

You might be interested in seeing the partially restored Russell Garrison sometime. It is on Fort Street at the end of Lucy Street in Padanaram. Owned by the Old Dartmouth Historical Society, the site has a fieldstone monument which reads:

"THE RUSSELL GARRISON
A place of refuge for the
early settlers of Dartmouth during
KING PHILIP'S WAR
1675-1676
Foundations restored by the
Old Dartmouth Historical Society
1951"



Captain Church hunting for King Philip.

"To the garrison! The Indians are on the warpath!" was the cry heard. Many settlers heard the warning in time. They fled from their cabins and found safety at either Russell's Garrison or Cooke's Garrison. Those who fled were the only Dartmouth settlers who escaped to tell the story. Others were not so fortunate. Settlers in Dartmouth were widely scattered. Not all of them heard the warning. They were caught unawares by the Indians.

There were about thirty-seven homes in Dartmouth at that time. All of these were burned. The Indians burned the barns and sheds, too. They destroyed all the crops belonging to the settlers. Cattle, too, were slain. The people who had not found shelter were cruelly killed. Dartmouth was left in ruins.

CAPTAIN CHURCH'S VICTORY

Most of the white people did not know the Indian way of fighting. Using arrows, they usually shot while protected by trees. The Indians would strike and move quickly from place to place. They often hid in dark swamps.

But one white man did know the Indian way of fighting. That man was Captain Benjamin Church. Captain Church was still trying to catch Philip. He scoured the woods looking for him. Captain Church knew the ways of the Indians. He knew better how to fight them than did most of the white people. He also knew how to make friends with the Indians. When Captain Church was hunting for Philip, he had more Indians than white soldiers helping him. He and his men hunted from place to place without catching Philip. At one time, Captain Church again returned to Dartmouth. This time he captured some unfriendly Indians.

Finally, a friendly Indian told Captain Church that Philip and his followers were hiding in a swamp where they thought they would be safe. Philip and his men were running short of food. Church and his men flushed out Philip and his followers. In trying to run away, Philip was caught and killed by an Indian helping Captain Church. This cruel war ended with Philip's death.

The time of King Philip's War was referred to as ". . . black and fatal days, the saddest that ever befell New England." King Philip's War certainly caused much sadness in our town.

Captain Samuel Eels was in charge of Russell's garrison in L. mouth. On July 21, 1676, Captain Benjamin Church had been sent by the officials at Russell's garrison. Captain Church had been sent by the officials at Plymouth Colony. Captain Church was a good Indian fighter. He and his small army spent the night at Russell's garrison. They did not build a fort as it would have attracted the enemy across the river.

The next day Captain Church saw a band of Indians. He chased them in the direction of Smith Mills. There he captured many of them.

Remember, the settlers in Dartmouth had promised no harm would come to the local Indians. Unfortunately, that promise was not kept. Many Dartmouth Indians went to the garrison for protection and security. However, later these Dartmouth Indians were among the 160 Indians Captain Church marched to Plymouth. In fairness to Captain Church, it should be noted that he wanted to honor the Dartmouth treaty, but higher officials in Plymouth overruled him. Church's son later wrote, "This action was very hateful to Captain Church that he opposed it to the loss of the good will and respect of some that before were his good friends."

Eighty of these Indians taken to Plymouth by Captain Church were Dartmouth Indians. These Indians were marched from Russell's Garrison to Clark's Cove. They followed an old Indian path. They then walked through the forests of present day New Bedford and Acushnet to Plymouth, again following Indian trails. In Plymouth the Indians were sold as slaves. As slaves, the Indian captives were shipped out of this country and taken to the West Indies. Can you locate the West Indies on the map? Among the Indians sold as slaves were King Philip's wife, Wootonakansuta and his nine year old son. A letter from Mr. Cotton to Dr. Mather in March 1667, contains the remark, "Philip's boy goes to be sold."

ATTACK ON DARTMOUTH

Now the Indians really were angry. Philip had been waiting for a chance to strike a blow. The sale of his wife and son was more than he could bear, for the Indians loved their families dearly. The Indians attacked. Dartmouth was one of the areas attacked fiercely.

What does the dictionary say about a stockade? Does it say that a stockade had high strong walls built of close-fitting logs standing upright in the ground? Does it tell you there were holes or slits in the walls to shoot through? Does it tell you a stockade had a high strong gate that could be barred up tight when necessary? A stockade has all these things. This Dartmouth stockade was sometimes called, "Russell's Garrison" or "Garrison at Russell's Orchard in Ponagansett." (Russell's home was referred to as "The Castle.")

Russell's garrison was about twenty feet square. Maybe some day your teacher will help you measure off a twenty foot square on the playground so you can see just how big Russell's garrison was. On the south side of the garrison, a ten foot square had been added. There was a brook close by where people could get necessary water. An Indian settlement and fort was on the opposite side of the Apponagansett River. The Indians who lived there were friendly.

The other place where the Dartmouth settlers could feel safe was in present day Fairhaven. It was the home of John Cooke. Remember, John Cooke was one of the original purchasers of Dartmouth. A stockade was built around his home, too. John Cooke's stockade was at the end of the Coggeshall Street Bridge in Fairhaven. Do you know where that is?

METHOD OF ATTACK

The Indians liked to attack suddenly. There were not very many Indians, so they thought if they attacked suddenly and quickly they probably would not lose many men. They were right, of course. In the beginning the Indians probably hoped they could scare all the white people away. But they could not scare the new settlers away. The white people had no intention of leaving here. The white men had turned their backs on their old homes in Europe and intended to permanently remain in America.

King Philip's War spread quickly. Everywhere people felt in danger of the Indians. In several villages the homes were burned and people killed. Some white people were carried off as captives.

THE DARTMOUTH TREATY

In Dartmouth, a treaty had been made between the local Indians and the settlers. The Indians promised they would not attack the settlers. The settlers promised that no harm would come to the local Indians.

their master and would make slaves out of them. Some early English
captains had seized some Indians, taken them out of this country, and
realized his people were getting poorer. Since he was proud, it hurt
him as slaves. All these things made Philip angry with the white men.
see his people being driven away from their land. This we can understand.

Philip said to a friend, "They (the white people) disarmed my people.
But a small part of the dominion of my ancestors remains. I am determined
not to live until I have no country."

TROUBLE BEGINS

Actually a short time after settlers began to move into Dartmouth,
Philip started to do small things to annoy them. But it was not until
Massasoit died that Philip really began to trouble the settlers.

One day Philip sent gifts to other Indian chiefs scattered throughout
what is now eastern Massachusetts and Rhode Island. He asked the
Indian chiefs to help him drive out all the white men. Not all Indian tribes
were friendly to the white people. Some Indian chiefs did help Philip.
Throughout Massachusetts the Indians made sudden attacks on the settlers.
They practically wiped out settlement after settlement by these surprise
attacks.

PROTECTION FROM THE INDIANS

How could the settlers protect themselves from the Indians? For protection
the settlers built blockhouses or stockades. In some towns settler's houses
were turned into blockhouses. These strong houses were built to
resist the Indian attacks.

In our town, the settlers had two places to go in seeking safety.
was in Padanaram. It was on the east bank of the Apponagansett River,
the foot of Wilson Street, not too far from where Elm Street and Russells
Mills Road meet. There a stockade had been built around the home
of John Russell. When King Philip's war broke out in 1675, John Russell
fortified his home with a garrison and stockade.

Wamsutta's younger brother, Philip, blamed the white settlers for Wamsutta's death. Philip believed the white people had poisoned Wamsutta.

PHILIP BECOMES SACHEM

When Wamsutta died, Philip, who was twenty-four years of age, became sachem (chief) of the Indians in this area. He called himself King Philip. His Indian name was Metacom. He was proud, clever, and an excellent speaker. Generally speaking, he did not like the white settlers. Knowing this, the white settlers forced him and his followers to give up the seventy guns they had brought to a treaty meeting held in 1672 in Taunton. Philip disagreed with his father's policy of friendliness and trust. As was mentioned before, he blamed the white people for the death of his brother Wamsutta.

By this time, most of the Indians were using guns instead of bows and arrows. Where did the Indians get so many guns? The Indians secured guns, gunpowder, and knives from the white settlers. When the white people wanted corn or land, some Indians would not accept anything in trade except the white men's weapons. Other whites did not hesitate to sell guns and ammunition to the Indians. Philip knew where he could buy firearms. He bought some from the French Canadians. Research tells us that before the war ended, Philip had to go as far as New York to get some ammunition.

In fairness to the Indians, we should try to understand why Philip might have hated the English settlers. Philip knew how good his father, Massasoit, had been to the white men. Many settlers bought their land from the Indians. They paid for it in guns, blankets, knives, and jewelry. But not all settlers were fair to the Indians. Some took the land without paying for it. Others did not trade fairly with the Indians. Sometimes when trading furs and skins with the Indians, the settlers gave them valueless trinkets.

Then, too, Philip could see more and more white-faced people moving into what was once the red man's own territory. The Indians felt the hunting grounds and all the land belonged to all of them. They did not understand the white man's idea of private ownership of land. They did not understand why the colonists pushed them out of their land. The Indians dreaded the white-faced strangers. They thought the white man would be

CHAPTER 5

KING PHILIP'S WAR 1675-1678

Did you ever become angry with a friend of yours? Did you feel he had taken something that belonged to you? This story is about an Indian chief who fought the white people because he thought they took something belonging to the Indians. The people of Dartmouth first learned about war in their own yard.

MASSASOIT'S FRIENDSHIP

You have probably already learned that when the Pilgrims landed at Plymouth in 1620, one Indian chief was very good to them. Massasoit was that Indian chief. Massasoit was very kind, friendly, and fair to the white settlers. Because of his attitude it was possible for the white people to live in harmony and friendship with the Indians. As long as he lived, there was peace between the white men and the red men. Massasoit lived forty years after signing a friendly pact, called *The Treaty of Peace*, with the Pilgrims in Plymouth. For forty years then, there were friendly relations between the Indians and the colonists. Massasoit deserves most of the credit for that because he never went back on the promises he made in *Treaty of Peace*.

WAMSUTTA

The Indians were usually known by two names; one was their Indian name and the other, the name given to them by the English. When Massasoit died, he was succeeded by his elder son, Wamsutta or Alexander. Wamsutta was his Indian name. The white people usually called him Alexander. Alexander did not rule long. Some white people thought Wamsutta was plotting with other Indians to harm the settlers. He was asked to go to Plymouth to explain his actions and to show evidence of the same loyalty his father had had. Wamsutta went to Plymouth. The leaders of Plymouth found Wamsutta not guilty of trying to harm the white settlers. Unfortunately, on his way back home from Plymouth, Wamsutta became ill and died.

1674. In those days only men had the right to vote. At this July meeting, it was voted that "All the town meetings do begin at ten of the clock and to continue until the moderator (the person in charge of the meeting) duly relieved the town, not exceeding four of the clock." Do we have a special hour when our meetings start now? Can you find out who the present moderator is?

"That all such people as to neglect to appear at the town meeting, shall forfeit to the town 1 shilling and six pence a piece, and for coming to the meeting too late, three pence an hour." Are people fined today if they fail to attend a meeting or if they come in late?

In the next year, 1675, there was a complaint about the condition of some of the fences. A gentleman was given authority to "view men's fences and to notify them for a sufficient fence or condemn them and give men warnings when they has to mend them." In the days when each settler owned many sheep and other animals, it was the duty of the fence viewer to make sure each farmer keep his share of the fence in good repair to prevent the animals from wandering into the field and eating the crops. Many of these so-called fences were actually rambling stone walls.

Thus we can see that our infant town was beginning to progress.

seems like a very long walk, but we should remember that people
more in those days than we do now. Mr. Russell followed old Indian
trails that led through the forest.

Apparently Mr. John Russell had a fairly large house. Up
late 1600's the town meetings were held at his house. After Mr.
died, the voters gathered at the "home of widow Russell."

Do you recall that Captain Myles Standish was one of the
purchasers of Dartmouth? He paid only five or ten dollars for his
Nine years later, on March 20, 1661, the John Russell you read about
the previous paragraph bought Myles Standish's share of Dartmouth.
Russell paid Myles Standish \$210.00 for the land. Mr. Russell's land
in what we now call Padanaram. It contained 3,200 acres. The land
Bush Street (the old Padanaram School, now used by the School De-
ment, is on Bush Street) north to Russells Mills Road (the Town Hall
located on Russells Mills Road). John Russell's share also included
Corner and the land adjacent to Clark's Cove (New Bedford).

