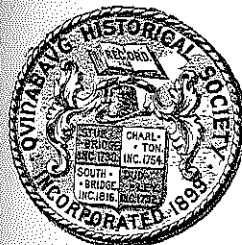


fathers did. Bathrooms are more numerous, and heating and sanitary arrangements are better, but will they stand the test of time a hundred years hence as well? Probably many of them will not. Another great question confronts us: Are we building as good characters in the people who occupy these houses as they did a hundred years ago? Are the good old-fashioned timbers of truth and veracity, the solid planks of business integrity, and morality, being incorporated into the fibre of the characters of the people as they were one hundred years ago? As bad as the world looks at times, I believe they are. I believe that for every rascal that steals someone's trash and violates the confidence reposed in him, there are fifty thousand honest men holding places of responsibility, and doing their duty faithfully. But as eternal vigilance is the price of liberty, so I believe we must be continually preaching from every pulpit, and continually teaching in every schoolroom, the importance of incorporating those old-fashioned timbers and planks into the minds of the people. Surely the incentive to build up good character is as good as it ever was, and the facilities for building houses are much greater than they were a hundred years ago.

"Ah! What a wondrous thing it is
To note the many wheels of toil,
One thought, one word can set in motion,
There's not a ship that sails the ocean,
But every climate, every soil,
Must bring its tribute, great or small,
And help to build the wooden wall."



EARLY INDIAN TRAILS THROUGH TANTIUSQUE.

BY LEVI B. CHASE.

READ BEFORE THE WORCESTER SOCIETY OF ANTIQUITY APRIL 2, 1895, AND
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In the extreme southwestern part of the county of Worcester is a region of considerable natural beauty, diversified as it is by a variety of scenery, holding in its centre the valley of the Quinebaug river.

The upheaval of rock, causing the wrinkles in the earth's surface here, has a formation peculiarly uniform in its rugged character over a territory extending twenty or more miles north and south and about half that distance the other way.

The trend of the rock strata is invariably 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 side 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 the natural barrier to east and west thoroughfare, which has not, except as the valley of the Quinebaug river furnishes the opening, even at this day been overcome.

THE RIVER.

The original source of the Quinebaug river is a pond called by the Indians Quassuck. It is situated in the southwesterly part of the region which has been described, and is now called "Leadmine" pond. A brook takes the overflow of Quassuck or Leadmine in a southerly direction about two miles to Mashapaug, just over the line in the state of Connecticut, where it receives its first tributary flowing from Mashapaug lake.

The Quinebaug river there turns westerly, then northward into Massachusetts again, running in a northerly course through the east part of the town of Holland to East Brimfield, having thus far passed through Hamilton reservoir and Kesige pond, and received from the west the important tributary called the "Great" or "Town brook," which takes the water-shed of a large part of the towns of Brimfield and Wales, and is also the outlet of Sherman's pond in Brimfield.

At East Brimfield it receives from the north the considerable brook flowing from Little Alum pond.

The river then turns to the eastward, entering Sturbridge about midway between the northern and southern bounds of the town, and there receives from the north the drainage of Potepog valley, which includes Long pond reservoir, and "Big Alum" pond.

After entering Sturbridge the Quinebaug river winds its way in an easterly course about two miles, then it bends abruptly south and then southeasterly; receiving there the Cedar pond brook which comes down from the north. It continues the latter course a distance of a mile or more, receiving the Hamant brook from the south, and from the north the considerable tributary which conveys the overflow of the Tantiusque lake and the water-shed of a long valley to the northward. This lake, three hundred rods long and one hundred rods wide, lying close to the eastern side of Walker mountain, which rises precipitously, almost from the water's edge, has long been known as Walker pond. The name has been changed, however, by consent of the public, expressed by vote of the town of Sturbridge at the annual meeting in 1894, to Tantiusque lake or pond. The brook therefore may properly be called Tantiusque brook. Thence the river runs southward about a mile further, and there receives from the southwest the Breakneck brook. This brook has its origin at the Breakneck pond, situated near the border of Connecticut and Massachusetts, and not far from Mashapaug lake, the waters of which is tributary to the river at its first rise.

