

## ***What is the “Locke Collection”, and Why is it in the Fitzwilliam Town Library?***

The Locke Collection is an extraordinary group of early, important, and mostly pre-contact (that is, dating to the period before the indigenous people first made contact with outside cultures) Hawaiian artifacts. It resides in the Fitzwilliam Town Library because in its early years, Fitzwilliam took part in a vigorous evangelical movement which sent young people from New England all over the world to spread the word about Christianity.

### ***The Collection***

The collection consists of 19 items originally collected in Hawaii between 1837 and 1842 by Edwin Locke, a native of Fitzwilliam and an early missionary to the Hawaiian Islands. It was given to the Fitzwilliam Town Library by his relatives in 1911, on condition that they be displayed “together in a safe repository where they can be seen and appreciated without being injured by handling, each article being sufficiently labeled and described to show its use or significance” in perpetuity. This gift provided the incentive for the gift of the present Library building, so that the institution would be assured of a safe repository for the collection.



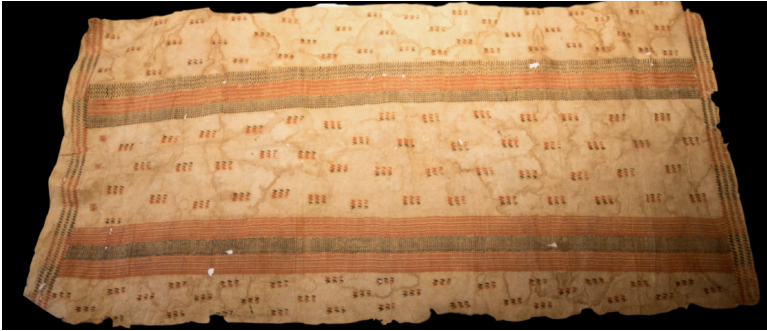


***An outrigger Canoe Model with Paddles,***

***Hawaii, USA/Polynesia 19th C.***

*Medium: Wood, pigment, fiber.*

*A model of a seagoing fishing canoe with full outrigger and removable splashboard. Well carved and with fine old surface, uncleaned as found. The outrigger is attached by wood sticks that are lashed on with fiber. Canoes of this type were early items made for the trade with sailors and missionaries and were highly sought after. This rare and valuable canoe in near perfect condition adds great historical significance to this collection.*



***A bark cloth panel (Kapa), Hawaii, USA/Polynesia 18th C.  
(precontact)***

*Medium: Beaten and dyed mulberry bark [Wauke].*

*Thinly beaten and of simple form, the cloth used for everything from bedding to clothing, this example with complex stamped and painted designs, likely denoting a use as personal decoration. [Wauke] strips were dried and stored; when wanted for use they were soaked in water until soft and then beaten on a smooth stone with the hohoa, a round hand-club, until the fibers were felted together, making thick strips of stock material. To make Kapa the thick strips after soaking overnight were beaten on the anvil, [Kuakuku] with kapa-beaters. Strip was welded to strip into sheets of varying size and consistency, sometimes covering more than 125 square feet of surface. It generally took four days to beat an ordinary sheet of Kapa. The pattern on the beater gave tissue mark to the Kapa whether plain or figured was made sometimes by printing with a pen of bamboo, or of wood, dipped in dye, sometimes with a bamboo stamp. Owing to the curved shape of the bamboo the width of the stamp was limited, and to cover a large Kapa infinite pains were required to repeat the small impression in order and properly joined. The common garment of the men when missionaries first went to Hawaii was a waist-cloth, malo, a strip of Kapa girded about the loins; the similar garment of the women was called pa-u. A bed Kapa was Kapa moe. The introduction of woven cloth gradually superseded the use of Kapa. Though in 1860 the cheerful sound of kapa beating was heard in all the country districts, the art is now unfamiliar.*



***A Model of a Kapa-Beating Anvil, USA/Polynesia 19th C.***

*Medium: Wood*

*Of oblong form with a simple channel running down the center of the bottom, made of wood in imitation of a full-sized anvil for beating Kapa, a bark-fiber used to make textiles. While unusual and unique this is a piece clearly made to sell.*