John Russell, his wife, Dorothy, and their three sons built a
home of the east shore of the Apponegansett River in Padanaram. Russel
was a successful farmer. Early historians say he had splendid apple
chards.

MILITIA AND LAW

Because of the constant threat of Indian uprisings, early towns required to have a militia. In 1667 two men, Sargent James Shaw and Arthur Hathaway were appointed to organize a militia in Dartmouth. It was their task to drill the men in the use of arms. In 1671 the population of the town had increased so much, two more appointments were made to the militia. John Smith was made a lieutenant. (Some people believe the same Lt. John Smith is buried in a peaceful shaded cemetery off the road on Little River Road, South Dartmouth.) Jacob Mitchell was appointed ensign bearer. What is an ensign? What would be the duty of the ensign bearer? It was a wise move on the part of the early residents to have all the men trained in the use of arms. In another story you will find out how this training helped them.

At a town meeting the rules or laws for running the town are discussed and decided upon. A Dartmouth town meeting was called for July 22.

HARD WORK

These early settlers worked hard but they were used to hard work. Although some of the woods had already been cleared by the Indians, there was still much more land to be cleared. These early pioneers in Dartmouth had a hard task for they only had a few tools and their own strong hands to do the work. An axe and a saw were tools necessary for trees to be cut down, not only to clear the land for farming, but also to use in building their houses. Wood was used for fuel, too.

Their tools were the simplest. In the beginning most of them had hoes but no plows. With the aid of a hoe, they planted corn, wheat, oats, peas, and beans. The hoe also helped them keep the weeds from the hills of their growing crops. Later they would cut the grain crops with a sickle or a scythe. They also planted fruit trees such as apple and pear trees, for they found that most fruits that could be grown in England could also be grown here.

Do you recall that Gosnold spoke of our "fair meadows?" Hay grows in the meadows, doesn't it? Our early settlers found a plentiful supply of this wild grass. After it was cut and dried they used it as feed for the cattle and sheep they brought with them. They also brought pigs. In the fall some of the cattle and hogs were killed for food. Do you know how they prepared this meat so it would not spoil? Did you guess that they smoked or salted it?

RALPH AND JOHN RUSSELL

One of Dartmouth's historians, Daniel Ricketson, tells us that Ralph Russell was one of Dartmouth's earliest residents, moving here in the mid 1600's. Mr. Ricketson claims that Ralph Russell moved to our town from Taunton. Mr. Ricketson further claims that Ralph Russell established the first iron forge in our town. It was supposed to have been in Russells Mills. We cannot be sure that Mr. Russell established an iron forge here. However, we are sure his son, John Russell, became Dartmouth's first representative at the General Court in Plymouth. That was in the year 1665.

What is the longest walk you have ever taken? Were you tired? It was about 40 miles to Plymouth from Dartmouth. Mr. Russell walked both ways when he attended sessions of the General Court in Plymouth. That

and worship in their way. They forced their form of religion on everyone who settled in the area they claimed (so did the Pilgrims). Everyone had to pay taxes to support the Puritan Church, even if he was not a member of the Puritan Church.

The Quakers felt that was unfair. Because the Quakers did not practice their religion in the same way the Puritans did, the Quakers were not made welcome. Instead, they were fined and punished in all sorts of ways for disobeying Puritan laws. Many unpleasant things happened to them. Very frequently they were forced to leave the Puritan settlements. Thus, in most cases the Quakers had no other choice but to seek happiness elsewhere. One of the places to which they went was Dartmouth. Here they hoped they would be far enough away from the Puritan Church to worship as they wished without being persecuted. Quakers began to move here around the year 1657. The Tuckers, Babcocks, Allens, Giffords, Kirbys and Wings moved into Dartmouth then from Cape Cod as well as the Boston area.

RHODE ISLANDERS

About the same time still another group of people moved into Dartmouth, but they came for a different reason. They did not come here because of religious persecution. Rather, they moved here because there was not enough land for all of them where they were. These new land seekers moved here from Portsmouth, Rhode Island, where the amount of land they could own was not large enough to please some settlers. Some of these settlers moved to Dartmouth where they could purchase as much land as they needed. Rhode Islanders moving here bore the following names:

Akin	Davis
Almy	Devoll
Anthony	Earle
Cadman	Lake
Chase	Mosher
Cornell	Ricketson

These original settlers came first to Russells Mills, Slocum Neck, and Smith's Neck. (The Indian name for Smith's Neck was Nomquid.) Soon these settlers moved into Smith Mills and lastly into what is now Fairhaven and New Bedford.

CHAPTER 4

DARTMOUTH'S EARLIEST SETTLERS

Have you always lived in Dartmouth or did you move here recently? If you moved here recently, do you know why your parents moved here? Would you like to know why the early white settlers came to Dartmouth? Read this story and find out.

Why did Dartmouth's earliest white settlers come here? We know they did not come here because Dartmouth's soil was especially rich. They did not come here to take advantage of the fishing opportunities. Instead, they came here to enjoy religious freedom in their own way. This was especially true of the Baptists and the Quakers. They felt if they lived away from the large centers of population they could practice their religion in the manner they felt was right. These early Dartmouth settlers wished to be far away from the watchful eyes of the religious leaders in the other more prominent settlements in Massachusetts.

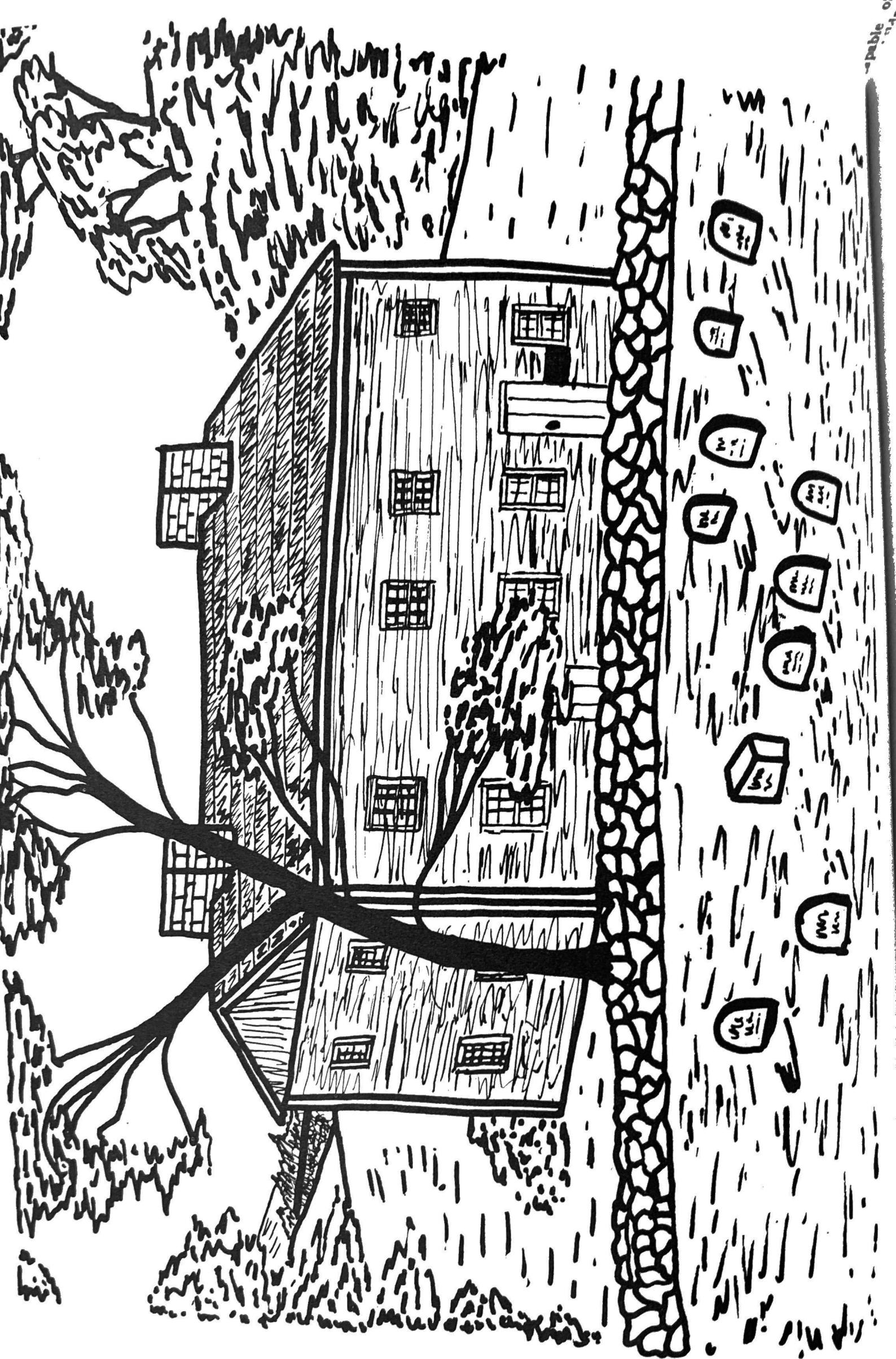
FIRST TEN FAMILIES

Many of Dartmouth's original settlers came here from the Plymouth colony. You might say that Dartmouth was just beyond the border of the Plymouth colony. Dartmouth was purchased by thirty-four people in the Plymouth colony. Most of these purchasers never actually came here to reside. In reality, only ten of these purchasers (or the purchaser's family) came to live here. These ten families were:

Cook	Jenny
Delano	Kempton
Francis	Morton
Hicks	Samson
Howland	Soule

QUAKERS

Other early settlers in Dartmouth came from around Boston where the Puritans had formed Massachusetts Bay Colony. These were Quakers, or Friends, as we also call them. The Puritans wanted everyone to believe



Apponagansett Meeting House

live. Maybe they wanted to name this new town after their native town in England. Dartmouth, England, is on a river mouth just the same as is Dartmouth, Massachusetts. This might have further influenced the early settlers to name our locality, Dartmouth.

DARTMOUTH'S SIZE

Was the Dartmouth of 1664 the same size as present day Dartmouth? No, Dartmouth covered a greater area in 1664. In 1664 Dartmouth contained about 104 square miles. Now Dartmouth contains 61.4 square miles. About how much smaller is Dartmouth now? However, Dartmouth is still a large town in land area. In fact, we are the fourth largest town in the state of Massachusetts. But just imagine how large a town we would be if Dartmouth still extended over all its original land!

When Dartmouth first became a town, it included present day Dartmouth, New Bedford, Fairhaven, Acushnet, and Westport.

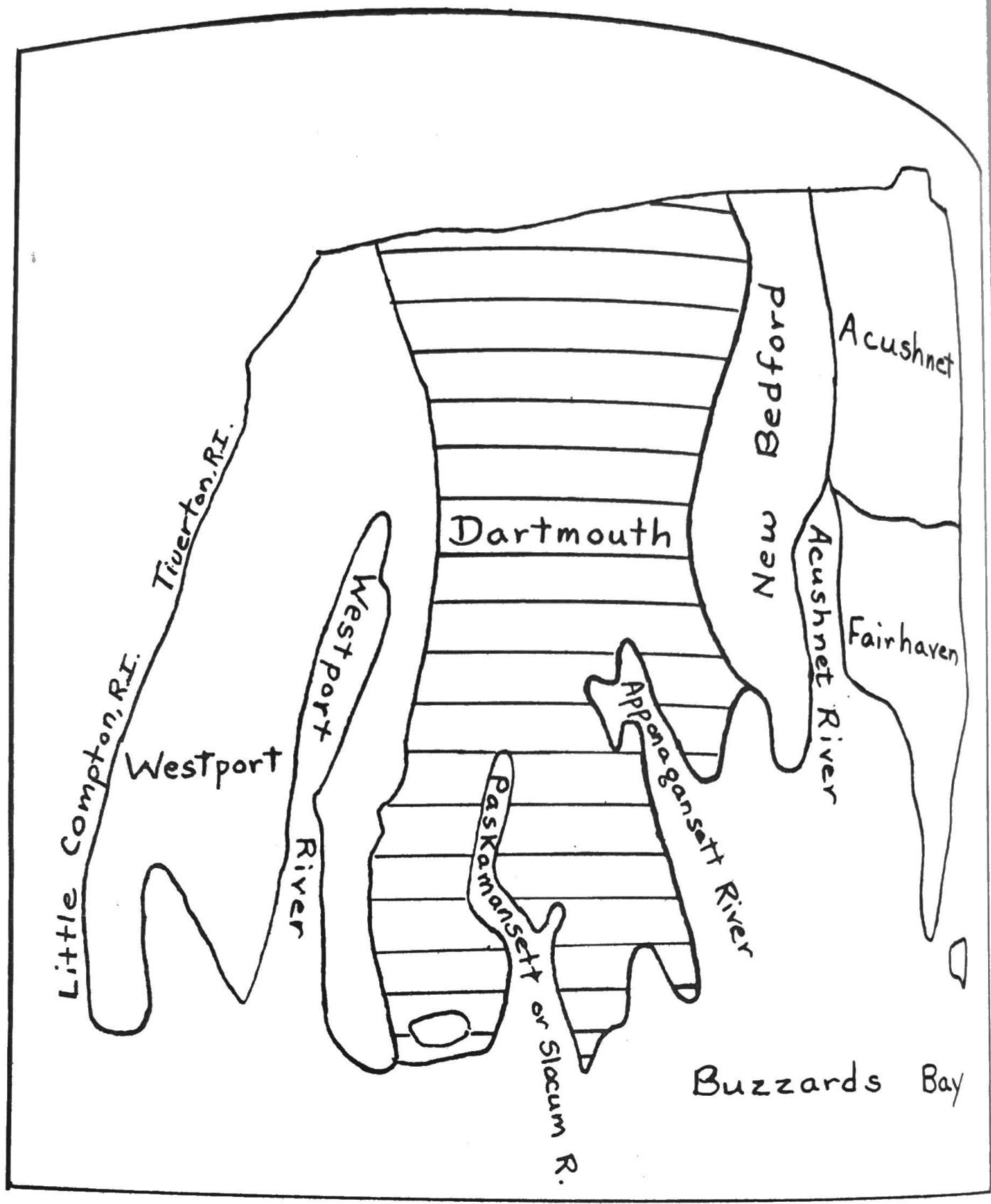
These places had Indian names. The Indians called New Bedford and Acushnet, Cushena. Cushena means as far as the river. Dartmouth was known as Ponaganset. Sconticut was Fairhaven's name. Westport was known as Coakset. A small part of the towns of Tiverton, Rhode Island, and Little Compton, Rhode Island were included in the original Dartmouth grant.

