"For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us."

—John Winthrop, A Model of Christian Charity
Few adventurers have faced greater odds than the Spanish explorer Álvar Núñez Cabeza de Vaca (ál’ vär nō’ nēz kā bā’ zā dā bā’ kā). Stranded and defenseless in the vast wilderness of the New World, he had only a slim chance of surviving. His tale of the journey, La Relación, was the first European account of the interior of what is now the United States.

In 1527, Cabeza de Vaca left Spain as a career soldier on an expedition to occupy North America and discover riches for the king. The expedition, which landed in 1528 at what is today Tampa Bay, Florida, was a disaster. Boat accidents, faulty judgment, and disease led to the deaths of many of the 600 men. The survivors developed a fruitful relationship with the Apalachee tribe, but the situation soured when the Spaniards took the tribe’s leader hostage. The Spaniards ended up cowering in a coastal swamp, eating horseflesh to survive. Finally, led by Cabeza de Vaca, the explorers constructed basic rafts from horsehide and trees and set sail, praying they could reach Cuba. Wracked by starvation and thirst, the 80 men who managed to cling to the rafts were buffeted by a hurricane and deposited near present-day Galveston, Texas, on the Gulf of Mexico.

“We were entering a land for which we had no description, without knowing what kind of place it was, nor by what people it was inhabited, nor in which part of it we were.”

—Álvar Núñez Cabeza de Vaca

By the following spring, there were 15 men alive. Eventually, Cabeza de Vaca and three others were the only survivors. Cabeza de Vaca lived among the nomadic Native Americans in east Texas—the Karankawa, the Mariames, the Yguazes—for four years, adapting to their ways of life and morphing from conquistador to trader and physician in order to survive. The Native Americans were not as lucky. Many perished as a result of a stomach virus that the Spaniards unwittingly carried with them.

Trailblazer Cabeza de Vaca then traveled south and west, hoping to find a Spanish outpost. He was the first European to trek through present-day Texas. He may have passed through Arizona and New Mexico, but details about his precise route are scarce. He continued west through the Sierra Madre and the Sonoran Desert in northern Mexico, may have reached the Pacific Ocean, and then turned south, finally running into a band of Spanish slave traders in the present-day Mexican state of Sinaloa on Mexico’s west coast. His countrymen were flabbergasted when Cabeza de Vaca stood before them naked and filthy, with a number of Native Americans at his side. Eight years had passed since he had landed in Florida. During that time, he had traveled approximately 2,500 miles, mostly on foot.

During his travels, Cabeza de Vaca proved to be a masterful ethnologist. He lived among Native Americans before they had been influenced by European culture. His writings detail the unique customs of many tribes. Unlike other early explorers, he called for tolerance and justice for Native Americans.

Álvar Núñez Cabeza de Vaca was born around 1490 and died around 1556.
Connecting to the Narrative

How does Cabeza de Vaca react when his group washes up on a foreign shore? In his narrative, Cabeza de Vaca professes his fear of the Native Americans because he knows nothing about them. As you read, think about the following questions:

- What motivates Cabeza de Vaca to try to set sail once the Spaniards have landed?
- As the Native Americans lead Cabeza de Vaca and his group to their lodges, the Spaniards do not know if they are going to be saved or sacrificed. How do you think you would react if you were in this situation?

Building Background

In the early 1500s, Spanish conquistadors began exploring and invading Central and South America, searching for gold and other riches. In 1520, Hernán Cortés defeated the Aztecs and sacked Tenochtitlán, the site of present-day Mexico City. In 1534, Francisco Pizarro conquered the Incas in Peru. The indigenous people were baffled and frightened by the sudden appearance of the Spanish. The Spanish had weapons that ensured victory in war: horses, war dogs, guns, cannons, as well as their greatest weapon, the smallpox virus. As a result of Spanish occupation, indigenous societies and cultures were in shambles. Indigenous peoples and the Spanish began to intermarry, creating a mixed race.

Setting Purposes for Reading

Big Idea  Life in the New World

As you read, think about what the narrative implies about the Spaniards’ view of their own culture in comparison with that of the indigenous people they encountered in the New World.

Literary Element  Point of View

Point of view is the relationship of the narrator to the story. In a narrative with a first-person point of view, the narrator is a character in the story and uses the words I and me. As you read, be aware of how Cabeza de Vaca’s first-person point of view affects his description of people and events.


OBJECTIVES

In studying this selection, you will focus on the following:

- recognizing bias
- evaluating narrative point of view
- analyzing historical narratives
We sailed in this manner together for four days, eating a daily ration of half a handful of raw corn. After four days a storm came up and caused the other boat to be lost. We did not sink because of God’s great mercy. The weather was rough, very cold, and wintery. We had been suffering from hunger for many days and had been pounded so much by the sea that the following day many men began to faint. By nightfall all the men in my boat had passed out, one on top of another, so near death that few of them were conscious and fewer than five were still upright. During the night only the sailing master and I were left to sail the boat. Two hours after nightfall he told me I should take over because he was in such a condition that he thought he would die that very night; so I took the tiller. In the middle of the night, I went to see if the sailing master had died, but he told me that he was better and that he would steer until daybreak. At that time I certainly would have rather died than see so many people before me in that condition. After the sailing master took over the boat, I tried to rest some but could not, and sleep was the furthest thing from my mind.

Near dawn I thought I heard the roar of the breakers near shore, which was very loud because the coast was low. Surprised by this, I roused the sailing master, who said he thought we were near land. We took a sounding and found that the water was seven fathoms deep. He thought that we should stay out until dawn. So I took an oar and rowed along the coast, which was a league distant. Then we set our stern to sea.

Near land a great wave took us and cast the boat out of the water as far as a horseshoe can be tossed. The boat ran aground with such force that it revived the men on it who were almost dead. When they saw they were near land they pushed themselves overboard and crawled on their hands and knees. When they got to the beach, we lit a fire.

1. Breakers are waves that foam as they break on rocks or a shoreline.
2. A fathom is a linear measure equal to six feet, used mainly in measuring the depth of water.
3. A league is a measure of distance equal to some three miles.
4. The stern is the rear part of a boat or ship.

Vocabulary

- rouse (rouz) v. to awaken from sleep
- revive (ri viv) v. to give new strength and vitality, or bring back to consciousness
fire by some rocks and toasted some of the corn we had and found rain water. With the warmth of the fire, the men revived and began to regain some of their strength. We arrived at this place on the sixth of November.

Once our people had eaten, I sent Lope de Oviedo, who was stronger and fitter than the rest of us, to climb one of the trees nearby to sight the land and find out something about it. He did this and saw that we were on an island, and that the land appeared to have been trampled by livestock. He thought for this reason that it must be a country of Christians, and told us so. I told him to look again very carefully to see if there were any paths that could be followed, but not to go too far because of possible danger. He found a path and followed it for half a league and found some unoccupied Indian huts, for the Indians had gone into the fields. He took a pot from one of them, a small dog and some mullet and started back.

We thought he was taking a long time to return, so I sent two other Christians to look for him and find out what had happened to him. They found him near there, pursued by three Indians with bows and arrows. They were calling out to him and he was trying to speak to them through sign language. He got to where we were and the Indians stayed back a bit seated on the same shore. Half an hour later another one hundred Indian bowmen appeared. We were so scared that they seemed to us to be giants, whether they were or not. They stopped near us, where the first three were. We could not even think of defending ourselves, since there were scarcely six men who could even get up from the ground. The Inspector and I went towards them and called them, and they approached us. As best we could we tried to reassure them and ourselves, and gave them beads and little bells. Each of them gave me an arrow, which is a sign of friendship. In sign language they told us that they would return in the morning and bring us food, since they did not have any at the time.

The following day at sunrise, at the time the Indians had indicated, they came to us as promised, bringing us much fish, some roots which they eat, the size of walnuts, some larger or smaller. Most of these are pulled with great difficulty from under the water. In the evening they returned to bring us more fish and the same kind of roots. They had their women and children come to see us and they considered themselves rich with little bells and beads that we gave them. The following days they returned to visit with the same things as before.

Seeing that we were provisioned with fish, roots, water, and the other things we requested, we agreed to embark on our voyage once again. We dug up the boat from the sand. We had to strip naked and struggle mightily to launch it, because we were so weak that lesser tasks would have been enough to exhaust us. Once we were out from the shore the distance of two crossbow shots, a wave struck us quite a blow and got us all wet. Since we were naked and it was very cold, we let go of the oars. Another strong wave caused the boat to capsize. The Inspector and two other men held on to it to survive, but quite the opposite occurred because the boat pulled them under and they drowned. Since the surf was very rough, the sea wrapped all the men in its waves, except the three that had been pulled under by the boat, and cast them on the shore of the same island. Those of us who survived were as naked as the day we were born and had lost everything we had. Although the few things we had were of little value, they meant a lot to us.

It was November then and the weather was very cold. We were in such a state that our bones could easily be counted and we looked like the picture of death. I can say for myself that I had not eaten anything but parched corn since the previous May, and sometimes I had to eat it raw. Although the horses were slaughtered while we were building the boats, I was never able to eat them, and I had eaten fish fewer than ten times. This is but a brief comment, since anyone can

5. *A mullet* is a type of fish.
imagine what shape we were in. On top of all this, the north wind began to blow, and so we were closer to death than to life. It pleased our Lord to let us find some embers among the coals of the fire we had made, and we made large fires. In this way we asked our Lord’s mercy and the forgiveness of our sins, shedding many tears, with each man pitying not only himself but all the others who were in the same condition.

At sunset the Indians, thinking that we had not gone, looked for us again and brought us food. When they saw us in such a different state of attire and looking so strange, they were so frightened that they drew back. I went out to them and called them and they returned very frightened. I let them know through sign language that one of our boats had sunk and that three of our men had drowned. And there before their very eyes they saw two of the dead men, and those of us who were alive seemed as if we would soon join them.

The Indians, seeing the disaster that had come upon us and brought so much misfortune and misery, sat down with us. They felt such great pain and pity at seeing us in such a state that they all began to cry so loudly and sincerely that they could be heard from afar. This went on for more than half an hour. In fact, seeing that these crude and untutored people, who were like brutes, grieved so much for us, caused me and the others in my company to suffer more and think more about our misfortune. When their crying ceased, I told the Christians that, if they agreed, I would ask those Indians to take us to their lodges. And some who had been in New Spain responded that we should not even think about it, because if they took us to their lodges they would sacrifice us to their idols. But seeing that we had no other recourse and that any other action would certainly bring us closer to death, I did not pay attention to what they were saying and I asked the Indians to take us to their lodges. They indicated that they would be very pleased to do this. They asked us to wait a bit and then they would do what we wanted. Then thirty of them loaded themselves with firewood and went to their lodges, which were far from there. We stayed with the others until nearly nightfall, when they held on to us and took us hastily to their lodges. Since it was so cold and they feared that someone might faint or die on the way, they had provided for four or five large fires to be placed at intervals, and they warmed us at each one. Once they saw that we had gained some strength and gotten warmer, they took us to the next one so rapidly that our feet scarcely touched the ground. In this way we went to their lodges and found that they had one ready for us with many fires lighted in it. Within an hour of our arrival they began to dance and have a great celebration that lasted all night. For us there was no pleasure nor celebration nor sleep because we were waiting to see when they would sacrifice us. In the morning they again gave us fish and roots and treated us so well that we were a little reassured and lost some of our fear of being sacrificed.

