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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

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United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name **Hassanamisco Reservation**

other names/site number

2. Location

street & number **80 Brigham Hill Road** NA not for publication

city or town **Grafton** NA vicinity

state **Massachusetts** code **MA** county **Worcester** code **027** zip code **01519**

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ✓ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ✓ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ **national** ✓ **statewide** ✓ **local**

Brona Simon — July 14, 2011

Signature of certifying official/Title Brona Simon, SHPO, MHC — Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official — Date

Title — State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:)

Patrick Andrus — 9/6/2011

Signature of the Keeper — Date of Action

Hassanamisco Reservation | **Worcester/MA**
Name of Property | County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [X] private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

Category of Property
(Check only **one** box.)

- [ ] building(s)
- [ ] district
- [X] site
- [ ] structure
- [ ] object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
3		buildings
1		sites
4		structures
2		objects
10		**Total**

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

NA

Number of contributing resources previously listed in the National Register

NA

6. Function or Use

Historic Functions
(Enter categories from instructions.)

DWELLING/Single Dwelling
RELIGION/Ceremonial Site

Current Functions
(Enter categories from instructions.)

RECREATION and CULTURE.Museum
RELIGION/Ceremonial Site

7. Description

Architectural Classification
(Enter categories from instructions.)

NO STYLE

Materials
(Enter categories from instructions.)

foundation: STONE
walls: WOOD/Weatherboard
roof: ASPHALT
other: BRICK

Hassanamisco Reservation
Name of Property

Worcester/MA
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Hassanamisco Reservation is eligible for listing in the National Register as a Traditional Cultural Property under Criterion A for its association with the history of the Nipmuc Tribe, and Criteria Consideration A: ownership by a religious institution or use for religious purposes. The reservation is unique in Massachusetts for having never been owned or occupied by non-Native people. It has served as a residence for Nipmuc families for at least 200 years, and was the home of several individuals who have been important in the Tribe's history. Since the late 19th century it has also served as a cultural center for the Nipmuc tribe. The reservation retains integrity of location, setting, worksmanship, feeling, association, design, and materials. The Homestead also retains integrity of workmanship, design, and materials. The reservation is eligible at the local and state levels of significance. The period of significance for the reservation extends from 1728 (when this land was first formally allotted to Moses Printer) through 1961 (50 years before the present).

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

See Continuation Sheets

Developmental history/additional historic context information (if appropriate)

Hassanamisco Reservation | **Worcester/MA**
Name of Property | County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

See Enclosed Bibliography

Previous documentation on file (NPS):

___ preliminary determination of individual listing (36 CFR 67 has been requested)
___ previously listed in the National Register
___ previously determined eligible by the National Register
___ designated a National Historic Landmark
___ recorded by Historic American Buildings Survey #_____
___ recorded by Historic American Engineering Record # _____
___ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

__X__ State Historic Preservation Office
___ Other State agency
___ Federal agency
___ Local government
___ University
__X__ Other
Name of repository: **Nipmuc Nation Tribal Office and Archive**

Historic Resources Survey Number (if assigned): MHC # GRF.954

10. Geographical Data

Acreage of Property Approx. 3
(Do not include previously listed resource acreage.)

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	19	276594	4676827
2			
3			
4			

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary description correlates to Map 63, Lot 3 on file with the Assessor's Office, Town of Grafton, MA.

Boundary Justification (Explain why the boundaries were selected.)

The property boundary corresponds to the boundary of the Gimbee/Arnold Farm as it existed in 1857, when it came into its present configuration by the sale of John Hector's parcel (to the north). This has remained the property boundary up to the present day (more than 150 years), during much of the property's period of significance.

Hassanamisco Reservation | **Worcester/MA**
Name of Property | County and State

11. Form Prepared By

name/title **Rae Gould (with Eric Johnson), and Betsy Friedberg, NR Director, MHC**

organization **Massachusetts Historical Commission** date **July 2011**

street & number **220 Morrissey Boulevard** telephone **617-727-8470**

city or town **Boston** state **MA** zip code **02125**

e-mail **rgould@snet.net**

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

  A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Hannasamisco Reservation

City or Vicinity: Grafton

County: Worcester State: Massachusetts

Photographer: Margaret Haynes-Lamont

Date Photographed: Aug 2010

Description of Photograph(s) and number:

1 of 12 Homestead, south façade, from Brigham Hill Road
2 of 12 Homestead, south façade, from Brigham Hill Road, facing northeast
3 of 12 Homestead, east façade, facing west
4 of 12 Interior, room 101, north wall, showing original accordion lathe, facing north
5 of 12 Cookhouse, east façade, facing southwest
6 of 12 Cookhouse, facing southeast
7 of 12 Pavilion (right), ceremonial circle and fire (center), facing northeast

8 of 12 Pavilion, ceremonial circle and fire, facing northeast
9 of 12 Old fire pit, facing north
10 of 12 Stone wall, eastern edge of reservation, picnic area in foreground, facing northeast
11 of 12 Stone wall, western edge of reservation, west façade of homestead, facing north
12 of 12 State historic marker, facing west

List of Figures:

Figure 1 USGS Map showing location of the Hassanamisco Reservation

Figure 2 Aerial photo showing the boundaries of the Hassanamisco Reservation property

Figure 3 Sketch Map of Hassanamisco Reservation showing cultural resources mentioned in the Narrative Description and listed in the District Data Sheet

Figure 3a Detail of Sketch Map of Hassanamisco Reservation showing location and direction of photographs

Figure 4 Plan of interior of Homestead (from Paske 2007:3).

Figure 5 Detail from Charles Brigham's 1831 Map of Grafton showing homes of John Hector and Harry Arnold on adjoining parcels (Brigham 1831)

Figure 6 1870 Beers Atlas Map of Worcester County showing Homestead labeled "S. Sisco" (Beers 1870)

Figure 7 This ticket, saved by the Cisco family, documents the 1925 powwow (or Clambake) held at the reservation and hosted by James Lemuel Cisco, son of Sarah Arnold Cisco, who had assumed leadership of tribal affairs and stewardship of the reservation following his mother's death in the 1890s (Gould 2010:271)

Figure 8 Broadside announcing the 1926 powwow at the Cisco Homestead. (Gould 2010:272).

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name **Nipmuc Nation**
street & number **25 Main St.** telephone **774-317-9138**
city or town **South Grafton** state **MA** zip code **01560**

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Hassanamisco Reservation | **Worcester/MA**
Name of Property | County and State

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Hassanamisco Reservation is an approximately three-acre property owned by the Nipmuc Nation, located within the town of Grafton in Worcester County, Massachusetts, at 80 Brigham Hill Road. The reservation today is the product of at least 282 years of use by Nipmuc people. First used as a domestic site area, the reservation later became a tribal center, in addition to continuing its function as a home lot associated with some of the principal figures in the tribe's cultural survival. The property has long been the principal location where members of the Nipmuc community have convened to carry out cultural practices important in maintaining their historical and contemporary culture. The most significant of these has been the Annual Hassanamisco Indian Fair, held every July. A number of ceremonial areas and several structures are located within the reservation. Most significant among the structures is a building known as The Homestead, which was originally constructed in 1801, and has been home to the Cisco family, a family prominent in the political and cultural activities of the tribe. Since the earliest contact with non-Natives, the Hassanamisco Reservation parcel has been continuously occupied and managed by Nipmuc tribal members. The Hassanamisco Reservation has been the property of the Nipmuc tribe since before written history, and is considered a traditional cultural property.

