

WICKFORD, RHODE ISLAND



"I know histhry isn't thru, Hinmissy, because it ain't like what I see ivry day in Halsted Street. If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard coal, I'll believe they was a Greece or Rome, but not befur."



— Dunne, Finley Peter,
OBSERVATIONS BY MR. DOOLEY,
New York, 1902

11,500 BCE

Toward the end of the last Ice Age, most of what is now New England was still under an immense sheet of very slowly melting ice, like a mile in thickness, retreating from an edge that at one point had reached as far south as New Jersey. Vegetation was appearing on exposed surfaces: mainly tundra plants such as grasses, sedge, alders, and willows.

NEW ENGLAND

However, nearly all areas of the globe had climates at least as warm and moist as today's.

10,500 BCE

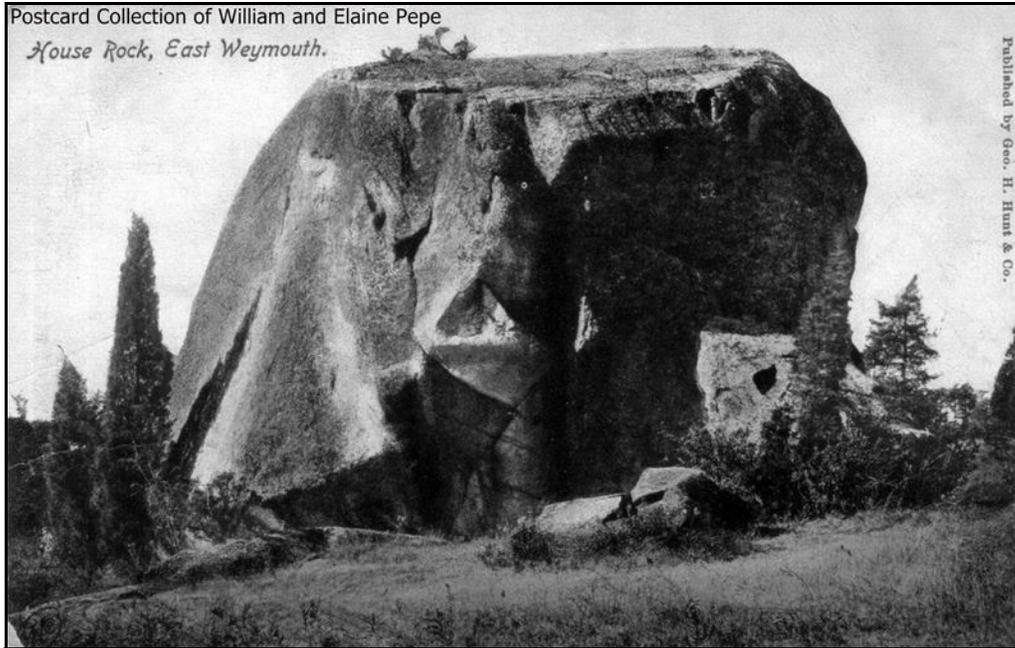
In this "Paleo Period," humans began to occupy the New England region sparsely, hunting mastodon and caribou. Spruce forests began to appear, followed by birch and pine. This period would last to about 8,000 BCE.

NEW ENGLAND

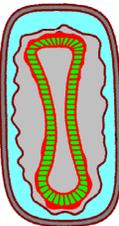
The beginning of the Younger Dryas. Abrupt cooling in Europe and North America, return of near glacial conditions; in the Near East, an abrupt drought, leading to retreat to oases, possibly related to development of agriculture as a coping strategy.

10,000 BCE

About 12,000 years ago, the end of the most recent Ice Age and the beginning of our current Interglacial Era. A glacial erratic was left lying in an esker in what would become Weymouth in New England.



Bone-tipped harpoons began to appear in Newfoundland, Iberia, and Central Equatorial Africa. The aboriginal inhabitants of Japan were manufacturing ceramic pottery, not for cooking but for storage of cosmetics and perfumes. New grasslands were springing up while many animal species were going extinct. These ecological changes were causing the people living along the banks of the world's rivers to establish the first permanent horticultural (literally, "hand-farming") settlements. We can note, in remains found in agricultural settlements in northeastern Africa, the appearance of [small pox](#). According to one popular theory, early villages provided homes for the young, infirm, and elderly. The rebuttal to that theory is that hand-farming is more time-consuming and at higher risk from ecological or military disaster than either hunting or gathering. Invention of the bow and arrow. Dogs and reindeer were being domesticated. Regardless of why horticulture happened, its impact on the human race was profound, as over the next 2,800 generations the Earth's human population would be increasing from 4,000,000 to 100,000,000.



In the Mojave Desert, a seed sprouted that would give rise to this creosote bush *Larrea tridentata* that is still alive (since the plant has been dying toward the center and sending out shoots outward, it is the diameter of its

circle that reveals to us that it has now been alive in this same generation for 12,000 years):



“Hey, good enough for me. Why don’t you go away?”

8,000 BCE

Little information is available for the New England region during the Early Archaic Period. We know that oaks, pitch pines, and beeches were beginning to flourish. As the glacier melted, it deposited scraped up erosional debris atop the bedrock. Streams stemming from the melting glaciers formed valleys such as the Mill Brook valley. Enormous buried blocks of ice would eventually be creating water-filled depressions in the landscape. These “kettle ponds” would include not only Walden Pond, Fair Haven Bay, and White Pond in [Concord, Massachusetts](#), but also Spy Pond, the Mystic Lakes, and Fresh Pond in Cambridge.

NEW ENGLAND





WICKFORD

RHODE ISLAND

6,000 BCE

A stone projectile period has been found in the New England region, dating to this Middle Archaic period. Clearly, nomadic tribes of Paleo-Indians were moving into New England. Their spear points were made of flint imported from the valleys of the Mohawk River and Hudson River. They were traveling in dugout canoes along the coast of New England and following tributaries far inland. (At this point maize was beginning to be cultivated in Mexico. The flexible-shaft spear, thrown with a stone-weighted spear thrower now termed the “atl-atl,” was the common projectile.)