At this point the river is about two miles east of Quassuck pond, its original source. It has already made a circuit of from fourteen to eighteen miles, and in all its course the point of greatest distance from its starting place is not above three miles. Fourteen natural ponds and lakes have contributed to make up a river five rods in width.

After this the river has an eastward course about a mile to the cliff called "Oregon," which turns it abruptly to the east through the village of Southbridge.

The territory so nearly enclosed by the circuit of the river which has been described is elevated, and much of it is extremely wild and broken; and is "ye hill at Tantiusque, where the black lead is"

which was granted by the General Court of Massachusetts to John Winthrop, Jr., in 1644. The ancient mine of graphite is upon the west side of Quassuck pond.

THE VALLEY.

The valley of the Quinebaug river furnishes the opening through which passes what is called in the early town records "the great road."

One who is in Oxford, Dudley or Woodstock, and desires to drive to Springfield by country road the most direct, will go through this valley,—the way along which the road of the white man and the path of the Indian has run, from time immemorial.

THE FORDWAY.

Nearly in the centre of the valley, a few rods from the grounds of the Worcester South Agricultural Society, is a fordway across Cedar pond brook, which is worthy of special mention. The barriers that obstruct east and west passage on the north are brought down to this point by Cedar pond and swampy land, while the thoroughfare is kept from bearing further south by the elbow of the river Quinebaug, backed by miles of barriers in that direction.

The town road as first laid out passed over this fordway, and a small bridge yet marks the place. Subsequently the road was straightened by making a bridge and a fill across the swamp and brook a few rods further north.

This beautiful valley and the hills that make it was called by the aborigines Tantiusque. The crossing at Cedar brook is now named the Old Fordway at Tantiusque.

INDIAN PATHS.

The records and other writings of the early period of the colony form the source of the limited knowledge now existing in regard to Indian paths; but the present purpose may be more conveniently served by following the local historians of the surrounding towns.

THE OLD CONNECTICUT PATH.

"It ran from Cambridge up the northerly bank of Charles river to Waltham Centre, thence to the north end of Cochituate pond in Framingham; thence southwesterly through South Framingham, Hopkinton, Westboro, Grafton, Sutton to Oxford." Regarding the course of this path from Oxford, it is the object of this paper to illustrate and prove by a group of records, supported by topographical conditions, the fact of a continuation from this place to the westward, of this old Connecticut path, which has not been noticed by the local historians of this vicinity. The proposition is that this path crossed

the line of the main street of Oxford village, and that the "Quabaug path" mentioned in the history of that town was the continuation of the same, extending through Charlton and Sturbridge to Quabaug Old Fort in Brimfield, and so on to the Connecticut river; and that it was the best known path of the Indians, and the earliest one traversed by white men between the Bay settlements and the country "upon the long river."

There was an important path from southeastern Massachusetts, which was called, in the Indian deed of the old town of Mendon—date about 1660—the "Parth to Nipmuck great pond."

The Indian deed conveyed land on both sides of the path, so many miles south, and so many miles north, of that then well-defined landmark.

Nipmuck great pond is understood to be the one with the long name in the town of Webster; and as the Indian village was north-west of the pond, or on Oxford side, it practically brought this path to a junction with the one which ran westward to Quabaug Old Fort.

In the history of Windham county, Conn., mention is made of a well-known path of the Indians from Mount Hope and the Narragansett country to Wabbaquasset, now Woodstock, known as the "Providence path." Another, the route of which is there described, came from Norwich and the seacoast to the same place, and was called the "Nipmuck path." These two paths united at Woodstock, and continued as one path to Sturbridge, and there joined the double path leading west from Oxford. The precise route of the double path from Woodstock is indicated by the one found, and noted on their earliest records, by the first settlers of Sturbridge.

