1. Jamestown, Virginia (1607)
   - WHO?
     - settlers were financed by a group of ____________________________
     - they emigrated for purely __________________ reasons
     - 3 ships carrying 143 men and boys left England in Dec. 1606
   - WHY? – settle ___________________ and gold and a water route to the Orient

2. Jamestown (1607)
   - WHAT HAPPENED?
     - only _____ of the original colonists survived the first winter
     - between 1608-09, about _____ new settlers joined the colony, but only _____ of them were left after the winter of 1609
     - Capt. John Smith assumed authority in 1609 and instituted a “______________________________”
     - the colonists decided to ___________________________ but the arrival of ships with supplies and settlers caused __________________________

3. Why Did Jamestown Fail?
   - most settlers were “______________________________” who thought it would be easy
     - Lack of __________________________
   - ___________________________ on the part of the investors
   - good relations with the Indians were not easily established
   - Jamestown turned out to be a ____________________________ infested with malaria-carrying mosquitoes
   - limited _______________ territory and poor __________________________

4. Plymouth Plantation (1620)
   - WHO?
     - The pilgrims sought ____________________________ rather than ____________________________
     - They were also called ____________________________ because of their desire to the church of England
   - they had no money and were forced to borrow ____________________________

5. Plymouth Colony (1620)
   - the Mayflower arrived at Plymouth in ____________________________
   - good water and land that ____________________________ by the Native Americans
   - Still, half of the ________________ who landed did not live through the winter
   - William Bradford: ____________________________

6. Spanish Exploration
   - More ____________________________, ____________________________, and ____________________________ than religious motivation
   - Began with ____________________________ (1492)
   - Ponce de Leon (1513) in Florida

7. Pánfilo de Narváez (1528)
   - 5 ships with 600 men
   - In a hurricane near Cuba, ____________________________
9. Alvar Nunez Cabeza de Vaca
- Split his troops once he landed near modern-day Tampa Bay
- along with 3 others from the original 600 men eventually made it to Mexico...
- in 1636! – ____________________________ de Vaca’s story of his journey

10. RELIGIOUS BELIEF
________ had a major factor in the original colonies of America, especially in those settled ______ from England who came to America seeking _______________________.

In the mid-1700s, a religious revival called the Great Awakening spread through these colonies, resulting in increased feelings of responsibility for ________ and ________s and a more tolerant spirit toward ____________

11. PURITAN STYLE
The early European settlers were Puritans who left England to escape signs of _______ in the Church of England such as ____________, ________________, and ________________.

To show their opposition to this, the Puritans dressed ______________ and held ______________ religious services in meetinghouses that were ______________. They also held the belief that they had a God-given responsibility to establish an ______________ in America.

12. Massachusetts Bay Colony (1630)
- The Puritans sought religious freedom but also hoped ______________
- they did not withdraw from the church of England; instead they wanted to reform __________________________

13. Massachusetts Bay Colony (1630)
- more successful than Jamestown and Plymouth
  - More people: __________________________
  - More resources: the Puritans were a group of prosperous landowners, ministers, and merchants
- – More supplies: they came in __________________________

14. Puritans
- They believed that hardships were the __________________________
- They were highly l__________________________ and had a __________________________ in education for both men and women
  - In 1636 founded Harvard University to ensure a well-educated ministry
  - Free public schools were set up in Mass. to combat the influence of Satan

15. 3 Essential Beliefs of Puritanism
- __________________________
  - led them to simplify religion, removing all worldly elements of worship
- __________________________
  - the inherent evil of all human beings
  - a need for continuous hard work and discipline in order to keep sin out of one’s life
- __________________________
  - God knew at the beginning of the world who would be saved and who would be damned

16. Four Qualities of Puritan Life
17. Colonial Writings
- Literature was practical or devotional
  - _____________________________
  - _____________________________
  - _____________________________
  - _____________________________

18. Colonial Literature
- simple, logical language that explained scriptures easily
  - to use fancy language would be a sign of vanity, which did not follow God's will

19. The Slave Trade
The American colonies suffered from a severe ____________________________ from the beginning, and many participated in the ____________________________, which brought over 200,000 ____________________________ to America to work and be possessed by the white settlers. The colonies developed ____________________________ to formally regulate slavery and define the relationship between enslaved Africans and free people.