6. New Spain was a part of the Spanish Empire in the 1500s. It included Venezuela, Florida, Mexico, Central America, and other territory. Mexico City was its capital.
7. Idols are images of gods used as objects of worship.
RESPONDING AND THINKING CRITICALLY

Respond
1. After reading Cabeza de Vaca’s account, what questions might you ask him?

Recall and Interpret
2. (a) How do Cabeza de Vaca and his men reach the island? (b) Why might their landing seem like a miracle to them?
3. (a) Why do the Native Americans chase Lope de Oviedo? (b) How does the behavior of Oviedo and his pursuers reveal each group’s assumptions about the other?
4. (a) In what ways do the Native Americans help Cabeza de Vaca and his companions? (b) What do you think prompts them to give assistance?

Analyze and Evaluate
5. How do Cabeza de Vaca’s descriptions of his own and his men’s suffering contribute to the effectiveness and emotional impact of this account?
6. How do Cabeza de Vaca’s references to God’s mercy affect your impressions of him and his mission?
7. In your opinion, were the explorers sufficiently prepared for their journey?

Connect
8. Big Idea Life in the New World What does Cabeza de Vaca’s narrative indicate about the difficulties of first encounters between Native Americans and Europeans?

LITERARY ANALYSIS

Literary Element Point of View
The narrator tells what happens in a story from his or her point of view. Keep in mind that a first-person narrator in a nonfiction account will recall what he or she considers important and relate it in a way that suits his or her purpose. Narratives of the same events written with a third-person omniscient point of view, or by a different “first person,” may reflect different details, feelings, and ideas.

1. How might the story told in La Relación have been different if one of Cabeza de Vaca’s men or one of the Native Americans had told it?
2. Cabeza de Vaca portrays himself as a heroic character. What details create this image?

Reading Strategy Recognizing Bias
Although Cabeza de Vaca wrote his account to give the king useful information about the New World, it still contains considerable bias. To detect bias, look for oversimplification and stereotyping; analyze the writer’s reasoning; and identify emotionally charged language.

1. Refer to the chart you made and identify two examples of bias in Cabeza de Vaca’s narrative.
2. Write the strategy that helped you recognize the bias and the word clues that helped you make your decision.

Writing About Literature

Evaluate Author’s Craft Choose a passage in La Relación, and examine Cabeza de Vaca’s choice of descriptive words. Evaluate the effectiveness of his descriptions and how they add to the value of the work. Organize your comments in a one-page paper.

Web Activities For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glencoe.com.
It was 1620, and the passengers aboard the Mayflower were traveling to the Americas. Violent storms tossed the creaking ship and blew it far off course. Among the passengers was thirty-year-old William Bradford.

Born in Yorkshire, England, in 1590, Bradford was orphaned as an infant and brought up by relatives. As a youth, he studied the Bible and became a Separatist. Like the Puritans, Separatists sought reforms in the Church of England. Rather than try to “purify” it, however, the Separatists broke away. In 1609, Bradford expatriated, moving to Leiden in Holland with the congregation and its leader, John Robinson. Fearing they might become assimilated into Dutch culture and lose their identity, the Separatists decided to go to the Americas. John Carver, a successful businessman, attained financial backing and chartered the Mayflower. Nearly 500 miles northeast of their intended destination, the Separatists landed in Provincetown, Massachusetts, on Cape Cod on November 21, 1620. On December 26, the 102 settlers disembarked nearby at a site they named Plymouth, after the town where they had set sail. Before leaving the Mayflower, the men in the group drafted and signed the historic Mayflower Compact, the colony’s rules of government.

“*All great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courage.*”
—William Bradford

**Governor** The colony survived and in time grew into a thriving community under Bradford’s leadership. He was reelected governor for thirty-one-year terms between 1622 and 1656. In his gubernatorial years, he served as chief magistrate, high judge, and treasurer. He also presided over the community’s legislature, known as the General Court. Unlike the Massachusetts Bay Colony, which was a Bible commonwealth, Plymouth was fairly egalitarian for its day, allowing Presbyterians and maverick nonbelievers to live in the community without forcing them to practice in Congregationalist or Separatist churches. To ensure a peaceable, organized society, Bradford distributed parcels of land equally to all settlers, even non-believers. This organizational principle facilitated the private subsistence farming that drove Plymouth’s economy in its early years.

In 1630, Bradford started to compile *Of Plymouth Plantation, 1620–1647*, one of the most important narratives of early colonial life. The chronicle is unique in that it separates religious commentary from historical commentary. Certain narratives published by Puritans who had arrived during the Great Migration deemed colonial life as God’s plan. Bradford made no such doctrinaire claims. Instead, he steered a middle course between a Bible commonwealth and a secular society that made for a prosperous Plymouth.

William Bradford was born in 1590 and died in 1657.

**The First Winter** The group of about 100 settlers, known today as the Pilgrims, elected Bradford leader after John Carver, the first governor, died. The voyage had been harsh. They arrived with little or no food at the onset of winter and had no wilderness survival skills. They constructed crude shelters, hoping to make it through the winter. Nearly half the colonists died of scurvy, pneumonia, fever, or starvation.
Connect to the History

How important is it to be able to openly express your own beliefs? In his narrative, William Bradford tells harrowing stories of the settlers’ first winter in New England, a difficult step in the path to religious freedom. As you read the text, think about the following questions:

- Have you ever been in a situation where you felt you were not allowed or able to share your beliefs?
- Would you put everything on the line for your beliefs?

Building Background

Sea voyages were extremely dangerous in the 1600s. The wooden ships were easily damaged when they hit shoals (sandbars or shallow spots in the water). Sometimes, strong waves caused ships to “seele,” or lurch suddenly from side to side. In fierce winds, sails were lowered by heavy ropes called “halyards,” and ships would have to “hull” or drift at sea.

Setting Purposes for Reading

Big Idea | Life in the New World

As you read William Bradford’s description of Plymouth Plantation, notice how the colonists demonstrate their values in their daily effort to survive and flourish in a harsh environment.

Literary Element | Diction

Diction is a writer’s choice of words, an important element of the writer’s voice or style. As you read, consider how Bradford’s diction expresses the values of his time.

- See Literary Terms Handbook, p. 25.

Reading Strategy | Monitoring Comprehension

Bradford’s writing style, while typical of his time, can be hard to understand today because he uses archaic idioms and vocabulary and long, complex sentences. When you encounter a difficult passage, try breaking long sentences into smaller parts as you read.

Reading Tip: Taking Notes

Choose three of Bradford’s sentences that are difficult to understand and rewrite them using everyday contemporary words.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Revision</th>
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<tbody>
<tr>
<td>“At length they understood by discourse with him, that he was not of these parts, but belonged to the eastern parts where some English ships come to fish.”</td>
<td>“After talking with him for a while, they found out that he lived in the east near the ocean where the English had come to fish.”</td>
</tr>
</tbody>
</table>

Vocabulary

resolve (ri zolv’) v. to decide; determine; p. 62
After failing two driving tests, Candy resolved to pass her third.

providence (prov’ ə dans) n. divine care or guidance; foresight; p. 63 We trusted to providence that it would not rain on graduation day.

procure (prə kyoor’) v. to obtain by care or effort; p. 64 Sam set out to procure some dry wood for the campfire.

commodity (ka mod’ ə te) n. a product or economic good; an article of trade; p. 64 Our town’s most important commodity is cranberries.

feigned (fänd) adj. fictitious; not genuine; p. 64 The actress was so convincing that it was hard to believe her emotions were feigned.
Of Their Voyage, and How They Passed the Sea; and of Their Safe Arrival at Cape Cod

In sundry of these storms the winds were so fierce and the seas so high, as they could not bear a knot of sail, but were forced to haul for divers days together. And in one of them, as they thus lay at hull in a mighty storm, a lusty young man called John Howland, coming upon some occasion above the gratings was, with a seele of the ship, thrown into sea; but it pleased God that he caught hold of the topsail halyards which hung overboard and ran out at length. Yet he held his hold (though he was sundry fathoms under water) till he was hauled up by the same rope to the brim of the water, and then with a boat hook and other means got into the ship again and his life saved. And though he was something ill with it, yet he lived many years after and became a profitable member both in church and commonwealth. In all this voyage there died but one of the passengers, which was William Butten, a youth, servant to Samuel Fuller, when they drew near the coast.

But to omit other things (that I may be brief) after long beating at sea they fell with that land which is called Cape Cod; the which being made and certainly known to be it, they were not a little joyful. After some deliberation had amongst themselves and with the master of the ship, they tacked about and resolved to stand for the southward (the wind and weather being fair) to find some place about Hudson’s River for their habitation. But after

1. _Sundry_ refers to an indefinite number.
2. _Divers_ means “several.”
3. _Lusty_ here means “strong.”

**Vocabulary**

resolve (ˈrɪˌzolv)  v. to decide; determine
they had sailed that course about half the day, they fell amongst dangerous shoals and roaring breakers, and they were so far entangled therewith as they conceived themselves in great danger; and the wind shrinking upon them withal, they resolved to bear up again for the Cape and thought themselves happy to get out of those dangers before night overtook them, as by God's good providence they did. And the next day they got into the Cape Harbor where they rid in safety.

Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element. And no marvel if they were thus joyful, seeing wise Seneca was so affected with sailing a few miles on the coast of his own Italy, as he affirmed, that he had rather remain twenty years on his way by land than pass by sea to any place in a short time, so tedious and dreadful was the same unto him.

But here I cannot but stay and make a pause, and stand half amazed at this poor people's present condition; and so I think will the reader, too, when he well considers the same. Being thus passed the vast ocean, and a sea of troubles before in their preparation (as may be remembered by that which went before), they had now no friends to welcome them nor inns to entertain or refresh their weatherbeaten bodies; no houses or much less towns to repair to, to seek for succor. It is recorded in Scripture as a mercy to the Apostle and his shipwrecked company, that the barbarians showed them no small kindness in refreshing them, but these savage barbarians, when they met with them (as after will appear) were readier to fill their sides full of arrows than otherwise. And for the season it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast.

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4. Also is another word for withal.
5. Rid means "rode."
6. Seneca was a Roman philosopher and writer.
7. Succor means "assistance in a time of need; relief."
8. The reference here to Scripture, or the Bible, is Acts of the Apostles 28, which tells of the kindness shown to St. Paul and his companions by the natives of Malta after they were shipwrecked on that island.
9. A severe lack of vitamin C causes a disease called scurvy.
10. Homely here means "domestic."

