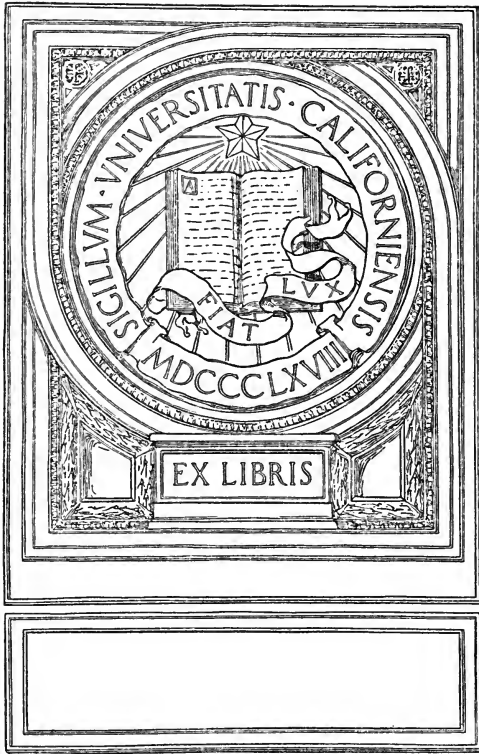




THE BAY PATH
AND
ALONG THE WAY

LEVI BADGER CHASE



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THE BAY PATH AND ALONG THE WAY





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THE BAY PATH AND ALONG THE WAY

BY
LEVI BADGER CHASE



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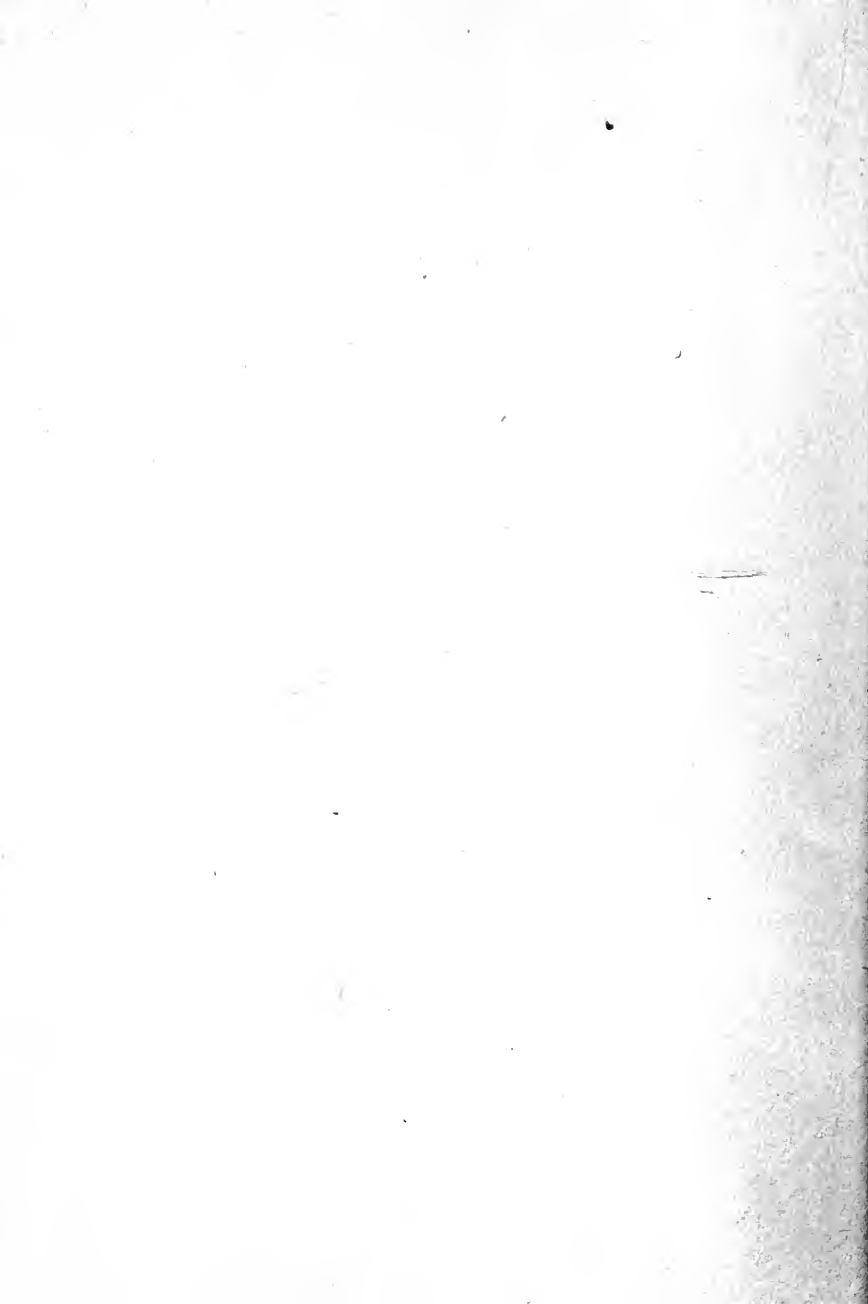
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THE PLIMPTON PRESS
NORWOOD MASS U.S.A

TO
ALL WAYFARERS ALONG THE
GREAT PATH

M123586



FOREWORD

IT was in 1880 or thereabouts, while coming home in a train, that I happened to be seated with a friend of congenial historic instincts, and the conversation drifted to the subject of the first comers in the settlement of our town.

An interesting thought came to my mind and I said, "Where, do you suppose, is the location of the way, road or path used by those who came first from Medfield, and other eastern towns, into this then unoccupied territory?"

The answer was not forthcoming at that time, but the conversation initiated the buzzing of a bee which has led to the finding of the "Bay Path"; a hobby, and also a recreation during all these years of labor.

Delving among the Archives of the town for genealogical data, I came upon the old book of "Proprietors' Records." I copied

the verbal description of the first surveys of land grants, found in the old volume, and with those copies at home, in course of time had a map, with all the lots in their relative positions.

Among the many facts revealed by that reconstruction was the location of the "Brimfield and Oxford Path" and the "Brookfield and Woodstock Path" found here before the settlement of the town, date of April 1730, before there was any individual ownership of land here, and before Worcester County was formed.

April 2, 1895, I read a paper before the Worcester Society of Antiquity entitled "Early Indian Trails Thru Tantiusque" which was published by the Society in their "Proceedings" and reprinted in the Quinebaug Historical Society Leaflets, Vol. I, No. 6.

It was there suggested that the Brimfield and Oxford Path was a section of the old "Bay Path" and previous to that was a connecting link between converging lines of paths of the aborigines.

That article in the Proceedings of the Worcester Society of Antiquity attracted the attention of the late Rev. Edward G. Porter of Boston, then president of the N. E. Historic Genealogical Society.

Mr. Porter came to see me several times. We rode from Brimfield to Millbury and got a general view of the route.

During one of his visits we went over to the "Leadmine." He told me that Mr. Robert C. Winthrop had the old deeds and other papers about the "Leadmine" and suggested that with my local knowledge I might make good use of them.

I expressed a desire to obtain copies and then would see what I could do. Upon Mr. Porter's application, Mr. Winthrop decided that he could not let the papers go out of a fire-proof building, but would gladly make arrangements for me to have the use of them.

He caused a suitable blank-book to be prepared, in which he secured all the papers in the order of their dates.

I was invited to make use of the book at the Boston Atheneum, and the privilege was gratefully accepted.

In March, 1898, I, with my daughter, Nellie M. Chase, spent four or five days, carefully tracing maps and copying old deeds and records pertaining to the early days at Tantiusque.

Mr. Porter was deeply interested in the search for the "Bay Path" at that time.

After his death, I prepared and read before the N. E. Historic Genealogical Society, "The Interpretation of Woodward and Saffery's Map of 1642," illustrated by a map, in two colors.

That was printed in the "Register" for April 1901, and reprinted with additions and corrections in the Quinebaug Historical Society's Leaflets, Vol. I, No. 7.

In that work, the question of the location of the "Bay Path" was removed from the field of conjecture to the plane of historic fact.

Replotting the Proprietors' land grants of

Sturbridge revealed the location of Rev. John Elliot's thousand acres, conveyed to him by the Indians in 1655. A part of the tract extends into the town of Brimfield, and I found a stone monument, evidently erected by the Indians, for the western bounds.

The Quinebaug Historical Society had a field day and visited the monument. That attracted the attention of Mr. C. S. Allen of Brimfield, who, during the decade following the publication of the "Interpretation of Woodward and Saffery's Map," aided me very much in my tracing of the path thru Brimfield and Monson, by furnishing me copies of land grants for observation, and also by accompanying me on some of my excursions.

By 1910 the "Bay Path" was located on my maps and personally investigated thru a large part of its actual location.

Early in the spring of 1911, Rev. William DeLoss Love of Hartford came to my house and said that he had been appointed to

deliver an address on the 31st of May, the anniversary of the departure from Cambridge of the party of founders of Hartford, led by Rev. Thomas Hooker, and that he proposed to take them over the road.

He said that his expectation had been to pass by the way of the old Connecticut road thru Woodstock, being prejudiced in favor of that way. He had seen my leaflets and wished to talk with me. We looked over my work, we walked along the path to the old camping-ground, whence we could view the general course of the old path either way for many miles.

Correspondence and interchange of facts followed the interview.

In 1914 Mr. Love published his valuable "Colonial History of Hartford," in which he adopted the "Bay Path" as the route of the "Pilgrimage of Thomas Hooker." And it was about that time that, in the "History of Springfield," by H. M. Burt, I found in the records of the establishment of the eastern line of that town the complete

identification of my work as the location of
"The Bay Path."

I have taken a great deal of pleasure in
compiling the Indian history of Tantaskwee
in Nipnet, along the way of

"THE BAY PATH."

LEVI BADGER CHASE

STURBRIDGE, MASS.

January 24, 1919.



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The Bay Path and Along the Way

CHAPTER I

ABORIGINAL DOMAIN. A VIEW THREE CENTURIES AGO

OPEN LANDS.—BUSH BURNING.—PARK-LIKE SCENERY.
—ABUNDANT FODDER.—HUNTING EASY.—FISH-
ING PLACES.—SOCIAL GATHERINGS.—TIMES AND
SEASONS AT THE SEASHORE.—OTHER TIMES
INLAND.—THEIR PATHS LOCATED WITH SKILL.—
A LONG-DISTANCE PATH.—A FORT.—DESCRIP-
TION.—LOCATION.

TO acquire at once, in imagination, a view of the conditions existing in the period of aboriginal domain, three centuries ago, it is desirable to quote from the letters of that time.

The early writers compared these thin forests to the English parks. Mr. Graves wrote from Salem, in 1629, that the country was “very beautiful in open lands mixed with

goodly woods, and again open plains, in some places 500 acres, some more some less, not much troublesome to clear for the plow."

"The grass and weeds grow up to a man's face; in the lowlands and by fresh rivers abundance of grass, and large meadows without any tree or shrub."

The burning of the grass and leaves by the Indians is noticed by Morton, in 1632. He says, "The savages burn the country that it may not be overgrown with underwood. The burning makes the country passable by destroying the brushwood. It scorches the older trees and hinders their growth. The trees grow here and there as in our parks, and make the country very beautiful."

Wood, in 1634, says, "In many places, divers acres are clear, so that one may ride a hunting in most places of the land. There is no underwood, save in swamps and low grounds; for it being the custom of the Indians to burn the woods in November, when the grass is withered and leaves dried, it consumes all the underwood and rubbish."

He says, "There is good fodder in the woods where the trees are thin; and in the spring the grass grows rapidly on the burnt lands." Vanderdonck, a Dutch writer, in his "Descriptions of the New Netherlands," now New York, about 1653, describes the burning of the woods. "The Indians have a yearly custom, which some of our Christians have adopted, of burning the woods, plains and meadows, in the fall of the year, when the leaves have fallen and the grass and vegetables are dry. This 'bush-burning,' as it is called, is done to render hunting easier, and to make the grass grow. The raging fire presents a grand and sublime appearance. Green trees in the woodlands do not suffer much."

"Every noated place of hunting or fishing was usually a distinct Seignory, and thither all their friends and allys of the neighborhood used to resort in the time of yere to attend those seasons; partly for recreation and partly to make provisions for the yeere. Such places as they chose for their abode

4 *The Bay Path and Along the Way*

were usually at the Falls of great Rivers, or near the seashore where was any convenience of catching such as every summer and winter used to come upon the coast; at which time they used like good fellows, to make all common, and then those who had entertained their neighbors by the seaside expected the like kindness from them againe up higher in the country; and were wont to have great dances for mirth at those general meetings. With such kinds of intercourse were their affayres and commerce carried on between those that lived up in the country and those that were seated on the seacoast about the havens and channels that issued into the sea; where there used to be at all times clams, muscles and oasters, and in the summer season lobsters, bass, ormulet and sturgeon, of which they used to take great plenty and dry them in the smoke, and keep them the rest of the yeare. Up higher at the Falls of the great River they used to take salmon, shad and alewives that used to pass up the fresh water ponds

and lakes in the Spring, therein to spawn; of all which they with their weirs used to take great stores for their use. In all such places there was wont to be great resort.”¹

Their long-distance paths used in such economic and social intercourse were narrow but deeply worn. They always traveled single file. The paths were located with the skill derived from perfect knowledge of the ground and the course desired.

From wigwam to wigwam, that had hospitable doors always open on the leeward side, the prehistoric people drifted on their long-distance paths. A stone mortar for the grinding of parched corn was a halting place; and if necessary, within their wraps of skins or woven feathers, they slept as contentedly in the great forests as the birds within their nests. Their trails, by constant use, became paths.

A notable example of these paths ran from Boston to Springfield and crossing there

¹ Hubbard's "History of New England," 1679.

the Connecticut River, a little below the South-end Bridge, continued westward and was there called and is still known as the location of the Mohawk Trail.

As the path continued through the state of New York, it was called the Iroquois Path.

The Indians along the Connecticut Valley and all over New England stood in great fear of the powerful Mohawks.

Especially at Agawam, were they exposed to their marauding excursions. For defense, a fort was erected of strong poles with one end inserted in the ground and placed close together, thus making a high fence around an inclosure on Long Hill, opposite the fording place or crossing of the river.

There, before the Agawam, or Westfield River, cut through its upper mouth, early in the last century, a long sand-bar extended far out into the river, which made it possible to wade across the Connecticut River during low-water periods.

“This fort was situated on what is now

known as the Storrs lot, on the old Long Hill road, below Mill River.

“The owner of this property sixty years ago (Chester Osborne) named it Fort Pleasant, and took much interest in identifying the Indian landmark.

“A little plateau on the spur of a hill, with abrupt declination, shaped like a sharply trunkated cone, afforded natural advantages for a fort. There is a deep ravine on the south side which was probably the fortified approach to the fort.

“Many stone arrowheads and hatchets have been found in this ravine, and on the plateau pottery and pestles for bruising corn have been turned up by the plough.

“It has been assumed by some that only a part of this plateau was included in the fort.

“The capacity of the fort, however, was sufficient to shelter at least four hundred Indians, and as a rule of the Algonquins was to build a palisade of sufficient size to admit the putting up of rows of little

round wigwams made by concentrating poles, covered with skins or bark, it is fair to conclude that the whole brow of this hill was surrounded by a stockade. The neck joining it with the main land was but a few rods wide, and a living spring in the ravine furnished an abundant supply of water.

“Upon the north side of the hill stands to this day an ancient chestnut-tree. Its gnarled limbs, hollow trunk, and rugged bark indicate an antiquity quite sufficient to have been flourishing at the time of King Philip’s War. Artists have painted it, tourists have climbed the hill to look at it, and it is withal a sacred though speechless monument of the local past.”

It will be seen that the above conditions, the long path beyond the river leading to the powerful Mohawks, and the consequent fears of the Agawams, and need of protection, were factors in the combination of circumstances leading to the early occupancy of the Connecticut Valley by the English.

To the strategic mind of the Indian, the

idea of a colony of the English at Agawam was desirable from their point of view.

But we know little of the personality of the "Initiative" or of the breadth of the "Referendum" that produced an embassy to the English very soon after their arrival at the Bay of Massachusetts.

"April 4, 1631, Wahginnacut, a sagamore upon the river Quonehtacut, which lies west of Naraganset, came to the governor at Boston, with John Sagamore & Jack Straw (an Indian, who had lived in England and had served Sir Walter Raleigh, and was now turned Indian again) and divers of their sannops and brought a letter to the governor from Mr. Endicott to this effect: That the said Wahginnacut was very desirous to have some Englishmen to come plant in his country and offered to find them corn, and give them yearly eighty skins of beaver, and that the country was very fruitful, &c. and wished that there might be two men sent with him to see the country. The governor entertained them at dinner, but would send none

with him. He discovered after that the said sagamore is a very treacherous man, and at war with the Pekoath (a far greater sagamore). His country is not above five days' journey from us by land." (Governor Winthrop's Journal.)

CHAPTER II

FIRST OVERLAND REMOVAL

THE CONNECTICUT VALLEY. — MADE KNOWN BY THREE INDIANS. — JOHN OLDHAM'S VISIT. — PEOPLE INTERESTED. — ORGANIZATIONS FOR REMOVAL. — WATERTOWN COMPANY. — ROXBURY COMPANY. — DORCHESTER COMPANY. — IMMIGRATION. — HARTFORD. — WINDSOR. — SPRINGFIELD

WE are not accustomed to think of any indebtedness to the Indians, but in no respect is so much owed them as for leading the way through what otherwise had been a trackless wilderness.

The Indian paths and landmarks became, by adoption, those of the pioneer, who gave to present generations their homes in a smiling land. The story told to the people of the Bay, by the three Indians from Agawam, in 1631, of abundant crops, and of streams overstocked with fish, was not to be forgotten.

The Indian's long path from the Bay to the "Long River" was used by John Oldham,

and those with him, who, as Governor John Winthrop records in his journal, Sept. 4, 1633, "went overland to Connecticut to trade. The Sachems 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 accounts it to be about one hundred and sixty miles. He brought some black lead, whereof the Indians told him there was a whole rock. He lodged at Indian towns all the way.

During the year of 1634 it is probable that some of those interested in the project of removal, visited the valley, and so acquired practical knowledge of the old Indian path.

"Att the Gen'all Court, holden att Newe Towne, May 6th, 1635, There is liberty graunted to the inhabitants of Waterton to remove themselves to any place they shall thinke meete to make choice of Pvided they continue still under this government."
(Mass. Col. Rec., Vol. 1, p. 146.)

On the same date "The inhabitants of Roxbury hath liberty granted them to remove themselves to any place they shall thinke meete, not to prejudice another plantation provided they continue still under this government."

At a meeting of the General Court June 3, 1635, there was "Leave granted to the inhabitants of Dorchester, for their removal."

In Winthrop's journal, under date of October 15, 1635, he says: "About sixty men, women and little children went by land towards Connecticut with their cows, horses, and swine, and after a tedious and difficult journey, arrived safe there."

These were pioneers of the settlement of Hartford by English people.

A company for removal was made up at Roxbury, Mr. William Pynchon being the leader. He was present at the General Court, May 6th, 1635, when his accounts as late treasurer, having been audited and reported correct, he was discharged.

He immediately went to Agawam and pre-

empted that location on the Connecticut for the Roxbury party. He made a bargain with the Indians, and leaving employees to build a house and plant corn, returned to the Bay. It is said that Mr. Pynchon visited the valley the year before, which is more than probable. He certainly knew what to do as soon as permission was granted.

The Dorchester Association had pioneers in Windsor the latter part of June, led overland by Roger Ludlow; and another company moved in November but arrived so late that they could not get their cattle over the river; it having frozen over that year, the fifteenth of the month.

They had sent their provisions by water, and so, to avoid starvation, they retreated down the river, expecting to meet their barks. Not finding them, they went aboard the *Rebecka*, which came (to the Bay) "from Connecticut and brought about 70 men and women which came down to the river's mouth to meet the barks."

Sixteen hundred thirty-six was a year of

great activity with those removing to the Connecticut Valley.

The Dorchester people who came back in the *Rebecka* returned to Windsor early in April. In fact, Winthrop says: "A great part of their old church had gone to Connecticut by April first."

MR. PINCHON'S ROXBURY PARTY

Mr. Pinchon's Roxbury party began the journey about April 26, 1636, and the *Blessing of the Bay*, bearing their goods, sailed from Boston about the same time. Twelve or more families went in this first party, and May 14 the men of these first comers formulated and signed a declaration and agreement for a town government.

Mr. Pinchon returned to Roxbury and came again with further accessions to the settlement, and an Indian interpreter named Ahaughton.

A deed from the Indians, conveying a tract of land, was signed and delivered July 15, 1636.

THE COMPANY LED BY REV. THO. HOOKER

The date of their departure was Tuesday, May 31, 1636. Winthrop places it under that date in his history.

In a letter, also of June 10, he distinctly says: "Mr. Hooker went hence upon Tuesday, the last day of May."

"Mr. Hooker, pastor of the church of Newtown, and most of his congregation, went to Connecticut. His wife was carried in a horse litter; and they drove one hundred and sixty cattle, and fed of their milk by the way." (Winthrop's History, I: 223.)

In one of Winthrop's letters we have this additional information: "With that company, viz. — by Tho. Bull and a man of mine own, I sent six cows, four steers and a bull."

These cattle were to be sent on to his son at Saybrook, and were doubtless delivered there soon after the company arrived. The details of this narrative are valuable, and worthy of entire confidence.

“The route, via Woodstock, inherited the name ‘Connecticut Path.’ It was not an early through route, but was developed by such travel, partly out of sections of older paths, and became the main road from Hartford to Boston. Such a direct route was possibly in mind, in 1644, when the Commissioners of the United Colonies appointed Edward Hopkins of Hartford, ‘to fynd & lay out the best way to the Bay.’” (Ply. Col. Rec.; IX: 25; X: 108.)

The settlement of Wabbaquasset (Woodstock), designed in 1682, made a road thither necessary, and Connecticut took similar action for a road to the uplands, and in 1705 there was such a road from Woodstock to Hartford in general use, as shown by Chandler’s map (Mohegan Case, p. 49). It passed through Ashford and entered the Connecticut Valley through Bolton Notch.

Judge Samuel Sewell came that way to Hartford, in 1718 (5 Ser. Mass. Hist. Soc. Coll., VII: 195). In 1724 the Connecticut General Assembly ordered a highway “laid

out and markt" on the most convenient ground and straightest course from Hartford towards Boston (Conn. Col. Rec., VI: 506). This was thereafter and until recent times the "Old Connecticut Road."

CHAPTER III
THE BAY PATH

IN HARTFORD.—WINDSOR.—LONGMEADOW.—SPRINGFIELD AND WILBRAHAM.—MAPS SHOWING LOCATION OF FOUR RECORDS

THE following description of the route from Springfield to Hartford is a quotation from "The Colonial History of Hartford," by Rev. William DeLoss Love, Ph.D.

"At the upper end of Longmeadow where the shoulder of the hill is only a short distance from the river, was 'Longmeadow Gate.' Through this the path led southward. It was sometimes called 'Longmeadow Path.' In 1682, the road to Freshwater River was laid out on the upland and the old road through the meadow was abandoned. The railroad now runs about where the old path or road was, north of Longmeadow station.

South of this road the railroad diverges to the west, and traces of the old road can

be seen on the east. In 1664 the County Court appointed a committee to consider the layout of this old road as a highway. The record of their action specifies their route as follows:

“From ye lower end of Springfield to long Meddow gate, running where it now doth, in breadth four rods, & from ye long Meddow gate to the bridge ye lower end of by the rivers bank shal be in breadth two rods, & from ye lower end of the Said Meddow into fresh water River, soe called, as the way now runs, ffour rodds, & from thence to Namerick, where John Bissell had a barn standing, as now ye way runs twenty rods, & from thence to Namerick brook, where will best suit for a bridge, two rodds, & from thence to ye dividing lyne betweene the Collonyes, wher ye horse way now lyes, two rodds.” (Burt’s “History of Springfield,” I: 141.)