20. Surviving Slavery
The first enslaved Africans arrived in Virginia in 1619, and by the 1700s, slave ships arrived regularly carrying African men, women and children to be ______________________ and ______________________, most of whom had been taken from their homes in West Africa by slave traders. These Africans had to endure the horrors of the ____________________________ the trip across the Atlantic Ocean to the slave markets in America. These slaves attempted to preserve their ______________________ despite living brutal conditions, but usually they were unsuccessful.
NOTEBOOK CHECK #2 EXCERPT FROM LA RELACION BY ALVAR NUNEZ Cabeza de Vaca – P56
ABOUT THE AUTHOR Cabeza de Vaca b. 1490-d. 1556

- Wrote the first European account of adventures in what is now US
- 1527 - sailed from Spain as a career soldier on expedition to occupy North America and discover riches
- 1528 - landed in present day Tampa Bay, Florida
- Most of the crew of 600 died of accidents, disease.
- Survivors developed a relationship with the Apalachee tribe, but that soured when they took the tribe’s leader hostage.
- Spaniards attempted to sail, by raft, back to Cuba, but the 80 who survived encountered a hurricane near present-day Galveston, Texas
- By spring, only 15 were alive; this dwindled to 4.
- Cabeza de Vaca wandered for 8 years over 2,500 miles, mostly on foot.

LITERARY ELEMENTS
Point of View: *is the relationship of the narrator to the story.*

Bias: *an author’s inclination toward a particular opinion or position.*

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**Alvar Nunez Cabeza de Vaca From La Relacion (1537)**

Read the excerpts from Cabeza de Vaca’s “La Relacion” which is a narrative of one of the initial Spanish Expeditions. As you read, write your insights and impressions in the right margin. Before you begin reading, define the academic vocabulary that has been boxed for you. Choose an appropriate synonym that has the same part of speech as the term. Write the synonym above each boxed term to help you better understand the excerpt.

(1) *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.*

What point of view in this written in? Highlight the pronouns in this passage that tell you so.

POV: How might another person on the boat have described the scene differently than the way described by Cabeza de Vaca? *Others may have been too sick to describe anything beyond their own feelings. Even the sailing master was asleep and ill for awhile.*

Highlight examples of strong diction and imagery. What is the consequent effect?

(2) *Near dawn I thought I heard the roar of the breakers near shore, which* How do Cabeza de Vaca and his men
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 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.

reach the island? Why might their landing seem like a miracle to them?

What do the sailors do when the first reach land?

They crawl to shore, light a fire, toast corn, find rain water and revive.

Why does Lope de Oviedo think he is in a Christian country? How does Lope de Oviedo’s assumption reflect the Spaniards’ expectations of the New World?

He sees land that appears trampled by livestock.

Highlight the central idea of this paragraph.

Why do the Native Americans chase Lope de Oviedo? How does the behavior of Oviedo and his pursuers reveal each group’s assumptions about the other?

They chase him because he is a stranger, and perhaps they know he has stolen from them. The behavior reveals that the Native Americans assume that the Spaniards are thieves, while the Spaniards assume that the Native Americans are savages.

Characters: Highlight the names of all the people DeVaca has mentioned thus far.

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

In what ways do the Native Americans help Cabeza de Vaca and his companions? What do you think prompts them to give assistance? The Native Americans help by giving them food and water, they build fires to warm them, and they care
visit with the same things as before.

(5) 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 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.

(6) 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.