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Vocabulary

**providence** (prov’ ə dans) n. divine care or guidance; foresight

**Diction** How does this phrase reflect Bradford's beliefs?

**Literary Element** How does this phrase reflect Bradford's beliefs?

**Literary Element** What idea about life in the New World is reinforced by the adjectives in this passage?
Indian Relations

All this while the Indians came skulking about them, and would sometimes show themselves aloof off, but when any approached near them, they would run away; and once they [the Indians] stole away their [the colonists'] tools where they had been at work and were gone to dinner. But about the 16th of March, a certain Indian came boldly amongst them and spoke to them in broken English, which they could well understand but marveled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to the eastern parts where some English ships came to fish, with whom he was acquainted and could name sundry of them by their names, amongst whom he had got his language. He became profitable to them in acquainting them with many things concerning the state of the country in the east parts where he lived, which was afterwards profitable unto them; as also of the people here, of their names, number and strength, of their situation and distance from this place, and who was chief amongst them. 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.

Being, after some time of entertainment and gifts dismissed, a while after he came again, and five more with him, and they brought again all the tools that were stolen away before, and made way for the coming of their great Sachem, called Massasoit. Who, about four or five days after, came with the chief of his friends and other attendance, with the aforesaid Squanto. With whom, after friendly entertainment and some gifts given him, they made a peace with him (which hath now continued this 24 years) in these terms:

1. That neither he nor any of his should injure or do hurt to any of their people.
2. That if any of his did hurt to any of theirs, he should send the offender, that they might punish him.
3. That if anything were taken away from any of theirs, he should cause it to be restored; and they should do the like to his.

4. If any did unjustly war against him, they would aid him; if any did war against them, he should aid them.
5. He should send to his neighbors confederates to certify them of this, that they might not wrong them, but might be likewise comprised in the conditions of peace.
6. That when their men came to them, they should leave their bows and arrows behind them.

After these things he returned to his place called Sowams, some 40 miles from this place, but Squanto continued with them and was their interpreter and was a special instrument sent of God for their good beyond their expectation. He directed them how to set their corn, where to take fish, and to procure other commodities, and was also their pilot to bring them to unknown places for their profit, and never left them till he died.

from Chapter 12
First Thanksgiving

They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish, of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took good store, of which family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took many, besides venison, etc. Besides they had about a peck of meal a week to a person, or now since harvest, Indian corn to that proportion. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports.

Big Idea | Life in the New World How did life for the settlers change so drastically since their bleak arrival in the New World?

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>procure</td>
<td>(prə kyoor ’) v. to obtain by care or effort</td>
</tr>
<tr>
<td>commodity</td>
<td>(kə mod ‘ə tē) n. a product or economic good; an article of trade</td>
</tr>
<tr>
<td>feigned</td>
<td>(fänd) adj. fictitious; not genuine</td>
</tr>
</tbody>
</table>
AFTER YOU READ

RESPONDING AND THINKING CRITICALLY

Respond

1. If you had been a Plymouth settler, what do you think would have been your greatest challenge?

Recall and Interpret

2. (a) What hardships did the Pilgrims face aboard the Mayflower and in Plymouth? (b) In your opinion, were the Pilgrims skilled in adapting to unexpected conditions in the New World? Explain.

3. (a) What caused the Pilgrims to land on Cape Cod, in Massachusetts, instead of farther south, near the Hudson River? (b) How did this event affect the expedition?

4. (a) What enabled the Pilgrims to survive “the Starving Time”? (b) What do Bradford’s comments reveal about the Pilgrims’ character?

5. (a) What are some examples of Samoset’s and Squanto’s accomplishments? (b) What do you think might have happened to the Pilgrims without Squanto’s help?

Analyze and Evaluate

6. (a) What were the six terms of peace meant to accomplish? (b) In your opinion, was this plan a good one? Explain.

7. (a) What enabled the Pilgrims to survive and celebrate their “First Thanksgiving”? (b) How much credit do you give the Pilgrims for this success?

Connect

8. Big Idea Life in the New World Do the experiences of the Pilgrims have any connection to our society today? Explain.

LITERARY ANALYSIS

Literary Element Diction

Diction is a writer’s choice of words. Diction contributes to what we recognize as a writer’s voice or style.

1. Paraphrase the first sentence on page 63, paragraph 1, which begins “Being thus arrived . . .”

2. How would you describe the style of this sentence?

Performing

You Are There Choose an event from Bradford’s narrative and recast it in the form of a dramatic monologue. Speaking as if you were Bradford, address one or more of the Plymouth settlers during or after one of their experiences. Use modern language instead of Bradford’s archaic diction.

READING AND VOCABULARY

Reading Strategy Monitoring Comprehension

Bradford’s writing style involves obscure idioms, archaic vocabulary, and long, complex sentences. In the description of the sea journey, he also uses jargon. You learned several of these words in Building Background. Now figure out a few on your own.

Vocabulary Practice

Jargon is vocabulary that is specific to a profession or a social group. Locate instances of jargon on page 62 and try to determine their meanings from the context.

Practice and Apply Choose the best meaning for each phrase.

1. they tacked about
   a. changed direction
   b. could not decide
2. they decided to stand for the southward
   a. avoid
   b. represent

Web Activities For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glencoe.com.
The Life of Olaudah Equiano

MEET OLAUDAH EQUIANO

The life of Olaudah Equiano (ō lauˈ să ˌkwē əˈ nô) was a mixture of tragedy, struggle, and great achievement. The son of an Ibo chieftain, Equiano was born in Essaka, a village in what is now Nigeria. His village was a considerable distance from the coast, and as a child Equiano had never heard of the sea or of the people who lived beyond it. When he was eleven, he had a terrifying introduction to both when he and his sister were kidnapped by slave traders. They were separated, and Equiano was sold to Europeans and packed onto a slave ship headed for the Caribbean island of Barbados. The horrors Equiano witnessed on the ship haunted him for the rest of his life.

“. . . I might say my sufferings were great; but when I compare my lot with that of most of my countrymen, I regard myself as a particular favorite of heaven. . . .”

—Olaudah Equiano

In the years after being captured, Equiano spent time in Virginia and England, where he was owned by an officer of the British Royal Navy. Equiano served in the British navy with this officer from 1758 to 1762, during the French and Indian War. Over the years, the officer baptized him, renamed him Gustavus Vassa, and taught him seafaring skills as well as how to read and write. These skills would serve Equiano well after the officer sold him to a merchant in the West Indies in 1763.

Sailor and Trader As a slave to the merchant, Equiano worked on trading ships between the West Indies and mainland American colonies and also did some trading on the side for which he was paid. In 1766, at the age of 21, he used money he had made to buy his freedom. He spent the next several years working on ships, traveling to Turkey, Italy, and Jamaica.

While sailing, Equiano realized that life as a free man was in many respects no easier than his life as a slave had been. Freed slaves in the British colonies had no legal rights and were often treated miserably. Equiano described his disappointment with the so-called freedom he was allowed to enjoy. Soon after he was freed, he wrote, “Hitherto I had thought only slavery dreadful; but the state of the free negro appeared to me now equally so at least, and in some respects even worse.”

Freedom Fighter In 1776 Equiano settled in England to campaign against slavery. He helped organize several antislavery organizations in London and, along with other abolitionists, petitioned the British parliament to end the slave trade. Equiano was also part of the Committee for Relief of the Black Poor in London and a leader in the Sierra Leone recolonization project, a failed attempt to bring former slaves back to Africa. His greatest contribution to the abolitionist cause, however, was his 1789 autobiography, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*. It was one of the first books published by a former slave and became one of the most influential slave narratives. Its graphic and powerful descriptions of the inhumanity Equiano and other slaves suffered helped further the abolitionist cause throughout Europe and the United States.

Olaudah Equiano was born in 1745 and died in 1797.

Author Search For more about Olaudah Equiano, go to www.glencoe.com.
Connecting to the Autobiography
Imagine how you would feel if a group of people thought they had the right to deprive you of your freedom. In this excerpt from his narrative, Olaudah Equiano details the horrors he experienced as a slave. As you read, think about the following questions:
• How would you feel if someone tried to take away your freedom?
• What is a cause you care deeply about?

Building Background
From the 1500s to the 1800s, approximately ten million Africans suffered miserable treatment on the forced journey from their homes to enslavement in the Western Hemisphere. The most arduous portion of the journey, known as the Middle Passage, was a two-month voyage from West Africa to the West Indies. Some two million Africans died from malnutrition, disease, suffocation, beatings, and despair during the journey.

Setting Purposes for Reading
Big Idea | Life in the New World
As you read, notice what the selection reveals about the suffering endured by many of the Africans who helped build the United States.

Literary Element | The Slave Narrative
A slave narrative is an autobiographical account of a formerly enslaved person’s life. Slave narratives helped abolitionists expose slavery’s cruelty. As you read, evaluate Equiano’s success in making readers aware of slavery’s injustice.

Reading Strategy | Responding
Responding is explaining what you think about a selection and how it affects you. Responding personally includes describing what you like, dislike, or find interesting in a selection and how these aspects of the work relate to your own life. More analytical responses deal with giving your opinion on aspects such as the behavior of the characters or stylistic techniques used by the author. As you read, consider the thoughts and feelings that the selection evokes and what factors contribute to your response.

Reading Tip: Taking Notes
As you read the selection, jot down quick notes about the passages you think are especially moving or intense.

Vocabulary
apprehension (ap´ ri hen’shan) n. fear of what may happen in the future; anxiety; p. 70 Sam thought of his upcoming speech with apprehension.
copious (kó’ pē as) adj. large in quantity; plentiful; p. 70 Copious amounts of food were served at the banquet.
gratify (grat’ a fi’) v. to satisfy or indulge; p. 71 Our walks outside gratify my craving for sunlight.
clamor (klam´ or) n. confused, insistent shouting; p. 72 The clamor woke Kim from her sleep.
scruple (skrō’ pal) n. moral principle that restrains action; p. 72 Without a scruple, Nina stole the bike.

Vocabulary Tip: Antonyms
Antonyms are words that have opposite or nearly opposite meanings. For example, joyful and mournful are antonyms. Note that antonyms are always the same part of speech.
The first object which saluted my eyes when I arrived on the coast, was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror, when I was carried on board. I was immediately handled, and tossed up to see if I were sound, by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me.

Their complexions, too, differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. Indeed, such were the horrors of my views and fears at the moment, that, if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave in my own country. When I looked round the ship too, and saw a large furnace of copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me, who I believed were some of those who had brought me on board, and had been receiving their pay; they talked to me in order to cheer me, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces, and long hair. They told me I was not: and one of the crew brought me a small portion of spirituous liquor in a wine glass, but, being afraid of him, I would not take it out of his hand. One of the blacks, therefore, took it from him and gave it to me, and I took a little down my palate, which, instead of reviving me, as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted any such liquor before. Soon after this, the blacks who brought me on board went off, and left me abandoned to despair.

