Indigenous Knowledge Systems Initiative
Tribal Land Acknowledgement Syllabus



April 2025 | Edition 2

REMAIN

INDIGENOUS SOCIETY OF
ARCHITECTURE, PLANNING, & DESIGN

ENVISION RESILIENCE
2021 · 2022 · 2023 · 2024 · 2025

Table of Contents

About Envision Resilience (pg. 3)
About the Indigenous Knowledge Systems Initiative (IKSI) (pg. 3)
About the Indigenous Society of Architecture, Planning, and Design (ISAPD) (pg. 3)
A Note on IKSI Approach and Resources (pg. 3)
Envision Resilience Tribal Land Acknowledgement (pg. 7)
Envision Resilience Tribal Land Acknowledgement Sources (pg. 10)

- 2024 Portland + South Portland (pg. 10)
  - **Tribal Affiliation**
  - **Land Acquisition**
  - **Tribes Today**
  - **Maine Today**
    - **Education**
    - **Fishing**
- 2023 New Bedford + Fair Haven (pg. 15)
  - **Tribal Affiliation**
  - **Land Acquisition**
  - **Tribes Today**
  - **Massachusetts Today**
- 2022 Narragansett Bay (pg. 21)
  - **Tribal Affiliation**
  - **Land Acquisition**
  - **Tribes Today**
  - **Rhode Island Today**
- 2021 Nantucket (pg. 24)
  - **Tribal Affiliation**
  - **Land Acquisition**
  - **Tribes Today**
  - **Historic Indian Affairs**
    - **Early Contact + Colonization**
    - **Land Rights + Ownership**
    - **Relations**
    - **Whaling**
  - **Nantucket Today**
    - **Nantucket Sound**
    - **National Historic Landmark**

Endnotes (pg. 31)

About Envision Resilience

Envision Resilience works to advance innovative city planning and design in the face of climate change through student and community partnerships. By connecting current and future professionals working across disciplines, the organization creates opportunities for communities to reimagine climate challenges and inspire resilient solutions. Envision Resilience, originally developed by Remain, is part of the philanthropic organizations and initiatives created and funded by Eric and Wendy Schmidt to work toward a healthy, resilient, secure world for all.

About the Indigenous Knowledge Systems Initiative (IKSI)

The Indigenous Knowledge Systems Initiative (IKSI) was initiated as part of the Envision Resilience Design Studio curriculum to respectfully acknowledge Indigenous historical and contemporary ties to the Envision Resilience Challenge sites. IKSI includes the Envision Resilience Tribal Land Acknowledgement and the IKSI Working Syllabus. IKSI supports Indigenous knowledge and Native science, alongside western resources, as a vital body of knowledge by partnering with Indigenous designers in the fields of architecture and landscape architecture.

About the Indigenous Society of Architecture, Planning, and Design (ISAPD)

The Indigenous Society of Architecture, Planning, and Design (ISAPD) supports the Envision Resilience Indigenous Knowledge Systems Initiative (IKSI). IKSI embodies innovative and effective knowledge sharing to equip individuals and communities with principles and design solutions that elevate all architecture and related fields to embrace land and environment as fundamental for living.

ISAPD is an organization focused on increasing international knowledge, consciousness and appreciation of Indigenous architecture, planning and design, inclusive of landscape architecture and environmental design, in academia and the professional realm.

A Note on IKSI Approach and Resources

IKSI supports Indigenous knowledge and Native science, alongside western resources, as a vital body of knowledge by partnering with Indigenous designers in the fields of architecture and landscape architecture.

According to the *Science and Traditional Knowledge Report* from the International Council for Science Study Group on Science and Traditional Knowledge, Indigenous knowledge or traditional knowledge is defined as:

> a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These sophisticated sets of understandings, interpretations and meanings are part and parcel of a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview.[1]

Indigenous knowledge considers intergenerational oral history and knowledge transfer, through experience or interaction, as information of authority or credible sources. The Canadian Encyclopedia describes oral history or "oral traditions" as "the vital method of passing down stories, histories, spiritual lessons or teachings, songs, poems, prayers, and ways of survival for thousands of years".[2] Not all Indigenous groups utilized the written word as a way to transmit knowledge. This can limit the inclusion of traditional knowledge sources when conducting work that depends on written documentation because of the Western belief that the "written word is more trustworthy than oral histories". [3]

Depending on the geographic area, the earliest available written public documents, scaled surveys and maps regarding Indigenous territory and spatial history of the area were conducted by those outside of the community. The people who conducted the documentation ultimately had their own purpose, world-view and belief system that influenced the work produced.

Western sources and Indigenous knowledge share fundamental attributes. According to George Nicholas, Professor of Archaeology at Simon Fraser University, both bodies of knowledge "are constantly verified through repetition and verification, inference and prediction, empirical observations and recognition of pattern events". [4] Traditional knowledge has informed modern science in the areas of "taxonomy, medicine, agriculture, natural resource management, and conservation", according to the *Science and Traditional Knowledge Report*.[5]

In the United States, traditional or Indigenous knowledge is now starting to gain recognition of the value and importance it can have to science and technology. For example, in December of 2023, Interior Secretary Deb Haaland, the first Native American Cabinet member

incorporated, for the first time, a chapter in the agency's department manual formalizing Indigenous Knowledge as a foundational system of knowledge to be included in department actions and scientific research in the future.[6] Read the department manual chapter here.[7]

In the past, Indigenous communities have experienced the extraction of their knowledge. Though Western thought communities are increasingly embracing Indigenous Knowledge or are engaging in formal international or domestic negotiations for exchange, Indigenous communities do not depend on Western thought to authorize their knowledge base. As knowledge from time immemorial is passed down from generation to generation, Indigenous communities rightfully retain the right to their intellectual property and have the autonomy to collaborate and share knowledge as they so choose.

As the Western world view remains foundational to academia in the United States, the IKSI syllabus provides resources that are credible from a Western perspective, alongside pertinent sources of Indigenous Knowledge today. The IKSI syllabus shares published and publicly available work from Indigenous scholars and work made collaboratively with tribal communities as a way to support Indigenous Knowledge as it relates to spatial environments, design and sustainability. Both bodies of knowledge are included to support the understanding that there are multiple ways of knowing. Resources are presented to spark collaboration with the common goal of creating solutions to climate change that benefit tribal and all communities.