(7) 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

| Highlight the central idea. | for them in their homes. They probably do this because they believe that the explorers mean them no harm, so they pity them. |
| Paraphrase the underlined words. | Highlight words with strong negative and/or positive connotation. |
| Identify the literary devices in the underlined passage. What is the effect? | Cabeza de Vaca gives accounts of suffering throughout the excerpt. Based on this, do you consider him a credible witness? We are told that Cabeza de Vaca wrote this account for the king of Spain. He probably wanted to please or impress the king with his bravery, so he may have exaggerated these events. |
| How do Cabeza de Vaca’s references to God’s mercy affect your impressions of him and his mission? He seems to be a highly religious man, and he may feel that his mission has been approved by God. | How do Cabeza de Vaca’s references to God’s mercy affect your impressions of him and his mission? He seems to be a highly religious man, and he may feel that his mission has been approved by God. |
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.

(8) 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.

Why do the native inhabitants light fires along the way to their lodges? They do this to provide warmth along the way.

What does the final sentence of this excerpt imply about the Spaniards’ ideas about people in the New World? Cabeza de Vaca and the other Spaniards are only guessing about the meaning of the Native Americans’ actions and rituals. He mistakenly thinks he is observing a “celebration” and a preparation for the Spaniards’ sacrifice.

REREAD FOR LITERARY ELEMENTS: BIAS and POINT OF VIEW (ANNOTATION)

- Identify and make note of at least two examples of bias in Cabeza de Vaca’s narrative. Examples include emotionally charged words, such as “picture of death,” “misery,” and “pity,” to describe the crew, and his characterization of the Native Americans as “crude and untutored.”

- Identify and make note of all of the incidents the Cabeza de Vaca includes in his account that describe the Native Americans in a positive way. They did not attack the Europeans when they arrived, even though they far outnumbered them; they brought them food and water several times; they were moved to tears by the Europeans’ misfortune; they took them to their lodges; they lit fires for them, they escorted them; they danced and held a celebration for them.

- Identify any particular words in the selection that indicate how the author felt about the Native Americans. They felt such great pain and pity, “they began to cry ... sincerely,” “they feared that someone might faint or die on the way.”

- Cabeza de Vaca portrays himself as a heroic character. Identify and make note of details that create this image. His mention of his hunger, his ability to survive hardships, and his decision to go to the lodges create this image.
**CONNECT TO THE BIG IDEA:** What does Cabeza de Vaca’s narrative indicate about the difficulties of first encounters between Native Americans and Europeans? Some of the difficulties of the first encounters include language barriers and different social customs.

**LITERARY ELEMENT: POINT OF VIEW:** How might the story told in La Relacion have been different if one of Cabeza de Vaca’s men had told it? How about if one of the Native Americans had told it? One of the men might have shown frustration with the conditions of the voyage. A Native American might have provided details about the strangeness of the explorers’ behavior.

**ADDITIONAL NOTES ON BIAS:**
- In a possible attempt to impress or please the king of Spain, de Vaca relates how cold, hungry and needy the explorers were. Could be considered as exaggerated in order to achieve his purpose.
- De Vaca describes the emotional response of the natives and declares them to be “untutored” and “crude”. Although this could be considered a compassionate response, de Vaca insists that it “adds” to the suffering of the crew.
- De Vaca refers to his own men as Christians to distinguish them from the “pagan” native people, who he believes have no morals. He learns, though, that many Native Americans can be hospitable and compassionate.
- Sailor Lope finds land trampled by livestock and therefore assumes that the people who live there must be Christian. The assumption is that people who would be intelligent enough to raise livestock would know and understand Christianity.
- Although de Vaca cites no reason to believe that he and his men will be sacrificed, he insists that sacrifice is a possibility even after all of the attempts of the natives to preserve the sailors’ lives.

**NOTEBOOK CHECK #3: EXCERPT FROM A NARRATIVE OF THE CAPTIVITY & RESTORATION OF MRS. MARY ROLANDSON**

Mary Rowlandson was the wife of the Reverend Joseph Rowlandson, the first minister in Lancaster, Massachusetts, a frontier town in the New World. In 1675, the peace that existed between the Native Americans and the Europeans ended with a bloody conflict known as King’s Philip’s War. King Philip was a name the white people gave to the leader of the Wampanoag people. He had vowed to put a stop to European expansion into his lands, thus causing the war. The Native Americans began taking down colonial towns all over the New World, and Lancaster was one of the last towns they hit. Many people were hiding out in the Rowlandson home when the Wampanoag warriors arrived at dawn on February 10, 1676, taking 24 prisoners. Mary Rowlandson, her six-year-old daughter, and her older son and daughter were all taken. She and her six-year-old daughter were wounded during the siege, and the child died days later. Rowlandson was then separated from her other two children, and while many of the Wampanoag prisoners were killed, she and her remaining children were kept alive but held captive for three months. They were released when the Reverend Joseph Rowlandson paid a ransom to the Wampanoag.

