

Wayland Historical Commission
Meeting Minutes
January 7, 2019
Hearing Room 3, Wayland Town Building

Present: Kay Westcott, Elisa Scola, Amanda Ciaccio, Richard Conard, Ann Gordon, Tonya Largy

The meeting was called to order at 7:39pm

Public Comment

- Kay Westcott read into the record a letter from Sheila Carel about repatriation of the Mansion Inn artifacts. The letter is attached as Appendix A.

Minutes

- The minutes of the Nov. 2018 meeting were reviewed and approved
- The minutes of the Dec. 2018 meeting were reviewed and approved with corrections

Report From CPC (Elisa Scola)

- Elisa reviewed the projects that have requested CPC funding
- The proposal from the Housing Authority for new windows for 132 Commonwealth Ave. was withdrawn for the time being
- The applications we voted on last month will most likely be approved but the CPC has not voted yet
- The \$275K in the historic bucket of the CPC money will all be spent on the projects we have recommended
- It was recommended that Tonya contact the Conservation Dept. about their proposal to build an outdoor classroom and pollinator garden at Cow Common.

Trinitarian Congregational Church

- In response to our concerns that the front-facing windows on Bradford Hall do not meet the specifications we agreed to, Elisa reports that the church representatives said they didn't recognize the difference between the windows we specified and the windows they installed
- The side windows have the profile, but are not wood; we approved this
- We specified wood muntins on the front windows, with the same profile
- The windows they installed in the front are wood, but the muntins are flat, rather than profiled
- We agreed that it is important for us and for the CPC to look again at our written contracts with CPC grantees to make sure the expectations are very clear
- After the CPC and Town Meeting approve a project, we should follow up with the grantee and provide some oversight to be sure projects are being done to our and CPC's specifications

Stone's Bridge Repair

- Tonya and Kay met with Paul Brinkman about the fill from the road over the bridge, which needs to be removed during repairs and piled up on the sides
- It will go back on the bridge after the project is complete
- Tonya would like to have a sifting event while the fill is available

- We will use Structures North to monitor this work and the Town will pay for monitoring before, during and after with digital photos of the project as it proceeds

Cemetery Historical Markers

- Elisa notified the state that we are interested in working with them on upgrading cemetery historical markers

Rail Trail and Depot

- Rick was successful at getting the DPW to move the railroad artifacts formally outside the freight house inside
- There is not yet a proposal on the Depot from Harper Elm
- The Depot is currently closed until March 5
- No updates on the train order signal
- Rail Rests are to store spare rails usually located near the mile posts; there used to be two sets in Wayland
- We still have three rests, but all are damaged and cannot be used. We also have three rails saved from the construction of the railroad, at the NW corner of Millbrook Rd.
- If we have replicas of the rests made, we could display the rails alongside the trail
- Rick has been in touch with Historical Commissions in Weston and Sudbury, both of whom are interested in exploring the possibility of having replicas of the rail rests made for their towns; if our three towns worked together perhaps there would be economies of scale
- Concerns about safety – can the rails be bolted to the concrete so there is no risk that they could be dislodged
- Rick is willing to look into this

Archaeology

Mansion Inn Artifacts

- Amanda reports there is no change in status since our last meeting

Dudley Woods

- Recreation held a pre-bidding meeting for contractors interested in Dudley Woods so they could learn about the project
- Tonya sent the proposed timeline to Duncan Ritchie, who will be the monitor

Gardescu Bench

- The Town has no guidelines or policies for creating and placing a memorial bench
- Kay spoke with Ben, who says he cannot pay for it
- The bench of composite wood that we like is about \$500
- We cannot fundraise and our budget is limited, so we will have to be creative in terms of funding this
- We will continue to discuss

115 Boston Post Road (Mahoneys)

- Tonya sent our letter to the ZBA's lawyer
- There has been no response to date

Explaining the Importance of Archaeology

- Tabled until next meeting

Castlegate Pillars Article for QR Code on Sign

- Kay shared photos of the pillars in their new locations with the old locations marked by stones flush with the ground
- We need to think about how to protect these ground-stones
- A draft article about the Mansion Inn history was approved with some suggested changes

New Business

- Elisa reports that the residents at 65 Cochituate Rd. have applied for a plaque for their house. This is the house that Pop Small lived in; he built many of the homes in Wayland Center, including the Trinitarian Parsonage slated to be demolished.

