

Saville Farm and Native American Ceremonial Site, Gloucester, Massachusetts

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Table of Contents

Part I – Above Ground Archaeology

Note numbers are not sequential. They are the assigned numbers of each stone structure that was discovered and documented as field work progressed.

Site Etiquette.....	1
Overview.....	3
Master List.....	4
Old Saville House Area (Private Property).....	4
19. Stone Lined Well	5
Neighbor’s backyard abutting [Owners Name]Land (Private Property)	7
11. Stone Lined Well or Spring with Stone Steps	7
Tannery Road.....	9
72. Tannery Road.....	9
70. Tannery Road Gate Opening	10
71. Sheep Pasture Wall	11
37. Enclosure integrated into Sheep Wall #71 at top of hill behind Saville house and integrated with a One Stone on Top Boulder cairn #37A.....	12
37A. One Stone on Top Boulder cairn.....	19
38. Split Stone Boulder	21
39. One Stone on Top Boulder & One Stone Attached to Boulder	22
40. Split Stone Cairn	23
69. Stairs from house down to tannery & ceremonial area.....	28
Group of Cairns: #8, #9, #10, #44, #45	30
8. Double Split Stone Cairns within one structure.....	30
9. Double Boulder Split Stone Cairn	32
10. One Stone on Top Boulder	34
44. Iron Pipe on Top Boulder	35
45. One Stone on Top Boulder (Modern 2020)	36
Group of Structures 12, 22, 23, 24.....	37
12. Blast Hole.....	37
22. One Stone on Top Boulder Cairn.....	38
23. One Stone on Top Boulder Cairn.....	39
Opposite side of road and slightly beyond Large Enclosure #1	40
29. One Stone on Top Boulder Cairn (Modern 2020)	40
41. Five Stones on Top Boulder & Two Stones Attached to Boulder	41
& One Stone Attached to Boulder	41
42. One Stone on Top Boulder	43
43. Split Stone Cairn	44
Large Enclosure Complex.....	46
1. Large Ceremonial Enclosure.....	46
2. Four Stones on Top Boulder	50
24. Double Split Stone Cairn	52
On side of Tannery Road just before entering the tannery/swamp area	53
57. One Stone on Top Boulder	53

Tannery & Swamp Area	54
13. Saville Tannery Area	54
73. Retaining Wall and Raised Area at end of Tannery Road	54
35. Low Flat Topped Wall & 36. Remnants of a second Low Flat Topped Wall	55
Enclosed Area #13A Complex.....	59
13A. Enclosed Area Abutting the Tannery Area Overview	59
68. Upper Serpentine Wall (Enclosed Area 13A).....	62
30. Lower Serpent Wall (Enclosed Area 13A)	63
31. Spirit Portal under Wall	76
66. Mound on Ground cairn attached to Spirit Portal #31 and north end stonewall &	80
Attached to a potential split stone on its south side	80
67. Mound on Ground cairn attached to Split Stone cairn.....	83
32. Niche in Wall	86
33. Split Stone Cairn	88
34. Oval Cairn on Top of Boulder Cairn	90
47. Split Stone Cairn & Spirit Portal	91
47A. Spirit Portal Attached to Split Stone Cairn #47	96
48A. Single Layer of Stones on Top Boulder with Attached Split Stone Cairn 48B.	97
49. Potential Mound Attached to Boulder	100
50. Single/Double Layer of Stones on Top of Boulder	101
51. Split Stone Cairn with Niche	104
56. Multiple Split – Split Stone Cairn.....	109
Attached to Exterior of Serpentine Wall #30 – Tannery / Swamp Side	113
65. Split Stone Cairn	113
53. Niche Attached to Serpentine Wall #30 & Split Stone Cairn #54.....	116
54. Split Stone Cairn	119
52. Raised Boulder.....	122
55. Split Stone Cairn	125
Small Enclosure Complex.....	129
5. Small Ceremonial Enclosure.....	130
3. Two Stones on Top Boulder Cairn	140
4. Multi-Stone, Non-Mound on Ground Cairn	141
20. Mound Attached to Boulder Cairn.....	142
21. Split Stone Cairn	143
25. Three Stones Attached to Boulder Cairn	146
26. Triangular Stone Attached to Boulder Cairn	147
27. Double Boulder Split Stone Cairn & Two Stones Attached to Boulder.....	148
28. One Stone on Top Boulder Cairn.....	149
46. One Stone on Top Boulder Cairn.....	150
Nearby and north of small enclosure complex	151
6. Double Boulder Split Cairn	151
7. Two Stones on Top of Double Boulder Cairn	153
Downhill and a little east of cairns #6 & #7	154
18. Four Stones on Top Boulder Cairn	154
Further north along trail from cairns #6 & #7.....	155
60. One Stone on Top Boulder	155
61. One Stone on Top Boulder	156
62. One Stone on Top Boulder	157
63. Four or Five Stones on Top Boulder.....	158

Group of Cairns: #14, #15, #16, #17	159
14. Split Stone Cairn	159
15. Split Stone Cairn	161
16. Single Stone on Top Double Boulder Cairn	163
17. Stone detached and moved on top creating a One Stone Cairn	164
Stone Structures in Stonewall on North End Dividing the Sheep Pasture and Cow Pasture.....	165
58. Split Stone Cairn with Spirit Portal	165
58A. Jog-in-Wall (Attached to Split Stone Cairn #58).....	169
59. Niche or Spirit Portal in Stonewall	170
Introduction to Ceremonial Stone Structures.....	173
What is a Cairn?.....	173
What is a Ceremonial/Ritual Enclosure?	175
What is a Manitou Stone?	176
What is a Niche?	176
What is a Spirit Portal?	177
Split Stone Cairn Symbolism.....	177
How are spirits viewed within the Native American culture?	179
How did the Native Americans view the Underworld?	179
Were glacial boulders used symbolically? As features?.....	180
Pattern Recognition & Analysis.....	181
Interpretation.....	189
Conclusion	194
Introduction.....	196
Deed Search	196
Saville Lane	207
16 Acre Parish Pasture / Parsonage Pasture.....	208
Saville Family	209
Appendix A - Deed Trace	221
Appendix B –1768 Riot	231
Appendix C - 1771 Massachusetts Tax List for Gloucester (Tanneries).....	233
Appendix D - Samp Porridge Hill, [REDACTED] Street	234
Bibliography	235

Site Etiquette

This [owners name redacted] property has a Ceremonial Stone Landscape (CSL). This place is not only an important archaeological site but also a sacred place. If you visit please be respectful. Observe! Take photographs. Do *not add* stones. Do *not remove* stones. Do *not climb* on the cairns or in the enclosures. Treat the site as you would a church or synagogue or sacred temple. For it remains a sacred place with spirits to the Native Americans.

The Federally recognized tribes of New England have requested cairns not be dug into and excavated due to their cultural sacredness. They can have the leaves cleaned off if it can be done without disturbing the stones.

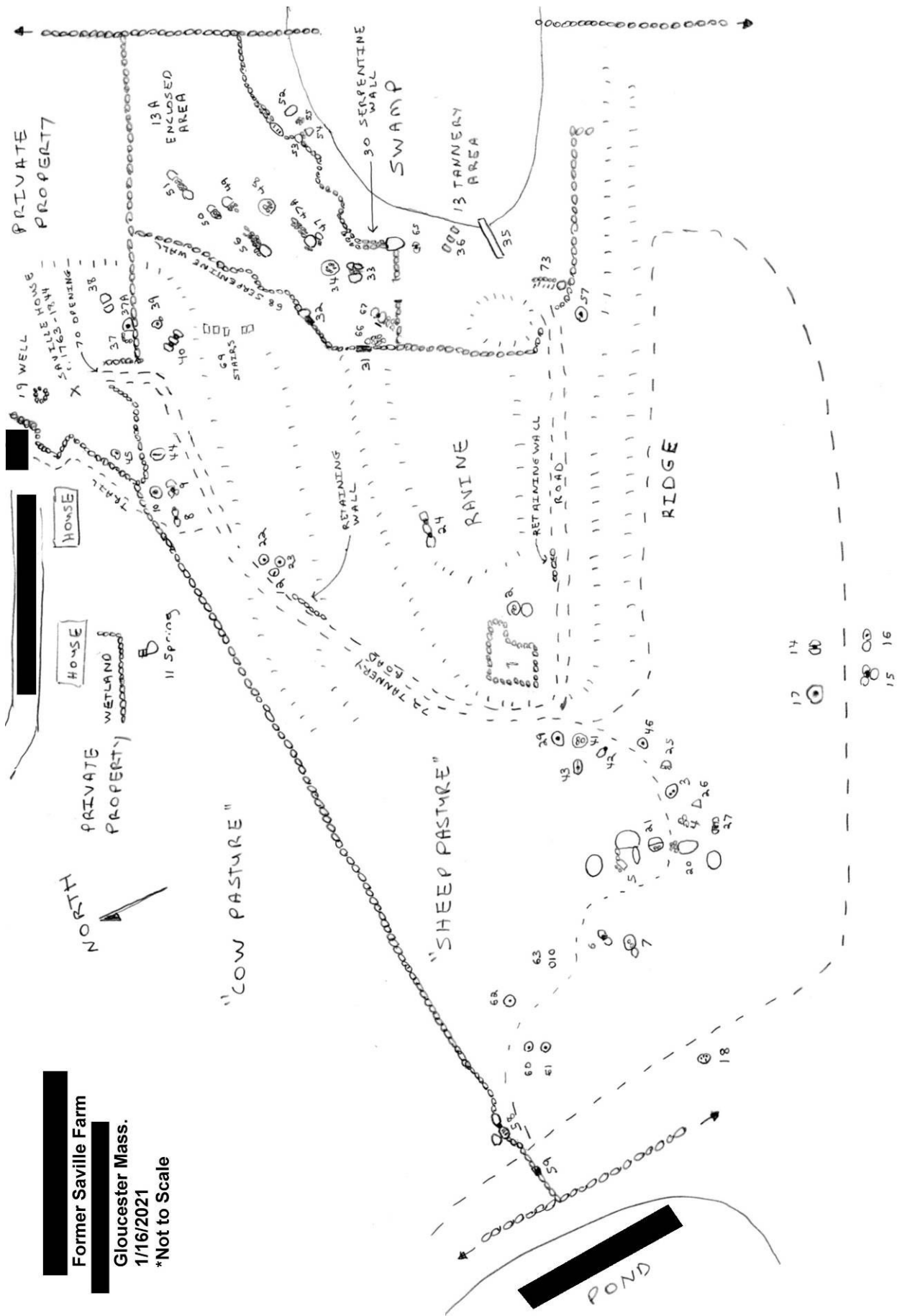
Metal detecting, artifact collecting, and digging are strictly prohibited.

Former Saville Farm

Gloucester Mass.

1/16/2021

*Not to Scale



Part I – Above Ground Archaeology

By Mary Gage

Overview

This report is separated into two major sections. Part I focuses on the above ground archaeology of the property. Part II explores the history of the Saville family farm through deeds, probate, genealogy and other historic records. Each part cross-references information from the other part.

Archaeology is the recording of structures and features often lacking associated written documents. In this case, deeds, probate records, and newspaper articles provided some data like the name of the family who farmed property, when they lived here, and how they used the land. In addition, neighbors with older knowledge of the area shared it with the researchers. They brought our attention to the presence of a tannery at the swamp, showed us an unusual stone well/spring, and other interesting features of the landscape. Experience working on many, many stone structure sites allowed the authors/researchers to discover and uncover many but not all of the man-made stone structures throughout the woods. Often hidden in plain sight with just a stone showing through the leaves until uncovering them revealed a pile of stones or a stone wedged into a split stone.

[redacted name], found two unusual stone enclosures while opening up the trail system on the property in 2020. He asked the authors to evaluate them in the fall of 2020. In particular he wanted to know if the two stone enclosures were related to past sheep farming activity on the property. The authors determined neither structure met the criteria for documented sheep folds used to coral sheep at night. Both enclosures had characteristics of Native American ceremonial stone enclosures documented throughout the Northeastern United States. Preliminary further exploration confirmed a number of other Native American ritual structures typically found at ceremonial stone landscapes (CSL), the Native Americans' preferred terminology for these sacred places.

The type of archaeology done at the site documented the above ground stone structures. It was done through photographic documentation, taking measurements and GPS readings. Leaves were raked off, fallen tree branches removed, and debris was brushed off the stones. No excavation was involved. It is non-destructive archaeology.

This part of the report is divided up into four sections: Master List, Introduction to Ceremonial Stone Structures, Analysis of the Stone Structures, and Interpretation of the site.

Master List

The master list is organized by the layout of the site. It starts with structures on the tannery road leading from the location of the old Saville house at the end of [street #1] and works it way down hill through the sheep pasture from one end to the other end. The structure numbers are out of order numerically due to being recorded during numerous visits to the site. With each visit more structures were found with each being given a number as it was recorded.

*Note all numbers are accounted for with the exception #64 which was not used.

Old Saville House Area (Private Property)

The old Saville house was built circa 1763 on top of the hill above the northeast side of the ravine at the end of what is today's [street #1]. It was located near where the new house is being built towards the left of the trail leading into the property. The Saville house was torn down or destroyed by fire between 1836 and 1844. The cellar was still present in 1929 but what happened to it after that date is unknown. A neighbor reported an 8 x 20 foot cellar being visible in 2019. It is unclear if this was Saville house cellar or the cellar to a 1930s Sears & Roebuck prefabricated house which was built on the property. A water well #19 is still intact and being preserved by the current owner/builder. It is likely one of two wells mentioned in the Saville probate records Directly behind the house area and enclosing the top part of the sheep pasture is a stone wall.

19. Stone Lined Well

This well is located on private property on the south side of the [redacted] trail at [redacted location]. We photographed it with permission of the land owner who was on site prepping the property for house construction. The well has a half round granite well cap with plug and feather quarry marks. The upper section above ground has mortar. The lower section of the well is dry masonry. Water was present in the wall. According to the owner, the lot originally had a “1921 Sears and Roebuck prefab house” on it. It was serviced with buried electric lines. A 1929 survey of the property did not show the prefab house. The prefab house was like built in 1931. The house was in poor condition and torn down in either 2019 or 2020.

Location: 42° XX.XXX N
70° XX.XXX W





Neighbor's backyard abutting [Owners Name]Land (Private Property)

This well is being included due to the potential it has an impact on the tannery operation. It is located in the former Saville "cow pasture." It is the second of two wells mentioned in the Saville probate records.

11. Stone Lined Well or Spring with Stone Steps

This structure is located behind a new house constructed in 2019/2020 on [street #1]. It is on private property. We were shown it by the owner. It is in a low lying area with a nearby wetlands. The structure is sunken, elongated with slightly curving stone steps leading down to water about three feet below the ground level. The back wall is circular as in a well shaft but forms only a half circle attached to the steps. The water was about three feet deep on the day we saw it (11/21/2020). Unlike a normal well shaft a large stone partially overhung out over the area with the water. No quarry or tool marks were found on any of the stones in the structure. (The lack of quarry tool marks is consistent with a 1700s date for the structure.) At the top of the steps was a large flat stone. The owner said water dried up during this past summer.

The steps are not conducive to dropping a bucket into the water. The curvature of the stepped passageway gives it an artistic or sculptured affect/look. In Shutesbury, MA there was an 1800s mineral bath spa. According to Temenos Retreat Center that now uses the former spa site, "During the mid-1800's Mount Mineral was home to a three story hotel and popular health spa famous for its healing mineral-filled springs. These naturally occurring springs contain high levels of iron, sulfur and manganese. Today the water from the Temenos well is delicious, and full of these, and other trace minerals. Retreatants enjoy drinking and bathing in the healing waters. Hikers and day visitors are welcome to bring containers and take some of the mineral-rich waters home to enjoy."¹

It would be interesting to test the water for its mineral content to see if it fits such a scenario.

Location:

[REDACTED]



¹ https://www.temenosretreatcenter.org/?page_id=455



Tannery Road

72. Tannery Road

Remnants of the old tannery road were observed running northeast to southwest along the top edge of the northern side of the ravine. The tannery road started near the Saville house high above the swamp at the end of [street #1]. It goes down hill through a gated opening #70 in the sheep pasture wall. Where the trail meets the road, the road cuts downward across the slope of the ravine to a saddle between two ridges. The trail follows this part of the road. One boulder with a 19th century blast hole was observed along the edge of the road (#12). The road curves around the top of the ravine in the saddle and then heads southeasterly past the large enclosure #1 and down the ravine. Portions of the roadbed were raised and held in place with a low retaining wall on the down slope side. The road ends near the stone wall complex around the end of the swamp. It was built to serve a tannery operation at the swamp. The road is mentioned in several deeds concerning the Saville family “sheep pasture”. The fifteen acre sheep pasture included the ravine, tannery area and half of the swamp and some upland.



Section of the tannery road. Low stone retaining wall visible on the right side of the road.
Arrows indicate road going up the ravine

70. Tannery Road Gate Opening

The sheep pasture wall has a wide opening (old gate) where the tannery road leading down into the ravine starts. The north side curves around parallel to the top of the hill. The south side dips down slope for a short distance and then turns southeastward forming a wide corner continuing southeastward paralleling the top of the hill. In a short distance an extra large boulder juts out on its east (house) side. At this point there is a small enclosure #37 integrated with the wall and boulder.



Gate opening in stone wall near former site of Saville house. Tannery road passes through the opening.

71. Sheep Pasture Wall

This wall is near the top of the hill behind the former location of the Saville house enclosing the top part of the sheep pasture. It was documented at a section that appeared to be intact and at its full height. The wall measured two and half feet high. Due to the build up of leaves and humus it is likely a little shorter than its original height that would have been three feet. Its construction shows the wall is one stone wide. The height is a little short for sheep suggesting the wall had a wooden rail fence added above its top. Integrated into this hilltop wall is a ceremonial enclosure #37.



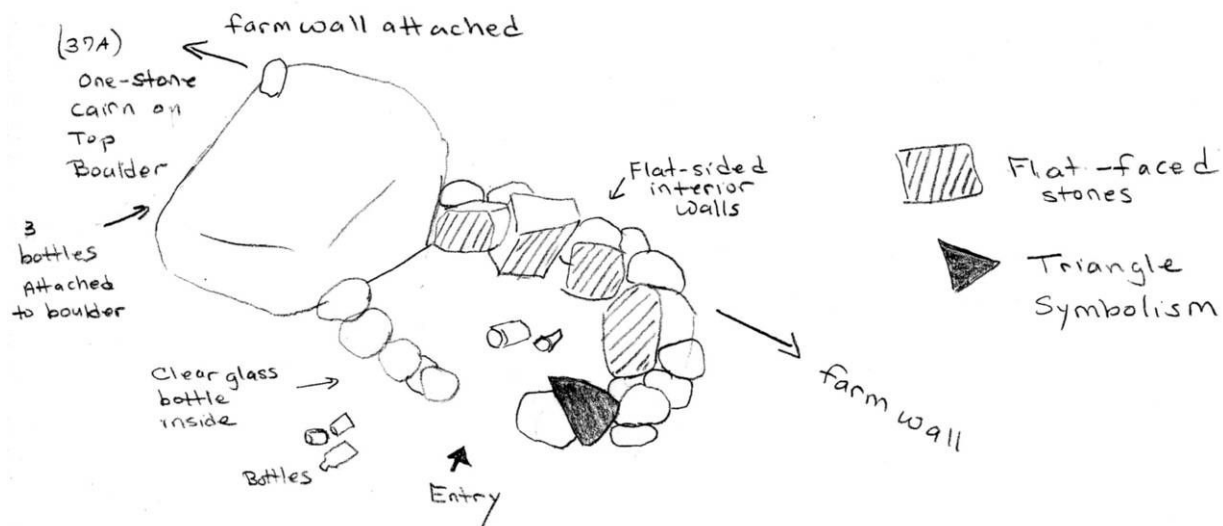
Sheep wall at top of hill behind Saville house site

37. Enclosure integrated into Sheep Wall #71 at top of hill behind Saville house and integrated with a One Stone on Top Boulder cairn #37A

- *Construction:* Glacial boulder forms south side of the enclosure’s wall. Sheep wall forms its west side back wall. North side wall juts out from sheep wall curving slightly. East side wall juts out from glacial boulder.
- Entrance is in northeast corner.
- Back wall has a flat face on the interior. Stones with at least one flat face were chosen for the back wall. The same stones formed part of the sheep wall across the top of the ravine behind the house. As seen in the photographs of the sheep pasture wall the stones are cobbles not flat-faced. This shows the intentionality of the enclosure’s interior back wall feature.
- Next to the entrance in the north side wall is a triangular stone set on top of the wall. Triangles are symbolic features used to block out uninvited spirits.
- Glacial boulder is a feature as a glacial boulder was also found in the large enclosure #1 and small enclosure #2.
- Trash dump inside enclosure, dated to occupation of the summer cottage dated to 1930s to ?
- It was photographed prior to being illegally dug out. The illegal dig exposed many more items that show it dates to the 1930s and 1940s and possibly later.
- Glacial boulder: 3’H x 3’W x 4’L
- Interior of enclosure: Two stones high x 3’W x 4’L

Location: [REDACTED]

Note: This area is on the opposite side of the stone wall on private property just outside the [owners name] property. We had previously been given permission to go on the property to photograph the old well #19.





Arrow indicates entrance into enclosure



Flat sided interior back wall of enclosure



Arrow indicates symbolic triangular stone



Arrow indicates Cairn #37A – One Stone on Top Boulder



Enclosure as it looked after it was illegally dug into by a bottle collector. Arrow points two stone high front wall of enclosure.

Trash Dump

At the enclosure there are numerous empty glass bottles. They exhibit a wide variety of types: mason jars, extract bottle, unknown bottle type, drinking glass. Ceramics, sole of a shoe, tin cans with triangular punched holes. We did not disturb the bottles nor remove the leaves as this is on private property. Only what showed above the leaf debris was photographed. Two glass jars were seen inside the enclosure. Three very different types were seen adjacent to the oft side of the boulder. Many of the glass jars/bottles were found just outside the enclosure. Since our last visit a bottle hunter dug up the interior of the enclosure looking for intact bottles. The numerous bottles, ceramic pieces and a few metal pieces shows the enclosure was used as a dump during the duration of the summer camp 1930s to 1950s or 1960s.



Bottle Bottom

L & F PROD CORP
MADE IN U S A

This is Lehn & Fink, Inc. which marketed Lysol, 1889 and onward



Tin can, glass jars, drinking glass



Shoe sole



Green vertical ribbed glass bottle fragment



China plate H&Co
L
France

Haviland Company, this version of the mark dates to 1888-1896
Produced porcelains and China. <https://havilandcollectors.com/hcif/haviland-backmarks/>

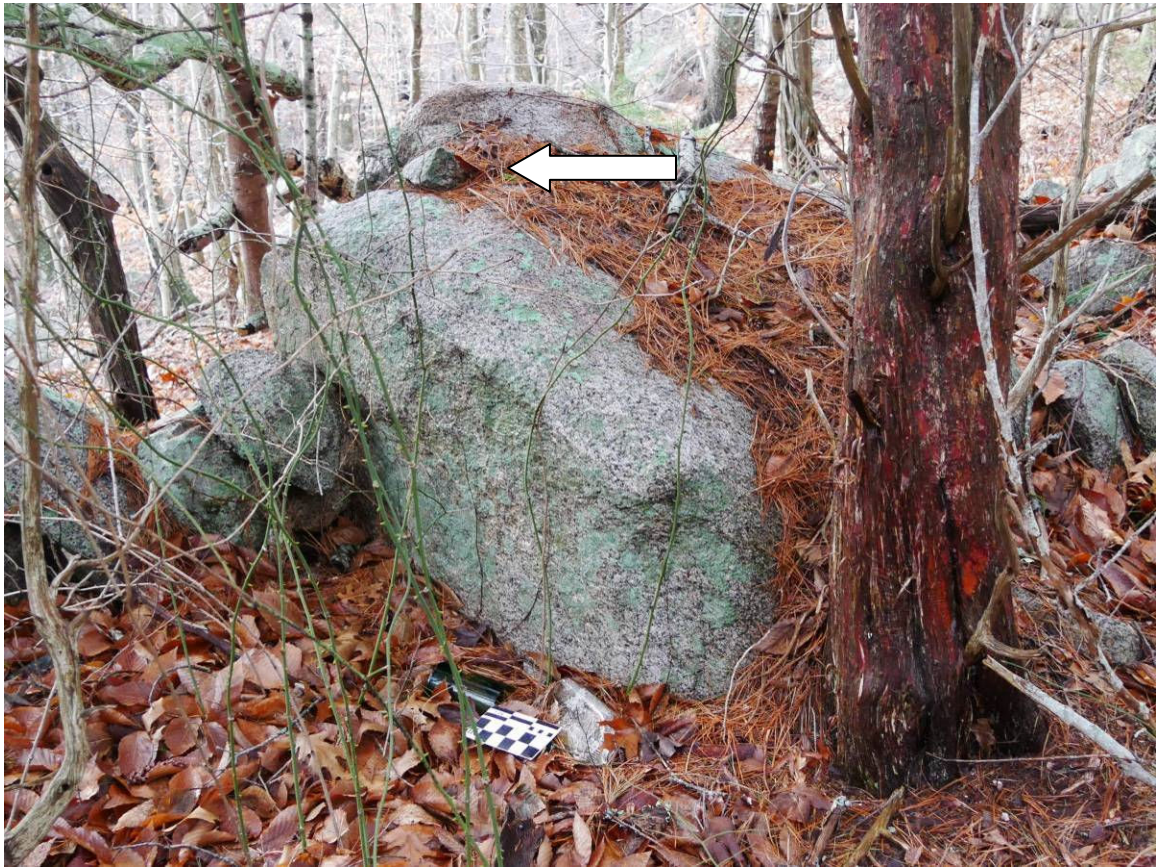


Liquor bottle and glass jars (screw top)

37A. One Stone on Top Boulder cairn

Base stone: 3'H x 3'W x 4'L (shared with enclosure #37)

Stone size: Medium





Trash beside boulder

38. Split Stone Boulder

- The boulder was in close proximity to the enclosure #37 and warranted being recorded.
- No stone inside split, no stone on top of boulder
- Two stones are attached to exterior corner boulder may be split off naturally or been placed there by man
- Thorny vines heavily entwined made it very difficult to inspect the split boulder.
- Unknown if it was utilized as a cairn, or spirit portal feature (i.e. the split)

Location: 42° XX.XXX N
70° XX.XXX W



NOTE: Cairns 39 and 40 were on the pasture side of the wall a short distance down slope from the enclosure #37 which they appear to be associated with it.

39. One Stone on Top Boulder & One Stone Attached to Boulder

Base stone: 1 ½'H x 5'L

Stone size: Both stones used to form the cairn were large (1' 3" L)

Location: 42° XX.XXX N

70° XX.XXX W



40. Split Stone Cairn

(Made to blend in with glacial boulders on slope)

Double Split with stones in both splits

Split #1: Four stones inside

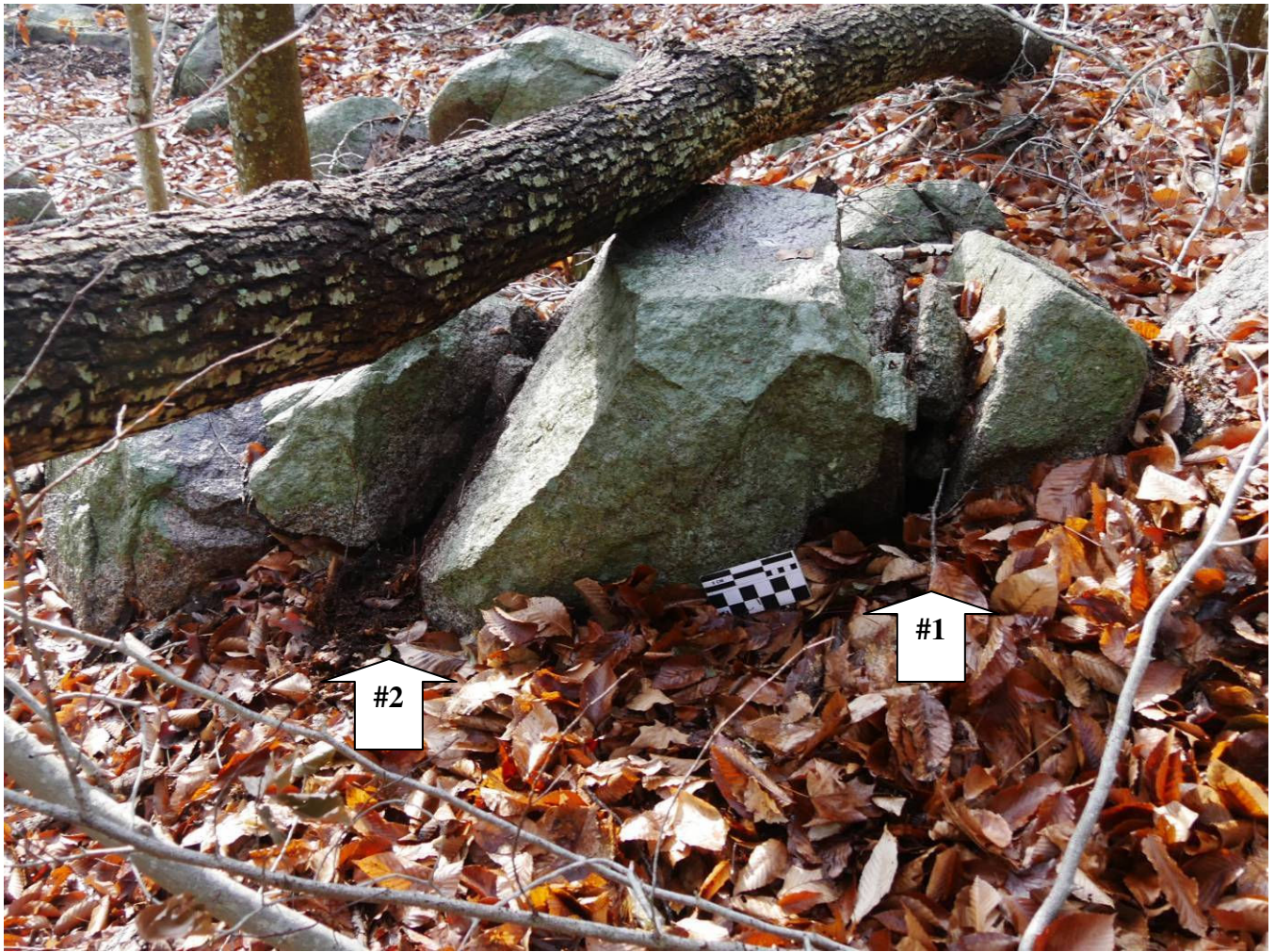
Split #2: Three stones inside

Stone size: Large, medium, small

Location: 42° XX.XXX N

70° XX.XXX W







Four stones inside split #1





Split #2 – Photos show two of the three stones inside split





Split #2 – Third stone in split



69. Stairs from house down to tannery & ceremonial area

In the woods below the gate opening #70 and small enclosure #37 there are the remains of a set of crude stone stairs going down the steep hillside to the tannery and ceremonial area. The author was shown the stairs by local resident [name redacted].





Group of Cairns: #8, #9, #10, #44, #45

This small group of cairns was located on the east side of the trail above the Tannery Road and in the area with the large enclosure. They were next to the neighboring property with the above ground well shaft (#19). (see map)

8. Double Split Stone Cairns within one structure

Cairns: A and B

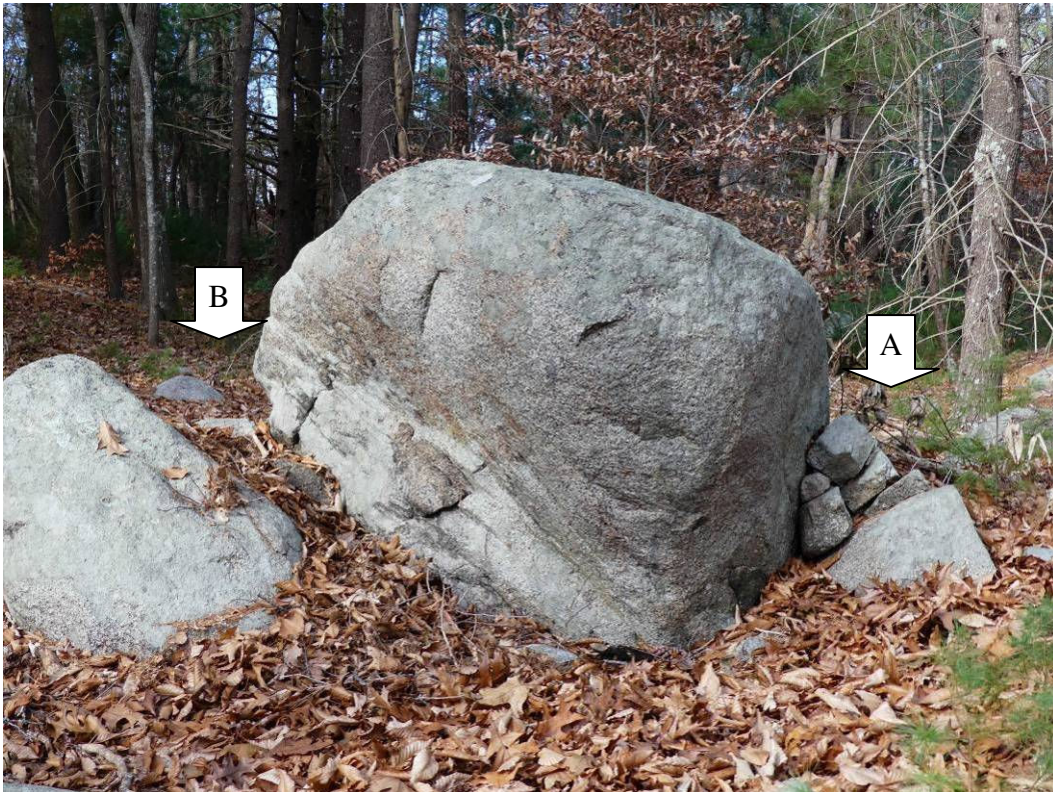
A: On the east side of a glacial boulder are five stones stacked and wedged in place by a short boulder. The short boulder appears to be permanently in the ground making it stationary and thus creating a Double Boulder Split Stone Cairn. The combination of the two boulders forms Split Stone Cairn "A".

B: On the west side of the glacial boulder a short section of the main boulder split off creating a split stone. Stones (three) were placed inside of the split. Cairn was not cleaned so it is unclear how many stones are actually in the split.

Location: 42° XX.XXX N

70° XX.XXX W

About 10- feet west of #9



Double Split Stone Cairns in one structure (cairns A & B)



Cairn "A"



Cairn "B" with three stones in split

9. Double Boulder Split Stone Cairn

Cairn: Two glacial boulders side by side create a “split” between them. This split has stones placed inside of it at the junction with a second split. The larger of the two glacial boulders is split in half. The second split is perpendicular to the first split creating a “T” shaped split. No stones were found in the second split.

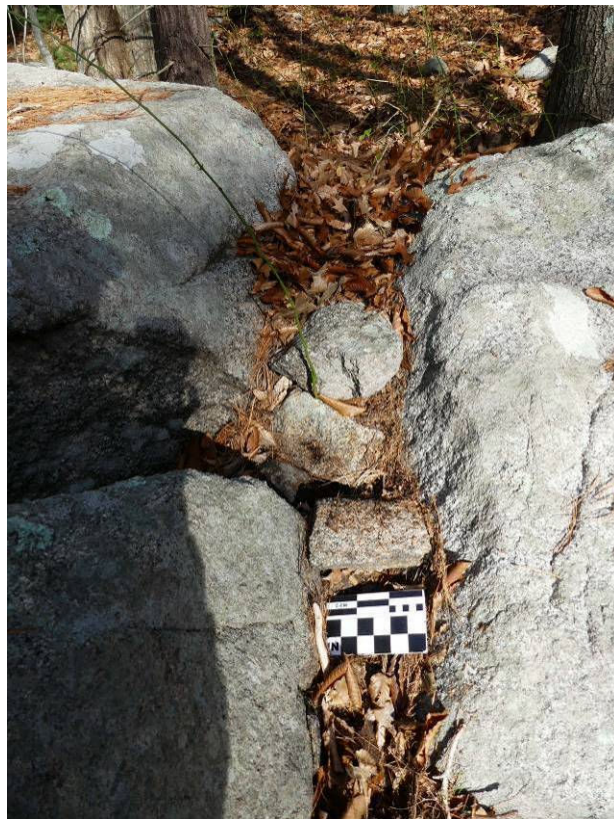
Location: 42° XX.XXX N
70° XX.XXX W



Double boulder split stone cairn



This view shows the “T” split



Top down view showing stones inside of split

10. One Stone on Top Boulder

Base stone: 1 ½'H x 2'W x 4'L

Feature: Top of boulder has an indented V shape

Stone size: Large

Location: 42° XX.XXX N

70° XX.XXX W



One stone on top boulder

44. Iron Pipe on Top Boulder

- Base stone: not recorded
- Pipe: Rusted, broken, 1 ½' long piece x 2" diameter, interior filled solid with damp soil, possibly a house water pipe (Piston pumps do not require sealed pipes to draw water up out of the ground which is why it is thought to be a section of a water pipe. It was likely used with the 1930s cottage.)
- The bulldozed area for the new house probably unearthed the pipe.
- Pipe is a very recent addition as it was placed on top of this year's (2020) dead leaves.
- Pipe on top of boulder is 30' to 50' off the trail. It does not appear to be from a person hiking the trail and placing it there, thus making it suspicious.



Iron pipe recently (fall 2020) placed on top of boulder

45. One Stone on Top Boulder (Modern 2020)

Base stone: 1 ½'W x 2 ½'L

Stone size: Medium 4"W x 6"L

Dark color

Modern: on top of this year's (2020) dead leaves

Location: Close to [redacted location] on opposite side of stone wall (in area of old Saville house – private property)



One stone on top - placed on top of fall 2020's leaves

Group of Structures 12, 22, 23, 24

This group of structures is on the retaining wall side or west side of Tannery Road before the large enclosure #1.

12. Blast Hole

A single blast hole about 8 inches deep was drilled in the center of the boulder and blasted with black powder. This split the boulder into several pieces.