**LITERARY ELEMENTS**

**Allusion:** a reference to a well known character, place or situation from history or from music, art or another literary work.

Read the excerpts from A NARRATIVE OF THE CAPTIVITY & RESTORATION OF MRS. MARY ROLANDSON which is a
Before you begin reading, define the academic vocabulary that has been boxed for you. Choose an appropriate synonym that has the same part of speech as the term. Write the synonym above each boxed term to help you better understand the excerpt.

| (1) Oh the doleful sight that now was to behold at this house! "Come, behold the works of the Lord, what desolations 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, "And I only am escaped alone to tell the News" (Job 1.15). 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...[There was one who was chopped into the head with a hatchet, and stripped naked, and yet was crawling up and down. It is a solemn sight to see so many Christians lying in their blood, some here, and some there, like a company of sheep torn by wolves, all of them stripped naked by a company of hell-hounds, roaring, singing, ranting, and insulting, as if they would have torn our very hearts out; yet the Lord by His almighty power preserved a number of us from death, for there were twenty-four of us taken alive and carried captive.] | Allusion: What does the underlined allusion immediately reveal about Rowlandson? This allusion shows that she is a devout person who is familiar with the Bible. She believes that misfortune does not happen randomly but is an act of God. |
| (2) 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 along with those (as I may say) ravenous beasts, 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. | Rowlandson states that she “often” talked about what she would do if the Indians came, and that she would “rather to be killed by them than taken alive.” What does this tell you about what was going on during this time? If she “often” talked about what she’d do if the Indians came, then attacks by the Indians must have been fairly common, and if she would rather have been killed than taken alive, it’s likely that she’s heard horrible stories of what happened to people after they were captured. Why do you think she changed her mind? |
| (3) THE FIRST REMOVE Now away we must go with those barbarous creatures, with our bodies wounded and bleeding, and our hearts no less than our bodies. About a mile we went that night, up upon a hill within sight of the town, where they intended to lodge. There was hard by a vacant house (deserted by the English before, for fear of the Indians). I asked them whether I might not lodge in the house that night, to which they answered, "What, will you love English men still?" This was the dolefullest night that | Highlight strong connotation in this paragraph. |
ever my eyes saw. Oh the roaring, and singing and dancing, and yelling of those black creatures in the night, which made the place a lively resemblance of hell. And as miserable was the waste that was there made of horses, cattle, sheep, swine, calves, lambs, roasting pigs, and fowl (which they had plundered in the town), some roasting, some lying and burning, and some boiling to feed our merciless enemies; who were joyful enough, though we were disconsolate. To add to the dolefulness of the former day, and the dismalness of the present night, my thoughts ran upon my losses and sad bereaved condition. All was gone, my husband gone (at least separated from me, he being in the Bay; and to add to my grief, the Indians told me they would kill him as he came homeward), my children gone, my relations and friends gone, our house and home and all our comforts—within door and without—all was gone (except my life), and I knew not but the next moment that might go too.

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. Little do many think what is the savageness and brutishness of this barbarous enemy, Ay, even those that seem to profess more than others among them, when the English have fallen into their hands.

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 knew not whither. It is not my tongue, or pen, 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, and there being no furniture upon the horse’s back, as we were going down a steep hill we both fell over the horse’s head, at which they, like inhumane creatures, laughed, and rejoiced to see it, though I thought we should there have ended our days, as overcome with so many difficulties. But the Lord renewed my strength still, and carried me along, that I might see more of His power; yea, so much that I could never have thought of, had I not experienced it.