NEW ENGLAND



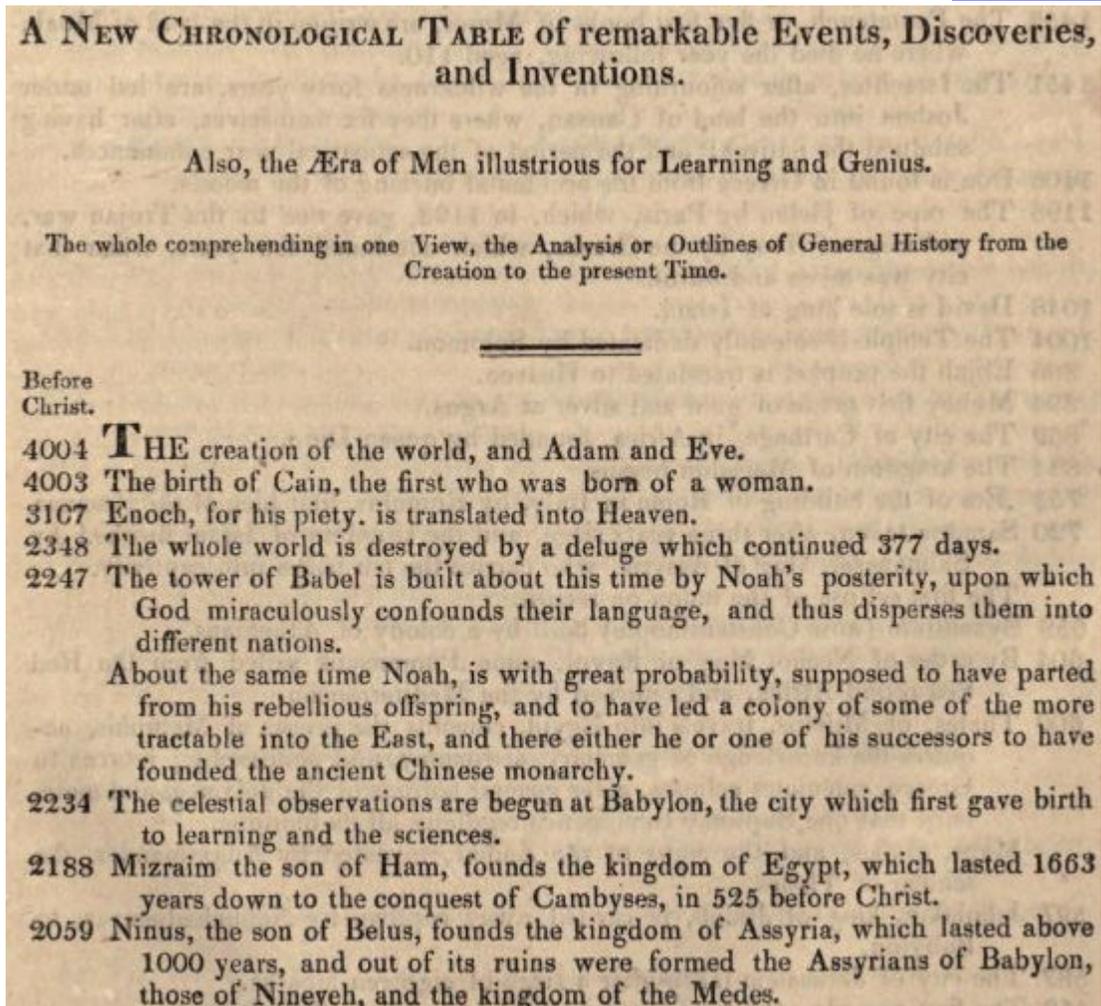
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RHODE ISLAND

4,000 BCE

During the Late Archaic period, humans were hunting game (caribou?) and marine mammals (seals, etc.), and fishing and gathering, in the region of New England. A warmer, drier climate had been encouraging the seeding of white pine, red pine, oak, and beech trees, which slowly had replaced the post-glacial jack pine, fir, and spruce that had been covering the area.

NEW ENGLAND





WICKFORD

RHODE ISLAND

3,000 BCE

The vegetation of what is now New England has become predominantly hardwood, the fresh growth attracting increasing numbers of white-tail deer, moose, black bear, beaver, and turkey. A new tribal people had been attracted to homestead in this environment, the “Late Archaic Indians,” builders of circular homes that ranged from 30 to 66 feet in diameter.

NEW ENGLAND

1,700 BCE

From this point until about 700 BCE on the North American continent, during what we refer to as the “Terminal Archaic” period, there was manufacture and use of soapstone pots, and widespread trade connections. It is possible that a northward migration of Iroquoian-speaking peoples caused separation between eastern and central Algonkian-speaking peoples.

NEW ENGLAND

700 BCE

During the Early Horticultural period encompassing what some call the Early and Middle Woodland Periods, a period which would last from this point until *circa* 1,000 CE, there was in the New England area an increased use of ceramics and, in some local areas on western Long Island, the beginnings of a corn/beans horticulture. Trade was widespread throughout the Eastern Woodlands. Shellfish and deer were important food resources. Shell beads and copper beads appeared. Tobacco and pipes became common. Chestnut trees were naturalized in the area.

NEW ENGLAND

366 BCE

The temple to Concordia was erected in [Rome](#).

CONCORD



WICKFORD

RHODE ISLAND

300 BCE

New England natives began growing corn and producing clayware. This period is known as the Ceramic-Woodland period and the tribespeople are termed Algonquians. They constructed wigwams of woven mats and also long houses that might harbor several families. Sizable villages grew around cleared fields; stockades were often erected as a defense against neighboring tribes.