The boulder with a blast hole was located among the stones lining upper section of the Tannery Road near cairns

Location: 42° XX.XXX N
70° XX.XXX W



Blast hole in fragment of boulder along edge of Tannery Road

22. One Stone on Top Boulder Cairn

Location: 42° XX.XXX N

70° XX.XXX W

On upper slope of north side of ravine just below the road



One stone on top of boulder cairn

23. One Stone on Top Boulder Cairn

There is an un-used split stone nearby which may or may not be pertinent.

Location: 42° XX.XXX N

70° XX.XXX W

On upper slope of north side of ravine just below the road, near #22



One stone on top of boulder cairn

Opposite side of road and slightly beyond Large Enclosure #1

29. One Stone on Top Boulder Cairn (Modern 2020)

Base stone: 2'H x 5'L

Stone on top: Dark color, small 4"W x 6"L, on top of pine needles

Location: 42° XX.XXX N

70° XX.XXX W

Located beside trail near the large enclosure



**41. Five Stones on Top Boulder & Two Stones Attached to Boulder
& One Stone Attached to Boulder**

Five stones in a line, single layer across top of boulder

Two stones attached to one end

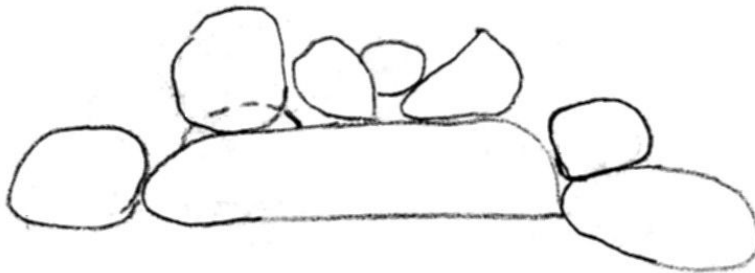
One stone attached to opposite end

Cairn: 1 ¼'H x 3'L Overall (includes base stone)

Stone size: Large, medium

Location: 42° XX.XXX N

70° XX.XXX W





Five Stones on Top Boulder & Two Stones Attached to Boulder & One Stone Attached to Boulder

42. One Stone on Top Boulder

Base stone: 1'H x 4'W x 4'L

Stone on top: Dark, smooth, shiny, greenish color

Large 1'L x 6" W

Location: 42° XX.XXX N

70° XX.XXX W



43. Split Stone Cairn

Base stone: 2 ¼'H x 3'W x 3'L

Split: One stone across top of open split

Split open on each end

Middle on top is cracked but not open

Stone size: 10"L x 3" Thick x 9"W

Location: 42° XX.XXX N

70° XX.XXX W





Split stone cairn with one stone across top of split

Large Enclosure Complex

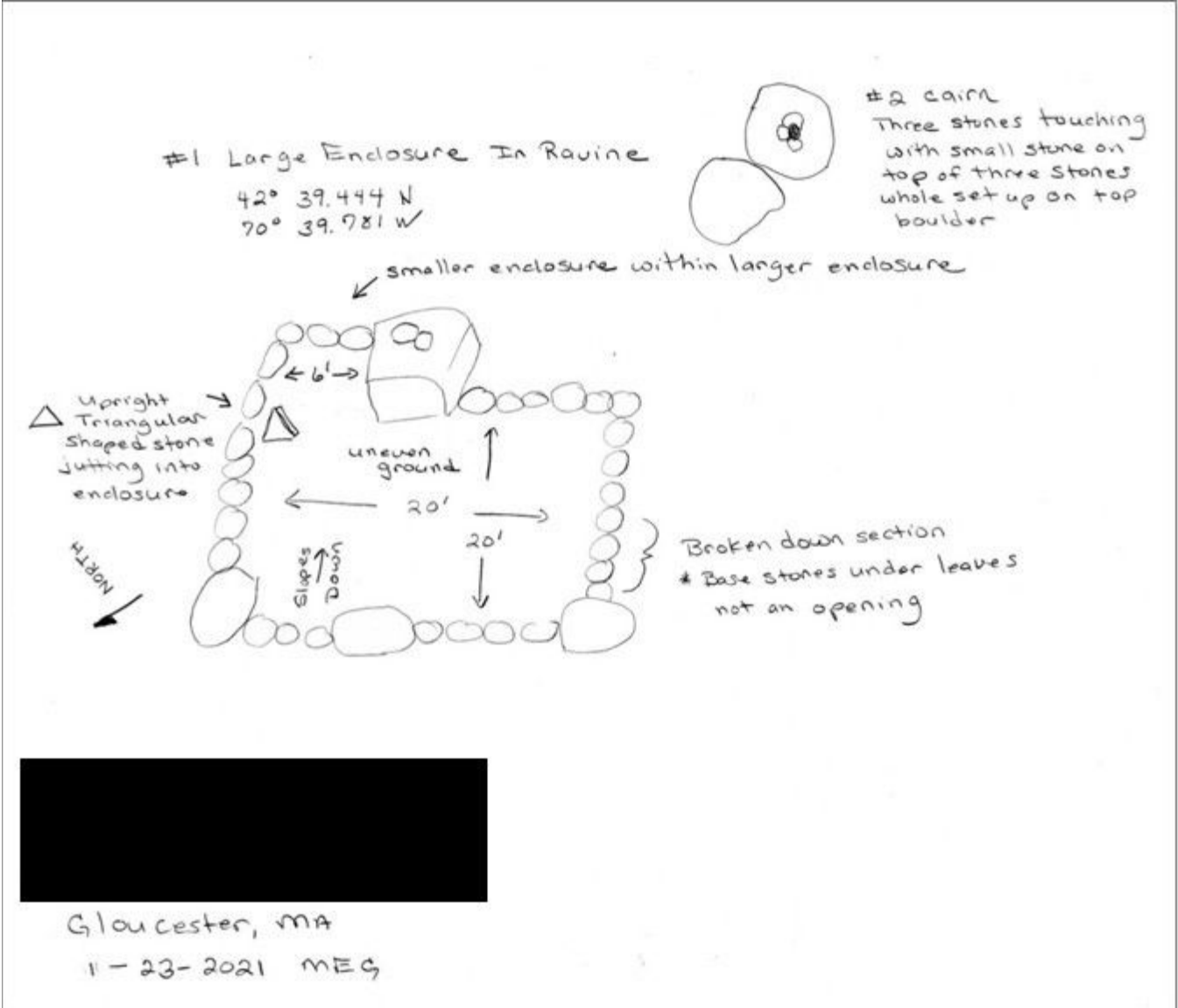
1. Large Ceremonial Enclosure

Location: 42° XX.XXX N
70° XX.XXX W

Size: 20' x 20' overall
6' x 6' small enclosure extension in southeast corner

Located at top of ravine. Interior has moderate slope and uneven ground making walking around a bit challenging. At first glance the enclosure appeared to have an opening into it. When the leaves were cleared away from the “opening” a line of stones embedded in the ground showed the “opening” had once been walled and the upper stones had fallen off. It was determined that there was no opening. The enclosure incorporated a number of large field boulders into its design. These boulders are larger and distinct from the large portable stones used to construct the enclosure’s walls. At the junction (SW corner) of the small attached enclosure there is an extra large boulder forming its side wall. The boulder stands out due to its size being larger than any of the other large boulders integrated into the overall enclosures’ walls. There was an upright triangular shaped stone projecting (intentionally) into the interior of the enclosure. Its placement at the entry into the small side enclosure (extension) and shape suggest symbolism. The use of triangular symbolism has been recorded at a number of Native American ceremonial sites. The integration of boulders and outcrops into an enclosure is a common characteristic of Native American enclosures.

The structure was not conducive for an animal pen. A flat area at the top of the ravine was found that would have been far more suitable for enclosing livestock but had not been utilized. Animal pens need an entrance (a well defined opening with a wooden gate) to allow animals in/out. Pens used to contain livestock for more than short periods of time were generally located near the house or farm because the livestock required daily watering, feeding, and removal of manure (to prevent disease). Livestock shelters in the pastures generally had roofs to provide shelter against wind, rain, and snow. In the British Isles, sheep folds with strong, wide, tall walls but many times without roofs were commonly used to protect the sheep flock from predators. In New England, there are very few references to sheep folds in the historical literature and they do not appear to be common. This enclosure would have required supplemental wooden fencing to provide any protection because the walls are low and a single stone wide. The large enclosure is not an animal pen.



Field sketch of large enclosure (#1) and cairn (#2)



View of large enclosure looking down from old road / trail



Symbolic triangular shaped stone projecting from wall of enclosure into interior



View of the large enclosure #1 showing the rocky terrain in the ravine

2. Four Stones on Top Boulder

Cairn: Three medium size stones touch each other with a small fourth stone sitting on top of the point where all three stones meet. Base stone is an extra large glacial erratic. Between the base stone and large glacial boulders pushed up against it is a deep crevice. This natural feature may have been utilized as a spirit portal feature.

Location: About 10 feet east of large enclosure

42° XX.XXX N

70° XX.XXX W



Cairn is located on top of a glacial boulder about 10 feet east of large enclosure



Top down view of cairn with three medium size stones and a small stone in the middle



Side view of cairn

24. Double Split Stone Cairn

The cairn has two separate splits filled with stones. It is located towards the bottom of the slope inside the ravine. The stones inside of split appear to be organized and placed rather than stones which have rolled down the slope.

Location: 42° XX.XXX N

70° XX.XXX W

Located towards the bottom of the slope on the north side of the ravine



Split stone cairn with two splits filled with stones

On side of Tannery Road just before entering the tannery/swamp area

57. One Stone on Top Boulder

Base stone: 1 ½'H x 3'W x 4'L

Stone size: Large

Location: next to Tannery Road near bottom of ravine



Tannery & Swamp Area

13. Saville Tannery Area

According to a lifelong resident of [street #1], [name redacted], the swamp was used historically for a tannery and livestock (sheep) pasture. This oral history is supported by the archaeological evidence and historical evidence. The tannery was operated by Thomas and Jesse Saville in the 2nd half of the 1700s. The tannery business was likely continued by Jesse's grandson John Saville of Boston from 1819 to as late as the 1840s.

The current water levels in swamp are elevated due to beaver activity. Historically the "swamp" was described as a meadow which indicates it was an open area free of trees and bushes.

73. Retaining Wall and Raised Area at end of Tannery Road

Located on northwest corner of tannery area

Approximately 18' L

Retaining wall either holds back earth for a structure on its lower side or holds up the raised side of a level area on its upper side. The purpose of this area is unknown.



35. Low Flat Topped Wall & 36. Remnants of a second Low Flat Topped Wall

At the upper end of the swamp there is a short low flat topped wall and the remnants of a second low flat topped wall (only three stones remain in place) that extend from the dry land into the swamp. #35 is slightly raised above ground level and appears to stay dry during low flooding of the swamp. It is currently about 40 feet long. It is longer and more intact than #36. The two low walls stand out due to their radically different style in comparison to the tall stout stone walls in the immediate area.

The purpose of the low walls is conjectural. They appear to have been designed to be walked on like a boardwalk which would make them part of the tannery operation. They could also be the sill walls for a barn that is mentioned in the historic papers. However, the more likely spot for the barn is the raised area with a retaining wall at the end of the Tannery Road. An archaeological excavation would be needed to determine the location of the barn with artifacts in the form of nails and other hardware to confirm it. The sheep pasture at one point was divided into two lots, half going to Jesse and half going to his brother, John. Deeds reference a barn being located within the southern half of the pasture which contained the lower part of the ravine, the swamp, and area immediately adjacent to the swamp.

On one of our visits water had flooded the low lying area up to the flat topped walls. That suggests the area was prone to being water logged and therefore the low walls would not have been utilized for a barn footing. However, when the tannery was in operation, one historic article stated the middle of the swamp had been dug out to create pits which could have kept the water level down at the end of the swamp. There are a lot of unknowns about the water levels during Thomas Saville and Jesse Saville's occupation. Therefore, the flat topped walls may have been on dry land year round and suitable for a barn sill.





Side view of low flat topped wall #35



Remnants of 2nd low flat topped wall #36

Stone Walls in Tanning Area

The area surrounding the north end of the swamp has a section of heavy duty stone wall which stands out from the typical thrown style pasture walls on the property. It is taller and contains boulders larger than normal wall stones. Many of the boulders would have required lifting apparatus to position them within the wall.

The wall constructed with heavy boulders is next to the Tannery Road where it ends. It encloses a drumlin (glacial earthen mound) with a steep drop into the lowest part of the ravine within the tannery area. On the opposite side of the ravine the wide wall also has a high section at six feet high. The meadow within the tannery is listed as a sheep pasture in some deeds. The possibly is the high walls were used as a sheep corralling area.

At the end of the road there is a square built-up area with a retaining wall. This is a possible turn around for the wagons/carts carrying in the hides or the base for a building like a small barn that is listed in the deeds as being in this area.

Tannery

According to the write up in the *Saga of Cape Ann* that appears to come from an earlier historical account (not cited), “The tan pit was dug in the center of the swamp, and white pine stakes were driven into the ground, with cross pieces on which the hides could be hung to be soaked and treated to convert them into leather.”² This statement was confirmed when the swamp dried up in 1914 and the old stakes were exposed. Tanning was a slow process and required soaking the hides for a number of months. Normally, hides were soaked in large vats filled with water and tanning agents like tan bark. At the Saville tannery, the historical evidence suggests a pit dug into the swamp water was used instead.

Discussion

The use of a swamp to soak the hides is highly unusual. It suggests the swamp water contained natural tanning agents. A clue may be in an unusual well. A neighbor on [street #1] (abutting [owners name] land) showed us an unusual well with the potential of being a mineral spring. If this is a correct assessment then there is a potential the swamp may have also contained specific minerals conducive to the tanning process. According to the book *Colonial Craftsmen*, “Speeded-up modern tanning, using minerals, does not yield as good leather as did the old method.”³ This statement shows tannic acid was not the only means to tan a hide. The “white pine stakes” driven into the swamp adds to the probability the swamp was being used to tan the hides. The tanning operation would account for the expense of building a substantial road down into the ravine to access the swamp.

At normal tanneries rectangular vats sunk into the ground were used to soak the hides long term. The large vats were filled with treated water and used to soak the hides for months at a time. There is no evidence of vats at the Saville tannery again supporting the idea the hides were soaked directly in the swamp water.

According to the 1771 Massachusetts tax evaluation list, Gloucester had 35 tanneries. The Saville tannery was not on this list. (There is circumstantial evidence that the Saville’s suspended their tannery operation in 1770 due to local politics.) With so much competition, the Saville tannery must have had a competitive edge to justify the labor and expense of building the Tannery Road across the steep slopes of the ravine. There had to be something to make it important. Was that importance special water quality? Although modern “mineral” tanned hides are not as good leather as the old tannic tanned

² Copeland & Rogers, 1960: 162

³ Tunis, 1965: 32-34.

hide leather, the swamp may have produced a product that was favored by a specific market. Leather was used for many items: boots, shoes, gloves, breeches, buckskin, aprons, harnesses, carriage tops, coach bodies, coach curtains, springs for carriages, bookbinding (covers), and drumheads. Each leather product required specialized traits from thick to thin, and from pliable to stiff. It is likely Saville's swamp leather filled a small niche in the leather industry.

Enclosed Area #13A Complex

13A. Enclosed Area Abutting the Tannery Area Overview

Along the lower section of the steep slope below the Saville house location on the northeast side of the swamp is a narrow, elongated, stone-wall enclosed area heavily inundated with boulders. The boulders are so close it makes the area unsuitable for pasture. It abuts the tannery area.

The enclosed area is walled in completely with two long serpentine walls that parallel each other along the entire length and two shorter straight end walls. The north end wall across the ravine has one feature an intentional opening under it feature #31 called a spirit portal. The upper wall #68 is laid out in a serpentine manner in which it curves in and out along its length. It connects with the stone wall going along the top of the hill behind the old Saville house. This has single stone wide construction with a single feature niche #32 integrated into the wall. The southern wall goes east to west in a straight line across the end down to the lower wall. The lower wall #30 called the Serpent Wall has multiple different sections and features integrated into it. Within the enclosed area there are numerous cairns.

The wall across the ravine forming the north end starts out next to the Tannery Road. The road side section contains large boulders, is one-stone wide and four feet high. The size of the boulders indicates it took a skilled stone mason to build using some sort of simple lifting devise. The road side section curves around the drumlin (earthen mound) and goes perpendicular across the ravine with no openings either through it or under it from the road up to the junction with lower wall #30 at the bottom of the hillside. This section contains the deepest part of the ravine where the heaviest storm water runoff occurs. It does not contain a culvert or any type of opening so it does not appear runoff water was an issue. This is of particular note regarding the opening further along in the wall. The wall continues across the north end of enclosed area #13A and about midway there is a small opening underneath it. The opening is intentional evidenced by the lintel stone set in place on top and another long flat-topped stone on the bottom at ground level creating an opening feature in the wall called a spirit portal #31. After the small opening the wall continues slightly up hill to where it curves around the corner to form the start of the upper serpentine wall.

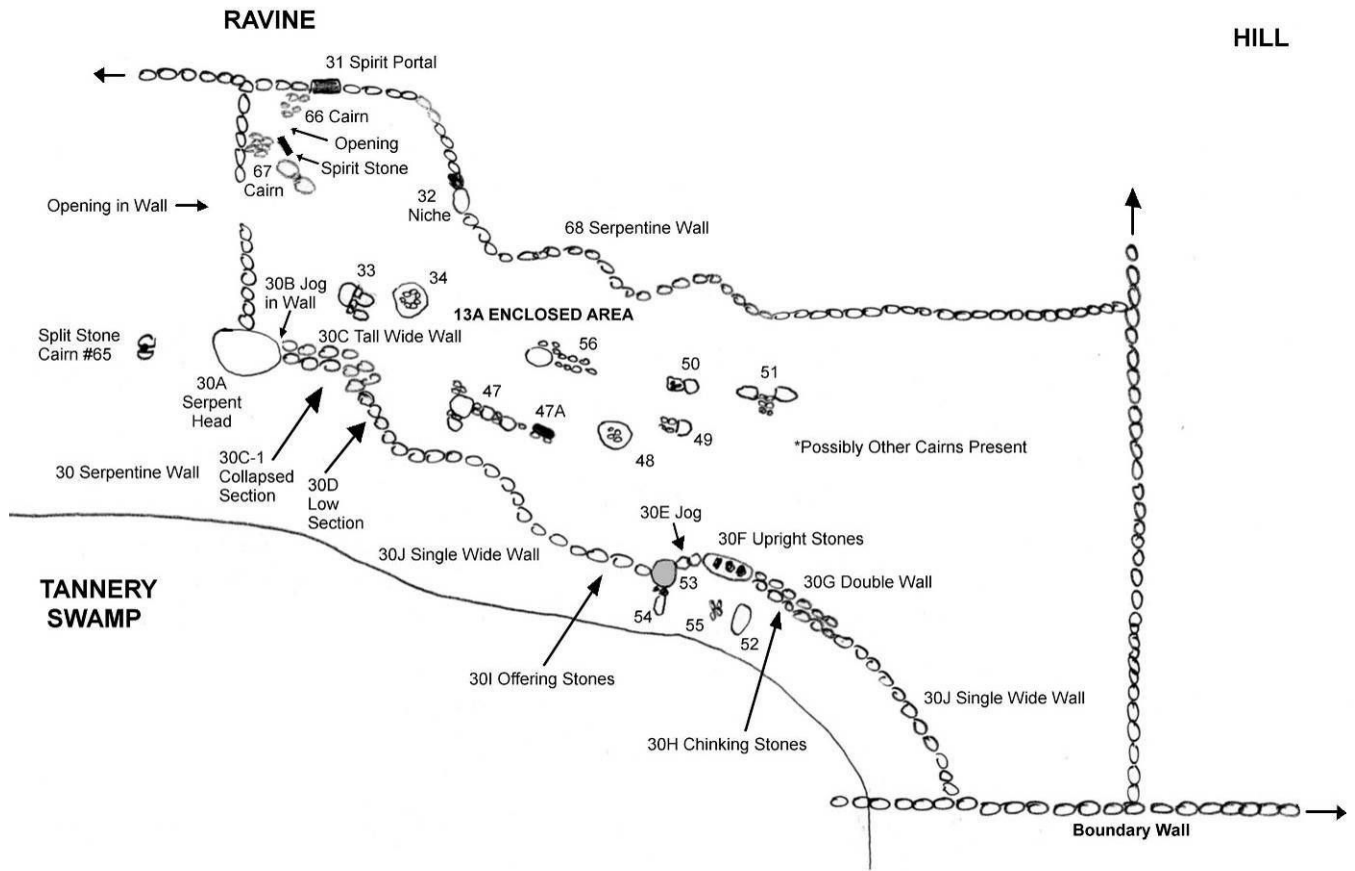
The walls enclosing the narrow, elongated area and the end of the tannery area were built by the same experienced stone wall builder. Among Jesse Saville's skills he is said to have, "built walls and cellars."⁴ The evidence points to Jesse Saville as the builder of these walls. Is it possible Jesse Saville was a Native American? It is a well known fact Native Americans figured out ways to blend in with their Euro-American neighbors so that they were no longer recognized as Native Americans. This is likely the case here as Jesse Saville was a very active individual in his community.

Jesse inherited the lower (southern) half of the sheep pasture that included the swamp, meadow and tannery area. His brother, John inherited the north half of the sheep pasture with the Tannery Road which Jesse had the right to use, the large enclosure #1 and small enclosure #5. This as will be shown later played an important role in the overall set up of the ceremonial site.

Next question, why integrate a ceremonial site into a farm and tannery? The simple answer is the need for an abundance of water. The answer is discussed under the ceremonial structures section. At this point I'd just like to mention there are documented sites in New Hampshire, Connecticut and Rhode Island where ceremonial sites were specifically and purposely integrated into historic farms. It appears to have been a common practice during the 1700s and 1800s. An article by the author was published on the subject in the *Bulletin of the Archaeological Society of Connecticut* (2018) titled "Why Do Historic Farms Have Ceremonial Sites?"⁵

⁴ Copeland & Rogers, 1960: 170.

⁵ Available online at <http://www.stonestructures.org/Farms-Agriculture-Serpents.pdf>



Sketch map of Enclosed Area #13a (not to Scale)

13A. Narrow, Elongated Enclosed Area

Interior: 30' Wide x 375' Length

Gated opening: 8' to 10' W



Overall view of elongate enclosed area #13A



View showing rocky interior

68. Upper Serpentine Wall (Enclosed Area 13A)

Single stone wide wall serpentine length on upper side of enclosed area

Feature: Niche #32 integrated into wall (see below *Cairns and Structures located inside Enclosed Area #13A*)



The wall undulates in a serpentine pattern
(One of the authors in photo)

30. Lower Serpent Wall (Enclosed Area 13A)

The lower wall enclosing the enclosed area #13A starts at the east to west wall across the bottom of the ravine. At its junction with the east to west wall is a straight section with single stone wide construction up to the gate opening. On the south side of the gate opening it continues as a single stone wide straight wall up to a glacial boulder. At that point, the features begin. The glacial boulder marks the start of the lower serpentine wall. The boulder was identified as symbolically representing a serpent head, feature 30A. This was confirmed by a small split stone cairn #65 a few feet away on the tannery side. As will be seen each major feature on the tannery side of this wall has an associated split stone cairn. The split stone cairn association formed a strong pattern. At the boulder there is a jog-in-wall feature 30B. A jog-in-wall feature was another identifying feature indicating the location of a major feature. Attached to boulder 30A was the beginning of a tall, wide wall 30C. The next feature is a low wall section, feature 30D juxtaposed against the end of the tall wide wall. Then a long length of one stone wide serpentine wall 30J. About midway along the wall and beside the swamp is the next set of major features. The jog-in-wall feature 30E is followed a few feet further along by a set of four upright stones, feature 30F on top of the wall. Immediately at the jog-in-wall on the oft side or tannery side is a niche, feature #53 integrated into the wall. Attached and integrated with the niche is a split stone cairn #54. In front of the upright stone feature is a raised boulder #52. Beside the raised boulder structure is a split stone cairn #55. The niche, raised boulder and two split stone cairns appear to form a mini unit. Attached to the upright stone feature is a double wide section of stone wall. After that the wall reverts back to a single stone wide serpentine wall to its south end point an east to west wall on the property border. The serpentine wall was chinked using small stones to hold fast the large stones used to construct it. What was out of character were numerous small stones placed loose in the wall. They are pseudo chinking stones.

A non-ceremonial feature 30C-1 was documented within the wall. A small section of the tall wide wall on the tannery side was collapsed. The indentation suggests a large tree fell on the wall and caused the collapse.

Serpents are well documented in Native American literature. Stone serpent effigies have been documented in New England. Two examples each with a large boulder for its head were found at the Lewis Site and Site 6 in Rhode Island. They were written up in the book, *Land of a Thousand Cairns* (2nd ed., 2020). Under the interpretation section of this report are anthropological accounts on the subject.

The photos (next two pages) start at the jog-in-wall feature #30B at the large boulder/serpent's head and go southward. Follow the green tape it goes continuously even though there appear to be gaps. The gaps are where the wall dips, twists and turns. Photographs of individual features are separate.





30A. Serpent's Head Boulder

Boulder: 4 ½' H x 6' W

Boulder from side view looks like a serpent's head



Serpent head & Jog-in-wall



Serpent head

30B. Jog-in-Wall

Jog-in-wall: At the large boulder and start of tall wide wall there is a sharp, hard turn creating a jog. It is distinguished from the wide, long curves forming the serpentine layout.



30C. Tall, Wide Wall

Wall: 3' W x 6' H

Construction: Three stones wide, two walls with fill in between

Finished end shows tall, wide wall had an intentional end



Wide wall



Finished end of wide wall & low wall section

30C1. Collapsed spot in tall wide wall

The shape of the collapsed spot suggests a tree fell on it many years ago and has rotted away



30D. Low Wall Section

Wall: 1 ½' to 2' H

Construction: One stone wide, attached to end of tall wide wall

Note: a few stones were observed on the ground on both sides, if put back they would fill in where the top stones have fallen out and make a 2' high wall across its length



30E. Jog-in-Wall

A sharp turn is seen in the wall where the niche on its west / exterior side is located.



Niche and jog-in-wall

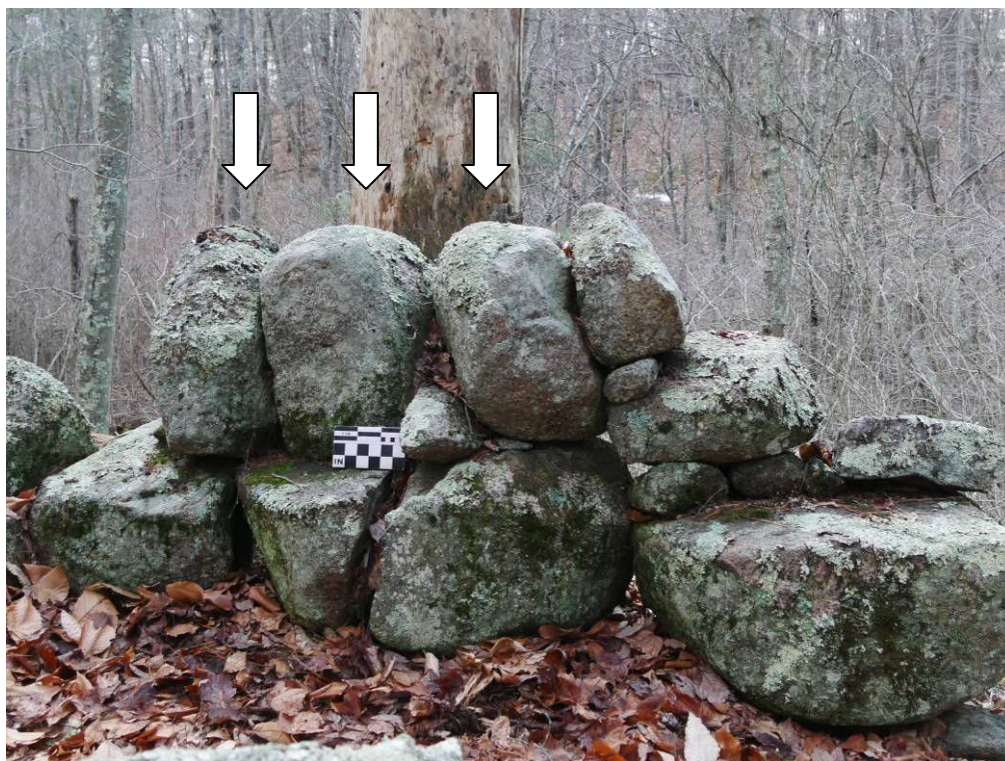
30F. Upright Stones on Top Wall

Size: 2 ½'H x 3'L

Three large tall stones in upright positions on top of a base of stones and one shorter stone in an upright position set up on an extra stone to raise its top level with the taller stones.



Location in wall



Front on view of upright stones

30G. Double Wide, Tall Wall

A length of double wide wall is attached to the upright stone feature. Its length was not measured.
After a while it reverts back to a one stone wide wall.

No Photo

30H. Chinking Stones in Stonewall

Small stones used to wedge in between large stones to hold in place



30I. Pseudo Chinking Stones i.e. Offering Stones disguised as Chinking Stones

These are small flat type stones that upon causally looking at them appear to be chinking stones. Upon closer inspection they are loose stones placed in the wall to look like chinking stones. That suggests they are offering stones disguised as chinking stones.



30J. Multiple Sections of Single Stone Wide Wall interspersed within the Serpent Wall
Long lengths of single stone wide wall are part of the make up of the Serpent Wall



31. Spirit Portal under Wall

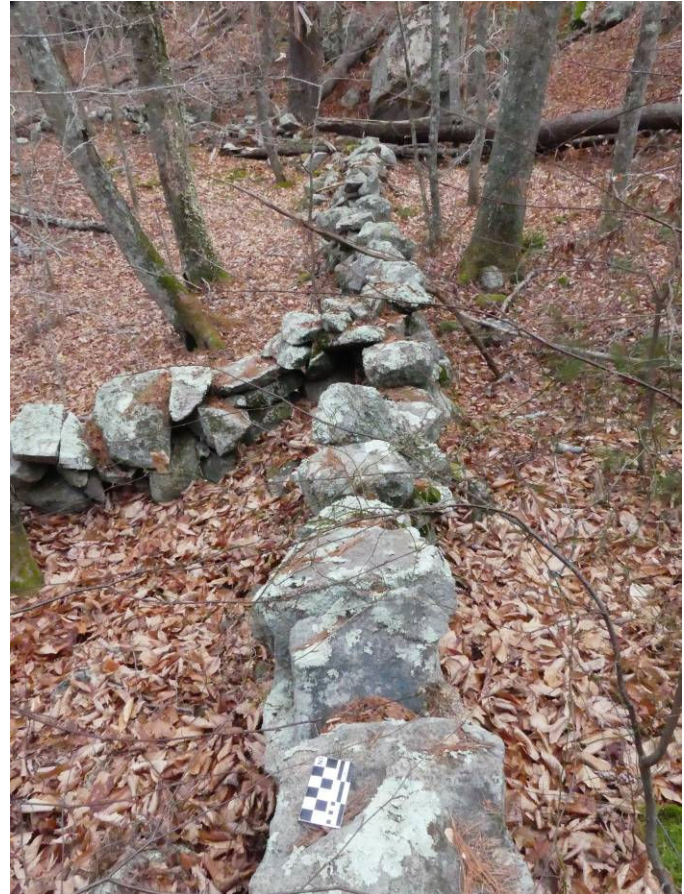
Opening within the stone wall construction:
Roof slab on top of wall; stone slab on bottom under at base of wall forms the floor. Sides are formed by a large boulder on either side. One stone removed on the west side is an unusual large rectangular stone block. It appears to be a feature as it is the only one of its kind used in the wall making it stand out.

Located midway in the north end wall's length is the intentional opening. The opening is not to allow storm water to flow under the wall as it is located to high up on the side of the ravine for the water to down into the enclosed area. In addition, there is no gully to suggest it is seasonal runoff. And it is too small for animal passage. The opening is interpreted as a spirit portal.

Interior size: 1'H x 1'W

(Right) Opening/spirit portal is located in single stone wide wall

(Below) Looking up the ravine, arrow indicates spirit portal





Spirit portal (arrow indicates roof stone)



Rectangular block of stone left of spirit portal



Stone plate (floor of portal)



66 & 67. These two cairns were adjacent to each other in the northwest corner. They appear to be separate cairns as there is a small well defined gap between them. Each is written up separately.

Location: 42° XX.XXX N
70° XX.XXX W



#67 is on left and #66 is on right

66. Mound on Ground cairn attached to Spirit Portal #31 and north end stonewall & Attached to a potential split stone on its south side

Cairn: 1 ½'H x 6'W x 9'L

Construction: Stone loosely piled up with small gaps in between the stones

The cairn starts with a single large stone attached to the stone floor slab of the spirit portal. From there the stone extends west along the wall and south into the interior of the enclosed area. A stone larger than the rest is in the center of the cairn. On its south side the cairn attaches to two in-ground boulders with a narrow split-like space between them. It is unknown if the split stone feature is apart of the cairn as there were no stones inside the split.

Of note: The large stone attached to the floor stone of the spirit portal is the same set as seen in cairn #51 in which the cairn starts with a single stone attached to the front of the niche. From the niche the cairn stones flow outward in a wide band called a "River of Stones." This distinctive pattern is seen with this cairn spreading out from the spirit portal.

Stone size: Large, medium



Overview of cairn surrounded by rulers



The cairn starts with a single large stone attached to the stone floor slab of the spirit portal



Cairn stones



Opening between cairns 66 & 67

67. Mound on Ground cairn attached to Split Stone cairn

Cairn Mound: 5'W x 6'L

Construction: Stones loosely piled on ground

North end has a large upright stone with a flat face indicating it was intentionally placed to form an intentional end for the cairn where it comes closest to stones within cairn #66.

Split Stone cairn

Base stone: #1- 3'H x 5'L

#2- 3'H x 4 ½'L

Split: One stone deep inside, may be naturally occurring or have been placed there by man

Three young trees are growing as a cluster in one end of the split

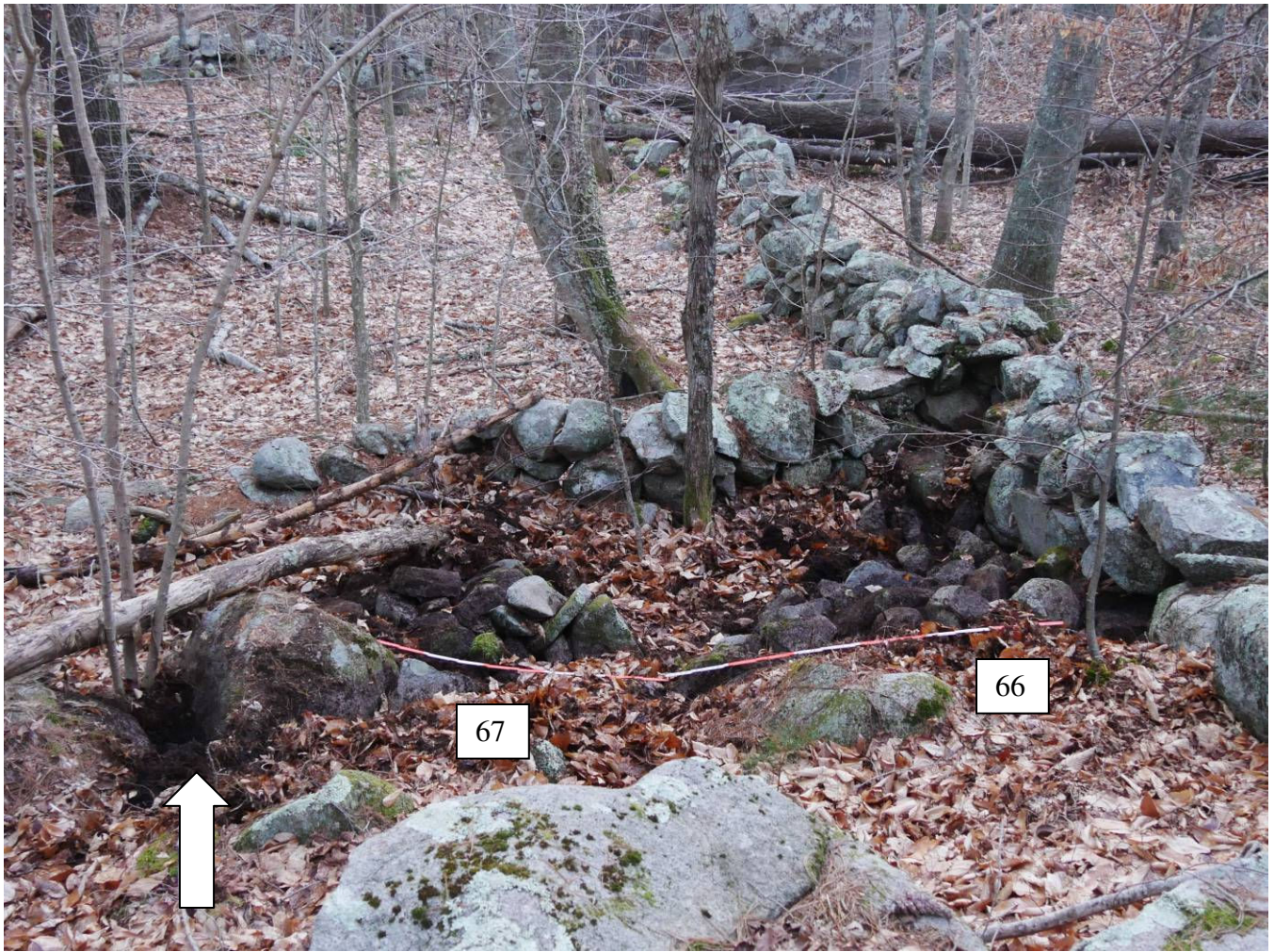
Attached to boulder #1: Flat, thin stone in an upright position with peak and sloping sides, potential Manitou Stone. Similar in shape to a Manitou Stone at the small enclosure #5. The Manitou Stone was leaned against the split stone adjacent to the cairn stones. This stone indicates the split stone was integrated with the mound on ground cairn.