Envision Resilience is not an authority on historic or modern-day tribal entities, or tribal land bases, and the information presented may contain errors and omissions. Please refer to the sources cited to gather more information on historic and contemporary tribes of today.

IKSI is informed and guided by the U.S. Department of Energy's *Working with Indian Tribal Nations* guide, published in December 2000, the White House Office of Science and Technology Policy (OSTP) and the Council on Environmental Quality (CEQ) guidance on Indigenous Knowledge and the U.S. Department of Arts and Culture *Honor Native Land Guide*.

IKSI utilizes information from Native Land Digital. Native Land Digital is a Canadian not-for-profit organization that manages the mapping project indicating Indigenous lands, languages and treaties across the globe and allows for Indigenous tribes to provide land affiliations and information today. Native Land Digital's mission is to map Indigenous lands in a way that changes, challenges and improves the way people see history and the present day and to strengthen the "spiritual bonds that people have with the land, its people, and its meaning".[8]

In the words of the organization, Native Land Digital:

> Native Land Digital honors the sovereignty of all Indigenous nations, their lands, and their waters. We recognize that these boundaries and territories are representations of the sacred. We respect the rights of Indigenous data sovereignty, and we are committed to an ongoing process of collaboration, growth, and learning. We work to update and replace information that is a continuation of trauma caused by theft, injustice, misinformation, and ignorance. The map is a living document, informed by the contributions of Indigenous communities, Indigenous knowledge holders and their stories. It does not claim to represent official or legal boundaries. We encourage you to connect directly with the Indigenous nations to learn more about their territories and histories. This is an honouring of Indigenous resilience past, present and future. [9]

Envision Resilience Tribal Land Acknowledgement

The Envision Resilience Challenge sites as of 2025 are traditional territory of the historically referenced tribes of Abenaki, Aucocisco, Maliseet, Mi'kmaq, Nahaganset, Narragansett, Nauset, Passamaquoddy, Penobscot, Pokanoket, Tommokomoth, Wabanaki, Wampanoag and other Algonquian-speaking peoples.

As Indigenous communities and Indian Country are living communities, we recognize the modern day federally, state, and unrecognized tribes within the Challenge Site states of Maine, Massachusetts, and Rhode Island including the following:

Portland and South Portland of Maine, served as the 2024 Envision Resilience Challenge sites.
The following are federally recognized tribes of Maine in alphabetical order:
Houlton Band of Maliseets, Mi'kmaq Nation, Passamaquoddy Tribe at Motahkomikuk (Indian Township), Passamaquoddy Tribe at Motahkomikuk (Indian Township), Passamaquoddy Tribe at Pleasant Point (Sipayik) and Penobscot Nation.
The following are the historically referenced tribes of Maine in alphabetical order:
Abenaki, Abénaquis, Aucocisco, Dawnland Confederacy, Maliseet, Mi'kma'ki, Nanrantsouak, N'dakina, Passamaquoddy, Pennacook, Penobscot, Pequawket, Wabanaki, Wendake-Nionwentsio, Wolastoqiyik.*

New Bedford and Fairhaven, Massachusetts served as the 2023 Envision Resilience Challenge sites and Nantucket, Massachusetts served as the 2021 Envision Resilience Challenge Site.
The following are federally recognized tribes of Massachusetts in alphabetical order:
Mashpee Wampanoag Tribes and Wampanoag Tribe of Gay Head (Aquinnah).
The following are the contemporary state recognized tribes of Massachusetts in alphabetical order:
Nipmuc Nation Hassanamisco Band and Herring Pond Wampanoag Tribe.
The following are contemporary unrecognized tribes of Massachusetts in alphabetical order:
Massachusett: Praying Indians of Natick (Massachusett-Nipmuc), Massachusett-Massachusett Tribe at Ponkapoag; Nipmuc/Nipmuck: Nipmuc Nation (Chaubunagungamaug Nipmuck), Webster/Dudley Band of the Chaubunagungamaug Nipmuck (Chaubunagungamaug Nipmuck); Wampanoag (Wôpanâak): Assonet Wampanoag Tribe, Chappaquiddick Wampanoag Tribe, Pocasset Tribe of the Pokanoket Nation, Pokanoket Tribe / Pokanoket Nation and Seaconke Wampanoag Tribe.
The following are historically referenced tribes of Massachusetts in alphabetical order:
Agawam, Massacoes, Mohican, Nauset, Naumkeag, Nonotuck, Patuxet, Pawtucket, Pauquunaukit, Pocumtuc, Podunks, Poquonook, Sakonnet, Tommokomoth, Tunxis.*

Narragansett Bay, Rhode Island served as the 2022 Envision Resilience Challenge sites.
The following are federally recognized tribes of Rhode Island in alphabetical order:
Narragansett Indian Tribe.
The following are the contemporary unrecognized tribes of Rhode Island in alphabetical order:
Manisseans of Block Island, Ninigret Nehantick Nahaganset, Northern Narragansett Indian Tribe, Pokanoket Nation (Pauquunaukit), Pokanoket Tribe / Pokanoket Nation, Seaconke Wampanoag

Tribe, Usquepaug Nehantick Nahaganset, Wabbaquasset Nipmuc and Wiquapaug Eastern Pequot Indians.

The following are historically referenced tribes of Rhode Island in alphabetical order:

Eastern Nehântick, Manissean, Nahaganset, Pequot.*

**Please refer to the Indigenous Knowledge Systems Initiative Working Syllabus "Tribes Today" sections for sources on each tribe by state. For more information on historically referenced tribes please see Native-Land.ca.*

We pay respect to their communities of past, present and future.

Envision Resilience recognizes the significant historic events, the policies of cultural assimilation and territorial dispossession and the efforts to alter the sovereignty of American Indian peoples. We include the ongoing ramifications of this history in our research and design, as we consider the heritage of the Envision Resilience Challenge sites. Further, we acknowledge the effects that contemporary Federal Indian, cultural, agricultural, educational, infrastructure and environmental policies have on the Indigenous community, the design and construction fields, greater society and the natural environment today.



