

SECTION 1:

WARS ON HISTORICAL NORTH AMERICAN SOIL: BUILDING THE U.S.

“Keep your powder dry”, good advice based on the need to carry black powder for flintlock rifles of the time. It has come to mean “Keep a thoughtful, patient demeanor until all the facts are revealed.”



“A new and correct map of the United States of North America, 1784” by Abel Buell. Reproduced from the original at the New Jersey State Historical Society. From family archives.

Enlargement shows the East Coast.



1.1 KING PHILIP'S WAR 1675-1676

King Philip's War (1675-1676), sometimes called the First Indian War, or Metacom's Rebellion, was the first war the English colonies fought against the Indigenous people, and it set the tone for unchecked colonial expansion at the expense of Native Americans.

Massasoit, the Wampanoag Chief, and Captain Miles Standish of the Puritan Separatist pilgrim colony, had signed the first treaty for mutual aid in 1621. The peace and goodwill lasted for more than 50 years.

Old Praying Towns

It was no secret Indigenous people had saved the newcomers upon their arrival. What if God also had sent Dutch and English Puritans and Huguenots from France (who all suffered persecution in their home countries) to the New World to return the favor of protection? In the 1650s several tribes were fleeing persecution by Mohawks and several other New England Indian groups. John Eliot of Massachusetts asked the General Court to establish five "Old Praying Towns" (similar to cities of refuge in the Old Testament) to harbor "*our praying friends* (Indigenous people were recognized as fellow believers)". The request was granted, and 8,000 acres were home to 10 Indian families and innocent victims of a feud between tribes. Eliot and others visited the towns regularly for fellowship, counsel, and to make sure the residents were safe. Indigenous leaders governed and spiritually led the Old Praying Towns. Before King Philip's War, 15 additional families lived at another site.

English settlement was also increased in the surrounding area in the mid-1650s as a way of discouraging marauders who were trying to take revenge on the protected Indigenous believers.

—Based on John Eliot's Mission to the Indians Before King Philip's War by Richard W. Cogley (ebook), Harvard University Press, pp. 144-154. An eyewitness account.



Stone knife, from family archives.

First Contact

Did we know of Jesus before First Contact? Long ago on the prairie, my tribe passed down this account: “We didn’t have healing medicine or reliable food sources; living quarters were poor. Our children didn’t live long. We cried out to the Creator for help. Suddenly a herd of buffalo came over a ridge. We had never seen such creatures before. A man different yet the same as us was riding the lead buffalo. We could not discern his tribe. This man jumped off and went to our holy man, asking in a concerned way about our people. “Why are you so sickly? Why do you have such difficulty getting through the winter? Why are your children dying?” The holy man could only say, “We don’t know how to do it any better. We don’t know how to get along with others.” So the man stayed with us for many years. He taught us to hunt with respect, not to over-kill. He taught us to help our neighbors, to join together in feasts. He taught better nutrition, the purposes for plants, how to select healing herbs, more effective housing solutions, wildlife and plant management, so children could survive to adulthood. We listened and learned.

One day the man said, “I need to leave. There are others I need to teach.” We were sad. We felt so much love from him, and we had grown to love him in return. He smiled and said, “I will come back. Continue to walk as you have been taught.” With that he walked a few steps into the prairie grasses and then disappeared before our eyes.”

—Wally Inyun Walkon, from memories of the elders of the Dakotah people.

This should not surprise us:

John 10:16 :“And I have other sheep which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd.”

John 21:25: “And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.”

“As long as genuine faith was organic, that is, exuded naturally out of a person, things were OK. The Puritans, Moravians, Lutherans and Huguenots had already faced so much persecution in Europe for their new expressions of faith that they came here very humble and teachable. It was more a sharing of information, and mutually uplifting one another than ‘conversion’ from either side. At first, in the

beginning so to speak, we both agreed the Creator was in charge, that peace in our hearts was possible regardless of what was going on around us. A personal relationship with our Creator, a strong prayer life, a continual sense of gratitude to Him unifies; truly hearing the Creator’s voice is calming. We see His creation as good, just like in Genesis. There is no other than One Creator and His Son who came to teach His ways. People who can agree on that get along fine.”

