



CHRISTIAN HERITAGE
ACADEMY
PRESCHOOL-12TH GRADE

Junior Summer Reading List 2021-2022

Dear Student,

Hello, junior, congratulations on completing your sophomore year. Can you believe that you are halfway through your high school career? I am amazed by how quickly time passes.

This past year you have done a variety of reading that were centerpieces for discussions about allegorical meaning, elements of a novel, subtle and not so subtle characterizations, literary movements, persuasive writing, and Biblical interpretation. We will not abandon what we have learned this year but apply our knowledge as we focus on American literature. In this class, we will study literary movements in America in chronological order, so it'll be in tandem with US history.

Please read and answer the questions in your reading packet. Embedded below is a list of readings you will complete this summer.

Looking forward to seeing you in August,

Mrs. Yoo
ayoo@christianheritage.org

Christian Heritage Academy Upper School Junior Summer Reading Packet

Journals by William Bradford
Poems by Anne Bradstreet
A Narrative by Olaudah Equiano

Before You Read

from *Of Plymouth Plantation*

Meet **William Bradford** (1590–1657)

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.

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.

Governor The colony survived and in time grew into a thriving community under Bradford's leadership.

ship. 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 non-believers 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.



"All great and honorable actions are accompanied with great difficulties . . ."

—William Bradford

In 1630, Bradford started to compile *Of Plymouth Plantation, 1620–1647*. 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.



Literature Online

Author Search For more about William Bradford, go to glencoe.com and enter QuickPass code GLA9800u1.

from Chapter 9

Of Their Voyage and How They Passed the Sea;
and of Their Safe Arrival at Cape Cod

[1620] SEPTEMBER 6 . . . After they¹ had enjoyed fair winds and weather for a season, they were encountered many times with cross-winds, and met with many fierce storms, with which the ship was shrewdly² shaken, and her upper works made very leaky; and one of the main beams in the mid ships was bowed and cracked, which put them in some fear that the ship could not be able to perform the voyage. So some of the chief of the company, perceiving the mariners to fear the sufficiency of the ship, as appeared by their mutterings, they entered into serious consultation with the master and other officers of the ship, to consider in time of the danger; and rather to return than to cast themselves into a desperate and inevitable peril. And truly there was great distraction and difference of opinion amongst the mariners themselves; fain³ would they do what could be done for their wages' sake (being now half the seas over), and on the other hand they were loath to hazard their lives too desperately. But in examining of all opinions, the master and others affirmed they knew the ship to be strong and firm under water; and for the buckling of the main beam, there was a great iron screw the passengers brought out of Holland, which would raise the beam into his place; the which being done, the carpenter and master affirmed that with a post under it, set firm in the lower deck, and other ways bound, he would make it sufficient. And as for the decks and upper works, they would caulk them as well as they could, and though with the working of the ship they would not long keep staunch,⁴ yet there would otherwise be no great danger, if they did not over-press her with sails. So they committed themselves to the will of God, and resolved to proceed.

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 hull,⁵ for diverse day together. And in one of them, as they thus lay at hull, in a mighty storm, a lusty⁶ young man (called John Howland) coming upon some occasion above the gratings, was, with a seale⁷ of the ship thrown into [the sea]; but it pleased God that he caught hold of the topsail halyards,⁸ which hung overboard, and ran out at length; yet he held his hold (though he was sundry

◀ Critical Viewing

How does this photograph of a *Mayflower* replica help you better understand the Pilgrims' experience? [Connect]

Vocabulary

peril (per' ēl) *n.*
danger

Reading
Check

How is the ship damaged in the storm?

1. **they** Even though Bradford is one of the Pilgrims, he refers to them in the third person.
2. **shrewdly** (sh्रूd' lē) *adv.* severely.
3. **fain** (fān) *adv.* gladly.
4. **staunch** (stōnch) *adj.* watertight.
5. **hull** *v.* drift with the wind.
6. **lusty** *adj.* strong; hearty.
7. **seale** *n.* rolling; pitching to one side.
8. **halyards** (hal' yerdz) *n.* ropes for raising or lowering sails.

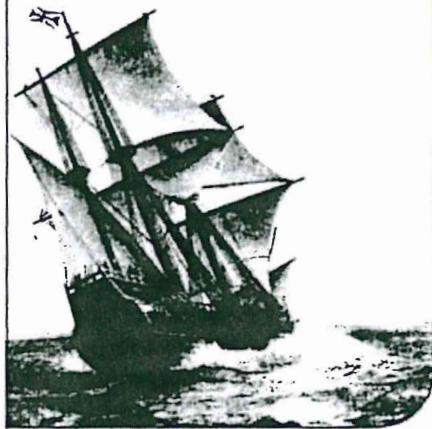
The American EXPERIENCE

HISTORY CONNECTION

The *Mayflower* was the British ship on which 102 Pilgrims sailed from Southampton, England, to North America during September, October, and November of 1620. In November, the Pilgrims disembarked at the tip of Cape Cod. Shortly before Christmas, they moved to the more protected site of Plymouth, Massachusetts. According to historians' estimates, the square-rigged *Mayflower* probably measured about 90 feet long and weighed 180 tons.

