



Mayflower

ATLANTIC CROSSINGS

ENGLAND ~ BERMUDA ~ JAMESTOWN ~ ENGLAND ~ PLYMOUTH



Sea Venture

The Maker/Macors and Hopkins by Judith Brister

A lively genealogical debate swirls around the Maker or Macor family of Cape Cod, which married into many of the old, intertwined Cape families – including the Hopkins. Driving this debate is circumstantial evidence pointing to the Makers’ Native American heritage. While this would raise few eyebrows today, a 1705 Massachusetts law, not repealed until 1843, banned marriages between whites and Native Americans or blacks.

Despite this law, unions between whites and Native Americans (and Native Americans who had inter-married with blacks) most likely did take place on Cape Cod in the early years, especially when white settlers were a distinct minority population in the region. Due to fear of legal and social repercussions, it seems that inter-racial unions were rarely acknowledged as such. The suppression of this information from official records, and the reluctance to admitting to non-white ancestry long after the anti-miscegenation law had been repealed, made for incomplete records and local histories. In this context, discovering whether ancestors from this early period may have had mixed racial heritage has been hugely complicated. Nonetheless, some dogged descendants of possible inter-racial unions are beginning to tract their Native Americans lines. In their efforts, they are reaching out to cousins through books and articles, as well as through on-line genealogical exchanges, such as “Gen

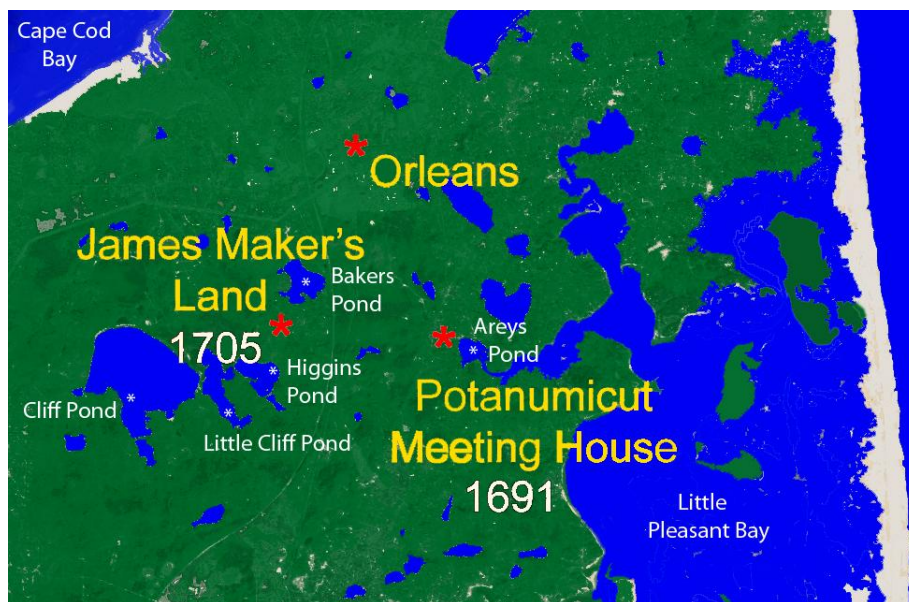
Forum.” Recently developed DNA tools are, of course, game-changers in ascertaining Native American ancestry.

The Hopkins/Maker Link

Sticking with the paper trail and circumstantial evidence, it is likely that on 5 November, 1714, Mary Hopkins (born about 1692) of Harwich, Massachusetts, daughter of Stephen Hopkins and Mary Merrick, granddaughter of Giles Hopkins and great grand-daughter of Pilgrim Stephen Hopkins, married John Maker.

with that town, as were all of the Makers on Cape Cod at that time; (2) the existence of no other Mary Hopkins, either single or widowed, has been discovered in that region in 1714; (3) Bursel Maker, a son of this couple, witnessed the 20 Jan. 1747 will of Judah Hopkins, son of Stephen (Austin 1995,199-100).

