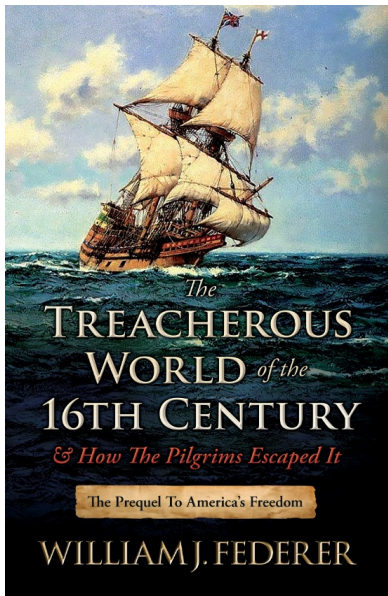


## American Minute with Bill Federer

"Squanto ... was a special instrument sent of God for their good beyond their expectation"-Pilgrim Governor William Bradford

Of 102 Pilgrims that landed on the shores of **Massachusetts** in November of 1620, only half survived till Spring.

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[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)

In the Spring of 1621, as recorded by **Pilgrim Governor William Bradford** in his *Of Plymouth Plantation*:

"About the 16th of March, a certain

**Indian came boldly amongst them** and spoke to them in broken English ... His name was **Samoset**.



... He told them also of another Indian whose name was **Squanto**, a native of this place, **who had been in England and could speak better English than himself ...**"



**Samoset's** initial visit to the **Pilgrims** was recorded in ***Mourt's Relation***, written by **Edward Winslow** and **Governor William Bradford** in 1622:

"Friday the 16th a fair warm day towards; this morning we

determined to conclude of the military orders, which we had begun to consider of before but were interrupted by **the savages**, as we mentioned formerly;



and whilst we were busied hereabout, we were interrupted again, for there presented himself a **savage**, which caused an alarm.

... **He very boldly came all alone** and along the houses straight to the rendezvous, where we intercepted him, not suffering him to go in, as undoubtedly he would, out of his boldness.



**He saluted us in English**, and bade us welcome, for **he had learned some broken English** among the Englishmen that came to fish at Monchiggon, and knew by name the most of the captains, commanders, and masters that usually come.

... **He was a man free in speech**, so far as he could

express his mind,  
and of a seemly  
carriage.

We questioned  
him of many  
things; he was the  
first savage we  
could meet withal.

He said he was  
not of these parts,  
but of Morattiggon,  
and one of the  
sagamores or  
lords thereof, and  
had been eight  
months in these  
parts, it lying  
hence a day's sail  
with a great wind,  
and five days by land.



He discoursed of the whole country, and of every  
province, and of their sagamores, and their number of  
men, and strength.

... The wind being  
to rise a little, **we**  
**cast a**  
**horseman's coat**  
**about him, for he**  
**was stark naked,**  
**only a leather**  
**about his waist,**  
**with a fringe**  
**about a span**  
**long, or little**  
**more; he had a**



bow and two arrows, the one headed, and the other unheaded.

He was a tall straight man, the hair of his head black, long behind, only short before, none on his face at all;

he asked some beer, but we gave him strong water and biscuit, and butter, and cheese, and pudding, and a piece of mallard, all which he liked well, and had been acquainted with such amongst the English ..."

***Mourt's Relation***  
continued:

"**(Samoset)** told us the place where we now live is called **Patuxet**,

and that about **four years ago all the inhabitants died of an extraordinary plague**, and there is neither man, woman, nor child remaining, as indeed we have found none, so as there is none to hinder our possession, or to lay claim unto it.



All the afternoon we spent in communication with him; we would gladly have been rid of him at night, **but he was not willing to go this night.**

Then we thought to carry him on shipboard, wherewith he was well content, and went into the shallop (small boat), but the wind was high and the water scant, that it could not return back.

We lodged him that night at Stephen Hopkins' house, and watched him ..."

