise away, and straine it as before. Then to that
oyle add Barrowes grease until it come to be an
oynement, with which anoyn a paper, and lay it to
ye burning, anoynenting the place also with a feather.
The brief eight-page manuscript was the standard
medical textbook of the early Boston colonists.

Cotton Mather, the Boston preacher, who
helped prolong the delusion of witchcraft and
looked upon all Indians with a jaundiced eye,
offered the following prescription for children’s
diseases in general — “Take half a pound of sow-
bugs, put them alive into a quart of wine, and dose
two ounces twice daily.” The early colonists were
truly a hardy group. In contrast, excepting salves
and ointments, the local Indians of this period
always used a single specific drug for a single
ailment, and every Indian seemed to have some
schooling in native pharmacy. Mineral and animal
materials were used sparingly, but scores of vege-
table products were employed as healing agents.

In 1672 John Josselyn, who was a thorough
student of the botanical specimens found in south-
ern Maine, wrote of many specific cures of the
Indians in that area. Following is a partial list of
his observations — Boiled moss for stab wounds,
balasm salve for bruises and external pains, alder
bark for bruises and cuts, birch or pine bark for
burns and scalds, tobacco in liquid and powder
form for burns, scalds and tumors, liquid sumac
for colds, larch tree inner bark as a purgative,
garden patience roots for sprained ankles and other
swellings, black birth excrescence for sciatica,
boiled water lily roots for sores and deep cuts, an
ointment of oil from burnt maple wood and white
oak acorns for sprains, pine pitch applied externally
for lung inflammation, an inner hemlock bark plaster
for swellings and sores, racoon grease with hel-
libore powder for wounds and also toothache, larch
tree leaves and gum for wounds and cuts and liquid
white hellebore as a purgative.

Roger Williams noted the use of ginger root
for toothache; William Wood saw a rattlesnake bite
treated with snakeweed root; and Lee observed
wild gentian root used for stomachache, and snake-
root for fevers. John Cyles’ feet froze during the
march of captivity, and, upon the advice of his
captors he applied fir balsam salve and was able
to go about again in a week. Skunk oil or goose oil
was generally used to relieve congestion; and pou-
tices were derived from various sources including
plantain, copper plant and thoroughwort. The Gay
Head Indians used various essences of mullein,
skunk cabbage, nightshade, burdock or wild grape
to relieve body pains.

Bradley, in discussing the early pharmacy of
the Indians of this region, states that they were
familiar with anesthetics, narcotics, emetics, stypt-
tics, antiseptics, astringents, cathartics, emollients,
poultries and salves. Also when to scarify, when to
puncture and bleed, and when to make an injection
with a syringe constructed of an animal bladder and
hollow bone. He notes at least sixty-three of the
many roots and herbs known to have been used by
the New England natives as being found among our
own official and unofficial remedies today. Of these,
the following thirty-three are used for exactly the
same purpose now as then — American pennyroyal,
American white hellebore, artemisia, balsam fir,
black alder, blackberry, black snakeroot, blazing
star. bloodroot, blue cohosh, blue flag, boneset,
butternut, chestnut, common hop, cramp bark, gold
thread, hardhack, Indian tobacco, life root, May
apple, pipsissewa, pleurisy root, pokeberry, showy
lady’s slipper, smooth sumac, stemless lady’s slip-
der, teaberry, white oak, white pine, wild black
cherry, wild indigo and witch hazel.

From these remedies we may assume that their
common ailments included burns, scalds, colds,
colic, constipation, diarrhea, dropsy, earache,
empyema, fevers, hemorrhages, neuralgia, pulmo-
rary troubles, sciatica, skin ailments, snake bites,
stomach troubles, tumors and wounds. They knew
the art of repairing broken limbs with splints,
but were apparently unfamiliar with the use of
traction.

Although the New England Indians had be-
come proficient in the diagnosis and proper treat-
ment of many of their common ailments, they were
helpless in the face of a group of fatal European
diseases, notably smallpox and yellow fever, that
were introduced from the ships of the explorers
during the years 1612 to 1619. The plague swept
relentlessly through the villages of the coastal tribes,
killing nine out of ten, and bewildering their prac-
tioners and medicine men who had thought them-
selves capable in any emergency.

