



The Hurons' Feast of the Dead Hurons buried their dead in temporary raised tombs so they could easily care for their spirits. When they moved their villages in search of fertile soil and better hunting, the Hurons held a Feast of the Dead and reburied the bones of their own deceased (and often bones from other villages) in a common pit lined with beaver robes. This solemn ceremony united living and dead clan members, strengthening the bonds of the Huron Confederacy. It also was believed to release the spirits of the dead, allowing them to travel to the land where the first Huron, Aataentsic, fell from the sky, "made earth and man," and lived with her son and assistant, Iouskeha. Library of Congress.

They came in family groups to create communities like the ones they left behind, except that they intended to establish them according to Protestant principles, as John Calvin had done in Geneva. Their numbers were small compared to the Caribbean and the Chesapeake, but their balanced sex ratio and organized approach to community formation allowed them to multiply quickly. By distributing land broadly, they built a society of independent farm families. And by establishing a "holy commonwealth," they gave a moral dimension to American history that survives today.

The Pilgrims The Pilgrims were religious separatists—committed Protestants who had left the Church of England. When King James I threatened to drive them "out of the land, or else do worse," some chose to live among Dutch Calvinists in Holland. Subsequently, 35 of these exiles resolved to maintain their English identity by moving to America. Led by William Bradford and joined by 67 migrants from England, the Pilgrims sailed to America aboard the *Mayflower*. Because they lacked a royal charter, they combined themselves "together into a civil body politic," as their leader explained. This Mayflower Compact used the Pilgrims' self-governing religious congregation as the model for their political structure.

Only half of the first migrant group survived until spring, but thereafter Plymouth thrived; the cold climate inhibited the spread of mosquito-borne disease, and the Pilgrims' religious discipline encouraged a strong work ethic. Moreover, a smallpox

known as the Beaver Wars, these Iroquois campaigns dramatically altered the map of northeastern North America.

Many Iroquois raids came at the expense of French-allied Algonquian Indians, and in the 1660s New France committed to all-out war against the Iroquois. In 1667, the Mohawks were the last of the Five Nations to admit defeat. As part of the peace settlement, the Five Nations accepted Jesuit missionaries into their communities. A minority of Iroquois—perhaps 20 percent of the population—converted to Catholicism and moved to the St. Lawrence Valley, where they settled in mission communities near Montreal (where their descendants still live today).

The Iroquois who remained in New York did not collapse, however. Forging a new alliance with the Englishmen who had taken over New Netherland, they would continue to be a dominant force in the politics of the Northeast for generations to come.

New England

In 1620, 102 English Protestants landed at a place they called Plymouth, near Cape Cod. A decade later, a much larger group began to arrive just north of Plymouth, in the newly chartered Massachusetts Bay Colony. By 1640, the region had attracted more than 20,000 migrants. Unlike the early arrivals in Virginia and Barbados, these were not parties of young male adventurers seeking their fortunes or bound to labor for someone else.

AP EXAM TIP

Identifying the conflicts between the interests of European governments and the colonists they sent to the New World is a key idea for the AP® exam.

epidemic in 1618 had devastated the local Wampanoags, minimizing the danger they posed. By 1640, there were 3,000 settlers in Plymouth. To ensure political stability, they established representative self-government, broad political rights, property ownership, and religious freedom of conscience.

Meanwhile, England plunged deeper into religious turmoil. When King Charles I repudiated certain Protestant doctrines, English Puritans, now powerful in Parliament, accused the king of “popery”—of holding Catholic beliefs. In 1629, Charles dissolved Parliament. When his archbishop, William Laud, began to purge Protestant ministers, thousands of Puritans—Protestants who (unlike the Pilgrims) did not separate from the Church of England but hoped to purify it of its ceremony and hierarchy—fled to America.

John Winthrop and Massachusetts Bay The Puritan exodus began in 1630 with the departure of 900 migrants led by John Winthrop, a well-educated country squire who became the first governor of the Massachusetts Bay Colony. Calling England morally corrupt and “overburdened with people,” Winthrop sought land for his children and a place in Christian history for his people. “We must consider that we shall be as a City upon a Hill,” Winthrop told the migrants. “The eyes of all people are upon us.” Like the Pilgrims, the Puritans envisioned a reformed Christian society with “authority in magistrates, liberty in people, purity in the church,” as minister John Cotton put it. By their example, they hoped to inspire religious reform throughout Christendom.

