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MATTAQUASON OF MONOMOYICK
by W. Sears Nickerson

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THE OLD SAGAMORE
Mattaquason of Monomoyick
By W. SEARS NICKERSON

FOREWORD

The life of Mattaquason of Monomoyick, "The Old Sagamore" as he was familiarly known on the elbow of Cape Cod where he lived, covered an extremely interesting and difficult period in our early colonial history. He was born while yet the impact of white civilization had made no impression on the lives and customs of his people. He lived well into that period following King Philip's War which saw his tribe being reduced to almost abject slavery and its corn lands and camp sites fast becoming the farms and villages of the hated white men.

It is possible that he was old enough to remember Gosnold's Concord as she nosed along the Back Side of Cape Cod. It is quite certain that he witnessed the bloody fight on the shores of Stage Harbor in Chatham between his own tribesmen and the men of Sieur de Champlain. He must have known the bitter hatred stirred up by the kidnapping of his neighbors at N awset by the slave stealing Captain Hunt; and he undoubtedly joined with savage joy in the retaliatory vengeance meted out to later ship-wrecked crews as they were passed along from tribe to tribe for slow torture.

It is highly probable that he was one of the war party which ambushed Captain Dermer on the shores of Pleasant Bay, perhaps even its leader; and he unquestionably watched the Mayflower turn on her heel off his own Monomoyick the following year to carry the Pilgrims to Plymouth Rock and the Landing. Very likely he joined the N awsets in their dawn attack on the Pilgrim bivouac on the Eastham shore a few days later, and it is certain he witnessed the first white settlement on the Lower Cape when the Pilgrim pioneers pushed down into the wilderness and cleared a site for their future town of Eastham. In a short twenty years he was to see the white men's cabins go up alongside his own wigwam at Monomoyick in Chatham.

That part of Cape Cod extending from Bass River to the tip at Provincetown has always been known in the vernacular as the Lower Cape. The Indians who inhabited it at the coming of the white man fall naturally into three main groups or tribes, as the word tribe has been commonly applied by Cape historians. They were the N awsets, comprising the whole territory below Boat Meadow and Town Cove; the Sauquatucketts, embracing most of what is now the town of Brewster, part of Dennis, and a small section of Harwich; and the Monomoy-icks, inhabiting the whole outer elbow of Cape Cod, including the whole town of Chatham, the eastern and southern parts of Harwich, and the greater part of Orleans, as the town boundaries stand today.

When the Pilgrims landed at Provincetown in 1620, and started their search for a suitable site for their settlement, the first Indians they encountered were the N awsets. The N awset sachem Aspinet was then the senior sagamore on the Lower Cape and could muster a hundred warriors. In 1621, when the little Billington boy strayed away from the Plymouth stockade, and wandered off into the woods, the Indians who found him took him to Sachem Aspinet's village at N awset. He was kindly treated; and, when the Plymouth men came down by boat to take him off, they too were received in a friendly manner and the boy turned over to them unharmed.

Shortly after this the N awsets joined with many of the neighboring tribes in making a treaty with the whites, and it seemed that the bloody war hatchet of the Lower Cape Indians, which had so long been turned in righteous wrath against each and every white man who ventured to land on their shores, was at last to be buried.

The old injustices rankled, however. Two years later Aspinet joined the Massachusetts Bay Indians in a conspiracy to wipe out the white settlements; but, thanks to the prompt action of Captain Myles Standish and his little force of rangers, the plot was nipped in the bud and the ringleaders either killed or driven into hiding; where, it is said, many of them died of disease and starvation. Among the latter was Sachem Aspinet of N awset; and while it is hard for me to believe that his tribesmen would allow their sachem to crawl off into the swamps and die because he attempted to rid their country of the detested whites, it is certain that he did drop completely out of the sight and knowledge of the colonists. If he ever showed himself again it was under another name, which is not at all unlikely.

The sachem of the Monomoyicks was not among the signers of the treaty of 1621, nor was he implicated in the conspiracy of 1623, as far as the records show. Consequently his tribe escaped the general demoralization which befall those whose sachems were either dead or driven into hiding. With the downfall of Aspinet the N awsets never again raised the tomahawk against the whites, and their supremacy among the Lower Cape Indians...
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was broken forever. From that day forward the leadership passed into the hands of the Monomoyick sachem.

Whatever may have been the standing of the sachem of the Monomoyicks previous to 1623, it is certain that very little of importance in Indian affairs transpired on the Lower Cape for the next fifty years without his advice and consent. By the time of the so-called Nawset Purchase by the Plymouth men in 1643 Mattaquason of Monomoyick was firmly established as the great sachem of the Lower Cape tribes, and on the confirmation deed his name not only heads the list of Indian signatories but is the only one accorded the title of Sagamore. From that date on he was truly The Old Sagamore.

The Old Sagamore's Tribe

The Monomoyicks, like all the Cape Indians, took their name from the locality in which they had their head village. Strictly speaking, Monomoyick applied only to the lands bordering on the bay and river of that name. Pleasant Bay, on the elbow of Cape Cod, and now almost landlocked by the townships of Chatham, Harwich, and Orleans, was their Monomoyick Bay; and Long Cove or Muddy River as it is sometimes called, emptying into the Bay at its southwest corner under the Wading Place Bridge, was their Monomoyick River.

Here around the Head of the Bay, and across Monomesset Neck to Crow's Pond and Ryder's Cove, was their headquarters. Their kitchen middens still mark their camp sites from Wequasset at Round Cove along the shore of Askonkton, their wading place, and up the River to Popomosset cowet's bound at its head. The grass still grows a little greener on their old corn lands around the headwaters of Ryder’s Cove and Crow’s Pond.

The territory over which their Sachem held sway in his best years stretched far beyond the confines of his head village. From Allen's Harbor in Harwich Fort eastward until it rounded the elbow of the Cape at Monomoy Point and followed the Back Side north to Pochet in East Orleans the Land of the Monomoyicks knew no bounds but the open sea. Its northern limits were marked roughly by the height of land running inland across Pochet between Meeting House Pond and Town Cove; and from the Cove out through Boat Meadow, the Onoskotecsit of the Indians, to the North Shore of the Cape. Turning westward along the Cap Cod Bay shore to Namskaket, an ill defined line running from the Head of Skaket south through the Cliff Pond Valley to the east end of Long Pond formed its westerly bounds, and continued on through the Grassy Pond back to Allen's Harbor again.

Of course, before the coming of the white men, the limits of the Indian tribal lands were never definitely fixed by metes and bounds. A height of land, a river valley, a string of ponds, or some such natural landmark was recognized as bounding the corn lands or hunting grounds of a certain tribe, and honored as such by its neighbors. Thus the high land of Pochet—spelled Pochey in the early records, and pronounced as it was spelled—meant literally The Dividing Place in the Indian tongue.

