

# **FACES OF WHALING ORAL HISTORY PROJECT**



**New Bedford Whaling National Historical Park  
New Bedford Whaling Museum  
Azorean Maritime Heritage Society  
New Bedford Historical Society**

**Funded by  
National Park Service Ethnography Program  
Northeast Region**

**Laura Orleans, Principal Investigator**

January 2000

## TABLE OF CONTENTS

<b>EXECUTIVE SUMMARY</b> .....	3
<b>Project Description</b> .....	3
Overview of Findings and Recommendations .....	3
<b>PHASE TWO: The Places of Whaling</b> .....	4
<b>PROJECT DESCRIPTION</b> .....	5
<b>METHODOLOGY</b> .....	6
<b>Background Research</b> .....	6
<b>Fieldwork</b> .....	6
Planning and Preparation .....	6
Implementation.....	6
<b>Transcription and Archiving</b> .....	7
<b>Public Presentation</b> .....	8
<b>OUTCOMES</b> .....	8
<b>FINDINGS and RECOMMENDATIONS:</b> .....	11
<b>INTERVIEW DESCRIPTIONS</b> .....	19
<b>Andarade, Pinto, Turner</b> .....	20
<b>Andrews</b> .....	23
<b>Carreiro, Lynam</b> .....	24
<b>Corvello</b> .....	27
<b>Kydd, Kydd-Whyte, Whyte-Burrell</b> .....	29
<b>Lopes</b> .....	31
<b>Malonson</b> .....	36
<b>Mandly</b> .....	38
<b>Monteiro</b> .....	41
<b>Pollard</b> .....	43
<b>Rodrigues</b> .....	45
<b>Silva</b> .....	47
<b>Selected Bibliography</b> .....	49

## **EXECUTIVE SUMMARY**

### **Project Description**

The Faces of Whaling Oral History Project documented the experiences, artifacts and family stories of former whalers and their descendants during the final years of the whaling era in New Bedford, Massachusetts (c. 1900 – 1924). The project placed special emphasis on the experiences of whalers from the Azorean, Cape Verdean, West Indian, African-American and Native American communities.

### **Overview of Findings and Recommendations**

#### **FINDING:**

For whalers of Azorean, Cape Verdean and West Indian descent who were not captains, their occupational identity as whalers was less enduring than their ethnic identity. For whaling captains, regardless of their ethnic heritage, their occupational identity as whalers appears to have been at least as significant as their ethnic identity.

#### **RECOMMENDATION:**

Tell/interpret the story of whaling and the immigrant/ethnic experience concurrently.

#### **FINDING:**

Despite a national climate of xenophobia and racial prejudice, on board the whalerships, men of all ethnicities worked at all ranks from cabin boy to Captain.

#### **RECOMMENDATIONS:**

- a) Interpret the broad range of work experiences of whalers from the Azorean, Cape Verdean, West Indian, African-American and Native American communities.
- b) Conduct further research to explore whether the status a whaler achieved on board ship influenced his employment opportunities after whaling.

#### **FINDING:**

Many whalers expressed great respect and compassion for the whales.

#### **RECOMMENDATION:**

Include testimony demonstrating the complexity of emotions experienced by the whalers in telling the story of whaling.

#### **FINDING:**

Many places of general importance to the whaling community and particular importance to whalers (and others) of Azorean, Cape Verdean, West Indian, African-American and Native American descent were identified.

#### **RECOMMENDATION:**

Further document identified places of importance to the whaling community using a variety of ethnohistorical methods and work to identify and document additional places.

**FINDING:**

Many whalers did maritime-related work before and/or after whaling.

**RECOMMENDATION:**

Document and interpret these related work experiences as part of the story of whaling.

**FINDING:**

The vast majority of family stories deal with exceptional events rather than daily life experiences.

**RECOMMENDATION:**

Use existing first person whaling narratives (Antonio Lopes, William Kydd, Joe Andrade) to contextualize these family stories and collect additional narratives.

**FINDING:**

Many consultants need assistance in preserving historic photographs, documents and artifacts.

**RECOMMENDATION:**

Provide technical assistance to interested parties.

**FINDING:**

Many consultants have done extensive family history research.

**RECOMMENDATION:**

Utilize community consultants as mentors.

**FINDING:**

Many consultants have felt underrepresented in the past.

**RECOMMENDATION:**

Use the materials generated by this project to interpret the experiences of whalers of all ranks and ethnic backgrounds in a wide range of public programs; invite Faces of Whaling Consultants to participate in an ongoing advisory capacity.

**PHASE TWO: The Places of Whaling**

The next phase of the project will research and document the places of significance to New Bedford's whaling community and in particular to whalers from the Azorean, Cape Verdean, West Indian, African-American and Native American communities. The project plans to:

1. Document the sites associated with the whaling industry in New Bedford including social clubs, boarding houses, churches, cemeteries and businesses;
2. Produce materials including still photographs, video footage and interviews that will be used to interpret the primary themes of the Park;
3. Generate a body of archival materials to be housed at the New Bedford Whaling Museum that will be accessible to researchers; and
4. Provide a body of information and initial work for community based preservation action including National Register nominations.

## **PROJECT DESCRIPTION**

Once the whaling capital of the world, today New Bedford is home to a significant population of former whalers and their descendants. The Faces of Whaling Oral History Project was conceived of as means to document the experiences, artifacts and family stories of these people. The project considers the final years of New Bedford's whaling era (c. 1900 – 1924).

The Faces of Whaling Oral History Project grew out of event held at the New Bedford Whaling Museum in the winter of 1998 in which the descendants of whalers were invited to share family stories about their ancestors' experiences. The evening was so successful that a next step seemed needed.

New Bedford's whaling industry involved large numbers of men from the Azores, Cape Verde and the West Indies, as well as African-Americans and Native Americans. The stories of these groups remain largely untold. Faces of Whaling placed special emphasis on documenting the experiences of whalers from these ethnic communities.

An advisory board, consisting of representatives from the New Bedford Whaling National Historical Park, the New Bedford Whaling Museum, the Azorean Maritime Heritage Society and the New Bedford Historical Society was formed. Together they generated a list of nine families to be documented by the project.

Working with the Principal Investigator they developed a Scope of Work outlining the goals of the project as follows:

- 1) Tell the untold stories associated with whaling, both from the perspectives of those who actually went to sea and those who stayed ashore;
- 2) Produce materials, including audio and video recordings, transcriptions and still photographs that will be used to interpret the primary themes of the park;
- 3) Generate a body of archival materials to be housed at the New Bedford Whaling Museum that will be of value to researchers and accessible to them.

Specific objectives of the project included:

- 1) Collecting oral histories and genealogical information from community members who went whaling or who have direct links to family members who went whaling.
- 2) Identifying potential ethnographic resources within and community consultants interested in working collaboratively with the Park Service.
- 3) Documenting the places, landscapes, artifacts, natural resources and traditions associated with whaling.

## **METHODOLOGY**

The Principal Investigator developed a Plan of Work including the use of a variety of ethnohistorical research methods including document research, fieldwork, and both audio and visual documentation.

Potential community consultants were then contacted with an introductory letter and follow-up telephone call to determine their willingness to participate in the project.

The project was conducted in four phases:

### **Background Research**

The Principal Investigator consulted a variety of sources (relevant government documents, published and unpublished historical and ethnographic sources, archival materials and secondary sources) in order to obtain the necessary background information to conduct in-depth interviews with consultants. This background research included:

- A review of current literature on oral history and ethnography;
- A survey of primary and secondary documents relating to whaling with a particular emphasis on whaling out of New Bedford in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries;
- A review of relevant material regarding the Azorean, Cape Verdean, West Indian, Native American and African-American communities and their history in New Bedford; and
- A review of any previous documentation of community consultants and/or their whaling ancestors.

A selected bibliography is included.

### **Fieldwork**

#### Planning and Preparation

Initially the Principal Investigator, in consultation with the advisory board, developed a list of interview topics and questions so as to structure the interview sessions. She also created several forms on which to record genealogical information and general background information for each family documented. Equipment was purchased and tested. Interviews were conducted using a Sony TC-D5M recorder and a Sony ECM-Z890 electronic condenser microphone.

#### Implementation

Fieldwork was implemented with several families concurrently. Initially, the Principal Investigator met with each family or individual at least once to obtain general background information, genealogical information, assess the type and amount of

relevant information known to the consultant and identify key themes, stories, and artifacts to be documented. Depending upon the depth of knowledge that the consultant exhibited about their whaling ancestor (or in the case of Mr. Lopes about his whaling experiences), tape-recorded interviews were conducted over the course of one or more subsequent sessions.

Rather than limiting the tape-recorded interviews to a “formal” one-hour session as proposed in the original Plan of Work, most interviews were closer to two hours in length, and several consultants were interviewed over the course of multiple sessions. In several instances (Malonson, Monteiro, Andrade, Kydd-Whyte) family members were interviewed jointly. While at times this was somewhat confusing, for the most part, family members were able to pool their memories to provide a more complete picture of their whaling ancestor and his experiences.

Photographer John Robson was hired to photograph each of the individuals who were interviewed. In a number of cases he also took digital photographs of artifacts, documents and historical photographs held by the families.

Video taped sessions were conducted with Antonio Lopes and Alvin Mandly only. These videotaped interviews were then edited and reassembled with accompanying still photographs to produce two short programs.

Because additional consultants were identified during the course of the project, rather than the nine families originally proposed, a total of 12 families (represented by 18 individuals) were documented.

### **Transcription and Archiving**

Once the tape-recorded interviews were conducted, the Principal Investigator reviewed each interview and created an index, (an abstract of the interview in which each topic is correlated with the counter numbers). Then tapes were transcribed. The project produced approximately 32 hours of tape-recorded interviews rather than the nine originally projected. Therefore, the project reserved full transcriptions for the interviews conducted with Mr. Lopes and the interview conducted with whaleman William Kydd by his family in 1968. The remaining interviews (25+ hours of tape) were partially transcribed. In these cases, the direct quotes have been incorporated into the corresponding indices.