Winthrop and his associates governed the Massachusetts Bay Colony from the town of Boston. Like the Virginia Company, the Massachusetts Bay Company was a joint-stock corporation. But the colonists transformed the company into a representative political system with a governor, council, and assembly. To ensure rule by the godly, the Puritans limited the right to vote and hold office to men who were church members. Rejecting the Plymouth Colony’s policy of religious tolerance, the Massachusetts Bay Colony established Puritanism as the state-supported religion, barred other faiths from conducting services, and used the Bible as a legal guide. “Where there is no Law,” they said, magistrates should rule “as near the law of God as they can.” Over the next decade, about 10,000 Puritans migrated to the colony, along with 10,000 others fleeing hard times in England.

Seeing bishops as “traitors unto God,” the New England Puritans placed power in the congregation of members—hence the name *Congregationalist* for their churches. Inspired by John Calvin, many Puritans embraced predestination, the idea that God saved only a few chosen people. Church members often lived in great anxiety, worried that God had not placed them among the “elect.” Some hoped for a conversion experience, the intense sensation of receiving God’s grace and being “born again.” Other Puritans relied on “preparation,” the confidence in salvation that came from spiritual guidance by their ministers. Still others believed that they were God’s chosen people, the new Israelites, and would be saved if they obeyed his laws.

Roger Williams and Rhode Island To maintain God’s favor, the Massachusetts Bay magistrates purged their society of religious dissidents. One target was Roger Williams, the Puritan minister in Salem, a coastal town north of Boston. Williams opposed the decision to establish an official religion and praised the Pilgrims’ separation of church and state. He advocated **toleration**, arguing that political magistrates had authority over only the “bodies, goods, and outward estates of men,” not their spiritual lives. Williams also questioned the Puritans’ seizure of Indian lands. The magistrates banished him from the colony in 1636.

Williams and his followers settled 50 miles south of Boston, founding the town of Providence on land purchased from the Narragansett Indians. Other religious dissidents settled nearby at Portsmouth and Newport. In 1644, these settlers obtained a corporate charter from Parliament for a new colony—Rhode Island—with full authority to rule themselves. In Rhode Island, as in Plymouth, there was no legally established church, and individuals could worship God as they pleased.



To see a longer excerpt of Winthrop’s “City upon a Hill” sermon, along with other primary sources from this period, see *Sources for America’s History*.

AP® EXAM TIP

The impact of “A City upon a Hill” is a “must know” for the AP® exam.

AP® PRACTICES & SKILLS

COMPARE & CONTRAST

What made New England different from New France and New Netherland?

Anne Hutchinson The Massachusetts Bay magistrates saw a second threat to their authority in Anne Hutchinson. The wife of a merchant and mother of seven, Hutchinson held weekly prayer meetings for women and accused various Boston clergymen of placing undue emphasis on good behavior. Like Martin Luther, Hutchinson denied that salvation could be earned through good deeds. There was no “covenant of works” that would save the well-behaved, only a “covenant of grace” through which God saved those he predestined for salvation. Hutchinson likewise declared that God “revealed” divine truth directly to individual believers, a controversial doctrine that the Puritan magistrates denounced as heretical.

The magistrates also resented Hutchinson because of her sex. Like other Christians, Puritans believed that both men and women could be saved. But gender equality stopped there. Women were inferior to men in earthly affairs, said leading Puritan divines, who told married women: “Thy desires shall bee subject to thy husband, and he shall rule over thee.” Puritan women could not be ministers or lay preachers, nor could they vote in church affairs. In 1637, the magistrates accused Hutchinson of teaching that inward grace freed an individual from the rules of the Church and found her guilty of holding heretical views. Banished, she followed Roger Williams into exile in Rhode Island.

Other Puritan groups moved out from Massachusetts Bay in the 1630s and settled on or near the Connecticut River. For several decades, the colonies of Connecticut, New Haven, and Saybrook were independent of one another; in 1660, they secured a charter from King Charles II (r. 1660–1685) for the self-governing colony of Connecticut. Like Massachusetts Bay, Connecticut had a legally established church and an elected governor and assembly; however, it granted voting rights to most property-owning men, not just to church members as in the original Puritan colony.

