

JOHN S. C. ABBOTT



***MILES STANDISH,
THE PURITAN
CAPTAIN***

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Introduction

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In this biography, the flint of military necessity meets the stern temper of Puritan faith to shape the fragile beginnings of Plymouth. John S. C. Abbott portrays Miles Standish as the military figure tasked with safeguarding a precarious settlement while its spiritual aspirations and civic hopes take root. The book introduces a world of scarcity, exposure, and constant uncertainty, where decisions carry consequences for an entire community. Without dramatizing beyond its sources, Abbott focuses on the pressures that test leadership and fellowship. The result is a study of character under strain, attentive to duty, conscience, and the unsettled ground on which a new society struggles to stand.

Miles Standish, the Puritan Captain is a narrative biography and work of popular history set in early seventeenth-century New England, concentrating on the formative years of the Plymouth Colony. Written by American historian John S. C. Abbott and published in the nineteenth century United States, it adopts clear, accessible prose aimed at general readers. Abbott situates his subject within the harsh climate, sparse resources, and evolving institutions of a small settlement. The book belongs to an era of American letters that sought to render national origins vivid and instructive, framing the past through engaging storytelling while presenting figures whose choices shaped communal survival.

The premise unfolds with the colony's establishment and the appointment of Standish to organize its defense and readiness, tracing the rhythms of watchfulness, counsel, and cautious encounter that mark the settlement's first seasons. Abbott's voice is earnest and explanatory, favoring a steady, scene-by-scene progression over academic digression. The tone is sober yet vigorous, balancing practical detail with moral reflection. Readers encounter landscapes surveyed with wary patience, ships and shorelines measured against need and resolve, and deliberations in which prudence is weighed against principle. Abbott maintains clarity and pace, creating a reading experience at once instructive and gripping without relying on sensational turns.

Abbott's portrait emphasizes resolve, restraint, and the habits of order that a small community must cultivate to endure isolation and risk. While recounting early governance, patrols, and negotiations, he confines himself to intelligible episodes that reveal Standish's responsibilities without exhausting them in minutiae. The narrative reflects the interpretive habits of its nineteenth-century context, and thoughtful readers will note how perspective shapes description, especially regarding cultural encounters. Yet the emphasis remains on duty fulfilled amid scarcity and fear, a study in steadiness that avoids romantic excess. The biography's careful scaffolding keeps attention on the interplay between conviction, caution, and command.

Several themes anchor the work. Leadership appears as disciplined service, exercised under constraint and answerable to communal well-being. Law and covenant

provide stability where institutions are young and fragile. Faith informs action, not as ornament but as a frame for decision and endurance. The book also observes the complexities of meeting neighboring peoples, depicting moments that require diplomacy, restraint, and vigilance. Abbott uses these elements to explore how character shapes circumstance as much as circumstance shapes character. By tying survival to cooperation and measured authority, the narrative illuminates the subtle mechanics of trust, responsibility, and collective identity in a formative setting.

For contemporary readers, the book matters as both a window onto colonial beginnings and a document of nineteenth-century historical storytelling. It prompts reflection on civil-military relations in small communities, decision-making under uncertainty, and the ethical dimensions of settlement. It also illustrates how national memory is framed for broad audiences, encouraging readers to consider the lenses through which the past is conveyed. Engaging with Abbott's account invites questions about resilience, governance, and cross-cultural contact that remain urgent, while demonstrating how narrative history can shape civic imagination without discarding complexity or restraint.

Approached in this spirit, Miles Standish, the Puritan Captain offers an accessible, cohesive narrative that rewards attentive reading and historical curiosity. Abbott's measured pace and straightforward style provide clarity without dulling immediacy, and his focus on concrete challenges keeps the stakes palpable. The book is suitable

as an introduction to the early Plymouth experience and to a prominent figure whose role connected vigilance to survival. Readers can appreciate it as both a compelling life story and a reminder that histories are crafted, encouraging further inquiry into sources and perspectives while preserving the surprises and discoveries that the unfolding story contains.

Synopsis

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John S. C. Abbott's *Miles Standish*, the Puritan Captain presents a popular nineteenth-century historical biography of the military leader of Plymouth Colony. Abbott situates Standish within the larger story of English religious dissent, the Separatist quest for freedom of worship, and the hazardous decision to plant a settlement across the Atlantic. The book sets out to trace how a professional soldier became indispensable to a community guided by faith and communal discipline. Opening chapters sketch the religious and political pressures in England and the resolve of the emigrants, preparing readers for the voyage, landfall, and the challenges that defined their earliest months.

