


THE CAPTAIN SAMUEL MOSELY / MOSELEY (MAUDSLEY)¹

WHO “WANTED HUMANITY”



1.  James Savage. A GENEALOGICAL DICTIONARY OF THE FIRST SETTLERS OF NEW ENGLAND, SHOWING THREE GENERATIONS OF THOSE WHO CAME BEFORE MAY, 1692, ON THE BASIS OF FARMER’S REGISTER. WITH TWO SUPPLEMENTS IN FOUR VOLUMES. Boston, 1860-1862

[WARNING: Although the files of genealogy in the Kouroo database began with the text of James Savage, it has proven to be necessary to extensively modify and supplement these records — and they no longer can be relied upon to read exactly as found in the abbreviated notations of Savage’s 1860-1862 volumes. For the original text, please consult the Internet version of the Savage files.]



CAPTAIN SAMUEL MOSELY

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1641

June 14, Monday (Old Style): [Samuel Mosely or Mosley or Maudsley](#) was born in Braintree (his father Henry Maudsley/Maudesley had emigrated from Lancashire, England on the *Hopewell* in 1635).



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1665

May [30], Tuesday (Old Style): We know from an old deed that by this date Captain [Samuel Mosely](#) had gotten married with Ann Addington, daughter of Boston chirurgeon Isaac Addison and niece of Governor John Leverett. Their union had produced or would produce daughters who would become Mrs. Rebecca Mosely Williams, 1st the wife of the Boston merchant James Townsend and then the wife of Deacon Jonathan Williams of 1st Church in Boston, and Mrs. Mary Mosely Webster, wife of William Webster of Boston.

[John Evelyn](#)'s diary entry for this day was in part as follows:

John Evelyn's Diary

din'd at Canterbury, next to Dover, visited the Governor at the Castle where I had some Prisoners: My son went to sea but was not sick.

THIS DAY IN PEPYS'S DIARY



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1668

It is asserted in a very popular and very authoritative history of Concord, Massachusetts, that as of 1688 [Samuel Mosely](#) was one of a commission who treated with the [Narragansett](#), a late-life service in connection with which this former [pirate](#) (reprieved) and race murderer (celebrated) would come to be referred to, in our historic timeframe, uniformly throughout his life, as if he had been “Captain.” In actuality as of 1688 he was long dead. The date should have been 1668. — The common presumption is that books represent authentic scholarship and electronic resources have no standing, but actually, the situation is the precise reverse of this since published books in libraries cannot be kept up to date with corrections, while electronic resources can.

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1675

At the age of 70, [Major Simon Willard](#) took charge of the Middlesex soldiers for "[King Phillip's War](#)" (it would be he who would rescue Captain Thomas Wheeler and Lieutenant Simon Davis from their predicament at Brookfield).

[Captain Samuel Mosely](#) was hired by the General Court of Massachusetts to hunt down Captain Jurrian Aernous and his assistant John Rhoades. With the help of a French [privateer](#), Mosely captured the *Flying Horse* and the Dutch fort at Machias and brought these men back to Boston. There's more than one way to skin a cat: after being condemned to death for [piracy](#) they volunteered to assist the colonists in "[King Phillip's War](#)".



August 22, Sunday (Old Style): In Lancaster, an unidentified group of native Americans killed seven whites. Except for this, after the fighting near Brookfield there had been a considerable lull in hostilities near the coast, and the center of the fighting pretty much shifted to the upper Connecticut Valley where seven white settlements lay spread out along the river like beads loosely tied on a string, from Springfield to Squateag (now Northfield). Overall military command of this theatre was given to John Pynchon. [Connecticut](#) sent a strong force under Major Robert Treat and Massachusetts sent two companies, one under Captains Lathrop and Beers and the other under [Captain Samuel Mosely](#). The fight broke out in this new region when the English demanded of a small band outside Northfield that they hand over their firearms and then, during the night, the band disappeared. On the next day the Massachusetts companies had cornered these people in a [swamp](#) but, after a hot fight, both sides had been willing to break off.

"KING PHILLIP'S WAR"

In approximately this timeframe, to find out whether it was true as rumored that native American children, little animals, could swim at birth, some sailors tipped a native canoe on the Saco River on the coast of [Maine](#). The white men disproved their hypothesis but they also gotten into trouble, because the mother of the child managed to retrieve her child and escape, and the child died, and it was the child of the sagamore Squando in Maine.²

Squando was so provoked, that he conceived a bitter antipathy to the English, and employed his great art and influence to excite the Indians against them.



"As the star of the Indian descended, that of the Puritans rose ever higher."
— Tourtellot, Arthur Bernon, THE CHARLES, NY: Farrar & Rinehart, 1941, page 63



2. Professor Mary Beth Norton of Cornell University points out in her IN THE DEVIL'S SNARE: THE SALEM WITCHCRAFT CRISIS OF 1692 that the girls who were initially affected by "witchcraft" in Salem, Massachusetts were refugees from the Indian wars of Maine. She points out that two little-known wars were fought, one between this year and 1678 and the other between 1688 and 1699, with the English residents suffered greatly at the hands of the Wabanaki and their French allies. She avers that in 1676 and again in 1690, the English settlements of Maine were virtually abandoned, and that that area would not again be settled for decades. With that as the context, she suggests, we do not need to resort to ergot poisoning to explain the erratic behavior of these refugee children.

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In the Reverend William Hubbard’s A NARRATIVE OF THE TROUBLES WITH THE INDIANS IN NEW-ENGLAND, FROM PASCATAQUA TO PEMMAQUID,³ the Reverend would comment mildly on this inverted canoe episode that

The child might have died in any case.

He would add that

Surely, if their Hearts had not been secretly filled with Malice and Revenge before, they might have obtained Satisfaction for the Wrong done.

He would assert also that the death of the sachem’s baby

was only an Occasion to vent the Mischief they formerly had conceived in their Hearts.

I don’t know, I have raised four children myself, and, thinking back to when my kiddies Cara, Michelle, Greg, and Guy were small and defenseless in the 1965-1975 period of our lives, and thinking back to where my head and heart were at that time –as frightened as I was due to my limited ability to protect them from things that were going down in our society in San Jose, California at that time– I suppose I’d probably have over-reacted also in such a circumstance, and I suspect that I would have begun to nurse a deep grudge, and this would have been so even if the men who had conducted such a spontaneous scientific experiment weren’t of another race from my family, and even if I hadn’t already been harboring a racial hatred for them on account of previous bad experiences. So I just can’t find it in my heart to agree with the Reverend Hubbard here. I really think it would have been, like, politic, for him to have displayed here at least a polite amount of concern for this Squando who lost his child, or for this unnamed squaw who lost her baby, or for this unnamed child who was drowned by jesting sailors.

