NANTUCKET ALGONQUIAN STUDIES #3.

THE WRITINGS OF NANTUCKET INDIANS

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Nantucket, MA 02554
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THE WRITINGS OF NANTUCKET INDIANS.

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THE WRITINGS OF NANTUCKET INDIANS: INTRODUCTION.

A study of the variations in style of land deeds from Nantucket Indians at the Registry of Deeds, Nantucket, led to the discovery that some of these deeds, and wills, had been written by the Indians themselves (Little 1980). Analysis of deeds and wills written by the Indians shows that Indian writings have the following attributes:

1. Nantucket Indian writings, with the exception of two registered at Martha's Vineyard, always start with the words, "I", or "Neen," followed by the grantor's name.

2. Indian writings frequently include the author's name, as, for example, "I Joneths made this writing" (Doc. #8). Identified Indian authors are: Elias, Joneths, James Mamock, Ephraim Naquatem, John Tatagkamosumun, Tehas, Wawinet (?), and Wumaquontam.

3. The date is often written in a form which I shall call "Indian", as, for example, "1690 August 21 day" (Doc. #8). In other cases the date is anomalous, or omitted entirely.

4. Most of the Indian authored writings at Nantucket appear to have been originally written in the eastern Algonquian language called "Massachusetts" (Goddard 1978:72), and many are registered in that language. Some are accompanied by English language translations, and some have been translated and registered only in English.

5. There were never Englishmen present as witnesses to Indian authored writings.

Apparently, the Nantucket Indians were independently writing their
own deeds and wills. This independence is supported by the often fairly long lags between writing and registering the documents with the English registry. Was it possible for Indians to write their own deeds? Remember that Thomas Mayhew, Senior, with his son, Thomas Mayhew, Junior, started missionary work on the islands about 1643. He stated in 1674 that, "many can read and write Indian; very few English..." (Gookin 1970:102).

Both the form and content of these Indian writings differ from deeds of English authorship. Some Indian deeds take the form of recorded oral testimonies, a form which, because it was early and persistent, and did not require the speakers to write, may have been the most natural for the Indians. Other Indian authored deeds are clearly based on the English form, with Indian content. For example, we often find continuous payments, or tribute, rather than a single payment for land. The presence and later testimony of witnesses, especially "all our great men" (Doc. #18), seems to have had great significance to the Indians. With the exception of one deed from an Indian "gentleman" (Starbuck 1924:128), Mattakekin, all of these Indian deeds were gifts from the sachems, and many were given "because...I love him and also he loves me..." (Doc. #10), or because he "is my man" (Doc. #13), or is "greatly akin to me" (Doc. #10). One of the most interesting characteristics of Indian deeds is the pattern of renewal of the land gift by succeeding sachems. Several Indian writings demonstrate the impropriety of naming a dead sachem with such circumlocutions as "he that was Sachem" (Doc. #3A), or "Nickanoose his father" (Doc. #2).

The manuscripts presented here have been copied from old leather
bound volumes at the Registry of Deeds, unless otherwise noted. The original manuscript deeds, which belonged to the owners of the lands, were copied into the registry books at the dates of registration. Our texts, therefore, are in the handwriting of the registrars of deeds, not that of the Indian authors. In some cases the registrar made copying errors. In other cases, especially where it is so stated, the original deed has been translated from the Massachusetts language into English by the registrar.

Among the 25 documents presented here are 16 Indian writings. The other documents show the marks or symbols of the sachems, Indian oral testimony recorded by the English, or English testimony which relates to some of the Indian writings.

In the mid-eighteenth century there appear a considerable number of Nantucket Indian writings, in English and in the Massachusetts language (Starbuck 1924; Mass. Archives; Kathleen Bragdon, personal communication) which have not been included here.

In order to help to understand these documents, I present in the following sections a map (Figure 1) of the territories of the various sachems of Nantucket, including Tuckernuck and Muskeget, and preliminary genealogical charts of the sachemships. Following these aids to comprehension, I give an annotated list of the documents, with sources, grouped by sachemships. Finally, I present the documents themselves.

I do not apologize for the preliminary nature of this paper. Until we can read this body of Nantucket Indian material, we cannot study it.
Figure 1. Map of Nantucket, Tuckernuck, and Muskeget, in the late seventeenth century showing the territories of the major sachems, and the lands, marked w, n, and a, which each sachem had sold to the English (NCD 1:6,7,21,27; 2:7,8,28,29,30,35,39,64,77; 3:23,47,49,50,53,54,67, 73,91; 4:13,41,93; 5:10,11,63; 6:335).
Figure 1. Map of Nantucket, Tuckernuck, and Muskeget in the late seventeenth century showing the territories of the major sachems, and the lands marked w, n, and a, which each sachem had sold to the English.
PRELIMINARY GENEALOGICAL CHARTS FOR NANTUCKET SACHEMS.

Deeds, wills, and court records at Nantucket provide documentation for the sachems, their heirs, and successors. The most frequent type of deed in the late seventeenth and early eighteenth century involving Indians was one which transferred the right to keep a horse on the commons. From these horse commons deeds, which always include the sachem's name, we can chart the sachems (names in capitals). In addition, deeds and wills give information about family relationships, and Macy (1835) is helpful as a source of tradition.

Two sources of error exist in the genealogical data. First, the use of aliases or new names is a major problem. Secondly, Indian genealogical rules differed from English genealogical rules (Simmons and Aubin 1975). The genealogical relationships of succeeding sachems are based on statements of relationship, such as "my brother", "father", or "son", as well as the similarity of names, and guesses (who was Moahmoag?). However, I note that the English used the word "brother" to include a brother-in-law, and an Indian assumed the name of a late sachem (Mooney, Tuckernuck). I lack confidence in the genealogical identity of some of these Indians.

Therefore, with these uncertainties, the following charts for the sachemships of Wanachmamak, Mickanoose, Attapeat, and Tuckernuck, and Muskeget, show the inheritance of power and lands among the Nantucket Indians, rather than strictly genealogical relationships. Arrowheads indicate the best documented genealogical relationships.
SACHEMSHIP OF WANACHMAMAK (WAQUAKESO)
at Occawa, Sagedan
1660-1678
(NCD 1:27; 2:5,7,35)

JEPHTHA (SOOSOAQUO)
1682-1691
(NCD 2:48; 3:51)
m. Easter (MVPR D:210)

MOAHMOUG
(Moomak)
1689-1702
(NCD 2:53; 3:22)

QUEQUENOP
before 1706
(NCD 3:64,66; 4:9)

Joseph Mamuck
(NCD 4:91)

CAIN (SILAS)
1709-1723
m. Margaret
(NCD 2:35; 4:23,34;
MVPR D:214)

ABEL
1701-1718
(NCD 1:110;
3:31,113,130)

James Mamuck
(NCD 4:91)

Eben Cain
d. 1763
m. Su Ezeky
(NCD 5:121)

BEN ABEL
1725-1744
(NCD 4:41,91;
5:49,151;
NCP 2:77)

Joshua Mamuck
d. 1748
(NCP 2:128;
Macy 1835)

Hannah (sister
or aunt)
m. Benjamin
Joab
(NCD 5:88,109;
6:83)

Jemima
1746
(NCD 5:88)

(M JOHN QUAAP OR JOAP elected sachem in 1741 (Mass. Archives 31:390)
SACHEMSHIP OF ATTAPEAT
1665
(NCD 1:6)

Tahquepe
(George Heas)
1675
(NCD 2:3,13)

Robin
(Rubin, Wosasso?)
1681,1687
(NCD 2:2, 29,39)

James Heas
(?James Shay)
1710-1744
(NCD 2:13; 4:185; 5:52)

MUSAQUAT
1674-1695
(NCD 1:66; 2:3,8)

? — ?