Narrative Description

See Continuation Sheets

Hassanamisco Reservation
Name of Property

Worcester/MA
County and State

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- [X] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B Property is associated with the lives of persons significant in our past.
- [ ] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [ ] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)

Property is:

- [X] A Owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [ ] F a commemorative property.
- [ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance
(Enter categories from instructions.)

ETHNIC HERITAGE/Native American (Nipmuc)

Period of Significance

1728-1961

Significant Dates

1728 (Allotment to Moses Printer)

1920s (First *documented* Tribal Powwows)

1801 (Construction of Cisco Homestead)

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Period of Significance (justification)

See Continuation Sheets

Criteria Considerations (explanation, if necessary)

Narrative Description

The Hassanamisco Reservation is an approximately three-acre property owned by the Nipmuc Nation, located within the town of Grafton in Worcester County, Massachusetts. The property is located at 80 Brigham Hill Road, one mile west of the town's historic center, and just over one-half mile west of the present Grafton town offices on Providence Road (MA route 122, Figure 1).

The property has long been the principal location where members of the Nipmuc community have convened to carry out cultural practices important in maintaining their historical and contemporary culture. The most significant of these has been the Annual Hassanamisco Indian Fair, held every July. The Hassanamisco Reservation has been the property of the Nipmuc tribe since before written history, and is considered a traditional cultural property.

The reservation is situated at an elevation of approximately 450 feet (137 meters) above sea level, roughly halfway up the eastern slope of Brigham Hill, overlooking the valley of the Quinsigamond River. In plan, the reservation property resembles a bent rectangle, approximately 250 feet by 850 feet, oriented roughly northeast-southwest with a 50° bend in the middle (Figure 2). It is characterized by a mixture of open and wooded land. The northern two-thirds of the reservation (the rear of the property) is hardwood forest and the southern third of the property, where the existing structures and most of the other features are located, contains a central open area surrounded by large trees.

A number of ceremonial areas and several structures are located within the reservation. Most significant among the structures is a building known as The Homestead, which was originally constructed in 1801, and has been home to the Cisco family, a family prominent in the political and cultural activities of the tribe. Other structures on the reservation include a "cookhouse" or "cook shack," a storage building that is also utilized for preparing and serving food during the public Annual Hassanamisco Indian Fair and private tribal gatherings and events, and an open pavilion that provides shelter for ceremonial activities. There is also a ceremonial circle and fire near the pavilion; an open area that once held picnic tables and benches near an old fire pit utilized for clambakes in the first half of the 20th century, and pig roasts more recently; and another ceremonial circle and fire (located in the rear of the property) utilized only for special ceremonial occasions (Figure 3).

The Hassanamisco Reservation

The Hassanamisco Reservation today is the product of at least 282 years of use by Nipmuc people. First used as a domestic site area, the reservation later became a tribal center, in addition to continuing its function as a home lot associated with some of the principal figures in the tribe's cultural survival. Since the earliest contact with non-Natives, the Hassanamisco Reservation parcel has been continuously occupied and managed by Nipmuc tribal members. The present-day Hassanamisco Reservation was part

(continued)

of the original Hassanamesitt Plantation, established in 1654 by the Reverend John Eliot. This plantation, located where there was an existing Nipmuc community of the same name, was intended as a mission where Native people would adopt Christian religion and elements of English culture. It was the third in a series of similar plantations, known as "praying towns," established by Puritan missionary John Eliot. The settlement comprised an area approximately four miles square, encompassing about 8,000 acres.

Presently the Hassanamisco Reservation consists of a parcel of approximately three acres (or 130,680 square feet), with several structures and a number of ceremonial areas. On the outer boundary of the reservation, along Brigham Hill Road, there is also a 1930 commemorative plaque that marks the location of the Hassanamisco Reservation as an important historical location within Massachusetts. All are elements contributing to the property's significance.

The Homestead

The oldest and most important structure on the Hassanamisco Reservation is the Homestead, which was originally constructed in 1801, with subsequent additions and alterations (see Stachiw 2003, Izard et al. 2007, Gould 2010. See attached figure 3 for sketch plan of the Homestead.)

The Homestead sits in the front half of the Reservation close to Brigham Hill Road. From the front of the house (the south elevation) (Photo 1) the land slopes down slightly across an open yard to Brigham Hill Road, approximately 50 feet away, and to the east the land slopes down more steeply, so that the east elevation of the Homestead commands a view of the open southern end of the reservation property. From the north elevation, one faces the large open area down a slope to the right, and a wooded area across a small, level, open yard at the left and center. The view from the west elevation is of woods, open fields, and neighboring buildings across a small open yard.

The Homestead's present size is just under 1,400 square feet. In plan it is rectangular, measuring approximately 42 by 33 feet. It is a one-story structure, consisting of a gable-roofed core surrounded by shed-roofed additions on the west, south, and east. From sill to peak, it is approximately 16 feet high at the south, west, and north elevations. The east elevation, which includes seven feet or more of exposed foundation wall, measures approximately 23 feet from ground level to roof peak (Photo 3).

The roof is presently covered with a light-brown asphalt shingle (Photo 2). Most of the exterior walls are covered by rough-sawn pine boards with wavy edges, installed between 1959 and 1966, and painted a dark red color. Portions of the south exterior are sheathed with cedar shakes. The porch on the south side, built between 1959 and1965, has been removed. The eastern part of the porch was removed sometime before 1966, and was replaced by the stone wall that presently exists. The remainder of the porch was removed in 2010 as part of the building stabilization and restoration.

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The present exterior windows on the south façade are 1/1 vinyl-clad window assemblies. The west façade contains (from north to south) a fixed, wooden, multiple-light sash window, and a double-hung wooden window sash. The north façade windows consist of (from east to west) a double-hung wooden window sash, a vinyl casement window, and a pair of vinyl double-hung windows. The east façade contains (from south to north) two vinyl casement window assemblies, the southernmost with three and the northernmost with one, and two wooden Andersen windows (Izard et al 2007; Paske 2007:6-8).

All of the exterior doors were installed during the 1980s. The east elevation contains two doors set in the foundation wall. The southern door is a single door covered with rustic boards. To the north is a double door. On the north side of the Homestead there is a single door accessed by a series of concrete steps immediately east of the chimney. A single vinyl or steel-clad door in the center of the southern façade serves as a main entrance, and a second, similar door is located near the east end of the south side (Izard et al 2007). A door in the south side of Room 101 (see Plan, Figure 4) led to the south porch; it leads to the exterior now that the south porch has been removed.

The interior presently consists of several small rooms, exhibiting a variety of wall and floor treatments reflecting the long and varied history and use of the Homestead (Figure 4). Along the front (south) side of the building are five rooms, numbered in Figure 4 (from west to east) 101, 102, 105, 106, and 108. These rooms, together with rooms 103, 104 (a small room enclosing the stairs to the garret), and 107 make up the original gable-ended house and the east additions. The original Homestead consisted of rooms 101-103. The original hewn five-sided ridge pole is visible within the garret space above these rooms (Izard et al 2007:19). Rooms 110-112 are located along the rear (northern) part of the house and include a kitchen (room 110) and a bathroom (room 112) (Photo 4).