I now saw myself deprived of all chance of returning to my native country, or even the least glimpse of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying.
together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across, I think the windlass, and tied my feet, while the other flogged me severely. I had never experienced any thing of this kind before, and although not being used to the water, I naturally feared that element the first time I saw it, yet, nevertheless, could I have got over the nettings, I would have jumped over the side, but I could not; and besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water; and I have seen some of these poor African prisoners most severely cut, for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us? They gave me to understand, we were to be carried to these white people’s country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate; but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never

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9. A windlass is a type of crank with a handle. It is used to raise or lower a heavy object such as an anchor.
10. Nettings were networks of small ropes on the sides of a ship. On slave ships, nettings were used to prevent captives from jumping overboard.

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seen among any people such instances of brutal cruelty; and this not only shown towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more; and I expected nothing less than to be treated in the same manner. I could not help expressing my fears and apprehensions to some of my countrymen; I asked them if these people had no country, but lived in this hollow place? (the ship) they told me they did not, but came from a distant one. “Then,” said I, “how comes it in all our country we never heard of them?” They told me because they lived so very far off. I then asked where were their women? had they any like themselves? I was told they had. “And why,” said I, “do we not see them?” They answered, because they were left behind. I asked how the vessel could go? they told me they could not tell; but that there was cloth put upon the masts by the help of the ropes I saw, and then the vessel went on; and the white men had some spell or magic they put in the water when they liked, in order to stop the vessel. I was exceedingly amazed at this account, and really thought they were spirits. I therefore wished much to be from amongst them, for I expected they would sacrifice me; but my wishes were vain—for we were so quartered that it was impossible for any of us to make our escape.

While we stayed on the coast I was mostly on deck; and one day, to my great astonishment, I saw one of these vessels coming in with the sails up. As soon as the whites saw it, they gave a great shout, at which we were amazed; and the more so, as the vessel appeared larger by approaching nearer. At last, she came to an anchor in my sight, and when the anchor was let go, I and my countrymen who saw it, were lost in astonishment to observe the vessel stop—and were now convinced it was done by magic. Soon after this the other ship got her boats out, and they came on board of us, and the people of both ships seemed very glad to see each other. Several of the strangers also shook hands with us black people, and made motions with their hands, signifying I suppose, we were to go to their country, but we did not understand them.

At last, when the ship we were in, had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship’s cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died—thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now became insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror.
almost inconceivable. Happily perhaps, for myself, I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with, served only to render my state more painful, and heightened my apprehensions, and my opinion of the cruelty of the whites.

One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on deck, rather than give any of them to us to eat, as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity, when they thought no one saw them, of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings. One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together, (I was near them at the time,) preferring death to such a life of misery, somehow made through the nettings and jumped into the sea: immediately, another quite dejected fellow, who, on account of his illness, was suffered to be out of irons, also followed their example; and I believe many more would very soon have done the same, if they had not been prevented by the ship’s crew, who were instantly alarmed. Those of us that were the most active, were in a moment put down under the deck, and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully, for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate, hardships which are inseparable from this accursed trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many.

During our passage, I first saw flying fishes, which surprised me very much; they used frequently to fly across the ship, and many of them fell on the deck. I also now first saw the use of the quadrant; I had often with astonishment seen the mariners make observations with it, and I could not think what it meant. They at last took notice of my surprise; and one of them, willing to increase it, as well as to gratify my curiosity, made me one day look through it. The clouds appeared to me to be land, which

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17. *Fetters* are leg irons.

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disappeared as they passed along. This heightened my wonder; and I was now more persuaded than ever, that I was in another world, and that every thing about me was magic. At last, we came in sight of the island of Barbadoes, at which the whites on board gave a great shout, and made many signs of joy to us. We did not know what to think of this; but as the vessel drew nearer, we plainly saw the harbor, and other ships of different kinds and sizes, and we soon anchored amongst them, off Bridgetown. Many merchants and planters now came on board, though it was in the evening. They put us in separate parcels, and examined us attentively. They also made us jump, and pointed to the land, signifying we were to go there. We thought by this, we should be eaten by these ugly men, as they appeared to us; and, when soon after we were all put down under the deck again, there was much dread and trembling among us, and nothing but bitter cries to be heard all the night from these apprehensions, insomuch, that at last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much. And sure enough, soon after we were landed, there came to us Africans of all languages.

We were conducted immediately to the merchant’s yard, where we were all pent up together, like so many sheep in a fold, without regard to sex or age. As every object was new to me, every thing I saw filled me with surprise. What struck me first, was, that the houses were built with bricks and stories, and in every other respect different from those I had seen in Africa; but I was still more astonished on seeing people on horseback. I did not know what this could mean; and, indeed, I thought these people were full of nothing but magical arts. While I was in this astonishment, one of my fellow-prisoners spoke to a countryman of his, about the horses, who said they were the same kind they had in their country. I understood them, though they were from a distant part of Africa; and I thought it odd I had not seen any horses there; but afterwards, when I came to converse with different Africans, I found they had many horses amongst them, and much larger than those I then saw.

We were not many days in the merchant’s custody, before we were sold after their usual manner, which is this:—On a signal given, (as the beat of a drum,) the buyers rush at once into the yard where the slaves are confined, and make choice of that parcel they like best. The noise and clamor with which this is attended, and the eagerness visible in the countenances of the buyers, serve not a little to increase the apprehension of terrified Africans, who may well be supposed to consider them as the ministers of that destruction to which they think themselves devoted. In this manner, without scruple, are relations and friends separated, most of them never to see each other again. I remember, in the vessel in which I was brought over, in the men’s apartment, there were several brothers, who, in the sale, were sold in different lots; and it was very moving on this occasion, to see and hear their cries at parting. O, ye nominal Christians! might not an African ask you—Learned you this from your God, who says unto you, Do unto all men as you would men should do unto you? Is it not enough that we are torn from our country and friends, to toil for your luxury and lust of gain? Must every tender feeling be likewise sacrificed to your avarice? Are the dearest friends and relations, now rendered more dear by their separation from their kindred, still to be parted from each other, and thus prevented from cheering the gloom of slavery, with the small comfort of being together, and mingling their sufferings and sorrows? Why are parents to lose their children, brothers their sisters, or husbands their wives? Surely, this is a new refinement in cruelty, which, while it has no advantage to atone for it, thus aggravates distress, and adds fresh horrors even to the wretchedness of slavery.

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18. Bridgetown is the capital of Barbados.
19. Here, parcels means “groups.”

Reading Strategy Responding Why might Equiano have chosen to describe the slaves as sheep?

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20. Nominal means “in name only.”
21. “Therefore all things whatsoever ye would that men should do to you, do ye even so to them.” (Matthew 7:12)
22. Atone means “to make amends” or “to compensate for.”

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Literary Element Slave Narrative How is this section different from the rest of the work? Why does Equiano make this change?

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Vocabulary

clamor (klam’ ar) n. confused, insistent shouting
scruple (skrō’ pal) n. moral principle that restrains action
Responding and Thinking Critically

Respond

1. What was your reaction to the description of life on a slave ship?

Recall and Interpret

2. (a) What does Equiano fear will happen to him when he is taken aboard the ship? (b) Why might he be so afraid?

3. (a) In spite of his fear, Equiano displays great curiosity. Relate an incident that reveals this curiosity. (b) What might the incident reveal about his character?

4. (a) What phrases does Equiano use to describe his feelings about slavery’s separation of loved ones? (b) Why does he regard it as he does?

Analyze and Evaluate

5. The tone of a work is the attitude the author conveys toward his or her subject matter through elements such as word choice. (a) Review the last paragraph. How does Equiano’s tone shift here from what came before? (b) Why does it shift? Explain how this shift in tone affected you.

6. Equiano’s book was a best seller in its time. (a) Why do you think his story was so successful at capturing the public’s interest? (b) Why would his story have been useful to the cause ofabolition?

Connect

7. Big Idea Life in the New World How has reading this work affected your attitudes about personal freedom, human nature, or our nation’s history of enslavement of Africans? Explain, using details from the selection.

Literary Analysis

Literary Element The Slave Narrative

Equiano’s account created a hunger for more information about slaves’ lives. In the years that followed, many African Americans published their own slave narratives. Some authors expressed their opposition to slavery through direct statements of opinion. Why might Equiano’s narrative have been more successful at reaching some people than an opinion piece? Include details from the narrative in your answer.

Reading and Vocabulary

Reading Strategy Responding

Responding to literature is reacting in a personal way to what you read. To which aspects of slavery did you react most strongly? Explain.

Practice with Antonyms Choose the best antonym for each vocabulary word listed below.

1. apprehension
   a. nervousness
   b. fearlessness
   c. restlessness
   d. exhaustion

2. copious
   a. inadequate
   b. ample
   c. sufficient
   d. plentiful

3. gratify
   a. satisfy
   b. suggest
   c. neglect
   d. indulge

4. clamor
   a. silence
   b. outcry
   c. tumult
   d. insistence

Internet Connection

Firsthand Accounts Go to the Library of Congress’s home page at www.loc.gov. Search for the “African American History and Culture” page. Download and print a story or a photograph you find interesting and share it with your class.

Web Activities For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glencoe.com.
from A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson

MEET MARY ROWLANDSON

I n 1675, a long period of relative peace between the Native Americans and Europeans in New England ended in the bloody conflict known as King Philip's War. King Philip was the white settlers' name for Metacom, the Sachem or leader of the Wampanoag people, who vowed to halt European expansion into his lands. The war began as a series of Native American sieges on colonial towns in present-day Massachusetts, Connecticut, and Rhode Island. Lancaster, a frontier town in central Massachusetts, was one of the last to be ransacked.

“I had often before this said, that if the Indians should come, I should choose rather to be killed by them than taken alive; but when it came to the trial my mind changed. . . .”

—Mary Rowlandson

At dawn on February 10, 1676, a party of Wampanoag warriors took 24 prisoners from Lancaster, including Mary Rowlandson, her six-year-old daughter, and her older son and daughter. Rowlandson was the wife of Reverend Joseph Rowlandson, the first minister in Lancaster, and many of the townspeople had been using their home as a safe haven. But the Wampanoag quickly overwhelmed the defenders of this makeshift garrison. Both Rowlandson and her six-year-old daughter were wounded during the fray, and the child died eight days later. After being captured, Rowlandson was separated from her two surviving children and allowed only short, sporadic contact with them.

Survival as a Prisoner The Wampanoag killed many of the prisoners, but Rowlandson was spared because she was adept at sewing and knitting. She was held captive for three months. Her wounds healed, and she adapted to the Wampanoags' meager diet. She often bartered her skills as a seamstress for food, knitting a pair of socks for a quart of peas or making a shirt for a hunk of bear meat. The Wampanoag were constantly on the move, traveling as far north as New Hampshire while Rowlandson was being held captive. She had become disoriented early on, and fleeing was not an option, especially because she could not bear to leave her surviving children in the hands of the Wampanoag. A stolen Bible one of the Wampanoag had given her and the small portions of food she managed to procure were all that sustained her.