**Mourt's Relation**  
continued:

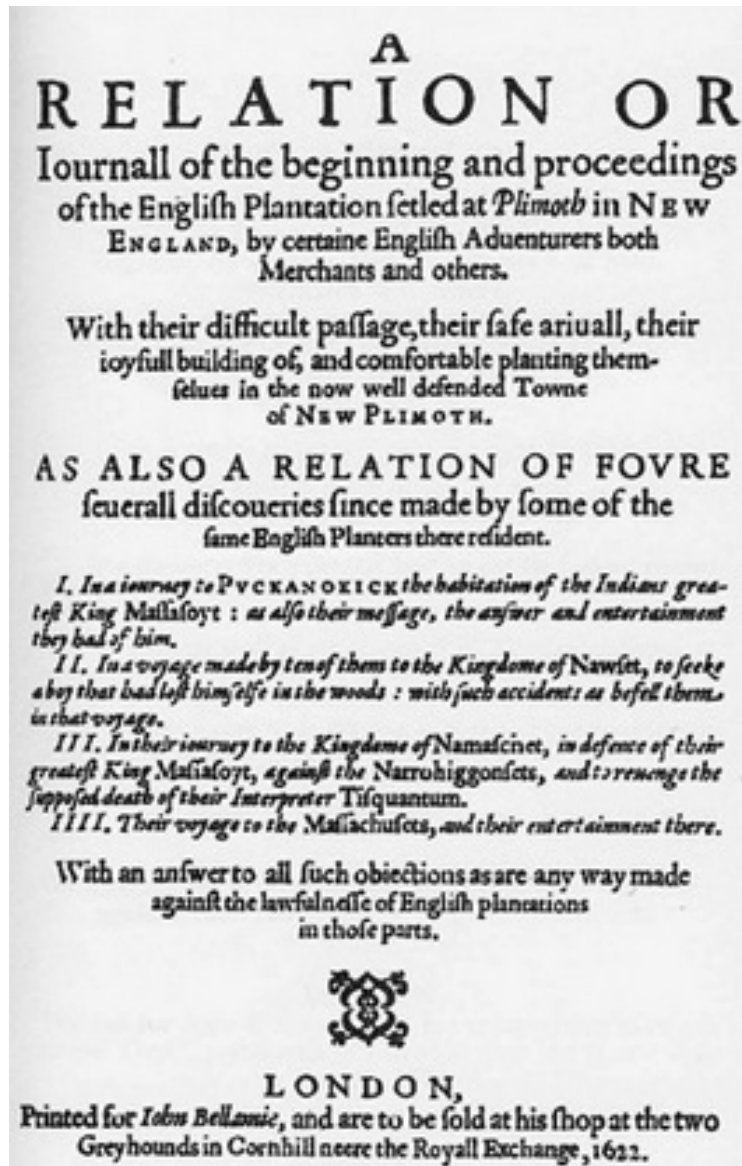
"The next day he went away back to the **Massasoits**, from whence he said he came, who are our next bordering neighbors.

They are sixty strong, as he saith ...

The **Nausets** are as near southeast of them, and are a hundred strong, and those were they of whom our people were encountered, as before related.

**They are much incensed and provoked against the English**, and about eight months ago slew three Englishmen,

and two more hardly escaped by flight to Monchiggon; they were **Sir Ferdinando Gorges** his men, as this