Puritan-Pequot War Many rival Indian groups lived in New England before Europeans arrived; by the 1630s, these groups were bordered by the Dutch colony of New Netherland to their west and the various English settlements to the east—Plymouth, Massachusetts Bay, Rhode Island, Connecticut, New Haven, and Saybrook. The region’s Indian leaders created various alliances for the purposes of trade and defense: Wampanoags with Plymouth; Mohegans with Massachusetts and Connecticut; Pequots with New Netherland; and Narragansetts with Rhode Island.

Because of their alliance with the Dutch, the Pequots became a thorn in the side of English traders. A series of violent encounters began in July 1636 and escalated until May 1637, when a combined force of Massachusetts and Connecticut militiamen, accompanied by Narragansett and Mohegan warriors, attacked a Pequot village and massacred some five hundred men, women, and children. In the months that followed, the New Englanders drove the surviving Pequots into oblivion and divided their lands.

Believing they were God’s chosen people, Puritans considered their presence to be divinely ordained. Initially, they pondered the morality of acquiring Native American lands. “By what right or warrant can we enter into the land of the Savages?” they asked themselves. Responding to such concerns, John Winthrop detected God’s hand in a recent smallpox epidemic: “If God were not pleased with our inheriting these parts,” he asked, “why doth he still make room for us by diminishing them as we increase?” Experiences like the Pequot War confirmed New Englanders’ confidence in their enterprise. “God laughed at the Enemies of his People,” one soldier boasted after the 1637 massacre, “filling the Place with Dead Bodies.”

Like Catholic missionaries, Puritans believed that their church should embrace all peoples. However, their strong emphasis on predestination—the idea that God saved only a few chosen people—made it hard for them to accept that Indians could be counted among the elect. “Probably the devil” delivered these “miserable savages” to America, Cotton Mather suggested, “in hopes that the gospel of the Lord Jesus Christ would never come here.” A few Puritan ministers committed themselves to the effort to

AP EXAM TIP

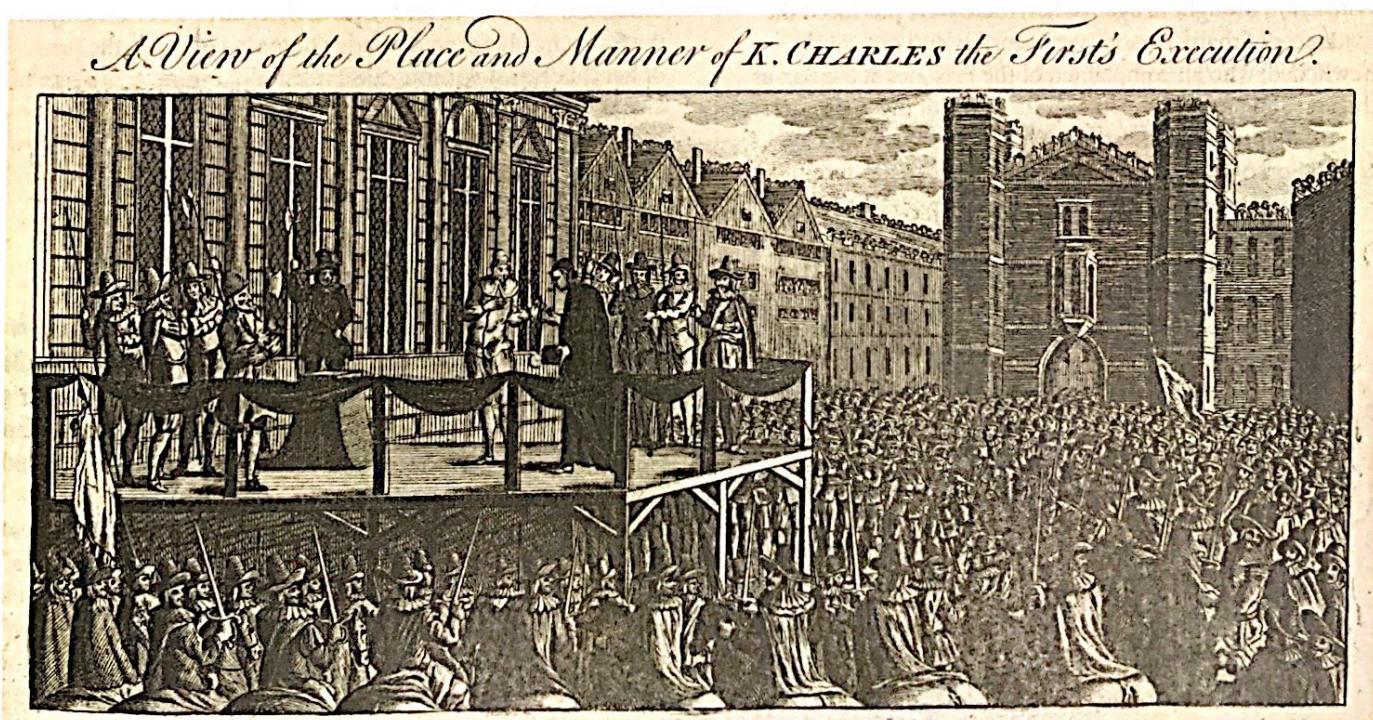
Take detailed notes on the causes and effects of conflicts between British settlers and American Indians.