The Indigenous peoples have sustained these lands for time immemorial. We support Indigenous knowledge systems and Indigenous experiences of place. As architects, planners, designers and visionaries of built environments, it is contextually relevant and imperative to include the Indigenous peoples' history with sites of built and unbuilt projects. Alongside local leadership, community members and academia, we initiate design thinking by focusing on the Indigenous relationship with the natural world and their environmental design and architecture of past and present.

With varying values and experiences, we seek to protect the common ground and work toward informed climate solutions for all communities. As futurists, we bring together people to reimagine coastal living, recognizing the reciprocal relationship we have with the land, water and other living community members.

In this spirit, the following are the Envision Resilience Guiding Principles:

- Stewardship for open spaces, landscapes and existing buildings. Design choices based on reducing impact with materials suited for reuse, regeneration and carbon sequestration.
- Resilient landscape planning that is dynamic, relational and adaptable. Prioritizing operational efficiencies using natural processes to maximize infrastructure value.
- Prioritization of vulnerable communities most severely impacted by climate change and the transformative processes.
- Support productive landscapes (land and ecologies) that are the source of daily sustenance, food, water, energy, habitat, access, health and recreation.
- Expansion of knowledge in practices of equity, care, stewardship, responsibility, relationship and respect for land, people and other living systems.

As we step into the tide, we carry these principles to design thoughtful ways of living in our interconnected spatial environments.

Envision Resilience Tribal Land Acknowledgement Sources

Organized by Envision Resilience Challenge sites to date, this section presents the earliest Western-recognized and publicly available recorded documents of what was considered land acquisition agreements between the New England colonies and the Wampanoag, Nauset, Tommokomoth, Narragansett, Pokanoket and other Algonquian-speaking tribes of the Challenge sites. To learn more about IKSI's sourcing, please refer to the IKSI Approach and Resources section of this syllabus.

These documents were made between groups of people with different ways of living, understanding of sovereignty and time, while speaking different languages. Agreements were often made under circumstances of duress for tribal leaders and tribal community members and, at times, did not require the agreement of any tribal leader or tribal community.

- **2024 Portland + South Portland**
  - **Tribal Affiliation:** Wabanaki Nations
    - **Land Acquisition**
      - Wabanaki deed to Richard Wharton, 1684
        - Land Area: lands in Merrymeeting Bay, Androscoggin River and Kennebec River Regions
        - Description: "Even as they appear to grant Richard Wharton sale of the land, Wabanaki leaders also insisted on the preservation of their sovereignty and subsistence rights" (Maine Historical Society)
        - Date: 1684
        - Agreement Parties:
          - Wabanaki Leaders
            - Wiwurna (Warumbee)
            - Darumkin
            - Nimbanizett
            - Neononganskett
            - WeconDomhegon
            - Wihikermett
          - Richard Wharton
        - Source:
          - Maine Historical Society, CODE RED: Climate, Justice and Natural History Collections, 2023.
          - MaineMemory.net

- #20270
- Treaty between the Passamaquoddy Tribe & The Commonwealth of Massachusetts 1794
    - Land Area: Washington County, Commonwealth of Massachusetts, land along the Schoodic River, Pleasant Point
    - Description: A purchase treaty of the land within the Commonwealth of Massachusetts (now XXX) between representatives from the Commonwealth and the Passamaquoddy Tribe. The treaty provides boundaries of the land and the price agreed upon. The treaty was signed and sealed in the presence of Samuel Titcomb and Jno. Frost, Jun'r.
    - Date: February 10, 1795
    - Agreement Parties:
        - Alex. Campbell.
        - J. Allan
        - George Stillman
        - Francis Joseph X Neptune
        - John X Neptune
        - Piel X Neptune
        - Joseph X Neptune
        - Piel X Denny
        - Jonale X Denny
        - Joseph X Thomas
    - RESISTANCE: MAKING WAR & NEGOTIATING PEACE 1675 – 1796 (Abbe Museum)
    - Plan of Portland made by Peleg Wadsworth, dated May 1795 (Digital Commonwealth)
- **Tribes Today**
    - Houlton Band of Maliseet Indians
        - “Before contact with Europeans, the Houlton Band of Maliseet Indians occupied much of what is now considered the eastern border line of the U.S. and Canada in northern New England . After the Jay Treaty in 1794, the Maliseets obtained free border crossing rights between the two countries because their villages spanned both countries.”
        - 88 Bell Road, Littleton, ME 04730

- https://maliseets.net/
- Programming
    - Maliseet Arts and Creations
    - Maliseet Healing to Wellness Court

- Mi'kmaq Nation
    - "Micmacs and Maliseets living in Aroostook County came together to form the Association of Aroostook Indians (AAI) in the mid 1960's. The two Tribes worked together to get the two Tribes recognized through the 70's. The two Tribes separated when the Maliseets achieved Federal Recognition in 1980. Once the two Tribes went their separate ways the Maliseets became the Houlton Band of Maliseets and the Micmacs, still unrecognized, became the Aroostook Micmac Council (AMC)."
    - 7 Northern Road, Presque Isle, Maine 04769
    - https://micmac-nsn.gov/
    - Programming
        - Child & Family Services
        - Community Support Services
        - Cultural Program
        - Education
        - Environmental
        - Health Department
        - Youth
- Passamaquoddy Tribe at Motahkomikuk (Indian Township)
    - Mission (from tribal website)
        - Provide a full spectrum of civic programs to heighten the overall well-being of all citizens in the Community.
        - Increase economic opportunity for the Community and its members by supporting the expansion of existing businesses and fostering economic growth with new commercial ventures.
        - Increase living family values in the Community.
        - Care for community and individual health through education, prevention and effective treatment.
        - Promote higher education values throughout the Community.
        - Fulfill our governmental commitments to the Community and custodianship of our environment.