***Kapa Beaters, Hawaii, USA/Polynesia 18th/19th C. (Possibly Precontact)***

*Medium: Wood*

*The dark hardwood beater of squared form, the sides with ribbed longitudinal grooves, the handle with superb patination from use and wear.*



***A Carved food bowl and original fiber binding for suspension),  
Hawaii, USA/Polynesia 18th C. (Precontact)***

*Medium: wood, coconut fiber.*

*Bowl of Kou wood with tapering form, enclosed in netted coconut fiber for suspension.*



***A decorated calabash food cover or cup,***

***Hawaii, USA/Polynesia 19th c.***

*Medium: Calabash (gourd).*

*A shallow rounded calabash bowl with pyro-engraved word “Kahakai” which means ‘beach’ or ‘sandy shore’ in Hawaiian. This was likely a top of a wooden food bowl, though it could also have been used as a cup or bowl in its own right. This is a fine example in perfect condition, rare object to find due the fragility of the material.*



***An adze with original stone blade, Hawaii, USA/Polynesia 18th C.  
(Precontact)***

*Medium: Wood, Stone, fiber.*

*Of classical form, the handle with gentle curve and carved flattened platform, the head of hard stone, well carved and flattened with edged cutting blade, attached to the top with fiber binding.*





***An ivory bangle, likely Chinese or Indonesian, 19th C.***

*Medium: Ivory.*

*The simple bangle with raised lip about the inner perimeter, a small age crack that has not broken through to one side; the surface with variegated yellowish patina. It is likely that this bangle was traded into Hawaii by sailors who visited the Islands in the early 19<sup>th</sup> century. This would have become a status item to the Hawaiians as ivory was associated with chieftains and was only sourced through whaling or very early trade.*



***A set of three Moa gaming sticks (wooden darts), Hawaii, USA/  
Polynesia 18th/19th C. (Possibly Precontact)***

*Medium: Wood.*

*The dark hardwood sticks of varying lengths with rounded ends tapering to nearly pointed terminals. . Fine patina from use and wear. To play the game, a player slides a moa, or wooden dart, between two stakes for accuracy, or for the longest distance . The moa slides and is quite unpredictable in its course.*

No Comparable known



***A Notched Stick, USA/Polynesia 19th C.***

*Medium: Wood.*

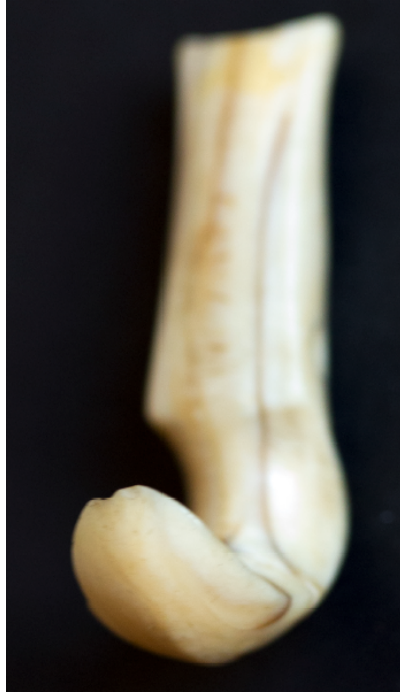
*Of elongated form, a stick with faceted surface and multiple notches on various parts. Overall old surface. This stick has been deliberately faceted and notched multiple times as a result of being used as a counting device.*



***A Superb Lei Niho Palaoa Chief's necklace with pendant, Hawaii, USA/Polynesia 18th C.***

*Medium: Sperm whale tooth, Human hair, fiber.*

*The necklace made from hundreds of minute square-braids of human hair around a central fiber core, the fiber emerging to tie the necklace at the back. The central pendant in the form of a large stylized and abstracted head (possibly depicting the War god 'Ku') with open mouth, resembling a hook, made from a Sperm whale tooth.*