Abbott recounts the preparations for the transatlantic passage, the cramped conditions aboard the *Mayflower*, and the navigational uncertainties that placed the company on the shores of Cape Cod rather than their original destination. He describes the practical steps by which the group fashioned basic civic order, then turns to Standish's emerging role as organizer of scouting parties and guardian of the settlement's perimeter. The narrative emphasizes resourcefulness, collective deliberation, and the constant exposure to risk at sea and upon arrival. Through steady, episodic scenes, the book follows the selection of a site and the cautious first contacts with the unfamiliar environment.

With the settlement begun, the first winter becomes a crucible in Abbott's account, bringing scarcity, disease, and

the need for disciplined labor. Standish appears as a steadier of morale and commander of watches while houses rise and a simple fort takes shape. Abbott details patrols, foraging, and the routines that allowed a fragile foothold to become sustainable. He stresses the colony's reliance on clear rules, mutual aid, and measured authority, portraying practical leadership as essential to survival. The narrative balances immediate perils with the settlers' long-range hopes, showing how daily choices laid the groundwork for later stability and civic cohesion.

Encounters with neighboring Indigenous peoples occupy a central place in the biography. Abbott presents cautious diplomacy alongside protective preparedness, as intermediaries and emissaries test intentions on both sides. He depicts a formal alliance that provides breathing room for the colony while underscoring persistent volatility at the borders of trust. Standish leads reconnaissance and responds to alarms, embodying a policy that seeks peaceful coexistence but insists on deterrence when threats arise. A crisis at a nearby settlement forces swift action and illustrates the moral and strategic dilemmas of frontier defense. Abbott frames these episodes as defining trials for leadership and community.

As Plymouth's footing strengthens, Abbott follows the colony through seasons of planting, trade, and negotiation with distant partners. Standish's responsibilities widen beyond readiness for conflict to include mapping, guiding new habitations, and undertaking ventures to secure provisions. The book treats these tasks as extensions of his character: brisk, pragmatic, and attentive to the colony's

collective needs. Administrative routines in council, adjustments to property and labor, and the spread of small outlying farms signal institutional growth. Abbott interweaves travel narratives and domestic scenes to show how a guarded encampment matured into a community capable of planning, bargaining, and limited expansion.

Throughout, Abbott relies on early colonial chronicles and later recollections, shaping them into a continuous, accessible narrative. He foregrounds themes of providence, discipline, and civic duty, presenting Standish as a figure in whom martial skill supports religiously motivated self-government. The book weighs the costs of vigilance, examining the tension between ideals of charity and the harsh demands of survival at the edge of empire. Without venturing into antiquarian digression, Abbott pauses to interpret contested episodes, offering moral reflections typical of nineteenth-century popular history. The result is a portrait that links individual temperament to the evolving character of Plymouth.

In closing sections, Abbott considers Standish's lasting influence on the colony's security and routines, and the emblematic place he holds in tales of New England origins. The biography situates his service within the foundations of local law, alliance-making, and collective resilience, avoiding sensationalism while acknowledging enduring controversies. Abbott's work endures as both a depiction of early colonial leadership and a record of how later generations commemorated it. The narrative invites reflection on the burdens of authority, the shaping of communal norms, and the origins of American self-rule, maintaining a measured

tone that preserves discovery for readers encountering the subject anew.

Historical Context

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John S. C. Abbott's biography unfolds against the early seventeenth-century Atlantic world, when religious dissent convulsed England under James I. Puritans sought to reform the Church of England, while Separatists—among them the Scrooby-Leyden congregation—broke away entirely, fleeing to the Dutch Republic by 1608. In tolerant Leiden they organized families, worship, and craft livelihoods, yet worried about cultural drift and precarious prospects. Seeking a charter and backing from English investors known as Merchant Adventurers, they negotiated passage to North America under the Council for New England's ambit. By 1620, the Mayflower sailed with both Separatists and other colonists toward contested Virginia Company domains.

Landfall came off Cape Cod in November 1620, beyond the intended patent. To manage a mixed company, adult men endorsed the Mayflower Compact, a civil agreement to enact "just and equal laws" for the common good. The first winter proved catastrophic; disease and exposure halved the company. Miles Standish, a professional soldier who had lived among the Leiden exiles, organized watches, drilling, and fortification at Plymouth. The region's Native nations—especially the Wampanoag—had been devastated by epidemics between 1616 and 1619, reshaping power balances along the coast. Plymouth's survival depended on careful diplomacy, trade, and prudent defense amid scarcity.

