

Indian History (Note: Some of the very early writings quoted here reflect the unjust prejudice of the times and from today's perspective are considered historically inaccurate)

At the time (1604) when the Sieur de Champlain discovered the Merrimack the region between the Concord and Merrimack rivers, afterwards called Concord Neck, and up to the Pawtucket falls, was the rendezvous of the Pawtucket or Pennacook Indians, the foremost of the five New England tribes, numbering, prior to the great plague of 1617, several thousand souls. [1]

The Territory over which they roamed included all of what is now New Hampshire. Wamesit, at the confluence of the rivers, Merrimack and Concord, was their capital or headquarters, and these streams attracted the red men on account of the abundant supply of fish which they afforded. "Merrimack" means sturgeon, and this fish with salmon, shad, and alewives were easily taken in goodly numbers. "It was no unusual spectacle to see thousands of the dusky sons and daughters of the forest encamped here in the season of Spring, catching with rude strategem their winter's store of fish. Aside from this periodical conventions of Indians this region contained one or two villages of more permanent inhabitants- one at Pawtucket falls and another at Massick or Wamesit falls. [Cowley.]

Within the bounds of the Lowell cemetery, during the progress of improvements, there have been exhumed, in past years, a large number of human bones, which should indicate that this was a burying place of the Indians. Near the Concord river a large skeleton, presumably that of an Indian chief, was found buried in what appeared to be charcoal. It was in a sitting posture, facing the east, and the skull seemed to have been broken by the blow of a tomahawk. Another skeleton seemed to indicate that the chief's squaw had been buried near him. A number of Indian fireplaces, constructed with stones, and of circular form have been discovered in this vicinity, at a depth of four or five feet below the surface of the ground, indicating great antiquity.

The purpose of this History requires but a brief account of the Indian inhabitants of this region. Extended narratives may be found in the writings of Gookin, Hubbard, Drake and others with descriptions of their wigwams, canoes, and implements and various personal ornaments. They were polytheists and polygamists, untruthful and fond of gambling; very hospitable and fond of extravagant dancing and reveling. Their government possessed of some noble traits and were grateful for kindness of all animal life. They had no priests, but the powwow, or medicine man, had almost unlimited influence among them.

Various writers have given us their observations on the relations of the Whites and Indians.

The Indians can hardly be said to have had proprietary right to the land. They were nomadic, occupying a certain territory as long as it afforded them a livelihood, their occupancy being determined largely by the superior strength of their particular tribe. The earliest cessions of land were made under a misconception on their part. They thought that the English, after a few years, would move on and leave the tract again to them. It was not easy to deal with them in buying land or in making treaties, as their

government was on a loose system without a responsible head, so that it was uncertain that any compact made with them would be secure.

The Indian trade was one incentive to colonization, and the stubborn contest for supremacy on the part of the English, who felt that the country rightly belonged to those who could make the best use of it, developed among the pioneer settlers a bravery and spirit of endurance, which was an element of strength in the colony. The fierce and savage nature of the natives prevented their being largely domesticated as slaves and saved the northern colonies from the moral danger arising from contact with a servile race.

These treacherous foes persecuted scattered settlements in the interior country, and thus compacted the population and enabled the colonies to make a more united stand against the English government, when this became necessary.

Passaconaway, "the child of the bear," a man of considerable ability, was the earliest Indian chief whose subjects dwelt upon the banks of the Merrimack, and whom history has made known to us. He was regarded as a magician for whom the trees would dance and the rocks move, who in the summer turned water into ice, and in winter made it burst into flame. He could bring dead serpents to life, and make himself a burning fire. Major Gookin says he saw him alive about 1663, at Pawtucket, when he was about one hundred and twenty years old. He flourished at the time of the first permanent English settlements in Massachusetts, and showed himself the friend of the white man. In 1644 he, with others, made a treaty with and submitted themselves to the English. In 1660 he resigned the sachemship to his son, Wannalancet, and at a great banquet, according to the early chronicles, made the following oration:

Hearken to the words of your father! I am an old oak, that has withstood the storms of more than a hundred winters. Leaves and branches have been stripped from me by the winds and frosts. My eyes are dim; my limbs totter; I must soon fall. When young no one could bury the hatchet in a sapling before me. My arrows could pierce the deer at a hundred rods. No wigwam had so many furs, no pole had so many scalp-locks as Passaconaway's. The I delighted in war. The whoop of the Penacooks was heard on the Mohawk and no voice so loud as Passaconaway's. The scalps upon the pole in my wigwam told the story of Mohawk suffering. The English came; they seized the lands; they followed upon my footpath; I mad war on them, but they fought with fire and thunder. My young men were swept down before me when no one was near them. I tried sorcery against them but they increased, and prevailed over me and mine. I gave place to them, and retired to my beautiful Island, Naticook, I, that can take a rattlesnake in my palm as I would a worm without harm, - I, that have had communication with the Great Spirit, dreaming and awake, - I am powerless before the pale-faces. These meadows they shall turn with the plow; these forests shall fall by the axe. The palefaces shall live upon your hunting grounds, and make their villages upon your fishing places. The Great Spirit says this, and it must be so. We are few and powerless before them. We must bend before the storm; peace with the white man is the command of the Great Spirit, and the wish-the last wish- of Passaconaway. [Indian Wars of N.E., Caverly]

Wannalancet, the son of Passaconaway, succeeded his father in office and was friendly to the English. Numphow, the Indian magistrate, held a monthly court in a log cabin in

the vicinity of the Boott canal in the City of Lowell. Samuel, his son, who had been well instructed in English and in Christianity, gave instruction to his fellow-Indians in a log chapel near the west end of Appleton street in Lowell. Cowley was certain this stood near or upon the site of what is known as the Eliot church on Summer street. Mr. H. S. Perham thought there was not sufficient evidence to substantiate the opinion of Cowley. The writer has talked with both these men on the subject. Mr. Cowley claimed to have the evidence of some who had seen the log chapel before it disappeared in 1823 or 1824. John Eliot, the Apostle to the Indians, who in 1647 had made his first visit to Pawtucket falls on the Merrimack was their staunch friend and in 1653, when the Chelmsford and Billerica grants were made, secured an ample reservation for the exclusive use of the Indians, where the City of Lowell now stands. There were two villages: Pawtucket, east of the falls, and Wamesit, east of Massick or Wamesit falls. The two were finally merged into one, known as Wamesit. The bounds of the reservation were enlarged in 1656 and 1660, and a few years later a ditch was dug to mark its limits. Eliot and Gookin did good work among the Indians, who, for ten years or more, gave promise of growth in civilization. General Daniel Gookin, appointed superintendent of the Indians, gives this description of the praying town at Wamesit.

Wamesit is the fifth praying towns; and this place is situate upon Merrimak river, being a neck of land, where Concord river falleth into Merrimak river. It is about twenty miles from Boston, north north west, and within five miles of Billerica, and as much from Chelmsford: so that it hath Concord river upon the west north west; and Merrimak river upon the north north east. It hath about fifteen families; and consequently, as we compute, about seventy five souls. The quantity of land belonging to it is about twenty-five hundred acres. The land is fertile and yieldeth plenty of corn. It is excellently accommodated with a fishing place; and there is taken variety of fish in their season, as salmon, shad, lamprey eels, sturgeon, bass, and divers others. There is a great confluence of Indians, that usually resort to this place in the fishing seasons.

"Of these strange Indians divers are vitious and wicked men and women; which Satan makes use of to obstruct the prosperity of religion here. The ruler of this people is called Numphow. He is one of the blood of their chief sachems. Their teacher is called Samuel: son to the ruler, a young man of good parts, rind can speak, read, and write English and Indian competently. He is one of those that was bred up at school, at the charge of the Corporation for the Indians. These Indians, if they were diligent and industrious, -to which they have been frequently excited, might get much by their fish, especially fresh salmon, which are of esteem and good price at Boston in the season; and the Indians being stored with horses of a low price, might furnish the market fully, being at so small a distance. And divers other sort of fish they might salt or pickle, as sturgeon and bass; which would be much to their profit. But notwithstanding divers arguments used to persuade them, and some orders made to encourage them; yet their idleness and improvidence doth hitherto prevail.