Reunited with Family In May 1676, Reverend Joseph Rowlandson paid a £20 ransom for the release of his wife and children, and Rowlandson was finally reunited with her family. Looking back on her life as a prisoner, she wrote, “I have been in the midst of those roaring lions, and savage bears, that feared neither God, nor man, nor the devil.”

Mary Rowlandson's account of her ordeal was published in 1682. It received high acclaim and prompted many imitations. Written in a plain, vigorous style, A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson presented a realistic, if biased, account of Native Americans. Her memoir is the first—and widely considered the best—example of an American literary form, the so-called Indian-captivity narrative.

Mary Rowlandson was born around 1636 and died around 1710.
Connecting to the Narrative

In her narrative, Mary Rowlandson tells how, after being captured, she eked out a living among the Wampanoag, whose culture, language, diet, and nomadism were utterly foreign to her. As you read this narrative, think about the following questions:

- How do people deal with traumatic experiences? What effects do such experiences have on people?
- How does Rowlandson adapt mentally, physically, and emotionally from the day of her capture to the day of her release?

Building Background

As a child, the Wampanoag chief Metacom had watched his father, Massasoit, help the Pilgrims who arrived on the Mayflower. By 1675, there were about 50,000 Puritans in the Massachusetts Bay Colony. With each passing year, more Puritans arrived, encroaching on the Native Americans’ land and disrupting their way of life. Foreseeing the destruction of his tribe and other tribes, Metacom began forming alliances against the settlers. In 1675, after three Wampanoag were executed by the Puritans, a swift, desperate war broke out.

Setting Purposes for Reading

**Big Idea** Life in the New World

As you read Rowlandson’s narrative, be aware of how the deep cultural conflict between New England’s Native American and European inhabitants affected the lives of both groups.

**Literary Element** Allusion

An allusion is a reference to a well-known character, place, or situation from history or from music, art, or another literary work. As you read Rowlandson’s narrative, notice her use of allusions.


**Reading Strategy** Analyzing Historical Context

Analyzing historical context involves gathering background information and exploring social forces that influenced the writing of a literary work. As you read Rowlandson’s account, gather information about the cultural conflicts between Native Americans and Europeans that caused King Philip’s War.

**Reading Tip: Taking Notes** Use a timeline like the one started below to record the sequence of events that led to King Philip’s War.

![Timeline](image)

**Vocabulary**

- desolation (des′ə lə′shən) n. devastation; misery; sadness; p. 76 The survivors of the hurricane in Florida experienced great desolation when they found their homes destroyed.

- daunt (dōnt) v. to overcome with fear; intimidate; p. 76 A visit to the dentist would always daunt her.

- compassion (ka′m pash′ən) n. deep awareness of another’s suffering with a desire to help; p. 76 The compassion of the doctor earned the gratitude of his patients.

- discern (di sərn′, -zərn′) v. to recognize as different and distinct; distinguish; p. 77 He could barely discern the boat on the horizon.

- lament (lə ment′) v. to express deep sorrow or grief; p. 78 The dead child’s mother began to weep and lament.

**OBJECTIVES**

In studying this selection, you will focus on the following:

- understanding allusion
- relating literature to historical period
- analyzing historical context
Oh the doleful sight that now was to behold at this house! Come, behold the works of the Lord, what desolation he has made in the earth. Of thirty seven persons who were in this one house, none escaped either present death or a bitter captivity, save only one, who might say as he, Job 2 i. 15, And I only am escaped alone to tell the news. There were twelve killed, some shot, some stabbed with their spears, some knocked down with their hatchets. When we are in prosperity, oh, the little that we think of such dreadful sights; and to see our dear friends and relations lie bleeding out their heart-blood upon the ground! . . .

I had often before this said, that if the Indians should come, I should choose rather to be killed by them than taken alive; but when it came to the trial my mind changed; their glittering weapons so daunted my spirit, that I chose rather to go . . . than that moment to end my days. And that I may the better declare what happened to me during that grievous captivity, I shall particularly speak of the several removes we had up and down the wilderness.

There remained nothing to me but one poor wounded babe, and it seemed at present worse than death that it was in such a pitiful condition, bespeaking compassion, and I had no refreshing for it, nor suitable things to revive it . . . The second remove.—But now (the next morning) I must turn my back upon the town, and travel with them into the vast and desolate wilderness, I know not whither. It is not my tongue or pen

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1. The author is quoting Psalms 46:8.
2. In the Bible, Job is a good man. His faith in God is tested by many afflictions. Messengers bring word of catastrophes affecting his possessions and family members. Each messenger tells Job that he alone has escaped to tell the news.

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Vocabulary

desolation (des’ə lə sən) n. devastation; misery; sadness

Reading Strategy: Analyzing Historical Context

What clues does this statement offer about the historical context?

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Vocabulary

daunt (dōnt) v. to overcome with fear; to intimidate
compassion (kam pash’ən) n. deep awareness of another’s suffering with a desire to help

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3. Here, removes means “changes of residence”; we would say moves today.
4. Whither means “to what place.”
can express the sorrows of my heart and bitterness of my spirit that I had at this departure: but God was with me in a wonderful manner, carrying me along, and bearing up my spirit, that it did not quite fail. One of the Indians carried my poor wounded babe upon a horse: it went moaning all along, I shall die, I shall die! I went on foot after it, with sorrow that cannot be expressed. At length I took it off the horse, and carried it in my arms, till my strength failed, and I fell down with it. Then they set me upon a horse, with my wounded child in my lap.

Thus nine days I sat upon my knees, with my babe in my lap, till my flesh was raw again. My child, being even ready to depart this sorrowful world, they bid me carry it out to another wigwam; (I suppose because they would not be troubled with such spectacles;) whither I went with a very heavy heart, and down I sat with the picture of death in my lap. About two hours in the night, my sweet babe, like a lamb, departed this life, on Feb. 18, 1675 [1676] it being about six years and five months old. It was nine days (from the first wounding) in this miserable condition, without any refreshing of one nature or other, except a little cold water. I cannot but take notice how, at another time, I could not bear to be in the room where any dead person was; but now the case is changed; I must and could lie down by my dead babe, side by side, all the night after. I have thought since of the wonderful goodness of God to me, in preserving me so in the use of my reason and senses in that distressed time, that I did not use wicked and violent means to end my own miserable life. In the morning, when they understood that my child was dead, they sent for me home to my master's wigwam; (by my master, in this writing, must be understood Quannopin, who was a Saggamore, and married King Philip's wife's sister; not that he first took me, but I was sold to him by another Narraganset Indian, who took me when first I came out of the garrison.) I went to take up my dead child in my arms to carry it with me, but they bid me let it alone; there was no resisting, but go I must and leave it. When I had been a while at my master's wigwam, I took the first opportunity I could get to go look after my dead child. When I came, I asked them what they had done with it. They told me it was upon the hill; then they went and shewed me where it was, where I saw the ground was newly dug, and there they told me they had buried it; there I left that child in the wilderness, and must commit it, and myself also, in this wilderness condition, to Him who is above all.

... During my abode in this place Philip spake to me to make a shirt for his boy, which I did; for which he gave me a shilling; I offered the money to my master, but he bade me keep it; and with it I bought a piece of horse flesh. Afterwards I made a cap for his boy, for which he invited me to dinner; I went, and he gave me a pancake about as big as two fingers; it was made of parched wheat, beaten and fried in bear's grease, but I thought I never tasted pleasant meat in my life. There was a squaw who spake to me to make a shirt for her sannup; for which she gave me a piece of bear. Another asked me to knit a pair of stockings, for which she gave me a quart of peas. I boiled my peas and bear together, and invited my master and mistress to dinner; but the proud gossip, because I served them both in one dish, would eat nothing, except one bit that he gave her upon the point of his knife. Hearing that my son was come to this place, I went to see him, and found him lying flat upon the ground; I asked him how he could sleep so? he answered me, that he was not asleep, but at prayer; and lay so, that they might not observe what he was doing. I pray God he may remember these things, now he is returned in safety. At this place (the sun now getting higher) what with the beams and heat of the sun, and the smoke of the wigwams, I thought I should have been blind; I could scarce discern one wigwam from another.

5. A Saggamore was a subordinate chief in the hierarchy of various Native American peoples.
6. A garrison is a military post.

Reading Strategy Analyzing Historical Context Why does the author include this information?

Vocabulary
discern (di surn’) v. to recognize as different and distinct; distinguish

Big Idea Life in the New World How does this short passage illustrate the cultural differences between the Native Americans and the European settlers?
There was here one Mary Thurston of Medfield, who, seeing how it was with me, lent me a hat to wear; but as soon as I was gone, the squaw (who owned that Mary Thurston) came running after me, and got it away again. Here there was a squaw who gave me one spoonful of meal;\(^8\) I put it in my pocket to keep it safe; yet, notwithstanding, somebody stole it, but put five Indian corns in the room of it; which corns were the greatest provision I had in my travel for one day.

The Indians returning from Northampton, brought with them some horses and sheep, and other things which they had taken; I desired them that they would carry me to Albany upon one of those horses, and sell me for powder; for so they had sometimes discoursed.\(^9\) I was utterly hopeless of getting home on foot the way that I came. I could hardly bear to think of the many weary steps I had taken to come to this place.

... My son being now about a mile from me, I asked liberty to go and see him; they bade me go, and away I went; but quickly lost myself, travelling over hills and through swamps, and could not find the way to him. And I cannot but admire at the wonderful power and goodness of God to me, in that though I was gone from home, and met with all sorts of Indians, and those I had no knowledge of, and there being no Christian soul near me; yet not one of them offered the least imaginable miscarriage to me. I turned homeward again, and met with my master; he showed me the way to my son: when I came to him I found him not well; and withal he had a boil on his side, which much troubled him; we bemoaned one another a while, as the Lord helped us, and then I returned again. When I was returned, I found myself as unsatisfied as I was before. I went up and down moaning and lamenting; and my spirit was

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\(^8\) Meal is coarsely ground grain.  
\(^9\) Discoursed means “discussed.”

**Vocabulary**

lament (ləˈment) v. to express deep sorrow or grief
ready to sink with the thoughts of my poor children; my son was ill, and I could not but think of his mournful looks; and no Christian friend was near him to do any office of love for him, either for soul or body. And my poor girl, I knew not where she was, nor whether she was sick or well, or alive or dead. I repaired under these thoughts to my Bible (my great comforter in that time) and that scripture came to my hand, *Cast thy burden upon the Lord, and he shall sustain thee.* Psal. lv. 22.

But I was fain to go and look after something to satisfy my hunger; and going among the wigwams, I went into one, and there found a squaw who showed herself very kind to me, and gave me a piece of bear. I put it into my pocket, and came home; but could not find an opportunity to broil it, for fear they would get it from me, and there it lay all that day and night in my stinking pocket. In the morning I went again to the same squaw, who had a kettle of ground nuts boiling; I asked her to let me boil my piece of bear in her kettle, which she did, and gave me some ground nuts to eat with it, and I cannot but think how pleasant it was to me. I have seen bear baked very handsomely amongst the English, and some liked it, but the thoughts that it was bear made me tremble: but now that was savory to me that one would think was enough to turn the stomach of a brute creature.