Because of its semi-isolated situation the Monomoyick country was among the last of the Cape lands to be settled by the whites. Consequently, and because of the strong position held by its Sagamore among the Indians, it held its people together long after both the Nawsets and the Sauquatuckets, its nearest neighbors, had ceased to exist as tribal entities.

Champlain, who visited there in 1606 and spent several weeks in Stage Harbor, Chatham, gives us a vivid eye-witness account of Indian life while yet uncontaminated by white civilization. He describes the men as healthy, clean-limbed, and finely developed, and the women well proportioned and good looking. He pictures their comfortable, round-topped wigwams surrounded by fields of corn, beans, squashes, and tobacco, and he tells of their corn-barns dug into the sandy hillside for storing their winter supplies—all in all presenting an air of general well-being and Indian abundance.

Both Champlain and Gosnold testify that the native dugout canoes were so well designed that on different occasions, when it was too dangerous to send the ships' boat in over the Bars, the Monomoyicks launched their own canoes through the surf and came off to the ships to trade. Their bows and arrows were no less skillfully made. Champlain records that during the fight with them at Stage Harbor an Indian dog jumped a Frenchman, and both dog and man were shot through by one Indian arrow.

This period was undoubtedly the high water mark of Indian culture on Cape Cod. After Champlain's visit, which ended in bloodshed and death
on both sides, there followed years of treachery and kidnaping on the part of the whites, and bloody retaliation by the Indians. The Monomoyicks never again regained that feeling of security which their semi-isolation had given them, and their almost peaceful development came to an abrupt end. Then came the terrible plague which wiped out whole villages around Massachusetts Bay and down the Cape, leaving scarcely enough alive in others to bury the dead. But for this tragic visitation it is a question whether the Pilgrims could have established a beachhead, so great was the hatred of the Indians toward all white men.

This then was the setting in the Monomoyick Country when the stork dropped little Mattaquason down through the smoke hole of his mother's wig-wam sometime close to the year 1600. Up to this time no white man's ship had ever crossed the Bars and no white man's foot trod the soil of the Land of the Monomoyicks, so far as history records.

The Old Sagamore Himself

I reckon the approximate date of Mattaquason's birth as circa 1600 for the following reasons—In 1720 John Cussens, the Monomoyick Indian minister, a grandson of The Old Sagamore, testified under oath that he, Cussens, was then about seventy years old. This would fix his birth around 1650, and there is reason to believe that Tom Coshamag, the Potanomacut Indian minister, was an older brother. John's mother was a daughter of Mattaquason, known to the whites as Cussen's Squaw; and it is reasonable to suppose that she must have been born around 1625 or before to have certainly had a son born by 1650, and probably another before that time.

We also find that Mattaquason's son, Sachem John Quason Towsowet, was selling land in his own name before 1663. It is certain he would not have been doing this until he had passed his majority, and probably not until quite some time after, if he followed the usual Indian custom, his father being still alive and in his prime.

Again we find that Joseph, the fourth son of Sachem John Quason Towsowet, was of legal age by 1680, which automatically sets his birth back before 1660; and he certainly had three brothers older than he, and possibly a fourth as well as sisters who may have been older. Therefore it would seem that their father, Sachem John, must of neces-

sity have been born well back toward 1625, and perhaps much earlier.

In the course of research on the lives of hundreds of Cape Cod Indians it has been my experience that their birth dates almost invariably prove to have been earlier than the scattered records of their activities have at first led me to suppose. Therefore, taking all the known facts into consideration, I do not hesitate to fix The Old Sagamore's birth as early as 1600, possibly earlier, and his marriage circa 1620, or before.

It is highly probably that as a little black-eyed papoose he gazed with boyish wonder at the strange dress and fearful shooting-irons of Champlain's men as they made a landing in Stage Harbor in 1606. This would be his first close-up experience with white men, and it must have left an indelible scar on his young memory when the bloody fight which ensued left three Frenchmen dead on the shore and half a dozen Monomoyick scalps dangling at the belt of Sacondon, Champlain's Tarratine Indian guide, when they sailed away.

It was only five years later that Captain Harlow swept down the coast from Monhegan to The Vineyard, kidnaping the natives as he went; followed in 1614 by the notorious Captain Hunt, one of the famous Captain John Smith's men, who enticed seven of the neighboring Nawsets on board and then sailed away with them to be disposed of in the Malaga slave markets.

Mattaquason was now a grown boy, and it is probable that some of Hunt's Nawset victims were his own kith and kin. Squanto, who later was to prove such an invaluable friend to the Pilgrims, and be the means of making peace between them and the Monomoyicks, was also among the natives whom Hunt took at Plymouth in the same raid. He somehow managed to escape the slave dealers, work his way into England and from there returned again to his native land.

It is likely that the young Mattaquason entered with zest into the retaliatory torture of the unfortunate white crews wrecked on the Cape in the years which followed. But we have no actual record of the contact of his tribe with the white men again until the year 1619, the very next year before the landing of the Pilgrims.

In the summer of 1619 Captain Thomas Dermer arrived on the coast of New England, bringing
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Squanto back and setting him ashore among his friends. Dermer then rounded the Cape and ran down the Back Side until he was off Pleasant Bay, where he brought his ship to anchor. At the head of a boat's crew he went in over the Bar and made a landing "in Mannmock", as he spelled it. So far as the records show this was the first white man ever to land on the shores of the Bay.

The Monomoyicks ambushed the landing party, took Dermer prisoner, and came very near to wiping out his boat's crew. His men finally freed him by paying a handsome ransom in hatchets; whereupon he made a surprise counter attack on the Indians and succeeded in capturing their "Chief Sachem himself", as Dermer puts it. Before he would give the sachem up he got back all his hatchets and a canoe load of corn in the bargain. But he was so sorely wounded that he was thankful to get back aboard his ship alive.10

It is entirely possible that the "Chief Sachem" who was leading the war party of Monomoyicks was young Mattaquason himself. He would have been in his twenties by this date; and, if his father was dead, as I suspect, would have been at the head of his warriors. No mention of his father has ever come to my notice, either by name or inference, in the early records of the Colonists; and later I will relate an incident which leads me to believe that Mattaquason's father died while his son was still in his minority. In any event, it would be a safe bet that the young sachem would have been one of the war-party.

The next year was 1620 and the beginning of a new era, not only in the life of The Old Sagamore, but in the world as well. On the afternoon of November 19 young Mattaquason and his red brethren watched the Mayflower with her shipload of Pilgrim passengers turn on her heel off Monomoyick and head back for the landing at Plymouth.11 He could not have even dreamed that on that little ship was a company of English men and women who would soon become his neighbors and friends, and that it was but the advance guard of unnumbered hundreds who, even in his own lifetime, would almost sweep his nation from the face of the earth.