The local Indians had two powerful allies in
maintaining good health within the tribe. Explorers
to the new world found maize being grown by the
natives in nearly all of America from Canada to
Patagonia. This basic food not only nourished the
MEDICINE AND PHARMACY OF THE NEW ENGLAND INDIANS

body, but had mild laxative properties. Roger Williams said: "I cannot heare of any trouble amongst them, the corne of the countrey, with which they are fed from the wombe, being an admirable cleanser and opener."

Perhaps of equal importance was the widespread habit of taking hot treatments to cleanse the body of impurities. Nearly every village had a nearby hot-house or sweat house for the periodic use of the inhabitants. Lescarbot noted these sweat houses or huts as early as 1605, and one of the better descriptions is given by Roger Williams — "This hot-house is a kind of little cell or cave, six or eight feet over, round, made on the side of a hill (commonly by some rivulet or brook), into this frequently the men enter after they have exceedingly heated it with store of wood, laid upon a heap of stones in the middle. When they have taken out the fire, the stones keep still a great heat; ten, twelve, twenty more or less, enter at once stark naked, leaving their coats, small breeches (or aprons) at the door . . . here do they sit round these hot stones an hour or more, taking tobacco, discoursing, and sweating together; which sweating they use for two ends; first, to cleanse their skin; secondly, to purge their bodies, which doubtless is a great means of preserving them, and recovering them from diseases . . . when they come forth I have seen them run summer and winter into the brooks to cool them, without the least hurt." Josselyn observed that a sweat house was often made out of the regular house, by covering it closely with bark and "building a great fire within."

The various ailments enumerated may give a mistaken impression of the hardiness and characteristic good health of these people who were our predecessors in New England. Early observers were all impressed with the physique of the Indian. The rigorous demands of the hard existence in the open developed a physical prowess and agility shared by few races of any period. The children were early inured to hardship, going about with very little clothing in cold weather; and it was unusual to see even the very old dependent on a cane or staff. Later adoption of European clothing and the white man's way of life led to the introduction of new diseases and resulted in serious health deterioration, but for a long period of time the natives had advanced their knowledge of medicine and pharmacy to a point where science was winning over superstition.

Mansfield, Mass.
1956

CAN THE SHIP'S SHORING AT FOLLINS POND BE RADIOCARBON DATED?

By Frederick J. Pohl

In the winter of 1954 a report from Dr. Lawrence Kulp of Lamont Geological Observatory of Columbia University informed me that a sample of wood from the ship's shoring uncovered by the Massachusetts Archaeological Society in the gully at Follins Pond "appears to be not more than 250 years old." This report was couched in terms of some uncertainty. "Appears to be" did not strike me as having the positiveness I had expected. Six months later attention was publicly called (Science, Sept. 10, 1954, p. 412) to the fact that specimens in Columbia University Laboratory where the dating had been made, had been contaminated by fall-outs from A- and H-Bomb explosions. Dr. Kulp, in what was tantamount to an admission that the dating he had given might be unreliable, voluntarily offered to do another test, if I would send him another sample. However, I had already submitted another sample from the same post to Dr. Edward S. Deevey of the Geochronometric Laboratory of Yale University.

On October 20, 1955, Dr. Deevey sent me the following report: "I regret to say that the sample proves to be 'modern'. That is, its radio-carbon content is indistinguishable from that of our reference standard, which is a sample of hemlock from Connecticut dated by tree rings as 1840 to 1850 A.D. That would mean that your sample could well be 110 years old, and the 'error', i.e., the uncertainty of the measurement is such that one could easily add another 100 years. More than another 200, i.e., a date older than 300 years before the present, would be exceedingly improbable."
By this short-cut method of comparison, Dr. Deevey eliminated the factor of contamination from the atmosphere. He did not give any consideration to the possibility that the wood of the ship's shoring had been subjected to radiocarbon contamination underground in the wet soil of the Follins Pond gully.