Connect to the Literature

What details in *Of Plymouth Plantation* suggest the kinds of challenges the travelers faced on the journey? What other challenges do you think travelers might face on a ship this size?



Vocabulary

habitation (hab' i tā'shən) *n.* place to live; group of homes or dwellings

fathoms under water) till he was held 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 about⁹ and resolved to stand for the southward (the wind and weather being fair) to find some place about Hudson's River for their . But after they had sailed that course about half the day, they fell amongst dangerous shoals¹⁰ and roaring breakers, and they were so far entangled therewith as they conceived themselves in great danger; and the wind shrinking upon them withal,¹¹ 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 providence they did. And the next day they got into the Cape harbor,¹² 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. . . .

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 weather-beaten bodies, no houses or much less towns to repair to, to seek for succor.¹³ It is recorded in Scripture¹⁴ as a mercy to the apostle and his shipwrecked company, that the barbarians

9. **tacked about** sailed back and forth so the wind would hit the sails at the best angles.

10. **shoals** (shōlz) *n.* sandbars or shallow areas that are dangerous to navigate.

11. **withal** (with ôl') *adv.* also.

12. **Cape harbor** now called Provincetown Harbor.

13. **succor** (suk' er) *n.* help; relief.

14. **Scripture** In Acts 27–28, when the Apostle Paul and a group of other Christians are shipwrecked on the island of Malta, they are treated kindly by the "barbarians" who live there.

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 then 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. Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men? And what multitudes there might be of them they knew not. . . . What could now sustain them but the spirit of God and his grace? May not and ought not the children of these fathers rightly say: *Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness;*¹⁵ *but they cried unto the Lord, and He heard their voice, and looked on their adversity, etc.*¹⁶ *Let them therefore praise the Lord, because He is good, and His mercies endure forever.* . . .

from Book 2¹⁷

[1620] In these hard and difficult beginnings, they found some discontents and murmurings arise amongst some, and mutinous speeches and carriages in others; but they were soon quelled and overcome by the wisdom, patience, and just and equal carriage of things by the Governor¹⁸ and better part, which cleaved faithfully together in the main. But that which was most sad and lamentable was that in two or three months' time, half of their company died, especially in January and February, being the depth of winter, and wanting houses and other comforts; being infected with the scurvy¹⁹ and other diseases, which this long voyage and their inaccommode²⁰ condition had brought upon them; so as there died sometimes two or three of a day, in the foresaid time; that of one hundred and odd persons, scarce fifty remained.

And of these in the time of most distress, there was but six or seven sound persons, who, to their great commendations be it spoken, spared no pains, night nor day, but with abundance of toil and hazard of their own health, fetched them wood, made them fires, dressed them meat, made their beds, washed their loathsome clothes, clothed and unclothed them; in a word, did all the homely²¹ and necessary offices for them which dainty and queasy stomachs

15. **wilderness** Bradford is comparing the Pilgrims to the ancient Hebrews, who wandered in the desert after fleeing Egypt and before reaching the Promised Land.

16. **they cried . . . etc.** Bradford is paraphrasing a passage from the Hebrew Bible (Deuteronomy 26:7).

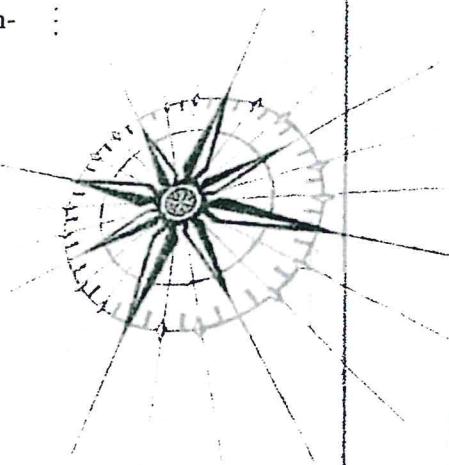
17. **Book 2** Here Bradford switches from chapter divisions to book divisions.

18. **Governor** John Carver (c. 1576–1621) was the first governor of Plymouth Colony but died during his first year of office. Bradford succeeded him as governor.

19. **scurvy** (skur' vē) *n.* disease cause by a vitamin C deficiency.

20. **inaccommode** (in' e kām' ē dāt') *adj.* unfit.

21. **homely** *adj.* domestic.



Vocabulary

subject to (sub' jikt
tōō) *adj.* likely to be
affected by something

adversity (ad vur' si tē)
n. hardship; difficulty

Reading Check

What season was it when the Pilgrims arrived in Cape Cod?

Vocabulary

calamity (kə lām'ē tē) *n.* disaster; catastrophe

Literary Analysis

Author's Purpose

Why do you think Bradford describes in such detail the different reactions of the crew and the Pilgrims to the illness?