SPOTSO & OBADIAH
1674-1687
(NCD 2:8; 3:109)

HENRY BRETON
(HARRY BRITAIN)
1701-1710
(NCD 2:13; 3:13,28)

PETER MUSAQUAT
1710?-1733
(NCD 1:110; NCP 1:180)
m. Hannah

(There was a "sachemess" in 1753 (NPR 1:74)
SACHEMSHIP OF TUCKERNUCK

PATTACOHONET

1661
(N.Y. Deeds 3:53)

Jacob Pattacockonet's son
(Lame Jacob, reputed son of Pattacockonet)
1659-1717
(NCD 2:39; 4:9,93)

Mooney, alias Hannah Pattacockonet
m. John George
1712 1733
(NCD 3:62) (NCD 4:111)

John Mooney, jr.
of Miacomet 1762
(NCD 6:147)

SACHEMSHIP OF MUSKEGET

SEIKNOUT (SECONOUCT)
(NCD 1:113; MVPR B:274)

Joshua Seiknout
1692-1706
(MVPR B:274; Mass. Archives 32:385)

Jacob Seiknout
1723
of Chappaquidic, "kin of Silas Quaquachhount of Nantucket
(DCD 3:522)

Joseph Secunnet
1763 of Miacomet
(NCD 6:342)
IMPORTANT INDIANS.

Peteson (Matakekin)  
(NCD 4:62)

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<td>Dorcas Pet oxson</td>
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<td>of Edgartown</td>
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NANAHUMA  
(NCD 2:16; 4:93)

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<td>George Nanahuma</td>
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<td>(Hewman; Con-</td>
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<td>pokanet)</td>
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Quaquachwinnit  
(NCD 2:6,9)

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<td>Quaducon</td>
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Washaman  
1673–1676  
(NCD 2:2)

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<td>TOWANKOTUCK</td>
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<td>of Halfe Nope</td>
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<td>Jacob Washaman</td>
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<tr>
<td>the weaver</td>
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<td>1674–1690</td>
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<tr>
<td>m. BETTY WANA-</td>
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<td>ATAQUANMOW,</td>
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<td>squaw sachem</td>
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<td>of Half Nope</td>
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<td>Jutte (Judah)</td>
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<td>Titas Ezeke</td>
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<td>1732–1762</td>
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<td>Su Ezeke</td>
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<td>m. Eben Cain</td>
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<td>Ezeke</td>
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<td>(NCD 4:98; 5:121; 6:84)</td>
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Waquakonwit  
1702  
(NCD 3:39)

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<td>Aaron Kenaway</td>
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<td>1710</td>
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<td>Joshua</td>
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ANNOTATED LIST OF DOCUMENTS WITH SOURCES.

Document Number:

WANACHMAMAK'S SACHEMSHIP:

1. Wanachmannak to the Proprietors of Nantucket 1662 (NCD 4:89). English deed showing Wanachmannak's mark.

2. Nickanoose's father and Wanachmannak to Spotso's father, Harry's father, and Spotso (?) 1678 (NCD 2:1,2). Complex Indian oral testimony of land transfers, recorded by the English.

3A. Wanachmannak to Nascompeat (NCD 2:5). Indian oral testimony for land transfer, recorded by the English before 1683.

3B. Soosooahquo (Jeptha) to Nascompeat (Old Gentleman) 1686 (NCD 2:5). Indian writing in Massachusett. This is a renewal deed for Document 3A, see Wanachmannak's genealogy.

4. Soosooahquo (Jeptha) and Ben Abel to James Momog (Mamak), before 1691 and 1731 (NCD 4:91). Indian oral testimony of land (use) transfer and renewal, written in Massachusett by James Mamak, and also translated into English.

NICKANOOSE'S SACHEMSHIP:

5. Nicanoose and Nanahuma to the Proprietors of Nantucket 1659 (NCD 4:93). English deed showing Nickanoose's and Nanahuma's marks.

6. Nickanoose, Wowinnit, and Isaac Wowinnit to Quaquachwinntit and Silas 1668, <1690, 1690, 1709 (NCD 2:6). English testimony for Indian land transfers with renewals, written by William Worth. The writer is English, but the concept is Indian. See also Documents # 7 and 8.
7. Nickanoose to Quoquachwinet 1668 (NCD 2:70). Indian writing in Massachusetts, with English additions.

8. Isaac Wawenit to Numpas and Silas Quoquachwinet 1690 (NCD 2:9).
   Indian writing originally in Massachusetts, written by Joneths, and here translated by Experience Nayhew, 1731. Renewal deed for Document #7, mentions Wawinet's renewal.

9. Nickanoose to his sons, Puttupantanum Noose, What Noose, James Noose, and Paul Noose 1668 (DCD 7:44). Indian writing, originally in Massachusetts, and here translated by Experience Mayhew. Registered 1745. This controversial document has been challenged as a forgery on the basis that no Indian could write in 1668 (Mass. Archives 32:271). The only real anomaly I find here is the reference to God. Therefore, in my judgment, this deed may have been valid, but was unregistered for too long to be legally effective.

10. Nickanoose, Wawenut, and Daniel Spotso, to Waquakonooit, 1670, <1690, and 1710 (NCD 3:39). Nickanoose's deed, and Wawinet's renewal are Indian writings, probably originally in Massachusetts and here translated into English. The renewal by Daniel Spotso in English has both Indian and English influences, and I can only speculate about its authorship and original language.

11. Nickanoose's will, to Jethro and Wawinet 1675 (NCD 2:5). Indian oral will, recorded by the English. The court setting makes this hardly an Indian document, but it is of political interest, see Documents #9, 14, 15.

12. Nickanoose and Wawinet to Jutte (Judah) 1675, 1687 (NCD 3:41). Indian writings. Nickanoose's deed was written by Tehas, and Wawinet's
renewal was written by Elias, both recorded in English (see Doc.#13).

13. Nickanoose and Wawinit to Jutte 1676, 1687 (NCD 3:41). Indian writings. Nickanoose's deed was written by Elias, and Wawinit's renewal has the same style. Although William Worth, the registrar, called Documents #12 and 13 "a true copy", I am not certain they were not translated into English upon registration.

14. Nickanoose to brothers, Keattohquen and Wohwaninwat, affirmed by Wawinnet 1677 (DCD 1:38). Indian oral land (use) transfer, recorded by Thomas Mayhew in court. (This declaration of Nickanoose's land use rights on land he owned represented the climax of the grass contest between the Nantucket sachems and the English (Little 1976)).

15. Nickanoose to Wawinnit 1679 (DOD 1:355). Indian writing, in English. Claimed to have been made before the English came to Nantucket (?), this highly political document which purports to transfer the sachemship seems to me undoubtedly Indian authored, and may have originally been written in the Massachusett language. Whether Wawinnet was the writer himself is an open question, see Document #17.


18. Wawinnet to his brother Paul Noose 1689 (NCD 3:4). Indian writing, in English. (Waweatman is alias of Paul Noose).

19. Will of Isack Wowinet 1690 (NCD 1:30). The presence of the English witness obscures the authorship of this document.
20. Will of Waweatton 1715 (NCD 1:29). *Indian oral testimony* of land transfer, recorded in English.

21. Matakekin (Petersen) to Koshkuhtukquainnin 1696 (NCD 1:62). *Indian writing in Massachusetts*, written by Wunaaquontam. Petersen and George Huma of the west end of Nantucket were displaced by the early sale of their land to the English, and 20 acres of land were allowed to each of them by Nickanoose at Wanasquam Pond (NPR Copy, 1&2:172) without their paying tribute (Starbuck 1924:128).

22. Matakekin to Koshuhtukquaenin (Oochquadin) 1728, 1729 (NCD 1:87).
   A. *Indian oral testimony* recorded by English.
   B. Three *Indian oral testimonies* written in Massachusetts by Ephraim Naquatem, together with English translations, probably made by Eleazer Folger.

**ATTAPEAT’S SACHEMSHIP:**

23. Attapeat, Musaquat, and Harry Brittain to Tahquepe (George Heas) and James Heas 1711 (NCD 2:1). *Indian oral testimonies* of land transfers edited and recorded by the English.

   *Indian writings*, two of which were written by John Tatagkamosunun in the Massachusetts language.

