

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



1308

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name OLD INDIAN MEETING HOUSE

other names/site number OLD INDIAN CHURCH

2. Location

street & number 410 Meetinghouse Road not for publication

city or town MASHPEE vicinity

state MASSACHUSETTS code MA county BARNSTABLE code 001 zip code 02649

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Judith B. McDonough
Signature of certifying official/Title Judith B. McDonough, Executive Director
Massachusetts Historical Commission, State Historic Preservation Officer

10/14/98
Date

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional Comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

- I, hereby certify that this property is:
- entered in the National Register
 See continuation sheet.
 - determined eligible for the National Register
 See continuation sheet.
 - determined not eligible for the National Register
 - removed from the National Register
 - other (explain): _____

Signature of the Keeper

Date of Action

Katrick Andrews

12/3/98

OLD INDIAN MEETING HOUSE
Name of Property

BARNSTABLE, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

(Check only one box)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2		buildings
1		sites
		structures
		objects
3		total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: religious structure

EDUCATION: school

FUNERARY: cemetery

Current Functions

(Enter categories from instructions)

RELIGION: religious structure

RECREATION AND CULTURE: museum

FUNERARY: cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

COLONIAL

MID 19TH CENTURY: Greek Revival

LATE VICTORIAN: Italianate, Queen Anne

19TH-20TH CENTURY REVIVALS: Colonial, Tudor Revivals

20TH CENTURY AMERICAN MOVEMENTS: Craftsman

Materials

(Enter categories from instructions)

foundation STONE, CONCRETE BLOCK

walls WOOD: weatherboard; shingle

roof ASPHALT; WOOD: shingle

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheet)

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet****Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts**Section number 7 Page 1

DESCRIPTION

INTRODUCTION

The Old Indian Meeting House is located in the town of Mashpee, near the western end of Cape Cod in Barnstable County, Massachusetts. The Meeting House has been used by the Mashpee Wampanoags since the mid 1700s. It is one of the only Indian Meeting Houses remaining in the state, and one of few structures that express the religious history of the Wampanoags. The site remains rural in nature, surrounded largely by undeveloped and wooded properties. The approximately 7 acre property includes a burial ground established in the 1780s, and a small schoolhouse moved to the site in 1975. The area was originally a portion of the 1783 Deed of the Mashpee Parsonage which was 400 acres of Indian lands designated for the support of the Gospel. This property was owned by the Parish of Mashpee (the Parish consisted of the Wampanoags and their meeting house). On March 12, 1900, the Parish voted at its Regular Annual Parish Meeting to transfer a portion of this land - the cemetery - to the Town of Mashpee for \$30. The land transfer was signed on January 27, 1902 and included 5 acres and 26 rods, with the Parish retaining the Meeting House and the land immediately surrounding it. Thus a portion of the property and the Meetinghouse are still owned by the Wampanoag tribe, while the remainder of the site is owned by the Town of Mashpee.

The property is triangular in shape, with the southeastern boundary defined by State Route 28, and the western boundary defined by Meetinghouse Road. The northern boundary is a undeveloped parcel of land. The topography of the site is varied, generally sloping upward from Route 28 to the Meeting House, which is situated on the highest portion of the site. Two narrow paved carpaths cross the site, one to the north of the Meeting House and one to the south of the Meeting House. Both of these carpaths are sunken approximately one foot below the surrounding ground level. A third carpath runs perpendicular to the other carpaths and connects them approximately in the center of the site. A split rail fence is located along the Route 28 frontage of the site, with two wooden gates where the carpaths meet the highway. A short segment of split rail fence and a wooden gate are also located where the northern carpath meets Meetinghouse Road. A post and rail fence, painted white, runs along the east side of the Meeting House, 10 feet away. A small paved parking lot, surrounded by a concrete retaining wall, is located adjacent to Meetinghouse Road.

The burial ground covers the majority of the land in proximity to the carpaths. It is divided into three sections, A (north of carpaths), B (between the two carpaths), and C (south of the carpaths), with the oldest stones closest to the Meeting House. The burial ground is primarily a grassy landscape, with a number of distinctive mature trees located among the gravestones. To the north and south of the burial ground, the vegetation becomes gradually more dense and forest-like, providing an effective visual buffer. An old well and water pump are located approximately 50 yards west of the Meeting House on one of the lowest points on the site. The pump is currently enclosed by a chain-link fence.

The schoolhouse is nestled among several large oak and pine trees in the more densely forested western portion of the site. The building is approximately 100 yards south of the Meeting House, and is on an elevation approximately equal

(continued)

2
United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetOld Indian Meetinghouse
Mashpee (Barnstable Co.), MassachusettsSection number 7 Page 2

to that of the Meeting House. A narrow, informal flagstone path leads from Meetinghouse Road to the front door of the schoolhouse.

MEETING HOUSE

The Meeting House is a one and a half story, wood frame building with end gables. It is two bays deep and two bays across, with the gable ends slightly shorter than the sides of the building. Central paired doors with side lights and a simple entablature form the main entrance and are located on the southern gable end. The building's exterior cladding is wood, with clapboards on the front facade and cedar shingles on the side and rear facades. Architectural details are greek revival in style. Pilasters are located at the corners of the building on all four facades. A raking cornice follows the gable to its peak. On the front facade, two windows, 6/6, are located above the main entrance, lighting the interior gallery. A triangular window is centered above these windows, near the peak of the gable. The side facades have two windows each, 12/12, centered on the facade. These windows are significantly larger than the windows on the front facade. The rear facade is asymmetrical, with a palladian style window located in the center of the facade, a doorway with high transom lights on the left of the facade, and a window (8/12) on the right of the facade. A triangular vent is centered near the peak of the gable, mirroring the triangular window on the front facade.

The interior of the structure retains much of its original form and materials, which pre-date the greek revival exterior details. The front entrance opens into an anteroom which runs the width of the front facade, with two narrow sets of stairs, one on each side, leading to the gallery above. The walls of the main room are plaster, with exposed post and girt framing. The room retains its original pews, though they may have been rearranged. The original ceiling fixture also remains.

The original form of the meeting house is not known, but an 1830s woodcut by John Warner Barber shows the southwest view of the meeting house with an enclosed projecting entry on the gable facade, and clapboard on the building's front and sides. The woodcut also shows two windows on the side of the building, on window on either side of the front doorway, and two windows directly above the first floor windows on the front facade. This general fenestration pattern is consistent with the current building design, as is the directional orientation of the building and its setting among trees. Additionally, a map of Mashpee drawn in the 1790s includes a very small sketch of the Meetinghouse's front facade. This sketch (though shown on the wrong side of the Mashpee River) shows what appears to be a 2 1/2 story, gable roof building with a central door and two windows on the first floor, two windows on the second floor, and one window on the third or attic floor - very similar to what exists today.

The Meeting House has undergone several renovations over time. Earlier photographs and drawings of the building show two single-door front entrances, each with side lights and a simple entablature. The two entries were located directly below the existing second story windows. Apparently, the architectural details from these doorways were reused in the construction of the single central entrance in 1960. Early photographs also show both the side and front facades of the Meeting House sided with clapboards, and a small chimney projecting from the rear of the building.