It entered Southbridge over Lebanon hill; thence in a direct course it passed over Denison hill to Quinebaug river below the shuttle factory; crossing at the ancient fordway there into Sturbridge, rising and following the ridge of Fiske hill to the north end of the same, where it united with the path from Oxford.

It then passed down the western slope of the hill to one of the two fordways over Tantiusque brook, the one opposite Sturbridge common being the one most likely to have been used by the Indians.

The united paths, before reaching the Old Fordway at Tantiusque, struck off a branch northeasterly to the Indian village of Quobagnud, five or six miles distant on the shore of Podunk pond. This branch is followed by a public highway called "New Boston road".

All the paths converging from the east and southeast were united before reaching the Old Fordway, and so continued to the site of Fiskdale village. The course was thence to the north end of the old pond now covered by the Long pond reservoir; thence to north

end of Little Alum pond in Brimfield and on to "Quabaug Old Fort." "This fort, situated in Brimfield north of Sherman's pond, on what is called Indian hill, is named in the contemporary records oftener than any of the neighboring defences. . . . The messengers and agents sent at different times by the English authorities to the Quabaugs, for one purpose or another, often mentioned their stop at "Quabaug Old Fort." -Mr. Temple mentioned four paths that converged here. The great western path from Quabaug Old Fort passed north of Steerage Rock to the bend of the Quabaug river; parting there, one branch kept on south of the river to Springfield, the other crossed the river into Palmer and on to the Great Falls of the Connecticut, now Holyoke city. Another path ran to the falls of the Ware river; and still another to the important village of Wickabaug, now West Brookfield. It is equally certain that a considerable path went southward from the fort; and the great path that has been described, coming from the east, makes up the number of six paths which converged at the Quabaug Old Fort.

It is desirable here particularly to note that the several paths that have been mentioned as converging from the east and from the west towards the Old Fordway at Tantiusque, include all that are described by local historians of surrounding towns and represented by them to be the long distance paths of the Indians. The fact that a knowledge of these has been transmitted to our time is a sufficient evidence of their importance, and of the constant use of the connecting link at Tantiusque.

VILLAGES.

The native inhabitants had their small cluster of wigwams on suitable ground at the outlet of nearly every one of the natural ponds that are the sources of the Quinebaug river. The sites occupied along the valley of the great path will be particularly designated.

The Indian paths in their westward course passed over Fiske hill and down the slope to the valley of the Tantiusque brook. The general course of the brook is southerly, winding its way through low meadow lands the whole distance from the lake to the river, excepting at places along its course a half mile to a mile apart, where a rod or two of land, over which the brook tumbles to a lower level of meadow, furnishes the natural fordway. Two of these fordways were available for the westward bound path. The one near Sturbridge Common is likely to have been used for the southeastern path from Wabbaquasset or Woodstock. Another, three-fourths of a mile further up the brook, where the Pistol pond dam has been built, was used by the Oxford path.

Stray specimens of the stone implements of the natives have been found in the gardens about the Common, and all up and down the valley.

The location of two village sites upon the brook is founded upon the tradition of there having been found at these points in former years a considerable number of stone implements. The lower site is upon a knoll by the side of the brook not far above its entrance into the river. The other place is at what was called, before the town was settled, "Eel Wears"; which is nearly two miles above the other, the two paths passing between the two sites and not very near either of them.

A fine specimen of a stone mortar, and more than one pestle were found within the valley of this brook. The mortar was kept at the hotel for many years, until a proprietor sold it out of the state.

TANTIUSQUE VILLAGE.

The site of this village is one mile westward of Sturbridge centre, and is enclosed in the grounds of the Worcester South Agricultural Society. It had a beautiful situation upon the knoll back of where now is the "grand stand", and the wigwams extended to the pond and along the south shore. In point of location, this would seem to have been the finest and also the most important place in Tantiusque. It was on the route of the united great path, but a short distance from the Old Fordway, toward which all paths converge, the same in old times as is true in the present.