convert Indians. On Martha's Vineyard, Jonathan Mayhew helped to create an Indian-led community of Wampanoag Christians. John Eliot translated the Bible into Algonquian and created fourteen Indian praying towns. By 1670, more than 1,000 Indians lived in these settlements, but relatively few Native Americans were ever permitted to become full members of Puritan congregations.

The Puritan Revolution in England Meanwhile, a religious civil war engulfed England. Archbishop Laud had imposed the Church of England prayer book on Presbyterian Scotland in 1637; five years later, a rebel Scottish army invaded England. Thousands of English Puritans (and hundreds of American Puritans) joined the Scots, demanding religious reform and parliamentary power. After years of civil war, parliamentary forces led by Oliver Cromwell emerged victorious. In 1649, Parliament beheaded King Charles I, proclaimed a republican Commonwealth, and banished bishops and elaborate rituals from the Church of England.

The Puritan triumph in England was short-lived. Popular support for the Commonwealth ebbed after Cromwell took dictatorial control in 1653. Following his death in 1658, moderate Protestants and a resurgent aristocracy restored the monarchy and the hierarchy of bishops. With Charles II (r. 1660–1685) on the throne, England's experiment in radical Protestant government came to an end.

For the Puritans in America, the restoration of the monarchy began a new phase of their "errand into the wilderness." They had come to New England expecting to return to Europe in triumph. When the failure of the English Revolution dashed that sacred mission, ministers exhorted congregations to create a godly republican society in America. The Puritan colonies now stood as outposts of Calvinism and the Atlantic republican tradition.



The Execution of Charles I, 1649 Charles I led the royalist army in the English Civil War until he was captured by Oliver Cromwell's rebelling New Model Army. Tried by members of the so-called Rump Parliament for treason, Charles was found guilty after three days of deliberation. On a platform erected in the street outside Whitehall, the royal palace in London, the king was beheaded on January 30, 1649. In this image, Charles—dressed in black, with head bowed—approaches the executioner and the chopping block as members of Parliament and throngs of Londoners look on. Private Collection/© Look and Learn/Peter Jackson Collection/Bridgeman Images

Susanna Martin, Accused Witch

Before reading the document below, review again the questions you should ask of every primary source (p. 34). The answers to these questions are not always straightforward. Consider the nature of the document and the motives of its creators as you read.

COTTON MATHER

Tryal of Susanna Martin in Salem, June 29, 1692

Susanna Martin was tried for witchcraft in Salem, Massachusetts, in the summer of 1692, during the height of the crisis there. Cotton Mather, a prominent Boston minister, published summaries of the testimony against her in the following year in *The Wonders of the Invisible World*, a book that sought to defend the colony's effort to root out the witches who he believed were doing the devil's work. "The New-Englanders are a people of God settled in those, which were once the Devil's Territories," he wrote. "The devil is now making one Attempt more upon us." Mather compiled the following testimony, but he is quoting witnesses who also must be treated, in a sense, as authors: witnesses with their own ideas and purposes, which may have been similar to Mather's but were not identical. In the bizarre stories they tell, we get a glimpse of how early New Englanders believed that the devil used people like Susanna Martin to act in the world.