You might like to read a portion of the details of this real estate deal between Massasoit and the white settlers.

It is quite interesting. It said in part, ". . . all that tract or tracts of land lying three miles eastward from a river called Cushnet (Acushnet River) to a flat rock on the westward side of said harbor and with all the rivers, creeks, meadows, necks and islands that lie in and before the same, and from the sea upward to go so high that the English may not be annoyed by the hunting of the Indians in any sort of their cattle."

The boundaries of our town were not very exact at the time of the purchase. The people who bought the land could be sure of only one of the boundaries. That was the thirteen miles of shore line bordering Buzzards Bay.

Can you picture how our town looked 300 years ago?



The town of Dartmouth as it was originally in 1652. Very small sections of Little Compton, R. I. and Tiverton, R. I. also belonged to Dartmouth. The striped area shows Dartmouth as it has been since 1787.

Baptist minister. He was forced to leave Plymouth because his religious views differed from those of the Plymouth colony. He settled in the Fairhaven section of Old Dartmouth. There is a monument to John Cooke in Fairhaven. Cooke was the last survivor of the Pilgrims who landed in Plymouth in 1620.

Not all the purchasers signed the paper that recorded the sale of Dartmouth. John Cooke and John Winslow signed for the colonists. Massasoit's older son, Wamsutta, signed for the Indians. Since Massasoit could not write, he left his mark. His mark looked like this: M M .

DARTMOUTH'S NAME

Although the sale took place on November 29, 1652, the deed was not recorded until June, 1664. How many years later was that? This time the paper was signed by Massasoit's younger son, Philip.

Our town received its name then, too. The original charter says, "The said town bee henceforth called and knowne by the name Dartmouth."

How did the settlers select the name Dartmouth? We feel that Dartmouth, Massachusetts, was named for Dartmouth, England. Why do we feel that way? The Pilgrims who came to Plymouth set sail from Plymouth, England. Originally the Pilgrims set sail in two ships, the Mayflower and the Speedwell. Only the Mayflower reached America. What happened to the Speedwell? The two ships started out together from Plymouth, England, but soon ran into trouble. They had to sail into the harbor at Dartmouth, England, for repairs. The Speedwell needed so many repairs that she was left behind. Her passengers were transferred to the Mayflower and she continued on the voyage. Remember the early purchasers of Dartmouth (Massachusetts) were from Plymouth, Massachusetts. Perhaps these settlers wished to use the names of the two English towns from which they had embarked. Thus we have the names Plymouth and Dartmouth as towns in Massachusetts.

There is another explanation of how Dartmouth might have been chosen as the name of our town. Gosnold's ship, the Concord, hailed from Dartmouth, England. When the Concord returned to England, Gosnold and his crew spoke very favorably about our locality. Probably some of the people in Dartmouth, England, decided they would like to come here to

DISAPPEARANCE OF MANY INDIANS

When Dartmouth was purchased in 1652, Massasoit promised to move, within a year, all the Indians who lived there.

That proved the hardest part of the arrangement to put into operation. Indeed, it would have been impossible to do. Naturally, the Indians did not want to leave their homes. However, there were not nearly as many Indians in Dartmouth in 1652 as were there when Gosnold explored the shores in 1602.

Perhaps you are wondering what happened to all the Indians. About 1618 a very serious epidemic had caused many, many Indians to die. The Indians referred to this as "the time of the great sorrow." The Indian population fell from about 30,000 to approximately 4,000.

THE DEED

When someone buys a piece of land, he gets a deed for the land. A deed is really a piece of paper that tells where boundaries of the land are and who bought it. The white settlers had a deed for our town. Not all, but some of the purchasers' names were on the deed. One part of the deed says: "Massasoit and Wamsutta (Massasoit's older son) sold to William Bradford, Captain Myles Standish, Thomas Southworth, John Winslow, John Cooke and their associates . . ."

Whose name headed the list of purchasers? Yes, William Bradford headed the list. He was the governor of Plymouth colony. Governor Bradford kept a record of early Plymouth colony. When you study American history you will learn more about Governor Bradford.

The name of Captain Myles Standish is next on the list. He was in charge of the Plymouth militia (guards or army). One of America's greatest and best beloved poets, Henry Wadsworth Longfellow, wrote a famous poem about Myles Standish. It is called, "The Courtship of Miles Standish." You will probably read it when you are in a higher grade in school.

John Cooke was another purchaser. He was one of the few purchasers who actually came to live in Dartmouth. John Cooke had come to America as a passenger on the Mayflower in 1620. That meant he was one of the Pilgrims. He was only a boy at that time. When he grew up he became a

DARTMOUTH PURCHASE — 1652

It is said that the white men bought the land from Massasoit. How much money do you think they paid for it? Actually, not much money was given for the land. Instead, the purchasers gave the Indians things they needed or wanted. Here is a list of commodities the Indians received in exchange for the land.

"30 yards of cloth
eight moose skins
fifteen hoes
fifteen axes
eight blankets
two kettles
one cloak
two English Pounds in Wampum
eight pair of shoes
one iron pot
ten shillings in another comodite"

Does this list seem a little strange to you? We certainly don't buy land that way now. But that was the way the earliest settlers traded with the Indians. We call it bartering. The colonists gave the natives things they thought they wanted or needed in exchange for the land. Perhaps you noticed English pounds and shillings. Pounds and shillings were English money used not only in the country of England but also in the English colonies in America.

You may be curious as to the value of two English pounds in wampum. Our first story told us that wampum was white or purple beads made from clam or quahog shells.

The early settlers in Plymouth established a court. The court in Plymouth was the only court for a long time. It met four times a year. In 1640 the Plymouth court set a rate of exchange for wampum. They did this in an effort to be fair to the Indians. (Remember, making wampum was very slow, tiring work.) The court decided that six pieces of wampum would have the same value as one Spanish penny which is two American cents. The members of the court felt that one Spanish dollar was worth about three hundred pieces of wampum. The court also decided that it would take 1,500 pieces of wampum to have the value of one pound (English money used by the colonists).



Massasoit sells Dartmouth to the white people. Name some of the things pictured that were used as payment for the land. Were the berries mentioned?

CHAPTER 3

THE PURCHASE OF DARTMOUTH, 1652

When your mother sends you to the store to buy something, what do you have with you? Your answer is probably money, and is right, of course. This story is about a very large purchase paid for with — no — not money this time! If you read this story, you will find out what was used instead of money.

The earliest settlers in our Commonwealth of Massachusetts came from England. These courageous men and women formed colonies in Plymouth (1620), Salem (1628), and the Boston area (1630). Soon some of these colonists wanted to spread out and gain new territory. Some were sent away from the early settlements, usually for religious reasons. A few of them moved into Dartmouth.

When did the settlers decide to come to this locality? We cannot be sure just when the first white person moved into Dartmouth. We do know that between 1630 and 1650 some people spread out into what was an unknown wilderness.

The first white people to make their homes in Dartmouth came from the Plymouth colony. This is not strange since the boundary of Plymouth Colony almost reached Dartmouth.

Earlier the Plymouth colony had made peace with the Indian grand sachem (chief), Massasoit. Massasoit's real name was Wasamegin, meaning "Yellow Feather." He was described as a ". . . man of peace and integrity and excellence of character." Massasoit was a remarkable man. Truly he was the best friend the English settlers ever had. The settlers in Plymouth colony knew our section of Massachusetts belonged to Massasoit. They did not just take the land as some settlers did. In some places the early settlers just pushed the Indians from their land. But a small group of Plymouth settlers asked Massasoit to sell this land to them. Massasoit agreed to sell them the land.

The Indians sometimes ate with the white men. Gosnold tells us that Indians did not like the flavor of the mustard. The English had also said, few of the Indians had thin black beards. But most of the Indians did have beards. Strange as it may seem to us, some of the natives had made believe beards that were made of the hair of animals. It was the custom in those days for white men to grow beards. In his writings, Gosnold tells us that one Indian wanted to trade his make-believe beard for the red beard of one of the white men. The Indian did not think the white man's beard could be real because he had never seen a reddish-colored beard before. How the white men must have chuckled at that! Probably they often teased their companion about trading his "make-believe" beard.

Did you ever wonder how the Indians made a fire since they had no matches? Gosnold reported the Indians he saw had firemaking sets. These firemaking sets were carried in small leather bags. The leather bags (animal skins) were attached to a belt the male Indians wore around their waists. Gosnold tells us his men asked one Indian to strike a fire. The Indian did so with an "emerald stone, such as glaziers."

The Indians did their trading in the daytime. As night approached, they retired to the opposite end of Cuttyhunk. After three days of trading, the Indians got into their canoes and paddled back to the mainland.

GOSNOLD RETURNS TO ENGLAND

Gosnold and his crew did not stay here very long. Originally some of his crew were to remain in this area, but in the end they all sailed away. Gosnold arrived here in May, and in June sailed back to England to sell his cargo of sassafras, cedar trees, and furs.

Although Gosnold later returned to America, he did not come back to Dartmouth. He went instead, to Virginia with the famous Captain John Smith. Gosnold was captain of the "God Speed," one of three ships that arrived in Jamestown, Virginia, in 1607. Gosnold was also a member of the council that governed the Jamestown settlement. Gosnold did not live very long after arriving in Jamestown. He died in 1607 and is buried in Jamestown in an unmarked grave.

Just think, if Gosnold had established a successful colony here, Dartmouth, not Jamestown, would have been the first permanent English settlement in America!

Gosnold said the mainland was "beautified with two main rivers." The two rivers spoken of by our first white visitor are the Acushnet River, which separates New Bedford and Fairhaven, and the Apponegansett River, which flows into Padanaram Harbor. Gosnold made two other remarks that might interest you. While here he picked some wild strawberries. Later he said they were, ". . . as sweet and much bigger than in England." Gosnold also mentioned that deer and other wild beasts were very plentiful. Thanks to Captain Gosnold we have a better picture of Old Dartmouth.

GOSNOLD'S VISITORS

Remember, you read that Gosnold returned to Cuttyhunk Island. A few days later, while Gosnold's men were still working on their shelters on Cuttyhunk Island, they saw some canoes approaching. How surprised they were! The canoes were coming from Dartmouth. There were almost a dozen canoes. Who do you think was in these canoes? Fifty Indians were in the canoes. If forty-seven of the Indians were men, how many women were there? Because Gosnold did not want the Indians to discover his fortifications, he left the fort and went to meet the Indians. He and some of his men met the natives at the shore. In Gosnold's words although the Indians acted very friendly they carried bows and arrows with them.