For food supply it was favorably situated upon the outlet of Cedar pond, and convenient to the best of river fishing places; and it had on every hand many acres of level and easily tilled corn land.

Notwithstanding the fact that the land has been a plow-field more than a hundred years, recent investigation and discoveries prove that the inhabitants of this place were comparatively considerable in numbers and enterprise, with probably a resident sachem.

When the race-track was being prepared, there was a "storhouse" or large deposit of "blanks" or "blank-blades" found buried in the ground. These blanks were chipped and wrought leaf-shape, and about a quarter of an inch thick. *This work was done at the quarry; producing in that manner an article convenient for transportation and traffic. A hoard of these was buried in the ground for safe keeping, or to render the material softer for future work. They were there ready to be finished or specialized by the local arrowhead maker into perforators, arrowheads, spears or knives, as the demand might be.

This hoard, so carefully hidden by the simple prehistoric people residing here, was their stock in store from which to draw for the manufac-

* Popular Science, September, 1893.

ture of articles indispensable in their condition and mode of living—a stock in trade; a standard of the wealth of the community, the product of labor and enterprise.

†The late Mr. Wheaton Knights carried the whole collection, the product of this discovery, to the editor of the Southbridge Journal, Mr. William B. Morse. Mr. Morse was told that he could keep them until called for. With a statement of these conditions Mr. Morse, upon leaving Southbridge, delivered them to the adopted son of Mr. Daniel Whitford. The Whitfords, father and son, and also Mr. Knights are deceased, and the articles are said to be in the Southbridge Museum. A whole specimen of a scalping knife was found at or near Tantiusque village, and that, with other valuable Indian relics found in Sturbridge, are owned by Mr. G. F. Daniels, the historian of Oxford. A large number of arrows have been found.

FISKDALE WIGWAMS.

There were some wigwams upon the sunny slope back of the "old tannery" in Fiskdale. Beds of "firestone" and ashes, many fragments of Indian pottery, a stone pipe, and probably other things, were found.

The natives, who occupied the village sites that have been thus far noted, may be grouped under the clan name of Tantiusques. The next group of villages reached by the path in its course westward, about a mile from Fiskdale wigwam, were the homes of the Putikookuppoggs.

The upper part of the valley still retains the name of Potepog, which is the old name made shorter and pronounceable. The change in the orthographical construction of the name, and its application at the present time to a part only of its ancient territory, came about very naturally. The earliest settlers of Brookfield being contemporary with our Indian inhabitants passed the name down, applied to that part included in their own town; while at the time of the settlement of Sturbridge all knowledge of the Potepog Indians or their home had become extinct. In reference to that early time, the name Potepog may be used as synonymous with Putikookuppog and be applied to the whole territory that was the home of the clan. The valley brook will be called Potepog brook.

The homes of the Potepogs were in a group of four or five villages, located in a row extending north and south a distance of three or four miles.

INDIAN FIELD HILL.

*The hill here, called Indian field hill, and sometimes Jayne's hill, had large planting fields, and from the signs observed in later times,

† Statement of Mrs. D. Harrington, sister of W. B. Morse.

was evidently a permanent dwelling-place of the natives. Many relics of various kinds have been found here." (Temple.)

This place, near Sturbridge and Brimfield line, is about one mile south of Quinebaug river at the point opposite the entrance of Potepog brook, which comes down from the north.

RIVER VILLAGE.

This place was in the angle formed by the junction of the Potepog brook with the river; and it was in their ancient corn-field of many acres that the modern tillers of the soil have found their relics.

A third or half a mile up the Potepog brook beyond the corn-field, the valley becomes narrow, enclosed on all sides by hills of varied form. From the river two miles away, and prominently central in the view from all below, the conical pinnacle of Mount Dan seems to claim ownership of the scene. North of this prominent hill, the Potepog valley broadens and loses its marked outlines.