—Wally Inyun Walkon

“Between at least 1653 -1670 *Native American* missionaries travelled as apostles from the Old Praying Towns. We were resolved to bring this message, because the Jesus of the new settlers was consistent with the character and gentleness of the ancient accounts of One who had visited North America long ago to heal, and teach peace and forgiveness.” — Based on John Eliot’s Mission to the Indians Before King Philip’s War by Richard W. Cogley (ebook), Harvard University Press, pp. 144-154; Corroborated by Wally Inyun Walkon.

“The One who visited us in the ancient days had taught keys to a better way: praying and anointing each other. The knowledge was not ours to keep, so we shared it.”

—Wally Inyun Walkon, from the memories of the elders, Dakotah tribe.

James 5:13-16: “Is anyone among you sick? Let him call the elders and let them pray over him, anointing him with oil in the name of the Creator, and the prayer offered in faith will restore the one who is sick, and the Creator will raise him up; and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man accomplishes much.”

Hole digger (for planting seed); awl (to place holes in hides to lace them together for clothing).



Unravelling

The Mohawk tribe seemed particularly adverse to the message Indigenous apostles were trying to share; thus Eliot’s idea of Old Praying Towns for native protection.

Many “non-praying” of both English and Indigenous ethnicities experienced entanglements with the Mohawks. In 1670 New France forged an anti-Mohawk alliance that gained much support.

A Mr. Gookin observed part of the reason for the Mohawk resistance. “...Indians do not much rejoice under the Englishmen’s shadow who do so overtop them in their number of people, stocks of cattle, etc.”

To try to thwart dwindling mutual respect, Eliot proposed a biracial school to remove racial stigma for the next generation, ‘provide competent building maintenance, and make a place of worship together,’ and it was approved by Indian rulers and teachers as well as White settlers, with equal opportunity to learn from each other, but the war broke out before it was built.

Sorrowfully, things began to unravel from all directions. In 1670 the peaceful Pantucket were prohibited from Wamesit Praying Town because they “refused to desist from pow-wowing.”

—Selections from John Eliot’s writings.

Unfortunately, the cultural expression of prayer to the Creator with movement and drum cadence in worship didn’t fit the other cultural mold of pious silent prayer and stock-still church services.

Contact In Context

We shake hands
You, firm,
Looking me in the eye to detect intention, to display assertion,
And long,
As you were taught by your forefathers,
So we can not draw arms against each other.

I look you in the eye to show we are equals,
I shake hands lightly
As I was taught by my grandfathers
So you know you are free to be your own person,
So you understand we should live together in peace.

You depart
Unable to respect my ‘weakness’

And I depart,
Sure you will dominate me.

—Based on “Dan”, from The Wolf at Twilight: An Indian Elder’s Journey Through a Land of Ghosts and Shadows by Kent Nerburn, pp. 125-127.

One Dakotah’s Perspective

“Whites have the mistaken impression that Indigenous people were always skirmishing and jockeying for position. Not so. Only after First Contact when we were being crowded out, with diminishing food supply, did the bickering among tribes start.

But looking at history, I’d have to say when ‘relationship’ disintegrates to ‘a religion of legalism’, it only messes things up. Europeans fled here because legalism became persecution there. Why did they then lose that tenderness toward His Son and begin to legislate to us what was ‘true religion’? Yes, it was religious persecution: the old ones had to take our spirituality underground.”

—Wally Inyun Walkon

Unfortunately, the remembrance of European persecution toward Puritans and Huguenots did fade. Their belief in New Testament grace soon disintegrated into punitive behavior, and assumed a mandate to “claim the land” by conquest just as they envisioned the Israelites had done to the Promised Land (The Israelites, however, had actually been called to *redeem* the land with personal repentance, testimony of what God had done for them, and with praise to usher in God’s glory, which would have made physical battle unnecessary, as evidenced by the effect on the wall of Jericho.).

By 1671 relations were being strained beyond repair. The Wampanoag, now led by Massasoit’s second son, Metacom(et)—or King Philip as he was dubbed by the English—and other neighboring tribes were being pressured for hunting land by the expanding English colonies to the east and by the Iroquois tribes to their west who were fighting the Beaver Wars against still other tribes. In 1671 King Philip was under duress to sign over all rights to their land, gave up most of their arms and ammunition, and agreed to be subject to English law in exchange for protection and the right to trade with the English. That treaty didn’t last long; things came to a head in 1675 when a Christian Native American, acting as an English spy, was murdered and 3 Wampanoag were executed for the crime. Metacom/King Philip retaliated. —<http://www.history.com/this-day-history/king-philips-war-begins/print2/1/2016>