One bitter cold day I could find no room to sit down before the fire; I went out, and could not tell what to do, but I went into another wigwam where they were also sitting round the fire; but the squaw laid a skin for me, and bid me sit down; and gave me some ground nuts, and bade me come again; and told me they would buy me if they were able; and yet these were strangers to me that I never knew before.

. . . The fourteenth remove.—Now must we pack up and be gone from this thicket, bending our course towards the bay-towns. I having nothing to eat by the way this day, but a few crumbs of cake, that an Indian gave my girl the same day we were taken. She gave it me, and I put it into my pocket; there it lay till it was so moldy (for want of good baking) that it fell all to crumbs, and grew so dry and hard, that it was like little flints; and this refreshed me many times when I was ready to faint. It was in my thoughts when I put it into my mouth; that if ever I returned, I would tell the world what a blessing the Lord gave to such mean food. As we went along, they killed a deer, with a young one in her; they gave me a piece of the fawn, and it was so young and tender, that one might eat the bones as well as the flesh, and yet I thought it very good. When night came on we sat down; it rained, but they quickly got up a bark wigwam, where I lay dry that night. I looked out in the morning, and many of them had lain in the rain all night. I saw by their reeking. Thus the Lord dealt mercifully with me many times; and I fared better than many of them.

. . . O the wonderful power of God that I have seen, and the experiences that I have had! I have been in the midst of those roaring lions and savage bears, that feared neither God nor man, nor the devil, by night and day, alone and in company, sleeping all sorts together; and yet not one of them ever offered the least abuse of unchastity to me in word or action. Though some are ready to say I speak it for my own credit; but I speak it in the presence of God, and to His glory.

. . . If trouble from smaller matters begins to arise in me, I have something at hand to check myself with, and say when I am troubled, it was but the other day, that if I had had the world, I would have given it for my freedom. . . . I have learned to look beyond present and smaller troubles, and to be quieted under them, as Moses said, Exod. xiv. 13, *Stand still, and see the salvation of the Lord.*

FINIS

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10. In this instance, *fain* means “obliged.”

**Big Idea**  *Life in the New World*  Why is it important to Rowlandson that her son have a “Christian friend” near him?

**Literary Element**  *Allusion*  Why do these words help Rowlandson feel better about her son and daughter?

**Big Idea**  *Life in the New World*  How does Rowlandson suggest that life in the New World has changed her?

11. *Flints* refers to pieces of flint, a very hard type of quartz.

12. *Reeking* here means “steaming”; that is, water was evaporating from their hair and clothing.

RESPONDING AND THINKING CRITICALLY

**Respond**
1. What incident or observation in Rowlandson’s account surprised or moved you most?

**Recall and Interpret**
2. (a) What does Rowlandson say that she always intended to do if Native Americans attacked?  
   (b) Why do you think she changes her mind?
3. (a) What experience does Rowlandson have with Metacom (Philip)?  
   (b) What impression of him does this episode convey?
4. (a) When Rowlandson first visits her son, what does she find him doing?  
   (b) What might this episode suggest about the attitude of the Wampanoag?

**Analyze and Evaluate**
5. (a) How does Rowlandson portray her captors?  
   (b) In your opinion, is this portrayal fair?
6. (a) What qualities or behaviors help Rowlandson survive her ordeal?  
   (b) What did you find most puzzling about her behavior? Put your thoughts in the form of a question.

**Connect**
7. **Big Idea** Life in the New World  
   Captivity narratives such as Rowlandson’s were among the most popular literary genres in early America. What effect do you think this type of literature might have had on the colonists’ attitudes and policies regarding Native Americans?

LITERARY ANALYSIS

**Literary Element** Allusion  
The Bible shaped the Puritan culture of early New England. Rowlandson’s biblical allusions would be readily understood by the first readers of her account.

1. What are some reasons for her biblical allusions?
2. What is the effect of her allusion to the Book of Job?

**Writing About Literature**

**Analyze Genre Elements** Like any other literary genre, the Indian-captivity narrative has characteristic elements. These include sudden, fierce Native American attacks on frontier settlements; innocent, defenseless prisoners (usually women and children); hardship as the Indians move from camp to camp; and eventual rescue of the captives. In two paragraphs, explain which of these elements are present in *A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson* and evaluate their overall literary effect.

**Reading Strategy** Analyzing Historical Context  
Mary Rowlandson’s account provides historical context for both Native American and colonial life in seventeenth-century New England.

1. What does her account suggest about King Philip’s War and about the position of the settlers?
2. What does her account of her time as a prisoner show about the life of the Wampanoag?

**Vocabulary Practice**

**Practice with Synonyms** Find the synonym for each vocabulary word. Use a dictionary or a thesaurus if you need help.
1. desolation a. ruin  
   b. jungle
2. daunt a. soothe  
   b. discourage
3. compassion a. mercy  
   b. pleasure
4. discern a. ignore  
   b. perceive
5. lament a. bellow  
   b. mourn

Web Activities For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glencoe.com.

80 UNIT 1 EARLY AMERICA
Using Adverb Clauses

“When I had been a while at my master’s wigwam, I took the first opportunity I could get to go look after my dead child.”

—Mary Rowlandson, from A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson

Connecting to Literature In the quotation above, the sentence is made up of two clauses, a main (independent) clause and a subordinate (dependent) clause. The main clause, “I took the first opportunity I could get to go look after my dead child,” includes a subject and a predicate, and it expresses a complete thought. The subordinate clause, “When I had been a while at my master’s wigwam,” also includes a subject and a predicate, but this clause depends on the main clause to complete its meaning.

One type of subordinate clause is the adverb clause, which may modify a verb, an adjective, or an adverb. An adverb clause answers a question—how? when? where? why? to what extent? or under what conditions?

Examples

• When Europeans came to the United States, they often brought disease.
  [The underlined adverb clause answers the question when? and modifies the verb brought.]

• Rowlandson was brave even though she was taken captive.
  [The underlined adverb clause answers the question under what conditions? and modifies the adjective brave.]

Exercise

Revise for Clarity Write a sentence for each pair of clauses below. If provided, use the subordinating conjunction. Underline the adverb clause, tell which question it answers about the main clause, and identify what it modifies.

1. Clause: many of them wrote about their experiences
   Clause: the captives were freed or escaped
   Subordinating conjunction: after

2. Clause: enslavement of Africans increased
   Clause: Quakers and other antislavery groups protested loudly
   Subordinating conjunction: until

3. Clause: than others did
   Clause: some early American settlers became more tolerant

4. Clause: he was white
   Clause: Cabeza de Vaca was accepted by most native people he encountered
   Subordinating conjunction: although

Punctuating Subordinate Clauses

A subordinate clause can appear before, after, or in the middle of the main clause. When it introduces a sentence, it is set off from the main clause with a comma. In other positions it may not always be set off with punctuation.

Test-Taking Tip

Subordinating conjunctions often introduce adverb clauses. Identify these conjunctions to help locate adverb clauses.

Subordinating Conjunctions

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<th>after</th>
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<tr>
<td>although</td>
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<td>as</td>
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<td>until</td>
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<td>before</td>
<td>when</td>
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</table>

Language Handbook

For more on subordinate clauses, see Language Handbook, p. R46.

eWorkbooks To link to the Grammar and Language eWorkbook, go to www.glencoe.com.

OBJECTIVES

• Use commas correctly for introductory adverb clauses.
• Apply standard rules of sentence structure, including those for subordinate clauses.
Upon the Burning of Our House and To My Dear and Loving Husband

MEET ANNE BRADSTREET

“[Anne Bradstreet wrote] . . . the first good poems in America, while rearing eight children, lying frequently sick, keeping house at the edge of the wilderness, [and] managed a poet’s range and extension within confines as severe as any American poet has confronted.”

—Adrienne Rich

Anne Bradstreet was the first published poet in America—a remarkable accomplishment considering that writing was thought improper for a woman at that time. In fact, the title page of her first book assures readers that she did not shirk her responsibilities as a wife and mother in order to write poetry. The poems were said to be “the fruit of some few hours, curtailed from sleep and other refreshments.”

From England to the New World  Anne Bradstreet (born Dudley) was born and raised in England. At age 16, Anne married Simon Bradstreet, a friend of the family. Two years later, Anne, her husband, and her parents boarded the Arbella as members of John Winthrop’s party and sailed to the Massachusetts Bay Colony to join the Puritan community there. At first, Bradstreet was appalled by the crude life of the settlement, but she soon adjusted. She wrote, “I changed my condition and was married, and came into this country, where I found a new world and new manners, at which my heart rose [reacted angrily]. But after I was convinced it was the way of God, I submitted to it and joined to the church at Boston.”

In Massachusetts, Bradstreet began to write poetry. She wrote while caring for teething infants, while mending clothes by the fire at night, while struggling through bouts of tuberculosis and smallpox, and while maintaining a house in the wilderness of the New World. At first, Bradstreet imitated the lofty style of the established male poets. As a result, her early poems contain many wooden lines and forced rhymes, and they do not reveal her deeper emotions.

Bradstreet wrote for her own satisfaction and shared her poems only with her family and friends in the new colony. Nonetheless, her brother-in-law, the Reverend John Woodbridge, took fifteen of her poems to England without her knowledge and had them published under the title *The Tenth Muse Lately Sprung Up in America*. (The title alludes to the nine Muses of ancient Greek mythology, goddesses who inspired poets and other artists.)

A Change of Style  When Bradstreet saw *The Tenth Muse* in print, she was dissatisfied with her work and stopped writing imitative verse. Instead, she started writing warm, natural poetry about her experiences as a wife, mother, and woman in seventeenth-century New England. Bradstreet’s best poems explore her love for her husband, her sadness at the death of her parents and other family members, and her struggle to accept as God’s will the losses she suffered. Six years after Bradstreet’s death, an American edition of *The Tenth Muse*, which included some of her later poems as well as her revisions of her earlier work, appeared under the new title *Several Poems Compiled with Great Variety of Wit and Learning*.

Anne Bradstreet was born in 1612 and died in 1672.
Connecting to the Poems
What would it be like to lose most of the things you owned? How would you feel if you knew you were going to lose someone you love? In her poems, Bradstreet deals with loss and with the expectation of loss. As you read the poems, think about the following questions:
• How would you feel if you lost your home or a possession you treasure?
• What would you like to say to someone you love?

Building Background
Bradstreet’s husband and father were both governors of the Massachusetts Bay Colony. Their prominence resulted in frequent moves and separations. This instability, along with the daily tragedies of colonial life and Bradstreet’s Puritan beliefs, likely influenced her sense of impermanence.