The purpose of the Indians' visit was to trade their furs for some goods from the white men. Gosnold said the Indians brought beavers, martins, otters, wildcat skins, black foxes, coney-skins, seal skins, and other kinds of skins not known to Gosnold and his men. Just think of all the wild animals found in Dartmouth then! In return for the furs, the white men gave the Indians straw hats and knives.

From Gosnold's records we also learned that "The Indians brought boiled fish in baskets made of twigs." They smoked tobacco in clay and copper pipes. Three days were spent in trading on Cuttyhunk Island. Gosnold said most of the Indians were dressed in deer skins. The men and the women dressed in about the same way and adorned themselves with feathers and copper beads. The explorer also mentioned that the Indian men were taller than the Englishmen, but the Indian women were short and fat.

Gosnold and his men although initially they were slow to approach the Indians white people. Perhaps they were thinking of the ill treatment the Indians received by some whites in earlier years.

Gosnold and the Indians did some trading. The Indians gave Gosnold tobacco, hemp, turtles, boiled fish in twig baskets, artificial strings, colored wampum, and the skins of such wild animals as deer, otter, fox, beaver, and wildcat. How pleased Gosnold was! The natives also gave Gosnold some sassafras roots. Have you ever seen sassafras? You can still find it in Dartmouth. In Gosnold's time sassafras was in great demand by whites. It was used as medicine as well as a drink. (Remember, Indians used it to make tea.) Gosnold continued to explore that day, but as night approached he returned to Cuttyhunk. Gosnold did all his exploring by daylight, but at night always returned to the fortress in the pond on the island of Cuttyhunk.

GOSNOLD'S DESCRIPTION

The captain had much praise for our locality. He described the natives as ". . . a fair-conditioned people, gentle of disposition." What do you think he meant? He also said the Indians treated him and his men with ". . . all courteous kindness." That is fine praise. If company comes to your house and they say something like that about you, it makes your mother very happy.

Gosnold described the mainland thus, "The main the goodliest continent he had ever seen promising more by far than we did in any way expect, for it is replenished with fair fields and with fragrant flowers, also meadows, and hedged in with stately groves, being furnished also with pleasant brooks and beautified with two main rivers."

Remember that when Gosnold spoke of the mainland he meant Dartmouth. What do you suppose he meant when he said, "It is replenished with fair fields and with fragrant flowers?"

Dartmouth still has some beautiful meadows. Just before it is time to cut the hay the meadows are colorful. Next summer stop and look at one of Dartmouth's meadows. They really are pretty.

Captain Gosnold mentioned our "stately groves." Do you know what groves are? At that time there were groves of beech and cedar in our town. Are there any groves in Dartmouth now?

Cod, because of the abundance of cod fish in the waters that wash the cape's shores. Gosnold wrote that he found an abundance of unripe strawberries on Cape Cod. He also commented that there was much sand and it was very deep. He was probably referring to the sand dunes. Another interesting thing Gosnold wrote was that he met friendly Indians. One young Indian had plates of copper in his ears.

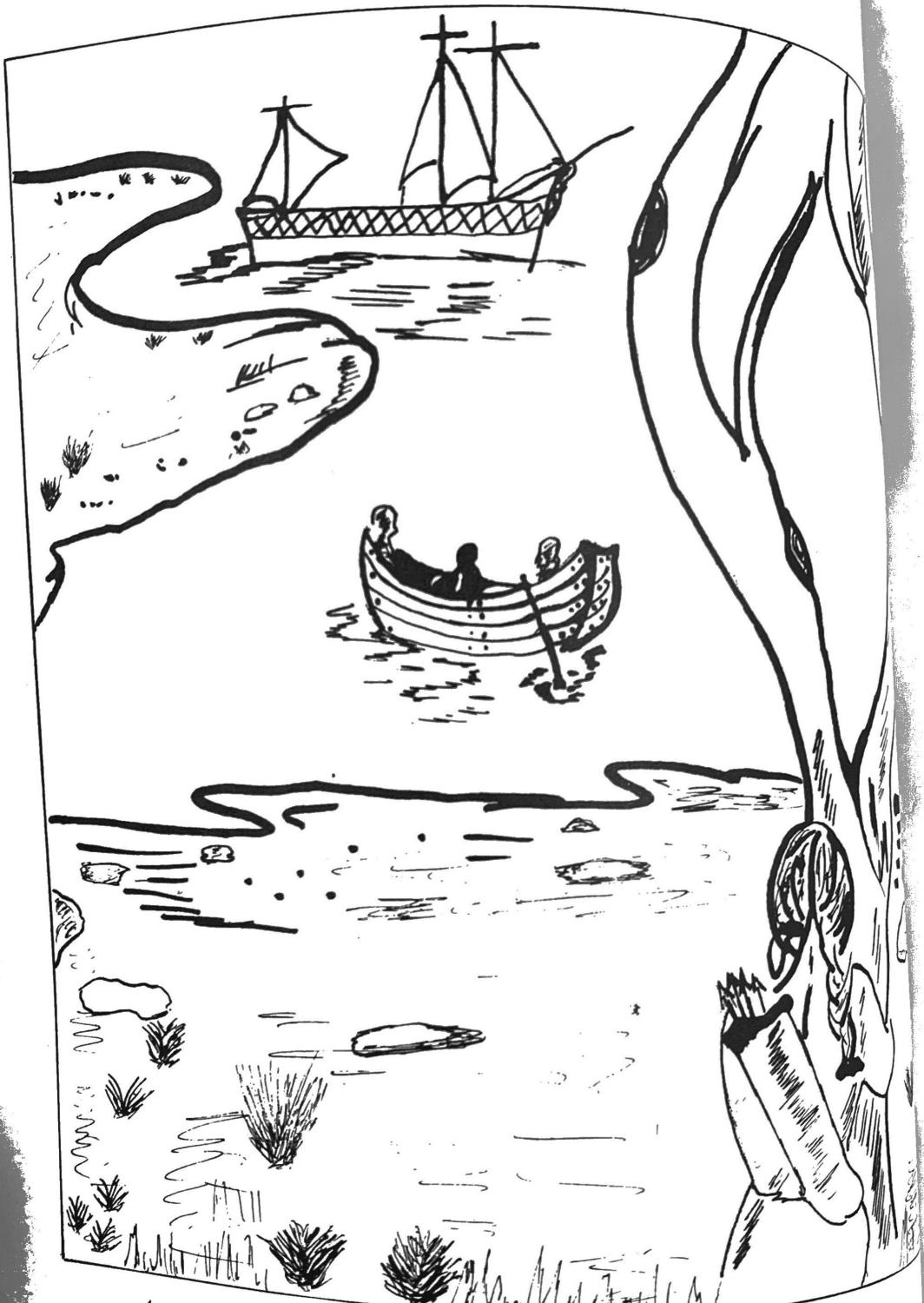
The name of Gosnold's ship was the Concord. The Concord's home port was Dartmouth, England. Gosnold sailed from Dartmouth, England with a crew of thirty-one men. Gosnold stopped at what is now called Cuttyhunk Island. He gave this island the name Elizabeth in honor of the queen of England. Later the name Elizabeth was used to name all the islands from Nonamesett to Cuttyhunk. Cuttyhunk, the name given to one island by the Indians, was adopted by the whitemen. Cuttyhunk is the westernmost island of the Elizabeth Islands. If you haven't visited Cuttyhunk Island you have probably seen it. On a clear day this two and one half mile long island can be seen easily from Salters Point, Mishaum Point, Smith Neck, or the Town Landing.

Gosnold must have meant to have some of his men remain in this area for some time because at Cuttyhunk he had his crew build a storehouse and a fort. The site of these was a small island in a fresh water pond. They also built a flat bottomed boat to get from the island to the shore of the pond. Gosnold said, while on Cuttyhunk, he and his crew ". . . feasted and grew fat on the young sea fowl they found in their nests."

GOSNOLD'S VISIT TO THE MAINLAND

Looking across from Cuttyhunk, Gosnold could see the mainland. Dartmouth was on the mainland directly across from Cuttyhunk. Gosnold decided to see what the mainland was like. While some of his men continued working at Cuttyhunk, Gosnold and others of his crew sailed across the bay and landed on the shore near Round Hill. Do you know where Round Hill is? It is on Smith Neck Road in South Dartmouth near Salter's Point. Maybe you have been swimming there, for now it is a town beach. Gosnold called Round Hill "Hap's Hill" because it was hoped ". . . much hap (happiness) might be expected from it."

While on this expedition to Dartmouth, Gosnold was met by a group of Indian men, women, and children. The Indians were very friendly to



An Indian watches as Gosnold approaches the shore of Old Dartmouth.

Cod, because of the abundance of fish along the shores. Gosnold wrote on Cape Cod. He also said the water was very deep. He was probably referring to the Abenaki Indians who had plates of copper.

The name of Gosnold's port was Dartmouth, with a crew of thirty-four men. He was the Queen of England. He explored the New England lands from Noname Island to the farthest island of the coast. The farthest island you have probably heard of is Nantucket. The long island can be seen from the town of Dartmouth.

Gosnold must have been here for some time because he built a fort. The site of the fort is now a park. He built a flat bottomed boat called a shallop. Gosnold said, while he was here, he grew fat on the yams and beans he grew.

GOALS

Looking across the bay at Dartmouth was one of the reasons Gosnold decided to see what lay beyond. He continued working at his fort and explored the bay and land to the west. What is Round Hill? It is a hill near the Point. Maybe you have heard of it. Gosnold called it "the hill of happiness".

While on his way back to England, Gosnold stopped at the village of Indian men, where he met many Indians.

CHAPTER 2

DARTMOUTH'S FIRST WHITE VISITOR

Have you ever dreamed of being an explorer and going to a place where no civilized man had ever been? How do you think the first white man to set foot on the Indian territory of Dartmouth felt? The first white visitor to Dartmouth gave us a good picture of our town as it was over three and one half centuries ago.

Who was the first white man to come to Dartmouth? Where did he come from?

According to old Norse sagas (stories) and Indian legends, Eric the Red sailed into Buzzard's Bay in the tenth century. Norse refers to Norway where the Vikings first lived. Norway is a country across the Atlantic Ocean in northern Europe.

If Eric the Red did sail into Buzzard's Bay, he probably came to Dartmouth. But we cannot be certain because he left no proof of his visit. The Norsemen were also called Vikings. We are certain the Vikings did sail great distances from their homes in Greenland and Iceland and Norway. We know they came to this part of the country. Since they failed to leave any records of their exploring, we cannot be absolutely sure they came to our town.

CAPTAIN BARTHOLOMEW GOSNOLD

However, we do have proof that, ever so many years ago in 1602, Captain Bartholomew Gosnold, a daring English adventurer, sailed across Buzzard's Bay and explored the area where we live. That makes Captain Gosnold the first white man to come to Dartmouth who kept a written record of his explorations. He sailed across the Atlantic Ocean from Falmouth, England to America.

Why did Gosnold come to America? He came for two reasons. Gosnold wanted to find a more direct and shorter course to our present-day America than the earlier explorers had used. He also expected to start a plantation somewhere along the Atlantic coastline. Before reaching our area, Captain Gosnold landed on Cape Cod. He named the cape, Cape

In winter the Indians used toboggans for carrying heavy loads, also used sleds for pulling loads over snow and ice. When the snow was fresh on the ground, sometimes the Indians traveled on snowshoes. Indians invented snowshoes. For winter travel they used snowshoes, their snowshoes from a flat frame of wood three or four feet long and one-third as wide. (Snowshoes for women were smaller.) The holder made out of thongs from hides and skin. When the First American snowshoes he could walk on soft snow without sinking.

First American mothers did not carry their babies in their arms, instead, while working or traveling, they carried their babies in a cradle board on their backs. Thus the babies could sleep while the mother worked or moved about.

OUR HERITAGE FROM THE INDIANS

The First Americans taught us many things. From them we learned about the native foods that were good to eat. They taught us how to trap, fish and farm here. We adopted their idea of snowshoes for travel. We added Indian words such as moccasins, wigwam, skunk, wampum, succotash, woodchuck, beans, and peas to our vocabulary. We adopted their names for places such as Apponeganset, Cuttyhunk, and Massachusetts. From them we learned how to make canoes. They taught us to tap maple trees to get the syrup. From them we learned how to fish through the ice.

White people in America owe much to our earliest inhabitants, Indians.

trails. These include Slocum Road, Tucker Road, Chase Road, and Barney's Joy Road. Of course when cars were developed, trails had to be widened, and in some places straightened out.