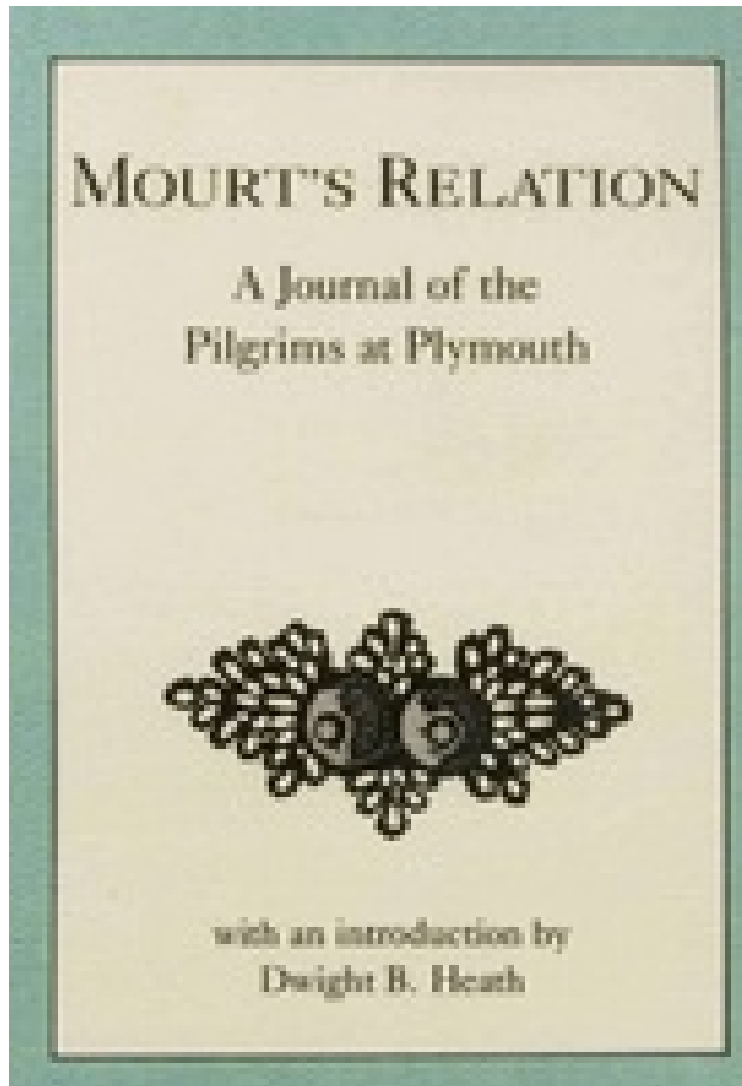
savage told us ...

... These people are **ill affected towards the English**, by reason of one **(Thomas) Hunt**, a master of a ship, who **deceived the people**, and got them under color of trucking (bartering) with them, twenty out of this very place where we inhabit, and seven men from **Nauset**,

and **carried them away, and sold them for slaves**

like a **wretched man** (for twenty pound a man) that cares not what mischief he doth for his profit.

Saturday, in the morning we dismissed the savage, and gave him a knife, a bracelet, and a ring; he promised within a night or two to come again, and to bring with him some of the **Massasoits**, our neighbors, with such beavers' skins as they had to truck with us."



**Governor Bradford** wrote that a few days later, "**Tishsquantom**," or **Squanto** arrived with the neighboring



## Wampanoag Chief Massasiot:

"**Massasoit**, who about four or five days after, came with the chief of his friends and other attendants, and with **Squanto**.

... With him, after friendly entertainment and some gifts, they **made a peace which has now continued for twenty-four years.**"



## Governor Bradford described Squanto:

"**Squanto** stayed with them and was their interpreter and was a **special instrument sent of God for their good beyond their expectation.**