This book indicates that John Maker was born about 1692, the son of James and Rachel ? Maker. He was admitted to



The General Society of Mayflower Descendant’s “Silver” book on Stephen Hopkins records this event cautiously, however:

No direct proof has been found that the wife of John Maker was this dau. of Stephen Hopkins: however, (1) Stephen Hopkins moved to Harwich after 1694, and all of his children were associated

the Brewster Church on 31 July, 1720, and all of John and Mary’s children were baptized there, “the first four together on 21 Aug. 1720.” It notes that John was a resident of the “Third Remove” of Harwich in 1726, and finally,

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Message from the Governor

This last September the PHHS met in New Orleans. We meet once a year and follow the meetings of the General Society of Mayflower Descendants. Our next meeting will be scheduled during the weekend of 6-8 September 2014 in Plymouth, MA. Save the date and join us if possible. We will focus on election of officers. If anyone is interested in becoming an officer, please contact the corresponding secretary: secretary@pilgrimhopkins.com

I would like give a special welcome to our three new volunteers: Deon Mattson, Melissa Tricoli and Sarah Abanor. Great to have them join in and help the PHHS!


Good progress is being made on our lineage page. Kenneth Whittemore has entered all the data from the applications into a genealogy program and this was uploaded to our website in September. For those of you who turned in your applications, your lines should be on the website. Kenneth has also provided us with membership information. California has the most PHHS members, while twelve States have no PHHS members.

The General Society of Mayflower Descendants is

using Family Tree DNA to do their DNA testing, <http://www.familytreedna.com/>. The GSMD has a website that includes the results for Y-DNA and for MtDNA of Mayflower Descendants. A new test by the same company, Family Finder, is now available. This test uses autosomal DNA which is inherited from both parents to within approximately the last 5 generations. If we carry DNA on our Mayflower lineage it may connect us on the website. I would like to encourage all the members to think about DNA testing.

For those of you interested in researching MtDNA please, see details in this issue on a fun contest.

Planning is underway to visit Hopkins sites in England in the fall. Please contact me, governor@pilgrimhopkins.com, if you would like to learn about the trip. If there are enough responses, details will be in the June newsletter.

Warmest holiday greeting to you and your family. 

Susan Abanor, Governor PHHS



Attendees at the 2013 PHHS meeting in New Orleans, LA were (from left): Ren Cushing, Kenneth Whittemore, Harold Woolley, Rick Denham, Muriel Cushing, Susan Abanor. Irene Harvey (not shown).

New PHHS Volunteers


Two Secretaries

The duties of secretary for the PHHS will be divided into corresponding and recording secretary. The corresponding secretary will do all the member contact and the recording secretary will handle the membership information. These two positions will be filled by Deon Mattson as Corresponding Secretary and Sarah Abanor as Recording Secretary. Deon is a new PHHS member and Sarah is a charter member of the PHHS.

New Plaque Team Leader

Starting in January Melissa Tricoli will be our new Plaque Team Leader.

Deon and Melissa are daughters of Kenneth Whittemore, our steadfast secretary and historian. Sarah is the daughter of Susan Abanor, Governor and Harold Woolley, sometime secretary pro tem and great supporter of the PHHS.

Welcome to our new volunteers and thank you for helping our wonderful society! 

Maker/Macors and Hopkins

From page 1

states that no probate records have been found for John or Mary Maker in Barnstable Co.

The "Third Remove" was a school district lying "eastward and southward of the Brewster meeting house." Mary Hopkins' brothers Samuel, Stephen, Judah, Nathaniel and Joseph also lived in this neighborhood in 1726 (her father Stephen had died in 1718). Residing in the "Fourth Remove" (now East Brewster) were Benjamin Maker and the "Widow Maker" (Paine 1937, 378).

The "Silver" book lists the nine children of John and Mary (Hopkins) Maker as: Peleg (bp. 21 Aug. 1720); Thankful (b. 25 May 1716); Mary (b. 13 July 1718); Jonathan (b. 13 June 1720; bp. 21 Aug. 1720); Elizabeth (b. 22 June 1722); Joshua (b. 16 Sept. 1725), who married Zerviah Covell in 1754 and Thankful Doane in 1763; Bursel (b. 6 Dec. 1727 (also called "Buzzle" or Bussell); David (b. 26 July 1731), who probably married Phebe ?, and Hannah (b. 11 Dec. 1734).