Next Meetings

- February 12
- March 12
- April 9
- May 14
- June 11

The meeting was adjourned at 9:46pm.

Respectfully submitted,

Ann Gordon

Appendix

Submitted to Wayland Historical Commission Chair Kay Westcott by email, Dec. 14, 2018

As a citizen of the town of Wayland and as a participant in the negotiations of the MOU between The Wayland Historical Commission and four federally recognized Tribes, I respectfully request that you read this into the record and consider it at your next meeting.

When I stepped down from a voting position on the WHC, I requested to remain as an associate on the Commission so that I could see the repatriation project through. While I have not been included in discussions or decisions, moving forward, I feel obligated to see this through. In that light, I request the Wayland Historical Commission reconsider their decision to drop Dudley Woods as a possible burial site and memorial place honoring the people who lived here long before Wayland was called Wayland and welcoming the repatriated remains and funerary objects that were taken from a sacred burial site located on Dudley Pond

In June of 1959, a tragedy occurred in Wayland. At the time, D.S. Byers of the Peabody Museum aptly coined the expression The Rape of Wayland in describing the events that occurred on a sand kame nestled between The Old Connecticut Path, a known indigenous trail, and Dudley Pond. Real estate developers who were removing loam from the grounds of the Old Mansion Inn in Wayland, Massachusetts, uncovered “blackened areas rich in charcoal.” To those familiar with archaeology, those blackened areas suggested an area of interest. Reportedly, two artifact collectors who lived nearby investigated this area and discovered a large cremation burial site, what should have been the final resting place of the indigenous people who were buried there; the site included human remains and funerary objects. Word of the discovery spread and reportedly, people looted the site until a police detail was put in place; experts from the Peabody stepped in. Byers likened the activity to rape and lamented the loss of information that could have been gleaned for the archeological community. No mention was made of the desecration of graves, damage to the memory of the people buried there, or to the pain caused to the indigenous people by the desecration of the burials of their ancestors. Sixty years later, we have evolved to the point that we understand the situation differently. In short, we now know better and we understand that actions speak louder than words.

In November of 1990, the enactment of The Native American Graves Protection and Repatriation Act (Public Law 101-601; 25 U.S.C. 3001-3013) signaled a shift in society’s understanding of the sacred nature of burials. The act also signaled a shift in procedure regarding how to act on that understanding. This shift continues to evolve. In 2015, The Town of Wayland entered into an agreement with four federally recognized tribes with the signing of a memorandum of understanding between the five groups, five groups who shared a common goal, preservation of “sites and features of Tribal significance” located within the bounds of Wayland, Massachusetts. The Tribal Historic Preservation Offices of The Wampanoag Tribe of Gay Head Aquinnah, The Mohegan Tribe, The Mashantucket Pequot Tribal Nation, and The Narragansett Indian Tribe, stepped in to fill a void and to act on behalf of their relations who called this area home.

Oral history of the Narragansett Tribe, relations to the Massachusett, informs that Wayland is situated in territory originally linked with the Massachusett tribe. Due to illness and to the assassination of Nanapshemet, the great Massachusett sachem in the 1600’s, the Massachusett people were greatly diminished in number and in power. Reportedly, their cousins, the Nipmuc then moved into the area. Early deeds, in Wayland and Framingham, signed by Karte and others associated with Squaw Sachem, wife of Nanapashemet, inform us that indeed, The Massachusett people had a presence in the area. Sadly, due to the events of history, The Massachusett Tribe is not currently here to follow through on NAGPRA

protocol. Unlike other towns, where Tribal presence is still well established, the situation in Wayland demands we rely upon those relations who have committed to working with us to preserve those sites and features deemed to be of “Tribal significance.”

