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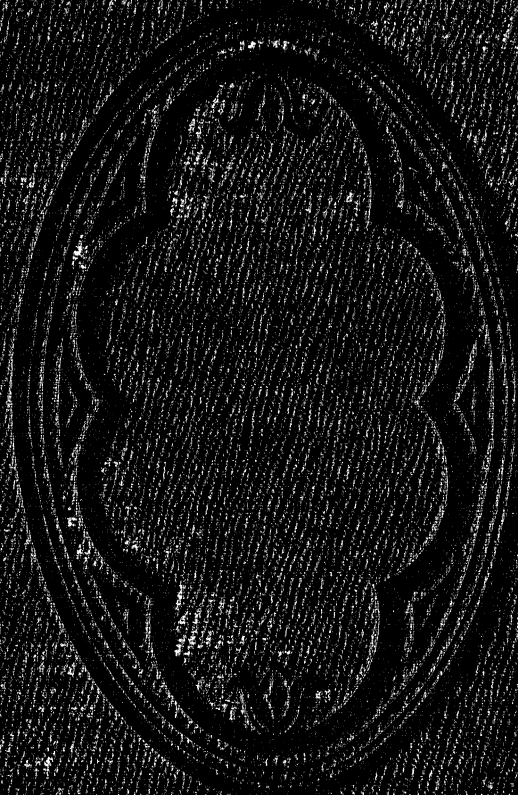
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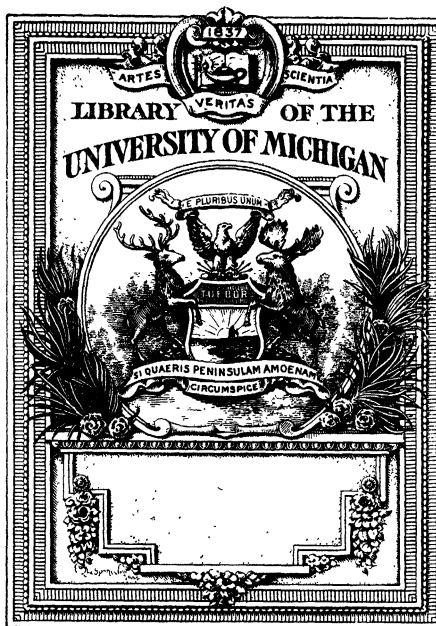
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## COLLECTIONS, &c.

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### A DESCRIPTION OF MASHPEE, IN THE COUNTY OF BARNSTABLE. SEPTEMBER 16TH, 1802.

MASHPEE is distant from Sandwich village eleven miles ; and from Barnstable court-house, thirteen miles. It is bounded on the north by Sandwich ; on the east, by Sandwich and Barnstable ; on the south, by Vineyard Sound ; and on the west, by Falmouth and Sandwich. The plantation is eight miles and a half in length from north to south ; and four miles in breadth, from east to west ; and contains, some say thirteen thousand five hundred acres, others say not more than twelve thousand acres ; which are exclusive of the spaces covered by the harbours and lakes, and of the land in the possession of the whites.

There are two harbours on the coast, Popponesset Bay and Waquoit Bay, both of which have bars at their mouths. On these bars the tide is from four to six feet deep at high water, common tides rising about five feet. The outward bar is continually shifting its position and altering its depth. Popponesset Bay is the eastern boundary of the plantation. There is an island in it, named Popponesset Island, containing forty acres of excellent land. Coatuit River, or Brook, which divides Mashpee from Barnstable, empties itself into this bay ; and takes its rise from Sanctuit Pond, a lake a mile and three quarters long. Two miles west of it is Mashpee River, which is discharged into the same bay, and runs from Mashpee Pond, a beautiful lake two miles and a half in

length, and divided into two parts by Canaumut Neck, the northern part of the pond being called Whakepee. Between the two bays is Great Neck, a part of Mashpee which is the best settled by the Indians. Waquoit Bay is the western boundary of the plantation. There are in it two islands; not far from which is the mouth of Quashnet River, which runs from John's Pond, a piece of water that from its size also deserves the name of a lake. Another pond, called Ashimuit, is on the Falmouth line, and nearly parallel with the road leading from that town to Sandwich. Besides which there are two or three other small ponds, and Peter's Pond on the Sandwich line, north of Whakepee, the greatest part of it being in that township. These rivers are among the longest; and these lakes, among the largest, in the county of Barnstable. Mashpee River is as much as four miles in length. The rivers afford trout, alewives, and several other fish; and in the vicinity of them and the ponds are found otters, minks, and other amphibious animals. The bays abound with fish; and on the flats, along their shores, there are clams and other testaceous worms in plenty.