Maurice Robbins, who was in charge of the dig that uncovered the shoring, has written me that "the environment in which we found the stakes in question was very wet. We had to dig ditches to drain off the water from the trenches nearest the pond. The stakes had been subject to moisture ever since they were originally driven and were water-soaked to a high degree. "After removal" (of two of them) "and while they were in my possession they were kept in water to prevent splitting." The bottom ends, it will be recalled, rested in peat. All this is pertinent to what follows.

In *Scientific Monthly*, Vol. 81, No. 5, November 1955, pp. 240-7, there is an article by Mr. Charles B. Hunt, Executive Director of the American Geological Institute, which discusses radioactive contamination of specimens in wet soil. Specimens from wet areas consistently show by radiocarbon dating that the maximum of the last glaciation occurred about 10,000 years ago, while specimens from dry areas with equal consistency show that the maximum of the last glaciation occurred about 25,000 years ago. Both datings cannot be right. Mr. Hunt, with pages packed with scholarly details, proves conclusively that no specimen from wet soil or from underground where there is any moisture can furnish the basis for a reliable dating. Contamination occurs from bacteria, fungi, the residue "of leaves, stems, and roots of plants as well as dead insects, worms, and other animals" annually added to the soil and brought downward by percolating solutions. Mr. Hunt shows that "the degree of contamination would vary from one locality to another within a region. . . . At Upper Linsley Pond in Connecticut, discrepancies were found in radiocarbon dates of samples collected from the center and from the edge of the pond. . . . Conceivably, the discrepancy is the result of great microbial activity and contamination in more aerated shore facies." It is a fact that "a rise of 10° C. doubles the rate of organic reactions. . . . Availability of oxygen, temperature, and disposal of toxic by-products are principal facts that control microbial activity. . . . Some might inhibit in one environment but enhance it in another. This discussion has emphasized potential contamination by microorganisms. It is not intended to minimize the fact that intrusive microorganisms when they are carbonized, also become practically indistinguishable from the host material. A buried soil or any organic material must be adequately sterilized and protected from contamination" (all the time, one might add, while it is underground) "to be of any value for age determination. If this condition is not fulfilled, we must find some criteria for an accurate evaluation of inevitable errors in our radiocarbon date determinations. Otherwise, we never can be sure that our dates are not 'too young'. . . . Contamination is greatest in humid temperate regions." ("Humid, temperate" describes Cape Cod). Mr. Hunt ends his article with this sentence: "How frequently can a piece of 'dead' Pleistocene charcoal be soaked in a vinegar-like solution without reducing its radioactive age from Pleistocene to Recent?"

A reliable radiocarbon dating of the ship's shoring at Follins Pond would require knowledge which we do not possess and which there would seem to be no possibility of our procuring. I do not accept the Columbia University or the Yale University dating. I shall not ask for another radiocarbon dating of wood from the ship's shoring unless, by some method not yet foreseen, it becomes possible to make a precise measurement of the total amount of contamination from new carbon that has occurred during the past 950 years, in all probability at greatly varying rates before and after several feet of top soil flowed in over the shoring, in the wet, peat-forming soil in the Follins Pond gully—there, and nowhere else, not even from so near as 100 yards away, but right where the shoring posts and stakes lie buried. Manifestly, such a measurement seems impossible.
In the process of grading the driveway at Nantucket's new High School, one of the bull-dozers unearthed a large steatite bowl, breaking it and scattering the fragments for a distance of about two hundred feet. One of the workmen noticed the fragments from the bowl and in following the path of the dozer found a number of additional fragments including both bowl handles together with the artifacts illustrated in Figure 18. An insufficient number of sherds were recovered to enable a restoration of the vessel, and as the area was almost immediately covered by a macadam surface, there was little opportunity to add to the number.

Two days elapsed before I could get to the site but in searching the area around the edges of the driveway, two additional small sherds were found.

The bowl must have been intact when disturbed by the dozer as all of the breaks were fresh and, judging from the two handles, was oval in shape and at least two feet in length. It seems fairly safe to conclude that the associated artifacts were either in the bowl or very close by.

In tracing the history of the site I found that it has previously been subject to plowing and that occasional projectile points have been found there. The spot at which the bowl was found was in a far corner of the original field against a fence and had probably remained undisturbed. By talking with the workmen I discovered that the vessel was about eighteen inches below the surface.