The latter part of this layout refers to the road within the present bounds of Connecticut. At Namerick Brook, the records

and topography afford the best opportunity to locate the way, into which the Bay Path was soon developed by the early use of settlers' carts. It is most convenient to trace it northward from Windsor, for so the records run, and in that town the path was made a highway within six years of the time Thomas Hooker traveled it. An extant leaf of Windsor's original town votes has the following record, dated February 21, 1641 [-2]:

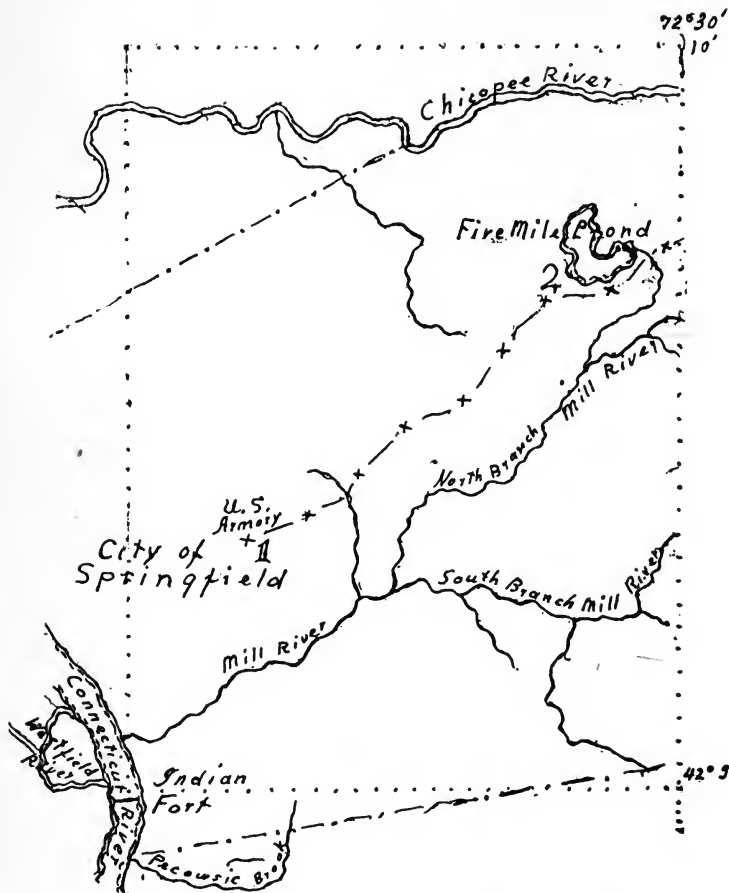
“Its ordered that the way betwixt Henry Styles & James Egglestons there homelotts downe to the greate riuer, shall be allow(ed) for a publicke highway for horse & droue (?) to Agawam & the Bay, and from thence (southward) to the bridge & foe by the head of Plimouth meade downe to Harteford.” (Windsor Town Votes, Ms. in collection of the Connecticut Historical Society.)

This road turned eastward from the present highway, about sixty rods north of the Ellsworth homestead. It was evidently laid out where the original path had been, leading

down to John Bissell's "old ferry." On Woodward's and Saffery's map is the note: "Crossing Conecticott river at Windsor fery place, the house of John Bissell being on the west side and the Widow Gibbs hir house on the east side of the river." In 1662, Mathew Grant, after an examination of the town records, gave a rather minute description of this "country road" in the book of Town Ways of Windsor. The ferry landed on the east side between the land of Abraham Randall and Catharine Gibbs.

The further course of the road northward, nearly half a mile, to Namerick Brook is then given as follows:

"And then goeth up by the River to the uper side of that which was Elias Parkmans Land, and there turns away from the River, turning toward the upland and runs up as has been marked and sets out to where the way was ordered to go down the bank and pass over the brook, and so to pass a way through the uplands and over other brooks, and on till it is past the bounds of Windsor,



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and this was to be maintained for a Country way."

Having this description of the old road, one can hardly miss it where it goes down the bank to cross the south fork of Namerick Brook. Here it has been preserved from the ravages of time. The road followed the river northward for some distance. Then it turned "toward the upland," in plain view, and traversed an elevated field. Here the owner once ploughed up evidences of an old building. We follow the course to the brow of the wooded ravine. There it goes "down the bank" from west to east, as no way from the meadow would have been made. It is evidently an old cart road. It passes a copious spring, flowing from a shaded nook in the hillside.

We may fitly call it "Pilgrims' Spring," after those who doubtless drank of its waters. Here would have been an ideal camping place. The road crosses the brook at a convenient place for a bridge. Then it climbs again to the upland, which it traverses, and

goes down the slope to cross the north fork of the brook. Turning northward then, it passes, on a knoll, the site of John Osborn's early home. Thence it led along the upland hillside toward the northern bound of Windsor, cropping out here and there, two rods wide as in the record, and plainly visible where it goes through a woodland tract adjoining the river. This is without question the ancient country road that was used in 1662, and the records indicate that it was laid out where the older path had been to Agawam and the Bay.

The crossing of Namerick Brook could not be avoided. There it was necessary to turn eastward to escape the low land at the brook's mouth, often flooded now as then. The topography in connection with the description, therefore, does not admit of any wide range of possibility as to the location of the Bay Path which the pilgrims trod, where it goes "down the bank" to cross Namerick Brook.

Record No. 1 is near the United States

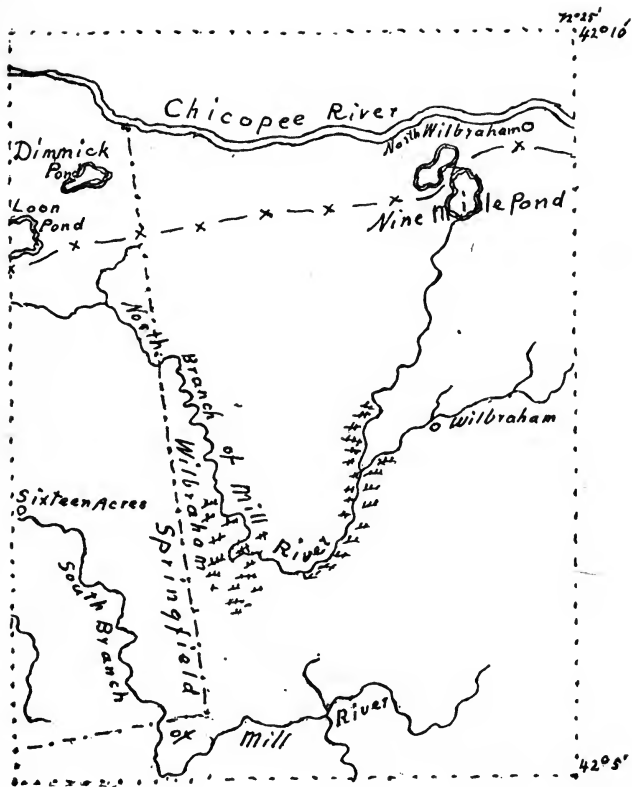
Armory. — Here it seems desirable to quote from Dr. J. G. Holland, as follows: “It was wonderful what a powerful interest was attached to the Bay-Path. It was the channel through which laws were communicated, through which flowed news from distant friends, and through which came long, loving letters and messages. It was the vaulted passage along which echoed the voices that called from across the ocean, and through which, like low-toned thunder, rolled the din of the great world. That rough thread of soil, chopped by the blades of a hundred streams, was a bond that radiated at each terminus into a thousand fibers of love and interest, and hope and memory.

“It was the one way left open through which the sweet tide of sympathy might flow. Every rod had been prayed over, by friends on the journey and friends at home. If every traveler had raised his Ebenezer, as the morning dawned upon his trust-sleep, the monuments would have risen and stood like mile-stones.

“But it was also associated with fears, and the imagination often clothed it with terrors of which experience and observation had furnished only sparsely scattered hints. The boy, as he heard the stories of the Path, went slowly to bed, and dreamed of lithe wildcats, squatted stealthily on over-hanging limbs, or the long leap through the air upon the doomed horseman, and the terrible death in the woods. Or, in the midnight camp, he heard through the low forest arches — crushed down by the weight of the darkness — the long-drawn howl of the hungry wolf.

“Or, sleeping in his tent or by his fire, he was awakened by the crackling sticks, and, lying breathless, heard a lonely bear, as he snuffed and grunted about his ears. Or, riding along blithely, and thinking of no danger, a band of straying Pequots arose, with swift arrows, to avenge the massacre of their kindred.

“The Bay Path was charmed ground — a precious passage — and during the spring, the summer, and the early autumn, hardly



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a settler at Agawam went out of doors, or changed his position in the fields, or looked up from his labor, or rested on his oars upon the bosom of the river, without turning his eyes to the point at which that Path opened from the brow of the wooded hill upon the east, where now the bell of the huge arsenal tells hourly of the coming of a stranger along the path of time.

“And when some worn and weary man came in sight, upon his half-starved horse, or two or three pedestrians, bending beneath their packs, and swinging their sturdy staves, were seen approaching, the village was astir from one end to the other.

“Whoever the comer might be, he was welcomed with a cordiality and universality that was not as much an evidence of hospitality, perhaps, as of the wish to hear of the welfare of those who were loved, or to feel the kiss of one more wave from the great ocean of the world. And when one of the settlers started forth upon the journey to the Bay, with his burden of letters and

messages, and his numberless commissions for petty purchases, the event was one well known to every individual, and the adventurer received the benefit of public prayers for the prosperity of his passage and the safety of his return.

“It was upon one of the sweetest mornings of May that Mary Pynchon and her brother John walked forth to enjoy the air, and refresh themselves with the beauty of the spring-touched scenery. Tom, the pet, was their companion, and as Mary heard the stroke of axes in the woods upon the hill, she deemed it safe to walk in that direction. Her steps naturally sought the Bay-Path. Not, perhaps because it led to the most charming view, or was the easiest of access. She could not tell why she chose it. Her feet, almost by force, took the path which her thoughts had traveled so long, and led her toward hopes that might, for aught she knew, be on the wings of realization to meet her, and lead her back to her home crowned with peace and garlanded with gladness.

“Arriving at the summit of the hill Mary and her brother selected a favorable spot, and sat down. Far to the north, Mount Holyoke and Mt. Tom stood with slightly lifted brows, waiting for their names. Before them on the west, the Connecticut, like a silver scarf, floated upon the bosom of the valley. Beyond it, the dark green hills climbed slowly and by soft gradations heavenward, until the sky joined their upturned lips in a kiss from which it has forgotten to awake. And all was green-fresh with new life, and bright with the dawn of the year’s golden season.

“There, too, were the dwellings of the settlers, some of them surrounded by palisades, for protection against a possible foe, and all of them humble and homely. Near where they were sitting still swung the axes of the woodmen, and off, upon the meadow, on the western side of the river, the planters were cultivating their corn. The scene was one of loneliness, but it was one of deep beauty and perfect peace.”

Record No. 2. — Five Mile Pond. — The “great pond” in the order of the town of Springfield in 1646, allowing John Clarke and others with him, to get candle-wood out in the Bay Path on the plains beyond the “great pond and ye swamps that point out from it to Chickopee river and the Mill river; wch is judged about five miles from the town.”

“Dec. 7, 1731 Commissioners to inquire as to necessity and conveniency of highways or county roads, Springfield to Brookfield and Hadley to Brookfield.

Report Mar. 7, 1731—2 roads be laid out.”

A road was laid out from Brookfield to Hadley.

“And May the 3rd we laid out the highway from Brookfield to Springfield and we Determined it shall go as the Path now goeth In Brimfield Bounds to the River over to the Elbows or Kingstown, which Road from Brookfield bounds to said River is to be Ten Rods Wide, and as the Path goeth now

to Scotts house to goe over the River against his house through the Elbows or Kingstown Six rods wide, and then when we got over the River to turn up the hill to the left hand and then to goe upon the Side hill along by a Small Swamp or Dingle to the head of it and thence turn to the Right hand and to goe over at the head of a Swamp at the North End of a Small meadow, and There up a Small hill to the old Path again, and the said highway from the said River till it comes into the Old Path again is to be Six Rods wide and to keep the Path as it now goeth along by Nine Mile Pond into Springfield or the house Lots upon the Easterly Side of said Town to be Eight Rods wide and after we come into Springfield Town Limit the said highway to be four Rods wide.”¹

The date of this layout is May 3, 1732.

From the above we get the record No. 2½ Nine-Mile Pond, and No. 3, the junction of the new County road with the Bay Path.

¹ Hampshire County Records, Vol. 2, pp. 143, 165.

CHAPTER IV
IDENTIFICATION

EAST LINE OF SPRINGFIELD. — ESTABLISHED 1685. —
PERAMBULATED IN 1735. — MARK FERRY'S
5TH DIV. — LOCATION PROVED

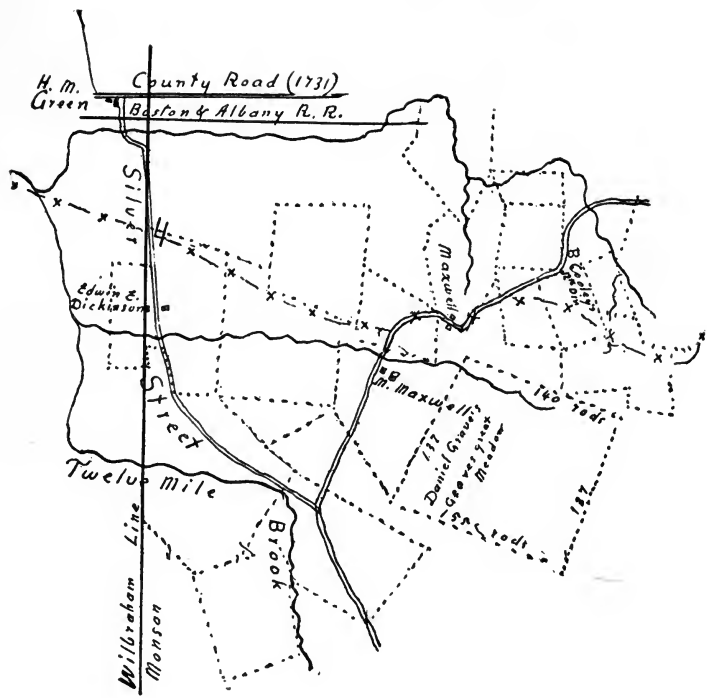
AS a public highway in present use, the Bay Path is discontinued not far to the east of North Wilbraham Village.

From there the path passed around the north end of Wilbraham mountains to Twelve-mile Brook, which it crossed near the head of a small pond that was made to furnish the power for some mills there. From the brook the course was easterly, over where now are cultivated fields; a distance of about a half of a mile to record No. 4, where the path was identified in 1685 and 1735 as The Bay Path, as follows:

“March 23d 1684-5. The Committee appointed by the Town of Springfield for setting the or Bounds & Grant from the

honord Genl Corte went out Eastward First to take our most Easterly Bounds at Stoney Brooke to take a Convenient Place for running a straite line North & South, we quickly found the Brooke there (Comonly called Stony Brook) to Part & become two brookes or to be two streames, & being on the Easterly or Northly side of it, & finding that part the biggest stream & Properly Stony Brooke we followed it a little way up, & then finding it to turne away Eastward (though or Grant by ye honord Genll Corte was from the Brooke, yet because it turned unexpectedly & Run East) here we Came to a stand: And at this place (about forty or fifty Rods Eastward from where the Brooke Parts) upon a knap or rising Ground by the side of Stony Brooke we pitched our East Bounds, & to run a strait Lyne South & North, & up on that knap Hil or Rising ground by Stony Brooke side, then standing a faire Pine Tree, we marked it for our Lyne, & set the Surveiors marke O on the south side of the Tree, & Likewise O the surveiors

marke on the North side of the said Pine Tree: And from thence turning the Line directly North, from the said Pine Tree about Ten Rods further north, we marked another Pine Tree O and O. South & North, wch stood in the line; about Thirty or forty Rods further North we marked a Third Tree with O & O, wr [whither] we prsently Came to Cross the Bay Path, or Road that Leads toward the Bay: and by the Bay Path a little from it stood Two Pines Trees in or Lyne, One on the South side of ye Path, & the other on the North Side of the Path, which we marked O & O South and North, & set S P (for Springfield on the west side & South side of that Tree wch stands next the Path, So passing on in or Lyne North a little further towards a Brooke on the Top of the Hil (going down Into the bottoms & towards the brooke) a smal white oak stands in the line marked O. O. South & North: over the brooke North going up the Hil a Pine O. O. & Two or three Pine Trees more in the line being marked,



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& going on is a Prettie Big white Oake in the line marked O. O. South & North, and another white Oake marked on the East side O.” — and so proceeding 25 more trees were marked which brought them to the Chicopee River. — “And so we returned back to the Bay Path, & to the first Pine Tree upon the knap or Hil by Stony Brooke side where we first began In the Morning: & then going South over Stony Brooke (being over the first branch of it wch turnes of Eastward) Up the Hil from ye Brooke, on the Top of the Hill a Pine Tree in the Lyne we marked O. O. North & South: & also set S. P. on it; stil going on in the lyne South.”

“upon the Ridge a Smal Pine Tree in the Lyne is marked O. on the North, & O. on the South side: going on stil South, upon the Ridge in the Line is another Pine Tree O. O. further on South is another Pine Tree marked O. O. Again a Pine O. O. Then Coming to a Pool Hollow or Shore full of smal Poplar Trees, the line passing through it, on the

South side of it is a Pine Tree marked O. O. North & South: further on South in the line going up the Hill, a Pine is marked O. O. North & South, where It being neer night, we Left of for this Day, & Returned home: from Chickuppy River to this Place we measured it by the Lyne we Carryed, & it is ful Three Miles South from Chickuppy River on the North: and something better, The Three Miles being out, before we marked the Last Tree, when Night Came on.”

Committee of Springfield, Present:

Jno Pynchon Esq.

Samll Marshfeild.

Fol. Thomas.

Samll Terrey Senr.

Jno Hitchcock.

Josias Leonard.

November: 2: 1685:

The “knap or rising Ground” where the Commissioners marked the first tree from which to start the line directly north, is about 50 or 60 rods south of the house of Mr. Edwin E. Dickinson, Silver St., Monson.

John Pynchon Esq., Chairman of the above commission, was competent to identify the Bay Path, having traveled the way frequently during the fifty years, from the time, as a boy, he followed the Indian Path to Agawam.

The Bay Path identified at No. 4.

Hampshire, S.S. April the 22, 1735.

“Surveyed Run Renewed and Preambulated the Line between the Town of Springfield and the Town of Brimfield beginning at a Heap of Stones by a Dead Pine tree old marked Standing a Little Northward of the Bay Path or (more commonly called) the Old Rhoad to which Heap of Stones we added and thence Run North by the Needle of the Surveying Instremt Unto Chiccupee in Which line we Raised and Renewed Sundry Old Marks and made and Erected many New ones Spotted the trees with an Axe and in the Spot Setting the Mark in the Margin -O-) with the Marking Iron vizt: from the sd Heap of Stones we first marked

a Little White Oak by a Pine Stump then next the bottom of the Hill we marked a Pine Staddle and Laid Stones upon a Rock and Just over the Brook we Marked an ash Staddle then Next a Pine tree Standing on the South Side of the Country Rhoad and Laid a Heap of Stones on a flat Rock in the Rhoad and marked a Small White Oak Staddle with Letters then the Next is a white oak tree Old Marked & Renewed the Next a Great Chestnut tree and Stones by it then a Pine Stump and Stones by it then to a Poplar then to a white oak tree then to a black oak tree Old Marked and Renewed and Stones Laid by it then to a Little white oak then over a Run of water to a white oak then to a Red oak Staddle then to a Small Pine a Little Westward of a Swamp and Small Pine meadow then to a Red Oak Staddle (111-416) Then to a Tall Pine then three Small Chestnuts marked Successively then to a Tall Pine Going down the Hill then to a Monument of Stones Just over a Squechy Place then a Heap of Stones

by a Narrow Swamp then to a Pine tree then to Pine Staddles then to a White oak Staddle going down the Hill then to a Monument of Stones on the Rocky Ledge Point of the Hill then Pine Staddle then to a Red Oak Staddle then to a Monument on a Flat Rock then to a white Oak over the Run then to a Staddle then to a Pine tree with Letters on Each Side near the River And Last to a Little Heap of Stones on the bank about 4 foot West of A Great Rock in the Brink of the River, From thence we Returned to where we began and Run South by the Needle Raising Sundry Old Marks-Monuments of Stones and Old Marked Trees to Which we added and Renewed and between the old marks we made and Erected many new ones most of the trees marked as above said viz: from the First mention'd boundary we found an old Pine Stump old marked and we Renewed it then we marked a Great White Oak tree then a Small Pine then a Tall Pine on the Brow of the Hill Going down to a small brook Called Castallion

Brook then next a Heap of Stones on a Rock and as a heap of Stones then over a Pine Hill we marked Several Pine trees then over Twelve Mile brook and then over a Little Plain to a white oak Old Marked and Renewed being on the South Side of a Narrow Popular Swamp then to another White oak there up (111-417.) a Hill to a Monument of Stones on a Rock Near the North End of the Hill.”

Stewart Southgate.— Surveyor,
Appointed by the
Selectmen.

James Warrener.— Selectmen of
Ebenezer Hitchcock.— Springfield.

Ebenezer Graves.— Selectmen of
Nathaniel Hitchcock.— Brimfield.

The perambulation was continued and finished May 7, 1735.

The line here described as being between Springfield and Brimfield in 1735 is the

same as it is now between the towns of Wilbraham and Monson.

Mark Ferry's 5th Division

“Thirty acres on both sides of the old road, and both sides of the brook that runs out of Daniel Graves’ meadow.”

“Begin in Springfield line a little north of the old path: thence, east 56 rods: thence, S. 6° E. 80 rods; thence, west at right angles 64 rods to Springfield line 3 rods south of the brook; thence, straight in Springfield line to the place of beginning.”

(Mark Ferry took his land in other places & this lot became common & was taken up by others.)

The location of the Old Bay Path is proven, and identified, and consequently the route of the Indian path which preceded it. The point is on Silver St., and crosses the north part of Mr. E. E. Dickinson’s farm.

CHAPTER V
IN MONSON

MAP ILLUSTRATION. — E. E. DICKINSON'S FARM. — BENJ. COOLEY'S LOT. — ELIJAH HATCH'S HOUSE. — THE ROAD. — DEA. McMASTER. — DANIEL GRAVES' MEADOW. — JOSHUA OLD'S 1ST DIV. — HATCH'S BROOK. — JOSEPH STEBBINS' GRANT LOT. — DAVID MORGAN SR.'S GRANT LOT. — RICHARD FELLOWS' GRANT, 1657. — FELLOW'S TAVERN. — LOCATION. — NATHANIEL CLARK'S 2D DIV. — ROBERT OLD'S HOME LOT. — DANIEL OLD'S HOME LOT. — GEORGE COLTON'S RIVER LOT. — THOMAS INGERSOL'S LOT.

THE BAY PATH IN MONSON

The course of the path eastward to fifth and sixth records is illustrated upon the Section Maps.

About two hundred rods, including Mr. Dickinson's farm, can be followed in bushy pastureland; then about one hundred rods in a public highway, which it leaves then, and passes over a ridge about eighty rods to number 5 in a path that is open and comfortable to ride over.



SILVER STREET; THE PLACE OF IDENTIFICATION—LOOKING NORTH



LOOKING WESTWARD FROM THE PLACE OF IDENTIFICATION

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200

Benjamin Cooley's 12th Division Lot

“Beginning 20 rods eastward of Elijah Hatches’ house, runs S. 23° E. 56 rods to the road; thence W. 23° S. 40 rods; thence N. 23° W. 56 rods to near Mr. McMasters’ cartpath; thence straight to the beginning.”
Dated 1785.

The road at the southeast corner of the Cooley lot mentioned in the above record was the Bay Path; and is numbered 5 in our course of evidence. Dea. McMaster owned the Daniel Graves meadow.

Joshua Olds' 1st Division

“On the westerly side of Chicuppee hill and on both sides of the old road or path.”

“Beginning at the northeast corner and running S. 26° W. 112 rods, about 30 rods over the old path: (No. 7.)
thence, W. 26° N. 85 rods to the west side of the hill about 8 rods south of said old path; (No. 6.)

thence, N. 25° E. 112 rods to a great rock, a rod south of Hatches brook; thence, E. 26° S. 88 rods to first bound."

Dated 1733.

