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**Sent:** Monday, February 12, 2024 12:48 AM  
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**Subject:** N'Dakinna Wabanaki History Resources

Hello Michael -

Thank you for the reminder to send the list of resources that I offered at our first meeting about the Oyster River historical highway marker. I'm attaching three documents which contain way more information and resources than anyone will have the opportunity to wade through before Thursday. I've done this with the thought that some people may wish to continue to read more about Wabanaki history beyond the span of this series of three meetings.

I recommend, in particular, the resources from the Indigenous NH Collaborative Collective (INHCC) website, Lisa Brooks' "Our Beloved Kin" website, and the Upstander Project's "Bounty" educators guide to "Bounty" documentary.

I'd like to remind us all that it's important to look at the Oyster River Massacre in the larger context of King William's War (also referred to as the Second Anglo-Abenaki War), and as a singular event in a series of wars rather than as an unprovoked attack. The roots of this event date back to events that occurred before, during, and after King Philip's War (aka First Anglo-Abenaki War) as well as those wars that continued - with occasional outbreaks of peace - until after the end of the American Revolution.

It's also critical to be able to recognize that conflicts between the English colonists and the French colonists was an ongoing battle for Empire that caught the Wabanaki peoples between the two imperial powers, not only forcing the Indigenous peoples to fight to defend their homeland against colonial invasion but also forcing them to choose sides as their homeland (N'Dakinna) was caught between two imperial powers. These wars turned the Wabanaki's homeland into killing fields as the Wabanaki warriors fought to protect their homes and families from the ever encroaching English settlers.

What happened at the Oyster River settlement was horrific. Also horrific was the English practice of subsidizing scalp bounties and encouraging the practice of capturing the New England's Indians and selling them into slavery not only to serve there in New England but many were sold and shipped to such places as Barbados,

the Azores, Spain, and North Africa. Encouraging scalp bounties served to reduce the Indigenous population as did the practice of enslaving the Indians. The sales of Indian slaves also brought in funds to support the English efforts to fund their wars against the Wabanaki and other New England tribes.

My point is that there is a much larger story than is served by recounting the events of the Oyster River Massacre out of the context of an extended series of wars, as though it was a singular event that happened during peacetime or as though the Wabanaki warriors were subhuman and without feeling. The point of revising the language of the Oyster River historic highway marker is not to change history, but to at least attempt to tell it in a way that makes clear that the Wabanaki warriors were human beings with families and a homeland that they were defending. It's not our job to "take sides" over an event that happened more than 300 years ago. What is being asked is to find wording that relates the events that occurred at Oyster River during King William's War succinctly and without overtly biased language. I'd appreciate it if you'd please forward this email to the members of our ad hoc committee - and also post it on the Durham Town website with the three attached documents. Thank you.

Cordially,  
Anne Jennison, Chair  
NH Commission on Native American Affairs