

# WEETAMOO

Female leader (sachem) of the Pocasset Wampanoag



## ABOUT ME (C. 1635–1676)

Weetamoo was a powerful sachem (leader) of the Pocasset Wampanoag, playing a crucial role in King Philip's War (1675–1676) against English colonial expansion. As the widow of Wamsutta (Alexander), the brother of Metacom (King Philip, a Wampanoag leader who led the Native resistance against the English), she was deeply involved in Wampanoag resistance.

She led warriors in battle and maintained alliances with other Native groups. After her capture and death in 1676, her body was found in a river, and colonists displayed her severed head as a warning. Her leadership challenges Eurocentric narratives of gender roles in Native societies.

### 300

#### WARRIORS

Were under Weetamoo's  
command

### 1675–1676

#### KING PHILIP'S WAR

She was a key Indigenous  
leader resisting English colonial  
expansion in New England

### 1676

#### DIES

English colonists publicly  
displayed her severed head as a  
warning to other Native resisters.

Focus Primary Source

**NARRATIVE OF THE  
CAPTIVITY AND  
RESTORATION OF MRS.  
MARY ROWLANDSON**  
By Mary Rowlandson

“

A severe and proud dame she [Weetamoo] was, bestowing every day in dressing herself neat as much time as any of the gentry of the land: powdering her hair, and painting her face, going with necklaces, with jewels in her ears, and bracelets upon her hands. When she had dressed herself, her work was to make girdles of wampum and beads.

”

# HENDRICK THEYANOQUIN

Mohawk leader who played a key role in British-Iroquois relations.



## ABOUT ME (C. 1692–1755)

Hendrick Theyanoguin was a Mohawk chief and diplomat who played a key role in British-Iroquois relations in the 18th century. Known for his strong leadership and political savvy, he navigated complex relationships between the Iroquois Confederacy, European settlers, and the French.

Theyanoguin was instrumental in maintaining Iroquois neutrality during the early stages of the French and Indian War (1754–1763), though the Confederacy later became divided over allegiance to the British. His leadership and decisions were influential in shaping the political landscape of the colonial era.

## 6 NATIONS

### IROQUOIS CONFEDERACY

Represented the political interests of these six nations in negotiations

## 1744

### TREATY OF LANCASTER

Helped negotiate terms between the Iroquois Confederacy and the British colonies

## 1754

### TREATY OF ALBANY

participated alongside other Iroquois leaders, aiming to secure alliances with British colonists

Focus Primary Source

### SPEECH AT ALBANY CONGRESS (1754)

“Brethren, You desired us to speak from the bottom of our hearts, and we shall do it. Look about you, and see all these houses full of beaver, and money is all gone to Canada; likewise your powder, lead, and guns, which the French make use of at the Ohio.

“Brethren, You were desirous we should open our minds and our hearts to you; look at the French, they are men; they are fortifying every where; but we are ashamed to say it; you are like women, bare and open, without any fortifications.”

# OLAUDAH EQUIANO

West African Native who spent most of his life enslaved  
before purchasing his freedom in 1766



## ABOUT ME (C. 1745–1797)

Olaudah Equiano was an Benin-born (now Nigeria) man who was enslaved at age 11 and endured the transatlantic slave trade. After gaining freedom in 1766 by purchasing his own liberty, Equiano became a prominent abolitionist. He worked as a sailor, merchant, and tradesman, using his earnings to advocate for the end of slavery.

Equiano became an active member of the Sons of Africa, a group pushing for abolition in Britain. His efforts contributed to the Abolition Act of 1807 that ended the transatlantic slave trade. Equiano died in 1797, having left a lasting impact on abolitionist movements.

## 7 YEARS

### AT SEA

Equiano was a skilled sailor who spent about seven years at sea

## 1766

### FREEDOM

Through buying, selling, and trading at different ports while a sailor, Equiano purchases his freedom

## 1789

### BOOK PUBLISHED

Equiano's autobiography became one of the first slave narratives used in the abolitionist cause

Focus Primary Source

THE INTERESTING  
NARRATIVE OF THE LIFE  
OF OLAUDAH EQUIANO  
(1789)

“

I now went on board a ship, where I was employed as a sailor; and though I was not able to speak the language, yet by the assistance of a little negro boy, I soon became acquainted with the nature of my work. I was kept constantly at sea, and became acquainted with the various operations of a ship, as well as the many dangers of the ocean...

I sailed to several parts of the world, and had opportunities of observing the manners of different people, and of acquiring knowledge of many things which I had never before seen.