He showed them how to **plant corn**, where to **take fish**

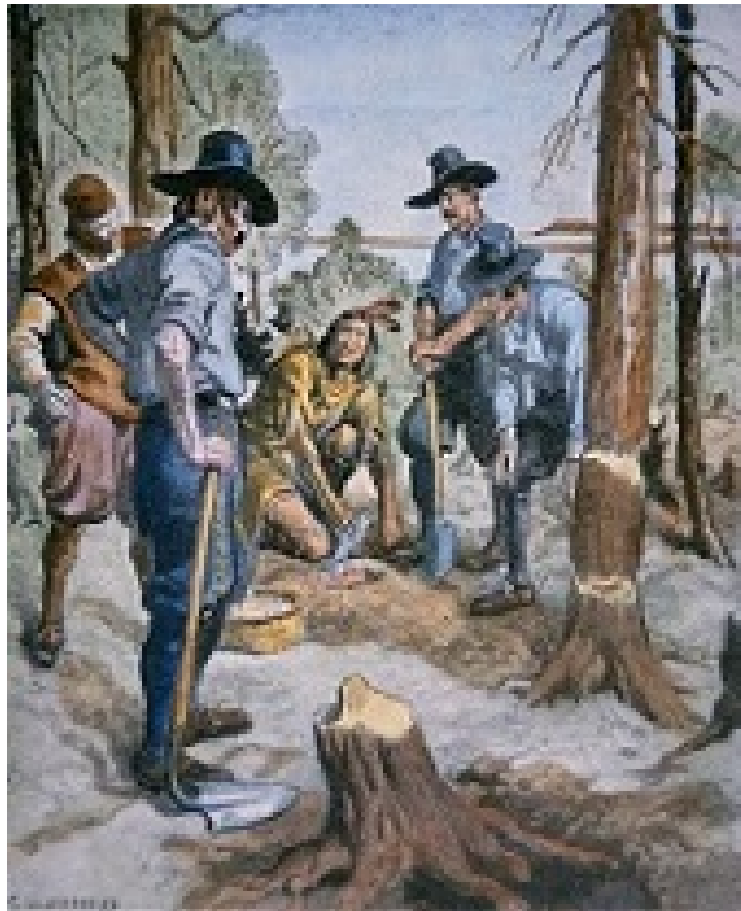




and other commodities, and **guided them** to unknown places, and **never left them till he died.**"

**Bradford** added:

"The settlers, as many as were able, then began to plant their corn, in which service **Squanto** stood them in good stead, showing them how to plant it and cultivate it.



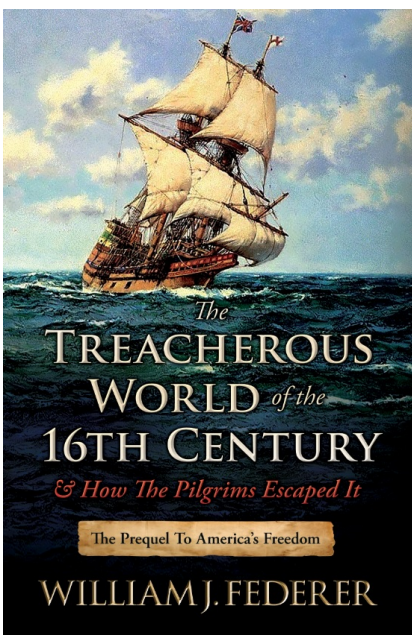
... He also told them that unless they got fish to manure this

exhausted old soil,  
it would come to  
nothing,

and he showed  
them that in the  
middle of April  
plenty of fish  
would come up the  
brook by which  
they had begun to  
build, and taught  
them how to catch  
it, and where to  
get other  
necessary  
provisions; all of  
which they found  
true by experience

...

Nor was there a  
man among them  
who had ever seen a **beaver skin** till they came out, and  
were instructed by **Squanto.**"



[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)

Though records

are scarce, it appears that **Squanto** may have been one of the five natives kidnapped around 1605 by **Captain George Weymouth's** expedition.



CAPT. WEYMOUTH SAILING UP THE PASSAGE.

Sailing his ship *Archangel*, **Weymouth** was employed by the newly formed **British East India Company** to find a **Northwest Passage** to India and China.

Sea voyages to find a **Northwest Passage** were first conceived after the **Muslim Ottoman Turks** had cut off the eastern land routes to India and China a century and a half earlier.



**Captain George Weymouth** brought the natives back to **England** where they were introduced to **William Shakespeare** and the **Earl of South Hampton**, who funded both Shakespeare and the voyages.

Three of the natives went to live in **Plymouth, England**, with **Sir Ferdinando Gorges**, who also funded the expedition and later, the settlement of Maine.

In *A Briefe  
Narration of the*

Original Undertakings for the Advancement of Plantations into the Parts of America (London: 1658), Sir Ferdinando Gorges mentioned the name "Tasquantum":



"(Captain George Weymouth, having failed at finding a Northwest Passage) happened into a River on the Coast of America, called *Pemmaquid*, from whence he brought five of the Natives, three of whose names were *Manida*, *Sellwarroes*, and *Tasquantum*, whom I seized upon, they were all of one Nation, but of several parts, and several Families;

This accident must be acknowledged the means under God of putting on foot, and giving life to all our Plantations."

In 1614, an expedition sailed to map the coast of New England, with **Squanto** traveling along as interpreter.



At this time, **Squanto** was able to return to his tribe of **Patuxet**.