High up under the left wing of old Mount Dan, and invisible from the surrounding country, is Alum pond, which is one mile long, half a mile wide, and of great depth, fed entirely by springs that are below high-water mark. The overflow of the pond is precipitated at once down a hillside, where, before the reservoir was made, it united with Potepog brook.

POTEPOG WIGWAMS.

"A cluster of wigwams stood below the Hodges place," says Mr. Temple, "near Sturbridge line." A district or neighborhood which includes this locality is still called Potepog. The site is below the outlet of a small natural pond, and the northern most of the Potepog group. The notice of this site is given position here that the following more important places lying southerly between this and the River Village may come last in the order of mention.

PUTIKOOKUPPOGG VILLAGE.

It was included in Rev. John Eliot's 1,000 acres; and when the General Court in 1664 granted him 4,000 acres, to include the former Indian gift, for the purpose of establishing a praying town of the Indians like that at Natick, the language of the Court is: "In answer to the petition of Mr. John Eliot in behalf of the Indians at Putikookupogg," etc.

Years ago some stone relics were found at this place. Among them were a chisel (perhaps tomahawk), a gouge and a stone mortar or corn mill; also spears and arrows. Near the outlet of Alum pond, a "storehouse" of upwards of fifty pieces in various stages of manufacture, from blank-blades to finished implements, was found carefully laid up in the form of a pyramid, with the smallest on the top.

The best of them were given to Amherst College. The site is probably above the junction of Alum pond brook with Potepog brook.

SACHEM'S HOME.

The central village of the group was between the village of Putikookupogg on the north and the River Village on the south. The south line of Mr. Eliot's tract ran between this place and Putikookupogg; and "Springfield old road" was, as regards the line, in about the same place. The wigwams were on the banks of a beautiful pond 270 rods long and 70 wide, having hard-land shores on every side, and clear water of unceasing flow. Open to the southern breeze, it was yet remarkably sheltered from the cold winds in all other directions. A flattened knoll at the south end was well adapted for holding their great dances, or for any public need. Southward, extending to River Village, were many acres of plains land, well adapted to the raising of corn and beans.

The water of Long pond reservoir, as it is raised above the old pond, covers the ground that was once shore, and the soil has been washed away, exposing to view the stone remains of the prehistoric people who once occupied the site. The quality of the various articles that have been found well sustains the proposition that a location, so preferable to either of the others in the group, would be likely to be the dwelling place of the Sachem of the Potepog clan.

Among the articles found at Sachem's Home are the following: A fragment of Indian pottery, with tasteful ornamentation around the border; a part of the tally-stone of a warrior, with three marks—perhaps the number he had taken of scalps; a fragment of his scalping knife; a piece of ochre, with the mark of a flint where he last scraped up the dust of which to make his war paint. Pieces of graphite have been found; one pierced with a hole for a string, and all of them smooth and rounded by use in painting their faces. Some flint arrow or spear points found there are of superior quality and finish.

The names of the good Indians, Wattalooweekin and Nakin, may be associated with Sachem's Home.

The land they gave, in 1655, to Rev. John Eliot was north of this village, having Alum pond at the northeast corner and the south line on "Springfield old road".

The foregoing are all the localities within the limits of the town of Sturbridge that are as yet known to have furnished sufficient evidence of occupancy, to be called wigwam sites.

A very fine specimen of a stone axe and some other things have been found at Quassuck or Leadmine pond.

Preserved in collections which are in neighboring towns are valuable articles that are properly marked as from Sturbridge; but it is

not known at which village any one of them were found.

Scores, probably nearly a hundred, of the stone implements of our Tantiusque Indians are known to have been carried out of this town within the past twenty-five years.

The next village in course along the path was at Little Alum pond, over the line in Brimfield, about one and one-half miles from Sachem's Home. The wigwams were on a knoll between the present highway and the pond, southerly of the outlet brook.

The westward-bound path continued on north of the pond to Quabaug Old Fort and Sherman pond.

