

THE DUKES COUNTY INTELLIGENCER

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EDGARTOWN, MASSACHUSETTS



TABLE OF CONTENTS

The Christiantown Story, 1659-1969	<i>Eleanor Ransom Mayhew</i>
Two Beaver Hatts	<i>Dionis Coffin Riggs</i>
Genealogy	<i>Flavel Mayhew Gifford</i>
Revised By-laws	

August 1959

DUKES COUNTY HISTORICAL SOCIETY, Inc.

EDGARTOWN, MASSACHUSETTS

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It is hoped that this issue of The Dukes County Intelligencer may be Vol. I, No. 1 of a quarterly publication of the Dukes County Historical Society, Inc.

The purpose of the paper is to present brief articles dealing with the history, geology, archaeology, and folk lore of Martha's Vineyard and the Elizabeth Islands that will be both of general and scholarly interest.

The Dukes County Intelligencer will be mailed free to all members of the society. Non-members may purchase it for fifty cents a copy.

E. G. HUNTINGTON,
Editor

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In This Issue

The reproduction of the very old map of *Martha's Vineyard* is by T. MEINELT.

The illustrations of the *Christiantown Chapel* and the *Tryworks* are by DR. RIGGS.

THE CHRISTIANTOWN STORY

1659 -- 1959

BY

ELEANOR RANSOM MAYHEW

In 1659, ten years before the first purchase by the English in Takemmy (now West Tisbury), the Sachem Keteannummin, alias Josias, gave "land for a township" to the only four "Known" Christian Indians in his sachemship: his uncle Pamick, Nonoussa, Tah-quanum and Poxsin. No record exists of the original transaction for it was conducted according to the "Indian custom verbally" as Josias' son, Zachariah Peeskin, later affirms. An actual deed of gift was executed only after the sale by Josias of a large section of Takemmy to Messrs. Allen, Standish, Peabody and Skiffe had so incensed the Indians that Governor Thomas Mayhew was obliged to mediate between them and their Sachem.

The Governor's efforts resulted in three important documents. One was an agreement that no more land would be sold to the English without the consent of four named Indian trustees together with Josias and Mayhew. The second was a statement by Mayhew dated 28 May 1669 testifying that "Josias and Wannamanhutt did in my presents give the Praying Indians a tract of land for a town and did committe the Government thereof unto my hand and posteritie forever: the bounds of the said land is on the north side of the lland bounded by the land called Ichpoquassett and soo to the pond called Matta Paquattonooke & into the lland so far Papamakes fields where he planted & now plants or soos: it is as broad in the woods as by the sea side . . ." Translated into modern geographical terms, the original grant extended from the mouth of Blackwater Brook on Lambert's Cove, south and east to Old House Pond, thence south and west to the field opposite Crocker's Pond on the North Road, and northerly to the Sound past a pond identified by Josias as "Pissa."

The third paper, signed by Keteannummin, witnessed by four Indians and Mayhew, and dated January 9, 1670, reaffirms that "the Town Manettouwatootan in Taukemmy shall remain in the possession of the praying men." It further provides for the disposition of the land "if the inhabitants turn from god his Wayes." This is the first recorded use of the name Manettouwatootan, or God's Town, which later is called Onkokame, Onkame, and eventually just Christiantown.

Why Josias, who never became a Christian and of whom the Rev. Experience Mayhew said "I can give no very good Character," should have set off a township for the praying Indians is somewhat of a puzzle. One explanation would be the influence of Wanamanhoo whose name appears in two of the documents as co-grantor. According to *Indian Converts*, the Who's Who of Vineyard "godly"



natives compiled by Experience Mayhew in 1726, Wanamanhoot "had for his Father a Sachem of the Massachusetts Bay, by whom being sent hither to take care of the Rights he here claimed, he settled on the Island and became a Christian or praying Man."

A pertinent statement notarized in 1714 by Thomas Mayhew III and Benjamin Skiffe relates "The testimony of Sonommo and Samson and Isaac Wohonnottah, three Indians of full age witnesseth and saith that they being long since at a great meeting of Indians at Takemmy where the Sachims discoursed of giving a tract of land for a Town for the praying Indians — and at sd meeting Josias his father the old Sachim with the rest of the Sachems all agreed that Wonamohoot should have all the land to the west-

ward of a place called Nippessiah to be at his own disposal this being don: the sd old Sachim Josias his father and the sd Wonamohoot agreed upon a tract for a praying town."

Indian praying towns were no novelty in the Bay Colony, the first one having been established at Natick in 1651, with at least six more in 1670 and fourteen listed by Daniel Gookin in 1674. But these were set aside by the General Court rather than a "barbarous" Indian. In fact, Josias' conveyance may well be the only instance whereby a non-conforming sachem made provision for his "Gospelized" subjects. There is some indication, derived from the fact that Pamick, Nonoussa, Tahquanum and Poxsin had agreed on February 23, 1659, to pay him a yearly bounty of 20 shillings, and also from Josias' subsequent real estate operations that the Sachem was something of an opportunist. In other words, the idea of a praying town may have struck him as a sound business proposition. If so, he was doomed to disappointment for the 20 shillings was not forthcoming.