Setting Purposes for Reading
Big Idea | Life in the New World
In seventeenth-century New England, poetry was acceptable reading for Puritans only if it was religious. However, as a Puritan, Bradstreet viewed all events within the context of God’s divine plan. She found similarities between the domestic details of daily life and the spiritual details of her religious life. Unlike the traditional verse of her day, Bradstreet’s poems speak of everyday occurrences and personal emotions. As you read, consider how Bradstreet’s religious beliefs affected her relationships and her interactions with the harsh circumstances of early American life.

Literary Element | Metaphor
A metaphor is a figure of speech that compares or equates two seemingly unlike things. As you read these poems, notice how Bradstreet uses metaphors.
• See Literary Terms Handbook, p. R11.

Interactive Literary Elements
Handbook | To review or learn more about the literary elements, go to www.glencoe.com.

Reading Strategy | Drawing Conclusions About Author’s Beliefs
When you draw a conclusion, you make a general statement based on the information in a text. For example, you might conclude that the author of an essay about the beauty of a prairie would support prairie conservation efforts. As you read Bradstreet’s poems, use the details from the text as the basis for drawing conclusions about her personal and religious beliefs.

Reading Tip: Graphic Organizer | Use a two-column chart to record details from the poems and the conclusions you draw from them.

Vocabulary
bered (bi reft’) adj. deprived of the possession or use of something; p. 84 The foul weather left him bereft of his usual good mood.
chide (chïd) v. to find fault with or to blame; p. 84 The teacher chided the class for not completing their homework.
recompense (rek’ am pens’) n. something given in return for something else; compensation; p. 85 When the soles of his new shoes came apart, the athlete requested recompense from the shoe company.

OBJECTIVES
In studying this selection, you will focus on the following:
• drawing conclusions about the author’s beliefs
• analyzing literary periods
Anne Bradstreet

In silent night when rest I took
For sorrow near I did not look
I wakened was with thund'ring noise
And piteous shrieks of dreadful voice.

That fearful sound of “Fire!” and “Fire!”
Let no man know is my desire.
I, starting up, the light did spy,
And to my God my heart did cry
To strengthen me in my distress
And not to leave me succorless.¹

Then, coming out, beheld a space
The flame consume my dwelling place.
And when I could no longer look,
I blest His name that gave and took;²
That laid my goods now in the dust.
Yea, so it was, and so 'twas just.
It was His own, it was not mine,
Far be it that I should repine;³
He might of all justly bereft
But yet sufficient for us left.
When by the ruins oft I past
My sorrowing eyes aside did cast,
And here and there the places spy
Where oft I sat and long did lie:
Here stood that trunk, and there that chest,
There lay that store I counted best.

My pleasant things in ashes lie,
And them behold no more shall I.
Under thy roof no guest shall sit,
Nor at thy table eat a bit.

No pleasant tale shall e'er be told,
Nor things recounted done of old.
No candle e'er shall shine in thee,
Nor bridegroom’s voice e'er heard shall be.

In silence ever shall thou lie,
Adieu, Adieu,⁴ all’s vanity.⁵
Then straight I 'gin my heart to chide,
And did thy wealth on earth abide?
Didst fix thy hope on mold'ring dust?
The arm of flesh didst make thy trust?
Raise up thy thoughts above the sky
That dunghill mists away may fly.
Thou hast an house on high erect,
Framed by that mighty Architect,
With glory richly furnished,
Stands permanent though this be fled.
It’s purchased and paid for too
By Him who hath enough to do.
A price so vast as is unknown
Yet by His gift is made thine own;
There’s wealth enough, I need no more,
Farewell, my pelf,⁶ farewell my store.
The world no longer let me love,
My hope and treasure lies above.

1. Succorless means “without assistance” or “helpless.”
2. This is a biblical reference to Job 1:21, “. . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”
3. Repine means “to express unhappiness” or “to complain.”
4. Adieu (a dō) is French for “good-bye.”
5. All’s vanity is a biblical reference to Ecclesiastes 1:2 and 12:8, “Vanity of vanities: all is vanity.”
6. Pelf is a term for money or wealth, often used disapprovingly.
If ever two were one, then surely we. 
If ever man were loved by wife, then thee; 
If ever wife was happy in a man, 
Compare with me, ye women, if you can. 

I prize thy love more than whole mines of gold
Or all the riches that the East doth hold.
My love is such that rivers cannot quench,
Nor ought but love from thee, give recompense.

Thy love is such I can no way repay, 
The heavens reward thee manifold, I pray. 
Then while we live, in love let’s so persevere That when we live no more, we may live ever.

1. Ought means “anything.”
2. Here, manifold means “in many different ways.”
3. In the 1600s, the word persevere was pronounced per sé ver, with the accent on the second syllable. Therefore, it rhymes with ever in the following line.

Vocabulary
recompense (rek’ am pens’) n. something given in return for something else; compensation

Big Idea Life in the New World How does Bradstreet’s description of her love for her husband reflect her religious beliefs?
RESPONDING AND THINKING CRITICALLY

Respond
1. Which Bradstreet poem did you find more poignant? Explain.

Recall and Interpret
2. (a) How did the speaker in “Upon the Burning of Our House” feel about her possessions before the fire? How does she feel afterward? (b) What do you think brought about the change in her perspective?
3. (a) In the final line, where does the speaker say her “hope and treasure” are? (b) What does this suggest about the speaker’s home and possessions?
4. (a) In “To My Dear and Loving Husband,” what does the speaker prize “more than whole mines of gold”? (b) Why do you think she compares the way she feels to mines of gold?
5. (a) What is the seeming contradiction in the last line of the poem? (b) What do you think this line means?

Analyze and Evaluate
6. (a) In “Upon the Burning of Our House,” what effect do Bradstreet’s frequent references to her faith have on the poem’s meaning? (b) Do you think that she is successful in conveying her meaning? Explain.
7. (a) What purpose does the repetition in the opening lines of “To My Dear and Loving Husband” serve? (b) How well does repetition serve this purpose? Explain.

Connect
8. **Big Idea** Life in the New World How do Bradstreet’s Puritan beliefs affect her perception of the world as represented by these poems?

LITERARY ANALYSIS

**Literary Element** Metaphor
A metaphor is a figure of speech that compares two things by saying that one is another. For example, in the sentence “the desert became a sweltering oven,” the desert is said to be an oven—a fitting comparison because they are both hot. Occasionally, a writer will use an extended metaphor, developing a metaphor beyond a single line. This is what Bradstreet does, beginning with line 43 of “Upon the Burning of Our House.” Reread lines 43–50.

1. In your own words, summarize what you think the speaker is describing in the extended metaphor.
2. How do you think this extended metaphor relates to the speaker’s description in lines 21–30?

**Review: Author’s Purpose**
As you learned on page 48, an author’s purpose is his or her intent in writing a literary work. Authors typically write for one or more of the following purposes: to persuade, to inform, to explain, to entertain, or to describe.

**Partner Activity** Meet with a classmate and discuss Bradstreet’s purpose. Work with your partner to infer what Bradstreet’s purpose was for writing each poem. To help you get started, fill out a chart like the one below for each poem. Include details from the poem that you think reveal information about her purpose. Then fill in the purpose you infer from those details.

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**Web Activities** For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glecoe.com.
**Reading Strategy**  
**Drawing Conclusions About Author’s Beliefs**

Authors often incorporate their own beliefs into their writing. Sometimes they state these beliefs explicitly. Other times it might be possible to infer the author’s beliefs only by examining their word choice, use of figurative language, or rhetorical techniques.

1. How does Bradstreet feel about worldly things?

2. List three pieces of evidence to support your opinion.

**Vocabulary Practice**

**Practice with Synonyms** Read the following sentences. Choose the best synonym for the underlined word. Use a dictionary if you need help.

1. The team’s loss left the coach bereft of her usual enthusiasm.
   - a. deprived
   - b. satisfied
   - c. comforted

2. Angela hated it when her older sister chided her.
   - a. praised
   - b. criticized
   - c. teased

3. After we broke our neighbor’s mailbox, we raked her yard as recompense.
   - a. punishment
   - b. prize
   - c. compensation

**Academic Vocabulary**

Here are two vocabulary words from the vocabulary list on page R86. The words will help you think, write, and talk about the selection.

- **site** (sɪt) n. the location of a building or structure
- **aspect** (ˈæs pект) n. a trait or characteristic to be viewed, analyzed, or evaluated; an element of something being examined

**Practice and Apply**

1. What objects does the speaker recall while on the **site** of her destroyed home?

2. What **aspect** of Bradstreet’s poems do you find most interesting?

**Writing About Literature**

**Responding to Theme** Write a review of either “Upon the Burning of Our House” or “To My Dear and Loving Husband.” Discuss what you liked or disliked about either of the two poems or whether you agreed with the speaker’s views. You might also want to explain the effect of such devices as rhyme, rhythm, and metaphor. Use lines from the poems to support your opinions.

As you draft your review, be sure to:

- create a clear, focused thesis statement that is supported by textual evidence and personal experience
- include topic sentences in paragraphs that are fully developed and logically organized and that handle a single aspect of your argument
- craft concise and effective opening and concluding paragraphs that introduce and reinforce your thesis

After completing your draft, meet with a peer reviewer to evaluate each other’s work and to suggest revisions. Then proofread your draft for errors in spelling, grammar, and punctuation and make the appropriate edits.

**Literary Criticism**

Kenneth B. Murdock writes that, even in her best poems, Anne Bradstreet “conforms to the Puritan utilitarian view of art and to [the Puritans’] distrust of the frankly sensuous.” Do you think the Bradstreet poems you have read show evidence of the “utilitarian view of art” or of her drawing back from the “frankly sensuous”? Write a paragraph citing evidence from the poems to support your opinion of Murdock’s judgment.

**Creative Writing**

Bradstreet describes her response to losing her possessions. Think about something you own that you treasure. Then imagine how you would feel if you lost that cherished object. Quickly write a few words and phrases that describe the object and your possible reaction to its loss. Use these words and phrases to write your own poem. If you wish, you might try using rhyme, repetition, or metaphor, as Bradstreet does in her poems.
BEFORE YOU READ

from Sinners in the Hands of an Angry God

MEET JONATHAN EDWARDS

Jonathan Edwards was a Puritan theologian, preacher, and philosopher who captivated congregations with his “preaching of terror,” a brand of sermonizing aimed at shaking the faith of unrepentant sinners and saving them from eternal damnation. His sermons hinge on fire-and-brimstone depictions of hell and visions of churchgoers dangling by tenuous threads over the depths of hell, held by the hand of an angry God. “I think it is a reasonable thing to fright persons away from hell,” Edwards explained. “Is it not a reasonable thing to fright a person out of a house on fire?”

As a child, the precocious Edwards used his vivid imagination and shrewd, analytical mind to write scientific essays on insects, colors, and rainbows. At 13, he matriculated at Yale. He intended to use his education to publish works refuting natural philosophy and its key doctrines of materialism and atheism.

“O sinner! consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God…”

—Jonathan Edwards

Conversion Edwards was a religious young man, due to his Puritan upbringing, but he had qualms about predestination, the doctrine that claims it is predetermined whether an individual will go to heaven or hell. But in 1721, while studying divinity, he underwent a religious conversion that confirmed his belief in God as omnipotent, total, and in control of all things, including human destiny. Edwards subsequently thought of the revelation of God in intuitive terms—God the divine conveyed directly to the individual soul.