SOURCE: "Tryal of Susanna Martin in Salem, June 29, 1692," in Cotton Mather, *The Wonders of the Invisible World* (London: J. R. Smith, 1862), 138–148.

66 Susanna Martin, pleading *Not Guilty* to the Indictment of *Witchcraft*, brought in against her, there were produced the Evidences of many Persons very sensibly and grievously Bewitched; who all complained of the Prisoner at the Bar, as the Person whom they believed the cause of their Miseries. . . .

IV. John Atkinson testifi'd, That he exchanged a Cow with a Son of Susanna Martin's, whereat she muttered,

and was unwilling he should have it. Going to receive this Cow, tho he Hamstring'd her, and Halter'd her, she, of a Tame Creature, grew so mad, that they could scarce get her along. She broke all the Ropes that were fastned unto her, and though she were ty'd fast unto a Tree, yet she made her escape, and gave them such further trouble, as they could ascribe to no cause but Witchcraft.

V. Bernard Peache testifi'd, That being in Bed, on the Lord's-day Night, he heard a scrabbling at the Window, whereat he then saw Susanna Martin come in, and jump down upon the Floor. She took hold of this Deponent's Feet, and drawing his Body up into an Heap, she lay upon him near Two Hours; in all which time he could neither speak nor stir. At length, when he could begin to move, he laid hold on her Hand, and pulling it up to his Mouth, he bit three of her Fingers, as he judged, unto the Bone. Whereupon she went from the Chamber, down the Stairs, out at the Door. This Deponent thereupon called unto the People of the House, to advise them of what passed; and he himself did follow her. The People saw her not; but there being a Bucket at the Left-hand of the Door, there was a drop of Blood found upon it; and several more drops of Blood upon the Snow newly fallen abroad: There was likewise the print of her 2 Feet just without the Threshold; but no more sign of any Footing further off. . . .

VI. Robert Downer testified, That this Prisoner being some Years ago prosecuted at Court for a Witch, he then

Puritanism and Witchcraft Like Native Americans, Puritans believed that the physical world was full of supernatural forces. Devout Christians saw signs of God's (or Satan's) power in blazing stars, birth defects, and other unusual events. Noting after a storm that the houses of many ministers "had been smitten with Lightning," Cotton Mather, a prominent Puritan theologian, wondered "what the meaning of God should be in it."

Puritans were hostile toward people who they believed tried to manipulate these forces, and many were willing to condemn neighbors as Satan's "wizards" or "witches." People in the town of Andover "were much addicted to sorcery," claimed one observer, and "there were forty men in it that could raise the Devil as well as any astrologer." Between 1647 and 1662, civil authorities in New England hanged fourteen people for witchcraft, most of them older women accused of being "double-tongued" or of having "an unruly spirit" (AP® Analyzing Voices).

The most dramatic episode of witch-hunting occurred in Salem in 1692. Several girls who had experienced strange seizures accused neighbors of bewitching them. When judges at the accused witches' trials allowed the use of "spectral" evidence—visions of evil beings and marks seen only by the girls—the accusations spun out of control. Eventually, Massachusetts Bay authorities tried 175 people for witchcraft and executed 19 of them. The causes of this mass hysteria were complex and are still debated.

said unto her, *He believed she was a Witch*. Whereat she being dissatisfied, said, *That some She-Devil would shortly fetch him away!* Which words were heard by others, as well as himself. The Night following, as he lay in his Bed, there came in at the Window, the likeness of a *Cat*, which flew upon him, took fast hold of his Throat, lay on him a considerable while, and almost killed him. At length he remembered what *Susanna Martin* had threatened the Day before; and with much striving he cried out, *Avoid, thou She-Devil! In the Name of God the Father, the Son, and the Holy Ghost, Avoid!* Whereupon it left him, leap'd on the Floor, and flew out at the Window. . . .