Mattaquason had been reared in a school of treachery and bloodshed associated with the white men, and hatred toward them. It is not unnatural to suppose that he added his war-whoop to the blood curdling "Wooach! Wooach!" of the Indians who filled the jackets of the Pilgrims with their arrows a few days later on the Eastham shore.12 But the winter passed; the Mayflower company established their beachhead at Plymouth; and when, in the summer of 1621, their little Billington boy strayed away into the woods and was picked up by the Indians he was carried to the village of the Nausets and kindly treated.

While the rescue boat was lying offshore waiting for Sachem Aspinet to arrive with the lost boy, only two Indians were allowed on board the Pilgrims' shallop. One of them was "of Manamoick" they say, and it is unlikely he would have been accorded that honor unless he had been a man of some prominence in the tribe. This is the first recorded contact of the Plymouth men with a Monomoyick, and it may have been Mattaquason himself who was the Indian of Monomoyick.13

The next year, in November of 1622, Governor Bradford found his way into Monomoyick Bay itself in command of the little ship Swan, with Indian Squanto as guide and peacemaker. He was on a corn buying expedition, and after Squanto with some difficulty had convinced the Monomoyicks that the Pilgrims were neither kidnappers nor plunderers, he and his men were invited ashore to a feast of "venison and other victuals . . . in great abundance", as he describes it. While the peace pipe went the rounds Bradford bargained for eight hogsheads of corn and beans to be delivered on board the Swan, which goes to show that the Indians around Pleasant Bay were no mean farmers.

He was about ready to sail for home when Squanto was suddenly stricken down with a fever that soon ended in death. On his death bed he entreated the Governor to pray that he might go to the white man's heaven, and undoubtedly the Pilgrims gave him as nearly as was possible a white man's burial.14 Of course his death occurred at the Monomoyick head village where the Swan lay at anchor. About one hundred and fifty years later an Indian skeleton was washed out of a hill between the Head of the Bay and Crow's Pond. It bore every evidence of having been buried at a very early date, but not in the usual Indian fashion, and may well have been the remains of Squanto.15

The visit of the Governor of Plymouth and the death of Squanto were important events in the early life of Mattaquason. Although no written treaty
was ever signed by him with the Plymouth men it is a matter of record that in the Indian plot to wipe out the whites the following year the sachem of Monomoyick was almost the only leading Indian from Boston to Provincetown not implicated in the conspiracy.

Later in that same winter Governor Bradford again came in contact with two of The Old Sagamore's men. This time he was on still another corn buying expedition and an overnight guest at the lodge of Sachem Caunacum at Manomet, near the present village of Bourne-dale on the Cape Cod Canal. It was a bitter cold night, and Caunacum and his guests were about ready to turn in when in stalked two runners from the Sagamore of the Monomoyicks, forty miles away down the Cape. "Having set aside their bows and quivers they sat down by the fire and took a pipe of tobacco," as Bradford describes it, neither speaking nor being questioned until they were warmed and refreshed. "At last they looked toward Caunacum and one of them made a short speech and delivered a present to him from his Sachem which was a basket of tobacco and many beads." After this courteous formality the runners proceeded to deliver the message from their Chief. Hobomok, who was Bradford's interpreter since the death of Squanto, translated as the runners went along.

It seems that a powerful Powaw, or Medicine Man, of the Monomoyicks had killed a man from another tribe in an argument over a game of chance, to which the Indians were inveterate addicts. The tribe to which the murdered man belonged was much stronger than the Monomoyicks, and threatened war on them unless they put their Powaw to death. All of Caunacum's men then expressed their opinions as to what should be done in the matter, and it was finally decided that "it was better one should die than many," since the Powaw deserved it and the others were innocent.16 All this was of especial interest to the Governor, he having been the guest of the Monomoyick Sagamore such a short time before.

Sachem Caunacum seems to have been a sort of Elder Statesman to the Cape tribes at this period, and it is my opinion that the reason the Monomoyick Sagamore sent his runners to him through the January night may have been because Mattaquason's father was dead, and he was just entering upon the responsibilities of his sachemship, being then only about twenty years old. This was a life or death matter, fraught with great danger to his tribe, and he therefore sought the advice and counsel of a more experienced and powerful leader.

The very next Spring the Indian conspiracy to wipe out the whites came to an ignominious end; and Caunacum himself, along with Iyanno of Cummaquid, Aspinet of Nawset, and other powerful chieftains went down to defeat and death. The Sagamore of the Monomoyicks, however, came through unscathed; perhaps because of his very youth, perhaps because of the unwritten bond between him and Governor Bradford of Plymouth.

In the Spring of 1626 the ship Sparrow Hawk, out of England for Virginia, struck on the outer bar of Monomoyick Bay in a storm, pounded over into the deep water inside, and had to be beached to keep her from sinking. Some of the Indians who came off in their canoes could speak English and offered to send runners to Plymouth to ask for aid. When Governor Bradford heard that the wreck lay in the "harbour that lyes about the middle of Manamoyacke Bay" he knew exactly where she was, having been in the harbor himself in 1622 with Squanto as pilot.

He came down by boat to Namskaket, portaged his supplies of spikes, oakum and pitch across the Cape to the head of Arey's Pond, reloaded his goods down the Bay to the stranded ship. He and his men patched up the leaking Sparrow Hawk and got her ready for sea again, but another easterly caught her before she got clear of the harbor and piled her up again for good and all. The shifting sands soon buried the hulk; but many years later it washed out again, and today is safely moored in Pilgrim Hall, Plymouth, the only transatlantic liner of the Mayflower period in existence.

By the time of the wreck of the Sparrow Hawk in 1626 Mattaquason was undoubtedly married and the father of at least two children. There can be no question but that he took an active part in all these activities, and not only saw the little ship, but trod her decks. It would be interesting to know who it was among his men that spoke in English to the shipwrecked party.

Thus, for the first few years after the settlement at Plymouth, the Pilgrims were in almost constant and peaceful contact with the Monomoyick Indians and their Sagamore.
In 1643 a company of Plymouth men, headed by Thomas Prence who later became Governor of the Old Colony, purchased a large tract of land of the Indians on the Lower Cape. It became known as the Nawset Purchase, and originally extended "between sea and sea — from the bounds — at Nameskaket to the Herring Brook at Billingsgate." The following year a settlement was begun at Nawset, which later became the township of Eastham.