Indices and transcripts were shared with consultants so that they might make corrections as needed. In one instance, the consultant was not comfortable with the written transcript and asked that direct quotations be eliminated from the final version.

The project identified several tape-recorded interviews conducted previously with whaleman Joe Andrade. Due to lack of time, only one of these interviews was indexed as part of this project. This tape should be at least partially transcribed at a later date. And indices and partial transcripts should be made of the other tapes.

Multiple copies of indices, transcripts and all data collection forms were made and distributed to each of the sponsoring organizations. Copies of indices and transcripts on acid free paper reside at the New Bedford Whaling Museum. One copy is stored as an archival copy; others are available to researchers. Each audiotape was dubbed; all audiotapes will also reside at the New Bedford Whaling Museum. Related miscellaneous materials such as copies of historical photographs, news clippings and official documents obtained as part of this project are also housed at the New Bedford Whaling Museum.

### **Public Presentation**

While primarily a research project, the Faces of Whaling Oral History Project was shared with the public on several occasions. The project was introduced to the public at a forum entitled "Whaling is My Heritage" in November of 1998. Public historian James F. Beauchensne presented an oral history project he conducted in Lawrence Massachusetts and video clips from other oral history projects were shown. The video of Antonio Lopes was premiered at the New Bedford Whaling Museum's Maritime Heritage Day Festival in May of 1999 and has been showing regularly on the New Bedford Cable Access television station. Principal Investigator, Orleans presented the Faces of Whaling Oral History Project to teachers at the Portraits of a Port Summer Institute in July 1999. Finally, Senator John Kerry has nominated the Faces of Whaling as a *Local Legacies Project* as part of the Bicentennial celebration of the Library of Congress.

### **OUTCOMES**

Not surprisingly, the bulk of the surviving information, those stories that have been passed down in families, pertains to exceptional events (storms, near death experiences, rescues, etc.) rather than daily life. While it was known from the outset that Mr. Antonio Lopes was the only *living* person to have whaled out of New Bedford, it was hoped that the targeted consultants would be able to provide detailed information about their ancestors' whaling experiences. For the most part this was not the case. In a number of instances, the consultants simply did not know or remember details about their ancestor's whaling experiences. In some cases they could provide rich descriptions of the person's character and life after whaling, but very limited information about their whaling days.

Whaling ended in New Bedford in 1924. With the exception of Mr. Lopes, the community consultants had not yet been born or were very young during the time whaling was still ongoing. Therefore they did not have direct experience or memories of the whaling era. And with few exceptions (Kydd, Edwards, Gonsalves), the whalers considered in this project did not marry or have children until after they had stopped whaling. In addition, five of the consultants never knew their whaling ancestor personally and so their information was based almost exclusively on library research rather than direct accounts. In some cases family members who had known the whaling ancestor personally had passed on bits of information to them.

As we began to realize that the knowledge held by these consultants was somewhat limited, we restructured the initial Plan of Work. We identified several additional



families/consultants and conducted less in-depth documentation. Rather than the nine individuals originally proposed, 18 individuals representing 12 families were documented as part of the project.

The project was most successful in its documentation of Mr. Lopes and those consultants whose fathers had been whalers and were able to share information passed on to them directly from the person who had gone whaling. We were also fortunate to be able to include an interview conducted in 1968 with West Indian harpooner William Kydd and an interview conducted in 1983 with Cape Verdean oarsman Joe Andrade.

Initial interviews revealed that the consultants held a wealth of information about related topics of interest to the park and other sponsoring organizations: immigrant experience, establishment of ethnic neighborhoods, places of importance to whalers and others from these communities, etc. Questions about these topics were developed and incorporated into the interviews.

In addition to documenting this information, the project made significant links with members of the Azorean, Cape Verdean, West Indian, African-American and Native American communities, many of which have traditionally felt under-represented by the local museum community. These links should be helpful to the park and its partners in telling the story of whaling in a way that fully represents New Bedford's rich cultural heritage.

Illness and old age presented various obstacles to the project. We had hoped to interview Mrs. Leonora Edwards (age 103), the widow of Azorean Captain Joseph Edwards who was married to the Captain during the time he was whaling. It was hoped that she would be able to provide first-hand accounts of her own experience as a Captain's wife, memories of the City during the whaling era and information about Captain Edwards' whaling career. Unfortunately she was no longer sufficiently lucid to participate in the project. Consequently we documented Mrs. Edwards through her niece (Mrs. Leonora Carreiro who was born after Captain Edwards had passed away), and a former Whaling Museum docent, Paul Lynam who had worked at the Whaling Museum during the years that Captain Edwards was Custodian of the Lagoda.

In another case, we had identified as a consultant, Antone Monteiro, son of whaler, Joao Monteiro. Sadly, Antone suffered a stroke prior to the start of the project leaving him unable to speak. We were able to interview other family members (unfortunately not as knowledgeable) with Mr. Monteiro present at all sessions.

The whaling experiences of African-Americans and Native Americans were not adequately documented as part of this project. The only consultant with African-American ancestors (Randall Pollard) who was interviewed does not have ancestors who whaled. Rather his ancestors were James E. Reed, a period photographer (who was his grandfather) and Lewis Temple, a blacksmith who designed the toggle harpoon (distantly related to Mr. Pollard). The project did not identify additional consultants from the African-American community.

The project made significant efforts to document the experience of Native American whalers. A number of key families and individuals were contacted including Donald Malonson, Ramona Peters and Edith Andrews. However, despite these efforts the information gathered was limited. It centered on the experiences of one individual, Amos Smalley, well known for having harpooned a white whale in 1902. He has no known direct descendants and those individuals who were interviewed had limited knowledge about his whaling experiences. The project was not able to identify additional descendants of Native Americans who whaled out of New Bedford during the final years of the whaling era.

The project also failed to document the experiences of women. Unfortunately because Mrs. Leonora Edwards was not able to participate in the project, we were not able to fully document her experience as the wife of a whaling captain. Likewise, Mrs. Nancy Whittier (on the original list of consultants), who has one of the only known journals written by a woman, her great grandmother about her experiences aboard a whaleship, chose not to participate in the project because she is planning to publish these materials and had copyright concerns.

The project was successful in accomplishing the following:

- Documenting the whaling stories of 12 families
- Conducting approximately 29 hours of tape-recorded interviews
- Identifying two previously tape-recorded interviews with whalers (now deceased)
- Indexing each interview
- Fully or partially transcribing each interview
- Producing two videos and airing them on the local cable access station
- Producing a photographed portrait of each consultant
- Creating an archive of these materials available to researchers
- Presenting the project to the public at three programs
  - Whaling Is My Heritage (November 1988)
  - Maritime Heritage Festival (May 1999)
  - Teacher Institute "Portraits of a Port" (July 1999)
- Nominating the project as a "Local Legacy"
- Identifying various resources to be preserved and/or interpreted by the park and its partners

## **FINDINGS and RECOMMENDATIONS:**

### **FINDING:**

**For whalemens of Azorean, Cape Verdean and West Indian descent who were not captains, their occupational identity as whalemens was less enduring than their ethnic identity. For whaling captains, regardless of their ethnic heritage, their occupational identity as whalemens appears to have been at least as significant as their ethnic identity.**

For many Azorean, Cape Verdean and West Indian men, whaling was primarily a means to escape hardships in the homeland (drought, poverty, military conscription, etc.) and to get to America, the “land of opportunity.” Once in America, they focused on making a better life for themselves and their families (finding work, raising a family, buying a home, etc.) here. However, most chose to live in neighborhoods with others from their country of origin and to join institutions (churches and social clubs) composed of people from their homeland. The majority of these men returned to the old country at some time in their lives either to visit or in some cases to live out their old age. When reminiscing with family, they tended to speak about the old country rather than about whaling. Their association with other whalemens was limited to men from their own ethnic group and it was with this peer group that they reminisced about their whaling days.

Those men who were captains devoted a significant portion if not all of their working lives to whaling. The non-captains, considered in this project, were on only one or several voyages as relatively young men and then went on to pursue other careers.

### **RECOMMENDATION:**

**Tell/interpret the story of whaling and the immigrant/ethnic experience concurrently**

Whaling brought people from many different parts of the world to New Bedford. Men from the island nations of Cape Verde, the Azores and the West Indies were hired aboard New Bedford whale ships. For many of these men, whaling provided an opportunity to leave the drought, poverty, military conscription and other hardships of their homelands and come to America, “the land of opportunity.” Some traveled on only a single voyage, others continued to work in the whaling industry. But eventually, as the whaling era came to a close, they all chose to make a life in New Bedford. They established communities here, which are reflected today the City’s diverse population. The establishment of these ethnic communities is an important element in the story of whaling and deserves to be interpreted.

### **FINDING:**

**Despite a national climate of xenophobia and racial prejudice, on board the whaleships, men of all ethnicities worked at all ranks from cabin boy to Captain.**

The historical period considered by this project, was one of the most xenophobic in American history. In spite of this national climate, whaling afforded recent immigrants

and men of color opportunities for employment and advancement they would not otherwise have. While many did the lower-ranking work of oarsmen, significant numbers of men from the Azorean, Cape Verdean, West Indian and African-American and Native American communities worked in higher ranking capacities as harpooners, officers and Captains.

**RECOMMENDATION:**

- a) Interpret the broad range of work experiences of whalers from the Azorean, Cape Verdean, West Indian, African-American and Native American communities.**
- b) Conduct further research to explore whether the status a whaler achieved on board ship influenced his employment opportunities after whaling.**

**FINDING:**

**Many whalers expressed great respect and compassion for the whales.**

Popular culture has presented us with romantic images of whalers as stoic adventurers. Indeed, whaling took many men on the adventure of a lifetime. And the harsh conditions and dangers inherent in the whale chase demanded strength and bravery. However, whaling inspired complex emotions for the whalers. It was exciting, it was gruelling and it was tragic. And many whalers expressed great respect and compassion for the whales.