Wall treatments include lath and plaster, painted or whitewashed, or covered by a variety of wallpapers, as well as a variety of 20th-century wainscoting, paneling, and sheetrock. In some rooms the lath and plaster have deteriorated or been removed to reveal the underlying studs, framing elements, and exterior sheathing. Original posts, studs, end girt, and diagonal braces are exposed in the west wall of room 103 (Izard et al 2007:28). Wall surfaces were originally covered with a single coat of plaster composed of lime, sand, and cattle hair. This lime plaster was applied over accordion lath that was fixed to the studs with early machine-cut nails. Plaster was decorated with colored whitewash (e.g., a light blue color in room 102). The plaster has deteriorated from several walls, leaving only the exposed lath. Walls in later rooms contain strip lath and modern cut nails. Later rooms were painted or wallpapered, and some painted and wallpapered walls remain (Izard et al 2007; Paske 2007).

Ceilings are plaster in most of the house, with acoustic tile in the eastern lean-to section (rooms 106-109), sheetrock in room 111, and pine tongue-and-groove boards (room 103). The ceiling in room 101 consists of exposed joists and the garret's sub-floor. These surfaces exhibit multiple layers of whitewash,

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indicating that several decades after the structure was built, the ceiling of room 101 was left unplastered, and the exposed joists and garret flooring were whitewashed. The ceiling was later plastered; lath and remnants of plaster can still be seen above ceiling height between garret floor joists along the west wall (Izard et al. 2007:35).

Floors are wide wooden boards, plywood, or vinyl (kitchen and bathroom). The kitchen floor is vinyl flooring from extensive kitchen renovations dating from between 1965 and 1985. The bathroom (room 112) also has a vinyl floor, which postdates 1985 (Izard et al. 2007).

The building contains three fully excavated cellars. The foundation, although constructed in stages over a one hundred year period, is of similar construction throughout, built of uncoursed stone rubble. The foundation of the main block of the structure was originally drylaid; subsequently some areas have been pointed with a cementimous mortar. The west wall and sections of the east wall of the west section of the basement have been reinforced with an interior layer of poured concrete. Stone foundation walls underpinning the east lean-to and sections of the rear leanto, along with the wall dividing the west and central sections of the basement, appear to have been originally constructed with a cementimous mortar. A transverse concrete-block wall divides the basement beneath rooms 110 and 109.

Spaces beneath the Homestead can be divided into the following sections:
1) The fully excavated basement beneath rooms 101 and 112;
2) The crawl space beneath rooms 102 and 103;
3) The fully excavated area beneath room beneath rooms 105, 106, and 107;
4) The fully excavated basement beneath rooms 108 and 109; and
5) The partially excavated section below room 110.

The fully excavated sections of the basement have been excavated to a depth of approximately 6 feet. Underlying rooms 102 and 103 the crawl space is less than a foot in depth; surrounding this crawl space the depth of the foundation is unknown. Period building practice suggests that the foundation in this area extends to a lesser depth below grade than adjacent foundation walls. The basement below rooms 101 and 112 has a concrete floor with a drainage trench. The other of the basement floors are unpaved (Izard et al. 2007; Paske 2007; Stachiw 2003).

There are two brick chimneys. One, located at the ridge in the center of the building, does not presently extend above the roofline. The other is the furnace flue (constructed between 1959 and 1965); it is situated midway along the exterior of the rear (north elevation) wall.

Over its more than 200 years of use, the Homestead has undergone many changes, but retains many early features. Documentary and physical investigations of the Homestead (Gould 2010; Izard et al. 2007;

(continued)

Stachiw 2003) have identified twelve phases of construction and significant modifications. Some phases represent major changes, while others, depending on household composition and available financial resources, reflect fairly minimal alterations. The following summary is excerpted from Volume I of the Historic Structure Report for the Homestead (Izard et al 2007:1-6):

> The original part of the reservation house was built in 1801 for single mother Lucy Gimbee (1768-1843). Lucy was the great-granddaughter of Moses Printer, one of seven Indian proprietors named by the General Court in 1727 when it set the majority of the Hassanamisco Plantation off to white settlers. The house was built **(Phase I)** as a timber-framed, one-story house with three rooms and a chimney set several yards in from the west gable end. Lucy Gimbee shared the house with her children, Henry ("Harry") Arnold and John and Patience Hector, and others who remain unidentified. Her sons married in 1816 and 1817, bringing wives, and soon children, into the homestead or into the homestead complex of the framed house and adjacent structure (Izard et al 2007:1).
>
> Between 1820 and 1835 **(Phase II)** the house was expanded, with the addition of a large room at the east end, and the original section was modified. The new room was built with a front entry door, creating the external appearance of a double house. The new room appears to have included a chimney in the northeast corner, a highly irregular feature. Interior remodeling included relocating the stairs along the west wall of the new room. The addition coincided with an increasing number of occupants: in 1810, seven people lived in the house; by 1820 there were twelve people in two households; by 1830, thirteen. There is also the possibility that the families were using both the timber-framed house and an older Indian habitation next door. The 1831 nominative map, drawn by a near neighbor, shows two closely spaced blocks in the location of the reservation house, the top one marked "John Hector" and the other marked "Harry Arnold." By the 1857 nominative map, the block marked "John Hector" was gone (Izard et al 2007:1-2).
>
> In the period of 1835 to 1850 **(Phase III)**, a new chimney was constructed in a central location along the east end wall of the original house and the central doorway in the east-room addition was sealed. In the east-room addition, the corner chimney was removed and the window in the north wall was replaced with a door. During this period ownership shifted from Lucy Gimbee to her son Harry Arnold. Lucy's daughter Patience Hector died in 1829. Her son John Hector left the reservation permanently around 1841, the same year her grandson James Arnold married. Lucy died in 1843. At the time the 1850 census was taken, the families of Harry Arnold and James Arnold shared the reservation house, an arrangement cut short by James' death later in the year (Izard et al 2007:2).
>
> In the period of 1850 to 1880 **(Phase IV)**, changes were concentrated in the earlier years, when the young Cisco family returned. Two small rooms were added to the east end of the house around 1855, increasing the living space to 720 square feet. This addition likely coincided with a change in ownership and occupancy. Senior family member Harry Arnold died in August of 1851 and his widow in 1855. Before 1859,

(continued)

their son's widow and child left the house and their daughter Patience married and moved away. Their daughter Sarah Maria Cisco and her family became sole occupants of the reservation house, though ownership was shared with her sister Patience, both having rights as descendants. Since the original construction of the homestead, the nature of the house and households has suggested a lower income status for the owners; economic struggles were made explicit during this phase. As early as 1859 letters indicate a raging dispute between Sarah Maria Arnold Cisco and a John Sweeny who apparently purchased some five acres of land from her uncle, John Hector, in an unauthorized sale. Letters, undated and from 1859, indicate her family was struggling and had asked for town assistance for at least a couple of years as a result of this sale and the subsequent abuse of water rights by Mr. Sweeney, which were first conveyed by quitclaim in 1841. In an 1869 letter on this matter, Sarah Maria Cisco stated "we have not land enough to raise our living and pasture for our cow and our house is rather poor too." It did not help that Sarah Maria had suffered from ill health for more than a year and her husband would soon develop incapacitating rheumatism (Izard et al 2007:2-3).