The confirmation deed of the Nawset Purchase also included Pochet Island, which Mattaquason had reserved out of the original sale, as well as other additions made since the original purchase in 1643. It lists the moose-skins, hatchets, etc., which were paid, and states that the Monomoyick lands sold to the "purchasers of Eastham by Mattaquason" extended as far north as "Onoskotiset called by the English Boat Meadow." Boat Meadow lies on the present line between the towns of Eastham and Orleans.

This deed was signed by the "ancient Indians" who made the original sale, or their legal heirs. "SAGAMORE OF MONOMOIT MATTACAQUASON" heads the list of signatories, and is the only one accorded the title of sagamore. By this sale he alienated his claim to all the lands north of the south line of the Purchase; that is, north of a line extending from Namskaket across the Cape to Keskegansett, the tide-water pond north of Sampson's Neck in South Orleans. At about the same time he set aside the ancient Atacospa, the Neck in South Orleans stretching down to Little Bay between Arey's Pond and Pleasant Bay, as a home for the remnants of the fast dwindling Nawsets and other tribes of the Lower Cape. This tract became known to the Indians as Potanomicut, a name still in common use among the whites in the boyhood of this writer.

The right of The Old Sagamore to dispose of lands far outside of these bounds was recognized at a much earlier date, however. When Governor Prence decided to purchase the Province Lands at the tip of the Cape in 1679 from Sachem Sampson, he found that Peter and Joshua, two Indians of Pamet, had already bought some of it by "purchase from John Quason by consent and order from his father Mattaquason Sachem" in 1654. Governor Prence recognized the validity of this prior sale, and proceeded to make a satisfactory adjustment with Peter and Joshua to clear the title.

"About the year 1655" according to the Plymouth Colony records "William Nickerson—entered into a bargain with Mattaquason the Sachem of Monomoi" concerning large tracts of land in the present towns of Chatham and Harwich. There is a tradition that while the bargain was being made The Old Sagamore retired to his wigwam to await a sign. If a bear should come prowling around within the next few days the deal would be off; but if a deer showed up it would be a sign that all was well. It must have been a deer which turned the scales because that bargain stood for nearly twenty years between the red man and the white, with never a scrap of paper passed between them.

The Old Colony government had made it a misdemeanor for any one to purchase Indian lands without its consent. In actual practice this gave an absolute monopoly to the real estate dealers among the Plymouth men, of whom Nickerson was not one. He ignored the law, arguing that the land belonged to the Indians to dispose of as they saw fit. He paid The Old Sagamore "a shallop, ten coats of trucking cloth, six kettles, twelve axes, forty shillings in wampum, a hat, and twelve shillings in money" on the deal, but the sachem was shrewd enough not to get tangled up with the government by setting his hand to any deed.

The dispute between the government and Nickerson dragged on. He was fined five pounds for every acre he had bargained for, and when he did not appear to pay his fine nor answer the charges against him he was disfranchised as a citizen. In the meantime, to show his contempt for the land laws, he deeded a tract of fifty acres out of "the lands that I purchased of ye Indian Sagamore at Monomoy" to his daughter Elizabeth Eldredge on June 15, 1662. Of course he had no legal title to it whatsoever; nevertheless this same deed was held valid by the Colony Court twenty years later; and, so far as I know, was the first deed ever given by one white person to another in the town of Chatham.

In 1664 The Old Sagamore and his son, Sachem John Quason Towsowet, together with William Nickerson appeared at the Plymouth court where the whole matter was threshed out. The outcome was that Nickerson was allowed one hundred acres out of the thousands he had bargained for, and the balance was granted to various men who stood close to the Colonial government. Eventually Nickerson and his children made satisfactory adjustments with
these men and got legal possession of the greater part of the original purchase, except for a large tract on the west shore of Pleasant Bay. This writer was bred and born on this debatable West Shore land, thanks to a romance which fused the bad blood engendered between William Nickerson and Josiah Cook, to whom this tract was granted by the government. Cook was allowed to buy it of Pompmo, a Nawset Indian, evidently as a gesture of rebuke to Mattaquason for making a bargain without the consent of the Plymouth men, but a third generation Nickerson-Cook wedding finally settled the dispute.23

The same year in which Nickerson got his grant from the Colony for his first one hundred acres he moved in and cleared land for his homestead at the head of Ryder’s Cove in Chathamport. Tradition says that the wigwam of The Old Sagamore stood a short distance north from the cabin of the pioneer. The site of the white man’s house is well authenticated;24 and it is certain that there was an Indian campsite just to the north of it on the banks of the Cove and across to Crow’s Pond. Here these two rugged old men lived side by side in peace and amity despite the wranglings of the Colony court.

The Old Sagamore was still in possession of most of the Monomoyick tribal lands in Chatham and Harwich. In the year 1670 he gave Cotchpinecote Neck, now Old Harbor in North Chatham, to his daughter Sarah, the wife of Maskuck, by a deed of gift. According to Menekish, an Indian living on the Neck, “The ould sachem of Monemoy called Mattaquason—gave to his daughter Sarah Quason a piece of land called Cochpinecate neck—and ould Mr. Bourne the minister—made a writing of it.”25 Mattaquason’s grandson, the Indian minister John Cussen, corroborated Menekish’s statement, and added that he very well knew old Mattaquason—sachem of Monemoy”.26 Old Mr. Bourne was Richard Bourne, the noted and well-beloved missionary to the Indians, whose justice and fair dealing was never questioned by white man or red.

Another of The Old Sagamore’s daughters, known as Cussen’s Squaw, the mother of John Cussen the minister, had already been allotted the upland at Tom’s Neck, where Chatham Light now stands. It is referred to in the Plymouth Records as “Tom’s neck that is in the possession of ye Sagamore’s daughter that was Cussen’s Squa”.27 Still another daughter, Old Skinnecut’s Wife, was in possession of the neck in South Harwich east of the pond which still goes by the name of Skinnecut’s Pond.28

The Old Sagamore was evidently doing his best to provide for his three daughters before commencing to actually deed any land to the whites. He knew that upon his death whatever remained of the tribal lands would automatically revert to his one and only son, Sachem John Quason Towsowet.

The Plymouth Records show that at the March court of 1672 William Nickerson sued The Old Sagamore for withholding the deed to his Monomoyick lands.29 It is my opinion that this was simply a test case, agreed to beforehand by both parties, in order to bring to a head the haggling of the court and clear the title while yet both parties were alive. All this time, since the bargain of 1656, neither Mattaquason nor the Plymouth men to whom the court had made the grants had ever given Nickerson a deed of any sort.

Both Mattaquason and the pioneer were now getting to be old men. They were very nearly of an age, both now around seventy.30 Both knew that their generation was fast giving way to a new influx of land-grabbers whose only interest in the Indian was to quash his title to his land. Tension between the settlers and the natives, which was soon to break out into King Philip’s bloody war, was fast building up.