***A fine Chief's necklace pendant, Hawaii, USA/Polynesia 18th C.  
(Precontact)***

*Medium: Sperm whale tooth.*

*A small central pendant from an ancient Lei Niho Palaoa necklace in the form of a large stylized and abstracted head (possibly depicting the War god 'Ku') with open mouth, resembling a hook, made from a small whale's tooth. Smaller pendants of this type and size are generally precontact and were ancestral heirlooms. The use of larger ivory pendants is believed to have begun after contact and trading between Western whalers and the Hawaiian natives, who had prized the ivory but had smaller pieces of it due to the hunting of smaller whales or the finding of beached whales.*



***Two smoking pipes, Hawaii, USA/Polynesia 19th C.***

***Medium: Wood and Whale tooth.***

*The first of wood in classical 'L' shape, the dark wood with variegated patina, the bowl with fine signs of wear and burning. The Ivory example of similar form, the edge of the bowl shows some chipping (chips intact and can be restored). This example is exceptionally rare with few other examples known.*



***A large shell trumpet, Hawaii, USA/Polynesia 19th C.***

*Medium: Helmet Shell.*

*Though called a conch shell in the notes, this is actually a Helmet shell, likely Cassis cornuta, or the horned helmet, which is native to Hawaii. The spire has been perforated to use as a blow-hole. The overall patina is original and dusky, indicating this was not a live-taken shell, but was found on a beach after a storm.*



***An Extremely Rare Map of Hawaii, Hawaii, 1838.***

*Medium: Paper/Linen.*

*The map of the Hawaiian Islands, with details of land ownership and geographical locations, sewn together from eight sheets and handcolored. Some areas of creasing, discoloration, remains of blue adhesive material to corners, small bug holes, and an area where a small tear was sewn are the only flaws, otherwise its condition is very good.*

*This map of the Hawaiian Islands was made in 1838 and is the first full sized complete map produced in Hawaii. Other than this example there are only two known extant copies and a third partial copy.*



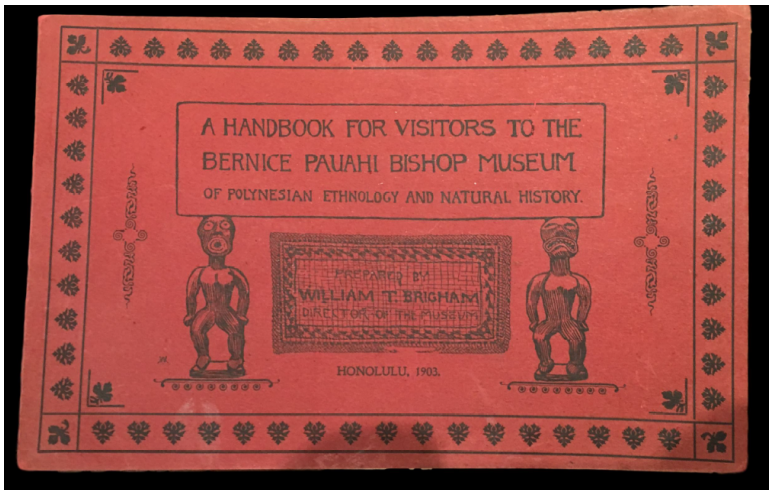


***First consolidated printing of the Bible in Hawaiian, Hawaii, USA/  
Polynesia 19th C.***

*Medium: paper, leather binding*

*Ka Palapala Hemolele a Iehova ko kakou Akua. Oahu: Missionary Press, 1838[-39]. 2 volumes in 1. \* BOUND WITH: Ke Kauoha Hou a ko Kakou Haku e Ola'i, A Iesu Kristo.... Honolulu: Missionary Press, 1837.*

*This exceedingly rare copy of the bible in the Hawaiian language is a consolidated work where the Old and New Testaments are bound together into a single printing. It appears to have been used little as the original binding is still perfect and shows almost no indication of regular use.*



***A Handbook for Visitors of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and natural History; William T. Brigham, 1903. Bishop Museum, Hawaii.***  
*First edition, Oblong 8vo. 105 pp.*

## ***Edwin Locke – Missionary and Collector***

The Locke brothers were some of the earliest settlers in Fitzwilliam. The first settlers arrived in what was then known as “Monadnock Township Number 4” in about 1761, and already by 1770, two brothers, Jonathan (b. 1737) and William (1) (b. 1748) Locke came to the newly established town of Fitzwilliam from Ashby, Massachusetts.



