

HOUSE....No. 215.

Commonwealth of Massachusetts.

HOUSE OF REPRESENTATIVES, March 30, 1862.

Ordered, That the Report of John Milton Earle in relation to the Indians of the Commonwealth, being Senate Document, No. 96, of the year 1861, be reprinted, together with the Act on which the same is founded.

W. S. ROBINSON, *Clerk*.

REPORT

TO THE

GOVERNOR AND COUNCIL,

CONCERNING THE

Indians of the Commonwealth,

UNDER THE ACT OF APRIL 6, 1859.

BY JOHN MILTON EARLE,
COMMISSIONER.

BOSTON:
WILLIAM WHITE, PRINTER TO THE STATE.
1861.

Commonwealth of Massachusetts.

EXECUTIVE DEPARTMENT, COUNCIL CHAMBER, }
BOSTON, March 8, 1861. }

To the Honorable the House of Representatives :

I herewith transmit for the information of the General Court, the Report concerning the Indians domiciled in this Commonwealth, made by the Commissioner appointed in accordance with the provisions of chapter 266 of the Acts of the year 1859.

JOHN A. ANDREW.

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Commonwealth of Massachusetts.

IN SENATE, March 15, 1861.

The Committee on Claims, to whom was committed the Report of John Milton Earle, Commissioner under the Act of April 6, 1859, concerning the Indians of the Commonwealth, have considered the same, and recommend that the same be printed.

EDWIN WALDEN, *Chairman.*

SENATE, March 15, 1861.

Accepted.

Sent down for concurrence.

S. N. GIFFORD, *Clerk.*

HOUSE OF REPRESENTATIVES, March 16, 1861.

Accepted, in concurrence.

WILLIAM STOWE, *Clerk.*

Commonwealth of Massachusetts.

To His Excellency JOHN A. ANDREW :—

The undersigned, Commissioner under the Act of April 6, 1859, concerning the Indians of this Commonwealth, having attended to the duties of his appointment, presents in conformity with the provisions of that Act, the following

REPORT.

By the provisions of the Act, under which he received his appointment, the Commissioner is required “to examine into the condition of all Indians and the descendants of Indians domiciled in this Commonwealth, and make report to the governor, for the information of the general court, on the following matters, namely :

“1. The number of all such persons, their place of abode, their distribution, whether by tribes or otherwise, classifying them by age and sex, and distinguishing between the married and single; and also the number of persons reputed Indians, who are of mixed or other race.

“2. The social and political condition of all such persons, including their municipal, religious, and educational organization, and their relation, individual and municipal, to the counties, towns, or districts in which they dwell.

“3. The economical state of all such persons, including the specification of all property of theirs in lands, and whether the same is held in severalty or in common, and whether now in their own possession, or unlawfully possessed and occupied by others, and, in the latter case, by what color of alleged

title ; and also what proportion of such persons are paupers dependent on the towns in which they dwell, or on the State.

“ 4. All such facts in the personal or social condition of the Indians of the Commonwealth, as may enable the general court to judge whether they can, compatibly with their own good and that of the other inhabitants of the State, be placed immediately and completely, or only gradually and partially, on the same legal footing as the other inhabitants of the Commonwealth.”

Immediately on my appointment, I entered upon the duties thereof. I soon found that I had entered on a wide field of research, with much ground to traverse and little to gather, and that little so scattered and hidden in the mass of other matter, everywhere surrounding it, as to make the pursuit a matter of much labor, with comparatively insignificant returns. Yet these returns were necessary, and must be had, at whatever sacrifice of time and labor. Had the inquiries been confined to the Indians and descendants of Indians who are residents of the reservations, who compose somewhat distinct communities, and who are considered the special wards of the State, the labor would have been comparatively trifling ; but even to obtain fully and accurately the facts and statistics in relation to these, is no small work. Situate as most of them are, near the seaboard, in the immediate vicinity of our fishing and commercial ports, the temptations to a race naturally inclined to a roving and unsettled life, are too great to be resisted, and nearly all of the males, first or last, engage in seafaring as an occupation. Thus, the men are drawn away from home, and are often absent for years at a time, frequently without their friends knowing where they are. The women, left behind, seek employment wherever it can be had—usually in the neighboring towns and cities. It was found, that, in New Bedford alone, there were about one hundred and fifty persons of the Indian race, drawn from various tribes, exclusive of the very considerable numbers at sea in New Bedford ships, whose residence is elsewhere. Few of these consider themselves permanently located there, but generally, are looking forward to the time, more or less remote, when they shall return to the places of their nativity, finally to mingle their dust with that of their fathers. After thus leaving home, they frequently

remove from place to place, keeping up no correspondence or communication with those they have left; till at last their place of residence ceases to be known to their friends, and all trace of them is lost. Several such cases have occurred, in some of which, after much correspondence and inquiry, the parties have been found, while in others all investigation has been fruitless. The difficulty of tracing them is much increased by their humble social position and obscure station in life, known only to a few directly about them, and those mostly persons whose position in the community is similar to their own.

An incident that occurred during the progress of my inquiries will illustrate the facility with which they lose the knowledge of each other's residence and the consequent difficulty of procuring the desired statistical information. At one of the public hearings, a claim was entered for a tract of land in an adjoining town, of which the complainant alleged that he was the heir by collateral descent, there being no heir by direct descent surviving, and that the land was unlawfully possessed and occupied by another. The original Indian title to the property was found to be good, but, on investigation, it was ascertained that there were numerous heirs by direct descent living, and that two of them had resided during their whole lives within three or four miles of the property, and, at that time and for years preceding, had dwelt within six miles of the complainant, yet without either he or they having any knowledge of each other. This appears the more singular, as the complainant had been pursuing the matter for years, without any suspicion of the existence of other heirs, till he was informed of it by the Commissioner.

In another case, a woman 45 years of age, a widow, on being questioned as to her family, replied that she had none living. She had had, as she said, one daughter, born when she was in her fifteenth year. Five years afterward, her husband deserted her, taking the child with him. This was twenty-five years since, and as, during that time, she had never heard any thing of her daughter, she supposed that she must be dead. In the further investigations of the Commissioner, it was found that the daughter was living, a respectable woman, the wife of a white man, and the mother of three children; and she was as

ignorant of her mother's existence as the mother was of hers. They had for many years resided within twenty-five miles of each other, and, for none of the time, more than forty-five miles apart. When such difficulties attend the investigation concerning those who belong to tribes having distinct organizations, it may well be inferred how greatly they are multiplied, in relation to the very large number scattered in various parts of the State, who have no organization, no central point, no records, and no common bond of union, whose descent itself is unknown, even to themselves, except by the tradition that they are Indians, confirmed by their physical characteristics, and frequently where these characteristics have been so effaced by admixture with other races, that they are not recognized as Indians, by the people among whom they dwell.

The imperfection of the early records of towns where there were Indian settlements has been a source of much embarrassment, and has caused no little extra labor. Enough was often found to encourage further research and inquiry, which, too frequently, ended in leaving the subject in a state of as much perplexity as when first commenced. The records of most of the towns which have been examined, contain a few of the marriages, births, and deaths, but, of far the greater portion, no record whatever could be found; while, of the marriages and deaths which are recorded, the parentage of the parties is given in so few instances, that the information derived therefrom is far less satisfactory than it would have been had that addition been made.*

To ascertain all the facts required by the law, under such unfavorable circumstances, concerning some sixteen hundred persons, scattered in various parts of the State, the residence and even the existence of a considerable portion of whom was not previously known, and had to be ascertained, required not only a wide range of personal observation and inquiry, but an extensive correspondence, most of which was necessarily with individuals feeling no personal interest in the subject of inquiry,

* The records of Yarmouth have furnished more complete and satisfactory information than any other that have been referred to. By the kindness of the town clerk, the Commissioner obtained a very complete record of the Yarmouth tribe, which enabled him to settle some doubtful questions, also, in reference to individual members of other tribes.

and who, therefore, consulted their own convenience or inclination as to the time of replying, or whether to reply at all. Among those most relied on for information have been town officers, particularly town clerks. To the inquiries addressed to these, numbers have responded in the most cheerful manner, and have rendered much assistance. Others have failed to notice, at all, inquiries repeatedly addressed to some of them; sometimes, it is believed, from a vague but groundless apprehension, that their answers might possibly compromise the interests of their towns. For this reason, the return is more deficient as to the political relations of individuals, to the towns in which they reside, than it otherwise would have been, and more so, it is believed, than it is in relation to any other subject of inquiry.

The distinct bands, communities, or tribes, having funds or reservations, or which have had them and are recognized as wards of the State, are the Chapequiddick, the Christiantown, the Gay Head, the Marshpee, the Herring Pond, the Natick, the Punkapog, the Troy or Fall River, the Hassanamisco, and the Dudley. The Indians and descendants of Indians, of whom there are considerable numbers in any one vicinity, whose descent can be distinctly traced, but who do not stand in the same relation to the State, are those of Dartmouth and Yarmouth. There are, in addition, considerable numbers, belonging originally to some of the tribes before named, as the Gay Head, Marshpee, etc., but who, having left them to reside elsewhere, have lost their original rights, as members of the tribes, and are not acknowledged as belonging to them; and some others, residing either in neighborhoods, or scattered abroad in the community, who originated from other sources, or whose descent is not precisely known, but, of whose identity as Indians, there is no doubt.