**RECOMMENDATION:**

**Include testimony demonstrating the complexity of emotions experienced by the whalers in telling the story of whaling.**

When interpreting the environmental impact of whaling (the decline in whale populations) and international efforts to protect whales, include testimony demonstrating the complexity of emotions experienced by the whalers about both the whales and whaling. This will help to promote a more realistic image of whalers and the whaling industry.

**FINDING:**

**Many places of general importance to the whaling community and particular importance to whalers (and others) of Azorean, Cape Verdean, West Indian, African-American and Native American descent were identified.**

Those places of particular importance to whalers (and others) of Azorean, Cape Verdean, West Indian, African-American, Native American descent were:

(\* still standing; \*\* still in use)

**Boardinghouses**

Cape Verdean

287 Acushnet Avenue, Home of Joaquim and Josefa Santos (Lopes)  
Water Street between School and Grinnel (Monteiro)  
Mrs. Tabors (Andrade)

Azorean

\*17 Borden Street, Mary B. Joseph (Edwards)

West Indian

\*310 Middle Street, Coblins Family  
Groebe Family

African-American

\*54 Bedford Street (originally #42) (Pollard)

**Social Clubs and Fraternal Organizations**

Cape Verdean

Sociedad, Walnut and Acushnet present day sight of Cruz Apartments  
\*\*Palambo Club, Wing and Grinnel, men from Estancia de Braz, San Nicolau, CV

Azorean

\*\*Monte Pio Club

West Indian

Oddfellows  
Marcus Garvey  
Cricket Clubs

General

\*Whaleman's Club, Kelly's shipyard, Fairhaven

**Churches**

Cape Verdean

\*\*Our Lady of the Assumption

### Azorean

\*\*St. John's (some stained glass windows were paid for by whaling captains)

\*On Kempton Street (Mandly family helped to establish it)

### West Indian

\*\*Grace Episcopal

Zion Church

\*\*Bethel AME

Those places mentioned that were of general importance to the New Bedford's whaling community were whaling outfitters and various support trades.

### **Whaling Outfitters**

The Whaling Outfitters on Union (present day location of YMCA), Horowitz brothers owners (Mandly)

\*At 47 William Street, Andrew Bush owner (Pollard)

\*On northern corner of Union and Acushnet (Lopes)

On Centre, Union and S. Water Streets (Corvello)

### **Other Support Trades**

Cooper shop in the Hathaway Building (Corvello)

New Bedford Cordage Company

Albion Stone, a jeweler who fixed chronometers, corner of Union and Purchase Streets next to NBIS building (Mandly)

Durant Sail Loft (Mandly)

Blacksmith shop, foot of Walnut Street (Pollard)

Blacksmith Shop on Front Street (Mandly)

### **RECOMMENDATION:**

**Further document identified places of importance to the whaling community using a variety of ethnohistorical methods and work to identify and document additional places.**

Documenting the places identified through this project and identifying additional places of significance to the whaling community will enable the park and its partners to more fully tell the story of whaling to the public.

- Documentation should include, when possible, interviews with consultants who had direct experiences with these places during the time that they were in operation (many of them continued to operate after the end of whaling).
- A wide recruiting effort should be employed to identify community consultants with knowledge about the places of whaling.
- Buildings that are still standing should be (many are not) thoroughly documented with photographs and possibly videotape.

- Land records from the registry of deeds, probate records, tax records, census records, city directories should be consulted to identify additional places of significance to the whaling community and to determine such things as the age of the building, the history of ownership and use, etc.
- Historic photograph collections at the New Bedford Whaling Museum and the New Bedford Free Public Library should be inventoried as they may contain images of these places taken during the whaling era.
- Places both within and outside of the historic district should be included in this effort as most of the social institutions (boardinghouses, churches and clubs) identified through this project are located outside the bounds of the historic district.

**FINDING:**

**Many whalemens did maritime-related work before and/or after whaling**

New Bedford’s whaling industry drew upon the skills of people from Cape Verde, the West Indies, the Azores and Martha’s Vineyard (all islands). Many of the men who joined the crews of whaleships had fished (in some cases using a harpoon), rowed and sailed in the waters of their homelands. These skills were important in preparing them for their whaling work. Many of the whalemens worked in maritime related occupations after they stopped whaling.

Amos Smalley – fishing

Antonio Lopes - fishing, ropeworks

Joe Andrade - owner of a Cape Verdean packet, lightship tender

William Kydd – barging

Roderick Corvello Sr. - lobstering, fishing, rum running

Henry Mandly Jr. - rum running, foreman at boatyard, 3<sup>rd</sup> mate on research vessel

**RECOMMENDATION:**

**Document and interpret these related work experiences as part of the story of whaling**

Telling the story of the work that whalemens did before and after whaling can help to frame the whaling experience.

- It suggests why certain groups of people were recruited by New Bedford’s whaling industry (because of related skills that they had demonstrated in their homelands).
- It suggests how whalemens were able to take the skills they developed on the whaleships and apply them to other occupational situations after whaling.
- The descendants of whalemens are likely to have more direct knowledge of their ancestors’ everyday work experience after whaling than of their everyday whaling experiences. While most of the consultants were not alive during the time their

ancestor was whaling, those who knew their ancestor personally knew him during the period following whaling and consequently they may be able to provide more detailed accounts of this experience.

**FINDING:**

**The vast majority of family stories deal with exceptional events rather than daily life experiences**

The stories that have been passed down within the families of whalers are those of injury and illness, near death experiences, storms, and heroic feats (see list below). While this is not surprising (we all tend to recount and remember the extraordinary) it is also partially due to the lack of testimony from the whalers themselves (Mr. Lopes has a great deal to say about his daily life experiences).

**Injury and Illness**

Dying as a result of trying to repair the ship while suffering from tropical fever (Clarence Silvia)

A cousin who got tangled in the line and was drowned (Joe Andrade)

A man who nearly lost his leg after getting it tangled in the line (William Kydd)

**Near Death Experiences**

Nearly drowning after a whale smashed his whaleboat (Joao Monteiro)

Falling overboard and landing on top of a whale (William Kydd)

Falling from the rigging and landing on his feet (Henry Mandly Jr.)

**Storms**

(Antonio Lopes, Joseph Edwards, John T. Gonsalves)

**Heroic Feats**

Rescuing the crew of a United Fruit Steamer (Clarence Silvia)

Rescuing the crew of the S.S. Beattie (Henry Mandly Jr.)

Harpooning a white whale (Amos Smalley)

Encountering a German U-Boat (John T. Gonsalves)

Quelling a Mutiny (Antone Corvello)

**RECOMMENDATION:**

**Use existing first person whaling narratives (Antonio Lopes, William Kydd, Joe Andrade) to contextualize these family stories and collect additional narratives.**

The interviews conducted with Antonio Lopes provide detailed descriptions of the everyday life of whaling. As an immigrant and an oarsman, Mr. Lopes' experiences are representative of the vast majority of men who whaled out of New Bedford.

This project was able to identify two tape-recorded interviews previously conducted with whalers who whaled out of New Bedford. These interviews provide invaluable first-hand accounts of whaling life. It is highly likely that there are other such recordings held by family members and/or others. These should be identified, copied, indexed and transcribed as an extension of this project. These might be identified with a mailing to the constituents of the four sponsoring organizations and an announcement in the local



newspaper in which the project offers to provide a copy of the index/transcript produced in exchange for a copy of the recording.

New Bedford is home to a significant population of Azorean men who whaled in the Azores, but not out of New Bedford. Documenting the daily life experiences of a select group of these men (representing various shipboard ranks) would provide a useful point of reference and greatly add to the existing information about daily life aboard a whaleship.

**FINDING:**

**Many consultants need assistance in preserving historic photographs, documents and artifacts**

A number of consultants have various whaling related photographs (people and ships), documents (ship's logs, birth certificates, seaman's papers, marriage certificates, naturalization papers, etc.) and artifacts (scrimshaw, tools, carvings, etc.). While they know that these are of great personal as well as historical value, they are not being properly preserved and no plans have been made for their long-term care. In several cases, consultants expressed concerns about having these artifacts stolen if their existence were known outside of the family.

**RECOMMENDATION:**

**Provide technical assistance to interested parties**

Offer a seminar on the protection and preservation of historical photographs, documents and artifacts. This might result in identifying additional consultants, photographs, documents and artifacts of interest to the park and its partners.

Document family artifacts using digital film. Keep all records of present location confidential.

**FINDING:**

**Many consultants have done extensive family history research**

A number of the consultants who participated in this project have done their own family history research to document the whaling experiences of their ancestor. They have inventoried their own collections of artifacts, photographs, and documents. They have located relevant newspaper articles. They have made use of ship's logs and shipping lists. They have traced family genealogy, some as far back as five or six generations.

**RECOMMENDATION:**

**Utilize community consultants as mentors**

Offer a seminar on "Researching Your Family's Whaling History," in which some of the community consultants who participated in Faces of Whaling are invited to participate as

mentors, sharing their own research efforts and assisting seminar participants in learning to use various resources.

**FINDING:**

**Many consultants have felt underrepresented in the past.**

Many consultants indicated that they have felt that their family's whaling experiences have been under-represented by the local museum community in the past. They were pleased that this project was taking place and expressed regret that it has been so long in coming and that consequently so many of the whalers from these communities are no longer living. They are hopeful that this project marks a first step and will lead to a more inclusive presentation of the whaling story.

**RECOMMENDATION:**

**Use the materials generated by this project to interpret the experiences of whalers of all ranks and ethnic backgrounds in a wide range of public programs; invite Faces of Whaling Consultants to participate in an ongoing advisory capacity.**

This project has established significant links with New Bedford's Azorean, Cape Verdean, West Indian, African-American and Native American communities by documenting the "untold stories" of their whaling ancestors. It is critical that this documentation be utilized to develop interpretive programs that share these stories with the public.