Other mentions of the Maker/Macor family in the Plymouth Colony Records, and in widely-referenced 19th century and early 20th century Cape Cod histories, including those by Frederick Freeman, Simeon Deyo, Josiah Paine and C.W. Swift, will be explored below. It is a more recent source, however, which most emphatically makes the case that both the father-in-law and the mother-in-law of Mary Hopkins – James and Rachel Maker – were Native Americans.

Nickerson claims

In their family history and genealogy, *From Pilgrims and Indians To Kings and Indentures Servants*, brothers Clinton Elwood Nickerson and Vernon Roscoe Nickerson, and their cousins, brothers James Elwin Nickerson and Leighton Ainsworth Nickerson, cite "ancient family tradition" to claim that the first James Maker was probably born in the Elizabeth Islands, and was a Native American. They in fact embrace this heritage, and offer the following explanation for the Maker surname:

"Let every man be answerable to his MAKER and to his MAKER alone for his thoughts in Religious Matters". So often was the edict of the Pilgrim Fathers in reference to their God as their MAKER. And so it was with his

thought in mind that Our American Indian Ancestor, James Maker, Sr., of Eastham, Mass., allied himself to God by adopting the Puritan name for God, MAKER, as his surname. It was from this Indian that many of the old Cape Cod families made claim of their Indian blood. If there is any doubt in anyone's mind to the claim of James Maker being an

Reproduced with permission from Lani-Gail Nickerson



Mehitable (Crosby) Nickerson (1816-1892)
(wife of Capt. Hezekiah Eldridge Nickerson)

Indian, we only have to look at his descendants' pictures, such as that of Hezekiah Nickerson in this book, and note his definite Indian characteristics. Several other pictures of his descendants have shown the same definite Indian traits..." (Nickerson 1970, 19).

Whether or not the rest of their case on the Native American origins of James Maker holds up, pictures in this book of both Hezekiah Nickerson (1816-1871) and

his wife Mehitable Crosby (1816-1892) do show clear Native American traits. Interestingly, Mehitable's unnamed grandmother and wife of Enoch Crosby, according to this source, was also a Native American (Nickerson 1970, 3).

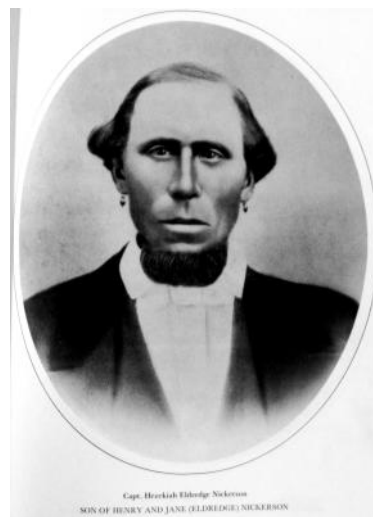
...and counter claims

Countering the view of the above family history, Nickerson Family Association member and Dennis historian Burton N. Derick, in his article "James Maker, Non-Indian," cites numerous records and early Cape Cod histories that have convinced him that James Maker was not a Native American.

Derick traces records on James Maker, who lived in Yarmouth, Chatham, Eastham and Harwich, from his early years when he had his share of trouble with the law. The Plymouth Colony Records first mention him on October 29, 1668, when he and Edward Crowell, most likely still minors (given the date of Crowell's later marriage), were accused by Samuel Worden of Yarmouth (now Dennis) of:

...going in his absence into his house in the dead time of the night, and for threatening to breake up the dore and come in att the window, if not lett in, and going to his bed and attempting the chastity of his wife and sister, by many laciuous carriages, and affrighting of his children...(PCR, Vol.5,8)

The court sentenced Maker and Crowell to be "severally whipt" or to pay fines of ten pounds and to defray Worden's legal costs. The boys chose the latter. It is hard to imagine that if James Maker had been a Native American, he would have gotten off so lightly. In a second run-in with the law, on 2 March of the following year, Maker was again in the company of white boys when he got into trouble. James Maker, Richard Berry and the brothers Jedediah and Benjamin Lumbert were charged for smoking tobacco "...att the end of Yarmouth meeting house on the Lords day, in the time of exercise..." for which they were fined five shillings (PCR, Vol.5, 16).