As a result of this suit Mattaquason, together with his son, Sachem John Quason Towsowet, gave his first deed to William Nickerson. It was dated June 19, 1672, and conveyed a great tract in Chatham to the first settler. It was bounded on the east by a line running from Pimpnuet, the Step Stones Meadow, to the head of the Oyster Pond; and westerly by a range from the head of old Monomoyick River near the East Harwich Meeting House to Mashpoxet, now Taylor’s Pond in South Chatham. It included Nickerson’s original homestead lot of an hundred acres, and the farms he had already set out to his sons and daughters. In addition it included also the Neck lying between the Oyster Pond and Stage Harbor, which was described as follows: “our neck—called Saquanset beginning at a Rock—at the head of the—oyster pond, ranging—easterly—crosse the uplant to—the syde of a cove or River called Naxtouweest”—. This Naxtouweset is now the Mill Pond, and its outlet under the bridge is just a short distance from the scene of
Champlain’s fight with the Monomoyicks in 1606.
Nickerson paid The Old Sagamore two four-year-old steers, one cow and calf, and two bushels of Indian corn for Saquanset shortly before the deed was drawn.31

In addition to all the trade goods, wampum, cash and cattle already paid to The Old Sagamore, the pioneer was also required to pay “ninety pounds in current New England pay” to the speculators, to whom the Colony had granted most of his original purchase.

On the 29th of March, 1678/9, another large tract was deeded to Nickerson, including all the land west of his 1672 line up to what is now approximately the Harwich-Chatham town line. It read in part: “All—our land—that lyeth westward of ye former lands purchased to a creek called by ye Indians Maspatuxet, by ye English—Reed River—northerly—straight to a pond & over ye end of ye pond—to ye highway and then—easterly as ye highway rangeth to a tree where Indian popamosset cowet’s Bound is & so to ye Muddy Cove &—to my former Bounds—forst purchased of Mattaquason and John Quason, sachems of Monamoy.”32

While the above deed was signed by John Quason alone there is evidence that The Old Sagamore was still alive, although very aged, and that he gave his approval and consent.

The last sale of land in his lifetime was that of August 16, 1682, comprising meadow at the Step Stones and at Tom’s Neck. The Step Stones is called Pamuet in this deed, evidently just another spelling of the Pimpmuet of the 1672 deed. It also states that the upland on Tom’s Neck “is in ye possession of ye Sagamore’s daughter that was Cousins Squa, ye upland ye Sagamore did give his daughter & he did give his son John Quason alias Towsowet to dispose of the meadow which Mattaquason and John Quason have sold unto William Nicarson senr of Monamoy—”.33

From the wording of the above deed it seems certain that The Old Sagamore was alive as late as the middle of August, 1682; and Mr. William Smith, in his excellent History of Chatham, expresses the same opinion, referring to the same document. This last sale left practically nothing within the present limits of the town of Chatham in the hands of the Indians with the exception of the upland at Tom’s Neck, still in the possession of Mattaquason’s daughter, Cussen’s Squaw; and Cotchipinecote Neck, which he had deeded to his daughter Sarah, the wife of Maskuck.

Before another year had rolled around The Old Sagamore had gone to the Happy Hunting Grounds of his fathers, soon to be followed into The Great Beyond by the old pioneer with whom his life had been so inextricably mixed. On the 25th of September, 1683, Young John Quason, Mattaquason’s grandson, was required to acknowledge a transfer of land formerly made by his father Sachem John Quason Towsowet,34 something which had never been required during the lifetime of The Old Sagamore. It is my studied opinion that Mattaquason had passed away since August 16th of the previous year.

I suppose The Old Sagamore and the old pioneer sleep their last sleep on the knoll overlooking the homestead of the first settler and the campsite of the old Indian. A stone marks the grave of the white man, but this hill was a Monomoyick burying ground long before the first white man ever landed on our shores.

The Old Sagamore’s Descendants
The name of the wife of The Old Sagamore has never come to my knowledge; but four of his children, one son and three daughters, are mentioned in existing records, and probably constitute all that ever arrived at legal age. They were:

- Sachem John Quason Towsowet
- Cussen’s Squaw.
- Old Skinnecut’s Wife.
- Sarah, the wife of Maskuck.

After the death of The Old Sagamore, about 1683, the disintegration of his family was swift and complete. His only son, Sachem John Quason Towsowet, who took over the affairs of the sachemy, lived only a little over ten years; and by the time of his death the greater part of the tribal lands of any value had been alienated, his children scattered, and most of the dignity and prerogatives which went with the title of sachem sadly dimmed. Sachem John’s eldest son, known to the whites as Young John Quason, who was the rightful heir to the honors of the sachemy, never even lived on the Monomoyick lands, and was very rarely accorded the title of Sachem.

Sarah’s great granddaughter, Hosey Ralph, who died in 1800 at Askaonkton on the north bank of the old-Monomoyick River in East Harwich, just
above the Indians' ancient Wading Place, was not only the last survivor of The Old Sagamore's line on the Monomoyick tribal lands, but the last full-blooded Indian woman on Lower Cape Cod.

The Family of

Sachem John Quason Towsowet
The Old Sagamore's Only Son

The only known son of The Old Sagamore was known to the whites as Sachem John Quason, alias Towsowet, and he must have been born circa 1630 or earlier; for, by 1654, he was disposing of land in his own name with the consent of his father, as I have previously shown. It was not customary among the Lower Cape Indians to assume such responsibility until some time after reaching their majority. The Chatham historian, Mr. William C. Smith, has conjectured that his wife's name may have been Bappanum, but I have never found anything to corroborate this. However the names of eight of his children still stand on the records: John, Josephus, Samuel, Joseph, Jeremiah, Sarah, Betty, and Wahenanun.

Sachem John was alive on September 5, 1694, when he signed a petition to the General Court concerning the revival of the "Body of Laws whereby the Indians were governed in the time when Plymouth Colony was a distinct Gov't." He was dead before March 25, 1696, when four of his sons deeded a tract of land at Askaonkton to Captain Jethro without his acknowledgment, which most certainly would have been required had he been alive. About fifteen years after his death his surviving children all set their hands to a blanket sale of the remaining Monomoyick lands, reserving only a small tract on the north bank of Monomoyick River at Askaonkton, and another on the west side of Round Cove at Wequasset. They also reserved the right to peel bark from the cedar trees and gather sedge for their wigwams anywhere on the deeded land.