        - https://www.passamaquoddy.com/
        - Programming
            - Government
            - Tribal Ventures
- Passamaquoddy Tribe at Pleasant Point (Sipayik)
    - "Passamaquoddy have lived and flourished within our ancestral homeland at least since the time when the Laurentide Ice Glaciers melted away from this part of North America, about 10 to 14 thousand years ago. Today there are over 3,000 Passamaquoddy citizens."
    - 22 Bayview Dr, Perry, ME 04667
    - https://wabanaki.com/
    - Programming
        - Boards and Committees
        - Tribal Government
- Penobscot Nation
    - "[The Penobscot Nation's] Mission is to work in unison with the Tribal Council and our Administration to protect Penobscot People, culture and our territory by the wise exercise of our Sovereign Powers; to promote prosperity and success for all of our people through the creation of economic and cultural opportunities while always maintaining the highest level of integrity; and to preserve our cultural values entrusted to us by our ancestors in order to pass them along to our children."
    - 12 Wabanaki Way, Indian island, Maine 04468
    - https://www.penobscotnation.org/
    - Programming
        - Department of Education and Career Services
        - Department of Natural Resources
        - Health Services
        - Housing Department
        - Tribal Court
- Tribal Sources
    - Indian Entities Recognized by and Eligible To Receive Services From the United States Bureau of Indian Affairs (January 29, 2021)
    - Maine Indian Tribal-State Commission
    - Native-Land.ca

- **Maine Today**
  - Abbe Museum
    - About the Wabanaki Nations
  - Maine Indian Claims Task Force
  - Maine History Online
    - 1668-1774: Settlement and Strife
  - Understanding Tribal Sovereignty - Wabanaki Alliance
  - Abbe Museum: Weaving Together Indigenous Knowledge, Expressive Culture, and Allyship (Abbe Museum, June 2024)
  - Acknowledging the Land (Wabanaki REACH, December 2020)
  - A Path to Community - Seeking to learn more about the place we now call Brunswick (Curtis Memorial Library, October 2022)
  - Beyond the Claims (Wabanaki REACH, October 2024)
  - Confronting Place Ignorance in Education (Fiona Hopper, December 2020)
  - Dawnland: A Documentary about Cultural Survival and Stolen Children (The Upstander Project)
  - Healing to Wellness Court: Tradition, Justice, and Recovery in the Penobscot Nation (Maine Conservation Voters, September 2024)
  - i am ákʷitən, the medicine tree vessel that carries our relatives (Open Waters, July 2020)
  - Jeremy Frey's Baskets Holding the Identity of an Indigenous People (Hilarie M. Sheets, April 2024)
  - New research on the impacts of restrictions on the applicability of federal Indian policy to the Wabanaki Nations in Maine (Harvard, December 2022)
  - The Problem with Problem Definition: Mapping the Discursive Terrain of Conservation in Two Pacific Salmon Management Regimes (Syma Alexi Ebbin, October 2010)
  - Tekakapimək Rising: the Remarkable Story of Creating a Welcome Center at Katahdin Woods and Waters (Maine Conservation Voters, September 2024)
  - What Maine can learn from Wabanaki environmental wisdom (Portland Press Herald, July 2024)
  - "You're right! This is Native land!" New Site Specific Sculptures in Maine Center Indigenous Experiences (The Art Newspaper, July 2024)
  - **Education**
    - Atlantic Black Box Research Resources

        - WALK WHERE 2024
    - Downloadable Penobscot Curricula
    - Historical Timeline of Wabanaki-Maine Relations (Wabanaki Reach)
    - Mi'kmaq Tribal Land
    - Osher Map Library
    - Penobscot Historic Preservation Materials
    - Penobscot Language Resources
    - Wabanaki Alliance
        - Tribal Land Today
    - Wabanaki Homelands: Land and Sovereignty (MOOSE)
    - Wabanaki Reach
- **Fishing**
    - Indigenous Lobstering Rights At Center Of Canadian Dispute (Maine Public, October 2020)
    - Maine Indian Tribal-State Commission's Sea Run Special Report
        - Wabanaki Experiences and Perspectives on "Our Shared Ocean": Maine Indian Tribal-State Commission Special Report Sea Run (Anthony Sutton, et al., December 2023)
    - Native fishermen from US claim Canada's DFO illegally removed lobster traps (SeafoodSource, October 2023)

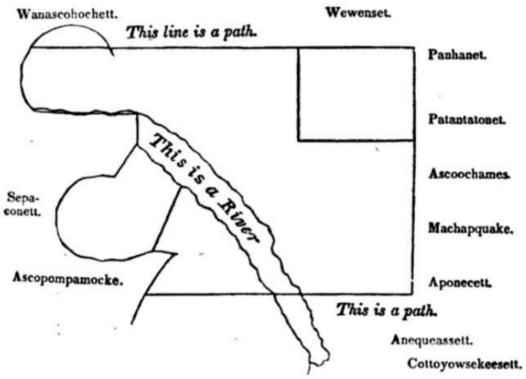
➢ **2023 New Bedford + Fair Haven**

- **Tribal Affiliation:** Pokanoket, Wampanoag
- **Land Acquisition**
    - Tribal Land Acquisition Document 1: A Deed Appointed to be Recorded (Dartmouth Purchase)
        - Land Area: New Bedford, Acushnet, Fairhaven, Dartmouth, Westport, Massachusetts
        - Description: This document is a purchase deed from 1652 for Old Dartmouth (now New Bedford, Acushnet, Fairhaven, Dartmouth and Westport) in Massachusetts. Sachem Wasamequin and his son Wamsutta sold the land to Winslow, Bradford, Standish, Southworth, Cooke and their associates. The deed provides the boundaries of the land and lists the goods and money Wasamequin and Wamsutta agreed upon. The deed copy was made in the presence of Jonathan Shaw and Samuel Eedy.

- Date: November 29, 1652
- Agreement Parties:
    - Sachem Wasamequin (Massassoit)
    - Wamsutta
    - John Winslow
    - William Bradford
    - Myles Standish
    - Thomas Southworth
    - John Cooke
- Source: Winslow, John, et al. 1652. A Deed Appointed to be Recorded Dartmouth Purchase. The Gilder Lehrman Collection, The Gilder Lehrman Institute of American History, New York.
- Image Source: https://www.gilderlehrman.org/collection/glc02924002

■ Tribal Land Acquisition Document 2:

- Area: New Bedford (Acushnet), Compton (Coaxet), Massachusetts
- Description: King Philip's father, Massassoit, first sold the area in the Dartmouth Purchase in 1652. With this agreement King Philip took over the collection of payment for the territory from the English purchasers and drew a map, outlining the territory previously and currently agreed upon for use.
- Event Date:
- Document Date: June 23, 1664
- Agreement Parties:
    - William Brenton
    - Pumatacom (King Philip)
    - Pumatacom's Wife (King Philip's Wife)
    - Tockomock
    - Wecopauhim
    - Nesetaquason
    - Pompaquase
    - Aperniniate
    - Taquanksicke
    - Paquonack
    - Watapatahue
    - Aquetaquish
    - John Sassamon



Hand drawn map by Wampanoag sachem, Metacom, related to land sales. 1668. The book of the Indians of North America. Samuel Gardner Drake. Boston, Josiah Drake, 1833, p. 15.