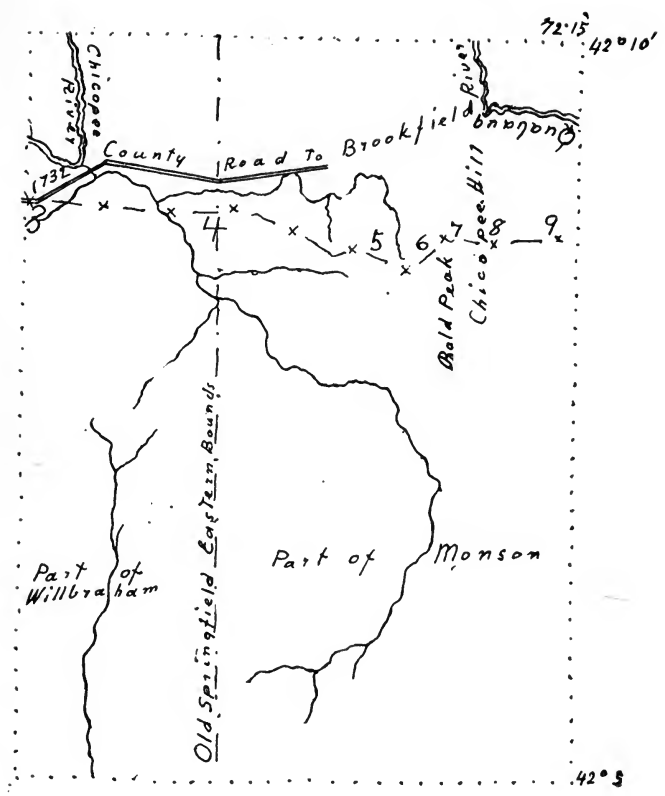
It is about 90 rods, as the path runs, from No. 5 to No. 6 passing through a lot that was John Mighill's 12th Division; and sold in 1785 by Lucy Mighill to Jethro Story. He sold in 1802 to David Sheare.

Midway between No. 5 and 6 there is an abandoned house-site, with forest trees growing from the cellar bottom.

Another small cellar is seen near No. 5.

Joshua Olds' 1st Division is in evidence; the outline and the path locations are found as it is described in the record of the 1733 survey of the lot.

From No. 6 the path runs northeasterly until nearly halfway across the Olds' lot; there becoming identical with a present road, and with that turning southeasterly to No. 7. In that way a curve was made around a rocky place.



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Joseph Stebbins' Grant Lot: 120 Acres. 1732.

“beginning on the easterly side of ye high knob of Chicuppee hill by the old road

thence, E. 18° N. 160 rods: thence S. 18°. E. 120 rods; thence W. 18.° S. 160 rods; thence straight to the first bound.”

David Morgan Sr. Grant Lot. Date 1732.

When granted in 1732, it was described as located on the northerly side of the road that leads from Springfield to Brookfield.

When sold by the heirs in 1752, was said to be situated; — “on the northerly side or northerly part of Chicobee hill and northerly of the road called the

Old Road

that goes across said Chickobee hill.”

Richard Fellows Grant. 1657.

The General Court, 1657, October 23, granted to Richard Fellows, two hundred

acres of upland and meadow to be laid out to him at Chicopey river.

He was to "build a house there for the entertainment of travelers, both for house roome for horse and man, and some lodging and provision for both, with beere, wine, and strong liquors."

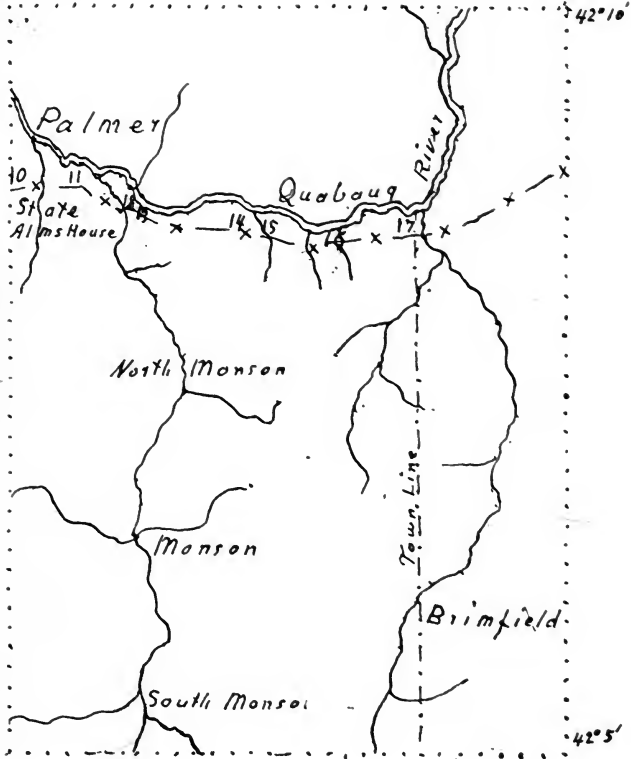
He built a tavern but did not reside there more than about two years.

From the fact that some farm implements, apparently buried for security, were dug up there some years ago, it has been supposed that fear of Indians compelled him to abandon the place. More than seventy years afterward, it appears from the manuscript Records of the General Court (Vol. 14, p. 277), 1729, Aug. 28, Edward Hutchinson Esq. and Mrs. Mary Wolcot, widow of Josiah Wolcot, Esq., deceased, petitioned that this land might be resurveyed and their title to it be confirmed.

They allege that their grandfather, Mr. Thomas Clarke, purchased of Richard Fellows these two hundred acres, but "the

72° 20'

75° 15'
42° 10'



BRIMFIELD
CANTON MASS

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lines of said grant, by length of time, are grown obscure and uncertain.”

A new survey was ordered made 1730, June, and confirmed by the General Court, 1733, June 22.

The plan of the Hutchinson grant is in the Springfield Registry. The Fellows two hundred acre tract of land, as laid out for the Hutchinson heirs in 1730, was bounded north-erly by Chicopee or Quabaug River, and on the south by the course of the Bay Path, and was surrounded by ungranted land. The east line as surveyed for the Hutchinsons went through the center of the chimney where Fellows' house had been.

No's. 10 and 11 mark the extent of a portion of a public highway which was formerly in the old path.

From No. 11 the old path ran on hard land by the meadow border to the only place of crossing the Chicopee brook on firm ground.

Fellows located his tavern on a beautiful site opposite the ford.

Location of Fellows' Tavern. Date of 1657.

There was placed some years ago, a granite monument on the site of the house, under the supervision of Mr. O. P. Allen, historian and antiquarian of Palmer.

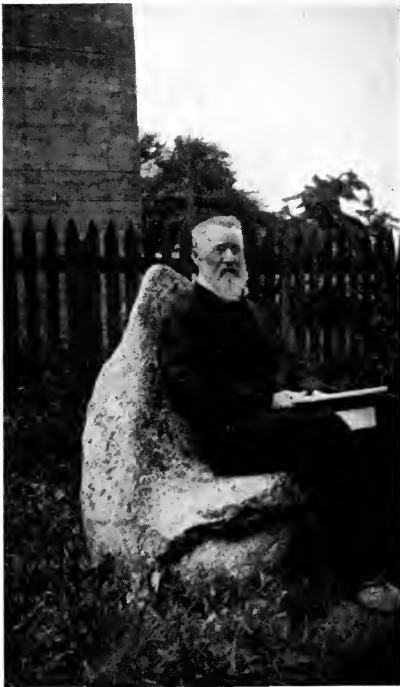
Northerly, where the highway passes near the river, there is a tablet on the river side of the road, giving directions for finding the monument.

The Fellows' tavern site is No. 12 on the map.

No. 13 is an angle in the north line of Robert Olds' Home lot; mentioned in the record of the surveyor, when the line touched "the path side" there.

Nathaniel Clark's 2d Division

Begin close to the east side of "Chicuppee" brook, the north-west corner of "Robert Olds' Home Lot," in the east line of "Col. Hutchinson's Farm"; thence N. 40° E., to Hutchinson's corner on the bank of "Chicuppee" river; thence up the river 147 rds.; thence S. 27° E. 139 rds. to the north side of the hill in the west line of Daniel Old's



A STONE CHAIR FOUND NEAR THE BAY
PATH AS IT PASSED OVER WHAT OLD
RECORDS CALLED CHICOPEE HILL



THE MAIN STREET THROUGH THE STATE ASYLUM GROUNDS IN
MONSON FOLLOWS THE BAY PATH

TO VRI
ANNO 1980

home lot; thence S. 18° W. $45\frac{1}{2}$ rds., on Olds'; thence W. 12° N. 93 rds. to the foot of the hill in the east line of Robert Olds' Home Lot; thence N. 7° E. 39 rds., to Robert Olds' northeast corner; thence W. $12\frac{1}{2}^{\circ}$ N. 113 rds. on Robert Olds' to the

path side (13)

near Olds' field; thence W. $5\frac{1}{2}$ N. $43\frac{1}{2}$ rds., to "Chicuppee" brook in Hutchinson's line, the place of beginning.

May 10, 1734.

Daniel Olds' Home Lot

"On a hill called Daniel Olds' hill; on the south side of the 'Old Boston Road' (14) near Chicuppee river."

"Beginning at a white oak tree marked H. W. a highway tree standing on the west bank of a small run of water; thence S. 18° W. 146 rds; thence W. 18° N. $65\frac{1}{2}$ rds., thence N. 18° E. 146 rds., to the

path side

near the Boston Road; (15) thence straight to the first bound."

June 9, 1732.

George Colton's River Lot

“Begin at northeast corner on the west side of the road that goes from Brimfield over ‘Chicuppee’ river, at the bank of the river; thence S. $16\frac{1}{2}$ E. 11 rds.; thence S. $28\frac{1}{2}^{\circ}$ E. $11\frac{1}{2}$ rds; thence S. 20° E. 13 rds; thence S. 16° W. $29\frac{1}{2}$ rds. to the crotch of Springfield road with said road to the river (17); thence S. 4° E. 36 rds. to the northeast end of a little pond, the northeast corner of George Colton’s lot on Thomas Ingersole’s lot; thence W. $10\frac{1}{4}^{\circ}$ N. 187 rds., to Ingersole’s northwest corner, 10 rds., south of Springfield Road (16); thence S. $36\frac{1}{2}^{\circ}$ W. 8 rds., to the northeast corner of George Colton’s 2nd. Division; thence W. 24° N. 156 rds., to the east line of Daniel Olds’ Grant, 5 rds., from Olds’ northeast corner.”



THE PATH IS HERE CROSSED BY THE N. E. SOUTHERN R. R.
IN PREPARATION



THE PATH EMERGING ON THE OTHER
SIDE OF THE RAILROAD FILL

TO WHOM IT MAY CONCERN

PROCLAMATION

CHAPTER VI

BRIMFIELD

THE WADDAQUODDUCK HILLS.—INTERESTING PATH.—
OLD-TIME APPEARANCE. — STEERAGE ROCK. — AS-
QUOASH OR QUABAUG OLD FORT. — ELIOT'S ONE
THOUSAND ACRES. — OLD STONE BOUND

THE BAY PATH IN BRIMFIELD

AT No. 17. Record, we are about 70 rds., from a bend of the Quabaug River, as it turns to flow more westerly. We are at an altitude of about 400 ft. above sea level, and at the extreme border, at this point of the Connecticut River system of drainage; which is separated here from the head waters of the Quinebaug River by the Waddaquodduck hills.

Near No. 17. there is a sandy knoll, upon which the Indians had a place for the storage of corn, grown upon the nearby excellent corn land. Their pestle for grinding, with other stone implements, has been found in excavating the hill.

Without change of direction at No. 17. the path continued across the sandy plain, and Elbo Brook to the foot of West Waddaquodduck Hill.

By disintegration and erosion, in the process of world making, there has been formed a unique place for a pathway, in the direction required, up and down the hill. The Indians used it, and it was a section of the old path. The grading of the Southern New England R.R. has cut across, midway of the hill, with an immense fill across the old path.

As a farm road, it was in use until cut by the railroad. Herds of cattle and horses going and coming from the good grazing land on the hill have preserved the old-time appearance.

In places, here and there, the mark of wheels upon the turf, or a worn rock, are seen.

We have the model of the old Indian path also, made by the cows coming home. Forest trees on either hand, bending low their branches, lovingly hide and protect the ancient way.

The summit of the path has an altitude of 900 ft., or a rise of about 500 ft., in a mile. Passing over, and taking at once a slightly lower level on the northern slope, the path continues eastward a mile and a half, without getting below 800 ft., but gradually the last half mile gains the height of 1100 ft., where it comes across the East Waddaquoduck.

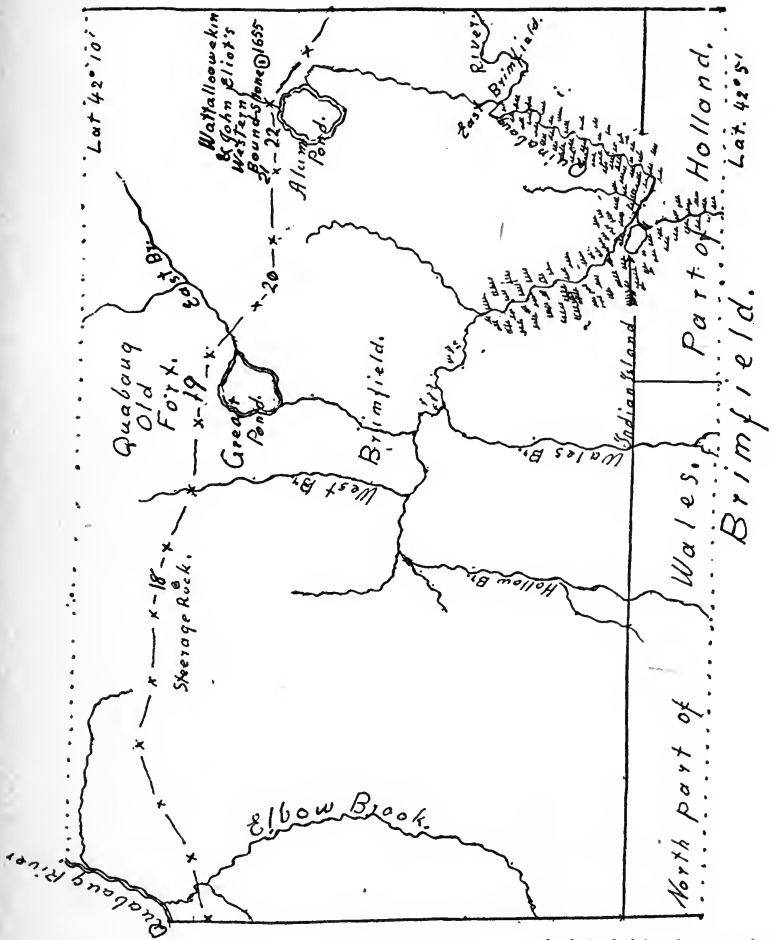
Then southeasterly about one mile to where a small brook in the Quinebaug watershed is crossed at the above sea-altitude of 800 ft.

One of the principal strongholds of the Quabaugs was on what is known as Indian Hill north of Sherman Pond in Brimfield. The summit of the hill is a rocky eminence whence the view is extensive in every direction, and the stronghold held an advantageous position.

There is a spring of water coming out near the top of the hill which tradition claims has been unfailing, and such a spring was necessary for a permanent stronghold. The Indian village of Ashquoash lay on the

easterly slope of the hill. Tradition concerning such a village and stronghold is confirmed by the evidence of contemporary correspondence.

A letter written by Maj. John Pynchon to Gov. Winthrop of Connecticut and bearing the date of August 7, 1675, says that he has received intelligence that King Philip with 40 of his men is at a place called "Ash-quoash" a little south of the way to Brookfield and about 23 miles from Springfield, and that he is intending to settle thereabouts because it is a place of food, there being cornfields near belonging both to the English and to the Indians. The fort was a storehouse for corn as well as a stronghold, and there is tradition in Brimfield of a plot of ground near the summit of the hill that has never been broken up since the Indians left. As to the fort, the late John W. Morgan remembered being taken when a child to Indian Hill by Christopher Ward, the famous Revolutionary soldier, to see the spot where the Indians had a stronghold.



BRIMFIELD

TO WHOM
IT MAY CONCERN

King Philip was fleeing from Pocasset and the Narragansett's country with a remnant of his men and many women and he expected to make a rendezvous at Quabaug old fort, where he arrived with a handful of followers, according to Maj. Pynchon's letter, Thursday, August 5. But he found the warriors had fled from this place leaving only squaws and old men, and learned of the raising of the siege of Brookfield by Maj. Willard. So after remaining over night at Quabaug old fort, he joined his Quabaug allies the next day at the stronghold at Menameset." — *Springfield Republican*.

(19) *Quabaug Old Fort, the Ashquoash
of the Indians.*

"This important Quabaug village, often named in the early records, was situated on Indian Hill . . . in Brimfield. . . . Both written records and tradition concur in the representation that this was the stronghold of the tribe, and a permanent abiding place.

The messengers and agents sent by the

English authorities to the Quabaugs, often mention their stop at Quabaug Old Fort. And the place is memorable as the refuge of King Philip August 5, 1675, when on his flight from Pocasset with a handful of followers." — (J. H. Temple, in "Hist. No. Brookfield," p. 30.)

The old path ran between Indian Hill and the pond, as is well and clearly shown upon Woodward and Saffery's Map of 1642. Running southeasterly on the border of the hard land and over East-Brook at a place still recognizable, and up the hill to (20) were the Great Rocks, mentioned in 1738.

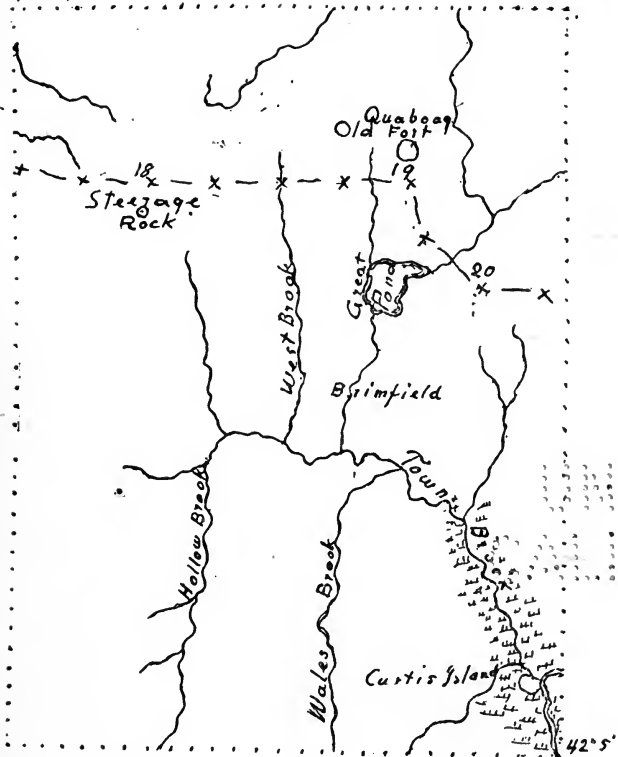
The Bay Path along the way to Alum Pond was made a legal highway in 1733 (old map) with some alterations, which were marked with a letter H. on stakes or trees, where the change was made.

Later, settlers and land owners along that way made use of a new path south of the pond, which shortened the distance to the meetinghouse.

In 1738 March 13, at the annual town

72°15'

72°15'



meeting, the selectmen reported a new layout of a road to Alum Pond.

It ran south of Sherman Pond in "the beaten path" called "Alum pond path" and was laid out 4 rds. wide through two large lots owned by Capt. John Sherman, "while we come to the Great Rocks and from there we ran down between the rocks in the Old Path to a stake marked H. near William Warrener's north line of his 43 acre lot; and from thence to a walnut tree marked H., Dea. Morgan's southwest corner; and then upon his line to William Warrener's northeast corner; and from thence along upon Dea. Morgan's line some ways, and then leaving of that line we ran way across Capt. Sherman's 3rd. Division land, across the gutter just about Daniel Sherman's wheats to a tree marked H. under Alum pond mountain by the side of the Old Path

and so keeping that old path across the mountain and so northerly to a white oak tree marked H. and from thence to

ye Path while we come to Ebenezer Graves' 120 acre grant lot at the north end of Alum pond to a tree marked H. standing in his line. No. 22.

Voted and Confirmed

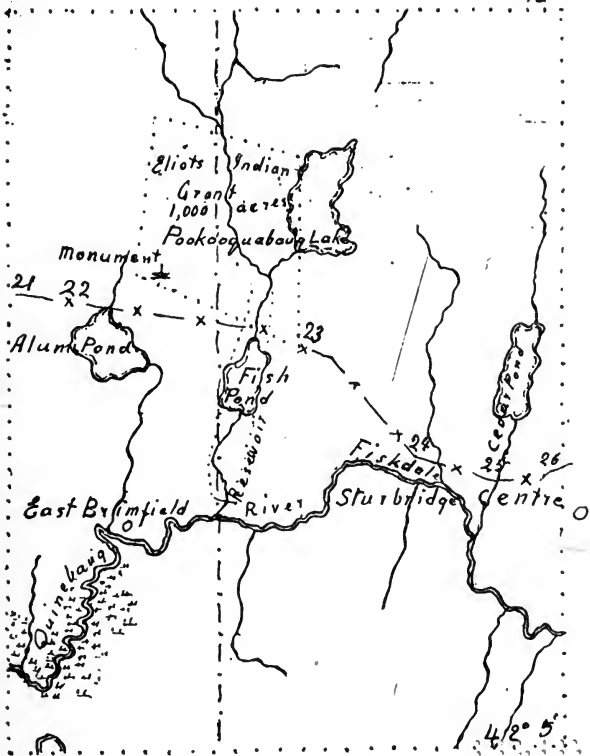
John Sherman, town Clerk."

From No. (22) after crossing a field, a section of the path is found along the northern shore of the pond, which can be followed. It hits into a road that runs north and south, about 40 rds. southerly of the southwest corner of Eliot's Indian grant.

A tract of a 1000 acres of land was given by the Indian proprietors, Wattallouwekin alias Wtoleshem and Nakin, to John Eliot and his heirs, Sept. 27, 1655. It was bounded on the east by Pookookapaug Pond, south by the path, and west by a heavy stone slab shaped like a gravestone. It was placed firmly in the ground, and there were no loose stones in the vicinity. This Indian monument was found by the writer twenty or more years ago, while looking for the western bounds of Eliot's tract in Brimfield.

72° 10'

72° 5'



NOVA SCOTIA

TO THE
LIBRARY OF THE
CONGRESS

The first view of the stone was when lifting the low-hanging boughs of a hemlock tree, to see if it was feasible to go down a steep bluff and cross a narrow swamp in order to proceed westward. The interesting antique was shown to the President of the Quinebaug Historical Society and others, which resulted in a field-day visit by the Society.

On petition of the heirs of Rev. John Eliot, the General Court confirmed to them their title to this estate, June 17, 1714.

A survey was ordered, and the bounds established.

The south line running E. 26° S. was nearly the general trend of the old path.

CHAPTER VII

STURBRIDGE

ELIOT'S INDIAN GRANT. — EASTERN BOUNDS. — GOV. SALTONSTALL'S TWO THOUSAND ACRES. — TANTASKWEE PASS. — THE OLD CAMPING-GROUND. — OLD OXFORD PATH

STURBRIDGE

NO. 23. This point is the southeast corner of the Eliot 1000 acres; being identical also with a similarly described corner of a farm owned by the late S. F. Bemis.

Following the path westward about a hundred rods or so, there may be seen a house of the same style and appearance of the oldest Adams house in Quincy. It was erected facing the old path, and is mentioned in a deed of 1752, thirteen years before the town road was laid out, which ran diagonally back of the house.

No. 24. May be found back of the Baptist

Church in Fiskdale; or perhaps more easterly toward the short street east of the Post Office. The record is:—

“leaving the old path to the south of a yellow oak tree in or near the westerly edge of Mr. Brattle’s land;” that being the western half of Gov. Saltonstall’s 2000 acres.

No. 25. The road by the Fair Grounds of the Worcester South Agricultural Society.

The “old path” is mentioned here in the record of laying out the road “from the meeting house to the Brimfield line” in 1738.

No. 26. Leaving Main St., near the southeast corner of the Fair Grounds, and following a foot-path, to the old Brookfield road, the path may be seen continuing eastward to a place where the record is:

“The place where the road from Brookfield to Woodstock unites with the road from Brimfield to Oxford.” This record is dated April 1730, before there was any individual ownership of the land.