By 1889, the date of the first image of the reservation house, the original chimney stack had been removed. Little else occurred during the 1880-1920 period **(Phase V)**. The occupants were poor. In 1887 Sarah Maria applied to the General Court for relief as a Hassanamisco Indian who was destitute. She was awarded an annual annuity of $200, which transferred to her eldest son after her death (skipping her husband, a non-Indian). Like Phase IV, this period was marked by a change in ownership. Sarah Maria died in 1891 at the age of 72, and four years later her infirm husband died at age 86. The house passed to their married son James Lemuel and his single brother Lewis, both of whom already lived there. The 1900 census indicates James worked as a laborer. Lewis, who was listed with no occupation, soon moved away. Around 1906, James and his family moved to another house in town and his sister Delia Hazzard moved into the reservation house with her much older husband who died in 1914. She immediately began petitioning the state for money to make repairs and received more than $400 over seven years before being cut off in 1913. A *Worcester Telegram* reporter who wrote a feature story on Delia as the "last Indian" in 1920 described the house as a "wretched little one-story cabin" that was "not much better than a shanty" (Izard et al 2007:3).

Cosmetic changes were made between 1920 and 1927 **(Phase VI)**. New two-over-two windows replaced the older sash, larger front doors were installed, and the exterior was sided with shingles. By 1925 electricity was installed in the house. It is possible these improvements were paid for by others, perhaps her brother James or his daughter Sarah. Widow Delia took in boarders, and always struggled financially. The "last Indian" article stated: "she has a pretty hard struggle to get along"; "the land yields but a scanty living"; "a little financial help would not be amiss." Delia remained in the reservation house until her death in 1930 (Izard et al 2007:4).

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A 1927 photo shows a lean-to addition on the north side of the house, an expansion that coincided with James Cisco's daughter Sarah moving back to the reservation house with her new husband and pre-teen daughter Zara Brough. The rents Sarah collected as landlord of a Worcester property probably financed the improvements she made during this 1927-1935 period **(Phase VII)**. Receipted bills indicate that water was brought into the house by 1928 and a Kalamazoo stove was installed before 1933 (Izard et al 2007:4).

Between 1935 and 1947 **(Phase VIII)**, a full-width addition was made to the east end of the house with its own front entry and the north or rear addition was rebuilt. Though early evidence has been obscured by later changes, it is probable a bathroom or at least a water closet was installed, though not as yet a modern kitchen. In 1938 Sarah was billed for relatively substantial (but unspecified) house repairs. She also filed for a permit to install central heating. These alterations probably related to changes in house use. Sarah's daughter was a college-educated professional working in Washington, D.C., and Sarah's husband was no longer in the picture (he was gone by 1930 and died in Worcester in 1942). Beginning in 1946, she cared for old-age invalids in her house. She also opened the house to tourists. She prided herself on her knowledge of Indian history and welcomed Boy Scout troops and other visitors; by October of 1948 more than five hundred people had signed her guest book. The new north and east additions with a separate exterior entry would allow the presence of boarders in the house without disturbing Sarah's tours and demonstrations in the older part and in the front yard (Izard et al 2007:4).

A 1948 photo shows that the house had been covered with asphalt siding and a car port added to the west end (Sarah had bought a used Pontiac for $20 in 1941). The photo was the illustration for a "last Indian" article in the *Worcester Sunday Telegram*, in which the author wrote of her tourists, her vegetable garden, her Indian knowledge of wild herbs and their uses, and her piecing together a lot of odd jobs to get by. Other alterations in this period of 1947 to 1959 **(Phase IX)** include the installation of an oil burner in 1948 (Izard et al 2007:5).

When Sarah needed a hip operation in 1959, her daughter Zara left her career as a fashion designer in New York City to come home and care for the place and her mother. During the period 1959 to 1966 **(Phase X)**, a new front porch that extended the full length of the house was added and the building was covered with rustic siding. Zara lived there alone much of this time as her mother was in a nursing home through 1961 and again before her death in 1964. Formalizing her mother's open-to-tourists idea, in 1962 Zara founded the Hassanamisco Reservation Museum wherein she displayed artifacts, presented native craft skills, and maintained a library. The museum became the homestead's primary function when Zara accepted a corporate job as vice-president of an electronics and ecological consulting company in Waltham (Izard et al 2007:5).

(continued)

Interior upgrades occurred in the final period of the house, 1985-2006 **(Phase XII)**, probably all within the few years between Zara's retirement around 1985 and her death in January of 1988. They include installation of new exterior doors and some vinyl windows, and new bathroom fixtures. Drywall in the north addition dates to this time (Izard et al 2007:5).

TABLE 1: Phases of Construction and Alterations of the Reservation House (from Izard et al 2007:6).
Phase I: 1810-1820 original construction
Phase II: 1820-1835 east addition
Phase III: 1835-1850 new stove chimney, interior changes
Phase IV: 1850-1880 new east end addition
Phase V: 1880-1820 original chimney stack removed
Phase VI: 1920-1927 new windows, doors, siding, electricity installed
Phase VII: 1927-1935 north lean-to addition, water brought in
Phase VIII: 1935-1947 new east addition, north addition rebuilt, open to tourists
Phase IX: 1947-1959 asphalt siding, carport, oil burner installed
Phase X: 1959-1965 full-length front porch, museum opened
Phase XI: 1965-1985 east half of porch removed, interior alterations
Phase XII: 1985-2006 interior remodeling; exterior alterations

Other Structures and Features

The locations of the following structures and features are indicated in Figure 3.

Cookhouse/Cook shack/Storage Building

The cookhouse, or cook shack, which presently serves as a storage building as well as a food preparation area for the Annual Hassanamisco Indian Fair and other tribal gatherings, is located in the southern (front) end of the property, near Brigham Hill Road. It sits a short distance (about 50 feet) downslope (east) from the Homestead, in an open area that is shaded by some large surrounding trees. It was converted from a building that once served as Zara CiscoeBrough's garage, and was constructed in the early 20th century. This change in function reflects the expansion of the reservation's function from a residential/domestic site to a combined residence and tribal center. The cookhouse is approximately 21½ feet (north-south) by thirteen feet, and about ten feet high, and has corner and central piers of light brown brick at the corners and along the center of the front (east side) and rear, closed sides of wooden shingles, and a roof of brown asphalt shingles. The eastern side can be opened for use as a counter, over which food is ordered and served during tribal gatherings (Photos 5, 6).

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Pavilion and Ceremonial Circle and Fire
The pavilion and ceremonial circle and fire are located near the eastern boundary of the reservation, at the edge of the open area where ceremonies occur. The pavilion is an open-sided wooden structure of four cornerposts, with an asphalt-shingle roof approximately sixteen feet (north-south) by nine feet and is fifteen feet high. It is used to store firewood for the ceremonial fire and, during the Annual Hassanamisco Indian Fair and other gatherings, provides shade and shelter for speakers and performers (Photo 8).

The ceremonial circle and fire (or council fire) is situated a few feet directly in front of (west of) the pavilion, and houses the ceremonial fire during tribal gatherings. It consists of a circle of fieldstones approximately nine feet in diameter (Photo 7).

Old Ceremonial Circle and Fire
The old ceremonial circle and fire is located near the northern end of the reservation property in a wooded area. It is similar in plan and construction to the above-described ceremonial circle and fire.