At any rate, less than five years after Josias had set his "mark" on these various agreements, he began selling off pieces of Manet-touwatootan. For a "parcel of land at Wampache" in the southwest corner, Simon Athearn paid him 20 pounds of sheep wool; 1 hat; 4 sheep; 4 goats; 4 kids; one "fatt weather goat;" 1 cheese and 1 peck of Indian corn. The rest of his transactions were all for cash. In 1682, Isaac Chase picked up a nice section of shore front between Blackwater Brook and James Pond and "well into the land" for "a valuable sum." Jonathan Lambert, whence the Cove's name, gave 7 Pounds for a tract adjoining Chase's and the Pond in 1694. All in all there were nine sales of Christiantown property involving about 300 acres registered as taking place between 1670 and 1699 at which time Josias did "ratify and confirm in a most legal manner" his original grant.

This latter document is actually a tabloid history of the grant to date. In it the Sachem complains that he has not received his 20 shillings bounty, the four original grantees "long since" being dead and "forsook that place;" that Uncle Pamick never returned the 15 Pounds he borrowed in 1669 to pay the settlers for a fire he made "which broke out and run so that it killed many of the English their goats . . ."; that "being grown old and poor not able to work," he had sold land to the English "for my maintenance." However, he says, since so many "have made much trouble" about this land he has sold, and "some men say the praying Indians must have their town I formerly gave them . . . I, Josias . . . have thought it fit to settle the bounds thereof and return the pay I have received for it." Herein for the first time he describes the area as "one mile square."

Whether this was an old man's apologia or he really intended restitution will never be known for within two years he was dead. However, his son and heir Zachariah likewise "in a very ample and

legal manner, did ratify and confirm his father's grant . . . " Zachariah in a deed dated May 13, 1701 turned over Manittouwatootan to Isaac Ompany, a ruling elder in the Christian Church, Patuck, Thomas Paul "and their associates in the Christian religion and successors forever according to the law." And in 1702 he discharged the inhabitants of "Onkekommie" from all obligation to him in consideration of "ye full sum of forty pounds current money in New England to me in hand paid."

Due to the confusion caused by these attempts to reaffirm the original bounds of the praying town plus the fact that a good half of the area had been purchased and was being farmed by the English, an official survey was made at the request of the Tisbury authorities in 1709 to settle the matter once and for all. Then again, after another series of sales by Mr. Ompany and other Indians notably Zachariah Papameck the town clerk, a complaint was made which produced the survey of 1762 and an agreement with the Society for the Propagation of the Gospel in New England, etc., acting as trustees for the praying Indians "of Onkokame" who now numbered fifty-four.

Actually it was not until 1828 with the passage of an Act by the General Court "For the better regulation, instruction and government of the Indians, etc., in the County of Dukes County," that the land remaining to Christiantown was established by law. This Act was the result of recommendations submitted by a committee appointed by the Legislature in 1826 which included Daniel Fellowes, Jr. of Edgartown. Their report is both exhaustive and interesting. Among other things, it notes that the "existing Aborigines . . . on the Islands of Chappaquiddic, and Martha's Vineyard, and on the opposite main . . . formerly known in our history and legislation, as the South Sea Indians," were in a far happier condition than those in other parts of the Commonwealth. It describes their local form of self-government as imitating "the method . . . observed among their white neighbours" of holding town meetings, electing certain officials and auditing "all the accounts of their tribe."

"No radical," the report goes on to say, "Could be more prompt and pertinacious to resist improper or prodigal expenditure than they. One usage of these assemblies is worthy of mention . . . of a principal of natural right, which political writers have advanced in theory but which was never carried into practice in Massachusetts, except by these remains of a primitive people. The *women*, being proprietors, vote in like manner as the men." And this a century before passage of the XIX Amendment to the U. S. Constitution!

Section One of the 1828 Act, which applied both to Chappaquiddic and Christiantown, provided for the appointment of three commissioners to "make partition of the lands belonging to the Indians . . ." By now Christiantown had dwindled from the "flexible mile square" to 390 acres and the population increased from

four to forty-five which composed eight families: two Peterses, James, Mingo, DeGrass, Simpson, Weeks and Howwossowee. The division, far from the simple arithmetic procedure of putting 8 into 390, was by law handled meticulously "according to rules of birth-right and descent and those rights individuals and families may have acquired by virtue of a possession and improvement." Thus, Francis Peters with a family of six received 48¼ acres where stood his dwelling house plus a woodlot of 9 acres, while Diadamy Howwossowee, who apparently "lived single" received but eight acres which included a spring "considered free" and woodland totaling 3½ acres. Thomas Fish of Falmouth, John Hancock of Tisbury and Jeremiah Pease of Edgartown were the commissioners. The Christiantown partition was commenced April 14, 1828, partially completed the 4th of June when a cooling-off period until September 24 was allowed for adjustments, and concluded September 29 "according to our best skill and judgment."

Happily the ecclesiastical history of Manittouwatootan is less involved than its early topography. While no documentary evidence exists, it is almost axiomatic that the four original proprietors of the little praying town not only knew Thomas Mayhew, Jr. but received their first word of the "white man's God" from his lips. And without doubt, one of the several Indian teachers on the payroll of the Commissioners of the United Colonies, beginning in 1659, was assigned to this section of the Vineyard.