**MISCELLANEOUS (UNKNOWN LOCATION):**

25. Will of Tuckernuck Dave (NCD 2:18). *Indian oral statement*, recorded by the English. As with many of these documents, when an Englishman is present, his influence on the style of the document may be very strong.
THE WRITINGS OF NANTUCKET INDIANS:

FACSIMILES AND TRANSCRIPTIONS OF 25 DOCUMENTS.
DOCUMENT #1.

This is a document signed by John Coffin and Thomas Macy on June 18th, 1688, transferring lands in Nantucket Island to John Coffin and Thomas Macy. The document is witnessed by some other individuals.

[Signature: John Coffin]
[Signature: Thomas Macy]

This assignment was acknowledged before the General Court by the Secretary.

March 26, 1731

[Signature: Secretary]
DOCUMENT #2. NICKANOOSE'S FATHER AND WANACHMAMAK TO SPOTSO'S FATHER AND HARRY'S FATHER AND SPOTSO.

The 8th Agust 78

Harry complayneth against Spatso...

and with holdinge from hem his land where...

halfe of the land that Spattso (B)e posest of...

m² Harry was last in his Cause by the master of a ...

Court (---) m² Harry appeald in the presents of ... 

Wannachmameck Saith that Nickanose his father gave S...

father and harry father land

Wannachmameck went to Mount Hope with nickanoses father to

Assomocking and he desiered hem that those 2 men = Spatso fathr and

harry father should have that land no lounger but desiered that

wannachmameck might have it and the sachem was willing. Some time

after harry father com to hem and desiered he might have the land

again and he did not grant it them;

Afterward there was a great hunting metting at manna and a great

many Endians were thare and harrys father was not thare then

Spattsos father w... to wanachmameck and desiered hem he would let

have the land he had be fore and he did so.

after this he wannachmameck told nickanose his father the have

the land they had before.

Nickanose saith a loung time Agoe at (daduchaconset)... was a

great metting and then the Sacheme his father did give to Spattso
of harry's father and nahosokets / father tuppockommack and Shouahkimmuck.
after this thes toe men went to doo some murther and thare land
was taken from... after this nanasoket father did come to Wanachm...
and asked he for the land that he had before but wanachmameck
Saith nothing toe him. but after that at a great metting at mana
Spattso...did desier wanachmameck to let hem have the Land that
he had before and he gave hem this anser...shall have the land
you had before that is...commoo and Shouah kemmock and...he told
my father I have given that...they had before that is tuppock...
and Showah kemmuck
...Testomony of old tahtahcummamuck he Saith thare was a great
mettinge and nickanoose his father was thare and some great men
and they ware in the house and they went out to Smock it and when
those great men come in againe they said that they did put into
the hands of Cuscuttogens father tuppock commoo and Shouahcommo
and he gave it to nana Sockets father and Spattso father
The Testimony of Petotaquen & womhoomon who Saith only Spatso
father had the land and the other had not the land
The testimony of old Gentelman Saith upon his knoledge that
Spatso father had only the Land and no other with hem
The Testimony of myoack who Saith that Spatsos father had ye
only a shachem Right
The Testimony of old Uttashame who Saith the land was
only given to Spattso father
the Testimony of Aqua(l) who saith he was at the meting that was Spoken of in the other Endians and Saith the land was only given to Spatsos father.

The testimony of Sasede who Saith that harry father and Spatso father said thanckky when nickanoses father gave them the land:

The testimony of Keastocky who Saith he hath heard So much concerning it that he Judgethe that he will by that Saith that only on hath the land

The testimony of (T)ahtahcommo who Saith that he was with them when Nickanose gave Spatso father the land only
maneckomewq (see note) which continued when he was nothing and would have been nothing but for commerce which might have led to the same result. Some time after he knew better even to him.

He turned those many events into a story of change and error, many becoming great men. He would have gone that way. He turned many men and joined them, but the hand he laid to got the story after that he saw the man who had nothing. He had the hand he had before.

The mayor, with a beard, was an old gentleman, a widower, and bore the fullness of time. He spoke to the people in a manner that was not unknown to those who desired it. He was a man of strength, and those who knew them. He was of the people, with nothing but time.

He was a man of the people, with nothing but time to give. He was a man of the people, with nothing but time to give. He was a man of the people, with nothing but time to give.
on witnes puttahkooh and on witnes John Gibs
saith Ioften heard he that was Sachem he said nascompeat hath apece
of land to doe as he pleaseth with land
and I John Gibs I heard the old Sachem say thirteen years said not
I but he nashkompeat land why said the old sachem becaus I John Gibs
said lend me land he said what land I said mishshamitawesut he
presently said to me medel not with me for it is not my land
but wussepasen and he said nasmokpect hath the power of the
vallew on this side and since I often heard til he almost dead
and on witnes a widow saith I say about land I know the Old
Sachem did not sell land I say so becaus I heard the old Sachem
did not sell land to old Simon becaus not my land but his land-
Naskape nashcompeit he said so after he was sick about toe days
then he died
on witnes napakamut he sth I heard the Sachem tell him this land
is yours If any on trobell you you Stri(ue) for itt but if any
body speaks to me I say nothing about this land because you
have it
I nickanoose am witnes my father often intruckted me nashoompett
hath land about ten years
I suppason my knowledge about nascompeit having land Some times
the Sachem informed me nascompeit had apece of land twelwe years
til he was almost dead

Evidence taken by M(ath) Mayhew
DOCUMENT #3B. SOOSOOAHQUO (JEPTHA) TO NASCOMMPEAT.

Nen Soosoaahquo mache noonam mattenmen nashcampuct ta mattahketu ahto ahkuh nukquepaskooe a kersoee wana nees akannu ta wessoonkahuku kattahtam meth wana kaboakqut kashkuhtukquaonk neahmute kush kinemahchak ne seohak wuttah naskompeat wessoonck ahkuh mussanta= essuit ne annah kishkoh wessoonk ahkuh massoskaassuk wana wessoonk sakahchah nuppossunnahquemmeth na=pache kuttakhammeth ahquamp; 1686 month 10th day 3d
Kaine Soosoaahquo wittnes Susuahquoo
nen Job tuhcimme Wanech mameck Petter Simon wannidich I wittnes nascape wunichche

Jeptha Susooahquo appeared before me and owned that Old Gentelman
dascape had an hundred and toe akers of land bounded as above
Expresd and owned it to be his act and deed ye 6th of January before me. William Worth
DOCUMENT #3, A & B.

B.

...not that any man without the same
...with the power of theletter on this
...and a pure heart. I know that the
...be justified in the sight of God. I know
...neither do I hasten to send it to
...or any one, who you might see it.
...or any, if you neglected to me, if any
...or anything that might happen to you.
...or anything that might happen to you.
DOCUMENT # 4. SOOSOOHQUAH (JEPTHA) AND BEN ABEL
TO JAMES MOMOG (MAMAK).

