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My Sancheckantackett

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The Gallatin

by
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 Edgartown, Massachusetts

My Sancheckantackett

by

RUSSELL HERBERT GARDNER

This saga of Sancheckantackett is a comprehensive account of an aboriginal Algonquin village on Martha's Vineyard. The story of the village is traced from its early Stone Age beginnings, through the period of initial European contact, through the subsequent English settlement until its eclipse and the final scattering of its people. Sancheckantackett was the home of my Indian ancestors and my descent is from its sachems, thus this paper is a very personal project.

The material used comes from many sources, but it is sparked by family tradition and a well-documented family genealogy. Archaeological evidence is included in the story, as are early writings and documents - some in the Algonquin language - as well as my own fieldwork at the site of the ancient village. Also, the photographs will show the character of the village site as well as the physical appearance of some of its sachems' descendants.

Historically the village of Sancheckantackett was a subsachemship of Nunnepaug. Nunnepaug was one of the four sachemships of the Island that we call Martha's Vineyard, but which the Indians called Nope. It included all of the lands that are now part of Edgartown with the exception of Chappaquiddick, which was a separate sachemship. The four sachemships of Nope were part of the dominions of the great sachems of Pokonocket on the mainland. Proof of this fact is conclusive, as the great sachem of Pokonocket, Ousamequin (Massasoit) approved of the sale of Nope to the Mayhews, and is known to have visited his Island subjects, "coming amongst them" after the English settlement. However, Ousamequin questioned the value of Christianity and the wisdom of the Indians' conversion to the new religion by the English. That fact is stated by none other than Thomas Mayhew, Jr. himself in a letter to the Rev. Whitfield. Whitfield published that letter in 1651 in England.

ancestors worked in aboriginal times. Larger fishes must have come from ocean weirs or from fishing off-shore in dugout canoes; the bones and scales of codfish, sturgeon, striped bass and bluefish as well as many smaller fishes are all found in the shell heaps and pits. These pits have also produced the bones of deer, some cracked for their marrow, as well as the bones of many smaller mammals and birds.

Personal investigation at "The Campground", the site still so called by local tradition, on the northern shore of Major's Cove has produced no remains of bear. But the bones of bear have been found in shell deposits in other parts of the Island.

Everywhere in the sites there is evidence of great activity in the manufacture of stone and bone implements. Great numbers of quartz and felsite flakes, hammer stones, ground bone shellfish openers, shell-tempered ceramic pot shards as well as arrow heads and stone knives, and a large-sized grooved abrading stone on the Major's Cove beach all attest to the aboriginal industry at Sanchekantackett.

There is, to the best of my knowledge, only one aboriginal cemetery on the Neck (though there may be two). On the eastern side, at Pecoye near the rock, "the pulpit rock," for reputedly it was used as a pulpit by Rev. Mayhew, there is a small burying ground called the Farm Neck Cemetery where many Nortons, Looks, Butlers and Smiths are buried. The westernmost half of this cemetery may have been used much earlier by the Indians also as a burying ground. There are a few field stone markers there, but mainly the graves, if they are such, are only small mounds and depressions.

The other aboriginal cemetery was mentioned by Rev. Warner F. Gookin in 1947 as being at the head of Lagoon Pond and east of the pond. Later Joseph Chase Allen described the location to me. He stated that archaeologists had opened several graves there some years earlier, and also that some graves had been opened by local individuals. I found this ancient burying ground without difficulty though it lies deep in the dense oak-covered hills (Ogkeshkuppe) that make the backbone of Sanchekantackett Neck from the head of Lagoon Pond to Eastville. This ancient cemetery lies upon twin glacial knolls. It was once approached

by a single footpath deeply worn into the north side of the westernmost knoll. There were no grave markers and so it may pre-date the conversion of the natives to Christianity, for when that took place it became common practise to use plain, uncut field stones for grave markers. Such stones may be seen in the little cemetery at Christiantown in West Tisbury, monuments to forgotten individuals and to a forgotten era.

Thus far only the unwritten pre-contact period of Sanchekantackett's story has been considered, but soon explorers from the old world were to change drastically that which had existed for so long uninterrupted by any outside influence. With the coming of the Europeans, written accounts of voyages, and records of settlement and attempted settlement help us to see the Island as it was. Now we have first hand information about the people who lived on this Island.

The passing of time has obscured the possible identification of Nope as part of the Vinland of the Norse sagas. The voyage of Verrazzano in 1524 is nearly as obscure. But the voyage by Bartholomew Gosnold to the new world, and particularly to Nope in 1602 was well documented by two of the gentlemen in his company, John Brereton and Gabriel Archer. They have left us the earliest description of the Indians of Nope. And a very favorable description it was.

Gosnold seems to have had most of his contact with the people of the western end of the Island. It remained for the infamous Captain Edward Harlow, who sailed for the Earl of Southampton in 1613, to give us the first record of contact with the eastern sachemship of Nunnepaug and the village of Sanchekantackett. Among other unfortunate acts Harlow kidnapped Epenow, who in the light of the record seems to have been an important person of Nunnepaug or Chappaquiddick, perhaps a sachem.

Epenow's story is well known, his voyage to England where he was exhibited as a curiosity, and then his well-executed ruse by which he tricked Sir Ferdinando Gorges into outfitting a ship to sail to Nope to search for nonexistent gold. Epenow, of course, was to be the guide for that expedition, and he made his dramatic escape from his English captors at a point on Nope which seems surely to have been Nunnepaug. In 1621 Epenow was one of the

Indians of Nope who vowed allegiance to the English king showing him to have been a man of importance on his native island.

In 1619 Captain Thomas Dermer landed on Nope and was met by Epenow. Dermer returned to Nope in 1621 to trade and without warning was set upon by the formerly peaceful natives. Dermer was mortally wounded in the affray. This attack may have been in retaliation for slave raids such as that of Captain Harlow of which Epenow was the victim.

The account of Captain John Smith's voyage of 1614 confirms the existence at that time of a corn-based agriculture on Nope. Whether corn arrived with the earliest occupation or came to the Island later, depends on where in the archaic time-scale the first people of Nope stood. Indeed, tobacco may have been the earliest of all cultivated crops on the Island. At any rate, by the period of the first European contact, the people of Nope had a flourishing agriculture.

The period of discovery ended with the founding of Plymouth Plantation in 1620. Now only a little over twenty years remained for the people of Nope to cling to their ancient way of life. The winds of change were blowing toward Nope and first to feel their effects were Nunnepaug and Sanchekantackett.