Manitou stone: 4" Thick x 1'H x 1 ½'W

Stone size: Large, medium



End stone



Cairn attached to split stone (arrow indicates split)



Manitou stone (left) front view (right) side view



Split stone



Stone inside of split

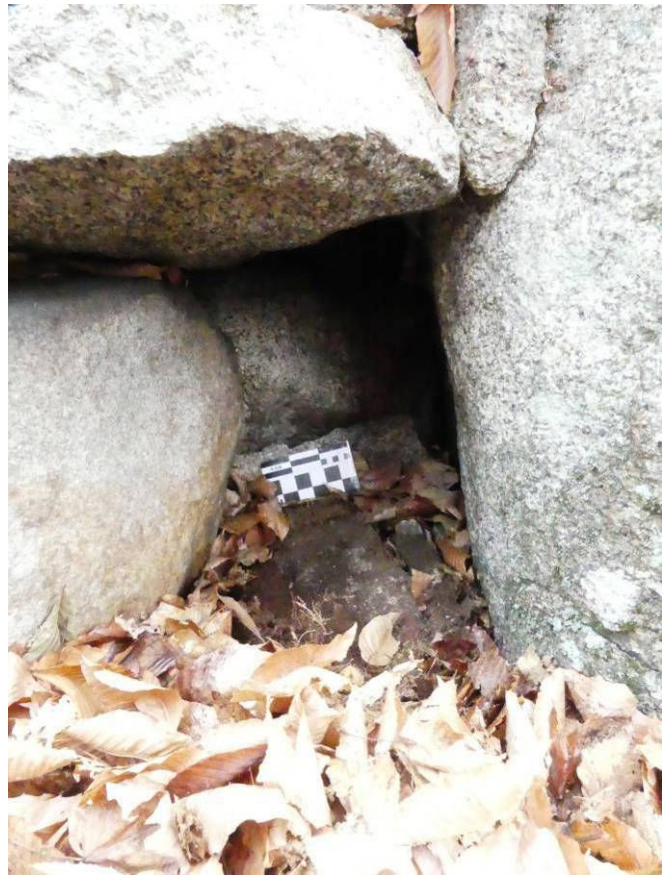
32. Niche in Wall

Square opening intentionally built into base of wall adjacent to a large boulder. The interior is boxed-in with sides, back wall, roof and stone-lined floor. A single flat slab was used to create the roof. Additional stones line the floor. The interior is completely walled in. The opening faces into the interior of the narrow, elongated area #13A.

Interior size: 1 ½' W x 2' H x ? Deep

Location: It is in the uphill (upper) wall across from the wide gate-like opening into the area





Boxed-in niche integrated into stone wall adjacent to boulder

33. Split Stone Cairn

A split stone with its split opening on the downhill side contains four stones (bottom stone does not show in photo) lined up one top of the other. Several more stones were inside the split filling it up. Another split stone cairn #27 in the area of the small enclosure had the same set up.

Location: Inside the narrow elongated area in close proximity to niche.

Size: 2 ½'H x 8'L

Stone size: Large, medium



Split stone cairn is located in the heavily rock strewn interior of enclosed area #13A



View of the top of the split stone cairn looking towards swamp and opening into enclosed area

34. Oval Cairn on Top of Boulder Cairn

A small oval ring of stones in a single layer was placed on top of a low glacial boulder. Inside the oval ring were two more stones. The stones range in size from 6" to 1' long. The stones are embedded in a heavy thick humus matted cover that was not disturbed (cleaned).

There was no charred wood indicating a kid's fireplace. The feature being a few feet from the split stone cairn is being designated an Oval Cairn on Top Boulder. Geometrically shaped cairns have been recorded in New England. They are uncommon but present.

Cairn: Interior 1' W x 1 ½' L

Exterior 2' W x 2 ¼' L

Location: Near niche inside enclosed area



47. Split Stone Cairn & Spirit Portal

- Base stone: #1- 1 ½'H x 2'W x 2'L
- #2- 4'H x 5 ½'W x 6'L
- #3- 1'H x 2'W x 2'L
- #4- 1 ½'H x 2'W x 3'L
- #5- 1'H x 2'W x 2'L
- #6- no data

Cairn overall length: 20' Long (includes spirit portal)

Split #1: Filled with two large stones

Boulder #3: Stones on top, six show

Split#2: 1' Wide filled two stones

Boulder: #4: Stones across top of back

Split #3: 6" Wide filled with one stone, more stones appear to be behind the front stone

Boulder #5: One stone on top

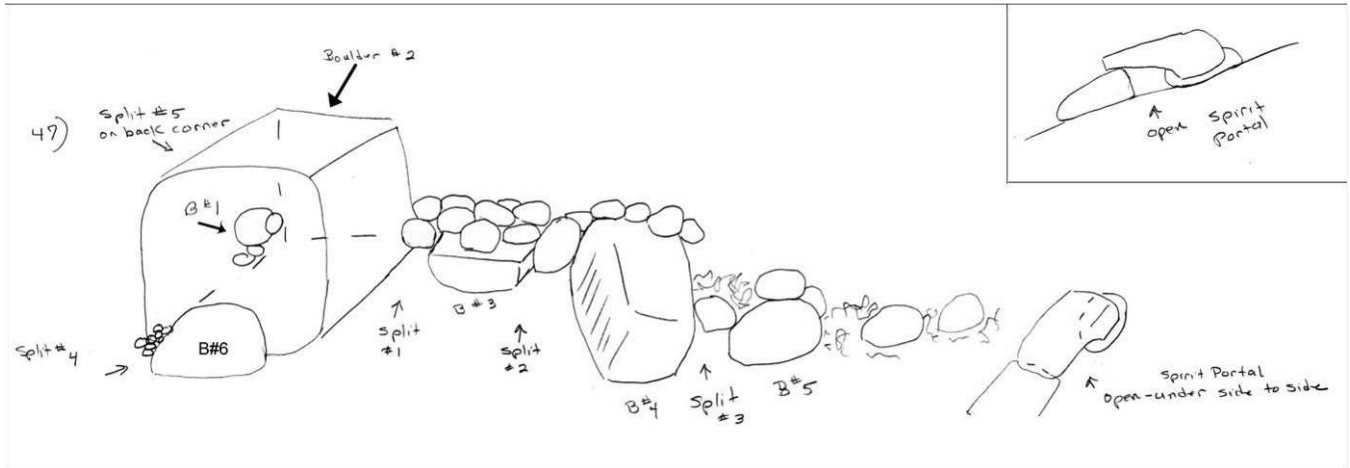
Split #4: Between boulder #2 and #6, 6" Wide filled with several stones

Split #5: Between boulder #1 and #2, filled with stones

Stone size: Large, medium

Feature: High – Low base boulder #2 is high at 4' and base boulders #1, 3, 4, & 5 are low at 1' to 1 ½' high

Location: 42° XX.XXX N
70° XX.XXX W

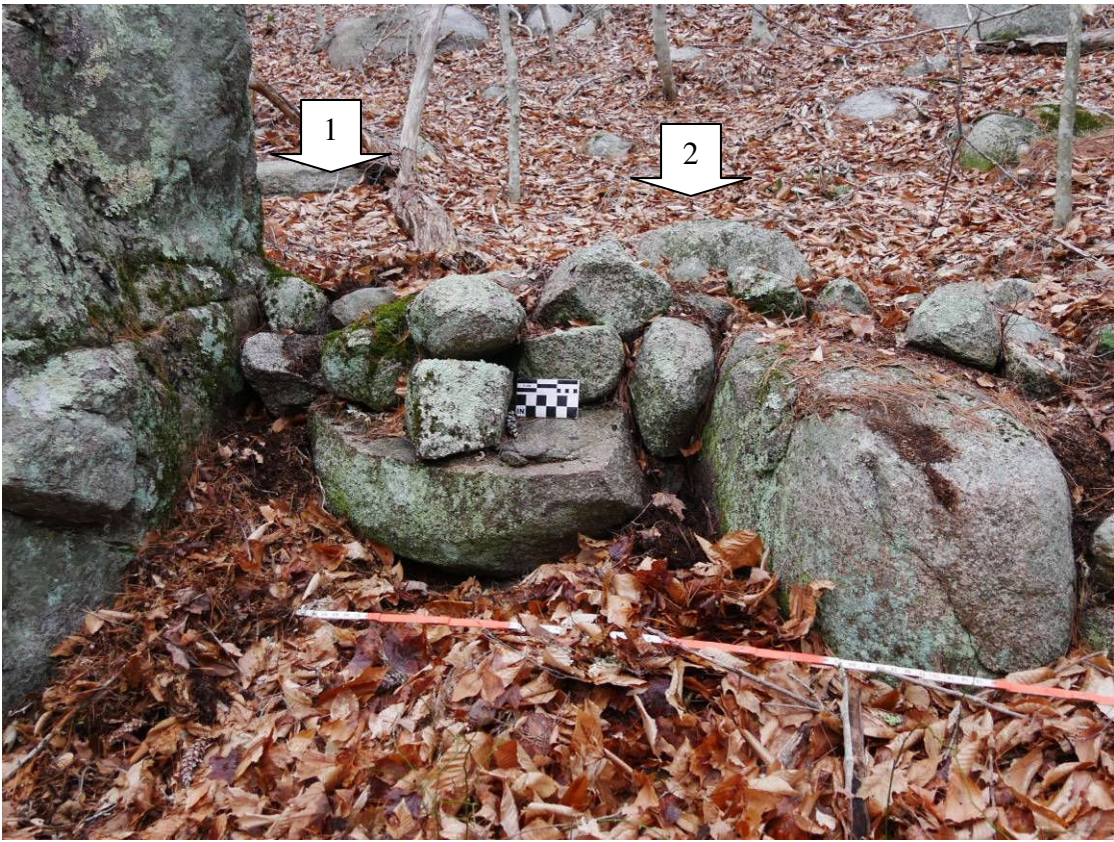




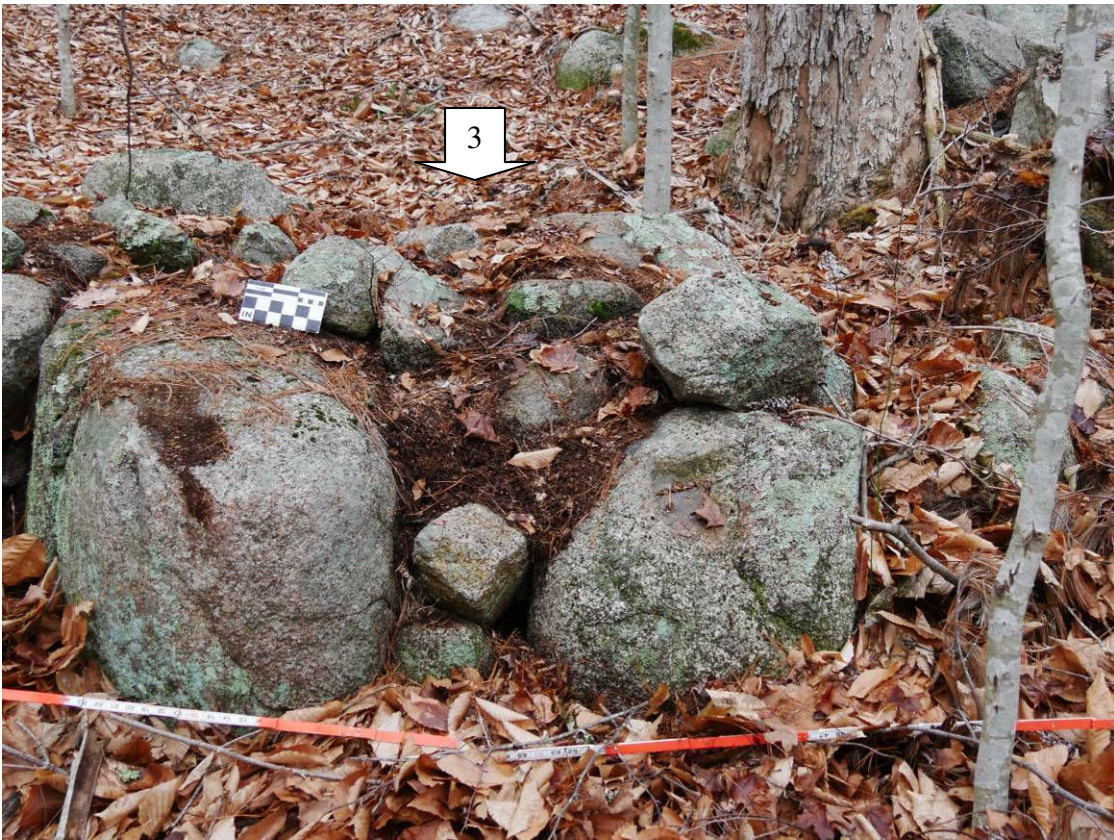
Overall photos of cairn #47



Split #5 as view from opposites sides



Split #1 & #2



Split #3



Split #4

47A. Spirit Portal Attached to Split Stone Cairn #47

Design: See-Through

Base stone: Side #1- 6''H x 2'L

Side #2- 1'H x 2'L

Roof Slab: 6'' Thick x 2'W x 2'L

Stones extend from cairn over to spirit portal forming a physical connection

Construction: Flat stone slab with L shaped underside was laid across top of two base stones with an opening between them leaving an intentional open space called the spirit portal



Side View



Top View

48A. Single Layer of Stones on Top Boulder with Attached Split Stone Cairn 48B.

Base stone: #1A- 2'H x 3 1/2'W x 5' & 6'L

#2A- 2' & 3'H x 4'W x 4 1/2'L

#3B- 2'H x 3'L

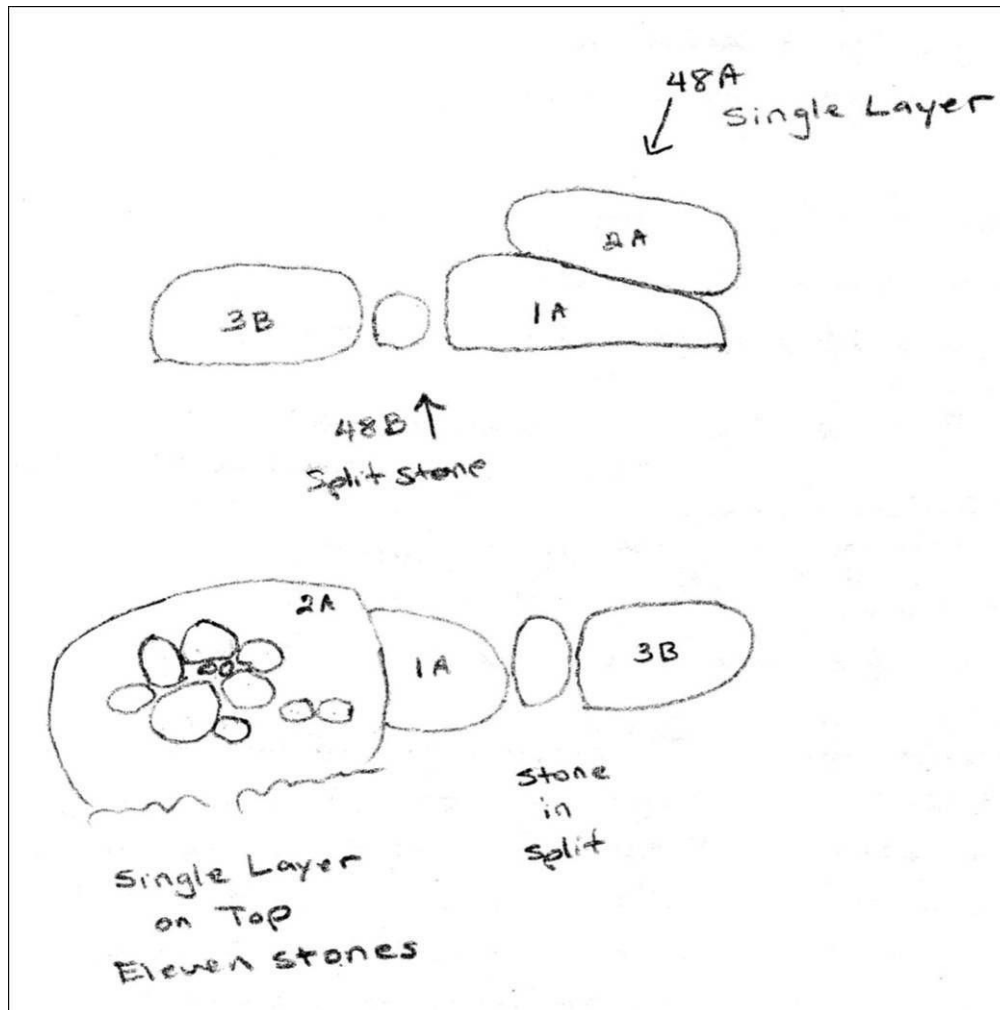
A: Stones on Top Boulder: Eleven stones in a tight group

B: Split Stone: One stone inside split

Stone size: Large, medium

Location: 42° XX.XXX N

70° XX.XXX W





Cairn 48A – Before photo



Cairn 48A – After cleaning photo



Small stones in 48A



Cairn 48B – One stone inside split



Cairn48B – Close-up

49. Potential Mound Attached to Boulder

Not cleaned and not confirmed

Base stone: 3'H x 3'L

Location: 42° XX.XXX N

70° XX.XXX W



50. Single/Double Layer of Stones on Top of Boulder

Base stone: #1- 5 ½'H x 2 ½' W x 4'L

#2- 1'H x 3'W

Stones were placed on top of lower flat-topped boulder

Three large stones, thirteen medium stones and one small stone

Feature: Double base stone: "High" and "Low"

High boulder has a noticeable crack, unknown if it is a feature

Stone size: Large, medium, small

Location: 42° XX.XXX N

70° XX.XXX W



Before cleaning photos





51. Split Stone Cairn with Niche

Base stone: #1- 5 ½'H x 6'W x 7'L

#2- 3 ½'H x 4 ½'W x 5'L

#3 & #4- No measurements, extra large boulders smaller than boulder #2

A: *One Stone on Top Boulder Underneath Slanted Underside of Boulder #1*

Base stone: #1A- 2'H x 1 ½'L

Stone on top: 6"Long, medium size

B. *Niche*

Roof Slab: 1" to 3" Thick x 1'W x 3'L

Support stones: Two small support stones, one under each side

Roof stone is slanted with its back end on the ground and front propped up creating an open space underneath with a closed back

C. *Split Filled with a "River of Stones"*

Size: 1' to 3' W x 7' L

Starting directly in front of the niche - stones were placed on the ground filling the open-gap i.e. split. At the top it is narrow (1'W) due to a secondary base stone abutting the main high base stone. After which, the split becomes wide (3'W) down to its terminus point at two large stones (3A & 4A). The swath of stones forms a "River of Stones" 7 to 8 feet long. The River of Stones is interpreted as one of two things: 1) Stone offerings to the spirit associated with the niche or 2) a river for the spirit to travel. Adjacent to the two large stones where the river of stones ends there are two boulders (3 & 4) with a narrow opening between them, i.e. split that was likely part of the cairn forming a spirit portal. What appears to have taken place was a spirit within Underworld was called forth from the niche, traveled via the river of stones where it likely remained for the duration of the ceremony. After the ceremony it likely returned to Underworld via the lower spirit portal between the boulders 3 & 4.

Location: 42° XX.XXX N

70° XX.XXX W

51

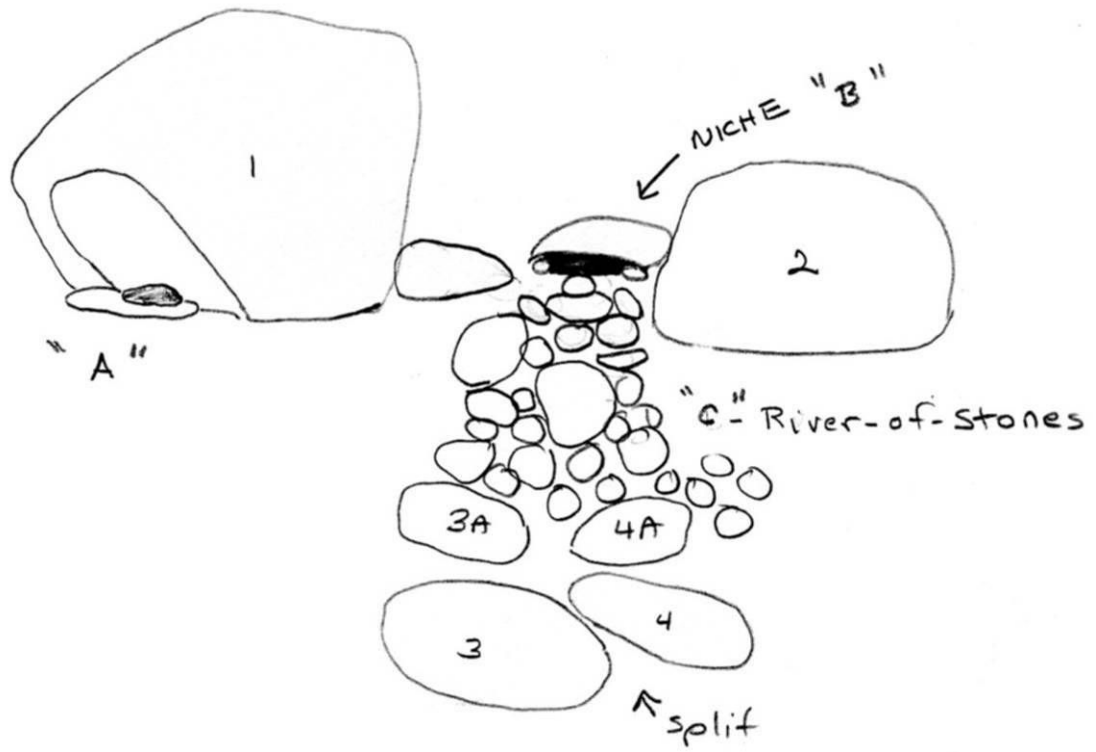
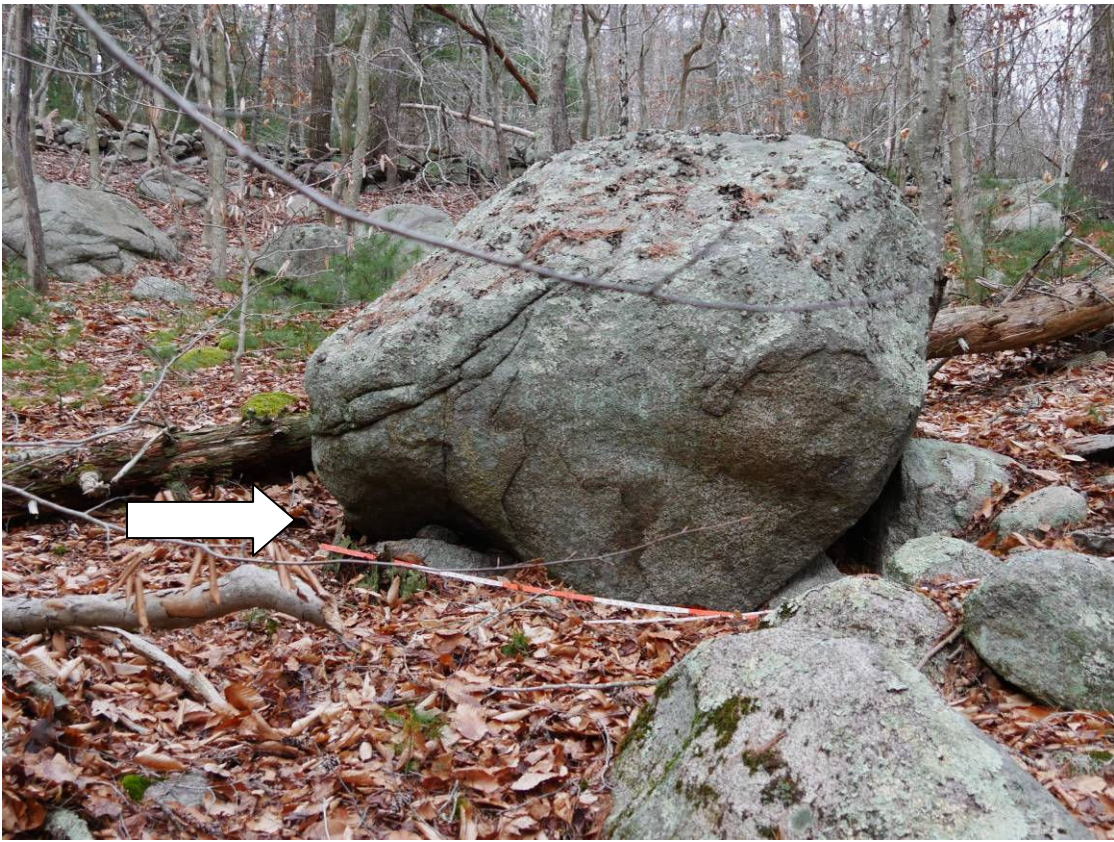


Photo before cleaning



A: One Stone on Top Boulder #1A Underneath Slanted Underside of Boulder #1



B. Niche - Overall (top) and close-up (bottom)
Note single stone at front of niche forming the head of the "River of Stones"



C. Stones forming "River of Stones" inside the split

56. Multiple Split – Split Stone Cairn

Cairn overall: 2'H x 4' to 5' W x 18'L

All base boulders approximately the same height

Stone size: Large, medium

Location: 42° XX.XXX N

70° XX.XXX W



Overall view of cairn looking uphill

The following photos shows the cairn from left to right when looking up hill







Attached to Exterior of Serpentine Wall #30 – Tannery / Swamp Side

Structures are listed from north to south

65. Split Stone Cairn

Base stone: #1- 1'H x 2'W x 2'L

#2- 1'H x 2'W x 2'L

Split: One stone wedged midway inside split

Stone size: Extra small 1" x 1"

Location: 42° XX.XXX N

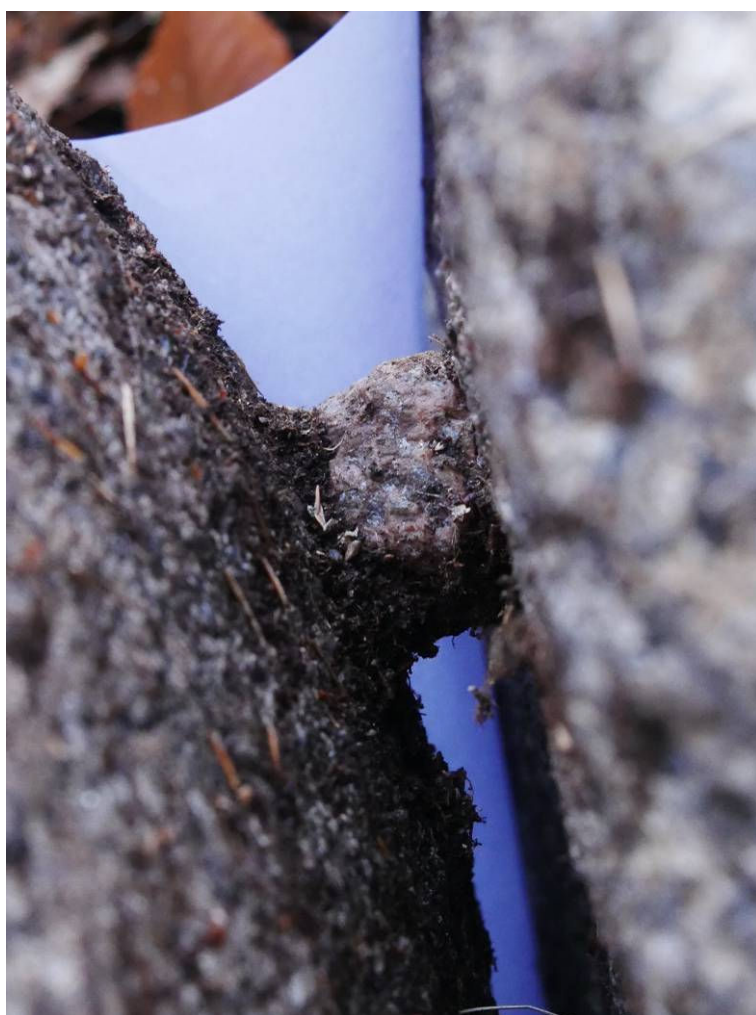
70° XX.XXX W



Split stone cairn in the foreground and boulder that forms the “head” of serpent #30A in the background.



First of three photos showing the small stone wedged inside of split.



Structures 52-55 in close proximity to each other

Location: 42° XX.XXX N
70° XX.XXX W

53. Niche Attached to Serpentine Wall #30 & Split Stone Cairn #54

Design: Boxed-in

Location: On the tannery side or west side of the Serpentine Wall (#30) next to the swamp
North side of feature #30F Upright Stones on top of Serpentine Wall and integrated with Jog-in-Wall #30E

Construction: West side wall is formed by the large in-ground boulder with a slanted inside
2'H x 5'W x 6'L

Back wall and opposite east side wall are formed by the stone wall that was recessed to create an open interior

Roof is a flat stone slab jutting out over the open interior and resting on top of the large boulder on the opposite side

Niche interior: 2'H x 1 ½' W (top) & 10" W (bottom) x 2' Deep (approximate)







54. Split Stone Cairn

Attached to Niche #53

Base stone: #1- 4'H x 3'W x 8'L (same boulder utilized by the niche)

#2- 4'H x 3'W x 6'L

Split: Approximately eight stones inside

Stone size: Large, medium



Before cleaning photo



Cairn & Niche



Opposite sides of cairn



Top down view



Located at the edge of water-swamp (tannery)

52. Raised Boulder

Base stone: #1- 6''H x 2'W x 3'L

#2- 6''H x 2'W x 3'L

Raised Boulder: 2 ½'H x 2'W x 4'L

Support Stones: Two support stones are under the southeast corner on top the low base stone #1

One support stone is under the northwest corner on top the low base stone #2

Openings: Two low openings are under the raised boulder oriented east – west

Feature: On top of raised boulder is a narrow short groove (natural) unconfirmed feature

Location: On the tannery side of the Serpentine Wall (#30) next to the swamp

It is approximately 8-10' from feature #30F Upright Stones on top of the Serpentine Wall





Pair of support stones raising the boulder up.



Opening under Raised Boulder



Groove on top of Raised Boulder



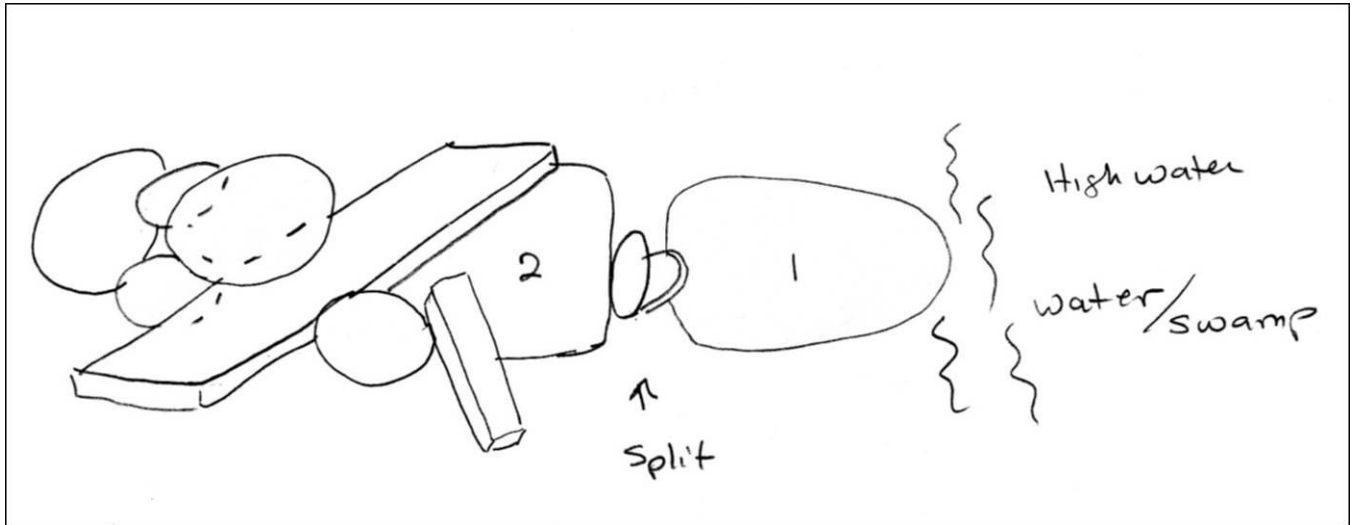
Raised Boulder 8 to 10 feet from stone wall

55. Split Stone Cairn

Location: Although out of order numerically the cairn is located beside Raised Boulder #52 directly in line with feature #30F Upright Stones on top of Serpentine Wall. It was difficult to photograph due to its location among downed trees and its end being in the flooded water of the swamp. It too was 8' to 10' from the Serpentine wall.

Cairn overall: 2 ½' W x 6' L

One split was observed in this low to ground cairn. Two semi-flat medium size stones were placed in the narrow slit. Two stone bars were integrated into the group of stones attached to split stone.



Cairn before cleaning



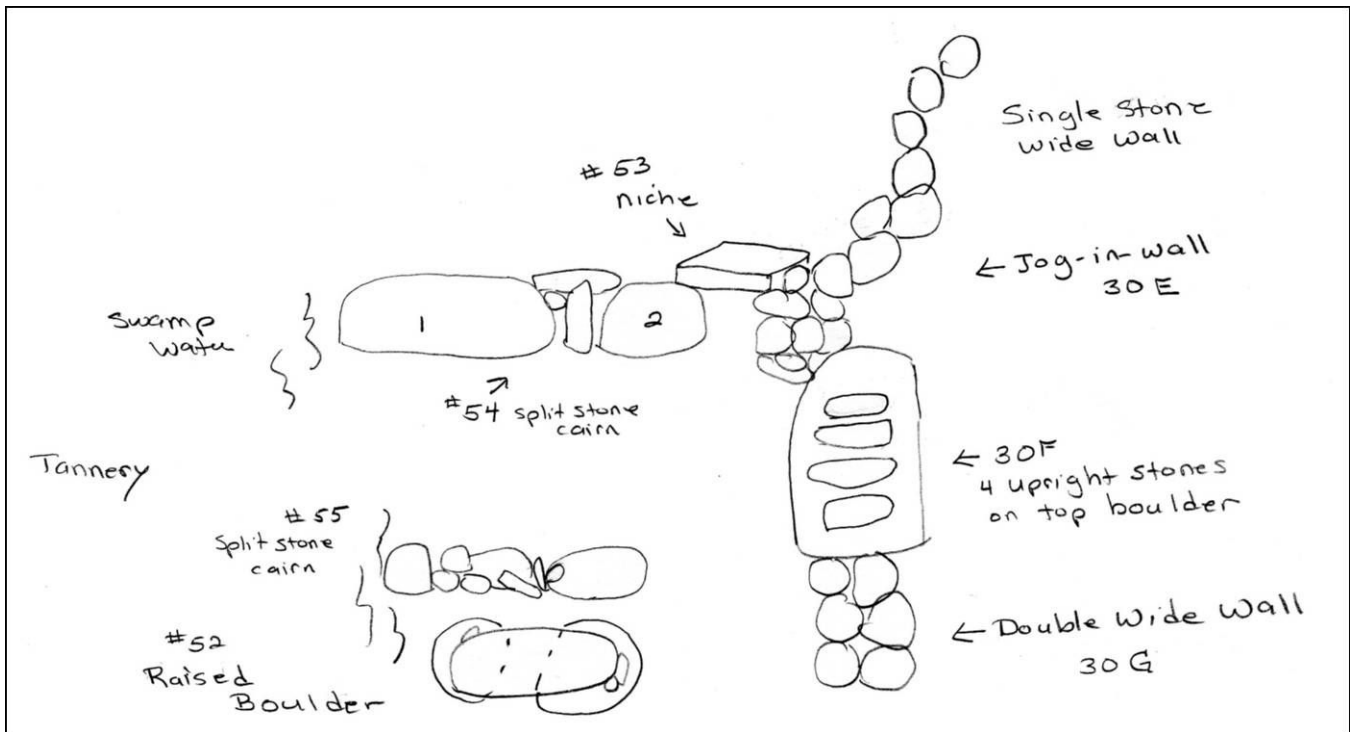
Overall view of cairn



This photos show the split



Opening underneath Raised Boulder in relation to cairn in foreground



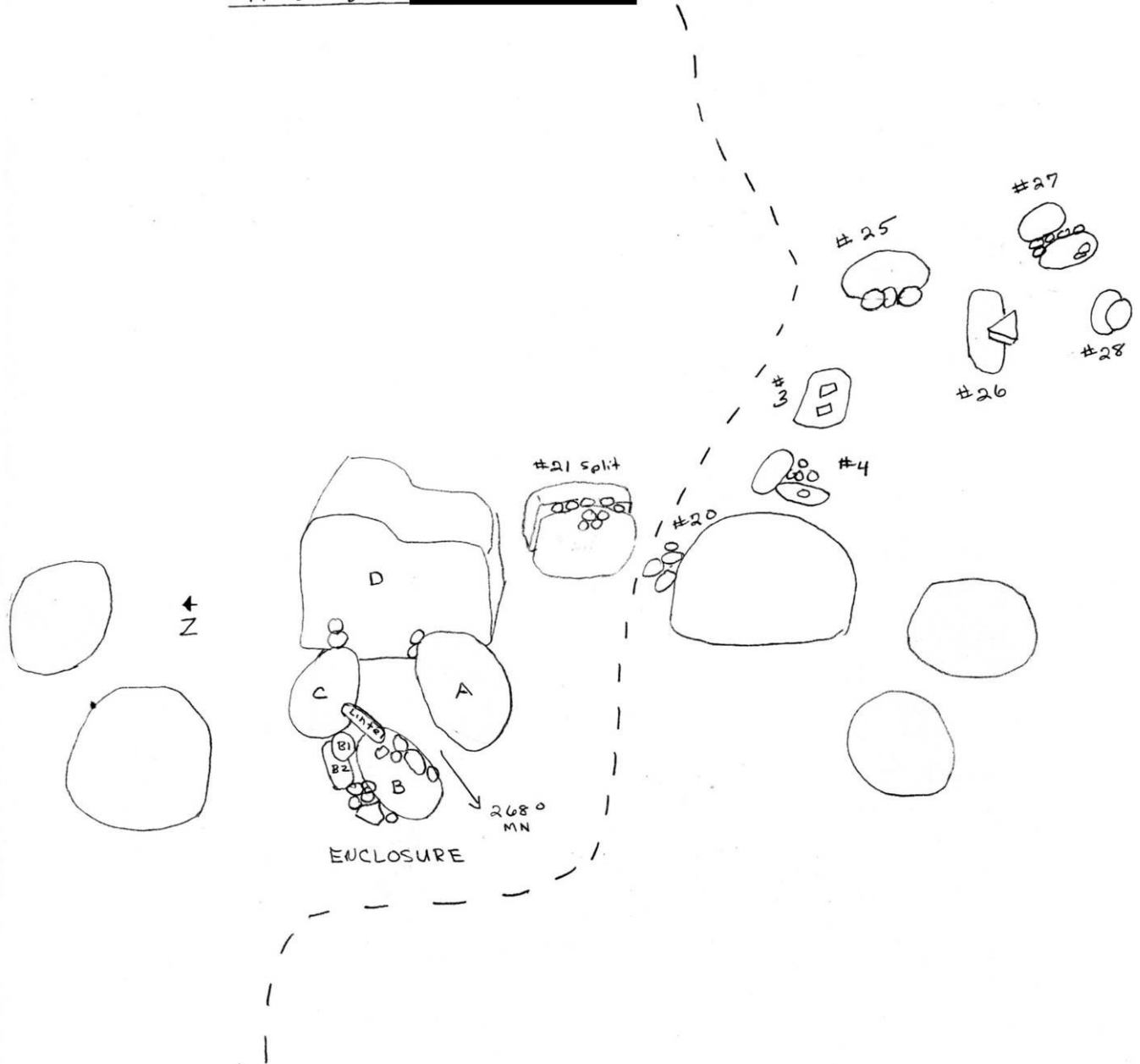
Drawing showing overall layout of niche #53, split stone cairn #54, raised boulder #52, split stone cairn #55, jog-in-wall #30E, upright stones in serpentine wall #30F and double wide wall #30G

Small Enclosure Complex

This area is located on the hiking trail heading out to [name] Pond. It is a short distance on the trail from the large enclosure #1. It consists of a small enclosure attached to a tall glacial boulder and a small group of cairns.