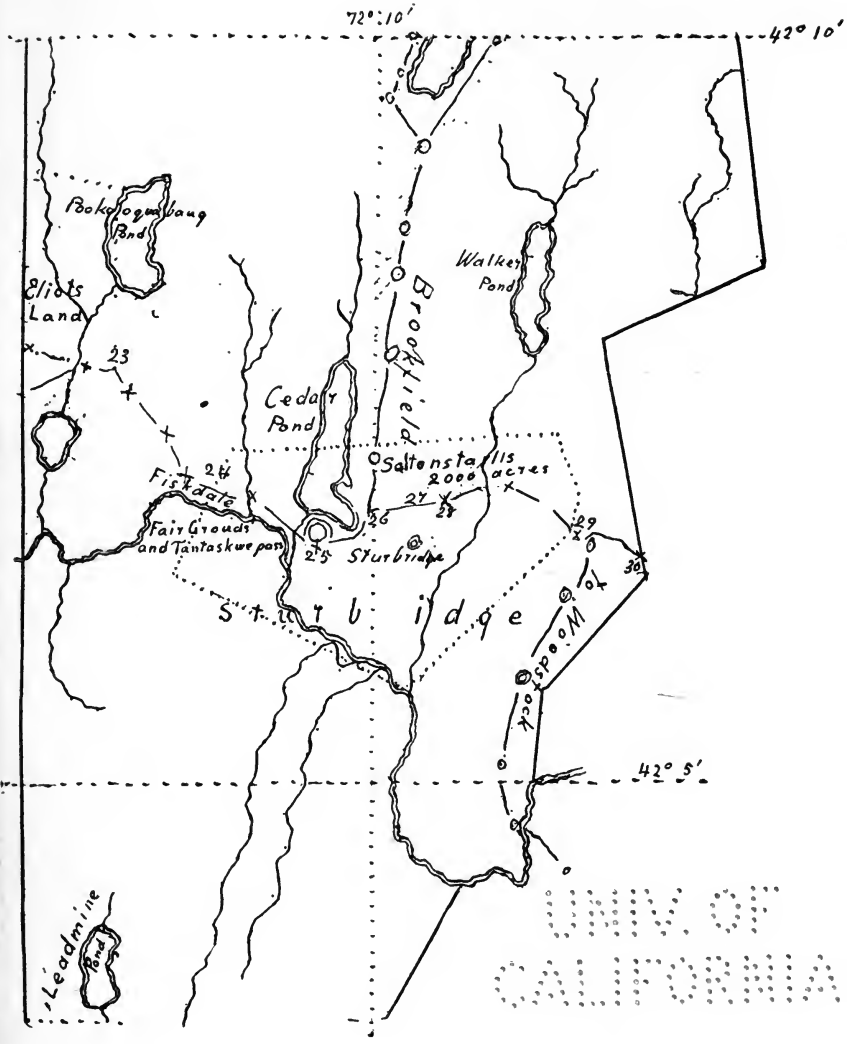
In 1738, the town laid out a road from the meeting-house to the County Gore.

Beginning at the meeting-house, they marked trees "thru the woods northward to the path." (No. 27.) And then about 50 rds. easterly along the path, "left the old path south of a small swamp" (No. 28).

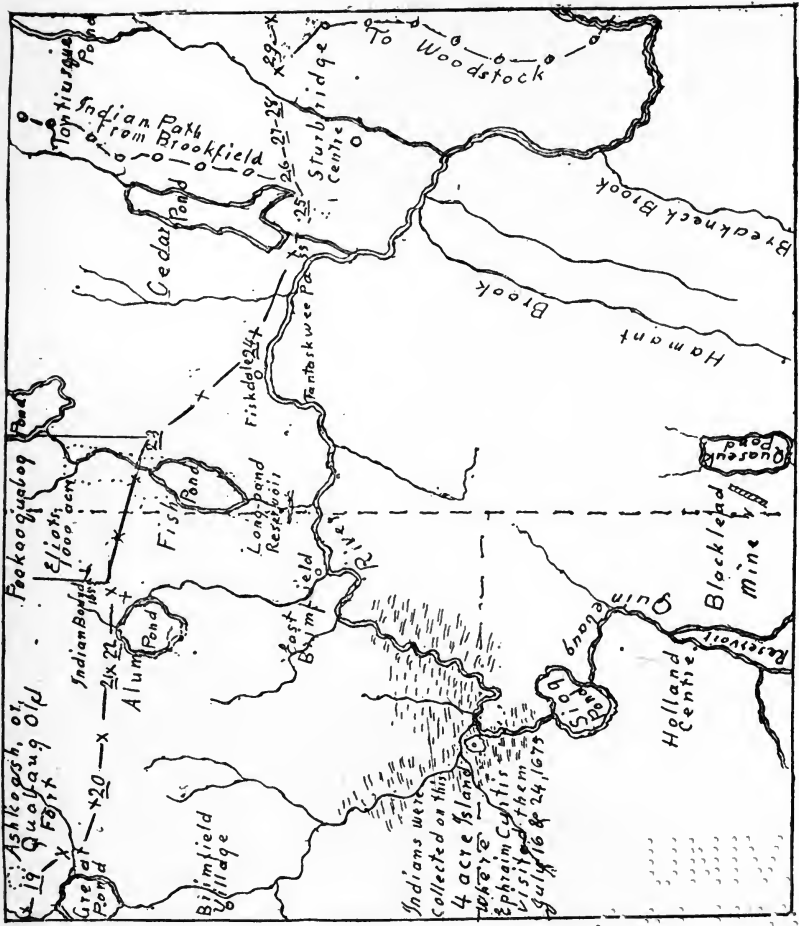
A field enclosed in pasture land, in the northwest part of the farm formerly owned by the late Mr. S. F. Marsh, — now Mr. Reno, was, in the days of the old paths, a noted place of call and camping for the hunter and those on a journey.

And it is the place where the path from Brookfield to Woodstock leaves the path from Brimfield to Oxford; having followed in the Old Bay Path, about a mile and a half. The record here is dated April 1730, which antedates the formation of Worcester County. The surveyor's record of Lot No. 6, which cornered exactly at the junction of roads, calls Woodstock path a "County Road."

The record is No. 29, and the place has been called "The old camp-ground."



TO THE
ATTORNEY GENERAL



TO VNU
HANOI

Perambulation of the line between Sturbridge and Oxford, Apr. 24, 1740

“Beginning at a heap of stones, the southwest corner of Oxford, which heap of stones is the northwest corner of Mr. Winthrop’s thousand acres, which thousand acres lyeth and is situated in the west end of a tract called and is commonly known by the name of Dudley’s great lot.” The monuments were trees marked and numbered.

Running N. 4° W. the Quinebaug River was crossed at the 17th. marked tree. The 40th. marked tree was a white oak, north of Oxford Path. A red oak southerly of Cutleg Meadow, the 43d. A stake and stones marked the northwest corner of Oxford.

Rowland Taylor Selectmen of
Hezekiah Ward Sturbridge

Samuel Davis Selectmen
Ebenezer Learned of
Isaac Learned Oxford.

“Cutleg Meadow,” still called so, is a landmark; and from there southerly, along the old town line, it is about three fourths of a mile to the old path where it crossed the brook.

In both directions from the fording place there are very distinct traces of the old road.

CHAPTER VIII

TANTASKWEE IN NIPNET.

ORIGIN OF NAME. — NOTED PASS. — TERRITORY. —
TRIBE. — NATIVES. — ECONOMIC CONDITIONS

TANTASKWE, IN NIPNET. ORIGIN OF
THE NAME

IN the long ago, before history had laid its pencil upon the pages of the past, a point in the path acquired a descriptive name of more note and importance to the aborigines than may be realized by us at the present time. That fact came to our knowledge in the following manner.

In 1893, the writer applied to Mr. Albert S. Gatschet, of the Smithsonian Institution, Bureau of Ethnology, Washington, D.C., for the meaning in the Indian dialect, of the name "Tantousque," stating it to be a territory now Sturbridge.

Mr. Gatschet's interpretation was "located between two breast-shaped hills,"

adding that "hills are often named after this organ, from their shape" and "I believe the pronunciation must have been TAN-TASKWE, with *a* long, as in father."

Applying that information to the old-time situation of the path near where now are the grounds of the Worcester South Agricultural Society, the description is found to be perfect.

The path was compelled to pass between the elbow of the Quinebaug River, as it bends abruptly southward, and Cedar Pond on the north. Added to this, the position of the way was limited by the crowding of small swamps, to a rather narrow course, which led between two hills composed of sand and gravel.

(One hill is entirely removed, the other is cut down much more than half.)

To the casual traveler years ago, the two gravel knolls fifteen or twenty feet in height presented a notable feature of the landscape. The importance and notoriety among the red men of the past, of this par-

ticular spot will be obvious in view of the topography for a considerable distance north and south.

The upheaval of rock and the wrinkles in the earth's surface here, have a formation peculiarly uniform in its rugged character over a territory extending twenty or more miles.

The trend of the rock strata is northeasterly and southwesterly; and that governs the general course or shape of the hills, some of them extending for miles, with a more or less precipitous or rocky slope on the eastern and occasionally throwing up a pinnacle to a considerable height.

Between these long parallel ridges are corresponding valleys holding throughout their length, at the lowest sag, long swamps, rocky ravines or natural ponds. All these features, elongated in the same direction, overlap each other, and thus combine to make up a natural barrier to an east and west thoroughfare which has not, except as the valley of the Quinebaug River furnishes

the opening, even at this day been overcome.

Tantaskwe, "located between two breast-shaped hills," furnished the connection between several long paths that converged from the bays, channels or havens of the sea, and those that to the westward diverged in all directions, to the ponds and rivers of the interior.

At the time our history begins, the name "Tantaskwe" was applied to a large territory, at least all the land lying or included within the headwaters of the Quinebaug.

Tantaskwe, in Nipnet, was early known through the discovery of the mine of graphite, by the first party of Englishmen who, on an exploring enterprise, traveled along the path to the Connecticut River in 1633.

The location of the mine is in the midst of a group of hills, of moderate elevation. The strata of the rock formation and the deposit of black-lead, once horizontal, are tilted up almost perpendicular, thus causing an outcropping of the mineral at the top of

TO THE
MEMBERS OF THE
COMMISSION ON
THE STATUS OF WOMEN

the hill. To work downward and get at the precious mineral some of the inclosed rock had to be removed.

The first operators built great fires, and threw water on the heated rock. The iron bar was then used to break it up into smaller pieces. A retaining wall was built of these brick-like stone fragments and is still standing at the place where the first mining in New England commenced in 1645.

Lower down on the hillside there is a well, walled in with the same kind of stone, and shaped like a bottle, with an opening at the top large enough to drop in a pail.

The crater-like depression left by nature's upheavals during long intervals of time, is now filled with water, becoming what is called Leadmine Pond.

There seems to be sufficient foundation for the suggestion that the terminal of *Qua-baug*, however spelled, is one form of suffix which has been explained on another page, as meaning in the Indian language, — collectively — all.

More than a score of beautiful ponds form the headwaters of the Quinebaug and Quabaug river-systems; a unique cluster of jewels, with a name — Quabaug — which analyzed means, ponds — all, or collectively.

In the Indian language, several of the ponds are distinguished from the others by a prefix; viz. — Wekabaug (We-Quabaug), Puttikookuppog (Puttikoo-Quabaug), Mashapaug, Pequiog, and Kesiog.

“Leadmine Pond,” which evidently occupies the crater of eruptions of long ago, was called by the Indians, Quaseuk; that is, Pond-all, or source of the Quinebaug, which also received or conveyed all the water.

In this interpretation and play upon words may be found the probable extent of the domain with uncertain outlines, over which the chief then ruled.

Applied to a territory, the term “Quabaug” was unknown in English language until the settlement of Brookfield.

The source of the Quinebaug River is

found at Leadmine Pond, with two small streams entering from the north.

This pond was the Quaseuk of the natives, and the outlet or Leadmine Brook flows about two miles southward and connects with Lake Mashapaug at the north end. The outflow of the Quinebaug here is from the northwest corner of the Lake, and runs northwest and north through Hamilton Reservoir, where it is less than two miles west of its source.

The next is Holland Pond, beyond which it has a crooked but a general northeast course in a great swamp, to which the large Mill Brook contributes, bearing along the whole drainage east of the Waddaquodduck Hills, including the Wales and the Sherman Ponds.

The river then turns eastward, penetrating the valley between the hills, receiving from the north the waters of Alum and Long Ponds, Lake Pookookapaug, Cedar Pond and Walker Pond.

Turning rather abruptly southward and

flowing about three miles, it is then about two miles from its source and has made a circuit of about fifteen miles, and has gathered in the tribute of eleven natural ponds, becoming a river at this point of from three to four rods in width. (The above estimate of distances is by airline on the U. S. Topographical Survey.)

Every one of these ponds is notable at the present time, for the large number of Indian relics, including flint implements, which have been found on its shores. Thus is indicated the fact that an equal number of Indian villages once lay round about "ye hill at Tantaskwe" — "in which the blacklead is."

It is interesting to recall in imagination, if we can, or as we may, the appearance and local conditions existing at the time of aboriginal occupancy.

The park-like scenery of hills, valleys, and the ponds here and there, glimmering in the sunlight. The Indian, with his arrow, his stone hammer, and his birch canoe,

knowing more of the secrets of nature than our farmer, lumberman, fisherman, hunter or trapper, altho they know many.

“There were never enough Indians in recorded time to exterminate, or visibly decrease the game (as a source of food) in forest or waters.” “There was never any famine in the Indian settlements.” It is not recorded that the Indians hunted for mere sport.

Their manner of hunting was so noiseless, that neither bird nor beast were disturbed. The flight of an arrow was heard only at the bowstring; and the Indian himself was so assimilated with natural objects in color, and dress of skins and bark, his step was so light, his presence so stealthy and silent, that nothing was alarmed or fled from him.

CHAPTER IX
ALONG THE WAY

INHABITANTS BECOME ACQUAINTED. — GRANT OF YE HILL AT TANTOUSQUE. — ORIGINAL DEED TO JOHN WINTHROP, JR. — CONFIRMED BY OLD NADAWAHUNT. — THIRD AND LARGER DEED. — PROMINENT INDIANS INTRODUCED

ALONG THE WAY, AT TANTASWE IN NIPNET

THE inhabitants of Tantiusque had become accustomed to the appearance and activities of the palefaces during the eleven years since the approach of Oldham along the great path was announced by the shouts of the native runners.

Hundreds of these foreign people had since passed along this way with flocks and herds of animals, strange and wonderful to behold.

Their men and women had danced before the strangers; and the chiefs had welcomed the arrivals with dignity, courtesy and unlimited hospitality.

The great and war-like nation of the Pequots, their tyrannical neighbors, who had exacted tribute as far north as the great path, and westward almost to the Connecticut River, had been destroyed by the pale-faces, almost as it were in a day.

Tammugut (rabbit in the Indian dialect) was the runner in the personal service of the great chief. He was one of the trained runners of those times, able to make a hundred miles a day along their paths,—a messenger, also a guard to announce the approach of an enemy.

In the autumn of 1644 there appeared at Tantaskwe Stephen Day (the first printer in America), Thomas King and Richard Smith. They represented the interests of John Winthrop, Jr. who had been granted by the General Court, “ye hill at Tantousque about sixty miles westward, in which the black-lead is, and liberty to purchase some land of the Indians.”

It was also in their way to look for other minerals and to make sure of all the aid

possible. Tamuggut was sent with a letter to Mr. William Pynchon at Springfield.

The following reply was received:

“Springfield, 8th month, 1644

To My Loving Friend, Stephen Day,

Tantaskwe in Nipnet.

I received a letter from you by an Indian, who saith his name is Tamuggut. I spake to this Indian in your behalf. I told him that the governor sent you to search for something in the ground, not for black-lead, as they supposed, but for some other mineral.

I told him that the hill of black-lead by Quassuck was not so good as that which lay southward of it, near the corn-field where one Namaswhat lives. I suppose it is five or six miles south of that place by Quassuck.

(Signed) William Pynchon.

Indorsed by John Winthrop, Junior.”


The above letter from Mr. William Pynchon was dated 8th month 1644, and the agents of Mr. Winthrop obtained the first deed the 8th day of the same month.

DEED

Wetoleshen and Nommorshet grantors jointly to John Winthrop, Jr.

“This is to testifi to hom it may concaren that I Wetolewchen and Nommorshet haf soulled for and in concedourachonn of suche goods as I haf resyefed of Mr. John Winthrop ten miles round about the hill where the matres ledge called black lead and for Mr. Wentthrop’s pesable injoymat of it & we bynd ourselves and heyers for evor to the treu pourforemans of the premasis and to this I sat my hand this prasunt day and date selled and dalefourd & in the prasuns of ous 8 day of 8 month 1644.

The mark of wetole  shen Seal.

The mark of nom  morshet. Seal.

Wetnas the mark of Cucheat.

wetnas Thomas King

Stephen Day.

Richard Smith.”

Copied from the original, orthography preserved, by Levi B. Chase, March 1899.

Done at Boston by permission of the owner,
Mr. Robert C. Winthrop.

One hundred and eight years after this deed was signed, it was received at the registry of old Hampshire county at Springfield.

The following is a copy of the record made in 1752, of the original deed.

“This is to testify to whom it may concern that I Webomscom and Nowdowahunt for and in consideration of sundry goods I have received to give John Winthrop ten miles round about the Hills where the mine is thats called Black lead and for Mr. Winthrop’s enjoyment of it we bind ourselves & heirs forever to the free performance of the premises to which I set my hand this present day & date, sealed and delivered in the presence of us 8 day of 8th month 1644.
Witness the mark of Sundock.

	The mark of	
Thomas King	Webomscom	Seal.
Steven Day	The mark of	
Richard Smith.	Nodowahunt	Seal.

Rec'd. at the Hampshire county Registry, June 24, 1752 & recorded from the original.

Edw. Pynchon, Reg."

Few persons to-day, without preparedness or instruction, can decipher the chirography of the writers of 300 years ago.

It was equally difficult for the recorder of 1752.

But with the illustrations, found in the report of the Commissioner of Records in 1899, the name of Wetoleshen shows as clearly as any plain writing of to-day.

The baffled recorder of this original deed substituted, with a tinge of facetiousness, Webomscom as a makeshift, and called Nom-morshot, Nodowahunt.

Thomas King and Stephen Day proceeded to the residence of the "ancient sachem" Nodowahunt, and obtained the following No. 2. Deed, in which Richard Smith does not appear. He may have departed immediately to convey the first deed to Mr. Winthrop.

INDIAN DEED ¹

November 11, 1644

“These are to testify that I Nodowahunt owner of the land of Tantiusques where the Black lead hill is, Doe sell and give up and surrender all my right in that place for ten miles to John Winthrop the younger of Mystick, and do confirm the former sale of the Blacklead hill and the land about it at Tantiusques by Webuckshem unto the said John Winthrop, and am fully satisfied for the same witness my hand this 11th Novr. 1644.

The mark of Nodawahant.

Stephen Day

Tho. King

Gorgis mark.

Recd. June 24, 1752, & recorded from the original.

By Edward Pynchon, Reg.”

The Indian witness, Cucheat, may have

¹ Old Hampshire County Records. Folio 55.

been ancestor of some Christian converts of the Pequot tribe who had that surname.

This deed was witnessed at Tantaskwee; the Englishmen who witnessed were all men of education and experience in enterprises, and doubtless had some knowledge of the Indian vocabulary.

The first of the English witnesses was Thomas King, who it appears was a prospective contractor, aiming to perform the first mining in this country.

“Stephen Day was a noted personage in Colonial history, and a locksmith by profession. He, in 1639, set up at Harvard College the first English printing-press in America, and on it had printed the Book of Psalms, in 1640. He was a man of worthy aims and rare energy, but so lavish or improvident, that his earnings and the sales of land granted him by the General Court, in reward for his art, could not keep him out of debt.”

Richard Smith, the third witness and prob-

ably the most important member of the party, had been a resident in the Narragansett country, some years, and had the knowledge and qualification required in negotiating with the Indians.

INDIAN DEED ¹

January 20, 1644

“Know all men hereby both English and Indian that I We Bucksham Chief Sachem and right owner of Tantiusques and all the Inland parts of the country thereabouts have granted and sold all that my said Sachemship and Country to John Winthrop Jr. Governor of the English on Quinticut River for many valuable considerations particularly for ten Belts of Wampampeag with many Blankets and Coats of Trucking cloth and sundry other goods which I do hereby acknowledge to have Received in full satisfaction for All the Black Lead Mines and all other Places of Mines and Minerals with

¹ Old Hampshire County Records.

all the Lands in the Wilderness lying North and West East and South Round the said Blacklead Hills for ten miles each way only reserving for myself and people liberty of fishing and hunting and convenient planting in the said grounds and ponds and Rivers. And according to English custom I have given Possession of all my lands aforesaid unto Amos Richardson Servant to said Winthrop Governor of the English for said Winthrop's use. To have and to Hold to him the said John Winthrop his heirs and assigns forever. In everlasting Remembrance and witness hereof I lay this Whiskeeg or writing on Washcomos my Son and Heir's Breast and set my mark and Seal and Washcomos my said Son according to Indian customs freely makes his mark and Seal hereunto on my breast. This done with Consent of all the Indians at Tantiusques the 20th of 11th month 1644.

The mark & seal of We
Bucksham (Wetoleshen) Sachem of Tanti-
usques.

The mark & seal of Wash-
comos son of We Bucksham.

Witness: Nodowahunt uncle to We Buck-
sham his mark . Haguntus his
mark . Sachems of Alhumps his
mark . Quinebaug Sagamore Noas
his mark . Casacinamon his
mark . Governor and Chief
Councilor among the Pequots.

Amos Richrson

John Burkin John Wood

Tho. Spencer Sr. Tho. Champion.

Washcomos Sachem of Tantiusques
acknowledged this Instrument this 19th of
10ber 1654.

Before me Ri Bellingham Govr.

Recd., June 24th. 1752 & Recorded from
the Original.

Edwd. Pynchon, Regr.”

Alhumpes and Haguntus are mentioned
in Hyde's Hist. of Brimfield.

Sagamore Noas: — a Christian Indian, held
the office of deacon.

Cassacinnamon, a noted Pequot chief, was respected for his honesty and intelligence. In King Philip's War he commanded a company of Indian volunteers, and fought on the side of the English.

CHAPTER X

AT THE BLACKLEAD MINE. 1644 TO 1664

WINTHROP'S AGREEMENT WITH THOMAS KING. — VISIT OF JOHN ELIOT. — WINTHROP ARRANGES WITH WILLIAM PAINE AND THOMAS CLARKE. — INDIAN DEEDS.

TANTASKWEE BETWEEN 1644 AND 1664

THE meager knowledge that we have acquired in regard to operations at the Leadmine between 1644 and 1664 will here be entered in connection with the Indian narrative.

Black-lead, plumbago or graphite (by which three names this mineral is known) was then regarded in England as of great value. Mr. Winthrop therefore entered the enterprise of mining, at first, with great enthusiasm.

As soon as sixteen days after the second deed (the one from the ancient Nadawahunt) was obtained, he made an agreement with Thomas King.

November 27, 1644, the following agreement was made between John Winthrop and Thomas King, — “The said John Winthrop having delivered the said Thomas King twenty pounds in broding cloth & wampampeag in hand on the day above named, the said Thomas doth covenant and agree that he will speedily go with men, to be hired by himself the said Thomas, unto Tantiusque the black-lead hill, and that he will there employ himself and his men in working upon ye digging up ye black-lead for the said John Winthrop and for wch he is to have after the rate of forty shillings for every tunne and to be paid him for when he has dug twenty tunnes of good marchantable black-lead and put it into an house safe from the Indians & also the sum of twenty pounds delivered him in hand is to be part of the said payment and he duely promises that he will work upon the digging of the said black-lead in beginning by digging a trench into the hill that the water may be thereby issued from the veins of the

black-lead & reports the Indians have informed the said John Winthrop of another place not farre thence where there is also blacklead he doth covenant to go to that place and to work the land for the said John Winthrop at the easiest rate yt he can, and that if he finds it easier to work than that at Tantiusques that he will notify the same to the said John Winthrop with all the speed he can.

Thomas King.

John Winthrop.

Witness.

Jno Smyth Esq.”

We may readily assume that this contract was carried out and considerable work done.

Mr. Winthrop also proceeded at once to form an association of his friends, to furnish the necessary capital, as is shown by the following:

Dr. Robert Child writes him Mar. 1, 1644-5:

“Concerning the blacklead, I have certified yo^r uncle and brother (Emanuel Downing

& Stephen Winthrop) my resolution y^t. I am willing to undergoue a 4th part of the charge in y^t business as I promised, and phaps may settle myself there if the place please me; but I would wish you not to bestow much cost as yet on ye place till you have more certainty than as yet you have.”

Dr. Child also gives a technical description of the best blacklead to be found in Europe.

On the 23d of Mar. 1648–9, Mr. Winthrop wrote to Mr. Child:

“I have done nothing yet about the lead mine because of the difficulty in the beginning. Except a plantation were near or a good stock, it may well be fore borne a year or two, wch (the stock) because of your departure I have not once minded to raise by other adventure.”¹

It will be recalled that the above letter was written in the spring following the summer of 1648, when there were “com-

¹ 5 Mass. Hist. Soc. Coll., Vol. 1, pp. 153–155; Vol. viii, p. 41.

motions among the Indians" which caused Mr. Eliot to make that roundabout journey thru Lancaster, guarded by twenty Indians, "armed in their way" and several men of his own church.