"At this place, once a year, at the beginning of May, the English magistrate keeps his court" accompanied with Mr. Eliot, the minister: who at this time takes his opportunity to preach, not only to the inhabitants, but to as many of the strange Indians, that can be persuaded to hear him: of which sort, usually in times of peace, there are considerable numbers at that season. And this place being an ancient and capital seat of Indians, they come to fish; and this good man takes this opportunity to spread the net of the gospel, to fish for their souls.

"Here it may not be impertinent to give you the relation following. May 5th, 1674, according to our usual custom, Mr. Eliot and myself took our journey to Wamesit, or Pawtucket; and arriving there that evening, Mr. Eliot preached to as many of them as could be got together out of Mat. xxii. 1-14, the parable of the marriage of the king's son. We met at the wigwam of one called Wannalancet, about two miles from the town, near Pawtucket falls, and bordering upon Merrimak river. This person, Wannalancet, is the eldest son of old Passaconaway, the chiefest sachem of Pawtucket. He is a sober and grave person, and of years, between fifty and sixty. He hath been always loving and friendly to the English. Many endeavors have been used several years to gain this sachem to embrace the christian religion; but he hath st(5od off from time to time, and not yielded up himself personally, though for four years past he hath been willing to hear the word of God preached, and to keep the Sabbath.-A great reason that hath kept him off, I conceive, hath been the indisposition and averseness of sundry of his chief men and relations to pray to God; which he foresaw would desert him, in case he turned christian.-But at this time, May 6th, 1674, it pleased God so to influence and overcome his heart, that it being proposed to him to give his answer concerning praying to God, after some deliberation and serious pause, he stood up, and made a speech to this effect:

" 'SIRS: You have been pleased for four years last past, in your abundant love, to apply yourselves particularly unto me and my people, to exhort, press and persuade us to pray to, God. I am very thankful to you for your pains. I must acknowledge, said he, I have, all my days, used to pass in an old canoe (alluding to his frequent custom to pass in a canoe upon the river) and now you exhort me to change and leave my old canoe, and embark in a new canoe, to which I have hitherto been unwilling; but now I yield up myself to your advice, and enter into a new canoe, and do engage to pray to God hereafter.'

"This his professed subjection was well pleasing to all that were present, of which there were some English persons of quality; as Mr. Richard Daniel, a gentleman that lived in Billerica, about six miles off, and Lieutenant Henchman a neighbor at Chelmsford, besides brother Eliot and myself, with sundry others, English and Indians. Mr. Daniel before named desired brother Eliot to ten this sachem from him, that it may be, while he went in his old canoe, he passed in a quiet stream; but the end thereof was death and destruction to soul and body. But now he went into a new canoe, perhaps he would meet with storms and trials, but yet he should be encouraged to persevere, for the end of his voyage would be everlasting rest. Moreover he and his people were exhorted by brother Eliot and myself, to go on and sanctify the sabbath, to hear the word, and use the means that God hath appointed, and encourage their hearts in the Lord their God. Since that time, I hear this sachem doth persevere, and is a constant and diligent hearer of God's word, and sanctifieth the sabbath, though he doth travel to Wamesit meeting every sabbath, which is above two miles; and though sundry of his people have deserted him since he subjected to the gospel, yet he continues and persists.

"In this town they observe the same civil and religious orders as in other towns, and have a constable and other officers.

"This people of Wamesit suffered more in the late war with the Mawkawks than any other praying town of Indians; for divers of their people were slain; others wounded;

and some carried into captivity; which providence hath much hindered the prosperous estate of this place."

From this account it appears that their capital was on the east of Concord river, in what is now Belvidere. Allen states that Wamesit consisted of about 2500 acres, of which 1000 were estimated to be east of Concord river and 1500 on the west.

The English came to this region at an opportune moment, because, a few years previously, the number of Indians had been greatly reduced by a most sanguinary war begun about 1614 between the Pawtuckets and the Tarrantines of Maine, whose devastation was followed by a terrible pestilence, which so afflicted the Indians that they "died in heaps." Thousands of corpses were left unburied, and the terrors of the plague were greatly increased by the comet of 1618, which appealed to the superstition of the savages.