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 bade 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. 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 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 Quinnapin, who was a Sagamore, and married King Philip's wife's sister; not that he first took me, but I was sold to him by another Narragansett 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 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; then they told me it was upon the hill. Then they went and showed me where it was, where I saw the ground was newly digged, 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...

(7) 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 he asked me to make 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 pleasanter 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. 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 was the squaw that gave me one spoonful of meal. 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 provisions I had in my travel for one day.

Historical Context Rowlandson says of her son that when she heard he was coming to the same place as her, she found him lying flat on the ground. What does underlined passage illustrate to the reader as to the cultural differences between the Native Americans and the Europeans? Her son must be hiding his praying, which suggests that he would be punished by the Native Americans if they caught him. However, he is so devoted to God, like most of the early settlers, that he is willing to risk injury in order to pray.

Highlight the central idea of this passage.

(8) 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. 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.

(9)... 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, traveling 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 withall 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 mourning and lamenting; and my spirit was 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 comfort in that time) and that Scripture came to my hand. "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55.22).

(10) 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 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 sometime seen bear baked very handsomely among the English, and some like it, but the

Big Idea: Examine the underlined passage. Why would it be important to her for her son to have a "Christian friend" near him? She wants her son to be cared for in the way she would care for him, by taking care of his wounds and also by reminding him to find strength in God.

Allusion: When her son was sick and she didn't know where her daughter was, she found comfort in her Bible, particularly in the following scripture: "Cast thy burden upon the Lord, and he shall sustain thee." Why do these words help Rowlandson feel better about her children? The passage she quotes reaffirms the ideas behind her faith: that God will help her if she shares her troubles, and that she can find "great comfort" in her Bible.

Big Idea: What does the following comment made by Rowlandson tell us about her: “That (eating a piece of bear) was savory to me that one would thin[k] was enough to turn the stomach of a brute creature.” It tells us that being in a rougher environment has led her to accept things that she would never have considered accepting before.
thought 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.

(11) 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 in to 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 saw before.

(12) THE FOURTEENTH REMOVE
Now must we pack up and be gone from this thicket, bending our course toward the Baytowns; 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 in my pocket; there it lay, till it was so moldy (for want of good baking) that one could not tell what it was made of; 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.

(13) O the wonderful power of God that I have seen, and the experience 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 me 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.

(14) ...If trouble from smaller matters begin to arise in me, I have something at hand to check myself with, and say, why am I troubled? It was but the other day that if I had had the world, I would have given it for my freedom, or to have been a servant to a Christian...I have learned to look beyond present and smaller troubles, and to be quieted under them. As Moses said, "Stand still and see the salvation of the Lord" (Exodus 14.13).

Finis

CONNECT TO THE BIG IDEA
Captive narratives such as this one 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? Reading captivity narratives like this one may have deepened the settlers' mistrust of the Native Americans and led to harsh policies.

REREADING to ANALYZE HISTORICAL CONTEXT/LITERARY SIGNIFICANCE
Mary Rowlandson's Indian-captivity narrative provides a glimpse of what it meant for an English settler to be captured and held against her will. It also provides important historical insights into the way the Wampanoags lived in the late 17th century and the way they treated their captives.

Highlight and make notes throughout your text as a way of answering the following questions about the
Wampanoag based on Rowlandson’s narrative.

1. What did the Wampanoag’s diet consist of? Find all of the references of food in the selection, including the ways in which it was prepared. They ate horse, bear and bear grease, parched wheat, peas, groundnuts, deer, fawn and cake.

2. What does the selection tell you about the burial practices of the Wampanoags? They buried their dead in the ground.

3. What does the selection tell you about the dwellings in which the Wampanoags lived? They lived in wigwams, heated with fires; wigwams all looked alike; some were made of bark.

4. What does the selection tell you about the geography of the area? Find all of the references to terrain. The terrain was a “vast and desolate wilderness,” a “thicket,” and apart from the “bay-towns.”

5. What does the selection tell you about slavery among the Wampanoags? They bought and sold slaves, sometimes exchanging them for other goods, such as powder.