In all seasons but winter the rivers and the ocean were the principal roadways. The Indians made canoes covered with birch bark and used them to travel from place to place. Canoes were very common among the Indians. They were very skillful using them.

It was hard work to make a canoe. Both men and women worked on it. The men gathered the materials. The women did much of the work putting them together. Most of the canoes held one or two men and were about eighteen feet long. They were light enough to be carried, when necessary, by one man. Some canoes were as long as forty feet. Ten paddlers were needed for these long canoes. They were usually war canoes.

The framework of the Indian canoe was made of cedar, willow, ash, or other woods that bend easily into shape. The smaller branches of these woods were used. They were tied together with sinews taken from the tendons of animals and thongs made from the skins of animals cut into strips. This framework was covered with the bark from a birch tree. It was made waterproof with the tar or pitch from the pine, hemlock, or spruce tree.

The women sewed the sections of the canoe together. First, using a bone awl they cut the holes. Rootlets of trees (the tiny roots) were used for thread.

The paddles we use today are modeled after the paddles used by the First Americans. Indian canoes did not have seats. When paddling the First American knelt on the bottom of the canoe. He usually knelt on a pad made of a folded deerskin.

In addition to making birch bark canoes, the Indians also made dugouts for traveling on the water. First a large tree was cut down. It was hard work to cut down trees because the Indians did not have the tools we have now. To fell the tree for a canoe the Indians would burn through the part of the tree just above the ground. They would put wet clay just above the burning section so the fire would not spread upward. Once the tree was felled, the inside of the log was burned out gradually. A small section would be burned. Then the fire was put out with water and the charred wood scraped out. This process was repeated many times until the desired shape for the inside of the dugout was finally achieved.

INDIAN HOMES

The Wampanoag homes, called wigwams, were circular in shape at the base. They were made of bark or mats or even of skins spread over a framework of poles. A space was left for a door. In the center of the wigwam there was a stone hearth upon which a fire was built. The smoke could go out through the hole that was formed where the poles came together at the top of the wigwam.

A number of wigwams placed fairly close together made up a village. The Wampanoags usually lived in villages. There were several villages in Old Dartmouth.

The Indians hung their bows, arrows, cases, and tools on hooks made of deer antlers or crotch sticks. These were tied with thongs to the poles supporting the wigwam.

What did the Indians use for beds? Sometimes they slept on skins or finely woven mats spread on the ground, but mostly the skins were placed over a platform not very high off the floor.

Also in the wigwam were large baskets that had been woven by the Indian women. These were used for storage.

If there was a baby in the family, at night the cradleboard, baby and all, was hung on one of the hooks.

The Indians dug holes in the floor of the winter wigwams in which to store food. They would dig in the soil and bury the food, corn, nuts, dried fish, and meat, for the winter. These stored foods were in addition to the supplies placed in root-cellars dug in the hills. These were very necessary when the weather was inclement so they would not have to leave the wigwams. Can you picture what it was like to live in a wigwam?

INDIAN TRANSPORTATION

How did the Indians get from one place to another in this wilderness? Usually they walked. By following the same route over and over again, trails were developed. These trails often followed the trails made by animals. The animal trails went to places where water could be found. The Wampanoags needed trails for hunting, trading, to get water, and for transportation. Some roads in present day Dartmouth were once Indian

INDIAN MONEY

Do you know what the Indians used for money? The Indians used wampum as we use money. They made wampum from shells. What kind of shells do you think the Indians used for wampum? Did you guess clam shells? They usually used hard clam shells. We call the hard clam a quahog.

The Indians did not use the quahog shells just as they found them. First, they broke or cut the shells. Then they took the small pieces of quahog shells and polished them by rubbing them in very fine sand. A hole was bored through the middle of the shell. The money was strung like beads on a thong made of animal skin.

INDIAN JEWELRY

From very early times people have worn jewelry or decorations. The Indians were no exception. They wore beads made from wampum, colored stones such as quartz, seeds, and nuts, such as acorns and horsechestnuts. They used the burr, as well as the horsechestnut itself. Indeed, whatever nut they had they would use. They frequently wore copper obtained by trading with Indians farther west.

As ornaments, turkey feathers and shells were tucked into their hair. In particular, turkey feathers were highly valued for ornaments. Porcupine quills were also worn.

Do you know what a pendant is? This kind of jewelry was frequently worn by the Indians. Indian pendants were made of shells, stones, or animals' teeth. They also used the paws of small animals such as beaver, squirrel, muskrat, rabbit, and skunk. Even now some people consider wearing a paw pendant or hanging it in a car window a sign of good luck. This custom was derived from contact with the Indians.

Some Indians wore bands of wampum around their foreheads. Others placed a band of wampum around their necks. This served as a necklace or a collar. On rare occasions some of the Indian sachems had acquired wampum belts that reached below the knee. Wampum beads were also made into bracelets. Today, wampum jewelry is very popular with both men and women.

INDIAN USE OF NUTS, ROOTS, HERBS

The Wampanoags ate the nuts that grew here. The most common of these nuts were walnuts, hazel nuts, chestnuts, hickory nuts, and acorns. According to Roger Williams, one of the founding fathers of Rhode Island, a favorite dish was stewed acorns. An English author named Mourt who came to America in the sixteen hundreds gave us this information about acorns:

"Akornes also they (the Indians) dry, and in case of want of Corne, by much boyling they make a good dish of them: yea sometimes in platiie of Corne doe they eat these acornes for a noveltie."

Mourt also said, "Two baskets of parched acorns hidden in the ground which we supposed had been Corne when we beganne to digge the same."

The Indians knew the wild roots that were edible. When spring and summer came they went searching for fresh green herbs that were good to eat or could be used for medicinal purposes.

The Indians were extremely helpful to the early settlers in Plymouth identifying those plants that could be safely eaten. Of the small wild onions found here the settlers said, (they) ". . . eate well in sallet (salad) or baked meat."

INDIAN DRIED FOODS

Drying preserves food. Besides drying berries, Indian women also dried corn, squash, meat, and fish.

Dried corn was their grain food for the winter. Much of the corn was crushed or pounded into meal by Indian women. That was hard work. How did they do it?

Sometimes the dry kernels of corn were placed on a large flat stone, the center of which had been made a shallow depression like a saucer. Then the Indian woman would crush them with another smaller stone she could handle easily.

The Indians used a mortar and a pestle. The mortar might be called a bowl. It was hewn out of rock by chipping, scraping, and rubbing. The pestle was another rock used as a pounder which was slightly rounded by chipping, scraping, and rubbing. After much use, the mortar and pestle

The Wampanoags ate partridges, ducks, pheasants, geese, coots, and heron. Muskrats, squirrels, rabbits, weasel, mink, fox, and beaver were taken not only for their furs, but for food as well. You probably have seen a beaver here but partridges, ducks, rabbits, and pheasants still beauty and food to Dartmouth.

There were sugar maple trees in Old Dartmouth. The Indians knew how to boil down the sap and use it for sweetening. They especially liked it with corn.

INDIAN TOOLS

At the present time many of the tools we use are made of iron or steel. The Indians used shells, stones, or the bones or the antlers of animals for cutting tools. For scraping, scrapers were made out of shells or chipped stones. Indian awls were made of the large bones of the larger animals killed. Hammers, mallets, and hatchets were made by attaching a stick to a stone by thongs.

Most utensils used by the Indians were made of wood or the bark of trees.

INDIAN CLOTHING

How did the Indians dress? They used the skins of animals for clothes. It was hard work to make their clothes. Sewing was not easy. The animal hides were scraped and cut with knives and scrapers by women.

The women usually wore a one-piece deer skin wrap-around skirt and a jacket. The men frequently wore nothing above their waists. For special Indian ceremonies the women dressed in long one-piece garments which they had painted or decorated beautifully with animal hair, shells, porcupine quills, or bird feathers. The men's shirts were similarly decorated. These garments were fringed. The fringe made it more attractive and saved sewing.

Both sexes wore mocassins made from deer skin.

In colder weather the women wore long dresses. The men wore trousers. Leggings and arm bands were sometimes worn. In the winter they used animal skin robes which left one shoulder uncovered. These robes were called blankets.

became smooth. Can you understand why these were among the cherished possessions of the Indian women?

Corn was also used to make bread and pudding. Indian pudding made from corn meal is a dessert people in this area enjoy. Have you ever eaten it?

WHAT THE INDIANS OBTAINED FROM THE WOODS

The woodlands of Dartmouth were filled with many animals which provided meat for the Indians. The Indians knew the woods well. The Wampanoags used bows and arrows, traps, snares, knives, spears, and clubs to kill the animals.

Wild turkeys were found in abundance in the forests. The Indians ate many turkeys and other wild birds. Sometimes they ate the birds' eggs.

Deer were one of the most plentiful animals. Have you ever seen a deer here? Sometimes these graceful animals can be seen at a distance in the meadows of Dartmouth. They are beautiful creatures. In many respects the deer took the place of the cow. The Indians used his flesh for food. His hide was used for mocassins, other clothing, and blankets. His antlers were used to scrape and plow the ground.

There were small bears, native to this area. They also provided food for the Indians. Their hides were used for blankets or capes. The Indians used to smear bear grease on their bodies as an insect repellent and also to keep the skin soft. Bear grease was also used for frying food. A white lady, Mary Rowlandson, who was captured and lived a long time with the Indians in central Massachusetts, wrote this in her diary:

"Afterwards, he (the chief) asked me to make a cap for his boy for which he invited me to dinner. I went: and he gave me a pancake about as big as two fingers: it was made of parched wheat, beaten and fried in bear's grease: but I thought I never tasted pleasanter meat in my life."

Nowadays turtle soup is considered a delicacy. The Indians ate turtles. It may seem strange to you to learn that the Indians ate skunk. They knew how to remove its perfume sac. Skunk oil was considered a cure for pneumonia and other ills.

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Corn was their chief food summer and winter. The Indians had a clever way of deciding when to plant their corn. They said, "When the oak leaf has uncurled to the size of a mouse's ear, it is time to plant our corn." They used a stone hoe or maybe just a pointed stick. A stick of wood was used for making holes in the ground. You might say it served as a rake-hoe. Sometimes crude hoes were made by fastening a large clam or a quahog shell to a stick. Deer antlers were sometimes used this way, too. The antlers were used to rake over the ground in the field. Sometimes the Indians raked the fields over with scrapers made out of shells and chipped stone (flint).

For fertilizer, in order to make the soil richer, they used fish and kelp (seaweed). They buried the fish or kelp in the soil with the seeds. The Indians dropped a fish or two in every little hill of seed to help the plant to grow tall and strong. They watched their fields closely for a while after planting. Do you know why they did this? This was done to keep the wild animals from digging up the fish.