Capt. Hezekiah Eldridge Nickerson (1816-1871) had two lines to Rachel (?) Maker:
1. Henry, Silas Nickerson, Jane, James Maker Jr., Rachel (?) Maker; 2. Henry, Silas, Silas Nickerson, Lydia Maker, Rachel (?) Maker

Reproduced with permission from Lani-Gail Nickerson

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Mitochondrial DNA for Rachel (?) Maker by Susan Abanor

Researching the MtDNA of Rachel, wife of James Maker, can prove or disprove the family tradition that she was of Native American ancestry on her mother's side. This can be done by testing the MtDNA, the genetic female line. This very narrow mother's, mother's line has many names but is most frequently referred to as the matrilineal line. Testing this line will match you up with others who share your MtDNA and will tell you which branch of the tree of humankind you are from. In order to test the supposition that Rachel is of Native American descent on the matrilineal line we first have to follow the paper trail to living female descendants or their children. Having found those relatives, we can test their MtDNA to see if they show Native American ancestry. Males carry their mother's MtDNA, so if they are the child of the last female on the line they can also be tested to obtain the MtDNA for the line.

The traditional research for the DNA of early American women is difficult to follow in a paper trail because records used the male surname and at marriage women change their names. Connecting a woman whose birth surname is that of her father and the same woman who is married and using the name of her husband is often a problem. Proving that she is one and the same is sometimes not possible. So when this happens, researchers can try using MtDNA, but this only works if the women on this line have daughters. Even if you can trace the documents to the 20th century you are not assured of finding a living person. Today's families are smaller and, as in the case of Marion C. Holmes and her husband Earl Woolman (see below), there was apparently only one child, Pauline. Their daughter, Pauline, has been found in only two records, the 1940 census (age 7) and a newspaper notice about a visit to her grandmother, Grace (Smith) Holmes or Mrs. John T. Holmes, in Florida when she was 17. She would be 80 today and would appear in more recent census records, but they are not available to the public yet. The research for living people is challenging because of the current privacy laws. At the time of publication I was not able to find death notices, obituaries or cemetery records for these last three generations, so this is an ongoing investigation.

As can be seen to the left, I have followed Rachel's matrilineal line to the birth of Pauline Woolman in 1933. There are five lines to Stephen Hopkins included in this lineage, but there are probably more lines to be discovered. This family remained on Cape Cod until the birth of Pauline in Jamaica Plains, MA. If any of our readers could provide us with information about living members of this family who could be tested for DNA, this would help us conclusively determine whether Rachel was in fact a Native American.

The line we have included here is of course just one of possibly many matrilineal lines back to Rachel. Please let us know if you have information on other matrilineal lines to Rachel.

Finally, to prove or disprove the Native American origins of James Maker, an all-male line from a living man to James would have to be identified, and the living male would have to be tested using the YDNA test. If readers know of such a line, please contact us at governor@pilgrimhopkins.com.

RACHEL b. abt. 1664. She m. James Maker b. Abt. 1650, d. Harwich, Ma 8 July 1731.

LYDIA MAKER² (Rachel¹) b. Eastham, MA abt. 1683; d. Harwich, MA aft. 1765. She m. Eastham, MA 4 Nov 1703 **WILLIAM NICKERSON**, b. Yarmouth, MA 1678 son of Joseph and Ruhamah (Jones) Nickerson.

LYDIA NICKERSON³ (Lydia Maker², Rachel¹) b. Harwich, MA abt. 1711; d. there bef. Jul 1766. She m. Harwich, MA 15 Apr 1731 **ELISHA WHELDEN**, B. Yarmouth 14 Nov 1707 son of Thomas and Elizabeth (Merchant) Wheldon.

RACHEL WHELDON⁴ (Lydia Nickerson³, Lydia Maker², Rachel¹) b. Yarmouth, MA d. 28 Jun 1745; She m. Yarmouth, MA 26 Nov 1764 **JACOB BAKER** b. Yarmouth, MA 12 Jun 1743 son of Jacob and Thankful (Chase) Baker.