When the Mayhews and their followers settled at Great Harbour (later Edgartown) in 1642 they instituted a unique policy for dealing with the Indians' land rights. This policy consisted in the main of leaving the sachemships intact. It allowed the sachems to control, grant or sell lands among themselves, or to the colony (the body of proprietors), but not to sell land individually to any Englishman. Later this policy was challenged. Also there was a gradual progression to control of the native population through English-oriented native magistrates. The Mayhews also sought to replace the pagan religion of the paw-waws with the Word of God.

Without doubt it was this policy which kept the Island Indians from joining with their mainland brethren in war against the English under King Philip in the 1670's. In fact, whole companies of natives mobilized for Island defense then and in later years. The contribution of the Indians of Martha's Vineyard, first to the colony and then to the nation, in all our wars and military conflicts has been nothing short of remarkable.

The missionary efforts of Thomas Mayhew, Jr. began with the conversion of Hiacoomes, a Nunnepaug, who lived near the English settlement. Hiacoomes' descendants, interestingly, still bear a modified form of his name preserved through removals, first to Gay Head, and later to Mashpee on Cape Cod.

Thomas Mayhew, Jr. was greatly encouraged by his initial success with Hiacoomes, and began visiting the wigwams of all those who showed interest in the new religion. Then in 1645 there was a great sickness which killed many Indians but left Hiacoomes and his entire family untouched. Naturally, this caused great excitement among the whole Indian population. And as a result of the excitement Myoxeo (Miohgsoo), chief man or Ahtoskouwaug of a village six miles from the English at Great Harbour sent an emissary to Hiacoomes stating that Myoxeo and his people wished Hiacoomes to visit them that they might learn from him the ways of his God.

When Hiacoomes arrived at the village among those present was Towanquatick, a sagamore, whom Thomas Mayhew himself described as a sovereign prince. Myoxeo then asked Hiacoomes why he should exchange his thirty-seven gods for the one God of the English. Hiacoomes was so convincing in his answer that Myoxeo was converted on the spot. Soon after that Myoxeo and Towanquatick sent for Mr. Mayhew asking for a public meeting to further explain to them the word of God. This Mr. Mayhew did in their own language which he had pretty well mastered by that time.

Towanquatick was so moved that he became the first sachem converted to Christianity. But Towanquatick nearly payed dearly for that conversion. He was attacked and nearly assassinated, probably by a jealous paw-waw.

Mr. Mayhew stated that this was the first public meeting for the purpose of converting the natives. It was the first not only on Nope but also the first in New England. And it was probably on that occasion that Thomas Mayhew, Jr. first stood on his traditional Pulpit Rock at Pecoy in Sanchekantackett, the rock pointed out by generations of Daggetts, Nortons, Butlers and Smiths, early settlers of the Neck, as the Pulpit Rock. It is still there in the Farm Neck cemetery's southeast corner, a part of the

former praying field of the Sancheckantacketts. Henry Franklin Norton, a Vineyard historian, and a descendant of the Nortons of Farm Neck said that meetings were held there at the Pulpit Rock for two hundred years after that first meeting. And it is certain that Thomas Mayhew preached there regularly for more than ten years until his death in 1657, thus establishing Sancheckantackett as the first of New England's Indian "praying towns." In 1657 Mr. Mayhew accompanied by his pupil, Myoxeo's son, set out on a voyage to England. The purpose of the voyage was to try to raise money to further his missionary work, but after the vessel sailed it was never heard from again. But after his death his father, governor Mayhew, carried on his son's work for him.



Children from Gay Head and their teacher on the Pulpit Rock in the Farm Neck Cemetery, 1966.

This "first public meeting" might be claimed by another Indian village if we were to accept Warner F. Gookin's theory that the place was at a "nameless village which once stood at the head of Lagoon Pond," a village about the same distance from Great Harbour as Sancheckantackett. Gookin presents that theory in his book, *Capawack - Alias Martha's Vineyard*.

There was indeed an Indian village at the head of Lagoon Pond, but it seems certainly to have been abandoned long before the English settlement. No mention of such a village is made by the early explorers or by missionaries like Thomas Mayhew, Jr. or John Cotton, who left lists of native congregations and their locations. And Gale Huntington, who made an extensive archaeological dig at the site of the unnamed village, states that only three items of European manufacture were found there and "all three could have been intrusive," that is from later occupation, probably colonial.

Sancheckantackett on the other hand was noted as a sachemship in early deeds, some written in the native tongue. Experience Mayhew translated some of these Indian deeds. Experience Mayhew was Thomas Mayhew, Jr.'s grandson, and in the present century Warner Gookin translated others. In my own research these native language documents have been a fascinating source of genealogical information. They are also a source of many long-forgotten Indian place names.

From these very old documents in the Indian language we learn that Towanquatuck executed deeds which were co-signed by Wampamag the sachem of Sancheckantackett who was also called Wapa and Wabamuck. This sachem, who was one of my ancestors, after his conversion to Christianity took the name of Samuel. The fact that he co-signed deeds with Towanquatuck is conclusive proof that he represented, in one degree or another, the same sachemship.

Early in this century, Charles Edward Banks, the author of the authoritative *History of Martha's Vineyard*, made a woodcut (now owned by the Dukes County Historical Society) which shows Thomas Mayhew, Jr. preaching from the Pulpit Rock with the wigwams of Sancheckantackett in the background. Dr. Banks must have had good reason for using the Pecoye site of Sanche-

kantackett as the place where the "first meeting" was held.

As stated before, after the death of Thomas Mayhew, Jr. his missionary work was carried on by Thomas Mayhew, Sr., the governor. Then in succession the work was continued by John, Thomas Jr.'s son, and by Experience Mayhew, John's son, and finally by Zachariah Mayhew. This made a total of one hundred and sixty-eight years of missionary work among the Indians of Martha's Vineyard by five generations of one family.

In his diary for the year 1792, William Butler, an inhabitant of Farm Neck, notes that "Mr. Mayhew" preached to the Indians. Almost certainly this was from the Pulpit Rock. And Zachariah Mayhew continued to preach to the remnant of the Sanche-kantacketts until his death in 1806.