He was led to perform this long, tedious and dangerous march, by a desire to visit that "ancient sachem" the Christian Indian, Nashoonon (Nadawahunt). It is assumed that Mr. Eliot was here again in 1655; perhaps upon the occurrence of the death of the ancient chief, for his successor, Weto-lechen (Wattalloowecheh), gave Mr. Eliot one thousand acres of land at that time. (See Brimfield.)

May 20, 1647, "A covenant and agreement between John Winthrop, Jr., of Pequot & Mathew Griswold of Saybrook" was prepared in 4 sections and signed.

Said Matthew was to dig the black-lead for a third of it; and each to pay their respective share of the expense of carriage to the river.

Sept. 25, 1657, Mr. Winthrop made ar-

rangements with William Paine and Thomas Clark, merchants of Boston, for the disposal of the product in the market. The merchants also advanced a sum to finance the business.

In a letter written by Paine and Clark "1st month 29th, 1658 To the Most Worshipfull Mr. John Winthrop, Governor of Connecticut," is found the following:

"For the cariage of the lead to the water-side Richard Fellows is vary willing to engage, first by going a turn or two upon trial, and after to go upon a more certain price." (See "Bay Path in Monson," for more about Richard Fellows.)

In a long letter from John Winthrop Jr., then in Boston, to his son in England, Sept. 12, 1658, he says:

"There is some black-lead digged, but not so much as they expected it being very difficult to get out of the rocks, wch they are forced to break with fires, the rocks being very hard and not to be entered farther than the fire maketh way, so as ye charge hath

been so greate in digging of it that I am like to have no profit by ye same."

Oct. 12, 1658. His discouragement prepared the way for a fourteen-year lease of the leadmines and all other minerals that may be found in Tantaskwee, to Messrs. Paine and Clark; he to have one third of the cleane product free of all charges.

Wait Winthrop to Gen. Court of Massachusetts, Aug. 1714.

"To & etc. — The Memorial and presentation of W. Winthrop humbly showeth that in the year 1644 your memorialist's father had liberty from the Gen. Court of the late Massachusetts Colony to purchase lands at the black-lead mine at a place called Tantiousques about 60 miles westward from this place and accordingly he made purchase (of the known Indian Sachem & confirmed after his death by his son) of ten miles every way from said mine in the year above said and soon after made considerable improvement there by opening sd mine and building and keeping considerable stock there.

the remains of two stone buildings being yet standing there, which, by reason of the long warr and trouble from the Indians, have gone to decay, and all improvements have been discontinued there.”¹

(*Extract.*) “I find in an account book of John Pynchon of Springfield, that Mr. William Paine and Capt. Thomas Clarke of Boston employed men to work at the black lead mine in 1657, 1658 and 1659, and perhaps some years later; and that Mr. Pynchon procured provisions for them, and paid the workmen considerable amount from his shop of goods, Mr. Winthrop is noticed two or three times as giving orders, but all the charges are made against Paine and Clarke, and they paid Pynchon’s bill in goods, at Boston. The name of the principal workmen, or overseer, was William Deins. Pork, bacon, Peas, bread flour, Indian meal, cheese &c were conveyed from Springfield to the mine on horseback. Pynchon’s agency ceased in 1659, but the work may have been carried

¹ From N. E. Hist. Gen. Reg., Vol. X, p. 160.

on some years longer, or until 1663. In October and November of that year, two yokes of oxen, two cows, a mare and colt, and a sow, all belonging to Capt. Thomas Clarke, were brought to Springfield, where some were sold and others wintered. If they came from the black lead mine, it may be inferred that there was a house and barn, and some land cleared and cultivated at Tantousque. . . .

The noise of industrious laborers was heard in Sturbridge, before white men had taken possession of Norwich and Brookfield.”

Sylvester Judd of Northampton.

Wetolechen, alias Wattawoolechen or Wattawashen, was living in 1655. He died before November 1658.

In the Indian history of early New England times, the title of chief or sachem was used interchangeably; the latter more frequently in southern New England history. In the native vocabulary, the prefix We or Wa, to a man's name, is equivalent to chief or sachem; and in every instance of a different

name being given to this person by English writers, the prefix has been retained. It appears that his title and large estate was inherited thru his mother, who was a sister of the ancient Nodowahunt.

In the known acts of Wetolechen there is a certain emanation of largeness and honesty.

After his death, for some reason or purpose, an instrument was made up and signed at Tantaskwe as follows: —

INDIAN DEED

Be it known to all men by these presence yt I wascomo Sachem of Tantiasquessek son of Webuckshums doe yeild up my right proprietie and Interest frilie and willinglie to mr winthrups now in hartfoord to be at his dispose his heires ececutores or asignes administoratores in Consideration theirott I william deines servant to mr payne in bostown in nam and behalf of mr wintrup doo: give him txx yardes truking Cloath before this witnes john beg john pettibone joseph Crow-

foot james wariner this 16 day nowember
1658.

William Deines	Witness my hand
The mark john beg	ye mark of ye
the mark of James Warner	sachem
the mark of joseph Crowfoot	washcomo
the mark of john pettibone	[SEAL]

William Dennie Testified upon Oath that he was present and did see the Sachem Washcump aforesd sign & deliver this Instrument as his act and deed and that John Beg, James Warriner, Joseph Crawford and John Pettebone did set to their hands as witnesses hereunto, Taken upon oath 27 June 1683.

In Boston Before Hum. Davis Assist.

Recd. June 24, 1752 and recorded from the original.

Edwd. Pynchon. Reg.

The above is a copy, orthography preserved, of the original paper signed at Tansaskwe, November 16, 1658.

A copy of this is in the (old) Hampshire County Registry at Springfield, made in

1752. In that copy, the name of the grantor, in both instances, is changed to Wassecum.

That copy also omits the suffix, sek, in Tantiasquessek.

In the Indian vocabulary, the suffix ending with k or q has the meaning of, collectively, all; and when applied to a nation, means men, folks, the people.

Among the illustrations by Williams are: — Naniagganêuck, Massachusêuck, Pequuttôog.

The witnesses, who signed this instrument, were laborers at the mine, and William Deins was foreman for Paine and Clark.

Very reasonably, Mr. Winthrop did not like this, and he very soon procured another deed which rectified or covered all points as follows:

INDIAN DEED ¹

These are to testifye that Whereas my father We Bucksham and Nadowahut and others did in the year 1644 Sell unto Mr.

¹ Hampshire Records, Folio 53.

John Winthrop and surrender up to him all their right in the Black lead hill at Tantiusques with all the land round about the said Hill for ten miles: I Washcomos, Son and Heire of the said We-Bucksham being now by the Indians acknowledged the Sachem of that country. Do by these presents confirm all that my said father hath done and those other Indians with him and do give grant and confirm unto the said Mr. Winthrop all that land beforesaid with the said Blacklead hill and all other places of Blacklead or other minerals to be to him and his Heires and assigns forever: witness my hand this first day of March 1658 and do also hereby acknowledge that the writing to which I set my hand at Tantiusque the 16th of November 1658 was the same intent and purpose: witness my hand

The mark & seal of

Witness
 William Edwards
 Jonathan Gilbert
 William Deanes

The Sachem named
 We Backtomy.

William Deanes Testified upon oath that he was present and see the Sachem We Baktomy abovesaid sign and deliver this instrument as his act and Deed and that William Edwards and Jonathan Gilbert were present and did set to their hands as witness hereunto, taken upon oath in Boston 27 June Anno 1683.

Before Humphrey Davis.

Recd. June 24, 1752 and recorded from the original.

Edward Pynchon, Reg.

Wascomos, the new chieftain, is now about middle-aged. During a period of more than twenty years of adult life, he has had frequent occasions of intercourse, and sometimes association with English people. Hence it is likely he could, in a way, converse with the strangers from over the water.

CHAPTER XI

NADAWAHUNT

WELCOMED THE FORLORN PILGRIMS IN 1621. — SIGNED A TREATY. — ALSO SIGNED TREATY WITH MASSACHUSETTS BAY COLONY, 1643. — THE CHRISTIAN NASHOWANON, ALIAS NADAWAHUNT, THE ANCIENT. — HIS SON NOMORSHET ALIAS NOKEN. — GRANDSON, LAWRENCE NASHOWANNO. — ALSO DAVID, PROBABLE GRANDSON. — HIS NEPHEW, WETOLESHEN, HIS SUCCESSOR AS CHIEF OF TANTASKWEE. — WASCOMOS, SON AND HEIR OF WETOLESHEN.

NADAWAHUNT

WE must now recall briefly some of the conditions existing at the Plymouth Colony in the spring of 1621.

Quoting from "Bradford's History": In these hard & difficult beginnings they found some discontents & murmurings arise amongst some, and mutinous speeches & carriags in other; but they were soone quelled & overcome by ye wisdom, patience, and just & equall carriage of things by ye Govr. and better part, wch clave faithfully together in ye maine.

But that which was most sadd & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, espetially in Jan: & February, being ye depths of winter, and wanting houses & other comforts; being infected with ye scurvie & (55) other diseases, which this long vioage & their inacomodate condition had brought upon them; so as ther deyed some times 2. or 3. of a day, in ye foresaid time; that of 100. & odd persons, scarce 50. remained.

“But about ye 16. of March a certaine Indian came bouldly amongst them, and spoke to them in broken English, which they could well understand, but marvelled at it.

His name was Samaset; he tould them also of another Indian whos name was Squanto, a native of this place, who had been in England & could speake better English then him selfe.

Being, after some time of entertainments & gifts, dismist, a while after he came againe, & 5 more with him, & they brought againe

all ye tooles that were stolen away before, and made way by ye coming of their great Sachem, called Massasoyt; who, about 4. or 5. days after, came with the cheefe of his friends & other attendance, with the afore-said Squanto. With whom, after frendly entertainment, & some gifts given him, they made a peace with him (which hath now continued this 24. years) in these terms.

1. That neither he nor any of his, should injurie or doe hurte to any of their peopl.

2. That if any of his did any hurte to any of theirs, he should send ye offender, that they might punish him.

3. That if anything were taken away from any of theirs, he should cause it to be restored; and they should doe ye like to his.

4. If any did unjustly warr against him, they would aide him, if any did warr against them, he should aide them.

5. He should send to his neighbors confederats, to certifie them of this, that they might not wrong them, but might be likewise comprised in ye conditions of peace.

6. That when ther men came to them, they should leave their bows & arrows behind them.

After these things he returned to his place caled Sowams, some 40. mile from this place, but Squanto continued with them, and was their interpreter, and was a spetial instrument sent of God for their good beyond their expectation. He directed them how to set their corne, wher to take fish, and to procure other comodities, and was also their pilott to bring them to unknowne places for their profitt, and never left them till he dyed.

He was a native of this place, & scarce any left alive besids him selfe."

It is probable that Nadawahunt, the Nipnet chief, was among Massasoit's "cheefe of his friends" at this first conference and agreement, but at any rate, he was one of the nine who came together at Plymouth Sept. 13, 1621, and signed a treaty of submission, which was in these words:

"Know all men by these presents, that we whose names are underwritten, do acknowl-

edge ourselves to be the royal subjects of King James, king of Great Britain, France and Ireland, defender of the faith, &c. In witness whereof, and as a testimonial of the same, we have subscribed our names, or marks, as follows:—

Ohquamehud, Nattawahunt, Quadaquina,
Cawnacome, Caunbatant, Huttmoiden,
Obbatinnua, Chikkatabak, Apannow.”

Mr. Drake says, “Of some of these sachems, nothing is known beyond this transaction, and of the others very little.”

“Obbatinnua is supposed to have been sachem of Shawmut where Boston now stands.

Nattawahunt, we shall again meet with, under the name of Nashoonon.”

A Treaty With the Nipmucks

In 1643 Governor Winthrop relates that “At this court Cutshamekin and Squaw Sachem, Masconoco, Nashacowam and Wassamagon, two Sachems, near the great hill of the west, called (Warehasset, Wachussett,) came into the court and according to

their former tender to the governor desired to be received under our protection and government, &c.”

“In 1643 Massasoit resided with Nashoonon, chief of the Nipmucks.”

In Winthrop's Journal Nashoonon is Nashacowam.

A more extended account of this early treaty is to be found in the records of the Massachusetts Bay, as follows:

“Wossamegon, Nashowanon, Cutshamache, Mascanomet & Squa Sachim did voluntarily submit themselves to us, as appeareth by their covenant subscribed wth their own hands, hear following & othr articles to wch they consented.

Wee have and by these presents do voluntarily & wth out any constraint or psuasions, but of or owne free motion, put orselves, or subjects, lands & estates under the government & jurisdiction of the Massachusetts, to be governed & pteded by them, according to their just lawes & orders, so farr as wee shal bee made capable of understanding

them; & wee do pmise for orselves all or subjects and all or posterity, to be true and faithfull to the said government & ayding to the maintenance thereof, to or best ability. & from time to time to give speedy notice of any conspiracy, attempt or evill intention of any which wee shall (or) heare of against the same: and we pmise to be willing from time to time to be instructed in the knowledge & worship of God, in witness whereof wee have hereunto put or hands the 8th of the first mo. a 1643-1644.”

Cut sham a che

Nash owa non alias Nadawahunt

Wos sam e gon

Mask a nom ett

Squa sachim

The foregoing quotations, in combination with other data that may be gathered from the Winthrop papers, adds, or rather reveals a knowledge of three generations of chiefs of Tantiusque, also other interesting local history of the highest importance.

So long as the human mind is curious

of knowledge, so long as men seek and value full information of people and events, such subjects will command study and exact solution.

Facts at the root and beginning of colonial occupancy, obscure as they may be, but involving the repute of a departed people, historically defenceless, are, in a higher and larger view important.

NADAWAHUNT

(a) The friend and counselor of Massasoit.

(b) 1621. He was one of the first to befriend the forlorn colony at Plymouth.

(c) 1643-4. April 8, With whom, Massasoit was then living in Nipnet when they signed a treaty with the General Court, at Boston.

(d) 1644, Nov. 11, He signed a deed confirming a joint deed signed by Wetoleshem and Nomorshet at Tantaskwe, three days previous.

It appears that he was not present at Tantaskwe, Nov. 8, 1644. His signature

was obtained three days later, and was witnessed by King and Day, two of the three Englishmen, whose names appear on the first deed.

Hence then, Thomas King and Stephen Day had, in the meantime, travelled to the home of the ancient sachem, negotiated and prepared a deed, which was signed the 11th. November, 1644, three days from the signing of the first one, at Tantaskwe.

His Residence — Where.

At this time we can do no better than to adopt for the home of Nadawahunt, a very interesting and evidently important Indian Village site, at the south end of Podunk or Quabaug Pond, in the east part of Brookfield.

This place has been named Quobagud, by Rev. J. H. Temple, in his "History of North Brookfield."

The site has not been destroyed by changes or improvements.

The requisite evidence to be seen here is

unmistakable and points to the existence, at this place, for a long period, of a community of the highest refinements of savage society.

The place is also well situated for defensive arrangements, after the Indian manner.

Quobagud is situated northerly of Tansaskwe village site, a distance of about six or eight miles. The present road is very direct, and occupies the location of the "Brookfield and Woodstock path" which was in old times used by the natives.

Rev. John Eliot became early interested in this vicinity. The fact is brought out and accounted for by the clause in a letter written by him at Roxbury, Dec. 29, 1649, which reads as follows:

"There is another aged Sachem at Quobagud three score miles Westward, and he doth greatly desire that I should come thither, and teach them, and live there."

There can be no question as to the identity of the "aged Sachem." It was not Masasoit, he never accepted the Christian reli-

gion, and was opposed to its being preached to his people.

But we have the Christian Indian Nashoonan, alias Nadawahunt, the ancient. He was prominently among the first to welcome the little colony at Plymouth, by an agreement for mutual benefit. He, a few years later, carried out the same friendly policy with the Massachusetts Colony; and furthermore, three generations of a noble family of which he was the head, remained faithful to the English, even to the point of their own suffering and destruction.

DESCENDANTS OF NADAWAHUNT

The signature of Nommorshot, as associate grantor, upon the deed No. 1., indicates something like the position of a son of Nadawahunt. The probability that the latter had descendants, is supported by the following from "Whitney's History of Worcester County;" — "For the sum of 20 Newengland currency, John Magus and Lawrence Nassowanno, two noted Indians, so early as in the year 1686, December 27th,



STONE ERECTED BY REV. JOHN ELIOT AND WETOLESHEH AND
MOMMORSHOT IN SEPTEMBER, 1655



THE BRIDGE IS AT THE PLACE WHERE EPHRAIM CURTIS CROSSED THE
RIVER; THE APPROACH WAS FROM THE RIGHT OF THE PICTURE;
THE ISLAND AT THE LEFT IS HIDDEN FROM VIEW BY THE
TREES STANDING IN THE SWAMP

0 1 2 3 4 5 6 7 8 9
0 1 2 3 4 5 6 7 8 9

gave and signed a deed of a large tract of land to Messrs Joshua Lamb, Nathaniel Page” and others.

This tract of land included what is now Hardwick.

We have here the suggestion presented with much force that this “noted Indian” Lawrence Nassowanno was the grandson of Nashowanon, the ancient, and that this descendant of a Christian family had adopted English customs even to assuming the name Nassawonno as a family name. He was also disposing of a piece of land once ruled over by the great sachem Nadawahunt.

David, of Quobagud, clearly a member of our family of Christianized chiefs of Nipnet, grew up under the influence of the teaching of Mr. Eliot, and adopted or was given the name of David.

He is mentioned in “Wheeler’s Narrative” as “one of their chief sachems,” and “a great friend of the English” at Brookfield. In point of time, he would be about in the generation to be a grandson of Nadawahunt.

In 1655, Wetolechen, nephew of Nadawahunt, and Noken (the latter is likely to be the same individual as Nommorshet, in the first Winthrop deed) gave to Rev. John Eliot, one thousand acres of land; which is more particularly described in connection with the town of Brimfield.

Wascomos, son and heir of Wetoleshen, will be mentioned in the following chapter.

The Owassamog branch of this family of Nipnet chiefs will be found further on in the narrative of the Bay Path.

CHAPTER XII
AN INTERPRETATION

EPHRAIM CURTIS VISITS TANTASKWEE, 1675. — COMES TO THE LEADMINE. — CURTIS' ISLAND, TWO OR THREE MILES AWAY. — REPORT, DATED JULY 16, 1675. — SECOND VISIT, REPORTED JULY 24. — FOUND THE INDIANS IN THE SAME PLACE

IN July, 1675, Ephraim Curtis, thirty-three years old, and noted for his intimate knowledge of the country, his quickness of comprehension and cool courage, and his large acquaintance with the Indians, whose language he spoke fluently, was employed by the Governor and Council of Massachusetts, upon special service in the Nipnet country.

Upon his return, he exhibited a report, a verbatim copy of which is found in the Proceedings of the Worcester Society of Antiquity, for the year 1892, and is as follows:

Curtis' Relation

“To the honored Governor and Councle of the Massachusetts Colony in New England.

Whereas your honors imployed your servant to conduct Uncheas his six men home-wards as far as Wabaquesesue, and alsoe to make a perffet discovery of the motions of the Nipmug or Western Indians, your honors may be pleased here to see my return and relation. I conducted Unkeas his men safly while I com in sight of Wabaquesesue new planting fields; first to Natuck, from thence to Marelborrow, from thence to Esenemisco from thence to Mumchogg, from thence to Chabanagonkomug? from thence to Mayenecket, from thence over the river to Senecksig, while wee cam nere to Wabaquasesue, where they were very willing we should leave them, and returned thanks to Mr. Governor and to all them that shewed them kindness and alsoe to us for our company. And in my jorny my chefe

indever was to inquire after the motions of the Indians.

The first information which I had was at Marlborrow att the Indian fort, which was that my hous at Quansigamug was robed; the Indians, to confem it, shewed me som of the goods, and alsoe som other goods which was non of mine.

They told mee it was very daingerous for me to goe into the woods, for that Mat-tounas, which they said was the leader of them that robed my house, was in company of fifty men of Philip's complices, rainging between Chabanagonkamug and Quatesook and Mendan and Warwick, and they might hapen to meet mee; and if I mised them, yet it was daingerous to meet or see the other Nipmug Indians which wer gathern together, for they would be reddy to shoot mee as soon as they saw me. . . . With newes thos three Natuck Indians which wer with mee as volunteers were discurriged and told me that if I did not provide mor company they wer not willing to go with mee. Hear-

ing this I repaired to the consable of Marelborrow and to the milletary officers and tould them my busness, and they pressed two men with horses and armes to goe along with mee. And soe as we passed the fore-mentioned place, (Senecksig) wee could not find any Indians, neither in tents nor felds; but after we passed Senecksik, som miles into the woods westwards wee found an Indian path newly mad. There being with mee a vollenter Indian that com from the Indians out of the wilderness, but two or three days before, and hee tould mee hee would find them out.

So in our travell wee followed this tract many milds, and found many tents built, wherein I suppose they might keep their randivos for a day or two; and soe wee found three places where they had piched, but found no Indians. And following still in pursuit of the tract, wee com to the lead mynes by Springfield old road wher wee saw new footing of Indians; and soe looking out sharp, in about two milds riding we

saw two Indians, which when we saw I sent the Indian that went with mee from Marelborrow to speek with them. But soe soone as they had discovered us they ran away from us; but with fast rideing and much calling two of our Indians stopped one of them; the other ran away. We asked the Indian wher the other Indians were; hee being surprised with feare could scarcely speak to us, but only tould us that the Indians were a littel way from us. Soe then I sent the Marelborrow Indian before us, to tell them that the messenger of the Massachusetts Govoner was a coming with peaceable words; but when hee cam to them they would not believe him; hee therfore cam riding back and meet us.

These Indians have lately begun to settel themselves upon an Iland containing about four acres of ground, being compassed round with a brood miry swamp on the one sid and a muddy river with meadow on both sides of it on the other sid, and but only one place that a hors could posably pass, and these

with a great deal of difficulty by reson of the mier and dirt.

Before wee com to the river ther mett us att least forty Indians att a littel dista'nce from the river, some with their guns upon their shoulders, others with ther guns in ther hands reddy cocked and primed. As wee cam nere to the river most of them next the river presented att us. All my acquaintance would not know mee, although I saw ner twenty of them together and asked ther welfare, knowing that many of them could speke good English.

I spak to many of them in the Governor's name which I called my master, the great Sachim of the Massathusets Englesh. I think some of them did beleve mee, but the most of them would not. Ther was a very great upror amonghst them; som of them would have had mee and my company presently kiled; but many others, as I understood afterwards, wer against it. I required ther Sachims to com over the river; but they refused, saying that I must

com over to them. My company wer something unwilling, for they thought themselves in very great dainger wher wee wer; they said what shall wee bee when wee are over the river amongst all the vile rout? I tould them wee had better never have sen them, then not to speak with ther Sachims, and if wee run from them in the tim of this tumult they would shoot after us and kill som of us.

Soe with some difficulty wee got over the river and meadow to the Iland wher the stood to face us att our coming out of the mire, many Indians with the guns presented att us, redy cocked and primed. Soe wee rushed between them and called for ther Sachim; they presently faced about and went to surround us, many of them with ther guns cocked and primed att us. We rushed between them once or twice, and bid them stand in a body, and I would face them; but still the uprore continued with such noyes that the aire rang. I required them to lay down ther armes, and they com-

manded us to put up our armes first, and com of our horses, which I refused to doe. Some of them which were inclinable to believe us, or wer our friends, som layd down ther armes, but the others continued the uprore for a while; and with much threattening and perswasion, at last the uprore ceased. Many of them sayed they would neyther believe mee nor my master without hee would send them two or three bushells of powder. At lynth I spok with ther Sachims, which wer five, and ther other grandes, which wer about twelv more; our Natick Indians seemed to be very industrious all this tim to still the tumult and to persuad the Indians. And as soone as I cam to speek with the Sachims, we dismounted and put up our armes. I had a great deal of speech with them by an interpreter, being brought to ther court and sent out again three or four times.

The nams of the Sachims are thes: 1, Muttaump, (Quabaug Sachem.) 2. Konkewasco; 3. Willymachen; 4. Upchatuck, (A

Nashaway.) 5. Keehood; (Wabbaquaset.) 6. Nontatouso; (Wabbaquaset.)

Muttaump I perceive is chosen to be head over the other five, and was the chefe speaker.