HEPSIBAH BAKER⁵ (Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Yarmouth, MA 25 Sep 1765; d. Harwich, MA 28 Oct 1846. She m. Yarmouth, MA 23 Mar 1786 **ZENAS CHASE** b. Yarmouth, MA 23 Mar 1758 son of Job and Edith (Bassett) Chase.

HULDAH CHASE⁶ (Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Harwich, MA 8 Jan 1788; d. Chatham, MA 22 Jan 1858. She m. Harwich, MA 11 Oct 1806


OLIVER ELDRIDGE b. Harwich, MA 3 Nov 1783; d. Harwich, MA 25 Feb 1855 son of William and Betsey (Daggett) Eldridge.

MARY ANN ELDRIDGE⁷ (Huldah Chase⁶, Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Harwich, MA 10 Jul 1819; d. Orleans, MA 15 Feb 1901. She m. abt. 1838 **FREEMAN A. HIGGINS** b. Brewster, MA 15 Aug 1819; d. Orleans 17 Feb 1897 son of Abner and Reliance (Allen) Higgins. (Hopkins lineage, 1) Freeman A. Higgins, Reliance, Elisha Allen, Hannah Paine, Hannah, Joshua, Giles, Stephen Hopkins; 2) Freeman A. Higgins, Reliance, Elisha Allen, Hannah, Ebenezer, Samuel Paine, Mary Snow, Constance, Stephen Hopkins; 3) Freeman A., Abner Higgins, Thankful Freeman, Hannah, Roger King, Bathshua, Stephen Snow, Constance, Stephen Hopkins.)

CELIA HIGGINS⁸ (Mary Eldridge⁷, Huldah Chase⁶, Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Orleans, MA 18 Jan 1855; d. Orleans, MA 22 Oct 1894. She m. Orleans, MA 15 Apr 1873 **SAMUEL SMITH** b. Nova Scotia 1853 son of Franklin and Mercy (Higgins) Smith. (Hopkins lineage, 1) Samuel Smith, Mercy, Benjamin Higgins, Sarah Knowles, Sarah, John Paine, Mary Snow, Constance, Stephen Hopkins; 2) Samuel, Franklin, Myrick, Silvanus Smith, Jabez, Jabez Snow, Constance, Stephen Hopkins.)

GRACE E. SMITH⁹ (Celia Higgins⁸, Mary Eldridge⁷, Huldah Chase⁶, Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Orleans, MA 7 Jun 1880. She m. Orleans, MA 21 Feb 1899 **JOHN T HOLMES** b. Harwich, MA 30 May 1877 son of Charles H. and Issabel G. (Pierce) Holmes.

MARION C HOLMES¹⁰ (Grace E. Smith⁹, Celia Higgins⁸, Mary Eldridge⁷, Huldah Chase⁶, Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. Yarmouth, MA 4 May 1902. She m. **EARL WOOLMAN** b. 26 Jan 1905; d. Jamaica Plains, MA 1 Jan 1965 son of Elmer and Loella A. Woolman.

PAULINE WOOLMAN¹¹ (Marion Holmes¹⁰, Grace E. Smith⁹, Celia Higgins⁸, Mary Eldridge⁷, Huldah Chase⁶, Hepsibah Baker⁵, Rachel Wheldon⁴, Lydia Nickerson³, Lydia Maker², Rachel¹) b. MA 1933 (18). 

Sources available upon request. Email editors@pilgrimhopkins.com

Maker/Macors and Hopkins

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In making his case that James Maker was a “non-Indian,” Derick notes the Makers’ long and close association with the Nickerson family. This family, which is unsurprisingly intermarried many times over with the Hopkins, purchased great swaths of land from Native Americans on Cape Cod – illegally, in the view of the Colony, which fought a lengthy and largely unsuccessful legal war against the Nickersons. Whether in Brewster, Harwich, Chatham or Eastham, it would appear that the Makers, like the Nickersons, often lived adjacent to Native American property. A topic certainly worth exploring further would be the correlation between neighborliness and even marriages with Native Americans, and the acquisition of their land by white settlers.