Mashpee, being south of the chain of hills, which extends from west to east along the north part of the county of Barnstable, is in general level land. The greatest part of it is covered with wood: the growth is a few oaks, but principally pitch pine. These woods, with those of Sandwich and Falmouth that join them, form an extensive forest, which affords a range for deer. In the same forest are also to be found a few rackoons. The land, which has been cleared, is chiefly on the necks near the harbours, and on the banks of the rivers and lakes. The soil of these places, particularly in the neighbourhood of John's Pond, Mashpee Pond, and Sanctuit Pond, is pretty good. Much of the land however is sandy. The cleared land has been estimated at about twelve hundred acres. The soil is easily tilled; and produces Indian corn from seven to twenty bushels by the acre, and about one third as much of rye. On new land, being a mixture of sand and loam, properly manured by foddering cattle with salt hay upon it, Mr.

Hawley has raised fifty bushels of Indian corn to an acre. On seventy-seven rods of loamy land, being fresh and new and properly manured, his son has grown not less than a hundred and ninety seven pounds of well dressed and good flax. Not much oats and no barley are produced. The land at present is not manured by fish. The Indians use little barn dung ; but about their hovels and stacks their land grows better. Some of them are farmers, and keep oxen ; many of them own a cow, and a few sheep ; and perhaps half a dozen of them possess horses. Beside corn and rye the Indians raise potatoes.

The roads for the most part pass through the woods, out of sight of the houses. The excellent road, which leads from Sandwich to Falmouth, is for more than four miles the western boundary of Mashpee. This road leaves the line of the plantation and enters Falmouth between Ashimuit Pond on the east, and an inn on the west, ten miles from Sandwich. The road from Barnstable to Falmouth passes through the middle of the plantation, leaving the meeting house about a quarter of a mile to the north. Another road leads from Sandwich to Coaituit, between Mashpee and Sanctuit Ponds.

Of the twelve or thirteen thousand acres of land in the plantation, a part is appropriated to the several families, is held in fee simple, is mostly enclosed, and descends by special custom. This family land, thus held separately, is considered and used as private property by the respective owners ; and in no degree is the improvement of it affected by the special statutes made to regulate the plantation. The residue of the land is common and undivided, and wholly subject to these statutes and regulations. This land consists of a hundred and sixty acres of salt marsh, a few enclosed pastures, escheated to the plantation for want of heirs to inherit them, and the large tracts of wood land. One half of the marsh land is leased for the common benefit of the plantation. The overseers do not allow more wood to be carried to market, than can be spared ; but it is for the general interest, that three or four hundred cords should be annually exported to Nantucket and other

places. Beside these sources of income, several families of whites are tenants, and pay rent to the overseers for the benefit of the Indians. These monies are applied to the use of the poor, sick, and schools, and to the current expenses of the plantation. There are within the limits of Mashpee about twenty-five families of whites; the greatest part of whom live on a large tract of land in the neighbourhood of Waquoit Bay, which was alienated from the Indians above a century ago: they pay taxes and do duty in Falmouth. West of Whakepee is another tract of land in the possession of white inhabitants, who pay taxes in Sandwich. At Coatuit is another tract possessed by whites, who are taxed in Barnstable. These two tracts also were long since alienated from the Indians. The missionary himself, Mr. Hawley, considers himself as belonging to Barnstable; and votes with the freeholders of that town. Neither the lands nor the persons of the Indians in Mashpee, Martha's Vineyard, or in any part of Massachusetts, are taxed; nor are they required to perform services to the government in any way. They are not however a free people. The government views them as children, who are incapable of taking care of themselves: they are placed under overseers and guardians, who will not permit them to do many things which they please, and who in particular will not suffer them to sell their lands to any one.

The inhabitants of Mashpee are denominated Indians; but very few of the pure race are left; there are negroes, mulattoes, and Germans. Their numbers have often been taken and have not varied much during the past twenty years. At present there are about eighty houses, and three hundred and eighty souls.\* The houses are either wigwams or cottages. The wigwams are few in number; some of them are about fifteen or eighteen feet square; and others, of nearly the same dimensions, are of an octagon shape. A fire is made in the middle of the floor; and a hole in the top suffers the smoke to escape. They are built of sedge; and will last about ten

\* In 1808 an exact account was taken of the Indians, Negroes, and Mulattoes in Mashpee, and the number was found to be three hundred and fifty-seven.

years. Some of them are comfortable habitations in winter ; but in summer they are so infested with fleas and bugs, that it is impossible for any one but an Indian to sleep in them. The cottages are dirty, unfinished huts.