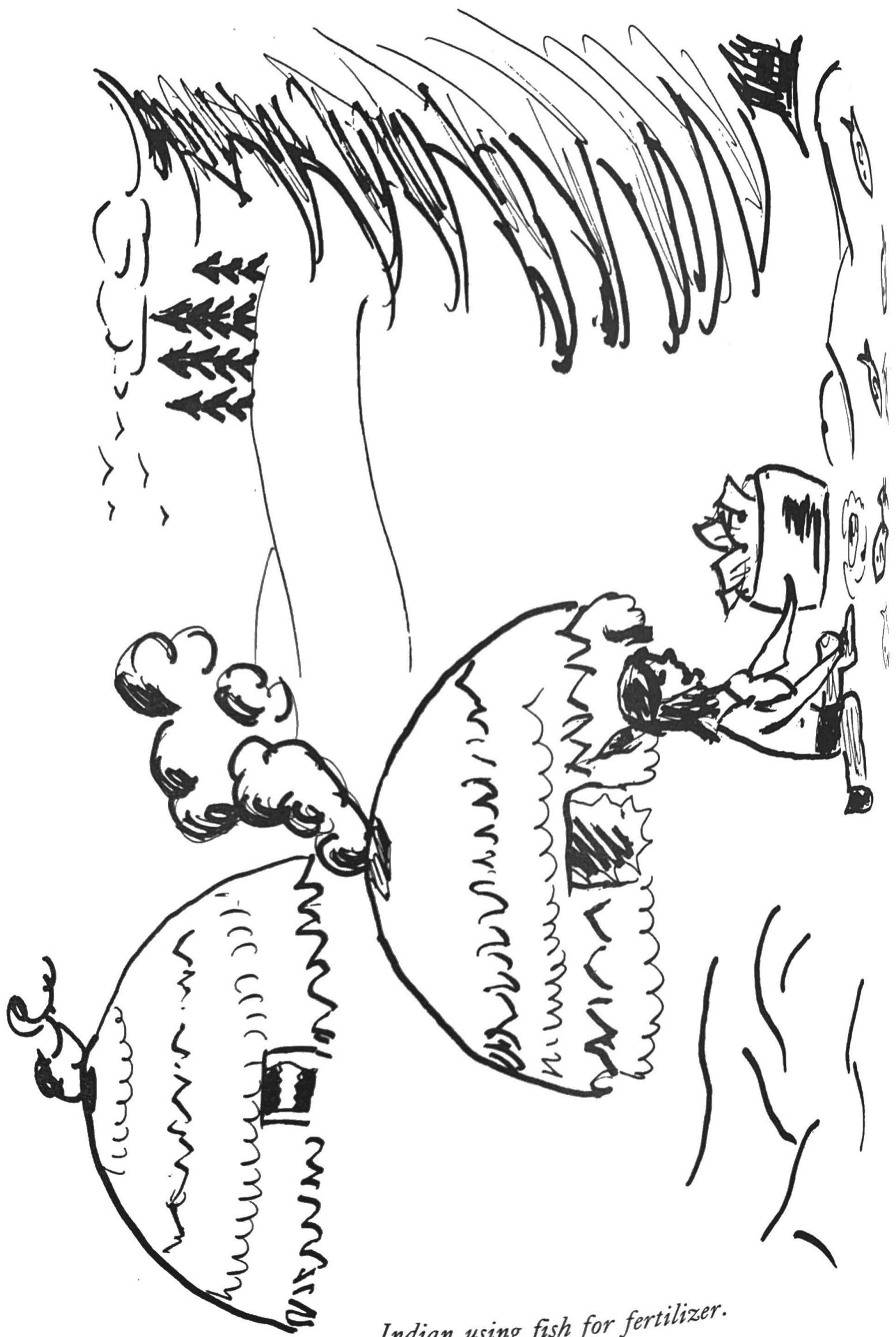
When we plant seeds now we sometimes use scarecrows to keep birds away from the seeds. It was the duty of the Indian women and children to drive off the flocks of hungry birds that came to eat the seed.

The Indians raised tobacco for smoking in pipes which they made of wood or clay that was found in the area. Their pipes were called calumets.

INDIAN BERRYING

It was a chore of the women and children to gather the food that could be found in the woods. Wild fruits were quite plentiful. Blueberries, huckleberries, blackberries, raspberries, grapes, strawberries, beach plums, and cranberries all grew in Dartmouth. Cranberries grow in swamp areas as they need much water. How many of these wild fruits have you picked?

Naturally, some of the berries were eaten right away, but many of the berries were dried for future use. When they were dried they were put into sturdy baskets the Indians had woven out of the reeds and rushes found along the shores of the ponds. The Indians placed the baskets of berries in shallow holes in the ground for use in the winter.



Indian using fish for fertilizer.

Have you ever eaten eels? They are delicious when fried. The Indians ate eels. The Indians had a way of catching eels by treading them out of the river mud with their feet and then scooping them up with their hands or baskets. The eels were skinned with stone knives and cleaned by Indian women. After that, the eels hung over slow outside fires to smoke. Smoking preserves fish, meat, and poultry. Nowadays if we need extra vitamins we can buy vitamin pills. The Wampanoags got some of their vitamins from the oil in the eels.

In the spring, eels leave the shallower waters near the shore and go out to sea. The Indian men built weirs across streams. Consequently the eels and other fish were forced to swim through the narrow opening of the weir. Here it was fairly easy for the men to catch the fish.

Sometimes the Indians used dugouts when spearing for fish or lobsters. Often they walked into the water to spear lobsters that were close to the shore. The Indians did not mind walking into the water because they were strong swimmers. Their spears, used in lobstering, were long two-pronged forks. They were made of wood with the tips fire-hardened.

In New Bedford there is a little point of land facing the Acushnet River. This piece of land was once called "Smoking Rock." The Wampanoags used to gather there for clambakes. How do we know the Indians held clambakes at this spot? When the land there was plowed over by the white settlers, heaps of discarded clam shells were found. Mingled among them were stone knives, stone arrowheads, and bits of bones from the fish hooks. Does this help you to understand how clambakes, so common here in the summertime, had their origin?

INDIAN FARMING

Although Dartmouth's soil was stony and not very rich, the Indians farmed here. Indeed, they were good farmers. They cleared the land by cutting down large trees. They put a thick ring of wet clay around the trunk about two feet up from the ground. Then they lit a fire all the way around the base of the trunk. They kept the clay wet and this fire burning until it had burned far enough through the tree from all sides so that the tree toppled over. Only the stumps were left.

The Indians planted their crops between the stumps of the trees. They planted seeds and raised corn, several varieties of beans, pumpkins, squash, cucumbers, and tobacco.

ocean, rivers, woods, marshes, and fields near home. Unlike us, the Indians did not eat three meals a day. They ate only when they were hungry. Indeed, sometimes they would go several days without much food, generally speaking, they ate once a day around noon.

Since they had no cows or goats, Indian children did not have milk to drink as you do. Water was their drink. The sassafras tree which grows in abundance here was used by the Indians to make sassafras tea which adult Indians drank. The Indians never could have bacon for breakfast, they have sheep. The only domesticated animal they had was the dog. The other animals were brought to our country later by the white men. Turkeys, described by the early settlers as ". . . of an incredible size . . .," were abundant.

The sea supplied the Dartmouth Indians with much food. Ponds and rivers also offered them food, for they were alive with fish. Two of the rivers are the Acushnet River which flows into Buzzard's Bay at the present city of New Bedford, and the Apponegansett River which Padanaram Harbor as its mouth. The Little River and the Slocum River which empty into Buzzard's Bay at Potomska (South Dartmouth), helped to supply the Wampanoags with food. So did the Westport River.

Many kinds of fish, such as eels, scup, cod, mackerel, blue smelt, herring, tautog, and shad also contributed to the Indian diet. The area also abounded in shellfish, clams, quahogs, mussels, periwinkles, lobsters, oysters, crabs, and lobsters. The Indians might eat their shellfish raw, or steam, boil, or roast them as we do at a clambake today.

Rivers, streams, and swamps also furnished water fowl. Pheasants, partridges, and quails were trapped.

Often the Indians fished at night by torchlight in the fresh ponds in this area for pickerel or pike. Usually they speared them.

To help them catch fish, the Indians made fish traps. For bait they used, as fishhooks, a gorge. A gorge was a straight, narrow piece of bone about an inch long, sharpened at both ends. The fish line was tied at the midpoint of the gorge. The baited gorge was swallowed whole by the fish. As the bait came off the gorge into the fish's mouth, the gorge went crosswise in the fish's throat. The Indian holding onto the line felt the fish's pull, and hauled the line in.

CHAPTER 1

DARTMOUTH'S FIRST INHABITANTS

Who were the first inhabitants of Dartmouth? The first people who lived in our town were not white people. Dartmouth's first inhabitants were Indians. Dartmouth belonged to them for hundreds of years before the white people settled here.

When someone uses the word "Indians" what comes to your mind?

As you read this story you may be surprised at how much we learned from the Indians. The Pilgrims who landed in Plymouth in 1620 probably could not have survived without the help of the Indians.

The Dartmouth Indians were the Acushnets, the Apponegansets, and the Acoaxets, all members of the Wampanoag Tribe. The Wampanoags belonged to the once powerful Algonquin Indians who claimed New England as their territory. The Indians loved to roam freely through woods. Dartmouth was one of their village areas. They must have enjoyed Dartmouth, for much of it was wooded at that time. Dartmouth's nearness to water, both fresh and salt, was another reason the Indians liked Dartmouth. They were attracted to Dartmouth by the abundance of both fresh and salt water. Fresh water is necessary for human life. Fresh and salt water are means of transportation and sources of food and trading.

What was Dartmouth like then? Dartmouth was a wilderness. Remember, there were no stores or shops in the wilderness. There was no place one could go to buy things. The Indians had to be able to take care of their own needs. It is absolutely necessary that all people have food, clothing and shelter. To secure their food, clothing, shelter, and also their tools and utensils, the Wampanoags learned to use the plants and animals that were around them. For a few items, such as copper, they did some trading with neighboring tribes, but mostly they hunted, fished, and raised food.

INDIAN FOOD

When they were hungry, what did the Indians have for food? Where did they get it? They ate the plants and animals they found around them. They also planted seeds. The food the Wampanoags ate came from the

AB

ocean, rivers, woods, marshes, and fields near home. Unlike us, the Indians did not eat three meals a day. They ate only when they were hungry. Indeed, sometimes they would go several days without much food, but generally speaking, they ate once a day around noon.

Since they had no cows or goats, Indian children did not have milk to drink as you do. Water was their drink. The sassafras tree which grew in abundance here was used by the Indians to make sassafras tea which the adult Indians drank. The Indians never could have bacon for breakfast or a ham sandwich for lunch because they did not have any pigs. Neither did they have sheep. The only domesticated animal they had was the dog. All the other animals were brought to our country later by the white men. But turkeys, described by the early settlers as ". . . of an incredible bigness . . .," were abundant.

The sea supplied the Dartmouth Indians with much food. Ponds and rivers also offered them food, for they were alive with fish. Two of these rivers are the Acushnet River which flows into Buzzard's Bay at the present city of New Bedford, and the Apponegansett River which has Padanaram Harbor as its mouth. The Little River and the Slocum River, which empty into Buzzard's Bay at Potomska (South Dartmouth), also helped to supply the Wampanoags with food. So did the Westport River.

Many kinds of fish, such as eels, scup, cod, mackerel, bluefish, smelt, herring, tautog, and shad also contributed to the Indian diet. The area also abounded in shellfish, clams, quahogs, mussels, periwinkles, scallops, oysters, crabs, and lobsters. The Indians might eat their shellfish raw, or steam, boil, or roast them as we do at a clambake today.

Rivers, streams, and swamps also furnished water fowl. Pheasants, partridges, and quails were trapped.

Often the Indians fished at night by torchlight in the fresh water ponds in this area for pickerel or pike. Usually they speared them.

To help them catch fish, the Indians made fish traps. For bait fishing they used, as fishhooks, a gorge. A gorge was a straight, narrow piece of bone about an inch long, sharpened at both ends. The fish line was tied at the midpoint of the gorge. The baited gorge was swallowed whole by the fish. As the bait came off the gorge into the fish's mouth, the gorge then went crosswise in the fish's throat. The Indian holding onto the line felt the fish's pull, and hauled the line in.

CHAPTER 1

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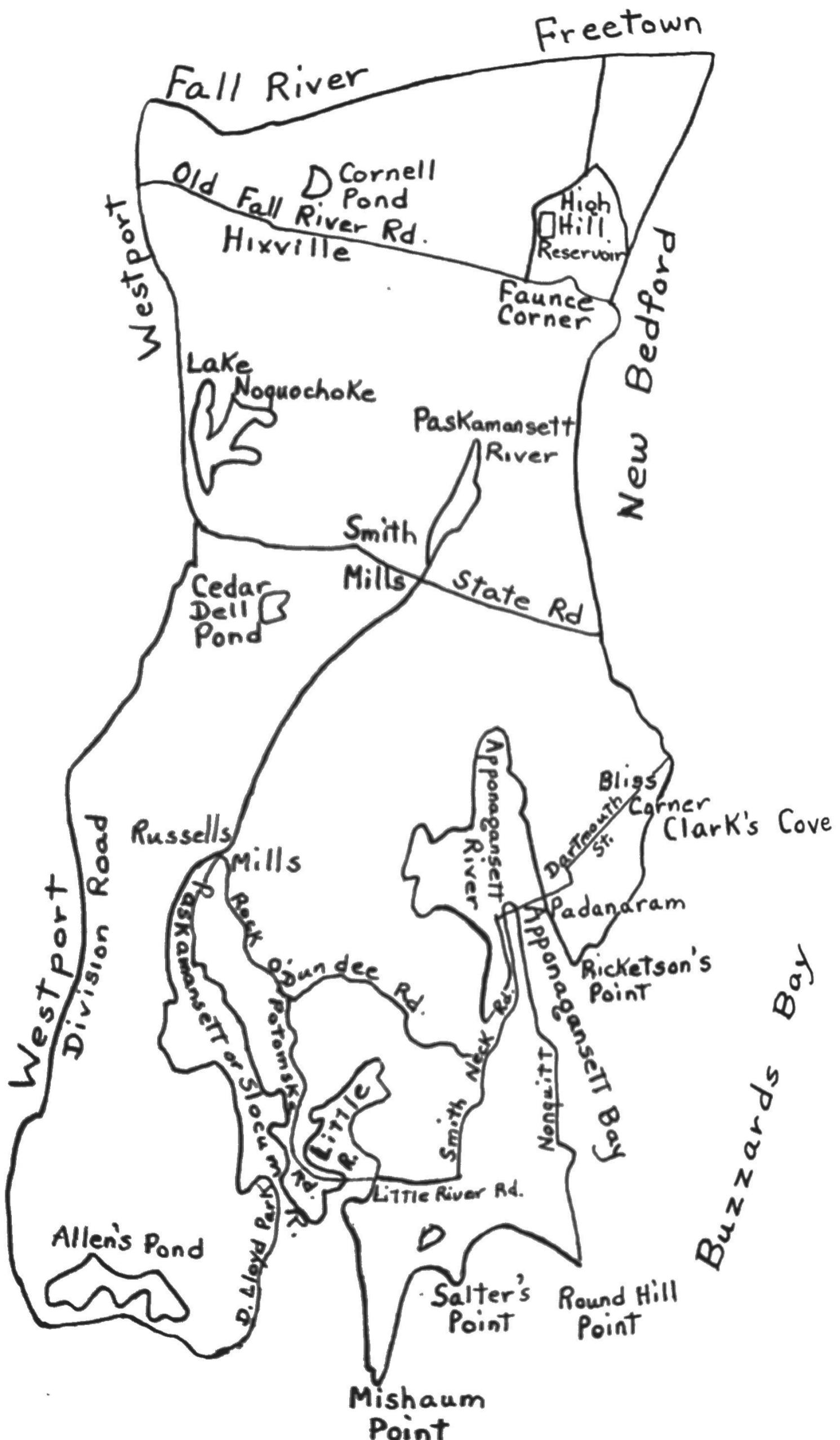
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Dear Boys and Girls,