Nen James Momog mahche Noosooquahamun yeu Nutluxquunnoh
Soosooquoh Chaptan Sontim at Nantukket ne at Moedettit
wame Ummogkosketompomah wana wechaiah weogquutammuppaneg heuwa-
neg woh ohtog ukkoman ta yeu wuttootanat Soosooahquah wana
mahche wechatoonaneg James Momog Nesnah ahto ukkomannu
wutcheyaa Soosooquoh Chaptan Sontim wana Josep Momog konuh nesuee
wemotoaonk wana nen James Momog wunnoumonuh Josep Mamog
wechaiah Soooloahquah wana neocche wamenamnapah wana Sontim
Soosooahquoh nuzzukkkupppah Ken James Momog kunnesohtom ukkom-
monah to yeu nuzzootanat pahhe yeu wuttinnoewatountow Sanampaog
yeu wunnamoonk pasuk nen Daniel Spatsoo Pahke nunnooawopan
Soosooahquoh Chaptan unnoowopan nuzzumnummau James Momog
nesnah ukkomansoh wana pasuk Masquat Nuttinnoowataun -
nen Noomak -- $\mathcal{M}$
wanapasuk Davit weyapation Nuttinnoowatauw Nunuchek (2)
wana yeuyeu BAN ABal Nampohsootummoomeau ooshah wana
ummusoomusoh Chaptan
wana Ban ABell Sontim ne wuttinnoowamenunum kutha:- unnai
Nean wunnahotukup ummussoomusoh kutha James Momog nesnah
ohto ukomansoh ta yeu wuttootanat

Nen BAN ABal Noomak $\times$

Recorded August 12: 1731
I James Mamook have written it Jeptha Sachem at Nantucket said unto me at a meeting of the great men Considering who should have commons in Jephas Township that James Mamok hath two commons because Jeptha and Joseph Mamuk those two were brothers and I I James Mamuk the son of Joseph Mamuk the brother of Jeptha and because they liked it and the sachem Jeptha said you James Mamak have two Commons in this Township those men know Certainly it is true
One is Daniel Spotso Certainly heard it that Jeptha said that he gave James Mamuk two Commons
and one is Masquat who knows it also this my mark -
and one is David yopawahan who knows it my hand
and now Ben Abel a Sachem after his father & Grandfather Jeptha and Ben Abel sachem likes it well that what his Grandfather did should stand that James Mamak should have two commons in this Township

I Ben Abel my mark

August 12:1731
DOCUMENT #4.

[Handwritten text that is difficult to transcribe accurately. The text appears to be a legal document or record, possibly related to land tenure or a similar matter.]

Recorded August 12, 1731.

James Manuel have written to Jepeha Eacem at Indianato to take a meeting of the Indians coming in to settle land on a common in Jepeha Township, that James Manuel and others have a common because Jepeha and Son are Manuel they two were brothers, and I James Manuel the son of Jepeha Manuel the brother of Jepeha, and because they agreed and after Jepeha said you James Manuel have two commons in this Township, they men now certainly it is true.

One is Daniel not to certainly read it that Jepeha said that he gave James Manuel two Commons and one is [illegible] - who know it also they mark - Mn.

And one is David not than who knows it my mark (2) and now Ben Abel a Sackem after his father's mark, he said that James Manuel should have two Commons in this Township.

[Signature]

Ben Abel my mark x

[August 12, 1731]
March 26, 1731

[Diagram showing the layout of land and names of individuals]

John Smith
DOCUMENT #6. NICKANOOSE, WOWINNIT, AND ISAAC WOWINNIT, TO QUAAQUA-CHWINNIT AND SILAS.

To all persons that may be Concerned I Testifie that in or near the year 1666 that Nickanoose being accused of being privy to a murder committed by the Indians on English men at Coatue and being in great fear he hired or otherwise got Quaquachwinnit to go with him to Plymouth in the winter to ask counsel of Nickanooses head Sachem and for that gave Quaquachwinnit or paid him land to the Southeastward of a creek near the northward End of Squam pond but sometime after Small boy and Sixpence went to break up that land & Quaquachwinnit withstood them in so much as it was brought to a Court held at Capt John Gardners house where it made to appear plainly to the Court that that land was Quaquachwinnits and I was desired by the Court to go and see the bounds to the End that he might have no more trouble about it which I did with many Indians with me and satt down the bounds and is according to a deed Silas hath This I Testifie to be Truth

William Worth

As also I Testifie that I being at Isaac Wowinnits house not long before he dyed and Silas desired Isaac for a confirmation of that land his father had of Nickanoose and Wowinnit which Isaac did in my hearing

William Worth

Dated June 11th 1709

Recorded August 18th 1720
To all persons that may be concerned I certify that in or near the year 1668 that Nicasoag of King's way was accused of being privy to a murder committed by the Indians on English men at Cape Cod and being in great fear he hired or otherwise got Quaquachwinmit to go with him to Plymouth in the winter to ask counsel of Nicasoag's head sachem and for that gave Quaquachwinmit or paid him land to the Southeastward of a creek near the northward end of Squam pond but sometime after Small Boy and Sappiness went to break up that land by Quaquachwinmit withstood them as much as it was brought to a Court held at Capt. John Gardner's house where it made to appear plainly to the Court that that land by Quaquachwinmit and I was desired by the Court to go and see the bounds to the end that he might have no more trouble about it which I did with many Indians with me and set down the bounds and is according to a deed Silas Ratse. Then I Testifie to be Truth.

William Worth.

As also I Testifie that I being at Isaac Wooninit's house not long before he dyed and Isaac desired Isaac for a confirmation of that land his father had of Nicasoag and Wooninit which Isaac did in my hearing.

Dated June 11th. 1709.

William Worth.

Recorded August 12th. 1720.
Neen Nickunooso unnath quoquouchwinit tedennamow auchku piouck
akannu naan quatta etta ahapachconset napache wattub=pennu Coy
napache Copechamy (-) machack=catt napache sepout nanutaquesut
nepta neah tettahtowne auckkue piouck akannue nu nan quatta
weehche neen nickannosae you=nah quaquachwinit wappannamoug
(I)s=apame napache nantuckett chippe(-) unnath tiddupume
noowomman kah-wommanug you you ackh wuttahtowne-wanah
wunnechannah michcheme mich=cheme neen Addam younah suckhonck
mach=towne waweennin old humphris wannich=chick waweenin
wecanummon wunnichick wowe enin Keastockhee neahquabby
mache neesse Cattamoug - march 19th mactowne

by the word neese Cottamoug is ment toe years after the
Endiams ware hanged on nantucket being in the yeare 1665
so yt ys deed was made ye 19th of march 1667/8

The bounds of the land. of Zakery quaducon and Silas Qoquachawidys
sons is as followeth from the Cricks mouth At the north west End
of wunisquam pond by the pond side South South East Eighty fower
Rod to (a) Rock at the End of the Cleft about three or fower Rod
from the Edg of the banck and from Said Rock west and be South
Sixty fower Rod to the End of the Swamp and so by the East side
of the swamp to the Run of watter Sixty on Rod and So by the slow
or water to the Crecks mouth or first bounds Called naretoqueso

vewied & compared by the bounds Expresed in the above
writen Deed (wecan)numon & wanason(o)n afirming they
ware the bouds as Expresed

Wm Worth
Document #7.

The bounds of the land of Zalory quaker to the
shoarly ground is as follows. From the line of
the north west end of allis quaker land
the and this south south east sixty fowds.
west and 60 south sixty fowds more to the
the south more 60 fowds more to the
the south more 60 fowds and 60 to the
the south more 60 fowds and 60.

The bounds of the land of Zalory quaker to the
shoarly ground is as follows. From the line of
the north west end of allis quaker land
the and this south south east sixty fowds.
west and 60 south sixty fowds more to the
the south more 60 fowds more to the
the south more 60 fowds and 60 to the
the south more 60 fowds and 60.
DOCUMENT #8. ISAAC WAWENIT TO NUMPAS AND SILAS QUOQUACHWINIT.

I Isaack wawenit Sachem of Nantucket now do that which my father formerly said he said that this Numpas and Silas Quoquachwinnit have long had some land at Quaquakunnuttummukutaut Extending unto the River Nammuhtukquesut and so on to the Swamp and so to Wassommukkuttuk and Round about that little swamp and River in that place Numpas and Silas have full liberty or Right in that their land for Ever both they and their Children I Isaac wawenit Sachem at Nantucket am fully or freely willing to give them full Right or liberty in this land for Ever which my father Wawenit gave them I Isaac Wawenit do also like or approve of it I Isaac Wawenit this is my hand —

I Joneths made this writing this my hand 1690 August 21 day I Sasaapinnu am witness —
I Wuttattummussunmun am a witness .

This is Translated from an old Indian writing by me Experience Mayhew

Recorded March 5th 1730/31

pr me Eleazer Folger Repr
DOCUMENT #8.

I, Isaac Wampum Sachem of Mounticell, now do set forth what my father formerly said he said that his Numpas and his Squak were in a field long had some land at Quaquequenannahmed and extended unto the Quek Mounticell Walpit and so on to the swamp and so to the Semikeyhak and around a cave that little swamp and river in that place. Numpas and Squaks have full liberty and right in that their land for both they and their children of Isaac Wampum Sachem at Mounticell are fully or freely willing to give them full right or liberty in this land for £50 which my father Wapepe gave them. Isaac Wampum do also, like or approve of.