VIII. *William Brown* testifi'd, That Heaven having blessed him with a most Pious and Prudent Wife, this Wife of his, one day met with *Susanna Martin*; but when she approach'd just unto her, *Martin* vanished out of sight, and left her extreamly affrighted. After which time, the said *Martin* often appear'd unto her, giving her no little trouble; and when she did come, she was visited with Birds, that sorely peck'd and prick'd her; and sometimes, a Bunch, like a Pullet's Egg, would rise in her Throat, ready to choak her, till she cry'd out, *Witch, you shan't choak me!* While this good Woman was in this extremity, the Church appointed a Day of Prayer, on her behalf; whereupon her Trouble ceas'd; she saw not *Martin* as formerly; and the Church, instead of their Fast, gave Thanks for her Deliverance. But a considerable while after, she being Summoned to give in some Evidence at the Court, against this *Martin*, quickly thereupon, this *Martin* came behind her, while she was milking her Cow, and said unto her, *For thy defaming her at Court, I'll make thee the miserablest Creature in the World.* Soon after which, she fell into a strange kind of distemper, and became horribly frantic, and uncapable of any reasonable Action; the Physicians declaring, that her Distemper was preternatural, and that some Devil had certainly bewitched her; and in that condition she now remained.

IX. *Sarah Atkinson* testify'd, That *Susanna Martin* came from Amesbury to their House at Newbury, in an extraordinary Season, when it was not fit for any to Travel. She came (as she said, unto *Atkinson*), all that long way on Foot. She brag'd and shew'd how dry she was; nor could it be perceived that so much as the Soles of her Shoes were wet. *Atkinson* was amazed at it; and professed, that she should her self have been wet up to the knees, if she had then came so far; but *Martin* reply'd, *She scorn'd to be Drabbled!* It was noted, that this Testimony upon her Trial, cast her in a very singular Confusion. . . .

Note, this Woman was one of the most imprudent, scurilous, wicked Creatures in the World; and she did now throughout her whole Tryal, discover [reveal] her self to be such an one. Yet when she was asked, what she had to say for her self? Her chief Plea was, *That she had lead a most virtuous and holy Life.* 99

QUESTIONS FOR ANALYSIS

1. Who is Mather's intended audience? What was he trying to achieve in presenting this information to them?
2. How might the motives of the witnesses in Susanna Martin's trial have differed from Mather's? What were they trying to achieve?
3. What kinds of actions alienated Martin from her neighbors? What occurrences do her neighbors blame her for, and why?
4. Some witnesses describe events that are hard to imagine or understand. What should we make of their stories? Do we arrive at a clearer understanding of events if we try to explain them away, or is it best to accept the validity of their experiences?
5. Consider the discussion of New England culture on pages 58–65. How would you put this testimony in context? What aspects of New England society and culture predisposed people to view some of their neighbors as witches?