Of all these, it is safe to assume that there is not one person of unmixed Indian blood. There are a few who claim it, but their claim does not seem to have any satisfactory basis. When it is considered that the intermixture, both with the whites and the blacks, commenced more than two hundred years ago, and that, in the course of ten or twelve generations, there has been an opportunity, from intermarriages among themselves, for the foreign blood early introduced to permeate the whole mass,

and when it is considered, that the intermixture has been constantly kept up, from the outside, also, down to the present time, it would be a marvel indeed, if any Indian of the pure native race remained. Of the publishments of colored persons entered on the early records of Dartmouth, by far the larger portion are those of negro men to Indian women. In Yarmouth, a large portion of those of Indian descent have intermarried with the whites, till their progeny has become white, their social relations are with those of that color, and they are mingled with the general community, having lost their identity as a distinct class. The same has happened with a portion of the Hassanamisco tribe, and it would have been a fortunate thing for all the tribes, if it had been so with them all. But the mixture in most of the tribes has been more with the negro race than with the white, till that blood probably predominates, though there are still a considerable number, who have the prominent characteristics of the Indians—the lank, glossy, black hair, the high cheek bones, the bright, dark eye, and other features peculiar to the race.

The social, economical, and moral condition of this people, varying somewhat, as it does, in the several tribes, will be referred to in treating of them separately; yet some general considerations in reference thereto are appropriate here. Much ignorance and misapprehension prevail in the community at large, among those who have not had the opportunity of personal observation relative to these remnants of their race. They seem to suppose that they have hardly emerged from their aboriginal state, and although the painted face may not now be seen, nor the war whoop, the tomahawk, or the scalping knife be actually encountered among them, yet that they are not more than a step or two removed from these things; and the questions: “What sort of people are they?” “Do they dress like white folks?” “Can they speak the English language?” “Do they live in wigwams?” or others of a like nature are continually asked. If the querist would reflect that, for more than two centuries, they have lived commingled in a community with the white race, or on their little plantations surrounded by them and in constant intercourse with them, that they are few and the whites are many, and that the tendency of such bodies always is, for the few to assimilate to the many, especially

where the latter have the stronger characteristics, they would hardly ask such questions as these. A large proportion of the males of the several tribes have always been sailors or laborers of various kinds, and are thus, almost from childhood, brought in constant personal contact and association with the whites, and so afforded the opportunity of acquiring their habits, customs, and modes of thinking. Many of the females, also, have been at service in white families of elevated social position, where they become to a greater or less extent, familiar with the manners and usages of civilized and refined society. The people are, nearly all, comparatively poor, but some of their dwellings will compare not unfavorably with those of other people of equal means, in their furniture and the order in which they are kept. I have repeatedly partaken of their hospitality, and their tables, their cookery, their lodgings, and whatever else came under my observation, in their humble dwellings, exhibited a neatness not excelled in the mansions of the more affluent whites. The tender of their hospitality was always made with propriety, dignity, and good taste; and, in no instance, was any insincere, mawkish, or embarrassing apology made or attempted, for the quality of the repast provided. It is granted that this was among the better portion of them, and that, like other people, they have those who are rude, vulgar, coarse, and degraded. But, in my visits to them, embracing nearly every family of all the tribes, and some of them two or three times, I have never met an incivility of word, look, or action, from old or young, and, though many of them are shiftless, improvident, and very poor, I have not seen, with but a few exceptions in two or three of the tribes, the squalor of extreme poverty and destitution that are often to be found among the lower class of whites in our large towns and cities.

It would be fortunate if no shade more gloomy could be given to this picture. But the prejudice of caste, social exclusion, and civil disfranchisement, have done a fearful work with the race. The weight which these have brought to bear on them seems to have almost crushed out even the wish to have it removed, and the mass appear to be sunk into that state of constrained apathy, with which we submit to physical evils that we know are inevitable. On them, moral purity, social refine-

ment, and intellectual strength and culture, confer no distinction, or give them even an equal position to those of the dominant race who may be far their inferiors in these respects. Having never enjoyed equality of civil and social rights, the conviction seems stamped upon their minds, that, in being created Indians, they were necessarily doomed to their present condition, and that it is vain to contend against their destiny. Thus all aspiration is suppressed, and where there is no aspiration, there can be no achievement. This feeling, however, is not universal. There are ardent spirits among them who are impatient of the guardianship, and chafe under the disabilities to which they are subjected, and who would gladly find some way of escape. Perhaps some Moses may yet arise among these, who will prepare the minds of the people, and lead the way to their civil and social emancipation.

The natural and almost irresistible tendency of this legal and social proscription is, to laxity of personal morals. He who sees his own rights habitually trampled upon, without the means of redress, becomes regardless of the rights of others; and, where the sources of the higher enjoyments, of emulation and aspiration are taken away, where self-respect is crushed out, and where the acquisition of knowledge, itself, brings with it but a keener sense of degradation and suffering, it is not strange, constituted as men are, that they should seek the means of enjoyment in sensual indulgence. The use of intoxicating liquors, the prolific source of demoralization, prevails more or less in all the tribes, and in some of them to a sorrowful extent, notwithstanding the efforts that have been made to suppress it. No such liquors, it is believed, are sold on any of the plantations, but there are grogeries about their borders, kept by whites, and the laws are inefficient to prevent their introduction on the reservation. As an almost necessary concomitant, licentiousness and other vices more or less prevail, though less in several of the tribes than formerly, and the cases of illegitimacy in most of them have materially diminished.

One of the most hopeful indications for the future of this race, is the repugnance with which they almost universally look upon a state of public pauperism. It seems a puzzle to reconcile this with the apparent want of self-respect manifested in some other ways. But, of its existence there is no question.

Many of them will live in a state of extreme poverty, deprived of most of the comforts they might enjoy, if they did not shrink from the name of pauper, as a contamination. This feeling, if properly cultivated and directed, might do much toward their social elevation and improvement. To it we must attribute the comparatively small number of paupers among them, considering the general poverty of the whole as a class. Even in those tribes where the State annually pays more or less toward their support, the recipients of the bounty, generally do not look upon it as a charity, or admit that they are paupers. They have a vague idea that the State has large funds drawn from the sale of lands which would have been theirs, and that this belongs to them as a portion of the interest of the proceeds, or that the State has in some other way become obligated to their ancestors, so that whatever they receive is but a just due, for which the State has received an ample equivalent.

It appears that the whole expenditure of the State, for the benefit and support of the Indians, and for State paupers residing among the Indians, for the ten years ending December 31st, 1859 was \$29,964.37. This amount includes about \$2,500 expended in the construction and repair of meeting-houses, school-houses and other buildings for their use. But it does not include the interest of the Indian school fund, annually applied to the support of their schools.

Of this whole amount, the Dudley Indians have received \$7,989.99; Fall River, \$5,488.80; Chappaquiddick and Christian-town, \$4,908.74; Marshpee and Herring Pond, \$4,829.90; Punkapog, \$2,391.29; Gay Head, \$2,314.79; Hassanamisco, \$1,476.00; Nantucket,* \$366.44. There remains a balance of about \$200, paid mostly under the head of State paupers, but which cannot be traced to any particular tribe. Of the sum put to the Hassanamisco tribe, \$1,000 was deposited with the judge of probate for Worcester County, to be expended for their benefit as he may direct, after paying a claim for the support, &c. of one Benjamin Phillips, to which more particular reference will be made in our notice of that tribe.

The payments on account of the Dudley Indians were about

* Within the last ten years, Abraham Quary, the last of the Nantucket Indians, died at an advanced age.

\$2,000 for the lot and buildings now occupied by them at Webster, and the balance, about \$5,900, for their support and the guardian's salary; those to the Fall River and Punkapog Indians chiefly for their support; a small portion of that to the Chappaquiddick and Christiantown tribes, for the last sickness and funeral charges of some of their members, but mostly for the support of State paupers (not Indians) residents among them, and therefore not properly chargeable to the Indians. The Marshpee and Herring Pond payments were mostly for State paupers, (not Indians) and for county roads laid out through Marshpee. Those to the Hassanamisco tribe were entirely in consideration of the loss of the proprietary fund of the tribe by agents of the State, of which a further statement will be given in the notice of that tribe. The payment to Nantucket was for the support of the last of his race on that Island, and he is now dead.

From this it will be seen that there are only three tribes, whose poor are now dependent on the treasury of the State for their support. These are, first, and largest in amount, the Dudley tribe, next, the Fall River, and lastly the Punkapog. The expenditures for the Fall River tribe are somewhat diminishing, while those of the Punkapog are increasing, and the amount required for the two will not probably vary much from five hundred dollars per annum, each, for two or three years to come. With the proper husbanding of the means of the Fall River tribe, it would seem as if some further reduction might be made in their expense to the State. Of the Punkapog tribe I cannot see any chance for a speedy reduction of their expense, and the State will probably have tangible evidence, in the course of the coming ten years, that it is not as nearly extinct as it has sometimes been represented to be. The diminution of the Marshpee fund, and its early prospective extinction, make it probable that the State will soon be subjected to some expense for the maintenance of the poor in that District, also. Beyond this, no occasion is apprehended of much increase of expense to the State on this account, for some years to come.