All through the missionary period native preachers were trained and taught by the Mayhews to carry on the work. In 1662 eight are mentioned. Of those eight the following were of Sanchekantackett: John Tacknash, John Nahnos, Mamonequem and Panunnut, alias Will Lay. Wunnannauhkomun, the first minister at Christiantown, and Thomas Sissetom, the son-in-law of sachem Wampamag, alias Samuel, also were from Sanche-kantackett.

In 1683 Thomas Sissetom sold his home lot to his son-in-law Joseph Daggett and removed to the mainland - to Namassohket, now Middleboro. There he preached the Gospel until his death in 1694. He was of my maternal ancestral line.

After the death of Zachariah Mayhew the missionary period for Nope came to an end. At the eastern end of the Island native preachers possibly carried on the work for a few more years. After that all preaching seems to have been done by white preachers. However, at Christiantown native preaching continued until almost the beginning of this century, and at Gay Head there was native preaching until well into this century.

In 1702 there were twenty-five families containing one hundred thirty-six individuals left at Sanchekantackett. In 1764 only twenty-five still remained there. In 1807 there were twenty living in six houses. In 1827 only fifteen remained, and the people of Sanchekantackett were never again enumerated as a

village. C. G. Hine in *The Story of Martha's Vineyard* notes Parson Thaxter's attendance at meetings held at the home of Massa and Basha Mony at about the time of the disappearance of the village of Sanchekantackett. Those names do not appear in any known record and sound more Gypsy than Algonquin. They were probably part of the colony of mixed Indian blood on the shore of Lagoon Pond opposite Hine's Point.



Aboriginal abrading stone at the "Camp Ground" at Major's Cove.

Before leaving the story of aboriginal Sanchekantackett we should describe a wigwam that stood there during the missionary period. It was that of Sarah, wife of the preacher Joseph Hannit, daughter of deacon Kestumin. "The fair and large wigwam in which she and her husband lived was a great part of it her own

work. The mats of platted straw, flags, and rushes with which it was covered being wrought by her own hands, and those of them that appeared within the house were neatly embroidered with the inner bark of walnut trees, artificially softened and dyed of several colors, so that her house was not inferior to those of the sachems."

We now come to the order of English settlement on Sanchekantackett Neck. This settlement, of course, had a direct bearing on the decline of the aboriginal village. And as this is the story of the Indians, not the colonists, only those early white proprietors whose impact on the aboriginal community was greatest will be dealt with here. During this period the tribe was changed forever, and the sachemship of Sanchekantackett came to an end about 1700.

As stated before, it was Governor Mayhew's policy to discourage individual purchases of land from the natives. However, some white settlers managed to acquire and keep Indian land in spite of the official policy. John Daggett, an original proprietor of Great Harbour, was one such. He secured a deed in 1660 to one square mile "by the sea side on the easternmost chop of Homes Hole" from Wampamag the sachem. The place was called Quassaquannes.

That was the first English purchase on Sanchekantackett Neck. The land was later divided among his three sons, John, Thomas and Joseph. Joseph received the southern third and settled there to farm the land. Joseph Daggett thus became the first white inhabitant of what is now the town of Oak Bluffs. His importance in relation to the native village there became compounded when he took as his wife Alice Sissetom, a native of royal blood.

Tradition says that Alice's native name was Ahoma. She was the granddaughter of Wampamag, the sachem of Sanchekantackett. This marriage of Joseph Daggett and Alice Sissetom was the foundation of the family known from that time on as "the bow and arrow Daggetts." Dr. Banks was duly impressed with the romantic aspect of this union, even calling Alice Sissetom "the Pocahontas of our Island." But his designation of her as "the daughter of the sachem of Sanchekantackett" is misleading, as the accompanying genealogical chart will show. She was, indeed, of the lineage of the sachems of Sanchekantackett. But her

father was the native preacher Thomas Sissetom, whose parents were "a praying man named Sissetome," and Momchquannum, one of the "religious women in Experience Mayhew's *Indian Converts*."

Actually, Wampamag's father, Autumequin, and his mother, Adommas were sachem and queen-sachem before him, and his son, Puttspaquin was his successor and the last ruling sachem of Sanchekantackett. Puttspaquin was Alice Sissetom's uncle.

Joseph and Alice Daggett had three children, Joseph, Jr., Hester and Ellis (Alice). Puttspaquin recognized his relationship to them for in 1685 he deeded to Hester and Ellis Daggett a tract of land at Eastville, earlier granted to their mother and aunt, Alice and Keziah Sissetom. In the deed he calls the two girls his cousins rather than his grandnieces which they actually were, and says that he gives the land "for consideration of my natural love and affection to them, being my near kindred."

The land deeded to Hester and Ellis, and in the earlier deed to Alice and Keziah Sissetom by Wampamag, Hester and Ellis Daggett's grandfather, included Onkaw, Quanimo, Assanootacket and Oohquaes plus "all the nooks and coves" about the meadow. The earlier deed is in the Algonquin language.

The family held these lands for several generations finally selling out to Tallmans, Sarsons and others who, in the case of native proprietors, lost out after years of legal difficulties to English claimants. These claimants later included Sissetoms, Talmans, Combs, Hossuets and later Bassetts, for this was a time when many Indian families were assuming English names because of a blood relationship to the family named. The dispossessed moved mainly to Gay Head and Mashpee. And to this day both Gay Head and Mashpee are essentially non-white towns run by descendants of the natives. They are the only such Indian towns in Massachusetts and both were incorporated just a hundred years ago, 1870.

Joseph Daggett and his family (the bow and arrow Daggetts) removed to Takemmy, now West Tisbury about 1673. Here Joseph acted as interpreter for the village of Christiantown in a period of land troubles and disputes between English and Indian proprietors. He seems to have served well in attempting to pre-