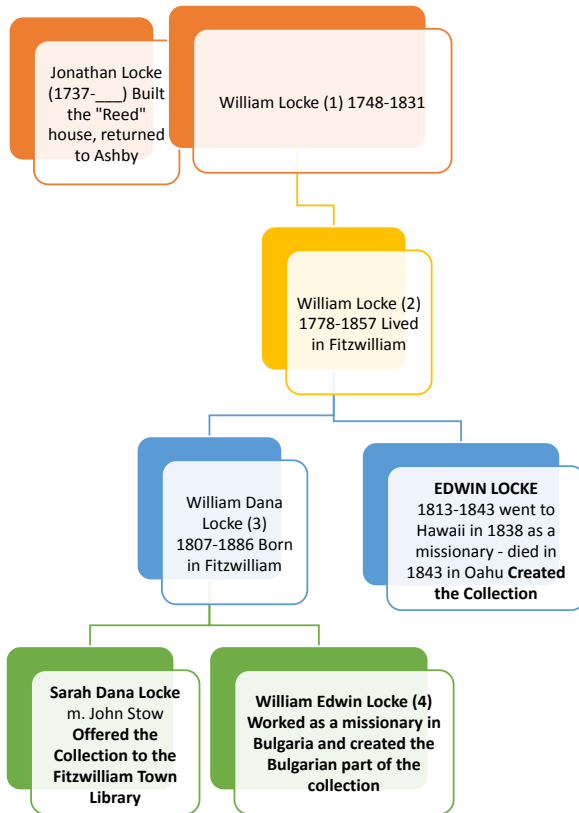
*Figure 1 The "Reed House", built by Jonathan Locke, great-uncle to Edwin Locke*

Jonathan did not get to enjoy it long, for his father, James Locke of Ashby died in 1772, and Jonathan, as the eldest son, returned to manage his father’s estate in Ashby.

His younger brother, William (1), remained on the “home farm” here in Fitzwilliam, possibly in the cabin that his brother lived in while building his frame house, and his son William (2) was born in 1778.

“Squire” Jonathan Locke set about building an impressive frame house, which is now the home of the Massin Insurance Agency near the center of the village.

The house was finished in 1771, but Jonathan did not get to



The second William Locke remained in Fitzwilliam for most of his life on the original farm. He married Mary Walker of Rindge and among his many children were another **William** Dana Locke (3) and **Edwin** (born 1813). **Edwin** was given the privileged opportunity of studying at Appleton Academy in New Ipswich, New Hampshire, and boarded with his maternal uncle, the Rev. Charles Walker, who was pastor of the New Ipswich Congregational Church, an important position with links to the incipient missionary movement.

The **New Ipswich Academy** was chartered in 1789 and was later renamed Appleton Academy after benefactor Samuel Appleton, the largest early donor to the school. It was the second oldest academy chartered in New Hampshire after Phillips Exeter Academy in Exeter. New Ipswich Academy had a close relationship with Dartmouth College in Hanover. It would also serve as a high school for the nearby communities of Mason and Greenville. Attendance here was a great privilege and made possible connections with many important people in ecclesiastical positions throughout the area.



*Figure 2 Appleton Academy Building, New Ipswich, NH*

## ***The Second Great Awakening***

One factor affecting cultural life in Fitzwilliam was the Protestant religious revival in the United States from about 1795 to 1835. During this revival, meetings were held in small towns and large cities throughout the country, and the frontier

institution known as the camp meeting began. Many churches experienced a great increase in membership, particularly among Methodist and Baptist churches. The Second Great Awakening made “soul-winning” the primary function of ministry and stimulated several moral and philanthropic reforms, including temperance and the emancipation of women. Generally considered less emotional than the Great Awakening of the early 18th century, the second wave of evangelical revivalism led to the founding of numerous colleges and seminaries and to the organization of mission societies across the country.

Locally, Ipswich Academy, Amherst College and Williams College provided support and were centers of increased missionary activity.