The condition of the several tribes presents a broad field for the exercise of a wise benevolence, in the improvement of their social and religious state, and in furnishing the means of better education, whenever the resources of the treasury will justify it,

of which the legislature, in its wisdom, will judge, as occasion may offer. I have felt it my duty to present some cases, in the separate notices of the several tribes, where small appropriations for specific objects seem, almost imperatively, to be required.

CHAPPEQUIDDICK TRIBE.

The Chappequiddick Indians occupy the northerly portion of the island of that name, lying on the easterly side of Martha's Vineyard, from which it is separated by Mattakeeset Bay, forming Edgartown Harbor. The Straight, at the northerly part of Edgartown Village, is very narrow, not more than an eighth of a mile wide, and there is a ferry between the two islands. The whole population of the tribe, including one family in New Bedford, and one in Edgartown, is seventy-four, as follows:—

Families,	17
Males,	36
Females,	38
	— 74
Foreigners,	7
Under 5 years of age,	2
From 5 to ten years of age,	7
10 to 21 years of age,	15
21 to 50 years of age,	39
50 to 70 years of age,	8
Over 70 years of age,	3

The three persons over 70 are of the ages respectively of 76, 78, and 83; the two latter females and widows. The whole number returned by the commissioners in 1849 was eighty-five, from which one should be deducted, who was only a visitor from Christiantown, leaving the whole number eighty-four.

The mortality here, as in several of the other tribes, has been enormously large during the last eleven years. In this respect it takes the fourth rank, Christiantown tribe having lost in that time, of those who were living in 1848, sixteen out of forty-eight, or just one-third; Marshpee ninety-two out of three hundred and five, or 30 per cent.; Herring Pond twenty out of fifty-five, or almost 30 per cent.; and Chappequiddick twenty-three out of

of the portion of the surplus revenue set apart by the State for their benefit. This gives them about five and a half months' schooling in the year, the last two terms having been two months in the winter, and three and a half months in the summer. There are only about fifteen minors on the plantation, of age suitable to attend school, and of these, two or three of the girls, whose parents are very poor, have been obliged to be out at service to obtain suitable clothing for themselves, so that the school is of no benefit to them. The average attendance, the last season, has not been more than from eight to ten scholars.

There are none here now that are considered paupers, and there is no appropriation from the State for any such purpose for this tribe. The municipal organization here is the same as that at Chappaquiddick, under the law of 1828, as already detailed, and the two tribes are under the same guardian, B. C. Marchant, Esq., of Edgartown, who has held the office for about seven years past, and who appears to have discharged its duties with a good degree of success. The people appear to prefer their present political position to any change that would be likely to be made, and are not so well prepared for a change as some others would be; the remarks therefore, on that subject in relation to Chappaquiddick, have still more force as applied to this tribe; and the withdrawal of the care and guardianship which has hitherto been extended to them, it is believed, would be consonant neither with justice, the wishes of the inhabitants, their best interest, or a wise and humane policy on the part of the State.

GAY HEAD TRIBE.

The western end of Martha's Vineyard is divided into three peninsulas, Nashaquitsa, Squipnocket, and Gay Head. They are nearly cut off from the main land of the Island by Menemsha Pond which comes in from the north by a narrow strait, so shallow as to be easily fordable at low-water, and extends across to within a few rods of the south side, leaving an isthmus over which passes the highway to Nashaquitsa, and thence to Gay Head. Nashaquitsa connects with Gay Head by another

narrow isthmus, which has Menemsha Pond on the north-east, and Squipnocket Pond on the south-west, the latter pond bounding Gay Head on its south-east side, and dividing both Gay Head and Squipnocket from Nashaquitsa, except by another narrow neck, which connects them at the eastern extremity of Squipnocket. Gay Head is of nearly equal length and breadth, the outline somewhat irregular, between a circle and a square in form, and contains, within its area, about two thousand four hundred acres of land. About four hundred and fifty acres of the land is held in severalty, and is fenced and occupied by the several owners, and the remainder is held by the tribe in common.

In this tribe, unlike some of the others, the population appears to be gradually increasing, and the increase would be more apparent, but for the emigration which has taken place, in search of more profitable sources of employment, and easier means of living, than are afforded by the isolated situation of the plantation, and its consequent limited choice of pursuits. The whole population of the plantation, including a few in the vicinity, who are recognized as having rights as members of the tribe is two hundred and four, viz. :—

Families,	.	.	.	.	.	.	.	46
Males,	.	.	.	.	.	.	.	106
Females,	.	.	.	.	.	.	.	98
								— 204
Natives,	.	.	.	.	.	.	.	194
Foreigners,	.	.	.	.	.	.	.	10
Under 5 years of age,	.	.	.	.	.	.	.	15
From 5 to 10 years of age,	.	.	.	.	.	.	.	23
10 to 21	“	.	.	.	.	.	.	61
21 to 50	“	.	.	.	.	.	.	69
50 to 70	“	.	.	.	.	.	.	29
Of 70 and over,	“	.	.	.	.	.	.	7
								— 204

Those of 70 years of age and over, are respectively of the ages of 70, 75, 76, 76, 77, 80, and 86 years. The births in the last eleven years have exceeded the deaths by about twelve. There are a considerable number in addition to the foregoing,

who have left the plantation, either temporarily or permanently, who nevertheless claim to belong to the tribe, together with the families of such as have them. The number of these could not be ascertained. The names of such as were reported to the Commissioner—chiefly by themselves, or, as it was understood—by their request, are arranged in a separate or supplementary table. It should be remarked, however, that, although these went from Gay Head or are the descendants of those who did, they are not recognized by those residing there, as having retained any rights, as members of the tribe. Of those included in this supplementary list, the whole number is forty-nine.

Families,	8
Males,	22
Females,	27
Unknown,	0
	— 49
Foreigners,	5
Under 5 years of age,	4
From 5 to 10 years of age,	6
10 to 21 “	16
21 to 50 “	15
50 to 70 “	0
Unknown	8
	— 49

Making in the whole, 253, of whom 128 are males and 125 females.*

*Combining the whole, we have the following result, viz. :—

Whole number,	253
Families,	54
Males,	128
Females,	125
Natives,	237
Foreigners,	16
Under 5 years of age,	19
From 5 to 10 years of age,	29
10 to 21 “	77
21 to 50 “	81
50 to 70 “	29
Of 70 and over, “	7
Unascertained,	8

Twelve of those classed as natives in the first list were born on the other plantations, but, by the Indian rule, by intermarrying at Gay Head, have acquired all the rights of natives. This rule applies only to such as belong to the other plantations, and to such as the tribe may think it to their own advantage to concede the right to. They are very cautious in the concession of this right, as they are jealous of the influence of foreigners, having had much trouble with some of those who have intermarried with their women and settled amongst them.

The surface of Gay Head is uneven and somewhat hilly, with a great variety of soil, some of it of excellent quality, affording fine pasturage for cattle, and this constitutes almost the sole resource of the tribe for revenue to support their poor. Cattle are brought hither from other parts of the Vineyard, and from the main, for pasturage, and the income therefrom is paid into the public treasury. It amounts to about \$225 a year, and is wholly applied to the relief of the poor. The only other sources of income, are, from their cranberry bogs and their clay. These are both public property. The cranberries are not allowed to be touched till a given day, when, after previous notice, the picking is to commence. Then, all go to work, each one gathering according to his ability, till the crop is exhausted, and retaining to his own use and profit, whatever he may gather. The annual value varies much, according to the season and the price, ranging probably from one hundred dollars to three hundred a year.

The clay is the plastic variety, used extensively for making alum and some other manufacturing purposes, and is found nowhere else in New England, except on the Vineyard. When a vessel comes for a cargo, notice is given, and men, women, and children over a certain age, all have a right to go and assist in the loading, and, when the work is complete, each receives an equitable share of the pay, according to the time he has labored and his ability to perform. Formerly, this was a source of considerable individual revenue, as the amount received for the clay, when on board, would average somewhat better wages than could be earned by the people at any other obtainable employment. But, recently, this source of income has become almost entirely unproductive. There are beds of clay, of the same kind, in the adjoining town of Chilmark, the propri-

etors of which are able to deliver it on board vessels, at a price, which will not yield to the people of Gay Head, ordinary day wages. In consequence of this, they have almost entirely monopolized the business, and the sales at Gay Head have nearly ceased.

The land is generally rough, affording abundance of stone for fencing, and a considerable portion of what is not taken up and enclosed, or is not used for pasturage, is grown up to bushes, which afford convenient summer fuel for common culinary purposes. Any member of the tribe may take up, fence in, and improve as much of this land as he pleases, and, when enclosed, it becomes his own. The benefit to the plantation of having more land subdued and brought into cultivation, is considered a fair equivalent for its value in the natural state, and the title to land, so taken up and enclosed, is never called in question. How long this state of things may continue, and no difficulty grow out of it, is not easy to be foreseen, and will depend upon some contingency, which shall bring rival interests in collision. To outsiders it seems strange that such a community should live together in peace, from generation to generation, holding real estate in common and in severality, yet without any recorded title of that held in severalty, or any written law regulating its transfer or descent. Yet it is no more remarkable than the whole civil polity of the tribe, by which a community residing in the State, and nominally of the State, and subject to its laws, is yet a sort of *imperium in imperio*, not governed by the laws to which it is nominally subject, but having its own independent law, by which all its internal affairs are regulated. This law is the unwritten Indian traditional law, which, from its apparently favorable working, is probably as well adapted to their condition and circumstances as any that can be devised. At any rate, they adhere to it with great tenacity, and are fearful of any innovations upon it. This, probably, is a prominent reason of their jealousy of foreigners, and of the rigorous exclusion of them from any foothold on their domain, except when intermarried with one of the tribe. The rule to "let well enough alone," is perhaps the true one to adopt in this case, and it is believed that no advantage will accrue, either to the Indians or the State, by any change or modification of the system, till some contingency shall arise that imperiously demands

it, and then it should be done only with a thorough understanding of the subject in all its bearings and relations, and with a knowledge of the system and its operation, and of the rights acquired under it, and of those which will be affected or acquired by a change,—an understanding which no man living now possesses.