Cape Cod historian Frederick Freeman notes that by April 29, 1673, James Maker had become a landowner in Yarmouth, paying just 11 shillings in taxes to this town – which would suggest his property was small. At that time Maker was apparently living “on the eastern shore of Follins Pond, not far north of Kelley’s Bay, a neighbor of Samuel Ryder to the south and the former holdings of William Nickerson to the north.” A cart way called “Maker Roade” stretched from Bass Pond to “the way that leads from Yarmouth to Harwich,” in the current Mayfair neighborhood of Dennis (Freeman 1860, 195).

Historian C.W. Swift asserts that James Maker subsequently owned about 10 acres in Chatham “southeast of Great Hill, which was bordered originally on the north by the original purchase of William Nickerson Sr., near or on the line separating Nickerson’s first purchase from the Indian reserve.” This property was adjacent to designated “inlands” reserved for Native Americans. James Maker’s 10 acres were purchased by William Griffeth before 1703 (Swift 1915, 14).

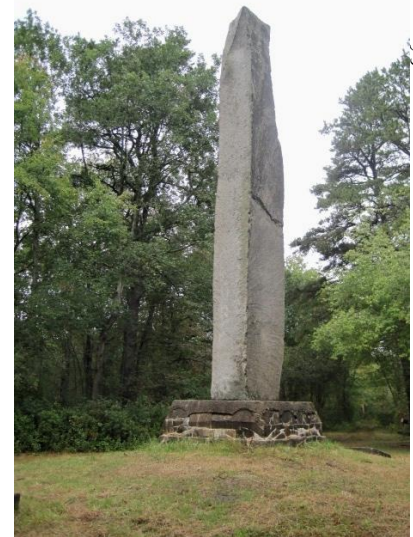
Later, Simeon Deyo describes Maker as an early settler of Harwich (now Brewster):

East Brewster is the post office designation of the territory in the northeast part of the town. Among the early settlers here were Stephen Hopkins, Mr. Thomas Crosby, James Maker, William Freeman, Richard Godfrey, William Baker, Nicholas Snow, David Burgess, John King and John Snow. The principal settlement now is along the main road, which the records show was laid out by the town of Eastham in 1668 (Deyo 1890, 909).

In their book, the Nickersons assert that “...the MAKER children who settled in Harwich, Mass., had land that was adjoined to land held by other known Indians.” The location of James Maker’s home is known from records about the agreement reached in 1705 regarding the dividing line between Eastham and Harwich. After several meetings, representatives from both towns (including Nicholas Snow, for Eastham) reaffirmed the boundary that had been established in 1682, but a new reserve would be created between the two towns. Quoting Eastham records, Paine states:

“...the line between the said town of Eastham and Harwich as to jurisdiction of the towns shall forever remain as formerly reputed; but that all the land lying betwixt the bounds of said towns and a line run from

the western part of the pond [Baker’s Pond] to the southward of James Maker’s house over to a point near the mouth of the Herring River at Chequeset, a little to the westward of the land of Samuel Cole should forever lie, to be improved in common” by the two towns, the town of Eastham paying the proprietors of Harwich two



James Maker fought with the English against the Narragansetts in the 1675 “Great Swamp Fight.” Today a monument marks this battleground just southwest of Kingston, Rhode Island.

pounds and ten shillings for their consent to the same (Paine 1937, 165).

Paine further describes the purpose of the reserve as follows:

...The particular purpose for which this reserve was made is not clearly given in the records of the towns. As at that time a considerable portion of it was in the occupancy of the remnant of the Potonumecot Indians, it is thought the tract was reserved for them... (Paine 1937, 166-167).

The Deyo history also mentions James Maker in the context of the “dividing line” between Eastham and Harwich:

Baker’s pond is in the eastern part, and the line that divides the town from Orleans passes through it. It was called by the Indians Pomponeset. James Maker, an early settler, had a house near the pond. Afterward William Baker lived near it, since which time it has been known by its present name [Baker’s Pond]. Not far from it is Raph’s, or Rafe’s, pond [Raph was a Native American] (Deyo 1890, 164-6, 899).