Vocabulary

relent (ri lēnt') *v.* become less harsh; be more merciful

cannot endure to hear named; and all this willingly and cheerfully, without any grudging in the least, showing herein their true love unto their friends and brethren. A rare example and worthy to be remembered. Two of these seven were Mr. William Brewster,²² their reverend Elder, and Myles Standish,²³ their Captain and military commander, unto whom myself, and many others were much beholden in our low and sick condition. And yet the Lord so upheld these persons, as in this general calamity they were not at all infected either with sickness, or lameness. And what I have said of these, I may say of many others who died in this general visitation,²⁴ and others yet living, that whilst they had health, yea, or any strength continuing, they were not wanting to any that had need of them. And I doubt not but their recompense is with the Lord.

But I may not here pass by another remarkable passage not to be forgotten. As this calamity fell among the passengers that were to be left here to plant, and were hasted ashore and made to drink water, that the seamen might have the more beer, and one²⁵ in his sickness desiring but a small can of beer, it was answered that if he were their own father he should have none; the disease began to fall amongst them also, so as almost half of their company died before they went away, and many of their officers and lustiest men, as the boatswain, gunner, three quartermasters, the cook, and others. At which the master was something stricken and sent to the sick ashore and told the Governor he should send for beer for them that had need of it, though he drunk water homeward bound.

But now amongst his company there was far another kind of carriage²⁶ in this misery then amongst the passengers; for they that had been boon²⁷ companions in drinking and jollity in the time of their health and welfare began now to desert one another in this calamity, saying they would not hazard their lives for them, they should be infected by coming to help them in their cabins, and so, after they came to die by it, would do little or nothing for them, but if they died let them die. But such of the passengers as were yet aboard showed them what mercy they could, which made some of their hearts relent, as the boatswain (and some others), who was a proud young man, and would often curse and scoff at the passengers; but when he grew weak, they had compassion on

22. **William Brewster** (1567–1644) one of the Pilgrim leaders.

23. **Myles Standish** (c. 1584–1656) professional soldier hired by the Pilgrims to be their military advisor. He was not originally a Puritan but later became a member of the congregation.

24. **visitation** *n.* affliction.

25. **one** Bradford is referring to himself.

26. **carriage** *n.* behavior.

27. **boon** *adj.* close.



him and helped him; then he confessed he did not deserve it at their hands, he had abused them in word and deed. O! saith he, you, I now see, show your love like Christians indeed one to another, but we let one another lie and die like dogs. . . .

All this while the Indians came skulking about them, and would sometimes show themselves aloof of, but when any approached near them, they would run away. And once they stole away their 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;²⁸ he told them also of another Indian whose name was Squanto,²⁹ a native of this place, who had been

▲ Critical Viewing

Do you think this picture is an accurate representation of the first Thanksgiving? Why or why not? [Judge; Support]

Reading Check

Who is Samoset, and how do the Pilgrims meet him?

28. Samoset (sam'ə set') (d. 1655) a Pemaquid tribal chief from Maine.

29. Squanto (skwān' tō) (d. 1622) a member of the Pawtuxet tribe who in 1614 had been kidnapped by an English sea captain and taken to Spain to be sold as a slave. He escaped and eventually returned to Massachusetts in 1619, only to find that his home village had been destroyed by plague.

Reading Strategy
Breaking Down Long Sentences What is the essential action described in the sentence beginning "Being, after some time..."?

Literary Analysis
Author's Purpose
Why do you think Bradford refers to Squanto as a "special instrument"?

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 5 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,³⁰ called Massasoit,³¹ 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)³² 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 any 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,³³ some 40 mile 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. He was a native of this place, and scarce any left alive besides himself. He was carried away with diverse others by one Hunt,³⁴ a master of a ship, who thought to sell them for slaves in Spain; but he got away for England and was entertained by a merchant in London and employed to Newfoundland and other parts, and lastly brought hither into these parts. . . .

30. **sachem** (sā' chēm) chief.

31. **Massasoit** (mas' ē soít') (c. 1580–1661) the supreme sachem (chief) of the Wampanoag peoples.

32. **now . . . 24 years** The treaty actually lasted until King Philip's War began in 1675.

33. **Sowams** (sō' āmz) present site of Warren, Rhode Island.

34. **Hunt** Thomas Hunt was captain of one of the ships in John Smith's expedition to Virginia.

[1621] . . . They began now to gather in the small harvest they had,³⁵ 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 water fowl, 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.

35. They . . . had This section of Bradford's narrative is often titled "The First Thanksgiving."

Critical Reading



Cite textual
evidence to
support your
responses.

- Ⓐ 1. Key Ideas and Details (a) What were some of the hardships the Pilgrims faced during their trip across the Atlantic and their first winter at Plymouth? (b) Interpret: What do their troubles tell you about the climate and landscape of Plymouth?
- Ⓑ 2. Key Ideas and Details (a) Draw Conclusions: What message do you think Bradford is trying to convey in this narrative? (b) Apply: How might the message have meaning for people today?
- Ⓒ 3. Integration of Knowledge and Ideas Hypothesize: In what ways might this account have been different if the Pilgrims had settled farther south?
- Ⓓ 4. Integration of Knowledge and Ideas Evaluate: Has this account changed your impression of the Pilgrims? Explain your answer.
- Ⓔ 5. Integration of Knowledge and Ideas How are the Pilgrims' values and beliefs evident in the ways they respond to problems? In your response, use at least two of these Essential Question words: *just, commitment, gratitude, conviction*. [Connecting to the Essential Question: *What makes American literature American?*]

Before You Read

Upon the Burning of Our House and To My Dear and Loving Husband

Meet Anne Bradstreet

(1612–1672)

"[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.