6. What does the selection tell you about the way the Wampanogs treated their captives? They forced her to travel, even though her child was dying and she was wounded. Otherwise, they didn’t seem to treat her cruelly. They paid her for the work she did. They housed her in a wigwam. They spoke to her respectfully.

7. What does Mary Rowlandson’s account tell you about her religious beliefs? Find all references in the selection that indicate her faith in God. There are four biblical citations, and there are multiple references to praying, to God and to the Lord.
**NOTEBOOK CHECK 4: EXCERPT FROM THE LIFE OF OLAUDAH EQUIANO**

### ABOUT THE AUTHOR
Olaudah Equiano was kidnapped by slave traders when he was *eleven* years old and was sold to Europeans and packed onto a *slave ship* headed for Barbados. What he witnessed on that slave ship haunted him for the rest of his life. He was first owned by an officer of the British Royal Navy who had him serve in the navy during the French and Indian War. This officer baptized him, renamed him, taught him seafaring skills, and taught him how to *read and write*. He was then sold to a merchant in the West Indies. Here Equiano worked on trading ships and made a little money of his own. He eventually had enough to buy *his own freedom*. His narrative became one of the first books published by a former slave and became one of the most influential slave narratives because its graphic and powerful descriptions of *inhumanity* that he and others slaves suffered helped to further the *abolitionist* cause throughout the United States and Europe.

### BUILDING BACKGROUND
Between the 1500s and the 1800s, about *10 million* Africans were forced from their homes and into *enslavement*. The most difficult part of this journey, known as the *Middle Passage*, was the two-month trip overseas from West Africa to the West Indies because about *2 million* Africans died from malnutrition, disease, suffocation, beatings and despair.

### LITERARY ELEMENTS
**Slave Narrative:** an autobiographical account of a formerly enslaved person’s life; helped to expose slave cruelty

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<table>
<thead>
<tr>
<th><strong>“Is It Not Enough that We Are Torn From Our Country and Friends?”</strong>: Olaudah Equiano Describes the Horrors of the Middle Passage, 1780s</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Read the following passage, which is a slave narrative. As you read, write your insights and impressions in the right margin.</td>
<td></td>
</tr>
<tr>
<td>Before you begin reading, define the academic vocabulary that has been boxed for you. Choose an appropriate synonym that has the same part of speech as the term. Write the synonym above each boxed term to help you better understand the excerpt.</td>
<td></td>
</tr>
<tr>
<td>In one of the largest forced migrations in human history, up to 12 million Africans were sold as slaves to Europeans and shipped to the Americas. Most slaves were seized inland and marched to coastal forts, where they were chained below deck in ships for the journey across the Atlantic or “Middle Passage,” under conditions designed to ship the largest number of people in the smallest space possible. Olaudah Equiano had been kidnapped from his family when he was 11 years old, carried off first to Barbados and then Virginia. After serving in the British navy, he was sold to a Quaker merchant from whom he purchased his freedom in 1766. His pioneering narrative of the journey from slavery to freedom, a bestseller first published in London in 1789, builds upon the traditions of spiritual narratives and travel literature to help create the slave narrative genre.</td>
<td>Highlight the central idea of the italicized paragraph.</td>
</tr>
<tr>
<td>(1)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</td>
<td>Highlight and explain examples of imagery in this</td>
</tr>
</tbody>
</table>

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of bad spirits, and that they were going to kill me.

(2) 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.

(3) 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 anything. 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 anything 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

What is the literary element in the first underlined passage? How does it contribute to his message?

Slave Narrative/ Point of View
Read the underline passage about his refusal to eat. How does hearing about this incident from the slave’s point of view instead of one of the crewmen’s affect your perception of it? Seeing it through the slave’s eyes captures the experience vividly. It is much more powerful hearing this first-hand than reading it in the form of a fact or statistic.
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 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.

Big Idea What kind of mood does Equiano create for the reader when, even after being told that he was being brought to the white man’s country to work, he said, “but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner.” He creates a mood of confusion, fear and despair by describing how he felt. He shows the confusion of the situation and the horror of being held captive by cruel strangers.