BURIAL GROUND

The burial ground surrounds the Meeting House to the east and extends to State Route 28. It is divided into three sections, section A located to the north of the carpaths, section B located between the two carpaths, and section C

(continued)

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet****Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts**Section number 7 Page 3

located to the south of the carpaths. The grave stones in section A are all modern, primarily dating from the 1960s to present day. The grave stones in section B vary in age, with those in the eastern part of this section dating primarily from the twentieth century. Several stones in this section date from the mid to late 19th century. The grave stones in the western portion of section B are older, dating primarily from the mid 1800s. The grave stones in section C also vary in age depending on location. The stones in the eastern portion of this section date from the mid to late 1900s, while the stones in the western part of this section are among the oldest on the site, dating from the early to mid 1800s. The earliest documented burial appears to be 1820, based upon the gravestones. Several of the stones from the 1800s have carved designs depicting a willow or willow and urn motif.

SOUTH MASHPEE SCHOOL

The South Mashpee School, later known as the Ockway Chapel, was originally located in South Mashpee, at the southwest corner of Great Oak Road and Red Brook Road. The building sits on a concrete block foundation which was constructed when the building was moved in the 1970s. The main portion of the building is a one story, gable roof structure housing a single room. The gable ends face north and south on the site, with the building's entrance on the north side. The east and west sides of the building have two windows each, located slightly north of center. The south facade has no openings. The north side of the building includes a small entrance ell with a hip roof which is likely a later addition. There is a window on the west side of the ell, and the main entrance is located on the north side of the ell. The door into the ell is aligned with the door on the north side of the main block, which was likely the original exterior door.

The exterior of the school house is sided with weathered cedar shingles. The architectural details include simple corner boards, but more elaborate moldings along the eaves and window heads of the main block. The eaves have a fascia molding several inches wide, a small cornice molding, and a wide frieze. The windows on the main block of the schoolhouse abut the frieze and incorporate a small cornice molding. The ell does not have any moldings and its only window is set slightly lower than the windows on the main block.

The interior of the main block of the school house is a single room. The ceiling is constructed of canvas with wood strapping running perpendicular to the gable approximately every foot. The ceiling follows the angle of the gable roof halfway up to the peak, then flattens out across the center third of the room. The upper half of the interior walls, above the window sill height, are composed of vertical panels with strapping spaced as on the ceiling. The lower half of the interior walls are faced with three wide horizontal boards, each with a single bead. The flooring is wood plank. A small brick chimney projects from the center of the south wall and is covered with plaster or similar material to match the interior wall surface. There is no detailing around the windows or door on the interior of the building. The interior of the ell is simple and without detailing.

Archaeological Description

While no prehistoric sites are currently recorded on the Meeting House property or in the general area (within one mile), sites may be present. Environmental characteristics of the property represent locational criteria which are

(continued)

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet****Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts**Section number 7 Page 4

favorable for many types of prehistoric sites. The Meeting House is located on a well drained, level to moderately sloping terrace within 1000 feet of the Mashpee River which drains southerly to the west of the property. The river also contains seasonal runs of anadromous fish which were a valuable food resource for Native Americans and were probably present during the prehistoric period, possibly as early as the Middle Archaic. Given the above information, the size of the nominated property (approximately 7 acres), and the location of sites in similar environmental contexts in the Mashpee/Barnstable locale, a high potential exists for the recovery of prehistoric resources on the Meeting House property.

A high potential also exists for the recovery of historic archaeological resources on the Meeting House property. Further documentary research combined with a program of archaeological survey and testing can help identify a wide variety of potential archaeological resources which may exist on the nominated property. Structural remains of outbuildings, possibly including a barn, stable, or wood shed may survive in the area surrounding the Meeting House. Archaeological evidence of occupational related features (trash pits, privies, wells) may also survive in this area. The location of one well is known on the property approximately 50 yards west of the Meeting House, however, it is not known when the well was constructed. Construction features associated with the original Meeting House construction or later renovations may also be present. Sheet refuse patterns or artifact distributions representative of activities conducted around the Meeting House and Cemetery may also exist. In the cemetery and surrounding area potential also exists for unmarked graves, possibly the result of lost or stolen head stones or intentionally unmarked burials.

(end)

Old Indian Meeting House
Name of Property

Barnstable, MA
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A** owned by religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering

Areas of Significance

(Enter categories from instructions)

- ARCHITECTURE
- EDUCATION
- ETHNIC HERITAGE: Native American
- POLITICS/GOVERNMENT
- RELIGION

Period of Significance

1684-1948

Significant Dates

1684

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

NATIVE AMERICAN

Architect/Builder

HINCKLEY, DEACON JOHN

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Mashpee Town Archives, Wampanoag Tribal Council

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet****Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts**Section number 8 Page 1

STATEMENT OF SIGNIFICANCE

INTRODUCTION

The first Indian Meeting House in Mashpee was built in 1684 and located approximately two miles northeast of the current site. That building was moved at least once, in 1717, to another site in Mashpee. It is unclear whether in 1758 this same building was moved again to the current site and remodeled, or whether a new meeting house was built at the current site. Oral tradition among the Mashpee Wampanoag Tribe states that the existing building was constructed in 1684 and moved to the current site. Written documents, however, indicate that the existing building may have been constructed in 1758. Further intensive analysis of the building materials and the written record may uncover a more specific date. The building houses a single large meeting room, a small entry area and a small second floor gallery. The history of the meeting house and how its use was affected by laws regarding Indian guardianship reveals the Mashpee Wampanoag tribe's struggles for sovereignty over their land. The Old Indian Meeting House fulfills Criteria A and C of the National Register for Historic Places at the local and state level. The property is significant for its associations with the history of the Wampanoag community and the history and development of the Town of Mashpee, and as a rare survival of a Native American meeting house in Massachusetts. The meeting house property also contains an Indian Burial Ground established in 1783, and the relocated South Mashpee School building. The school house was constructed in 1831 and also served as a meeting place for members of the Mashpee tribe.

17TH CENTURY

In 1644, the Massachusetts Bay Colony General Court passed legislation promoting the conversion of New England Indians. Missionary John Eliot enabled this by publishing the first Christian religious writings in the Indian language — "Catechism in the Indian Language" in 1653. Shortly after that time, in 1657, the Reverend Richard Bourne began preaching in Mashpee. Richard Bourne was a colonist and missionary who settled in Sandwich in 1637. Bourne was instrumental in protecting the land of the Mashpee Indians, then also known as the "South Sea Indians." The Indians, unfamiliar with the English practice of ownership or title transfer of land, were losing land to the colonists through questionable practices. Bourne interceded for the Indians in deflecting grants of their land to white settlers. In 1664, Bourne petitioned the general court at New Plymouth colony on behalf of the Mashpee Indians to allow them to form a governmental body to manage their own affairs. The Court gave authority to six Indians, with Bourne as overseer, and in 1665, Plymouth colony records show that Sachems Weepquish and Tookenchosin deeded over to the South Sea Indians the land in and around Mashpee, Santuit and Cotuit. The following year, Bourne witnessed a grant of the same land by Sachem Quatchatisset to the South Sea Indians. For his work, Bourne is credited with earning the support of the Cape Cod Indians during King Philip's War in the mid 17th century. While conflict rose between the colonists and the Indian King Philip (Metacomet) over colonial expansion, the Indians on Cape Cod pledged support to the Plymouth government in 1671.