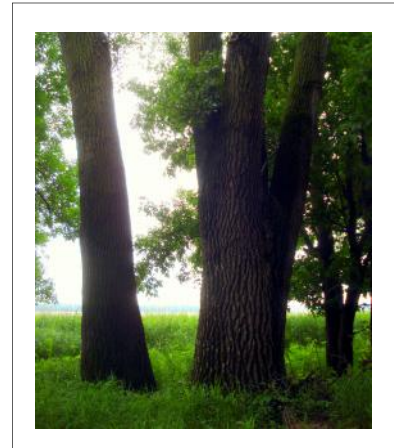
“Samuel Moselur was captain of a band of Dutch and English pirates that were then pardoned to participate in King Phillip’s War. Moselur twice brutalized the Okommakamesit and other Indigenous people who had taken refuge in an Old Praying Town. It was reported the pirates were ‘no lovers of Christian Indians.’ Besides, they desired the Praying Town land.”

—Selections from John Eliot’s writings.

Note: Native peoples knew that only The Great Spirit could truly *own* property, so it had been an early indigenous inside joke that whites thought land could be traded for *anything*.

Q: How might the decision (from both sides) to go to battle have overridden what God ultimately had in mind for the New World?

Q: Was the Mohawk nation intended to test a lasting mutual association between “praying-Indigenous” and “praying-Europeans” so the new relationship would be based on true fellowship and *lack* of interest in war? How might our nation look different today had no one “taken the bait”?



Red oak trees.

Uprooted and Replanted

Digory Sargeant served the Church of England on American soil,
Served his family and neighbors as a carpenter
Then served as a soldier in the very tragic King Phillip’s War.

Warned of Indian attacks, settlers
Were encouraged to leave their Worcester, MA, homes.
Digory, who had lived there for 10 years, flatly refused.

He had, after all, cleared fields, built a barn
Then a cabin, and simply didn’t have the constitution to start over.

For his part, King Phillip only wanted the peace and quiet
He had enjoyed at his lake home each summer. Then, people wandered
In uninvited, over-fished and over-hunted; developments encroached;

Deforestation came square by square, new settlers started fires on the land,
Took things as they were and uprooted them. Put boxes around themselves,
Then, quite pointedly, fences. When fear chilled bones, it came to a head.

Digory was enlisted in the war, scalped and killed in the Maine winter¹
“And buried somewhere on his land at the foot of an oak tree²
Presumably by his belated white rescuers, but
It is unknown exactly when the burial took place.”³

Some tribes, depending upon their tradition,
Accepted a substitute into the tribe for each brave
Killed in the line of duty
Or each innocent mercilessly mowed down.
An eye for an eye, a child for a child.

“Digory’s wife and 5 children were carried off
By Indians to Canada.” The Indians “killed Digory’s wife
Who was unable to keep up; a baby was killed, too.”

Another scenario:
She and the infant died after childbirth while being
Accompanied to a Native settlement.⁴

“Martha, John and Thomas were eventually ransomed⁵
And were returned to Massachusetts
Where they grew to adulthood.

Daniel was affiliated with the Abenaki [Abenakis] tribe
And came to be known as
Louis-Phillippe Serien dit L’anglais de Riviere Quelle⁶.
Mary stayed in Canada with the Indians the rest of her life.”

An oak tree is the Native symbol of courage,
Willingness to stand alone for a belief deeply held,
And for entreaty in continual prayer.⁷

—With Dan R., “Dan”, and Wally.

¹There are discrepancies about date of death. 1703/04 is after the official dates of King Philip’s War, but the conflict could easily have lasted past Philip’s death. The Mohawks are recorded as having attacked the area of Digory’s home after King Philip’s War.

²Red oak is the most common [tree] in the [Eastern seacoast] area; its red inner bark has red streaks running down the sides of the tree. —<http://www.seacoastonline.com/article/20110223/life/102230306> See photo on p. 10.

³While the Mohawk were clearly aggressors at this point in time and may have contacted



Red oak leaf in the fall.

Digory in battle, after study of the dynamics of conflict in the area, it is possible a peaceful tribe came following the battle to respectfully lay Digory to rest and to rescue the remaining family members to bring them to an Old Praying Town or remote Native village for safe keeping.