The Indians in general are not neat either in their persons or houses. Neither can they be said to be distinguished for their industry. Beside the farmers, some of the men are whalers ; others catch trout, alewives, and other fish in the rivers. Several of the women cultivate the ground ; and many of them make brooms and baskets, and sell them among their white neighbours, but more frequently carry them over to Nantucket. A few of the women manufacture their wool, and clothe themselves and their husbands with the labour of their own hands. A very few of them make butter or cheese. Several of the young females go to the large sea-port towns for months together, and serve in gentlemen's kitchens, to the great injury of their morals ; and others of the women lead a vagabond life in the country, where at last they find negro husbands, whom they bring home to enjoy all the privileges and immunities of Mashpee.

There are several schools, where the children are taught reading and spelling ; but none of them are good ; for as the Indians are scattered over the plantation, not enough children for a school can be collected in any one place. The females are in general better taught than the males ; but many of the latter can write and cast accounts : and some of them have a mechanical turn.

Morals are not in a good state. There are instances of industry and temperance ; but too many of these Indians are unwilling to work, and are addicted to drunkenness. The females are more temperate than the males ; but not a few of the young women, as well those who are married, as those who are not, are unchaste. The Indians, like other ignorant people, are apt to be suspicious. They cannot believe that the officers of government, the members of the Society for propagating the gospel, their overseers and guardians, and the other gentlemen, who have endeavoured to make them good and happy, and who, if ever men were disinterested, must be allowed to be so, are not under the dominion of selfish



motives. Too many of them are false and trickish : their way of life disposes them to these vices ; hunting, fishing, and fowling, the usual employments of savages, train them up to be insidious. But though they are cunning and sly, yet they are at the same time improvident. If they were to be left to themselves, the Indians of Mashpee, and the same thing is true of those of Martha's vineyard, would soon divest themselves of their land, and spend the capital. The inhabitants of this place are poor ; and several of them are entirely supported by the guardians. At times all of them require relief. Their stores are generally very small, as an Indian depends for his daily bread upon his daily success : a week's sickness therefore impoverishes the greatest part of them, and renders them destitute of every comfort. Without the compassion of their white guardians many of them would perish ; for they have not much pity for each other. Several of them have actually suffered in times passed, from want of attention. Not twenty years since, two widows, Sarah Esau and the widow Nauhaud, who were in usual health, but feeble and alone, perished, at different times, and not far from home. Their bodies were found ; but no coroner was called, no inquest was taken. These widows might be driven out by unkindness, or urged by want might be seeking wild fruit in the woods, where they got entangled and died. At that time the Indians of Mashpee were a body politic, and annually chose officers to provide for their poor. But the elected officers of any people are the people in miniature ; and among savages, and those who are in a low state of civilization, the sick and the aged are always treated with neglect : for tenderness and disinterested benevolence do not spring up in the heart like indigenous plants ; but they are the fruits of long, of laborious, and of intelligent cultivation.

Religion among these people is not in a better state than morals. Last year their meeting house resembled a cage of unclean birds : it may not perhaps be in so bad a condition at present, as a promise was then given that it should be cleansed. The situation of it proved, that they took no delight in the worship of God, as the

house which is dedicated to him was more offensive to the senses, than even their filthy huts. When the savages of New England were first converted to the christian faith, they were styled Praying Indians : but this name cannot with propriety be applied to the inhabitants of Mashpee ; for family prayer is almost, if not altogether, unknown among them. Not much more attention is paid to publick, than to domestick religion : very few of the children are baptized ; and there are not more than ten or twelve communicants. In one respect, however, there seems to be no indifference to religion ; for though there are not more than eighty families, yet there are two ministers of the gospel. Mr. Hawley, the missionary, is a Congregationalist ; and Mr. John Freeman, a half-blooded Indian, who is most followed by the natives, is a Baptist.—The Indians retain few of the superstitions of their ancestors : perhaps they are not more superstitious than their white neighbours. They still however preserve a regard for sacrifice rocks, on which they cast a stick or stone, when they pass by them. They themselves can hardly inform us why they do this, or when it began to be a custom among them. Perhaps it may be an acknowledgment of an invisible agent, a token of the gratitude of the passenger on his journey for the good hand of Providence over him thus far, and may imply a mental prayer for its continuance : or perhaps, as many of the vulgar among the English carry about with them lucky bones, and make use of other charms to secure the smiles of fortune, so these sticks, which are heaped on the sacrifice rocks, may be nothing more than offerings made to good luck, a mysterious agent, which is scarcely considered as a deity, which is spoken of without reverence, and adored without devotion. Of the fables of the Indians not many traces are left. One marvellous story however is still preserved. Before the existence of Coatuit Brook, a benevolent trout, intending to furnish the Indians with a stream of fresh water, forced his way from the sea into the land ; but finding the effort too great for his strength, he expired, when another fish took up the work where he left it, and completed the brook to Sanctuit Pond. The reader may be-