Among the early ministers enshrined in *Indian Converts* is Wunnanauhkomun who "preached at the Place now called Christiantown and died there in or about the Year 1676 . . . He was highly esteem'd and honoured by many of the poor People, to whom he dispensed the Word of God . . ." Another was Joel Sims son of Poxsin, who "was called to preach the Gospel at Christian-Town the place where he lived . . . He dy'd while yet a young Man, I think about the Year 1680 . . . and much lamented by good People among the Indians . . ." There was also James Sepinnu, brother to Tackanash the successor to Hiacoomes, first Indian convert on the Island, who "preached the word" at a "Place now called Okokame." And listed as "good men" are John Howannan who died in 1678, Noquitompany father of "that good Isaac Ompany," and Paul, "commonly called Old Paul" for whom Paul's Point is named.

Thus, it may be seen, Governor Mayhew, who continued his son's missionary work after the latter's untimely death in 1657, was not without his deputies. His grandson John, who lived at Quanaimes, was also intimately connected with the spiritual welfare of the Indians especially at Christiantown. Thomas Prince notes in his addenda to *Indian Converts* that "the Indians very much repaired to his House for Advice and Instruction," also that he preached "once every week to one or other of the Indian Assemblies on the Island."

Following John's death in 1688, leadership of the Indian churches remained in the hands of native preachers for eight

years until his son Experience came of age. A 1698 report on Vineyard Indian missions states that "at Onkonkemme . . . are three score and twelve persons, unto whom Stephen and Daniel, who are brothers, are preachers; well reported of for their gifts and qualifications . . ." They were sons of Nashohkow, a "praying Indian of Taacame." Stephen is listed with the "Godly Ministers" in *Indian Converts* though the author damns him with faint praise, "In his natural Parts he did not excel; yet being looked on as a serious and godly Man, he was employed as a Preacher . . ."

The Rev. Experience Mayhew called himself "of Christiantown" and devoted himself entirely to missionary work. Dr. Cotton Mather wrote in his *Magnalia* that "in the Evangelical Service among the Indians there is no Man that exceeds this Mr. Mayhew, if there be any equals him." And Thomas Prince says "The Indian Language has been from his Infancy natural to him, and he has been all along accounted one of the greatest Masters of it that has been known among us." Mayhew's translation of the Psalms into the local idiom together with the volume *Indian Converts* are perhaps his greatest contributions to posterity. Actually Experience's efforts were dedicated quite as largely to the material as to the spiritual welfare of his charges for he represented the authority of both the Society for the Propagation of the Gospel and of the General Court. It was under his guardianship that a modicum of self-government was initiated at Christiantown.

Zachariah Mayhew succeeded his father in 1767 and carried on the combined work of preacher and schoolmaster during the parlous times before and during the Revolution. As the clouds of war gathered, funds from England lessened and finally ceased entirely. Thus it was not until 1787 that an American Society for Propagating the Gospel among the Indians and others was incorporated in Massachusetts which, in effect, took over the missions originally sponsored by the British Society. The records of this new group state that "they assist in the support of the Rev. Mr. Mayhew on Martha's Vineyard" and also "on Martha's Vineyard they support a number of small schools for Indian children." Zachariah Mayhew was employed by the Society from 1790 to 1806 when his death ended the Mayhew jurisdiction over Wampanoag as provided in Josias' deed of gift.

Frederick Baylies, known as the "last missionary to the Indians of Martha's Vineyard" was appointed by the SPG in 1818. According to the regulations of the Society, the missionaries were not to bother with "people enjoying the ordinances of religion" but were to confine their labors to those "without privileges." These latter apparently were the children, for Baylies' reports to the Society concern schoolwork alone with no mention of church services. In 1824 he tells of teaching at Christiantown one week having "previously employed a female teacher 9 weeks." In 1828 he taught

two weeks and employed Miss "Salley Renolds" seven weeks. "I had 21 scholars," he writes, "Ten read in the Testament, nine in the spelling book and two in the Alphabet. Twelve were writers. They answered 2000 questions in Colburn's Arithmetic."

The 1827 Report, which was drafted during Baylies' incumbency, has this to say about education among the "South Sea Indians." "Your Committee found, that in . . . Christiantown . . . schools are taught from 3 - 5 months in a year, chiefly at the expense of the Society for Propagating the Gospel . . . ; under the general superintendence, and partly under the instruction of their Missionary, the Rev. Frederick Baylies. From the specimens of proficiency, which your Committee had an opportunity to observe in reading, writing, and orthography, they are of the opinion, that the different branches of a common school education are taught with fidelity, and success."