Big Idea Why would Equiano have included the description of the white man who was flogged and then thrown overboard by the other white men? He is showing the brutality of the white people on the ship. It reveals that they were cruel to each other, not just the Africans, which suggests that they have no regard for people in general.

Slave Narrative The end of the narrative excerpt changes from Equiano’s first-person account to a direct address, appealing to the white crewmen. Why does he make this change? He is appealing to the white men’s own religious beliefs by quoting the Bible, to emphasize the importance of abolishing
(4) 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.

(5) 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 become 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.

(6) 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 slave Narrative

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**Highlight the central idea of this paragraph.**

**Highlight the fear imagery in this paragraph. What is its consequence in the passage?**

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**What seems illogical about the reasons why...**
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.

(7) 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 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.

In spite of his fear, Equiano displays great curiosity. For example, he observes sailors to see how they use a navigation system. What might this reveal about his character? This shows that despite his appalling conditions on the journey, he remains curious and eager to learn.
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.

(8) 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, everything I saw filled me with surprise. What struck me first, was, that the houses were built with bricks, in 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.

(9) 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.

Using the Tone resource from your handbook, write down words that characterize Rolando’s tone in this passage.

**CONNECT**

Based on this selection, what sort of insight have you gained about personal freedom in general, about human nature, or about our nation’s history of enslavement of Africans?

**ANSWERS WILL VARY:** the graphic images of a slave ship were shocking; human beings are capable of cruelty+
NOTEBOOK CHECK #5: THE POETRY OF ANNE BRADSTREET
“UPON THE BURNING OF OUR HOUSE”
OR VERSES UPON THE BURNING OF OUR HOUSE, JULY 10TH, 1666
BY ANNE BRADSTREET

ABOUT THE AUTHOR
Anne Bradstreet was the first published poet in America, which was an amazing accomplishment for her because in that time, it was considered improper for women to be accomplished writers. Bradstreet came to America with her husband and parents and settled in the Massachusetts Bay Colony where they joined the Puritan community. In the beginning she hated life there, but later she had a change of heart when she realized that this new way of life was what God had in store for her. Bradstreet wrote poetry while raising children and taking care of her home. She only wrote for herself and only shared her writings with family and friends; however her brother-in-law took some of her poems back to England without her knowledge and had them published. Her best poems explore her love for her husband, her sadness over the death of her parents and other family members, and her struggle to accept the losses she suffered as being God’s will.

LITERARY ELEMENT
Metaphor: a figure of speech that compares two seemingly unlike things without using words such as like or as

“UPON THE BURNING OF OUR HOUSE” Verses upon the Burning of our House, July 10th, 1666
BY ANNE BRADSTREET

1 In silent night when rest I took,
2 For sorrow near I did not look,
3 I wakened was with thund’ring noise
4 And piteous shrieks of dreadful voice.
5 That fearful sound of “fire” and “fire,"
6 Let no man know is my Desire.
7 I, starting up, the light did spy,
8 And to my God my heart did cry
9 To straighten me in my Distress
10 And not to leave me succourless.
11 Then, coming out, beheld a space
12 The flame consume my dwelling place.
13 And when I could no longer look,
14 I blest His name that gave and took,
15 That laid my goods now in the dust.
16 Yea, so it was, and so ‘twas just.
17 It was his own, it was not mine,
18 Far be it that I should repine;

At what time of day does the fire start?
It starts at night.

How does the speaker console herself for her lost possessions?
She says that her possessions were really God’s, not hers, and she is left enough to survive.

How did the speaker feel about her possessions before the fire?
The possessions were important to her; her “sorrowing eyes” look over the ashes and mourn for all the “pleasant things.”

What do you think brought about the change in her perspective on her possessions?
She thought about what is most important in life.

What are two things she will miss most?
She will miss a trunk and a chest containing her possessions.

What conclusion can you draw about Bradstreet’s faith in God based on lines 13-15?
She believes that God is responsible for all things, good and bad, and that she must trust God’s will.