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 *Arabella* 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. At first, she imitated the lofty style of established male poets. As a result, her early poems contain many wooden lines and do not reveal her deeper emotions. Bradstreet wrote for her own satisfaction and shared her poems only with her family and friends. Nonetheless, her brother-in-law, the Reverend John Woodbridge, took fifteen of her poems to England without her knowledge and had them published as *The Tenth Muse Lately Sprung Up in America*. (The nine Muses were ancient Greek goddesses who inspired writers and 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 poetry about her experiences as a 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 her struggle to accept the losses she suffered. Six years after Bradstreet's death, an American edition of *The Tenth Muse* appeared under the new title *Several Poems Compiled with Great Variety of Wit and Learning*.



Literature Online

Author Search For more about Anne Bradstreet, go to glencoe.com and enter QuickPass code GLA9800u1.

Upon the Burning of Our House

July 10th, 1666

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.
5 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
10 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
15 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
20 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:
25 Here stood that trunk, and there that chest,
There lay that store I counted best.

1. *Succorless* means "without assistance" or "helpless."
2. Refers 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."

Draw Conclusions About Author's Beliefs. *What conclusions can you draw about Bradstreet's faith in God from these lines?*

Vocabulary

bereft (bi ref't) *adj.* deprived of something

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.
30 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.
35 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?
40 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,
45 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
50 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.

⁴. *Adieu* (ə dōō) is French for "good-bye."

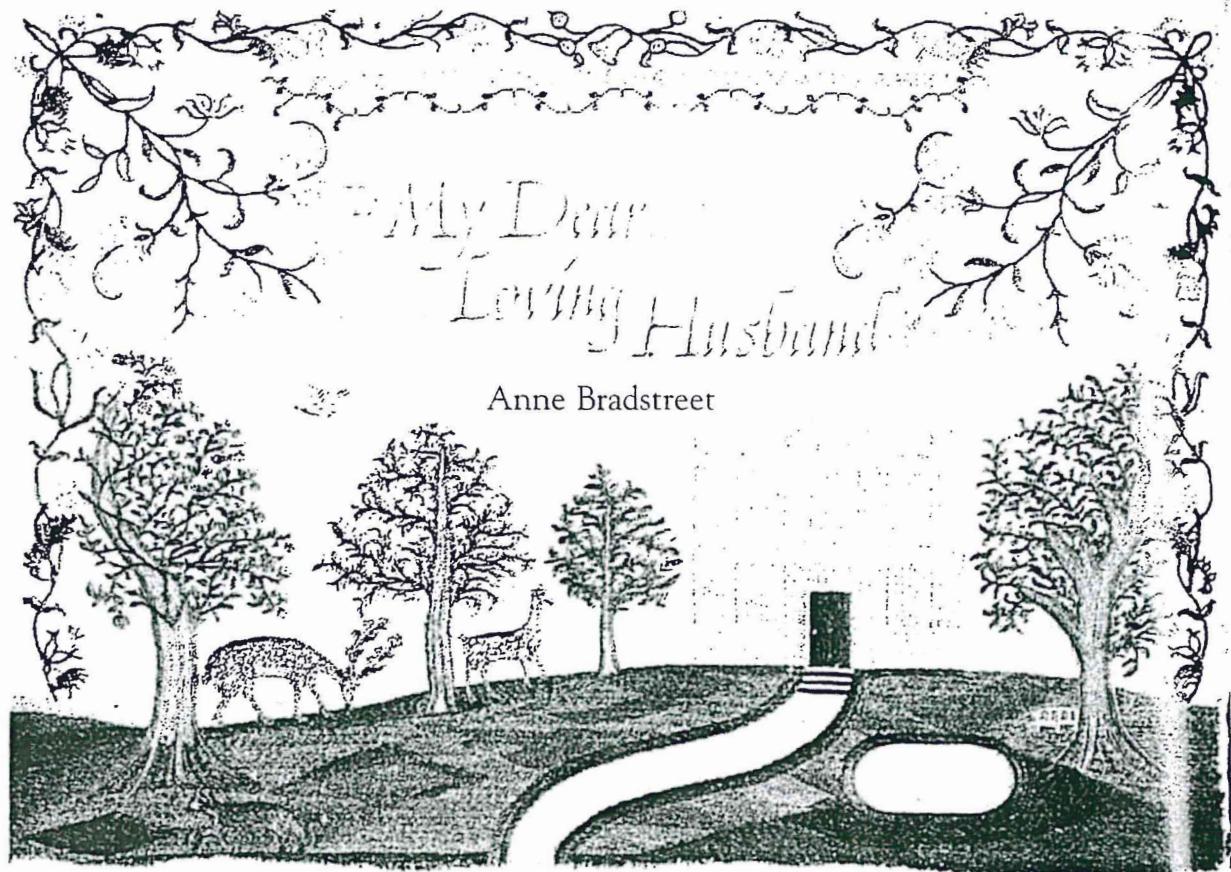
⁵. *All's vanity* is a reference to Ecclesiastes 1:2 and 12:8.