Some of the potential applications of this documentation are as follows:

- Curriculum materials and educational programming: a curriculum packet to accompany the videotapes with discussion questions and suggested activities.
- An exhibit that explores the interconnections of immigration/ethnicity and whaling
- A book that features selected quotations from the interviews alongside photographs of those who were interviewed, their ancestors and related images of whaling from the period.
- A informational brochure and self-guided walking tour of the places important to New Bedford's whaling community in general and to the whalers of Azorean, Cape Verdean, West Indian, African-American and Native American descent.
- A radio series "The Voices of Whaling," highlighting various themes, that combines excerpts from the interviews with an interpretive narrative. The Vermont Folklife Center has produced a number these kinds of programs that could serve as models.

## **INTERVIEW DESCRIPTIONS**



**Andrade, Pinto, Turner**

**Community Consultants:**   **Allen Andrade (son)**  
  **Ann Pinto (daughter)**  
  **Anita Turner (daughter)**

**Whaling Ancestor:**           **Joseph Rozario Andrade**

**Ethnic Background:**           **Cape Verdean**

Joseph Andrade's whaling experience was relatively brief, consisting of one two-year voyage on which he was an oarsman. This voyage served as his passage from Cape Verde to New Bedford where he lived out the remainder of his life.

Joseph Andrade lived to be over 100 and received a great deal of notoriety in his later years as one of the last surviving whalers. He is featured in numerous newspaper articles from the 1980s and 1990s (the family has copies of all of these and they have been cited in the bibliography).

As the Andrade kids grew older, they began to take an interest in their father's whaling experiences and it was then that he began to relate stories to them. He described the whale chase and spoke of the rope becoming so hot from the friction that it would burn the men's hands. He spoke most often about the whales and expressed great remorse for killing them. He said they "cried like a baby" when they were harpooned.

“When he talked about the whale dying he always said, “God have mercy on their souls.” (Ann Pinto)

He also told them about how the men would fry the whale blubber to make “tosititas” that they would sell to the islanders in the West Indies who considered it a delicacy.

The Andrade family suggests that whaling was essentially a “way out” for Cape Verdean men who were trying to escape the drought and resulting poverty of the islands and to get to the United States where they believed they could make a better life.

“That was a way out for them. It really, that’s what it was actually. It wasn’t so much to make money. They wanted, that was their way out to get to the States and then to make money once they got to the States.” (Allan Andrade)

Once the men arrived in the United States, they focused on making a life here. Whaling persisted as a sense of identity only when they encountered others who had been whalers. They did not specifically seek out the company of other whalers.

After arriving in the United States, Joe Andrade worked initially as a farm hand and then worked for close to 30 years in jobs that related to the sea. He owned a packet ship and served as a tender aboard the lightship *Anenome*.

The family discusses the strong ties between Cape Verde and New Bedford that persists today. They speak of the informal boarding houses (Cape Verdean homes with an extra room) where many Cape Verdean whalers stayed when they first arrived, as well as the practice of sending money and supplies (food, clothing, furniture, tools, etc. to the islands) to relatives on the islands via packet ships. Joe Andrade returned to the islands to marry and then not again until he went back to visit relatives at the age of 85. Despite his limited contact with the islands as an adult, Cape Verde remained a part of his identity. On a family tape he says:

“I’m going to go back to Cape Verde. I’m gonna put my feet in the sand and I’m gonna sprout out!”

The family alludes to the prejudice they feel men of color experienced aboard the ships. In particular they related the story of a time when the Captain of the *Bertha* became ill and his son, who was not qualified, was put in charge of the vessel even though there were other seamen more qualified.

One of the issues that stood out in speaking with this family was the significance for them, of being able to prove the authenticity of their family story with documents.

“His grandson [Allen’s] is seven years old. And [to] get up there and talk about his great grandfather being a whaler, they’d say ‘Oh that isn’t true. No he didn’t have a boat, he didn’t do this.’ And he’s able to have this to show. I have a granddaughter in D.C. now. Even though she’s only six months old, to be able to say, ‘Yeah, this was part of my family history.’” (Ann Pinto)

Ann Pinto has several tape recorded interviews made with her father in his old age. One interview conducted by Marilyn Halter and Jack Custodio has been indexed as part of this project. The others should be reviewed and indexed and/or transcribed at a later date.

Ann also has numerous family documents and is concerned about their long-term preservation.



Edith Andrews

**Community Consultant:** Edith Andrews

**Whaling Ancestors:** Amos Haskins (great, great grandfather)  
Amos Smalley (great Uncle)

**Ethnic Background:** Gayhead Wampanoag

Edith Andrews' interview centers primarily on the 1956 premier of *Moby Dick* at which her great Uncle Amos Smalley was honored for having actually harpooned a white whale in 1902. Ms. Andrews did know Amos Smalley personally, but did not see him with great frequency. He lived on Martha's Vineyard, but came to New Bedford to visit family occasionally. She was in her mid 20s at the time of the premier and remembers the event. However, much of her knowledge about Amos Smalley's whaling experience comes from reading about his life in a booklet: *A Brief History of Gayhead or Aquinah* by Dr. Helen Attaquin.

The most valuable aspect of her interview is in documenting the importance of the *Moby Dick* premier to the Wampanoag community. In honoring Amos Smalley, it brought national attention to the contributions Wampanoag men made to the whaling industry.

Ms. Andrews recently discovered that her great, great grandfather Amos Haskins was a Wampanoag, whaling captain who lived during the early 19<sup>th</sup> century. He died long before she was born and there are no family stories that have been passed down about him. The information she has about his life is entirely from research she has done.

She also gives a detailed account of the rescue of the *City of Columbus*, a ship that went aground off No Man's Land in 1884. The Gayhead community was instrumental in rescuing the crew. Amos Haskins son Samuel (Edith's great grandfather), was involved in the rescue effort and utilized a whaleboat to rescue people.

The interview also sheds some light on the intersection of traditional Wampanoag culture and whaling industry culture and raises the issue of what happens when a traditional subsistence culture engages with a "for profit" enterprise.

Mrs. Andrews asked that the transcript of her interview not be admitted as part of the project because she felt that the written version did not adequately capture the spoken version. An index of the audio taped interview is provided.



Carreiro, Lynam

**Community Consultants:** Leonora Carreiro (niece)  
Paul Lynam (former Whaling Museum docent)  
George Alexander (grandson)

**Whaling Ancestor:** Captain Joseph F. Edwards  
Mrs. Leonora Edwards (wife)

**Ethnic Background:** Azorean

Captain Joseph F. Edwards was the youngest of three brothers who were all whaling Captains. Their Uncle Joseph T. Edwards was also a noted whaling master. Between them, the Edwards men completed 25 voyages as masters of New Bedford whaleships from 1887 to 1927. After he retired from whaling, Joseph Edwards worked as custodian of the half-model *Lagoda* at the New Bedford Whaling Museum until his untimely death in 1933 at the age of 47.

We had originally hoped to include Mrs. Leonora Edwards, the widow of Captain Joseph F. Edwards in this project. In particular we were hoping to learn from her about the experience of a Captain's wife as well as her memories of her husband's whaling days. Sadly she (age 103) was not sufficiently lucid to participate.

George Alexander, Captain and Mrs. Edwards' grandson did not participate in the interview sessions, but did provide background information about Captain and Mrs. Edwards.

Mrs. Edwards' niece and goddaughter, Leonora Carreiro who was born the year that the Captain died, provided the most significant information about the Edwards family. Although she did not know her Uncle, Mrs. Carreiro had a close relationship with her Aunt. Our interviews focused primarily on Mrs. Edwards' life both during her husband's whaling career and after his death. Mrs. Edwards' experiences are undoubtedly similar to those of other women who remained in port during the whaling era.

The interviews also touch on New Bedford's Azorean community in the early 20<sup>th</sup> century and places of importance to the community including St. John's Church and a



boarding house where Mrs. Edwards and her sister learned the seamstress trade. The importance of extended families is also evident. Mrs. Edwards initially stayed with cousins through whom she eventually met her husband. After her marriage to Captain Edwards, his mother lived with them until her death.

Captain Edwards died in 1933. After that time, Mrs. Edwards basically put the whaling era behind her:

“After he died, then she had to go on with her life. And so she, she sort of like put it aside and went on with her life now because she was, you know, she was very devastated when he did pass away that it was too much for her to dwell on all the time. So she had to continue on with her life.”

The interviews also touch on the interconnections between whaling and immigration. The importance of religion to the Azorean community and as related to whaling is also explored. Mrs. Edwards and her mother-in-law said the rosary in the evening and prayed for the Captain’s safety. Mrs. Carreiro also alludes to the importance of faith for the Edwards brothers who were all whaling Captains.

Mrs. Carreiro has only scant information about Captain Edwards’ whaling experiences. However, the family has many artifacts and documents from Captain Edwards whaling days.

Mrs. Carreiro shared several family photograph albums including several photographs of Captain Edwards and a number of photographs of his wife and daughter. Xerox copies of these images are included in the Edwards file.

Mrs. Carreiro is anxious to find a way to honor the life of her Aunt as New Bedford’s last living wife of a Whaling Captain.

Mr. Thorton “Paul” Lynam who worked as a docent at the Whaling Museum in the early 1930s during the same time Captain Edwards was Custodian of the *Lagoda*, was also interviewed.

Mr. Lynam (b. 1907) was able to recall several anecdotes about Captain Edwards and related a particularly colorful description of the Captain:

“Well, he was a short, he wasn’t too big a man, but he was stocky. And he used to walk around with his hands in his back pockets. He was, he walked around kind of flat footed, like plop, plop, plop, plop. And, eh, he always had his hands in his back pockets. I says, “Joe why do you always walk around like that?” He says, “Well, you know, I had a pair of brass knuckles back there.” And his fists were in the brass knuckles. So see, people who went aboard ship, were not angels. Some were big men. And Joe wasn’t that big, but he was solid, stocky. And eh, so he had a protect himself.”