The people of Gay Head, like those of the other plantations, are a mixture of the red, white and black races. They have, also, an infusion of the blood of the chivalry of the South, as well as of the Portuguese and Dutch, as might be inferred from the names of Randolph, Madison, Corsa, Sylvia, and Vanderhoop being found among them. Nearly all their young men, heretofore, have gone to sea, and many of them never return; some dying at sea, and others finding new homes in distant lands. The places of these are supplied by others, chiefly sailors, from abroad, who, getting acquainted with the Gay Head men at sea, come here, and marry Gay Head women, and settle here for life. By this continual efflux of native males, and influx of foreign males, the Indian names have almost become extinct, and but for two or three families, a list of their names would never suggest an idea of their aboriginal origin. The admixture is much like that on the other plantations, with, perhaps, a less infusion of the African than in some of them. A few are so strongly marked with the Indian characteristics, as to induce the belief that they are very nearly of pure blood; but there are none so nearly white, as in some of the other tribes.

The Gay Headers are, in the main, a frugal, industrious, temperate, and moral people; but not without exceptions. In these respects they have greatly improved within the last thirty years, and particularly within the last ten or twelve years, so that, it is believed, they will bear a favorable comparison with any of the other tribes. They have made great efforts to promote the cause of temperance and of general morality, in which the mass of the population have united; but a few individuals have stood aloof and thrown their influence against these desirable reforms. They are generally kind and considerate toward each other, and perform their social and relative duties as well as do the other people in whose vicinity they reside. It is a somewhat remarkable fact, that, of less than two hundred

persons, who live on the plantation, over sixty, or about one-third of the whole number, are communicants of the church, and many of them adorn their Christian profession by the purity of their lives and conversation.

It has already been stated that Gay Head is a peninsula. Across the narrow isthmus which connects it to the main island, passes the boundary between the Indians and the whites, and a substantial stone wall is built upon the dividing line, except, where the road passes, bars are placed, and these have to be removed whenever a carriage crosses the line. Thus surrounded by the sea, except at this one point of ingress and egress, situated at a distance from the main or any other land, except the small island of "No-man's-land," about three miles distant, they are almost isolated from the rest of the world. This comparative isolation has both its advantages and its disadvantages. While it removes them from direct contact with the vices of the outside community, the concomitants of civilization, it cuts them off from most of the comforts, conveniences, and enjoyments peculiar to refined society, and a more perfectly developed social state. It subjects them to loss of time, and to expenses which bear heavily on them, and trench severely on their limited means. For their blacksmithing and various other kinds of mechanical work, for their physician, drugs, store supplies, &c., they are compelled to go from seven to fifteen miles, and every grist of grain that they have ground, must be carried ten miles to mill, and then, if it cannot be ground at the time, they must make another journey to get it. This isolation also deprives them of the opportunities for profitable employment, and debars them from most of the ordinary means of making money and acquiring property; so that most of them are kept more or less in debt, notwithstanding their frugal habits and self-deprivations; and many of them find it difficult to procure money sufficient to supply themselves with such things as are considered absolute necessities in the most humble household. For want of the necessary capital, they are not in a condition to bring new land into cultivation, to procure labor-saving machinery, or to avail themselves of the improved systems of husbandry, which prevail elsewhere.

Laboring, as they do, under these difficulties and discouragements, we could hardly look for much improvement in the

condition of the tribe. Yet it is an unquestioned fact, that they have, in reality, made more progress, during the last ten or twenty years, than any other tribe in the State. Twenty or thirty years since, a considerable portion of them lived in wigwams. The commissioners under the Resolve of the legislature, passed May 10th, 1848, in their report, dated February 21, 1849, speaking of this tribe, say: "Generally, they live in framed houses, perhaps a majority having barns." "*A number of their families live in huts or hovels, some few in squalid poverty.*" At the present time, they all live in frame or stone houses, most of them comfortable ones, and every inhabited house on the plantation *has been built within twenty years past.* These, however, have not been built from their home resources, but generally at the sacrifice of the best portion of the men's lives on the ocean. Nearly every man on the Head has spent a greater or less portion of his life at sea, usually at whaling. They commence young, frequently before getting the schooling necessary for business; and those who are successful, when they have accumulated enough to build a house, return and settle down; while those who are not, usually continue seamen through life or find a new home abroad. This necessity of spending so much of their lives at sea, and the casualties contingent thereon, are among the prominent causes why the population of this and the other tribes is so nearly stationary, or, in some of them retrograde.

Some of the evils to which the tribe is subjected, in consequence of the straightened pecuniary condition of most of its members, present a claim on the State for relief, which good policy and humanity would seem alike to demand, should not be ignored. The report of the commissioners in 1849, already referred to, in speaking of this tribe, says: "Applications for assistance from the State are rarely made. For the last six years only ninety dollars and thirty-seven cents have been appropriated by the State for all purposes. Some years since an appropriation was made by the State for the erection of a wind-mill, and the result has been of *singular benefit to the tribe.* They are now relieved from the necessity of going to Chilmark to mill, and thus saved from frequent *exposure to temptations to intemperance and extravagance.*" In a tornado which swept over the Head, a few years since, the mill was

totally demolished, and the inhabitants were thus deprived of a longer enjoyment of the blessing which it had conferred on them. Having no means of their own for rebuilding it, and being unwilling again to ask the State for aid, they have quietly and patiently submitted to the deprivation, and would not, of their own accord, bring the subject to the notice of the legislature.

The people have, in former times, suffered so much from outward interference in their affairs, that they have become very fearful of it, and for that reason are always indisposed to make any want known to the legislature, lest it should be made the occasion of such interference as would be unwelcome to them. During the whole intercourse of the Commissioner with them, no suggestion was made by any individual of a desire for an appropriation of any kind for their benefit; and when, after their great need of a mill had been pressed upon his attention from other quarters, he inquired of one their leading men concerning it, he mildly replied that a mill would indeed be a great benefit to them, and was very desirable, but they did not think of asking the State for one.

Another most urgent need is of suitable and sufficient books and stationery for the children at school. These cannot be had without ready money, and a large portion of the residents find it as much as they can do, to provide clothing such as will make their children appear decent at school, and it is believed that much of the benefit which might be derived from the schooling is lost, for the want of such books and stationery as are necessary for the use of the scholars. This waste of time and loss of opportunity for education, should not be permitted by the State, to one of the most unfortunate classes of her population. In view of the improvement they have made, under such adverse circumstances, and of the disposition they have manifested for bettering their condition, it is but reasonable to believe, that the proposed assistance would afford at once an opportunity and a stimulus for further progress in the right direction.

Such improvements have been made, of late years, in the construction both of wind-mills and of mills for grinding grain, as to make both better adapted to such a case as the present, and it is believed that an appropriation of _____ dollars

would purchase those of sufficient size, to erect a suitable building for their accommodation, and to put them in operation. And it is believed that an appropriation of fifty dollars per annum, to be applied to the purchase of school-books, stationery, and apparatus, for the school at Gay Head, would meet the necessities of the case. Such appropriations would, unquestionably be most gratefully received, and the backwardness of the Indians to ask for them, is an argument in their favor, rather than against them. Of all the noble charities of the State, by which suffering is removed or alleviated, or by which the condition of the unfortunate is improved, none, it is believed, present stronger claims on the representatives of an enlightened people, or will yield a more adequate return, according to the amount expended, than those now recommended; and the Commissioner cannot but express the most earnest hope for the success of the recommendation.

The inhabitants of Gay Head, like all others in the State, whose legal condition as Indians is recognized, are the involuntary wards of the State. It has taken their property into its own keeping, so far as any transfer of it is concerned—they can make no sale of their land or improvements to any but other members of the tribe, and as all of them have as much or more than they have means of improving, there are no purchasers. They can make no contract that is binding in law, and can neither sue nor be sued in the courts. They are therefore tied to the plantation by the act of the State, with all its disadvantages and their own disabilities, or if they leave it, it must be at the sacrifice and loss of the income of all their rights there. Such is the legal relation of the individuals of the tribe to the State. That of the tribe, as a tribe, is thus spoken of by the commissioners in 1849.