In March 1621 the Wampanoag sachem Massasoit concluded a mutual defense and alliance agreement with Plymouth, brokered through the Abenaki visitor Samoset and the Patuxet interpreter Tisquantum (Squanto). The treaty facilitated vital exchanges in planting, hunting, and trade while establishing protocols for restitution and jurisdiction. Regional tensions persisted, however, with rival polities such as the Narragansett testing Plymouth's resolve. Standish drilled a small militia, mounted cannon on the hilltop, and enforced guard routines. European military practice—matchlocks, breastworks, and watchwords—was adapted to New England conditions. These arrangements framed the colony's fragile security and shaped its early political culture.

Plymouth's legal footing rested first on a patent obtained through agents of the Council for New England and investors, then on later confirmatory grants to Governor William Bradford and his associates. Political life centered on the governor and elected assistants, with town meetings and a small court. Early communal labor gave way in 1623 to private allotments, improving yields. The beaver trade became the principal means of settling debts to backers. Nearby, Thomas Weston's Wessagusset outpost (1622) collapsed amid hunger and misrule, drawing Plymouth into fraught regional relations and underscoring the volatility of poorly provisioned English ventures.

The Wessagusset crisis in 1623 sharpened tensions with Massachusetts groups around Massachusetts Bay. Fearing attacks on vulnerable settlements, Plymouth's leaders authorized a preemptive expedition. Contemporary

accounts by Bradford and Winslow describe Captain Standish leading a small party that killed several men, including the warrior Pecksuot, at Wessagusset. The episode prompted the outpost's evacuation and reverberated through regional diplomacy, alternately interpreted as deterrence or escalation. For later narrators, it exemplified Standish's resolve and the era's rough calculus of security. Abbott's biography situates this contested moment within broader survival imperatives, presenting martial leadership as integral to the colony's precarious foothold.

Through the 1620s-1640s, Plymouth remained small beside the rapidly expanding Massachusetts Bay Colony, founded by non-separating Puritans in 1630. Regional conflicts, notably the Pequot War (1636-1637), drew chiefly on Massachusetts Bay and Connecticut forces; Plymouth's involvement was limited. Standish continued as Plymouth's military captain and held civil offices, including assistant to the governor. He established a farm in Duxbury across the bay and participated in town formation and land distribution. Though not documented as a member of the Separatist church, he closely served its leaders. He died in 1656, leaving an enduring reputation as soldier, organizer, and colonist.

Abbott wrote with abundant printed sources at hand. Early narratives such as Mourt's Relation (1622) and Edward Winslow's Good News from New England (1624) detailed encounters, diplomacy, and subsistence. William Bradford's Of Plymouth Plantation—long lost—was rediscovered in London and published in 1856, reshaping public understanding of the colony's aims and trials. Later

compilers like Thomas Prince synthesized annals. Nineteenth-century readers also knew Henry Wadsworth Longfellow's *The Courtship of Miles Standish* (1858), which romanticized characters and episodes. Abbott's biography participates in this revived transatlantic archive, translating seventeenth-century chronicles into accessible prose for a broad American audience.

Published as part of Abbott's *American Pioneers and Patriots* series in the later nineteenth century, *Miles Standish, the Puritan Captain* reflects a didactic, nation-building mode of history writing. It elevates perseverance, piety, and civic order, casting early New England as the seedbed of American self-government. The narrative implicitly criticizes Old World ecclesiastical coercion while celebrating voluntary compacts and local institutions. Its depictions of Indigenous peoples reflect contemporary prejudices and strategic framings, revealing the limits of its era's ethnography. By dramatizing danger, leadership, and providence, the book both mirrors and reinforces post-Civil War efforts to craft a coherent national origin story.

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PREFACE.

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The adventures of our Pilgrim Fathers must ever be a theme of absorbing interest to all their descendants. Their persecutions in England, their flight to Holland, their passage across the stormy ocean, this new world, as they found it, swept by the storms of approaching winter, their struggles with the hardships of the wilderness, and conflicts with the ferocious savage,—all combine in forming a narrative replete with the elements of entertainment and instruction.