There is evidence that some members of the Maker/Macor family remained in this area. In a long and contentious dispute that ended in the 1803 split of the old Harwich into two townships, the North Parish becoming Brewster and the South Parish retaining the name Harwich, “Joseph Macor,” “Benjamin Macor Jr.,” and “Benjamin Macor” signed a 1746 petition seeking that the South Parish become a “distinct and separate precinct.” Despite this affiliation, much later, in an 1858 map, two Maker households appear in East Brewster (the “North Parish”): L. Maker and H. Maker (Paine 1937, 223).

Returning to James Maker, Derick found that he was a witness to the will of Nathaniel Mayo of Eastham in 1709, and was bequeathed “one suitable Garment” in the 1716 will of Major John Freeman of Eastham, which would suggest he was very much integrated into the established white

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Maker/Macors and Hopkins

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community. Even clearer evidence of this integration was the fact that, his youthful transgressions long forgiven or forgotten, he served as constable of Harwich for one year, from March 1719/20 to March 1720/21, when he was probably about 70-years-old. On his tenure as constable, little is known other than that:

James Maker, the constable in 1720, having unknowingly taken a counterfeit fifty shilling bill, the town March 26 voted that it should be "the town's loss" (Paine 1927, 211).

For Derick, however, it is clear that "If he was an Indian, such office would not have been available to him" (Derick 2000, 74).

According to Derick, James is mentioned in a deed from Isaac Freeman to Edmund Freeman on 13 September 1721, concerning land bought by Isaac's father from James Maker in Harwich. James Maker died in Harwich on 8 July, 1732, as noted in the Harwich Vital Records (p.54).

While firmly rejecting the notion that James Maker was a Native American, Derick maintains that Maker's wife Rachel (b. about 1664, d. before 1703), most probably was. This would explain that he lived "on or bordering" the Indian reserve in Chatham, and then on the Potonumecot reserve in East Brewster. It would explain the features of some of James' descendants (Derick 2000, 74).

After Rachel's death, James married Mercy Smith of Eastham on Feb. 15, 1703, but Rachel was the mother of all his children: Lydia (b. about 1684), Rachel (b. about 1685), James Jr. (b. about 1686) and John, b. about 1692). The two daughters married Nickerson brothers, sons of Ruhamah Jones (whose mother's name is unknown and who may have

been Native American, and whose father was Teague Jones), and of Capt. Joseph Nickerson. Lydia married, on Nov. 4, 1703 William Nickerson, and the couple had nine children. Rachel married on Jan. 20, 1714, Josiah Nickerson. The couple apparently had six daughters and possibly a son before Josiah's death and the June 16, 1737 announcement of Rachel's intentions to marry John King (as his fourth wife) were recorded. John King, born in England and a 70 year resident of Harwich, was 89 when he married the 52-year-old Rachel. He had "bought lands at Harwich from Indians 11 May 1711 and was a proprietor there." Finally, James and Rachel's son James Jr. was married on 17 April 1706 to Mary Taylor (probably the daughter of Richard and Hannah Taylor of Yarmouth) (Austin 1995, 64-65).

The descendants of James and Rachel are not alluded to as Native Americans by 19th century and early 20th century Cape historians. There is, however, the interesting case of Elizabeth Maker, who married Downing Cahoon in 1759. The identity of this Elizabeth Maker is not entirely clear.

While Mary (Hopkins) Maker and her husband John had a daughter named Elizabeth (b. 22 June, 1722), the "Silver" book states that she was "undoubtedly not the Elizabeth Maker who m. Harwich 16 April 1759 Downing Cahoon." The book does not give a reason for this statement, but there is the troubling fact that Downing Cahoon was born in 1738, making him a full 16 years younger than Elizabeth (Austin 1995, 100).

We have so far been unable to find an alternative Elizabeth Maker in the records, closer in age to husband Downing.

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Membership Profile Update

Compiled by our Historian and Secretary Kenneth Whitemore

Total membership as of December 2013: **334**

Relationship to Stephen for Lineage Members:

Constance: 127	Damaris: 35
Giles: 72	Deborah: 8

Dues Paid Through:

Life: 70	2014: 15
0-2012: 113	2015: 11
2013: 123	2016/18: 2

We have no members in 12 states: AK, AR, ID, KS, KY, LA, MS, MT, RI, SD, WV, WY. Do you know anyone in these states who might want to join the PHHS?