In November of 2016, Tonya Largy and Sheila Carel of the Wayland Historical Society visited the Peabody at Andover in their attempts to better understand the relationship between The Mansion Inn site and another parcel of land, Dudley Woods, that was being studied for a walking path. As a result of that visit, Ryan Wheeler, Director of the museum became aware of the fact that certain objects in their collection, originating from the Mansion Inn site, should have been identified during inventories in the 1990’s. As a result, a repatriation process has been initiated for these articles as well as for other funerary objects and human remains identified from other collections.

Upon learning of the repatriation efforts, Sheila Carel suggested the possibility of repatriating the objects and the human remains to Dudley Woods; discussions regarding this possibility began. When Tonya Largy was contacted by Mr. Peters about the repatriation, she proposed Sheila’s idea to him. Doug Harris Deputy Tribal Historic Preservation Officer, representing the Narragansett Tribal Historical Preservation Office, spoke with Tribal Historic Preservation Officers of the Wampanoag at Gay Head Aquinnah, The Mashantucket Pequot, and the Mohegan Tribes. All agreed that it would be preferable to repatriate the remains and the funerary objects as close as possible to the place from which they were taken and that Dudley Woods could serve as an appropriate site. Mr. Harris suggested protecting the remains and the objects from looting by placing them under medium sized boulders and then placing a large boulder over those stones. As Dudley Woods is a small parcel of land, any earth moving machinery used to displace the stones would be noticed by neighbors.

Mr. Harris also stated the paramount importance of ceremony, to be performed during the re-burial of the remains and the funerary objects, in keeping with indigenous traditions and including representatives of the federally recognized Tribes who are linked with Wayland by the Memorandum of Understanding as well as others who descend from those associated with this area.

While we can never undo what happened on that hill in 1959, we can take steps to acknowledge not only the memory of those whose graves were disturbed but also to provide a permanent resting place overlooking the same pond that was ceremonial to them, in life and in death. Such an action would also be beneficial to the living and would recognize past mistakes, provide a place of acknowledgment for living descendants of the indigenous people of the area, allow us to work together towards our common goal of preserving sites and features of Tribal significance and forge relationships. Such a project would not erase the mistakes of the past but can lead toward much-needed healing on many fronts

Recently, Mr. Peters informed the Wayland Historical Commission that repatriation to Dudley Woods was not his recommendation and that a standard cemetery burial was. I request you work with The Tribal Historic Preservation Offices of The Wampanoag Tribe of Gay Head Aquinnah, The Mohegan Tribe, The Mashantucket Pequot Tribal Nation, and The Narragansett Indian Tribe and Mr. Peters and his office to make this possible. Depositing the remains and the funerary objects in a standard burial site ignores the spiritual trauma caused by the events known as the Rape of Wayland, or rather, the desecration of sacred burials by citizens of Wayland, including children, and amateur archeologists. This trauma calls for acknowledgment reconciliation, and healing. Simply dumping the remains and the funerary objects into a plot in the cemetery is a further violation to the memory of the people who were buried on the ceremonial kame nestled in between Dudley pond and the Old Connecticut Path and provides no opportunity for reconciliation or healing. With this lack of recognition of their traditions, you may as well just keep them in the cardboard boxes and drawers that have held them since 1959. They deserve better.

I request that you speak again with Mr. Peters as well as with members of the Tribal Historic Preservation Offices with whom Wayland has a Memorandum of Understanding to formulate a suitable plan. it is my hope that we can move forward with the Town of Wayland in our efforts to have the land in question classified as a cemetery and that it may provide a permanent resting place in which their memory can be honored.

Sincerely,
Sheila Carel