Isaac Wampum: this is my hand.

I, Joseph Made this writing this my hand 21st August 1790.

Joseph Made this writing this my hand.

Wuttakummesunum, am a witness.

This is translated from an old Indian writing by

Experienced Mayhew.

Recorded March 5th, 1790/3.

Pr. one Eibazer Holger Keg.
DOCUMENT # 9. NICKANOOSE TO HIS SONS, PUTTUPANTANUM NOOSE, WHAT NOOSE, JAMES NOOSE, AND PAUL NOOSE.

I Nekanneussoo Sachim of Nantuckett I have Now Considered About my Sons Which Are four first The Eldest is Puttupantanum Noose the Second; What Noose The Next James Noose The Next Paul Noose Now I give unto them Lands I have Divided unto them Lands the first Bounds is Mashquttoohk or Read River and as far as Apaquminnohkit and as far as Aqunaonagquessit (or the hole where a Stone Stands; and then as far as Hashkinnitchackket Westward of the hill and from thence as far as Mashquapontit Quite to the River I Neekonoosoo Sachim At Wonnashquoom have Divided to my four Sons So much Land Vizt Puttupanum Nussoo and What Noose James Noose & Paul Nusoo They are the Proprietors of the Said Lands Verily and for Ever If any one Sell Any Land he Shall Loose his Intrest Among the Rest, I Neekonoosoo have made a Sheare for my four Sons They shall Certainly have it and All their Race or Offspring I fully or freely Say This for God (or in Gods Name) Because this is Righte I Neekumosoo Sachim Do Confirm This for Ever- My hand 

January 9th 1668-

I Wawanit am Witniss This my hnd

I Tatadhqamomog my hand
I Keostahkaw my hand

I Wunuaauahquan my hand

I Quaquahchoonit my hand

I Benja Joab Yompasham Do Say I have a Real or firm Righte to the Land Which Did Belong to Pattapantamun Noose Because Never Sold his Land In all his Life time Nor have Any of his Offspring sold the Same and I Peter Tuphouse and I Peleg Tuphouse and I Benjamin Jobe Yompashan Do freely Affirm Wee have Right to ye Land Which did belong to Puttuppontom Noose-

I Benjamin Job Yompushom

I Peter Tuphose

I Peleg Tuphose - Translated By me Experince Mayhew from An Indian Paper ----

Entered July 23rd 1745- I Meis Thomas Mayhew This my hand
In the name of the Lord, I, Nathanael, a sachem of the Pequot tribe, do solemnly swear that the land which I am about to divide among the Pequot Indians is the same land which was granted to me by the English, as recorded in the book of the Pequot treaty. The land is bounded on the east by the Thames River, on the west by the coast, on the south by the river, and on the north by the land of the Narragansetts and the Mohegans. I have surveyed the land and found it to be of good quality. I, therefore, divide it among the Pequot Indians according to the manner agreed upon. We, the Pequot sachems, have agreed to this division.

Pequot Territory

Sachem of the Pequot

January 5th, 1665

[Signature]

[Seal]
DOCUMENT #10. NECANOOSOO, WAWENU, AND DANIEL SPOTSO TO WAQUAKONOOIT.

I Necanoose you waquakonooit, have Land in my Land, where you like to take it, att Mashaam, one Hundred acres, he hath it for ever, and all his posterity, they have it, and according, as I have Land my one selfe, so also they have this, they shall not have trouble, about thare Land, even as I necanoose, have not trouble, about my Land, yoe waquakonooit at what time you desire to have it, measured it shall be done because I necanoosso, you waquakonooit, are greatly akin to me, and I Love him and also he loves, me, and hath, formerly, given me, many times—five shillings, 1670 June 8 dayes

I Necanoosoo my mark
waquakonooit his mark

Witness Weknaman
Witness w(on)a anohquin
Witness tata commog

I wawenut doe aprob of what my Father necanoosso, hath done, To waquakonooit about his land one hundred ackers, he shall certainly have it, and at any time when he desires, to have it, measured, in my Land it shall be done,

Wawenut my Mark

Nantucket, August 18th, 1701

These presents are witnesse, that I Daniell Spottso, now Sachem one Nantucket, doe declare that where as, thare was a parcell of Land granted and sold, by my ancesters, Nickanoose, and wowinit, unto Waquakonoway, and to his heirs and succesrs for ever thare deed of gift bearing datte the eight day of June (1670) These are to declare that I Daniell Spottso, above sd have measured out said Land it being one hundred ackers, Lying and being one the goeing on to Coattue, one the South Side of the meadows or Creck, and my present writting is, To declare to all whom it may in any ways Concerne, That I Daniell Spottso ame freely willing that y°
sd, waquakonaway, his heirs and Successors shall peaceably, poses
and injoy the above said hundred ackers of Land grant(ed) by my
ancesters To have and to hold for ever, as witnes my hand and seeall,
the daye and year above

Signed sealed and (inttbaubne)
delivered in presents of (mr haus)
us-

Nen Da(n)il Spasoo

us-
pilat nen witness
Sarah Worth

Entred in ye Records
the 26th day of February seventeen hundred and two
Nantucket, August 18th.

...I have received your letter, and am very glad to hear from you. The account ...of land granted and sold by ...his agent. This means, and ...is true. He says, no more trouble about the ...to build my house by next Saturday, and then ...to set a corner on my ...and my present condition. I can manage ...away in any case, if necessary. I am managing ...to build my house and all the buildings for ...as comfort my lot ...

...I am and yours...

...in regard to the land...
DOCUMENT #11. WILL OF NEKANOOSOO.

At a Court held at Sherburn March 25th:1674/5 Jethro complained against Nekanoosoo for denying his Title or Interest in his Land formerly granted between Wawinnit and himselfe. Nekanooso in open Court owned Jethros Title in the Inioying of it after Nekanooso his Death Equaly with Wawinnit, which the Court ordered to be Recorded.
At a Court held at Sherburn March 25. 1677, for hearing the complaint of John Tate against Methamgo for entering his kernels, or infringing on his land formerly granted between Waminet and him; also, Norahso in over Court granted between Waminet and him; in the enjoyment of it after Methamgo's death. Equably with Waminet, which the Court ordered to be entered.
DOCUMENT #12. NICKANOOSE AND WAWINIT TO JUTTE, SIX CATTLE RIGHTS.

I Nickanoos this Jutte and all his Children they have power and Right to keep Cattle six on my land he shall not have trouble on my land for this Cause or Reason that he doth greatly give me penys all the year in victualls and Cloths.

witness tehias and I writ Nickanoose his mark
witness wunnaadockquin dated august 1st day 1675
Jutte his mark

I wawinit do well like what my father Nickanoos hath granted Jutte and his Children keeping of six Cattle on my land and because he my father did it I like it well Wawinit his mark
witness Elias I made it Jutte his mark
witness Sam hew

June 14th 1687

DOCUMENT #13. NICKANOOSE AND WAWINIT TO JUTTE, 20 ACRES.

I Nickanoos unto this Jutte I do give land twenty acres at wassomuhkattog and so to pakpannogkahkunnut toward the South East it shall be measured unto him when he desires to have it measured he hath forever I give it him freely he shall not have trouble about his land because this Jutte is my man I love him and he often gives me victuals and goods freely I Elias made it

1676 Nukanooes G mark

I wawinit do like this May 9 tays tatahcomumuck that my father Nickanoos is witness & Elias witness hath done I will give Jutte his land when ever he wants it
witness Elias G wawinit s mark
witness wumnootascomo 1687

July 20 tays

Recorded May 18:1713 a true Copy William Worth
DOCUMENTS #12 and #13.

#12

This house and all my children, they have power and right to keep cattle on my land, and shall not cause trouble on my land, for the sake of reason that I both greatly give me pens all the year, and cloths, wires, rails, and ironing, and near the mark again.