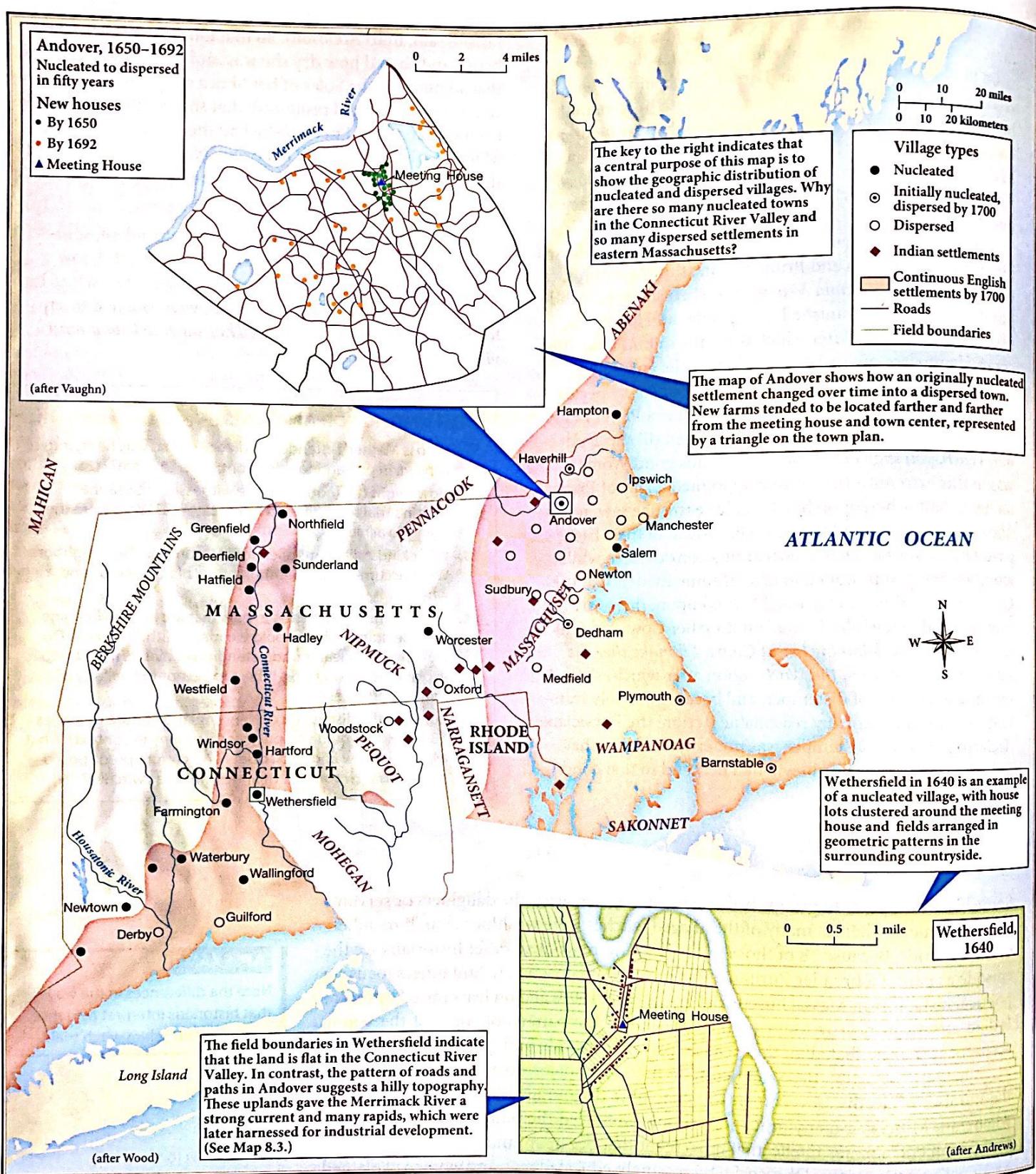
Some historians point to group rivalries: many accusers were the daughters or servants of poor farmers, whereas many of the alleged witches were wealthier church members or their friends. Because 18 of those put to death were women, other historians see the episode as part of a broader Puritan effort to subordinate women. Still others focus on political instability in Massachusetts Bay in the early 1690s and on fears raised by recent Indian attacks in nearby Maine, which had killed the parents of some of the young accusers. It is likely that all of these causes played some role in the executions.

Whatever the cause, the Salem episode marked a major turning point. Shaken by the number of deaths, government officials now discouraged legal prosecutions for witchcraft. Moreover, many influential people embraced the outlook of the European Enlightenment, a major intellectual movement that began around 1675 and promoted a rational, scientific view of the world. Increasingly, educated men and women explained strange happenings and sudden deaths by reference to "natural causes," not witchcraft. Unlike Cotton Mather (1663–1728), who believed that lightning was a supernatural sign, Benjamin Franklin (1706–1790) and other well-read men of his generation would investigate it as a natural phenomenon.

A Yeoman Society, 1630–1700 In building their communities, New England Puritans consciously rejected the feudal practices of English society. Many Puritans

AP EXAM TIP

Note the differences in the ways that historians interpret evidence related to the Salem witch trials.



MAP 2.6 Settlement Patterns in New England Towns, 1630–1700

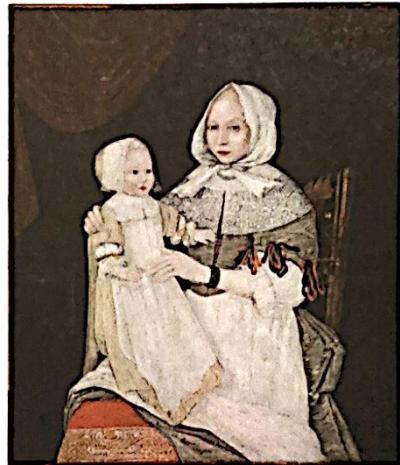
Throughout New England, colonists pressed onto desirable Indian lands. Initially, most Puritan towns were compact, or nucleated: families lived close to one another in village centers and traveled daily to work in the surrounding fields. This 1640 map of Wethersfield, Connecticut, a town situated on the broad plains of the Connecticut River Valley, shows this pattern clearly. The first settlers in Andover, Massachusetts, also chose to live in the village center. However, the rugged topography of eastern Massachusetts encouraged the townspeople to disperse. By 1692 (as the varied location of new houses shows), many Andover residents were living on farms distant from the village center.