⁴“Speaking from the perspective of the Dakotah tribe, any captives (whether from a different tribe or from the settlers) were taken in as a ti-osh-bay-ee (ti-OSH-bay-ee: family) member and were raised, protected, fed and taught. Yes, there were always some Natives who didn’t want Wasichu (Wa-SI-chu: non-Indians) around, but at the point of First Contact with French, English or Dutch/German settlers, there was more curiosity than anything. Whites had a totally different concept of life and reality. The question soon became, ‘How to co-exist?’ Co-existence from the Indian worldview meant ‘How do we share the available resources so everyone has enough?’ There were suddenly more people than any tribe had ever seen before.” —Wally Inyun Walkon, from the memories of the Dakotah elders.

⁵The Minnesota family that reported this account (including stanza 9 quotation) noted: the Indians said they “gave” Thomas to Philippe de Rigault Vaudreuil. The family indicates perhaps he was “redeemed” by the Frenchman. The Descendants of Digory Sargeant of St. Germain’s of Cornwall, England and Worcester, Massachusetts by Lynnet Auher Kiehl, chronicles this part of Dan R.’s genealogy, who shared part of this story of the conflict.

⁶Both Daniel and Mary seem to have adopted Native affiliation and lifestyle, not likely if they were treated as hated prisoners of war. The Abenaki/Abenakis tribe was French-speaking and renamed Daniel to commemorate some event in his life. The French transliterated means “Famous warrior, one who loves horses/an apostle in succession, the one who speaks English like the River What (The one who asks a lot of questions(?))”; or reframed, “What a wonderful necklace of precious stones [he is] (alternate meaning of ‘riviere’)! [We are blessed] to have him in our Creator-loving line of succession, an English-speaking famous defender who loves horses and treats all with great kindness, one who questions, after the likeness of our own King Philip.”

⁷The possibility exists Digory was buried under the oak tree by a friendly tribe to atone for the actions of a common enemy. That act of kindness underscored their respect for his courage, his belief system, and to acknowledge his prayer life.

“The oak reveals its heart to those who observe.”

—Native American Proverb

Northern Red Oak by Josh Fecteau. <http://joshfecteau.com/>
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An Epilogue

Generosity had fallen to law. After 14 months of bloody fighting and heavy loss of lives and villages on both sides, King Philip was captured, beheaded, his head displayed on a stake in Plymouth. Many of his people, including his second wife and son, were sold into slavery in the West Indies. Many Indians fled to Canada, and the remaining 1st Nation people lived in poverty or servitude on their former land.

—Additional Sources: <http://www.history.com/this-day-history/king-philips-war-begins/print> 2/1/2016; <http://www.history.com/this-day-history/the-pilgrim-wampanoag-peace-treaty>; *The Reader's Companion to American History*, Eric Foner and John A. Garraty, Editors, 1991, by Houghton Mifflin Harcourt Publishing Co.; <http://en.wikipedia.org/wiki/metacomet>.

What's In A Name?

"It might surprise white people that the word 'savage' is a French word actually pronounced sau-VAGE, originally meaning 'Godlike', and still includes 'save' and 'unspoiled'.

In the Greek, ' ἔθνη ', 'heathen' means 'a nation, a people, non-Jews; Gentiles'.

An example of the word use is:

Galatians 3:8-9: "And the scripture, foreseeing that God would justify the *Gentiles* [non-Jews/Heathen, including Native Americans] by faith, preached the gospel beforehand to Abraham, saying, 'All the nations shall be blessed in you.' So then those who are of faith are blessed with Abraham, the believer."

When Columbus and his shipmates had terrible dysentery, we coaxed them off the boat, cared for them, and taught them how to regain their health. Columbus used the Spanish 'indios' to describe us. '*In Dios*' is 'God inside, but looking like people,' or 'God's representatives'.

Whoever encountered us saw how the Man who came and taught us had changed and helped us. We freely provided that knowledge because it wasn't to be kept for ourselves alone. The Creator is not greedy. He provides everything in the Native life for our well-being. If His teachings are followed, it will be well with us when we return to Him. It is good, for everything that is already His will go right back to the Creator.

Q: How did those words get so bastardized in this nation? How was it those identifications of our identity in the Creator, those compliments about our reflection of Him, became slurs of shame?”

—Wally Inyun Walkon., from the memories of the elders of the Dakotah people.

Postscript: After the time of this historical account of Mohawk actions, there was a revival among the Mohawks, who have a vibrant church to this day.