Later that same year, 1614, **Squanto** was kidnapped again,



along with some other natives, by the wretched **Captain Thomas Hunt**, who took them to **Malaga, Spain**, a city notorious for **slave trading**, begun during its **Muslim**

**occupation.**

Had the **Muslim Ottoman Empire** not been occupied from the 15th to 17th centuries with **conquests** in Venice, Wallachia, Moldava, Hungary, Rhodes, Malta, Cyprus, Austria, and Poland-Lithuania, **it may have colonized the New World**, and **native American culture** may have been **completely erased** and **replaced with Islamic culture**, just as the **Byzantine Christian culture** was replaced in **Turkey**.



In Spain, **Squanto** appears to have been rescued by some Catholic friars, who may have introduced



him to some Christian concepts. They proceeded to give him his freedom.

**Sir Ferdinando Gorges** wrote in *A*

*briefe relation of the discovery and plantation of New England* (1622: London), that **Captain Thomas Hunt** was able to sell a few natives, but when "friars of those parts" discovered his unscrupulous activity, they took the rest of the natives to be "instructed in the Christian Faith; and so disappointed this unworthy fellow of his hopes of gain."

The friars gave **Squanto** his freedom and he made his way to England, where he was hired by **John Slaney**, treasurer of the **Newfoundland Company**.

He then worked for **Newfoundland Colony Governor John Mason**, who was later granted the patent for **New Hampshire**.

**Squanto** then worked for **Captain Thomas Dermer**, an agent of **Sir Ferdinando Gorges**.

**Governor Bradford** wrote:

"**(Squanto)** was a native of these parts, and had been one of the **few survivors of the plague** hereabouts.

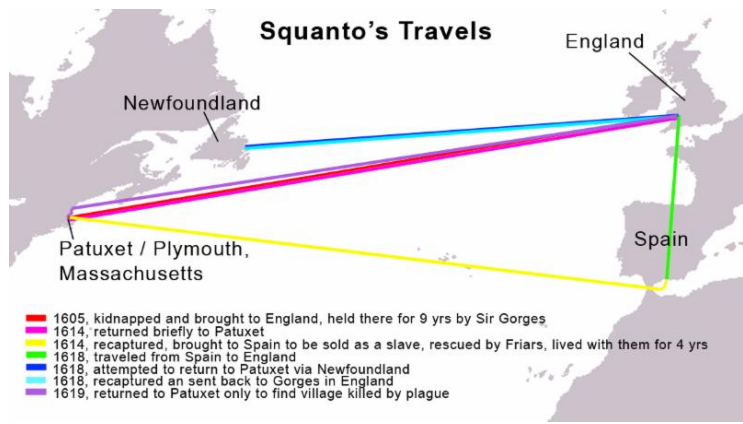
He was carried



away with others by one **Hunt**, a captain of a ship, who **intended to sell them for slaves in Spain** ..."

**Bradford** continued:

"**(Squanto)** got away for **England**, and was received by a merchant in **London**, and employed in **Newfoundland** and other parts, and lastly brought into these parts by a **Captain Dermer**, a gentleman employed by **Sir Ferdinand Gorges** ..."



[America's God and Country Encyclopedia of Quotations](#)



In 1619, **Squanto** was finally able to return to his **Patuxet tribe**, but sadly found that they had **all died in a plague**.



As tragic as his kidnapping had been, it may have saved **Squanto** from dying in that plague.

The plague may have come from survivors of a French ship wrecked at **Cape Cod** in 1617, as



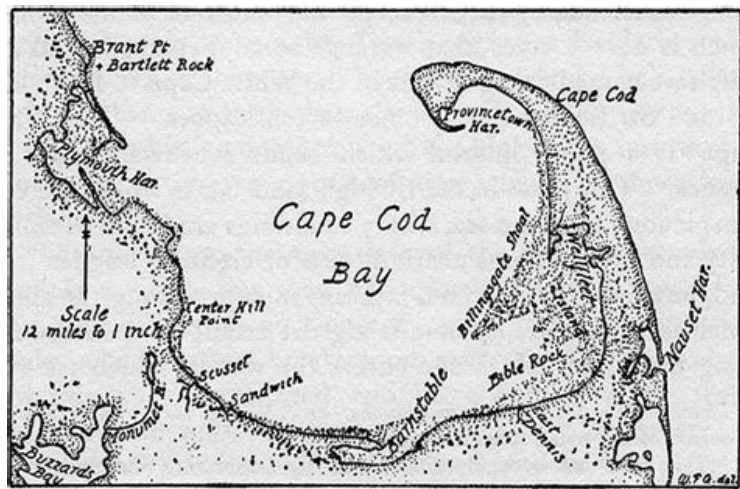
## Governor William Bradford:

"About three years before, a **French ship** was **wrecked at Cape Cod**, but the men got ashore and saved their lives and a large part of their provisions.