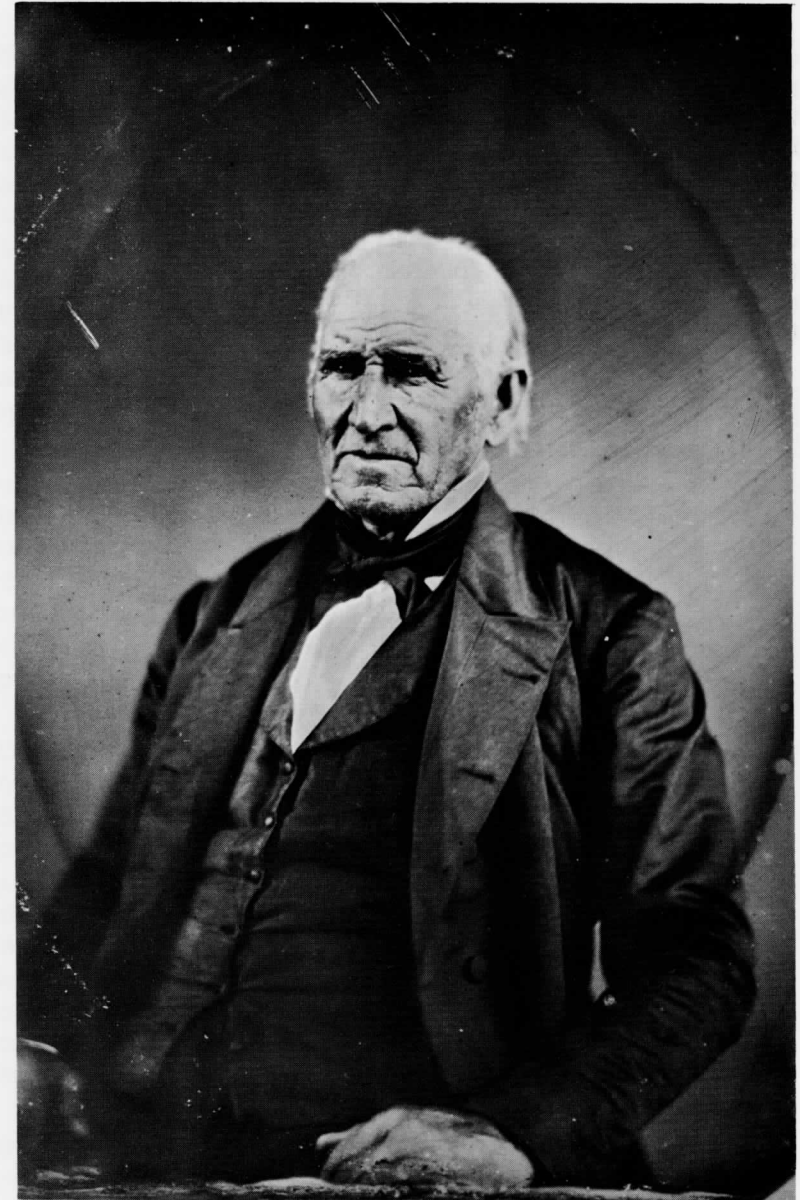
serve friendly relations between the two. Here too the three part-Indian children, Joseph Jr., Hester and Alice grew up, and today descendants of all three of them are scattered from coast to coast. I am among them tracing my descent through Ellis (Alice).

Dr. Banks states that Ellis Daggett was born in 1675 and had three children: Henry Luce, Samuel Look and Patience Allen. Dr. Banks also states that Samuel Look was born in 1702 and removed to Rochester on the mainland and married Ruth Savery of that place, "where they had eight children, some of whom served in the Revolutionary War and descendants in the Civil War."

My mother, Marion G. (Look) Gardner was a direct descendant of Samuel Look who according to his mother's will (1711) was raised in the wigwam of Zachariah Wonhosso "at the Indian Town in Tisbury" from the age of nine until he was twenty-one when he received his inheritance as per his mother's will, and he removed to the mainland about 1724. We do know that Zachariah Wonhosso still lived in a wigwam, because at that time Isaac Ompany, the magistrate, then had the only English house in Christiantown.

Samuel Look and his wife Ruth settled on some land at Charles' Neck given to them by Ruth's father, Anthony Savery, which was then a part of the town of Rochester but is now in Marion. Samuel Look, husbandman, born in 1702 on Nope, was still living in 1782 for he then acknowledged the deed to his homestead to his daughters, Ruth and Alice. Alice must have been named after his half-blood mother, Ellis (Alice) Daggett and his full-blooded Indian grandmother, Alice Sissetom, and is surely an indication of his pride in his Indian blood.

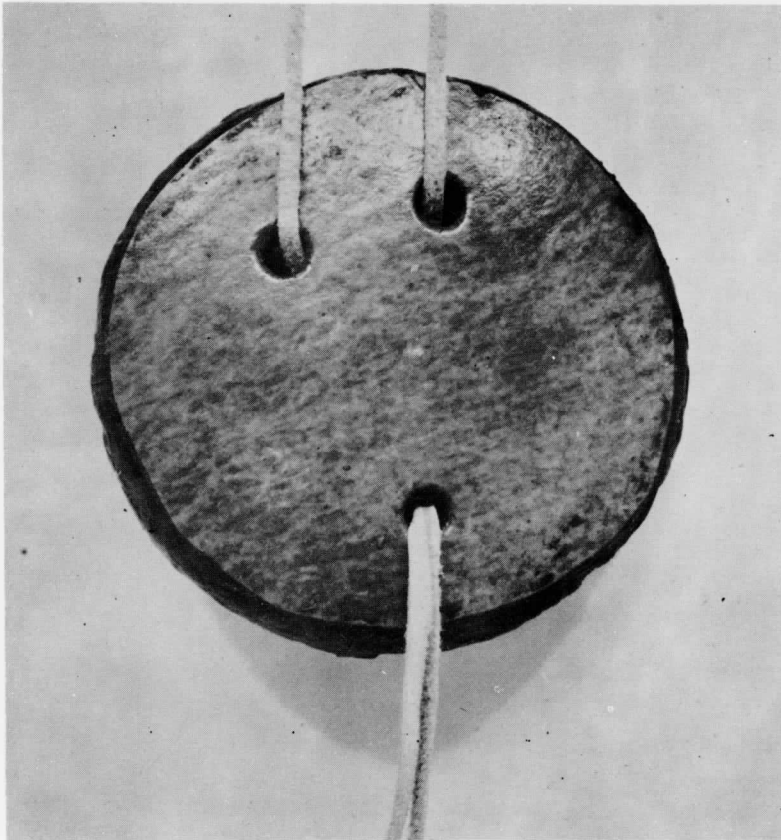
My grandfather Look still owned land in Marion in 1898, for my mother was born there in that year. Indeed, she was named for the town where her Nope ancestor had settled so long before. She often repeated this story to me. Remarkably, our tradition of Vineyard Indian origin has been passed down intact through at least two divergent lines and seven generations of mainland descendants. To illustrate how generations telescope: I personally knew my grandaunt, Susan M. (Look) Ryder, and she remembered her great grandfather, Joseph Look, and he might well have remembered his grandfather the original Samuel Look of Nope and Rochester.