He has a number of whaling artifacts given to him by various whalers including a sextant, a harpoon and a lance given to him by Captain Edwards.

Mr. Lynam also speaks briefly of Colonel Green and George Fred Tilton who used to frequent the Whaling Museum during the period he worked there.

Mr. Lynam knows a great deal about whaling practices in general. It is unclear whether he came by the knowledge directly from talking with whalers or through books and other research. My guess is that much of his knowledge came from conversations he had with whalers in the late 1920s and early 1930s and that he committed it to memory for his work as a docent. As such, he is one of the few people who can retell stories told to him in the 1930s by the men who went whaling, at a time when these experiences were still very recent. It is likely that he also has significant memories of the New Bedford waterfront during the final years of, and those just following, the whaling era.

Mr. Lynam is certainly one of the few, if not the only, living person who worked at the Whaling Museum during the early 1930s. It might be worthwhile for the museum to arrange an interview session with him focusing on his memories of the museum and its staff in its early days.



Captain Roderick Corvello, Jr.

**Community Consultant:** Captain Roderick Corvello Jr.

**Whaling Ancestor:** Roderick Fred Corvello Sr. (father)  
Captain Antone Corvello (father's cousin)

**Ethnic Background:** Azorean

Roderick Fred Corvello Sr. whaled for approximately seven years from 1908 to 1915. He began as a cabin boy on the *Pedro Varella* under the command of his cousin Antone Corvello. Beginning in 1911 he was an oarsman on the *Margarett* which was under the command of Captain Henry Mandly Jr. On these later voyages he also served as an assistant to the ship's cooper.

Our interview focused on Mr. Corvello's knowledge of his father's whaling and post-whaling experiences. He did not know his father's cousin and his knowledge of Captain Antone Corvello's whaling experiences was limited to those voyages on which his father was present.

Mr. Corvello was able to recollect significant information about his father's everyday shipboard experiences. These include descriptions of gambling, being on the lookout, music played by the crew, cure for a toothache, his duties as cabin boy and the process of barrel making.

“And when I was a kid I remember once seein’ that hammer. And I asked him what that was for. He said, ‘That was what we used to make barrels.’ The pane on it was square, oh about an inch and a quarter square, I guess. And the back part where the tongs generally are was an ax, just an ax. And he says sometimes they’d have to trim the, you know, the staves. And I guess they started with the bottom part in one ring. And that’s the way they kept adding all the way up. Then they’d turn it over and pound these God darn rings on.”

He recalled his father speaking of darkening his face with coal so as to be perceived as being a member of the crew by the immigration officials, since many of the crew were of African descent.

RC - "In order to get on, to get by the immigration and what not, they'd get a piece of cork, burn it, so they could blacken their faces and their arms and what not, he said he didn't know if that did any good, but anyway, he went on board and . . ."

LO - "What was the purpose of that?"

RC - "Because they were taking a lot of blacks on board, or they had some as crew members so they wanted the immigration to think they were part of the crew and the Captain hid them on board the whaler. But he thinks, he says, 'I think the Captain knew the men, and then they just let us go' cause he said, probably told them that I was related to him and what not and that's how he got on board"

His father also spoke of a practice the Captains would employ of cutting down on the food rations in order to get the crew to quit so that they wouldn't have to pay them their share. This may have led to a mutiny on the *Pedro Varella* which was under the command of his cousin Antone Corvello.

"He claims that the food was lousy, they weren't getting the proper food, he [Antone] was just tough on the men. And what, my father said, what a lot of times the Captain would do is, see the men would get a percentage of the catch, like one tenth percent, or, they didn't make a hell of a lot of money, and he couldn't fire them very well if they were doin' their work. He said what they would do, when they pulled into an island that was you know, people livin' on it, before they would get there, he'd start cuttin' down on the food, ration it. And they'd grumble, so they'd want to get the hell off that boat."

He also remembers his father speaking of several other whalemens of the period including: Captain Henry Mandly Jr., Frank and John Gracia and Joe Gomes. And he mentions several places of importance to the whaling community: clothing outfitters on Centre, Union, and S. Water Streets and a cooper's shop located in the Hathaway building.

After whaling, Roderick Corvello Sr. continued to be involved in sea related work. He ran the pilot boat in a local rum running operation and later worked fishing and lobstering. Mr. Corvello's interview offers significant information about these periods of his father's life and by extension these occupations.



Leonora Kydd-Whyte, Linda Whyte-Burrell

**Community Consultant:**    **Leonora Kydd Whyte (daughter)**  
  **Vivian Louise Kydd (daughter)**  
  **Linda Whyte Burrell (granddaughter)**

**Whaling Ancestor:**            **William L. Kydd**

**Ethnic Background:**            **West Indian**

William L. Kydd began whaling off shore with his father (Samuel Kydd) in Bequia, West Indies. At the age of 19 he boarded an American whaleship the *William A. Grozier* as an oarsman and traveled from Bequia to New Bedford. He sailed aboard this vessel as a boatsteerer under the command of Captain Dunham several subsequent voyages. After the birth of his first child in 1909 he quit whaling.

My interviews with the Kydd-Whyte family members provided less information about whaling itself, than about the importance of whaling in the establishment of New Bedford's West Indian community. As part of one interview session, Mrs. Kydd Whyte related a list of some 60 family names (with occupations and residences) of these first families. Included in this list are names and addresses of families who provided housing for newly arrived West Indian men. Also identified are a number of places of importance to the West Indian community including West Indian-owned businesses, prominent family residences, social clubs, fraternal organizations, churches, etc.

The family also mentioned several other West Indian whalemens, acquaintances of William Kydd, who used to visit the house and reminisce about whaling with him. These men were: Jim Hazel, Albert Barber, Nathan Lewis, Jim George, Jim Drayton, George Gooding, Arthur Alves, Vincent Derrick and (?) Wallace. The interviews also provide information about what West Indian men did after whaling. Like many, William Kydd worked in barging.

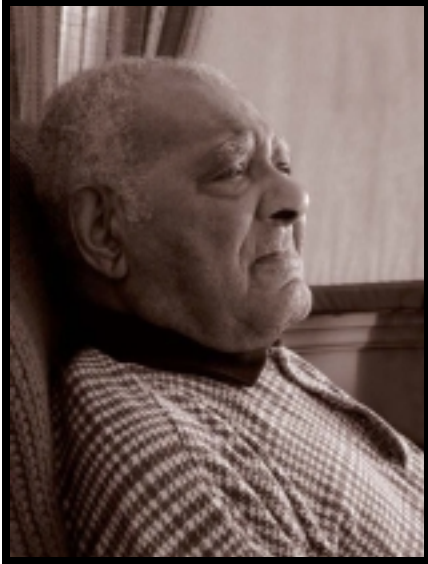
Most important in these interviews was the sense that for most West Indian men, whaling was simply a mode of passage to the United States.

“I think the reason my grandfather talked so much about Bequia and not the whaling, was I think that he wanted to keep the family connected to our past, the

whaling was only his past and so it didn't have the same significance of passing on family that Bequia did. He talked about Bequia all the time"—“It (whaling) was only the vehicle to get to the goal, the family heritage, the cultural heritage was more important than just a job to get you to a better life.”

In addition to the information revealed in the two interviews that were conducted with family members, the family has a tape-recorded interview of William Kydd focused on his whaling experiences, made by family members in 1968, the year before his death. This tape was fully transcribed as part of the *Faces of Whaling Project*. The interview provides invaluable first-person descriptions of whaling life. It includes detailed information about the whale chase, harpooning, cutting-in, wages, clothing, injuries aboard ship and competition among officers. William Kydd also recites a chantey sung by the men during the cutting-in, in its entirety. He also describes his initial arrival in New Bedford and a winter spent aboard the *Grozier* while it was docked in Fairhaven.

Linda Whyte Burrell has done extensive family history and genealogical research.



Antonio Lopes

**Community Consultants:** **Antonio Rozario Lopes (whaleman)**  
**Dorothy Lopes (daughter)**

**Ethnic Background:** **Cape Verdean**

Antonio Rozario Lopes (b. 1897) is the only living man known to have whaled out of New Bedford. He sailed on the *William A. Graber* under Captain Benjamin Cleveland in 1921 and the *Claudia* under Captain Joseph Senna in 1922 and was an oarsman on both voyages. Mr. Lopes was 102 at the time of the interviews. Although he was only on two relatively short whaling voyages (each lasting approximately six months), Mr. Lopes has amazingly detailed memories of his whaling experiences including descriptions of food, clothing, leisure time, crew, and the day to day work of whaling.

His daughter Dorothy Lopes was present at all of the sessions and participated by asking her own questions and helping when necessary to clarify Mr. Lopes responses.

The interviews covered Mr. Lopes' entire life with particular focus on his whaling experiences.

In discussing his childhood on the Island of San Nicolau, Mr. Lopes described fishing with his father as a child. He rowed the 15-foot boat they used to fish for scup and turtles that they caught using a harpoon. These early experiences were undoubtedly useful in preparing him for whaling.

Mr. Lopes gives a detailed account of how he was hired onto the *Graber* with the help of a family friend who was the First Mate. He recalls having to demonstrate his rowing ability and present various official documents. And he provides a complete list of the gear with which he was outfitted.

The interviews include detailed descriptions of life aboard the whaleship: daily schedule, duties, division of labor, rules aboard ship (e.g., no loud talking), and all aspects of sighting, chasing, killing, towing, and processing whales.

Food is especially prominent in Mr. Lopes' recollections. In particular, he speaks fondly of the daily-baked fresh bread, describes eating ground whale meat, and recalls drinking orange peel tea as a cure for seasickness. He describes eating a mixture of molasses, water and bread as a staple.

No, they, one thing is they give you enough bread. He serve—like me, the other guy he serve some piece of bread. By and by you had your can. You break your bread, put in the can, you throw molasses, you throw water, you eat, you ok (laugh). It's what you have. Eh, it's what they have, yeah. Molasses. All the ships, years ago, these ships all had molasses, plenty.