This history of Dartmouth was written especially for you in order that you can learn more about your town. As you read this booklet, think of what life was like for the children who lived in your town years ago.

May you have as much pleasure reading these stories as I had writing them for you.

K. R. C.

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Kathleen Ryan Comiskey*

*Reynolds-DeWalt Printing, Inc.
New Bedford, Massachusetts*

SECRETS OF OLD DARTMOUTH



BY
KATHLEEN RYAN COMISKEY

LAKE.

DAVID, ♀ { b.
 m. [Thos. { d. 1696 +
 SARAH CORNELL, (w. of { b.
 d. 1690 +
 of Ralph & Joan () Earle.
 Portsmouth, Little Compton, Tiverton, R. I.
 1667, Aug. 10. He enlisted in a troop of horse.
 1678, Feb. 11. He was a witness to an agreement between the Indian proprietors of Seacocket.
 1676, Nov. 1. He had lands laid out near Seacocket and Punkateset, and was granted 60 acres, inasmuch as he had "been very useful and serviceable to the country in the late war."
 1679, Jan. 4. Differences having arisen between him, of Nunaquaket, now husband to Sarah, late widow to Thomas Cornell, of Portsmouth, and Thomas Cornell, eldest son of deceased, concerning right of dower of said Sarah, the differences were in a friendly manner compromised.
 1681, Jul. 7. He was sued by Benjamin Church and others, for £500, for interrupting them from quiet and peaceable possession of Pocasset lands: "For that said Lake, on or about May, 1680, near to river called Fall River, did interrupt and molest and hinder said complainants from taking or receiving quiet and peaceable possession, said Lake forcibly taking and pulling the turf and twig out of the hands of Joseph Church, attorney to the sellers of the said land, which he had cut to deliver up to said complainants." They further said that Lake pretended title in behalf of himself and others, and said complainants have been kept out of possession and hindered from dividing and settling same with inhabitants, and since which time great waste and spoil of timber had been made. The jury found for plaintiffs for £5, damage and cost of suit.
 1683, Mar. 14. He and wife Sarah, for £19, sold Joseph Taber, of Dartmouth, 7 acres there for £19.
 1686, Feb. He and Henry Head were chosen agents for the town of Little Compton, to appear at the next court, in relation to the non-payment of sum of £15, which the court had ordered that town and adjacent villages to raise for the encouragement of preaching of the gospel, but which said town had refused or neglected to make rates for. The court in March, ordered the town to pay £20 for their contempt and neglect and because they "wrote rather as equals or neighbours, than as delinquents or offenders."
 1696, Aug. 29. Tiverton. He bought of Ralph Earle, of Dartmouth, one-eighth of a half share (with reservations), for £40.

The relationship between him and Henry Lake, of Portsmouth (who sold a house and 8 acres in Warwick, to Edward Fisher, 1652, Jan. 12), has not been traced.

I. { SARAH,	{ b. 1078, May 10. <td></td> <td></td> <td>Portsmouth, R. I.</td>			Portsmouth, R. I.				
II. { DAVID, ♂	{ b. 1679, Jun. 2. <td>m.</td> <td>{ d. 1767, Aug. 4. <td>MARY WILCOX,</td><td>{ b. 1682, Feb. 25. <td>d. 1767 +</td><td>of Daniel & Hannah (Cook) Wilcox.</td><td></td></td></td>	m.	{ d. 1767, Aug. 4. <td>MARY WILCOX,</td> <td>{ b. 1682, Feb. 25. <td>d. 1767 +</td><td>of Daniel & Hannah (Cook) Wilcox.</td><td></td></td>	MARY WILCOX,	{ b. 1682, Feb. 25. <td>d. 1767 +</td> <td>of Daniel & Hannah (Cook) Wilcox.</td> <td></td>	d. 1767 +	of Daniel & Hannah (Cook) Wilcox.	
1767, Mar. 22. Will—proved 1767, Aug. 10. Ex. friend and neighbour William Hall. To each of my grandchildren, children of my four daughters, deceased, viz: Hannah Cory, Sarah Bennett, Amye Manchester and Elizabeth Sanford, 5s. To two daughters, Martha Anthony and Abigail Hart, 5s. each. To daughter Mary Wilcox, a clothes press, large chest and heifer. To daughter Ruth Tallman, 5s. To daughter Innocent Remington, a frying pan. To son Daniel, a looking glass. To granddaughter Ruth Thomas, daughter of Abigail Hart, and wife of Joseph Thomas, Jr., a bed, two sheep, &c. To wife Mary, use and improvement of all above gifts, for life, and the rest of personal to be at her disposal.								
Inventory, £519, viz: bed, looking glass, powder, wooleen wheel, linen wheel, cow £35, &c.								
III. { JONATHAN,	{ b. 1681, Dec. 30. <td></td> <td>{ d.</td> <td></td>		{ d.					
IV. { JOEL,	{ b. 1683, Jan. 30. <td>m.</td> <td>{ d. 1735.</td> <td>Tiverton, R. I.</td>	m.	{ d. 1735.	Tiverton, R. I.				
SARAH,	{ b. <td></td> <td>{ d. 1735 +</td> <td>of</td>		{ d. 1735 +	of				
1730, Feb. 18. Will—proved 1735, Oct. 21. Exx. wife Sarah. To wife, use of dwelling house, for life, and all household goods and other movables with some exceptions. To son David, 5s. and a kettle, at age. To son Jonathan, 5s. To son Giles, 5s. at ago. To son Jeremiah, 5s., an iron pot and a table. To daughter Hannah, a chest, box iron and 5s. To four sons Edward, Joel, Caleb and Joseph, all my lands and housing, &c., equally, at death of wife. To daughter Sarah, all household goods left at death of wife, and 5s. paid to her at eighteen.								
V. { JOSEPH,	{ b. 1690, Jun. 15. <td></td> <td>{ d.</td> <td></td>		{ d.					

1. Hannah,
2. Sarah,
3. Amy,
4. Elizabeth,
5. Martha,
6. Abigail,
7. Mary,
8. Ruth,
9. Innocent,
10. Daniel,

* See: American Genealogist,
V. 19, p. 225, 226.

† See: American Genealogist
V. 27, p. 220.

CHAPTER 6

DARTMOUTH GROWS LARGER

"My, how you have grown!" How many times has someone said that to you or your brothers and sisters? Most likely, you have heard that remark many times.

You can tell when you have grown taller and put on weight. The clothes you wore last year are now too small or too short for you. Of course, gaining weight and growing taller are not the only ways you grow. Each year you grow in many different ways. When you do, some changes have to be made.

Towns grow, too. This story will tell you some changes that were made as our town of Dartmouth grew from a settlement of less than a dozen families to a town of more than one thousand people.

Because the town of Dartmouth had suffered so great a loss of homes, animals, and crops during the King Philip's War, the people of Dartmouth did not have to pay taxes to Plymouth Colony for a few years. This was a big help because most of the town's inhabitants had lost practically everything they owned.

Although the Plymouth Court offered help in the form of exemption from taxes for a few years, it scolded the settlers, too. The Court pointed out that the Indian trouble was probably God's way of punishing the people of Dartmouth for not worshipping God the same way they did. This proves that the Pilgrims were out of sympathy with those who did not worship God in the exact way they did.

The Court also ordered the Dartmouth settlers to build their homes close together for safety sake. But the settlers could not do this even if they wanted to do so. Dartmouth settlers were, for the most part, farmers. Therefore, they had to build where the land was suitable for farming.

But the assistance given by the Plymouth Court was not the only help the Dartmouthites received. Help, in the form of money, came to them from thousands of miles away. Early town records reveal that Great Britain and especially Ireland, generously sent money to aid the sufferers of King

Philip's War. Dartmouth was given the second highest amount of money from the gift sent to America by the Irish and the Britains.

In a few short years after King Philip's War, the townspeople regained their courage. How hard they worked to reestablish their town! They began to face the reality that to survive they needed to rebuild their town and clear more land. While clearing the land for farming, the settlers also began to build the solid stone walls we now see in many places in Dartmouth. How the early settlers must have labored to pile such heaps of rocks into long stone walls!

By June 20, 1678, the town had recovered enough to have its first town meeting since King Philip's War. Town officials were again selected. Women were not allowed to vote. Not all men could vote. A man could vote only if he owned land.

STRANGE LAWS

Sometimes in these early town meetings, the townspeople made laws which seem strange to us. You might be interested in some of these laws concerning animals. The woods of Dartmouth abounded in wild animals. These animals were one danger with which the early settlers had to cope. Apparently the Indians helped greatly in killing off those wild animals. At a town meeting held May 29, 1685, it was voted, ". . . that where it doth appear that Indian Robbins living in Sogonset did kill a wolf sometime this year within the Township, that he shall have six shillings and that any Indian or Indians that shall kill any wolves hereafter shall have six shillings paid unto him for such wolves or bears so killed."

In the year 1684, it was ordered that the Indians be allowed to hunt, provided, ". . . that they do kill three wolves or three bears or pay ten shillings (English money) to each village." It also ". . . ordered that the English shall have teen (ten) shillings for the killing of a wolf or bear." This law points out that there must have been many wolves and bears in Dartmouth three hundred years ago. Why aren't there any wolves here now?

It may interest you to learn that the wolves were also very troublesome to the Pilgrims in Plymouth. The Pilgrims were forced to have an armed guard watch their fields for a few weeks after planting seeds. Otherwise the hungry wolves would dig up the fish planted to fertilize the seeds. It would

seem as if the early Dartmouth settlers had the same problem since they were obliged to go about armed at all times as a protection against wild animals.

In 1686 the townspeople voted to have a pound made. What is a pound used for? Do we have a town pound now? In 1707 a town pound was again mentioned. This time the townspeople voted that the pound must have a "Convenient" gate with iron hinges and a lock.

The original pound, located in the Russells Mills section of Dartmouth, is still standing. This pound is in good condition. Try to see it sometime. It is on Russells Mills Road close to the Russells Mills library. If you travel from Padanaram to Russells Mills, the pound will be on your left. It is close to the road. The pound is made of stone except for the gate. Notice that there is a ledge in back of it. How might that help? Any stray animal kept in this pound until his master called for him was fed by the man who lived in the house adjacent to the pound. Of course, when the owner came to claim his animal he had to pay a fine for letting his animal stray. He also had to pay for the food the animal ate.

Do you ever think of birds as being a nuisance? In the year 1704 the town required ". . . that every householder being a planter shall kill twelve blackbirds between the first day of January and the middle of May yearly, on pain of forfeiting (giving up) three half pence for every bird they shall neglect killing of said number." They also ordered ". . . that for every blackbird that shall be killed within the time limit over the number of twelve, each planter shall be paid one penny out of the town stock."