Old Fire Pit and Picnic Table Area
The old fire pit is an area of stone, brick, and cinderblock, surrounded by shaded lawn (the picnic table area). It measures approximately 20 feet by ten feet, oriented roughly north-south. It is situated approximately fifteen feet east and three feet south of the southeast corner of the cook shack, and about 20 feet west of the stone wall that marks the eastern property boundary. This area was used for clambakes and other festivities in the first half of the 20th century and more recently for pig roasts (Photo 9).

Longhouse Museum
The Longhouse Museum was a log cabin "longhouse" that served as a museum space for several decades from 1962 into the 1980s. It was constructed for Zara CiscoeBrough, who used it as a space to store and display artifacts and documents of Nipmuc culture and history. The structure was demolished in the early 21st century.

Stone walls
Stone walls are found in two parts of the reservation. One section of wall runs beside (west, Photo 11) and extends behind (north of) the homestead, and currently separates the reservation from the neighboring property of 84 Brigham Hill Road—the parcel sold by John Hector to John Sweeney in 1857 that was once part of the Printer and Gimbee land. Archaeological evidence suggests that the wall was built sometime before or during an expansion (or expansions) of the Homestead (ca. 1820 at the earliest) that left disturbed soils on one side and undisturbed soils on the other. The stone wall seems to date from

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either the period when John Hector and Harry Arnold divided their mother's land (1846), or the arrival of John Sweeney in Grafton (1857). Given the acrimonious relationship that existed between Sweeney and Sarah following his arrival in Grafton, the wall's construction most likely dates to the late 1850s, when it served to establish an important boundary between Indian and non-Indian land (as stone walls are a ubiquitous feature across southern New England and often serve as boundary markers (Gould 2010).

The second stone wall runs along the eastern boundary of the reservation near Brigham Hill Road, between the picnic table area and the longhouse museum. The wall has a substantial gap just south of the pavilion and ceremonial circle and fire. The date of this wall and the circumstances surrounding its construction are not known, but it almost certainly dates from the 18th or 19th century (Photo 10).

State Historic Marker

The Massachusetts Historic Marker is located at the southern edge of the property along Brigham Hill Road, and is situated so as to be read by passersby. The plaque is a metal sign mounted on a metal post, and is one of a series of historical markers erected in 1930 across the Commonwealth by the Massachusetts Bay Tercentenary Commission. It reads:

> THESE FOUR AND ONE-HALF ACRES HAVE NEVER BELONGED TO THE WHITE MAN, HAVING BEEN SET ASIDE IN 1728 AS AN INDIAN RESERVATOPN BY THE FORTY PROPRIETORS WHO PURCHASED THE PRAYING INDIAN TOWN OF HASSANAMESIT.

This sign clearly acknowledges that the reservation is the last piece of Indian land in Graftona as well as its special and unique status as an "Indian Reservation." It is a compelling piece of evidence coming not from the Cisco family, but from the Commonwealth of Massachusetts, demonstrating that the evolution of this place into a tribal reservation had occurred by 1930 (Photo 12).

Archaeological Description

While no ancient Native American sites are recorded in the Hassanamisco Reservation, sites may exist. Two ancient sites are recorded in the general area (within one mile). Environmental characteristics of the property represent locational criteria (slope, soil drainage, proximity to wetlands) that are favorable for the presence of Native sites. Several areas of the property include well-drained, level to moderately sloping topography, within 1,000 feet of wetlands. An unnamed tributary stream bisects the property as it drains easterly to Lake Ripple, a dammed portion of the Quinsigamond River. The confluence of the tributary stream and Lake Ripple lies approximately one-quarter mile east of the property. Most of the town of Grafton, including the reservation area, is located within the Blackstone River drainage. Potential

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ancient sites in this area may include small temporary campsites focused on resource exploitation in interior upland areas. Similar settlement and resource use of the nominated area may extend into the historic period. Given the above information, known settlement densities in the interior uplands of Central Massachusetts, and the size of the parcel (approximately 3 acres), a moderate to high potential exists for locating ancient Native American resources on the property.

A high potential exists for the recovery of historic archaeological resources on the Hassanamisco Reservation property, though most of it remains to be documented. Native American occupation of the property can be documented since ca. 1800, with the potential for occupation dating to the 18th century or earlier. Structural evidence and builder's trenches may contribute additional evidence relating to the initial construction date for the Homestead and later stages of its evolutionary history. Additional documentary evidence, combined with archaeological survey and testing, might also identify other residential structures that were located on the property. Earlier structures may include European-style residences, traditional Native American structures, or a combination of both architectural styles. Similar documentary, architectural, and archaeological evidence may exist for barns, outbuildings, and other structures no longer extant on the property. Documentary and archaeological evidence may also exist for occupational-related features (trash pits, privies, wells) that were located on the property. Archaeological investigations at the reservation have been limited to test excavations surrounding the Homestead. Testing has not been completed for most of the reservation. Archaeological investigations at this site have determined that the area immediately surrounding the Homestead has been significantly disturbed by repeated expansions to the building and landscaping processes.

(end)

Statement of Significance

Introduction

The Hassanamisco Reservation is eligible for listing in the National Register as a Traditional Cultural Property under Criterion A for its association with the history of the Nipmuc Tribe, and Criteria Consideration A, ownership by a religious institution or use for religious purposes. The reservation is unique in Massachusetts for having never been owned or occupied by non-Native people. It has served as a residence for Nipmuc families for at least 200 years, and was the home of several individuals who have been important in the tribe's history. Since the late 19th century it has also served as a cultural center for the Nipmuc tribe, a place for holding numerous events, ceremonies, and other tribal functions. The property retains integrity of location, setting, feeling, and association, workmanship, design, and materials. The reservation is eligible at the local and state levels of significance. The period of significance for the reservation extends from 1728 (when this land was first formally allotted to Moses Printer through 1961 (50 years before the present).

The Hassanamisco Reservation has been the property of members of the Nipmuc Tribe since before written history, and has never been alienated from tribal ownership during the past 400 years. Over those years it has become a place of traditional cultural significance whose importance has derived from the role it has played and continues to play in the traditional and evolving life of the Nipmuc community. It has been the home of the Cisco family, a family prominent in the political and cultural activities of the tribe. The Ciscos embodied and encouraged the Nipmuc community's beliefs and practices, and held positions of political leadership as well as "sociocultural authority"—someone who takes a leadership role in the creation, curation, and continuation of traditional beliefs, practices, skills, and ideals (Fawcett 1988). While the Criteria Consideration for the Hassanamisco Reservation as a religious property might exclude many properties from National Register listing, this exclusion does not apply to the current nomination. "In many traditional societies, including most American Indian societies, the clear distinction made by Euroamerican society between religion and the rest of culture does not exist "[1] The guidelines further state that "in simplest terms, the fact that a property is used for religious purposes by a traditional group, such as seeking supernatural visions, collecting or preparing native medicines, or carrying out ceremonies, or is described by the group in terms that are classified by the outside observer as 'religious' should not by itself be taken to make the property ineligible, since these activities may be expressions of traditional cultural beliefs and may be intrinsic to the continuation of traditional cultural practices.[2] " Furthermore, according to the National Register Bulletin "How to Apply the National Register Criteria for Evaluation" NPS 1997, p. 27), a Traditional Cultural Property is eligible "if its importance has been

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[1] Parker, Patricia L. and Thomas F. King. "Guidelines for Evaluating and Documenting Traditional Cultural Properties." National Park Service Bulletin, 1998 ed., p. 14
[2] Ibid, p. 15.

ethnohistorically documented and if the site can be clearly defined." The Hassanamisco Reservation is the principal location where members of the Nipmuc community have convened to carry out cultural practices important in maintaining their historical identity, and continue to do so. In the case of the Nipmuc Nation, the most significant of these activities has been the Annual Hassanamisco Indian Fair. Thus the Hassanamisco Reservation fulfills Criteria Consideration A as it applies to Traditional Cultural Properties, as well as Criterion A.