He also recalls music and dancing aboard the ships in the evening. Various men played traditional Cape Verdean music on violins and guitars and men danced with each other.

According to Mr. Lopes, English was spoken aboard the ships even when the Captain and crew were Cape Verdean. Mr. Lopes spoke no English when he boarded the *Graber*. The first word English he remembers learning was “slow,” in reference to rowing the boat.

Although he doesn't recall being treated differently because he was “green,” Mr. Lopes did discuss the privileges of rank. Officers and harpooners had the use of a spy glass when they were on the lookout; oarsmen did not. And men who knew how to steer the ship and could take the wheel did not have to go up on the lookout. Oarsmen scrubbed the deck, harpooners pulled up buckets of seawater, officers supervised. Officers and harpooners ate their meals at a table and got coffee and sugar, oarsmen did not.

They got table, the officers got table, they go downstairs to eat, they got table, they got the boy who serve them. But like me, I didn't have, no.

Mr. Lopes described various shipboard practices of note. Once when the crew of the *Graber* had gone for over three weeks without sighting a whale, the Captain offered a \$5 bonus to any man who sighted a whale. The kill was celebrated with a drink of rum dispensed by the Captain.

Though most of his narrative concerns everyday life experiences, Mr. Lopes also recalled several unusual incidents. He remembered a fight between two brothers (one who was an oarsman and one who was an officer). The Captain confiscated the weapon (a knife), and repositioned the men in separate whaleboats.

He tells of going ashore in the West Indies to attend Easter Services with several crew from the *Claudia*. The fact that the master of the ship (Joseph Senna) was also Cape Verdean may have been significant here as no other testimony suggests that holidays were celebrated aboard the ships.



Mr. Lopes also describes a particularly bad storm aboard the *Graber* in which the Captain himself took the wheel and was able to turn the ship around.

One day weather very, very, very bad. Very bad weather. Then storm weather. It's rain and it's cold, very bad. Ship was like, almost tip over. Honest to God. Captain say, "Everybody, everybody on deck! Everybody on deck!" Nobody in the ship. Everybody on deck. Everybody put the oil skin. He say, "Standby, standby." Ship was like this (gestures with hands), almost tip over. The wind and the weather, very bad. He tell Mr. Lomba, "Standby, I don't like to take this, turn the ship around." Everybody on deck, the cook, everybody! Nobody downstairs. It was dark, you know. We go maybe about couple of miles. Captain turned the ship around. We [were] saved, yeah, boy. He was nice, I like him. He was nice man. He come, turn ship around, we [were] saved. Otherwise, we went down, yes.

Mr. Lopes was able to name and describe the appearance and personality of many crew on both the *William A. Graber* and the *Claudia*. In addition, he mentions several other whaling captains of the day: August Gomes, Henry Mandly Jr., and the Edwards brothers.

He also mentions various places of importance in New Bedford. When he first arrived he stayed at a boarding house located at 287 Acushnet Avenue. The house was owned by Josefa and Joaquim (who had also been a whaler) Santos and was well known in the Cape Verdean community. Whaling captains came to the house to recruit crew. Mr. Lopes paid \$7/week which when his money ran short he paid on credit. After he stopped whaling, Mr. Lopes continued to live in that house for ten years and it was there that he met his wife.

He also spoke of a whaling outfitters located on the corner of Union Street and Acushnet Avenue. The shop was owned by Jews who owned shares on the *Claudia*. When Lopes signed on to the crew of the *Claudia*, he went to that store to be outfitted and the cost of his gear was marked down and deducted from his pay at the end of the voyage.

After whaling, Mr. Lopes went on to have a 32-year career working at the New Bedford Cordage Company where he operated three rope-twisting machines.

An immigrant and an oarsman, Mr. Lopes' experience is representative of the majority of men who whaled out of New Bedford. He seems to take a great personal pleasure in recounting his whaling experiences. His animated style makes him an engaging storyteller and he conveys a wide range of emotions about his experiences from the initial excitement at sighting a whale to a sadness and sense of remorse about the bloodshed.

As the only remaining person with direct knowledge of the whaling experience and given the detail with which he remembers his experiences, in addition to audio tape recordings, we worked with New Bedford Cable Access to produce a 17-minute video-taped piece.

Full transcriptions of Mr. Lopes' interviews as well as indices outlining each interview are included.

Crew Aboard Mr. Lopes' Voyages

William A. Graber:

Captain - Benjamin Cleveland  
First Mate – George Soares  
1<sup>st</sup> Harpooner – Mike Almeida  
Oarsmen:  
Antonio Lopes  
Antone Fortes  
Joe Comsilva  
Justian Nacimiento  
Second Mate – John Lomba  
Third Mate – Frank Jardin  
Cook – Antone Maurice

Claudia:

Captain – Joseph Senna  
First Mate – Peter Alves  
1<sup>st</sup> Harpooner – Moses Gravelle  
Oarsmen:  
Antone Lopes  
Zule Santos  
Marco Santos  
Second Mate – Vincent  
2<sup>nd</sup> Harpooner - George  
Third Mate – Frank Almeida  
3<sup>rd</sup> Harpooner – Antone Gonsalves

## **Malonson**

No picture available

**Community Consultants:** **Donald Malonson (great nephew)**  
**Pat Malonson (Donald's wife)**  
**Ryan Malonson (Donald's son)**

**Whaling Ancestor:** **Amos Smalley**

**Ethnic Background:** **Gayhead Wampanoag**

Amos Smalley, who was a boatsteerer during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, was well known for having harpooned a white whale in 1902. However, the Malonson's are not direct descendants and knew Mr. Smalley after his whaling days.

Each of the Malonsons were able to offer a bit of information about Mr. Smalley's whaling experiences and more detailed information about his work experiences as a fisherman later in life. He had fish weirs and ran a "fish retail business" in which he made and hauled traps and then traveled around the island selling fish. His brother Samuel was also involved in whaling. In the waters off of Gayhead, Martha's Vineyard, Wampanoag people used harpoons to catch skates and other fish for bait. Many Wampanoag harpooners probably were first introduced to harpooning in that context.

The interview includes a general discussion of how Amos Smalley began whaling and a brief discussion of daily life aboard ship (food, smells, jobs, games, superstitions, etc.).

Pat Malonson speaks of how the notoriety of Melville's book, *Moby Dick* made Amos Smalley's accomplishment that much more significant:

"And of course going back to Melville's book, it was an Indian that did it there in the book. It was kind of an indirect thing to think that a man in this last century really did that and that's really a feather in our cap for Gayhead." (Pat Andrade)

The Malonsons also spoke of the reputation Wampanoag men had for their skills as harpooners. Many whalers went on to use these skills in swordfishing after whaling ended.

The family suggests that in general, Wampanoag people are fairly reticent. Pat Malonson conducted an interview (not taped) with Mr. Smalley about his whaling experiences as a school project back in the early 1940s. She no longer has the report she wrote based on the interview. She recalled that people were very impressed that she had been granted an interview with Amos Smalley:

"If he felt comfortable with you he would talk with you. If he didn't, that was it. You just didn't get anything out of him." (Pat Andrade)

According to the family, most of the descendants of Wampanoag whalers have passed away. The Malonson's were not willing to provide genealogical information.



Mandly

**Community Consultant:**      **Captain Alvin Mandly**

**Whaling Ancestor:**            **Captain Henry Mandly Jr. (father)**  
   **Captain Henry Mandly Sr. (grandfather)**  
   **Captain Antone Mandly (great uncle)**

**Ethnic Background:**            **Azorean**

The Mandly family was one of the foremost whaling families having commanded 52 whaling voyages, more than any other family in the history of American whaling.

Our interviews focused primarily on Alvin’s father, Henry Mandly Jr. Although Alvin left home at the age of 18 to pursue his own seafaring career, he has a strong sense of his father and was able to relate numerous anecdotes about his father’s own reflections on his whaling career.

The most significant topics covered in his interviews include:

- Descriptions of Henry Mandly Jr. and Sr.
- Places significant to the whaling community in the 1930s (just following the end of the whaling era) and before. In particular he has vivid memories of visiting the Whaling Outfitters shop on Union Street as a young boy with his father. Former whaling Captains gathered there on Saturdays to tell sea stories.

“I went down to the Whaling Outfitters quite a bit with him on Saturdays, I think it was Saturdays. He used to go down and shoot the bull, tell sea stories to each other all these whaling Captains that were in there, the seafaring men.”

- Exceptional events in his father's whaling career which have become part of the Mandly family legacy.

“The only time my grandfather ever went to sea with my grandfather, his father, was on this voyage on the *Simmons*. And he'd gone, my father had gone aloft, and my grandfather was sitting down on the deck there somewhere, on the gunnel. And all of sudden he looked up and said he saw my father coming down head first. He had fallen from the rigging and was heading straight for the deck, head first. And all of sudden he got his arm tangled in another piece of rigging line and that flipped him right up upright and he landed on the deck on his feet. And my grandfather said to himself, 'Well there goes my son. I've lost my son,' as he was goin' down. But he landed on his feet.”

- A series of anecdotes that seem to indicate his father's enduring desire to recount his whaling experiences. For example always at the Thanksgiving table:

“He'd be carving the turkey you know, all of sudden he'd say, 'You know we ate good on those, my ship.' He said, 'I used to tell the chief cook, the cook, Give em' plenty of meat cook, cooky.' And then he would pound his elbow. That meant give them a lot of bone, make sure it's a lot of bone. And then he'd laugh like a son of a gun about that so, he was tickled about that.”

- He also seems to have had a persistent need to correct what he perceived to be misperceptions among laypersons about whaling life.

“Another thing he used to say too, you know everybody says, 'There she blows.' He'd get upset about that. As kids we used to [say], 'There she blows.' 'They didn't say that!' I said, 'They didn't say that?' And everybody said 'there she blows'. He said, 'No.' He said, 'We didn't care whether it was a he or a she, and furthermore, we didn't have time to say 'she.' It was 'blows' or 'There blows.' He always said that.”