NEW ENGLAND

1000 CE

There appears to have been some population shifting from southwestward, possibly caused by hostile conflict with Iroquoians. During this Late Woodland period there was widespread adoption of horticulture in southern New England. The Wampanoag who were encountered by the European intrusives of the 16th and early 17th centuries were in this phase of their culture.



NEW ENGLAND

During the Late Prehistoric tradition, several cultures arose in different parts of [Ohio](#). People lived in large villages surrounded by a stockade wall. Sometimes they built their villages on a plateau overlooking a river. They grew different plants in their gardens. Maize and beans became the most important foods (squash, another important plant, had been being grown since the Late Archaic).

In what is now [North Carolina](#), people of the Mississippian culture in what we describe as the Piedmont region, were continuing to construct earthwork mounds or add onto existing ones. In the five to seven centuries preceding the initial European contacts, this Mississippian culture would produce large, complex cities and maintain farflung regional trading networks.



WICKFORD

RHODE ISLAND

1565

It would have been at about this point that [Canonicus](#) would have been born, the 1st son of the union of the son and daughter of the [Narragansett](#) headman Tashtassuck. Such a birth in that culture was considered auspicious, so we may anticipate that this infant will grow up to be a Very Important Person.

Canonicus's principle place of residence was on an island near the present Cocumcussoc of [Jamestown](#) and [Wickford, Rhode Island](#). The island would receive the name [Conanicut](#) (*Quononicut*) in his honor. He had three younger brothers. Eventually, Canonicus would share rule with his brother Mascus, with Canonicus providing leadership in counsel and Mascus serving as war leader. During this time the Massachusetts, [Wampanoag](#), Nipmuc, Sakonnet, Nauset, Shawomet, Niantic, and Coweset peoples came to be subject to Narragansett rule. At the height of their influence, the Narragansett ruled about 30,000 people. Mascus died before the arrival of the English. However, shortly after his death, in about 1618, *Ousamequin* Yellow Feather (*Massasoit*) of [Pokanoket](#) and ten of his sachems would be obligated to attend a council held by Canonicus and Mascus's son and successor, Miantonomi, and formally acknowledge himself and his lands as vassals of the Narragansett.

1635

December 20, Sunday (Old Style): Mistress [Mary Dyer](#) gave birth to a male infant, and he was baptized with the given name Samuel at the [Boston](#) church which they had just the preceding Sunday joined. As a grownup, this Samuel would be of [Wickford, Rhode Island](#) and would be engaged with his father and others during the period 1661-1674 in promoting white settlement of the Narragansett country.

1637

An outpost was established at [Wickford](#) in what would become [Rhode Island](#), by Richard Smith.

1638

March: At a council held on the west bank of the Pettaquamscutt River, the [Narragansett](#) headmen [Canonicus](#) and Miantonomi granted to the Reverend [Roger Williams](#) permission to occupy a tract which included the [Providence](#) area from the Seekonk estuary to Neutakonkanut Hill on the west.



(There was no indication that this permission to reside was to be in any manner exclusive. This was in no sense a deed, or a title, or a grant of political independence, but quite to the contrary, amounted to a pledge of honest white subordination to the beneficent red leader. When the Reverend met him, he was tall, erect, heavy of frame, yet spare and bony, attired in a skin robe with fringes, with long feathers in his hair, carrying a bow and a spear in the fold of his arms. Williams characterized him as “a wise and peaceable prince ... for any gratuities or tokens, Canonicus desires sugar, Miantonomi, powder.” The friendship of Williams, Canonicus, and Miantonomi would not waver, and it was Canonicus who granted Chibchuwesa, to be called Prudence Island,

WICKFORD

RHODE ISLAND

to Williams as a place of residence.)¹



1. The Narragansett sachem Tashtassuck had had one son and one daughter, who, within the culture of their tribe, as son and daughter of a sachem, had been united in marriage. The first of their offspring had been [Canonicus](#), although eventually he would have three brothers. The youngest of his brothers, the war leader Mascus, would be the father of the war leader Miantonomi. Canonicus and Mascus came to share the tribal rule, with Canonicus playing the role of peace leader and Mascus that of war leader. The tribes that were in submission to the Narragansett during the period of the height of their influence were the Massachusetts, the Wampanoag, the Nipmuc, the Sakonnet, the Nauset, the Shawomet, the Niantic, and the Coweset, amounting to an alliance of about 30,000 people. Mascus had died before the arrival of the English, but the *Massasoit* (headman of the headmen) of the Wampanoag and ten of his sub-sachems had formally re-acknowledged their subordination to the Narragansett. (Massasoit's son Metacomet, who would be known to the English as "Phillip," was at this point still a rugrat.) Primarily, [Canonicus](#) resided near what is now Cocomussoc, at [Wickford, Rhode Island](#).

1643

NATIVE PLACE-NAMES

March: The commissioners of the United Colonies of New England, to wit the surrounding colonies of Connecticut, New Haven, the Plymouth Bay, and the Massachusetts Bay, had declared that they would accept [Rhode Island](#) as part of their alliance only on condition that a majority of the Rhode Island adult white males of property would “without reservation submit” either to the authority of the Plymouth colony or to the authority of the Massachusetts colony. To defend their Rhode Island and Providence Plantation settlements against this hegemonization on the part of the other English colonies, the Reverend [Roger Williams](#) journeyed to England and secured a parliamentary patent uniting the four white settlements on the Narragansett Bay, at [Providence](#), [Shawomet](#) ([Warwick](#)), [Newport](#), and [Portsmouth](#) ([Pocasset](#)), into a single colony and confirming the land grants his fellow settlers had received from native residents. This legislative document would serve as their foundational document until, due to the Stuart Restoration of 1660, it would become provident to seek a royal charter.