Joseph Look of Rochester, Mass., the grandson of "Indian" Samuel Look of Nope.

Certain physical characteristics have persisted in the descendants of Samuel Look that do indicate Indian descent and old family photographs are proof of this - the large frame and in particular the drooping fold of the outer eyelid. This drooping outer eyelid is still seen in some Gay Head people and is very evident in photographs of Gay Headers of earlier generations.

There is in my possession today the actual Indian pendant worn by Samuel Look when he left his native Nope in 1724. This talisman, the last vestige of Samuel's aboriginal adornment is now a much prized heirloom, and it is the only one of its kind that I know of.



Pendant of Wood worn by "Indian" Samuel Look in 1724.

Besides the Daggetts among other English proprietors of Sanchekantackett Neck was Nicholas Norton. He was a tanner and purchased land from Thomas Sissetom about the head of Major's Cove. The exact date of the purchase is unknown but the sale was approved by Wampamag (Mr. Sam). Here he erected a mill for grinding the oak bark that he used in tanning. Nicholas' sons, Joseph and Isaac settled nearby. Joseph inherited his father's estate and added Bolt's farm to it. Isaac purchased land about Squash Meadow in 1683, and then a second tract at Pecoy on the south side of Tachnash Field where he built his home at the head of W'Quatipog Pond. The grantor of that second tract was Ezekiel Pauknessimmun. Traditionally this spot was a favorite camp site of Daniel Webster.

I too have camped there during the last few years with members of my family and made it a base for exploration of the area. We have gathered shellfish where our Indian ancestors did, and cooked them in Isaac Norton's cellar hole. Isaac also purchased a lot in this same vicinity from Maguaine. About the Norton cellar holes are found seventeenth century bricks, broken stoneware and china, hand made nails and an occasional gun flint and rusted iron pot.

Some of the Norton lines merged with the bow and arrow Daggetts as did the Butlers, and located near the head of Sengekantackett Pond which is the more common present spelling of Sanchekantackett. Edward Cottle, Jr. also settled on Sanchekantackett Neck at Eastville. He married Hester Daggett of the bow and arrow Daggetts sometime between 1690 and 1698 and the land they settled on was that given to Hester's mother in 1669 by Wampamag. So to this extent these proprietors of English stock assimilated a strain from the ruling family of the aboriginal village of Sanchekantackett, and we can trace some of their descendants to the present day. But of Sanchekantackett itself hardly a trace, hardly a memory remains.

According to Eleanor Ransom Mayhew, a Vineyard historian, there is a stained glass window in a cathedral in Washington representing Thomas Mayhew, Jr. preaching to the Indians. But could Mr. Mayhew return to the site of his labors among his first converts he would find few reminders of those times. Part of the

Pulpit Rock from which he preached has been blasted away for building stone. The oak groves about Squash Meadow have vanished and the present town of Oak Bluffs has taken their place.



Marion G. Look, the author's mother when she was sixteen.

But most of all, I am sure, Mr. Mayhew would miss the smoke rising from the wigwams of Sanchekantackett. No smoke, no wigwams, and few people with the blood of that ancient village remain. People of other races have supplanted them. Mr. Mayhew's dream - his plan for the future of Nope - included the native people, but it was not to be so.

Sometimes it almost seems to me that the ancient village should spring to life again before my eyes. Instead it is as quiet as

the morning mists of W'Quatipog. Too quiet. Often standing on the "Camp Ground" at Major's Cove watching T'Cheepy, the fog spirit swallowing Sanchekantackett Neck in a ghostly shroud - just as the mists of time have swallowed the ancient village and its people - I have wished to lift this shroud of the centuries that has swallowed for so long the story of what I like to call "My Sanchekantackett."

Genealogical Record of my descent from the people and sachems of Sanchekantackett.

(1) Sachem Autumsquin died perhaps about 1660, certainly before 1686. He married Adommas called the Queen.

(2) Sachem Wampamag, alias Samuel. He died in 1689. His wife's name is unknown. He sold lands from 1660 on.

(3) A daughter of Wampamag name unknown. She married Thomas Sissetom, an Indian minister, who was the son of Sissetome a praying Indian and Momchquannum. Momchquannum died at Sanchekantackett in 1715. Sissetome died at Nemasket in 1694.

Putuspaquin, son of Wampamag, was the last sachem of Sanchekantackett.

(4) Alice Sissetom (Ahoma) the daughter of Thomas Sissetom (and Wampamag's daughter) married Joseph Daggett, the first white man to settle in what is now Oak Bluffs, in 1667.

The descendants of Joseph Daggett and Alice were called the bow and arrow Daggets. Joseph was a farmer and wheelwright.

Keziah Sissetom and Alice Daggett were sisters and co-grantees of land from Wampamag in 1669.

The Sissetoms and their ancestors were full bloods.

(5) Alice Daggett (called Ellis) was the third child of Joseph and Alice Daggett. She was born in 1675 and died in 1711. There is no record that she ever married.

(6) Samuel Look the second son of Ellis Daggett, by Samuel Look, Sr., was born in 1702 at Tisbury and died at Rochester, Mass. in 1783. He was raised at "the Indian Town" in Tisbury by Zachariah Wonhosso. In 1724 he married Ruth

Savery, the daughter of Anthony Savery, and they lived in the part of Rochester that is now Marion. He was a husbandman.

(7) Adam Look the second son of Samuel and Ruth Look was born in Rochester in 1726 and died in 1798. In 1758 he married Sarah Freelove of Freetown, Mass. He was a mariner and served in the Revolutionary War.

(8) Joseph Look, the second son of Adam and Sarah Look, was born in 1776 and died in 1857. In 1797 he married Susanna Rider. He established the Look's Mills in Rochester.

(9) Isaac Weston Look, the son of Joseph and Susanna Look was born in Rochester, Mass. in 1799. In 1823 he married Susannah B. Hawks of Middleboro. He was a mill man.

(10) Jacob Cline Look, the son of Isaac and Susannah Look, was born in Rochester in 1827 and died at Whitman, Mass. in 1909. He married Lydia A. Bishop of Rochester. He was a mill man.

(11) Herbert Eugene Look the son of Jacob and Lydia Look was born in 1857 and died in 1901. In 1884 he married Emma V. Gurney of South Abington, now Whitman, Mass. He was a mill man.