By 1665, Bourne held a convocation of Colony officials and ministers to witness the Christian faith of many Indians under his guidance. Several years later, an Indian congregation was established in Mashpee, with Rev. Richard Bourne ordained as its pastor on August 17, 1670. Bourne supported the cause of the Indians and began the process of recording title to the Mashpee land in Plymouth Court. He also encouraged the construction of a meetinghouse for the Indians in Mashpee.

(continued)

2
United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts

Section number 8 Page 2

Richard Bourne died in 1682, but his son Shearjashub Bourne continued his work. The first Mashpee meetinghouse was erected in 1684 on Bryant's Neck, southwest of Santuit Pond, one of only two Indian churches built in the Plymouth Colony, the other being in Sandwich. Local tradition states that it was constructed at Rev. Bourne's favorite place for outdoor preaching — under a large oak tree at the top of a rounded knoll on Bryant's Neck. Following construction of the meetinghouse, on October 14, 1684, several Mashpee Indians deeded meadows and marsh at the Mashpee River to Rev. Bourne's son, Shearjashub, "in consideration of good Securities to us allredy given by Sheirjasheb Bourn of Sandwich...for the building of a meting house at mashpee aforesaid for our use and for the use of the rest of our neibours". Shearjashub was named Superintendent of the Indians. Continuing to pursue his father's goals, he procured confirmation of the territory granted to the tribe in 1665. In 1685, Plymouth Court confirmed and secured Mashpee title to the "South Sea Indians." The court also stated that no part of the land was to be granted or purchased by English people without consent of all the Indians.

After Richard Bourne's death, Simon Popomonet, an Indian preacher, served at the meetinghouse until his death in 1729. During Popomonet's tenure, beginning in 1693, the Indians were subjected to outside guardianship under overseers appointed by commissioners of the Massachusetts Bay Colony. At the same time, the New England Company, a missionary society to the American Indians which operated from 1649 to 1776, also monitored the Mashpees and distributed some funds.

18TH CENTURY

In 1717, the first meetinghouse is believed to have been moved from Bryant's Neck to a spot adjacent to the Sandwich/Cotuit Road. The reason for the move is not known, though it may have been to provide easier access from the road. The meetinghouse location in 1750 is supported by a document whereby John and Joseph Webquish, both Indians of Mashpee with land near the Cotuit Road, leased their field "lying by the Indian meetinghouse" to B. Blossom for three years.

Joseph Bourne, great grandson of Richard Bourne, served as preacher at the meetinghouse from 1729 to 1742. Apparently, the condition of the meetinghouse deteriorated during his tenure, for in 1737 the Mashpee Indians made an effort to raise funds for its repair. Peter Chenachussen, Josiah Peter, and Obadiah Attequin of the Mashpee Indians petitioned the colony to allow them to rent parcels of their land to raise money to repair the meetinghouse. The petition was rejected.

Solomon Briant, another Indian preacher, replaced Joseph Bourne from 1742 to 1758. During his tenure, in 1746, a law was passed pertaining to all Indian plantations in the Colony which provided three guardians for the Indians with the power to allot land and meadow to each Indian family, with the remainder of the land available to be let out to "suitable persons." The income was to support services for the plantation's inhabitants, and any prior agreements between the Indians and outsiders regarding sale of resources were voided. This new law, while perhaps intending to prevent unjust transfer of Indian lands, provided many opportunities for corruption and exploitation. It also confirmed that similar grievances were being filed in Indian lands outside of Mashpee.

(continued)

3
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts

Section number 8 Page 3

In 1753, the Indians petitioned the legislature, complaining that their meetings were held at a tavern because there was no house near there that would admit the one hundred persons which met upon such occasions. In response, the Rev. Gideon Hawley, a missionary, was sent in 1754 by the Commissioners for Indian Affairs in Boston to observe the Indians. Rev. Hawley notes in his papers that he was empowered to fix a spot for a new meeting house for the Mashpee Indians and to prepare them for reception of an English minister.

The new meeting house and its pastors were to be supported by a grant from Daniel Williams, an Englishman and active member of the English Society for the Propagation of the Gospel in Foreign Lands. Williams died in 1711 and left a provision in his will to "give the remainder of my estate to be paid yearly to the College at Cambridge [Harvard] or to such as are employed to manage the blessed work of converting the poor Indians there." The Hon. Thomas Hubbard, Indian Commissioner and Treasurer of Harvard College from 1750 to 1773 (and associated with Society for the Propagation of the Gospel), wrote to Deacon John Hinckley in Barnstable in October 1757 to advise him that he had bought ten thousand feet of seasoned boards, and 16 m of good shingles for the meeting house at Mashpee. A report from Rev. Gideon Hawley states that Hinckley, a carpenter, finished the meeting house in December 1758.

The Rev. Hawley served as pastor in Mashpee from 1758 until his death in 1807. Throughout Hawley's tenure, the Indians struggled over the treatment by their guardians. In return for Hawley's pastoral services, the Mashpee guardians determined that the Indians should convey 5 acres of land to Hawley and lease him 30 acres of cleared land. In 1763, the General Court ended the guardians and created a "coalition" government with limited self rule. The Mashpee Act of 1763 stated "...the Indian and mulatto inhabitants and proprietors of Mashpee be and hereby are empowered in the month of March, annually to meet in the public meeting house in said Mashpee, then and there to elect..." a moderator and five overseers (two to be English), a town clerk, a treasurer, two wardens, and one or more constables. Hawley was one of the people who negotiated these governing powers for the Indians. In 1780, this law was repealed by the Massachusetts Legislature. A new Act was created, reinstating white overseers as guardians of the Indians.

In 1795, Rev. Gideon Hawley addressed the Massachusetts senate, noting that white neighbors were still trying to acquire land within Mashpee's boundaries. He noted that the lands "... are more coveted by the white people than formerly. The people multiply by means of the fisheries. Wood at many of the other towns on the Cape is very scarce. At Mashpee it is plenty. Great numbers have located themselves near this plantation and are eagerly anticipating opportunities to come into the possession of the Indian interest." The shortage of wood was so severe in the region that some Cape Cod towns established laws limiting the removal of wood or timber from common lands and from unfarmed lands.