“The legal condition of this tribe is singularly anomalous. By the Act of June 25, 1811, the governor was authorized to appoint ‘three proper persons to be guardians to the Indian, mulatto, and negro proprietors of Gay Head,’ which guardians, in addition to the usual powers given to guardians in such cases, were empowered to take into their possession, the lands of said Indians, &c., and allot to the several Indians, &c., such part of said lands as should be sufficient for their improvement, from time to time; and the Act further provides for the discour-

tinuance or removal of the guardians, at the discretion of the governor and council. Under this Act three guardians were appointed, and in 1814, a new appointment was made; since that time, no new appointment has been made. The Indians became dissatisfied with their guardians, who resigned, and the guardianship has disappeared. The Act of 1828 provided, that whenever the Indians and people of color of Gay Head, shall by a vote in town meeting, accept this Act, and shall transmit to his excellency the governor, an attested copy of said vote, then his excellency may authorize said guardian to act as guardian, &c., at Gay Head, and may upon their request, appoint suitable persons to divide their lands. The Indians, cherishing no very favorable recollections of the guardian-system, have never accepted the Act. For about thirty years they have been without any guardian, and the division of their lands, and indeed the whole arrangement of their affairs, except of the school-money, have been left to themselves."

To this day they never have accepted the Act, and probably never will. Had they accepted it, they would have been placed in the relation of minor children, under 14 years of age, who have not the right to choose their own guardian. As it is, they are the direct wards of the State, without the intervention of a guardian, and as such it would seem that the State is bound to protect them in all their interests with paternal solicitude.

The provision for the appointment of a guardian was not the only objectionable feature of the Act of 1828. The guardian was empowered "to punish, by fine not exceeding twenty dollars, or by solitary imprisonment not exceeding twenty days, any trespasses, batteries, larcenies under five dollars, gross lewdness and lascivious behavior, and disorderly and riotous conduct, and for the sale of spirituous liquors within the territory, or on the lands of said Indians and people of color; and said guardian or other justice of the peace may issue his warrant directed to the constable of said Indians and people of color, or other proper officer, to arrest and bring before him, any offender against the provisions of this Act; and after judgment, he may order execution to be done by said constable or other proper officer; and if said guardian or other justice of the peace shall adjudge any offender to solitary imprisonment, such offender *shall not during the term of said imprisonment be visited*

by, or allowed to speak with any person other than the jailer, or said guardian or justice of the peace, or such other person as said guardian or justice of the peace shall specially authorize thereto; nor shall such offender be allowed any food or drink other than coarse bread and water, unless sickness shall, in the opinion of a physician, render other sustenance necessary." With such a provision in the Act, making a discrimination so odious and unjust, between themselves and other prisoners, the Indians would have been greatly wanting in self-respect had they accepted it. It is a provision disgraceful to the statute book of the State, and discreditable to the civilization of the age. Yet two tribes, the Chappaquiddick and the Christiantown, were made subject to the provisions of this law, without the power to accept or reject it, and are governed by it to this day.

The municipal organization consists, mainly, of three overseers, a clerk, treasurer, school committee, and committee on public lands, and by these their municipal affairs are regulated and managed. The school committee performs the duties incident to such committees in the towns, and those of prudential committee also. The school is kept, usually, about seven months in the year, and is well attended, but its value is greatly impaired by the inability of the parents to procure suitable books, stationery, &c., as already spoken of. The same want was noticed by the former commissioners, in their report in 1849. May we not hope it will soon be remedied.*

The religious organization, here, is that of a Baptist church, belonging to the Barnstable Association, to which it sends delegates. The society for propagating the gospel among the Indians contributes, annually, two hundred dollars for the support of the ministry, and the inhabitants contribute, in labor

* During my visits to Gay Head and my correspondence with members of the tribe, the only appropriation of money for their benefit that was suggested by any one of them, or about which they appeared to be particularly solicitous, was one to enable them to secure the services of a minister a greater portion of the time than they are now able to have one. They seemed to consider the want of this as their greatest deprivation. It is to be hoped that some missionary or other religious association, especially of the denomination to which this tribe is attached, may extend to them the desired aid. They could hardly find a more promising missionary field according to the expenditure required.

and otherwise, about seventy dollars more, for the same purpose. They have, also, a very comfortable parsonage, which is occupied by the minister, when they have one. When they have none, they hold frequent meetings, at which they exhort and pray. They appreciate and improve their religious privileges, and manifest a regard for their religious duties and a sincerity in the performance of them, more general than has been observed in any other tribe.

The support of the poor, at Gay Head, is a very severe tax upon the people, absorbing the entire revenue of the public lands, which is the largest, best, and most valuable portion of the property of the tribe, including that belonging to individuals as well as to the public. There are four paupers at the present time, for the support of one of whom, alone, about two thousand five hundred dollars has been paid. One of the others is a foreigner, toward whose support the State pays fifty-two dollars per annum. Another of them is partially insane, and has been in the insane hospital at Taunton, but has been removed to the almshouse at Bridgewater. Others receive partial and occasional relief, as their condition and circumstances require.

It seems fortunate, in every point of view, that the Act of 1828 was not accepted by the tribe. That Act made provision for the division of the public lands, a measure which has proved disastrous to the interests of the Marshpee tribe, and which would, unquestionably, have proved equally injurious, had it been carried out at Gay Head. It would have taken from the tribe its only source of public revenue that can be permanently relied upon, while a considerable number of those to whom it would have been distributed, never would have realized from the land, the means of paying their proportions of the support of the poor and other public expenses. The effect of it would also have been, probably, to concentrate in a few families, nearly all of this domain. In the natural course of things, some families multiply rapidly, while others remain stationary, or run out, and become extinct. This has been remarkably the case among the Indians, and we find, on the one hand, single families, the sole representatives of numerous families, a few generations back, and on the other, where one family, a hundred years since, has now numerous families of descendants, so that, while in one case the patrimony of numerous families

would be concentrated in one, in the other, that of only one family would be subdivided among many. An inequality would also grow up, as it does in other communities, in consequence of the greater shrewdness and business capacity which some individuals possess over their associates.

As this question of the division of the lands has been, more than once, agitated, and may be again, it may not be amiss to inquire, why a division should be made. What is to be gained by it? The legal condition of the inhabitants should be considered. The State has declared them incompetent to take care of their own, to be mere children—of a larger growth, it is true—but incapable even of choosing their own guardian. It has, in conjunction with the popular opinion which rules with the law-making power, placed them in such a position and surrounded them with such circumstances, that the process of development, which shall qualify them to take their position as citizens, in the general community, with all the responsibilities and liabilities of that state, must necessarily be a slow one, requiring much time. Till the time arrives when that may safely be done, it is not perceived what better arrangement could well be made, in relation to the territory of the tribe than the one which now exists. If any man wishes for more land than he has, he has only to go upon the public domain and select what he wants, wherever he chooses, and fence it in, and it then becomes his own. If he will not do so much as this, for the sake of the land he wants, why should he have it? And, if he cannot do this, what would he do with a still larger tract, in case of division, which could be enjoyed in severalty, only by being fenced off? By the present system every young man, whenever he becomes of age, or whenever he is in a situation to need land, may take it up and occupy it. Thus an equality of rights and of possessions is kept up, which is most desirable in such a community as this. But let the public domain be divided, and the sources of public revenue be dried up, the land having, a portion of it, passed into the hands of the improvident and thriftless, and more still, perhaps, into the hands of those who would prefer living abroad, and thus avoiding the public burdens, and it would not be long before the State would be obliged to provide for the poor, or the burden

of it would fall with great severity on a small portion of the tribe.

All the reasons against a division of the territory apply with still greater force against changing the present relations of the tribe toward the State, and making them citizens. Indeed, if there has been a time, when that experiment should not be made, it would seem to be the present, so far as this tribe is concerned. They have been so long accustomed to a state of pupilage, that they are not prepared for the change; yet the steady progress that they have made for twenty years past, gives the encouraging hope, that, with the fostering care and encouragement of the State, the time may not be very remote, when the initiatory steps may be taken, for consummating that change. At any rate, while they are improving, there can be no reason for a change, unless they desire it, as it would, very certainly, involve them in difficulties and embarrassments, and bring additional burdens on the State. At the time of the public hearing, the expression of opinion was strong and decided against a change, all the most intelligent and respectable portion of the residents concurring therein, and it was understood that none desired a change, except a very few, whose bad character and vicious habits have rendered them a nuisance to the place. I may add, that all the friends of the Indians, and all those who are best acquainted with the circumstances of the case, so far as I could learn, most decidedly concur in the belief that the present relations of the tribe to the rest of the community, and to the State, should remain unchanged. The prejudices of color and caste, and the fears of the burdens it might impose, would much embarrass any attempt, at present to incorporate them into the general community. The Commissioner was assured by municipal officers of the town of Chilmark, that, if they were made citizens, and the territory should be annexed to that town, the voters would, at once, surrender their town charter.

Believing that no essential change should be made, at present, in the external relations or internal polity of this tribe, and that too much rather than too little legislation on their behalf is to be deprecated, there are, nevertheless, some points on which the interposition of the legislature seems to be required. The Indian traditional law, so far, has worked well, and seems

adapted to the condition and wants of the tribe, but its success has resulted from a general acquiescence in its administration, there being no legal authority by which its provisions may be enforced, or its results guaranteed. The rights, therefore, which have been acquired under it, from generation to generation, are insecure; and, whenever disputes shall arise, which lead to litigation, or whenever disaffected or unprincipled individuals may be disposed to take advantage of this anomalous state of things, for their own benefit, or for the injury of others, much difficulty and embarrassment may ensue, with possibly great wrong to innocent and deserving parties. The sanction of the law ought, therefore, to be, at once, extended to the rights thus obtained in good faith. Another case for legislation, is, the extension of the sanction and authority of law to the school of the plantation. At present, the school committee are without legal authority, with no power to punish or exclude contumacious or rebellious scholars, and thus parents disposed to make difficulty have the opportunity, if they choose to take advantage of it, greatly to mar the usefulness of the school, if not even to break it up. For this evil an adequate remedy should be applied.