(12) Marion Gertrude Look, the daughter of Herbert and Emma Look, was born in 1898 and died in 1969. In 1924 she married Herbert Thomas Gardner of Whitman, Mass. who was born in 1899 and died in 1967.

Their son, Russell Herbert Gardner was born in 1925 and thus is in the 12th generation from Autumsquin and Adomas, the earliest recorded sachems of Sanchekantackett.

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The above bibliography contains the major sources of my information. In addition family tradition must be mentioned. Also, it was my great good fortune to be coached in the native Algonquin dialect by LeRoy C. Perry for a period of about two years. Rev. Perry was the Supreme Chief Sachem of the Wampanoag Tribe from 1923 to the time of his death in 1960. He had worked with Dr. Frank Speck and Rev. Warner F. Gookin in their studies of the language. Rev. Perry also was the pastor of the Gay Head Baptist Church from 1933 to 1939.

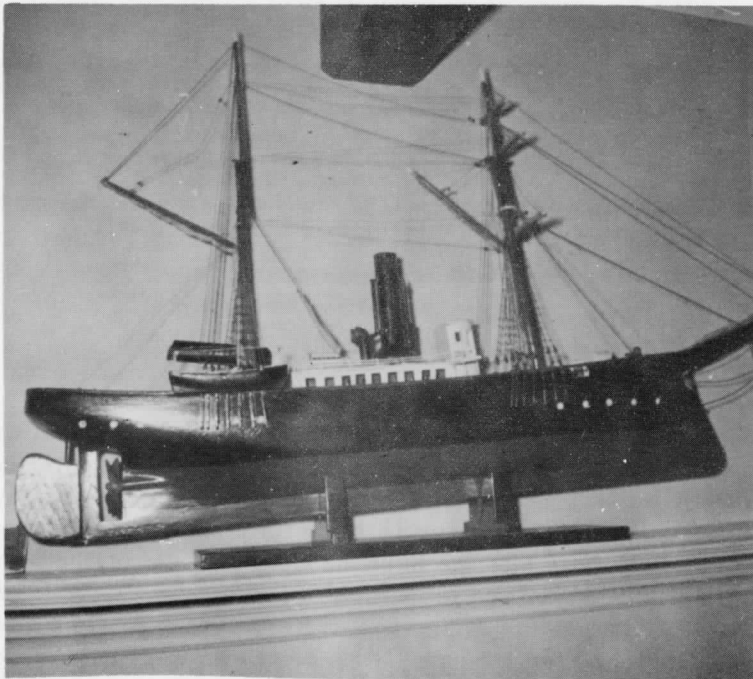
The Gallatin

by

D. OSBORN BETTENCOURT

The U. S. revenue cutter *Gallatin* was of special interest to the Vineyard, particularly so to the people of Edgartown; for she was a familiar sight in the harbor from the mid 1870's until 1892, when she usually was tied up at Osborn's wharf to take on coal and water before going to her berth at the North wharf.

Capt. Eric Gabrielson, her commanding officer was a descendant of Norwegian ship-builders, a quiet sea-faring man. He married an Edgartown girl, Mary Isabella Wimpenny in 1867, and lived on North Water Street. He was remembered by some as a stern task-master and a strict disciplinarian.



Model of U. S. Revenue cutter *Gallatin* - gift of Judge A. L. Braley

The *Gallatin* was a steam propellor of the 2nd class, built at Buffalo, New York in 1871, 250 tons, 137 feet long, 23 feet beam, hold 9 feet 4 inches in depth, draught 9 feet and carried two guns. She was an iron boat, square-rigged in summer, and in the winter her yards were taken off and she carried a schooner rig. She patrolled the coast from Portsmouth, N. H. to Edgartown, considered to be one of the roughest stretches of coast along the Atlantic.

In the March gale of 1879, all shipping along the New England coast was in grave danger, caused by high seas and howling winds. It was during this gale that the *Gallatin* alone went to the rescue of several vessels in widely different areas. Dawn was breaking when the *Ligure* a huge schooner with lumber, was sighted. She was in desperate trouble, the crew had spent the night in open boats under the lee of the schooner. The mate had died from exposure. The *Gallatin* sent a boat for the crew, but the boat was stove in just as they reached the *Gallatin*, and all hands were hauled aboard the cutter.

Charles Soong, 16 years old, had shipped aboard the *Gallatin* only two months before the 1879 gale, and had displayed great courage and resourcefulness during that rescue work. It was through the interest of Capt. Gabrielson that Soong was given his honorable discharge from the Service in order to further his education. He went on to found a great fortune, and became the father of three sons and three daughters, all of whom became world famous, one of whom was Madam Chiang Kai-Shek.

Then came the shocking news of January 7, 1892, made known in all the New England papers.

"*Gallatin* Wrecked During Violent Gale"

Strikes on Boo-Hoo ledge at 11:10 a.m. is total loss, and is now at the bottom of the sea! One life lost, that of the ship's carpenter, who was struck and killed by the falling funnel!

She had left Portsmouth at 6:30 a.m. the day before, bound for Provincetown directly, intending to make a straight course across the bay. The wind was east southeast, blowing fresh and rising. She passed the Salvages off Cape Ann at 8:50.

Capt. Gabrielson had gone below, telling the executive officer

to call him if it came on thick. The pilot was at the wheel. At 9:50 according to reckoning they should have been 12 miles south of Cape Ann. Lieut. Dimock went below to tell him the storm had set in. A howling storm was in progress. Capt. Gabrielson told the pilot to haul about and run for Eastern point, to seek shelter in Gloucester harbor, and the cutter went through the water at an 11-knot pace. She had mainsail, foresail, fore-staysail and jib set. When the log showed they should be 3 miles off the point, the Captain ordered all sail down, and speed slackened, and soundings begun.

In a few moments land was sighted, apparently a small island dead ahead.

"What land is that ahead?" asked Capt. Gabrielson.

"It is Kettle island," replied the pilot.

"Are you sure?"

"Yes, I am."

"Then haul her to the east, and that will fetch us to Eastern point." The pilot did this, and the captain stepped into the chart room to examine the chart, and found that, if this was Kettle island an easterly course would make the point.

In a few moments he felt a thump, and rushing out, found the vessel had struck. She was not running at full speed, but at a fair rate. The bow was stove and the vessel split, water began to pour in and the seas broke over her decks. She was mortally wounded, and rolled from side to side, apparently ready to go over and down with each sea.