This deed was dated May 18, 1711, and became known as the Quason Purchase, or Sixteen Share Propriety Deed, sixteen being the number of white partners sponsoring the deal and dividing the property. It covered a great part of the present town of Harwich, and embraced all the unsold Indian lands from Chatham bounds west to the Herring River, and north to the Sipson-Quason Line running east from Long Pond to Round Cove. Most of it was woodland and commons, the valuable farm lands having already been taken over by the whites. The sons and daughters of the Sachem signed in the following order, each by mark: John Quason, Josephus Quason, Sam Quason, Joseph Quason, Sarah Pompmano, Betty Nopie, Wahenanun. Another son, "Jeremiah Quason, late deceased," was mentioned in the deed, and Little James, the husband of Wahenanun, signed with her. Undoubtedly they signed in the order of their ages, as was the custom; i.e., John as the oldest son, and Sarah Pompmano the eldest daughter.

JOHN, the eldest son, known as "Young John Quason", must have been born as early as 1650, for his younger brother Joseph, the fourth son, was of age by 1680. Young John, as I have said, never lived on the land of the Monomoyicks, but made his home at Indian Town on the west shore of the Bass River in South Yarmouth. He died between 1727 and 1734. His wife's name does not appear in the records, but he left a son Amos, who was in Captain Richard Bourne's Company in the Expedition against the French in 1725. This son Amos also lived at Indian Town, and probably married his cousin Rebecca, the daughter of his uncle John. She was dead in 1738, when he married Mercy Ned. There is no record of any children.

JOSEPHUS, the second son, also lived in Indian Town. He had children living in 1697, but there is no further record of them. He was dead before 1733.

SAMUEL, the third son, married Hannah Attamon of Potanomicut, where he made his home some part of the time. He died in 1717. His son David left no children, but his daughter Betty, who married Joshua Ralph and died before 1744 left a son Joshua. It is probable that Samuel was also the father of John and Samuel, the latter of whom is referred to in 1762 as Sachem of Monomoy at the age of 62.

JOSEPH, the fourth son, must have been born about 1660, as he was of age by 1680. He died between 1714 and 1725. It is probable his wife was a daughter of Sachem Nickanoose of Nantucket, and that Joseph and Deborah, who later appear at South Harwich, were their children. Deborah married Sam Robin in 1709 and died about 1750, leaving a son called Ebenezer Quason of whom nothing further is known.
THE OLD SAGAMORE

JEREMIAH, who is mentioned in the Quason Purchase Deed of 1711 as "late deceased", was evidently dead before 1697, leaving no record of wife or children.

SARAH POMPANO, the eldest daughter, was undoubtedly named for her father's sister, Sarah; who in turn may have been named after the pioneer William Nickerson's daughter, Sarah. Evidently her husband, Peter Pompmano, was already dead when she signed the Purchase Deed in 1711, as his name does not appear along with hers. It is possible that he was a grandson of that Peksuot whom Captain Miles Standish slew with his own knife, as Longfellow so graphically describes. Sarah died after 1711, leaving no record of children; but Lois Pompmore, who was found dead in "a field—in a cold and frosty time" on Christmas day, 1790, was undoubtedly one of her descendants.

BETTY NOPIE, the second daughter, was apparently a widow by 1711. A Betty Nopie, who married a Ned on the 20th of February, 1724, was probably her daughter. This Betty Ned was alive and a widow November 7, 1758, when she was appointed Guardian of her son David, then nineteen years old. The son David married Sarah Ralph, February 20, 1761, and had one son alive in 1762.

WAHENANUN, who with her husband, Little James, signed the Quason Purchase Deed in 1711, and stuck to her Indian name to the last, was the youngest daughter. She is the only Monomoyick Indian woman of whose Indian name I have documentary proof. She was married to Little James, whose Indian name was Namisto, before 1694, and their wigwam stood at Wegusset on the west shore of Round Cove in East Harwich. She died between 1711 and 1714, her husband outliving her by some fifteen years. Their only known child, Isaac James, known to my people who were his neighbors as "Isaac Jeems", was the last "wigwam Indian" on the Monomoyick lands. His Indian house, covered with cedar bark and thatched with sedge, which his mother had reserved the right to gather when she signed the Purchase Deed, stood at the tidewater terminus of the old Sipson-Quason Line, as his mother's had before him.

Isaac Jeems' only son, also named Isaac James, died of yellow fever at Castle Island in Boston Harbor in 1746, while in the service of the Colonial Army in the old French Wars. Isaac Jeems himself lived until about 1789, and so far as I know was the last full-blooded male descendant of The Old Sagamore on the ancestral lands. Isaac was the great-grandson of Mattaquason, but his cousin Hosey Ralph, The Old Sagamore's great-great-granddaughter, who lived nearby at Askaonkton, outlived him by eleven years.

My great grandfather Elnathan Eldredge, Jr., bought the old Indian's property after his death, and I was born within a stone's throw of his old campsite, which still goes by the name of "Isaac Jeems' Wigwam" in my family. Isaac Jeems' death brings the book of records on the Family of SACHEM JOHN QUASON TOWSOWET to a close.

The Family of Cussen's Squaw

The Old Sagamore's Daughter

The Old Sagamore's daughter, known as Cussen's Squaw in the records, must have been born by 1630, for her son John Cussen testified in 1720 that he was then seventy years old, and it is very probable that Tom Coshanag, the Potanomicut Indian minister who was apparently older than John, was also her son. She and her family lived on Tom's Neck, between the Lighthouse and Stage Harbor, on the land set off to her by her father before his death.

Her son John Cussen became the Monomoyick Indian minister as early as 1697, and died after 1720 when their Meeting House was closed. He left no children of record. If Tom Coshanag, or Minister Tom as he was sometimes known, was also her son, his descendants were pretty well scattered by 1750, leaving no identifiable grandchildren of Cussen's Squaw.

Her husband's name in its various forms may have been an abbreviation of the name of Chief Tooken-cosen, who was very prominent on the Cape about this period. She was alive as late as 1682, and perhaps much later.

The Family of Old Skinnecut's Wife

The Old Sagamore's Daughter

We know that Old Skinnecut's wife was the daughter of The Old Sagamore through the testimony of her son John Skinnecut, Jr., that he was
given land at South Harwich in 1680 by his grand-
father Mattaquason.68 To have had a son of legal
age by 1680 she must have been born circa 1640 or
earlier. She and her husband, Old Skinnecut, lived
near the pond in South Harwich which still bears
his name, Skinnecut’s Pond. She was probably dead
by 1692, and her husband by 1701.69 Their only
known child, the son John Skinnecuts, Jr., was alive
as late as 1730.70 He never lived on his father’s
land, and left no record of wife or children.