①

[REDACTED]
GLOUCESTER, MA
11-21-20 [REDACTED]



5. Small Ceremonial Enclosure

Location: 42° XX.XXX N

70° XX.XXX W

Enclosure

Enclosure was given the number 5

Four large boulders were utilized and assigned a letter: A, B, C, & D

Features were assigned a double number: 5-1, 5-2, 5-3, 5-4, 5-5

Description

Square shaped interior constructed using naturally placed glacial boulders with stones in between to fill gaps. See sketches below

Size

Interior: Entry 1 ½' W x 3' L

Back 5 ½' W (across width)

Middle 6 ½' W (across width)

Entry to back wall 6 ½' L

Glacial Boulder: "A" 4'6"H x 8'W x 8'L (forms side wall of entry)

"D" 9'H x 11'W x 11'L (forms back wall, part of its length was used, not its full length)

Niche: 1' 8" H x 1' 2" W x 5"L

Spirit Portal #1 6"W x 1'5"L

Construction

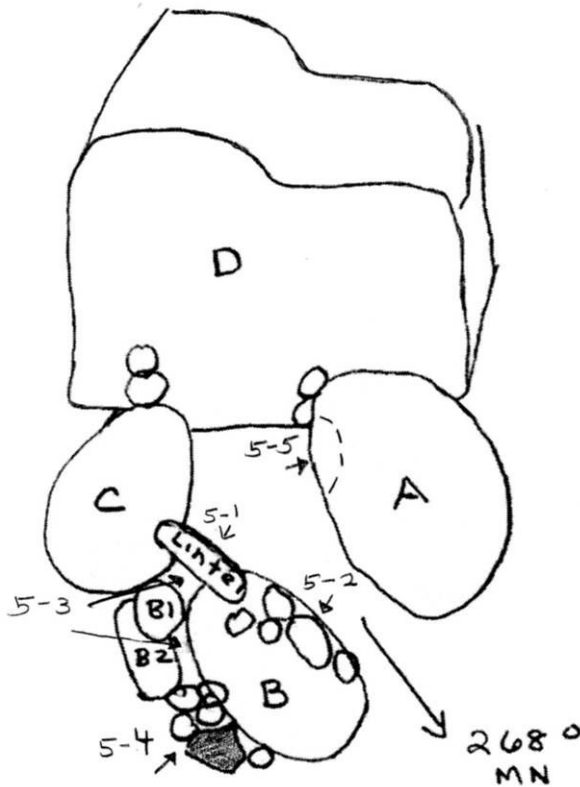
- Boulders A & B make up the entry, oriented northward at 268 degrees MN
- Boulder A has a low opening under the end exposed inside the enclosure feature 5-5. It is thought to be a spirit portal to the Underworld as goes into the dark underside of the boulder
- Boulder B has stones on top feature 5-2 and stones attached to the exterior feature 5-4, explained later.
- Between boulder A and D there is a narrow gap filled with three stones to close the gap (corner of back wall); No stones on top of boulders A or D
- Tall 9' high glacial boulder utilized for back wall; top has an upside down "L" shape
- Between boulder D & C there is a wider gap filled with a short segment of stone wall. Boulder C is a bit low and was augmented with a row of stones placed across its top to raise its height.
- Between boulder C & B there is a niche integrated with two intentional openings called spirit portals.
- Niche has a roof / lintel stone across its top. Other stones make up the sides and back. An opening inside forms the niche. Integrated into the exterior of the niche are two openings: #1 is oriented up & down and #2 is oriented horizontally, feature 5-3. These are spirit portals. #1 oriented up and down appears to be a spirit portal associated with the Upperworld due to its orientation. #2 is oriented towards the cairn and Manitou Stone on the exterior side of boulder B and is thought to be associated with the spirit in the Manitou Stone (see below Boulder B)
- Boulder B has large and small stones on top. The larger stones appear to be a means to raise the height of the boulder / enclosure's side wall. The small stones on the interior side appear to be offering stones. This is feature 5-2 a cairn on top of the boulder. Top down photographic view gives a good look at the stone arrangement on top of boulder B

- Attached to the exterior side of boulder B is a mound of stones with a short standing stone. This is feature 5-4 a Mound Attached to Boulder Cairn. The standing stone has the basic characteristics of a Manitou Stone. Manitou Stones are known by their narrow neck, two sloping shoulders and square/rectangular torso shape.

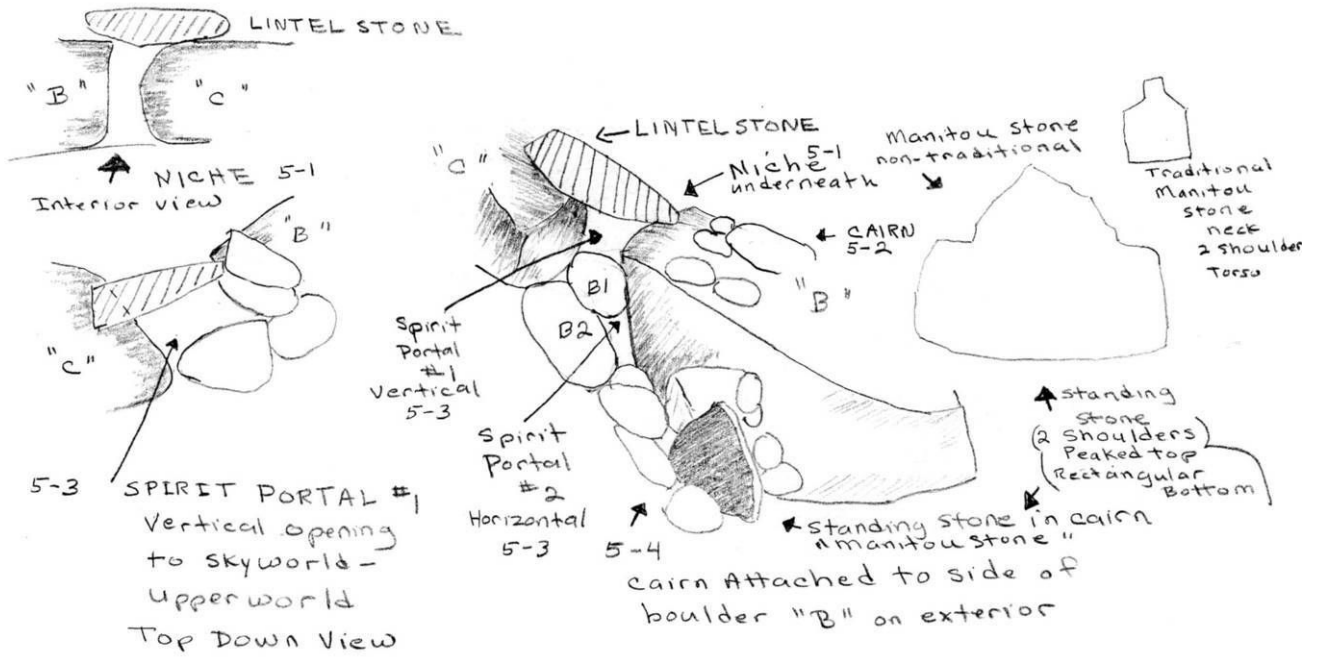
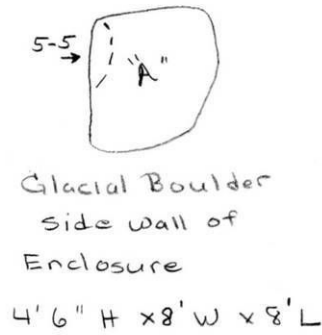
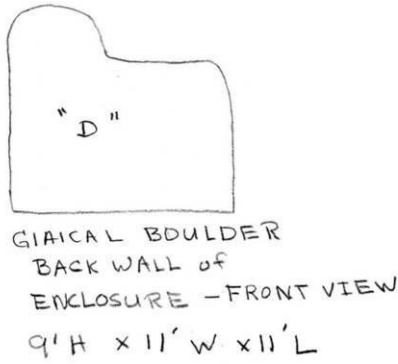
Sketch I

Small Enclosure #5

Main boulders were given a letter; A, B, C, D
 Features were given a two part number: 5-1 thru 5-5
 5-1 Niche + 5-3 pair of spirit portals
 5-2 cairn on top boulder "B"
 5-4 cairn attached to boulder "B"
 5-5 small opening on interior of enclosure under boulder "A"

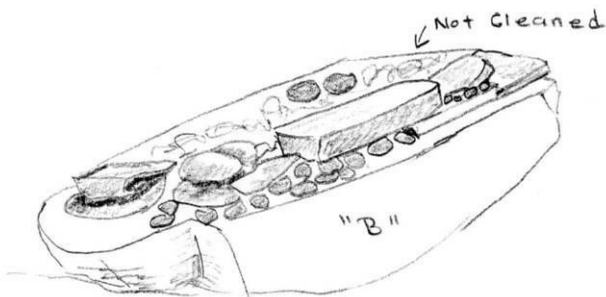


Sketch II



5-2 Cairn

Cairn on Top Boulder "B" forming entrance passage way into interior of enclosure. Large and medium stones set slightly in from edge are augmented by small stones along edge. Small stones are thought to be offerings by spiritual leaders who conducted this part of the annual ceremony.





#5 Small Enclosure – Top down view from standing on top of boulder “A”



Tall glacial boulder “D” is in the back, entrance to enclosure is behind tree in foreground.



Entrance of enclosure from inside looking out



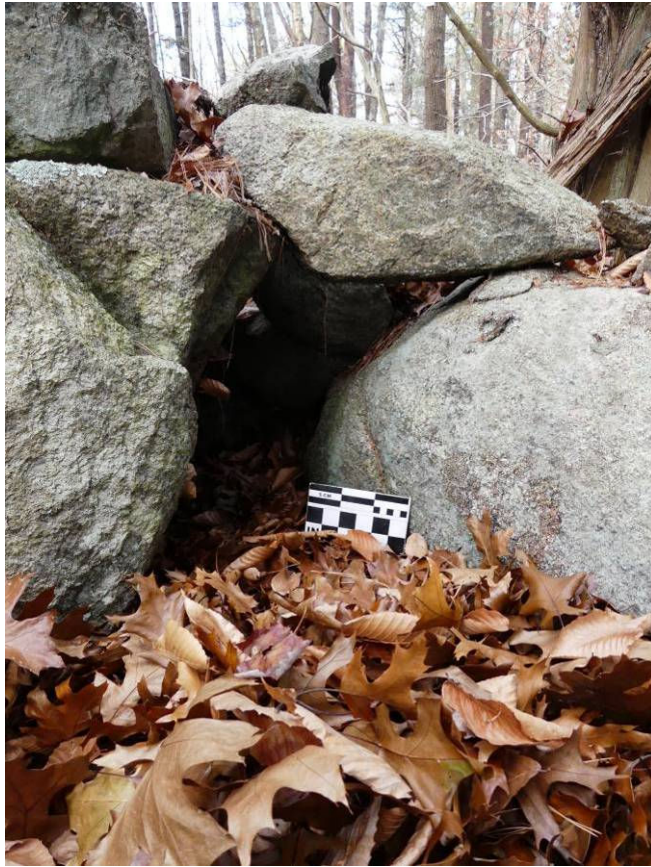
Boulder "D" on left and boulder "A" in center



Cairn #5-2 on top of boulder "B"



Small offering stones (17+ stones) in cairn #5-2



Niche #5-1 with boulder "B" on left boulder "C" on right



Top down view of spirit portal #1 (part of feature 5-3)



Side view of spirit portal #1



Spirit portal #2 (part of feature 5-3)



#5-4 Cairn attached to boulder “B” on exterior



Manitou Stone (non-traditional shape) (part of cairn #5-4)

3. Two Stones on Top Boulder Cairn

Base stone: 1'H x 2'W x 3'L

Cairn: Stones on top are stone blocks with square corners and flat tops and sides

Stone size: Medium

Location: 42° XX.XXX N

70° XX.XXX W



4. Multi-Stone, Non-Mound on Ground Cairn

Cairn: Six stones

Base stone: 3'W x 3'L

Stone size: Large, medium

Location: 42° XX.XXX N

70° XX.XXX W

About 6 feet west of #3



20. Mound Attached to Boulder Cairn

Base stone: 3'W x 4'L

Stone size: Large, medium

Location: 42° XX.XXX N

70° XX.XXX W

Between cairn #21 and another large glacial boulder



21. Split Stone Cairn

Base stone: #1- 4'H x 3 ½'W x 7'L

#2- 4'H x 3' W x 7'L

On top three stones were wedged into the top of the split.

Low on the side a small stone is inside the split.

On top a small flat stone juts out over the split (photo 331). Next to it a stone is wedged into the top of the split.

Next to the flat stone over the split are the original four stones on top. One elongated stone with a stone block on top and two small stones at the base.

Added to the original cairn are three stones: one placed on top of the stone block with its lichen on top and under the new stone addition. And two medium sized elongated stones. One leaning on the cairn and one flat on top of split stone.

Stone size: Medium

Location: 42° XX.XXX N

70° XX.XXX W

About 8 feet north of #4





Photo 331 - On top a small flat stone juts out over the split. Next to it a stone is wedged into the top of the split.



#21. Split Stone Cairn – North side with one stone on top split



One stone wedged inside split partway down

25. Three Stones Attached to Boulder Cairn

The stones are attached to the boulder rather than being placed on top

Base stone: 6"H x 1'W x 3'L

Stone size: Large

Location: 42° XX.XXX N

70° XX.XXX W



26. Triangular Stone Attached to Boulder Cairn

Triangular shape is symbolic. It also was used at the large enclosure #1

Base stone: Ground level H x 1'W x 3'L

Stone size: Large

Location: 42° XX.XXX N

70° XX.XXX W



27. Double Boulder Split Stone Cairn & Two Stones Attached to Boulder

Base stone: #1- 2'H x 2 ½'HW x 6'L

#2- 1'H x 2'W x 2'L

Cairn has two parts: (1) Split filled with stones

(2) Two stones attached to the base stone's side

Stone size: Medium

Location: 42° XX.XXX N

70° XX.XXX W



28. One Stone on Top Boulder Cairn

Base stone: 6"H x 1'W x 3'L

Stone size: Medium

Location: 42° XX.XXX N

70° XX.XXX W



46. One Stone on Top Boulder Cairn

Base stone: 1'H x 1'W x 3'L

Stone size: Small



Nearby and north of small enclosure complex

6. Double Boulder Split Cairn

Cairn: A “split” was created by two closely spaced boulders. The arrangement of the two boulders was likely naturally occurring. The arrangement of the boulders is such that they slope from ground level upward. Stones were placed inside of the split at the low point between the two boulders and continue on top of boulder as it slopes upward.

There is some nearby disturbance from the end of a 20th century logging road cut.

Location: 42° XX.XXX N

70° XX.XXX W



Double boulder split stone cairn - Overall view



#6 stones inside “split” formed by two different boulders



Another view

7. Two Stones on Top of Double Boulder Cairn

Cairn: Two base stones abutting each other form a V between them. Two other stones were placed inside the V which may represent split symbolism.

Location: 42° XX.XXX N

70° XX.XXX W



Top down view

Downhill and a little east of cairns #6 & #7

18. Four Stones on Top Boulder Cairn

Cairn: Four stones were spread out across the top of the base stone. A large long dead tree has fallen on the cairn.

Location: 42° XX.XXX N

70° XX.XXX W



Arrows indicate the four stones on top of the boulder

Further north along trail from cairns #6 & #7

60. One Stone on Top Boulder

Base stone: 1'H x 1 1/2'W x 4'L

Stone size: Extra large (8"H x 1'W x 2'L)



#60 in foreground and #61 in background



61. One Stone on Top Boulder

Base stone: 1 ½'H x 1'W x 3'L

Stone size: Extra large (10"H x 1 ¼'W x 2'L)



#61 in foreground and #62 in background



62. One Stone on Top Boulder

Base stone: 2'H x 5'L

Stone size: Large



63. Four or Five Stones on Top Boulder

Not cleaned

Base stone: No measurements

Feature: One stone upright

Stone size: Large, medium



Group of Cairns: #14, #15, #16, #17

This group of cairns was located along the section of trail that circles out and around the back side. (see map)

14. Split Stone Cairn

Cairn: Two stones are wedged into the split. The base stone is tall at about 4 feet high. One stone with a triangular shape is wedged into the top middle and juts out above the top. A second small stone is wedged inside the split on the side and does not show on the exterior.

Location: 42° XX.XXX N
70° XX.XXX W



Stone wedge inside of split



Split stone cairn



Side view of triangular stone in top of split of #14



View showing triangular shape

15. Split Stone Cairn

Base boulder has a “T” split. A single stone was placed at the junction of the two splits.
Half an ox shoe was on top of the boulder. [redacted name] said [redacted name] put the ox shoe on top the boulder (personal communication). Boulder beside trail.

Location: 42° XX.XXX N
70° XX.XXX W



Split stone cairn with “T” split



Stone placed at junction of the splits



Ox shoe placed on cairn by trail crew

16. Single Stone on Top Double Boulder Cairn

Cairn: Its has a double base stone, one high and one low. A single stone was placed on top of the lower base stone.

Location: 6 feet east of #15



Single stone boulder cairn (stone is on top the lower of two base stones)



17. Stone detached and moved on top creating a One Stone Cairn

Cairn: This is an unusual cairn. A piece of the base stone on top became detached (likely due to natural weathering). Normally this would be classified as natural. However, the piece has been moved about three inches which suggests human alteration. Given the flat top of the boulder natural processes would not move the stone this far.

Location: 42° XX.XXX N

70° XX.XXX W

Located near confirmed cairns #14, #15 and #16.



#17 Stone detached and moved on top creating a one stone cairn



Stone Structures in Stonewall on North End Dividing the Sheep Pasture and Cow Pasture

58. Split Stone Cairn with Spirit Portal

Base stone: #1- 3'H x 3 ½'W x 5'L

#2- 3'H x 1'-2'W x 5'L

Split: One stone deep inside split, wedged in place about halfway down

Top of split: Covered by two stones 1) Thin flat elongated stone

2) Thick block-like stone

Interpreted as a "See-Through" Spirit Portal integrated into split stone cairn

Feature: Three Upright Stones on top of boulder #1

Same type of feature as documented next to Raised Boulder #52 and Niche #53 in Serpentine Wall #30 (part of Enclosed Area #13A)

Attached to back of base stone #1 is a third base boulder that forms a second split

Base stone: #3- 3'H x 1-2'W x 4'L

Second split: One stone is on the ground in front of split. It appears to be a natural placement. What the stone does is block – close the second split.

Location: Integrated into stone wall and attached to jog-in-wall #58A



Overall photo



Split: One stone deep inside split, wedged in place about halfway down



Stones on top of split



Upright stones (side & top views)

58A. Jog-in-Wall (Attached to Split Stone Cairn #58)

Jog-in-wall attached to split stone cairn #58 where it forms a sharp turn on its west side. This is the third jog-in-wall feature and all three are associated with an important feature. They appear to denote a feature where some ceremonial activity took place.



59. Niche or Spirit Portal in Stonewall

Location: Approximately 15' west of split stone cairn #58 within the same stone wall

The structure has characteristics of both a niche and spirit portal. It is boxed-in with a small opening in its back wall. A small stone on the ground in the center may have fallen out of one of the wall when the large tree smashed down on the structure. The question is which interior wall? Did it dislodge the stone from the back wall creating an unintentional opening? Or did the stone dislodge from the right hand side wall? The left hand side interior wall is a stone bar so it did not dislodge from it. The stone on the ground inside presents a dilemma. Was it dislodged? Was it placed there deliberately ritually closing the structure? The structure dates to the first period under Thomas Saville's reign. And therefore may be a precursor to separate niches and spirit portals as seen in the second period. At this point in time it is not possible to establish if the structure is a niche, spirit portal or a combination niche/spirit portal.

Roof Stone Slab: 1' Thick x 5'L

Interior: 1'H x 1'W

Feature: Triangular stone juts out at ground level two stones over (towards split stone cairn) from under the wall stones. Triangular symbolism is associated with blocking out spirits.



Photo shows relationship to split stone cairn #58





Opening in back of feature



Triangular stone jutting out from under wall a couple of feet from #59

Introduction to Ceremonial Stone Structures

This section is designed to introduce the ceremonial aspect of the stone structures. Information on the cairns comes from historical and anthropological accounts. It covers both utilitarian and ritual uses. For the all other types of stone structures described in this report, only the Native American cultural ritual and ceremonial aspect is discussed. It would be too overwhelming and time consuming to attempt to present the farm related utilitarian uses of the other types of stone structures.⁶ Furthermore none of the stone structures fitted their farm related counterparts which have vastly different uses. An example is the animal paddock (enclosure) generally attached to a barn forming what is associated with the barnyard. The enclosures on site are (1) too small for an animal enclosure, (2) contain features such as niches and cairns not found in animal enclosures, (3) have weak, low, stone walls not suitable to hold in any animal. The enclosures on site do not fit any farm related animal enclosure. Utilitarian niches are found in root cellar and cellar walls. Niches on site were found in pasture walls and enclosures. They do not fit any utilitarian functions. As can be seen presenting utilitarian uses of the stone structures is not applicable.

What is a Cairn?

The term is British and has been in use since the 1700s here in the United States. Given its entrenched use we choose to stick with it to differentiate between utilitarian field clearing stone piles and other types of stone piles.

A cairn is a stone pile used for communication. Example: hiking trail cairn, boundary marker cairn, memorial cairn, etc. Each communicates a message of its own.

- *Hiking trail cairns*: stone piles, spaced out along a path to guide people in the wilderness.
- *Boundary cairn*: single stone pile placed at a property boundary corner. There can be several depending upon the property's layout and how many corners it has.
- *Memorial cairn*: single stone pile. They have been recorded as being built by Native Americans at a site where someone died/killed and/or was buried. Euro-Americans likewise have constructed them. An example is the Abigail Adams Cairn in Quincy, MA. (Burial cairns have not been found in New England but have been document in southeastern United States.)
- *Trailside cairn*: single cairn (most of the time, there are exceptions), built and used by Native Americans and occasionally by Euro-Americans traveling with them. They are wide spread throughout North America. There are numerous examples recorded here in the northeast but I decided to include an example from the arctic as it expresses what these trailside cairns are all about. This comes from the explorer Samuel Hearne traveling across the Canadian Tundra in 1770. "By the side of the path there are several flat table-stones which are covered with thousands of small pebbles. The Copper Indians say these have resulted from a universal custom which requires everyone who passes this way to add a pebble to the heap. Each of us added a small stone in order to increase the number, for luck."⁷ The tundra was a forbidding and unforgiving place froth with danger and anything that might increase a safe journey was used.
- *Peace Cairn*: These have only been documented in the Saco Bay area of Maine. They appear to be a local tradition and practice. One example was at a peace treaty signing in 1703 at Casco Bay, Maine "... as a testimony [of peace] thereof, they [Indians] presented him [Governor

⁶ For a more detail discussion of this topic see: "How to Identify and Distinguish Native American Ceremonial Stone Structures from Historic Farm Structures" <http://www.stonestructures.org/Guide-Article.pdf>

⁷ Mowat, 1977: 51.

Dudley] a belt of wampum, and invited him to the two pillars [piles] of stones, which at a former treaty were erected, and called by the significant name of Two Brothers; unto which both parties went and added a greater number of stones.”⁸ Here again, the Euro-Americans participated in a Native American custom and recorded it. It is unclear why most of New England’s archaeologists persist in ignoring the facts. They claim all stone piles are the result of farmers clearing their fields no matter what the circumstances.

- *Ceremonial Cairns*: This is a big subject. Through years of field documentation the authors have learned groups of cairns spread out in an irregular layout, that contain diverse designs are Native American ceremonial cairns. Our book, *A Handbook of Stone Structures*, has a master list of stone structure designs including ninety different cairn designs but even at that it is not an exhausted list. New and unique cairn designs continue to show up. Diversity is our best indicator of ceremonial activity. Compare with hiking trail cairns which are always all the same design and size on a specific trail.⁹ At ceremonial sites there are always some cairns that are different from each other. Our classification was designed to be descriptive with an emphasis on construction making them easy to document and understand. As will be seen [redacted location] contained multiple different basic designs: One Stone on Top Boulder, Two Stones on Top Boulder, Four Stones on Top Boulder, Three Stones Attached to Boulder, Split Stone Cairn, and Multi-Stone, Non-Mound on Ground. Within the Split Stone cairn category there were several variants. The diversity concept held up. The two enclosures also had different designs and sizes. This is typical of ceremonial sites.

Cairns Designs confirmed at [redacted location]:

Split Stone Cairn: multiple variations on basic design
One Stone on Top Boulder
One Stone on Top Boulder & One Stone Attached to Boulder
Triangular Stone Attached to Boulder
Two Stones on Top Boulder
Three Stones on Top Boulder
Four Stones on Top Boulder
Five Stones on Top Boulder & Three Stones Attached to Boulder
Multiple Stones on Top Boulder
Oval of Stones with Two Stones inside Oval on Top Boulder
Mound of Stones Attached to Boulder
Multiple Stones, Non-Mound on Ground

⁸ Penhallow, [1796] 1859: 16.

⁹ Small agricultural field clearing stone piles in plowed fields also have the same basic design and do not show any diversity. For more information see “Field Clearing: Stone Removal and Disposal Practices in Agriculture & Farming.” (2020 revised edition) <https://www.academia.edu/43358356>

What is a Ceremonial/Ritual Enclosure?

Enclosures in general are used by many cultures for numerous different purposes. For the purpose of this article only Native American ceremonial/ritual enclosures will be discussed. They are an enclosed area small to large. Small refers to a one person enclosure like the small enclosure (#5) attached to the tall boulder. What is called the large enclosure (#1) would be considered a medium sized one within the general context. Large refers to dance circles holding large gatherings of people. Enclosures were used to contain people and spirits inside them.

The Penobscot of Maine built open-topped, roofless spirit houses:

“... and on the morrow [next day] when the sun is highest you shall all meet on a high ground and there build a house the entrance of which shall be low, so that you creep like the babe on entering it; but the top shall be made open.

After this is done, one of you, he that entered first shall sing, and in his singing shall call the spirit of every living thing, and the different spirits will come to the call. And after you have talked with them they will all depart ...”¹⁰

In this quote it shows spirits called inside and communicated with.

The Ojibwa built drum dance enclosures:

“According to most reports these enclosures varied in measurement anywhere from thirty to eighty feet in diameter, the size apparently dependent on the number of persons regularly using it. The ring itself was formed in a number of ways, by earth embankment, logs, a low fence of some sort, or even a framework of lumber with chicken wire.”¹¹

The Dance Drum enclosure was round and designed to hold a large number of people. According to Johnny Matchokamow, “They claim that outside the dancing ground [enclosure] some bad spirits are outside.”¹² One of the enclosure’s purposes was to separate the good spirits inside from the bad spirits outside. The Dance Drum enclosure’s size varied widely.

The Pueblo built enclosure shrines:

“One of the simplest Pueblo shrines is a pile or ring of stones so placed as to form an inclosure ...”¹³ The Pueblo enclosure could be a simple ring of stones similar to New England’s ceremonial enclosures built with low stone walls.

The Yurok of the northwest coast built stone enclosures:

“They went to a prayer seat, *cekce’l*, a semicircular enclosure of rock ...”¹⁴ It establishes the use of small stone enclosures.

¹⁰ Nicolar, 1893: 84, 85.

¹¹ Vennum, 1982: 116.

¹² Ibid 118.

¹³ Fewkes, 1906: 350.

¹⁴ Buckley, 2002: 152.

[redacted location] enclosures:

Enclosures: “Stonewalled Enclosed” design confirmed at [redacted location]

Variation in design: Free-standing and integrated into stonewall

Description: Low-walled, enclosed areas with a dominant boulder #1, #5, #37

Narrow, elongated enclosed area with sections of low wall, tall wall, thick wall and serpentine wall with cairns and features attached to dominant boulders #13A

Size: Small #5 and #37, large #1, extra large #13A (technically an enclosed area at 50’ wide x approximately 375’ long more in line with the drum dance enclosure albeit with a different shape)

What is a Manitou Stone?

The term *Manitou* within the Native American culture translates to spirit. “Manit-manitto wock = God, Gods”¹⁵ Manitou stones have a specific shape: a stone with a neck, two shoulders and a torso. These stones have been found in ritual contexts and generally thought to have represented and/or contained a spirit.

Confirmed at [redacted location]:

Integrated into cairn attached to small enclosure #5 feature #5-4

Integrated with cairn #67 inside enclosed area #13A

What is a Niche?

Niches are small openings in rock walls, rockshelter/cave walls, stonewalls, root cellar walls, ceremonial stone chambers, cairns, and also exist as free-standing stone structures. Niches in root cellars were used for utilitarian purposes. Niches associated with Native American activity such as in rockshelters have been found to contain sacred pipes.¹⁶ These are rare but none-the-less well documented. Most niches do not contain objects. A free-standing niche attached to a stonewall at the entrance to a farm with an integrated ceremonial site in Rhode Island suggest niches were used to make perishable offerings to spirits.¹⁷ Making a perishable offering with or without a niche was and continues to be a common Native American practice well documented in the 1800s and 1900s. The perishable item most frequently used was and continues to be is tobacco. It is followed by food, whiskey, brush, and clothing items.

Two examples of perishable offerings:

“Certain dwarfs haunt a crevasse in a rock on French river, where they sometimes make themselves visible; if you throw them some food they disappear.”¹⁸

“At all events Indians passing by take the precaution of leaving a little tobacco to ensure its [spirit’s] favour and have good luck.”¹⁹

¹⁵ Williams, 1643: 122.

¹⁶ Dudek and Chartier, 2004.

¹⁷ Gage & Gage, 2020: 103.

¹⁸ Jenness, 1935: 43.

¹⁹ Jenness, 1935: 44.

Niche: “Boxed-in” design confirmed at [redacted location]:

Description: Flat-topped roof stone, two sides and back wall, open on front, only

Integrated with stonewall and prominent boulder: #32, #53, end of cairn #51

Unconfirmed niche #59 in stonewall

What is a Spirit Portal?

A spirit portal is some form of man-made small opening within a stone structure and/or natural split-like opening in a rock in the form a crevice, crevasse, chasm or split. The natural examples occur in rock ledge faces and split stones. Man-made spirit portals take many forms. They are identified by intentional openings in a structure such as the opening in the wall in enclosed area #13A.

An example of how a spirit portal functions in conjunction with a spirit comes from *Indian Rock Paintings of the Great Lakes*:

“The word [May-may-gway-shi] is variously translated into English. Among the Cree, where these mysterious creatures are described as little men only two or three feet high living inside the rock, the English is ‘fairy’. Among the Ojibwa various translation run from ‘ghost’, ‘spirit’, and ‘merman,’ even to ‘monkey.’ The best rendering in English I could hazard from the scores of descriptions I have listened to would be ‘Rockmedicine Man.’

Authorities disagree on details, but some features of the Maymaygwayshi are common over wide areas. They are said to live behind waterside rock faces, especially those where cracks or shallow caves suggest an entrance.”²⁰

Dewdney and Kidd’s observation that splits were entrances is confirmed with the following quote. From the vision of Ogauns an Ojibwa, “Some moons later I left my parents again, carrying this time a complete travelling equipment, even a small birch-bark canoe. I found the chasm securely blocked, and stared aghast at the huge, irregular granite masses in front of me, charred and discoloured where they had been shattered. ‘All hope is gone then,’ I murmured; ‘Never shall I obtain the everlasting life’; and I covered my face with my hands. But while my face was thus covered the pathway stood revealed to me, and, looking up, I searched for the mouth of the chasm by which I must enter [Underworld].”²¹

The examples show splits in stones were spirit portals. Some were used by spirits residing within the stone. Other splits were used to gain entry into the Underworld.

Spirit Portal: “See-Through” design confirmed in [redacted location]:

Description: Flat-topped roof stone supported on two sides and open from front to back

Of note spirit portals are not integrated with a prominent boulder

Integrated into: stonewall #31, niche at small enclosure #5, and end of cairn #47

Split Stone Cairn Symbolism

In the anthropological literature there are references to split stone cairns and their symbolism. Split stones were associated with spirits, and the Underworld. In the following quote it can be seen the spirit people, “Little Wild Indians” used a split in the rock to enter the stone.

²⁰ Dewdney & Kidd, 1967: 13.

²¹ Jenness, 1935: 57.

“The ‘Little Wild Indians’ are dwarfs that do no harm, but play innumerable pranks on human beings. Though small, no larger in fact than a little child, they are immensely strong. Sometimes they shake the poles of a wigwam, or throw pebbles on its roof; or they steal a knife from a man’s side and hide it in his lodge, so that later he wonders how it came there. Often an Indian will eat and eat and still feel unsatisfied; he wonders how he can eat so much and still be hungry, for the dwarfs, unseen, are stealing the food from his dish. Occasionally you hear the reports of their guns, but cannot see either the dwarfs or their tracks. Yet Pegahmagabow once saw their tracks, like those of a tiny baby, on a muddy road on Parry Island. Certain dwarfs haunt a crevasse in a rock on French river, where they sometimes make themselves visible; if you throw them some food they disappear. The ‘Little Wild Indians’ are the Brownies of Parry Island mythology, except that the adults believe in their existence no less than the children.”²²

There is some evidence Euro-Americans also believed in similar spirits albeit with different names as recorded in history whereby they hung specific types of plants over their doors to ward off bad spirits on special occasions.

This following quotes are excerpts from a vision quest in which Ogauns first went up to the Upperworld where he met the Manido (Manitou):

“I told him the purpose of my mission, that I desired everlasting life for myself and my people. He [Manido] said that I might have my wish but bade me first descend to the three layers of the underworld.”

“... Some moons later I left my parents again, carrying this time a complete travelling equipment, even a small birch-bark canoe. I found the chasm securely blocked, and stared aghast at the huge, irregular granite masses in front of me, charred and discoloured where they had been shattered. ‘All hope is gone then,’ I murmured; ‘Never shall I obtain the everlasting life’; and I covered my face with my hands. But while my face was thus covered the pathway stood revealed to me, and, looking up, I searched for the mouth of the chasm by which I must enter [Underworld].”

“...My companion and the child waited behind, while I pressed forward to the place where I should meet the blessed *manido*. Just as I was to receive the everlasting life I suddenly sneezed and startled the blessed manido, who said ‘Oguans, you have failed. Nevertheless, I will grant you a blessing that you have earned. You shall be a great warrior’.”²³

In the following quote it can be seen the Native Americans believed the Underworld provided them with bison.

“A few still remembered the place, however, when the anthropologist George Will began his fieldwork among the Mandans of central North Dakota early in the twentieth century. Mandan elders told him of a sacred cave north of the Black Hills. From this opening to the underworld, bison emerged periodically to replenish the herds, so the people might live. The people prayed and left offerings at the Ludlow Cave and other ‘buffalo home’ buttes to entreat the bison to continue to support human life.”²⁴

²² Jenness, 1935: 43.

²³ Jenness, 1935: 56-7, 59.

²⁴ Sundstrom, 2004: 81.

Native Americans today have a fear of the Underworld that may have come from their being Christianized. Their ancestors embraced the Underworld. In fact they were dependent upon the Underworld for their survival. Ogauns vision is a rare example of a Native American embracing Christianity and Native American spirituality at the same time as seen in his going up to Upperworld, Christian's Heaven and down into Underworld the Christian's Hell where he meets the "blessed Manido" unheard of in the Christian faith.

How are spirits viewed within the Native American culture?

Within the Native American culture every living entity and non-living entity contains its own spirit. Living entities include animals, plants, trees, people, fish, etc. Non-living entities include drum, ceramic vessel, metal pail, stone tool, metal tool, etc. To the Native American there is no difference between the living and non-living entity. Spirits are invisible living beings who control everything in life.

Examples of how spirits control their environment are seen in the following examples.

The "little people" of the Great Lakes region have also been recorded among the Mohegan of Connecticut. "Deep underground, within the rocks of Mohegan Hill, dwell the Makiawisug, the Little People of the Woodlands. They are hard and bulky and born of stone." The Mohegans "Leave the Makiawisug offering baskets of berries, cornbread, or meat from time to time." The leader of the Little People was "Granny Squannit." "Granny holds dominion over small creatures like spiders, crickets, and clams while also governing the herbs and plant people. By contrast, Moshup [Granny's husband] is master of the eastern seaboard, where he is king of the whales, greatest of all sea creatures."²⁵

In the Great Lakes, "On Christian Island there is a small lake 5 or 6 feet deep where a huge snake haunts two large holes in a rock under the water. If any one lingers on this lake, fishing for trout, the snake causes the water around the holes to circulate and boil. Whenever this happens the Indians flee."²⁶

How spirits control the environment is complex and complicated.