In the early settlement of New England, says Allen, the Pawtuckets consisted of about 3000; and, in 1674, 250. At Wamesit, when Mr. Eliot persuaded them to receive the Gospel, there were about 75 souls. Wannalancet resisted all Eliot's efforts, until 1674, when he received the Christian religion, and persevered in it, although some of his people abandoned him on that account. At the time of King Philip's war, the English and Indians in New England were about equal in number, probably 55,006 each.

In 1642, upon suspicion of conspiracy to exterminate the English, forty men were sent to arrest Passaconaway, but could not find him. Wannalancet was taken and tied with a rope, which he loosened and escaped. He was retaken, and his squaw captured. When the English saw they had been mistaken in their suspicions, they apologized to Passaconaway, and invited him to Boston. "Tell the English," he said, "when they restore my son and his squaw, I will talk with them."

Thinking the Mohawks were about to attack them, Wannalancet and a number of Indians descended the Merrimack, in 1669, and built a fort on what became known as Fort Hill, in Belvidere, Lowell. The English settlers became alarmed. The Indians of this region, numbering several hundred, and including the most dangerous, went against the Mohawks and were badly defeated. Wannalancet, however, -was peaceably disposed, and friendly to the English, and escaped the fate of many of his race.

For the first twenty years, the relations between the people of Chelmsford and the Indians were friendly. Trade between them was mutually advantageous. By it the Indian obtained food in winter (when, from their improvidence, it was lacking); better utensils; and, too often, rum.

The Massachusetts Court held that trade with the Indians belonged to the Commonwealth and not to particular persons. From *The Returne of ye Committee betruſted to agree with ſuch as preſented to carry alonge ye Trade of Furrs*, we learn that *The excluſive right of Trading with the Indians on the Merrimack River was ſold to Simon Willard, Thomas Henchman enſign Thomas Wheeler and William Brenton for £25. on July 1, 1657.* The trade of Concord ſold for £5; that of Springfield and Norwottock for £20; Cambridge £2; Nashaway & Grotton £8.

THE INDIANS AND WICASSEE ISLAND.

From 1637, when the crushing blow was given to the Pequots, until 1675, the people of New England were at peace with the Indians. But as the years went by, the courage of the Indians revived. Though contrary to the law, the savages procured rum and muskets, both of which were elements in this revival.

1644, June 12. Passaconaway and Nanamocomuck signed a covenant submitting themselves and their subjects and possessions to the Massachusetts Government.

1645. The military officers of the several towns were ordered to keep a daily watch against the Indians; and the Reverend Elders were requested to give advice concerning the Christianizing of the Indians.

1654. Persons licensed to sell intoxicating liquors to Indians were advised not to sell more than one pint to each individual.

1656. The sale of horses, boats and skiffs to the Indians. was prohibited.

1659. John Eliot asked that Indians have no power to sell their land. But within a month (Nov. 8th) an order was issued permitting them to sell an island in Merrimack river (Wicassee) to John Evered to redeem Nanamocomuck, a son of Passaconaway, from imprisonment for a debt of 945. In 1663 there was made a grant of 3,000 acres on the same river at Naticot to Passaconaway and his associates.

In 1663 John Evered and Thomas Hinchman were appointed to lay out 100 acres for Wannalancet about twelve miles from the house of Evered, on a great hill near a great pond.

1665. The Indians, living on the "Island of Wicosucke," asked permission to exchange other lands for the island purchased by Mr. John Webb (Evered), Wannalancet to surrender 100 acres of land formerly granted him by the Court. This was granted, and the Court gave John Evered, alias Webb, 500 acres adjoining his own, if he release his right and interest in Wicosuche.