”

# ANNE HUTCHINSON

A Puritan spiritual leader who challenged the Massachusetts Bay Colony's religious and gender norms



## ABOUT ME (1591–1643)

Anne Hutchinson was a Puritan who became one of the most famous figures in the early American colonies for challenging the religious authorities of the Massachusetts Bay Colony. In the 1630s, Hutchinson held religious meetings in her home, where she preached about personal revelation and criticized the colony's ministers.

Her unorthodox views and claims of direct communication with God led to her trial for heresy and sedition in 1637. Hutchinson was ultimately exiled and moved to Rhode Island, where she continued to advocate for religious freedom until her death in 1643.

### 1636

#### RELIGIOUS MEETINGS

Hutchinson began holding Bible study meetings in her home

### 1637

#### TRIAL

She was put on trial for heresy and sedition and found guilty.

### 1638

#### EXILE

Hutchinson and her followers were exiled to Rhode Island, where she helped establish a settlement

Focus Primary Source

#### THE TRIAL OF ANNE HUTCHINSON (1637)



**Gov. John Winthrop:** Why do you keep such a meeting at your house as you do every week upon a set day?

**Mrs. Anne Hutchinson:** It is lawful for me to do so, as it is all your practices, and can you find a warrant for yourself and condemn me for the same thing? The ground of my taking it up was, when I first came to this land because I did not go to such meetings as those were, it was presently reported that I did not allow of such meetings but held them unlawful and therefore in that regard they said I was proud and did despise all ordinances. Upon that a friend came unto me and told me of it and I to prevent such aspersions took it up, but it was in practice before I came. Therefore I was not the first.



# ROGER WILLIAMS

Founder of Rhode Island and advocate for religious  
freedom



## ABOUT ME (1603–1683)

Roger Williams was an English Puritan minister, theologian, and founder of Rhode Island. Arriving in the Massachusetts Bay Colony in 1631, he soon clashed with Puritan leaders over his advocacy for religious freedom, separation of church and state, and fair treatment of Native Americans.

In 1636, he was banished from Massachusetts and founded Providence, a settlement that became Rhode Island, the first colony to guarantee religious liberty. Williams also learned Native languages and promoted peaceful coexistence. Later, he secured a royal charter for Rhode Island in 1663. He remained a defender of religious tolerance until his death in 1683.

### 1635–36

#### BANISHED

From Massachusetts after  
being convicted of sedition  
and heresy

### 1636

#### FOUNDED RHODE ISLAND

As a haven for religious freedom

### 1644

#### THE BLOODY TENENT OF PERSECUTION

Book published defending  
religious liberty

Focus Primary Source

**A KEY INTO THE  
LANGUAGE OF AMERICA  
(1643)**

“

Nature knows no difference between European and Native in blood, birth, bodies, etc. God having of one blood made all mankind. What care I to whom I give offense, so I give no offense to my own conscience? I have had much converse with them, and I have found that in those things wherein they excel us, they magnify themselves; and when they see we excel them in learning and religion, they are ashamed and humble. But of late, they count it no shame to learn of us, and we learn of them.

”

# ELIZABETH KEY GRINSTEAD

One of the first enslaved people to successfully sue and win her freedom



## ABOUT ME (C. 1630–C. 1665)

Elizabeth Key Grinstead was one of the first African-descended women in the American colonies to successfully sue for her freedom. Born to an enslaved Black mother and an English father, she was classified as enslaved despite her father's status.

In 1655, she sued for her freedom in Virginia, arguing that she was the daughter of a free Englishman, had been baptized as a Christian, and had been wrongfully enslaved past her indenture term. She won her case, setting an early legal precedent, though later Virginia laws tightened racial slavery restrictions to prevent similar claims, specifically with the hereditary law passed in 1662.

**5**

### YEARS

He suit for freedom began in 1660, but she did win her freedom until 1655

**1655**

### FREEDOM

one of the first known Black women to successfully challenge her enslavement in court.

**3**

### LEGAL ARGUMENTS

used to win her case: 1. She was a practicing Christian; 2. Daughter of a free Englishman; 3. An indentured servant for nine years which had expired.

Focus Primary Source

**“A REPORT OF A  
COMITTEE FROM AN  
ASSEMBLY CONCERNING  
THE FREEDOME OF  
ELIZABETH KEY” 1656**

“

It appeareth to us that shee is the daughter of Thomas Key by severall Evidences and by a fine imposed upon the said Thomas for getting her mother with Child of the said Thomas That she hath bin by verdict of a Jury impannelled 20th January 1655 in the County of Northumberland found to be free by severall oathes which the Jury desired might be Recorded That by the Comon Law the Child of a Woman slave begott by a freeman ought to bee free...

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