

they had neither heart nor leisure to look after the affairs of New England." See Winthrop, *History*, I, 320. Those distractions, of course, meant that Winthrop could breathe more easily about previous royal orders that demanded the return of the Massachusetts Bay charter to England (see RW to Winthrop, 3 July 1637). English Puritans, and probably New England Puritans as well, generally sympathized with the Scottish revolt against the episcopacy. See Wedgwood, *King's Peace*, 194–195.

To John Winthrop, 23 July 1638

Providence 23:5th¹

2 days since I was bold to present you with a line,² and still (so it pleaseth the most High) I am occasioned againe to be a Constant trouble etc.

These your Wops [Worship's] Servants visiting me in their Travell, I enquire after your Runnawayes. The man Sayth he hath much to relate to your Selfe, and wanting utterance desires me to write.

He sayth he hath enquired much after the Runnawayes and understands for certaine that they are all at Monhiggin.

That the Flight was long since plotted, for he hath now heard by a Pequot that came from Monhiggin, that the 10 Monhiggins wch came to your Wop [Worship] in the Spring to buy one of the maidens and offered 10 fathom of Beades, came from Onkas who intended that maide for his wife.

That he gave Order to those 10 men, that (in case they could not buy her) they should leave one man there at your Howse to perswade and worck their Escape.

That man was *the Pequot Robin*^(a) who hath effected his busines for wch (as he heares) Onkas promised him and hath given him the 10 fathom of wompam.³

Onkas hath taken the 2 daughters Marie and Jane both to wife and sayth that now he hath done sending of presents to Massachusetts.⁴

Reprive was promised Joane by the Old Squaw⁵ for the furtherance of the busines and hath her. He advised their Escape by Neepmuck, because once before escaping through the Narigansett Countrey, himselfe was sent back, by the Narigansett Sachims.

This man thincks allso that no Indian Meanes will be able to effect their Returne but that the English must fetch them. It will

be your Wops [Worship's] wisdoms to forecast so much and to prepare (Captaine Patrick and many more may be occasioned to fetch theirs allso) yet I request your Wops [Worship's] patience a few dayes.

Sir this young man who comes along is this Womans Nephew an ingenuous Sober fellow, one of my long acquaintaine (whome I called Oldway as his Indian name—Necawnimeyat—signifies).⁶ He tells me he hath a good mind to abide one yeare with these his Friends in your wops [worship's] Service. I incourage him and present him to your Wisdoms and Pity, not knowing but that the purpose of the Only wise and most pitifull God may be toward him for good. Unto the Everflowing streames of that most holy fountaine of Living Waters⁷ (whose Drops are able to refresh and save worlds of wandring soules) I heartily recommend your wop [worship], your dearest Companion and all yours, Grieving that I dare be no more Your Wops [Worship's]

R. Williams.

[RW's marginal note:]

(a) Causasenamut

ALS, Winthrop Papers, Mass. Hist. Soc. Transcribed from a photostat of the original in "Letters and Papers" (1924).

1. That is, 23 July 1638.

2. Letter not found.

3. Robin (Cassasinamon), a Pequot sachem, later became a dependent or a servant of John Winthrop, Jr. See Pulsifer, ed., *Acts of the Commissioners*, I, 99, 102. In the 1640s, Cassasinamon (with the younger Winthrop's blessings) wielded authority over a small band of Pequots who lived at Nameaug, in the vicinity of modern New London, Conn. Until 1646/47, he and his band were the target of persistent molestations committed by Uncas and the Mohegans, but in that year the younger Winthrop and John Mason negotiated an arrangement between Cassasinamon and Uncas whereby the latter agreed to refrain from his assaults on the Nameaug Pequots in return for regular tribute payments. Despite this arrangement, the Mohegans continued to harass Cassasinamon's band. See Agreement between Uncas and Cassasinamon, 24 Feb. 1646/47, *Winthrop Papers*, V, 131; Pulsifer, ed., *Acts of the Commissioners*, I, 99–102. In 1654, the Commissioners of the United Colonies freed Cassasinamon of his subjection to Uncas, and the following year they appointed him one of two Indian governors to rule over the Pequots at Nameaug and at Naweacke (on the Mystic River). An elaborate and detailed series of instructions issued by the commissioners conferred upon Cassasinamon almost absolute authority in dealing with his Pequot subjects.

4. During the previous winter RW had told Winthrop that Uncas had married the widow of Tatobam, the Pequot chief sachem. See RW to Winthrop, 28 Feb. 1637/38. RW later confirmed, after visiting Uncas's village in 1640, that Uncas had indeed married one of the two Indian women mentioned here. See RW to Winthrop, 21 July 1640.

5. Probably the Squaw Sachem of the Montauks on Long Island. The Indian "maidens" (Marie, Jane, and Joan) that RW mentioned in this letter may have been three of the four Long Island women who had sought protection from Miantonomi in the summer of 1637. See RW to Winthrop, 20 Aug. 1637.

6. Not identified.

7. See Jer. 17:13; cf. Rev. 21:6.

To John Winthrop, ca. 1 August 1638¹

[Providence]

Much honoured Sir

The bearer lodging with me, I am bold to write an hasty advertisement [i.e., announcement] concerning late passages. For himself, it seems he was fearful to go farther than forty miles about us, especially considering that no natives are willing to accompany him to Pequat or Monahiganick, being told by two Pequots (the all of Miantunnomue's captives which are not run from him) what he might expect, etc.

Sir, Capt. Mason² and Thomas Stanton landing at Nanhiggon-tick, and at Miantunnomue's denouncing [i.e., declaring] war within six days against Juanemo, for they say that Miantunnomu hath been fair in all the passages with them, Juanemo sent two messengers to myself, requesting counsel. I advised him to go over with beads to satisfy, etc.

He sent four Indians. By them Mr. Haynes writes me, that they confest fifteen fathom there received at Long Island. Thereabout they confest to me, (four being taken of Pequots by force, and restored again,) as also that the islanders say fifty-one fathom, which sum he demanded, as also that the Nayantaquit messengers laid down twenty-six fathom and a half, which was received in part, with declaration that Juanemo should within ten days bring the rest himself, or else they were resolved for war, etc. I have therefore sent once and again to Janemo, to persuade himself to venture, etc. Caunounicus sent a principal man last night to me, in haste and secrecy, relating that Wequash had sent word that, if Juanemo went over, he should be killed, but I assure them the contrary, and persuade Caunounicus to importune and hasten Juanemo within his time, ten days, withal hoping and writing back persuasions of better things to Mr. Haynes, proffering myself (in case that Juanemo