

## indian slaves

"I was struck by how much they looked like us," said Michael J. Thomas, a Mashantucket tribal leader who went on the Bermuda trip this past summer.

According to local legend, the wife and son of King Philip might have been among those on St. David's. After the king's death, his wife, Wootonekanuske, is said to have married an African man, preserving a genealogical line with Indians in New England.

The Pequots, flush with casino wealth and in the midst of their own 21st century resurgence, plan to dig even further into slavery's hidden history, Thomas said.

"What's to be learned is a more accurate perception of Colonial-era history," he said. "It helps people to understand our insecurities of today." □

### WRITTEN SOURCES FOR THIS ARTICLE INCLUDE:

"Native People of Southern New England, 1500-1650," by Kathleen J. Bragdon. University of Oklahoma Press, 1996

"The Name of War," by Jill Lepore. Vintage, 1998

"The Pequots in Southern New England: The Fall and Rise of an American Indian Nation," edited by Laurence M. Hauptman, James D. Wherry. University of Oklahoma Press, 1990

"500 Nations: An Illustrated History of North American Indians," by Alvin M. Josephy Jr. Gramercy Books, 1994

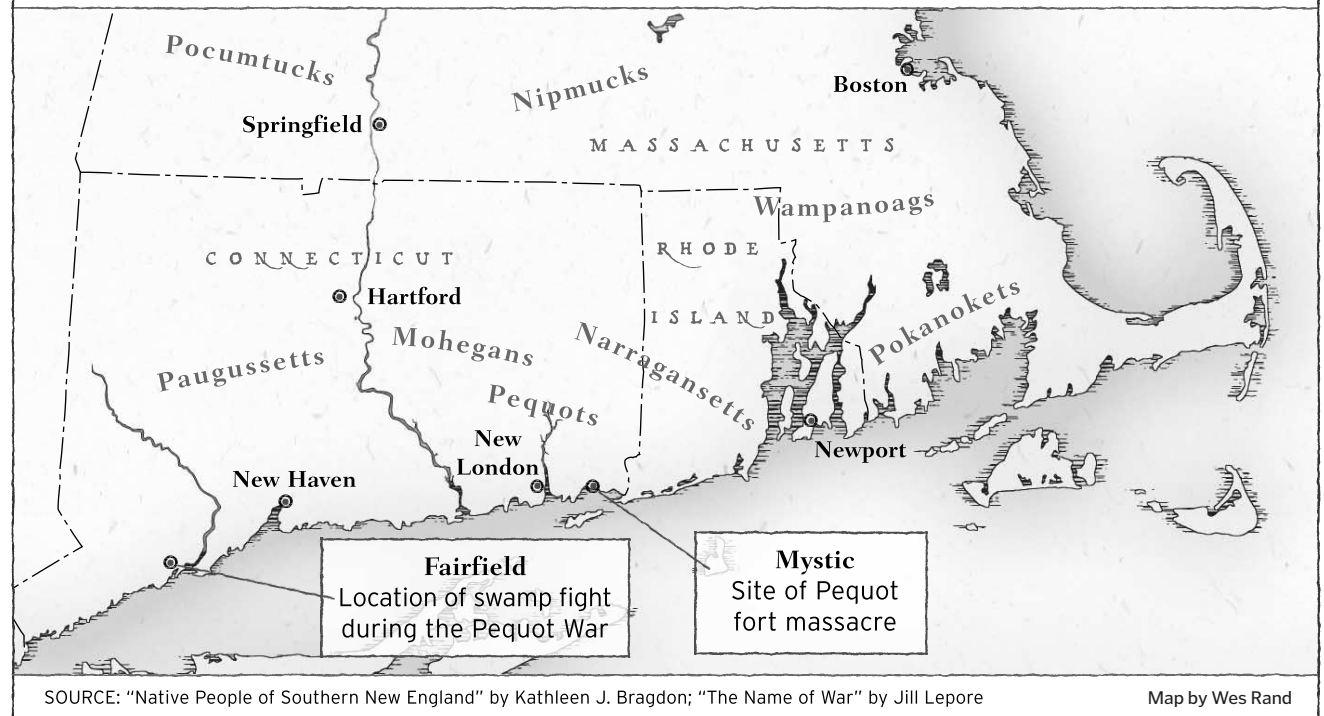
"Indian Slavery in Colonial Times within the Present Limits of the United States," by Almon Wheeler Lauber. Columbia University Press, 1913

"Genocide and Enslavement of Native Peoples in Southern New England," paper by Kevin McBride, University of Connecticut

"The Changing Nature of Indian Slavery in New England, 1670-1720," paper by Margaret Ellen Newell, Ohio State University, Nov. 2001

### Indians in Southern New England in the 1600s

Before the killer epidemics of the early 17th century, the Indian population of southern New England might have numbered as many as 90,000 people, with dozens of settlements across what is modern-day Connecticut, Rhode Island and Massachusetts. Most of the Indians captured by the English and enslaved in the 1600s came from southern New England tribes. In general, these Indians spoke variations of the Algonquian language.



### FROM MAJOR JOHN MASON'S NARRATIVE, "A BRIEF HISTORY OF THE PEQUOT WAR."

"We being loth to destroy Women and Children ...The Captives we took were about One Hundred and Eighty; whome we divided, intending to keep them as Servants, but they could not endure that yoke; few of them continuing any considerable time with their masters."

### ARTICLES OF CONFEDERATION, UNITED COLONIES OF NEW ENGLAND, 1643.

"The whole advantage of the war ... whether it be lands, goods or persons, shall be proportionally divided among the said confederates."

### FROM A SERMON BY INCREASE MATHER, A PURITAN MINISTER IN BOSTON, DURING KING PHILIP'S WAR.

"These are perillious times which we now live in, when men ... can scarce look out of doors, but they are in danger of being seized upon by ravening Wolves, who lye by wait to shed blood, when men go not forth into the field, not walk by the way side, but the Sword of the Enemy, and fear is on every side."

### FROM A LETTER FROM SAMUEL SHRIMPTON OF MASSACHUSETTS TO HIS WIFE, JULY 1676.

"I doe verryly thinke that the warr with the Indians draws nigh an End. Wee have lately killed abundance of them & taken as many Captives. I bought 9 the other day to send to Jamaica but thinke to keep 3 of them."

### FROM A LETTER BY JOHN ELLIOT, A MISSIONARY IN NEW ENGLAND KNOWN AS THE 'APOSTLE TO THE INDIANS,' WRITTEN IN 1683 ABOUT INDIAN SLAVES WHO ENDED UP IN AFRICA.

"A vessel carried away a great number of our surprised Indians, in the times of our wards, to sell them for slaves, but the nations, whither she went, would not buy them. Finally, she left them at Tangier; there they be, so many as live or are born there."

### THE REV. JOHN COTTON OF PLYMOUTH COLONY, ON THE FATE OF KING PHILIP'S YOUNG SON, WHO WAS CAPTURED IN 1677.

"Philips boy now goes to be sold."

SOURCE: "The Name of War," by Jill Lepore; "Genocide and Enslavement of Native People in Southern New England," by Kevin McBride.