When the Indians heard of it, they surrounded them and never left watching and dogging them

till they got the advantage and **killed them, all but three or four**, whom they kept,



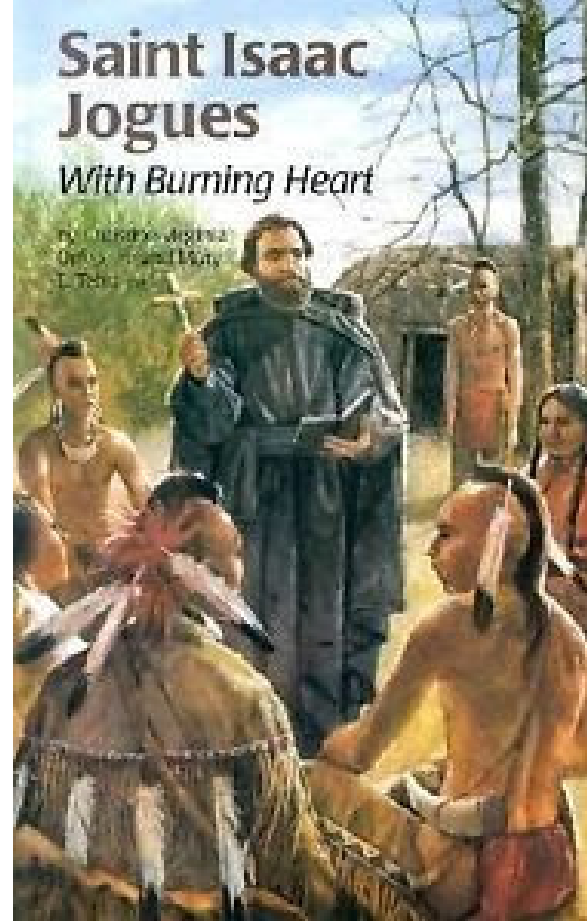
and sent from one Sachem to another, **making sport with them and using them worse than slaves."**

Such accounts were related by **French Catholic missionaries.**

Though they were unarmed and sought to peacefully reach natives, many suffered the fate of martyrs.

One was **Fr. Isaac Jogues**, who taken

prisoner by the **Iroquois** in 1641.



Indians gnawed off two of his fingers and roughly sawed off his thumb.

He was forced to run the deadly gauntlet, as described in ***The Jesuit Martyrs of North America***, but before they could kill him, he escaped.



He wandered till he found some **Dutch fur traders** who helped him make his way

back to **Quebec**.

From there, he was able to sail back to **France**.

**Isaac Jogues**

later returned to America to continue his

missionary work, where he was eventually killed.



Other **French missionaries** who died included:

**Charles Garnier,**  
**Rene Goupil,**  
**Anthony Daniel.**

**French Missionary Fr. John de Brebeuf** wrote to newly arrived missionaries:



**"You must love these Huron, ransomed by the blood of the Son of God, as brothers."**

**Brebeuf** wrote an extensive history of the **Huron people** and tried to find similarities with which he could present the Gospel.



Before he was martyred, he wrote **Canada's oldest Christmas carol**, which was written in the **Huron**

## language:

'Twas in the moon of  
winter-time

When all the birds  
had fled,

That mighty Gitchi  
Manitou (Great  
Spirit)

Sent angel choirs  
instead;

Before their light the  
stars grew dim,  
And wandering  
hunters heard the hymn:

"Jesus your King is born, Jesus is born,  
In excelsis gloria."



Within a lodge of broken bark  
The tender Babe was found,  
A ragged robe of rabbit skin  
Enwrapp'd His beauty round;

But as the hunter braves drew nigh,  
The angel song rang loud and high ...