19TH CENTURY

The Rev. Phineas Fish was preacher from 1811 to 1835 and was the subject of much controversy because of his use of the parsonage and meetinghouse property for his own benefit. Fish was accused of using materials on the parsonage land, ministering primarily to white folks in the meeting house, and preventing the Indians from using the meeting house. During Fish's tenure, the methods of ruling Mashpee continued to change. In 1818, William Mingo and other

(continued)

4
United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetOld Indian Meetinghouse
Mashpee (Barnstable Co.), MassachusettsSection number 8 Page 4

Mashpee Indians petitioned the Legislature to remove the overseers and establish new regulations. In response, a new Act was established in 1819 to define Mashpee proprietors only as those who were children of one who was then a proprietor. This prevented outsiders from claiming an interest in the Indians' lands. The Act, however, still allowed certain properties to be sold and retained the guardians oversight.

Many Wampanoags attended church at the schoolhouse during the latter part of Fish's tenure. Blind Joseph Amos, an Indian preacher, organized a religious society of Baptists in 1830 and formed the Baptist Society of Mashpee in 1838, holding meetings in the North Mashpee schoolhouse. William Apes, a Pequot preacher from Connecticut, was adopted by the Mashpees in 1833, preached in the South Mashpee schoolhouse, and remained in Mashpee until 1836.

With William Apes, the Mashpee Indians began an organized call for self government. Apes petitioned the governor with nearly 100 signatures from people in the District. The petition requested the right to rule themselves and to forbid future cutting or carrying of wood from the plantation. Rev. Fish in turn advised the governor that he should take action to prevent an Indian uprising in Mashpee. This resulted in Apes' book, also known as "The Pretended Riot Explained," a collection of writings in explanation of the poor treatment which led to the Indians' request to rule themselves. The book was effective in guiding public sentiment to support the Mashpee Indians and their plight. On March 31, 1834, the Indian District of Marshpee was established. The Act called for a commissioner to keep a list of Mashpee proprietors qualified to vote and to call a meeting to elect a clerk, three selectmen and one or more constables, all proprietors of Mashpee. This was followed by the Parish Enactment Law of March 21, 1840, which addressed the dissatisfaction with Rev. Phineas Fish and his control of the meeting house and parsonage. The Parish Enactment Law allowed the proprietors sole rights to their meeting house and the parsonage lot.

The governing form continued to change, however, and in 1870, an Act to Incorporate the Town of Mashpee was passed, abolishing the district and removing the restrictions which prevented non-Indians from acquiring land in Mashpee. The Act also included provisions to divide common land and sell it at auction. By 1878, approximately 2,500 acres, including 187 parcels, had been sold, and most had been purchased by people outside the Mashpee Indian community.

With the incorporation of the town, the meeting house was used for town meetings continuing until 1888, as well as church gatherings and parish. Alterations were made to the meetinghouse in the mid 1850s, and this is presumably when the greek revival details were added to the building. A description of the meeting house in 1859-1861 by the Governor and Council Indians of the Commonwealth states "the meeting-house of the District is a neat building... and, by the bounty of the State was put in good repair in 1855. It is beautifully situated in a fine grove, where the land slopes gently to the south and west, on one of the most prominent elevations in the District..." The report notes \$500 spent for the repair of the meeting house in 1855, and \$350 for repair of the meeting house in 1856.

20TH CENTURY

The meeting house also underwent restoration in the 1920s. This work, completed in 1923, was done by Cyrus Edwards, the tax collector of Mashpee and a master carpenter. He states in a 1923 publication that "the sills were gone,

(continued)

5
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Old Indian Meetinghouse
Mashpee (Barnstable Co.), Massachusetts

Section number 8 Page 5

and although I put jacks under each corner and relaid the foundation where it was necessary (the building has no cellar) I couldn't make the floor level.... After jacking up the corners, the roof had to be trussed and a new roof put on, then we built a new chimney using most of the old bricks, and we painted outside and inside and kalsomined all through." The interior was described with a shallow gallery and a wood-burning stove of heroic proportions in the center, with a pipe stretching to a flue behind the pulpit. The two halves of the millstone were reconnected and placed in front of the single entrance door. Additional restoration work was done in 1959-1960, when the two entries on the front of the building were combined into one entrance. Architect Ernest A. Sterling worked on the restoration.

Throughout the 20th century, the meeting house has been used for funerals, weddings and naming ceremonies for the Mashpee Wampanoags. More recently, it has hosted special ceremonies commemorating the preacher Blind Joe Amos and has also been open for visitors several days a week. The Parish of Mashpee has maintained ownership of the building, separating it and the land immediately surrounding it from the burial ground which they voted to transfer to the Town of Mashpee in 1900. The meeting house is currently maintained by the Meeting House Authority of the Mashpee Wampanoag Tribal Council and by a volunteer group called the Friends of the Meeting House.

BURIAL GROUND

In 1783, a land grant including the meeting house was made to support the gospel ministry among the Indians of Mashpee. A portion of this land became the Indian Burial grounds which currently surround the meetinghouse, replacing the family cemeteries that had been located near homesteads. The 1783 deed was confirmed by the Massachusetts Legislature on June 19, 1809 to insure that the land was permanently set aside for the Indians of Mashpee. In 1902, however, the Parish of Mashpee conveyed approximately five acres of this so-called "cemetery" lot to the Town of Mashpee for their use.

SOUTH MASHPEE SCHOOL/OCKWAY CHAPEL:

There had been no school houses in Mashpee until 1831, when the State voted to spend \$400 to build two schools. In 1835, the Selectmen and School Committee of Marshpee (Mashpee) District petitioned the State General Court, asking that the Mashpee Indians be granted a larger sum of money from the State's School Fund than would be granted proportionally. The Selectmen pointed out that they had been unable to develop schools or hire-school-masters because the State, as guardians of the Mashpee Indians, had taken their property and held it for sixty years, not allowing them to make money from its sale or lease. The petition was supported by Benjamin F. Hallett, Counsel for the Marshpee Indians.

The State determined that the Mashpee Indians should have one hundred dollars every year to help them educate their children. The State had previously allocated \$50 per year to the Indians of Martha's Vineyard for public schools. This was one of many complaints about the treatment of the Indians by the missionary Rev. Fish, who was believed "to have been asleep over his flock" for not having garnered such funds for the Mashpee Indians, as the missionary on Martha's Vineyard did. Rev. Fish also denied the Indians use of the meetinghouse and as a result, most meetings, including some between the Indians and their counsel, Benjamin F. Hallett, were held in the schoolhouses. Fish was accused of only preaching to the whites in the meetinghouse which was intended for the Indians. The Mashpee Indians, however, still paid approximately one third of the support of the minister, while the other two thirds came from the fund administered by Harvard.

(continued)

6
United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetOld Indian Meetinghouse
Mashpee (Barnstable Co.), MassachusettsSection number 8 Page 6

The building was used as a school until 1900, when the population of school children became very small and South Mashpee children were taught at the North Mashpee School. In 1901, the building was purchased by the Young People's Baptist Society and used for religious services. The name "Ockway Chapel" was then given to the building, after the nearby Ockway Bay, a branch of Popponesset Bay. In 1953 the building was sold to the Fields Point Manufacturing Company, which planned a major residential development in South Mashpee under the name New Seabury. In 1975 the building was donated to the town of Mashpee and moved approximately three miles from its original location at the corner of Great Oak Road and Red Brook Road to the grounds of the Old Indian Meeting House, in order to preserve. Despite the move, the building retains integrity and is considered a contributing element in the district. It is currently maintained by the Town of Mashpee Historical Commission.