3. Pascataque (Piscataqua) River:





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August 30, Monday (Old Style): The posting on the following screen was nailed up throughout the Bay Colony by fiat of the Massachusetts Council: ***“all those Indians that are desirous to Approve themselves Faithful to the English, be Confined to their several Plantations.”***⁴ That is, to Hassanamesitt, Maquonquog, Nashobah, [Natick](#), Okammakamesit, Punkapaog, Wamesit, or perhaps one or another of the seven inland villages being considered as refuges for the Nipmuc of the interior. Establishing almost the totality of the colony as a Vietnam-style free-fire zone, the council warned that any Native Americans discovered ***“above one Mile from the Center of such of their Dwelling, unless in Company with some English, or in their Service near their Dwellings”*** would be assumed to be hostiles and were placing themselves ***“on Peril of being taken as our Enemies, or their Abettors”*** and ***“on Penalty of being reputed our Enemies, and of being liable to be proceeded against as such.”*** Furthermore, again by fiat, the white people would ***“account themselves wholly Innocent”*** of the consequences, for ***“their Blood or other Damage (by them sustained) will be upon their own Heads.”*** On the next page is an attempt to mimic a version of this lost printed broadside we have, as it was circulated in England for the information of white readers, in the closest computer fonts available to me (not really very close, as the original is in an Old-English font and is justified).

“KING PHILLIP’S WAR”

September: [James Printer](#) and the 14 other Christian Indians who had been arrested by [Captain Samuel Mosely](#) for the murder of 7 whites at Lancaster on August 22nd were found innocent by the court, whereupon they narrowly avoided being [lynched](#).

“KING PHILLIP’S WAR”

September 1, Wednesday-2, Thursday (Old Style): There was an attack on Deerfield by [Wampanoag](#) and [Nipmuc](#). There was an attack on [Pennacook](#) by the English under [Captain Samuel Mosely](#).⁵

“KING PHILLIP’S WAR”

Fall: [Captain Samuel Mosely](#) took his gang of soldiers who had been convicted [pirates](#), escaped indentured servants, and transported convicts, with their mastiffs, into the Nashobah Plantation, rounding up everyone there without notice and without the opportunity to carry off any food supplies, and transferring them over the 11-mile trail to the [Musquetaquid](#) which had become [Concord](#) town.

4. For those of us who find this sort of thing interesting, an interesting question for discussion would be, in what respects would this be similar to, and in what respects would this be different from, the Executive Order 9066 which [President Franklin Delano Roosevelt](#) would sign on February 19, 1942 authorizing the Secretary of War to designate certain inland areas where Americans identified as “Japanese” might be safely interned for the duration of WWII?

5. At the beginning of Metacom’s uprising, only the Nashua and Wachusett (most of whom, oddly enough, had converted to Christianity) had been involved in the interracial fighting. However, to keep some [Pennacook](#) neutral, their headman Wanalancet had been advising many of them to travel toward the north. Refusing English demands in the fall of 1675 to have his people return from Canada, Wanalancet would withdraw to the upper Merrimack and spend the winter at Lake Winnepesaukee. During the winter of 1675-1676, French Jesuits would be encountering a band of [Pennacook](#) as far away as the shore of Lake Huron.

AT A COUNCIL Held in BOSTON,

August 30, 1675.

The Council judging it of absolute Necessity for the Security of the English, and the Indians that are in Amity with us, that they be Retrained their usual Commerce with the English, and Hunting in the Woods, during the Time of Hostility with those that are our Enemies,

Do Order, that all those Indians that are delirous to Approve themselves Faithful to the English, be Confined to their several Plantations underwritten, until the Council shall take further Order; and that they so order the setting of their Wigwams, that they may stand Compact in some one Part of their Plantations respectively, where it may be best for their own Provision and Defence. And that none of them do presume to Travel above one Mile from the Center of such their Dwelling, unless in Company with some English, or in their Service near their Dwellings; and excepting for gathering and fetching in their Corn with one Englishman, on Peril of being taken as our Enemies, or their Abettors : And in Case that any of them shall be taken without the Limits abovesaid, except as abovesaid, and do lose their Lives, or be otherwise damnified, by English or Indians; The Council do hereby Declare, that they shall account themselves wholly Innocent, and their Blood or other Damage (by them sustained) will be upon their own Heads. Also it shall not be lawful for any Indians that are in Amity with us, to entertain any strange Indians, or receive any of our Enemies Plunder, but shall from Time to Time make Discovery whereof to some English, that shall be Appointed for that End to sojourn among them, on Penalty of being reputed our Enemies, and of being liable to be proceeded against as such.

Also, whereas it is the Manner of the Heathen that are now in Hostility with us, contrary to the Practice of all Civil Nations, to Execute their bloody Infolencies by Stealth, and Sculking in small Parties, declaring all open Decision of their Controversie, either by Treaty or by the Sword.

The Council do therefore Order, That after the Publication of the Provision aforesaid, It shall be lawful for any Person, whether English or Indian, that shall find any Indians Travelling or Sculking in any of our Towns or Woods, contrary to the Limits above-named, to command them under their Guard and Examination, or to Kill and destroy them as they best may or can. The Council hereby declaring, That it will be most acceptable to them that none be Killed or Wounded that are Willing to surrender themselves into Custody.

The Places of the Indians Residencies are, Natick, Punguapaog, Nalhoba, Wamesit, and Hassanemesit: And if there be any that belong to any other Plantations, they are to Repair to some one of these.

By the Council.

Edward Ramon. Secr.

CAPTAIN SAMUEL MOSELY

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October 16, Saturday (Old Style): On this date, or slightly before, [Captain Samuel Mosely](#)'s troops captured a native American woman near Springfield, Massachusetts. Although the white militia under his command was under strict orders by the financially strapped government to "kill none that he took alive, but secure them in Order to a Transportation," this specimen was so old and decrepit as to be obviously unmerchandizable.



VALUES TO DEFEND!

So the captain decided to have some fun, and had his troops unleash their Indian-killing mastiffs on the woman. She was

torn in peeces by Doggs.

She was "soe dealt with all," the Captain bragged in an extant letter to the governor.⁶

"KING PHILLIP'S WAR"



"As the star of the Indian descended,
that of the Puritans rose ever higher."