lieve as much of this story as he pleases. He probably would regard the whole as a fiction, if he was not assured, that thousands of persons have seen the mound of earth, which covers the grave of the benevolent trout. It is on the grounds of Mr. Hawley, and not far from his house ; and is twenty-seven feet over, and fifty-four feet in length.

Those parts of the history of Mashpee, which have been given in these Collections,\* need not be repeated here. At the time when this territory was granted to the South Sea Indians, as they are styled in the deeds, the natives were numerous in the county of Barnstable ; but they were not particularly so in Mashpee. At present there are as many in Mashpee, as in former periods, whilst from other parts of the county they have almost entirely disappeared. It must not be inferred from this fact, that the plantation is exempt from the general law to which the aboriginals are subject, that its inhabitants should gradually waste away ; but it has proceeded from this cause that Mashpee enjoying many peculiar privileges and advantages, in particular that those who dwell in it are sure of a living, from their labour, if they are willing to work, and from the charity of their guardians, if they are not,—has during a great number of years been an asylum for lazy Indians from all quarters of the country. They have come, not only from the towns of the county, but from Middleborough, New Bedford, Natick, Narraganset, and even Long Island. So far is Mashpee from being able to keep good its numbers by natural population, that several ancient families have entirely lost their name. We might particularly mention the Wepquish and Sincausin families, who were remarkable for their cunning and artifice, and of whom, though they flourished here not forty years ago, no sprig now remains. Several ancient families however are still left, in particular the Popmonets and the Keetohs.

The Commissioners of the Society for propagating the gospel in New England during a long course of

\* See Coll. of Hist. Soc. 1st Ser. Vol. I. p. 196. 204. Vol. III. p. 188. Vol. IV. p. 66. Vol. V. p. 206. Vol. X. p. 113. 133.

years superintended these Indians;\* and they expended large sums of money for their benefit,—in the salaries of their ministers, in schools for the education of their children, in clothes and food for their poor, and in the journeys of committees, who visited them from time to time, for the sake of promoting their improvement in piety and virtue, of listening to their complaints, and redressing their grievances. The Report of one of the committees follows this Description; and it is given as a specimen of the care, with which the Commissioners watched over these Indians. Committees of the legislature have also visited Mashpee, whenever it has been requested; and have exhausted much time, patience, and money in the service of the inhabitants. It has not however been found easy to satisfy them, or to render them happy: as the committees could not give them temperance and industry, they have still remained poor, abject, and discontented.

Before 1763, they were under overseers and guardians, who were appointed by the government; but the complaints of the Indians were for many years so loud, and their demands for more liberty so pressing, that in August, 1761, the General Court sent a respectable Committee, consisting of the Honourable William Brattle, Thomas Foster, and Daniel Howard, Esquires, to ask the Indians what they wished. The natives stated their requests to these gentlemen, who reported them to the legislature. At length, after several delays, a law was obtained, which conferred on the natives the long desired privilege of choosing their own officers. Accordingly on the 14th day of June, 1763, an act was passed, incorporating the Indians and Mulattoes of Mashpee into a district, and empowering them to elect five Overseers, two being Englishmen, a Town Clerk and Treasurer, they being Englishmen, two Wardens, and one or more Constables.