On the voyage the Reverend would write, primarily upon the basis of his experience among the [Narragansett](#) tribespeople of the bay of Rhode Island, his *A KEY INTO THE LANGUAGE OF AMERICA*. In the dedication of this volume he would comment that “A little key may open a box where lies a bunch of keys.” Upon his arrival in London, his manuscript would be set in print by the shop of Gregory Dexter, later to be a master printer in [Providence, Rhode Island](#), and then pastor of the Baptist Church there, and then the Town Clerk, and then a Deputy Governor, and in 1655 the colonial Governor.

The Reverend would describe the native recipe for *Wuttáhimneash* Strawberries: “This Berry is the wonder of all Fruits growing naturally in these parts: It is of it selfe excellent: so that one of the chiefest Doctors of England was wont to say, that God never did make a better Berry: In some parts where the Natives have planted, I have many times seen as many as would fill a good ship within few miles compasse: The Indians bruise them in a Mortar, and mixe them with meale and make Strawberry bread.”²

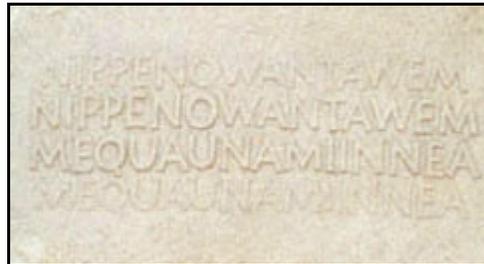
2. We need to bear in mind that these native American strawberries of this period were not identical with what we now grow in our fields — what we now grow is a cross between these native American strawberries and European alpine strawberries. The mixture of pounded strawberries and corn meal was made into hamburger-size patties and cooked, unsweetened of course, and eaten with boiled fish.



Thoreau would write of this that “Roger Williams, who knew the Indians well, in his account of those in his neighborhood –published in 1643– tells us that ‘*Sautaash* are those currants (grapes and whortleberries) dried by the natives, and so preserved all the year, which they beat to powder and mingle it with their parched meal, and make a delicate dish which they call Sautauthig, which is as sweet to them as plum or spice cake to the English.”

“HUCKLEBERRIES”

John Benson of [Newport, Rhode Island](#) would conceive a sculpture in granite made from a block found at an exposed surface in the uppermost stratum of a [Westerly](#) quarry, worked during the most recent Ice Age. At the Bonner Monument shop near the quarry, he would modify this glacially worked surface to accommodate an inscription taken from the descriptions of the native American language found in this book by the Reverend Williams. The stone would be positioned on the campus of The University of Rhode Island in 1994.



(The writing means “I am of another language. / Remember me.”)

From A KEY INTO THE LANGUAGE OF AMERICA, a poem “Of the Heavenly Bodies”:

When Sun doth rise the Stars do set,
 Yet there’s no need of Light,
 God shines a Sun most glorious,
 When Creatures all are Night.

The very Indian Boys can give
 To many Stars their names,
 And know their Course and therein do
 Excel the English tame.

English and Indians none inquire,
 Whose hand these Candles hold,
 Who gives these Stars their Names, himself
 More bright ten thousand-fold.

The charter for [Rhode Island](#) which Williams would obtain in England would prove to be very important as for the following 20 years it would be indisputable. Native troubles continued to increase in the colonies and Williams would be called upon to mediate these difficulties. He had established a trading post near [Wickford](#), which he operated very successfully, living there for long periods at a time while still maintaining his homestead in [Providence](#).³

3. To protect his trading post at [Wickford](#), the Reverend Williams invested in two of the type of small cannon referred to among the Christians as “murderers.”

WICKFORD

RHODE ISLAND



There are no authentic depictions of any of these persons (including Rev. Williams)

WICKFORD

RHODE ISLAND

1675

December 13, Monday (Old Style): After a night of milling about, the Massachusetts/Plymouth army arrived at Smith's garrison-house at [Wickford, Rhode Island](#).



Meanwhile, in Massachusetts, Major Simon Willard, the Reverend [John Eliot](#), and [Major Daniel Gookin](#) were being put in charge of the resettlement the Christian Indians of the Nashobah community with [John Hoar](#) in [Concord](#), in a workshop and stockade built next to his Orchard House.

About the last of November, the Nashobah Indians removed to Concord; and December 13th, Major Simon Willard, the Rev. Mr. John Eliot, and Major Gookin, were appointed to order their settlement. They were placed under the care and superintendence of Mr. John Hoar, "the only man in Concord," says Gookin, "who was willing to do it." He was compensated by being exempted from impressment and taxation. This man was very loving to them, and very diligent and careful to promote their good, and to secure the English from any fear or danger by them."⁴ The excitement



WICKFORD

RHODE ISLAND

generally was so great, that the [Natick](#) Indians had been previously carried to Deer Island for fear of being attacked by the English. From this time depredations continued to be frequently committed by the unfriendly Indians on the frontier settlements; and notwithstanding the precautions of the government, the friendly Indians occasionally suffered unjustly from the enmity of the whites. Companies of soldiers were often sent for the relief of these suffering towns, in which Concord was usually represented.⁵

“KING PHILLIP’S WAR”

December 17, Friday (Old Style): After several days of anxious waiting for the soldiers from the Connecticut colony to join them, the Massachusetts/Plymouth army waiting at Smith’s garrison-house at [Wickford, Rhode Island](#) learned that these detachments had been waiting for them at Pettaquamscutt.

“KING PHILLIP’S WAR”

December 19, Sunday (Old Style): Forces of the United Colonies assaulted a sanctuary which the [Narragansett](#) tribespeople had set up in order to avoid turning over their wives and children to the whites as hostages, in the “Great Swamp,” a swamp in what is now [South Kingstown, Rhode Island](#). In an attempt to assimilate this battle to the battle which ended the Pequot War, which had occurred in a swamp near Fairfield on July 13, 1637, both of these battles would come to be referred to as “The Great Swamp Fight.” This particular slaughter would excite a rather crude piece of doggerel:

’Tis fear’d a thousand Natives young and old,
Went to a place in their opinion cold.