        - Rowland Sassamon
        - Two Englishmen
    - Source: Drake, Samuel Gardner, The Book of the Indians of North America; Comprising Details in the Lives of About Five Hundred Chiefs and Others, Volume III, Josiah Drake, 1833,
    - Photo File Source: https://play.google.com/books/reader?id=HnpxAAAAMAAJ&pg=GBS.RA2-PA14&hl=en.
- **Tribes Today**
    - Herring Pond Wampanoag Tribe
        - The Wampanoag Tribe of Plymouth Indians known in the present-day as the Herring Pond Wampanoag Tribe, have also been identified in historical documents as Patuxet, Comassakumkanit, The Herring Pond Indians, The Pondville Indians and Manomet. They have lived on their lands that encompass Plymouth, MA for thousands of years. Their sacred place at the Dina Path property, a 6 acre parcel, was deeded back to the Tribe by the Town of Plymouth in late 2019. Built from an 1838 Petition by "John Conet and the Herring Pond Indians" the Pondville Meetinghouse was at the time, the center of tribal existence and is so today.
        - 128 Herring Pond Road, Plymouth, MA 02360
        - https://www.herringpondtribe.org/our-history/
        - Programming
            - Wellness
                - Community Health
                - Covid-19
                - Elders
                - Mental Health
                - Recovery Support
                - Tribal Youth
                - Veterans
    - Mashpee Wampanoag Tribe
        - The Mashpee Wampanoag Tribe, also known as the People of the First Light, has inhabited present day Massachusetts and Eastern Rhode Island for more than 12,000 years. After an arduous process lasting more than

three decades, the Mashpee Wampanoag were re-acknowledged as a federally recognized tribe in 2007. In 2015, the federal government declared 150 acres of land in Mashpee and 170 acres of land in Taunton as the Tribe's initial reservation, on which the Tribe can exercise its full tribal sovereignty rights. The Mashpee tribe currently has approximately 2,600 enrolled citizens.

- 483 Great Neck Road South, Mashpee, MA, 02649
- https://mashpeewampanoagtribe-nsn.gov/
- Programming
    - Child and Family Services
    - Education Department
    - Employment and Training Program
    - First Light Shellfish Farm
    - Food Pantry
    - Health and Human Services
    - Housing
    - Language
    - Museum
    - Weetumuw School

- The Massachusett Tribe at Ponkapoag
    - For years beyond counting, Indigenous Massachusett Villages spanned from Salem to Plymouth along the coast and inland as far west as Worcester. The Massachusett People led by their Sac'hems, hunted, fished, worked their quarries, created their tools and sculpted their weapons. They planted vast fields of grain, corn, squash and beans, harvested, prepared and stored their harvests. In their villages they celebrated, practiced their religion, built their homes, raised their families and enjoyed prosperity.
    - Canton, MA, 02021 & 02062
    - http://massachusetttribe.org/our-history
    - "We are the Massachusett"
        - "We are The Massachusett, descendants of Chickataubut's Band of Massachusett at Neponset. This is how against all odds we have survived as a people.

        - Ritual Dance, drum, rattle, song and rites of passage all enable the present day Massachusett Tribe to transfer the knowledge of our Ancestors to succeeding generations.
        - We have an oral tradition of storytelling, just as our ancestors did, that passes on the Massachusett World View of how the world works, our relationship with all of nature and why things are the way they are.
        - There are ways of perceiving and doing things in our community that trace back thousands of years. There are Medicine Ways thousands of years old that we still practice today.
        - We thank our ancestors for keeping the traditions, for their foresight and the gifts they left to us."
- The Nipmuc Nation Hassanamisco Band
    - "On behalf of our ancestors and their descendants, it is the sacred mission of all the members of our community to preserve and promote the culture, language, and values of the Nipmuc People, while striving to improve the quality of life for all our citizens, including the generations to come. With nearly 600 members, we can continue to be one of New England's most historic and largest native communities."
    - 25 Main Street, South Grafton, MA 01560
    - https://www.nipmucnation.org/
- The Pocasset Wampanoag Tribe of the Pokanoket Nation
    - Descendants of the Algonquin Language Bands, The Pocasset Wampanoag Tribe is a member of the original Pokanoket Federation led by Grand Sachem Massasoit otherwise known as Ousamequin (Yellow Feather). The Pocasset Tribe encompassed present-day Tiverton, RI and parts of Southeastern Massachusetts including Fall River, Freetown, Dartmouth, Fairhaven, Westport, Swansea and Middleboro. The Pocasset Tribe is true to its Eastern Culture and maintains a Pokanoket Nations Drum shared by the Affiliated Tribes of New England Indians in which we use the traditional Algonquin language. There are

over 200 members of the Pocasset Wampanoag Tribe today.
    - Watuppa Pond Reservation, 275 Indiantown Rd, Fall River, Massachusetts 02722
    - https://pocassetpokanoket.com/pocasset/
    - Collaborations
        - Alliance of Colonial Era Tribes
        - Global Village Farms
        - Pocasset Pokanoket Land Trust
        - World Farmers and Somali Bantu Community Association
- Pokanoket Tribe / Pokanoket Nation
    - American Indians located in present-day Rhode Island and Massachusetts. The Pauquunaukit Wampanoag (anglicized as Pokanoket, literally, "land at the clearing" in Natick) is an indigenous group in present-day Rhode Island and Massachusetts. Prior to European colonization, the Pokanoket were the leadership of the tribal groups that make up the modern-day Wampanoag Nation. Today, the tribe has over 300 recognized members.
    - Potumtuk (Mount Hope), Bristol, RI, 02809
    - https://pokanokettribe.com/
- Wampanoag Tribe of Gay Head Aquinnah
    - The Wampanoag Tribe has lived on the island of Noepe, (Martha's Vineyard), for over 10,000 years. Today, the Wampanoag Tribe of Gay Head Aquinnah has 901 members with 300 living on their aboriginal island. The Wampanoag Nation used to encompass all of the Southeastern Massachusetts and Eastern Rhode Island and consisted of 67 distinct tribal communities, six of which remain today. In 1987, after two petitions and lengthy documentation, our tribe obtained federal acknowledgement by an act of the U.S. Congress.
    - 20 Black Brook Rd. Aquinnah, MA 02535
    - https://wampanoagtribe-nsn.gov/
    - Programming
        - Economic Development
        - Education Department