The Family of
Sarah, Wife of Maskuck
The Old Sagamore’s Daughter

I have reserved until last the family record of
Sarah, the wife of Maskuck, alias Stephen, because
of its outstanding place in the story of The Old
Sagamore. It was Sarah’s great granddaughter,
Hosey (Stephen) Ralph, who was the last of Matta-
quason’s blood descendants to live on the tribal
lands, as well as the last full-blooded Indian woman
on Lower Cape Cod.

Sarah lived on Cotchpinecote Neck at Old
Harbor, in North Chatham, on land which was hers
by deed of gift from her father. She and her hus-
band were both dead by 1689;71 and their three
sons, Doggamus, Richard Stephen, and Mortaquit
alias Stephen, who lived on the Neck, were all dead
before 1720.72 Doggamus had a son named Peter
Doggamus who was a noted warrior against the
French and Indians from 1710 until 1750,73 but left
no children of record. Richard Stephen had a son
Simon who was alive in 1737.74

Mortaquit alias Stephen, Sarah’s youngest son,
who was born about 1670 and lived until nearly
1720,75 left a son Stephen Stephen, alias Stephen
Mortaquit, who married Sarah Jethro before
1720.76 Her father was Captain Jethro, a noted
Nantucket Indian Captain,77 who probably married
into the Quason family; and who eventually settled
down in the Monomoyick Country at the Head of
the Bay at Askaonkton, which became known to the
whites as Cap’n Jeethro’s Farm.

Stephen Stephen built his lodge on his wife’s
father’s land and started raising a family.78 But he
died in the terrible small-pox epidemic of 1730,
leaving his widow with four minor boys, John,
David, Stephen and Samuel, and a baby girl named
Hosey. Richard Knowles became administrator of
Stephen Stephen’s estate and guardian of the four
boys.79 The name of the baby girl does not appear
in the guardianship papers, perhaps because she
was just another Indian girl with no legal standing,
or possibly she was yet unborn. But that she was
one of the family is abundantly attested by later
events.

Three of the sons disappear from the records
after the appointment of their guardian in 1731.
But David, the second son, who must have been
quite a lad at the time of his father’s death, killed
another Indian in 1736 and was committed to jail.
In 1737 while awaiting trial he broke jail, was
recaptured the following year, and in 1739 was
tried, convicted of manslaughter, branded, and
sold as a slave.80

This simmers the record of all the known
descendants of The Old Sagamore down to this
one little fatherless Indian girl named Hosey Ste-
phen, his great-great-granddaughter. In order to
keep the record straight, here is her line of descent:
The Old Sagamore’s daughter Sarah married
Maskuck alias Stephen; their son Mortaquit alias
Stephen had a son called Stephen Stephen alias
Stephen Mortaquit who married Sarah Jethro; little
Hosey Stephen was their daughter, and thus the
great-great-granddaughter of Mattaquason.

Hosey was presumably born about 1730, the
year of her father’s death, and was brought up at
Askaonkton by her widowed mother. On the 9th of
June, 1753, her intentions of marriage to Micah
Ralph were filed with the Town Clerk of Chat-
ham.81 I have never found a record of their mar-
riage, but it may exist in some Church Record of
the time, and I have little doubt they were legally
married.

In 1772 her husband Micah Ralph petitioned
the Court for a legalization of her lands, stating
that she was the granddaughter of Captain Jethro,
and fixing her identity as the daughter of Stephen
Stephen and his wife Sarah (Jethro) Stephen.82

Hosey and her husband lived the last of their
days in an English frame house at Askaonkton, on
the north bank of Long Cove in East Harwich, just
above the ancient Monomoyick River Wading Place
of their forefathers. The site is well known to me
and to many others whose people were their neigh-
bors. My people remembered Hosey as a short,
soft spoken, kindly Indian woman, hospitable and
highly respected in the neighborhood. She was not
only the last surviving heir to the property of her
grandfather which was known as "Cap'n Jeethro's Farm", but by reversion to all the existing rights and reservations in the Monomoyick lands, of her great-great-grandfather, The Old Sagamore.

She and her husband were both full-blooded Indians, although Micah was not a Monomoyick. Micah's father, who was also named Micah Ralph, was a Potanomicut Indian, and died in service in the French and Indian Wars about 1748.83 Micah's grandfather, Jeremiah Ralph, was one of the so-called Privileged Indians, and a Head Man in the Potanomicut Tribe in South Orleans, where Micah was born.84 He was presumably the son of Sachem Ralph of Nobscusset and his wife Manatotomuske, daughter of Sachem Nepoyetan of Mattakeese.85 Thus Micah was almost certainly a descendant of Sachem Iyanno of Cummaquid, whom Nepoyetan succeeded.

My grandfather, who lived until I was a grown boy, knew Micah well. He was known locally as Micah Rafe, the Indian corruption of the word Ralph. My great-grandfather, and my great-great-grandfather, whose papers and accounts are among my prized possessions, had many business transactions with him. They show that he was very meticulous in squaring his debts, and that he wrote a clear and extremely legible hand.

Hosey Ralph made her will on the 12th of October, 1798, leaving the enjoyment of all her property to her "beloved husband Micah Ralph", and naming him sole executor. Her will was brought to probate March 29, 1800, and it is likely she died shortly before that date.86 Sixteen years later, on the 18th of March, 1816, her husband's will was probated,87 when he must have been nearly ninety years old. He and Hosey were buried side by side in the fields a short distance north of their house, at Askaonkton.

The death of Hosey (Stephen) Ralph brought to a close the two hundred year record of the family of The Old Sagamore. If any of his blood goes on today, as well it may and probably does, its identity is long since lost in the mixed blood of the Mashpee or the Gay Head Indians. But from the birth of Mattaquason, about the year 1600, until the death of his great-great-granddaughter Hosey Ralph in 1800 the Indian blood ran pure through every generation, and can be identified through all these years by documentary evidence still in existence.

In no other Indian family on the Lower Cape can any like genealogical continuity be absolutely proven by the records. In no other instance is the history of the ruling house so truly that of the tribe. That of the Monomoyicks begins with the birth of The Old Sagamore and ends with the death of his great-great-granddaughter.

REFERENCES

1.—In 1622 Governor Bradford was in "Manamoyack Bay" on a corn buying expedition, followed in 1626 by his relief of the shipwrecked SPARROW HAWK at "Manamoyke Bay", which identifies it as Pleasant Bay. See his history of PLIMOTH PLANTATION, cited hereafter as The Bradford History.


3.—See Dermer's letter to Purchas.


5.—He sold a tract in Province Lands to Joshua and Peter prior to 1654, from copy of indenture in my Collection. Also land "toward Monomoy" to William Chase about 1653, Stanley W. Smith Collection X-15.

6.—Mattaquason deeded land to grandson Joseph about 1680, so he must have been of legal age. Mass. Sup. Crt. Jud. 299776. In the Quason Purchase deed he was the fourth of his brothers to sign. Ibid 144324.

