

not promise that the English would defend the four tribes. "The English being therefore free, there was no necessitie of making warr, and where there is no necessitie there is as little justice."²⁰

New Haven would not except this argument. It quoted some "(who professed to know and remember what agreements were made with the Long Island Indians) did confidently affirme the English had covenanted to protect them." Then New Haven pointed out the moral obligation, "The receiving and payeing of tributt may rationally imply some just defence in such a case," especially when the Indians' faithfulness and dependence on the covenant or promise to them "was not laide as any stone in the foundation for the warr."²¹ An Old Testament illustration was introduced to lend divine sanction.

In the meantime, the Montauk women remained prisoners. Cultivating another rich opportunity, Uncas sent several messengers to Wyandanch promising, for a price, to avenge him on Ninigret. Wyandanch has in a predicament, not trusting Uncas and yet not wishing to forfeit aid from the powerful Mohegans. Taking a chance, he sent Uncas 700 fathoms of wampum, promising more if Uncas remained loyal. This was over 50,000 beads, an enormous bribe. Wyandanch, to protect himself and to avoid offending the English, sent word of the bargain to John Winthrop, Jr. at New London. The English could stop the deal if they wished or bear witness if Uncas proved unfaithful.²² Wyandanch went to the minister in Easthampton to have him write the news to Winthrop. This minister was Thomas James, the son of a minister, and a man as closely involved in Montauk affairs as Lion Gardiner. Gardiner himself, had forsaken his island, leaving it to the care of his son David during the troubled year of '53. Lion took up land in the town where he became a magistrate.

Ninigret continued to attack. In a raid, doubly reprehensible because it was made on a Sunday, Ninigret or some of his Pequots attacked a friendly Indian named Paacump, who with his family, was living on English ground. Paacump's mother, wife and two children as well as three other Indians were reported killed and captives taken.²³ Undoubtedly, this raid was on Montauk Point where already, English flocks were pastured. The threat of such sporadic raids demoralized the Indians in the area. They had constantly to be on guard, and to cling to their fortifications.²⁴

In August, Southampton town was visited by two bands of Indians, who "came vp... concerning their present distress abovt the Naragansets." The problem was referred to a committee of three statesmen of the town.²⁵ What they concluded, is not recorded, nor is mention made of any obligation to protect the Indians from attacks as promised in the first land purchase.

Connecticut determined to send over men with Capt. Mason to give aid to the Montauks. New Haven was

asked to join this expedition. The immediate excitement was word that Ninigret had called in Mohawks and Wampeages (an upland Connecticut tribe) to assist him in wiping out the Long Island Indians and thereafter to take on Uncas. New Haven, now that action was demanded, showed itself conservative, not so convinced of the righteousness of defending Long Island Indians as it had been when shaming Massachusetts. In the debate, mention was made of the hazards of entanglement, but eventually, New Haven voted to send over Lt. Seely with some men, powder and lead "which come to aboue fifty shillings, the payment to be considered hereafter." The group had instructions to inform the Montauks of English friendship, as long as the Indians remained faithful and to point out this aid was for defensive purposes and "not to offend or hurt Ninigret, or any other Indian." If Ninigret came, Seely was to endeavour to "persuade to peace."²⁶

Early in September, the Rev. Mr. James was again writing to Winthrop at the request of Wyandanch "whose sorrowes and sad condition, I shall not neede, I suppose, ti informe you." Wyandanch was not only afraid for the lives of his daughter and the other captives, but expected further attacks from Ninigret. He had sent wampum to Ninigret, but Thomas Stanton had intercepted it (surely not from a sense of duty) and Wyandanch begged that the wampum might be sent on speedily. James wrote:

"He sayth though they should dele deceitfully with him, & still detaine his daughter, with the rest of them, he doth not so much care for his money: he would not be wanting (as he sayth) in any meanes whereby he might recover them: however, he hopes it may be a means to preserve them from further violence, which otherwise his enemies might exercise towards them."²⁷

Ninigret decided to make peace with Wyandanch. Pressure from the English who were frowning upon him more and more, may have persuaded him. At any rate, Ninigret sent a squaw to offer his terms--peace and the return of the captives upon condition that Wyandanch "did wholly Submitt to him and yield his countrey to claime."²⁸ Wyandanch refused the condition, saying he could not accept it without advising the English.

The Squaw consulted Ninigret and returned again, offering to return the prisoners for wampum. Wyandanch agreed. Two delegates, who most likely were Sasakataka and Cockenoe, went to Narragansett and in the presence of Pessacus, the sachem, and his brother, as well as two Englishmen, they paid up. Ninigret afterwards claimed Wyandanch had agreed to submit himself and his tribe--the original condition--but Wyandanch denied it.

Lion Gardiner had supplied his own money and goods to help Wyandanch raise the ransom.²⁹ For this particular act of friendship and many others, Wyandanch later gave Gardiner a gift of land. Traditionally Quashawam and the other women were returned to Wyandanch in