The Indian implements found at Sherman pond and at each of the other ponds tributary to the Quinebaug in the towns of Holland and Union, appear to be fully equal in number to what have been found at ponds in Sturbridge.

INDIAN HOUSES.

Their wigwams or houses were constructed as follows: Poles or branches of trees were set in the ground in a circle and made to converge at the top, and there tied together. To this frame work was tied a covering of mats or bark, leaving a small opening at the top for the escape of the smoke from the fire beneath.

The better sort had also a lining of mats or furs. Mats served as hangings for houses, and, with or without skins, according to the season, couches for repose; for which latter use they were laid upon wooden supports a foot or two from the ground. A mat or skin arranged to drop over a small opening served for a door; and of these there were usually two, opposite each other, so that the one that was for the time being to the windward would remain always closed.

Their weirs were a rude cage of sticks and stones, in which the bewildered fish were easily caught. Other devices for fishing were those of the scoop-net, the cylindrical basket, and the waving of torches over the water to attract to the surface the larger fish, there to be struck by a spear.

They raised maize or Indian corn, the squash, the pumpkin and the bean now called the Seiva bean. Their hoe was made from a clam shell, or a moose's shoulder blade fastened into a wooden handle.

In winter they shot or snared, or caught in pitfalls the moose, the bear and the deer; in the summer with still less trouble, procured for themselves a variety of birds; and they obtained nuts, roots and berries in their season.

Bread they knew not how to make; but the parched kernels of corn were eaten whole, or crushed with a stone pestle in a wooden or stone mortar to the consistency of meal; it was then mixed with water, and made into a paste, which was called nookhik. Corn was also boiled

either alone into hominy, or else mixed with beans, in which case the compound was called succotash. Flesh and fish were cooked by roasting before a fire on the point of a stick, broiling on hot coals or stones, or boiling in vessels of stone, earthen or wood. Of their clothing an early writer says: "Their coats are made of divers sorts of skins, whence they have their Deer-skin Coats, their Beaver Coats, their Otter Coats, their Ragoon-skin Coats and Squirrel-skin Coats. They have also a Coat or Mantle curiously made of the finest and fairest feathers of their Turkeys, which their old men make, and is with them as velvet is with us in Esteem. Within this Coat or Skin they sleep very contentedly by day or night, in the house or in the woods. They have also the skin of a great Beast called Moose, as big as an Ox, which some call a red Deer, which they commonly paint for their Summer Wearing, with a variety of Form and Colours."

In further illustration of the frequent scenes at these little villages, also as furnishing evidence of the importance and constant use of the old Tantiusque path, the following quotation from Hubbard's "History of New England", written in 1679, will be in place here as follows:

"Every noated place of fishing or hunting was usually a distinct Seigniory; and thither all their friends and allies of the neighborhood used to resort in the time of yeere to attend those seasons; partly for recreation, and partly to make provisions for the yeere.

Such places as they chose for their abode were usually at the Falls of great Rivers, or near the seaside where was any convenience of catching such as every summer and winter used to come upon the coast; att 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 kind 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 channells that issued into the sea; where there used to be at all times clams, muscles and oasters, and in the summer season lobsters, bass or mullet, and sturgeon of which they used to take great plenty and dry them in the smoake, and keep them the rest of the yeere. Up higher at the Falls of the great River they used to take salmon, shad and alewives that they used in great quantities, more than cartloads, in the spring to pass up into fresh water ponds and lakes, there in to spawn, of all which they, with their weirs used to take great store for their use. In all such places there was wont to be great resort."

This quotation of a contemporary writer is of much interest. The cartloads of fish that every spring passed up into our ponds, gives us the reason why the Indian wigwams clustered at the outlet of each and every one of them. The writer shows us why there were well-known paths from Massachusetts bay, the Bay of Cape Cod, and the havens and channels about Providence, and from Norwich and New London, towards the fresh water ponds and the falls of the rivers of the interior.