7.—General History of New England, by Captain John Smith.

8.—Squanto was brought back by Captain Thomas Dermer. See Dermer's letter to Purchas, New York Historical Society.

9.—Both The Bradford History and Mourt's Relation tell of the shipwrecks.

10.—See Dermer's letter to Purchas.

11.—THE MAYFLOWER was turned back by head winds and shoals off Chatham.

12.—See The Bradford History and Mourt's Relation.

13.—See The Bradford History.

14.—See The Bradford History.

15.—Description of Cape Cod, MASSACHUSETTS MAGAZINE I-III-74ff.
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16.—From Edward Winslows GOOD NEWS FROM NEW ENGLAND.

17.—History of Cape Cod, Freeman, II-348,349.
19.—Photostat copy of the Indenture, in my Collection.
20.—Plymouth Colony Records IV-162.
22.—Ibid I-63.
23.—From deed, Stanley W. Smith Collection, X-67.
24.—William Nickerson's house stood about one hundred yards northwest of the Electric Light Co.'s Transformer in Chatham.

26.—Ibid 15919. Testimony of John Cussen, Indian.
27.—Plymouth Colony Deeds, V-508.
28.—Proof that she was The Old Sagamore's daughter is found in the testimony of her son, John Skinnecut, Jr., that Mattaquason was his grandfather. Mass. Sup. Ct. Jud. 29776.
29.—Plymouth Colony Records, VII-171.
30.—William Nickerson was born in 1604, in Norwich, England; The Old Sagamore circa 1600.
31.—Plymouth Colony Deeds, III-251.
32.—Plymouth Colony Deeds, V-453.
33.—Ibid, V-508.
34.—Stanley W. Smith Collection, X-15; Acknowledgment by Young John Quason of land transferred thirty years previously by his father to William Chase.

Also Mass. Sup. Ct. Jud. 14324; Deed Old Humphrey and his son Zachariah, Indians, to Caleb Lumbert land which they bought of "Sachem Mattaquason". They were required to procure "from Old John Quason and Young John Quason" a confirmation of the title.

35.—Massachusetts State Archives XXX-353.
36.—Ibid XXVIII-618/9. This was a tract in East Harwich north of Wading Place, which became known as "Cap'n Jethro's Farm".
37.—Barnstable County Records, 6th Book, folio 38.
38.—Mayflower Descendant VII-158, John Kenrick Papers: Deed to son Amos April 22, 1726/7, who sold the property Aug. 17, 1734 to Edward Kenrick and belonging "originally to my deceased father John Quason".
39.—History of Chatham, Smith, 267.
40.—Mayflower Descendant VII-158, John Kenrick Papers: Deed Oct. 15, 1733 to Edward Kenrick from "Amos Quason and Rebecka his wife."
41.—History of Harwich, Paine, 448.
42.—Stanley W. Smith Collection: Deed Sept. 7, 1697, to Thomas Atkins and Joseph Harding in which he reserved the right for himself and "his children now living" to plant and live on any part of the land.
43.—Mayflower Descendant VII-158, John Kenrick Papers: April 22, 1733, Amos and Rebecka Quason quit claim to their reversionary rights in the reserved land of Josephus, who was now dead.
44.—Barnstable County Probate Records III-543: In the division of Samuel Quason's estate, May 21, 1721, his wife Hannah is called the daughter of "Attamom Chusick".
45.—Barnstable County Probate Records III-507: Joshua Ralph, his son-in-law, was appointed administrator of his estate Jan. 23, 1717/8.

46.—History of Harwich, Paine, 447; Sept. 6, 1735, his son David sold land to Thomas Clark which had been left him by his father Samuel Quason.
47.—Stanley W. Smith Collection VIII-5, deed Oct. 13, 1735, "Joshua Ralph and bette his wife of Eastham, daughter of Samuel Quason of Chatham late deceased" to Thomas Clark.
48.—Mass. Sup. Ct. Jud. 299776, John Skinnecut testified that he and his cousin Joseph Quason were given land about 1680 by their grandfather Mattaquason. Hence they must have been of age by 1680.
49.—On April 2, 1714, Joseph quit claim to land deeded to Papeos Francis by Isaac James, Barnstable County Deeds VII-60. In a controversy over his South Harwich land, 1724, it appears that he was dead, and that his daughter Deborah, the wife of Sam Robin, lived on the land with her son Ebenezer Quason. She testified that her uncle was Paul Nooce of Nantucket, Mass. Sup. Ct. Jud. 17882, 31347, 29308, 29776. Deborah's estate was settled April 5, 1731, with no mention of her son, History of Harwich, Paine, 438.
50.—Mass. State Archives XXVIII-618/9, Jeremiah did not sign the deed when his brothers sold land to Captain Jethro, March 25, 1697, and was probably dead before that date.
51.—Mass. Sup. Ct. Jud. 12967, John Sipson, Indian, 73 years old, testified that "old Pekswat" was the father of "Pau­monet", who was the father of Simon Pompmo. Simon Pompmo was the brother of Peter Pompmo, the husband of Sarah Quason.
52.—She cannot be identified after the signing of the Purchase Deed, but there is reason to believe that she may have been the Sarah Quoy alias Cowet of later years.
53.—Mass. Sup. Ct. Jud. 144584, "Inquisition taken at East­ham—before Benjamin Peper Gentleman, one of the Coroners".
54.—Eastham Records XBI-81, her husband was David Ned.
55.—History of Harwich, Paine, 429.
56.—Ibid 429.
57.—Ibid 410.
58.—History of Chatham, Smith, 265.
59.—She signed the Purchase Deed of 1711, but in an exchange of her Wequasset land at Round Cove, March 26, 1714, between her husband Little James and Papeos Francis, her name does not appear and it is to be assumed that she was dead; Barnstable County Deeds, VII-60. Her husband was present at the inquest of "Larrance Jeffre" on June 14, 1729; Mass. Sup. Ct. Jud. 11575.
60.—History of Harwich, Paine, 280, 420. The Sipson-Quason Line between the Quason Purchase and the Sipson Purchase, so-called, ran from the east end of Long Pond "southeast a little easterly to the Round Cove, a little distance from Isaac James his house."
61.—Ibid 280, 420. He died in November or December, 1746.
62.—Ibid. This agrees with tradition in my family.
63.—Barnstable Records, Harwich Book, 11-19.
65.—History of Chatham, Smith, 146: John Cussen, Indian Minister of Monomoyick.
66.—Tom Coshanag, alias Minister Tom or Great Tom, had numerous descendants, but by the middle of the century they were either dead, scattered up the Cape or crossed with negro slaves.