How did the Native Americans view the Underworld?

Today the Underworld is a highly misunderstood place. Many Native Americans view it as a bad place like Christians. However, in the historic past there was a very different view: the seasons were reversed in Upperworld and Underworld, and good and bad spirits dwelled there. The following quotes are examples of these two concepts.

Ojibwa of the Great Lakes

"... the animals (i.e., their souls [spirits]) have sometimes carried off a boy or a man to protect him from danger, or to bestow on him some blessing; but they have returned him to his people again after the lapse of several months or years. 'One winter a moose, in the form of a big old man, carried two boys away to a land where there was no snow. It was *bitokomegog*, the underground world in which the moose have their village. Some time afterwards he brought the boys back to earth and restored them to their people. (Jonas King)' "²⁷

²⁵ Fawcett, 2000: 31, 33, 34.

²⁶ Jenness, 1935: 45.

²⁷ Jenness, 1935: 24.

The Underworld was the winter home of the moose.

Cherokee

“There is another world under this, and it is like ours in everything—animals, plants, and people—save that the seasons are different. The streams that come down from the mountains are the trails by which we reach this underworld, and the springs at their heads are the doorways by which we enter it, but to do this one must fast and go to water and have one of the underground people for a guide. We know that the seasons in the underworld are different from ours, because the water in the springs is always warmer in winter and cooler in summer than the outer air.”²⁸

Hopi

“He passed into the underworld and there entered a beautiful room adorned with sea shells, turquoises, and other objects dear to the Hopi heart.”²⁹

Ojibwa

“... evil *manidos* dwell within the bowels of the earth ... The child then led us on to where human beings dwelt in happiness”³⁰

Although variations occur among the tribes the same basic concepts prevailed.

Were glacial boulders used symbolically? As features?

Most of the main structures and features are attached to an extra large boulder. The small enclosure #5 is attached to a tall glacial erratic. The large enclosure #1 has a prominent boulder between its large area and small area. The small enclosure #37 is attached to an extra large boulder. The niche #32 in the enclosed area is attached to a prominent boulder. In the enclosed area #13A the tall, wide wall section can be confirmed as a ceremonial feature due to its attachment to an extra large boulder. It is thought to be a serpent effigy. There is a consistent pattern whereby important structures and/or features incorporate an extra large boulder. That indicates boulders had symbolic significance of which we can not decipher.

In addition, all the cairns with the exception one on ground cairn, were either built on top of a boulder, attached to a boulder or utilized a split boulder. Again, a hard pattern. As a researcher it may not always be possible to understand what the pattern represents but it contributes to intentionality and therefore is important to record.

²⁸ Mooney, 1900: 240.

²⁹ Fewkes, 1920: 497.

³⁰ Jenness, 1935: 57-59.

Pattern Recognition & Analysis

This section deals with analyzing the stone structures. It involves the physical aspects of how the stone structures relate to each other. Do they form groups? Are certain structures and/or features repeatedly used? Where does that occur? Are there differences between areas? Differences between groups? Differences between like structures, for example enclosures? A lot is learned by the analysis process. It can show how a site was organized, different time periods, cultural changes, and the use of specific features used symbolically. Native American culture embodies individuality while embracing community. What is used as a symbolic feature at one site may not be used at another site. In general, stone structure sites exhibit basic characteristics often expressed in a variety of ways not identical to each other. That is the individualism within the Native American culture. It must be factored in when analyzing any stone structure site. Diversity within a framework of basic structures with generalized basic designs forms the basis for the analysis.

Patterns

Whenever a structure or feature gets repeated it forms a pattern. An example of a pattern is the repeated use of enclosures with an integrated niche. Yet it is not exactly that simple in that a small one person enclosure had a combined niche / spirit portal integrated into it while another enclosure an extra large enclosed area had separate niche and spirit portal features integrated into its enclosing wall. The variables form their own form of pattern whereby a feature is repeated but in a slightly different way. This section attempts to explain the complexity of the patterns and how they were used to analyze the site.

Patterns are tracked within a site and without. Tracking inside a site provides data to see overall patterns. Tracking outside a site provides data to track from site to site and establish patterns over local and broad geographical areas. At the [redacted location] / Saville Farm site a number of structures and features were repeatedly used. When broken down to their basic components a more in depth study was able to be made. Differences and similarities were used to refine the analysis.

Patterns Identified at the [redacted location] / Saville Farm Site

A total of eleven different patterns were identified.

High-Low

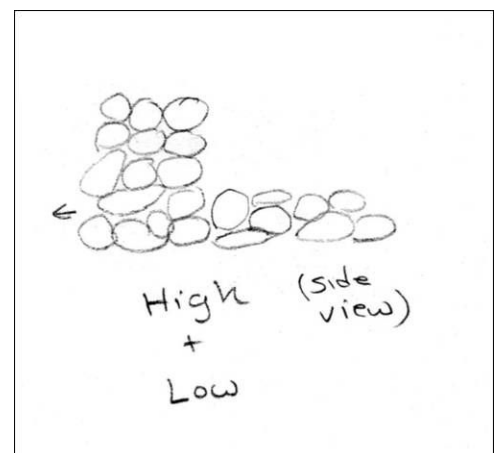
“High – Low” refers to structures incorporating two well defined heights.

(1) Small enclosure #5 has a 9’ high glacial boulder back wall. Large enclosure #1 is constructed with low 2’ to 3’ high walls. What allows these two enclosures to be compared to each other is the basic fact both are “Free-Standing” structures placing them in the same category.

(2) Stonewall segment #30C is high at 6’, and segment #30D is low at 2’. These are two abutting segments of wall.

(3) Several cairns had a high boulder and low boulder: Split stone cairns #47, #48 & #51 and a double boulder cairn #50.

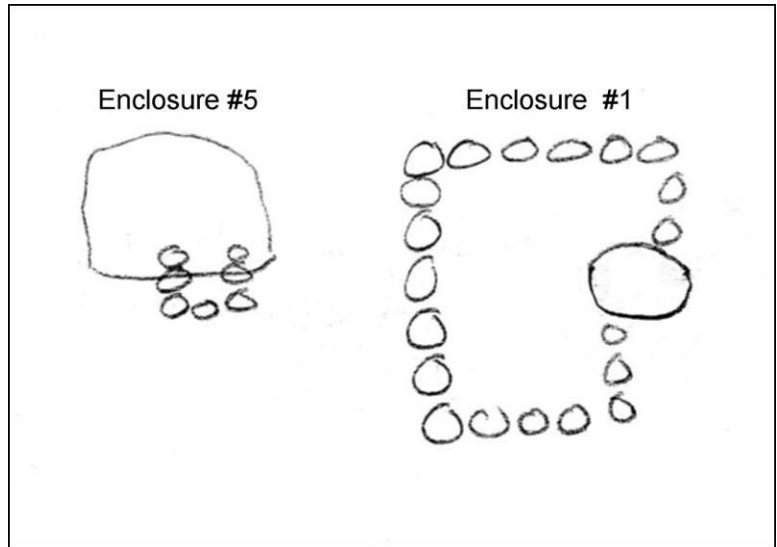
(4) Pair of enclosures within the south half had one high up on the hillside #37 and one low on the hillside #13A.



The high-low pattern showed up in different types of structures and in varying forms indicating it was an intentional symbolic feature.

Large vs Small

In the north half of the sheep pasture there are two enclosures #1 & #5. One is small and the other large. In the south half of the sheep pasture there is a small enclosure #37 and an extra large enclosed area #13A considered to be an extra large enclosure. Their locations allowed one type of comparison in which each pair were located in a specific area. Another factor was one pair were free-standing and the other pair were integrated into pasture stonewalls proving each formed a pair.



Cairns also exhibited size differences. All the cairns in the north half

were small with very few stones indicating one person built each one as one time events. Many of the cairns in the south half had significant quantities of stones indicating community built.

Free-standing vs Integrated

Free-standing refers to structures unattached to a pasture stonewall. Integrated refers to structures built into a pasture stonewall or attached to a pasture stonewall. As noted above pairs of enclosures (free-standing: #1 & #5 and integrated: #37 & #13A) exhibited this type of pattern.

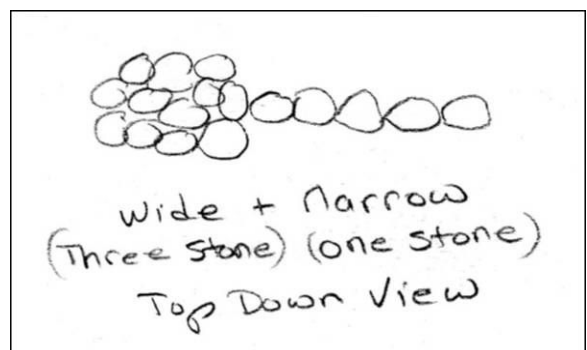
(1) Niches and spirit portals throughout the site were integrated with their respective structure: enclosure or cairn. None were free-standing.

(2) Split stone cairns with the exception of one were all free-standing. #58 was integrated into a pasture stonewall.

Free-standing versus integrated provides another piece of data to analyze the site. Together the two variables show a stylistic difference and a potential symbolic difference.

Narrow vs Wide (stonewall segments)

This pattern was used only with the stonewalls. Throughout the Saville farm stonewalls had a consistent building style with one exception. The building style was “one stone wide” stonewalls. Incorporated into stonewall #30 were three different widths. One was the standard “one stone wide”, second was a “wide wall” segment with two outer walls with stone fill in the middle equal to three stones wide, and a “double wide” the width of two walls abutting each other. The wide wall and double wide wall were short segments integrated with the



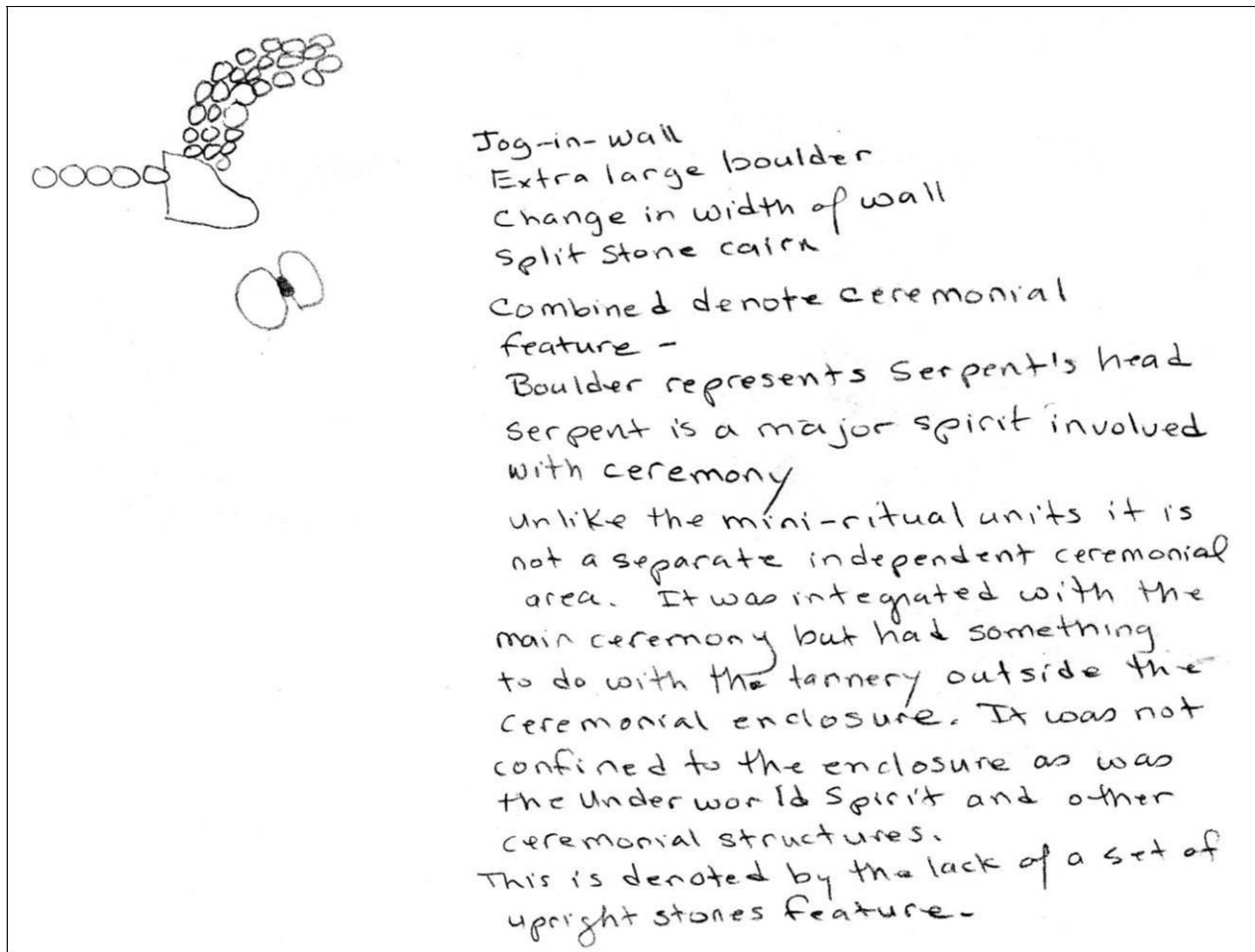
overall length of the long stonewall. Each of the wide wall segments were integrated with one or more other features. In turn, the interruption with the varying width indicated a specialized spot in the wall.

Jog-in-Wall

A jog-in-wall refers to a sharp, short change of wall direction. Three were located and each had two or more features integrated.

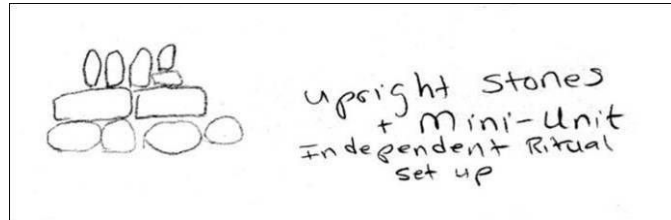
- (1) Jog-in-wall #30B was attached to a glacial boulder jutting out of the stonewall's side and a segment of wide wall #30C.
- (2) Jog-in-wall #30E was associated with an attached niche & split stone cairn #53 & #54, and a set of upright stones on top of wall #30F. Next to niche/split stone cairn is a raised boulder #52 and adjoining split stone cairn #55.
- (3) Third jog-in-wall was not given a number. It was attached to the split stone cairn #58 which was integrated into a pasture stonewall on the north end. On top of the cairn was a set of upright stones. A short distance further was a niche and/or spirit portal integrated into the wall.

The jog-in-wall feature turned out to indicate a mini-ritual/ceremonial area or a major symbolic feature. Anything that is out of character needs to be documented. Once every aspect of a site is compiled only then can they be evaluated within the context of the overall site.



Sets of Upright Stones

Two sets were found. One set had four stones and the other three stones. One set was on top of a split stone cairn integrated into a pasture stonewall. The second set was on top of the pasture stonewall itself. Each was associated with multiple features and other structures. See above under “Jog-in-Wall”.



Opposite Ends of Site: Far North and Far South – Mini-Ritual/Ceremonial Unit

The two sets of upright stones each with its own “Mini-Ritual/Ceremonial Unit” were located at the extreme far end of their respected areas. #30E was the furthest most set of ceremonial structures within the south end. Likewise its counterpart integrated with split stone cairn #58 was located at the furthest most point being integrated into the northern stonewall enclosing the sheep pasture.

Of note, with the two mini-ritual units each one was integrated into a pasture wall that divided two different types of areas. The one on the north end was integrated into the stonewall dividing the sheep pasture from the cow pasture. The one on the south end was integrated into a stonewall dividing the sheep pasture from the tannery area. In this case, the two mini-ritual units were utilized in the same way to make a connection or form a link between two different areas.

<p>① Niche or Spirit Portal ② Jog-in-wall ③ upright stones + split stone Cairn</p>	<p>Simplistic Far North End</p>
<p>① upright stones ② Jog-in-wall ③ Niche + split stone cairn ④ Raised boulder + split stone cairn ⑤ Wide wall</p>	<p>Mini-Ritual Unit Though different in make up upright sets of stones feature denotes an independent unit of ceremonial structures separate from other activities in same area</p> <p>Complex Far South End</p>

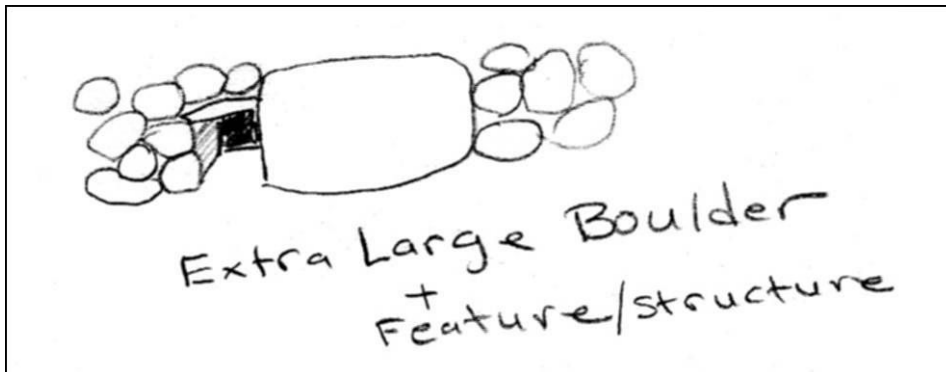
Glacial Boulder: Same Feature Used

Glacial boulders were documented being integrated with enclosures and niches.

Enclosures: #1, #5, #13A, #37

Niches: #32, #53

The glacial boulder played an unknown symbolic role.



Split Stone Cairn & Feature/Structure

Split stone cairns were found directly associated with several structures.

Small enclosure #5

Large enclosure #1

Small enclosure #37

Enclosed area #13A

Niche #53

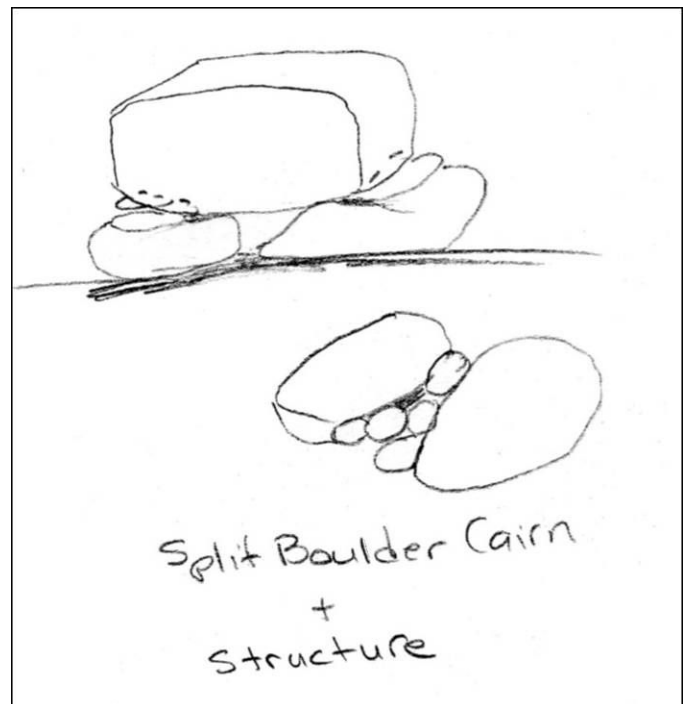
Raised Boulder #52

Split stone cairns turned out to be a common design used across the whole site. They showed up among small clusters of cairns not associated with a specific type of structure. They were also specifically associated with specific structures like enclosures and special structures. Some were simplistic and others were complex.

Simplistic vs Complex

Cairns fell into two different categories: simple or complex. Simplistic cairns are considered single design or in the case with a few split stone cairns having stones inside the split and on top of the boulder. Complex cairns are defined as having multiple splits, a feature such as high & low, a niche, spirit portal integrated. Or are attached to a structure like a niche. Or have a river of stones streaming out from the structure such as niche or spirit portal.

Simplistic cairns showed up mostly within the north half of the site. Complex cairns showed up only in the south half of the site with one exception split stone cairn #58 in the north half. This data is



important as it shows stylistic differences between the two halves of the sheep pasture that was divided up between John and Jesse. It also shows there was a carryover of ideas from one half to the other half.

Spread out vs Confined

In the north half of the sheep pasture stone structures are spread out. Cairns were found spread out over almost the entire north half. They occurred as small clusters. None were enclosed in anyway. In the south half the majority of cairns with the exception of two associated with the small enclosure #37 at the top of the hill and one beside the road #57, all others were confined to the enclosed area #13A. They were either built in the interior or associated with a feature on the exterior (tannery side of wall) and in close proximity to the wall. The difference between spread out and confined shows a stylistic change.

Discussion

Opposites play important symbolic roles within the site. They are represented by high versus low, spread out versus confined, large versus small, narrow versus wide, free-standing versus integrated, simplistic versus complex, and opposite ends of site.

Repeated use of the same feature shows it was an intentional design element and culturally meaningful. These repeated features can be integrated into different structures or can be an independent feature in of itself. For example glacial boulders were integrated into enclosures and niches while the glacial boulder that forms the serpents head is an independent feature/structure. Within our western culture, we classify this as “symbolism” or “symbolic.” This is misleading. The boulders had a purpose and function within the ceremony although what that was has been lost to time. For some features like the split stone cairn, anthropologists and other researchers had the opportunity to document its purpose and meaning while the Native American culture was still using them. Therefore we know that splits are spirit portals used by spirits to come out of the Underworld and enter the Underworld.

Throughout the site one feature after another *interconnects* with another feature. Often not the same inter-connectedness. That was seen with the sets of upright stones one being on top of a split stone cairn and another on top of the stonewall with an attached niche. What each had in common was the fact it was integrated with a set of features and structures that formed a mini-unit.

Patterns allow researchers to find what was used as a feature, how features were integrated, and differences within the site.

Site Layout

Site layout is an informative means of beginning to understand what took place. The site contains four enclosures. The locations of the enclosures and features integrated into them are critical to understanding the layout and make up of the site. There are two small enclosures and two large enclosures (one is the enclosed area). In each case, a small enclosure is in close proximity to a large enclosure thus they form two pairs. Next features were evaluated. Within the each pair of enclosures were a niche and spirit portal. All four enclosures had a prominent glacial boulder. All four enclosures had a split stone cairn in close proximity. Though the pairs of enclosures each contained the same type of features and cairns they were not identical. In one pair the niche and spirit portal were integrated into the small enclosure and in the other pair the niche and spirit portal were integrated into the large enclosure. In addition, each pair of enclosures were in different sections of the sheep pasture: one was in

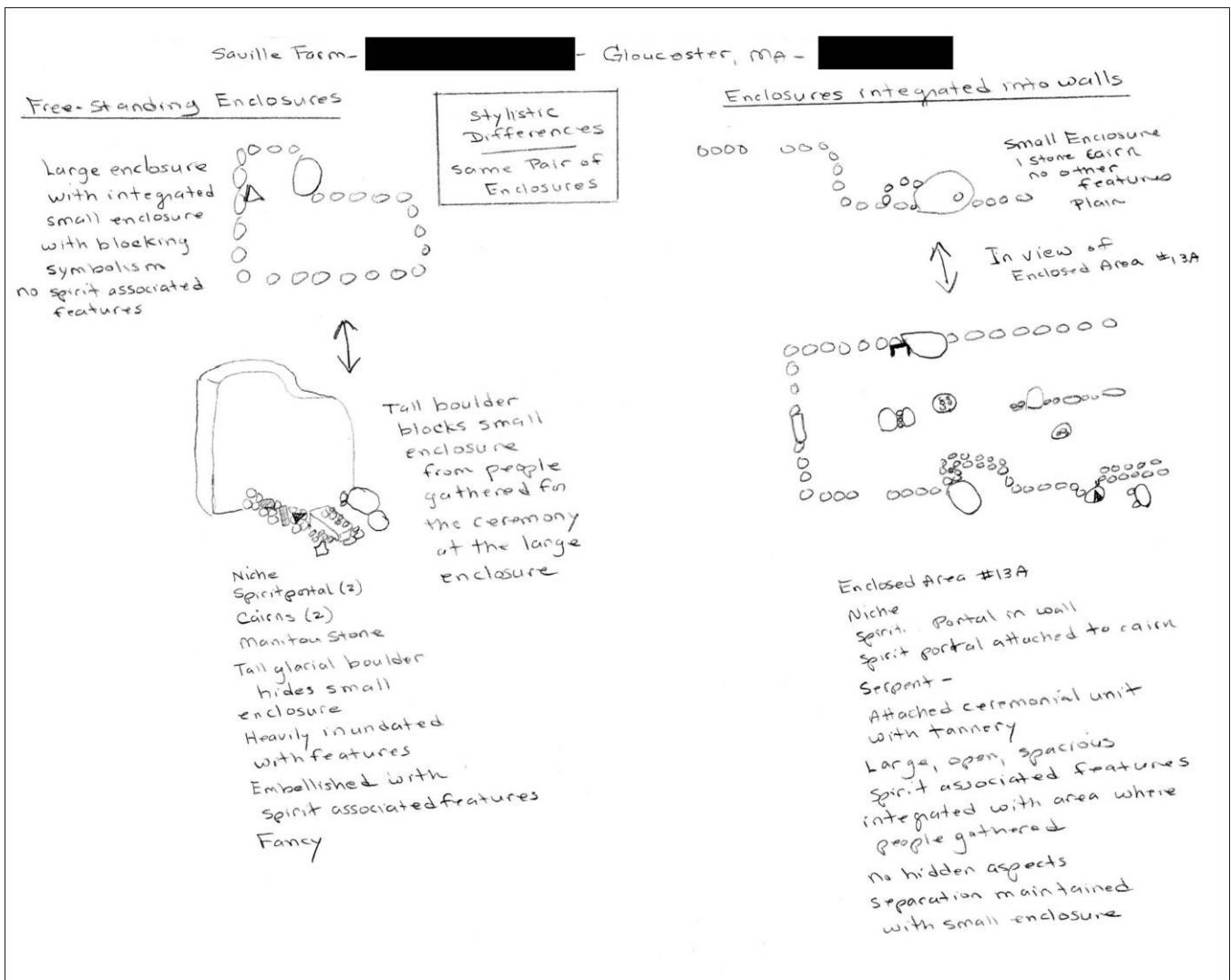
the north end and the other was in the south end. This may seem a bit confusing but what is being analyzed are the basic components: pairs of large and small enclosures, and presence of spirit portal and niche within each pair. The fact each pair of enclosures exhibited the same features and combination of sizes suggests two different time periods.

To evaluate the two time period hypothesis the ownership of the property was looked at. Thomas Saville owned the sheep pasture (north and south) from 1763 to 1783 approximately twenty years. At the small enclosure #5 there are approximately 17 small stones thought to represent an annual stone offering. That coincides with Thomas's length of ownership. In turn, it raises the question, did the small enclosure #5 stop being used after twenty years? And why? At Thomas's death he divided the sheep pasture between his sons John and Jesse. John inherited the north half and Jesse the south half. The answer is suggested by the pair of enclosures (#13A & #37) within the south half owned by Jesse. Jesse having lost use of his father's pair of enclosures (#1 & #5) in the north half is hypothesized to have built a new set in his south half and continued with the ceremony. John seems to have chosen not to continue with the ceremony and shuts down the ceremonial site on his north half of the pasture. It is unlikely Jesse and his brother John would have set up competing ceremonial sites. To crosscheck the hypothesis analysis pattern recognition was utilized.

Stylistic Differences

Pattern recognition confirmed stylistic differences between the north half and south half of the sheep pasture indicating two different time periods. On the north half of the sheep pasture the structures were spread out over much of the area. On the south half the structures were confined to the enclosed area #13A. The north half had all small one person cairns. The south half had numerous medium-large cairns indicating a small group of people built them. On the north half the enclosures were free-standing. On the south half the enclosures were integrated into the stone walls. This shows stylistic differences between the north half and south half of the sheep pasture.

The enclosures also exhibited differences. Within the north half the small enclosure was complex containing several features associated with spirits. It was hidden from the large enclosure by the tall 9' high glacial boulder it was attached to. The large enclosure was primarily plain and simple with only a triangular standing stone at the entrance to the attached small enclosure. In comparison the south half's small enclosure was simplistic and in full view of the tannery road. The large enclosed area was complex containing the spirit associated features. The pairs of enclosures in each half exhibit opposite traits. In the north half the small enclosure is complex and in the south half the small enclosure is simplistic. In the north half the large enclosure is simplistic and in the south half the large enclosure is complex. The large and small enclosures are the reverse of each other within each half. What remained the same in both ends was the separation of the small enclosure and large enclosure.



What can the analytical data reveal?

The free-standing enclosures #1 & #5 are paired. Small enclosure #5 was hidden from view, contained the spirit features, and held one person, the spiritual leader. The small enclosure with its many features was a complex structure. The large enclosure #1 had an integrated small enclosure with triangular blocking symbolism. In comparison, the large enclosure that had only one feature was simplistic. The layout of the large enclosure suggests the spiritual leader used the attached small enclosure and the common people used the large section. There appears to have been a separation between the spiritual leader the common people. By doing so it put emphasis on the importance of the spiritual leader placing him/her above the others. Furthermore, the absence of any spirit related features inside the large enclosure suggests the common people were restricted from coming in contact with the spirits involved in the ceremony.

Accompanying this pair of enclosures were numerous small cairns spread throughout the north half of the site. They contain only a few stones, each cairn exhibits a single design, and does not contain features making them simplistic. Their diminutive size indicates each one was built by a single person. Though they outnumber their counterparts in the south half they are not numerous. This falls in line with the separation of power seen with the enclosures.

A mini-ritual unit on the far north end indicates a separate small ceremonial area. With only a split stone cairn and niche and/or spirit portal, and no enclosure it is considered secondary to the main ceremony. Many ceremonies have multiple parts which is seen here.

In the south half the enclosures are integrated with the pasture walls, like the mini-ritual unit in the north half. Thus there is a link between the north to south halves. In this half the small enclosure was the simplistic one and the large enclosure contained the spirit features and in addition the cairns within it making a complex structure. What the large enclosure is missing is the secondary small enclosure as found in its counterpart the free-standing large enclosure #5. The large enclosure in the south half is in reality a small pasture-like large enclosed area versus what is termed an enclosure. It is more like the modern drum circles, "According to most reports these enclosures varied in measurement anywhere from thirty to eighty feet in diameter ..." ³¹ The large enclosed area #13A contains multiple medium-large cairns. Many of these cairns are complex structures, at least three are integrated with a spirit feature (spirit portal, niche). The larger size cairns indicate the common person attending the ceremony participated and thus came in contact with the spirits involved with the ceremony.

Integrated into the stonewall of the enclosed area was a mini-ritual unit that was located on the exterior tannery side. Its location indicates the ritual or secondary ceremony was associated with the tannery operation. Like its counterpart on the north side of the sheep pasture, it has two parts: a niche with attached split stone cairn and a raised boulder with its own adjacent split stone cairn. Although more complex than its north half counterpart it retained the same two part makeup. Basic knowledge can be helpful in seeing how a ceremonial structure or small ceremonial unit have similar traits which form links.

The site layout combined with the stylistic differences indicates the ceremonial site had two different building periods. In grasping an understanding of the stylistic difference it can be seen there was a cultural reversal. In the north half the emphasis was on the spiritual leader who was the sole person to make contact with the spirits. Whereas in the south half the common person was brought into contact with the spirits and participated by contributing stones when the cairns were built. The spiritual leader within the south half takes on a humble role while maintaining the leadership position.

Interpretation

The interpretation process is subjective. The hypothesis is the author's. It draws on anthropological accounts extrapolating data that correlates with the stone structures. Several quotes have been included to show how the process functions.

Were the Saville's Native Americans?

The ceremonial stone structure site is confined to the Saville's sheep pasture. Many of the ceremonial structures were integrated into the sheep pasture's stonewalls. In turn, it indicates the ceremonial site was created by the Savilles. Thus it raised the question were the Saville's Native Americans? Jesse Saville was educated and an active member of his community. That said, some Native Americans went to great lengths to hide their identity. Another factor some mixed racial families with Native American heritage had offspring who went in different directions. One such family was my cousin's wife, Marguerite Kelleher. She embraced her Native American heritage while her sister, Rose rejected it. Their father was full-blood Cherokee and mother was Irish. With the Saville's, Thomas was likely Native American as he appears to have built the original ceremonial site. But the Saville brothers John and Jesse appear to have been divided in their beliefs. John does not appear to have taken an

³¹ Vennum, 1982: 116.

interest in his Native American heritage whereas Jesse embraced it carrying on what his father had started and re-established the ceremonial site on his half of the sheep pasture.

Cairns

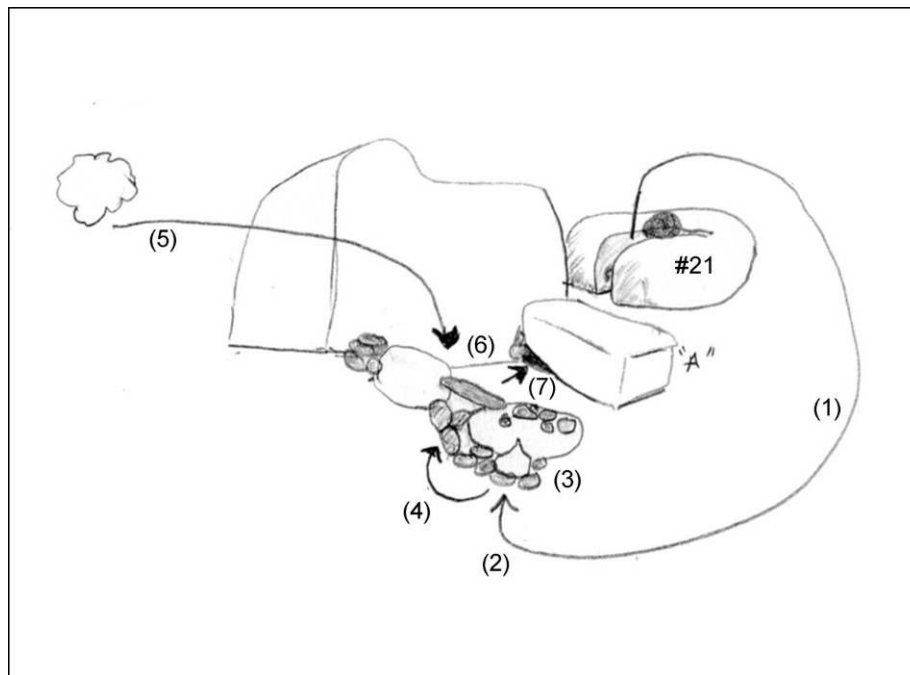
(1) Small cairns on top of boulders and attached to boulders vary in design. Though a very basic component the cairn's size helps with interpretation. At [redacted location] it can be concluded the small cairns were built by individual people.

(2) Medium-large cairns were found inside enclosed area #13A. They showed numerous stones were used to build them. The larger size equates to "community" built cairns in which everyone attending the ceremony contributed stones.

(3) Split Stone cairns are common at the [redacted location] site. As pointed out under "What is a Spirit Portal?" splits represent portals to the Underworld and portals for spirits. In turn, it indicates the Underworld and at least one of its spirits were part of the ceremony.

Enclosures

Enclosures played a major role in the ceremony in both periods. To understand how the complex enclosures functioned the small #5 enclosure was analyzed. Its highly focused features allowed a more detailed analysis than its larger counterpart the enclosed area #13A with multiple parts.



Interpretation of how the small enclosure may have functioned.

#1 Follow the line coming out of the split stone cairn (#21). It is the path of the Underworld Spirit who emerged from Underworld via the split in the stone known to be a spirit portal

#2 The arrow points to the Manitou Stone, a spirit stone for the Underworld Spirit

#3 Spirit awaits being called into the enclosure in the Manitou Stone

#4 Underworld Spirit is called into the enclosure via the narrow spirit portal by the spiritual leader who places a perishable offering inside the niche open to the interior thus calling the spirit inside the enclosure

#5 An unknown Upperworld Spirit possibly Rainwater Spirit is called into the enclosure via the upward spirit portal and a perishable offering like tobacco also placed in the niche

#6 Inside the enclosure the two spirits join the spiritual leader. The spiritual leader conducts a ceremony in which he communicates with the spirits. The reason for the spirit interaction is to ask the spirits who control every aspect of the natural world to cooperate with the people and bring the rain needed for the farm.

#7 After the ceremony Underworld Spirit likely returned to the Underworld via the low dark opening under boulder "A" inside the enclosure. It is not clear what the second spirit's return journey was after the ceremony.



This is an 1855 illustration from Henry Schoolcraft's book *Information Respecting the History, Conditions and Prospects of the Indian Tribes of United States*. It illustrates the shaking tent ceremony from the Great Lakes region in which many spirits were called inside of the open top tent by the medicineman.³²

Serpents

The south half's large enclosed area was enclosed by serpentine walls and what appears to be a serpent effigy head. The serpent's head was confirmed as a feature by the split stone cairn in front of it being the only cairn outside the entrance to the enclosed area. Why was the serpent added to the ceremony?

Professor Kathleen Bragdon states in her book *Native People of Southern New England, 1500-1650* : "Water, serpents, and their associations with the underworld, were also closely tied to

³² Schoolcraft, 1855: Part V, Page 428-429.

Abbomocho or Chepi [a powerful spiritual being], and thus were sources of great power.”³³ In this statement serpents are associated with water and underworld.

Pueblo

“The rain ceremonies generally consisted in a dramatization of the rain, under the figure of an immense snake, who is supposed to represent the rain-god and his efficiency in bringing the needed supply of water, as well as his influence over the different crops.”³⁴

In this quote, the serpent is shown as an effigy who represents the ‘rain-god’.

Wilson Wallis Ph.D. was an anthropologist who taught at University of Minnesota and Ruth Wallis Ph.D. studied physical anthropology with Franz Boas. They recorded the following traditional beliefs amongst the Micmac of eastern Canada:

“Tcipi’tcka’am is an alligator-like creature that lives in lakes and woods. His head is as big as that of a horse. The eyes, two crystal-like substances, one of each side of the head, are potent ‘medicine.’ He is chief of the reptiles. Snake is his fast messenger.