It was at this time, also, as provided in the Act of 1828, that the Christiantown Indians were specifically placed under the guardianship of a state-appointed and paid individual. This person, according to the new law, should be "a good and discreet man . . . a Justice of the Peace" who would hold office for a term of four years, post a bond in the amount of \$1000 and receive an annual salary of \$100. His duties were to call a town meeting in March or April at which the people would choose a clerk, two overseers, a constable, field driver, pound keeper "and other town officers whom they deem necessary." The guardian had jurisdiction over money matters, all real estate transactions except between Indians, and jointly with the overseers, exercised police power and provided for instruction of the young and support of the poor. The Hon. Leavitt Thaxter, son of the Rev. Joseph of Bunker Hill fame, was the first guardian under the new Act, and his successor, Barnard C. Marchant, the last.

The "Condition of the Indians in Massachusetts" evidently remained on the legislative conscience, for a second commission was appointed to report to the General Court in 1849. This was the so-called Bird Report, House Document #46. The Christiantown statistics of this date note a population of 48 with 9 at sea; 2 horses; an increase from 1828 in the number of swine of 8; of 13 in the number of neat cattle; and substitution of fowl for sheep. The Commissioners gave a good account of the "Onkokame" Indians, who, they found, lived in "comfortable houses," fenced in their fields properly, and planted "sauce gardens" in addition to the customary corn and potatoes. The Committee again called attention to the fact that "the rights of women are fully recognized, the females taking the same liberty of speech, and, when unmarried or in the absence of their husbands, enjoying the same right of voting with the men." It noted that while state aid was allowed the school, the Indians were without any preaching or religious teacher due to the fact that the "fund formerly appropriated was now withheld."

However, they "frequently hold meetings among themselves and the more gifted exhort and pray."

Recommendations by this Commission to the General Court included a sub-division of the lots set off in 1828 which was desirable because of "questions growing out of necessity of dividing the property of deceased persons among heirs" which were arising and "puzzled the guardian and legal gentlemen." It referred to the type of self-government allowed by the 1828 Act as "anomalous" and suggested a measure whereby citizenship would be granted the Indians with an implicit recognition of and liability to taxation.

This Report apparently fell on fallow ground for it was not until after the Civil War — 1869 to be exact — that any of the inequities listed were corrected. Chief of these was the admission into the Union as first class citizens of the native inhabitants and their descendants designated as "Indians and people of colour." Also a re-distribution of lots or shares at Christiantown was authorized with Joseph T. and Richard L. Pease appointed to this commission. The result was a genealogical triumph and a masterpiece of mathematical acumen. It resolved 18 lots into 100 and even satisfied the estate of Solomon Weeks who had four wives to his credit and eighteen heirs to share his 73 acres and 17 rods.

In this, the final division, Lot #8 is specified as that "set off for the accommodation of a meeting House by the commissioners in 1828 having then for a long time been used for that purpose. It is still so used; with a small, well kept, and convenient building thereon, devoted to religious purposes and is so to remain." This is, of course, the lot taken by the County Commissioners in behalf of the County of Dukes County under provisions of Chapter 78 of Acts of 1939 "authorizing Dukes County to take by eminent domain a certain Indian Chapel and Burial Ground for the purpose of preserving the same as an Indian Memorial."

This lot, with its bounds, is described in the 1828 set-off as "being the same land occupied for that purpose during the faithful labours of the Revd Zacheriah Mayhew." That this is the original meeting-house lot of the Praying Indians is fairly indisputable, although Josias' 1699 testament only mentions the existence of a meeting house within the mile square without locating it. However the burying ground with its fieldstone markers is unquestionably Christian, and the early Colonial custom was to erect the meeting house within the cemetery bounds.

As for the building itself, the present one was built by the state for a schoolhouse in 1829, and probably used intermittently by the Congregational Meeting until 1870 when it was dedicated as a Baptist Church. That it was preceded by at least two structures is again verified by the Sachem's statement of 1699. In reaffirming his grant, he says "In this sd tract of land was the Indian's meeting house when Joel the son of Poxin was their minister." This was prior to 1680. Josias then continues, "And in this tract of land have

the praying Indians of Takemmy set up a frame for a meeting house now four years ago . . ." (1695). Presumably the latter was the one referred to in 1828 which tradition has it, burned.

The story of Christiantown since enfranchisement can be detailed in the terse terms of the logbooks so many of its inhabitants as whalemens were accustomed to keep. In 1874 a smallpox epidemic decimated the population. Others married and moved away, some to Gay Head the newly incorporated Indian town. In 1878 Leander Peters sold two lots of land to Thomas N. Hillman and Elisha Luce without benefit of clergy. In 1909, Joseph Quonowell Mingo, who went to school to Baylies, raised \$40 and supervised repairs preparatory to re-opening the old chapel, September 15. Rev. C. L. Whitman of Gay Head was chairman of the exercises which began by singing The Glory Song led by Miss Cordelia Luce.

In 1911 a bronze tablet was affixed to a boulder at the east end of the burying ground by the Sea Coast Chapter of the D. A. R. commemorating the establishment of Maniwattoutootan. Then in 1926 the same chapter of the D. A. R. came to the rescue of the chapel building and underwrote its repair. Subsequent depredations which included cutting of timber and removal of tombstones aroused the ire and interest of the public which urged the establishment of the old meeting house lot as a memorial to the Praying Indians, who as the commission of 1849 said, were a "Bulwark between the hostile Indians and the feeble colonists."