They made this law because the crows and blackbirds ate the corn and the fruits. Do we need this law now? In addition, the town voted that each crow killed would count as three blackbirds. Which bird did the settlers feel was the bigger pest? What makes you think so?

MORE LAWS ABOUT ANIMALS

In the year 1713 much of Dartmouth was still forested. The wolves were continuing to cause trouble and alarm. Therefore, the townspeople voted, ". . . that twenty shillings shall be given to each person that shall kill a wolf within the township of Dartmouth." What does that mean? Don't you imagine that in the winter time the men and older boys who

liked adventure often went hunting to get rid of some of these wolves and other wild animals? Naturally, they would be interested in earning the twenty shilling reward, too.

Another animal is mentioned in the records of 1721. The town records of that year said the voters agreed, ". . . that all geese running at large from the first day of April to the last day of October without their wings cut and without a yoke upon them shall be placed in the town pound, and the owner of such geese shall pay one penny a piece for pounding the same." Why did they want the wings of the geese cut?

The law further stated that there had to be a ". . . sufficient fence around any pond, river, or cove where any geese were swimming over any of the waters into any field, meadow, or pasture it shall be lawful for the owner of such land forthwith to take up all such geese and pound them in any yard or house as they may have."

Besides paying one penny apiece to get back his geese, the owner also had to pay for any damage the geese might have done.

If the geese got out again, the owner would have to pay a larger sum of money to get them back. You may wonder why settlers kept geese. Geese are delicious food. Geese also make good watchdogs. They make loud noises which serve as a warning. They'll fight, too. Their feathers were used for pillows and mattresses. The quills make fine pens for writing. (Remember, there were no ball point pens then.)

Still another animal was referred to in the town meeting of 1722. The inhabitants voted that there shall be ". . . three shillings allowed for any grown wild cat that shall be killed within our township from the last day of September to the first day of March yearly to the person or persons that kill them." They also added ". . . and six shillings for each wild cat killed the other part of the year." During what months of the year did they pay the most for wildcats? Aren't you glad that these wildcats, which were once so numerous, have disappeared!

What is meant by domesticated animals? Domesticated animals are also mentioned in the town records. The settlers were required to have a mark notched in the ear of each cattle. You might call this a form of branding the cattle. The ear mark had to be registered with the town clerk. This was necessary since the cattle were allowed to roam loose in the fields. Hogs, too, were allowed to roam around. The town record of March 1728, reads as follows: "Voted that hogs may go at large."

ENGLISH-STYLE PUNISHMENTS

Many of our early colonists came from England. By now you have learned England had strict laws for wrongdoings. People who broke the laws were punished in ways which seem strange today. Some of the punishments were very severe. Naturally, the early colonists brought many of these forms of punishment with them. One means of punishment was called the stocks. Stocks consisted of a wooden frame with two large boards. The holes were cut out in the center of the boards where the two boards came together. For punishment, a person might have to sit with his feet, or feet and hands, caught in the stocks. The large boards were separated until the man's feet were set in place. Then the boards were placed together and locked. Of course, the man could not get his feet out then. How painful it was to sit that way for any length of time! He was further shamed by wearing a card around his neck telling his wrongdoing. Often people would stand and stare at the one being punished. The onlookers sometimes ridiculed the man in the stocks. It was considered all right for them to do so. Occasionally someone threw things at him.

The early Dartmouth residents used some of these English ways of punishing people. How do we know this? We know this is true because in 1686 it was voted that John Russell should make a pair of stocks for Dartmouth.

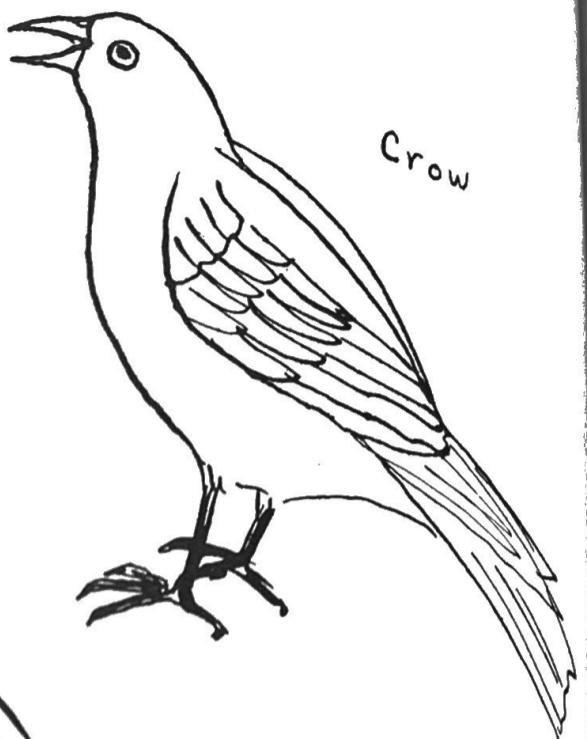
Another method of punishment that originated in England was the whipping post. Almost all the early towns in America had a whipping post. The whipping post was a tall stout post to which a standing man could be tied. The man was stripped to the waist. While tied, the man was given blows on his bare back. A leather whip was used. Part of the man's punishment included having other people watch him get punished. We would not like this kind of punishment.

But like every other community in those days, Dartmouth had a whipping post. In 1709, the townspeople voted to have Henry Howland "... make a pair of stocks and whipping-post." Whipping posts were used in Dartmouth as late as 1785. Mr. George Taber said his mother was present at the last public whipping which was given in the Fairhaven section of old Dartmouth. For such an event, bells were rung as a signal that someone was to be punished. School was dismissed so the pupils could witness the punishment. Spectators were welcome because it was felt they would make the wrongdoer feel more ashamed. Around 1800 this type of

Blackbird



Crow



Bear



Wildcat



Goose



Wolf



What do the early Dartmouth records say about these birds and animals?

punishment was stopped. That must have made people happy because people do not enjoy seeing other people punished.

OTHER LAWS

Let us look at a few other laws the early Dartmouthites thought necessary.

By 1686 the town had grown large enough to require a meeting house. (How many years had passed since the town had been organized?) That year the voters ordered that a meeting house be built "long, 16 feet wide, 9 feet stud (What does that mean?) and to be covered with long shingles, and to be enclosed with planks and clapboards, and to have an under floor laid, and to be benched around, and to have a table it suitable to the length of said house. Also for two light windows." You notice how many important details were included?

Apparently the building was not erected immediately, for as late as 1694 the town records prove the meetings were held at the home of John Russell. But the building was built soon after that.

By 1739 the townspeople desired a new town house with "convenient glass windows and shutters." Three men were selected to supervise the building of this new town house. They were also to see that the old town house was sold or pulled down. Where are our town meetings held now?

The early townspeople looked with disfavor on people who did not work. To them, laziness was sinful. In 1742 a workhouse was open for "the setting to work of all idle persons." Eighteen years later, in 1760, James Smith was given permission to live in the workhouse for two years at \$5.00 a year. Mr. Smith was to use the \$5.00 to make repairs on the workhouse. The voters gave him the right to "... take care of all the poor and idle persons that shall be sent to him to keep them in labor (work)." A workhouse is again mentioned in the town records of 1773 when the townspeople voted to build a new workhouse in the Bedford section of Dartmouth.

As early as 1747 there was some thought on the part of the villagers in Acushnet of separating the present town of Acushnet from Dartmouth. But the town voted that Acushnet village should not be separated from Dartmouth. The people of Acushnet had to wait another forty years before their wish was fulfilled. What year would that be?

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As early as 1747 there was some thought on the part of the villagers in Acushnet of separating the present town of Acushnet from Dartmouth. But the town voted that Acushnet village should not be separated from Dartmouth. The people of Acushnet had to wait another forty years before their wish was fulfilled. What year would that be?

Have you ever heard of seining fish? When men fish with a seine, they use a large circular fish net. The seine is held upright in the water by weights or floats. When it is hauled in, it is pulled by its ends. Thus the fish are caught in the middle.

On May 21, 1771, the townspeople voted ". . . to lay a duty of two Shilling Lawful Money per Barrel on all fish Seigned within the harbors or covers of this Town the present year." Can you think of any reason why this law might have been passed?

It may interest you to know that as early as the 1700's Dartmouth had fish inspectors. Do we have fish inspectors now? What do you think the duties of a fish inspector would be?

DARTMOUTH IN 1768

In 1768, nineteen years before New Bedford, Fairhaven, and Acushnet were separated from our town, we find these facts about old Dartmouth. The population of the town was 5,033. In that year there were 722 dwelling houses in our town. Also, there were 158 tanneries, slaughter houses, and other workhouses.

In a slaughter house, animals are slaughtered (killed). Then the hides or skin of the animals are removed. Finally the flesh of the animal is butchered to be sold as meat in the stores.

The hides of animals are treated and preserved in the form of leather in a tannery. The man who ran the tannery was called a tanner. He was kept busy, as people often wore leather garments such as caps, boots, breeches, and aprons. (Children wore leather aprons to school.) Leather was also used for saddles, buckets, and mugs.

Thirty grist mills, fulling mills, and saw mills were located here in 1768.

Wheat or corn or barley are ground into flour at a grist mill. The first settlers in Dartmouth had to grind their grain using a wooden mortar and pestle. That was a very slow way to do it. They knew they had to have a way to grind corn more quickly. Therefore, grist mills were built along the streams. The water flowed over the wheel alongside the mill. The water forced the wheel to turn. This provided the power for the grist mill. Remember, the women of the families did all their own baking in those days. They used more flour than most of us today. The farmers loaded the

corn or wheat they had raised into a wagon and transported it to the mill. The man who worked at the mill was called a miller. The miller waited while the miller ground the grain into flour. Can you see how the miller was a big help in a town?

Woolen cloth was made thicker and fuller in a fulling mill. In the early days of our country, most of the settlers raised their own sheep. Sheep are very useful animals. They give us food. They also give us wool. After a year the wool was sheared or cut from the sheep. When the wool is soft and thick and long. Cloth was made from the wool. The spinning wheel and hand loom were important items in the early American homes. There were no stores where they could buy cloth; therefore the ladies had to make cloth. Sometimes flax was combined with the wool. Linen is made from flax. Since flax was grown in Dartmouth, no doubt it was sometimes used in combination with wool.

Saw mills were time savers for the pioneers. After the early settlers cut down trees, they hauled some of the logs to the sawmill. There the logs would be cut into finished lumber. The finished boards were used in building their homes and other buildings.

There was only one iron works in our town in 1768. Many iron works because the iron found in the bogs around here was of a poor quality. The iron works chunks of iron were melted down. While hot, the iron could be pounded into different shapes. Tools, horseshoes, plowshares, pots for cooking, wagon wheel rims, and iron works for ships were some of the things made at an iron works.

Much farming was carried on. Over 10,000 acres of land was used for pastures. A little more than two thousand acres of land was used for growing crops.

There were more animals than people in Dartmouth in 1768. The number of animals included 797 oxen, 525 horses, 1,965 cows and heifers, 2,000 goats and sheep, and 383 hogs.

What animals were found in the largest number? Let's see if we can find out which animals are found in the largest number now. Why do you think the farmers kept so many oxen and horses? Why don't we have any of these animals now? What do goats give us? What is another name for hogs?

Do you think it fun to compare old time Dartmouth with the Dartmouth you live in?

CHAPTER 7

MEN HAVE A TEA PARTY IN BOSTON

We usually think of tea parties as something just for ladies or little girls and their dolls. However, at this tea party, not one lady was present! What a strange tea party! Let's find out more about it.

Dartmouth played an important part in events leading up to the Revolutionary War. The following story will tell you about Dartmouth's role in this famous tea party.

THE UNFAIR TAXES

Massachusetts was one of the original thirteen English Colonies. Because Massachusetts was an English Colony, the English government thought it could make the settlers here pay taxes on certain goods. The English government put a tax on several things the English sold to the colonists.

The colonists did not like to pay taxes to the English. They said the king had no right to tax them if they couldn't help to make the laws. But the English king would not let the colonists help make the laws. The king did not think the colonists should have the same rights as the people in England. He said, "The colonies belong to England. They must do as we say. They must pay taxes to England!"

THE TAX ON TEA

Soon the English king learned that the colonists were very angry about the taxes. The king decided to remove all taxes on everything except tea. The colonists still objected. Again they said, "If we cannot help make the laws, why should we pay a tax?"

The colonists said they would not pay the tea tax. The English king reminded them that the tax on tea was only a few cents on the pound. The colonists said, "We know it is only a few cents on each pound of tea. It isn't the amount of the tax, it is the idea of being forced to pay a tax. Even if it was only a one cent tax on the pound of tea, we would be against it."