Complaint was made to the commissioners, on behalf of the tribe, in 1849, but not in season to be embodied in their main report, of an evil which still exists, and for which they think they are entitled to relief at the hands of the legislature. A young woman of the tribe, for instance, goes to service at New Bedford, or Boston, or some other town, and while there marries an inhabitant of that or another town, of which he is a citizen and voter, having a legal settlement therein. After a lapse of years, the husband dies, and then the widow, with a family of children, returns to Gay Head and claims support for herself and family of foreign children. Such cases, it is alleged, have frequently occurred, imposing an onerous, and, as they think, an unjust burden upon the tribe. They think that they ought to be relieved from the support of those, who voluntarily leave the tribe and acquire homes elsewhere, or, at least, that a time should be fixed, beyond which they cannot return and claim support; and that, where the husband has a settlement abroad the wife should follow that settlement and not be allowed, ever, after marriage, to claim support of the tribe. It may be added,

that any legislation on the subject, should apply, as well to other cases of voluntary withdrawing from the tribe, as to that of women marrying abroad. Cases have occurred of a young man's leaving and spending his whole remaining life away, and, after death, his children and grandchildren would return to the place for support.

The registration of marriages, births, and deaths, ought to be provided for. Had there been one heretofore kept in the several tribes, such as is now required in the several towns, it would have saved your Commissioner weeks of labor in his investigations and enabled him to ascertain some facts of consequence which he has been unable to determine. In case of the enactment of a law, legalizing the present proprietorship of lands in severalty, and regulating the division and descent, it would add to the necessity of extending the law of registration to this tribe.

The tabular list accompanying this Report, shows the present population of the tribe, as near as it could be ascertained, distinguished and classified as required by the law establishing the commission. It will be seen, that the quantity of land, held in severalty averages but little to a family, and that the number of cattle is also small. Some of the inhabitants hesitated about giving an account of their stock as they owed for much of it, and in some cases it is but nominally theirs, the persons of whom it was obtained holding a lien upon it for its value. Few individuals have personal property beyond the amount of their indebtedness, more than is exempted from attachment to poor debtors, by the laws of the State.

The Commissioner avails himself of this opportunity of acknowledging his obligations to Capt. Flanders, superintendent of the light-house at Gay Head, for his attentions and aid in procuring the statistics of the tribe. And, more particularly, are his acknowledgments due to Hon. Leavitt Thaxter, for the ready, prompt, and cheerful aid, which, from first to last, he has rendered in conducting the investigation—an aid which his long and intimate knowledge of the Indians and their interests peculiarly qualified him to give, and which no other man could have given. To this tribe in particular, and, nearly in the same degree, to all the other Indians of Dukes County, he has been a long and steadfast friend, watching over their interests

with even paternal solicitude, counselling them in their need, adjusting disputes between them and their white neighbors, and between each other, with many other acts of kindness of various kinds, for all which, he has constantly refused any compensation from them. This unselfish kindness has endeared him to them, and won their entire confidence, so that he has an influence with them that none other can possess, and, when he is gone his memory will be cherished as a benefactor, and none, it is feared, will be left to fill the place vacated by him.

Since my Report was completed, I have ascertained that the annual grant of sixty dollars to the Gay Head school for five years, expired in 1859, and, believing that the reasons which prompted its first appropriation have acquired increased force, and will commend themselves to the legislature, I have reported a resolve for extending the grant for another term of ten years.

MARSHPEE TRIBE.

The District of Marshpee, the residence of the largest distinct body of the descendants of the Indians, now remaining in the State, is situated on Cape Cod, in the westerly part of Barnstable County, and is bounded on the north by Sandwich and Barnstable, on the east by Barnstable, on the west by Fal mouth, and on the south by the waters of the Vineyard Sound. The whole number of the tribe, so far as is ascertained, is 403.

Families,	. . . . .	93
Males	. . . . .	186
Females,	. . . . .	216
Unknown,	. . . . .	1
Natives,	. . . . .	371
Foreigners,	. . . . .	32
Under 5 years of age,	. . . . .	50
From 5 to 10 years of age,	. . . . .	44
“ 10 to 21 years of age,	. . . . .	97
“ 21 to 50 years of age,	. . . . .	146
“ 50 to 70 years of age,	. . . . .	46
Of 70 and over,	. . . . .	20

GAY HEAD TRIBE.

N A M E.	Age.	Sex or Condi- tion.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in severalty.
Melitable Ames,	80	Widow,	Gay Head,	-	Gay Head,	-	3 acres.
John Anthony,	44	Married,	Portuguese (for.)	Mariner,	"	1 horse, 1 swine,	-
Mary C. Anthony,	45	"	Gay Head,	-	"	-	6 acres.
Rachel B. Anthony,	15	Single,	"	-	"	-	-
Joseph S. Anthony,	11	Boy,	"	-	"	-	-
Leander Bassett,	50	Married,	Edgartown,	Farmer,	"	5 cattle,	5 acres.
Huldah Bassett,	52	"	Gay Head,	-	"	-	-
Julia Bassett,	21	Single,	"	-	"	-	-
Moses Bassett,	15	Boy,	"	-	"	-	-
Esther Bassett,	12	Girl,	"	-	"	-	-
Bethiah Bassett,	11	"	-	-	"	-	-
George J. Belain,*	49	Married,	Chappequiddick,	Mariner and farmer,	"	7 cattle, 2 horses,	12 acres.
Sophia Belain,	43	"	Gay Head,	-	"	-	-
Betsy Belain,	16	Single,	"	-	"	-	-
Peter Belain,	12	Boy,	"	-	"	-	-
Joseph Belain,	11	"	"	-	"	-	-
Alonzo Belain,	9	"	"	-	"	-	-
Daniel Belain,	5	"	"	-	"	-	-
William Belain,	31	Married,	Chappequiddick,	Mariner,	"	-	-
Laura Ann Belain,	21	"	Gay Head,	-	"	-	-
Frederick Belain,	4 mos.	Boy,	"	-	"	-	-
Priscilla Bowes,†	26	Single,	"	-	"	-	-

Name	Age	Marital Status	Color	Occupation	Property	Notes	Acres
James Bowyer,	45	Married,	Colored, (for'er.)	Farmer,	Gay Head,	2 cattle,	4 acres.
Mehitable Bowyer,	48	"	Gay Head,	-	"	-	-
Alexander Brown,	86	Widower,	Colored, (for'er.)	Pauper,	"	-	-
Patience Cole,	77	Widow,	Gay Head,	-	"	-	-
Andrew John Cole,	16	Boy,	"	-	"	-	-
Tirzah R. Cole,	11	Girl,	"	-	"	-	-
Thaddeus W. Cook,†	36	Married,	"	Mariner,	"	3 cattle, 2 swine,	8½ acres.
Emily G. Cook,	29	"	"	-	"	-	-
Christina Cook,	6	Girl,	"	-	"	-	3 acres.
Jothannes Salisbury,	33	Single,	"	Mariner,	"	-	10 acres.
Hannah Cooper,	68	Widow,	"	-	Chilmark,	-	4 acres.
George W. Cooper,	41	Married,	"	Mariner and Farmer,	Gay Head,	1 cow,	-
Sarah M. Cooper,	24	"	Marshpee,	-	"	-	-
Susan Cooper,	3	Girl,	Gay Head,	-	"	-	-
Aaron Cooper,§	39	Married,	"	Farmer,	"	5 cattle, 4 horses	12 acres.
Paebe Cooper,	27	"	Marshpee,	-	"	and 2 swine,	-
Georgiana Cooper,	10	Girl,	Gay Head,	-	"	-	-
Nancy A. Cooper,	8	"	"	-	"	-	-
Aaron Cooper, Jr.,	2	Boy,	"	-	"	-	-
Thomas Cooper,	50	Single,	"	Pauper, blind,	"	1 cow,	2 acres.
Abiah Cooper,	59	Widow,	"	-	"	-	-
Belinda Cooper,||	20	Single,	"	-	"	-	-

* Another son, John W., born in October, 1859.
 † Another daughter, Alice, born about January, 1860.
 ‡ Since married to John Williams, colored, (foreigner,) laborer of West Tisbury, aged about 40.
 § Andrew Cooper, son of Belinda, born February, 1860.
 || Another daughter, Ida, born about March, 1860.

GAY HEAD TRIBE—Continued.