Finding the cabin half full of water the captain ordered the boats lowered and the men to take to them. While the first boat was being lowered with the carpenter, Jacob Jacobson in one end, the *Gallatin* lurched to port with such violence as to wrench off the smokestack. It fell, striking Jacobson on the head, breaking his neck and killing him instantly. His body fell overboard and was lost.

The other 36 men took to the boats with much difficulty, the vessel rolling and pitching in the heavy seas. All finally got off and pulled for shore. They landed at Singing Beach, Manchester-by-the-Sea, between Eagle head and the Masconomo House. They landed with great difficulty, the seas rolling in "mountains high."

After landing the boats were hauled up as far as possible but, when the high seas came in it smashed three of them on the rocks.

The men got up to town about 2 o'clock in the afternoon, every one of them soaked to the skin with only the clothes on their backs. All had behaved admirably. There was no commotion or panic among them. Most of the men left for Boston at 5:17, on a pass furnished by Supt. Perkins of the Boston and Maine road.

The vessel's officers and crew included:

Commander, Capt. Eric Gabrielson; acting first lieut. and executive officer, F. H. Dimock; third lieut. A. R. Hasson; chief engineer, A. L. Churchill; first assistant engineer, F. E. Owen; second assistant engineer, H. W. Spear (who later married Laura Jernegan of Edgartown), pilot, H. E. Wooster; carpenter, J. Jacobson; boatswain, Thomas Larson; master-at-arms, Anthony Sears; two quartermasters, two coxswains, ten seamen, and six coal passers and firemen.

Jacobson, the carpenter was a Russian Finn, about 38 years of age and unmarried. He had been on the *Gallatin* four months.

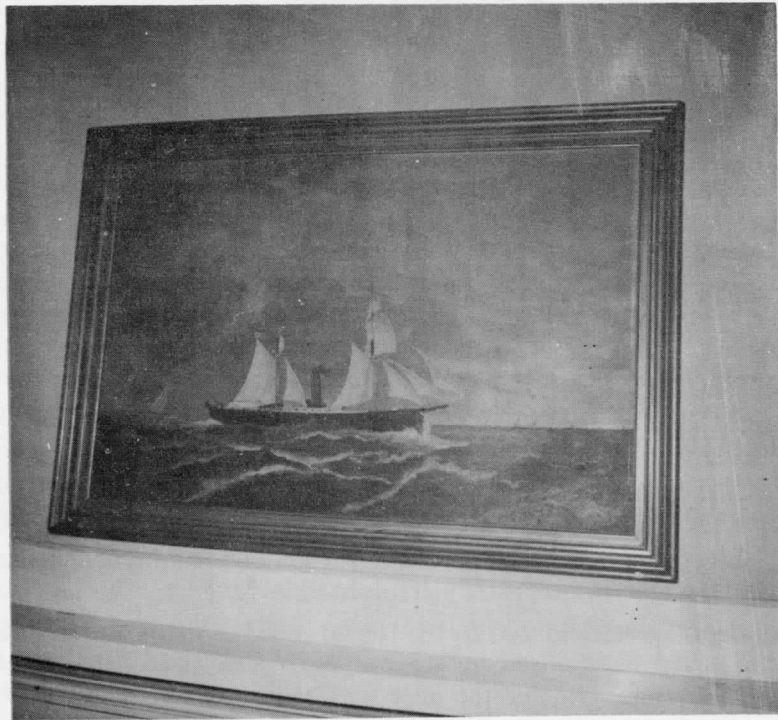
Lieut. Dimock thinks it was about ten minutes from the time the vessel struck before they prepared to leave.

Capt. Gabrielson said to the Herald reporter that when he saw the island dead ahead he stopped his vessel, and backed some little distance. He and the pilot agree that there were no breakers on the Ledge when they approached it, and no signs of any ledge. It was not marked by a buoy and was not laid down on the large chart which they were using.

The captain did not know exactly what the island was that the pilot thought was Kettle island, but it is now apparent that the land was Salt island, off Hemenway's point. It also appears that the sea and wind drifted the *Gallatin* toward the west as she was steaming across the bay, and drifted still farther on the return after putting about.

Boo-Hoo rock where she struck is about three fourths of a mile off Eagle head, Manchester. It is some three miles west of Eastern point, and nearly a mile from Kettle island.

The log says the wind was from a strong breeze to a gale when the *Gallatin* passed Cape Ann. It was east to southeast, but in an hour veered suddenly to the northeast.



Painting U. S. Revenue cutter *Gallatin* by Walter S. Osborn

When the Herald man visited Singing Beach at sunset, the *Gallatin* hung over the sharp point of the ledge, she had apparently broken her back. Only two masts were visible, on one of which the flag still floated.

"She is still in commission," remarked the jack tar.

"Yes," was the answer, "But she will go out of commission before daylight."

No wreckage had floated ashore up to dark. The men went down and secured the one boat that had not been smashed. A terrible sea was running outside, and the waves dashed against

the ledges, throwing the spray high in the air, while the rollers tumbled over one another in a mad frenzy.

Collector Beard received a dispatch from Capt. Gabrielson of the *Gallatin* at about the same time that the Herald newspaper learned of the news. The dispatch read as follows:

The *Gallatin* while running for a harbor in the thick snow and easterly gale struck, and is possibly a total wreck on Boo-Hoo ledge, off Manchester. J. Jacobson, carpenter, was killed; every one else saved. I have telegraphed the department, and remain here to attempt to save government property.

Eric Gabrielson, Captain

Edward F. Hedden (who married Maria T. Pease of Edgartown), and O. C. Hamlet, both of whom had served previously on the *Gallatin*, agreed that it was a bad strip of coast along there, and both had only praise for the efficiency and conscientiousness of Capt. Gabrielson, who had been in charge of the *Gallatin* for a year and a half.

One of the ship's crew who called at the Herald office said of the disaster:

"Great bravery and coolness were displayed by both officers and men, particularly so by Capt. Gabrielson, who stood on the bridge and coolly gave orders when the vessel was sinking under him, he was the last man to leave. We lost everything. We reached shore just to the leeward of Eagle's point. We were given shelter in a house nearby, and later taken to the Manchester Hotel and given a dinner by the selectmen of the town. Our treatment by the people was of the kindest."

Capt. Gabrielson was considered one of the best officers on the New England coast, and at the time of the wreck of the *City of Columbus*, was in command of the revenue cutter, *Dexter*, which performed such valiant service.