These company in number I judg may be ner two hundred of men. They would fain have had mee to stay all night; I asked the reason of some that could speak English; they sayd that they had som messengers at Cunnetequt as some southward, and that was the reson of their rud behaviour toward us, and they sayd they had heard that the English had killed a man of thyres about Merrimak river, and that they had an intent to destroy them all.

I left them well apeased when I cam away. Mor might be added; but thus far is a true relation, p'r your honors most humbel ser-vent.

EPHRAIM CURTIS.

July 16, 1675."

"Uncheas his men" were commissioners to the Governor, in regard to the formation

or furtherance of an agreement that Uncas would aid the Colonies against enemy Indians.

The diplomatic, mutual courtesy is pleasantly apparent on both sides.

Three volunteer Natick Indians, two soldiers "pressed" at Marlboro, (John and James Barnard) and an Indian of Marlboro, who had just come from the Indians, and said he "would find them out," set out from Marlboro, a party of twelve, all told.

This narrative is plainly, direct, first hand, primary evidence upon all points stated in it as of Curtis' own knowledge.

In the absence of other evidence, it would be final and conclusive. In the face of apparently contradictory evidence, it would be entitled to outweigh all evidence not founded, like Curtis', on personal knowledge.

Leaving Marlboro, Curtis' party entered the old Bay Path in Westboro, and continued in it thru Essenamico (Grafton) to Mumechog (Oxford). Then going towards the Mohegan country, they branched off to Chabanagonkomog; the Indian village lying north-

erly of the pond, and so to Mayenecket, and over the river (Quinebaug) to Senecksig (North Woodstock).

Parting from the Indians there, and finding no Indians in the vicinity, Curtis moved westward, and found the track of Indians "newly mad" and followed it.

In the course of many miles' travel, three places were found where they might "keep their randivos" for a day or two. Those were the places where they performed the great war-dance.

To promote a war-campaign, the night-long dance occupied the same place in Indian politics as that of the speeches and rallies of our times, i.e., calling men together and exciting to action.

The territory of Wabbaquaset included that part of Woodstock which lies south and west of Senesksik, and extended westward into the town of Union, Conn. The suggestion is now made that the tracks followed by Curtis were made by a party moving from place to place, collecting war-

riors from Wabbaquasset and proceeding toward the place of rendezvous. Facts that appear further along will support such conjecture.

Curtis thus continues:—“Following still in pursuit of the track, we came to the lead-mines by Springfield old road where we saw new footing of Indians.”

Here we find Curtis unmistakably located at a permanent and well-known landmark.

From here onward, his description and his narrative are perfect; a scene of intense interest in early Colonial history is vividly described by the chief actor. It bears the impress of a man of “cool courage” who sits down while memory is warm, and gives the incident in simple detail. We may only follow and observe.

In 1657, a way was cut thru from the lead-mine, to connect with the Springfield path going thru Brimfield.

Winthrop urged, in a letter, that Richard Fellows should proceed at once to track the way “before buches grow up.”

It was eighteen years later that Curtis, following the "newly mad" track, passed along the same way to the eastward of old Pequiog pond and thereabouts came in sight of two Indians; and "by hard riding" one was captured at or near the Wallis farm.

And the visit to the Indians on "four acre island" occurred within the limits of the tract of land purchased by David Wallis, who was the first settler there in 1755.

He built the first frame house in Holland, the home of six generations of the Wallis family, which was sold out of the name by William S. Wallis, in 1894.

North side of the ancient but well-preserved house, begins the rise of Wallis hill; having a round shaped pinnacle, at the height of eighty feet above the swamp, on the opposite or north side. The hill doubles its base dimensions, by elongation northwestward; pushing out into the swamp like a promontory into the sea; bearing a second pinnacle, lower than the first, sloping rapidly downward to where the Quinebaug river has cut its

way across from swamp to swamp, as it flows northward.

Across the river another hill appears, which is the island described by Curtis. The town line between Brimfield and Holland runs across this island, east and west.

The Worcester and Springfield Trolley Line has a waiting station in the town of Brimfield, called Five-Bridges.

A road from that station, running southerly thru the swamp to Holland, is called the Five-bridges road; and a branch running southerly from that, crosses the island and the Wallis farm, connecting with the main road from Holland to East Brimfield.

The bridge that spans the river is in the place through which Curtis' party rushed their horses.

A great oak stands near where the forty warriors opposed his approach to the river. The reputed longevity of oaks in general leads one to imagine this a tree of some size in Curtis' time.

The assembling of two hundred warriors

at the island, appears to have been something like a convention of different parties. The young men were enthusiastic for war, some, generally the older men, were opposed.

Konkawasco, who, June 25, as "ruler of Quabaug" had signed an agreement not to fight the English, because he had no confidence in Philip, and was willing still to be subject to the laws of Massachusetts, was the leader of the opposition.

But in less than twenty days after signing the agreement, he had been superseded by the election of Muttaump "to be head over the other five chiefs" by the faction among the Indians that had then become dominant.

The hostile attitude of the warriors, upon the approach of Curtis, and the uproar "till the air rang" was their way of demonstrating the power of the party that was for war.

It was equally in accordance with Indian custom, that quiet was obtained and the meeting turned over to the ceremonious control of the chiefs and "grandees."

The "court" the half circle of twelve "grandees," the six chiefs, Muttaump, acting the part of a prosecuting attorney, Curtis, brought in four times, and questioned, forms a picture for the imagination.

Ephraim Curtis arrived at the leadmine, pursued a new trail two or three miles, had the interview with the Indians at the island, and went far on his way homeward, all on the same day.

His return was by way of the fording-place at East Brimfield, entering the Old Bay Path at Fiskdale.

The Governor and Council, evidently alarmed as well as surprised, to learn of the widespread disaffection among the natives, immediately sent Curtis again with a message to the Indians and letters to Maj. Pynchon. He returned to Boston July 24, and made this report:

". . . I am proceeding according to your order in my journey to the Indians, and going through Brookfield, I delivered your letters directed to Maj. Pynchon, to the constable



MAKING PROGRESS UP WODDAQUODDUCK HILL



LOVELY SCENERY

of brookfield. From this went directly to the Indians, and found them at the same place where they were before. We sent one Indian before us to give an account of our coming; at which they made a great shout. When we came to the river, we called to have the Sachems come over to us. The reply was made to us that if we had any business to them we must come over to them. I first asked for the chief speaker Muttaump; they told us he was at present gone from them, but might be spoken withal, it may be the next day.

We then required to see the Sachems that were there. And these appeared, Keehood, Willymachen, John Apeckgonas and Samuel sachem of Washakim, with whom we treated. We had pretty good quarter with them. There was no abuse offered to us. I read your Honor's letter deliberately to them. they seemed to accept of it very well. They promised that Kehood and one more of their principal men would come to the Massachusetts Bay within four or five days, and

speaking our Great Sachem. Many questions they asked of us to which we answered; but in the close of all we told them that if they were not satisfied, if Muttaump and Keehood, or some of their principal men would come to the Bay, our Great Sachem would use them kindly, and well fill their bellies, and answer all their questions. We asked them why they were so abusive the last time.

They said that Black James the constable of Chabonagonkamug had told them that the English would kill them all without any exception, because they were not Praying Indians.

When we were come back about 12 miles, one of our Indians told us that there was one man there had been with Philip, and was come there three days before us, and had brought English goods with him which they thought he had robbed the English of.

We asked him why he had not told us of it while we were there.

He said he did not know of it while we were

come over the river, but we rather judge he concealed it through fear that we would make a disturbance for that man's sake. This is the substance of what I have to acquaint your honors withal.

EPHRAIM CURTIS.

July 24, 1675."

CHAPTER XIII

AN HONEST MAN

LOYAL KONKAWASCO. — THE NEUTRAL INDIANS AT TANTASKWEE. — NATIVES DESTROYED. — BEGINNING OF THE GREAT WESTWARD FLIGHT. — “I THE AM KONKAWASCO, LET MY PEOPLE GO.”

NEUTRAL INDIANS OF TANTASKWEE

AFTER the death of Wetoleshen, which occurred between the years 1655 and 1658, Wascomos, “his son and heir” was acknowledged by all the “Tantaskweeseuk” (all of the Indians) to be the chief.

When the English made their first settlement at Quabaug ponds, that name was adopted by all the writers and people, for the name of the territory, and the inhabitants or tribe. The ancient “Tantaskwee in Nipnet” and a noble line of sachems became more or less obscure in historical writings.

In 1675, Konkawasco was called "ruler of the Quabaugs."

The uneasiness and threatening conditions among the Indians, just before the outbreak of Philip's War, caused the "Massachusetts authorities to send, June 13, 1675, an embassy into the country of the Nipnets, to discover their leanings and prevent an alliance with the Wampanoag Sachem."

The messengers visited the principal Indian towns; and with the rulers of each, a satisfactory treaty was made.

Konkawasco signed the following: "The Ruler of Quabage being examined by us, where his men were; he said that they were at home. Then we asked him whether there were none of them gone to help King Philip to fight against the English of Plymouth; he said No; and neither would he help him, for he has been false to him already, and therefore I will not help him, but I will still continue our subjection unto the English of the Massachusetts Colony; neither will I suffer any of my men to go to help

him; and in confirmation of the same I do set my hand.

25.4.75

(June 25, 1675.)

Conkeaskogau alias Conganasco.”

The memorable war called King Philip's War, was actually begun, before this paper was signed, by the Indian attack on Swansey.

So far as the writer's opportunity for research has disclosed, Konkawasco (however the name may be spelled) is not mentioned in history as having taken part in any act of aggression against the English. It was said in early times, and has been copied by local historians, one after another, that Kongowasco signed an agreement with the English June 25, 1675, and was found among the enemy at Menameset, the middle of July. This is disproved by an alibi or its equivalent, by the direct and first-hand evidence of Ephraim Curtis.

Not waiting for the positive proof that will be seen later on, we are free now to assume that Konkawasco was true to his

agreement; and was the "Neutral Chief" of Tantaskwee. He, and his clan, composed of that part of his tribe that was opposed to a war with the English, remained at home, as he promised, the 16th. of June 1675.

Curtis Island was a good place for a rendezvous, also for defense if molested. But their neutrality appears to have been respected by both parties of belligerents.

They were abundantly supplied with food from their cornfields, and from near by ponds which furnished an abundance of fish and eels.

During the war which ensued and raged for a full year, "New England suffered terribly. The expenses and losses of the war amounted to fully five hundred thousand dollars. Thirteen towns and six hundred dwellings lay smouldering in ruins. Almost every family had heard the war-whoop of the savage. Six hundred men, the flower and pride of the country had fallen in the field." (Ridpath.)

The destruction and sufferings of the Indian enemy were even greater, with exception of value of property destroyed.

They suffered from famine and disease; and begged in vain for an armistice, that they might be allowed to plant their corn-fields and save themselves from starvation. In spite of denial, the women and children did plant large fields of corn in the spring of 1676.

And as a last resort, the chiefs united in subscribing a letter, which, Mr. S. D. Drake remarks, "surpasseth anything, in supplication, that we have, from the poor Indians."

"July 6th, 1676. Mr. John Leveret, my Lord, Mr. Waban, and all the chief men our Brethren Praying to God: We beseech you all to help us: my wife she is but one, but there be more prisoners, which we pray you keep well; Mattamuck (Muttaump) his wife we entreat you for her, and not only that man, but it is the Request of two Sachems, Sam Sachem of Weshakum, and (John) the Pakashoag Sachem.

And that further that you will consider about the making Peace: We have spoken to the People of Nashobah (viz. Tom Dabler and Peter) that we would agree with you, and make a Covenant of Peace with you. We have been destroyed by your Soldiers, but still we Remember it now to sit still: Do you consider it again: We do earnestly entreat you, that it may be so by Jesus Christ. O! let it be so! Amen, Amen.

Mattamuck, his mark.

Sam Sachem, “

Simon Pottoquam, Scribe

Uppanippaquem.

Pakashokag.

Superscribed.

“To all Englishmen and Indians, all of you hear Mr. Waban, Mr. Eliot.”

About the same time, the Governor and Council's reply to another letter of similar tenor was as follows:—

“That treacherous persons who began the war and those that have been barbarously

bloody, must not expect to have their lives spared, but others that have been drawn into the war, and acted only as souldiers, submitting to be without arms to live quietly & peaceably for the future shall have their lives spared."

Of the two hundred Indians captured by stratagem at Dover, N. H., and sent to Boston sometime in August, "seven or eight of the chiefs were condemned and hanged; the rest were sold into slavery in foreign ports."

In Sewell's Diary is the entry: "1676, Sept. 26. Tuesday, Sagamore Sam & Daniel Goble is drawn in a cart upon bed cloaths to execution. . . One-eyed John, Maliompe (Muttaump) Sagamore of Quapaug General at Lancaster and Jethro (the father) walk to the gallows."

This was the end of Muttaump, who was elected Chief by the majority clan of the Quabaugs, and was the leader of the attack on the settlement at Brookfield; while Konkawasco, former ruler of the tribe, remained

at home with the minority clan; and was the chief of the Neutral Indians of Tantaskwee.

Prizes were paid for captives and scalps. That fact may not have been emphasized largely in history, nevertheless at that time and with the feeling of hatred which then prevailed in the distressed settlements, ambitious young men brought in their game with pride, and received their prize money with satisfaction.

As an illustration:— “To ye Hon. The Governor and Council:

Right Honorable:— These are to offer to yo’ Hon humble information that upon encouragem’ given unto us by our Capt Georg Barber, and out of a desire to serve ye country upon our own charge and adventure, wee last weeke went out in scearch for a pty (party) of ye enemy, whose tracke was found, and in our scearch discovered five psns (persons) of ye enemy, four of whom were armed, two of wch enemys wee tooke prisonrs: and now humbly p’sent to your Honrs for Condemnation; and liberty

to dispose of and distribute the prize among our fellow soldiers who are and will be always ready to attend to your Honrs comands as are.

Your most dutiful & Faithful Servts,

J— P—

J —B —”

(A paper in the State Archives.)

In May 1676, Massachusetts and Connecticut designed an expedition into Hampshire County. Their forces were to scour the country, and to visit Squakeag, the supposed head-quarters of the Indians.

Major John Talcott at the head of 250 English on horses, and 200 Indians on foot from Connecticut, left Norwich on the first or second of June, and arrived at Hadley on the 8th. of June, 1676.

It was a day of much excitement in the river towns. An army of 450 men from Connecticut was a novel and animating spectacle. The inhabitants of Hadley gazed with eagerness upon the 250 mounted men, with their red silk banners, and especially upon the 200 Indians, as they marched up

the street. The men upon horses were almost all from the towns upon Long Island Sound, under Captains Selick, Mansfield, and Denison. The Indians were Mohegans, Pequots and Nianticks.

Major Talcott with a part of his army crossed the river to Northampton the same day, and from there sent the following report:

“Northampton, June 8, 1676, 10 o'clock at night. In pursuance of your orders, I past from Norwich to Wabaquesset, at which place suppose was about 40 acres of Corn, and a fort, but none of the enemy to be found upon the best of our search. From thence made Channagongum in the Nipnap Country on the 5th of June, and took 52 of the enemy of which 19 slain and one shot and made an escape, followed by his blood but lost him; and on the 6th instant made towards Squaboag and gained it on the 7th day at 12 of the clock, and on the 7th instant gave liberty for some of our Indians to hunt in the afternoon, one party of which

came to our rendezvous in the evening, and informed us of a party of the Indian enemy were pitching for that night about 3 miles from our quarters; and not knowing what strength might be there, sent out about 120 English and Indians at midnight, with orders to gain the sight of their fires as soon as might be, and to lie close until daybreak and then fall upon them; which accordingly they did; but there were but two of the enemy, which they assaulted and took, who were loaden with as much fish as they could carry, and each of them a gun, their horns full of powder, which were taken;— And think the Account of Arms before was five that was taken — of men slain 12, and one or two saved, — We sent 27 women and children to Norwich under conduct of some of those we call honest Indians, and the others are come to Hadley with the army, and by the last that was slain we received intelligence that there is 500 fighting men at pa cumticutt. This eight instant we made Hadley with about 200 Indians and about

250 English soldiers; but the Bay forces are not come. I past away from Squabaug a letter to the chief commander of the Bay forces intended for conjunction with us in these parts, . . .

John Talcot.

To Dep. Gov. Treat at Hartford.”

It is interesting and of importance, in the plan of this chapter, to analyze and explain this report.

Wabaqueset (Woodstock, Connecticut.)

Chanagongum (Chabanagongum) — one of the Christian villages, visited in 1674, by John Eliot and Major Gookin.

Gookin's narrative speaks of the place as follows: —

“It hath its denomination from a very large pond, that borders upon the southward of it. This village is fifty-five miles southwest of Boston. There are about nine families and forty-five souls. The people are of sober deportment and better instructed in the worship of God than any of the new praying towns.

Their teacher's name is Joseph, who is one of the church of Hassanamessit; a sober, pious and ingenious person, and speaks English well, and is well-read in the Scriptures. He was the first that settled in this town, and got the people to him about two years since. It is a new plantation, and is well accommodated with uplands and meadows. At this place dwells an Indian, called Black James, who, about a year since, was constituted constable of all the praying towns. He is a person that hath approved himself diligent and courageous, faithful and zealous to suppress sin; and so he was confirmed in his office another year.

In 1674, Mr. Eliot preached unto this people, and we prayed and sang hymns with them, and exhorted them to stand fast in the faith."

That Indian Village occupied the location of what is now called East Village, in Webster.

Talcot's army "on the 6th instant made toward Squaboag and gained it on the 7th day at 12 of the clock."

The news of this raid (described in Talcot's Report) had a serious effect among the Neutral Indians of Tantaskwee.

Konkawasco, himself, hastened to view the ghastly conditions. Tho not of his own clan, they were his neighbors, of kindly and frequent association. They were converts of the good Eliot.

“What is the good of signing a paper, to live under the laws of the white man, and be protected. We are destroyed, it is either death or slavery.”

It was in line with these thoughts, that Konkawasco set in motion, certain important activities.

He sent a friend and expert messenger, to follow up the army of horsemen and Indians, and report their whereabouts and doings.

He called in as many of the “grandees” of the previous year as could be found, to convene at the “Curtis Island.”

Was it a small thing that these men now discussed, in their usual decorous and deliberate manner?

It was death or slavery that would be their fate, if they remained in their old home.

And that, especially the latter, was what the liberty-loving red men could not bear.

They would remove westward and join the powerful nations there.

Measures were taken for collecting the people, and giving instructions for the carrying out of this undertaking, successfully.

It should be remarked here, that this was the first of the many removes and drifting to the westward, of the aborigines all over the country; a movement which has continued for many generations.

Major Talcot, with the Connecticut troops, returned to that colony before the 20th of June. July 20, they marched eastward, thro the Narragansett country and were killing and capturing Indians in Plymouth colony.

On the 31st of July, Massachusetts ordered bread, bacon, cheese, spirits, wine and tobacco, to be sent to Taunton, for Major Talcot's forces.

Taking advantage of the absence of Tal-

cot's army, the first company to remove, and probably the largest in number, were collected about the middle of July, and succeeded in getting beyond Connecticut River unobserved.

They were first seen near Westfield, about the 19th of July. Hungry and exhausted, they seized some cattle and horses and plucked up cornstalks to suck for refreshment.

Konkawasco's company moved about the second week in August.

Nearly three fourths of their company were women and children, and some were old or feeble.

The women traveled with all they had, "bag and baggage," and besides blankets, skins and utensils, some carried small papposes upon their backs and still marched with vigor. Some of the men carried old mothers and decrepit old men.

To avoid Springfield, Konkawasco crossed the Chicopee River and arrived at the Connecticut River, below the great falls.

With their English axes, logs were quickly obtained and bound together by means of cords or perhaps white birch withes; making the rafts upon which they crossed the river, on Friday, the 11th of August, camping that night within seven miles of Springfield.

The story is continued by Major Pynchon in a letter to the Governor of Massachusetts. Extracts follow.

“Springfield, Aug. 15, 1676.

Last Saturday, Aug. 12, near 200 Indians were discovered within three or four miles of Westfield. The people and soldiers then went out and made several shots on them, and took a horse from them, but finding them so many they sent word to me. I presently gave order for thirty to march thither, but they came too late; and then also Major Talcot's army came in, who, as they say cut down all the Indian corn about Quabaug, &c. They pursued them on the Sabbath about noon, a day after the Indians were gone, and provisions not being ready at Westfield, they hastened, somewhat short

of provisions, and I doubt they will not overtake them till they come to AussoTinnoag.

While I am writing, news comes that Major Talcot's army are most of them returned; only himself and 60 men and as many Indians have gone on. Finding his want of victuals, Maj. Talcot sent back most of his men, taking all their victuals and discharging himself of his horses.

An old Indian whom he took, told him the Indians intended to rest at Oussotinoag, and that they had between 50 and 60 fighting men, and 100 women besides children.

My respects to your good lady and all the magistrates.

John Pynchon."

According to Hubbard, Major Talcot overtook the Indians at Ausotunnoog River, and fought with them, killing and taking 45, of whom 25 were fighting-men, with the loss of only one, a Mohegan Indian. The Council of Connecticut, in a letter to Governor Andros, dated Aug. 19, says they slew 40 and took 15 captives.

“This engagement was on Tuesday morning, August 15, and is supposed to have taken place in or near the present township of Sheffield. Major Talcot was not stationed at Westfield, as intimated by Trumbull, but had recently come from the east.” (History of Hadley)

The foregoing fragmentary information, in regard to the flight of the Neutral Indians of Tantaskwee, has floated down to us thru the misty past, and will be taken as first hand and true.

Additional details are equally true, when brought to our knowledge by the grouping of facts.

Group No. 1.

(a) The Mohegan tribe of Indians, living on the Quinebaug River in Connecticut limits, and ruled by the noted Chief Uncas, were the allies of the English colonists.

(b) The Indians in Talcot's army were mostly Mohegans commanded by Oneko, son of Uncas.

(c) When the army was at Wabbaquasset

(Woodstock), the third or fourth of June, Tantaskwee was only a few miles away, and the path they were on led directly there.

(d) The army there turned away north-easterly to "Chanagongum," fifteen or twenty miles away, with two rivers to ford.

(e) From the place last mentioned, they went north-west and westward, through Brookfield to Northampton on the Connecticut River, the route being northerly of the Neutral Indians.

The above group of facts reveals another important link in the-chain-of-evidence proving Konkawasco's loyalty, and also the Mohegans' knowledge of the Neutral Clan and its location.

Group No. 2.

The group is found in the report of Major Talcot, written at 10 o'clock, June 8th, at Northampton. The conclusion is clear that all those found at Chanagongum were killed or captured, except one who was wounded and made his escape, after being followed some distance, by the trail of his blood.

Group No. 3.

The accounts of the attack at Housatonic river, shows it clearly to have been a massacre of the same character as that at Chanagon-gum, except that it was stayed, "and there was one man on our side killed, and he was a Mohegan."

When the descendant of a noble line of chiefs stepped out, and raising his hand, said, "I am Konkawasco, let my people go," it was the Mohegans that interfered and stopped the slaughter, and the Chief and the remainder of his people were allowed to go.

Give us the privilege of imagining that the Mohegan, who was killed, got his death from the gun of a white man, accidentally it may be, while saving the life of the honest Konkawasco, the last of the great chiefs of Tantask-wee, in Nipnet.

CHAPTER XIV

TOWNS

SOUTHBRIDGE. — CHARLTON. — TRADITION. — OXFORD.
QUABAUG LANE. — MILLBURY. — SINGLETARY
POND. — INDIAN RELICS

SOUTHBRIDGE

THE western part of Oxford became the town of Charlton; and a piece which included a section of the path, was set off from the southwest corner of the latter town and became a part of Southbridge. Crossing the old line, between Sturbridge and Oxford, perambulated in 1740, at the place where the Oxford Path is on record, we now enter Southbridge.

The path up the hill eastward, is in pasture land until the appearance is wiped out by a heavy stonewall and a field. Beyond that, the path is covered by an eastward bound public road, which crosses a long narrow swamp on a strip of hard land, and a half mile beyond, the town road turns abruptly

northward; leaving the path to extend eastward over the town line, passing near the site of the Jonathan Clemence homestead.