*Figure 3 Fitzwilliam Town Hall, originally the 3rd Meeting House, rebuilt in 1817 after the fire which destroyed the 2nd Meeting House*

## ***The New Emphasis on “Soul-Winning” Created an Increased Interest in Missionary Efforts in Hawaii***

Meanwhile, an awareness of the Hawaiian Islands, then known as the Sandwich Islands, was developing in New England. Partly this was a result of emulation of British missionary efforts. The London Missionary Society had established one of its first missions in Tahiti. American ships also began to regularly stop in Hawaii for food, and other island delights. Some of the local



*Figure 4 Henry Obookiah*

young Hawaiians joined the ships as sailors. One was a prince, sent by his father for an education in the United States.

In 1809, the leader of these students, the future Reverend Edwin W. Dwight, a senior in Yale College at the time, met **Henry Obookiah** (circa 1792–1818) whom he discovered sitting on the steps of the college. Henry had arrived in New Haven after sailing for three

years with a New England trader and had already been to the west coast of North America and China. When Henry lamented that "No one give me learning," Dwight agreed to help him find tutoring. Obookiah took up residence with one of Dwight's relatives, Yale president Timothy Dwight IV, a founder of the American Board of Commissioners for Foreign Missions, who instructed him in Christian and secular subjects. For a period during his education, Henry Obookiah lived in Hollis, New Hampshire where he became very involved with the Hollis

Congregational Church. He had studied English grammar and the usual curriculum in public schools by the time he formally converted to Christianity in 1815, during the Second Great Awakening. One of Henry Obookiah's achievements was the development of a written version of the Hawaiian language, with a view to publishing a Hawaiian language Bible. Within a few years, the arrival of Obookiah and other young men like him was taken as a sign that America had been specially selected for the evangelization of Hawaii. These men were educated with a view to returning them to their home communities trained both in Christian doctrine and academic subjects.

### ***The New Missionary Movement***

In 1806, five students from Williams College in western Massachusetts took shelter from a thunderstorm in a haystack. At the "Haystack Prayer Meeting", they came to the common conviction that "the field is the world" and inspired the creation of the **American Board of Foreign Missions** four years later. These young men were convinced that the proper best use of their religious zeal was the spreading of their Congregational and Presbyterian forms of Christianity worldwide. They formed a missionary group at the college, and other colleges followed suit. In 1810 the American Board of Foreign Missions was founded. In 1812 the American Board of Foreign Missions sent its first missionaries to British India. Between 1812 and 1840, they were followed by missionaries to the Cherokee Indians in the US, India (the Bombay area), northern Ceylon (modern Sri Lanka), the Sandwich Islands (Hawaii), east Asia including China, Singapore and Siam (Thailand), Greece, the Middle East

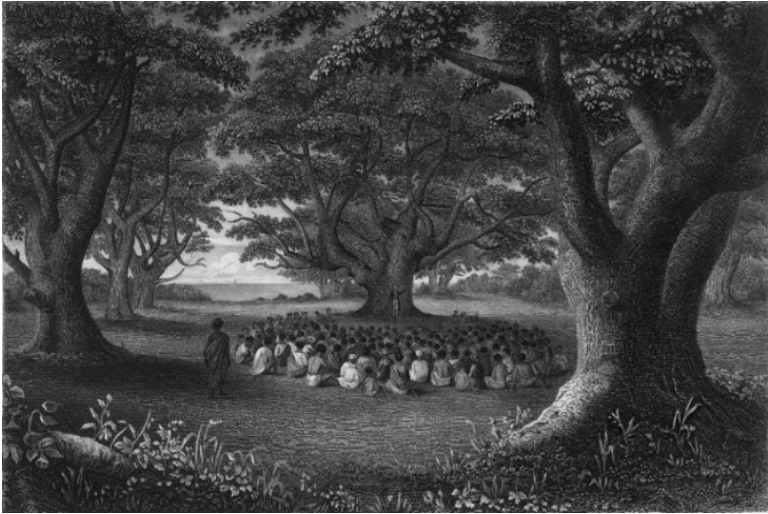


including Cyprus, Turkey, Syria, the Holy Land and Persia (Iran) and Africa, including both west and southern Africa. In 1815, the Rev. Joseph Harvey, with whom Henry Obookiah had been staying, preached a landmark sermon on foreign missions, and this sermon was printed and distributed widely in New England. Harvey believed that foreign missions were a requirement for the arrival of the New Millennium, and his ideas initiated a ferment of interest in missionary activity throughout New England.