Wickasauke, Wicassee or Tyng's island, in the Merrimack river, opposite the northwestern part of Chelmsford, was owned by the family of Passaconaway, and cultivated as a corn field. Wannalancet, the son and successor of that chief, occasionally made it a place of residence. As stated, Wannalancet's elder brother was in prison in Boston, having become surety to one John Tinker, for another Indian to the amount of L45. In order to have Nanamocomuck released from jail, Wannalancet obtained permission from the General Court to sell the island in 1659 to John Webb, alias Evered. Wannalancet was granted 100 acres on a hill, ten or twelve miles westward. The former, owners came again into possession of the island, for the release of which the Court gave Mr. Webb 500 acres, and Wannalancet forfeited his 100 acres, above mentioned. After King Philip's war about sixty of the praying Indians from Wamesit were removed to this island or vicinity, under the care of Jonathan Tyng. They remained there about ten years, when they removed to St. Francis in Canada.

In 1680 Capt. James Oliver, admitted freeman 1640, member of the Artillery Company, petitioned the Court to grant him *the Island whereon the Indian Wianenset lately dwelt lying neer Dunstable,*" etc. *The Court for his relief on account of his incapacity for getting a "livelyhud, " granted to his Kinsman, Nathaniel Barnes, with whom he lived, "a small Island of upland containing about twenty acres (more or less) wch lyeth in Merimack River near to Mr. Jonathan Tings farme wch Island hath been commonly caled & knowne by ye name of Tinker's Island, etc.* [Massachusetts Archives, Vol. 45, p. 174.1

October 18, 1681. The Court granted him two hundred acres *where it is to be found.*

December 5, 1683. Tyng's island, called Weikeset, was granted to Mr. Jonathan Tyng, in full, for all accounts having to do with his care of the Indians. [Massachusetts Bay Records, Vol. V, p. 430.1

Whereas Mr. Jonathan Ting of Dunstable hath obtained of ye Honord Genll Court of the Massachusetts Bay a grant of a certaine Jland lying in Merimack River, near to the north east corner of Chelmsford land and partly right over and against a great commonfield in Chelmsford, lying upon said Merrimack River, which Jland is called & Known by ye name of Wekesoak Jland, which Jland hath been formerly planted by the indians" of which "the indian right & title did & do belong & appertaine to Wanalansit, and indian sachem." The latter sells to Jonathan Ting for the full & just sum of six pounds sterling, New England coyne-27th Oct. 1685. [Early Court Files, Number 2356.]

[1] This reference is to the small pox epidemic which devastated both the Indian and white populations.

Indian Deeds

The first deed included here was taken in the History of Chelmsford by Wilson Waters. The second deed included here was taken from the records of the Chelmsford Historical Society and is a copy of a deed that was transcribed as part of Roosevelt's WPA project in 1940. The purpose of this second deed was to ensure the rights of the landholders of the earlier deed. Please note that the letter "u" should be translated as a "v". The original spelling has been retained to the best of our ability.

To all people to whom this present writing shall come to be seene or read.

Whereas the honored Gennerall Court of the Massachusetts was pleased of their free beneficence & bounty to graunt vnto the Indians of Patucket a parcell of land adjoining to the bounds of Chelmsford plantation, the scittuation whereof being by experience found to be prejudiciall vnto the mutuall peace of the said plantations, -now, this witnesseth that the Indian inhabitants of the abouesaid plantation, wth the consent and approbation of the Reuerend Mr. John Elliott, Sen, haue couenanted and agreed to make an exchange of land wth the inhabitants of Chelmsford, in manner following. viz: that the partition & dividing line betweene the said English & Indian plantation shall beginn at the Great Swampe, the said swampe being left within the bounds of Chelmsford, excepting only about tenn foote in bredth and from thence the line to be continued by the marked trees, as the former comittee sett out the same, vntill it reacheth Merremacke River; and all the land lying on the northeast side of the said line, formerly belonging to Chelmsford, shall henceforth be the propper right & to the sole vse of the said Indian plantation; and all the land on the southwest side of the said line, excepting only what is hereafter graunted vnto James Parker, whither of the Indians old or new graunt, & euery parte thereof, shall foreuer be & remain the proper right to the sole use of the inhabitants of Chelmsford.