⁶. *Pelf* is a term for wealth, often used disapprovingly.

Metaphor Who is the "mighty Architect" in this metaphor?

Vocabulary

chide (chīd) *v.* to find fault with or to blame



f 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.
 5 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,
 10 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.

Ought means "anything."

Here, *manifold* means "in many different ways."



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

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.

Life in the New World. How does Bradstreet's description of her love for her husband reflect her religious beliefs?

Verses upon the Burning of our House

In silent night when rest I took,
For sorrow near I did not look,
I waken'd 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 straighten me in my Distress
And not to leave me succourless.
Then coming out, behold a space
The flame consume my dwelling place.
And when I could no longer look,
I blest his grace that gave and took,
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,
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 sate 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 the roof no guest shall sit,
Nor at thy Table eat a bit.
No pleasant talk shall 'ere be told
Nor things recounted done of old.
No Candle 'ere shall shine in Thee,
Nor bridegroom's voice ere heard shall bee.
In silence ever shalt thou lie.
Adieu, Adieu, All's Vanity.
Then straight I 'gin my heart to chide:
And did thy wealth on earth abide,
Didst fix thy hope on mouldring dust,
The arm of flesh didst make thy trust?
Raise up thy thoughts above the sky
That dunghill mists away may fly.
Thou hast a house on high erect
Fram'd 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; farewell, my store.
The world no longer let me love;
My hope and Treasure lies above.

Poems by Anne Bradstreet

Anne Bradstreet was the first published poet in America. She was born and raised in England. At the age of 16, Anne married Simon Bradstreet, a friend of the family. Two years later, Anne, her husband, and her parents boarded the *Arbella* as member of the John Winthrop's Party and sailed to Massachusetts Bay Colony to join the Puritan community there.

To my Dear and Loving Husband

If ever two were one, then surely we.
If ever man were lov'd 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 recompence.
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 persever
That when we live no more, we may live ever.

Please read the poems thoughtfully, and answer the following questions:

1. Judging from her writing, what is Anne Bradstreet's life philosophy? Please reference specific lines.
2. If Anne Bradstreet is to represent puritan women, what were some beliefs that puritans had that you agree with? Please reference specific lines.
3. How do Bradstreet's puritan beliefs affect her perception of the world as represented by this poem?
4. In what ways do you see puritan beliefs differing from our post-modern (or current) beliefs on marriage and possession? Please be specific in your answer.

Before You Read

from *The Life of Olaudah Equiano*

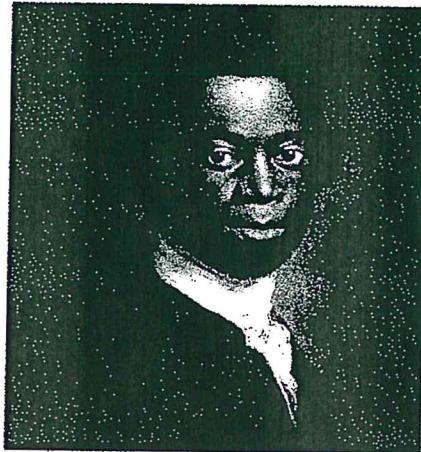
Meet Olaudah Equiano (1745–1797)

The life of Olaudah Equiano (ō laū' dā e kwē ā' nō) 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 he 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 he witnessed on the ship haunted him for the rest of his life.

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. 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 and traveling.

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. 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."



"... 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

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*. Its graphic and powerful descriptions of the inhumanity Equiano and other slaves suffered helped further the abolitionist cause throughout Europe and the United States.

Online

Author Search For more about Olaudah Equiano, go to glencoe.com and enter QuickPass code GLA9800u1.

Olaudah Equiano
*The Interesting Narrative of the Life
of Olaudah Equiano, or Gustavus Vassa, the African*
(London, 1789; vol. I)

Hanover Historical Texts Project

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Chapter II
45-88

The author's birth and parentage--His being kidnapped with his sister--Their separation-surprise at meeting again-- . . .

[Page 45] I hope the reader will not think I have trespassed on his patience in introducing myself to him with some account of the manners and customs of my country. They had been [Page 46] implanted in me with great care, and made an impression on my mind, which time could not erase, and which all the adversity and variety of fortune I have since experienced served only to rivet and record; for, whether the love of one's country be real or imaginary, or a lesson of reason, or an instinct of nature, I still look back with pleasure on the first scenes of my life, though that pleasure has been for the most part mingled with sorrow.