History of the Reservation

The earliest English chroniclers of the Grafton area reported that it was part of the homeland of the Native people known as the Nipmuc. At that time, the Nipmuc were a loose confederation of communities located throughout central Massachusetts and eastern Connecticut. Each community was tied to a homeland containing at least one major settlement that may have been occupied at certain times of the year, as well as a variety of smaller settlements, many of which were also inhabited seasonally. The various Nipmuc communities were linked through ties of kinship and alliance. The Grafton area, including the present reservation, was known as Hassanamesit, meaning "the place of small stones."

The present-day Hassanamisco reservation was part of the original Hassanamesitt Plantation of Christian Indians (the so-called "Praying Indians"), established in 1654 by the Reverend John Eliot. This plantation, located where there was an existing Nipmuc community of the same name, was intended as a mission, where Native people would adopt Christian religion and elements of English culture. It was the third in a series of similar plantations, known as "praying towns," established by Puritan missionary John Eliot. The settlement comprised an area approximately four miles square, encompassing about 8,000 acres. The center of this settlement appears to have been located in the eastern part of present-day Grafton, where a church was built in 1671. The present reservation would have been within the bounds of the plantation. The settlement was dispersed during King Philip's War, but Nipmuc families returned after the war and were living in Hassanamisco Plantation when it was sold to Anglo-American settlers in 1728.

In 1728, most of the area was transferred to English settlers, leaving 1,200 acres divided among seven Nipmuc families in several separated parcels within the town, which was renamed Grafton. Among those parcels was a 108-acre parcel set aside for Moses Printer and his heirs, which included the present reservation, and was itself part of a total of 190, not necessarily contiguous acres reserved for the Printer family (Gould 2010). Another parcel went to the Sarah Robins and Peter Muckamaug family on present-day Keith Hill. A system was set up whereby non-Native trustees or guardians were responsible for investing the proceeds from the land transfer and protecting the remaining Native lands from encroachment by English settlers. However, the system failed to protect either the principal from the sale, or the lands of the Nipmuc families. Corrupt practices and economic misfortunes led to the loss of almost all Native-owned land in Grafton over the next hundred or so years. By 1800, approximately 62 acres of the original 190 allocated to Moses Printer remained in the hands of his descendants (Gould 2010). But

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by 1861, according a report by Massachusetts Indian Commissioner John Milton Earle (the Earle Report), the original Hassanamisco land base had dwindled down to its present size. A series of transactions over some 140 years, from the time when Moses Printer first received his allotment, was the cause of the diminution of the original parcel.

The first of these land sales took place as early as 1728 or 1729. Portions of Printer land were sold through Indian guardians charged with managing Indian affairs (Gould 2010:208). In 1760, Sarah (Printer) Lawrence sold 10 acres for repair of her home; if this home was on the same property as her father Moses' "home lot," this would mean that some type of a structure existed *before* the 1801 house constructed for her granddaughters Lucy Gimbee Hector and Hannah Gimbee. Cisco family history maintains that before "the old longhouse" (as the Cisco Homestead was referred to) was built, a wigwam stood at that spot. Without further documentation, though, it is not possible to tell what this structure looked like, and archaeological investigations at this site have determined that the area immediately surrounding the Homestead has been significantly disturbed by repeated expansions to the building and landscaping processes. It is possible that Lucy Gimbee Hector's grandmother, Sarah, also had an English-style home that was replaced by Lucy and Hannah in 1801; her need for funds to repair her home suggests this. The presence of a dwelling on the Printer lot by 1760 also indicates that by this time it was clearly established as a domestic space, but differentiated from those around it because of its occupation by an Indian family.

Lucy Gimbee Hector's life (ca. 1769-1843) marks an important turning point in the Printer parcel during its period as a domestic landscape. Lucy married twice, first to Harry Arnold and then to Monday Hector, but neither relationship proved to be long term. In 1801, when she was just over 40 years old, Lucy and her sister Hannah had a 20-by-16-foot house (the original Homestead) built. Lucy had three children when she moved into this house, and her two sons, Harry Arnold (1788-1851) and John Hector (1792-1865), still lived on the remainder of the Printer land in 1831, one in the Homestead and one next door (Gould 2010:199, Figure 5).

Following the sale of John Hector's portion of Moses Printer's land in 1857, Harry Arnold's parcel (the present Hassanamisco Reservation) became the last remaining piece of Nipmuc land in Grafton, and is today the only piece of Nipmuc land in the Commonwealth held continuously in Native American hands.

It was at that time that the transformation of the reservation property from a domestic landscape to a tribal reservation began. The dispossession that occurred at Hassanamesit (Grafton after 1735)—and the story of Moses Printer's land—mirrored developments that occurred at other Native settlements across the region. The important exception was that a small parcel of Printer land (the Hassanamisco Reservation) was preserved through the efforts of its occupants (Gould 2010: 210).

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Once the property became the last remaining piece of Nipmuc land, it took on even greater significance, as its owners considered it vitally important to maintain a presence as Hassanamisco Indians there. Through many struggles, they succeeded in keeping the last piece of Moses Printer's land from transferring out of Indian hands.

Changes in the names used to designate the property reflect its changing significance. At different points in time the parcel was known as: "Moses Printer's allotment" (at the time of the 1720s allotments; Earle Papers Box 1, f1: cited in Gould 2010:110); the "Gimbee Farm," by 1800 (Earle Papers, Box 1, f1: cited in Gould 2010:110); the Cisco home, by the middle of the 19th century (Earle 1861; Forbes 1889); then as "Indian Land" by 1900. A 1900 deed from a parcel abutting the Hassanamisco Reservation conveyed to Samuel B. Woodward for one dollar, a 90-acre parcel bounded, in part, "by land of said Wheelock . . . to the center of the little Blackstone River; thence from said point in said river to by land now or formerly of Perley or Charles Goddard N 57 degrees W fifty-one (51) rods; thence by said Goddards land S 62 deg. 45' W forty (40) rods to *"Indian Land";* thence by *Indian Land* 19 deg. 30' W ten (10) rods . . ." (Sarah S. and John A. Sweetser to Samuel B. Woodward, Worcester District Registry of Deeds, Book 1670, pp. 406-7; emphases added, cited in Gould 2010:110). A 1993 transfer of this parcel to a new owner (the Grafton Land Trust) kept this language. Finally, by 1930, the property was named an "Indian Reservation" (and marked by a 1930 Tercentenary Committee sign) and in a 1929 deed, specifically the "Hassanamisco Indian Reservation." This 1929 deed read, " . . . land . . .on the northeasterly side of the County road over Brigham Hill so called ... [by land of] Frank F. Griffin . . .to Goddard's Pond, so called . . .to land of Samuel B. Woodward; thence northwesterly southwesterly by said Woodward land and land of the *Hassanamisco Indian Reservation* to said road . . ." (Silas B. Goddard to John Fridman, Worcester District Registry of Deeds, Book 2494, pp. 97-8; emphasis added, cited in Gould 2010:109).