Today the "about 4 acres" fenced off by a mossy fieldstone wall, approached by a woods road slightly wider but not untypical of the path followed by the first Missionary Mayhew now belongs to all the "praying people" — the taxpayers of the County of Dukes County, as doubtless the old Sachems would have had it. By arrangement with the County Commissioners, the Martha's Vineyard Garden Club supervises the maintenance of the Memorial and has planted a wild flower trail with many of the simples once used by the original inhabitants. Samuel George Mingo, grandson of Joseph, was the last resident of Christiantown and his house, built by George W. DeGrass, a doughty whalman, is the only one still standing of the old settlement of Praying Indians.

TWO BEAVER HATTS

BY

DIONIS COFFIN RIGGS

In Nantucket the old-fashioned gardens are blooming with the profusion of a well-ordered summer day. The sea-captains' big houses on Main Street are polished up for company. The sea-wind blows across the dunes and brings the scent of 'Sconset roses mingled with the wild ones of the moors. The shops display their wares — bright new things, and antiques that show the island's

history. The harbor is lively with small, neat craft. Nantucket is set for a grand celebration of its 300th anniversary. Just three hundred years ago, on July 2, 1659, Thomas Mayhew, of Martha's Vineyard, sold Nantucket for thirty pounds. "And also two Beaver Hatts, one for mysele, and one for my wife."

For eighteen years previous to 1659 Nantucket had belonged to Thomas Mayhew who had bought the Elizabeth Islands, Martha's Vineyard, and Nantucket from the Crown patentees, Lord Stirling and Sir Ferdinando Gorges. Charles the First had granted land to both of them, by means of the none-too-accurate maps of the period. Lest there be any question of overlapping claims Thomas Mayhew purchased the "rights" of both men for twenty pounds each. His deed from Forrett, acting for Lord Stirling, is dated Oct. 1, 1641, the deed from Richard Vines, acting as agent for Sir Ferdinando Gorges, is dated the 25th of the same month. Mayhew also bought Indian claims, and specified that the new purchasers give additional compensation to certain Indian sachems.

Thomas Mayhew may have sensed a good bargain when he bought the islands, or he may have wished to take part in the colonizing movement, but he claimed to have bought them because of his son's desire to convert the Indians. Actually all these elements may have been combined. Certainly his son, Thomas Mayhew, Jr., became a devoted missionary to the several thousand Indians on the islands. The functions of just government by the older Mayhew, medical treatment and religious teaching by the younger, impressed the Indians to such an extent that the colonists of Martha's Vineyard and Nantucket found them kind and co-operative When the rest of New England was roused by King Philip's War in 1675 the Nantucket and Vineyard Indians remained loyal to their white associates.

In the spring of 1659 Tristram Coffin and a few of his Salisbury neighbors had come to the islands to look over possibilities for establishing a settlement. They stopped at the Vineyard to see Governor Mayhew, and to pick up Peter Folger, schoolmaster, who could speak the local Indian tongue, and who would act as interpreter.

They approached Nantucket cautiously, in spite of Folger's reassurances, for hostile Indians might lurk in the hills that were then thickly wooded. They could see some of their crude winter shelters. But the Indians were well acquainted with the white man by this time. They came forward to meet them. Through Peter Folger they promised to grant their new neighbors the use of the meadows for pasturage, and the privilege of taking wood.

Finding conditions favorable Tristram Coffin went back to Salisbury and interested the group of men whose names appear on Thomas Mayhew's deed as the purchasers of Nantucket.

DEED OF NANTUCKET TO TEN PURCHASERS

Recorded for Mr. Coffin and Mr. Macy afores^d y^e Day
and Yeare afores^d.

Bee it known unto all Men by these Presents, that I, Thomas Mayhew, of Martha's Vineyard, Merchant, doe hereby acknowledge, that I have sould unto Tristram Coffin, Thos. Macy, Christopher Hussey, Richard Swayne, Thomas Bernard, Peter Coffin, Stephen Greenleafe, John Swayne, and William Pike, that Right and Interest I have in y^e Land of Nantuckett, by Patent; y^e wch Right I bought of James Fforrett, Gent. and Steward to y^e Lord Sterling and of Richard Vines, sometime of Sacho. Gent., Steward-Gen^{tl} unto Sir Georges Knight, as by Conveyances under their Hands and Seales doe appeare ffor them y^e aforesaid to Injoy, and their Heyres and Assignes forever, wth all the Priviledges thereunto belonging, for in consideration of y^e Sume of Thirty Pounds of Current Pay unto whomsoever I y^e said Thomas Mayhew, mine Heyres or Assignes, shall appoint. And also two Beaver Hatts, one for mysele, and one for my wife. And further, this is to declare that I the said Thomas Mayhew have received to myself that Neck upon Nantucket called Masquetuck, or that Neck of Land called Nashayte the Neck (but one) northerly of Masquetuck, y^e aforesaid Sayle in anywise notwithstanding. And further, I y^e said Thomas Mayhew am to beare my Parte of the Charge of y^e said Purchase above-named, and to hold one-twentieth Part of all Lands purchased already, or shall be hereafter purchased, upon y^e said Island by y^e afores^d Purchas^{rs} or Heyres and Assignes forever.