Archaeological Significance

While archaeological studies have been conducted throughout the Cape Cod locale, until recently, the outer Cape has been more extensively researched than the inner and mid cape areas. Recent research, however, often as a result of cultural resource management studies, has begun to eliminate these sampling biases. Prehistoric and historic land use and settlement have clearly been documented in the town of Mashpee. During the prehistoric period, patterns of site distribution and resource use are beginning to emerge, however, much of our information about the town still relies on regional patterns and information from other Cape areas. Sampling biases also remain within the town. Given the above information, any sites found within the Town of Mashpee could potentially be significant, especially those systematically studied at the site exam and data recovery levels. Potential prehistoric archaeological resources recovered on the Old Meeting House property may contain information which documents the role and importance of interior riverine settlement at the local and regional level. Information may also be present which documents the technologies used in local fisheries through time and the influence the anadromous fishery may have played in seasonal settlement at the site. This information may also contribute much needed data on patterns of social organization and seasonal population change based around fishery resources. The potential importance of the fishery to settlement and subsistence can also be analyzed.

Historic archaeological resources described above have the potential to document the layout and evolution of the Old Indian Meeting House/ Cemetery and some of the social, cultural and economic characteristics of the Mashpee Wampanoag community from the mid-seventeenth through twentieth centuries. Archaeological survey and testing can be used to identify the locations of outbuildings and occupational related features thereby identifying the full range of facilities available for Native people at the Meeting House/Cemetery site. Detailed analysis of these structures and the contents of features can provide important information relating to the Native American community and how its structure and activities may have changed through time. Evidence may also be present indicating the extent to which the non-Native or Colonial community used this facility during the ministering of the Rev. Phineas Fish from 1811 to 1835. Evidence may be present through the use of outbuildings or in the contents of occupational related features reflecting a lapse in the use of the Meeting House by the Native American community.

(end)

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

**Old Indian Meetinghouse
Mashpee (Barnstable Co.), Mass.**

Section number 9 Page 1

MAJOR BIBLIOGRAPHICAL REFERENCES

William Apes. On Our Own Ground: The complete Writings of William Apess, A Pequot. University of Massachusetts Press: 1992. (Originally printed in 1829.)

John Warner Barber engraving of Indian Church in Mashpee. Collection of the Cape Cod National Seashore.

John Milton Earle. Report of the Governor and Council Indians of the Commonwealth Under the Act of April 6, 1859. William White, printer. Boston, MA. 1861.

Betsey D. Keene. History of Bourne from 1622 to 1937. Charles W. Swift: Yarmouthport, MA 1937.

Helen Bourne Joy Lee. The Bourne Genealogy. Pequot Press: Chester, CT. 1972.

Russell Lovell, Jr. Sandwich: A Cape Cod Town. 1984.

Russell M. Peters. The Wampanoags of Mashpee: An Indian Perspective on American History. The Indian Spiritual and Cultural Training Council. 1987.

Records of Deeds, Allotments and Proprietories Held in Severalty by the Proprietors of Marshpee. With other documents relating to Lands held in Common, Boundaries etc. (early 19th century) Mashpee Archives.

Records of District Meetings 1834-1881. Mashpee Archives.

Barnstable County Registry of Deeds.

(end)

Old Indian Meeting House
Name of Property

Barnstable, MA
County, State

10. Geographical Data

Acreege of Property 6.8 acres

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet)

1.	19	376750	4609000	3.	19	376770	4608860
	Zone	Easting	Northing		Zone	Easting	Northing
2.	19	376820	4608950	4.			
	Zone	Easting	Northing		Zone	Easting	Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Sarah Korjeff, Preservation Consultant, with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date October 1998

street & number 220 Morrissey Boulevard telephone 617-727-8470

city or town Boston state Massachusetts zip code 02125-3314

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Wampanoag Tribal Council of Mashpee

street & number P.O. Box 1048 telephone _____

city or town Mashpee state MA zip code 02649

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

**Old Indian Meeting House
Mashpee (Barnstable Co.), Mass.**

Section number 10 Page 1

VERBAL BOUNDARY DESCRIPTION

The nominated property occupies Map 68, Parcel 13A and Map 61, Parcel 58A in the Mashpee tax assessors' records.

BOUNDARY JUSTIFICATION

The boundary of the nominated property is drawn to include the Old Indian Meeting House and the surrounding Burial Ground as these parcels have stood for several hundred years. The parcels includes some wooded areas which serve to effectively buffer the property from adjacent development.

(end)

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

**Old Indian Meeting House
Mashpee (Barnstable Co.), Mass.**

Section number photos Page _____

LIST OF PHOTOGRAPHS

Photographer: Sarah Korjeff, Eastham, MA
Negatives with photographer

Photos taken April 1998

1. Old Indian Meetinghouse, looking northeast
2. Old Indian Meetinghouse, looking southwest
3. Old Indian Meetinghouse and parking area, looking east
4. South Mashpee Schoolhouse/Ockway Chapel, looking southeast
5. South Mashpee Schoolhouse/Ockway Chapel, looking northeast
6. Burial Ground entrance, looking northwest
7. Burial Ground and Old Indian Meeting House, looking northwest
8. Gravestone of Ruth Jones, 1832
9. Gravestone of Abigail Pocknet, 1846

(end)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Old Indian Meeting House
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Barnstable

DATE RECEIVED: 10/19/98 DATE OF PENDING LIST: 11/03/98
DATE OF 16TH DAY: 11/19/98 DATE OF 45TH DAY: 12/03/98
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 98001383

NOMINATOR: STATE

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: Y NATIONAL: N

COMMENT WAIVER: N

___ACCEPT ___RETURN ___REJECT _____DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA accept A & C

REVIEWER Patrick Andrus DISCIPLINE Historian

TELEPHONE _____ DATE 12/3/98

DOCUMENTATION see attached comments Y/N see attached SLR Y/N



OLD INDIANA MEETING HOUSE
MASHPEE (BARNSTABLE CO) MA
SARAH KORJEFF photographer
April 1998