We have traced these several paths to a point at Tantiusque; and then, having passed through this place as one great path, there were diverging paths to all the noted places for fishing. We also learn that these places were distinct seigniories; confirming what was written by William Pynchon in 1647, as follows:

"There are severall smale Sachims of Quabaug, and in all near places there are other smale Sachims, no one Sachim doth rule all."

In the year 1633, when Boston was an infant settlement, about three years of age, enterprises of discovery and trade began to be undertaken.

The journal of Gov. John Winthrop contains the following brief entry under date of Sept. 4, 1633:

"John Oldham and three with him went over land 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."

This is all that is recorded of that notable journey, the first visit of the white man to the interior of Massachusetts. Perhaps in all their journey there is no place where to-day the place of their footsteps can be so nearly determined as at the Old Fordway in Tantiusque.

The pieces of black lead found at Sachem's Home are suggestive of the manner in which the discovery of the mine was made; indeed those very pieces may have been seen and handled by John Oldham; whereof the Indians told him there was a whole rock.

The mine is two or three miles southerly of the Indian villages that lie on the great path.

Two years later, 1635, Gov. Winthrop writes:

"About sixty men, women and children went by land towards Connecticut with their horses (heifers?) and swine, and, after a tedious and difficult journey, arrived safe there."

Again October 26, the same year, as follows:

"There came twelve men from Connecticut. They had been ten

days on their journey and had lost one of their company, drowned in the ice by the way; and had been all starved, but that by God's providence they had lighted upon an Indian wigwam."

William Pynchon founded his colony at Springfield that same year, 1635; and the following year a road was marked through from Springfield to Boston. This road or path was called the "Old Connecticut path" and "Springfield old road;" and it has been celebrated in story by Dr. J. G. Holland's historical novel bearing the title of "The Bay Path". It appears to have been the only path from Springfield to Boston for ten or twelve years, until 1648, at which time Gov. Winthrop writes: "This year a new way was found out by Nashaway (Lancaster), which avoided much of the hilly way."

In describing the course of this "new way", Rev. Mr. Temple says: "This road left the Old Connecticut path in the town of Weston," and he describes its course through Lancaster, New Braintree, West Brookfield and Warren, "entering Brimfield just north of Hubbard's hill, and struck the southern trail east of Steerage Rock, and so continued to Springfield."

The location of the section of Mr. Pynchon's road from Oxford to Brimfield was discovered in the following manner: In 1729 an association of gentlemen obtained from the General Court of Massachusetts a grant of public land "lying between Brimfield and Oxford, Brookfield and the Province line", for a new township, which was afterwards settled and incorporated and received the name of Sturbridge.

As early as the following spring, 1730, the grantees proceeded to lay out a portion of their land for settlement. A description of the lots surveyed was recorded in what is called the Proprietor's Book. These earliest records contain occasional mention of the "Brimfield and Oxford path" or "the old path", and "old fordway". As found in the book, these references convey to the casual reader no knowledge of the location of these paths. The careful description of the lots has made it possible, however, to make a map of the town according to the proprietor's survey.

A knowledge of the locations where paths and fordways are mentioned in the old records has thus been obtained; and by minute and long continued investigation upon the ground, the paths have been traced from point to point of record. Near where the old Oxford and Sturbridge line crosses the McKinstry brook, mention is made of the "Old Oxford road or path."

The reference is found in the record of the perambulation of the town lines in 1740, and establishes the fact sufficiently for historical purposes; but the antiquarian is not satisfied; a visit to the spot

discovers the fordway, and in both directions the path is plainly visible. Towards Oxford it has been followed to the interior of the town of Chariton, going eastward through the valley south of the centre, in the right direction to meet and become the continuation of the Quabaug path mentioned in the "History of Oxford."

In the opposite direction, westward from the point of record on Oxford old line, it ran through Mrs. McGilpin's farm to a small field surrounded by pasture land, in the northwest part of the S. F. Marsh farm.

The path from Woodstock entered at this place; and there are facts of record and local indications which prove this spot to have been a place of halting or camping for those who were passing along these paths.