*Figure 5 A traditional Hawaiian temple.*

The mission to Hawaii was different from the others in several important ways. The arrival of the first missionaries occurred just after the installation of a new king and the abolition of *kapu* (taboo). This led to the complete destruction of the old Hawaiian religion and thus presented the perfect opportunity for the introduction of a new one.



*Figure 6 Missionaries preaching in Hawaii*

The king and many of the chiefs quickly became baptized and were enthusiastic supporters of Christianity within a very few years. Several of the chiefs worked for the mission and encouraged the population to attend the new schools established by the mission.

### ***Edwin Locke in Hawaii***

By the 1830s, based on its experiences, the American Board of Foreign Missions prohibited unmarried people from entering the mission field. They required couples to have been engaged at least two months prior to setting sail. To help the missionaries find wives, they maintained a list of women



*Figure 7 Martha Rowell Locke*

who were "missionary-minded": "young, pious, educated, fit, and reasonably good-looking." While we cannot be sure how Edwin was first introduced to his future wife, on Sept. 2, 1836, he married, in Cornish, N.H., Martha L. Rowell, daughter of Rev. Joseph Rowell, pastor of the Cornish church. The young couple sailed from Boston on Dec. 14, 1836, under commission of the American Board of Foreign Missions. They were a party of thirty-two missionaries headed for the Hawaiian Islands and they arrived at Honolulu on Apr. 9, 1837. He was stationed at Wailua, Oahu, where he organized and conducted an industrial school



*Figure 8 New England style houses built by the missionaries in Hawaii*

for boys. The boys were taught farming, blacksmithing and other New England skills. The Hawaiian mission schools were different from those in other parts of the world because of the thousands of students enrolled. Adults were also active students. The missionaries found themselves part of an actual transformation of local culture.

After a few years, however, tragedy struck. The Locke family's first-born son was drowned on Nov. 5, 1841, at age 4. Then

Martha, Edwin Locke's wife, died after a long illness on Oct. 8, 1842, leaving three daughters. The death of his wife made it necessary, in the judgment of the mission, for Edwin to return to New England with the girls. He expected to embark in Nov. 1843. Before the time came, he was seized with sudden and severe illness, and died Oct. 28, 1843, at the residence of an associate, Rev. Daniel Dole, Punahou, near Honolulu. His daughters were adopted by members of the same mission, -- two, Lucy M. and Martha L, by Rev. A. B. Smith, and Mary Sabin, by her uncle Rev. Geo. B. Rowell.

### ***The Creation of the Collection***

Prior to his unexpected death, Edwin Locke had collected and packed various Hawaiian artifacts to bring to his friends at home. These items were forwarded to Boston in 1844, the summer after his death. In due time they were received in Fitzwilliam by his brother, William Dana Locke. In 1855 Mr. Locke moved to New Ipswich, NH, where he died in 1879. He and his family always cherished the Hawaiian curiosities with much care, yet allowed them to be exhibited at missionary meetings, at town fairs and at other gatherings with the hope of rousing or increasing interest in missionary work. As a result, damage did occur to some of the more fragile pieces, and some were lost. In time, Edwin and William's namesake, William (4) Edwin Locke, also devoted his life to mission work and spent a considerable time with his wife working at a school in Bulgaria. At that time Bulgaria still formed part of the Ottoman Turkish Empire. William Edwin Locke collected further items in Bulgaria to add to the earlier Hawaiian collection.