Briefly: It is thus; That I really sold all my Patent to the aforesaid nine Men and they are to pay mee, or whomsoever I shall appoint them, y^e Sume of Thirty Pounds in good Marchantable Pay in y^e Massachusetts, under w^{ch} Governm^t they now Inhabit, and 2 Beaver Hatts, and I am to beare a 20th Part of y^e Charge of y^e Purchase, and to have a 20th Part of all Lands and Priviledges; and to have w^{ch} of y^e Necks abovs^d that I will mysele, paying for it; only y^e Purchasers are to pay what y^e Sachem is to have for Masquetuck, although I have y^e other Neck.

And in witness hereof I have hereunto sett my Hand and Seale this second Day of July, sixteen hundred and fifty-nine 1659,

Per me,

Tho: Mayhew.

Witness: John Smyth.

Edward Seale.

GENEALOGY

The genealogies of Martha's Vineyard families from the first settlers to about 1800 were carefully compiled by Dr. Charles E. Banks and published as Volume III, "Family Genealogies", of his History of Martha's Vineyard. This constitutes the most complete and accurate source of our genealogical information, supplementing the scanty official records of the original towns of Chilmark, Edgartown, and Tisbury, and classifying many genealogical details scattered through the records of the Registry of Deeds and the Dukes County Probate Court.

Volume I, "General History", and Volume II, "Town Annals", were published in 1911 by George H. Dean, and Volume III in 1925 by the Dukes County Historical Society. All have been long out of print and are now listed by booksellers at far above the original price. The three-volume history presents an excellent account of the early settlement, its government, industries, churches, and schools, its development, military history, customs, and people.

Beginning with the last quarter of the eighteenth century Dr. Banks notes the beginning of an "exodus" of Vineyard persons to many places on the mainland. Among these places we find Lebanon, Conn., Pittsfield, Mass., Cambridge, N. Y., Cleveland, O., Hartland, Vt., Farmington, Me., Newport, R. I., Augusta, Ga., Cumberland, N. J., Philadelphia, Pa. There are many more.

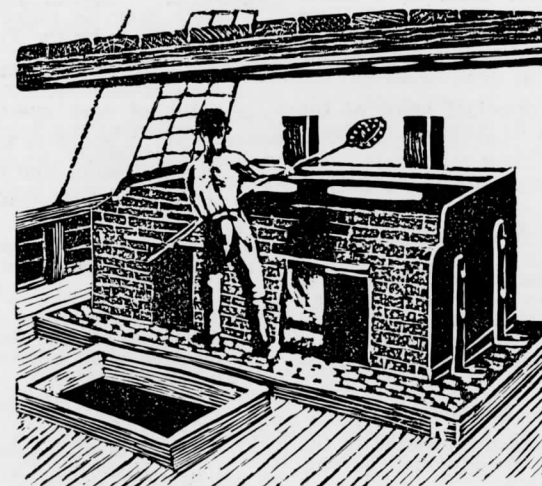
It can be presumed that persons of Vineyard ancestry are now living in a majority if not all of the states of the Union. During the past year this Society has received inquiries from Vermont, Ohio, Florida, California, Colorado, and Oregon, all wishing specific information relative to Vineyard forbears. Such communications are referred to the Society's Genealogist for whatever advice he can offer. In his search for desired data he has made use of the files of the Registry of Deeds and the Probate Court at Edgartown, the various Massachusetts Town "Vital Records to 1850", the Town Clerks' offices, and, most of all, "Banks, Volume III". It is undoubtedly to one or more of these same sources that he will refer future inquirers or go to them personally when he can be of assistance.

FLAVEL M. GIFFORD,
Genealogist

RESIDENT FAMILIES, 1641 - 1699

Dr. Banks in his "History of Martha's Vineyard" lists 48 families who were settled here "prior to 1700":

Allen	Gee	Mayhew
Bayes	Gray	Merry
Bland	Harlock	Milliken
Browning	Hatch	Norton
Butler	Hillman	Pease
Cartwright	Homer	Presbury
Cathcart	Hunt	Sarson
Chase	Jenkins	Skiff
Cleveland	Jones	Smith
Coffin	Kelley	Tilton
Cottle	Lambert	Trapp
Covell	Look	Vincent
Daggett	Luce	Wass
Dunham	Manter	Weeks
Eddy	Marchant	West
Foster	Martin	Wheldon



Try-works on board a Whaleship
A replica has recently been completed on the Society's Grounds.

CONSTITUTION

This organization is founded for the purpose of collecting, preserving, and occasionally publishing historical and analogous matters relating to the County of Dukes County.

The objects of this society shall be to bring together persons interested in the history of Martha's Vineyard and the Elizabeth Islands, to collect and preserve significant information and materials relative to local history, to maintain museums where such information and materials may be examined, to disseminate historical information, and to stimulate interest in the County's unique heritage and past by any appropriate means.

BY-LAWS

Article I — Organization

Section 1 — The name of this Society shall be the "Dukes County Historical Society, Inc."