And Whereas there is a parcell of land lying & being at the west end of the Indians graunt, wch is not wthin the bounds (of either plantation) as aboue exprest, this witnesseth that the said parcell of land, be it more or lesse, is, by the free consent of both the abouesaid plantations, given, graunted, & alienated vnto James Parker, of Chelmsford, abouesaid, for and in consideration of his great paines and costs wch he hath necessarily expended in settling the bounds, as aboue is expressed, betweene the abouesaid plantations, to haue & to hold the said parcel of land, wth all the appurtenances thereof, vnto him, the said James Parker, his heirs and assignes for euer, to his and their only propper vse & behoofe. And to the true performance of the aboue named exchange & graunt, mutually made by & betweene the said plantations, and also their joint graunt and giuft vnto the said James Parker, on condicons & in manner aboue expressed, both the said plantations doe hereby respectively bind themselves, their heires, execcutors, & administrators, each to other & jointly, to the said James Parker, his heires & assignes, firmly by these presents; in wittnes whereof these whose names are subscribed as the deputies & lawfull trustees of the abouesaid plantations, haue herevnto putt their hands & seales.

Aprill the third, 1660.

In order that their title to the land might be further strengthened and to satisfy any claim that the Indians might presume to hold upon lands within the town a deed was obtained, April 26, 1665, from the Indians, who deeded the land lying "within the bounds and limits of the said Towne of Chelmsford, and is bounded Southerly by the lands of the Towne of Billerica and West Southerly partly by the lands of the towne of Concord and partly by the Indian plantation of Nashoba, and E' S'thly by the Countryes -land. Northerly by the lands of Mr. Edward Ting, and on the North by Merrimacke River, and on the East and North East by the plantacon of the Indians called Patuckett.

In that year the town levied a rate of .01, 17s., 8d. for "A Toune rate and for the parches of the plantation of ye Indians." In 1665 the line was more definitely established between Chelmsford and Wamesit by committees from Chelmsford and Billerica and the Indians of Wamesit. It appears from the description of the line as established by them that it began at Concord river at what was subsequently known as Wamesit stake, from there crossing the river meadow and over the ridge on what is now the Lowell city farm to great swamp, through which later the Middlesex canal was constructed, and by the line of what is now Baldwin street to Merrimack river. – History of Chelmsford, Wilson Waters.

"THIS WORK PAYS YOUR COMMUNITY"

Week, May 20th to 25th, 1940

A copy of the Original Deed in which the Indians of Chelmsford granted to the white inhabitants of Chelmsford, the land which comprises present Chelmsford, Lowell and parts of surrounding towns.

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Compliments of Works Project Administration

Survey Project No. 20526

Chelmsford, Mass.

TOWN OF CHELMSFORD ASSESSORS' DEPARTMENT
PRECINCT 1 DISTRICT Center

DATE RECORDED Nov. 22, 1671

DATE OF INSTRUMENT April 26, 1665

Southern Registry Copies GRANTEE Chelmsford, Inhabitants of

BOOK 1 PAGE 20 Chelmsford

GRANTOR Wequanomunit (et al, Indian men) (see below)