What conclusion can you draw from the fact that the author wrote “Adieu, Adieu, all’s vanity”?
Bradstreet was familiar with the Bible and accepted its teaching.
In the final line, where does the speaker say her "hope and treasure" are? 
*She says they are “above,” or in heaven.*

What does this suggest about the speaker's home and possessions? 
This statement suggests that her home and possessions are impermanent and not her own.

What evidence does the poem provide to support the assertion that Bradstreet was a religious woman? Cite all examples from the poem that you can find.
Examples include: “and to my God my heart did cry”; “I blest His name”; “Adieu, Adieu, all’s vanity”; “Framed by that mighty Architect”; “By Him who hath enough to do”; “Yet by His gift is made thine own.”

What effect do Bradstreet's frequent references to her faith have on the poem's meaning? 
They make Bradstreet's life and hardships appear universal or ordered by providence.

**LITERARY ELEMENT: METAPHOR**

(Line 3) What metaphor does Bradstreet use in line 3? What effect does the use of the metaphor have? 
*She compares the noise of her house burning to thunder. The metaphor conveys the loudness of the sound and the frightening effect it had.*

(Line 34) How does the poem change after line 34? What important metaphor appears after the transition? 
*She rejects her fixation over the loss of her property, recognizes that material goods are less important than God's glory. She compares Heaven to a richly furnished house built by God.*

(Lines 43-44) Who is the “mighty Architect” in this metaphor? The “mighty Architect” is God.

(Lines 43-50) Lines 43-50 contain an extended metaphor. In your own words, summarize what you think the speaker is describing in the metaphor. 
*She is describing a heavenly home, built by God for her. In an allusion to Jesus’ death on the cross, she explains that the home has been purchased and paid for.*

19 He might of all justly bereft  
20 But yet sufficient for us left.  
21 When by the ruins oft I past  
22 My sorrowing eyes aside did cast  
23 And here and there the places spy  
24 Where oft I sate and long did lie.  
25 Here stood that trunk, and there that chest,  
26 There lay that store I counted best.  
27 My pleasant things in ashes lie  
28 And them behold no more shall I.  
29 Under thy roof no guest shall sit,  
30 Nor at thy Table eat a bit.  
31 No pleasant talk shall ‘ere be told  
32 Nor things recounted done of old.  
33 No Candle e’er shall shine in Thee,  
34 Nor bridegroom’s voice e’er heard shall be.  
35 In silence ever shalt thou lie,  
36 Adieu, Adieu, all’s vanity.  
37 Then straight I ’gin my heart to chide,  
38 And did thy wealth on earth abide?  
39 Didst fix thy hope on mould’ring dust?  
40 The arm of flesh didst make thy trust?  
41 Raise up thy thoughts above the sky  
42 That dunghill mists away may fly.  
43 Thou hast a house on high erect  
44 Frameed by that mighty Architect,  
45 With glory richly furnished,  
46 Stands permanent though this be fled.  
47 It’s purchased and paid for too  
48 By Him who hath enough to do.  
49 A price so vast as is unknown,  
50 Yet by His gift is made thine own;  
51 There’s wealth enough, I need no more,  
52 Farewell, my pelf, farewell, my store.  
53 The world no longer let me love,  
54 My hope and treasure lies above.
**TO MY DEAR AND LOVING HUSBAND**

1. If ever two were one, then surely we.
2. If ever man were loved by wife, then thee.
3. If ever wife was happy in a man,
4. Compare with me, ye women, if you can.
5. I **prize** thy love more than whole mines of gold,
6. Or all the riches that the **East** doth hold.
7. My love is such that rivers cannot quench,
8. Nor **ought** but love from thee give **recompense**.
9. Thy love is such I can no way repay;
10. The heavens reward thee **manifold**, I pray.
11. Then while we live, in love let’s so **persever**, 
12. That when we live no more, we may live ever.


**CONNECT TO THE BIG IDEA: LIFE IN THE NEW WORLD**

- How do Bradstreet’s Puritan beliefs affect her perception of the world as represented by these poems?

*Her beliefs cause her to see the world as both divinely preordained and as transient (passing quickly in and out of existence). Thus, she is willing to accept her faith.*