Section 2 — The seal of this corporation shall be circular in form with the words: "Dukes County Historical Society Incorporated 1923" between an inner and outer circle. Within the inner circle there shall be a shield bearing the representation of three bunches of grapes, superior, and a full-rigged ship bearing sinister, inferior.

Section 3 — The principal office of the Society shall be its premises on Cooke Street, Edgartown.

Section 4 — The fiscal year of the Society for accounting, reports, and membership shall coincide with the calendar year.

Section 5 — The Society shall consist of all persons who have been or shall hereafter be elected by its Council to membership and shall maintain the same as hereinafter provided.

Article II — Membership

Section 1 — Any person interested in the purposes of the Society shall be eligible to membership.

Section 2 — Application for membership shall be addressed to the Secretary

accompanied by the fee for that classification of membership sought.

Section 3 — Membership shall be in four classes:

1—Active members who shall pay annual dues of \$2.00.

2—Sustaining members who shall pay annual dues of \$10.00.

3—Life members who shall make a single payment of \$50.00.

4—Honorary members: those on whom honorary membership has been conferred by the Council for outstanding contribution to the objectives of the Society, who shall have all privileges of membership including the right to vote.

Section 4 — Cessation of membership: membership shall cease for any member in arrears on July 1 of the current fiscal year.

Article III — Member Meetings

Section 1 — The Annual Meeting of the Society shall be held on such day, hour, and at such place within the County of Dukes County as shall be determined by vote of the Council.

Section 2 — Special meetings of the Society may be called by vote of the Council or by the President.

Section 3 — Notice of the place, day, and hour of each meeting, and of the purposes of each special meeting shall be given by the Secretary by printing in a newspaper of general circulation in said County, and published not less than seven days prior to the time set for the meeting.

Section 4 — Twenty members shall constitute a quorum at each meeting of the Society.

Section 5 — The order of business of all meetings of the Society, unless the meeting shall otherwise decide, shall be as follows:

1—Minutes of the preceding meeting shall be read.

2—Reports of the Secretary, Treasurer, Historian, Curator, Genealogist, and Archivist shall be heard.

3—Reports of Committees shall be heard.

4—The report of the President shall be heard.

5—Unfinished business shall be disposed of.

6—The report of the Nominating Committee — at the annual meeting only — shall be heard.

7—The election of Officers by written ballot — at the annual meeting only — shall be held.

8—New Business shall be taken up.

9—Papers, or other special features scheduled by the Council shall be read or heard.

Section 6 — At all meetings each member present in good standing may cast one vote.

Article IV — Officers

Section 1 — The affairs of this Society shall be conducted by a President, a Vice President, a Treasurer, a Secretary, and a Council consisting of the aforementioned officers and six Councillors. No person shall be eligible for election to, or tenure in, any of the preceding offices who is not a member of the Society.

Section 2 — The President, Vice President, Treasurer, and Secretary, shall be elected by a majority vote of the members present and voting at the annual meeting of the Society, and shall hold office for one year from the date of their election, or until their successors shall have been elected.

Section 3 (a) — At the annual meeting following the adoption of these amended By-Laws, two councillors shall be elected for a term of three years, two for two years, and two for one year.

(b) — Thereafter at each annual meeting of the Society two councillors shall be elected for a term of three years.

Article V — The Council

Section 1 — A regular meeting of the Council shall be held within two weeks following the adjournment of the annual meeting of the Society, at which regular meeting the Council shall elect from the Membership of the Society, for a term of one year or until his successor is elected, an Historian, a Genealogist, a Curator, and an Ar-

chivist. The Council may engage a General Counsel and such other officers, agents, and employees, as it shall determine.

Section 2 — Meetings of the Council shall be called bi-monthly and may be called at any other time by the secretary at the request of the President or of any three members of the Council. The Secretary shall mail notice of the meeting to each member of the Council at least seven days before the date thereof.

Section 3 — Six members of the Council shall constitute a quorum at any meeting.

Section 4 — The Council shall have power to transact the affairs of the Society, to fix salaries from time to time, and to establish rules for the authorization of expenditures and contracts.

Section 5 — The Council shall appoint a Nominating Committee at a regular meeting not less than two months prior to the call for the annual meeting of the Society, and may appoint from time to time such other committees as it shall determine, which said committees shall continue in existence no later than the close of the next succeeding annual meeting of the Society.

Article VI — The Duties of Officers

Section 1 — President. The President shall preside over all meetings of the Society and of the Council; shall exercise general supervision of the Society's affairs, and in case of the absence or disability of the Treasurer, shall sign all checks.

Section 2 — Vice-President. The Vice-President, in the absence or disability of the President, shall have all the powers and duties of the President.

Section 3 — Secretary. The Secretary shall be secretary both of the Council and of the Society; shall keep a true and accurate record of the membership of the Society with the address and current status of each member; shall receive and collect all monies payable to the Society (except income from invested funds) and pay the same to the Treasurer, taking his receipt for all monies received by him; shall be the custodian of the corpor-

ate seal of the Society, deeds, agreements, and other business papers; and shall keep current and accurate records of the personnel of all offices, boards, employee positions, and committees.