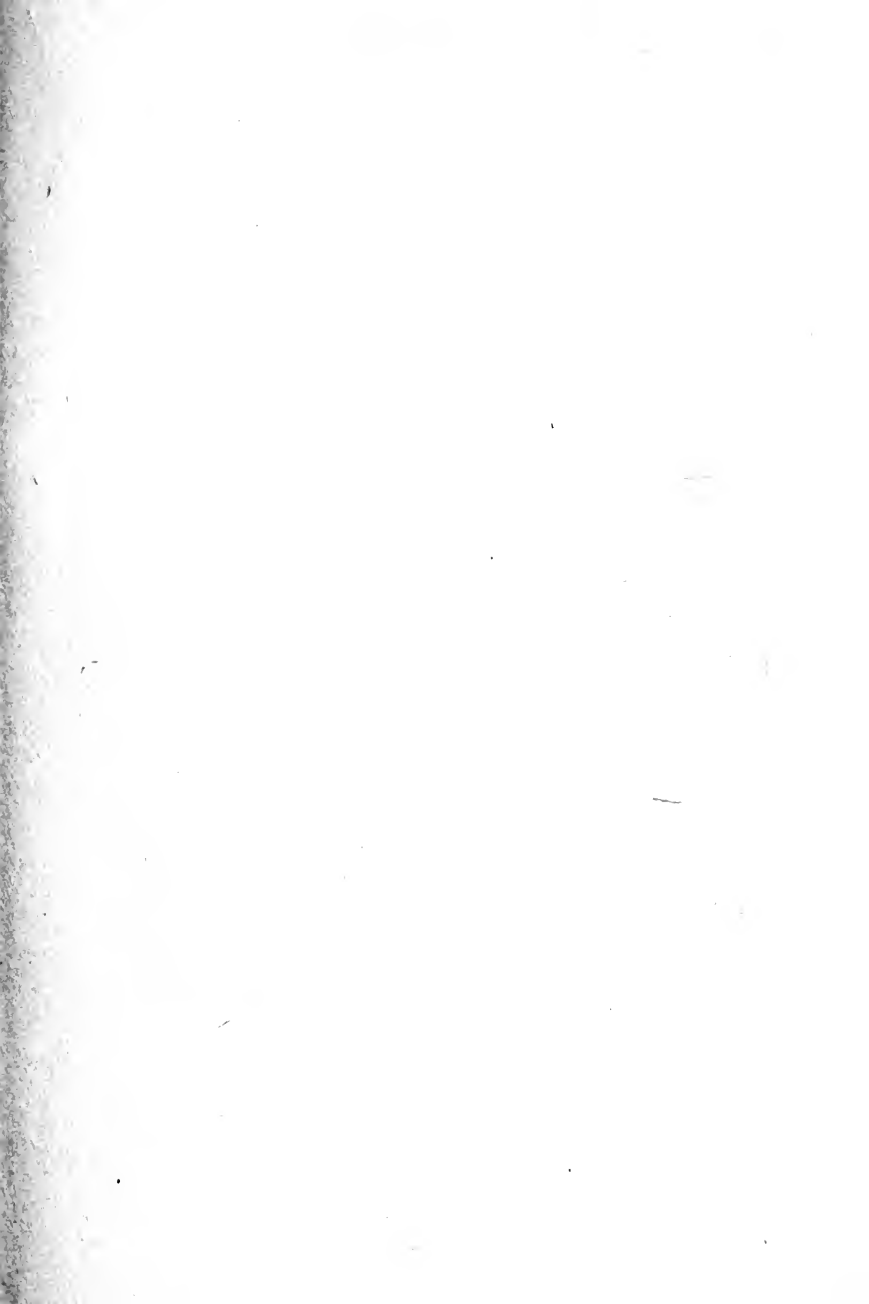
CHARLTON

The course of the path was, down the slope through the Sherwood farm, and across Southbridge and Charlton road to the "old ford" over Cady Brook.

It is visible up the opposite slope to the Daniel Harrington place on the old Charlton road. Passing directly across the highway, the path continues in a northeasterly course to the site of a long ago abandoned homestead. Then in the same direction west side of old Cedar Swamp, now a pond and so on a mile further up the "great valley"; then bending more easterly, entered the location of the street east of the Masonic Home.

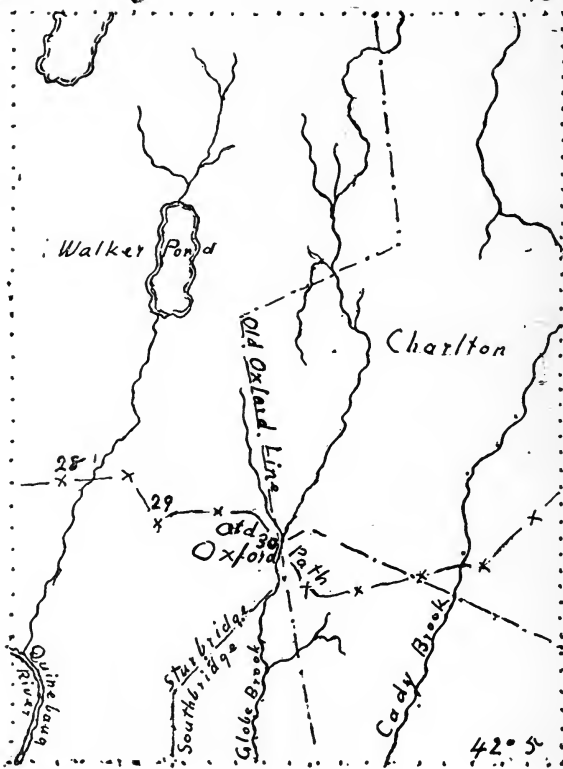
The Tradition in Charlton

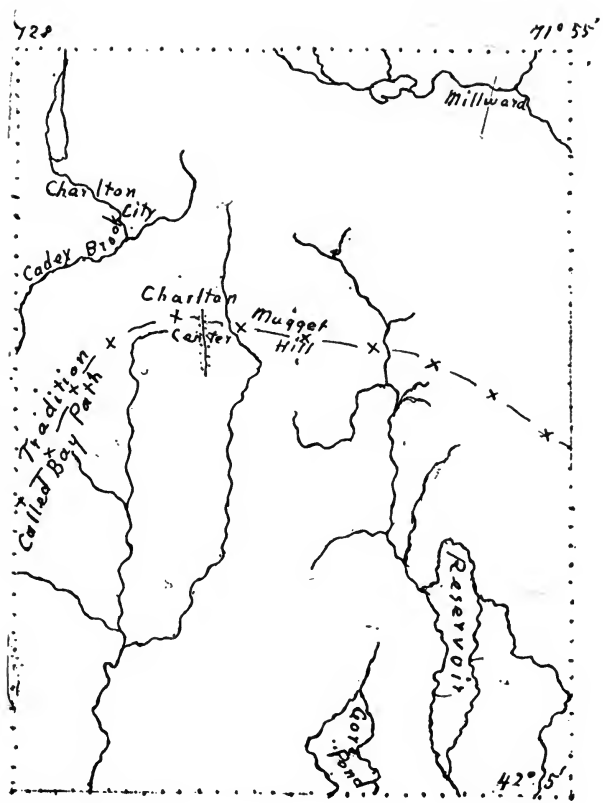
The path from the west of Cedar Swamp through the "great valley" to Charlton



72° 5'

72°





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GOING OVER FEDERAL HILL IN OXFORD



THE OLD HOUSE NEAR THE MILLBURY LINE, WITH PORT HOLES
COVERED BY CLAPBOARDS

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Center, has, among local antiquarians, always been known as "The Bay Path."

The tradition appears to have been cherished and passed along down the generations among the descendants of Major Gen. Salem Towne; they having owned much of the land through which it passed.

The senior General Towne was born in Oxford in 1746, removed to Charlton when twelve years old, with his mother, who then married Mr. Joseph Twiss of that town; her second husband.

The "Old Oxford Path" having been traced to Charlton Center, probably continued in the same course as that occupied by the present road to Oxford Plains.

OXFORD

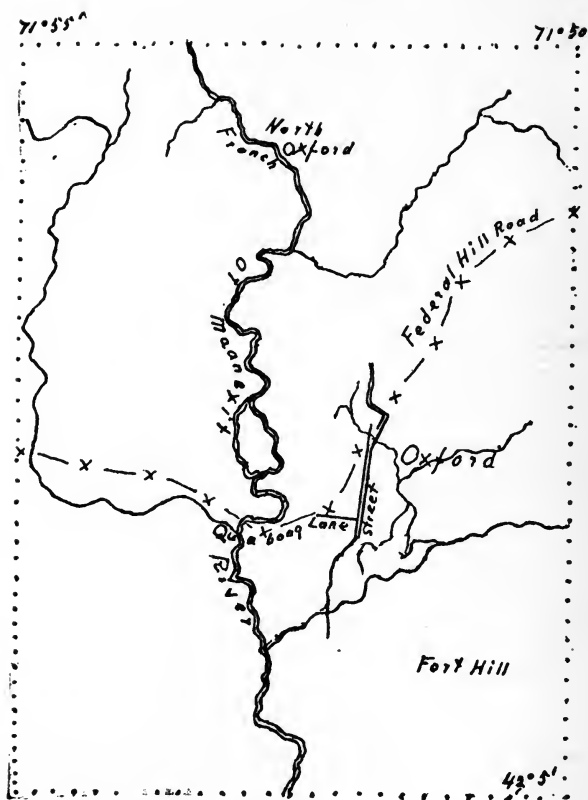
The first English settlers of Oxford, called "the 30 proprietors" laid out their "Home Lots" on both sides of a main street which was eight rods wide; as is fully described and illustrated in the History of Oxford, by G. F. Daniels.

The home lots were large, and the lines extended at right angles with the street. To preserve the form of the lots, and to keep open to the public the only way used to central Charlton and Sturbridge until after the Revolutionary War, a right of way for a road was located between Lots 13 and 15; running west to connect with the old Quabaug Path, and called Quabaug Lane.

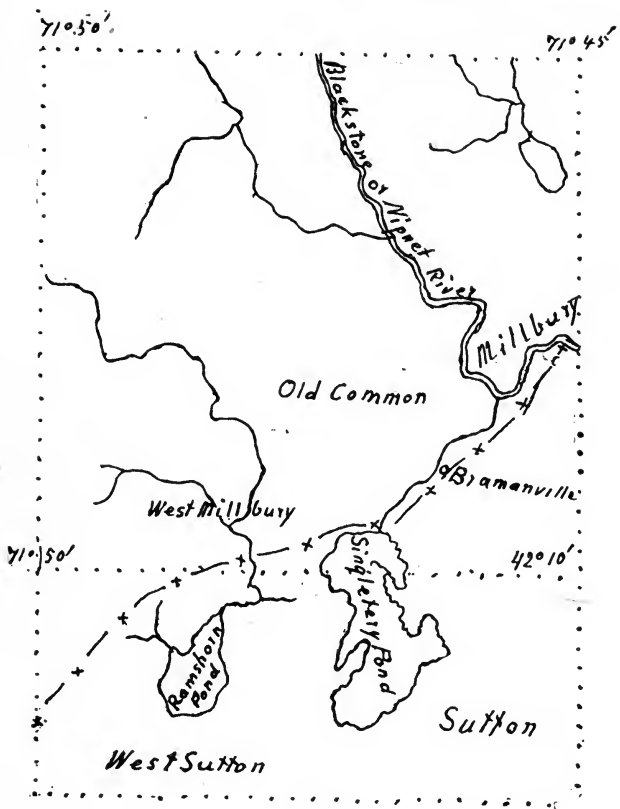
After coming upon the "plains" the path ran diagonally across the Lot No. 13, thru the south common, and passed beyond the limits of the town of Oxford, by the way of Federal Hill road.

The Indian corn-grinding stone, that now stands on exhibition upon the lawn of the home of the Worcester Society of Antiquity, was removed from near the path on Federal Hill.

The old path between Oxford and the Bay has never been lost sight of in history, where writers have usually called this eastern section "The Old Connecticut Path."



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MILLBURY

On Federal Hill elevation, we enter Millbury on what is known there as the Oxford road. The old path must have run along near West Millbury.

When the surveyors, Woodward and Saffery, went this way in 1642, they noticed and pictured on their map, two places which are within the town limits. So the north end of Singletary Pond and the bend in Nipnet River are records of the location of the path.

At the Museum of the Worcester Society of Antiquity are many specimens of soapstone pottery found at an exhausted quarry near Bramanville.

Traces of the path and many Indian relics have been found in this vicinity.

The route thence was by the general course of Singletary Brook, crossing Blackstone River at a fordway now covered by the village of Millbury.

CHAPTER XV

TOWNS

GRAFTON. — HASSANAMESIT. — WESTBORO. — JACK
STRAW. — WAHGINNACUT. — HOPKINTON

GRAFTON

THE Bay Path entered the town of Grafton, by the way of Millbury Street; and continued over Chestnut Hill, probably, and made use of the location of that old road, that entered Westboro near the southwest corner of the town.

This town was called Hassanamisco by the Indians, and went by that name until 1735, when it was incorporated and named Grafton.

It was one of the reservations for the Christianized Indians set off by the provincial government, upon the petition of Rev. John Eliot, in 1654.

In 1674, Rev. John Eliot and Maj. Gookin visited all the Christianized Indians of the Nipmuck country; and of this place, Gookin

says: "Hassanamesit signifieth a place of small stones, it lieth about thirty-eight miles from Boston west-southerly, and is about two miles eastward of Nipmuck river (Blackstone) and near unto the old roadway to Connecticut."

Another old record says: "The people were well known to the English so long as Connecticut road lay that way."

No Indian town gave stronger assurance of success than Hassanamesit; at that time it had become the central point of civilization and Christianity to the whole Nipmuck country.

WESTBOROUGH

The location of the Bay Path in Westborough is described by Harriette Merrifield Forbes in "The Hundredth Town," 1889, as follows:

"The part in town which can still be followed begins at the barn belonging to Jacob Mortimer on the edge of Hopkinton. For a quarter of a mile or more it is a good cart-

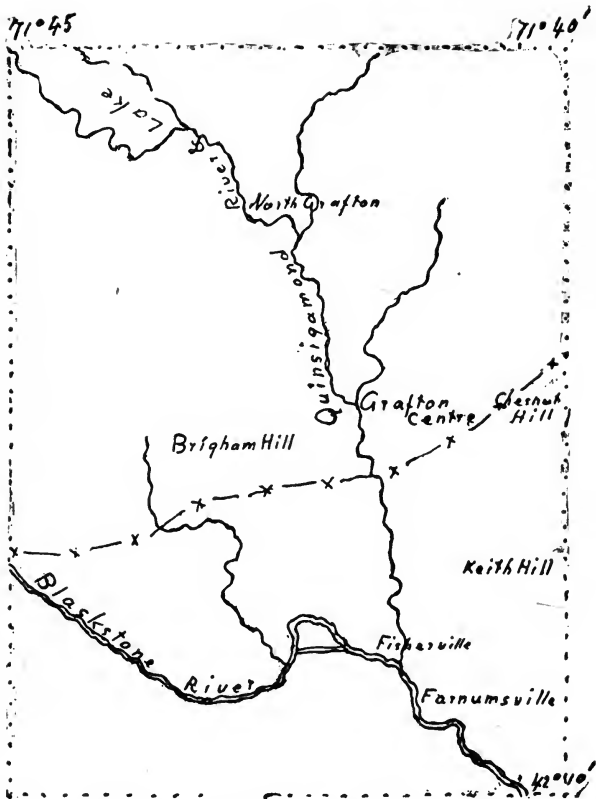
path, easily gone over by wagons. Going the length of Mr. Mortimer's farm, most of the way through a wood-lot, it passes north-east of the Lovell Miller place, crosses the road near J. A. Parker's cider-mill, and is lost near Rev. H. W. Fay's. Judging from its course on the old maps, it went over Mt. Pleasant, and formed one of the two roads entering Hassanamisco a hundred and fifty years ago."

The old road in Grafton, that enters Westborough near the southwest corner of the town, is found to be perfectly adaptable to the above described route.

Jack Straw, so prominently associated with the first introduction to the English people at the Bay, of a knowledge of this long Indian path, had his residence near it in this town.

Judge W. T. Forbes, in his historical sketch of the town, published in J. W. Lewis' County History, says, —

"In 1631 a company of Connecticut Indians traveled from near Hartford to Boston,



Grafton Section

July 25
C. L. ...

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to secure the aid of the English settlers against their powerful Indian enemies, and secure a colony on their river. An historian says they secured the services of Jack Straw and Sagamore John, as the former Indian spoke English and the latter lived between the Charles and Mystic rivers.

The following is Governor Winthrop's account of their visit:

“April 4, 1631, Wahginnacut, a sagamore upon the river Quonehtacut, which lies west of Naraganset, came to the governor at Boston, with John Sagamore & Jack Straw (an Indian who had lived in England and had served Sir Walter Raleigh, and was now turned Indian again) and divers of their sannops and brought a letter to the governor from Mr. Endicott to this effect:

That the said Wahginnacut was very desirous to have some Englishmen to come plant in his country and offered to find them corn, and give them yearly eighty skins of beaver, and that the country was very fruitful &c and wished that there might be

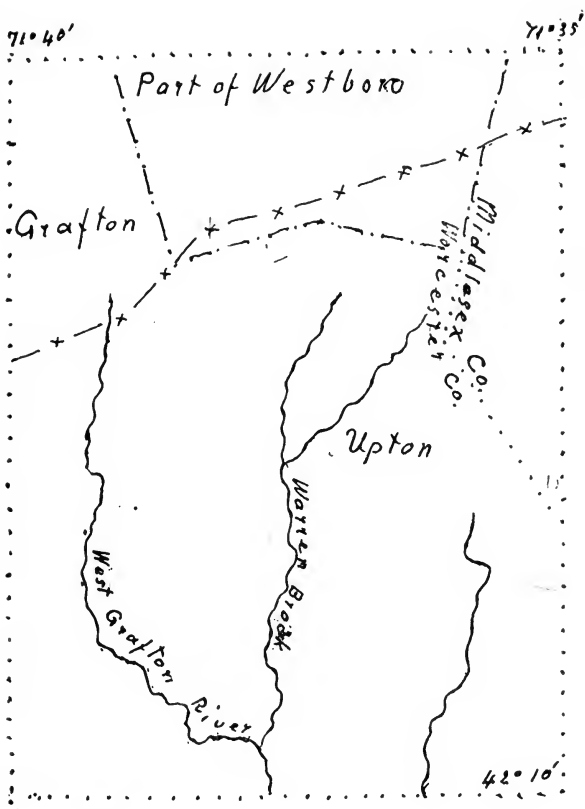
two men sent with him to see the country. The governor entertained them at dinner, but would send none with him. He discovered that the said sagamore is a very treacherous man, and at war with the Pekoath (a far greater sagamore). His country is not above five days' journey from us by land."

They subsequently went to Plymouth, and, according to Gov. Bradford's account, received a more favorable reception there.

In 1728, Jack Straw's Hill and other farms in that vicinity were annexed to Westborough.

Jack Straw's Hill is on the east side of Ruggles' Street, about a quarter of a mile beyond the house of N. M. Knowlton. An old cellar on the summit of the hill, a few rods from the street, indicates the spot where, within the memory of our oldest inhabitants, stood a small deserted house. Through the valley on the east flows Jackstraw Brook.

The history of this spot, and of the famous Indian whose name it bears, indicates the reason why this hill, so inconspicuous among



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the larger elevations about it, has retained its name for more than two hundred years. Nearly a half century before white people lived there, it named the country around, so that a grant of three hundred acres of land was said to be "in a place called Jack Straw's Hill."

It bears the name of the first Christian Indian in the English Colonies, a man for several years in the service of Sir Walter Raleigh, and baptized by his order one of the two Indians presented by that gallant explorer to the Virgin Queen Elizabeth, together with a large pearl, as illustrations of what the newly-named Virginia could produce.

Made king of a petty domain near Roanoke, N. C., "always faithful" as a scout, interpreter, and guide "as an Englishman," his Indian name, Manteo, is now borne by that county-seat of Dare County, N. C., and is situated on Roanoke Island.

After the abandonment of the Roanoke Colony by the English, he appears to have left his home, and served as interpreter for

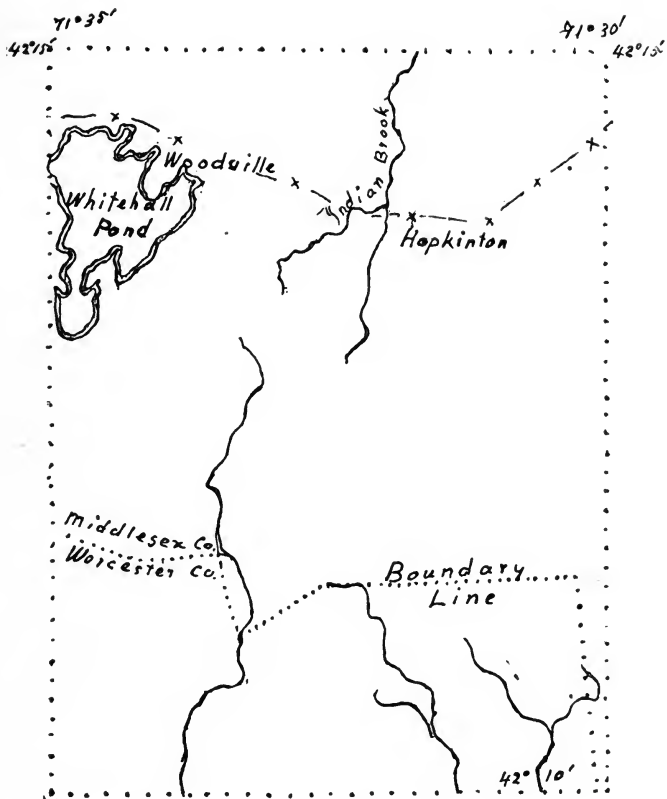
traders and explorers along the coast as far north as Maine.

The other Indian, Wanchesi, who accompanied him on his voyage to England, returned to Roanoke, and within a year joined a party of hostiles, who killed one of the settlers, named "Master Howe."

The friendly Indians were desirous of gaining English names for themselves and their children, but they did not always understand their significance.

In 1623, "not long after the overthrow of the first plantation in the Bay, Capt. Lovitt came to ye contry." At the time of his being at Pascataway (near Portsmouth, N.H.) he and Mr. Tomson, who were exploring and trading along the coast, engaged two Indians. A spectator, perhaps observing the responsible duties assigned them, said: "How can you trust these Salvages? Call the name of one Watt Tyler and ye other Jack Straw after ye names of the two greatest Rebels that ever were in England."

So Jack Straw received his English name,



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not realizing, probably, that his namesake was one of the leaders in the socialistic rebellion in the fourteenth century, whose head was affixed to a pike in the city of London.

The exact time when he located here is not known. About 1650, the apostle to the Indians, Eliot, had gathered the scattered Indians of this vicinity into the villages of Marlborough, Hopkinton and Grafton.

This hill was not far from the earliest Indian trail which was the only highway from Connecticut to the Massachusetts Bay, and called the "Bay Path."

The old name of Jack Straw is now applied only to the hill, pasture and brook, and is now used as one word, "Jackstraw."

HOPKINTON

It may be noted that in many towns along the way, the first settlers and promoters located their meetinghouse and town center on the Bay Path.

This was clearly so in Grafton, Oxford,

Charlton, Sturbridge and Brimfield. In the last town named, they at first laid out an eight rod road across the path on Tower Hill for their village site, but subsequently built the meetinghouse a mile and a half southerly on the border of "the plains."

The eastward trend of the path in Westborough leads northerly of Whitehall Pond and reservoir, taking the present road to Hopkinton Centre; thence to Ashland.

The following is a quotation from "The Hundredth Town."

"In 1675 a party of eleven Indians attacked the house of Mr. Thomas Eames, of Framingham, he being absent, killed his wife and some of his children, and caried the rest away. In this company there were three — a father and two sons — bearing the name of Jackstraw. They lived in Hopkinton. They were probably son and grandsons of the Westborough Jack Straw.

They were tried, convicted, and executed, in spite of the pathetic petition which they addressed to the Court of Assistants, in which

they said: 'You were pleased (of your own benignity), not from any desert of ours, to give forth your declaration, dated the 19th of June, wherein you were pleased to promise life and liberty unto such of your enemies as did come in and submit themselves to your mercy, and order, and disposal;' and they further claimed that they took no active part in the massacre."

Sewell, in his Journal, thus makes record of their death: "September 21, 1776, Stephen Goble, of Concord, was executed for the murder of Indians. Three Indians for firing Eames, his house, and murder. The weather was cloudy and rawly cold, though little or no rain. Mr. Mighil prayed; four others sat on the gallows, — two men and two impudent women, one of which, at least, laughed on the gallows, as several testified." (Temple's "History of Framingham," p. 78.)