At first it was supposed that this law would produce good effects; but the experiment was tried a number of years, and every one acquainted with Mashpee became

\* Since the Revolution they have been under the care of other bodies of men. See Coll. of Hist. Soc. II. 47. 2d. Series.

convinced, that its inhabitants were not to be trusted with power, and that they were incapable in any degree of governing themselves. This being properly represented to the government, an act was passed June 13th, 1788, repealing the former act, by which Mashpee was incorporated into a district. By a subsequent act, passed January 30th, 1789, it was provided, that a board of Overseers, consisting of five members, should be appointed by the Governour and Council, which board had authority to appoint under them two Guardians of the Indians. By another act, passed March 4th, 1790, the Guardians were authorized to appoint Constables and other officers.

This is the present constitution of Mashpee. It did not satisfy the Indians, who were louder than ever in their complaints; which reaching the ears of the legislature, a Committee was appointed in the year 1795 to go to Mashpee. This Committee, which consisted of the Honourable Nathan Dane, William Eustis, and Jonathan Mason, Esquires, were instructed to inquire into the circumstances of the inhabitants of Mashpee, to ascertain the causes of their uneasiness, and to consider whether any alterations ought to be made in the laws regulating the plantation. After a long and patient hearing of the natives, the Committee reported, that it was not best to make any alteration in the present laws for regulating the plantation; but as they learned, that the wood of Mashpee was stolen by persons living near the plantation, they recommended that provision should be made by the legislature to prevent such trespasses in future. Accordingly in February, 1796, an act to this purpose was passed; and it appears in a great measure to have produced the intended effect.

The Overseers of the plantation are at present Hon. Walter Spooner Esquire of New Bedford, Hon. Joshua Thomas Esquire and Ephraim Spooner Esquire of Plymouth, Holmes Allen Esquire of Barnstable, and the Rev. Gideon Hawley. They meet annually at Mashpee, the second Tuesday of October, to hear complaints and transact business for the regulation of the people. They then appoint a President, Secretary, and Treasurer. The

Guardians for many years have been David Parker Esquire of Barnstable, and Mr. George Allen of Sandwich, who meet occasionally as business requires.

It appears from the account which has been given of this plantation, that it has been an expensive establishment from the beginning, but that probably little good has been produced. The Indians have become neither a religious nor a virtuous people, nor have they been made happy. No one can doubt the pious and benevolent intentions of Richard Bourne, who procured this extensive patent for the Indians ; nor of the gentlemen, who in succession, for a century and a half, have watched over them, like parents over their children. The exertions, which have been made for their benefit, are honourable to the government of Massachusetts, and to the societies who have so liberally contributed their time and wealth ; but the melancholy reflection, that they have laboured in vain, perpetually intrudes itself on the mind. With a hundredth part of the pains which have been bestowed on these savages, a town might have been raised up on the ground occupied by them, which would contain four times as many white inhabitants, enjoying all the comforts of civilized life, and contributing by their industry to the welfare of the state, and by the taxes, which they pay, to the support of government. This plantation may be compared to a pasture, which is capable of feeding fifteen or sixteen hundred sheep ; but into which several good-natured and visionary gentlemen have put three or four hundred wolves, foxes, and skunks, by way of experiment, with the hope that they might in time be tamed. A shepherd has been placed over them at high wages ; and as the animals have been found to decrease, other wolves, foxes, and skunks have been allured to the pasture, to keep up their number. But the attempt has been in vain ; the wild animals have worried the shepherd ; have howled, and yelped, and cast other indignities upon the gentlemen, who from time to time have visited them, for the sake of observing how the experiment went on ; and have almost died with hunger, though they have been fed at an enormous expense.—What then, it may be said, do you mean that

this plantation ought to be broken up, and its inhabitants dispersed? Shall the speculators, who are hovering on its borders, be let in to prey on these natives, and to seize their lands? We answer, no: the plantation was entailed on these Indians in the days of our forefathers; nor can they be dispossessed of it without an act of injustice. Let them remain; and let the pious and benevolent still persevere in their endeavours, however hopeless, to make them good men and christians. Perhaps when they cease to be Indians, when their blood is more plentifully mixed with the blood of Africa, they may acquire the habits of temperance and industry; and may become useful to the state, in which they have so long been a nuisance: or if not, they are our fellow men, and they are poor men; they are incapable of supporting themselves, and consequently are entitled to the alms of the charitable.

\* \* \* The above has been collected from observations made in two visits to Mashpee, and from a great number of letters and other manuscripts, which have been communicated to the compiler by the Rev. Mr. Hawley, Dr. Thacher, and Dr. Eliot.

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#### REPORT OF A COMMITTEE ON THE STATE OF THE INDIANS IN MASHPEE AND PARTS ADJACENT.