From there to the Old Fordway at Tantiusque, it is plainly traceable wherever the ground has not been disturbed by the plow or other circumstance, with one point of record midway. It crossed Tantiusque brook where now the Pistol pond dam is situated.

From the Old Fordway it was overlaid generally by the earliest town way to a point back of Mr. G. N. Bacon's store in Fiskdale. It crossed the Potepog valley north of Sachem's Home, and continued as directly as possible to the outlet of Little Alum pond.

It is William Pynchon's road opened in 1636, following the general course of the path of the Indians which had been traversed three years previously by John Oldham. It was the Bay Path of Dr. J. G. Holland's historical novel.

The poetic language of Dr. Holland in regard to this path is as follows:

"The principal communication with the eastern settlements was by a path marked by trees a portion of the distance and by slight clearing of brush and thicket for the remainder. No stream was bridged, no hill graded, and no marsh drained. The path led through woods which bore the marks of the centuries, over barren hills that had been licked by the Indians' hounds of fire, and along the banks of streams that the seine had never dragged. This path was known as the 'Bay Path,' and received its name in the same manner as the multitudinous 'old Bay roads' that led to Boston from every quarter of Massachusetts.

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 fibres of love and interest and hope and memory. It was the one way left open through which the sweet tide of sympathy might flow.

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 wild-cats squatted stealthily on overhanging 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 a settler of 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 were not so 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 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 of this same path that Dr. Holland writes as follows: "In ten years, the Bay path had been changed from a simple bridle-path

to a worn and frequented highway. Packed horses went and came upon it through all the summer and autumn; land-hunters, in merry parties, cantered along its shady aisles; emigrants coming from and returning to the Bay, strange freights of children and household stuffs, and droves of cows and goats, crept along the solitudes which it divided, and lighted nightly their lonely fires; Mr. Pynchon, with a pleasant retinue of companions, which not unfrequently numbered some of the women of the plantation, went twice a year to attend the General Court, and the artery connecting the distant settlement with the body of the colony throbbed more freely with the life and influence of the growing heart."

As an Indian path, the Tantiusque section was the connecting link between those that converged from the bays, channels and havens of the sea throughout the whole coast from Boston to New London and those that, beyond the divide, diverged in all directions to the ponds and rivers of the interior.

Its constant use by the natives was continued while they remained in the Nipnet country, or until the year 1676, when they were driven from their homes.

There are upon record several notable instances of parties passing this way, both Indians and white men, previous to and during King Philip's war; of which the details do not come within the scope of this article.

As a white man's bridle-path and cartway, it was opened by William Pynchon immediately after establishing his trading post at Springfield. It was the only way from Boston to Springfield until 1648, a period of ten or twelve years, when a new way was found out around through Lancaster. That, in turn, was superseded by the county road ordered to be laid out Dec. 23, 1673, at a court held at Charlestown; which was to go through Marlboro to Worcester, and so to Brookfield.

The old way had so far gone out of use as a white man's path that an early writer referring to the Indians of Hassamenesit or Grafton, says that "the inhabitants were well known to the English when Connecticut road went that way."

Major Gookin, in his description of Hassamenesit in 1674, speaks in the following manner of the old path: "Hassamenesit 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."

After Roxbury people had settled Woodstock in 1686, and the French had begun at Oxford soon afterwards, the route being along the old Connecticut path to Oxford, then to Woodstock, that became once more an important path, and made a large impression upon history; while we have the mention only of a Quabaug path or lane going west from Oxford, but which was in reality, as has been clearly shown, the earliest path to Quabaug Old Fort and Connecticut river. It was the same old path along which the early settlers of New Medfield or Sturbridge found their way in 1730 to 1737; and there are sections in this town of many rods in length where the marks of their wheels have remained undisturbed for more than one hundred and fifty years; and these visible tracks follow in those that had been trodden during a previous one hundred years in the old Connecticut path.