        - Environmental Lab
        - Health Services
        - Housing Authority
        - Natural Resources
        - Social Services
        - Wampanoag History
    - Tribal Sources
        - Indian Entities Recognized by and Eligible To Receive Services From the United States Bureau of Indian Affairs (Federal Register, January 2021)
        - Native-Land.ca
        - Tribes in Massachusetts (City of Brookline)
- **Massachusetts Today**
    - Wôpanâak Language Reclamation Project
    - Our Beloved Kin: Remapping a New History of King Philip's War (a companion resource to Lisa Brooks' book of the same title)

➢ **2022 Narragansett Bay**

- **Tribal Affiliation:** Narragansett
- **Land Acquisition**
    - Tribal Land Acquisition Document 1: Aquidneck Deed, 1637 (transcript noting earlier deed)
        - Area: Aquidneck Island, Narragansett Bay, Rhode Island
        - Description: The Aquidneck Deed of 1637 is a transcript noting an earlier deed; the said earliest agreement of acquisition of land made for Aquidneck Island, Rhode Island between Sachems, Cannonnicus and Milantunnomi and William Coddington. The deed describes the boundaries of the sold land, when Indigenous inhabitants would leave the land and recounts the goods and money that were agreed upon.
        - Event Date: March 24, 1637
        - Document Date: May 6, 1638
        - Agreement Parties:
            - Sachem Cannonnicus
            - Sachem Milantunnomi
            - William Coddington

- Source: Aquidneck Deed, 1637 (transcript noting earlier deed), e3547596-a297-4234-9f45-79579d45b494. Rhode Island State Archives. https://catalog.sos.ri.gov/repositories/2/digital_objects/800
- Photo File Source: catalog.sos.ri.gov/repositories/2/archival_objects/2278

■ Tribal Land Acquisition Document 2: Memorandum of original deed for Providence, December 10, 1666

- Land Area: Providence, Rhode Island
- Description: Roger Williams wrote this memorandum to the General Assembly in order for the agreements to be recorded with the state legislature. Williams restated the terms of his 1638 agreement with Sachem Canonicus and Sachem Miantonomi for Providence, Rhode Island. The memorandum states the boundaries of the land and mentions the money agreed upon.
- Event Date: August 1638
- Document Date: December 25, 1666
- Agreement Parties:
  - Roger Wiliams
  - Sachem Caunounicus
  - Sachem Miantunome
- Source:Memorandum of original deed for Providence, December 10, 1666, C#00232. Roger Williams deeds, C#00232. Rhode Island State Archives. https://catalog.sos.ri.gov/repositories/2/archival_objects/2233
- Photo File Source: https://sosri.access.preservica.com/uncategorized/IO_c7bf5513-bc13-4db0-9163-297bdf99828f/

○ **Rhode Island Today**

■ Tomaquag Museum YouTube Channel

■ Pokanokets say land acknowledgment in Warren is important recognition (Providence Journal, July 2021)

■ Pokanoket: the First People of the East Bay, Bristol Rhode Island (Students of Roger Williams University, Spring 2020)

■ Resisting Indigenous Erasure in Rhode Island: The Need for Compulsory Native American History in Rhode Island Schools (Whitney Saunders, Spring 2022)

○ **Tribes Today:**

- Narragansett Indian Tribe
  - The Narragansett Indians are descendants of the aboriginal people of the State of Rhode Island. Archaeological evidence and oral history of the Narragansett People establish their existence in the region more than 30,000 years ago. The first documented contact between Europeans and the Indians of Rhode Island took place in 1524 when Giovanni de Verrazano visited Narragansett Bay and described a large Indian population, living by agriculture and hunting and organized under powerful "kings." The Narragansett Indian Tribe received federal recognition and acknowledgement on April 11, 1983. The current population stands at approximately 2400 members.
  - 4533 South County Trail, Charlestown RI, 02813
  - https://narragansettindiannation.org/
  - Programming
    - Adult Vocational Training
    - Childcare Programming
    - Community Planning and Natural Resources
    - Education Department
    - Health and Human Services
    - Housing Department
    - Office of Social Services
- Pokanoket Tribe / Pokanoket Nation
  - American Indians located in present-day Rhode Island and Massachusetts. The Pauquunaukit Wampanoag (anglicized as Pokanoket, literally, "land at the clearing" in Natick) is an indigenous group in present-day Rhode Island and Massachusetts. Prior to European colonization, the Pokanoket were the leadership of the tribal groups that make up the modern-day Wampanoag Nation. Today, the tribe has over 300 recognized members.
  - Potumtuk (Mount Hope), Bristol, RI, 02809
  - https://pokanokettribe.com/
- Tribal Sources
  - Indian Entities Recognized by and Eligible To Receive Services From the United States Bureau of Indian Affairs (Federal Register, January 2021)
  - Indigenous Peoples in Rhode Island (Rhode Island College)