In 1729, Edwards succeeded his grandfather at the pulpit in Northampton, Massachusetts. In his sermons, he attributed New England’s ailing morality to its moral and religious independence and its incomplete acceptance of faith as the sole means to salvation. In the early 1730s, Edwards lambasted Arminianism, a movement in the Anglican Church that was gaining popularity among New England colonists. His sermons on the subject incited a religious revival in the Connecticut River valley in 1734–1735.

Great Awakening Between 1730 and 1750, a religious revival known as the Great Awakening swept through the colonies. Preachers attracted people in droves and brought about ecstatic emotional reactions and frenzied mass conversions with their sermons. Edwards sought to keep his audiences calm, but his sermons were equally effective. His sermons were reproduced and read across Britain and other regions in America. However, by 1750 some of Northampton’s Puritans objected to Edwards’s extreme teachings and removed him from his post. He went into exile for several years, during which he served as a missionary to Native Americans in the frontier village of Stockbridge. He then became president of what is now Princeton University but died of smallpox shortly thereafter. Edwards is widely considered the most influential American writer before Benjamin Franklin.

Jonathan Edwards was born in 1703 and died in 1758.
Connecting to the Sermon

If you were trying to convert someone to your way of thinking about an issue, would you use a gentle approach, scare tactics, or something in-between? What tone would you take? In this sermon, Edwards uses a stern tone and relies on scare tactics to motivate his audience. As you read the sermon, think about the following questions:

- Does Edwards at any point deviate from his tone? Do you think a consistent or a varied tone would work better for a sermon of this sort?
- How do you think Edwards would have recited or performed this sermon?

Building Background

This sermon, which Jonathan Edwards delivered in 1741, remains the most famous literary monument to the Great Awakening. Edwards upheld strict Calvinism, which taught that human nature is essentially evil and that God predestines only a select few to be saved from eternal punishment.

Setting Purposes for Reading

**Big Idea**  
**Life in the New World**

As you read Edwards’s sermon, consider what it reveals about the importance of religion in colonial America.

**Literary Element**  
**Imagery**

**Imagery** refers to the set of mental pictures that writers create by using **sensory details**, or descriptions that appeal to one or more of the senses. As you read this sermon, look for the images Edwards uses to stir fear in the hearts of his audience.


**Reading Strategy**  
**Examining Connotation**

**Connotation** refers to the implied or suggested meanings associated with a word beyond its denotation, or literal meaning. For example, the words **statesman** and **politician** have similar denotations but very different connotations. Connotation is subtle, but often very potent in its emphasis of the writer’s points. Notice instances when connotation changes or heightens the impact of Edwards’s message.

**Reading Tip: Taking Notes** Use a chart to record the denotations and connotations of three words Edwards uses to describe the plight of sinners.

<table>
<thead>
<tr>
<th>Word</th>
<th>Denotation</th>
<th>Connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>sentenced</td>
<td>having had a sentence imposed, as in a trial</td>
<td>The word sentenced suggests the finality of a court trial.</td>
</tr>
</tbody>
</table>

**Vocabulary**

appease (ə pēz’v.) v. to bring to a state of peace or quiet; soothe; p. 90 He tried to appease the sobbing child with a toy.

abate (ə bāt’v.) v. to lessen or reduce in force or intensity; p. 90 Did the storm abate after the sun came out?

prudence (prōōd’ans) n. exercise of good and cautious judgment; p. 91 Showing prudence, the motorist slowed as she neared the school zone.

abhor (ə bōr’v.) v. to regard with disgust; p. 91 After working in a candy store, she began to abhor sweets.

abominable (ə bōm’ə nō bal) adj. disgusting; detestable; p. 91 Stealing from the poor is an abominable crime.
So that thus it is, that natural men\(^1\) are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least, to appease or abate\(^2\) that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain\(^2\) lay hold on them and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and unconfounded, unobliged forbearance of an incensed God.

### Application

The use may be of awakening to unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ.\(^3\) That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell’s wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of. There is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your

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1. *Natural men* are those who have not been “born again” or received God’s grace.
2. Here, *fain* means “willingly” or “gladly.”

### Vocabulary

- **appease** (ə pɛz’ \* v.\*) to bring to a state of peace or quiet; soothe
- **abate** (ə bāt’ \* v.\*) to lessen or reduce in force or intensity

3. Those who are out of Christ are not in God’s grace.
own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus are all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, (however you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the houses of God, and may be strict in it) you are thus in the hands of an angry God; it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

4. A contrivance is a clever scheme or plan.
5. Here, closets refers to small rooms used especially for prayer and meditation.

Literary Element Imagery Why does Edwards introduce this image?

Big Idea Life in the New World What does Edwards’s observation indicate about the place of religion in the American colonies?

Vocabulary prudence (prúd’ans) n. exercise of good and cautious judgment

Vocabulary abhor (ab’hôr’) v. to regard with disgust
abominable (ə bôm’ə nə bal) adj. disgusting; detestable

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours.

O sinner! consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath
is provoked and incensed as much against you, as against many of the damned in hell: you hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder, and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.

There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But alas! Instead of one, how many is it likely will remember this discourse in hell! And it would be a wonder, if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons, that now sit here in some seats of this meeting-house in health, and quiet and secure, should be there before to-morrow morning.

Those of you that finally continue in a natural condition, that shall keep out of Hell longest, will be there in a little time! Your Damnation does not slumber; it will come swiftly, and in all probability very suddenly upon many of you. You have reason to wonder that you are not already in Hell. 'Tis doubtless the case of some that heretofore you have seen and known, that never deserved Hell more than you, and that heretofore appeared as likely to have been now alive as you: Their case is past all hope. They are crying in extreme misery and perfect despair. But here you are in the land of the living, and in the house of God, and have an opportunity to obtain salvation. What would not those poor damned, helpless souls give for one day's such opportunity as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling and crying with a loud voice to poor sinners; a day, wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are in now a happy state, with their hearts filled with love to Him that has loved them and washed them from their sins in His own blood, and rejoicing in hope of the Glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and howl for vexation of spirit! How can you rest one moment in such a condition? . . .

Therefore let everyone that is out of Christ now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation: Let everyone fly out of Sodom! Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed.

6. *Asunder* means “into separate pieces.”

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7. The author is referring to the many people who were part of the Great Awakening, a movement that urged people to experience religion on a personal, emotional level.

8. In Genesis 19:15–17, angels warn Lot, the only virtuous inhabitant of the sinful city of Sodom, to flee the city before it is destroyed.
RESPONDING AND THINKING CRITICALLY

Respond
1. Imagine that you are in the congregation, listening to Edwards’s sermon. How might you respond?

Recall and Interpret
2. (a) In the first paragraph, what generalization does Edwards make about all people? (b) Why do you think Edwards makes this statement?
3. (a) To what does Edwards compare the unrepentant sinner in paragraph seven? (b) What is the effect of this comparison?
4. (a) Near the end of the sermon, what does Edwards say Christ has done? (b) How would you describe Edwards’s view of the relationship between God and humanity?

Analyze and Evaluate
5. An allusion is a reference to a well-known person, character, place, or situation. (a) What allusion does Edwards introduce in the last paragraph? (b) Why does he make this reference?
6. (a) What is the effect of Edwards’s repetition of the word you? (b) How would the effect have been different if Edwards had replaced you with a sinner?
7. (a) What effect do you think Edwards intended his sermon to have on his congregation? (b) In what other ways might a person have reacted?

Connect
8. Big idea Life in the New World Life in the American colonies was difficult and dangerous. How do the conditions of colonial life contribute to the impact of Edwards’s message?

LITERARY ANALYSIS

Literary Element Imagery
Visual images are the most common type of imagery, but a writer can also use other sensory details that appeal to the reader’s sense of hearing, taste, smell, or touch.

1. What frightening images occur in the first two paragraphs? To which senses do they appeal?
2. List five additional images that Edwards uses in the sermon to make his arguments convincing.

Performing
Dramatic Reading Deliver a dramatic reading of a portion of “Sinners in the Hands of an Angry God.” Use appropriate rehearsal strategies to focus on the following performance details:
• adjusting the level of your voice to convey emphasis
• using facial expressions and gestures to help reinforce the sermon’s imagery

Reading Strategy Examining Connotation
Words may have negative or positive associations, or connotations. For example, in describing sinners, Edwards uses the word howl, which has a negative connotation, suggesting an animal in distress.

1. Identify negative connotations in this passage: “you are ten thousand times so abominable in his eyes, as the most hateful and venomous serpent is in ours.”
2. How do these connotations reinforce Edwards’s message?

Vocabulary Practice
Practice with Analogies Choose the word pair that best completes each analogy:
1. appease : inflame ::
   a. defend : protect
   b. climb : scale
   c. injure : harm
   d. raise : lower
2. prudence : wisdom ::
   a. palace : hut
   b. peak : canyon
   c. robbery : theft
   d. stupidity : cunning

Web Activities For eFlashcards, Selection Quick Checks, and other Web activities, go to www.glencoe.com.
Understanding Relationships Between Words

“God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell.”

—Jonathan Edwards, from “Sinners in the Hands of an Angry God”

**Connecting to Literature** The definition of *wrath* tells you that the word means “extreme anger.” One way to keep that information in your long-term memory is to relate it to a pair of words you know well. You can form an analogy—a way of showing that two relationships are the same—to remember the meaning of *wrath*.

**wrath : anger :: starvation : hunger**

This analogy is “Wrath is to anger as starvation is to hunger.” Most analogy test questions ask you to identify the pair of words that best represents the relationship expressed by another pair of words.

glowing : flames ::

a. burning : freezing  b. fierce : lion  c. wren : bird  d. sailor : ship

To complete an analogy, use these tips:

- Describe the relationship of the first pair of words. (“Glowing is a characteristic of flames.”) Then use that relationship to describe the relationship between the words in each answer choice. The one that fits best is the right answer. (“Fierce is a characteristic of a lion.”)
- The words in the second pair should be the same parts of speech as the corresponding words in the first pair.
- If no choice makes sense, try another relationship between the first pair.

**Analogy Examples**

<table>
<thead>
<tr>
<th>Association or Usage</th>
<th>An archer is associated with, or uses a bow.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part/Whole</td>
<td>A quart is one-fourth of a gallon.</td>
</tr>
<tr>
<td>Example/Whole</td>
<td>A wigwam is a type of dwelling.</td>
</tr>
<tr>
<td>Synonym or Antonym</td>
<td>Miserable is the opposite of happy.</td>
</tr>
</tbody>
</table>

**Exercise**

Choose the pair that best completes each analogy.

1. doleful : joyful ::
   a. icy : scalding  b. expensive : costly  c. month : year
2. globe : round ::
   a. fiery : blazing  b. student : class  c. box : rectangular