N A M E.	Age.	Sex or Condi- tion.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in severalty.
Zaccheus Cooper, . . .	35	Married, . . .	Gay Head, . . .	Farmer, . . .	Gay Head, . . .	4 cattle, 1 horse, and 1 swine, . . .	10 acres.
Martha R. Cooper, . . .	34	" . . .	Marshpee, . . .	- . . .	" . . .	- . . .	- . . .
Rhoda Frances Cooper, . . .	9	Girl, . . .	Gay Head, . . .	- . . .	" . . .	- . . .	- . . .
Abraham F. Cooper, . . .	7	Boy, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Sasannah T. Cooper, . . .	5	Girl, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Landon Corsa, . . .	46	Married, . . .	Colored, (for'er), . . .	- . . .	Has run away, . . .	- . . .	- . . .
Julia Corsa, . . .	46	" . . .	Gay Head, . . .	- . . .	Gay Head, . . .	- . . .	1/4 acre.
Abby A. Corsa, . . .	18	Single, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Coombs Corsa, . . .	15	Boy, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Levi Cuff, . . .	40	Single, . . .	" . . .	Mariner, . . .	" . . .	1 cow, . . .	2 acres.
Paul Cuff, . . .	37	" . . .	" . . .	" . . .	" . . .	- . . .	2 acres.
George David,* . . .	51	Married, . . .	" . . .	Farmer, . . .	" . . .	5 cattle, 1 horse, and 3 swine, . . .	15 acres.
Louisa David, . . .	47	" . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Alexander David, . . .	16	Boy, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Prudence David, . . .	11	Girl, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Patrick Devine, . . .	49	Married, . . .	" . . .	Farmer, . . .	" . . .	5 neat cattle, 1 horse & 1 swine, . . .	9 acres.
Louisa Devine, . . .	33	" . . .	Marshpee, . . .	- . . .	" . . .	- . . .	- . . .
Meroy A. Devine, . . .	11	Girl, . . .	Gay Head, . . .	- . . .	" . . .	- . . .	- . . .
Hannah C. Devine, . . .	9	" . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Simon J. Devine, . . .	2	Boy, . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Grafton E. Devine, . . .	12 mos.	" . . .	" . . .	- . . .	" . . .	- . . .	- . . .
Patrick L. Devine, . . .	5	" . . .	" . . .	- . . .	" . . .	- . . .	- . . .

Name	Age	Sex	Origin	Occupation	Notes	Property	Land
Betsy Dodge	70	Single	Gay Head	-	-	-	} 2 acres.
Caroline Dodge	65	"	"	-	-	-	
John Devine,*	46	Widower	"	Farmer	-	4 cattle, horse, & 1 swine	} 15 acres.
John Devine, Jr.	23	Single	"	Mariner	-	-	
Avis A. Devine,†	19	"	"	-	-	-	-
Abiah T. Devine,	12	Girl	"	-	-	-	-
Parnel B. Devine,	6	Boy	"	-	-	-	-
James Diamond,	36	Married	Indian, (foreign)	Uncertain	-	-	} 4 acres.
Abiah Diamond,	38	"	Gay Head	-	-	-	
Jane Cook,‡	19	Single	"	-	-	-	-
Lewis Cook,‡	10	Boy	"	-	-	-	-
William Harrison Cook,‡	7	"	"	-	-	-	-
Forstena Cook,‡	6	Girl	"	-	-	-	-
Maria I. Cook,‡	4	"	"	-	-	-	-
Rachel Diamond,	1	"	"	-	-	-	-
Phillip Dodge,	45	Single	"	Mariner	-	2 pigs	} 4 acres.
Jonathan Francis,	61	Married	"	Farmer	-	-	
Mary Ann Francis,	50	"	Christiantown	-	-	-	-
Samuel Haskins,	28	Single	Gay Head	Mariner	-	8 cattle, horse, colt, and 2 swine	} 3½ acres.
Zaccheus Howwoswee,	57	Married	"	Farmer	-	-	
Elizabeth Howwoswee,	49	"	"	-	-	-	} 7 acres.
Ester Howwoswee,	63	Single	"	-	-	-	

† Avis A. Devine is since married to William S. James, of Christiantown.

‡ Children of Abiah Diamond, by Lewis Cook her first husband.

* Since deceased.

GAY HEAD TRIBE—Continued.

N A M E.	Age.	Sex or Condi- tion.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in severalty.
William Holmes,	19	Single,	Gay Head,	Servant,	New York,	-	-
Amos Jeffers,	75	Married,	Marshpee,	Farmer,	Gay Head,	1 cow, 1 horse,	-
Lydia Jeffers,	42	Single,	Gay Head,	-	"	-	$\frac{1}{2}$ acre.
William Jeffers,	51	Married,	Christiantown,	Mariner,	"	5 cattle,	4 acres.
Eliza C. Jeffers,	25	"	Gay Head,	-	"	-	-
Mary C. Jeffers,*	17	Single,	"	-	"	-	-
Hepzibah J. Jeffers,	10	Girl,	"	-	"	-	-
Lydia Johnson Jeffers,	7	"	"	-	"	-	-
Isaac Newton Jeffers,	2 $\frac{1}{2}$	Boy,	"	-	"	-	-
James Jeffers,	25	Married,	"	Mariner,	"	-	-
Melissa Jeffers,	23	"	"	-	"	-	-
Elzada Jeffers,	2	Girl,	"	-	"	-	-
Thomas Jeffers,	33	Married,	"	Mariner,	"	1 cow,	7 acres.
Lucina Jeffers,	24	"	"	-	"	-	-
Thomas C. Jeffers,	5	Boy,	"	-	"	-	-
Cordelia Jeffers,	3	Girl,	"	-	"	-	-
Amos Jeffers,	1 $\frac{1}{2}$	Boy,	"	-	"	-	-
Josiah Jerard,	61	Married,	Sandwich, (for.)	Mariner,	Insane Hospital, Taunton,	-	-
Olive Jerard,	60	"	Gay Head,	-	Gay Head,	-	1 acre.
Josiah Jerard, Jr.,	16	Boy,	"	-	"	-	-
Jane Mingo,†	28	Single,	"	-	"	-	-
Charles Mingo,‡	22	"	"	-	"	-	-

Joel Jerard,	33	Married,	Gay Head,	Mariner,	Gay Head,	1 cow, 1 horse,	3 acres.
Rosannah Jerard,	20	"	"	"	"	"	"
Abraham Jerard,†	35	Single,	"	Mariner,	"	"	"
Simon Johnson,	65	"	"	Farmer,	"	1 cow, 1 horse,	30 acres.
Simon Johnson, 2d,	93	"	"	Mariner,	"	"	10 acres.
Prince Johnson,	57	Married,	"	"	Chilmark,	"	"
Elizabeth Johnson,	48	"	"	"	"	"	"
Peter Johnson,	20	Single,	"	"	"	"	"
Jonathan F. Johnson,	19	"	"	"	"	"	"
Algernon S. Johnson,	18	Boy,	"	"	"	"	"
Sarah F. Johnson,	17	Girl,	"	"	"	"	"
Julia Johnson,	14	"	"	"	"	"	"
Methia H. Johnson,	11	"	"	"	"	"	"
William Prince Johnson,	8	Boy,	"	"	"	"	"
Diana Madison,	51	Widow,	"	"	Gay Head,	6 cattle, 1 swine,	10 acres.
Anna J. Madison,	23	Single,	"	"	"	"	"
Charlotte Madison,	19	"	"	"	"	"	"
Charles B. Madison,	17	Boy,	"	Mariner,	"	"	"
Isaac Madison,	14	"	"	"	"	"	"
Raymond Madison,	1	"	"	"	"	"	"
Thomas Manning,	45	Married,	"	Farmer,	"	3 cattle, 2 swine,	8 acres.
Rosabelle Manning,§	27	"	"	"	"	"	"
Isabella Manning,	3	Girl,	"	"	"	"	"
Thomas E. Manning,	1	Boy,	"	"	"	"	"

† Jane and Charles Mingo are children of Olive Jerard, by her first husband.
 § Another daughter, Rebecca I. Manning, born in May, 1860.

* A son born of Mary C. Jeffers, February, 1860.
 † Abraham is Joel's brother.

GAY HEAD TRIBE—Continued.

N A M E .	Age.	Sex or Condi- tion.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in soveralty.
Alvan Manning,*	43	Married,	Gay Head,	Farmer,	Gay Head,	2 swine,	12 acres.
Daniel Nevers,	43	Single,	"	Mariner,	"	-	3 acres.
Absalom Nevers,	36	Married,	"	"	"	-	-
Louisa Nevers,	31	"	"	-	"	-	-
Ann E. Nevers,	15	Single,	"	-	"	-	-
Alexander Nevers,	9	Boy,	"	-	"	-	-
Johnson Peters,	76	Married,	Chappequiddick,	Farmer,	"	-	-
Mary Peters,	76	"	Gay Head,	-	"	7 cattle, 2 horses,	14 acres.
Betsy Peters,	47	Single,	"	-	"	2 swine,	-
Mary Cuff,	15	"	"	-	"	-	-
Samuel Peters,	50	Married,	"	Farmer,	"	-	-
Sarah A. Peters,†	49	"	"	-	"	-	-
Samuel Peters, Jr.,	19	Single,	"	-	"	4 cattle, 1 horse,	8 acres.
Jesse P. Peters,	16	Boy,	"	-	"	1 swine,	-
Johnson Peters, 2d,	14	"	"	-	"	-	-
Joseph Peters,	8	"	"	-	"	-	-
Francis Peters,	7	"	"	-	"	-	-
John P. Randolph,	47	Married,	Haytian, (for.)	Laborer,	"	-	-
Serena C. Randolph,	39	"	Gay Head,	-	"	-	-
Margaret P. Randolph,	11	Girl,	"	-	"	-	4 acres.
Robert Morton,	13	Boy,	"	-	"	-	-