— Tourtellot, Arthur Bernon, THE CHARLES,
NY: Farrar & Rinehart, 1941, page 63



6. In an interesting inversion, a modern historian named Clifton Johnson has determined on general principles (that is to say, on the basis of what he knows must be true about white people, who are clean and decent) that this letter from [Captain Samuel Mosely](#) to the governor dated October 16, 1675 is **incredible**. Incredible in spite of the fact that we had been warned about this Mosely by a historian of his own era, the Reverend William Hubbard writing in 1677, warned that the man "wanted Humanity":

Mosely was so connected with the first People of the Colony that his Exposure and just Censure could not be published without offending them.

So Clifton Johnson rewrote the incident, in his book of local history, as one in which some Native American woman, suspected by "her own people" of friendship with the whites, seemed to have been "torn in peeces by the Doggs" — but the Doggs were those of the Indians. Refer to HAMPDEN COUNTY, 1636-1936 (NY: American Historical Society, Inc.), Volume I, page 148.



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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”

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

You may tumble - Brut
C Mather.

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





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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, Rhode Island. The Narragansett tribal registry currently list over 2,400 members, most of whom reside in [Rhode Island](#).⁷



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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 Diffcutly 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 notwithstanding 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

7. 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.)



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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, credibly informing us, under a strong guard.



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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.



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CAPTAIN SAMUEL MOSELY

☰ 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.



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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

SAMUEL MOSELY

[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).



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Winter: There were already about 500 internees in the racial concentration camp on barren Deer Island, a site in Boston Harbor chosen of course because no white people had been able to subsist there.⁸ “’Tis Satan’s policy, to plead for an indefinite and boundless toleration.” Local food was utterly depleted.⁹ During a period of heavy snow the Native American villages of the [Concord](#) area, praying-ized by the Reverend [John Eliot](#)¹⁰ and not, had been surrounded while in their lodges by troops from Marlborough led by [Captain Samuel Mosely](#), roped together at the neck, and shepherded through the town’s streets. Only 58 of the Reverend Eliot’s Praying Indians remained in the Concord area, working during the day and locked up at night in a stockade built for them, mostly Nashobah women and children.

8. Racial concentration camps for Praying Indian hostages would also be set up on Long Island in Boston Harbor and on Clark’s Island off Plymouth.

9. Our National Park Service now refers to the detainees of King Philip’s War as “prisoners” and as “captives,” evidently in order to create the false suggestion in the minds of current visitors to the sewage-disposal plant under construction at the site that these people had had the status of captured disarmed hostile warriors rather than what they actually were, the innocent families of the Christian allies of the white people, plus the miscellaneous innocent persons of color who were being swept up while going about their business in the race dragnets across the colony. However, the National Park Service does acknowledge that of the approximately 500 Americans whom they denominate “prisoners” and “captives,” the few who survived the 1675-1676 winter of exposure and starvation had indeed been subsequently reduced to slavery.

10. The Reverend Eliot was doing what he could to shield his flock “when some of the people of Massachusetts, actuated by the most infuriate spirit, intended to have destroyed them” (ALLEN’S BIOGRAPHICAL DICTIONARY), but his position was inevitably a compromised and therefore a compromising position. It was much easier to make them be Christians than it was to force Christians to treat them like Christians.

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1676

February (1675, Old Style): [Daniel Goble](#) and [Stephen Goble](#) of [Concord](#) were being paid soldiers' wages, Daniel in the company of Captain Nicholas Manning and his nephew [Stephen Goble](#) in the company of Captain Thomas Wheeler. (Such was the race animosity of the time, that a white man could continue to receive soldier's wages even while sitting in Boston jail awaiting hanging for the mass murder of innocents.)

The Nashobah who had been rounded up in the previous winter and moved to [Concord](#) were at this point marched down to barren frigid Deer Island. Some whites were opinioning, well, this is for their own protection, to protect these Christians from being abused by the aroused whites.



There was, however, at this time a plot among certain white men of Lynn, about 30 or 40 in number, to attack the starving unarmed internees. The idea seemed to be that they were fighting red men, and here were some red people, -let's kill them. The proposition, current in Europe at that time, that belligerents ought to make a "separation between the guilty and the inosent," was an innovation which needed in New England to be supported by argument and reasoning. Fortunately, one Thomas Sheppard of [Charlestown](#) got wind of this



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proposed slaughter expedition and informed the Legislative Council in time to forestall it. I do not know whether the Concord residents had been placed by [Captain Samuel Mosely](#) on the island before, or after, this threatening planning which took place in Lynn during the month of February.

At any rate, the following is what a popular current paperback tour book of Boston Harbor¹¹ has to say about Deer Island during this period. The tour book includes no references or authentication, but it does most bluntly make the following assertions:

The island's resources were not adequate to feed them, and no assistance was rendered from the mainland. At least two hundred perished from starvation and disease during the first two months of internment. Prisoners of war were also brought to Deer Island and later sold into slavery. The memory of these Native Americans is honored each year through a re-enactment of the trip from the old [Natick](#) village site to Deer Island. The group, which includes descendants of Deer Island internees, gathers on the South Natick common on October 30 and traces the route taken more than three hundred years ago. Members of the Native American community have expressed concern that their ancestral gravesites on Deer Island have been disrupted by the construction of the Massachusetts Water Resources Authority wastewater treatment plant. With the construction of a quarantine hospital in 1847, Deer Island again provided a holding area for the displaced. Almost 5,000 Irish immigrants were admitted to Deer Island between 1847 and 1849. Many were taken ill during their long voyage from Ireland. 750 died and were buried on the island.

We can well understand what is meant by the remark from the tour book quoted above, "Prisoners of war were also brought to Deer Island and later sold into slavery," since in fact all captured warriors were being immediately executed upon the Common.

HANGING

What is meant by the guidebook, obviously, by this guilty expression "prisoners of war," is that any persons with any degree of native American ancestry who were so entirely inoffensive that they could not be executed upon the Boston Common, such as the women and the children and the aged men and the infirm, were being driven down to this exposed and barren island and incarcerated temporarily with the "Eliot's Indians" already being held captive there, until whatever survivors there might be could be sold into the foreign slavery of field labor in the plantations of the Azore Islands of the far Atlantic. But there is an additional implication to this material from today's guidebook to the harbor, an implication for which I know of no available supporting evidence. That additional implication would be that (Hypothesis A) the distinction between the survivors of the Deer Island concentration camp who were later sold into foreign enslavement, and those survivors of the concentration camp who would not be sold into foreign enslavement, had been a distinction between, on the one hand, the inhabitants of the Christian villages, the "Eliot's Indians" with their prayer books who had early in the race war been herded down onto the exposed island tied together at the neck with rope, and, on the other hand, the various anonymous persons of color who were being swept up by the white armies later on in the race war. Although the latter would be sold into slavery, reading between the lines in today's guidebook to the harbor would imply, the former would not. And here's the rub: I know of no evidence that that was the way things went down on the ground at the time, that that was the *Selektion* that was in fact made. Even if someone

11. Kales, Emily and David. ALL ABOUT THE BOSTON HARBOR ISLANDS. THEIR GEOGRAPHY, ECOLOGY, HISTORY AND FUTURE, THEIR LORE AND ROMANCE. WITH UPDATED INFORMATION ON HOW TO GET TO THEM, WHAT TO WEAR, WHERE TO PICNIC ... WHERE TO MOOR, RENT, OR CHARTER A BOAT; WHERE, WHEN, HOW AND WHAT FISH TO CATCH; HARBOR CRUISES, SWIMMING. 4th and Revised Edition, 1983 [1st edition 1976]. Maps and sketches by Deborah Warren. Hingham MA: Hewitts Cove Publishing Company, Ltd., Hingham Shipyard, 349 Lincoln Street. Page 28.