Section 4 — Treasurer. The Treasurer shall receive all funds of the Society transmitted to him by the Secretary and income from invested funds; and keep a true and accurate record of the same; and disburse all monies as ordered by the Council. The Treasurer shall deposit all monies in the name of, and to the credit of, the Society in such depositories as may be designated by the Council from time to time; shall draw all checks for the transaction of the business of the Society, though such checks may, in the absence or disability of the Treasurer, be executed by the President as hereinbefore mentioned. The Treasurer shall have custody of the stocks, bonds, and other securities of the Society unless and until the same shall be transferred to the Invested Funds as provided in the following Article. The Treasurer shall give bond conditioned upon the faithful discharge of his duties during and at the termination of his tenure and containing such other provisions as the Council shall require. The Treasurer shall report all receipts and expenditures to the Council at each meeting.

Article VII — Invested Funds

Section 1 — There shall be a Reserve Fund and other Special Funds as may from time to time be established by vote of the Council.

Section 2 — The Reserve Fund shall consist of all monies and property received for this fund by gift, devise, or bequest, or appropriated to this fund by vote of the Council.

Section 3 — The Reserve Fund shall be entrusted to such Trust Company,

Trust Department of a National Bank, Banking Institution, or Corporate Trustee, as shall be selected by vote of the Council and under such terms and conditions as the Council shall approve, provided that the said Trust shall be revocable in whole or in part by vote of the Council, and that the Funds of the Trust be subject to withdrawal in whole or in part upon a like vote of the Council.

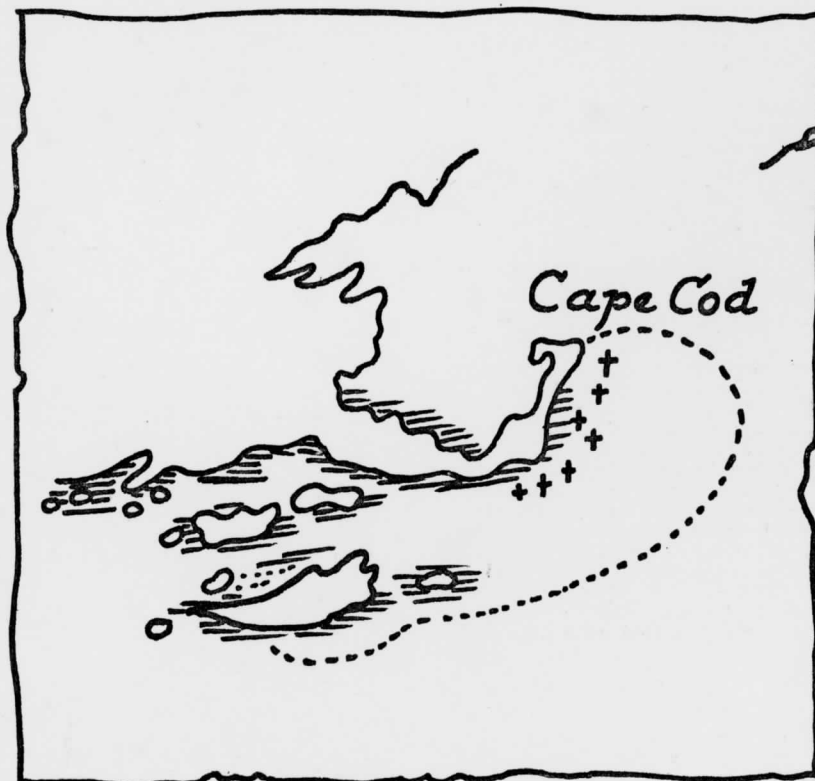
Article VIII — The Budget

Section 1 — The President, Secretary, and Treasurer jointly shall present to a meeting of the Council to be held in January of each year, a comprehensive budget for the current fiscal year, giving consideration to such budget requests as may have been submitted to the Secretary by any officer, board, or committee of the Society. The affirmative vote of three fifths ($\frac{3}{5}$) of the members of the Council present shall be required to adopt such a budget. After such adoption the Treasurer may make any expenditure therein authorized upon receipt of proper authorization to do so endorsed by the President and the Secretary. After such adoption the Treasurer shall make expenditure for items not budgeted only when so authorized by special affirmative vote so to do by three fifths ($\frac{3}{5}$) of those present at a Council meeting.

Article IX — Amendments

Section 1 — These By-Laws may be amended at any regular meeting of the Society, such proposed amendments first having been recommended by a three fifths ($\frac{3}{5}$) vote of the entire Council, and the general nature of the proposed amendment being stated in the notice of said meeting of the Society. An affirmative vote of two thirds ($\frac{2}{3}$) of those members present and voting shall be required for the adoption of such a proposed amendment.

This Society is supported entirely by membership dues, gifts and bequests. Your gift or bequest will be deeply appreciated and should be made to the "Dukes County Historical Society, Inc." All such contributions are deductible under Federal Income Tax Law.



Martha's Vineyard, Nantucket, and Elizabeth Islands

(Map of Council for New England) 1624

This map was probably used by Mayhew and Forrett to show the location of the territory purchased by the former. It was the only English map of the region available at that date to show the island.

History of Martha's Vineyard, Mass.
Banks, Vol. I

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