- He relates several colorful anecdotes about practices at sea (tattooing, superstitions, cure for seasickness):

“The other thing was very interesting, not many people I've ever heard of, in fact I've never heard another person talk about it. That they used to tattoo on their feet, a pig and a chicken. And that was to protect them against drowning. A pig and a chicken can't drown. They commit suicide. If a pig falls overboard, he tries to swim. And the sharp claws, his hoof, cut his throat. And a chicken trying to swim, (laughs) whether this is true or not, I haven't any, this is what he said, it's not very nice, but a chicken trying to swim, his rectum sucks up the water and he goes that way.”

- The seafaring legacy of the Mandly family which has ended with Alvin's own sons.

Captain Henry Mandly Jr. continued to work at sea for much of his life after whaling, but Alvin suggests that his whaling days were probably the high point in his life.

Alvin has numerous artifacts including pieces of scrimshaw, ambergris, photographs and documents.

Captain Alvin Mandly is a lively narrator with a great interest in his own family history and the history of whaling in New Bedford. He is an engaging narrator who is able to provide detailed information in a captivating manner. Because of his strong narrative style and the significance of his family's contributions to whaling out of New Bedford we worked with cable access television to produce a videotape about his father's whaling experiences.





**Monteiro**

**Community Consultants:** **Antone Monteiro (son)**  
**Corrine Monteiro (daughter-in-law)**  
**Eugene Monterio (grandson)**  
**Joe Monteiro (son)**

**Whaling Ancestor:** **Joao Antonio Monteiro**

**Ethnic Background:** **Cape Verdean**

Joao Antonio Monteiro began whaling in 1903 at the age of eighteen. He is listed as a seaman on four subsequent voyages including the failed, final voyage of the Bark Wanderer which crashed against the rocks off Cuttyhunk in 1924. According to the family he was a harpooner on at least one of the voyages. The family has records of Joao's wages for each voyage.

The Project had intended to focus on the recollections of Joao Monteiro's eldest living son, Antone. However, Antone Monteiro suffered a recent stroke that left him unable to speak. Consequently, our sessions included his wife Corinne, son Eugene and brother Joseph, with Antone always present.

Joao spoke often of his whaling days, especially in the company of other former whalers.

“But he spoke about it all the time and whenever they would meet, that was the topic. The main topic was whaling, their whaling days and all”

In particular the family recalls Joao relating an incident in which a harpooned whale came up underneath his whaleboat and smashed it sending all of the men into the water. Joao had difficulty freeing himself from his oilskins and was nearly drowned.

The family notes several of the expressions Joao used in speaking of his whaling days: “Splice the Main Brace” “Ah Blows!” “Hehshewhitewater!”

Eugene Monteiro makes the point that it was not until recent years that people began to take pride in their whaling experiences.

“Whaling wasn’t in the 60s when my grandfather was living, 60s and 50s, what it is today as far as a sense, a source of pride, something to record. So it wasn’t talked about or recorded.” (Eugene)

Corinne suggested that for many men, joining the crew on a whaling ship was the only way they could get to the United States. And, that once in the United States, they had no intention of returning to their homeland.

“I think that a lot of them that got on the whale ships, my opinion, is that they really wanted to get, to come to the United States to make a better life for themselves. And the only way they could do it was getting on these whale barks . . . I mean once they got here, the land of opportunity and they made a life here. They weren’t going back on no whale ship.” (Corinne)

However, when Joao’s wife passed away in 1963, Joao returned to Cape Verde where he lived until his death in 1965. He is buried there.

The interview identified several institutions that were important to the Cape Verdean community in New Bedford during and after the whaling era. Joao stayed in a boarding house frequented by Cape Verdean men, located near a bar on Water Street between School and Grinnel. A fraternal organization called the Sociedad was located on Walnut Street and Acushnet Ave. in what is now the Cruz Apartments. A social club that was frequented by Cape Verdean men from the village of Estancia de Braz on the island of San Nicolau was located on Wing and Grinnel. Today it is the site of the Palombo Club where men still gather to play *bisca*, a card game. All of these institutions were likely to have been gathering places for Cape Verdean whalers.

The interview identified the names of many of the crew who sailed with Joao on the *Charles W. Morgan* under Captain John Gonsalves. Joao was especially friendly with the Freitas family. Frank Freitas was First Mate on the *Morgan*.

The interview also revealed some interesting details about the Cape Verdean community in New Bedford in the years just following the whaling era. This included a detailed description of *Contaressa*, a holiday caroling tradition as well as “kitchen dances” and the custom of raising and slaughtering pigs.



**Randall Pollard**

**Community Consultant:**      **Randall Pollard**

**Whaling Ancestor:**            **James E. Reed, photographer (grandfather)**  
   **Louis Temple, blacksmith and inventor of the toggle harpoon (great, great grandmother's sister's husband)**

**Ethnic Background:**            **African American**

Randall Pollard was originally identified because of his ancestral connection to Lewis Temple, inventor of the toggle harpoon that revolutionized whaling. Because he is four generations removed from Lewis Temple, his knowledge about Temple's life is quite limited.

One of the blacksmiths shops where Lewis Temple's worked was located at the foot of Walnut Street. He lived for a time at 54 Bedford Street (originally 42 Bedford Street).

The interviews focused primarily on James E. Reed, Mr. Pollard's maternal grandfather who was a photographer in New Bedford during the whaling era. His shop was located on the corner of Union and Purchase Streets. He took both portraits and landscapes including photographs of the waterfront, whaling ships, whaling captains and other prominent people of the day including a portrait of abolitionist Frederick Douglas. He lived in one of the City's two octagonal houses (at 172 Arnold St.). The house was designed and built by a woman, Harriet Beard, wife of whaling master, Captain Beard, in 1861. After he closed his shop in 1914, when Purchase Street was widened, James Reed went to work at the State House in Boston where he was the first operator of the Kodak Eastman Photostat Camera.

During our meetings, Mr. Pollard spoke of several people and places of importance during the whaling era. Most notable was Bush Cleaners, established by Andrew Bush.

The Bush family was a prominent black family of the day. Originally a whaling outfitter, the business was established in 1885 and exists today as a dry cleaners.

“Andrew Bush had a, he started out as a whale outfitting shop. That was at 47 William Street. And he used to outfit the whaling ships. And then he learned the dry cleaning process. And then the store turned from whale outfitting to dry cleaning.”

The past is of great value to Randall Pollard. He learned much of his own family history by listening to his grandfather during regular visits to tend the family graves at St. Johns Cemetery.

“Even though the cemetery plots were under perpetual care, we still had to go out there and cut the grass. I guess during the depression, I guess they didn’t have the labor force to really take care of the plots. So my grandfather, we would go from the Arnold Street house with the lawn mower and the clippers, and the can of oil and the file and the emery stone. And you did that during the summertime or when the grass was growing. And every time you cut the grass, my grandfather’d give us a lecture or tell us about who the individual was and the connection. If it wasn’t a family member, it was a very close friend of the family’s. So in those days growing up, before he died, before 1939, I got many a talk on each of these individuals, the Lewis Temples and the Captain Daniel Draytons, and all the family members, all the Bush members all Jourdain members.”

Mr. Pollard has done significant family history research including genealogical work and compiled an extensive archive of family records. He also has historically important relatives from the abolitionist movement (William Bush) and the Native American community (Nanapashemet). He enjoys sharing his knowledge and is an excellent resource for local history, family history, and community history.



Daniel Rodrigues

**Community Consultant:** Daniel M. Rodrigues (grandson)

**Whaling Ancestor:** Captain John Theophilo Gonsalves

**Ethnic Background:** Cape Verdean

Captain John T. Gonsalves began whaling as a cabin boy in 1869 at the age of 11. He eventually rose to be Captain and continued whaling until 1922. He is believed to have been on 29 different vessels and to have captained some 15 voyages during his career.

Daniel Rodrigues' never knew his grandfather personally. Captain Gonsalves died the year after Daniel was born. Daniel's mother constantly spoke of her father being a whaling captain. However, because he was away at sea so much, she grew up with her grandparents and did not know her father very well either. Most of Mr. Rodrigues' information about his grandfather comes from newspaper accounts, logs and letters discovered through research he and his brother have conducted over the past decade.

The most compelling story that the Rodrigues family tells about Captain Gonsalves concerns his encounter with a German U-boat during WWI while he was Captain of the *Nicholson*. Mr. Rodrigues grew up hearing his mother tell the story, but it was not until he was an adult that he and his brother found the newspaper accounts of the incident that helped them to fill in the details.

Through their research efforts the Rodrigues brothers have uncovered accounts of several other incidents including: storms at sea, dealing with a drunken first mate, quelling a near mutiny, suffering and illness while Captain on the last voyage of the *Charles W. Morgan*. The information about the drunken first mate was revealed in a letter penned (in Portuguese) by the Captain himself. What follows is Mr. Rodrigues' retelling of the incident.

“He was getting’ to the point he was drunk every day, every day. And he mixed up some of his brew and something else got into the water, so we understood. Now they left in the morning. And him, he was like passed out still. And when they left in the morning, he said, during the day when they left out, they hit a school of whales. And during that time they hit a school of whales, when he gave the order to man the boats, all the crew was sick and drunk because they was drinking that mixture, whatever he had. And so they had to end up leaving that, [letting] the whales go. And they went from there to Tarafalo, another part of the Cape Verde islands. But he said he was drinking so bad that he wasn’t even performing the duties as a man should do. And if he doesn’t straighten out, he was gonna turn him in when he got back. But he never did cause the letter was still, was never sent.”