[The following paper was put into the hands of the editor by Dr. Eliot. It is not signed, and is without date; but from several notes of time in it, it appears to have been written in the year 1767.\* A corner of one of the leaves being torn off, the editor has supplied the words which are wanting, by conjecture.]

**T**HE Commissioners of the Company for propagating the Gospel in New England, &c. having appointed us a Committee to repair to Mashpee, to inquire into the

\* It will be sufficient to mention the following notes of time. That the paper was written after 1765, appears by the last paragraph but five; that it was written before Nov. 5th, 1768, may be shown by the last paragraph but two, because the Rev. Mr. Green of Yarmouth, spoken of in it as alive, died on that day; [see Hist. Coll. v. 60.] and that it was written in 1767, may be proved by the first paragraph, because Lord's day in that year fell on the 13th of September.

state of the Indians in that place and the parts adjacent, we took the opportunity of repairing to Mashpee, at a time of the year when the Indians of Martha's Vineyard, and the neighbouring Indians on the Continent, usually convene, and celebrate the holy communion together ; at which we were present with them, on the second Lord's day in September instant. We had then the satisfaction of seeing the house of publick worship filled with the Indians, who appeared there with a becoming gravity. The morning service was on this occasion carried on by Indian ministers in their own language : Solomon Bryant, the pastor of the church there, prayed, and Zachary Osooit, pastor of the Indian church at Gay Head, preached ; and both of them performed their respective parts of the service with apparent solemnity and devotion. After this the sacrament was administered jointly by them and the Rev. Mr. Hawley, the English missionary, who prayed alternately in English and Indian, to a great number of Indian communicants, Mr. Hawley and our own company being the only English persons that joined with them in this solemnity. The afternoon service was carried on in English by Mr. Pemberton. When this was over, notice was given, that we should be at the meeting house at ten o'clock the next morning, and should be then ready to hear any of them that had any thing to offer.

Monday, September 14th. A number of Indians met us ; among whom were Solomon Bryant and Zachary Osooit, the Indian pastors before mentioned, John Ralph, the minister at Potenumacut, and Isaac Jephry, minister at the Ponds in Plymouth. We took this opportunity to mention a subject that had been lately under the consideration of the Commissioners, the expediency of Mr. Mayhew's being ordained to the pastoral office at Martha's Vineyard. Zachary Osooit readily signified his approbation of the thing ; and the other Indian ministers present expressed their concurrence with him in opinion, that it would be best.

We likewise inquired of Isaac Jephry, what number of Indians he had to attend publick worship with him ;



who informed us, that there were now only two men at home, and seven or eight women. His allowance is small, as well as his congregation. He bears a good character, and would merit a larger allowance, if his usefulness could be rendered more extensive. Mr. Tupper has hitherto received his allowance for him, accounting those Indians a part of his charge, although, as said Isaac informed us, he had never seen him there, since he ministered to those people, which is more than twenty years.

Mr. Hawley informed us, and presented us with a list, that there were twenty-one shingled houses and fifty-two wigwams at Mashpee, belonging to and inhabited by Indians and mulattoes; that there were a hundred and twelve married, thirty-six widows, a hundred and twenty-three minors and unmarried, in all two hundred and ninety-one souls: \* That besides these there are belonging to his meeting, but who live off the Mashpee lands, a number at Scanton, where and in its neighbourhood there are nine wigwams: That there are at Saccaunset, or Falmouth, about twenty persons belonging to said meeting. We were also informed, that there are six wigwams at Yarmouth, the inhabitants of which belong to the church and congregation at Potenumacut, or Eastham, where there are a larger number of Indians, than at any other place in that neighbourhood besides Mashpee.

As Mr. Tupper has proposed to move to Pocasset, we made particular inquiry concerning the Indians there, and were informed, that there are eight Indian families or houses in that place, consisting of about thirty persons in all. Some of them were present, and expressed their desire of Mr. Tupper's settling there, as they are seven or eight miles distant from *meeting*.