39 States & Canada represented:

States & Canada	# of Mbrs:
CA	45
MA	38
NY	31
FL	29
CT	20
TX	14
MI	11
VA	11
ME	10
PA	9
WA	9
IL	8
NH	8
MD	7
NC	7
MO	6
WI	6
GA	5
OH	5


AZ	4
CO	4
DE	4
OR	4
SC	4
CAN	3
NJ	3
NV	3
MN	2
NM	2
OK	2
VT	2
AL	1
HI	1
IA	1
IN	1
ND	1
NE	1
TN	1
UT	1
n.a.	10

Research Contest

The PHHS is organizing a contest to encourage genealogical research on the MtDNA lineage of Elizabeth (?Fisher) Hopkins via her daughters Deborah and Damaris. Anyone who can provide us with a documented matrilineal line from Elizabeth through one of these two daughters



will be given as a grand prize a Bermuda Half Penny on which the Sea Venture is depicted (see photo left).

These coins could be made into attractive pendants or tie clasps. One such prize will be given for each lineage submitted. Go for it!!! 

Maker/Macors and Hopkins

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What makes Elizabeth Maker (whether or not she was Mary Hopkins' daughter) noteworthy is that historian Josiah Paine, in his personal genealogical notes archived at the New England Historic Genealogical Society in Boston, states that Downing Cahoon, presumably with wife Elizabeth and children, lived in a wigwam in East Harwich.

Maker Soldiers

It has often been noted that men of Native American heritage in Eastern Massachusetts tended to gravitate towards military activities, perhaps in keeping with their traditions as warriors. Maker men were certainly well-represented in the lists of veterans of early American wars. As Derick points out, however, the Makers were never identified as Native Americans in these lists.

James Maker participated in the "Great Swamp Fight" of December 19, 1675, in the context of King Philip's War. In this unprovoked attack against the Narragansetts just southwest of what is now Kingston, Rhode Island, led by Gov. Josiah Winslow (son of Edward Winslow), between 350 and 600 Native men, women and children were shot or burned to death and 20 percent of the English troops were wounded or killed. The book *Soldiers in King Philip's War* indicates that James Maker was in 1733 (although he had died in 1732) granted six shares in what later became Gorham, Maine for his service in this battle. Could Maker have been awarded the grant had he been Native American? At the same time, fighting against the Narragansett tribe does not prove he was white, as Cape Cod Indians were either neutral or assisted the colonial army in this war (Bodge 1896, 439; Philbrick 2006, 267-80).


The next document cited by Derick is the "List of Soldiers both English and Indians Detached within the County of Barnstable by order of his Excellency the Governor and now shipped on board the Good Sloop Coronation Captain Benjamin Go[?]ld Comander Benjamin Okilley Imprest, August 26. 1704 Yarmouth." Given that this list identifies several Indian soldiers, and James Maker was not among them, Derick's concludes that:

James Maker is clearly delineated with the English soldiers of Eastham, not with the Indian soldiers, and therefore is not viewed as an Indian by the Colony government. We are compelled to seek the Indian lines within the Maker descendants from other than James Maker himself (Derick 2000, 72).

Long after James' death, his descendants fought on. As thoroughly documented in Paine's history of Harwich,

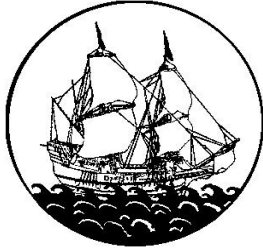
several of them were soldiers in the French and Indian wars as well as in the American Revolution

Conclusions

The Makers are not the only family with likely Native American origins that married into old, inter-connected Cape families. There is much more to be discovered about these roots and their social, cultural and economic ramifications. This article has simply highlighted some arguments and evidence put forth by others. Another approach to this challenging research is explored in the article on p. 4. Readers are invited to draw on all research tools to dig deeper, reach their own conclusions, and share them with us, so more light can be shed on this most interesting aspect of our common social history. 

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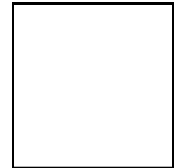
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