"Jesus your King is born, Jesus is born,  
In excelsis gloria."

The earliest moon of wintertime  
Is not so round and fair  
As was the ring of glory  
On the helpless infant there.

The chiefs from far before him knelt  
With gifts of fox and beaver pelt.

"Jesus your King is born, Jesus is born,  
In excelsis gloria."

O children of the forest free,  
O sons of Manitou,  
The Holy Child of earth and heaven



**Captain Thomas Dermer** further:

"The **Pokanokets (Patuxet)**, who live to the west of **Plymouth**, bear an **inveterate hatred to the English ...**

For this reason **Squanto** cannot deny but they would have killed me when I was at Namasket, had **he not interceded hard for me.**"



**Bradford** mentioned another native:

"Another Indian, called **Hobbamok** came to live with them, a fine strong man, of some account amongst the Indians for his valor and qualities.

He remained very faithful to the English till he died.

He and **Squanto** having gone upon business among the Indians, a Sachem called **Corbitant ...** began to quarrel with them, and threatened to stab **Hobbamok**;

but he being a strong man, cleared himself of him, and came running away, all sweating, and told the **Governor** what had befallen him, and that he feared they had killed **Squanto ...**

... So it was resolved to send the **Captain** and fourteen men, well armed ... The **Captain**, giving orders to let none escape, entered to search for him.



But **Corbitant** had gone away that day; so they missed him, but learned that **Squanto** was alive, and that **Corbitant** had only threatened to kill him, and made as if to stab him, but did not."



**Governor William Bradford** wrote the sad account of **Squanto's death** in LATE SEPTEMBER 1622:

"After this, on the 18th of September, they sent out their shallop (small sailboat) with ten men and **Squanto** as guide and interpreter to the **Massachusetts**, to explore the bay and trade with the natives, which they accomplished, and were kindly received ...

... **Captain Standish** was appointed to go with them, and **Squanto** as a guide and interpreter, about the LATTER END OF SEPTEMBER;



but the winds drove them in; and putting out again, **Captain Standish** fell ill with fever, so the **Governor (Bradford)** went himself.

But they could not get round the shoals of **Cape Cod**, for flats and breakers, and **Squanto** could not direct them better.

The captain of the boat dare not venture any further, so they put into **Manamoick Bay**, and got what they could there ..."



**Bradford** concluded:

"Here **Squanto** fell ill of Indian fever, bleeding much at the nose, which the Indians take for a symptom of death, and within a few days he died.

He begged the **Governor to pray for him, that he might go to the Englishmen's God in Heaven**, and bequeathed several of his things to some of his English friends, as remembrances.

His death was a great loss."



As half of the **Pilgrims** died that first winter, there was the real possibility that they would not have survived another, had it not been for Squanto. **Governor Bradford** acknowledged:

**"Squanto ... was a special instrument sent of God for their good beyond their expectation."**

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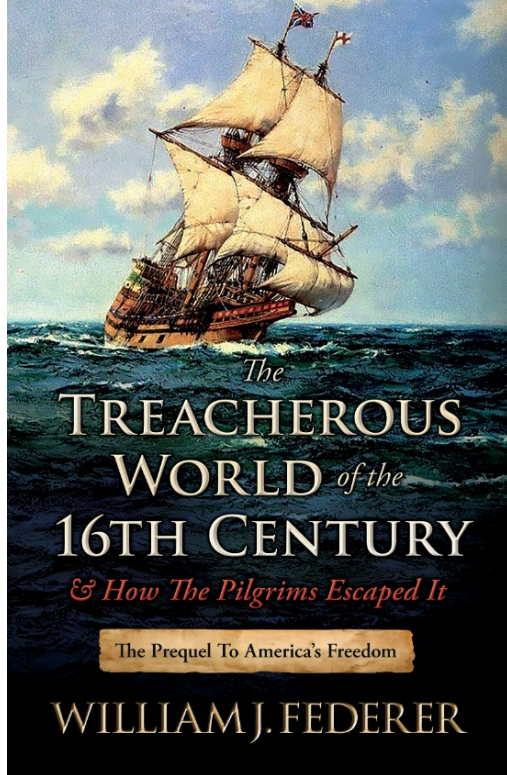
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