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“in charge,” sitting in a comfortable room in Boston, had intended such a benevolent *Selektion*, had ordered such a benevolent *Selektion* — it is unlikely to have been something which mere good intentions could obtain. I would offer as a contrary hypothesis, that (Hypothesis B) the actual white “underlords” actually out there on that island making that *Selektion* after the race war would not have been particularly scrupulous or careful later as to how they make the *Selektion* between those whom they could now enslave and those whom they now needed to put on their own recognizance — that in fact what they probably did with their helpless hostages after their won race war was claim for service in their white households whatever red children seemed comely and alert and undiseased (unprotected children make marvelous household sex objects), then sell anyone among the residue for whom they could get a halfway decent price, and then set loose on their own recognizance **only** those redskins who for reason of age or illness could not be turned to the satisfaction of any white victor’s greed. How might the actual process have been otherwise? –Do people engage in a successful genocide and then come out on the other side of this successful genocide being decent and caring people?

Now the question becomes: who is going to provide some **evidence**, amounting to something more than simple self-serving opinion, as to whether Hypothesis A, the guidebook’s implicit hypothesis, or Hypothesis B, my own somewhat more likely story, is a more accurate description of what actually went down, there in secrecy and silence in Boston Harbor so long ago?

Is it not curious, that the most sustained treatment of this human disaster which we have presently available to us is this two-paragraph “retreating admission” mention which any police interrogator would disbelieve, and that this two-paragraph “retreating admission” which we are supposed to accept is to be found buried in a popular guidebook of no substantial authority? Is it not curious, that even this two-paragraph “most sustained treatment presently available” amounts to an implicit claim that what happened hadn’t been all that bad, because 1.) although “hundreds of friendly Christian Indians” had died of starvation and exposure, this seems to have happened through mere neglect rather than through white maliciousness, and then because 2.) the only people who were subsequently enslaved had been “prisoners of war,” which is to say, implicitly, by supposition, captured male warriors? Is it not curious, that in such a tourist treatment we find anonymous writing about the disturbing of sacred graves of victims by “wastewater treatment,” when the fluid actually indicated by this innocent term “wastewater” would be made up not only of Boston’s gray dishwater but also of its shit and piss and cigarette butts and condoms and dead babies? Is it not curious that a mass grave would be being referred to as “their ancestral gravesites” (plural rather than singular) as if to suggest falsely that these hundreds of people who died at once of starvation and exposure would have received decent individual and singular, respectful, separate burials? Is it not curious that the guidebook prepared for our general public refers to “their ancestral gravesites” (the collective third person possessive “their” in distinction from the collective first person possessive “our”) as if to suggest falsely that any and all readers of this guidebook would of course be the descendants of the white intrusives, and as if to suggest falsely that descendants of the surviving red indigenes have no use for this book, perhaps do not yet know how to read or at least are not likely to go on holiday tours of the islands in the Boston harbor, have nothing to do but march on the indicated annual protest days and “express concern”?



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Jonathan Tyng, the first permanent settler of Dunstable, who lived on Wicasuck Island near the Wicasuck Falls and provided what was at the time the uppermost garrison house on the Merrimack River, petitioned the Bay Colony for aid, as his home was “lying open to ye enemy, yet being so seated that it is, as it were, a watch-house to the neighboring towns.” He offered that with reinforcements he could render important service to his country, “there being,” he said, “never an inhabitant left in the town but myself.” He asked for “**three or four men** to help garrison his said house,” and these soldiers were provided. This has been reported to us by Thoreau in WEEK, with Thoreau adding a comment which presumably has to do with the conflict between being a functionary in such a genocidal race war and being fully human,

methinks that such a garrison would be weakened by the addition of a man.

February 10, sunrise Thursday (1675, Old Style): In the absence from Lancaster of her minister husband Joseph, [Mistress Mary Rowlandson](#) and her family were attacked in their garrison house there by some 400 Nipmuc who had enlisted in this race war after three of their fellows had been executed in Plymouth MA. These were the same warriors who had marched into the Praying Indian villages on November 1st of the previous year and taken, among others, [James Printer](#). (Printer eventually would help produce Rowlandson’s narrative at the Cambridge Press. Was he a willing participant in this attack? Does it matter?)



Printer realized that his future lay with her (and hers with him). In the coming weeks Printer served as scribe during negotiations for Mary Rowlandson’s redemption. Then, when amnesty was offered to Christian Indians who had joined the enemy, Printer turned himself in to colonial authorities, bringing with him, as required by special instruction, the heads of two enemy Indians – testaments to his fidelity. Eventually Printer returned to his work at the press in Cambridge and, in 1682, in one of the most sublime ironies of King Philip’s War, James Printer set the type for The Sovereignty and Goodness of God. Mary Rowlandson and James Printer are indeed a curious pair. Their intricately linked stories are at once uncannily similar and crucially divergent. Before the war, Mary’s husband, Joseph Rowlandson, was the minister of her town, while James’s brother, Joseph Tukapewillin, was the minister of his. Both Rowlandson and Printer spent the winter of 1675-1676 with enemy Nipmucs. Both returned to Boston months later to live, again, among the English. But while Rowlandson came to terms with her time among enemy Indians by writing a book, Printer supplied body parts.

Of the 50 white families resident at Lancaster, 37 whites had taken refuge in this particular garrison house. The first alert was hearing the sound of shots, as attacks were made on three of the other four garrison houses in the settlement. Four of the five fortifications would be able to withstand the attack,¹² but from her own garrison house and its surroundings, none of the pack of “six stout Dogs belonging to our Garrison,” she

12. These surviving colonists of Lancaster, including the family of Daniel Hudson (1), would seek shelter in [Concord](#).