I have already acquainted the reader with the time and place of my birth. My father, besides many slaves, had a numerous family, of which seven lived to grow up, including myself and a sister, who was the only daughter. As I was the youngest of the sons, I became, of course, the greatest favourite with my mother, and was always with her; and she used to take particular pains [Page 47] to form my mind. I was trained up from my earliest years in the art of war; my daily exercise was shooting and throwing javelins; and my mother adorned me with emblems, after the manner of our greatest warriors. In this way I grew up till I was turned the age of eleven, when an end was put to my happiness in the following manner.

Generally when the grown people in the neighbourhood were gone far in the fields to labour, the children assembled together in some of the neighbours' premises to play; and commonly some of us used to get up a tree to look out for any assailant, or kidnapper, that might come upon us; for they sometimes took those opportunities of our parents absence to attack and carry off as many as they could seize. One day, as I was watching at the top of a tree in our yard, I saw one of those people [Page 48] come into the yard of our next neighbour but one, to kidnap, there being many stout young people in it. Immediately on this I gave the alarm of the rogue, and he was surrounded by the stoutest of them, who entangled him with cords, so that he could not escape till some of the grown people came and secured him. But alas! ere long it was my fate to be thus attacked, and to be carried off, when none of the grown people were nigh. One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the

house, two men and a woman got over our walls and in a moment seized us both, and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as [Page 49] far as they could, till night came on, when we reached a small house where the robbers halted for refreshment, and spent the night. We were then unbound, but were unable to take any food; and, being quite overpowered by fatigue and grief, our only relief was some sleep, which allayed our misfortune for a short time. The next morning we left the house, and continued travelling all the day. For a long time we had kept the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered; for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance: but my cries had no other effect than to make them tie me faster and stop my mouth, and then they put me into a large sack. They also [Page 50] stopped my sister's mouth, and tied her hands; and in this manner we proceeded till we were out of the sight of these people. When we went to rest the following night they offered us some victuals; but we refused it; and the only comfort we had was in being in one another's arms all that night, and bathing each other with our tears. But alas! we were soon deprived of even the small comfort of weeping together.

The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms. It was in vain that we besought them not to part us; she was torn from me, and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually; and for several days I did not [Page 51] eat anything but what they forced into my mouth. At length, after many days travelling, during which I had often changed masters I got into the hands of a chieftain, in a very pleasant country. This man had two wives and some children, and they all used me extremely well, and did all they could to comfort me; particularly the first wife, who was something like my mother. Although I was a great many days journey from my father's house, yet these people spoke exactly the same language with us. This first master of mine, as I may call him, was a smith, and my principal employment was working his bellows, which were the same kind as I had seen in my vicinity. They were in some respects not unlike the stoves here in gentlemen's kitchens; and were covered over with leather; and in the [Page 52] middle of that leather a stick was fixed and a person stood up, and worked it, in the same manner as is done to pump water out of a cask with a hand pump. I believe it was gold he worked, for it was of a lovely bright yellow colour, and was worn by the women on their wrists and ankles. I was there I suppose about a month, and they at last used to trust me some little distance from the house. This liberty I used in embracing every opportunity to inquire the way to my own home: and I also sometimes, for the same purpose, went with the maidens, in the cool of the evenings, to bring pitchers of water from the springs for the use of the house. I had also remarked where the sun rose in the morning, and set in the evening, as I had travelled along; and I had observed that my father's house was towards the [Page 53] rising of the sun. I therefore determined to seize the first opportunity of making my escape, and to shape my course for that quarter; for I was quite oppressed and weighed down by grief after my mother and friends; and my love of liberty, ever great, was strengthened by the mortifying circumstance of not daring to eat with the free-born children, although I was mostly their companion.

While I was projecting my escape, one day an unlucky event happened, which quite disconcerted my plan, and put an end to my hopes. I used to be sometimes employed in assisting an elderly

woman slave to cook and take care of the poultry; and one morning, while I was feeding some chickens, I happened to toss a small pebble at one of them, which hit it on the middle and directly killed it. The old slave having [Page 54] soon after missed the chicken, inquired after it; and on my relating the accident (for I told her the truth, because my mother world never suffer me to tell a lie) she flew into a violent passion, threatened that I should suffer for it; and, my master being out, she immediately went and told her mistress what I bad done. This alarmed me very much, and I expected an instant flogging, which to me was uncommonly dreadful; for I had seldom been beaten at home. I therefore resolved to fly; and accordingly I ran into a thicket that was hard by, and hid myself in the bushes. Soon afterwards my mistress and the slave returned, and, not seeing me, they searched all the house, but not finding me, and I not making answer when they called to me, they thought I had run away, and the whole [Page 55] neighbourhood was raised in the pursuit of me. In that part of the country (as in ours) the houses and villages were skirted with woods, or shrubberies and the bushes were so thick that a man could readily conceal himself in them, so as to elude the strictest search. The neighbours continued the whole day looking for me, and several times many of them came within a few yards of the place where I lay hid. I then gave myself up for lost entirely, and expected every moment, when I heard a rustling among the trees, to be found out, and punished by my master: but they never discovered me, though they were often so near that I even heard their conjectures as they were looking about for me; and I now learned from them, that any attempt to return home would be hopeless. Most of them supposed I had fled towards home; [Page 56] but the distance was so great, and the way so intricate, that they thought I could never reach it, and that I should be lost in the woods. When I heard this I was seized with a violent panic, and abandoned myself to despair. Night too began to approach, and aggravated all my fears. I had before entertained hopes of getting home, and I had determined when it should be dark to make the attempt; but I was now convinced it was fruitless, and I began to consider that, if possibly I could escape all other animals, I could not those of the human kind; and that, not knowing the way, I must perish in the woods. Thus was I like the hunted deer:

"Ev'ry leaf and ev'ry whisp'ring breath
Convey'd a foe, and ev'ry foe a death."

I heard frequent rustlings among the leaves; and being pretty sure they were [Page 57] snakes I expected every instant to be stung by them. This increased my anguish and the horror of my situation became now quite insupportable. I at length quitted the thicket, very faint and hungry, for I had not eaten or drank anything all the day; and crept to my master's kitchen, from whence I set out at first, and which was an open shed, and laid myself down in the ashes with an anxious wish for death to relieve me from all my pains. I was scarcely awake in the morning when the old woman slave who was the first up, came to light the fire, and saw me in the fire place. She was very much surprised to see me, and could scarcely believe her own eyes. She now promised to intercede for me, and went for her master, who soon after came, and, having slightly reprimanded [Page 58] me, ordered me to be taken care of, and not to be ill-treated.

Soon after this my master's only daughter, and child by his first wife, sickened and died, which affected him so much that for some time he was almost frantic, and really would have killed himself, had he not been watched and prevented. However, in a small time afterwards he recovered, and I was again sold. I was now carried to the left of the sun's rising, through many different countries, and a number of large woods. The people I was sold to used to carry me very

often, when I was tired, either on their shoulders or on their backs. I saw many convenient well-built sheds along the roads, at proper distances, to accommodate the merchants and travellers, who lay in those buildings along with [Page 59] their wives, who often accompany them; and they always go well armed.

From the time I left my own nation I always found somebody that understood me till I came to the sea coast. The languages of different nations did not totally differ, nor were they so copious as those of the Europeans, particularly the English. They were therefore easily learned; and, while I was journeying thus through Africa, I acquired two or three different tongues. In this manner I had been travelling for a considerable time, when one evening to my great surprise, whom should I see brought to the house where I was but my dear sister! As soon as she saw me she gave a loud shriek, and ran into my arms. I was quite overpowered: neither of us could speak; but, for a considerable time, [Page 60] clung to each other in mutual embraces, unable to do anything but weep. Our meeting affected all who saw us; and indeed I must acknowledge, in honour of those fable destroyers of human rights, that I never met with any ill treatment, or saw any offered to their slaves, except tying them, when necessary, to keep them from running away. When these people knew we were brother and sister they indulged us together; and the man, to whom I supposed we belonged, lay with us, he in the middle, while she and I held one another by the hands across his breast all night; and thus for a while we forgot our misfortunes in the joy of being together: but even this small comfort was soon to have an end; for scarcely had the fatal morning appeared, when she was again torn from me forever! I was now more miserable, [Page 61] if possible, than before. The small relief which her presence gave me from pain was gone, and the wretchedness of my situation was redoubled by my anxiety after her fate, and my apprehensions lest her sufferings should be greater than mine, when I could not be with her to alleviate them. Yes, thou dear partner of all my childish sports! Thou sharer of my joys and sorrows! happy should I have ever esteemed myself to encounter every misery for you, and to procure your freedom by the sacrifice of my own. Though you were early forced from my arms, your image has been always rivetted in my heart, from which neither time nor fortune have been able to remove it; so that, while the thoughts of your sufferings have damped my prosperity, they have mingled with adversity and increased its bitterness. [Page 62] To that Heaven which protects the weak from the strong, I commit the care of your innocence and virtues, if they have not already received their full reward, and if your youth and delicacy have not long since fallen victims to the violence of the African trader, the pestilential stench of a Guinea ship, the seasoning in the European colonies, or the lash and lust of a brutal and unrelenting overseer.

I did not long remain after my sister. I was again sold, and carried through a number of places, till, after travelling a considerable time, I came to a town called Tinmah, in the most beautiful country I had yet seen in Africa. It was extremely rich, and there were many rivulets which flowed through it, and supplied a large pond in the center of the town, where the people washed. Here I first saw and tasted cocoa-nuts, [Page 63] which I thought superior to any nuts I had ever tasted before; and the trees, which were loaded, were also interspersed amongst the houses, which had commodious shades adjoining, and were in the same manner as ours, the insides being neatly plastered and whitewashed. Here I also saw and tasted for the first time sugar-cane. Their money consisted of little white shells, the size of the finger nail. I was sold here for one hundred and seventy-two of them by a merchant who lived and brought me there. I had been about two or three days at his house, when a wealthy widow, a neighbour of his, came there one evening, and