By 1861, the family of Sarah Maria (Arnold) Cisco, age 40, daughter of Harry Arnold, occupied the Brigham Hill Road parcel. Earle described the land base at that time as "2½ acres, and a small house" (Earle 1861).

Documents, including letters and deeds, from the early 20th century confirm the persistent presence of the Hassanamisco Reservation and its continued occupation by tribal members. The 1911 obituary notice of Patience Fidelia (Arnold) Clinton records the existence of the reservation and records its size as being 2½ acres, "probably the smallest Indian reservation in the United States. . . still in the hands of the descendants of the Hassanamisco Indians" (Anon. 1911). In 1929, the property was referred to as the "Hassanamisco Indian Reservation" in a deed describing a neighboring parcel (Silas B. Goddard to John Fridman, Worcester District Registry of Deeds, Book 2494, pp. 97-8, 1929, cited in Gould 2010:109). In 1930, a plaque erected by the Massachusetts Bay Colony Tercentenary Commission lists the size of the reservation as 4½ acres. A 1948 newspaper interview with Sarah Cisco Sullivan, daughter of James Lemuel Cisco and granddaughter of Sarah Maria (Arnold) Cisco, documents the continued occupation of

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the reservation by tribal members. This article (Sandrof 1948) also includes a photograph of the reservation Homestead as it stood in the 1940s.

By the 1920s the Hassanamisco Reservation, as it was known, had acquired significance as a tribal reservation used in a very public way, especially with the start of annual gatherings referred to as Powwows. During this period, the Homestead was used as both a private residence and as a public space that included a museum and tribal office. The reservation and the Homestead had become expressions of identity and cultural survival to the Nipmuc Tribe. This transformation from the domestic landscape of Lucy Gimbee Hector's time to a tribal center was complete by the early 20th century (Gould 2010:199). Expansion and alteration in the Homestead during this time reflect its expanded use and meaning, beyond a domestic dwelling, to a tribal headquarters and museum space. The various buildings and features on the property today (cook shack, pavilion, ceremonial circles and fires, old fire pit and picnic area, and picnic table area) reflect the emergence of the property as a public space, a traditional cultural property, and symbol of tribal persistence and continuity during the 20th century.

The stone walls, which divide the reservation from adjoining parcels, are more than the remnants of an 18th- and 19th-century domestic economy based on farming. At least the western part of the stone wall appears to have been built at the time when the property became the last piece of Nipmuc land in Grafton, and Sarah Maria Arnold Cisco was actively resisting efforts to acquire her land by her non-Indian neighbor (Gould 2010:295). The walls physically separate "Indian land" from non-Indian land, and contribute an important visual and tangible element to the landscape of Nipmuc identity.

As the location of tribal powwows (renamed the Annual Hassanamisco Indian Fair in the late 1950s) and the home of tribal leaders, the reservation and Homestead have continuously served as the focal point of Nipmuc cultural activities, from the mid to late 19th nineteenth century up to the present. Responsibility for the reservation today is maintained by the Nipmuc Nation Tribal Council, and Chief Natachaman (Walter A. Vickers).

The survival of even a small, three-acre parcel into the 21st century was and is significant because all other Nipmuc land occupied at the point of English settlement had been lost by the mid 19th century. A plaque erected in 1930 by the Massachusetts Bay Colony Tercentenary Commission that still stands in front of the reservation, it attests to the continuation of this property as both an important cultural landscape for the Nipmuc Tribe, and as a location recognized for its significance by non-Natives over the centuries. It reminds those who drive down Brigham Hill Road that a Nipmuc presence still exists in southern New England.

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Land Use on the Reservation

During the 18th and 19th centuries, the Gimbee family lived by farming. Through the mid to late 1700s, the Printer land was known as the "Gimbee Farm" (Gould 2010). The document establishing the 1846 split of the Gimbee parcel between brothers John Hector and Henry Arnold mentions "buildings" and "a small barn." The 1861 Indian census lists Samuel Cisco, husband of Sarah Maria Cisco, residing on the property, as a farmer. An 1867 document describes it as containing a garden. Other pursuits such as small-scale craft production may have been part of the family economy, as they were for many rural families, both Native and non-Native, but specifics are not recorded.

The Cisco Family

Beginning in the mid 19th century, the reservation property came under the stewardship of the Cisco family, who descend from the marriage of Narragansett Samuel Cisco and Harry Arnold's daughter Sarah Maria Arnold (1818-1891). They and subsequent generations continuously occupied the Homestead: their son James Lemuel Cisco (1846-1931); his daughter Sarah Cisco Sullivan (1884-1964); and then her daughter Zara CiscoeBrough (1919-1988) (Table 1).

Table 1 (from Gould 2010: 200)

Reservation and Homestead Occupants	*Lifespan*
Moses Printer	Bef. 1665 to 1727/8
Sarah Printer Lawrence	ca. 1718 to 1771
Patience Lawrence Gimbee	ca. 1745 to 1794
Lucy Gimbee Arnold Hector*	ca. 1769 to 1843
Harry Arnold	1788 to 1851
Sarah Maria Arnold Cisco	1818 to 1891
James Lemuel Cisco	1846 to 1931
Sarah Cisco Sullivan	1884 to 1964
Zara CiscoeBrough	1919 to 1988

***Constructed the original homestead in 1801**

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Table 1: The Nipmuc occupants from the Printer-Gimbee-Arnold-Cisco line most closely associated with the home lot that became the Hassanamisco Reservation and the Homestead. Although other family members, such as siblings, also lived there at different points in time, this list provides the most direct lineage of family members from Moses Printer, who was first allotted the parcel on present-day Brigham Hill Road, down through Zara CiscoeBrough, who lived there until her death in 1988.

By the early 20th century these family names, and their legacy within the records associated with Moses Printer's land, became important mnemonic devices for Cisco family members who claimed this land as an Indian reservation and assumed their role as stewards of this place and leaders of the Nipmuc Tribe. Many documents in the Nipmuc Tribal Archives demonstrate that Sarah Cisco Sullivan and her daughter Zara CiscoeBrough acknowledged both privately and publicly their descent from Moses Printer.

Through the mid to late 19th century, Sarah Cisco Arnold struggled to maintain this remnant piece of Indian land. Her efforts are clearly documented through letters she wrote that her descendants kept for generations (suggesting that they, too, understood the significance of her struggles). These are the family letters that Sarah Cisco Sullivan and her daughter Zara CiscoeBrough knew so intimately (Gould 2010).

John Milton Earle's 1861 Indian census indicates that the Cisco family was already residing at the reservation by this time. Earle wrote: "The land remaining unsold in Grafton, belongs to Sarah Maria Cisco, wife of Samuel Cisco, (colored). It has a small dwelling house on it, and the whole property is worth some $600 or $700. This is believed to be all the real estate in Massachusetts belonging to the tribe." The accompanying census also lists Samuel, Sarah Maria, and five children. Samuel Cisco's occupation is listed as farmer.