Looking Northeast

PHOTO 1

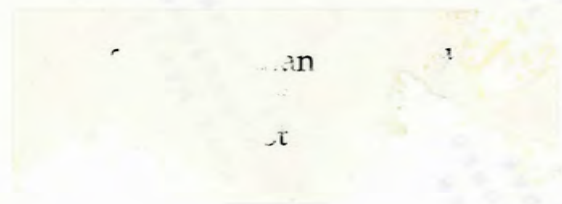


OLD INDIAN MEETING HOUSE
MASHPEE (BARNSTABLE CO.) MA
SARAH KORJEFF photographer

Looking southwest

PHOTO 2

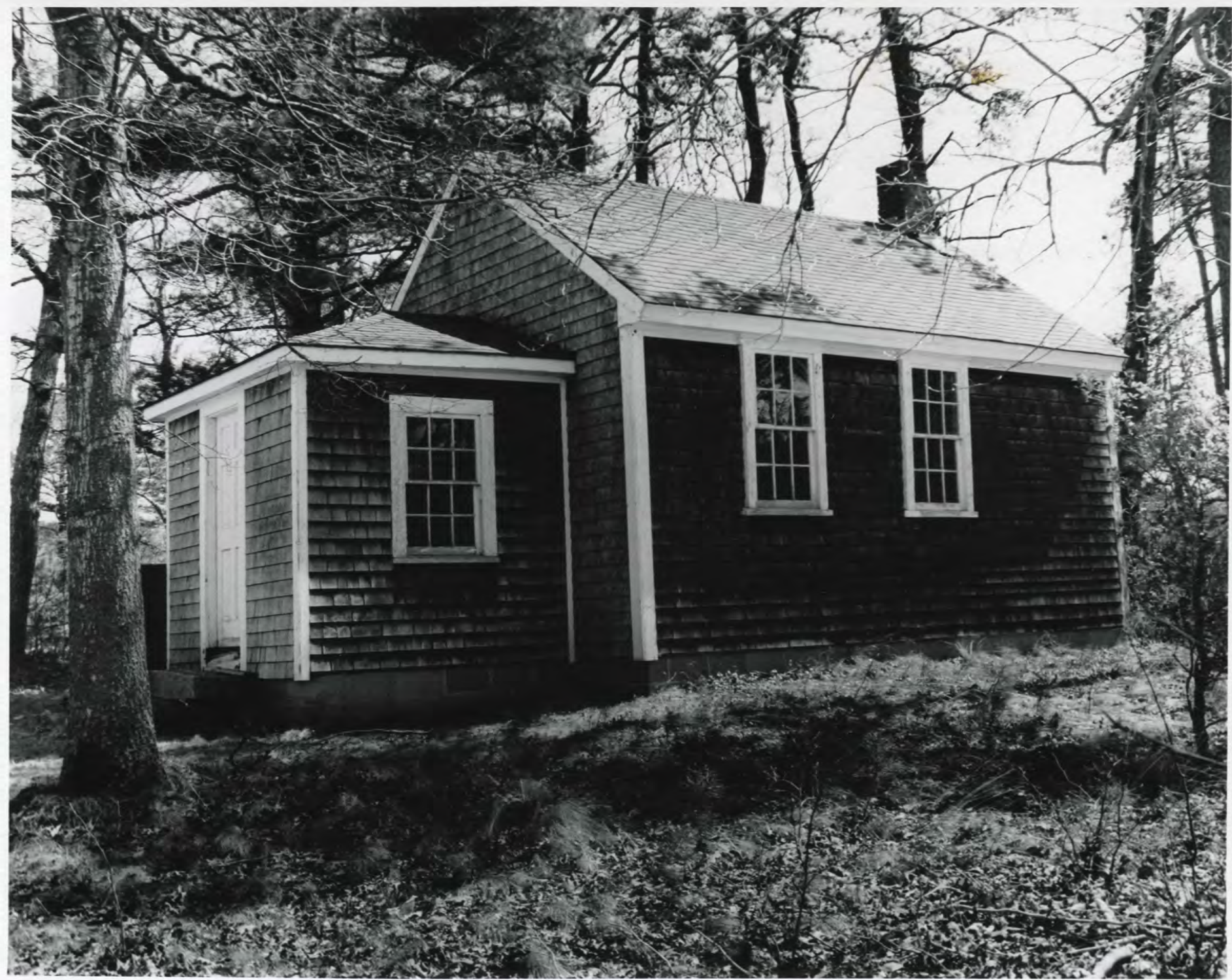




OLD INDIAN MEETING HOUSE
MASHPEE (BARNSTABLE CO) MA
SARAH KORJEFF photographer

Looking east

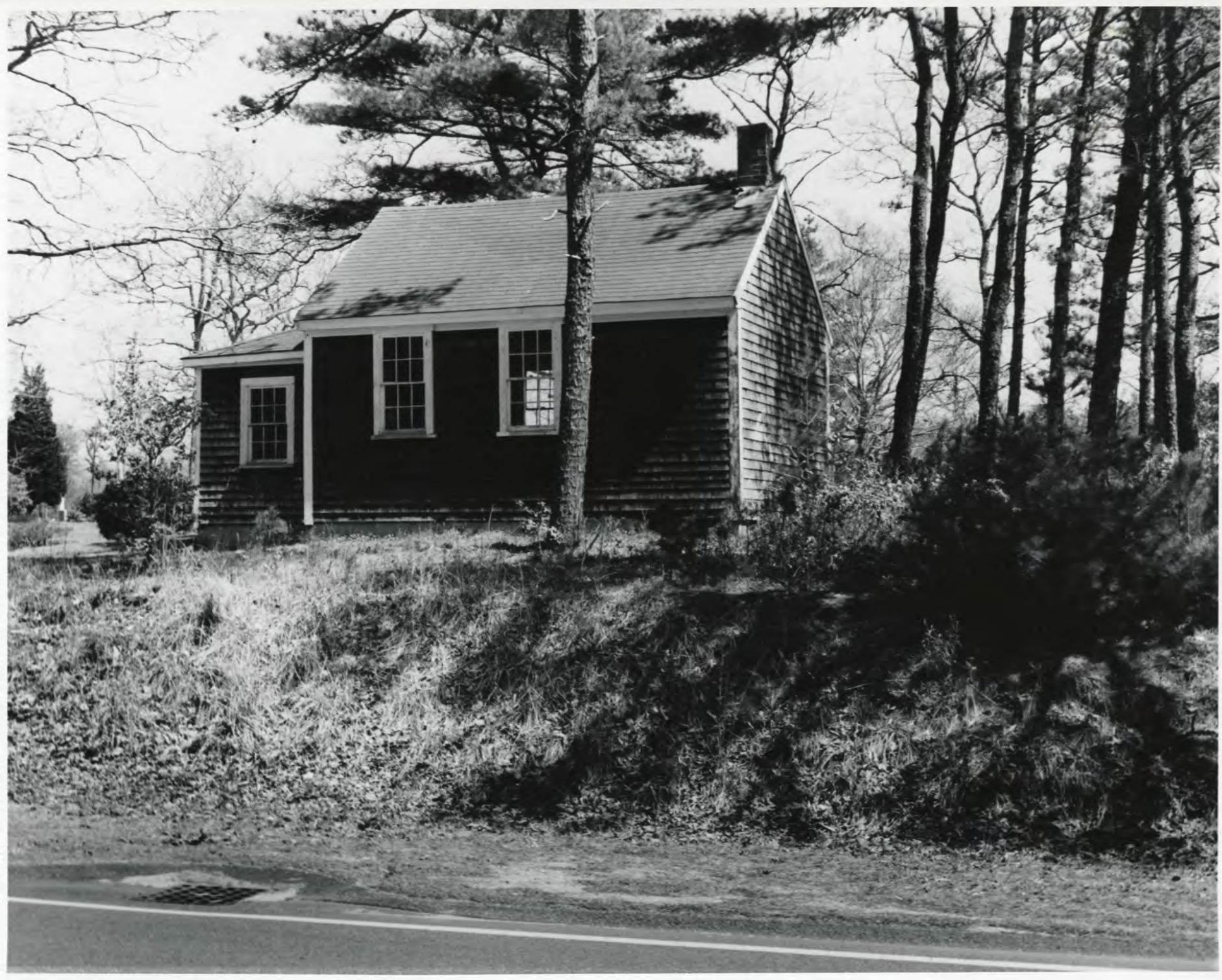
Photo 3



OLD INDIAN MEETINGHOUSE
MASHPEE (BARNSTABLE CO) MA

OCCURWAY CHAPEL, looking SE

Photo 4



th Mashpee

OLD INDIAN MEETINGHOUSE

MASHPEE (BARNSTABLE CO.) MA

SARAH KORJEFF photographer

OCKWAY CHAPEL, looking NE

Photo 5



OLD INDIAN MEETINGHOUSE
MASHPEE (BARNSTABLE CO.) MA
SARAH KONJEFF photographer

BURIAL GROUND ENTRANCE
looking northwest

Photo 6



OLD INDIANA MEETING HOUSE

MASHPEE (BARNSTABLE CO) MA

SARAH KORJEFF photographer

BURIAL GROUND, OLD INDIAN MEETING HOUSE

looking NW

Photo 7

In Memory of
ABIGAIL
wife of
NATHAN S. POOLE
Died
July 28 1816.
in her 25 year.

Warrant March 20th 1816 for the
interment of the above named
Person in the Burial Ground at the corner
of the Church in the Town of New Bedford

Old Indian Meeting House, Mashpee, MA
Burial ground stone
Looking North
April 1998

Photographer: Sarah Korjeff, Eastham, MA
Negatives with photographer