To all people to whome this present writing shall come. Know ye that Wequanomunitt alias John Tohattawans Indian, and Waban the husband of Satetuss daughter of Tohattawans, and Naniskaw alias John Thomas, the husband of Nanosqr, the younger daughter of Tohattawans, Saggamore deced, Indians, wch said persons above specified, being the propper & sole heyres of the said Tohattawans their father deced, and Nephew, & Cafsenassett, & little Jno, Indians, being the next lineall heyres to the said Tohattawans deced, for & in consideration of a valluable sett sum of money to them well & truly paid, by the Inhabitants of the Town of Chelmsford, the receite whereof the said Wequanomunitt, alias John Tohattawans and Waban the husband of Satatuse, the daughter of Tohattawans and Naniseaw, alias Jno Thomas the husband of Nanosgr, the younger daughter of Tohattawans, & Nephew, & Cafsenafsett & little John Indians, do by these presents acknowledge, and therewith to be fully satisfied & payd, and thereof and of every part & parcell thereof do full, clearely, & absolutely acquitt, exonate & discharge said Inhabitants of the Towne of Chelmsford, theirs heyres excecutors, & admistrators forever, Have granted, bargained, & sold, aliened, enfeoffed, & confirmed, and by these presents do fully clearly, and absolutely, grant bargaine, & sell, alien, enfeoffe, & confirme, unto the said Inhabitants of the Towne of Chelmsford abovesaid in the county of Midlesex in New England, all that tract of land lying within the bounds & limits of the said Towne of Chelmsford, and is bounded S-ly, by the lands of the Town of Billerica, & WS-ly, partly by the lands of the Towne of Concord, and partly by the-Indian Plantacon of Nashabah, & of tly by the Countyes land, N-ly by the lands of Mr. Edward Ting, & on the North by Mirrinacke river, and on the East & North East by the Plantacon of the Indians called Patuckett; To have & to hold the said granted & bargained Prmises, with all the priviledges and appurtenances to the same apperteyneing or in any wise belonging, with all rivers, Ponds, brookes, mines and all other conveniences, being within and belonging to ye said Tract of land above specified, unto them the said inhabitants of the Towne of Chelmsford, their heyres, Excecutors and admstrators, or assignes forever, to their only propper vse and behooffe. And the said Wequanomunitt, alias John Tohattawans and Waban the husband of Satuse, ye daughter of Tohattawans, and Naniska alias John Thomas the husband of Nonasgr the younger daughter of the said Tohattawans Deced, & Nophow, & Cassenassett, and little Jno. Indians above mentioned, for themselves their heyres, excecutors and admstrators do covenant promise and grant to and with the said Inhabitants of the Towne of Chelmsford their heyres and assignes by these presents that they the said Wequanomunitt alias John Tohattawans, & Waban the husband of Sahtuse & Maniscan, Cassenossett, and little John, now are and at the ensealing hereof shall stand & be lawfully & rightly solo seized in theirs demanenes as of fee simple, of and in the said granted and bargained prmises, of a good and indefeasable estate of inheritance, by good right & lawfully authourity, absolutely without any n nn of condiccon, mortgage, or limitaccon of vso or vussos to alter, change, or determine the same, and that they haue good right, full power, & lawfull authority to grant, bargaine, the same to confirme unto them the said Inhabitants of the said Towne of Chelmsford, their heyres and assignes forever and that the said Inhabitants of the said Tovmo of Chelmsford their heyres and assignes forever hereafter peaceably & quietly have, hold, accupy possesse, & enjoy the prmiscs in &; by these presents granted bargained & sold, and every part & parcell thereof, without the lawfull lott, trouble, oviccon, expulccon, sute, molestoccen disturbance, contradiccon of them the said Wequanomunitt alias John Tohattawans, and Waban the husband of Sahtusq and Noniska alias John Thomas the husband of Nanosqr Nephew, Cossonafesett, little: John, or either of them, their heyres, excocutors, admstrators, or assignos of them or either of them or any other

person whatsoever lawfully claymoing and hauing any right titly or Interest therein or to any part or pardell thereof by, from or under them the said Woquanomunititt alias John Tohattawans, and Taban the husband of Sahtusqr Naniakan alias John Thomas the husband of Nonasqr the younger daughter of Tohattawans Nophow, Casenossett little john, or ether ofE the or by any other lawfull wayes & meanes whatsoever. In witness whereof the said Wequanomunititt alias John Tohattawans & Waban, & Sahtusqr his wife & Nanisqua alais John Thomas, & Nanosqr his wife, in acknowledgemnt of their free consent to this act & decd of their husband and Nephew, Cassonassott and little Jno abovesaid hause hereunto put their hands and seales this twenty sixt day of Aprill, In the yeare of or Lord God one thousand six hundred and sixty five.

Signed, sealed, and John Tahattawano & a seale

deliud Waban his marke & seale

In the prsence off

Jno Elliott

John Thomas alias

John Parker

Naniskaw, his mark & a seale

Willm French

Numphow his marke & a seale.

Cassenassett his marks & a seale.

Little: John his marks & a seale.

Acknowledged by all the suscriburs namely the Indian men to be their free act & deed, dat this 26th day of Aprill 1665.

Before mee Daniel Gookin

Entred, 22th of November, 1671

By Thomas Danforth Recordr