July 20th, 1687.

My children and all my children, they have cattle on my land and because my father did it well, without my mark, I say it all again.

Reveived this mark.

This is the mark of my father, Micanos, who granted this house and all my children, and because my father did it well.

Witness Sam Rea, May 18, 1687.

William reid, Jute, the mark.

June 12th, 1687.

#13

Micanos unto the Jute, I do give land twenty acres at reasonable, and so to path marked, the while toward the south, and it shall be measured with

2. Kynan: to have it measured he shall forever give it, him freely, the shall not have trouble about the land because the Jute is my man, give him, and he often gives me meat, and good freely of fish made it.

Micanos (mark)

May 20th, 1687.

Witness John.

Micanos (mark)

Micanos (mark)

Micanos (mark)
DOCUMENT #14. NICKANOOSO TO BROTHERS, KEATTOHQUEN AND WOHWANINWAT, AND WAWINET'S AFFIRMATION.

The deed of Nicanoosoo which he gave to his brothers before this General Court, at Nantuckett, this fifth of June, 1677.

Then this Keattohquen and Wohwaninwat these two, have full commission to use of all Nicanooso his land, and with all the fruits of the land at Nantucket everie roots, or trees, or grass, and all that is therein; aye, and the stones Shall be theirs. And if the whale shall happen to come shore, that shall be theirs also; and all that is belongs therein shall belong to his heirs, or assigns, forever, after him. This deed was given before me. Thomas Mayhew

Witness

Pakepanessoo, and

Wanauteohquontam, and

Kestumun.

This is a true coppie of a deed I, Nicanoosoo, gave to my own brothers, Keattohquen and Wohwaninwat. They shall inherit it forever, as well as I, Nicanoosoo, and all our children forever. In witness whereof, I do to this, before General Court, set to my hands this fifth of June, 1677.

Nicanoosoo his mark

I, Wawwenit, like my fathers deed, and I willingly set
to my hand this 5\textsuperscript{th} of June 1677.

Wauwenit, his mark

This writing was made in before this General Court, at Nantuckett, this fifth of June, 1677, by Nicanoosoo and Wauwenit.

witness my hand

Thomas Mayhew

Entered June 6, 1747
The land of Nicaneose, which he gave to me, was before the General Court at Nantucket, the fifth of June, 1677.

Then this Neallcakewe, and Mohawannoce, these two, have full commission to use of all Nicaneose's land, and with all the fruits of the land at Nantucket, trees, woods, or grass, and all that is therein, and the stones shall be theirs. And if the said shall happen to come here, that shall be theirs also: and all that is belongs therein shall belong to his heirs or assign forever, after him. The deed was given before me.

Witness.

Thomas Wayhew

They is a true copy of a deed S. Nicanose, gave to my own brother, Neallcakewe and Mohawannoce. They shall inhabit it forever, as well as S. Nicanose, and all our children forever. In witness whereof, I do to this, before General Court, set to my hand, this fifth of June, 1677.

Nicaneose his mark

S. Numanwilt, like my father, died, and I writing set to my hand this 5th of June 1677.

Numanwilt, his mark

This writing was made in before the General Court, at Nantucket, this fifth of June, 1677, by Nicaneose, and Numanwilt. Witness my hand.

Thomas Wayhew

Entered June 6, 1677.
DOCUMENT #15. NICANOOSE TO WAWINNIT.

The deed of Nicanoose which he gave to Wawinnit.

First this Wawinnit has all the right of this land and nobody else before shall have or else had of Nicanoos since gave to him his right my son Wawinnit therefore I gave to him my right of this land none else can do it none else can dispose or divide this land if not willing Wawinnit to the disposing of it forever disposed- Nicanoosoo, and Pakepanessoo, and Thomas Mayhew afterwards to all his children, Nicanoosoo, only Wawinnit great, and nobody else.- To this agreement Thomas Mayhew, witness, Katrinanuit, and Kistuumih, and Kunwootawmawmoo, Ponnantuckkousa; and to be the chief sachim Wawinnit.- This is a true copy of a deed I, Nicanoose, gave to my son Wawinnit. In witness whereof I do to this record set to my hand, this 16th of June, 1679. Nicanoose, his mark.

Entered, and signed by Nicanoose, this 16th of June, 1679, as attests,

Matt: Mayhew, Secretary

This writing was made before the English came unto Nantucket to dwell; but how long I know not but before it was. Witness hereunto my hand this 3rd of September, 1680. Per me Thomas Mayhew.
The land of Nicanguoe which he gave to Wavimnit. First this Wavimnit had all the right of this land and nobody else before shall have or else kind of Warances knew gave to him his right. My son Wavimnit, therefore I gave to him my right of this land, none else can do it, none else can dispose or divide this land, if not willing Wavimnit to the disposing of it. forever disposed Warances, and Takipumee, and Thomas Mathieso, afterwars to all his children. Warances, only Wavimnit great, and nobody else. To this accemor Thomas Mathieso, witnesses, Katauamuck, and Ke Kas Kuumick, and Runwecor manmore, Toomantuck person, and to be the chief in him Wavimnit. This is a true copy of a deed I Warances gave to my son Wavimnit. In witness where of I do to this record set to my hand this 16th of June, 1679.

[Signature]

Witness, and signed by Warances, this 16th of June, 1679, his abode.

W. Mathies, Secretary

This writing was made before the Indian came unto Wavimnit to draw, but how long I know not, but before it was. Wavimnit handed to my hand the 5th day of October, 1679, from Thomas Mathies.
DOCUMENT #16. NICKANOOSE AND WAWINET TO JACOB WASHAMAN.

Neen Nekanoosoo wana neen Wawenut nenouk nuttun nunnummowwannan Jacob Woshaman ahke nanowwe piakquakunnue napa Ematta tahshakunnue ta°wannahqua...
Nukkonunuhkemmukquehehu ne wanipauk wahquishkeue --- pahtatunniu wana wessuh kuhtahhanniue eequapasick Nukkon nuhkkommmuk wana neahtak week Jacob Woshaman nuttine umnamnummowwanan wana E uuttohtannatuh witche wame Ehta Sahke pummantak Jacob Washam wana wame ummenowweonk E wussomppahtunnatuh wame puttohoowetowonk matta ootuhtunnukkooun-- witche unuh ahke neen Nekanoosoo youruh nussomp ahtewonk witche nissin wana wawenut unuh You ke matta ummakoonun ke wuttahtown Jacob wana (u) naweomkanash neen Nekanoosoo wa neen wawe unuh nuttchekannun unuh 6:12:79

witnissok

Wunnachnattoun

Tatakommauk

Nikanoose & Wawenut did

acknoledg the above written
to bee thare act & deed before me Tristram Coffyn Chief

Magistrate fabruary ye 20:79

The above written is a Copy of the deed that Jacob Washaman desire... have Recorded do with my hand 25:12:79 Eleazer ffolger
 DOCUMENT #16.

Xton Xekancos for nana noa Kajnta nooew nutun
numnumnumunanu Jacob Nysham san numnum
piakquawurua nana Enatta iahka numnum taaqumakqaq
Xukkanndemmamakuqkaq na numnum wikquwik ul.
Yaktarumua nana wopp iahka lamnumu Enakquapick
Xukkanndemmamakuqkaq nana nuktat nook Jacob Nysham
numnum numnumnumunan nana Ewitkatunndak
nitch nune Ehtak gactkqumnumak Jacob Nysham
nana numnumnumunanu Enakquapick akturumak
nana gactkqumnumun ndaok wapunnumaktuon
nitch unuk abt noo Xton Xekancos youun akton
aktunndak nitch mishka nana numnumak
unuk kaqnumaunnumun koqnummakunnum Jacob
numnumnumunanu nuna yekancos noo noo, wasa,
umunumukamakunnum unuk 6:12:79

Witnijguk

Munnunamun

Takaqomakuk

Xikanuk for C'eermewnit. I'd
acknowledging the above opinion
to God through act C'subnum
MR. William Cope, Ch'tuk
Registered January 2019.