1320151 N N N N 2

PHOTO 9

In memory of
RUTH, wife of
George Jones:
Died Oct. 25, 1832.
AET. 52.

May the angels of heaven
be glad to receive her
soul, and the Father that
has the power that never
fails to bring to the home.

Old Indian Meeting House, Mashpee, MA
Burial ground stone
Looking North
April 1998

Photographer: Sarah Korjeff, Eastham,
Negatives with photographer MA

0320151 N N N-12

PHOTO 8



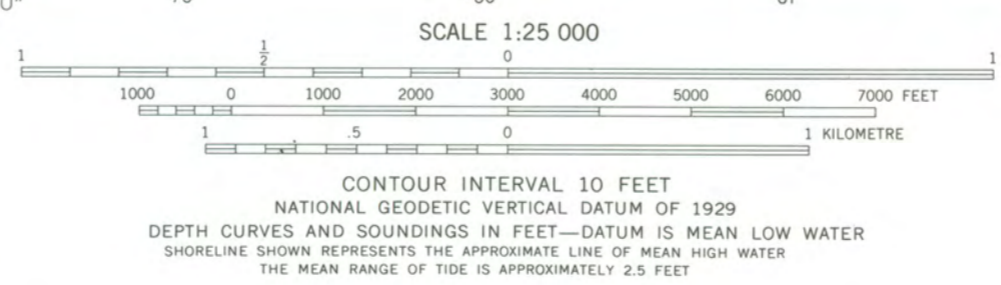
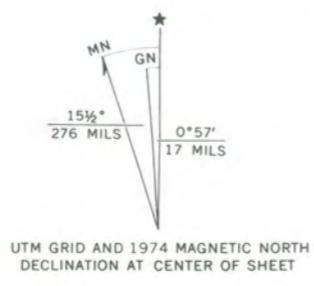
old Indian Meeting House
Barnstable Co., MA

CONVERSION SCALES

Feet	Meters
1	0.3048
2	0.6096
3	0.9144
4	1.2192
5	1.5240
6	1.8288
7	2.1336
8	2.4384
9	2.7432
10	3.0480

To convert feet to meters multiply by 0.3048
To convert meters to feet multiply by 3.2808

Mapped, edited, and published by the Geological Survey
Control by USGS, USC&GS and Massachusetts Geodetic Survey
Topography by planetable surveys 1939. Revised from aerial
photographs taken 1973. Field checked 1974.
Selected hydrographic data compiled from USC&GS Chart 259 (1973)
This information not intended for navigational purposes
Polyconic projection. 1927 North American datum
10,000-foot grid based on Massachusetts coordinate system, mainland zone
1000-metre Universal Transverse Mercator grid, zone 19