- Native-Land.ca

➢ **2021 Nantucket**

- **Tribal Affiliation**: Wampanoag, Nauset, Tommokomoth
- **Land Acquisition**
    - Tribal Land Acquisition Document 1: James Forret Deed
        - Description: This agreement is referred to as the first purchase agreement for Nantucket and is based on the doctrine of discovery. James Forret, the agent for the Earl of Sterling, was responsible for selling and settling the islands between Cape Cod and the Hudson River. Forret sold Nantucket to Thomas Mayhew and his son for 40.
        - Event Date: October 1641
        - Agreement Parties:
            - James Forrett
            - Thomas Mayhew
        - Source: Vote of Town, Report on The Committee on Long Pond and Madaket Ditch: Submitted March 20 1882, at an Adjourned Meeting of the Annual Town Meeting of 1882, 1882, https://www.nantucket-ma.gov/DocumentCenter/View/29055/Report-of-the-Committee-on-Long-Pond-and-Madaket-Ditch
    - Tribal Land Acquisition Document 2: Deed of Nantucket, Thomas Dongam Patent, 1687
        - Description: Thomas Dongan, the English King appointed Governor of New York, fixed the land titles and rights of the Proprietors of Nantucket from 1687 and onward in this patent. This invalidated all prior agreements with Indigenous leadership and invalidated claims based on the doctrine of discovery. This patent is the basis of all titles on Nantucket and was later used at the General Court of the Province of Massachusetts in 1693 to enact a law confirming all titles on Nantucket that were based on grants from the Governors of New York Colony.
        - Event Date: June 28, 1671
        - Document Date: June 27, 1687

        - Agreement Parties:
            - "The Indian Proprietors"
            - John Gardner
            - James Coffin
            - William Gyer
            - Peter Coffin
            - Nathaneel Bernard
            - Stephen Hussey
            - John Macy
        - Source: Nantucket Deed, 1687, Nantucket Registry of Deeds
        - Photo File Source: https://remainnantucket.photoshelter.com/download-page/D0000FmDYCMsxuHI
        - Transcription: https://remainnantucket.photoshelter.com/download-page/D00009cyxAEGrOb4
- **Tribes Today**
    - Herring Pond Wampanoag
        - The Wampanoag Tribe of Plymouth Indians known in the present-day as the Herring Pond Wampanoag Tribe, have also been identified in historical documents as Patuxet, Comassakumkanit, The Herring Pond Indians, The Pondville Indians and Manomet. They have lived on their lands that encompass Plymouth, MA for thousands of years. Their sacred place at the Dina Path property, a 6 acre parcel, was deeded back to the Tribe by the Town of Plymouth in late 2019. Built from an 1838 Petition by "John Conet and the Herring Pond Indians" the Pondville Meetinghouse was at the time, the center of tribal existence and is so today.
        - 128 Herring Pond Road, Plymouth, MA 02360
        - https://www.herringpondtribe.org/our-history/
        - Programming
            - Wellness
                - Community Health
                - Covid-19
                - Elders
                - Mental Health

        - Recovery Support
        - Tribal Youth
        - Veterans
- Mashpee Wampanoag Tribe
    - The Mashpee Wampanoag Tribe, also known as the People of the First Light, has inhabited present day Massachusetts and Eastern Rhode Island for more than 12,000 years. After an arduous process lasting more than three decades, the Mashpee Wampanoag were re-acknowledged as a federally recognized tribe in 2007. In 2015, the federal government declared 150 acres of land in Mashpee and 170 acres of land in Taunton as the Tribe's initial reservation, on which the Tribe can exercise its full tribal sovereignty rights. The Mashpee tribe currently has approximately 2,600 enrolled citizens.
    - 483 Great Neck Road South, Mashpee, MA, 02649
    - https://mashpeewampanoagtribe-nsn.gov/
    - Programming
        - Child and Family Services
        - Education Department
        - Employment and Training Program
        - First Light Shellfish Farm
        - Food Pantry
        - Health and Human Services
        - Housing
        - Language
        - Museum
        - Weetumuw School
- Wampanoag Tribe of Gay Head Aquinnah
    - The Wampanoag Tribe has lived on the island of Noepe, (Martha's Vineyard), for over 10,000 years. Today, the Wampanoag Tribe of Gay Head Aquinnah has 901 members with 300 living on their aboriginal island. The Wampanoag Nation used to encompass all of the Southeastern Massachusetts and Eastern Rhode Island and consisted of 67 distinct tribal communities, six of which remain today. In 1987, after two petitions and lengthy documentation, our tribe obtained federal acknowledgement by an act of the U.S. Congress.
    - 20 Black Brook Rd. Aquinnah, MA 02535

- https://wampanoagtribe-nsn.gov/
- Programming
  - Economic Development
  - Education Department
  - Environmental Lab
  - Health Services
  - Housing Authority
  - Natural Resources
  - Social Services
  - Wampanoag History

- Tribal Sources
  - Indian Entities Recognized by and Eligible To Receive Services From the United States Bureau of Indian Affairs (January 29, 2021)
  - Native-Land.ca
  - Tribes in Massachusetts (City of Brookline)
  - The Nauset Archaeological District - Eastham (National Parks Service)

- **Historic Indian Affairs**
  - **Early Contact + Colonization**
    - Nantucket Archaeological Collections with Mary Lynne Rainey for NHA University (Nantucket Historical Society, 2021)
    - Douglas-Lithgow, Robert Alexander. *The Nantucket Indians*. Nantucket, Inquirer and Mirror Press, 1911. https://www.gutenberg.org/files/70447/70447-h/70447-h.htm
    - Hinchman, Lydia S. "Early Settlers of Nantucket: Their Associates and Descendents." Philadelphia, J.B. Lippincott Company, 1896. https://tile.loc.gov/storage-services/public/gdcmassbookdig/earlysettlersofn00hin/earlysettlersofn00hin.pdf
  - **Land Rights + Ownership**
    - Petition of Isaac Woosoo and Other Nantucket Indians to the Massachusetts General Court
      - Date: 1751
      - Description: A request to the General Court of Massachusetts for redress concerning the English appropriation of Indian cattle, horses and planting lands.
    - Petition of Matthew Mayhew to the Massachusetts General Court
      - Date: May 10 1694