Copy of the corn from
Jacob Nysham, 1960

my hand 3.8.17.77

The aboriginal word as
DOCUMENT #17A. WILL OF WAWENIT.

The English of an old Indian writing shown to me by Benjamin Joab-Joab-

I Wawenit do leave, or will, to my children my sachimship,
and all my Land. But unto thee Askamapoo, I commit the Gardianship
of my children to take care, for them, of all which they have,
untill they have understanding to improve the same. I Wawenit.
This is my writing and my hand.—

I cowamoso(n)n am Witness to this —
March 3"1670. - I Sonchimoith am witnetniss. Know all ye people
that this is True. The Land does belong to the sons of Nekannussoc.
and the children of Wawenit. and the Town -
Kes(h)umun, and such Relations; as was judged by Thomas Mayhew
and the English Sachims (or Justises) at Nantucket, and Pahken-
punnussoc. This is true to the Knowledg of me Joshua Sekinnauet.
of Chapuquidit - June 27 1706
This is the true sense of a very obscure paper as near as I can
understand it. Experience Mayhew
(with my name on it)

DOCUMENT #17B. WAWENIT'S AGREEMENT WITH HIS PEOPLE.

The said, Benjamin Joab, shewed me an other Indian writing dated
Feb 16,1684 - containing an agreement betwixt Wawenit and a number
of his people that no more of the Land should be sold to the English.
The same also having my name on it - E Mayhew
The English offer to the Indian writing
I have seen by Benjam'm S outlook

Writings, to know to the self

un my scripture, and among un. But un

the diaries, I can see the godship of

my children to take care of the which

they have, and that they have to understand to my

prove the lord of thence. This is my learning

and my heart.

I do exonerate am W'ly by the

March 3, 1670. I exonerate am

Centenary, some aliens people that my sign.

The land this belong to the Lord's of Wampanoag

and the children of Wampanoag are the town

Religious, and such relations, as was judge by

Thomas Mayhew and the English sitting Complex

at Merrickat and Pococke's set. They bring

to the knowledge of me, the Religant of

Chapman, it June 29, 1706.

This is the true form of many of these papers.

may I can understand it. Exoni domin

(right my name was)

1616, Benjam'm Frank, the land on

settlement and the land) 1617, contain any agreement between Wampanoag,

and a number of the people that no one of the

Indian Coolidge to the English. To forma

stop having my name on it. E. Mayhew

(courtesy Mass. Archives)
DOCUMENT #18. WAWINET TO HIS BROTHER PAUL NOOSE.

I wawinit do let Paul Noose have forty akers of land he is to have it for ever and to his heirs and assigns for ever: the land lies round about his planting fields the Consideration is I love my brother and more Especially for goods he let me have at times to pay for it I wawinit do let him have it there are with me all our great men to witness it

Witnesses

Wumaannahquen $\sigma$ his mark
Wunootaskomun $\gamma$ his mark October 2d day 1689
old panoowancheken $\gamma$ his mark
John aspunit $\zeta$ his mark

This may testifie to whom it may Concern that we Nathaniell Starbuck and William Worth was desired by the Court at Sherborn on Nantucket to lay out forty akers of land for Waweattan and and accordingly did do it and bounded it as by marks may appear witnes our hands

Nathaniell Starbuck
William Worth

Recorded August the 9th
1708 by me Eleazer Pfolger Reg
I warrant do let Paul Noope have forty akers of land he is to have it for ever and to his heirs and assigns for ever: the land lies round about his planting field: the consideration is I love my brother and more especially for god's sake let me have at times to pay for it. I warrant do let him have it there are with me all our great men to witness it.

Witnesses

Mrsanahaguen dey his mark
munoetas toman de his mark
old panosahchelen de his mark
John aspunt de his mark

This may testify to whom it may concern that we Nathaniel Starbuck and William Worth may desire by the Court at Sherborn on Nantucket to lay out forty aker of land for Naveattan and and accordingly did do it and bounded it as my marks may appear witness our hands.

Nathaniel Starbuck

William Worth

Recordd August the 9th 1703 by Mr. Eager Esq for Regt.
DOCUMENT #19. WILL OF ISACK WOWINET.

Nantucket the 20 of October 1690

The Last will an testament of Isack Wowinet sachem I being in my Right senses I do give to Sapenna Will and Tahas to despose to our relations as they shall se case all the neck of Land from Wonmahktih to the plas called mekinnoowake to Japta bounds and from thens to the Sea by Japta bounds on one sid and the pond for that bounds on the side other sid to Waquatnoy

the mark of Isack Wowinet

I do all so post all my Right of Sheachon in the hands of Kaatquin that any child may com to age that my wiffe is with child with now and hee is to look after my child till it is of age to tack kear of it self I do desier the inglesh magestrats of Nantucket that if Kaatquin dey be for my child be of eaige(?) that thay would tachke care of all my consarnes.

the mark of Isack Wowinet

I do all so put what rite I have at Coatue into the hand of Japta to despose of during his Life after the inglesh magestrats to despose of it.

witnese
Peter Coffin
the mark of
(--)all boy
(32) Neatly the trace of out-service
the last act in testimony of the treasurer's
for some time to come. The check must be
to some one, but I cannot think of it.
A man I know of it that he must be aware Of
it, but I cannot say. I think it best to come to
that, but I cannot say.
DOCUMENT #20. WILL OF WAVEATTON.

The testimony of pedwegen who saith he heard Waweatton say ye same day he died, being in his understanding that Toowadde should have & use his Land this he testified before me W Worth


The Testimony of William Worth & Joseph Swain

We both of us heard Waweattan say that in Regard Toewadde was willing yt he should Lett Joseph Swaine have yt bitt of land adjoyning to said Swains land that when he died toewadde should have his Land & said he had no Sonn of his owne & yt toewadde should be his Sonn & have his land. as witness our hands this:8th of november. 1715.

William Worth

Joseph Swaine

entred p2 Nath11 Starbuck town Clerk

this 30 (-) day of ye 11 (ο) 1717-
The testimony of red wheat who saith he heard the deceased say he was, being in his understanding that Towadde should have 50 of his land and this he testified before the Tioloth Joseph Swain Interpreter November 3rd 1773.

The testimony of William Worth & Joseph Swain to both of us heard Towadde say that in regard Towadde was willing if he should the Joseph Swain have 50 boll of land adjoining to said Swain's land that then he died Towadde should have his land he said he had no son of his own of Towadde should be his son & have his land as witness our hands this 3rd of November 1773. William Worth.

Joseph Swain.

Etch Harlock tumor Clerk.
DOCUMENT #21. MATAKEKIN TO KOSHKUHTUKQUAINNIN.

Neen Matakekin nuttohtomun Judg human ahkuh yauwunnehchakakumnuoo
ta Nantucket ta pukquotanussut a neen Matakekin neahtau
nutinunumawan koshkuhtukquainninh wannonh poootop Micheme wuttaah-
tauwunnoh shanuh nesunnaah ahtoongkanash poootop wannonh nesunneh-
chakakenoo ahke ta pookquottanussuh koshkuhtukquainninh shanuh
wutahtauwunash mitcheme 1696 March 6
nen kachemaad noowauaenuuoyu nunutcheg £
neen wussauwanatchuah noowaenoo ć nunutcheg
ne wumaauquontam numachetaun wusukquohog noowauueniinoog, nunutcheg

I Matakekin and George human have forty acres of land
at Nantucket at Pukquotanussut and I Matakekin do
give what I have and whale to Koshkuhtukquainninh for Ever
these two that was mine whale and twenty acres of land at
pookquottanussuh Koshkuhtukquainninh shall have for Ever
1696 March 6
I Kachemaad witness to it my hand £
I Wussauwanatchuah a witness ą my hand
I Wumaauquontam made this writing witness / my hand
June.25: 1728
DOCUMENT #21.