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would complain, would be willing to stir,¹³



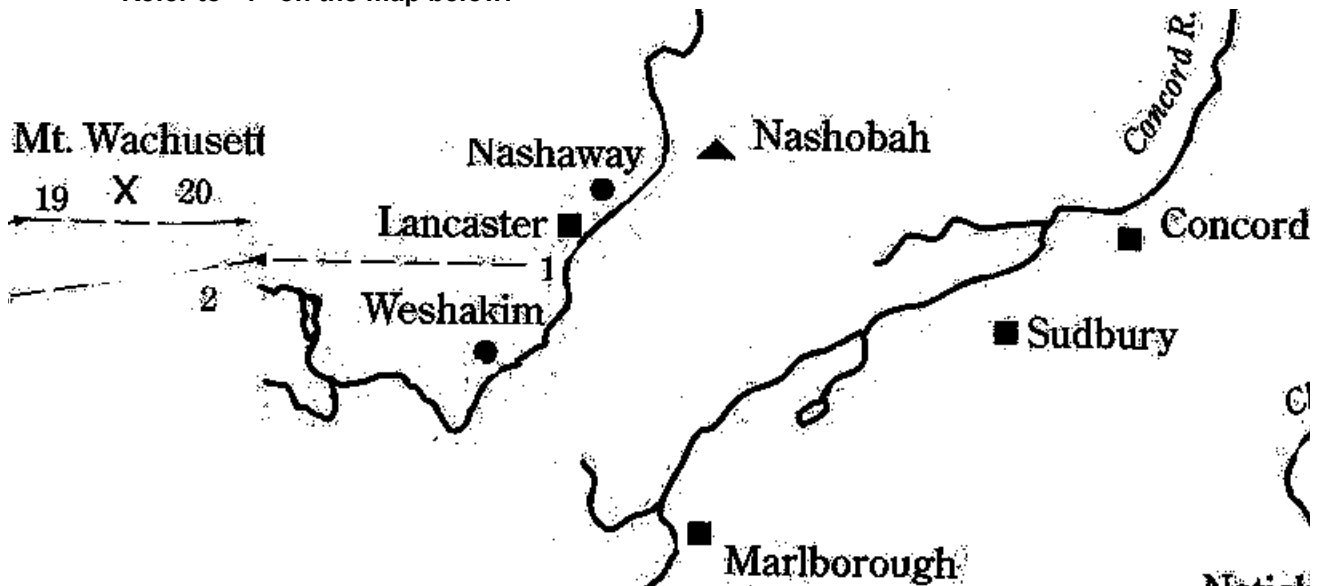
though another time, if any Indian had come to the door, they were ready to fly upon him and tear him down. The Lord thereby would make us the more to acknowledge his hand, and to see that our help is always in him.

CAPTIVITY AND RESTAURATION

After two hours of assault, the attackers managed to set the house ablaze. Of the occupants, 12 would be killed, one would escape, and 24 would be held for ransom.

By now, Indian captivity is just another roadside attraction. In Lancaster MA, a sign recounts where hostage [Mary Rowlandson](#) camped with Indians after they burned the town in 1676. In Letchworth State Park (NY) is a statue of Mary Jemison.... Virginia's Hungry Mother State Park.... In eastern Kentucky, Jenny Wiley State Resort Park.... Texas marks the spot where, in 1836, Cynthia Ann Parker was grabbed.... You don't have to drive far in America to find the roadside story of a white woman in distress.

Refer to "1" on the map below:



Mistress Rowlandson would relate, "Then I took Children (and one of my sisters, hers) to go forth and leave

13. You can consult [Mistress Mary Rowlandson](#)'s captivity narrative THE SOVERAIGNTY AND GOODNESS OF GOD, TOGETHER WITH THE FAITHFULNESS OF HIS PROMISES DISPLAYED; BEING A NARRATIVE OF THE [CAPTIVITY AND RESTAURATION](#) OF MRS. MARY ROWLANDSON most conveniently (on paper) in Richard VanDerBeets's edition HELD CAPTIVE BY INDIANS: SELECTED NARRATIVES, 1642-1836 (Knoxville TN: U of Tennessee P, 1973). Also see Slotkin, Richard and James K. Folsom, ed., SO DREADFULL A JUDGEMENT: PURITAN RESPONSES TO KING PHILIP'S WAR, 1676-1677 (Middletown OH: Wesleyan UP, 1978). Those of us who interest themselves in this sort of thing will be interested to learn that, according to Friend [William Edmundson](#)'s journal, pages 79-80 (Dublin, 1715), some [Quakers](#) of that period were carrying the doctrine of nonresistance to evil to such a point that when the Indian alarm was given, they were refusing to take refuge in the community blockhouses. Our history books tell us that this refusal to play war was very annoying to the other white people, to the point of beginning to persecute these refusers for their persistent utterly selfish refusal to stand guard in the common defense — strangely our history books do **not** inform us that nothing of the sort actually happened, because in fact despite what Friend William asserted, the Quakers did indeed seek refuge in blockhouses protected by guns. just like all the other white people!



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the house: but as soon as we came to the dore and appeared, the Indians shot so thick that the bullets rattled against the House, as if one had taken an handfull of stones and threw them, so that we were fain to give back.” Finally she was forced to leave the burning house. Immediately she saw her brother-in-law fall, dead from wounds; her nephew, whose leg was broken, killed, and her sister shot. She herself was shot through the side, the child she carried in her arms being struck by the same bullet. There were 13 killed and 24 taken captive. According to her account, “I had often before this said, that if the Indians should come, I should chuse rather to be killed by them then taken alive but when it came to the tryal my mind changed; their glittering weapons so daunted my spirit, that I chose rather to go along ... then that moment to end my days...” Mary Rowlandson would sojourn as a servant with her captors for almost three months, as they journeyed westward to the Connecticut River and northward into Vermont and New Hampshire. Wounded in her side and carrying the wounded child, for the first three days there would be not only no roof over their head, but nothing whatever to eat. At times a warrior would carry the child for her, but when she and the child were put on a horse she fell off, not knowing how to ride bareback. Finally she and her feverish child would be able to ride behind a warrior.