This seems to have been the last mention of the Jack Straws in this vicinity.

CHAPTER XVI

TOWNS

ASHLAND. — MAGUNKAQUOG. — FRAMINGHAM. — BEAVER DAM OR INDIAN'S BRIDGE. — GREAT JOHN AWASSAMAUG.

IN ASHLAND

THE path passed near "cold spring on the Franklin place" over the hill Magunke, and crossed Cold Spring Brook, about thirty rods above its mouth, where it flows into Sudbury River. Rev. John Eliot selected this location "on the old Connecticut path" for the establishment of the seventh "village of praying Indians." Families from other places were gathered there in 1659 or 1660.

The town flourished for about fifteen years. Of its condition in 1674 we have the following account, written at the time by Major Gookin, Superintendent of Indian affairs: "Magunkaquog is the seventh of the old Praying Towns. It is situated partly within

the bounds of Natick and partly upon land granted by the country. It is near midway between Natick and Hassanamesit.

The number of inhabitants is about 11 families and 55 souls. There are men and women, 8 members of the church at Natick, and about 15 baptized persons. The quantity of land belonging to it is about 3000 acres. The Indians plant upon a great hill which is very fertile. These people worship God, and keep the Sabbath, and observe civil order—as do the other towns. They have a constable and other officers. Their ruler's name is Pomhaman, a sober and active man, and pious. Their teacher is named Job, a person well accepted for piety and ability among them. This town was the last settling of the old Towns. They have plenty of corn, and keep some cattle, horses and swine, for which the place is well accommodated."

At Ashland, the Bay Path, in its generally northeasterly course, has passed the parallel of Latitude $42^{\circ} 15'$.

BEAVER DAM

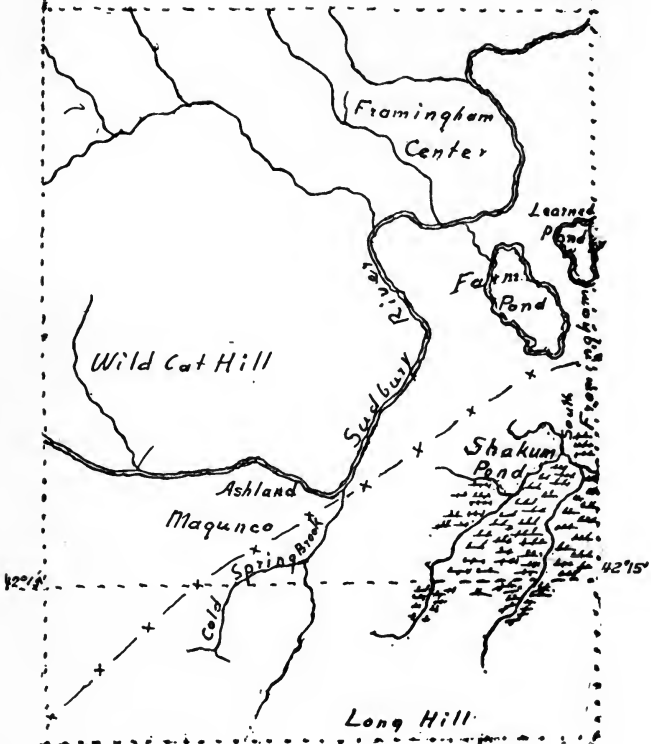
Long, long ago, this wonderful animal, the beaver, with an instinct seeming to rival human observation and thought, selected a place between two small hills, where the drainage or overflow of large swamps had a way, and with community enterprise built a dam.

Beavers are sociable animals, usually living in colonies, each family having its own burrow or hut.

They are woodchoppers, carpenters and masons. They cut down trees with their teeth, to fall across a stream where wanted, or being cut into suitable lengths, they are floated or dragged into place. Then, interwoven with twigs, and strengthened with stakes, they form a framework for stones, roots and bark, mixed with a large amount of mud. The mixture is plastered and pressed into a solid concrete, with the beavers' tails, which are very strong, and shaped like a trowel. They build huts out in the water,

71°30'

71°25'



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two stories high, the entrance, in all cases, being low enough to be below the possibility of ice, or of being uncovered at low water.

The basement provides a passageway to the cone-shaped building that is above water, and has no opening. It is made with clay in plastic condition, reinforced with withes and meadow grass. The inside is made perfectly smooth by biting and the use of the powerful trowel-like tail.

The Beaver Dam, in course of time, became broadened by accretions from various sources; and the vigilance of many generations of beavers kept it in proper shape and solidity.

For a long time this Beaver Dam was a convenience in the long and narrow path of the Indian.

Then the white men followed; and they broadened the dam and made a great road and a bridge. And now for many years the Boston and Albany railroad tracks have been used by the side of the great public highway.

The beaver has departed, and the thou-

sands of hurrying humans who pass that way know not of him.

The following quotation is from Temple's "History of Framingham."

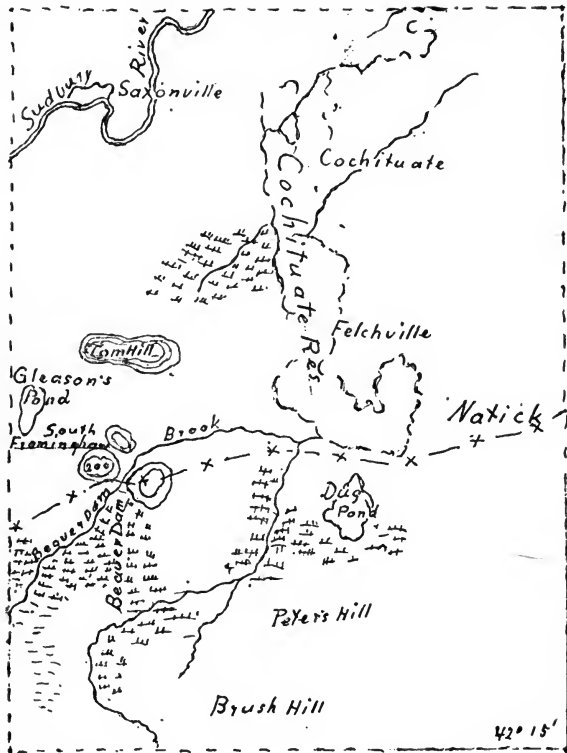
"It is called in our earlier records the 'Beaver Dam,' and sometimes the 'Indian Bridge,' showing that it was in use by the natives when the country was first visited by the whites. It is mentioned as a bound-mark of land-grants as early as 1658; and is perpetuated in the name of the stream on which it stood. It must have been built at a very remote date by those sagacious animals."

About here in our progress eastward, it appears desirable, for the purpose of making a suggestion of identity, to again recall the item in Governor Winthrop's Journal, and quote a brief extract as follows:

"Apr. 4, 1631, Wahginnacut, a sagamore upon the river Quonehtacut, which lies west of Naraganset, came to the governor at Boston, with John Sagamore & Jack Straw (an Indian, who had lived in England and had

71° 25'

71° 20'



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served Sir Walter Raleigh, and was now turned Indian again) and divers of their sannops and brought a letter to the governor from Mr. Endicott. . . .

An historian says they secured the services of Jack Straw and Sagamore John, as the former Indian spoke English, and the latter lived between the Charles and Mystic Rivers.”

Jack Straw has been identified and located in Westboro (see ante). In regard to Sagamore John, there are known facts in the life of John Awassamog, Sr., that “fit on” and the identity will be assumed here that the facts may be presented.

He was a Nipnet, having chieftain’s blood in his veins. In 1635 or earlier he married Yawata, daughter of Nanepashemet, chief of the Pawtucket tribe, whose possessions extended from Chelsea and Lynn on the coast, thru Middlesex County to the Pawtucket Falls (Lowell) on the Merrimac River.

They resided at Winnisimet (Chelsea) where the oldest son, Muminquash, was born. (He was afterward known as James

Rumney Marsh.) Their other sons were John Jr., Samuel, Joshua, Thomas and Amos Awassamog. He was living at Mistic (Medford) when the apostle Eliot began his labor with the Indians, in 1646, — and sometimes attended his meetings.

“In a paper duly executed, appointing his son, his successor, and dated Dec. 1, 1684, he recites: ‘John Aswassamog, of Naticke, not now like to continue long before his decease and notable to looke after the Indian title that yet do remain unpaid for by English proprietors, do hereby acknowledge Thomas Awassamog, my natural son, my natural heir, and betrust and bepower him in my stead to sell, bargaine, and alienate any of that land the Indian title of which do yet belong to me, according to the sagamore title.

His marke.

John O Awosomug.’

In a deed dated Jan. 21, 1684-5, in which his sons and other blood-relations joined, conveying the title of his Framingham and

other lands to the said heir and successor, John Awassamoag, Samuel Awassamoag, John Mooqua, Peter Ephraim, Eleazer Pegan and Joshua Awassamoag, Indians of Natick, in the county of Middlesex, in New England, for reasons us thereunto moving, have given and granted, and do by these presents grant, aliene, enfeoffe, assigne, make over and confirm unto Thomas Awassamog, Indian of the same town and county aforesaid, all that our whole native title right and interest in that tract of land lying, situate and being betweene the bounds of Natick Charles river, Marborough, and a point of Blackstone's river beyond Mendon, — all which said right, title and interest in the said land (that is not already legally disposed of) we, the said John Awassamoag, Samuel Awassamoag, Joshua Awassamoag, John Mooqua, Peter Ephraim and Eleazer Pegan do hereby avouch and declare to be, at the delivery of these presents, our own proper estate, and lawfully in our power to alienate and dispose of, — it being our natural right,

descending to us from the chiefe sachem Wuttawushan, uncle to the said John Awassamoag Sen., who was the chiefe sachem of said land, and nearly related to us all, as may be made to appeare.”

John Awassamog was, in point of time, in the same generation with Wascomos, son of Wetoleshan alias Wattalloowekin, and, if alias, Wuttawushan. It is known that Wetoleshen died between the years 1655 and 1659.

It was in 1662 that John Awassamog signed the first deed conveying a tract of land lying within the limits of his inheritance from his uncle Wuttawushan.

CHAPTER XVII

TOWNS

NATICK.—THE FIRST INDIAN CHURCH IN NEW ENGLAND.
— DESCRIPTION IN 1670. — DEPOSITION OF EBENEZER WARE. — NEWTON UPPER FALLS. — DEPOSITION OF NATHANIEL PARKER. — JAMAICA POND. — REV. THOMAS HOOKER TAKEN OVER THE ROAD

NATICK

THE name Natick is a word in the Indian language, signifying “the place of hills.”

The first Indian church in New England was formed at South Natick. Here they built a town on the banks of the Charles River, “which consisted of three long streets; two on the Boston side of the river, and one on the other. To each house was attached a piece of ground. Most of the houses were built after the Indian fashion, altho there were several small houses after the English manner. One large house was erected in the English style, the lower apartment of

which was employed as a school-room in the week, and as a place of worship on the Lord's day; . . . there was likewise a large handsome fort, of a circular figure, palisaded with trees."

What follows is from the "Memoirs of Eliot," by the Rev. Martin Moore, of Natick, written about 1670.

"It lieth upon the Charles river, eighteen miles southwest from Boston, and ten miles northwest from Dedham.

It hath twenty-nine families, which, computing five persons to a family, amount to one hundred and forty-five persons.

In their acts of worship, for I have often been present with them, they demean themselves visibly with reverence, attention, modesty and solemnity; the men-kind sitting by themselves, and the womenkind by themselves, according to their age, quality and degree, in comely manner. And for my own part, I have no doubt, but am fully satisfied, according to the judgment of charity, that divers of them do fear God and are

true believers; but yet I will not deny there may be some of them hypocrites, that profess religion, and yet are not sound-hearted. But things that are secret belong to God; and things that are revealed, unto us and our children.

In this they have residing some of their principal rulers, the chief whereof is named Waban, who is now above seventy years of age. He is a person of great prudence and piety. I do not know any Indian that excels him. Other rulers there are living there, as Nattous and Piam, Boohan and others. These are good men and prudent, but inferior to the first. The teachers of this town are Anthony and John Speen, who are grave and pious men.

They have two constables belonging to this place, chosen yearly; and there is a marshal-general belonging to all the praying Indian towns, called Capt. Josiah, or Pennahanit. He doth attend the chief courts kept here, but he dwells at another place, Nashobah."

NEWTON UPPER FALLS

The question of building or rebuilding a bridge over Charles River above the falls was being agitated in 1693.

At a hearing November 14, 1693, a petition in opposition was presented from the inhabitants of Cambridge. Besides the burden of taxes, "bridge at the Upper Falls is not of any use; there being no highway thru Needham leading to it." (Mass. Arch., 121: 231.)

Deposition of Ebenezer Ware. "I have known a Traveling Road through Needham, (then belonging to Dedham) sixty years ago, leading over Charles River, a little above the Upper Falls to the road in Newton, commonly called Dedham Road."

The above deposition extends backward in evidence, to about 1633. The Old Path is now traced to the Charles River at a point a little above Newton Upper Falls.

JAMAICA POND

"I have known the road from Dedham Road to & over Charles River a little above

71° 20'

77° 15'



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the Upper Falls to be of Publick use for Travelers above Sixty years and further I say not, That as I lived with Capt. Thos. Prentice I have heard him say that this road was Connecticut road and that it was laid out a great many years agoe, that I heard him say above sixty years agoe." Mass. Arch., 121: 226. Mar. 1, 1742-3. Deposition of Nathaniel Parker.

The above is a clear statement, and in point of time may well go back a hundred years, and perhaps more, previous to the time of Parker's Deposition.

It was in 1642 that Woodward and Saffery passed over this path to establish a line between Massachusetts and Connecticut.

The surveying party started from Boston on the Dedham road, and entered the Connecticut Path along the north shore of Jamaica Pond.

The path has been disclosed in all its continuity, and persistence in its course. We find it in the thronged and busy street

of the city, and the quiet, seldom-used country-road.

It is in the streets of thriving villages, and the quiet old town center; and it is revealed in the bushland and the forest. Along in pasture land "that rough thread of soil" has remained long undisturbed; and the park-like scenery, in places, affords much of suggestion for the imagination.

The following very vivid description, in imagination, of the progress of the Pilgrimage of Thomas Hooker, is quoted from Rev. William D. Love, in "Colonial History of Hartford."

It is applicable, in a way, to the other companies, who moved to Connecticut in 1636.

"In 1636, the path that Thomas Hooker's company followed was the only one used by the English, and so continued for many years. It was the 'ordinary way' that Ludlow and Pinchon took to Boston in 1637, when Hooker and Stone went by the way of Providence, along the 'Pequot Path' from the Connecticut River.

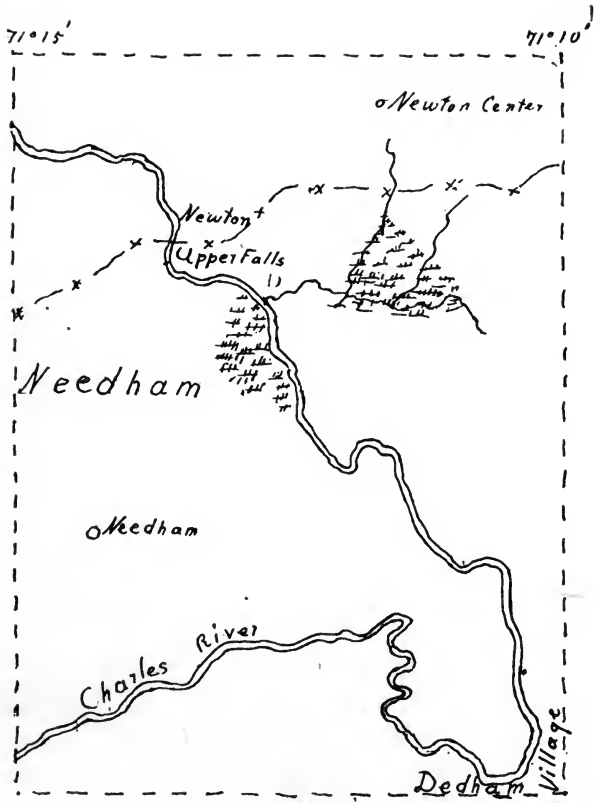


ARRIVE AT THE SUMMIT OF WEST WODDAQUODDUCK



FROM WEST TO EAST WODDAQUODDUCK
STEERAGE ROCK ON THE LATTER





Chas. R.
Charles River

OFFICE OF
CALIFORNIA

There was no better authority on this subject in early times than Rev. John Eliot, the 'Apostle to the Indians.'

In 1650, he wrote of Springfield as follows: 'And this towne ouerland from the Bay layeth: 80: or: 90: myles Southwest, and is the roade way to all the townes upon this river, and (that) lye more Southward.'

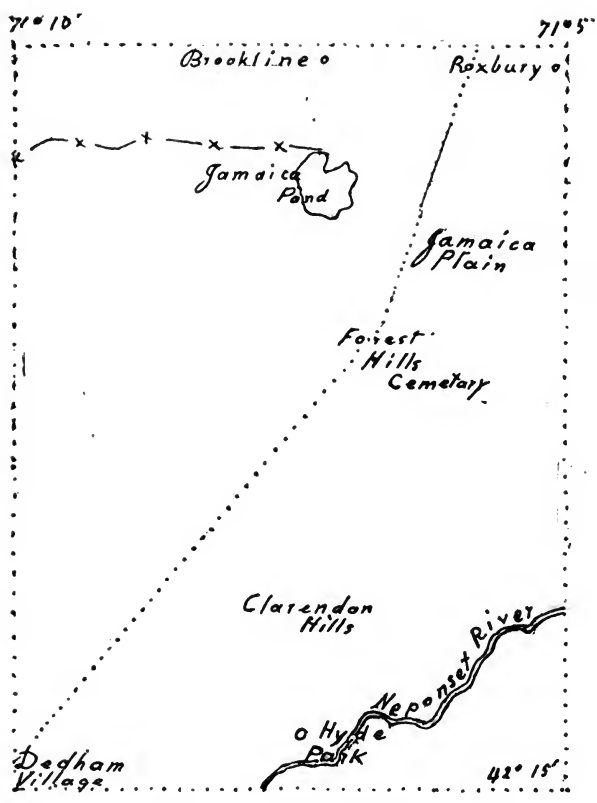
It is with this "Old Bay Path" that the journeys of the founders of Hartford must be associated, and when we consider that a dozen or more parties had already traveled it, we realize the absurdity of supposing that Thomas Hooker's company would attempt to follow an untrodden path through the forest.

We purpose now to attend Hooker's company on their pilgrimage from their Newtown home to Hartford. At last, their appointed day of departure arrived. All were ready. We may think of them as gathered at the sunrise hour on the north bank of the Charles River, where their pathway began. Perhaps the conch shell blew a signal, or some hardy

guide fired his trusty rifle into the air: but, if we may judge them by their tearful farewells to old England, or their practice only a year later, when their pastor gave them his blessing, as their bravest warriors pushed their shallops out into the current of the Connecticut, the excitement of departure was hushed, and they stood with bowed heads, as their reverend leader commended them to the direction of Jehovah, who had guided a trusting Israel through the wilderness.

It was a long and straggling procession that took the road westward, through Watertown.

Some stalwart pioneer on horseback led the way, and guides with him made up the vanguard. Perhaps the cattle and flocks came next, driven by herders, Thomas Bull very likely in command. Then, in families or groups, as they chose, they followed one another — chivalrous husbands helping their mates, children in laughing parties, the lady's litter attended by her maids, their pastor



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with staff and pack, the elders in his company, and, in the rear, the lingering young men, who plucked many a flower by the wayside, to gladden loving eyes. We can see them now, and hear the music of the cow-bells and cheer of their voices, as they move along arrayed in their homespun of simple Puritan fashion — as noble a company as were ever guided by the star of empire.

Of their Watertown neighbors, some had gone before.

There would be messages committed to the pilgrims, to carry to friends at Wethersfield. The road was for some miles 'the way into the country' that many of them knew. Here and there farms had been already granted. By and by, the log-cabins were few, as they passed out of inhabited bounds into the wilderness. If the company journeyed about ten miles a day, as Mather suggests, it was somewhere near the western border of Waltham that the guides halted beside some spring or brook, and began to prepare their camp. The cattle were gath-

ered in some natural enclosure, and the herders began their milking. Then the parties arrived, one by one, weary, footsore and hungry, and made ready the silvern chamber of their choice. Out of the kettle that hung over the blazing camp-fire, they received into great porringers of milk their 'corn meal mush,' which must have been their staple fare; and all were satisfied. Then, as the shadows of the forest enshrouded them, their pastor lifted his voice in grateful prayer, the watch was set, their laughter subsided into whispers — it was night and the pilgrims slept. Thus the days and nights followed one another with their favors.

The Connecticut Path, avoiding the lowlands along the Sudbury River, led through Weston, Wayland and Framingham, passing north of Cochituate Pond. Then it turned southward through the present borders of South Framingham, Ashland, Hopkinton and Westborough to Grafton. Here was Has-sanemesit, an Indian village of Eliot fame. In early times, it was a favorite lodgingplace.

Gov. John Winthrop Jr., spent the night there in 1645.

Two or three miles further the path crossed 'Nipnet' or Blackstone River, one of the points that Woodward and Saffery marked on their map.

Following on through the present town of Millbury, north of Singletary Pond, it entered the bounds of Oxford, turning to the westward at the center."

In Charlton, there is a section of about two miles in length, of the old path which has always borne the traditional name of "Bay Path."

"Along this path Thomas Hooker's party journeyed, day after day, until the Sabbath offered them a much needed rest.

No place on their route seemed more likely, in a computation of their progress, or more pleasing to the imagination, as their forest sanctuary, than the western slope of Fisk Hill in Sturbridge. Hither their path certainly led, and here tradition locates an ancient camping place. It may be fitly

named 'the shadow of a great rock in a weary land,' for two fragments of an immense boulder, five feet high, were probably in early times the side walls of the traveller's hut.

On a rise of ground, there once stood a wide-spreading tree. Not far away, is a never failing spring. An Indian path diverging here to the southward, led through Woodstock to Mohegan.

In the near view to the southwest, is Leadmine Hill, for this is Tantiusque, the ancient Indian gateway to the west.

Here, also, in 1715, Governor Gurden Salstonstall located the corner of his grant of two thousand acres, running his lines to take in all the best land of this beautiful valley.

Far away on the horizon, is Steerage Rock, which the pilgrim company must pass as they descend to the Quinebaug River, which leads them on to Springfield.

On that Sabbath in 1636, the view on all sides was draped in many tints of summer

green, and, underneath the cathedral arches of the forest, perhaps with friendly Indian attendants from nearby villages, this Puritan company worshiped, with prayer and praise, their Jehovah who had led them hitherto.

That path leads on down the path westward, over the brook, along the foot of Cemetery Hill, across 'Old Tantiusque Fordway,' and up the valley through Fiskdale. It passes the southeast corner of John Eliot's grant of one thousand acres, called 'Pote-pog.' Here he proposed to establish another Natick of 'Praying Indians.' Their prayers were interrupted by King Philip's War. But that did not invalidate the apostle's title to the land. Along this section of the way, there were once many Indian villages. The path passed north of Little Alum Pond, where the records fix it, on to 'Little Rest,' and north of Sherman Pond.

Here was that famous Indian stronghold, known as 'Quabaug Old Fort.' As the path passes north of Steerage Rock and descends to the slope, the Quabaug or Chico-

pee River is seen, winding its way through the valley westward. Here the 'old road' has been traced by land grants, and the site of Richard Fellows' tavern, established in 1657 as 'a house for travellers,' has been marked. We can imagine the Newtown pilgrims, inured to travel and hardship, hastening onward with reviving spirits, as they drew near to Agawam. They scented with delight the aroma of the trees, as they passed over the 'Pine Plains' which the surveyors of 1642 noted, and ere long they reached the summit of the hill where the path broke from the forest's shade into the plantation's clearing. Thus the glories of the Connecticut valley, of which they had so often dreamed, burst upon their view, and they were among their friends of Roxbury.

At Windsor, Thomas Hooker's company were among friends.

Crossing the river at the ferry as they could, they straggled along the way southward, then a mere path with scarcely a wheel-track. The adventures of the wilder-

ness had altered their appearance into that of sturdy pioneers, and, after the delay of greetings, or perhaps a woodman's feast, and a bivouac within a new palisado, they pursued their journey, across the rivulet, along 'the head of Plymouth meadow,' past the trading house, which Capt. Holmes had brought thither in his bark, under the threatening guns of the Dutchmen, onward into the North Meadow of Suckiaug and through it, to find themselves at last, though pilgrims from Newtown, at home in another Newtown, on the banks of the Great River."



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