Many fragments of gorgets have been found but this is the first specimen that I have seen from the Island that has been entire. The stone in the right upper corner is highly polished on both sides and tapers down to a smooth cutting edge, possibly this tool was used as a scraper. The remaining knives and points are not unusual but are nicely made. One small spear or projectile point (not illustrated) was found by a young boy whom I have been unable to contact.

As this appears to have been a burial further digging would have been in order but the macadam coating made this quite impossible.

Nantucket, Massachusetts
February 1956
ABORIGINAL NEW ENGLAND POTTERY

By William J. Howes

(Fifth Installment)

Algonkian Pottery From South Windsor, Connecticut

In the town of South Windsor, Connecticut, a large number of Indian artifacts have been found. On one site adjoining the Connecticut River, Mr. Charles W. Vibert, the owner, has made a large collection. Among his artifacts are a hundred or more hoes, many spear heads, drills, scrapers, hundreds of arrow heads, a soapstone vessel, a pestle, one clay pot nearly complete, and a large number of sherds. The number of artifacts found seems to indicate that the lodges and workshops of an Indian village once occupied the area, probably over a long period of time.

The clay utensils found show a wide variety, from that of a very early period through the several stages to its final development. In this final stage a very strong Mohawk influence is suggested by both design and form. In Mr. Vibert's collection were a dozen or more differently shaped vessels. Restored vessels as well as the many sherds examined indicated that the average vessel from this site was between ten and twelve inches in diameter. In other areas of the Connecticut Valley to the north the average size is nearer to six or eight inches in diameter. Possibly this difference may be accounted for by the fact that the more northern sites were hunting or fishing camps while the site under discussion was of more permanent nature.

During the process of cultivation a large number of vessels were exposed. Their condition was so good that they could be easily restored in such a manner as to furnish a good idea of their original shape and decoration. None of the sherds showed evidence of coiling, the technique was typically Algonkian. The decoration on the more primitive sherds was a sort of hap-hazard indentation. In the following stage the indentations were of a more orderly nature, consisting of continuous bands about the vessel or vertical or diagonal rows of indentations running downward from the neck. A diamond pattern was noticed on some of the sherds.

At a later time this area came under the influence of Mohawk potters and a new type of vessel in both form and decoration appeared. The fundamental features of the Mohawk type of pottery but with considerable local modification came into style. The undercut neck of the vessel of this period was more shallow than is the typical Mohawk pot and the indentations at the junction of the neck and collar were omitted. The typical Mohawk collar with high rim points is found but the high points are not quite so exaggerated at this site. The collar decorations are usually a continuous motif extending upward into the point, but in some instances the band continues about the vessel and the points are decorated separately with a different motif. Often the decorative motif consisted of triangles with a series of parallel bands. Triangles are sometimes filled with diagonal lines but often the included surface is left bland.

Your attention is called to the sherd illustrated in Figure 21. This comes from a late period vessel. The sherd is of sufficient size to justify the conclusion that the vessel was of the square collar type. The point is low as compared with a typical Mohawk vessel. The decorative band is interrupted under the rim point where another motif is introduced. This is characteristic of Mohawk technique.
ALGONQUIAN POT
FROM SOUTH WINDSOR, CONN.

FROM THE COLLECTION OF MR. C. W. VIBERT. SOUTH WINDSOR, CONN.
Late Algonquian Pot Showing Iroquoian Influence Found at South Windsor Conn.

From the Collection of Mr. Charles W. Vibert
Algonquian Pottery Fragment From South Windsor, Connecticut.

From the collection of Mr. Charles W. Vibert, South Windsor, Conn.
Algonquian Pottery Fragments
Found at South Windsor, Conn.

From the Collection of Mr. C. W. Vibert, South Windsor.
Algonquian Fragments Showing Iroquoian Influence Found at South Windsor Connecticut

From the Collection of Mr. Charles W. Vibert, So. Windsor, Conn.

FIG. 23
Algonquian Pottery Fragment Showing Iroquoian Influence Found at South Windsor, Connecticut.

From the collection of Mr. Charles W. Vibert, South Windsor, Conn.