Belief in a giant serpent is spread so widely throughout the world that it is impossible to say that Micmac knew no Tcipitckaam before the coming of the whites with their dragon tales.”³⁵

The following accounts were found involving late 19th and early 20th century Native agriculture. The first account by Mark R. Harrington combines data from research done on the Leni Lenape living in Ontario, Canada and Oklahoma. In 1913 when this account was written, Harrington was the assistant curator at the University of Pennsylvania.

“They contain, in smaller deerskin bags, a finely divided shining substance resembling mica, which was, according to Indian belief, taken from the scales of the great mythical Horned Serpent, and constitutes a very powerful ‘rain medicine’. They say it is necessary only to expose a few of the ‘scales’ on a rock beside some stream to make the black thunder-clouds rise and refresh the thirsty corn-fields with rain. The explanation is found among the legends of the Lenápe, which relate the violent hatred between the Thunder Beings and the water monsters. If a horned Serpent as much as shows his head above the water, clouds will arise bearing the Thunder Beings to attack him. Hence the belief that even part of a Horned Serpent will draw the thunder-clouds.”³⁶

Discussion

The serpent across North America is associated with agriculture and in particular with bringing rain. The quotes show the full extent of the serpent and its relationship to bringing rain, thus why it is found on a farm ceremonial site. In Rhode Island there are numerous examples of stone serpents integrated into farm ceremonial sites dating throughout the entire 1800s.³⁷ The early 1800s corresponds

³³ Bragdon, 1996: 207.

³⁴ Peet, 1905: 282.

³⁵ Wallis & Wallis, 1955: 114.

³⁶ Harrington, 1913: 226.

³⁷ Gage & Gage, 2020: 109-110, 153-158, 226, 234-235, 251, 257; For a more in depth discussion of the serpents, rain and agriculture see “Serpents and Agriculture: The Power of the Seeds” (2020)

https://www.academia.edu/43135894/SERPENTS_AND_AGRICULTURE_THE_POWER_OF_THE_SEED

to the late 1700s when Jesse inherited his half of the farm from his father. The timing is right. But how did a southern New England tradition come to Cape Ann in northeastern Massachusetts?

Jesse Saville goes to Rhode Island

The re-established site layout shows a cultural reversal took place. Where did the idea come from? Where did the serpent effigy come from? It is not native to Massachusetts as it is extremely rare at cairn sites in the state. Why was the serpent added to the site? Research in Rhode Island by the author shows serpents were a common effigy incorporated into ceremonial cairn sites. A while back it lead to research on why serpents were showing up on ceremonial sites integrated with farms as many of the Rhode Island sites are.³⁸

Jesse worked in Providence, RI for the Revenue service in 1769. Rhode Island was a hot spot for both serpent effigies and Underworld spirits especially on historic ceremonial farm sites. The author and her research partner, son, James Gage have been conducting research in the Rhode Island area for several years. As a result the book *Land of a Thousand Cairns* was published on three generations of the Fosters. Along with the Fosters, the Lewis farm owned by a person with Native American heritage was studied which contains the largest and longest stone serpent effigy ever encountered at 250'. Two of the Foster farms had serpent effigies integrated with large groups of cairns within the main ceremonial area, thus the spirit was brought in with the common people.

Marguerite Kelleher of Brockton, MA who was half Cherokee, once told the author every Indian knew every other Indian in the city. And that the local backyard powwows were private (by invitation only). The underground Native American culture thrived in Brockton and other cities without public knowledge back in the first half of the 20th century. This was how Jesse Saville a newcomer to the city of Providence, RI likely became acquainted with the Rhode Island Native Americans from whom he learned a different way to conduct a ceremony. The Lewis serpent was integrated into the pasture wall like the Saville serpent.

Brief description of Lewis serpent wall: The serpent's head is an elongated glacial boulder with two stones on top for eyes. Attached to it is a 250 foot long stone wall with features. Three half-circles were integrated creating three small enclosures one with a spirit portal. The enclosures were separated by boulders and slabs integrated in in-line positions and across-wall positions making them features. A split stone cairn and enclosure was also integrated into the serpent effigy wall. At its opposite end there was a set up of standing stones that flanked a specialize stone in the middle establishing a solar alignment. Spread out on the farm were a small number of mound on ground cairns. The adjacent farm also had an additional small ceremonial site again with cairns spread out. The Lewis family belonged to the Narragansett tribe. This serpent site integrated into a farm wall is more adapted to the [redacted location] – Saville Farm serpent than are the Foster farms serpents in the same local area. In the early 1800s, the Pequots and Mohegans settled in the territory originally held by the Narragansett. The Foster ceremonial sites in comparison are inundated with cairns from small to extra large community cairns which were integrated with stone serpents. Jonathan Foster's serpent was attached to a sheep wall. The large number of cairns indicate large gatherings of people took place. The Foster's simplistic serpents are stylistically different than the Lewis farm site. The Lewis farm site is more in line with the Saville farm site. What is similar to both families is the common person's involvement with the spirits that is seen in Jesse Saville's ceremonial area. Jesse appears to have brought back to Gloucester, MA a culturally different way of conducting the ceremony his father had originally set up. It is a cultural reversal of sorts in that in Thomas's era only the spiritual leader had the power to come in contact with the spirits and in Jesse's era the spiritual leader is joined by the common people coming in contact with

³⁸ Gage 2018; Gage 2020a,

the spirits. By establishing the serpent's involvement with bringing rain it can be extrapolated the ceremony held on the Saville farm and tannery operation was a Rainwater Ceremony.

Rainwater Ceremony

The presence of the Serpent Spirit effigy indicates a Rainwater Ceremony took place in the south half. In the north half there were two spirits involved in the ceremony as evidenced by one spirit portal oriented upwards and the other oriented horizontally aligned with a cairn. This suggests an Upperworld spirit such as Rainwater Spirit was called into the small enclosure #5 along with an Underworld spirit. In the south half ceremonial area the Serpent Spirit appears to have replaced the Rainwater Spirit. By doing so, the original Rainwater Ceremony was relocated and reconfigured while at the same time keeping the intent of the original ceremony.

Swamps are replenished each spring from winter snow melt and springtime rains. The most logical time to hold a ceremony therefore would be during the spring. The purpose of the ceremony was to communicate to the Rainwater Spirit and later, Serpent Spirit the people's need for a plentiful supply of water. The Saville's were concerned with getting the right quantity, not too much water and not too little water to avoid a drought or flood.

Conclusion

The Saville "sheep pasture" from the 1760s to the 1830s contained a utilitarian pasture, small barn, orchard, tannery, cart path (tannery road) and a Native American ceremonial site. The pasture, orchard, tannery and ceremonial structures (enclosures and cairns) in the south half were integrated with each other indicating they were contemporary with the farm and tannery operations. The original ceremonial site in the north half was created by Thomas within the sheep pasture. In light of the fact the south half's ceremonial structures were integrated with the utilitarian aspect of the farm it is thought the ceremonial structures in the north half were likewise. After Thomas' death the pasture was divided in half. Jesse was given to the south half with the tannery and John was given the north half with the ceremonial structures. Jesse lost the use of the ceremonial structures on his brother's half. In turn, he re-established and relocated the ceremonial area to his south half of the pasture. What he kept was the type of ceremony: Rainwater. However, it evolved. The Rainwater Spirit in the earlier ceremony was replaced by the Serpent Spirit in the later ceremony.

The integration of the later ceremony into the tannery is very specific. It would not have been applicable to neighboring Native American farms as it integrated an industrial aspect not found on other farms. Therefore, it is concluded the ceremonial site at [redacted location] / Saville Farm was private to the Saville family. This is cross-checked by its limited number of cairns.

First, this is an unusual and valuable ceremonial site as it represents a private entity whereby only the family was involved with the ceremony. There are many ceremonial sites integrated into farms throughout New England but they have evidence of large gatherings of people indicating some form of tribal ceremonial activity. They have large communities cairns whereby everyone attending the annual ceremony contributed stone offerings. Many have medium size cairns indicating group activity. Many have rainwater related features: seasonal runoff streams integrated into the cairn field, cairns in seasonal runoff streams, and serpents indicating Rainwater Ceremonies. In the Rainwater Ceremony aspect the [redacted location] / Saville Farm site fits nicely. Second, the site is important because it has evidence of a cultural change from strictly shamanistic to common people dealing directly with the spirits. A major reversal that continues with today's New England Native Americans.

Cape Ann as a Local Geographical Area and its Native American Ceremonial Sites

At Dogtown there is a large split stone cairn with hundreds of (probably more in the range of a thousand plus) stones and several large stone mounds on the ground indicative of a large gathering of people at a ceremony. It was a ceremony where everyone attending contributed stone offerings. Interestingly the site has very few small cairns. It also has a separate small enclosure area isolated from the main area. A third area with a few small cairns was also identified. The Dogtown ceremonial site is documented in *The Stones of Dogtown & Beyond* (Gage 2012). Over in Manchester-by-the-Sea there are ceremonial structures that are widely spread out and isolated from each other. Each local area appears to have embraced the use of stone ceremonial structures in their own way. This suggests micro groups of Native Americans were living in the local geographical area of Cape Ann. Whether or not those Natives visiting the coast during the summer months from further north in Maine actively participated with the locals is an unknown. The diversity in how each micro group set up their ceremony is classic of the Native American culture in general in that they were very individualistic.

[redacted location] – Saville Farm site adds to the greater whole regarding the study of ceremonial sites on Cape Ann. It is through gathering data within a geographical area that the larger picture begins to reveal it self. Cape Ann unlike other northeastern geographical areas has a low number of ceremonial sites with very low numbers of stone ceremonial structures per site. It may indicate a low Native American population density.

Native American stone structure sites represent spiritual/ceremonial activity involving spirits thus it places them in what Euro-Americans describe as religious. Religious is equated with sacred which the Native Americans totally agreed. Where the two cultures differ is in what constitutes sacred. The Euro-American believes in one God (spirit) associated with the Upperworld who is all good and a devil (spirit) associated with the Underworld who is all evil. Native Americans believe everything in their universe is endowed with a spirit whether it is an innate object like a ceramic bowl or a living thing such as a snake or plant. Their ancestors before the Euro-Americans arrived believed Underworld and Upperworld each contained *both* benevolent spirits who could aide them and malevolent spirits who could disrupt them. The differences created a divide with the colonists who felt they were correct and the Native Americans were wrong in their beliefs which continues to exist today. By being respectful of the old stone ceremonial sites, that remain sacred to the Native Americans and educating their relevance perhaps we can bring about some small change in attitudes.

Part II – Property History & Land Use

By James Gage

Introduction

In 2015, [owner's name] acquired 27½ acres, a subdivision of a larger 40¼ acre parcel south of [street #1] in Gloucester, Massachusetts. The other 13 acres were developed into house lots between the 1950s and 2020. The property is currently known as “[redacted name].” It is located within the historic Annisquam Parish, the third parish of Gloucester. In the second half of the 1800s the parish’s name was changed to Bay View.

Fifteen acres of [owners name] property was once the 18th century Saville family sheep pasture and the location of the family’s tannery operation. Thomas Saville (1699-1783), the first generation, created a small farm at the southeasterly end of [street #1]. The available evidence indicates Thomas, his wife Sarah along with his two married sons, Jesse and John, were living on the farm by the 1760s. The rest of [owner's name] property encompasses parts of two other historic parcels: (a) Saville family cow pasture, (b) Annisquam Parish pasture.

This part of Gloucester is characterized by rolling hilly terrain inundated with glacial boulders. Swamps are found in low lying spots. Areas away from the immediate coastline were primarily used from the 1600s through the late 1800s for wood lots, orchards and livestock pasturage. Small areas of a few acres with sufficient soil were planted with crops. Areas of good quality exposed bedrock were opened up for granite quarries. The late 1800s and early 1900s saw the development of summer cottages for those seeking to escape the cities during the heat.

Deed Search

In 1943, Gurdon Saltonstall Worcester purchased two lots of land along [street #2] and [street #1] from Effie Whitman.³⁹ The first parcel of land was 16 acres of land along the south side [street #1]. The second parcel was a house lot at the corner of [street #3] and [street #2]. In 1948, Worcester had the property surveyed and it went from 16 acres to 40¼ acres.⁴⁰ Worcester was a Boston psychologist, author and inventor who summered at his estate in the Lanesville section of Gloucester.⁴¹ What his interest in the property was is not known but he may have been responsible for the construction of a cottage deep in the woods of the property as shown on the 1948 survey.

When Worcester sold the property to Jost and Ingeborg Michelsen in 1950, the deed offered no explanation for the dramatic increase in acreage.⁴² The Michelsen’s having been shown the survey likely were unaware of the issue when they made the purchase. Subsequently the Michelsens had to go to land court to sort this problem out. They were successful in having the property title cleared. The land court decree filed with the registry of deeds indicated that the 40¼ acre lot was actually composed of two abutting lots: (1) the “16 acre lot” which as surveyed was about 25 acres in size, (2) a 15 acre lot.⁴³ Unfortunately, the land court records on file with the registry of deeds offered no further clues to (a) where the additional 9 acres in the “16 acre lot” came from, nor (2) how Worcester came in to possession of the 15 acre lot.

When Worcester bought the 16 acre lot, the abutting 15 acre lot was listed as owned by “heirs of Joseph Harvey and now Harvey estate.” In 1949, the Gloucester tax collector was still sending the

³⁹ ECRD Book 3354 Page 78 (1943)

⁴⁰ ECRD Plan Book 80 Plan 9 (1948)

⁴¹ Barbara H. Erkkila, *A Village at Lane's Cove*. Brief excerpt from book available at <http://lanescove.blogspot.com/2016/03/artists-of-lanesville-gurdon.html>

⁴² ECRD Book 3759 Page 208 (1950)

⁴³ ECRD Land Court Decree 22762 and Land Court Plan 22762-A through F (1956 & 1958)

property tax bills for the 15 acre lot to the Harvey family. When the Harvey family failed to pay their taxes that year, the city began tax taking proceedings. In 1951, the Michelsens intervened and paid off the back taxes on the lot.⁴⁴ Despite an extensive search, no record of Worcester acquiring the Harvey family property has been found and the mystery remains unsolved.

Suffice to say, this proved to be a complicated and complex deed search. Subsequent research identified the 16 acre lot as the Annisquam *parish pasture* and the 15 acre lot as the former Saville family *sheep pasture*. (The Saville family had given names to the various parts of their farm, names which continued to be used even after they no longer owned the farm.)

Identifying the two parcels which made up the 40¼ acre lot was only the first step. There was still the matter of the mysterious additional nine acres which became part of the 16 acre parish pasture. A reconstruction of the Saville family farm property revealed that 6½ acres was the former Saville *cow pasture*.⁴⁵ The location of the cow pasture is only described in two documents. The first document is the dower division for Jesse Saville's widow, Hannah. The widow was given "the cow pasture as enclosed by the wall, & John Saville's estate on the east."⁴⁶ This placed the cow pasture to the west/northwest of the Saville house and John Saville's half of the sheep pasture. (The location of both was known from various surveys). The second document was an 1856 deed for the sale of part of the former Saville farm that contained the house. The house lot abutted the cow pasture on the west/northwest side.⁴⁷

An experiment was done using mapping software to delineate a lot which using the existing stone walls to the west of the former Saville house location. The lot needed to abut both the "sheep pasture" and the Saville house lot. When drawn out the lot came out to slightly over 6½ acres. The location and the acreage were a good match for what is known about the cow pasture.

A second clue in the widow's dower description provided an independent cross check for the location of the cow pasture. The widow was granted the right to use both wells on the farm. One well has been found near the location of the former Saville house (currently private property). A second well/spring (also on private property) was found within the boundaries of the former cow pasture. The well has a set of stairs leading down into it. The design suggests it was a mineral spring used by people. (It wasn't a livestock well in a pasture.) The Saville house would have been the closest residence to this well. There is no historical or archaeological evidence of another house in the area of the well.⁴⁸

The cow pasture was never explicitly mentioned as being combined with the 16 acre parish pasture in any of the deeds. However, there appears to be a logical explanation for this. In the mid-1800s, Aaron Fitz owned the former Saville farm, the parish pasture and other pieces of land in the neighborhood. His land holdings were subsequently broken up after his death and sold off by his heirs. The heirs may not have had a solid understanding the boundaries of the various lots he had acquired over the years. When they walked the boundaries with the buyer, they likely unintentionally included the cow pasture in the sale assuming it was part of the larger parish pasture.

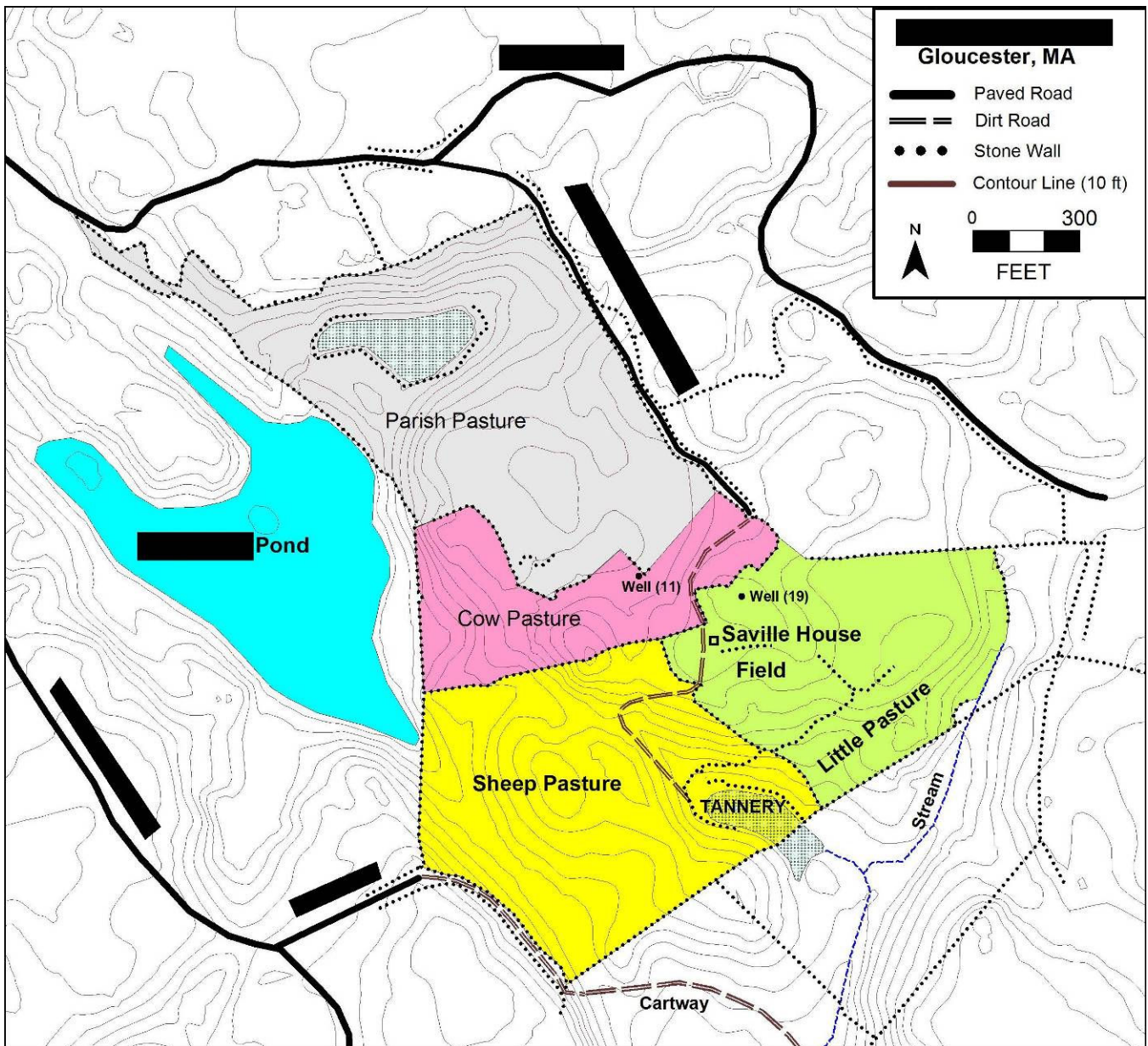
⁴⁴ ECRD Book 3692 Page 155 & 156 (two documents) (1949); Book 3822 Page 490 (1951)

⁴⁵ The remaining unaccounted for 2½ acres could also be the result of surveying errors, or possible could have come from the an adjacent house lot owned by Mary Jane Parker who also bought the "16 acre lot."

⁴⁶ Jesse Saville Probate Case #24796 (1823) <https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay/?volumelId=13855&pageName=24796:1&rId=247760107>

⁴⁷ ECRD Book 598 Page 178 (1856) – The deed never explicitly states the lot being sold was part of the former Saville farm but the abutting properties and a deed trace of the Saville house lot confirm that this is accurate interpretation of the deed.

⁴⁸ There is a third potential clue. In 1844, when Aaron Fitz sold the northerly half of the "sheep pasture" which abuts the southern side of the "16 acre lot" the abutting lot was not referred as the "16 acre lot" or "parish pasture" but rather as "land of [Aaron] Fitz called the little pasture." The "little pasture" was another piece of the Saville family farm. It was located to the east of the Saville house and therefore this not correct location of the "little pasture." If one assumes this is a clerical error and it should have read "cow pasture" then makes a lot more sense. ECRD Book 365 Page 237 (1844)



Map 1 – A reconstruction of the location of Saville family farm. The farm was composed of the sheep pasture with the tannery, cow pasture, and Saville house area with the field and little pasture. The farm had two wells, one near the house and a second well in the cow pasture which was likely a mineral spring. Various members of the Saville family owned the farm from prior to 1763 through 1836.

The 16 acre parish pasture was divided into three shares with the Annisquam Parish owning a 2/3rd interest from the early 1700s through 1819. The other 1/3rd interest was in private ownership. After 1819 the various interest in the pasture were consolidated into a single owner. In 1844, the parish pasture and cow pasture were combined together to form a 25 acre pasture.

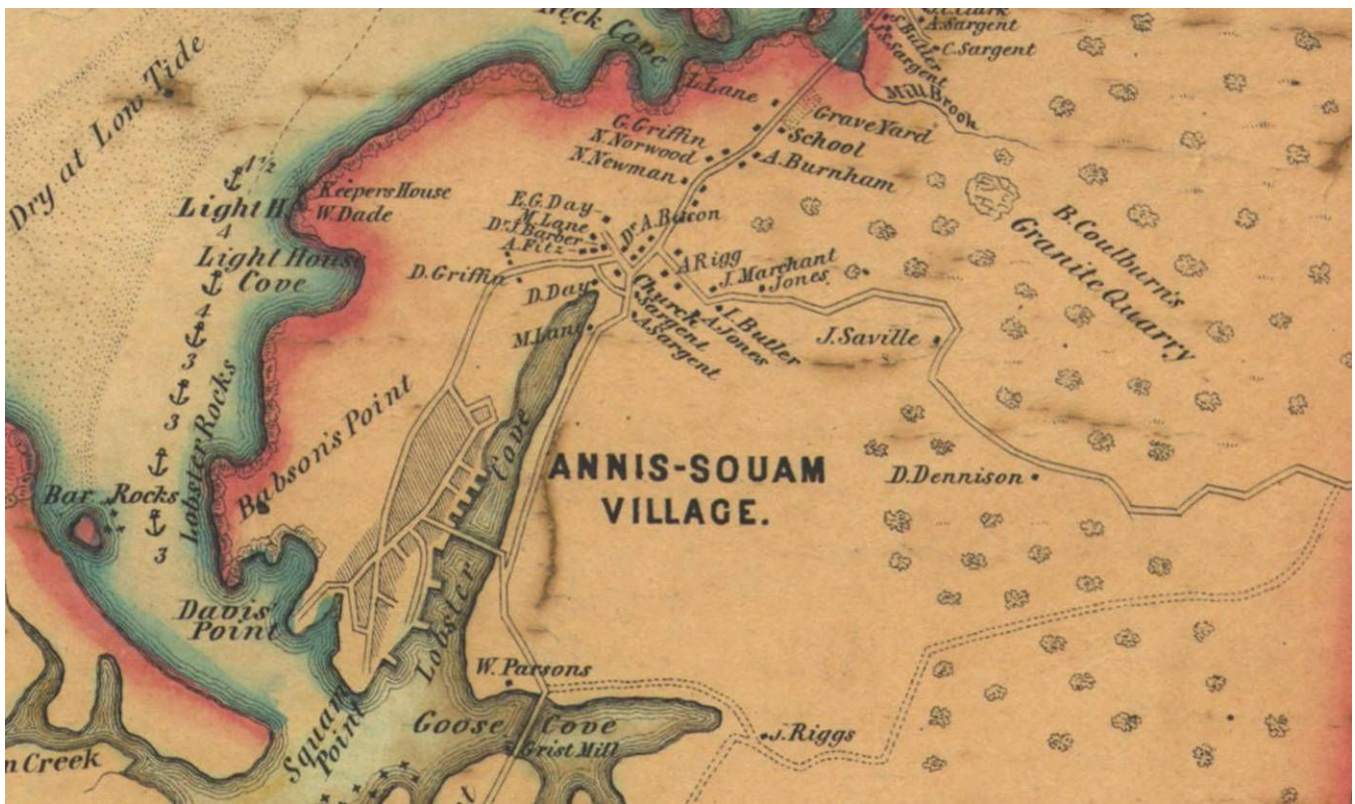
In the mid 20th century, the parish pasture (including the cow pasture) were combined with the 15 acre sheep pasture to create a 40 ¼ acre lot.

[MAP REDACTED]

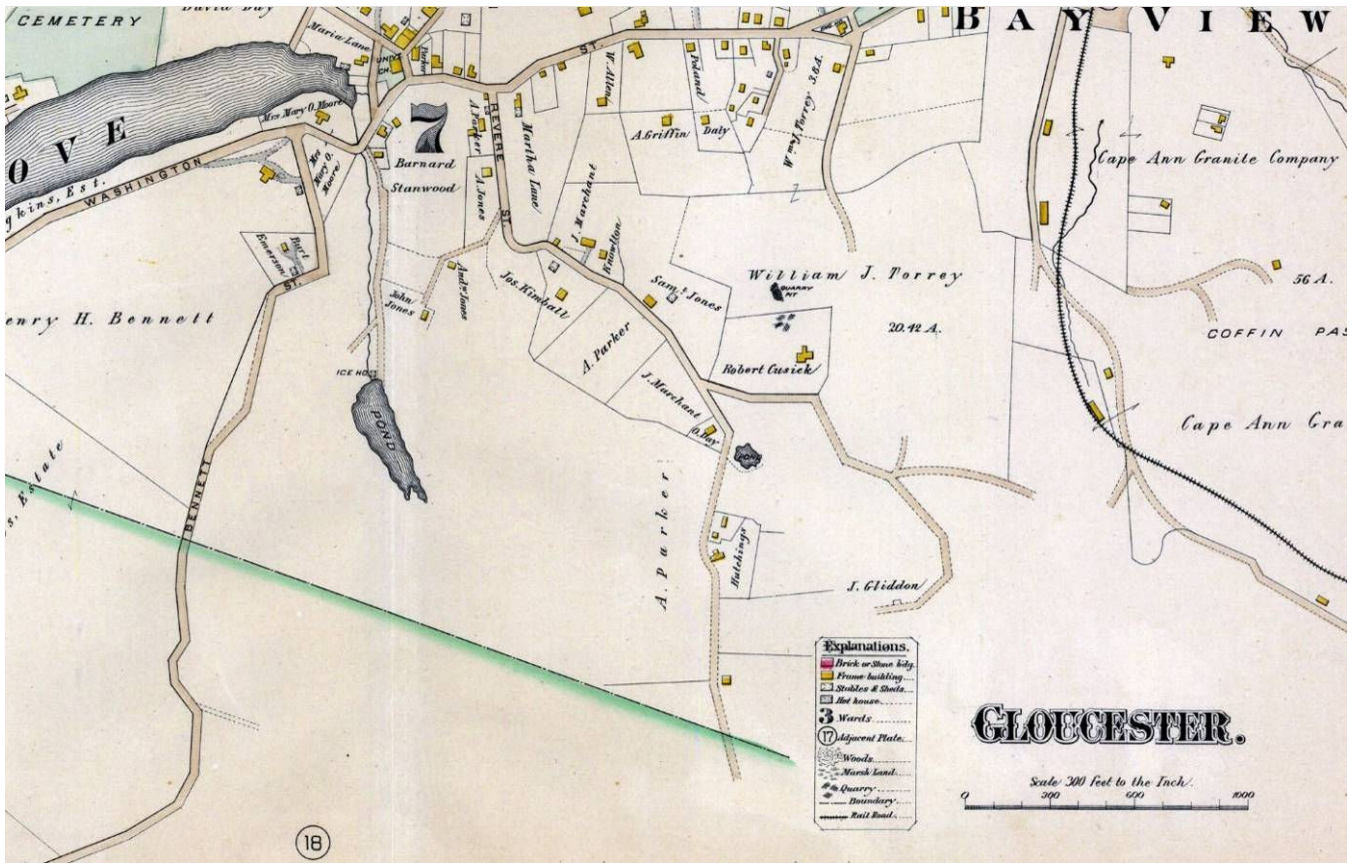
Map 2 – The red outline is the current 27 ½ acre lot owned by [owner's name]. [three sentences redacted]



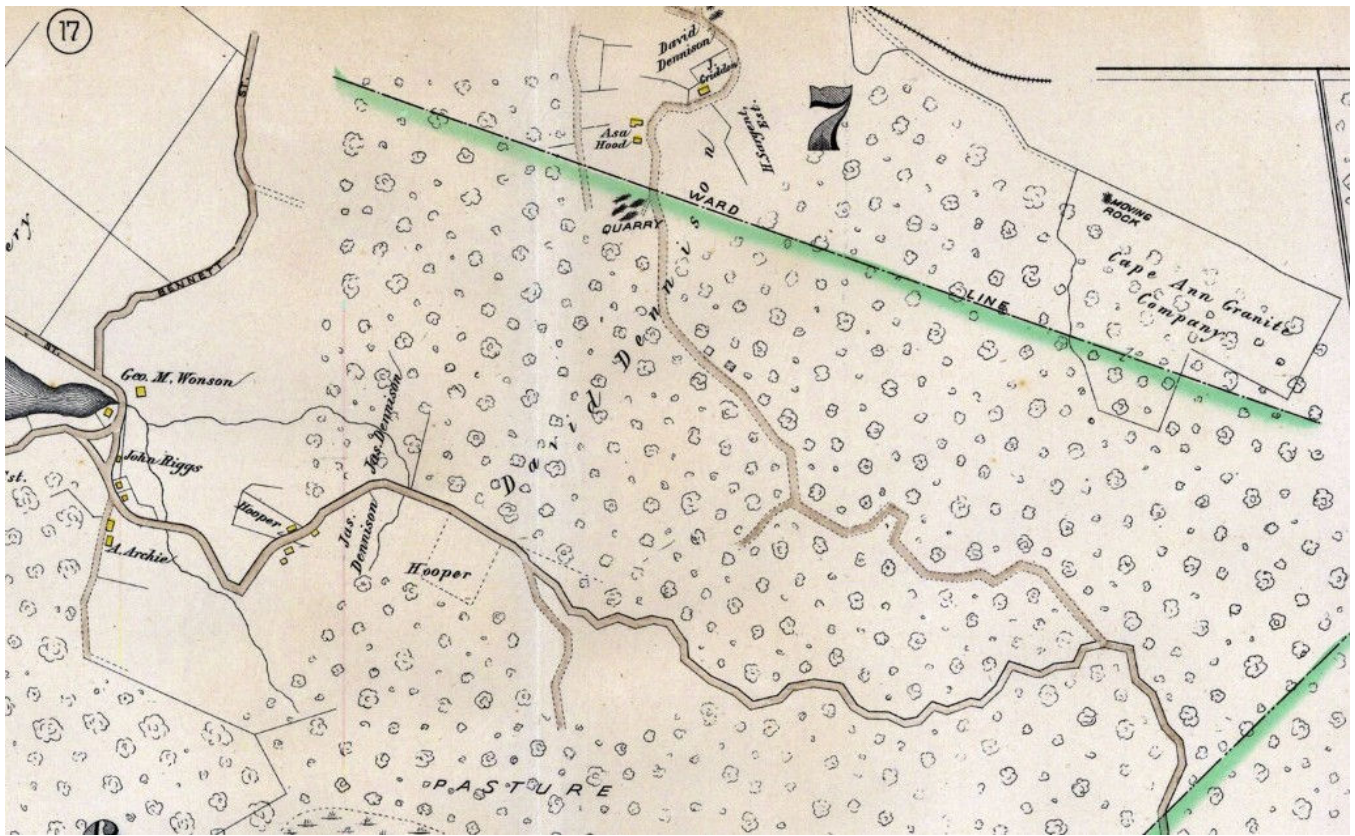
Map 3 – Excerpt from the 1831 map of Gloucester. White star [STAR REMOVED TO PROTECT LOCATION] indicates the location of the Saville family farm. [Redacted] Street is labeled “Road from Sandy Bay to Squam Meeting through the Woods.” [Redacted] Street is labeled the “old Road over the Hill.” [Redacted] Street is labeled “to Bakers Mill.” [Street #1] is not shown on the map.



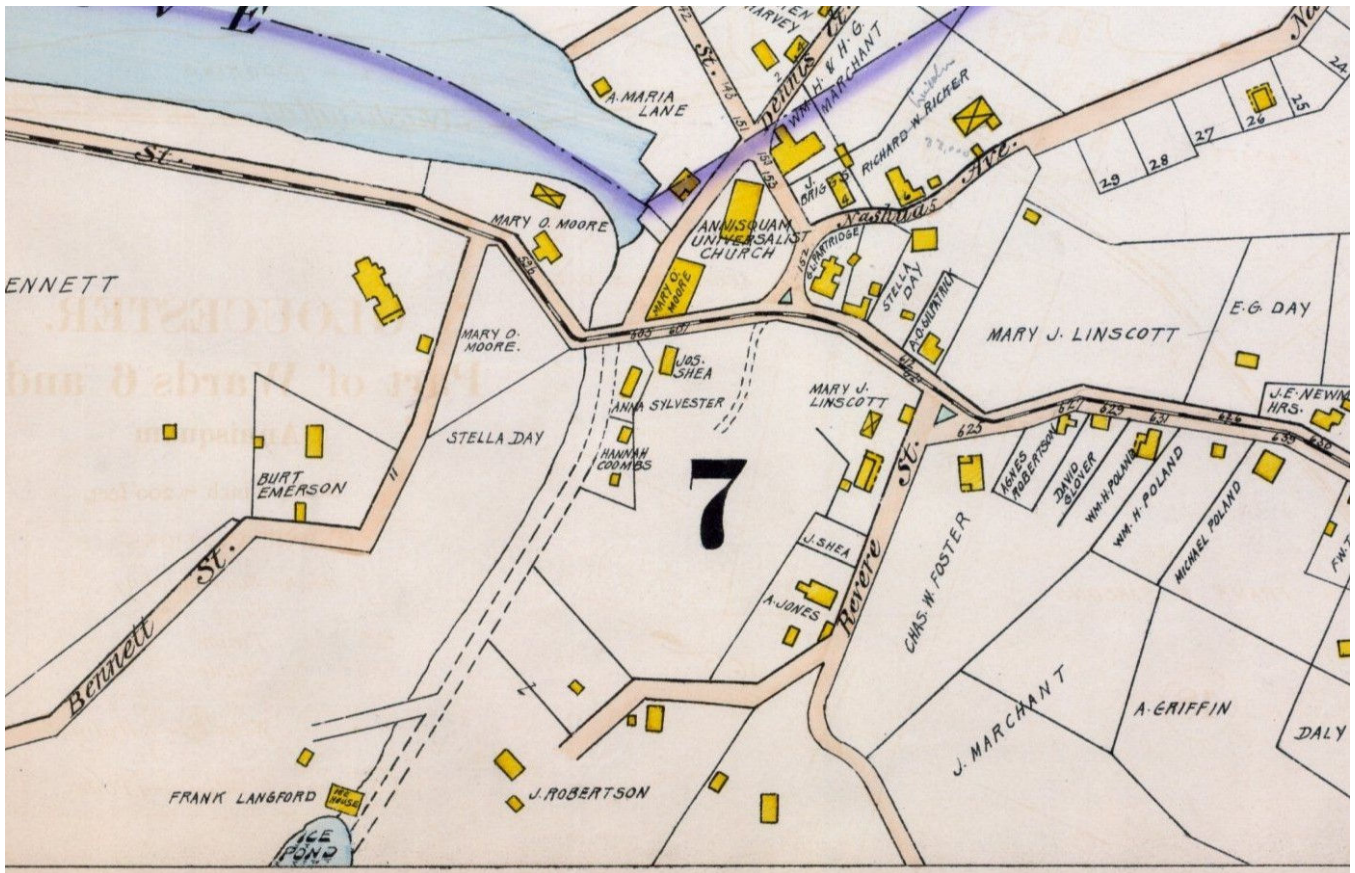
Map 4 – Excerpt from 1851 map of Gloucester. White star [STAR REMOVED TO PROTECT LOCATION] indicates the location of the former Saville family farm. The house was gone by 1844 and the property sold out of the family in 1836. [Redacted] and [redacted] Street are not shown. “J. Saville” shown on the map is for James Saville, a grandson of Jesse Saville, who is living in a house on [redacted] Street.