came from middling families in East Anglia, a region of pasture lands and few manors, and had no desire to live as tenants of wealthy aristocrats or submit to oppressive taxation by a distant government. They had “escaped out of the pollutions of the world,” the settlers of Watertown in Massachusetts Bay declared, and vowed to live “close together” in self-governing communities. Accordingly, the General Courts of Massachusetts Bay and Connecticut bestowed land on groups of settlers, who then distributed it among the male heads of families.

Widespread ownership of land did not mean equality of wealth or status. “God had Ordained different degrees and orders of men,” proclaimed Boston merchant John Saffin, “some to be Masters and Commanders, others to be Subjects, and to be commanded.” Town proprietors normally awarded the largest plots to men of high social status who often became selectmen and justices of the peace. However, all families received some land, and most adult men had a vote in the **town meeting**, the main institution of local government (Map 2.6).

In this society of independent households and self-governing communities, ordinary farmers had much more political power than Chesapeake yeomen and European peasants did. Although Nathaniel Fish was one of the poorest men in the town of Barnstable—he owned just a two-room cottage, 8 acres of land, an ox, and a cow—he was a voting member of the town meeting. Each year, Fish and other Barnstable farmers levied taxes; enacted ordinances governing fencing, roadbuilding, and the use of common fields; and chose the selectmen who managed town affairs. The farmers also selected the town’s representatives to the General Court, which gradually displaced the governor as the center of political authority. For Fish and thousands of other ordinary settlers, New England had proved to be a new world of opportunity.

IN YOUR OWN WORDS What conditions were necessary to establish successful neo-European colonies?



Mrs. Elizabeth Freake and Baby

Mary This portrait, completed around 1674 by an unknown artist, depicts the wife and youngest daughter of a wealthy Bostonian. Their clothes and surroundings illustrate the growing prosperity of well-to-do households. Mother and child both wear fine linen edged with fine lace. Elizabeth Freake’s sleeve is decorated with colorful red and black ribbons and she wears a beaded bracelet on her wrist. They are seated on a chair colorfully upholstered in a style intended to imitate a Turkish carpet. Worcester Art Museum, Massachusetts, USA/Bridgeman Images.

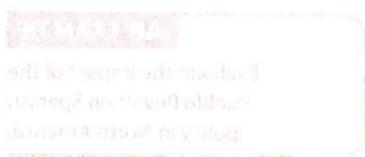
Instability, War, and Rebellion

Everywhere in Europe’s American colonies, conflicts arose over the control of resources, the legitimacy of colonial leaders’ claims to power, and attempts to define social and cultural norms. Periodically, these conflicts flared spectacularly into episodes of violence. Each episode has its own story—its own unique logic and narrative—but taken together, they also illustrate the way that, in their formative stages, colonial societies pressured people to accept new patterns of authority and new claims to power. When these claims were contested, the results could quickly turn deadly.

Native American Resistance

In the English Northeast and the Spanish Southwest, European claims to power and territory prompted Native American wars of resistance. In New England, Wampanoags and other Indian groups had maintained alliances with neighboring colonies for years. But these relations were unstable, and the potential for violence was never far from the surface. In the Spanish colony of New Mexico, soldiers and missionaries conquered Pueblo communities and ruled by force; there, too, violence was woven into colonial relations, and Native American resistance flared spectacularly.

Metacomet’s War, 1675–1676 By the 1670s, Europeans in New England outnumbered Indians by 3 to 1. The English population had multiplied to 55,000, while Native peoples had diminished from an estimated 120,000 in 1570 to barely 16,000. To the Wampanoag leader Metacomet (also known as King Philip), the prospects for



AP EXAM TIP

Compare attempts by Native populations to maintain autonomy in the face of European encroachment in British North America.