Today there is a model of the revenue cutter *Gallatin* on display at the Cooke House, of the Dukes County Historical Society, a recent gift from the late Judge Alner L. Braley.

There also is added interest in the cutter by the librarian, Mrs. D. Osborn Bettencourt, who is the proud possessor of an oil painting of the *Gallatin* by her father, Walter S. Osborn, in the late 1800's.

DCHS News

The grounds and buildings of our historical society have continued to be an attraction for many of the travelers to Edgartown this summer who came for the day, or for longer periods. Residents of long-standing have also indicated their interest in our museum by bringing their friends.

The registration for the summer months totaled 5,400 from the first of June through the first two weeks of September, subdivided as follows: June, 800; July 1,800; August 2,200; and the first two weeks in September, 600. We might comment that the visitors were of unusual quality as exemplified by their courtesy, interest and appreciation. There was a wide range of background and geographical origin.

The exceedingly large numbers who appeared on rainy days, (the number of guests increasing in direct ratio to the severity of the rain) have brought us to the realization that our staff of six needs additional helpers on such a day. Since our budget for salaries is understandably limited, we are hoping to draw volunteers from those who have expressed an appreciation for the type of service which we perform for the community. All those willing to be part of a volunteer auxiliary to assist for an occasional hour or two next July or August, are asked to contact the Curator.

In the list of Accessions, which follows, you will note the contributions to our genealogical files. Any genealogical material pertinent to families with Vineyard roots, is most welcome. Our genealogist, Mrs. Drew, plans to spend additional time and effort this fall and winter in co-ordinating our expanding family records.

We are pleased to announce the following accessions to our growing library and museum. These were received from July to September:

A list of books, papers and photographs given to the Society with the donors' names:

Photographs of the Crosby and Collins houses, and waterfront. The Misses Ellen and Virginia Murray Edgartown.

Martha's Vineyard C. G. Hine, published by Hine Bros. 1908, and *Fifty Glimpses of Martha's Vineyard Island*. Rand, McNally and Co. 1897. Williard Aitchison, Clearwater, Fla.

Deed, from Hiram Jernegan to Ellis Lewis, April 4, 1843. Mrs. Robert Nevin, Edgartown.

Large Bible, Holbrook's Stereotype Edition, 1816. Mrs. Isabel Wimpenny Wilson, Edgartown.

Treatise: (an original) "Observations on the Indian Language" by Experience Mayhew. Mr. & Mrs. Hugh Bullock, Edgartown and New York City.

Booklet: "Some Items on the Thatcher (Thacher) Families." Mrs. Mary McCall Middleton, Orange, N. J.

Booklet: "Some Descendants of Philip Selew of Harwich, Mass. Clinton Waldron Sellew, Rumford, R. I.

Report (mimeographed) "The Twilight of Sailing Ships" by Robert Carse (re: *Mertie B. Crowley*). J. D. Radcliffe, Vineyard Haven.

Letters, photographs, Vineyardana etc. Mr. Henry C. Ottiwell, Vineyard Haven.

Pamphlet (14 pp.) "Poor Nancy Luce", by Ben C. Clough. Ben C. Clough, Vineyard Haven, and Brown University.

Vital Records of Towns in Massachusetts up to 1850 (200 volumes). Directors of the West Tisbury Library.

Articles of Historic Interest, with donors names.

Pie Crimper (ca. 1775). Miss Miriam Brier, Edgartown.

Nest of seven lightship baskets, woven on Nantucket Lightship. The Misses Ellen and Virginia Murray, Edgartown.

Ruffler and Crimper used for sewing. Miss Julia Wightman, Edgartown and New York City.

Two dainty baleen waist cinchers, one red silk, and the other black and white cotton check. Mrs. Donald F. Carpenter, Mendenhall, Pa.

One pair of dancing slippers (1820 - 1830).
Mrs. Carpenter.

Carpetting (three strips) from a cottage on the Old Baptist Camp Meeting Ground. Mrs. Peter N. Hugger, East Chop, Vineyard Haven.

Cane - which belonged to Miss Lucy Adams from Methodist Camp Meeting Ground. Mr. and Mrs. Earl F. Romer, Albany, N. Y.

Large flag (9½ x 14 feet) (between 1867 and 1876) after Nebraska joined the Union. Richard Wengenroth, summer visitor in Oak Bluffs.

Valuable collection of glass plates, (totaling 124 in number) which had been taken by Alexander M. Orr as a boy in the 1890's when he lived in Cottage City. Mrs. Alexander M. Vietor, of Edgartown - nephew of Alexander Orr.

Margaret R. Chatterton,
Curator

Some Publications

OF THE DUKES COUNTY HISTORICAL SOCIETY ON SALE
AT ISLAND BOOK STORES AND IN THE SOCIETY'S LIBRARY.

The Mammals of Martha's Vineyard by Allan R. Keith. Illustrated, paper. 50¢. If ordering by mail please add 15¢ for postage.

Whaling Wives by Emma Mayhew Whiting and Henry Beetle Hough. A new edition. 294 p., illustrated. Cloth \$4.50.

Capawack Alias Martha's Vineyard by Warner F. Gookin. 58 p. Cloth \$1.00.

Martha's Vineyard A Short History and Guide. Eleanor Ransom Mayhew, Editor. New edition with added index. Maps and illustrations. 191 p. Paper \$2.50.

Our Enchanted Island by Marshall Shepard. An attempt to prove that Martha's Vineyard is the Island of Shakespeare's *Tempest*. Paper, 50¢.

The Heath Hen's Journey to Extinction by Henry Beetle Hough. 31 p., illustrations. Paper 50¢.

The Fishes of Martha's Vineyard by Joseph B. Elvin. With 36 illustrations of fishes by Will Huntington. Paper, 50¢.

The History of Martha's Vineyard by Charles Edward Banks. A new edition. Indices, illustrations, three volumes. Cloth \$25.00.

Tales and Trails of Martha's Vineyard by Joseph C. Allen. 234 p. Illustrated. Paper \$3.95. When ordering by mail please add 25¢ to cover postage and handling.

"Cap'n George Fred" Himself. The autobiography of Captain George Fred Tilton of Chilmark. A new edition. Cloth. \$6.50

Wild Flowers of Martha's Vineyard by Nelson Coon. Illustrated. Paper \$3.95.

An Introduction To Martha's Vineyard by Gale Huntington. Illustrated. Paper \$3.50.

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