Fortunately, there can be no doubt in reference to the essential facts. All these events have occurred within the last three hundred years, a period fully covered by authentic historical documents. In giving occasional extracts from these documents, I have deemed it expedient to modernize the spelling, and occasionally to exchange an unintelligible, obsolete word for one now in use.

For a period of about forty years, Captain Miles Standish was intimately associated with the Pilgrims. His memory is inseparably connected with theirs. It has been a constant pleasure to the author to endeavor to rear a worthy tribute to the heroic captain and the noble man, who was one of the most illustrious of those who laid the foundations of this great Republic.

JOHN S. C. ABBOTT.

FAIR HAVEN, CONN.

CHAPTER I.

The Pilgrims in Holland.

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Elizabeth's Act of Uniformity[1].—Oppressive Enactments.—King James and his Measures.—Persecution of the Non-Conformists.—Plans for Emigration.—The Unavailing Attempt.—The Disaster near Hull.—Cruel Treatment of the Captives.—The Exiles at Amsterdam.—Removal to Leyden.—Decision to Emigrate to America.—The reasons.—Elder Brewster Selected as Pastor.—The Departure from Leyden.—Scene at Delft Haven.—The Embarkation.

Elizabeth, the maiden queen of England, commenced her long and eventful reign by issuing in May, 1659 a law concerning religion entitled the "Act of Uniformity." By this law all ministers were prohibited from conducting public worship otherwise than in accordance with minute directions for the Church of England, issued by Parliament. Any one who should violate this law was exposed to severe penalties, and upon a third offence to imprisonment for life.

England, having broken from the Church of Rome, and having established the Church of England, of which the queen was the head, Elizabeth and her counsellors were determined, at whatever cost, to enforce entire uniformity of doctrines and of modes of worship. In their new organization they retained many of the ceremonies and much of the

imposing display of the Papal Church. There were very many of the clergy and of the laity who, displeased with the pageantry of the Roman Catholic Church, with its gilded robes and showy ceremonial, were resolved to cherish a more simple and pure worship. They earnestly appealed for the abolition of this oppressive act. Their petition was refused by a majority of but one in a vote of one hundred and seventeen in the House of Commons.

The queen was unrelenting, and demanded uniformity in the most peremptory terms. Thirty-seven out of the ninety-eight ministers of London were arrested for violating this law. They were all suspended from their ministerial functions, and fourteen of them were sent to jail.

There were now three ecclesiastical parties in England—the Papal or Roman Catholic, the Episcopal, or Church of England, and the Presbyterian or Puritan party. The sympathies of the queen and of her courtiers was much more with the Papists than with the Presbyterians, and it was greatly feared that they would go over to their side. The queen grew daily more and more determined to enforce the discipline of the English Church. The order was issued that all preachers should be silenced who had not been ordained by Episcopal hands, or who refused to read the whole service as contained in the Prayer book, or who neglected to wear the prescribed clerical robes. Under this law two hundred and thirty-three ministers, in six counties, were speedily deposed. A Court of High Commission[2] was appointed invested with extraordinary powers to arrest and punish all delinquents.

Any private person who should absent himself from the Episcopal Church for a month, or who should dissuade others from attending that form of worship, or from receiving the communion from an Episcopal clergyman, or who should be present at any “conventicle or meeting under color or pretence of any exercise of religion,” should be punished with imprisonment and should be held there until he signed the “Declaration of Conformity.” Or in default of such declaration he was to be sent to perpetual exile under penalty of death if he were ever again found within the British realms.

Notwithstanding that many were banished, and some died in prison and several were hanged, the cause of dissent secretly gained ground. As they were deliberating in the House of Commons upon a more rigid law to compel all to adopt the same creed and the same modes of Worship, Sir Walter Raleigh said that he thought that there were then nearly twenty thousand dissenters in England. Many driven from their homes by this violent persecution emigrated to Holland where, under Protestant rule there was freedom of religious worship.

Upon the accession of James the Sixth of Scotland to the throne of England, eight hundred clergymen petitioned for redress[19]. Among other things they prayed for the disuse of the cap and surplice in the pulpit, for an abridgement of the Liturgy, for the better observance of the Lord’s day, and for a dispensation of the observance of other holy days; that none but pious men should be admitted to the ministry, and that ministers should reside in their parishes and preach on the Lord’s day. To this appeal the king turned a deaf ear. In a

conference which was held upon the subject, in Hampton court, the petitioners were received with contumely and insult. The king refused to pay any respect to private consciences, saying, "I will have one doctrine, one discipline, one religion. And I will make you conform or I will harry you out of this land or else worse."