Tuesday, September 15. Having, as we went down, appointed to meet Mr. Tupper this day at Sandwich on our return, he came *over* accordingly. We conferred with him on his proposal of *removing* to Pocasset, which is a part of Sandwich, but *seven* or eight miles distant

\* The total amount is only two hundred and seventy-one.—EDITOR.

from the meeting house. We were in *informed*, that there were fifty English families there, who were *fond* of his settling among them ; and this it appeared to us would *accommodate the* forementioned Indians. But then it appeared *from the* information of Deacon —, that there was a *small* number of English people living on that *road*, who also wanted to be accommodated with the *gospel oftener with* them than at present ; so that if he was the *minister* of these English people, the said Indians *would have* four miles to travel to meeting. Upon this it appeared to your Committee, that the English were like to differ among themselves on this point ; and if it should be carried for settling him in the centre of the English, we feared it would but poorly accommodate the Indians. We inquired, what number of Indians he had to hear him where he was ; and it was agreed on all hands, though he did not incline to allow it himself, that he had for the most part only two or three, sometimes more, and it was said, sometimes none at all. The house he preaches in is in the road to Sandwich, about two miles distant from Mr. Williams's meeting house at Sandwich ; and was built by a party who separated from that church, where they now attend to Mr. Tupper's ministry ; nor do we find that he preaches elsewhere to the Indians, except, as he says, once a month to a number of Indians, who live near the Herring Pond, so called, and now and then to the Wareham and Pocasset Indians. Upon the whole, with respect to Mr. Tupper, your Committee are of opinion, that his continuing to preach where he now does can be of little service to the Indians, as by travelling two miles further, they might be accommodated at Sandwich meeting house ; and with regard to the English, we *think* it is doing an injury to the body of the people at *Sandwich*, to encourage him in preaching to the separation. *But with* regard to the Indians at the Herring Pond, we *think it* would be as well for them, if Isaac Jephry was to *preach one* sabbath in a month to them, which he would *willingly undertake* to do, if his salary was augmented from *four pounds to* six pounds per annum. He is no further distant from *them than*

Mr. Tupper is, about seven miles. The Wareham Indians live mostly in English families; and being twelve miles distant from Mr. Tupper, as he says, can doubtless be as well accommodated by other means, as by Mr. Tupper's preaching now and then to them. If the Board of Commissioners should be of opinion with their Committee, we do not see where Mr. Tupper could be serviceable to the Indians, except it be at Pocasset; and his removal thither seems to depend entirely upon the English; and by Mr. Tupper's memorial, it appears that he looks upon them as principals, desiring of the Commissioners their assistance only towards his support. Your Committee are therefore of opinion, that Mr. Tupper's present allowance should cease at the expiration of the year, which will be in November next: But that if he should settle with the English at Pocasset, or in that neighbourhood, so as to accommodate the Indians there, that he have such allowance on their account, as the Commissioners shall judge his service may deserve; and that in consideration of his having been so long in the service, in case he settles at Pocasset, as at first proposed, his allowance be the same that it has heretofore been, agreeably to the prayer of his said memorial.\*

When we were at Mashpee, application was made to us in behalf of six Indian families, destitute of a minister, living on Naushon Island, about three miles from Falmouth; and it was proposed, whether it might not be expedient that Mr. Palmer, the minister of Falmouth, should be employed as a lecturer to them.

Solomon Bryant applied to us to be furnished with Burkit's Annotations; acquainted us that he was about forty pounds, old tenor, in debt for doctors, and prayed for some relief.†

\* The editor has in his possession a memorial of Elisha Tupper to the Commissioners for propagating the gospel among the Indians, dated Nov. 18th, 1761. In this paper he states, that his salary is *l.* 183. 6. 8. old tenor.

† Solomon Bryant, the Indian pastor of the Mashpee church, "was a sensible man, and a good preacher to the Indians in their own dialect;" [See Hist. Coll. III. 191.] but, like others of the natives, he was destitute of forethought. Mr. Hawley thus writes concerning him in a letter, which is dated Oct. 15th, 1760: "I also beg leave to advise the Commissioners, that Solomon Bryant's salary be-

Joseph Bryant,\* a late Indian minister, his widow applied for an allowance towards her support. She has been allowed six dollars in 1765.

Hephzibah Augooche, sister to Zachary Osooit, and mother-in-law to Deacon Popmonet of Mashpee, she now living with him, but properly a Vineyard Indian, and Jerusha, the widow of Deacon Papenau, both desired an allowance.

The Indians at the Ponds in Plymouth have usually received four blankets a year; which your Committee apprehend the Rev. Mr. Robbins would undertake to distribute, as also to the Indians at the Herring Pond, in case Isaac Jephry should be employed to preach to them, as well as to inspect his behaviour in the office.

Deacon Elisha Nauhaut† of Yarmouth informed us, that they had six Indian families there, living about three miles distant from the Rev. Mr. Green, and that it would be more convenient to have their supplies come through his hands, than through Mr. Hall, who lives more remote from them.