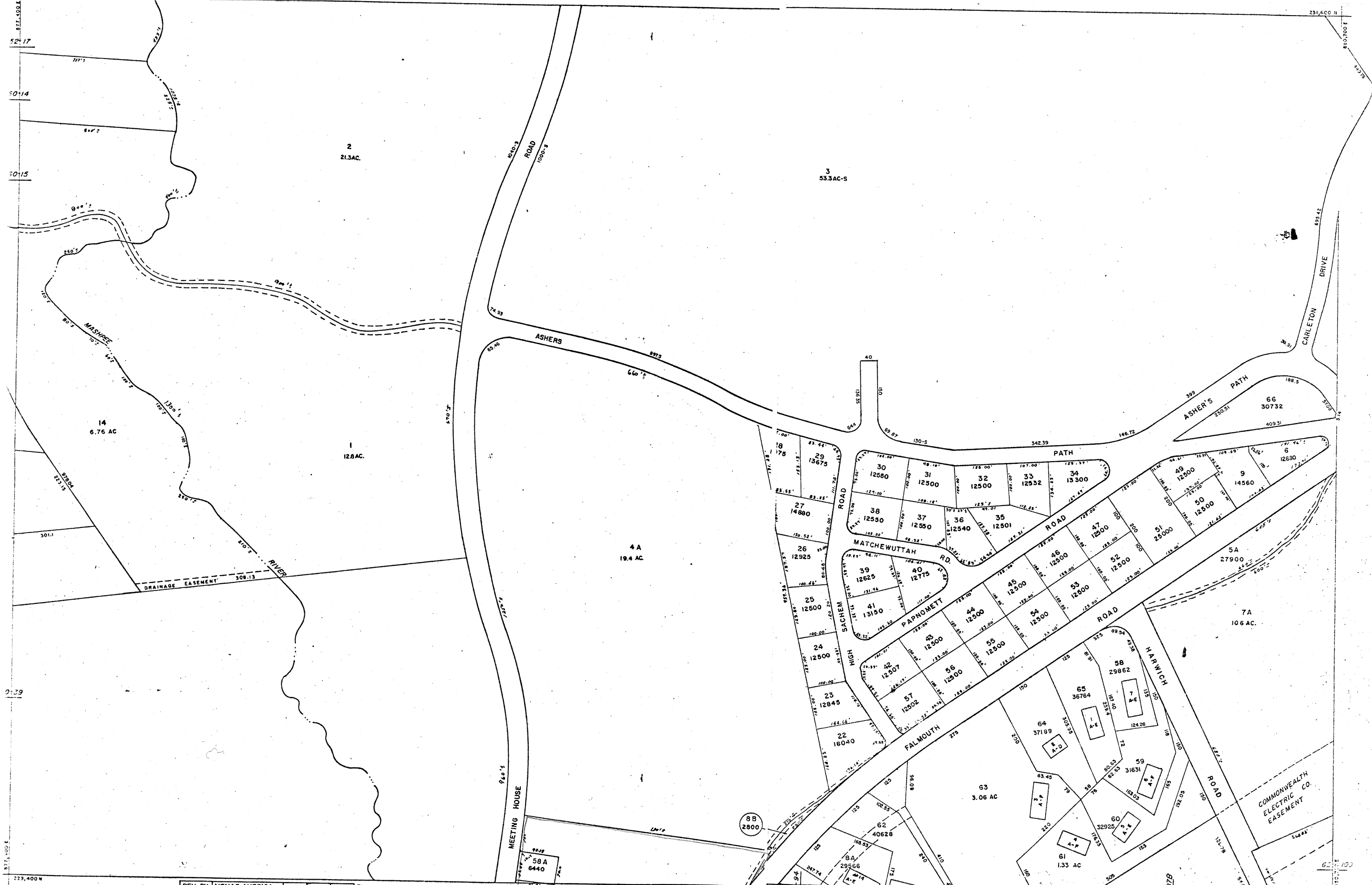


ROAD CLASSIFICATION

Primary highway, hard surface	Light-duty road, hard or improved surface
Secondary highway, hard surface	Unimproved road
Interstate Route	U. S. Route
	Slate Route

COTUIT, MASS.
N4132.5—W7022.5/7.5
1974
AMS 6967 III SW—SERIES V814

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST



REV BY	AIRMAP AMERICA	1981	1983	1984
		1992	1991	1987 1989 1990

These maps were prepared for the Board of Assessors use only
 Charles N. Savary
 R. L. S.

122

MASHPEE

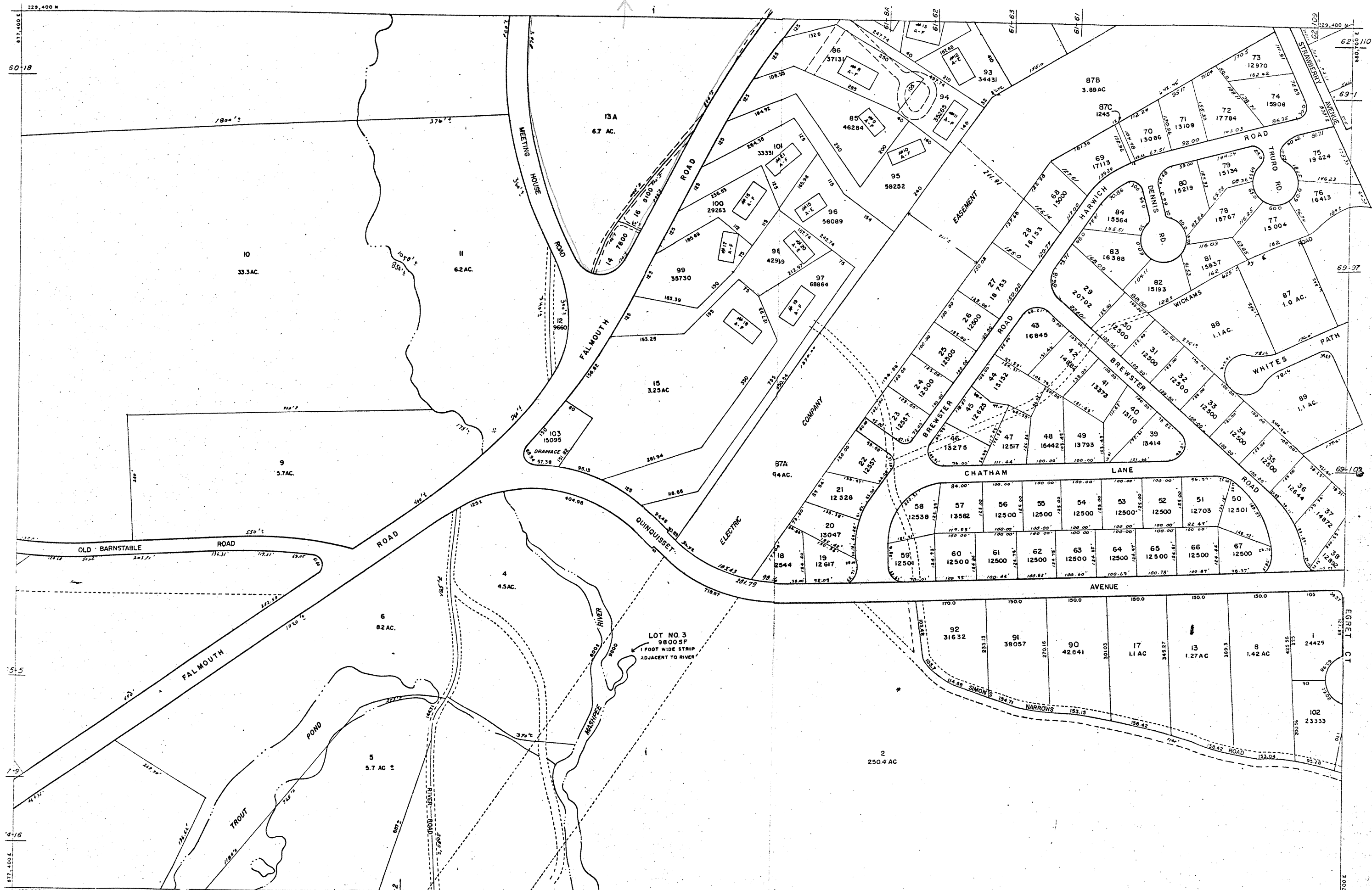
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SCALE 1 INCH = 100 FEET
 LAST NUMBER USED - 66

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60	61	62
67	68	69

61

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 Charles N. Savary
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1992					
REV. BY	AIRMAP AMERICA	1975	1981	1984	1987
REV. BY	AIRMAP AMERICA	1976	1983	1985	1990

136

MASHPEE

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137 SCALE 1 INCH = 100 FEET
 LAST NUMBER USED: 103

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74	75	76

68



The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

October 8, 1998

Ms. Carol Shull
Keeper
National Register of Historic Places
National Park Service
Mail Stop 2280, Suite 400
1849 C Street, NW
Washington, D. C. 20240



Dear Ms. Shull,

Enclosed please find the following nomination form:

Old Indian Meetinghouse, Mashpee (Barnstable Co.), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property were notified of pending State Review Board consideration 30 to 75 days before the meeting and were afforded the opportunity to comment.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Joanne Kenney-Ferragamo, Chair, Mashpee Historical Commission
George Costa, Chair, Mashpee Board of Selectmen
Sarah Korjeff, Preservation Consultant
Thomas Fudala, Mashpee Planning Board
John Peters, Wampanoag Tribal Council of Mashpee
Cape Cod Commission