A book of Common Prayer was published as "the only public form established in this realm," and all were required to conform to its ritual and discipline as the king's resolutions were unchangeable. Ten of the petitioners for a redress of grievances were sent to jail. The king himself, a conceited pedant, drew up a Book of Canons consisting of one hundred and forty-one articles, expressed in the most arrogant style of pretensions to infallibility. The clergy and the laity were alike commanded to submit to them under penalty of excommunication, imprisonment and outlawry. The importation of all religious books from the Continent was prohibited. No religious book could be published in England unless approved by a court of Bishops. It is estimated that, at that time there were fifteen hundred Non-Conformist clergymen in England. Bishop Coverdale, with many others of the most prominent ecclesiastics of the Episcopal church, publicly announced their refusal to subscribe to the Liturgy or to adopt the ceremonies it enjoined. In their protest they declared that since "they could not have the Word freely preached, and the sacraments administered without idolatrous gear, they concluded to break off from the public churches and separate in private houses."

The persecution of the Non-Conformists was continued with so much vigor, that the friends of religious reform became hopeless. Some sought refuge in concealment, while many fled from their country to Holland where, the principles of Protestantism prevailing, there was freedom of worship. In the county of Nottinghamshire, England, there was a small village called Scrooby, where there was a congregation of Non-Conformists, meeting secretly from house to house. This was about the year 1606. A recent traveller gives the following interesting description of the present appearance of the little hamlet, which more than two and a half centuries ago was rendered memorable by the sufferings of the Puritans:

“The nearest way from Austerfield to Scrooby is by a path through the fields. Unnoticed in our history as these places have been till within a few years, it is likely that when, towards sunset on the 15th of September 1856, I walked along that path, I was the first person, related to the American Plymouth, who had done so since Bradford trod it last before his exile. I slept in a farm-house at Scrooby and reconnoitered that village the next morning. Its old church is a beautiful structure. At the distance from it of a quarter of a mile the dyke, round the vanished manor house, may still be traced; and a farmer’s house is believed to be part of the ancient stables or dog kennels. In what was the garden is a mulberry tree so old that generations, before Brewster, may have regaled themselves with its fruit. The local tradition declares it to have been planted by Cardinal Wolsey, during his sojourn at the manor for some weeks after his fall from power.”

The little church of Non-Conformists at Scrooby had Richard Clifton for pastor and John Robinson for teacher. William Brewster, who subsequently attained to much distinction as pastor of the Puritan church in Plymouth, New England, was then a private member of the church. This little band of christians decided to emigrate in a body to Holland that they might there worship God in freedom.

It was a great trial to these christians to break away from their country, their homes, and their employments, to seek exile in a land of strangers. To add to their embarrassments cruel laws were passed forbidding the emigration of any of the Non-Conformists or Puritans as they began to be called. Bands of armed men vigilantly guarded all the seaports. Governor Bradford, who shared conspicuously in these sufferings, wrote:

“They could not long continue in any peaceable condition, but were hunted and persecuted on every side. Some were taken and clapped up in prison. Others had their houses beset and watched night and day, and hardly escaped capture. The most were fain to fly and leave their houses and habitations and the means of their livelihood. Yet seeing themselves thus molested, by a joint consent they resolved to go into the Low Countries where they heard was freedom of religion for all men; as also that sundry persons from London, and other parts of the land, had been exiled and persecuted for the same cause, and were gone thither, and lived at Amsterdam and other places of the land.

“Being thus constrained to leave their native soil and country, their lands and living, and all their friends and

he is widely recorded as the last known member of the Patuxet tribe.

14 Sagamore is an Algonquian-derived term used by English writers of the period to mean a tribal chief or regional leader, equivalent in many contexts to 'sachem' or 'king' among local Native American groups.

15 The term 'maizium' here refers to a kind of bread made from maize (corn), a staple prepared by Native peoples; spelling and exact preparation varied, but it denotes corn-based foodstuffs unfamiliar in contemporary European diets.

16 An Algonquian title meaning a female sachem or chief. In this chapter it refers to the widow and successor of Nanepashemet who led the Massachusetts people.

17 An English sea captain accused in contemporaneous accounts of kidnapping Native Americans and selling them into slavery in Europe in the early 1610s (frequently identified in later sources as Thomas Hunt).