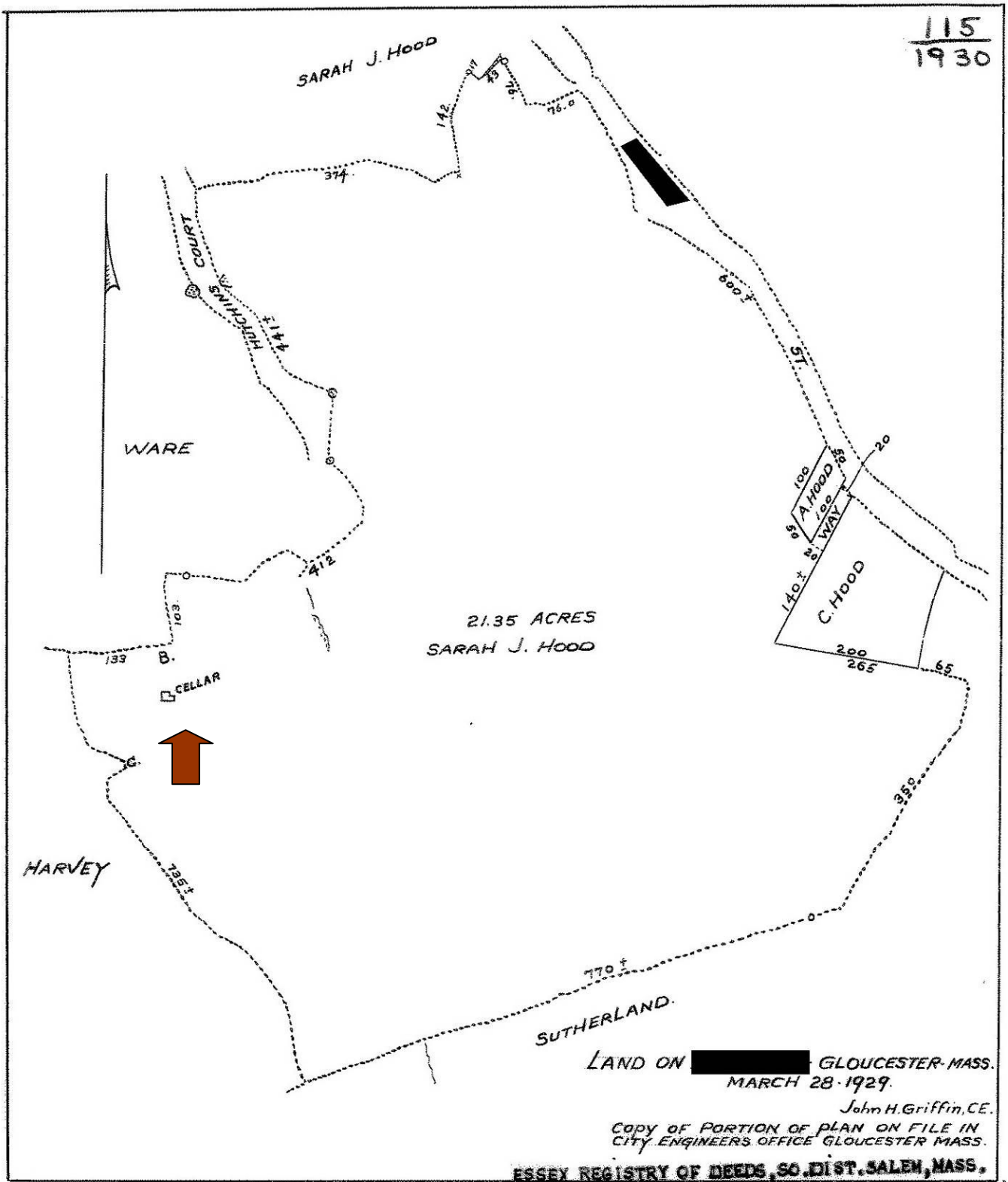
Map 5 – Excerpt from 1884 map of Gloucester & Rockport (plate 17). [CAPTION REDACTED]



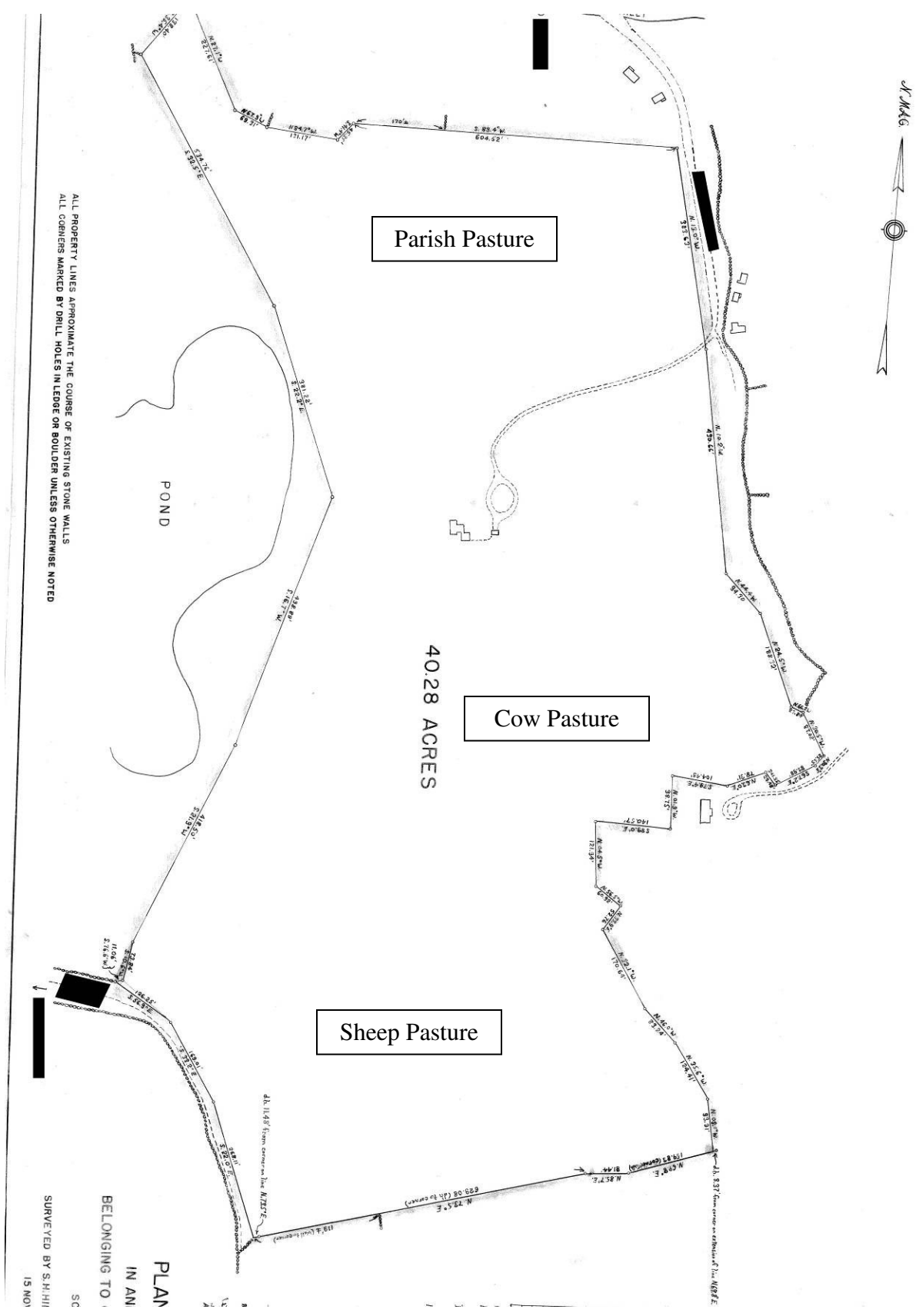
Map 6 – Excerpt from 1884 map of Gloucester & Rockport (plate 18). White star [STAR REMOVED TO PROTECT LOCATION] indicates the location of the former Saville family farm. This plate is a continuation of the previous plate above. It shows a few more details. A stone quarry is shown near [redacted] Street. The area of the former Saville farm is shown as wooded. The road towards the bottom is [redacted] Street.



Map 7 – Excerpt from the 1899 Map of Gloucester (plate 19). [CAPTION REDACTED]



Map 8 – 1929 survey showing the location of the Saville house cellar. The current [redacted] trail follows along the stone wall shown above the cellar in the survey. Approximately $10 \frac{3}{4}$ acres of the land shown in this survey was part of the Saville farm (specifically: the field, little pasture, and orchard). The adjacent parcel labeled “Harvey” was the Saville sheep pasture. The adjacent parcel labeled “Ware” was a combination of the parish pasture and Saville cow pasture. ECRD Plan Book 2838 Plan 284.



Map 9 – 1948 survey of the 40¼ acre lot which is a combination of the parish pasture, Saville cow pasture and Saville sheep pasture. [redacted] is called “Saville Lane.” ECRD Plan Book 80 Plan 9.

Saville Lane

During the mid-20th century, what is today [redacted] located off of [redacted] Street was called Saville lane. Currently it is a dead end road into a housing development. Originally it was a cart path that went from [redacted] Street to [redacted] Street and provided access to various pastures. It is referenced in some deeds as either the road to Butler's pasture or the road to Benjamin Day's pasture. This was not the original Saville Lane.

Some of the 19th century and early 20th century deeds, refer to [redacted] as Saville Lane or the road to Jesse Saville's house. The name [redacted] first appears on the 1899 map of Gloucester (plate 20). The name appears to be in reference to the [redacted] family who lived on the road in the 1880s. They are listed on the 1884 map of Gloucester (plate 17).

16 Acre Parish Pasture / Parsonage Pasture

The parish pasture is listed in various deeds as 11, 14, and 16 acres in size. Prior to 1728 a 1/3 undivided interest in the pasture was sold to Joseph Harraden Sr. by a committee representing the third parish of Gloucester (Annisquam). The remaining 2/3rds interest was held by the parish until sold off in 1819. From 1728 to 1770, Rev. Benjamin Bradstreet owned the 1/3rd interest. He may have also been given the other 2/3rds rights by the parish during his term as minister as part of his salary. When his estate sold off his 1/3rd interest in the pasture in 1770, it was referred to as the "Parsonage pasture." In a subsequent deed in 1773, it returned to its former designation as "parish pasture" indicating it was no longer being associated with the parsonage.⁴⁹ In 1864 the former Saville cow pasture was combined with it creating a larger unnamed pasture. (1832, is the last reference in the deeds to it being called the parish pasture).

Ownership⁵⁰

1943-1950	Gurdon Saltonstall Worcester
1922-1943	Margaret J. Ware & Effie E. Whitman *Includes a 2 nd parcel - house lot
1864-1922	Mary Jane Parker (2 nd marriage name changed to Linscott) Owns: (a) "16 Acre Lot" (b) Riggs house at corner of [street #3] & [street #2]
1864	Sold by heirs of Aaron Fitz. Sale apparently (intentionally or unintentionally) included two lots: 16 acre "parish pasture" 6 ½ acre Saville "Cow Pasture"
1832-1861	Aaron Fitz
1819-1832	Captain William Babson *Babson consolidated the two divisions together
xxxx-1819	2/3 rd undivided interest held by the Annisquam Parish

1/3rd undivided interest held by:

1800-1819	John Dennis
1799-1800	George Knight
17xx-1799	Thomas Griffin
1773-17xx	Obadiah Parsons
1770-1773	James Day
1728-1770	Rev. Benjamin Bradstreet
xxxx-1728	John Harraden
xxxx-xxxx	Joseph Harraden Sr., by will to Joseph Jr.
xxxx-xxxx	Annisquam Parish

⁴⁹ ECRD Book 127 Page 250 (1770); Book 132 Page 5 (1773)

⁵⁰ See Deed Trace in Appendix for list of references

Saville Family

Saville Farm Synopsis

There are no surviving documents that describe the boundaries or even the total acreage of the Saville farm. No deed has been found for Thomas Saville's purchase of the land. However, information gleaned from probate records and various deeds allowed for a fairly accurate reconstruction of the farm. The farm was approximately 32½ acres in size. The Saville's divided the farm into five sections each with its own name. These are listed below with their acreage and what is known about their location on the farm:

Section	Acreage	Notes
"Field"	3½	The house, barn and garden were located within this area
"Little Pasture"	6	Located east of the house and north of the <i>sheep pasture</i>
"Cow Pasture"	6½	Located west of the house and west of the <i>sheep pasture</i>
"Orchard"	1½	Location not mentioned in any documents
"Sheep Pasture"	15	Located south of the <i>field</i> and south of the <i>little pasture</i> *Within the sheep pasture was the tannery, meadow, small orchard, and a second barn
Total acreage	32½	

The location of the Saville house is known from a 1929 survey which shows the cellar.⁵¹ A neighbor informed us a cellar was still visible in 2019 and measured approximately 8 x 20 feet. It is unclear at this time whether the cellar the neighbor observed was from the Saville house or the later circa 1931 house on the property. No trace of a cellar was found in the fall of 2020. According a 1909 local history, the Saville house was built in 1763.⁵² The house was still standing in 1835 but was gone by 1844.⁵³ According to probate records, the house and barn were located within the *field*. The field was a level area on top of the hill that contained the Saville's vegetable garden and was also used to grow crops. To the east of the house and *field* was the *little pasture*.⁵⁴ The orchard appears to have been located in the vicinity of the house and little pasture.⁵⁵

Thomas Saville

Thomas Savell [Saville]⁵⁶ was living in Gloucester when he married Mary Harraden on January 24, 1721/2.⁵⁷ No record of his parentage has been found nor where he was born. The Gloucester vital

⁵¹ ECRD Plan Book 2838 Plan 284 (1929)

⁵² Charlotte H. Lane, *Old Houses of Annisquam*, unpublished manuscript, 1909.

⁵³ ECRD 289 Page 165 (1835) Sarah Saville was living in the house at time of the sale; Book 365 Page 237 (1844) When John Saville sold the southern half of the sheep pasture, the parcel came with a right-of-way over the road to the tanyard and was described as passing on the "western side of the old cellar where the dwelling house formerly stood"

⁵⁴ ECRD Book 220 and Page 216 (1819) – Diagramming the boundaries of the southern half of the sheep pasture is useful for placing the location of the abutting little pasture and field. The boundaries of the sheep pasture are known from ECRD Land Court Plan 22762-A, Parcel #2 (1956)

⁵⁵ The "field", "orchard" and "Little Pasture had a combined acreage of approximately 11 acres. An 1856 deed which appears to be for the sale of three of them described the combined lot as being enclosed by stone walls. [ECRD Book 598 Page 178 (1856)] Using all available evidence and clues, a 10 ¾ acre lot was drawn in the mapping software which conforms to the available information. It was within a quarter acreage of the estimated 11 acres. This is a reasonable reconstruction. (To the east of drawn out lot is another stone wall enclosed area of about 1 ¾ acres. It is unclear if this was once part of the Saville farm or not).

⁵⁶ Spelling variations of Saville include Savel, Savell, Savil, Savill

⁵⁷ Gloucester Town Clerk Records www.familysearch.org

records list the birth of a Thomas Saville on April 17, 1699 but no parents are listed. This may or may not be same Thomas. The information came from private family records rather than the town clerk's records.⁵⁸

Writing in 1860, local historian John Babson states "Thomas Saville is said by his descendants to have come to this town from Malden. Families of this name were early in Massachusetts ; but it is not known to which our settler belonged. He was a cooper, and took up his abode in Squam [Parish], where he lived to the age of eight-four years."⁵⁹ He died in Annisquam Parish, Gloucester on March 19 1783. This would place his birth in 1699.

Thomas and Mary had the following children:

Thomas	Dec. 17, 1722	Mar. 19, 1724
Hannah	Sept. 21, 1724	Sept. 26, 1727
James	July 2, 1726	July 14, 1726
John	July 12, 1727	Nov. 18, 1790
	<i>Married Susanna Haraden May 30, 1751</i>	
Mary	May 23, 1729	March 23, 1800
	<i>Married Will Whitridge Dec. 8, 1755</i>	
Thomas [jr]	Aug. 6, 1731	1769 died of smallpox
Hannah	Dec. 14, 1733	1759
Dominicus	April 24, 1735 (baptism)	
Elizabeth	Sept. 4, 1737 (baptism)	
Oliver	Feb. 28, 1736	
Oliver	July 31, 1738	1755 died at sea
Jesse	Dec. 16, 1740	March 10, 1823

Thomas' wife Mary was born February 2, 1701⁶⁰ and died June 4, 1776 at the age of 75.⁶¹

The Thomas / Jesse Saville house was originally about 300 feet to the south of the [redacted location] on what is now private property. The "L" shape cellar was shown on a 1929 survey plan.⁶² Miss Charlotte A. Lane in a type written manuscript titled "Old Houses of Annisquam" dated June 1909 wrote about the house. Charlotte Lane's account appears to be a collection of local documentary research, information taken from published genealogies and local oral history. The following is excerpt from her two page discussion of the house and Jesse Saville:

"The Jesse Saville House

It stood to the east of [redacted] Street, at Mt. Hungar, or the tan pit, formerly called so by old inhabitants. It was built by Thomas Saville in 1763, who married a Mary Haraden in 1722. His son Jesse lived there after his father's death and carried on the tanning business. Jesse married Martha Babson, a twin sister to Mary who married Gideon Lane. In the old Parish records, I find Jesse and Gideon with their wives Mary and Martha taken into the 3rd Parish Church May 26th, 1773. Over their names in parenthesis was "Laus Deo", God be praised. It gave me the impression it was hard work to bring them within the fold."

⁵⁸ *Vital Records of Gloucester, Massachusetts*, page 643. It cites a privately held record as the source of information.

⁵⁹ John Babson, *History of the Town of Gloucester, Massachusetts*. Gloucester: Proctor Brothers, 1860, Page 284.

⁶⁰ Massachusetts Births and Christenings, 1639-1915, <https://www.familysearch.org/ark:/61903/1:1:FZZR-S9F>

⁶¹ "Mary Savill" Massachusetts Town Deaths Index, <https://www.familysearch.org/ark:/61903/1:1:FH1T-B4V>

⁶² ECRD Plan Book 2838 Plan 284 (1929)

Thomas Saville owned the house and farm at his death in 1783. The attribution that Thomas built it seems sound. Interestingly, 1763 is the year Jesse was married. We know Jesse was living in the house with his wife, two young children, a servant along with his mother and father in 1768. His deposition regarding the mob that attacked the house in that year mentions all them as being at home at the time of the attack (see Appendix B).

Miss Lane referred to the area where the house was located as “Mt. Hungar.” According to the current Gloucester Assessor’s database “Mt. Hunger” (spelled with an “e” instead of an “a”) is located in another part of town, West Gloucester, off Woodman St. near the Gloucester / Essex town line. A 1965 book on Cape Ann lists the name of two hills in the general area of the Saville farm as “Samp Porridge Hill” to the north of [redacted] Pond and “Jumbo Hill” to the south east of the pond.⁶³ [Stret #2] went over Samp Porridge Hill and the name was in use as of the early 1900s. A 1938 local newspaper article recounts how local kids slid down a granite ledge on the hill using cookie sheets and tin pans (see Appendix D for transcription of article).

Miss Lane placed the house as being “east of [redacted] Street.” It is actually at the end of [street #1]. She may have confused the Thomas/Jesse Saville house with another house owned by “J. Saville” on [redacted] Street as shown on the 1851 map of Gloucester. [Redacted] Street is referred to in some 19th century deeds as the “road to the woods” or the “road to the Parish commons.” An 1831 map listed it as the “Road from Sandy Bay to Squam Meeting House through the Woods.” The name [redacted] Street first appears on an 1899 map.

Asset	Thomas Saville	Jesse Saville	John Saville
House	½	½	½
Acres of pasture	16		
# of cow pasture will keep	5		
Acres of tillage	1		
Bushels of grain produced	15		
Acres of salt marsh	2		
Tons of salt marsh hay	2		
Acres Upland Mowing	2		
Tons of Hay – Upland	2		
Acres of Meadow			
Tons of Hay-Meadow			
Horses			
Oxen			
Cows	3		2
Sheep			
Swine			1
Tanhouses			
Servants for Life			
Servant owner	No	No	No
Value of Real Estate	7£		

Table 1 – 1771 Tax Valuation List for Massachusetts

⁶³ Melvin T. Copeland & Elliott C. Rogers, *The Saga of Cape Ann*. Freeport, ME: The Bond Wheelright Co, 1965, Page 152 Map. “Samp Porridge Hill” is mention in Charles B. Hawes, *Gloucester, by Land and Sea: The Story of a New England Seacoast Town*. Boston: Little, Brown & Co, 1923, Page 136. It also mentioned in a 1938 local newspaper article – see Appendix D

In 1771 the Massachusetts Bay Colony compiled a list of taxable properties.⁶⁴ Thomas, Jesse and John’s taxable assets are shown in Table 1 on the next page. Jesse and John are listed as only having ½ a house and no other real estate. This indicates they were living in their parent’s house and arrangements had been made for them to pay for some of the taxes on it. Thomas was farming at least 19 acres of land. The family had 5 cows but no sheep at the time. Interestingly, the tannery operation was not listed. However, thirty-five other tanneries were listed in Gloucester (see Appendix C). It is unclear if the Saville tannery was not in operation at the time, or the business was created after 1771. The current thinking is the tannery operation was suspended around 1770 for a year or more.

Thomas Savell made out his will on March 4, 1783 about two weeks before his death. In the will he made the following bequeaths (1) to Thomas his grandson, half dozen earthen ware plates (2) to his daughter Mary Whitridge “two pieces of land on Hardan’s Point which came by another, also two acres of woodland coming by her mother and also an equal share with my sons John and Jesse Savell in the household furniture I shall die in possession of” (3) The remainder of the real estate and personal estate to be divided equally between his two surviving sons Jesse and John on condition they each pay their sister Mary 20 pounds.⁶⁵ Unfortunately this is the only document from Thomas’ probate records which has survived. No inventory of his estate was found.

The will mentions land that had come to his wife Mary. It is possible the Saville farm was either a wedding gift or an inheritance from Mary’s father Edward Harraden who died in 1736.⁶⁶ The Harraden’s were first settlers in Annisquam and built a house in 1657 which still stands at 7 Leonard Street.

Later records reference a written document by a committee that divided Thomas’s estate between his sons Jesse and John in 1786. This document has not been found. However much of it can be reconstructed from later deeds and probate records. This provides a good overview of the Saville farm. During this time period estates were divided on the basis of quantity and quality. This means Jesse and John each would have received about one half of each part of the farm. This is helpful for making educated guesses about certain details.

Jesse	John	Total Acreage
Eastern half of house	Western half of house	n/a
Western half of barn	[Eastern] half barn	n/a
Southern half “Sheep Pasture” 7½ acres	Northern half of “Sheep Pasture” 7½ acres	15
Included the tannery, “pasture meadow,” “little orchard” and a barn		
“Cow Pasture”	“Cow pasture” ¾ acres	6½
Half of “Little pasture”	“Little pasture” 3 acres	6
“Field” adjoining barn	“Field about house” 1¾ acres	3½
	Half the “orchard” ¾ acres	1½
“Garden” adjoining barn		
¼ of a pew in meeting house	¼ of a pew in meeting house	½ pew

Table 2 – Division of the Thomas Saville estate between his two sons Jesse and John

⁶⁴ The list has been digitalized and is searchable online <https://sites.fas.harvard.edu/~hsb41/masstax/masstax.cgi>

⁶⁵ Thomas Savell (1785) Probate Case #24799
<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/image?volumeId=13855&pageName=24799:1&rId=247760157>

⁶⁶ Edward Harraden died intestate (without a will). His Probate Case #12304 only contains an agreement amongst the heirs to sell as much of the estate to settle debts and to divided the remainder between themselves. No record of the division was found. <https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay?volumeId=13767&pageName=12304:1&rId=245347149>

Sources: John Saville – Information derived from his 1790 probate inventory⁶⁷
 Jesse Saville – Information derived from sale of Jesse’s half of the sheep pasture (1819),
 sale of Jesse’s estate in 1824, and 1823 probate inventory⁶⁸

John Saville

John Savill[e] married Susanna [Day] Harraden on May 30, 1751 in Gloucester.⁶⁹ Susanna was a widow at the time of the marriage [her first husband was Ebenezer Harraden (1716-1750)]. A deed dated January 25 1763, lists John as a cordwainer (shoe maker).⁷⁰ In this deed John and Susanna sold a small dwelling in which they lived along with 9 acre of land adjoining it. It was half of the homestead of Benjamin Harraden.⁷¹ The Thomas Saville house was supposedly built in 1763. If that is correct, then John and Susanna likely moved into Thomas’ house in 1763. There is no record of John and Susanna purchasing another house. John and Susanna had seven children one of whom died in infancy. The names of only four of them are known.⁷²

Children	born	died
Mary	August 23, 1753	
<i>Married Gideon Day Edes in Gloucester July 21, 1776</i>		
Elizabeth	May 13, 1755	
Sarah	Mar. 13 , 1757 (baptism)	
Sarah	Feb. 18, 1759 (baptism)	May 13, 1840 (died in poor house @ age 82)

John died on November 18, 1790. His probate record only contained an inventory of his real and personal estate. His real estate holdings were summarized above under Thomas Saville. The 1790 federal census listed Susanna with two males over 16 and two females in the household. She was listed after Jesse in the census which suggests she was still living in half of the house. The estate was divided between six heirs. Elizabeth his daughter in 1803 bought one of the other 1/6 shares in the estate.⁷³ She was listed as a spinster at the time. In 1835 Sarah Saville, Elizabeth’s sister, sold a 1/3 interest in John’s estate to Aaron Fitz. In the deed she mentions Elizabeth (now married to a Griffin) was the other rights holder in the estate. Sarah was living in half the house at the time of the sale.⁷⁴ In 1836, Elizabeth [Saville] Griffin, living in Hillsborough, NH sold a 2/3rds interest in John Saville’s estate to Aaron Fitz.⁷⁵ This gave Fitz full ownership of John Saville’s half of the farm. Also in 1836, Aaron Fitz bought Jesse’s half of the farm from Ira Saville.⁷⁶ Fitz owned all of the original farm except for the southern half of the sheep pasture with the tanyard.

⁶⁷ John Saville (1790) Probate Case #24797

<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay?volumeId=13855&pageName=24797:1&rId=247760136>

⁶⁸ Sale of ½ of sheep pasture ECRD Book 220 Page 216 (1819); Sale of estate Book 237 Page 116 (1824); Probate Case #24796 (1823) <https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay/?volumeId=13855&pageName=24796:1&rId=247760107>

⁶⁹ Massachusetts, Town Clerk, Vital and Town Records, 1626-2001, familysearch.org <https://www.familysearch.org/ark:/61903/1:1:Q29P-9LTZ>

⁷⁰ ECRD Book102 Page 93 (1763)

⁷¹ This was likely a reference to her father-in-law Benjamin Harraden’s house.

⁷² John Saville’s estate was divided among six heirs presumable all of them his surviving children.

⁷³ ECRD Book 175 Page 23 (1803) records the sale of 1/6th part of John Saville’s estate.

⁷⁴ ECRD Book 289 Page 165 (1835)

⁷⁵ ECRD Book 299 Page 9 (1836)

⁷⁶ ECRD Book 294 Page 156 (1836)

Known Occupants of the House

c.1763 to 1783	Thomas Saville & Mary Jesse Saville & Martha & their children John Saville & Susanna & their children
1783	Thomas Saville died
1783 to 1790	Jesse Saville & Martha & their children (Martha dies in 1785) John Saville & Sussannah & their children
1790	John Saville died, Susanna (widowed) & children still living in house
1790-1823	Jesse Saville & his second wife Hannah occupy half the house
1810	John's half of house appears to be rented to John Hodgkins.
1820	Jesse's daughter Hannah and her husband Timothy Hodgkins Jr. are living in John's half of the house (they were married in 1812)
1823	Jesse Saville died. His second wife Hannah relinquishes her interest in the property, and Jesse's half of the farm is sold to Ira Saville of Boston.
1835	Sarah Saville (John's daughter) living in the house at the time she sold it ⁷⁷
1844	House is longer standing as of this date.

Jesse Saville

Jesse Saville was baptized on December 31, 1740 at the third church which was in Annisquam parish.⁷⁸ (This places his father Thomas as living in the area at the time.) He married Martha Babson in Gloucester on October 6, 1763. She was born October 8, 1745 and died April 19, 1785.

Jesse and Martha's Children:⁷⁹

Thomas	August 18, 1764	1845
Abiah	June 12, 1766	Feb. 18, 1843
John	April, 1768	
William	March 17, 1770	Jan. 11, 1853
James	October 16, 1772	June 6, 1805
Martha	Dec. 16, 1774	Dec. 13, 1801
Oliver	Jan. 26, 1777	March 14, 1801 at sea
Epes	March 15, 1779	July 7-1820
David	March 13, 1781	1801 "lost at sea"

Married Hannah Dane

Mary Dane	March 4, 1787	
Hannah	December 24, 1790	1854

"reputed to be a kind of witch"⁸⁰

Married Timothy Hodgkins (1790-1829) April 1, 1812

According to the book *The Saga of Cape Ann* (1960) by Melvin Copeland and Elliot Rogers, Jesse Saville "was one of the most active men in the community. He ran his farm, coopered barrels, made ox-bows and scythe snaths [handles], built walls and cellars, wrote deeds, administered estates,

⁷⁷ Sarah Saville is listed in the 1830 census as living in that part of Gloucester (based upon the names of nearby neighbors.) She was most likely living in the Saville house but it can't be proven.

⁷⁸ William R. Cutter, *Genealogical and Personal Memoirs Relating to the Families of Boston and Eastern Massachusetts*, Lewis Historical Publishing Co. New York, 1908, pages 127-128.

⁷⁹ Town Clerk's Records & Cutter 1908, page 128.

⁸⁰ Charlotte H. Lane, *Old Houses of Annisquam*, unpublished manuscript, 1909.

and operated the tan pit.” (p.170). Examples of his stone walls can be seen near the swamp area the site of the former tannery.

In 1768, Captain Samuel Fellows the British customs agent was apparently boarding at the Saville House. On September 7, a mob of local residents angry over the enforcement of the British Revenue Acts by Captain Fellows came to the Saville house. They searched the house and did not find Fellows. During the search Martha attempted to send their servant on an errand. The mob prevented him from leaving and Dr. Rogers threatened physical harm to the servant if he did not tell them where Fellows was. The mob left and about an hour later Fellows rode up to the house and was spotted. He was warned of the danger he was in and escaped. The mob returned and broke down the door, broke a cellar window, and caused other damage. Jesse who was not at home during the first two incidents returned. The mob returned for a third time and Jesse confronted them with a gun. Jesse was knocked down during the confrontation and his gun broken. (Jesse’s legal complaint against the mob can be found transcribed in Appendix B.)

According to author J. L. Bell who writes the “Boston 1775” blog, Jesse filed a criminal complaint against some members of the mob. Eight of the men were indicted by a grand jury.⁸¹ In 1769 seven were convicted of criminal misconduct and fined. In 1770 Jesse pursued a civil suit against the seven men in an effort to recover damages to his property but lost the case. He filed an appeal.⁸² In March 1770 in apparent retaliation for his civil suit against the 1768 mob, Jesse was dragged from his bed and tarred and feathered by a local mob. Subsequently Jesse dropped his appeal case against them.⁸³ Colonial officials attempted to prosecute the 1770 mob but with little success. The *Essex Gazette* (November 13, 1770) reported:

“SALEM, November 13 ...

At the Superior Court held here last Week, a Mulatto Servant of Samuel Plummer, Esq; of Gloucester, named George, was convicted of aiding and assisting in seizing the Person of one Jesse Saville, in the Month of March last, taking him out of his Chamber, in the Night, without Shoes, and almost naked, dragging him over Hills, Dales and Fences, some times by the Hair of his Head, for about 4 Miles, and then carting him through the Street of Gloucester. It is said further, that after elevating Saville upon a Pump, and insisting on his swearing not to steal any more Leather, nor to prosecute any Person for thus abusing him, he was tar’d and dismissed. George would not or could not discover any of the Persons concerned with him : They being all disguised, except himself, prevented their being known. --- On Saturday last the said Servant George was sentenced, by the Court, to receive 39 Stripes, sit upon the Gallows one hour, suffer two Years Imprisonment, and find Surety for his good Behaviour for the term of seven Years.

This same Jesse Saville, we are told, was pretty roughly handled at Providence, some Time before receiving the above Treatment at Gloucester, on Suspicion of being an Informer.”

The reference to “his swearing not to steal any more Leather” seems odd and out of place. However, it suggests the Saville tannery was in operation as of 1770. There may have been a certain amount jealousy or resentment from men who had competing tanneries in town. Daniel Plumer was amongst the 35 Gloucester residents reported to have a tannery in 1771. As theorized in the first part of

⁸¹ <http://boston1775.blogspot.com/2020/11/my-mother-cryd-out-jesse-is-dead.html>

⁸² <http://boston1775.blogspot.com/2020/11/the-third-mobbing-of-jesse-saville.html>

⁸³ <http://boston1775.blogspot.com/2020/11/the-third-mobbing-of-jesse-saville.html>

<http://boston1775.blogspot.com/2020/11/whatever-happened-to-jesse-saville.html>

this report, the Saville tannery may have had certain distinct advantages in the tanning process due to minerals present in the swamp water resulting in a superior quality of leather.

Two newspaper accounts from 1769 place Jesse Saville as working as a tidesman or tide-waiter for the Customs Service in Providence, RI. Jesse's presence in Providence is a small but significant detail. As discussed in the first part of this report, the archaeological evidence shows that members of the Saville family including Jesse practiced traditional Native American ceremonies on their farm. In Providence, Jesse would have had the opportunity to interact with Native Americans from tribes living in Rhode Island like the Narragansett. Members of the Narragansett tribe are known to have been employed in maritime industry. From them he likely learned about the use of serpent effigies which are common at ceremonial stone landscape sites in Rhode Island and Connecticut but not seen north of those two states.

Providence Gazette June 10, 1769:

"Custom-House, Boston, June 2, 1769.

WHEREAS on the 18th of May last, in the Evening, a great Number of People riotously assembled in the Town of Providence, in the Colony of Rhode-Island, and violently seized Jesse Saville, a Tidesman belonging to the Custom-House of the said Port, who was then attending his Duty there; and having gaged and put him into a Wheelbarrow, almost strangled, they carried him to a Wharff, where they threatened to drown him if he made the least noise; tide a Handkerchief round his Face, cut his Clothes to Pieces, stripped him naked, covered him from Head to Foot with Turpentine and feathers, bound Hands and Feet, threw Dirt in his Face, and repeatedly beat him with their fists and sticks, then thre him down on the Pavements, cut his Face. And brusied his Body, in a most barbarous Manner ; during which inhuman Treatment, which lasted an Hour and half, he was near expiring, and now lies dangerously ill.

For the better bringing to Justice and condign Punishment the Authors of this daring and atrocious Outrage, the Commissioners of His Majesty's Customs of hereby promise a Reward of Fifty Pounds Sterling for the Discoveery of any of them, to be paid upon his or their Conviction.

By Order of the Commissioners, RICHARD RELVE."

Providence Gazette June 24, 1769:

"To the PRINTER of the PROVIDENCE GAZETTE –
Mr. CARTER.

I observe in one of your late Papers an Advertisement inserted by Order of the Commissioners of the Customs, offering a Reward of Fifty Pounds Sterling for discovering the Persons who ill treated one *Jesse Saville*, a Tidesman, on the Evening of the 18th of May, then doing Duty in the Town of Providence, &c.

How the Board came by their information I know not, but of this I am certain, that their Informant paid little Regard to Truth, the greatest Part of the Narrative being false and groundless. He was neither struck with a Fist or Stick, nor thrown on the Pavements, as the Advertisement sets forth, neither was he on Duty as an Officer when taken. The Affair was not intended to obstruct him in his Duty, or deter other Officers in the Execution of their Trust, so long as they keep within proper Bounds. The Truth is, he was daubed with Turpentine, and had a few Feathers strewed on him; but in every other Respect was treated with more Tenderness and Lenity that is perhaps due to an Informer.

As the above mentioned Advertisement seems evidently calculated to call an Odium on the Town, by inserting this public Testimony against it you'll oblige.
A SPECTATOR.”

The anonymous author of this letter to the editor seems to be implying that Jesse Saville was snooping around the wharfs outside of official inspection hours of the Customs House. The author warns the custom officers to “keep within proper Bounds.” The local merchants were likely exploiting a legal loophole in government regulations and avoiding paying customs duties by landing cargo at night. Jesse may have become aware of this and this is the reason why he was accused of being “an informer.”

The 1810 federal census listed John Hodgkins as Jesse’s immediate neighbor. This seems like a insignificant fact until one checks the 1820 federal census and finds Timothy Hodgkins Jr. was his neighbor. Jesse’s daughter Hannah (from his second marriage) married Timothy on April 1, 1812 in Gloucester. John Hodgkins was either Timothy’s uncle or grandfather. What most likely took place was John Hodgkins was renting half the house from John Saville’s estate. Hannah met Timothy during this time, and the newlyweds eventually took up residence in the Saville house. Hannah Hodgkins is listed in the 1830 census for Gloucester but it is unclear if she was still living in the house. Her husband died that year and she was listed as head of household in the census.

In 1819, Jesse sold his half of the sheep pasture to his grandson John who lived in Boston for \$500. The property was only worth about \$75 to \$100 and raises questions as to why his grandson over paid by so much.⁸⁴ The high price suggests his grandson purchased the tannery business as well as the property. The deed was written by Jesse and features his quirky phonetic spelling, “A serten tract of land lying in Annisquam Parish in the Town of Gloucester aforesaid and is near my dwelling house commonly called Sheep Paster ...”(See Appendix for B for a sample of Jesse’s writing). The deed offers some important details, “The whole pasture meadow and little orchard contains by measurement seven acres two quarters and six rods with a Barn on the same together with a number of forrest trees and a number of large apple trees a number of small apple trees lochust [locust?] and Peach trees quince trees and grapevines chiefly bearing all which is in inclosed with Stone wall in three lots with a cartway from the highway to the meadow through the field at the western end of the dwelling house and so on as the cart path goes down to said meadow at all seasons of the year ...”⁸⁵ The deed mentions the sheep pasture was divided into “three lots” with stone walls. This is consistent with the stone wall layout currently visible in the field. The sheep pasture (Jesse & John’s halves combined) has a stone wall around the perimeter. The tannery / meadow (i.e. swamp) area is subdivided into two smaller lots. This dates all of these walls as being built prior to 1819.

The cart path still exists and can be followed from near the former location of the house at the top of the ridge down and around the ravine until it descends to the meadow now a swamp. Jesse inventoried the many different fruit and other trees on the lot but failed to make any mention of the tannery in the deed. When Jesse’s grandson passed away, and the legal guardians for his underage children sold the lot off for their support in 1844 rather than repeat the language of the earlier deed, the guardians drafted a new deed in which described the property as “including the meadow or tanyard and little orchard.”⁸⁶ Given the orchard was still present twenty-five years later suggests it was being maintained. The inclusion of the “tanyard” reference suggests one of two possibilities (1) the tanyard had become a local landmark, or (2) Jesse’s grandson had continued or re-opened the tannery business. A tannery would explain the high price he paid for the property.