“KING PHILLIP’S WAR”

4. Gookin’s MS.

5. Soldiers often volunteered on these occasions. When they could not be obtained in this manner, they were impressed into service. Precepts were issued by the committees of militia in the several towns to the constable; and none were freed from his arbitrary will, except by a special act of the government. Nathaniel Pierce, with several others of Concord, were pressed in September, 1675, went to Springfield, and continued in the service nearly a year, till they were thus liberated. Daniel Adams belonged to a party which went from Concord to Groton when that town was destroyed. He fired from Willard’s garrison and killed an Indian. It is impossible, however, to ascertain the names of all those who were engaged in this bloody war; but it is said that nearly all the able-bodied men bore arms in defence of their homes, at some time during this conflict.

[Lemuel Shattuck](#)’s 1835 [A HISTORY OF THE TOWN OF CONCORD](#).... Boston: Russell, Odiorne, and Company;

Concord MA: [John Stacy](#)

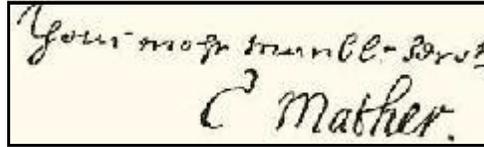
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



WICKFORD

RHODE ISLAND

The bloody-minded Reverend [Cotton Mather](#) would remember this Great Swamp Fight as the tailgate party at which the [Narragansett](#) tribe had been “Berbikew’d,” his spelling. (Get a clue: he was a Puritan and the land had been purified. –What could possibly be offensive about ethnic cleansing?)



It had been at 5 AM that the white soldiers had formed up after their night in the cold snow without blankets, and set out toward this [Narragansett](#) stronghold. They had arrived at the edge of the Great Swamp, an area around [South Kingstown](#), at about 1 PM. The Massachusetts troops in the lead were fired upon by a small band of native Americans and pursued without waiting for orders. As the natives retreated they came along across the frozen swamp to the entrance of the fort, which was on an island of sorts standing above the swamp, and consisted of a triple palisade of logs twelve feet high. There were small blockhouses at intervals above this palisade. Inside, the main village sheltered about 3,000 men, women, and children. The Massachusetts troops had been enticed to arrive at precisely the strongest section of the palisade where, however, there was a gap for which no gate had yet been built. Across this gap the natives had placed a tree trunk breast height, as a barrier to check any charge, and just above the gap was a blockhouse. Without waiting for the Plymouth and Connecticut companies, the Massachusetts soldiers charged the opening and swarmed over the barrier. Five company commanders were killed in the charge but the troops managed to remain for a period inside the fort before falling back into the swamp. The Massachusetts men, now joined by Plymouth, gathered themselves for a 2d charge. Meanwhile, Major Treat led his Connecticut troops round to the back of the fort where the palisade had not been finished. Here and there the posts were spaced apart and protected only by a tangled mass of limbs and brush. The men charged up a bank under heavy fire and forced their way past the palisade. As they gained a foothold inside, the second charge at the gap also forced an entrance and the battle raged through the Indian village. It was a fight without quarter on either side, and was still raging at sunset when Winslow ordered the wooden lodges put to the torch. The flames, whipped by the winds of the driving



snowstorm, spread quickly. Winslow decided that the army had to fall back to the shelter of Smith's Trading Post in Coccumscossoc ([Wickford](#)), where some resupply ships might have arrived. The English gathered their wounded, the worst being placed on horseback, and fell back toward Wickford. It would not be until 2 AM that the leading units would stumble into the town. Some, losing their way, would not get shelter until 7 AM. This three-hour battle was the end of the Narragansett Campaign. The English suffering 20 killed and 200 wounded (80 of whom who later die from their wounds, there being 40 English corpses interred in one common trench in Wickford) and the [Narragansett](#) likewise suffered high casualties although about a thousand did escape.

At least one armed white man who was killed while attempting to kill others was a [Quaker](#) and an officer:



"The usual interpretation of the actions and inactions of the Rhode Island government has been that its members were inhibited by the pacifist scruples of the Quakers among them. Historians have not cited, nor have I found, evidence upon which to base this belief.... Such reading back of later Quaker understandings of the peace testimony obscures not only other wartime motives but the nature of the peace testimony as it was understood in that particular time and place. Third, in many respects the government activities do not appear to have been constrained. ... There were Quakers who bore arms during the war. Captain Weston Clarke, who was sent to relieve Warwick, Lieutenant Robert Westcott, who was killed in the Great Swamp Fight, and Abraham Mann of Providence, who was wounded are three examples."



— Meredith Baldwin Weddle, *WALKING IN THE WAY OF PEACE: QUAKER PACIFISM IN THE SEVENTEENTH CENTURY*. England: Oxford UP, 2001, pages 172-173, page 204

THE QUAKER PEACE TESTIMONY

(Presumably Friend Robert Westcott, like the Reverend [Roger Williams](#), had taken pains to consult with God and had been listening to the "mind and voice of the most high amongst us," and had assured himself that [Quakers](#) who were "contrary" to war were simply mistaken as to God's will! —You must lie in your blood, you "barbarous men of Bloud"!)

(Presumably, since Friend Abraham Mann of [Providence](#) who was wounded during the Great Swamp Fight was a white man, he was then tenderly cared for by the [Quaker](#) caretakers on [Aquidneck Island](#), who tenderly cared for those who had been wounded in the fight, if they were white men!)