brought with her an only son, a young gentleman about my own age and size. Here they saw me; and, having taken a fancy to me, I was bought of the merchant, and went home with them. Her house and [Page 64] premises were situated close to one of those rivulets I have mentioned, and were the finest I ever saw in Africa: they were very extensive, and she had a number of slaves to attend her. The next day I was washed and perfumed, and when meal-time came I was led into the presence of my mistress, and ate and drink before her with her son. This filled me with astonishment; and I could scarce help expressing my surprise that the young gentleman should suffer me, who was bound, to eat with him who was free; and not only so, but that he would not at any time either eat or drink till I had taken first, because I was the eldest, which was agreeable to our custom. Indeed everything here, and all their treatment of me, made me forget that I was a slave. The language of these people resembled ours so nearly, that we understood [Page 65] each other perfectly. They had also the very same customs as we. There were likewise slaves daily to attend us, while my young master and I with other boys sported with our darts and bows and arrows, as I had been used to do at home. In this resemblance to my former happy state I passed about two months; and I now began to think I was to be adopted into the family, and was beginning to be reconciled to my situation, and to forget by degrees my misfortunes when all at once the delusion vanished; for, without the least previous knowledge, one morning early, while my dear master and companion was still asleep, I was wakened out of my reverie to fresh sorrow, and hurried away even amongst the uncircumcised.

Thus, at the very moment I dreamed of the greatest happiness, I found myself [Page 66] most miserable; and it seemed as if fortune wished to give me this taste of joy, only to render the reverse more poignant. The change I now experienced was as painful as it was sudden and unexpected. It was a change indeed from a state of bliss to a scene which is inexpressible by me, as it discovered to me an element I had never before beheld, and till then had no idea of, and wherein such instances of hardship and cruelty continually occurred as I can never reflect on but with horror.

All the nations and people I had hitherto passed through resembled our own in their manners, customs, and language: but I came at length to a country, the inhabitants of which differed from us in all those particulars. I was very much struck with this difference, especially when I came among [Page 67] a people who did not circumcise, and are without washing their hands. They cooked also in iron pots, and had European cutlasses and cross bows, which were unknown to us and fought with their fists amongst themselves. Their women were not so modest as ours, for they ate, and drank, and slept, with their men. But, above all, I was amazed to see no sacrifices or offerings among them. In some of those places the people ornamented themselves with scars, and likewise filed their teeth very sharp. They wanted sometimes to ornament me in the same manner, but I would not suffer them; hoping that I might sometime be among a people who did not thus disfigure themselves, as I thought they did. At last I came to the banks of a large river, which was covered with canoes, in which the people appeared to live [Page 68] with their household utensils and provisions of all kinds. I was beyond measure astonished at this, as I had never before seen any water larger than a pond or a rivulet: and my surprise was mingled with no small fear when I was put into one of these canoes, and we began to paddle and move along the river. We continued going on thus till night; and when we came to land, and made fires on the banks, each family by themselves some dragged their canoes on shore, others stayed and cooked in theirs, and laid in them all night. Those on the land had mats, of which they made tents, some

in the shape of little houses: in these we slept and after the morning meal we embarked again and proceeded as before. I was often very much astonished to see some of the women, as well as the men, jump into the water, dive to the [Page 69] bottom, come up again, and swim about.

Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped, I arrived at the sea coast. It would be tedious and uninteresting to relate all the incidents which befell me during this journey, and which I have not yet forgotten; of the various hands I passed through, and the manners and customs of all the different people among whom I lived: I shall therefore only observe, that in all the places where I was the soil was exceedingly rich; the pomkins, eadas, plantains, yams, etc. etc. were in great abundance, and of incredible size. There were also vast quantities of different gums, though not used for any purpose, and everywhere a great deal of [Page 70] tobacco. The cotton even grew quite wild; and there was plenty of red-wood. I saw no mechanics whatever in all the way, except such as I have mentioned. The chief employment in all these countries was agriculture, and both the males and females, as with us were brought up to it, and trained in the arts of war.

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 found 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 [Page 71] 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 or copper boiling, and a multitude of black people of every description chained together, everyone 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 [Page 72] some of those who 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 loose 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 [Page 73] 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 hinder 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, [Page 74] 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 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 [Page 75] 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 shewn 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 [Page 76] 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 were cloths 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 [Page 77] 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 [Page 78] 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 bands, 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 in tolerably 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 [Page 79] 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 [Page 80] 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 heighten 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 [Page 81] they thought fit, to our astonishment who were on the 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 [Page 82] 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, [Page 83] 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 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 [Page 84] 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 harbour, and other ships of different kinds and sizes; and we soon anchored amongst them off Bridge Town. 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 those 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 [Page 85] 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 everything I saw filled me with surprise. What struck me first was that the houses were built with stories, and in every other respect different from those 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 [Page 86] 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 clamour with which this is attended, and the eagerness visible in the countenances of the buyers serve not a little to increase the apprehensions of the [Page 87] 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? [Page 88] 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.