        - Description: A description of the state of Dukes County, in particular issues of justice regarding Indians and their lands.
    - Petition of Nantucket Indians to the Massachusetts General Court
        - Date: 1695
        - Description: A petition for redress that a previous agreement of Indian and English land boundaries has been broken and the English are charging Indians for grazing their cattle on their own previously agreed upon lands.
    - Petition of the Nantucket Indians to the Massachusetts General Court
        - Date: 1747
        - Description: A complaint petition to the Massachusetts General Court that the English have completely encroached upon all the Indian land on Nantucket.
    - Petition of the Nantucket Indians to the Massachusetts General Court
        - Date: 1751
        - Description: A request for redress concerning English encroachment on Nantucket lands and the taking of their livestock.
    - Petition of the Nantucket Indians to the Massachusetts General Court
        - Date: 1754
        - Description: A request of Daniel Phillips, John Tashama, Samuel Humphrey and others for redress concerning English encroachment on Nantucket lands.
    - Worth, Henry Barnard. “Nantucket Lands and Land Owners.” *Nantucket Historical Association*, 2.1 (1901) 1-419. https://upload.wikimedia.org/wikipedia/commons/a/ac/Nantucket_lands_and_landowners_%28IA_nantucketlandsla01wort%29.pdf

- **Relations**
    - Petition of Abishai Folger, on behalf of the Town of Sherborn, to the Massachusetts General Court
        - Date: 1747

        - Description: A repeat complaint to the MA General Court that those in Sherborn who had already had complaints lodged against them, the town did not have a representative in court to represent them.
    - Petition of James Coffin of Nantucket to the Massachusetts General Court
        - Date: 1708
        - Description: A report that a previous petition was not properly written or forged to trick the undersigned parties.
    - Petition of John Quaab, on behalf of the Nantucket Indians, to the Massachusetts General Court
        - Date: 1752
        - Description: A request to keep the English residents of Nantucket from cutting and taking Indian hay (haie) and to stop them from keeping their cattle on Indian land and grazing their sheep in the summer on Indian corn without compensation. In addition, after Indian men died while whaling, English fishers came to those Indian homes and took things from the widow without compensation.
    - Petition of Paul Quaab to the Massachusetts General Court
        - Date: 1749
        - Description: A petition to the Massachusetts General Court to permit Paul Quaab to help the Indians on Nantucket who are being mistreated by the English.
    - Report of the Committee on the Petition of Isaac Woosoo and Other Nantucket Indians to the Massachusetts General Court
        - Date: 1751
        - Description: Recommendation of Jacob Wendell that the guardian of the Nantucket Indians be supported in their enjoyment of their half of the island.
    - Petition of the Nantucket Indians to the Massachusetts General Court
        - Date: 1746
        - Description: A petition for redress considering the mistreatment of Indians by the English on the Sabbath day and the wrong-doing that have yet to be justified.
- **Whaling**

- Petition of Inhabitants of the Town of Nantucket to the Massachusetts General Court
    - Date: 1798 May 10th
    - Description: A complaint of the treatment of men in the the employ of the whale fishery to include Indians and a request for an inquiry into the matter.
- Little, Elizabeth A. "Indian Whalemen of Nantucket: The Documentary Evidence." *Nantucket Algonquian Study #13.* Nantucket Historical Association, Nantucket, 1992. https://nantucketalgonquianstudies.weebly.com/uploads/4/6/1/9/46195279/nan_alg_stud_13_indian_whalemen.pdf
- Vickers, Daniel. "The First Whalemen of Nantucket." *The William and Mary Quarterly*, vol. 40, no. 4, 1983, pp. 560–83. *JSTOR*, https://doi.org/10.2307/1921808.

- **Nantucket Today**
    - Nantucket Doesn't Belong to the Preppies (Tiya Miles, August 2021)
    - Tribal Nations and Indigenous Communities; Climate change adaptation planning and resilience (Linda Loring Nature Foundation, April 2023)
    - Untold Nantucket: The Madaket Ditch (NCTV18, 2023)
        - **Nantucket Sound**
            - Save Our Sound: Preservation
            - National Congress of American Indians supports protection of Nantucket Sound (Save Our Sound, 2021)
            - Tribal Press Release on NCAI support of protection of Nantucket Sound (Save Our Sound, July 2023)
        - **National Historic Landmark**
            - Town of Nantucket, Nantucket Historic District. National HIstoric Landmark Nomination. 2018, 1-181. nantucket-ma.gov/DocumentCenter/View/37711/National-Historic-Landmark-Registration-Report-PDF

Endnotes

1. International Council for Science, Study Group on Science and Traditional Knowledge. (2002). *Science and Traditional Knowledge*. https://council.science/wp-content/uploads/2017/05/Science-traditional-knowledge.pdf

2. Molenaar, C. (2020). Indigenous Oral Histories and Primary Sources. In *The Canadian Encyclopedia*. Retrieved from https://www.thecanadianencyclopedia.ca/en/article/indigenous-oral-histories-and-primary-sources

3. Molenaar, C. (2020). Indigenous Oral Histories and Primary Sources. In *The Canadian Encyclopedia*. Retrieved from https://www.thecanadianencyclopedia.ca/en/article/indigenous-oral-histories-and-primary-sources

4. Nicholas, George (2018). *It's taken thousands of years, but Western science is finally catching up to Traditional Knowledge*. The Conversation. https://theconversation.com/its-taken-thousands-of-years-but-western-science-is-finally-catching-up-to-traditional-knowledge-90291

5. International Council for Science, Study Group on Science and Traditional Knowledge. (2002). *Science and Traditional Knowledge*. https://council.science/wp-content/uploads/2017/05/Science-traditional-knowledge.pdf

6. The Department of the Interior, (2023). *The Department Manual. Chapter 7: Departmental Responsibilities for Consideration and Inclusion of Indigenous Knowledge in Departmental Actions and Scientific Research*. https://council.science/wp-content/uploads/2017/05/Science-traditional-knowledge.pdf

7. The Department of the Interior, (2023). *The Department Manual. Chapter 7: Departmental Responsibilities for Consideration and Inclusion of Indigenous Knowledge in Departmental Actions and Scientific Research*. https://council.science/wp-content/uploads/2017/05/Science-traditional-knowledge.pdf

8. ARC GIS. (2023). *Indigenous Territories (Native Land Digital)*. Native Lands Digital. https://www.arcgis.com/home/item.html?id=6945c4ca38164a4d91dacda1ecd032de

9. Our home on Native Land. *Native Land Digital.* (2025, January). https://native-land.ca/