On the fourth day, Mistress Rowlandson would meet Robbert Pepper, who had been captured during the ambush at Beers Plain in Northfield the previous September. He would suggest that she put a poultice of oak leaves on her wound, as that had earlier cured a wound on his own leg. On February 18th, Mary’s child would die in her arms and be buried by the warriors on a hillside. Her other daughter was in the custody of another warrior and she would soon learn that her son was alive, in a nearby encampment. Although she was a captive, the natives would make no attempt to prevent her from seeing her children. They would give her a Bible to read. At the end of February, Mary Rowlandson and her master and mistress would leave the main body of warriors behind, so she would not see her daughter again until she was ransomed. In March the small warrior band with which she traveled moved on to Miller’s River (Baquaug) in Orange, Massachusetts, followed closely by a troop of English. Again, according to her account, “... then they made a stop, and chose some of their stoutest men, and sent them back to hold the English Army in play whilst the rest escaped: And then, like Jehu, they marched on furiously, with their old, and with their young: some carried their old decrepit mothers, some carried one, and some another.” When the group would reach Miller’s River, everyone would begin cutting dry trees to make rafts to cross the stream on that very cold day. Mistress Rowlandson would rejoice at being able to cross without chilling her feet. “The chief and commonest food was [Ground-nut](#): They eat also Nuts and Acorns, Harty-choaks, Lilly roots, Ground-beans, and several other weeds and roots, that I know not. They would pick up old bones, and cut them to pieces at the joynts, and if they were full of wormes and magots, they would scald them over the fire to make the vermine come out, and then boile them, and drink up the Liquor, and then beat the great ends of them in a Morter, and so eat them. They would eat Horses guts, and ears, and all sorts of wild Birds which they could catch: also Bear, Vennison, Beaver, Tortois, Frogs, Squirrels, Dogs, Skunks, Rattle-snakes; yea, the very Bark of Trees; besides all sorts of creatures, and provision which they plundered from the English.” Rowlandson would be part of a very large Amerindian encampment at Squakeag (Northfield, Massachusetts). While the group remained there, her son Joseph would be able to come for a short visit. During her stay in this area, she would meet Metacom and he would offer her a pipe of [tobacco](#), which she would decline “though I had formerly used Tobacco, yet I had left it ever since I was first taken. It seems to be a Bait, the Devil layes to make men loose their previous time: I remember with shame, how formerly, when I had taken two or three pipes, I was presently ready for another, such a bewitching thing it is. But I thank God, he has now given me power over it; surely there are many who may be better employed than to ly sucking a stinking Tobacco-pipe.” Mrs. Rowlandson would make clothes and barter them to her captors. In this way, for instance, she would obtain a broth thickened with the bark of a tree, and a knife. When



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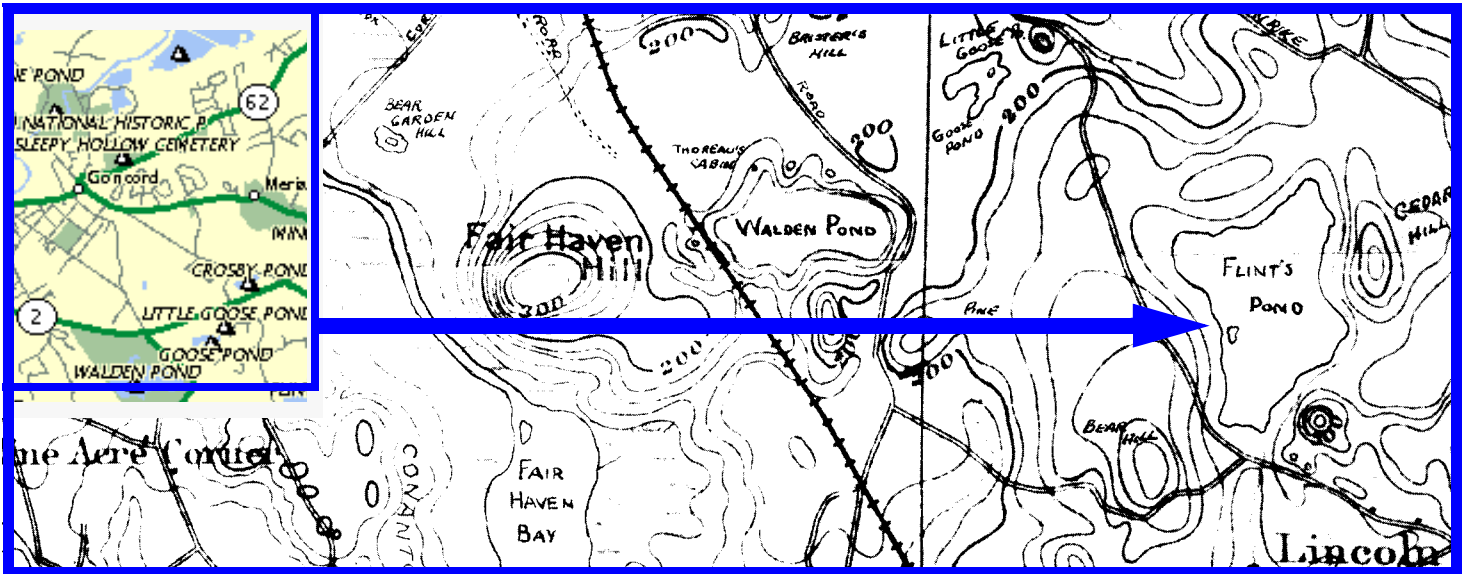
Metacom would give her a shilling for making a shirt for his boy, she would offer the shilling to her master and he would allow her to keep it. From Squakeag, the tribe would move up into New Hampshire near the Ashuelot valley and then up to Chesterfield. During this period of her captivity, Mistress Rowlandson would see her son several times, but then he would be sold to a new master and she wouldn't see him again until he would finally be ransomed in Portsmouth, New Hampshire. Finally, when she thought she would never be taken eastward again, the group began to retrace its route to Miller's River, then to Petersham, and finally to Mount Wachusett. Here negotiations for her ransom would begin toward the end of April. On May 2, 1676, Mary Rowlandson would be exchanged at Redemption Rock for a ransom of twenty English pounds. When she would return to Lancaster, there would be not a single English to be seen and not a single house still standing.

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On this same date, or perhaps a week later than this: When the Praying Indians of [Concord](#), who were Nashobah, were restricted to within a mile of their settlement on Flint's Pond or Sandy Pond,

"KING PHILLIP'S WAR"



(or to within a mile from the outskirts of beautiful downtown [Concord](#), for it doesn't seem to be clear where the white people intended their local free-fire zone to begin and end) one of the things this meant was that they would starve. For this restriction prevented them from cultivating their cornfields. During a period of heavy snow the Native American villages of the Concord area, praying-ized by the Reverend John Eliot¹⁴ and not, were surrounded while in their lodges by troops from Marlborough led by [Captain Samuel Mosely](#), roped together at the neck, and herded through Concord to what can only be described as a concentration camp on barren Deer Island, a site chosen of course because no white people had been able to subsist there.¹⁵ "Tis Satan's policy, to plead for an indefinite and boundless toleration." Most of the hostages would die there of exposure and starvation. There were only 58 of the Reverend Eliot's Praying Indians left in the Concord area, mostly Nashobah women and children. [John Hoar](#) of Concord delegated himself to supervise these people, and built a stockade for them, with workshops, near his home south of the millpond:¹⁶

14. The Reverend John Eliot was doing what he could to shield his flock "when some of the people of Massachusetts, actuated by the most infuriate spirit, intended to have destroyed them" (ALLEN'S BIOGRAPHICAL DICTIONARY), but his position was inevitably a compromised and therefore a compromising position. It was much easier to make them be Christians than it was to force Christians to treat them like Christians.