While the [Narragansett](#) were not completely crushed there can be no question that the Great Swamp Fight was the turning point in the war. If the tribe had been able to join the [Wampanoag](#) at full strength in the spring the war would have lasted much longer. The Narragansett would have a few more victories in 1676, would burn [Rehoboth](#) and [Providence](#), and in March would ambush Captain Michael Pierce, but for all practical purposes they were out of the war.



In the course of this single race battle with the English, the [Narragansett](#) would lose almost 20% of its entire population, and massacre and starvation would soon be killing off most of the remainder. By 1682 fewer than 500 would remain of the original estimated 10,000 souls who had existed as of 1610. After 1682 this remnant would be allowed by the English to settle with the Eastern Niantic on a reservation at Charlestown RI. The Narragansett tribal registry currently list over 2,400 members, most of whom reside in [Rhode Island](#).⁶



Most contemporary accounts of this second of the “great swamp fights” have been based upon a couple of letters by the white army’s chaplain, the Reverend Joseph Dudley, and one by Captain James Oliver, commander of the 3d Company of the Massachusetts regiment:

May it please your Honnr Mr Smiths 15, 10, 75

I am comanded by the Generall to give your Honnor account of our proceeding since our last frm Pautuxet in the Sabath evening we advanced the whole body from Mr Carpenters with Intent to surprise Ponham & his Party at about 10 or 12 Miles Distance having information by oue Warwick scouts of his seat but the darkness of ye Night Diffucutly of our Passage & unskillfulness of Pilots we passed the whole night & found ourselves at such Distance yet from ym yt we Diverted & Marched to Mr Smiths, found our sloops from Seaconck arrived since which by ye help of Indian Peter by whom your Honnor had the Information formerly of ye number & resolution of ye Naragansetts, we have burned two of their towns viz; Ahmus who is this summer come down amongst them & ye old Queens quarters consisting of about 150 Many of them large wigwams & seized or slayn 50 Persons in all our prisoners being about 40 Concerning whom the generall prayes your advice concerning their transportation and Disposall all which was performed without any loss save a slight wound by an Arrow in Lieut. Wayman’s face, the whole body of them we find removed into their great swamp at Canonicus his quarters where we hope with the addition of Connecticut, when arrived we hope to coop them up, this day we Intend the removall or spoyle of yr Corn & hope to Morrow a March toward them, our soldiers being very chearful are forward noywithstanding great Difficulty by weather & otherwise, abovsd Peter whom we have found very faithful will Make us believe yt yr are 3000 fighting Men many unarmed Many well fitted with lances we hope by cutting off their forage to force them to a fayre battle In ye Mean time I have only to present the Genralls humble service to your & to beg you Intense prayers for this so great Concern and remayn your

Honnors Humble Servant Jos: Dudley

Goodale nor Moor arrived we fear want of shot

My humble service to Madam Leveret Brother and Sister Hubbard & Dudley

Amongst our Prisonrs & Slayn we find 10 or 12 Wampanoags

6. In [Rhode Island](#) especially, after the population disaster of “[King Phillip’s War](#)”, many native women would form new households with black men. Rhode Island would be boasting the largest black population in New England and a significant proportion of these blacks would be free, so in many cases this was their best available option. These unions would result in a new category of person, the “mustee,” who was considered to be a native American by himself or herself but not by the “white people” who were *de facto* making all such distinctions. You may therefore run into some hot arguments if you cite these population statistics, from whites who will attempt to insist to you that “it’s all just a bunch of n-----s making pretenses,” quote unquote. (You’ll have to live in Rhode Island for awhile, and argue cases of land title and cases of casino gambling, to get the full flavor of this.)



 Mr Smith's, 21, 10, 1675

May it please your honour

The coming of the Connecticut force to Petaquamscott, and surprisal of six and slaughter of five on Friday night, Saturday we marched towards Petaquamscott, though in snow, and in conjunction about midnight or later, we advanced: Capt. Mosley led the van, after him Massachusetts, and Plimouth and Connecticut in the rear; a tedious march in the snow, without intermission, brought us about two of the clock afternoon, to the entrance of the swamp, by the help of Indian Peter, who dealt faithfully with us; our men, with great courage, entered the swamp about twenty rods; within the cedar swamp we found some hundreds of wigwams, fortified in with a breastwork and flanked, and many small blockhouses up and down, round about; they entertained us with a fierce fight, and many thousand shot, for about an hour, when our men valiantly scaled the fort, beat them thence, and from the blockhouses. In which action we lost Capt. Johnson, Capt. Danforth, and Capt. Gardiner, and their lieutenants disabled, Capt. Marshall also slain; Capt Seely, Capt. Mason, disabled, and many other officers, insomuch that, by a fresh assault and recruit powder from their store, the Indians fell on again, recarried and beat us out of, the fort, but by the great resolution and courage of the General and Major, we reinforced, and very hardly entered the fort again, and fired the wigwams, with many living and dead persons in them, great piles of meat and heaps of corn, the ground not permitting burial of their store, were consumed; the number of their dead, we generally suppose the enemy lost at least two hundred men; Capt. Mosely counted in one corner of the fort sixty four men; Capt. Goram reckoned 150 at least; But, O! Sir, mine heart bleeds to give your honor an account of our lost men, but especially our resolute Captains, as by account inclosed, and yet not so many, but we admire there remained any to return, a captive women, well known to Mr. Smith, informing that there were three thousand five hundred men engaging us and about a mile distant a thousand in reserve, to whom if God had so pleased, we had but been a morsel, after so much disablement: she informeth, that one of their sagamores was slain and their powder spent, causing their retreat, and that they are in a distressed condition for food and houses, that one Joshua Tift, an Englishman, is their encourager and conductor. Philip was seen by one, credilbly informing us, under a strong guard.