Name	Age	Married	Place of Birth	Occupation	Property	Animals	Land
Abraham Rodman,	51	Married,	Narragansett, Gay Head,	Carpenter,	Gay Head,	12 cattle, 1 horse, 4 swine,	25 acres.
Charlotte M. Rodman,†	45	"	"	"	"	"	2 acres.
Mary Jane Rodman,	18	Single,	"	"	"	"	"
Benjamin Rodman,	15	Boy,	"	"	"	"	"
Caleb Rodman,	13	"	"	"	"	"	"
Elizabeth Rodman,	9	Girl,	"	"	"	"	12 acres.
Isaac D. Rose,§	47	Married,	Fall River,	Farmer,	"	"	"
Harriet A. Rose,	38	"	Gay Head,	"	"	"	"
Alfred P. Rose,	11	Boy,	"	"	"	"	"
Mincolo C. B. Rose,	6	Girl,	"	"	"	"	"
Francis Sylvia,	51	Married,	Portuguese, (for Gay Head,	Mariner,	gone to parts unknown, Gay Head,	"	16 acres.
Eleanor Sylvia,	40	"	"	"	"	"	"
James Sylvia,	12	Boy,	"	"	"	"	"
Eleanora P. Sylvia,	8	Girl,	"	"	"	"	"
Maria Sewell,	50	Single,	"	Pauper,	"	"	"
William Shepherd,	66	Married,	Colored, (for'ner, Gay Head,	Mariner,	Went to sea many yrs. since, Lup. Hos. Taunton, (inc'ble	"	"
Clara Shepherd,	53	"	"	"	"	"	"
Mary Ann Shepherd,	16	Single,	"	"	Gay Head,	"	"
Joseph Stevens,	50	"	"	Mariner,	"	"	"
John Terry,†	22	"	"	"	"	"	"
John Thompson,	33	Married,	"	"	"	"	"
Hannah P. Thompson,	24	"	Marshpee,	"	"	"	"

† Since deceased.

† Sarah A. Peters is since deceased.

* Separated from his wife, who, with her son, are on the Marshpee list.
 † Another daughter, Harriet S., born about March, 1860.

GAY HEAD TRIBE—Continued.

N. A. M. E.	Age.	Sex or Condition.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in severalty.
William A. Vanderhoop, . .	44	Married, .	Col. (for.) from Surinam,	Barber, now farmer, .	Gay Head, .	4 cattle, 1 swine,	20 acres.
Beulah Vanderhoop, . .	45	"	Gay Head, .	"	"	"	"
Louisa E. Vanderhoop, . .	21	Single, .	"	"	"	"	"
Wm. A. Vanderhoop, Jr., .	19	"	"	"	"	"	"
Paulina A. Vanderhoop, .	17	"	"	"	"	"	"
John P. Vanderhoop, . .	15	Boy, . .	"	"	"	"	"
Anna E. Vanderhoop, . .	13	Girl, . .	"	"	"	"	"
Edwin D. Vanderhoop, . .	11	Boy, . .	"	"	"	"	"
Nannette C. Vanderhoop, .	9	Girl, . .	"	"	"	"	"
Cummings B. Vanderhoop, .	6	Boy, . .	"	"	"	"	"
Leonard L. Vanderhoop, . .	4	"	"	"	"	"	"
Hebron Walmsley,	39	Married, .	"	Carpenter, .	"	"	5 acres.
Eleanor Walmsley,	38	"	"	"	"	"	"
Celestine Walmsley,	19	Single, .	"	"	"	"	"
Tolman Walmsley,	18	Boy, . .	"	"	"	"	"
Amey Walmsley,	15	Girl, . .	"	"	"	"	"
Lavinia Walmsley,	12	"	"	"	"	"	"
Hebron Walmsley, Jr., . . .	10	Boy, . .	"	"	"	"	"
Valentine Walmsley,	2	"	"	"	"	"	"
Jane Walmsley,	60	Widow, .	"	"	"	3 cattle, . .	7 acres.
Tristram Weeks,	59	Married, .	"	Farmer, .	"	4 cattle, 3 horses,	12 acres.
Tamezen Weeks,	54	"	"	"	"	3 swine, . .	"
Elizabeth Weeks,	14	Girl, . .	"	"	"	"	"
Tristram Weeks, Jr.,	10	Boy, . .	"	"	"	"	"

Tripbosa Thomas,	19	Single,	Gay Head,	Mariner,	Gay Head,	1 cow,	2 acres.
Thomas Green Cooper,†	22	"	"	"	"	"	"
John Williams,	61	Married,	Colored, (for.)	Boatman,	"	1 swine,	10 acres.
Sophonra Williams,	56	"	Gay Head,	"	"	"	"

SUPPLEMENTARY LIST.

Bathsheba Aucouch,	47	-	Gay Head,	-	New Bedford,	-	-
Daniel Deming,	45	Married,	Colored, (for.)	Bricklayer,	-	-	-
Mary A. Deming,	42	"	Gay Head,	-	-	-	-
Mary S. Deming,	17	Single,	"	-	-	-	-
Charles W. Deming,	16	Boy,	"	-	-	-	-
Alice J. Deming,	14	Girl,	"	-	-	-	-
Daniel Deming, Jr.,	12	Boy,	"	-	-	-	-
Dyer W. Deming,	9	"	"	-	-	-	-
Angeline C. Deming,	6	Girl,	"	-	-	-	-
Catherine Francis,	35	Single,	"	-	Chilmark,	-	10 acres in Chilmark.
Jemima Francis,	13	Girl,	"	-	"	-	-
Olive Francis,	13	"	"	-	"	-	-
Daniel W. Francis,	7	Boy,	"	-	"	-	-
Eugene Francis,	5	"	"	-	"	-	-
James E. Henry,	33	Married,	Colored, (for.)	Mariner,	New Bedford,	-	-
Jane E. Henry,	37	"	Gay Head,	-	"	-	-
Mary Almy Henry,	15	Girl,	"	-	"	-	-

† Brother of Tamezen Weeks.

* Daughter of Tamezen Weeks, by first husband.

SUPPLEMENTARY LIST—Continued.

N A M E.	Age.	Sex or Condi- tion.	Tribe or Race.	Occupation.	Residence.	Stock.	Land in severalty.
James E. Henry, Jr.,	13	Boy, . . .	Gay Head, . .	-	New Bedford.	-	-
William Henry, . .	11	" . . .	" . . .	-	" . . .	-	-
Ranzaretta Henry, . .	7	Girl, . . .	" . . .	-	" . . .	-	-
William Haskins, . .	42	Married, . .	" . . .	Master Mariner, .	" . . .	-	-
Elizabeth P. Haskins,	33	" . . .	Colored, (for.)	-	" . . .	-	-
Margaret K. Haskins,	14	Girl, . . .	Gay Head, . .	-	" . . .	-	-
Hannah Haskins, . .	11	" . . .	" . . .	-	" . . .	-	-
Caroline W. Haskins,	10	" . . .	" . . .	-	" . . .	-	-
Mary L. E. Haskins,	5	" . . .	" . . .	-	" . . .	-	-
Elizabeth R. Haskins,	14	" . . .	" . . .	-	" . . .	-	-
Peter Howard, . . .	33	Married, . .	Colored, (for.)	-	" . . .	-	-
Almira Howard, . .	32	" . . .	Gay Head, . .	-	" . . .	-	-
Elizabeth Howard, . .	8	Girl, . . .	" . . .	-	" . . .	-	-
Laura Howard, . . .	1	" . . .	" . . .	-	" . . .	-	-
Anthony G. Jordan,	47	Married, . .	Colored, (for.)	-	" . . .	-	-
Hepzibah C. Jordan,	47	" . . .	Gay Head, . .	-	" . . .	-	-
Anthony G. Jordan, Jr.,	21	Single, . . .	" . . .	-	" . . .	-	-
John P. Jordan, . . .	19	" . . .	" . . .	-	" . . .	-	-
Julius L. Jordan, . .	17	Boy, . . .	" . . .	-	" . . .	-	-
Lydia C. Jordan, . .	15	Girl, . . .	" . . .	-	" . . .	-	-
Charles B. Jordan, . .	11	Boy, . . .	" . . .	-	" . . .	-	-
William P. Powell, . .	-	Married, . .	Colored, (for.)	-	-	-	-
Mery O. Powell, . .	47	" . . .	Gay Head, . .	-	-	-	-

William P. Powell, Jr.,	25	Single,	Gay Head,	-	-	-	-	-	-
Edward Powell,	-	"	"	-	-	-	-	-	-
Sylvester Powell,	-	Boy,	"	-	-	-	-	-	-
Isaiah Powell,	-	"	"	-	-	-	-	-	-
Mercy Powell,	-	Girl,	"	-	-	-	-	-	-
Samuel Powell,	-	Boy,	"	-	-	-	-	-	-
Sarah Powell,	-	Girl,	"	-	-	-	-	-	-
Catherine Ockray,	-	-	-	-	-	-	-	New Bedford.	-
Amelia Lewis,	24	Single,	Gay Head,	-	-	-	-	Westport.	-