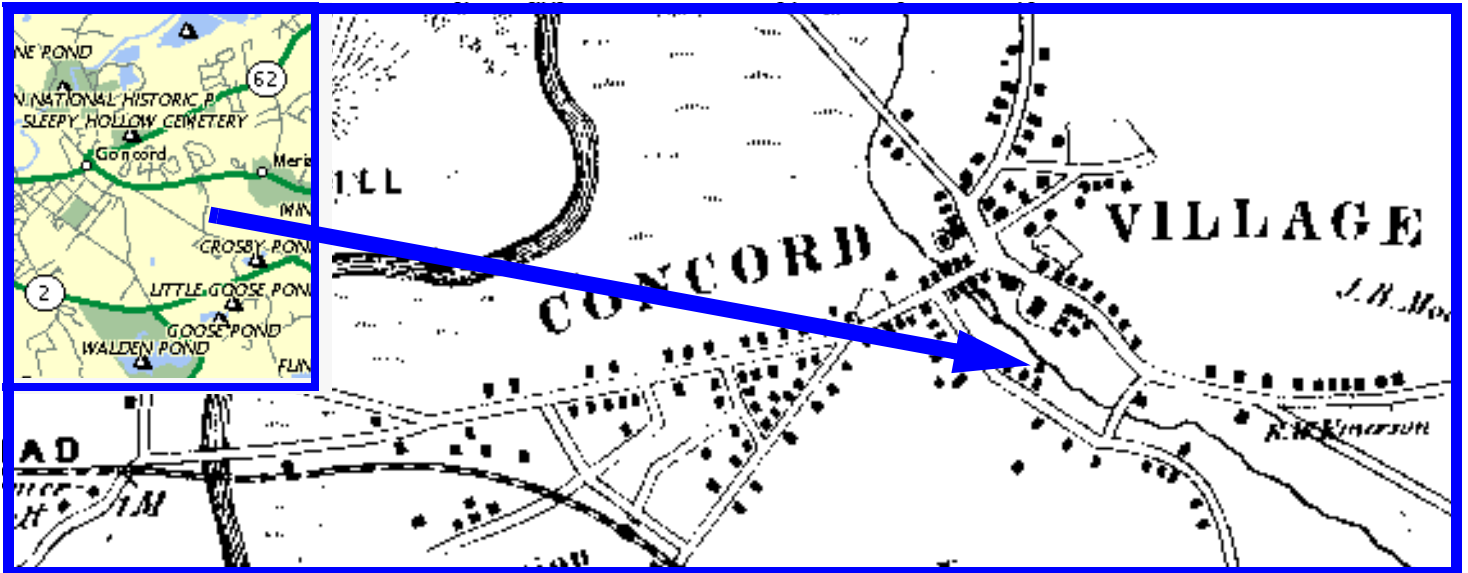
15. A concentration camp for Praying Indian hostages would also be set up on Clark's Island, off Plymouth MA.

16. The [John Hoar](#) stockade was near where the Alcott home known as "Orchard House" would one day stand.

[HDT](#)[WHAT?](#)[INDEX](#)

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These people worked during the day and were locked into the stockade at night, at least in part for their own defense. At one point [John Hoar](#) hitched up an ox team and went back the eleven miles to Nashobah Plantation, to retrieve some of the supply of corn that had been laid by for their winter sustenance. Because of this, these people would be in the very last of the detachments sent out to Deer Island. However, some townspeople were not in favor of this, and surreptitiously sent word to the infamous [Captain Samuel Mosely](#).

An attempt was made to separate the friendly Christian Indians from the wild savages, and some were brought in to Deer Island in Boston harbor. Others [primarily women and young children, and excluding any males of warrior age] were brought to [Concord](#) and entrusted to [John Hoar](#), who built a workshop and stockade for them next to his own house, which is now known as Orchard House. This caused a furor in Concord. Many considered the Christian Indians just spies and informers. The town defenses were in a precarious state [due to the fact that many of the white men were away, fighting in the race war].

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One Sunday soon afterward [Captain Samuel Mosely](#), acting on his own authority, came with his soldiers to [Concord](#) worship, and afterward addressed the congregation. He then marched out to the Hoar stockade, followed by a rabble of townspeople, and demanded that [John Hoar](#) allow him to “inspect” the remaining Praying Indians. He placed his soldiers on guard around the stockade that night, and the next morning caused the Native Americans to be assembled and marched between two files of horsemen to internment on Deer Island. His soldiers of course stripped the Nashobah even of their shirts and shoes, stealing anything worth taking.¹⁷



VALUES TO DEFEND!

The town council of Concord did not reprove Mosely: of course not, for the Nashobah being gone meant more arable fields that could be seized by white farmers.

We have a note that the wife of Joseph Petuhanit¹⁸ was in this group of hostages.

“KING PHILLIP’S WAR”

In this timeframe [Nathaniel Wilder](#) and Mary Sawyer Wilder fled to Sudbury, near [Concord](#).

Meanwhile, it has been alleged, on February 10th at their farm near [Concord](#), the white brothers Isaac and Jacob Shepard were being killed by Americans, and their 15-year-old sister Mary Shepard was being kidnapped. —That, however, on the night of the 12th this intrepid Mary would be able to take a saddle from under her kidnapper’s head as he slept, and saddle a horse he had stolen in Lancaster, and swim the Nashua River to safety:

Two Men were killed at a Farm about *Concord*, *Isaac* and *Jacob Sheppard* by Name, about the middle of *February*; and a young Maid that was set to watch upon an Hill, of about 15 Years of Age, was carried Captive; who strangely escaped away upon an Horse that the *Indians* had taken from *Lancafter* a little before.

[Lemuel Shattuck](#) tells us he obtained his information as to this incident from page 25 of “Hubbard. Foster’s Century Sermon”:

17. [Major Daniel Gookin](#), “An Historical Account of the Doings and Sufferings of the Christian Indians in New England in the Years 1675, 1676, 1677,” 1836 edition, pages 495-7; MASSACHUSETTS STATE ARCHIVES XXX, 185a.