After our wounds were dressed, we drew up for a march, not able to abide the field in the storm, and weary, about two of the clock, obtained our quarters, with our dead and wounded, only the General, Ministers, and some other persons of the guard, going to head a small swamp, lost our way, and returned again to the evening quarters, a wonder we were not prey to them, and, after at least thirty miles marching up and down, in the morning, recovered our quarters, and had it not been for the arrival of Goodale next morning, the whole camp had perished; The whole army, especially Connecticut, is much disabled and unwilling to march, with tedious storms, and no lodgings, and frozen and swollen limbs, Major Treat importunate to return to at least Stonington; Our dead and wounded are about two hundred, disabled as many; the want of officers, the consideration whereof the Genreal commends to your honer, forbids any action at present, and we fear whether Connecticut will comply, at last, to any action. We are endeavoring, by good keeping and billeting oue men at several quarters, and, if possible removal of our wounded to Rhode Isalnd, to recover the spirit of our soldiers, and shall be diligent to find and understand the removals on other action of the enemy, if God please to give us advantage against them.

As we compleat the account of dead, now in doing, The Council is of the mind, without recruit of men we shall not be able to engage the main body.

*I give your honor hearty thanks
for your kind lines, of which
I am not worthy
I am Sir, your honors
humble servant
Joseph Dudley*

Since the writing of these lines, the General and Council have jointly concluded to abide on the place, notwithstanding the desire of Connecticut, only entreat that a supply of 200 may be sent us, with supply of commanders; and, whereas we are forced to garrison our quarters with at least one hundred, three hundred men, upon joint account of colonies, will serve, and no less, to effect the design. This is by order of the council.

Blunderbusses, and hand grenadoes, and armour, if it may, and at least two armourers to mend arms.



☰ Narragansett 26th 11th month 1675

After a tedious march in a bitter cold that followed the Dec. 12th, we hoped our pilot would have led us to Ponham by break of day, but so it came to pass we were misled and so missed a good opportunity. Dec. 13th we came to Mr Smith's, and that day took 35 prisoners. Dec 14th, our General went out with a horse and foot, I with my company was kept to garrison. I sent out 30 of my men to scout abroad, who killed two Indians and brought in 4 prisoners, one of which was beheaded. Our army came home at night, killed 7 and brought in 9 more, young and old. Dec 15th, came in John, a rogue, with pretense of peace, and was dismissed with this errand, that we might speak with Sachems. That evening, he not being gone a quarter of an hour, his company that lay hid behind a hill killed two Salem men within a mile from our quarters, and wounded a third that he is dead. And at a house three miles off where I had 10 men, they killed 2 of them. Instantly, Capt. Mosely, myself and Capt Gardner were sent to fetch in Major Appleton's company that kept 3 miles and a half off, and coming, they lay behind a stone wall and fired on us in sight of the garrison. We killed the captain that killed one of the Salem men, and had his cap on. That night they burned Jerry Bull's house, and killed 17. Dec. 16th came that news. Dec 17th came news that Connecticut forces were at Petasquamscot, and had killed 4 Indians and took 6 prisoners. That day we sold Capt. Davenport 47 Indians, young and old for 80l. in money. Dec 18th we marched to Petaquamscot with all our forces, only a garrison left; that night very stormy; we lay, one thousand, in the open field that long night. In the morning, Dec. 19th, Lord's day, at 5 o'clock we marched. Between 12 and 1 we came up with the enemy, and had a sore fight three hours. We lost, that are now dead, about 68, and had 150 wounded, many of which recovered. That long snowy cold night we had about 18 miles to our quarters, with about 210 dead and wounded. We left 8 dead in the fort. We had but 12 dead when we came to the swamp, besides the 8 we left. Many died by the way, and as soon as they were brought in, so that Dec. 20th we buried in a grave 34, next day 4, next day 2, and none since. Eight died at Rhode Island, 1 at Petaquamscot, 2 lost in the woods and killed Dec. 20, as we heard since; some say two more died. By the best intelligence, we killed 300 fighting men; prisoners we took, say 350, and above 300 women and children. We burnt above 500 houses, left but 9, burnt all their corn, that was in baskets, great store. One signal mercy that night, not to be forgotten, viz. That when we drew off, with so many dead and wounded, they did not pursue us, which the young men would have done, but the sachems would not consent; they had but ten pounds of powder left.



Our General, with about 40, lost our way, and wandered till 7 o'clock in the morning, before we came to our quarters. We thought we were within 2 miles of the enemy again, but God kept us; to him be the glory. We have killed now and then 1 since, and burnt 200 wigwams more; we killed 9 last Tuesday. We fetch in their corn daily and that undoes them. This is, as nearly as I can, a true relation. I read the narrative to my officers in my tent, who all assent to the truth of it. Mohegans and Pequods proved very false, fired into the air, and sent word before they came they would so, but got much plunder, guns and kettles. A great part of what is written was attested by Joshua Teffe, who married an Indian woman, a Wampanoag. He shot 20 times at us in the swamp, was taken at Providence Jan'y 14, brought to us the 16th, executed the 18th. A sad wretch, he never heard a sermon but once these 14 years. His father, going to recall him lost his head and lies unburied.

A list of Major Saml Apleton souldjers yt were slayne & wounded the 19th Decemb. '75, at the Indians fort at Naragansett

In the Company of killed wounded

Major Appleton 4 18
Capt. Mosely 6 9
Capt. Oliver 5 8
Capt. Davenport 4 11
Capt. Johnson 4 8
Capt. Gardiner 7 10
Capt. Prentice 1 3

31 67

Of the officers, Capts. Davenport, Johnson, and Gardiner were killed, and Lieutenants Upham, Savage, Swain, and Ting were wounded.

Of the Connecticut troops 71 were killed.

Capt. Gallup- 10
Capt. Marshall- 14
Capt. Seeley- 20
Capt. Mason- 9
Capt. Watts- 17

[Edward DeWolf](#) was one of the volunteers who surrounded the Swampy Fort, to whom the State of Connecticut granted the township of Narragansett, now Voluntown, as a reward for their services (however, presumably he continued to reside in Lyme).