Mr. Rodrigues and his brother have also compiled an extensive list of all of the whaling voyages on which a John Gonsalves was involved and what position he held. This listing offers an important accounting of the sequence of positions held by John Gonsalves as he rose from cabin boy to Captain. However, the information needs to be further researched as some of the dates are overlapping, suggesting that there may have been more than one individual named John Gonsalves sailing during this period of time. This information has been reorganized by date and is included in the archival materials.

These stories provide an important window into some of the challenges that confronted whaling captains (managing the crew, illness and inclement weather, and the intersection of military and commercial uses of the sea during wartime).



Silva

**Community Consultant:** Milton Silvia (grandson)

**Whaling Ancestor:** Captain Clarence Joseph Silvia

**Ethnic Background:** Azorean

Captain Clarence Joseph Silvia began whaling as a boy under the tutelage of various relatives. He served as First Mate and quickly rose to Captain. His career was cut short by an untimely death at the age of 32.

Milton Silvia never knew his grandfather who died before he was born. However, he has had an enduring interest in him since he was a boy.

“Well I was always interested in my grandfather, because even at a young age I sensed that he was a adventurous type of person . . . I had a sense that I wanted to know Captain Silvia and I just felt like I wanted to know him. It was a sort of a mystical thing if you can call it that.”

Mr. Silvia’s interview centered on two “exceptional event” stories about his grandfather’s whaling experiences. These stories were passed down to him by his grandmother, Ellen Jennings.

The first event was his grandfather’s involvement in the rescue of the crew of a United Fruit Steamer that had caught on fire while he was a First Mate on the *Franklin* in 1883. Mr. Silvia initially learned of the rescue incident from his grandmother as a child. He later researched the story and found documentation of the incident in the *Morning Mercury* (New Bedford’s local paper at the time).

The second event was his grandfather’s tragic death at sea as the result of trying to repair his ship (the *Eunice H. Adams*) while recuperating from tropical fever. This event is also chronicled in the ship’s log, which is in the Nichols Collection of the Providence Library.

He has very little knowledge of his grandfather's daily life experiences. However, his interview sheds some light on the legacy of Captains and suggests that family connections played a large part in determining eligibility for certain positions. Clarence Silvia's father and uncle were both whaling Captains. He then married into the Mandly family (marrying the sister of Antone Mandly's wife Laura). These connections afforded him early opportunities to learn seamanship.

“During school vacations they would put him aboard a whaler going out on a voyage and he'd spend the school vacation period on board. When it was time to get back to school, they would locate whaler coming back to New Bedford, get him aboard that and come back and go to school.”

He quickly rose to the position of officer (he was serving as a mate by the time he was 21 years old) and then Captain.

“He sailed as a mate, he always sailed as a mate. He wasn't a crew except when he was a boy he must have done something menial. But he loved to row, he loved to row and he loved to harpoon. 'Let the kid do it, let the kid do it.' You know that kind of [thing]. 'Let the kid do it, the kid wants to do it.' So at a very early age he sailed as a mate.”

Mr. Silvia is a colorful narrator. He has integrated the stories passed down to him by his grandmother with additional details he has uncovered through his own research to create richer narratives about his grandfather's life. Both of these stories provide good examples of how an oral history interview can bring a documented historical event to life.



## Selected Bibliography

- Attaquin, Helen, Dr. *A Brief History of Gayhead or 'Aquinh'*  
*Algonquians of the East Coast*, Time Life Books, Alexandria Virginia, 1995.
- Amaral, Pat. *They Ploughed the Seas: Profiles of Azorean Master Mariners*. St. Petersburg, FL; Valkyrie Press, c 1978.
- Ashley, Clifford. *The Yankee Whaler*. New York: Dover Publications, 1926.
- Baldwin, Robert F. *New England Whaler*. Minneapolis, MN: Lerner Publications, 1996.
- Busch, Briton C. "Cape Verdeans in the American Whaling and Sealing Industry, 1850-1900," in *American Neptune*, Vol. 45, No. 2, Spring, 1985, p. 104-116.
- Busch, Briton C. *Whaling Will Never Do for Me: The American Whaleman in the 19<sup>th</sup> Century*. Lexington, KY: University Press of Kentucky, 1994.
- Carrick, Carol. *Whaling Days*. NY: Clarion Books, 1993.
- Clark, Robert. "Open Boat Whaling in the Azores: The History and Present Methods of a Relic Industry," in *Discovery Reports*, Vol. 26, 1954, p. 281-354.
- Coombs, Nellie. "We Work on the WPA: Captain Joe Antone, Cape Verdean Seaman," in *Spinner*, Vol. 4, 1988, p. 125-131.
- Downey, Judith M. *The Portuguese Presence in New Bedford*. Old Dartmouth Historical Society.
- Ethnicity of Crew and Gender Aboard American Whaleships Study Guide*. Old Dartmouth Historical Society
- Evidence of Progress*. 1897  
Federal Writers Project of the Works Progress Administration, Massachusetts.  
*Whaling Masters . . .* New Bedford: Old Dartmouth Historical Society, 1938.
- Hall, Elton, W. *Sperm Whaling from New Bedford: Clifford W. Ashley's Photographs of bark Sunbeam in 1904*. New Bedford: Old Dartmouth Historical Society, 1982.
- Halter, Marilyn. *Between Race and Ethnicity: Cape Verdean American Immigrants 1860-1965*. Urbana and Chicago: Univ. of Illinois Press, 1993.
- Hayden, Robert C. *African-Americans and Cape Verdean Americans in New Bedford: A History of Community and Achievement*. Boston: Select Publications, 1993.
- Hubbard, Huyck and Nathanson. *NPS Oral History Guidelines*. 1984
- Ives, Edward D. *The Tape-recorded Interview: A Manual for Fieldworkers in Folklore and Oral History*. Knoxville: University of Tennessee Press, 1980.
- Little, Elizabeth A. *Indian Whalemen of Nantucket: The Documentary Evidence*. Nantucket: Nantucket Historical Society, 1992.
- Little, Elizabeth A. *The Indian Contribution to Along-Shore Whaling at Nantucket*. Nantucket: Nantucket Historical Association, 1981.
- Management of Ethnographic Resources*. NPS DO-28 Ch. 10 pp. 157-176.
- Matheu, Martha F. *Whales, Sails & Scrimshaw*. Reading, MA: Young Scott Books, 1973.
- McCabe, Marsha, Joseph D. Thomas. *Not Just Anywhere: The Rescue of New Bedford's Waterfront District*. New Bedford: Spinner Publications, 1995.
- Melville, Herman. *Moby Dick*. New York: 1851.
- Neufield, William. "The Last Whalers," in *Argosy*, Vol. 349, No. 5, November 1959 pp. 48-53, 62-64.
- Oral History Evaluation Guidelines*, Oral History Association

- Philbrick, Nathaniel. *Abraham's Eyes: The Native American Legacy of Nantucket Island*. Nantucket Island: Mill Hill Press, 1998
- The Wampanoag Indian Tribute Tribes of Martha's Vineyard: The Story of Capowacks of Nope...* New Bedford: Reynolds Printing 1962.
- Tripp, William H. *There Goes Flukes; The Story of New Bedford's Last Whaler*. New Bedford: Reynolds Printing, 1938.
- Two Brothers Goulart: Photography in New Bedford and the Azores*. New Bedford: Old Dartmouth Historical Society, 1996
- Vermette, Mary Silvia. "Azoreans in American Whaling," *A Portuguese Spinner: The History and Culture of the Portuguese in Southern New England*. New Bedford: Spinner Publications, 1998. p. 216-221.
- Whipple, A.B.C. *The Whalers*. Alexandria, VA: Time Life Books, 1979.
- Whitman, Nicholas. *A Window Back: Photography in a Whaling Port*. New Bedford: Spinner Publications, 1994.
- Yow, Valerie Raleigh. *Recording Oral History: A Practical Guide for Social Scientists*. Thousand Oaks, CA: Sage Publications, 1994

*New Bedford Standard Times* Articles

- Amos Smalley, harpooner  
 3/3/56 p. A1 (Moby Dick premier)  
 6/27/56 p. 13 (Moby Dick premier)
- Joao Andrade, oarsman  
 7/18/82 p. 17 "Whaling: Cape Verdean Memories"  
 10/7/93 p. A1, A8  
 2/10/95 p. A1, A5  
 8/4/87 p. A1, A14  
 7/6/87 p. 8
- Captain John T. Gonsalves  
 4/23/95 p. D1, D2 "Aging Mariner Prepares for Final Trip to Exotic Ports of Call"  
 by Jack Stewardson
- Captain Joseph F. Edwards  
 11/3/74 p. 48 "Fifty Years Ago: Wanderer's fitting-out drew crowds" by Lucy M. Wallbank.  
 8/25/74 p. 16 "Wanderer lost 50 years ago" by Bob Barcellos  
 8/11/74 p. 50 "Fifty Years Ago" by Lucy M. Wallbank (re: Schooner Margaret)  
 3/10/86 p. ? "Flagpole recalls days of whaling" By Jackie Sheckler  
 3/14/86 p. ? "City man saw end of whaling era" By Jack Stewardson (re: Howard A. Cornell, last surviving member of lifesaving team that rescued the crew of the Bark Wanderer)  
 2/17/33 p. ? "Whaling Craft Captain is Dead" (obituary for Captain Joseph F. Edwards)  
 10/19/96 p. A1, A2 "Whaling wife remembers a bygone era" by Jack Stewardson  
 (re: Leonora Edwards, wife of Captain Joseph F. Edwards)

Unknown Source

**Captain John T. Gonsalves**

3/15/28 (obituary for Captain John T. Gonsalves) Scrapbook TG-49

8/9/05 "Happenings on a New Bedford Whaler of 1905" Scrapbook 2-304

**Selected Bibliographies compiled by Old Dartmouth Historical Society/New Bedford Whaling Museum:**

*Portuguese and Portuguese Americans*, July 1998

*Some Books on Whales and Whaling*

*Some Whaling Narratives*

*Ethnic Groups of Old Dartmouth and New Bedford*, July 1998

*Cape Verdeans in Local History*