18. She had a name, but we don’t know it, do we?



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About the middle of February, Abraham and Isaac Shepherd were killed near Nashobah in Concord village while threshing grain in their barn. Apprehensive of danger, says tradition, they placed their sister Mary, a girl about fifteen years old, on a hill a little distance off to watch and forewarn them of the approach of an enemy. She was, however, suddenly surprised and captured, and her brothers were slain. She was carried captive into the Indian settlements but with great heroism made her escape. While the Indians were asleep in the night, probably under the influence of spiritous liquors, she seized a horse, which they had a few days before stolen at Lancaster, took a saddle from under the head of her Indian keeper, mounted, swam across the Nashua river and rode through the forest to her home.¹⁹

Unfortunate for this atrocity story, we can corroborate only that one such [Concord](#) farmer was killed, with the report of the brother seeming to have been merely a doubled report of that one killing, and, since Mary “got away from the Indians” so readily, and since no other traces of these marauding Americans ever turned up, there is a raw possibility, even a probability, that what we had here was a very ordinary family murder,

not interracial at all, involving no strangers at all — a very ordinary family murder of the too-familiar Susan “A Nigger Must Have Done It” Smith variety followed by a criminal fabrication, in which this Mary had offed her loving bro and then blamed the bleeding corpse on persons unknown of another race. (That’s problematic, of course, but please do note, it would be quite as problematic to accept at face value the “(t)rangely escaped” above.)

The same source lists under the date of March 10th what is apparently yet another version of or exaggeration of the same rumor, that:

At Concord, two Men going for Hay, one of them was killed.

We can see here how it has been, that the actual 100-200 white body count of this 18-month race war would become exaggerated over time and retelling, to the point that the war has been characterized as the bloodiest, in terms of percentage of deaths among the white population, of any war in our history, bloodier even than the US Civil War of 1862-1865!

19. [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.)



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In 1947, Townsend Scudder told the story in the following manner, on pages 30-31 of his CONCORD: AMERICAN TOWN, making the incident responsible for the willingness of the Concordians to have the Praying Indians they had been protecting roped together by the neck and marched down to the racial concentration camp that had been established on Deer Island:



At Nagog Pond, near the deserted Praying Indian village of Nashoba, Isaac Shepard, with his brother Abraham, was threshing grain in the barn. News of the attack on Lancaster had increased the household's caution. To warn of danger, the men posted their fourteen-year-old sister, Mary, on a boulder part way up the snow-covered hillside behind the house. But the pounding of the flails drowned the girl's shriek. A moment later, Isaac Shepard sprawled in death near the musket he had not had time to fire; his brother Abraham lay unconscious near him. From the barricaded house, the two men's wives saw Indians make off with the girl. Abraham Shepard rallied enough to set out through the snow with his dead brother's wife, his own wife, and his wife's small baby, for refuge at Concord. A week later the Shepard girl rode into the village. She told how the Indians had taken her on a three days' journey inland to Winnisimmet — their camp northwest of ruined Brookfield. Many Indians, she said, were at this place. She thought they had other prisoners with them. There, in the night, she had slipped from her captor's wigwam, untethered a horse, then followed her back track home. Concord felt no mood to temporize. The neighborhood was rife with rumors that Praying Indians still at large had taken part in the Lancaster massacre and raid on the Shepard farm. On the Sunday following Mary's return, just as the people were filing into meeting, a troop of horsemen clattered into town. At their head was Captain Samuel Moseley.... If the citizens wished it, he would take these vermin to Deer Island.



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Now more recently, on page 58 of John Hanson Mitchell's WALKING TOWARDS WALDEN: A PILGRIMAGE IN SEARCH OF PLACE (Reading MA: Addison-Wesley, 1995), an extrabogus version of the Mary Shepard story has resurfaced without references being cited. According to this author Mitchell's inventive elaborations, the native Americans were under the influence of a Warrior Queen, a "renegade leader," and had killed not two white men but three (the father, in addition to the two brothers), and the sister had been taken to a *wickiup* near Mt. Wachusett, from which she then escaped. Thus it is that history gets rewritten to serve the self-respect of the descendant children of the victor:



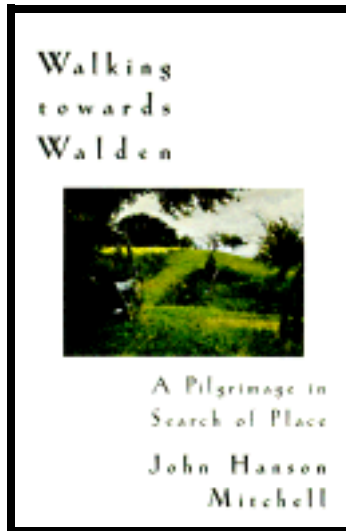
On the western slopes of the hill, in the place known as Quagana Hill, there was a farm held by a family from Concord named Shepard. There were three children in the Shepard family, the youngest of whom, Mary, in 1675 was a fair young woman of some fourteen years. According to the local histories, one February afternoon in 1676, during the hostilities of "King Phillip's War", Isaac Shepard and his two sons went out to thresh wheat in the barn at the base of Quagana Hill. Mary was posted at the summit to watch for Indians. As subsequent events indicate, Mary was a feisty, independent young woman, but she was not a good guard. Sometime in the afternoon, a small raiding band of Indians fighting in alliance with the great renegade leader Queen Weetamoo attacked the Shepard family; they killed the father and brothers and took Mary prisoner. She was carried down to Weetamoo's camp at Weninessit near present-day Mount Wachusett and imprisoned in one of the wickiups, guarded by the women or one of the warriors, possibly Weetamoo's consort, Netus. That same night, the story goes, she stole a horse and a blanket and escaped. She fled through the primeval wilderness, swam the horse across the Nashua River, and some days later arrived in Concord to report the atrocity.





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According to the diary of [Samuel Sewall](#),

2 1676. Feb. 10, 7. Mr. Sanford dyes.

DIARY OF SAMUEL SEWALL



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CAPTAIN SAMUEL MOSELY

1680

January (1679, Old Style): [Samuel Mosely](#) died.



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1688

It is asserted in a very popular and very authoritative history of Concord, Massachusetts, that as of this date [Samuel Mosely](#) was one of a commission who treated with the [Narragansett](#), a late-life service in connection with which this former [pirate](#) (reprieved) and race murderer (celebrated) would come to be referred to, in our historic timeframe, uniformly throughout his life, as if he had been "Captain." In actuality as of this date he was long dead. The date should have been 1668.

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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: July 4, 2017



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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, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



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the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process 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 requests with <kouroo@kouroo.info>. Arrgh.