⁸⁴ John Saville’s half of the sheep pasture was appraised at \$70 in 1790. When Jesse’ half of the sheep meadow was sold in 1844 the sale price was \$90/

⁸⁵ ECRD Book 220 Page 216 (1819)

⁸⁶ ECRD Book 365 Page 237 (1844)

Jesse Saville died at the age of 83 on March 11, 1823. The follow obituary appeared in the Boston Newspaper the *Columbian Centinel* (March 26, 1823):

“Mr. Saville was possessed of an uncommonly strong mind, and a very retentive memory. There was not a man perhaps in Gloucester who possessed such a perfect recollection of ancient transactions, grants, and land marks as did Mr. Saville: for he seemed have contained in his head, a successive record of all events; and more especially these of a local nature, for more than 70 years. – In his political character, he was an undeviating FEDERALIST, adhering strictly to the sentiments of the immortal WASHINGTON, whom he always considered the pole star in American political hemisphere. In his religious theory, he was a Universalist, having the most unwavering belief in the great doctrine of reconciliation by JESUS CHRIST as taught by the late REV. JOHN MURRAY.”

Rev. John Murray came to Gloucester in 1774 and established his own congregation where he preached at 1779 to about 1793. Murray is credited with establishing the first Unitarian Universalist Church in the United States. Murray’s religious views diverged from the conservative Calvinist (i.e. Puritan) Christian doctrines of his times. In particular, he preached a doctrine of universal salvation for all people not a select few. Murray was criticized by other Christian ministers for his heretical views.⁸⁷

Jesse’s participation in this “radical” Christian congregation is significant. The archaeological evidence from the Native American ceremonial site (see part 1 of this report) on Jesse’s part of the farm indicates the ceremonies were inclusive for all of the participants. In contrast the evidence indicates that Jesse’s father Thomas felt that certain parts of the ceremonies were restricted to the religious leader and everyone else was excluded. Jesse’s handling of the Native American ceremonies is quite similar to the Universalist Christian values; both were inclusive of the entire congregation and egalitarian in nature. It was not uncommon for Native Americans during the historic period to profess a faith in both Christianity and their traditional Native American beliefs.

Jesse’s probate records appraised his real estate at \$222. A committee setoff the widow’s third of the estate. It included: Chamber (bedroom), privilege of using the front stairs and door, privilege of the front of the house to the garden wall, southwest corner of the cellar as far as the outer cellar door, privilege to pass through both outer and inner cellar doors, eight square feet in the eastern garret, 2 rods and 20 links square at the western end of the garden, privilege to both wells of water, privilege of passing to and from house to lane, privilege in the cow pasture enclosed by a wall and the southern part of the barn.⁸⁸

Jesse died owing \$275 indebts and probate expenses. The probate court authorized the sale of real estate to pay for those debts. The administrator of the estate Henry Phelps was required to give notice of a public auction of the real estate. The notice was placed in the *Palladium* an obscure Boston newspaper. The auction apparently wasn’t advertised locally. This appears to have been intentional. In 1824, Jesse’s grandson Ira Saville (1797-1865) who lived in Boston purchased Jesse’s half of estate at auction for \$120.

⁸⁷ Rev. John Murray entry Wikipedia - [https://en.wikipedia.org/wiki/John_Murray_\(minister\)](https://en.wikipedia.org/wiki/John_Murray_(minister)); Gloucester Unitarian Universalist Church Website - <https://www.gloucesteruu.org/about-us-3/our-history/>

⁸⁸ Jesse Saville Probate (1823) Case #24796
<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay?volumeId=13855&pageName=24796:1&rId=247760107>

Saville family Reunion

Cape Ann Light and Telegraph (October 10, 1863)

“The `Saville family’ had a gathering at the old Homestead in Annisquam, on Tuesday last [Oct. 6th], it being the one hundredth anniversary of the marriage of their progenitor, Jesse Saville. Many of the descendants and others were present, and a pleasant time they had of it. Quite a number of original hymns, written by members of the family, were sung, and much historical information respecting the family was imparted to the younger portion of the descendants.”

Writing in 1909, local resident Charlotte H. Lane stated:

“On October 6, 1863, the descendants of Jesse Saville held a gathering at the old home, and a great grandson was christened on the old doorstone by the Rev. Mr. Gullar, Jesse Saville Rowley.”⁸⁹

Saville Farm Ownership

32½ acre farm

17xx-1783 Thomas Saville (died in 1783)
1786 Farm split between Thomas’ two surviving sons, Jesse and John

John Saville Half of Farm

1786-1790 John Saville (died in 1790)
1790-1835 Heirs of John Saville, his six children
1803 Elizabeth Saville (daughter of John) bought a 1/6 interest in John’s estate from her nephew, Gideon Edes (grandson of John). This gave her a 1/3 interest.
1835 Sarah Saville (daughter of John) sold a 1/3 interest in estate to Aaron Fitz. Sarah was living in the house at the time.
1836 Elizabeth [Saville] Griffin (now living on Hillsborough, NH) sold a 2/3 interest in estate to Aaron Fitz.

Jesse Saville Half of Farm

1786-1823 Jesse Saville (died in 1823)
1819 Jesse sold his half sheep pasture with tannery to John Saville of Boston (his grandson)
1824-1835 Ira Saville of Boston (grandson of Jesse) purchased from the estate
1836 Sold to Aaron Fitz

The Field, Little Pasture, & Orchard (10¾ acres)

1836-1856 Aaron Fitz
1856-1922 Samuel S. Hood & heirs
1922-1929 Sarah J. Hood
1929-19xx Carolyn H. Sturgis (21.35 acres)
*Includes several additional parcels not part of original Saville farm
*Sturgis built the Sears & Roebuck house near site of former Saville house.

⁸⁹ Charlotte H. Lane, *Old Houses of Annisquam*, unpublished manuscript, 1909.

Sheep Pasture (15 acres)

- 1786 Split between Jesse and John Saville. John received north half, Jesse south half
- 1819 Jesse sold the south half sheep pasture with tannery to John Saville of Boston (his grandson)
- 1844 North half sold to Joseph Harvey by Aaron Fitz
- 1844 South half sold to Joseph Harvey by heirs of John Saville of Boston
- 1890 Fitz Harvey sold the recombined sheep pasture to Warren Harvey
- 1940s Acquired by Gurdon Saltonstall Worcester
- 1950 Sold to Jost J. Michelsen & Ingeborg Michelsen as part of larger 40¹/₄ acre lot

Appendix A - Deed Trace

The [owners name] property is a 27½ acre subdivision of a larger 40¼ acre parcel shown in 1948 survey (Plan Book 80 Plan 9). Since 1948 the 40½ acres has seen several smaller lots sold off amounting to about 13 acres. The 40¼ acres was composed several parcels (1) Annisquam Parish Pasture, (2) Saville family cow pasture, and (3) Saville family sheep pasture

[redacted]

Parcel ID [redacted]

27.44 Acres

[CURRENT DEED INFORMATION REDACTED]

Land Court certificate C78409 (2005)

W. Jost Michelsen et al to Summerhouse Associates LLC

\$487,500

Land Court certificate C43811 (1973)

To W. Jost Michelsen

\$1

Land Court Plan 22762 A-F (1956 & 1958)

Survey plan of 40¼ acres

Book 4312 Page 527 (7-3-1956)

Inheritance Tax Form

2 parcels with buildings

Jost J. Michelsen surviving spouse (Ingeborg D. Michelsen deceased)

Land Court Decree 22762 (1956)

Confirms ownership of the entire 40¼ acre lot to the Michelsens. Land court survey indicates the lot was actually composed of two separate but abutting parcels (a) 16 acre lot "Parish Pasture" (2) 15 acre lot "Sheep Pasture"

Plan Book 80 Plan 9 (1948)

Survey plan of 40 acres

Michelsen 40 ¼ acres is a composed of three historic parcels

16 Parish Pasture

15 Acre Saville Sheep Pasture

6½ Acre Saville Cow Pasture

16 Acre Lot “Parish Pasture” (Along [STREET #1])

Book 3759 Page 208 (8-4-1950)

Gurdon Saltonstall Worcester (of Boston, MA) to Jost J. Michelsen & Ingeborg Michelsen (of Winchester, MA)

Parcel #1

Shown on Plan Book 80 Plan 9 (1948) – 40¼ acres

References: Charles Fitz et al to Mary Jane Parker (Book 670 Page 174, 6-25-1864), probate of Mary Jane Parker Docket #75977 and deed of Effie E. Whitman to Gurdon Saltonstall Worcester (Book 3354 Page 78)

*Although the deed only references the previous deed for the sale of the 16 acre lot, the accompanying survey plan shows the sale also included the 15 acre “sheep pasture.” No record has been found for how Worcester acquired this additional parcel

**The 16 acre lot also apparently included the 6½ acre Saville “cow pasture” which seems to have been added to it during the 1864 sale of the lot.

Parcel #2

Northwest of parcel #1, not shown on map, acreage not given [REDACTED LOCATION]

Book 3354 Page 78 (11-28-1943)

Effie E. Whitman (unmarried, of Boston, MA) to Gurdon Saltonstall Worcester (of Gloucester)

Parcel #1 – 16 acres

Beginning at corner of pasture formerly belonging to heirs of Benjamin B. Day now Lingard estate Northeastly along stone wall by formerly Butler now Anderson, by formerly Jones now Kimball, by formerly Riggs now Knowlton, by formerly Marchand to Saville Lane

By Saville Lane along stone wall southerly to land formerly of Samuel S. Hood, now of Hood & others (formerly Lane’s pasture)

By land of Hood (formerly Saville land)

Southwesterly along stone wall land formerly of heirs of Joseph Harvey and now Harvey estate along stone wall

Northwesterly to land formerly heirs of Benjamin B. Day now Lingard estate

Northwesterly along stone wall to land formerly of Benjamin B. Day to first bound.

Includes easements & ROW to [REDACTED LOCATION].

References: Charles Fitz et al to Mary Jane Parker (Book 670 Page 174, 6-25-1864), probate of Mary Jane Parker Docket #75977.

Parcel #2 – Northwest of parcel #1, no acreage given

[Lot on [STREET #3] (probably the Riggs House lot) – see reference; 1884 map shows house at corner of [STREET #3] & [STREET #2]]

References: Mary J. Linscott [formerly Mary Jane Parker] to Margaret J. Ware and Effie E. Whitman (Book 2396 Page 301 [Should be 2530 Page 80], 10-2-1922) & Probate of Margaret Ware Docket #289875

Book 2530 Page 80 (1922)

Mary J. Linscott (widow) (Formerly Mary J. Parker) to Margaret J. Ware to & Effie E. Whitman

Parcel #1

Beginning at corner of pasture formerly belonging to heirs of Benjamin B. Day now Lingard estate

Northeasterly along stone wall by formerly Butler now Anderson, by formerly Jones now Kimball, by formerly Riggs now Knowlton, by formerly Marchand to Saville Lane
By Saville Lane along stone wall southerly to land formerly of Samuel S. Hood, now of Hood & others (formerly Lane's pasture)
By land of Hood (formerly Saville land)
Southwesterly along stone wall land formerly of heirs of Joseph Harvey and now Harvey estate along stone wall
Northwesterly to land formerly heirs of Benjamin B. Day now Lingard estate
Northwesterly along stone wall to land formerly of Benjamin B. Day to first bound.
Includes easements & ROW to [REDACTED LOCATION].
*** Saville Lane is an apparent reference to [REDACTED]

References: Charles Fitz et al to Mary Jane Parker (Book 670 Page 174, 6-25-1864),

Parcel #2

Adjoins to parcel #1
Bound northwesterly and southwesterly by land now or formerly of Jones and of Lingard estate
Northerly by [Street #2]
Easterly by land now or formerly of Anderson
Southeasterly by parcel #1

Notes: Book 615 Page 137 (1860) Mary Jane Parker bought a house from Riggs Estate near Annisquam Meeting House. Notes for her sole use (excludes her husband Alpheus Parker, stonemason)

Book 670 Page 174 (6-25-1864)

Charles Fitz (of Gloucester) and William F. Fitz (of Manchester, MA) to Mary Jane Parker (of Gloucester, wife of Alpheus Parker)
\$315
Pasture land in Annisquam Parish, listed as 16 acres

Description:

Beginning at the corner of the pasture belonging to Benjamin B. Day
Running Northeasterly along stone wall by land of Butler, Jones, Riggs & Marchand to the Saville Lane
By Saville Lane along the stone wall southerly to Samuel L. Hood's land (formerly Lane's Pasture)
By Hood's land (formerly Saville's land) southwesterly along stone wall to land Joseph Harvey (deceased)
By Harvey's land along stone wall northwesterly to Benjamin B. Day's heirs land
By Day's land to first bound

Inheritance from Aaron Fitts [or Fitz] estate to Charles and William F. Fitz?

Charles Fitz (1806-1881)
Married Betsey B. Day
Brother William F. Fitz (1808-1879) *he had other brothers
Parents: Aaron Fitts (1778-1861)
Nancy Riggs (1778-1863)

1844 Aaron Fitz listed as owner in abutting deed for northern half of sheep pasture.

1833 Abutting deed states "Southerly by land of sd [Aaron] Fitz (formerly Parish pasture)" - Book 271
Page 33

Book 269 Page 70 (1832)

Benjamin B. Day (of Gloucester, Mariner) to Aaron Fitz (of Gloucester, Collector of Taxes)
\$75

Parcel 1 – 2/3 of “Parish Pasture” (no acreage given)

References: Parish Committee deed Book 222 Page 258 & Estate of William Babson to B. Day (1832)
[Book 268 page 86]

Parcel #2 – 4 acres, 1/3 of “Parish Pasture” adjoining parcel #1

References Book 222 Page 259 John Dennis to William Babson

Book 268 Page 86 (1832)

Estate of William Babson to Benjamin B. Day (of Gloucester, mariner)
\$170

Parcel #1 – “Parish Pasture”

Parcel #2 – 10 acres “called ‘One sixth of Dennis Griffin pasture’ in common with William Day and others, said premises are described in a deed from the committee of the 3d Parish recorded in Reg. of Deeds Book 222 Leaf 258 being formerly property of Wm Babson dec’d”

2/3rds Part of Parish Pasture

Book 222 Page 258 (1819)

Third Parish of Gloucester to Captain William Babson (of Gloucester, Trader)
\$200

10 acres

Northerly on Aaron Lane

Easterly on “way leading to Jesse Savills”

Southerly on John Dennis [An apparent reference to the other 1/3 piece of the pasture]

Westerly on “Proprietors Pasture”

1/3rd Part of Parish Pasture

Book 222 Page 259 (1819)

John Dennis (of Gloucester, cordwainer) to William Babson (of Gloucester, merchant)
\$48

“a certain piece of pasture land situated in the third Parish in said Gloucester and lying on the westerly side of the road leading to Jesse Saville dwelling house and bounded as follows viz: beginning at a large fast rock in the wall on the said road leading to Jesse Savills house and running northwesterly by the stone wall to the corner of Savills pasture and onward by the wall to a pine stump near the bottom of the hill thence northeasterly to a fast rock in the wall, thence southerly by the wall to the bounds first mentioned the same containing about four acres more or less”

Book 169 Page 162 (1800)

George Knight (of Cape Elizabeth, Maine) to John Dennis (of Gloucester, yeoman)
\$40

1/3 of Parish Pasture (other 2/3 belong to parish) – undivided interest

Boundaries: Westerly joins on the great pasture (formerly Deacon Samuel Griffin, dec’d)

Southerly on the pasture belonging to heirs of Thomas Saville dec’d

Easterly on highway leading to Jonathan Burnham house

Northerly on land formerly of Samuel Robinson Dec'd and Samuel Griffin

References: deed from Noah Bennett to George Knight [Book 164 Page 240]

Book 164 Page 240 (1799)

Noah Bennett (adm), Estate of Thomas Griffin to George Knight

\$40.25

Same description as above deed

References: Deed from Obadiah Parsons to Thomas Griffin [not recorded]

Book 132 Page 5 (1773)

James Day (of Gloucester) to Obadiah Parsons (of Gloucester)

15£

1/3 part of Parish Pasture, whole pasture contains 11 acres, other 2/3 belong to Parish

1/3 part laid out by "Nine Committee Men" to Joseph Harraden Sr. of Gloucester

Conveyed by Will to Joseph Harridan Jr.

1/3 part originally belonging to Rev. Benjamin Bradstreet (dec'd) who purchased it from John Harradan

References Bradstreet deed for more particulars [Book 63 Page 270]

Book 127 Page 251 (1770)

Jonathan Brown to James Day

Same as below

Book 127 Page 250 (1770)

James Day (adm), estate of [Rev.] Benjamin Bradstreet to Jonathan Brown

95£

Parcel #1 – House, barn and 1 ½ acres of mowing and tillage land adjoining

Parcel #2 – 4 acre right (undivided) in Parsonage Pasture

Subject to life estate by widow

Book 63 Page 270 (1728)

John Harraden (of Gloucester, yeoman) to [Rev.] Benjamin Bradstreet (of Gloucester)

Tract of land lying near the meeting house in Annis Squam parish at head of Lobster Cove

Tract of land purchased by John Harraden from Joseph Harraden

Easterly upon a highway

Northerly upon land now in possession of John Harraden

Westerly upon land now in possession of John Harraden

Southerly on land of John Harradan

Southerwesterly corner upon a rock near to a bound formerly of corner of Joseph Haraden dec'd

Northeasterly by corner at xxx stone a stake driven into ground near to xxx

Also and from thence to run upon a direct line to xxxx xxxx highway to the xxx of sd house by the Meeting house

Book 47 Page 218 (1726)

Joseph Harraden [Jr.] to John Harraden

1/3 part of the Joseph Harraden [Sr.] estate

15 Acre “Sheep Pasture”

Book 3822 Page 490 (1951)

Redemption of tax title by Jost T. Michelsen and Ingeborg Michelsen

*The sheep pasture was included in the 1950 sale from G. S. Worcester to the Michelsens. (See 16 Acre Parish Pasture) How Worcester came into possession of the sheep pasture is unknown.

Book 3692 Page 155 (1949)

9 Acres

Tax taking of land owned by Charles Harvey et al.

References Book 1281 Page 362

*The referenced deed contains two parcels, this one and the one below

Book 3692 Page 156 (1949)

11 acres

Tax taking of land owned by Charles Harvey et al “Saville Pasture”

References Book 1281 Page 362

Book 1281 Page 362 (1890)

Fitz Harvey et al to Warren Harvey

\$200

14 acres total

Parcel #1 – [1/2 of] “Sheep Pasture” see deed from John J. Saville et al to Joseph Harvey Book 365 Page 237 (1844)

Parcel #2 – [1/2 of “Sheep Pasture”] See deed from Aaron Fitz to Joseph Harvey Book 365 Page 237 (1844)

Parcel #1 – 7 ½ acres south half of “Sheep Pasture”

Book 365 Page 237 (1844)

John J. Saville & Gideon Lane, guardians of Eli Saville, William D. Saville, Arianna S. Saville [children of John Saville of Boston, deceased] to Joseph Harvey (yeoman, of Gloucester)

\$90

7½ acres “Sheep Pasture”

Beginning at a rock above the earth in them middle of the bars and running South about 45 degrees West over a Rock on the side of the hill stuck in the ground , on the same course till you come to the stone wall of a road leading to pasture belonging to George Day (formerly John Butlers) to a long stone part into ground close to the wall thence by said wall Southeasterly to George Days bars; thence Easterly as the wall stands to the stone wall that divides the said land from the Little Pasture so-called; thence Northerly as the wall stands to the first bound mentioned including the meadow or tanyard and little orchard with the above named and containing about 7 ½ acres, more or less, with the privilege of a cart-way from the highway to the meadow or tanyard through the fields at the western side of the old cellar where the dwelling house formerly stood, and so on as the old cart path goes down to said meadow, at all seasons of the year according to the division between Jesse and John Saville by committee appointed for that purposes.”

Book 220 Page 216 (1819)

Jesse Saville to John Saville (Jesse's grandson)(of Boston)

\$500

“A serten tract of land lying in Annisquam Parish in the Town of Gloucester aforesaid and is near my dwelling house commonly called Sheep Paster and is on the Southern Side of the said pasture and is divided by a straight line across the pasture and is bound as follows, beginning at a rock above the earth in the middle of the bars and running South 45 degrees west over a rock on the side of the hill stuck in the ground on the same line till you come to the stone wall of a road which leads to John Butler's pasture to another Long stone put into the ground close to the stone wall thence Southeasterly as the wall goes until you come to John Butlers bars thence Easterly as the stone wall goes down the hill to a piece of meadow and across the meadow by the rail fence to the stone wall, thence by the stone wall till you come to the stone wall which divides the said land from the Little Pasture so called thence northerly as the stone wall goes of the field angling to the first bound mentioned. The whole pasture meadow and little orchard contains by measurement seven acres two quarters and six rods with a Barn on the same together with a number of forrest trees and a number of large apple trees a number of small apple trees lochust [locust?] and Peach trees quince trees and grapevines chiefly bearing all which is in inclosed with Stone wall in three lots with a cartway from the highway to the meadow through the field at the western end of the dwelling house and so on as the cart path goes down to said meadow at all seasons of the year according to the division between my brother John Saville and I by the Committee appointed to make the division in my Father's estate reference their unto being had with this reserve after my decease my wife Hannah shall have the value of the income of one third of the said granted premises during her natural life free from any expenses either repairs or taxes.”

*The deed features Jesse Saville's distinct spelling. It appears he wrote his own deed rather having it done by an attorney.

Parcel #2 – 7½ acres north half of “Sheep Pasture”

Book 365 Page 237 (1844)

Aaron Fitz (of Gloucester) to Joseph Harvey (Gloucester)

\$90

6-7 acres, ½ of “Sheep Pasture”

“Beginning at the Rock in the middle of the Bars leading from the old house place to the Tanyard, and running Southwesterly by said Harvey land to the lane leading to George Day's land, by said lane as the wall stands to Ben. B. Day's land; thence by said Day's land as the wall stands to land of Fitz called the little pasture, thence running as the wall stands over the hill to the field thence by stone wall of the field to the bounds first mentioned. Containing between six and seven acres being more or less with all the privileges belonging to said half of sheep pasture.”

See John Saville probate 1790 under Saville House Lot

½ sheep pasture part of his inventory

Saville House Lot

Book 2799 Page 165 & 166 (1929) (two deeds)

Sarah J. Hood and Blanche Geary to Carolyn H. Sturgis

21.35 acres

No mention of buildings

*Sturgis likely built the Sears & Roebuck house on the property

Plan Book 2838 Plan 284 (1929)

Book 2511 Page 373 (1922)

Margaret J. Hood et al (heirs of Asa Hood) to Sarah J. Hood

Large parcel of land made up of smaller lots

References:

David Chard et al to Samuel S. Hood Book 470 Page 276 [1 acre with house on [STREET #2]]

Jabez Marchant to Samuel S. Hood Book 470 Page 277 [? acres borders Saville Lane (STREET #1) on Southwest side]

Aaron Fitz to Samuel S. Hood Book 598 Page 177 [see below]

Aaron Fitz to Samuel S. Hood Book 598 Page 178 [see below]

Sarah J. Day to Asa Hood Book 1600 Page 498 [appears to be on east side of [STREET #1]]

Asa Hood et al to Sarah J. Day Book 836 Page 16 [Earlier deed for the next line up]

James Thurston et al to Asa Hood Book 834 Page 269

Book 598 Page 177 (1854)

Aaron Fitz to Samuel S. Hood

\$137.50

No acreage given, abuts Saville Lane and former Saville land now owned by Fitz

Formerly owned by David Lane

Book 598 Page 178 (1856)

Aaron Fitz to Samuel S. Hood

\$150

No Acreage given

Beginning at the northerly corner of the lot at the easterly corner of the cow pasture of the grantor (i.e. Fitz) which pasture was formerly part of Saville Land

Running by Hood's land along stone wall to heirs of Isaac Dennison

By heirs of Dennison land to land of heirs of Joseph Harvey (i.e. sheep pasture)

By heirs of Harvey land along stone wall to land of Fitz, being the said cow pasture

By cow pasture along the stone wall.

Notes: This is part or all of the Saville house lot with the "field", "orchard" and "small pasture". It borders the cow pasture on the west/northwest side

Book 294 Page 156 (1836)

Ira Saville (of Gloucester) to Aaron Fitz (of Gloucester)

\$300

All of the estate of Jesse Saville purchased by grantor at public auction in 1824, specifically:

Eastern half of dwelling house

Western half of barn with field and garden adjoining

Cow Pasture

½ the Little Pasture

References: Book 237 Page 117 [should be 116]

Book 299 Page 9 (1836)

Elizabeth [Saville] Griffin (of Hillsborough, NH) to Aaron Fitz

\$100

2/3rds interest in John Saville's estate

Book 289 Page 165 (1835)

Sarah Saville (Single woman of Gloucester)(Daughter of John Saville)

to Aaron Fitz (of Gloucester)

\$50

Selling her share of inheritance

“one undivided part third part of all the real estate of which my late father John Saville deceased died seized and undivided with that part of said deceased estate owned by my sister Elizabeth Griffin, consisting of mowing land, Pasture land and part of the dwelling house now occupied by the said Sally [Sarah?] Bounded by lands of said Aaron Fitz and others ...”

Book 237 Page 116 (1824)

Henry Phelps administrator of Jesse Saville estate to Ira Saville (of Boston)

\$120

Jesse Saville died intestate and had debts of \$275, property sold to satisfy debts

“whole of the real estate of Jesse Saville”

Eastern half of house

Western half of barn with field and garden adjoining

Cow Pasture

½ of Little Pasture

Pew in Meeting House

References : Division of Thomas Saville's estate between John and Jesse Saville

Book 175 Page 23 (1803)

Gideon Edes, grandson of John Saville, (Housewright, lives in Maine) to Elizabeth Saville (daughter of John Saville?)(Spinster)

*Gideon Edes was the son of Mary Savell [John Saville's daughter] and Gideon Day Edes.

\$117

1/6 part of the following:

Western half of house

Eastern part of barn

Thatch Lot

Sheep pasture

Right in the orchard

“Little pasture or pople valey so called”

Cow pasture

“Back of dwelling as by the fence”

“field or encloses about the dwelling house”

“swamp or meadow near the well”

Garden

¼ acres of land near dwelling house of Solomon Lane

See also Book 178 Page 126 for confirmation of this deed

Jesse Saville Probate Case #24796 (1823)

<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay/?volumeId=13855&pageName=24796:1&rId=247760107>

Inventory of Jesse Saville Estate (September 5, 1823)

Half the dwelling house & garden	\$110
Half the barn	\$10
A piece of land called the field	\$20
Cow pasture	\$30
Little pasture	\$40

	\$220
¼ part of a Pew in Squam Meeting House	\$2

Widows Dower

Chamber (bedroom), privilege of using the front stairs and door, privilege of the front of house to the garden wall, southwest corner of the cellar as far as the outer cellar door, privilege to pass through outer and inner cellar doors, eight square feet in eastern garret, 2 rods and 20 links square at the western end of the garden, privilege to both wells of water, privilege of passing to and from house to lane, cow pasture enclosed by a wall & John Saville's estate on the east. Southern part of the barn.

John Saville (1790) Probate Case #24797

<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/RecordDisplay?volumeId=13855&pageName=24797:1&rId=247760136>

Inventory

"The western end of a dwelling house and half the cellar under the same with the encumbrance of seventeen dollars payable to Jesse Saville he disposing [? hard to read] with the title to the same

	\$83.33
Seven acres of land lying in the sheep pasture at \$10 [per acre]	\$70
One half of barn	\$17
A pasture called the cow pasture containing 3 ¼ acres at \$15	\$48.75
A pasture called the little pasture containing 3 acres	\$24
Half the orchard land ¾ of acre	\$33
The field about the house 1 ¾ acre	\$26
A piece of swamp in the [illegible] containing two acres x 14 rods	\$40
Half of the short lots in the Town Creek	\$44
One piece of land adjoining [illegible] Lane Jun.r land	\$40
A quarter of a pew in Squam meeting house	\$3

Thomas Savell (1785) Probate Case #24799

<https://www.americanancestors.org/databases/essex-county-ma-probate-file-papers-1638-1881/image?volumeId=13855&pageName=24799:1&rId=247760157>

Only document preserved was the Will. Estate to be divided equally between Thomas' sons Jesse and John after several small bequeaths made.

Appendix B –1768 Riot

Historical Collections of the Essex Institute v.42 no. 1 (January 1906), pp.36-39

RIOT AT GLOUCESTER IN 1768.

In 1768, the Acts of Parliament for the regulation of trade in the Province of Massachusetts Bay were being rigidly enforced and Capt. Samuel Fellows was customs officer at Gloucester. In performing his duties he incurred the enmity of the people of that town, and a mob of about seventy persons, lead by several respectable citizens, endeavored to seize the unpopular officer, and in so doing forced its way into the house of one Jesse Saville, who, in the following petition, gives some account of the actions of the mob. Several of those engaged in the affair were afterwards arrested and fined. Saville seems to have been somewhat of a Tory for not long afterwards he became an officer in the customs, and, on Mar. 23, 1770, was taken from his bed by a mob disguised as negroes and Indians, and dragged to the Harbor, where he was subjected to various indignities.

STATEMENT OF JESSE SAVELL OF GLOUCESTER RESPECTING A MOB ATTACKING HIS HOUSE & FAMILY, SEPTEMBER, 7, 1768.

I Jesse Savell of Cape Ann in the Province of the Massachusetts Bay, do hereby inform the Hon^{ble} Board of Commissioners of the Customs for America that on the 7 Day of September, 1768, a number of men came To my House, viz. David Plumer, marchant, Benjo Soams, Cooper, Joseph Foster, marchant, Elichander Smith, Block macher, Lebeday Day, mason, Docter Rogers, William Lowder, tinman, David Day, shoemaker, Philemon Haskel, Black Smith, Daniel Warner, Black Smith, the number of about 70, all of s^d Gloucester, as nigh as could be Judged. They asked Leave to go into the house to Sarch for Capt Fellows, wich they Did, not then ofering any abuse onely in Talek. My wife Sent my Servant of an erant [and] David Plumer Seized him by the Coller Refusing to Let him go. His mistress called him Back [but] they would not Let him Come but S^d If he was Sint he should not go unless they knew hiss bysness but Docter Rogers Tock out his Instrements, the wich he halls Teath with, [and] threatened to Hall all his teath out unless He told where Cap^t Fellows was, threatening to Split his head open with a Club, Holding it over his head. Then they left the House. [In] about an Hour, in wich Time Cap^t Fellows Road [rode] up to our house, Thomas Griffin, Shore man, Seeing him Ride up that way Ran after the mob, told them he was gone up there. In about one hours time they Returnd wich my wife Seeing them told Cap^t Fellows of. He ameadately Run out of Doors as fast as posable. No Person was in the house Excapt my wife & my mother, Dorcas Haskel, Mary Savell, with two of my Small Childredn. They Came up to the Doors and Sorounded the house with Clubs & axes. The wimen Seing them Run in Such a maner affrited fastning the Doors & windows. They Crys with Shouting we got him. They Cryed opin the Doors. They Refused declaring to the mob ther was no man bodey in the house Except a Child of 5 months old they could give oath. M' Plumer Told them, Gentlemen why Dont you walek in. Mr Plumer Did not go into the house himself. My mother Told them they come in upon the Peril of there Lives if they oferd To break Down the Doors. They immeadately Stove Down one Door and Entered a grate number of the abouve prfons & William Stevens, Brick Laior, Like wise and a grate many. Strangers wich they Didnot no. They Like wise beat of a Lach & buttons of another Door, struck the pole of the ax into the Door & Cafeing very much Dammageing. The Same Broak a Seller window to peaces, a Chain, thro^d over barils, Chests, Tables & tubs, Ransacked the house, all parts of it, Broak a bundle of Dry fish to peaces, Destroyed a good deal of the Same, Tock a Gun and broak it by throghing it out of the garit window. Benjo Soams, B. Cooper, pinted it, & Loadin Gun, Toward my wife, ordered her out of Doors, A Little gairl of about tow or three of ours so terified, Cryed To my wife fainting a way. They calla my mother [and] my wife all the hoors and all the Dam'd biches and Every Evil name that they could think

of Stricking Down their Clubs on the flour Each Side of them. My mother beg^d they would Spare her Life for it was not Posable She Could Live one hour. They would not listen to her intreatys. They Sarched the house over & over Seueral times Halling all the Beds into the flours. After awile they left the house, then went Down to the meeting house. There Joseph York, shoe macker, gave them vitels & Drink and was back and forward with them while absent from our house wich Generally is Judgd he was ordered to Do what he Did by his father Deacon Samuel Griffin of g Town. Our folcks Sent for Some of the nabors to come for they Expected to be killed if they came again. Some s^d they were glad. Some was affraid to Come So a bitter afternoon they had. I was not at home but was about two miles of by water, neither could i git home by reason of the tide. I came home about ten a Clock at night, very Darck and Raney. Had ocation to go out of Doors so tock my gun for I was affraid without her. A few minuets after I was gone out a Doors they Sorounded our house attemting to Come in. My father was then in bed. He told them They Should not come in Such a maner but they might three or fore of them come in and Sarch the house. A grate number flocked in headed by Dudley Sargent, marchant. Daniel Warner they Chose as Clark. Thomas Griffin above menteioned & Joseph York: were prcasious in this mob. I Stod a Little way of them, heard them Sware they would Tare Down the house, but what they would have him. I made a pass to go into the Door. They Sorounded me. I asked them who was there, was ansered by Dudley Sargent, half a Dozen of us. I asked what half & Dozen of such black gard Did there. They ansered me, Dam you we will tell you. They said where is Sam Fellows. I ansered none of your bysness. They Imeadatily Scased me. About Eight or thereaway told me to Let go the gun I posessed. Detierd a pass into the house. My mother Cryd out Jesse is dead. My wife fainting away. They nocked me Down, Toock away my gun, tired it of, brvak it in peaces over a Rock. My father halled me into the house by the feet as I Lay on the ground. It was Terable to see the wimans Countanences and the Cryes of the Children for part of the Children was at School in the Day time. So they Left the house after I threating them in the Law. Job Gallaway of the sa town Told my wife he new the Person Struck me Down and broak my gun. We were affraid to go to Sleep Ever Since Safly for word has been threatned to tare Down the house Several times and if Ever they Cached me in the harbor they would Serve me as bad as they would Cap^t Felows or if they Ever Could find out I Conseald him or by any means aided him or gave him any Sustanance they would tare Down the house and mob me which Since I Dare not appear to profacute my Bysness but Shall be obliged to Leave the Town. If I want to go out of Town I am obliged to go and Come in the night or on the Sabbath Day. About a fortentight a go I was at M^f Plumer Shop. I told him he muft mack good the Dammage I had sustained. sere was I would Profacute him. I said he must Expect to mack me satisfaction. He Challanged me to Do it for he said they wanted another frolick, they Did not Desier no beter Sport. Where for my intrest and bodey is in Danger Euery Day.

Wherefore I pray this Honorable Board would hear my Complaint and Release me accordingly as you in your wisdom shall see meet wich I your Dutiful Sarvant as in Duty Bound Shall Ever pray.

Jeffe Savell

N. B. That night the mob Came Down to our house, Joseph York, Thomas Griffin, aboue mentioned went Down to the house of Lieu George Dennisons, Called him out of his Beed, told him they were coming to tare Down our house. The Widdow martha Robinson, Susana Denifon, are Evedence of this. Mr Denisson made as tho he would go with them. After giting them out of Doors, fastened his Doors, went to Bed, not Joineing them, Shewing himself my fathers & my friend. .

Sir, I think this is as Trew as posable I can Render it. Dated October ye 14th 1768.

Jeffe Savell

Appendix C - 1771 Massachusetts Tax List for Gloucester (Tanneries)

Tanneries (35)

Stacy, Nymphas Jr.
Stacy, Benjamin
Somes, Benjmon
Smith, Alexander
Sawyer, Abraham
Sargent, Joseph
Sargent, Daniel
Proctor, Joseph
Porter, James
Plumer, Daniel
Parsons, Solomon Jr.
Parsons, Solomon
Parson, Nehemia
Northey, Edward
Mayhew, Elijah
Lufkin, Benjamin
Lowder, William
Low, Edward
Lord, Benjamin
Laighton, Samuel
Kinsman, Nathaniel
Hodgkins, Jacob
Haskell, Nathaniel
Harskell, Nathaniel
Hale, John
Gould, John
Gott, James
Gidding, John
Eveleth, Elisabeth
Day, David
Davis, Timothy
Dane, William
Dane, John Jr.
Dane, John
Brown, Samuel
Brown, Josiah

Appendix D - Samp Porridge Hill, [REDACTED] Street

Source: Annisquam Village Hall Association Scrapbook

Newspaper article January 1938

<https://archive.org/details/annisquamvillage1912unse/page/n109/mode/2up?q=samp>

TO THE LOOKOUT— Whizz-zz-z Thud! That's the sound that used to mean that the young people on Samp Porridge Hill were at it again! Maybe you never heard of Samp Porridge Hill since it became [REDACTED] street. You'd have to be a real "Cape Anner" to know it. About half way up this winding Bay View road is a smooth granite ledge. That's the unforgettable "Sliding Rock" where the kids of 1900 wore three inches off the surface. They planed it down with pans. Maybe this sounds ridiculous, but ask mother. She can tell you that many a choice cookie sheet or shallow baking pan vanished mysteriously. The kids used the pans to sit in. You see, they had found that a louder noise, faster speed, and even sparks could be produced if the erstwhile "slider" on the rock travelled in a pan. The beginner at this unique pastime merely sat down and slid, but as he became more accomplished, he learned the art of spinning from top to bottom. I'll bet you "Streeters" can remember how proud you were when you completed the double spin or succeeded in doing a Ben Hur leap from your tin pan chariot just as you reached the bottom.

This completed what would now be known as a perfect three point landing. On and on, year after year, these kids slid, grew up, watched their younger brothers and sisters wear a path down the "rock." As is the fate of most simple pastimes, this rock is quite deserted, but only the granite-faced "Sliding Rock" could talk, what yarns would be spun about the days when [REDACTED] street was Samp Porridge Hill! — B. L. H.

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