Although the Earle census lists Samuel Cisco as "colored, foreigner," Thomas Doughton in "Unseen Neighbors" (1997) indicates that he was Native American from the Blackstone Valley. The Nipmuc Nation history, as well as the Kansas Claim petition of James Lemuel Cisco, indicates that Samuel Cisco was a Narragansett. The 1870 Beers Atlas of Worcester County (Figure 6) shows the house at the reservation labeled "S. Sisco."

By the early 20th century, the Cisco family had established themselves as tribal leaders through their role as stewards of this reservation. Samuel and Sarah's oldest son, James Lemuel Cisco (1846-1931; he also appears in the 1861 census), became Chief of the Hassanamisco in the 1920s, while living in the house at the reservation. It was during this time that the annual gatherings at the reservations are first documented in newspaper accounts.

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Following James L. Cisco's death in 1931, his daughter Sarah Cisco Sullivan (1884-1964) continued to reside at the reservation and provide important political leadership and sociocultural authority to the Nipmuc Nation. Her daughter Zara CiscoeBrough (1919-1988) pursued successful careers in New York City (as a fashion designer) and in Washington, D.C. (as an engineer). Zara returned home in 1959 to care for her aging mother and assume her role in the line of family members who acted as stewards of the last piece of Nipmuc tribal land in Massachusetts.

The Hassanamisco Indian Fair

Annual gatherings at the reservation are documented to have begun in the early 20th century, although earlier gatherings almost certainly took place. These were referred to as Powwows, later as the Annual Hassanamisco Indian Fair. This event was held on July 4 until recently, when it was moved to the end of July. These were important social and political events for the Nipmucs as well as other Indians and even non-Indians. In addition to the annual fair, traditional clambakes and other tribal gatherings have been held at the reservation at various times. The Annual Hassanamisco Indian Fair continues to be an important event for the Nipmuc Nation and draws hundreds of people including Nipmucs, other Natives, and non-Natives for rituals and socializing. Newspaper articles and other documents trace the history of this event during the past 80-plus years (Figures 7 and 8).

The Homestead

The Homestead, built in 1801 for Lucy Gimbee of the Nipmuc Tribe, was the home of generations of Nipmuc families, including the Ciscos. It retains core features of the original building, as well as additions and alterations that reflect the evolution of the property from family home to tribal center.

The survival of the homestead from 1801 to the present is just as remarkable as the survival of the reservation property itself. Known for the past 150 years as the Cisco Homestead, this building is believed to be the oldest surviving timber-framed structure built for and continuously occupied by Native Americans in the region.

The existence of a dwelling on this parcel was a critical factor in the success of the Cisco family in retaining this last piece of Nipmuc land, simply by providing the family a place to live on the property. A land base without a domestic structure to further mark its permanence and house the owners would have been much less likely to have been successfully preserved over time (Gould 2010:231-232).

Despite the many changes to the exterior and the interior, the Homestead retains integrity in several important aspects. It retains integrity of location, having been at its present site since its construction in 1801. The Homestead possesses integrity of setting; its environment remains rural despite the construction of a few more dwellings in the vicinity since 1801. The building survives, certainly altered over the generations, but intact and with enough integrity of design, material, and workmanship to yield

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up its rich architectural and cultural history. Investigations conducted to date have demonstrated that the surviving fabric of the building, revealed through careful building archaeology (Izard et al 2007), has provided valuable information on the nature of the structure's construction: the quality and nature of building materials used in the construction and subsequent alterations; the changing level of building technology represented in the several phases; and the changing character of the finishes of the rooms as built for the first generation of occupants and then altered for subsequent occupants over the next two centuries. It is a remarkable record of change over time.

Archaeological Significance

Since patterns of ancient Native American settlement in Grafton are poorly understood, any surviving sites could be significant. Ancient sites in this area may contribute important information related to the location, function, and variability of site types within the Blackstone River drainage, particularly in the transitional zone between the coastal lowlands and Worcester Plateau uplands. Potential sites on the Hassanamisco Reservation property may contain valuable information related to the importance of sites located along the main drainage of the Blackstone River watershed. Native American settlement in this area may focus on larger sites along the Blackstone River, possibly at the confluence of tributary streams/rivers or at fall lines. Ancient sites in the vicinity of the reservation may be related to larger sites and/or core areas along lower portions of the Blackstone River towards Narragansett Bay to the south, or towards the lower reaches of the Charles and Neponset Rivers to the northeast. Ancient sites in this area may contain information that indicates the local and regional socio/political impact of Native social groups in these drainages and how these relationships changed through time. This data could test commonly held beliefs pertaining to riverine drainage settlement hypotheses.

Historic archaeological resources described above may help document the full range of cultural resources present at the Hassanamisco Reservation, and the evolution of the reservation as a public tribal entity while still maintaining the Homestead as a private residence. Important social, cultural, and economic information may also survive that documents the lives of individual Nipmuc tribal members, the tribe, and the contributions they made in Nipmuc acculturation and ethnicity from the early 19th century, possibly earlier, to the present.

Systematic archaeological survey and testing of the entire Hassanamisco Reservation may contribute important information related to the location, type, and function of the full range of cultural resources present at the reservation. Structural evidence may survive from residential buildings no longer extant, as well as the rebuilding of the Homestead, barns, stables, and outbuildings. Archaeological evidence of occupational-related features (trash pits, privies, and wells) may also survive. This information will better enable the tribe to evaluate, protect, and manage the cultural resources present at the reservation. The

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same information will also contribute data related to several important research questions, including early Native settlement of reservation lands, the architectural characteristics of traditional versus European-American residential structures, the evolution of public versus private land use, and the range of economic activities present at the reservation.

Structural evidence of residential buildings, outbuildings, and detailed analysis of the contents of occupational-related features may contribute important information related to Nipmuc ethnicity and acculturation present at the reservation. Archaeological evidence of Native designs, building materials, and construction techniques may have been retained, as European-style buildings and methods replaced traditional Native dwellings and practices at the reservation. Construction and the contents of occupational-related features might have also followed traditional Nipmuc cultural practices until recently. Archaeological evidence may exist that supports the concept that some cultural practices and traditions are still in use.

Structural evidence from residential buildings and outbuildings, and detailed analysis of the contents of occupational-related features may contribute important information related to Native economies during the 19th and 20th centuries and possibly earlier. Important information may exist that documents the extent to which Colonial cottage industries for shoes, hats, brooms etc., were employed by Native Americans, instead of more Native occupations such as basketry. Information may also exist that indicates the extent to which tribal economies were influenced by the increasing public function of the reservation in the early 20th century, with the growth of the Powwows.

Archaeological testing recently conducted has concluded that the area surrounding the Homestead has been disturbed by repeated expansions to the building and the landscaping process. More intensive testing, combined with a reevaluation of test results, may contribute important evidence which demonstrates that disturbances resulting from recent expansions to the Homestead, and activities conducted in the vicinity, are significant resources containing evidence of traditional Nipmuc cultural practices, methods, and techniques.

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INDIAN RESERVATION

THESE FOUR AND ONE-HALF ACRES HAVE NEVER BELONGED TO THE WHITE MAN, HAVING BEEN SET ASIDE IN 1728 AS AN INDIAN RESERVATION BY THE FORTY PROPRIETORS WHO PURCHASED THE PRAYING INDIAN TOWN OF HASSANAMESIT.

MASSACHUSETTS BAY COLONY
TERCENTENARY COMMISSION