The widow Augooche informed us, that in old Mr. Mayhew's time, some lands at the Gay Head were taken from the Indians; and Zachary Osooit acquainted us, that to this day some English people hold lands at a place called Deep Bottom, which were formerly leased to them by Mess'rs Hunt and Summer and Major Mayhew, when they were guardians to the Indians, although the leases have been expired some time; and that Elijah Luce holds land on the Indian part of the Gay Head, which was let to him ten years ago by Dr. Mayhew; and desired that they might have no more guardians.

All which matters and things your Committee thought themselves obliged to report to the Honourable and Reverend Board, which are humbly submitted.

ing small, and he no very good economist, I have been obliged, in the course of little more than three years, to advance more than fifty pounds, old tenor, which he now owes me, to supply him with necessaries, viz. bread and clothing; and I have the satisfaction to tell his benefactors, that he does pretty well, and grows better, as he grows older. He is near sixty-six years of age, has been a preacher more than forty, and continues in his usefulness to this day." He died May 8th, 1775.

\* He died April 26th, 1759.

† See Hist. Coll. v. 56.

## NOTES ON NEW BEDFORD.

IN the year 1795 Dr. Eliot published in the fourth volume of these Collections a Description of New Bedford. Being at that place in July, 1807, I found there another account of it, written, it is supposed, by Mr. Sherman, a respectable bookseller, in the year 1802. The following extracts from it contain a few things not mentioned by Dr. Eliot.

“ The village of New Bedford stands in a pleasant situation, upon the north side of Acushnet River, in Latitude  $41^{\circ} 37' 30''$  N. and Longitude  $70^{\circ} 52' 30''$  W. from Greenwich, according to Knight's Survey. It lies north and south, upon a gradual ascent from the water, and exhibits a pleasing view of the harbour. The streets, [three running north and south, and twelve east and west,] are of a good width, and cross each other at right angles. The houses, which are, with few exceptions, built of wood, are in general well finished, and possess an air of neatness. In the year 1765, there were two or three small vessels employed in the whale fishery. In the course of ten years, at the commencement of the year 1775, when a period was put to that business, the number of whalemens increased to forty or fifty.

“ According to the valuation of 1801, the number of dwelling houses in the village was a hundred and eighty-five. The public buildings are a meeting house for Friends, one for Congregationalists, two large school houses, one for each of those societies, an almshouse, and a small market house. The principal dependence of the inhabitants is on commerce. In 1790, there were only two or three square rigged vessels: there are now (1802) nearly twenty sail of ships. During the late war, they have been principally employed in the freighting business from New York and the southern ports to Europe. Voyages have also been made to Europe, and the East and West Indies, directly from this port. Since the peace, they have been returning in some measure to whaling. Ship building, the manufacture of cordage,

for which purpose there are two ropewalks, and the manufacture of spermaceti candles, are advantageously pursued.

“In 1796, a company was incorporated to build a bridge across Acushnet River, to connect Bedford with the villages of Fair-haven and Oxford; which has since been accomplished, at the expense of about thirty thousand dollars. The bridge, including the abutments, and the space taken up by two islands which it crosses, is upwards of four thousand feet in length.”

*Note added July 24th. 1807.*

In Bedford there are seven wharves; between ninety and a hundred ships and brigs, containing each on an average two hundred and fifty tons; and between twenty and thirty small vessels: twelve of the ships are whalemen. In 1805 there were belonging to this place seventy-three ships and thirty-nine brigs. A lot of a quarter of an acre of land sells for five hundred dollars to two thousand dollars. Bedford contains a little short of three hundred dwelling houses; Fair-haven, about a hundred. There are three ropewalks in Bedford; and one, in Fair-haven. The depth of water in the harbour is from three to four fathoms. Common tides rise five feet. The light house, which stands on Clark's Point, shows one light. The bridge mentioned above was this year, in the month of March, swept away by the tide. It is now rebuilding; and will soon be finished.

NOTES ON NANTUCKET. AUGUST 1ST. 1807.

*The County of Nantucket.*

THE County of Nantucket is composed of five islands. Beginning west, the first is Muskeget, which is about six miles east from Washqua Point in Chappaquiddick Island. It is a low, sandy island, and is not used for sheep or cattle. South-east of it is Tuckanuck, an island containing thirteen hundred acres of land, which afford