## ***The Collection Comes to Fitzwilliam***

In searching for a safer home for the remaining items, William Dana (3) Locke's daughter, Sarah D. Stow, initiated the removal of the collection to Fitzwilliam. In 1903 she wrote to friends in Fitzwilliam:

*Dear Friends:*

*Has Fitzwilliam Town Library a museum of antiquities or other curiosities? Our neighboring town of Ashby has such a museum, the articles on exhibition were given to the town for that purpose. It has suggested to us a way to put to good use some things treasured in our family for many years. Part of them were sent us by Uncle Edwin Locke from the Hawaiian Islands 60 years ago, illustrating implements and customs of the people of those Islands at that time. He included specimens of coral and lava which may have been the beginning of Father's (Wm. Dana Locke's) collection of minerals, a collection he was many years in gathering. When brother Edwin (Rev. Wm. E. Locke) was in Bulgaria he sent home native garments and tools illustrating life in that country. Father and Uncle Edwin were Fitzwilliam men by birth and residence; and brother Edwin spent his childhood and youth in Fitzwilliam, so that all three may be counted among the sons of the town.*

*If Fitzwilliam has no library museum now but would value these collections enough to provide a place for them "where moth and rust would not corrupt," and where they can be seen but not handled, the surviving members of our family [Rev. Wm. E. Locke of Wellesley, Mass., Mrs. Lizzie A. Collings of Cubero, New Mexico, and Mrs. Emma A. Clark and the writer, of Ashburnham, Mass.] would cordially donate them to the town on those conditions. Such*

*a gift might prove a nucleus for gifts from other friends as well as from sons or residents of the town. If the town authorities should wish to know more in detail about the collections before deciding to accept this offer, I would write more definitely on any point they desire, As I do not know who they are, I send this letter to you, who know who will know or will ascertain, whether the donation on such conditions, would be acceptable.*

*Very truly yours, Sarah D. Stow.*

At this time, Fitzwilliam's Library was crammed into a small room at the Town Hall and so the reply ran as follows:

*My dear Mrs. Stow,*

*Your letter with the kind offer of your valuable collections was given me more than a week ago. I showed it to the Supervisors. I am the Librarian. We are all much pleased with the offer and know the collection will be of great interest and value to our library. We are hoping to have a new building in the near future in which there will be most certainly a room for such collections. If you wish to send it now we would see that it is suitably placed and cared for. Perhaps you will think it better to keep it until we have our new building.*

*Very sincerely yours, Annie L. Colby*

### ***The Locke Collection Provided the Impetus to Create a Free-Standing Public Library in Fitzwilliam***

It was, in fact, determined that the collection would need to wait until a building was acquired. Eventually, David E. Bradley, the grandson of Daniel Spaulding, offered to give the Spaulding

homestead to the town to be used as a town library. The gift was conditional on the acceptance of the building to be used in perpetuity as a library, and that the exterior of the building be kept essentially unchanged. This was a particularly fitting gift, as Daniel Spaulding had maintained the town's first library in his house and had acted as librarian there for many years.

Due to the value placed on the items by the Locke and Stow families, the library did not take possession of the items in the collection until it was sure that it could house the items securely in the new library building. The Locke collection was duly installed in several specially acquired cases and was much valued by the Library over many years. It was mentioned in Town Reports at several intervals between 1908 and 1962.

### ***Cultural Considerations: Why the Locke Collection Remains in the Library and must be on Display***

While the gift stipulated that the collection be displayed and protected in perpetuity, over the years the story of its origin became lost, and the collection was privately acquired in the 1970s. Only recently was the true importance of the collection, and the library's responsibility to protect and display it, recognized. After much effort, most of the collection was recovered. The Trustees of the Library have consulted with several legal experts as to their responsibility for the collection. All confirm that the Library is barred from selling or even lending the collection to any other institutions, even museums in Hawaii. The original terms of the gift also require that the collection be on display in the Library. To comply with these

terms, the Library needs to develop a plan and funding to properly house and protect the collection. We hope that the community will assist us with its ideas and support for an appropriate display of these important artifacts which express such an important part of the town's cultural history.

As these items inspired the establishment of the Fitzwilliam Town Library in its current building and location it is only appropriate, as well as legally imperative, that they be housed in a secure, appropriate manner where they can be seen and enjoyed by the residents of, and visitors to, Fitzwilliam.

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