1676

September: The whites thought it wise to place an English man in each of the Christian Indian villages, to keep an eye on their activities. It was very difficult to get anyone to accept this duty. John Watson, Sr. of Cambridge accepted the assignment because he was an Indian hater and was certain that he would be able to uncover hostility and cause it to be punished. After he had lived for some time in the [Natick](#) village, however, he found he had undergone a change in heart, and had become convinced that his new neighbors were a deeply religious people who desired only to live at peace with all. When he attempted to explain his change in heart to the other white people, however, he found himself being characterized as either a fool or a traitor. By the end of this month the white people living near Natick had come to believe that it must have been the Christian Indians who had set fire to an old empty barn in Dedham, and having done this dirty deed, they must be planning more such mischief. At this point, perhaps in part for the safety of the Indians themselves, [Major Daniel Gookin](#) was ordered to relocate them to Deer Island. A troop under Captain Thomas Prentice went to the village within the



hour, and moved the natives to the waterfront, where they were loaded into a flotilla of boats to convey them to their new home. Immediately that the natives exited their Natick village, the surrounding white families swooped down on the location and liberated everything the inhabitants had been forced to leave behind by the soldiers, such as guns, ammunition, stored foodstuffs, hunting gear, and clothing. Of course, none of these materials would ever be recovered by their owners.

Per their treaty agreements with the whites, the Narragansett brought to Richard Smith of [Wickford, Rhode Island](#) sixteen native American heads, supposedly of Phillip’s warriors. They received, for these grisly trade items, two yards of “truckin’” cloth per each.

“KING PHILLIP’S WAR”

November 2, Thursday (Old Style): On the basis of reports from Richard Smith of [Wickford, Rhode Island](#), the commissioners of the United Colonies prepared a bill of indictments against the Narragansett. One of the accusations was that when the people of this tribe had heard about the attack on Hadley MA, they had “in a very Reproachfull and blasphemouse manor triumph and Rejoyce thereatt.”

“KING PHILLIP’S WAR”



1702

The petition of 1699 by, among others, former [pirate](#) Captain [Thomas Paine](#), for an Anglican church in [Newport, Rhode Island](#), was successful, and Trinity Church was founded.⁷

The Reverend Cotton Mather had some choice remarks to put on the record about [Rhode Island](#) in his *MAGNALIA CHRISTI AMERICANA: OR, THE ECCLESIASTICAL HISTORY OF NEW-ENGLAND, FROM ITS FIRST PLANTING IN THE YEAR 1620, UNTO THE YEAR OF OUR LORD, 1698*, published in this year in London.

REVEREND COTTON MATHER

1808



This was the year of the formation of the African Benevolent Society of [Newport, Rhode Island](#), and also the African Society for Mutual Relief of [New-York](#). It was at about this point that, in [North Kingstown, Cato Pearce](#), who had almost reached the age of 18 at which his master Joshua Pearce might have been permitted to prepare manumission papers under the state's gradual emancipation procedures, felt that instead he needed to run away from his master's farm. Venturing to the city of [Providence](#), he obtained employment from a Captain Bailey on board the schooner *Four Brothers*.

Bailey's vessel was bound for Wilmington, North Carolina with a return voyage to [Boston](#), but when suddenly the first mate "fell ill," they needed to put in to shore at [Wickford](#), Rhode Island.

We got into Wickford on a Sunday; and at the very time my master happened to be out a fishing. He knew it was the vessel I went in, and came on board and took me on shore. He took all my wages, and gave me a floggin'.

7. Episcopal worship had begun in [Rhode Island](#) in 1635 with the arrival in what is now [Cumberland](#) of the Reverend [William Blaxton](#) (or Blackstone), an Anglican priest. He had preached regularly to native Americans and to white settlers beneath the "Catholic Oak" in Lonsdale but had created no church edifices. He had simply ridden his white bull from settlement to settlement, preaching and administering the sacraments. This first edifice, in Newport, would be followed in 1707 by St. Paul's of Narragansett, in 1720 by St. Michael's of Bristol, and in 1722 by King's Church, which is now St. John's Cathedral, in Providence. The American Revolution would bring hard times to the four Rhode Island parishes of the Church of England. In [Wickford](#) and [Providence](#), when the congregations would seek to remove prayers for the king and royal family from their services, Rector Samuel Fayerweather and the Reverend John Graves would deconsecrate the church buildings. The Wickford church building would become a barracks for Continental soldiers who were watching the British in occupied Newport. In 1778, British warships would bombard and burn St. Michael's in Bristol by mistake, because they had been informed that the town's Congregational Church was being used as a store for gunpowder. After the Revolution, with the Loyalists departed, Trinity Church in [Newport](#) would be occupied for awhile by a [Baptist](#) congregation. On November 18, 1790, the Reverend William Smith of Trinity Church in Newport and the Reverend Moses Badger of St. John's in Providence would meet in Newport to unite their various churches under the Reverend Samuel Seabury, D.D., Episcopal Bishop of Connecticut.

WICKFORD

RHODE ISLAND

This “falling ill” aboard the *Four Brothers* off Wickford would have been, of course, no coincidence. The white master Joshua Pearce must have, by making inquiries at the docks in Providence, learned what ship had hired his man Cato. He would have passed a message via another ship captain –white men sticking together– and Captain Bailey would have had his first mate feign this sudden illness that caused the putting ashore exactly where the white master was waiting. Cato Pearce would of course receive, instead of freedom, a flogging.



Plus, his master was of course entitled to seize all his wages.



WICKFORD

RHODE ISLAND



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: November 5, 2013

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



WICKFORD

RHODE ISLAND

Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@kouroo.info>.
Arrgh.