18 A small merchant vessel (about fifty-five tons) that arrived at Cape Cod and Plymouth in 1621 carrying thirty-five passengers; the book reports she later sailed for England and was captured by a French cruiser and relieved of her cargo.

19 A companion vessel to the Mayflower that proved leaky and was abandoned in England; the text notes Mr. Robert Cushman had been left behind after the abandonment of the Speedwell.

20 A shallow-draught open boat used in the 17th century for coastal sailing, fishing, and short voyages; Plymouth

colonists used a shallop for local travel, trade, and military reconnaissance.

21 Mr. Thomas Weston was a London merchant who financed and organized expeditions to New England; his outfitting of ships brought a group of settlers (often called Weston's men) to establish a trading/colonial venture at Weymouth.

22 Namasket was the Native American village named in the text; the chapter notes it occupied the present site of Middleborough in southeastern Massachusetts.

23 Manomet was an Indigenous settlement at the head of Buzzard's Bay (on the southern side of the Cape Cod region), used in the narrative as a place where the Pilgrims bought and stored corn.

24 Sachem is an Algonquian term for a chief or principal political leader among many Northeastern Native American tribes, responsible for diplomacy and village affairs.

25 Wigwam denotes a traditional Eastern Woodlands Native American dwelling—typically a framed hut covered with bark, mats, or hides—used for shelter and gatherings.

26 Hobbomak appears in early Plymouth accounts as an Indigenous man who acted as a guide and interpreter for the English and is described in the text as a Christian convert.

27 Wituwamat is named in Plymouth-era narratives as a Massachusetts warrior or ringleader hostile to the English; these accounts report that he was killed in a confrontation with Captain Standish (as recorded in the period sources).

28 John Robinson was the pastor of the English Separatists at Leiden (often called the Pilgrims' pastor) who

remained in Holland as a spiritual adviser to the Plymouth colonists; he corresponded with them and died in 1625.

29 Temple Bar was a historic ceremonial gateway marking the route between the City of London and Westminster where, from medieval times into the 18th century, the heads of executed traitors were sometimes displayed on pikes.

30 Merry Mount was the name given to a settlement (originally Mount Wollaston) associated with Thomas Morton, noted in colonial accounts for its revelries and conflict with neighboring Puritan communities, leading to Morton's arrest and removal to England.

31 The name given in the chapter to a bay on the outer shore of Cape Cod where a ship was stranded; the text notes this place is now called Chatham on Cape Cod.

32 A small creek entered from Barnstable Bay that ran inland nearly a mile and served as a carrying-place or portage across the Cape; the name is often seen in modern sources as Namskaket.

33 Beads and strings made from small clam shells by Indigenous peoples of the region, used as ornament and as a medium of exchange in trade (the chapter gives contemporary exchange values comparing purple and white shells to English coinage).

34 Refers to William Bradford (1590–1657), a leader of the Plymouth Colony who served many terms as its governor and wrote the principal early history Of Plymouth Plantation.

35 Here denotes the English noble who obtained a colonial patent covering parts of New England; this title at

the time was held by Robert Rich (2nd Earl of Warwick), a prominent investor in 17th-century colonial ventures (the exact individual is identified in most sources as Robert Rich).

36 An Indigenous man who acted as a guide and interpreter for the Plymouth settlers (name appears in early accounts with variant spellings such as Hobbamock); he is recorded in contemporary sources as assisting English expeditions in the region.

37 The Narragansets were a major Algonquian-speaking Native American nation in southern New England (largely present-day Rhode Island) in the 17th century, led at this time by the sachem Canonibus and often involved in regional alliances and conflicts with neighboring tribes and English colonists.

38 Roger Williams (early 17th century) was an English theologian and proponent of religious liberty who founded the colony of Rhode Island; he lived among and learned the language of local tribes and acted as an intermediary between Native peoples and English colonists.

39 The Kennebec River is a major river in what is now Maine; in the 17th century it was a valuable area for the fur trade and subject to competing colonial claims and trading-post disputes among English settlements.

40 Governor Winthrop refers to John Winthrop, the leading founder and long-serving governor of the Massachusetts Bay Colony in the early-to-mid 17th century, who took an active role in intercolonial affairs such as providing supplies and mediating disputes.

41 William Brewster was a senior leader and “ruling elder” of the Plymouth Colony, a Mayflower passenger and