I, Matakêkin and George Human, have forty acres of land at Nantucket at Pukquottanyquat and Matakêkin to give what I have and what the Koshkukukquinnin for ever these two that was mine whole and twenty acres of land at pokquottanyquat Koshkukukquinnin shall have for ever 1696 March 6

I, Wachamadd, witnesses to it, my hand &
I, Wysaanwanatchahak, witnesses to my hand
I, Wunaaqontam, made this writing witnesses, my hand

June 25, 1728
A. Mattakekin (Petoson) to Cusbkutguad.in 1728.
Edgartown Sept 19th 1728
Kochmaah (alias Chance) saith that he knows that petoson (alias) Mattakeken did give his land at Nantucket to Cusbkutguad.in
Benjamin Achaooh saith that he and Netowa being bound to Nantucket Mattakekings Daughter bid him tell Cusbkutguad.in that she heard he was Coming to the Vinyard to see after her fathers land at Chapaquidick but Desired him sd Benjamin to tell Cos- qutquade not to come for she knew that her father had given sd Cosqutquad.in his land at Nantucket this is the substance of what they say to me

B. Mattakekin (Petoson) to Koshkuttukquenin (Cochquad.in) 1729.
Nen Kachumaad nussuh wunamoo kushkuhtukquaenin wuttahtaun
Nesunecagunoo ahke wanah potopoh mitcheme ta pukquottanissut amattakekin ummakunnah shanuh Nesunash ahtoonkanuh

---
Nen pannateaonk wanah nen Netaus nanessue wunekohehummuk quononupan wussauwanatehuah Nunotam koskuhtukquaenin kotauwe pewauta Chapaquetuk Koshkuttukquaenin wegaketinnat wuttahke Mattakekin ta Chopaquetik wanah wussun wah ahsoomapoo wama wuttushan ta Nantukqut ma aninumaup

---
Epheim Naquatem ma nunootauwopan noosha ma apan ma Noowae-ninnue koskuttukquaenin Ma unumauau ahke wanah potopoh ahke Nesunecheiggunoo wanah ma Numatahkekin umakunash wanah ma Noosooquohommun Nen Epheeim Naquatem Noosooquohog numachetaun Nen nanaroowaenin yeu gottamoo 1729 Septemper 13 tay

I Kachumaoj do say that cochquadin do speak true that he had twenty acres of land and whale for Ever at pukquattanissut Petoson let have both these

I Weneid Benjamin and I Netowah we both heard wussauwanatehuah say that she heard Cochquadin was Coming to Chopaquiget about Petossons land at Chopaquiget She desired us to tell Cochquadin he should not Come for he had the land at Nantucket that Petoson let him have

I Ephraim heard my father say that he was an Evidence for Cochquadin that Petoson let Cochquadin have land & whale the land was twenty acres that Petosson let him have I Ephraim Naquatem Justise of the peace Writ this down September 13: 1729

These above writings were at the Desire of Koshkuhtoquadin Entred here feb: 23 172(9) by me Eleazer Folger Regr
DOCUMENT #22, A & B.

A. DOCUMENT #22, A & B.

B. DOCUMENT #22, A & B.

A. DOCUMENT #22, A & B.

B. DOCUMENT #22, A & B.

A. DOCUMENT #22, A & B.

B. DOCUMENT #22, A & B.

A. DOCUMENT #22, A & B.

B. DOCUMENT #22, A & B.

A. DOCUMENT #22, A & B.

B. DOCUMENT #22, A & B.
DOCUMENT #23. ATTAPeAT, MUSAAQuAT, AND HARRY BRITTAiN TO
TAHQUEPE (GEORGE HEAS); GEORGE HEAS TO JAMES HEAS.

Know all men that we wampatuck Quichpattowne Tuckanuck Dave
do testifie that Attapeat did say in our hearing that he had
given Tahquepe his Son who was Called by the English George
heas an hundred akers of land where he should Chuse onely
Excepting other mens fields: within his bounds and further we
say and testifie that we have heard Musaaquat say that his
brother Tahquepe alias George heas had one hundred acres of
land and that he might Chuse where he pleased and further
Tester and Abel did testifie before us that Harry Brittain
did Consent and allow that James heas should have seventy
acres near our town bars to the Eastward and Southward some-
what near the fence and this was testified by the persons
above mentioned the 12th day of March in the year 1710/11
before us

James Coffin
William Worth
Justices of the peace

Daniell Spottso did testifie that George heas did Give his
land to James heas and that Harry Brittain did say he
should have the land Some near our bars at or near Myahcoomet
this he affirmed in presence of us. James Coffin

William Worth

Recorded May the 23rd 1713
Know all men that we, (names redacted), have to testify that Attapeat did say in our hearing that he had given Tukquepe his son, who was called by the English George Keas, a hundred acres of land where he should abide only excepting other men's fields within the bounds and further we say and testify that we have heard Musquash say that his brother Tukquepe alias George Keas had one hundred acres of land and that he might chuse where he pleased and further Wooster and Abel did testify before us that Harry Britain did consent and allow that James Reas should have seventy acres near the town bars to the Eastward and Southward somewhat near the fence and this was testified by the persons above mentioned the 14th day of March in the year 1710 before us James Catlin
William Merees
Justices of the Peace
DOCUMENT #24. ASKASQUAPET AND WAUNNAHUSSEO, A, B, and C.

A. Askasquapet and Mussauhquat 1698:

Nen Askasquapet mache nummakun unnapishkat welche Nuttimawmmunk ahke Mussauhquat mache manmakun negone Nukquttah tahsheyeeaattoo00 tagkooong Monag wana heafpeya-attoo0 wana takenshash wana yauin-
umao many wana nugqut-tahshinumo000 many7 wana nukquttapooshen Cary wana hafpooshen whetash wana Nishhotahsheyeeaattoo manag hafpeya at-too00 Nantukquenag wana nishotahshompishkat many8 wana nugqutte()-yeaattoo0 taogkoohhoonag wana heafpeyaattoo00

Septem-+- 24 . 1698

B. Wauwanahhussu and Askasquapet 1702.

Nen wauwanahhussu mache nuttinumau ahkuh askasquapeet Ta kuppun-
achashuh ne ahshum newutchee napache E kah ahshum mushashuk-
ashkuhtuk quaon(k)an ne ta quehpee neinukuhque kushkag ta nuppeyayeu nah innukuhque kushkai quehpechuminiyeu nuttununu-
munk piogquanipoigan many Ogtover 17002

Nen Zacrehith -4: wettinnus nunutcheg 27
nen napanano0 wettinus ½ nunutcheg k2 nen wauwanahhussu nunutchegi w
Nen John Tatagkamosunum numachetaun

July 22. 1728

C. Waunnahhusseo and Askasquapet 1728.

Nen waunnahhusseo ey(n)ayeu numm(oo)nnehkehtauain Noosha mache ummak(un) ahke wutche Askasquapeet ta potuppoottuppunnunemh E
DOC. #24 cont'd.

unnogque quannaammeheh Nasha kuttamoochquaah 0 E wehquahtag
auwushshatunniyeu newutchee quehpechimmiyeu nogque potah-
shappemusse(h) ne wutch nogque potupootuppumeh nagque
quehpechim-miyeu ne kuhchipukqunub Mammiaattah Nessunnattoo00
E kuhthahhanniyeue
Nen Wauwannahhussoo Nunnutcheh + nennunutcheg John tatag
nen Neshqueket wetness Camasun
nen tar(1)ennac Wetness July 22, 1728
DOCUMENT #25. WILL OF TUCKANUCK DAVE.

To all whom it may concern we the under Subscribers do testify that we heard Tuckanuck Dave say that after his Decease and his wife that he gave all that he had at his Death unto Towpasha his son that lived with him and that his wife should have the use of what she wants of what he had at his Death but at her Death Towpawshas Son should have all as witness our hands

he said he had 6 pots James Coffin
& kettles William Worth
one horse and Colashe
one gun and his house
and household goods when
his wife died Towpashasson
was to have all.

This above written is a true copy of a paper that Towpashas Son desired to be put on Record it was written by
William Worth
attest Elseazer Folger
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Gookin, Daniel


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