

Name:
Early America Unit Packet

Date:
Mrs. Seemayer



Unit Objectives

Know

- Students will know how to annotate a text.
- Students will know background knowledge on this history of America.

Understand

- Students will understand the impact Europeans had on Native Americans.
- Students will understand the differing theories on Puritan society.

Do

- Students will be able to write a comparative essay.
- Students will be able to analyze and discuss primary sources.

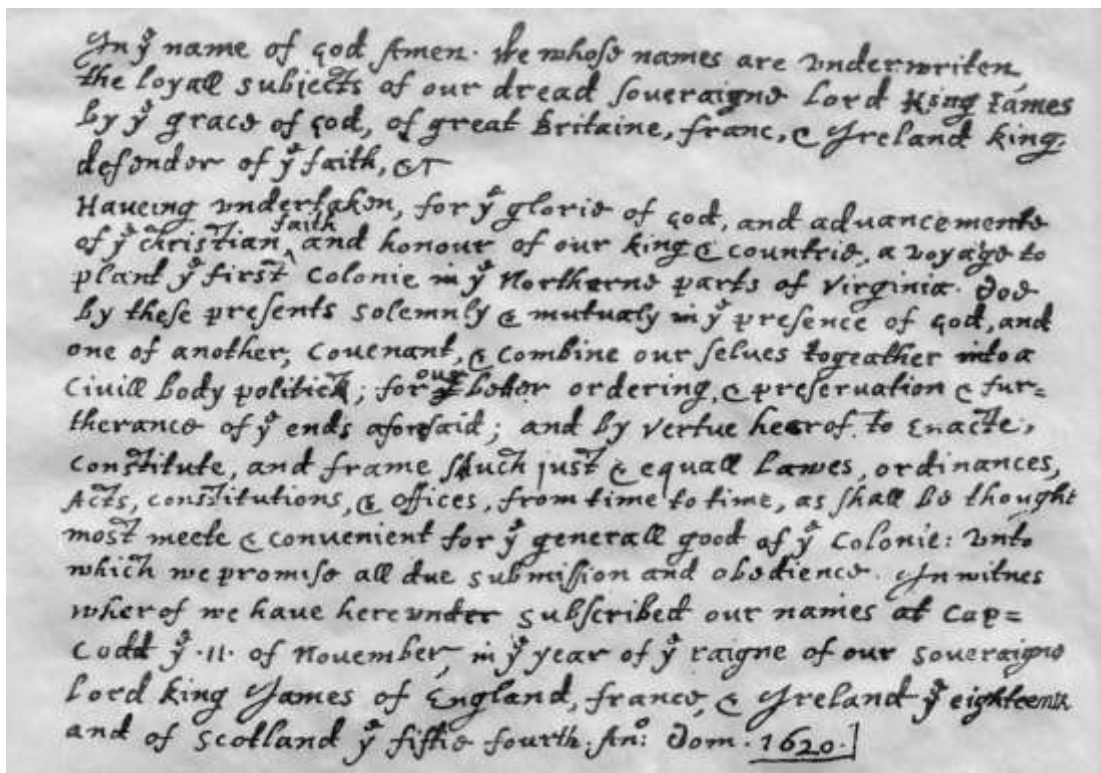
Native American Jigsaw Activity

Article Title	Important Facts from the Reading
	<ol style="list-style-type: none">1.2.3.4.5.
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Primary Source: The Mayflower Compact

The "Mayflower Compact" was signed on 11 November 1620 onboard the *Mayflower* shortly after she came to anchor off Provincetown Harbor. The Pilgrims had obtained permission from English authorities to settle in Virginia, whose northern border at the time extended up to what is now New York. The Pilgrims had originally intended to settle near the mouth of the Hudson River, but due to dangerous shoals and a near shipwreck on their attempt to head south, they decided instead to plant themselves outside the bounds of the Virginia Company patent--which caused some "mutinous speeches" amongst some of the passengers. The Mayflower Compact was an attempt to establish a temporary, legally-binding form of self-government until such time as the Company could get formal permission from the Council of New England. This formal permission came in the form of the Pierce Patent of 1621.

The following is an image of the original handwritten page of Governor William Bradford's history *Of Plymouth Plantation*.



In y^e name of god Amen. We whose names are underwritten
the loyal subjects of our dread soueraigne Lord King James
by y^e graco of god, of great Britaine, France, & Ireland King,
defondor of y^e faith, &c
Hauing vnderstahon, for y^e glorio of god, and aduancements
of y^e Christian^{faith} and honour of our king & countrie, a voyagd to
plant y^e first Colonie in y^e Northern parts of Virginia. God
by these presents solemnly & mutually in y^e presence of god, and
one of another, Couenant, & Combine our selues together into a
Ciuill body politicke; for ^{our} better ordering, & preservation & fur-
therance of y^e ends aforesaid; and by vertue hereof, to enacte,
constitute, and frame such just & equall Lawes, ordinances,
Acts, constitutions, & offices, from time to time, as shall be thought
most meete & conuenient for y^e generall good of y^e Colonie: vnto
which we promise all due submission and obedienc. In witness
whereof we haue herevnder subscribed our names at Cap-
codd y^e 11. of Nouember, in y^e year of y^e raigne of our soueraigne
Lord King James of England, France, & Ireland y^e eighteenth
and of Scotland y^e fifth. fourth. An: Dom. 1620.]

Translation:

The Gist:

Puritan Life



As minister of Boston's Old North Church, Cotton Mather was a popular voice in Puritan New England. His involvement in the witch trials of the 1680s would bring him even more notoriety.

New England life seemed to burst with possibilities.

The life expectancy of its citizens became longer than that of Old England, and much longer than the Southern English colonies. Children were born at nearly twice the rate in Maryland and Virginia. It is often said that New England invented grandparents, for it was here that people in great numbers first grew old enough to see their children bear children.



Literacy rates were high as well. Massachusetts law required a tax-supported school for every community that could boast 50 or more families. Puritans wanted their children to be able to read the Bible, of course.

Massachusetts Bay Colony was a man's world. Women did not participate in town meetings and were excluded from decision making in the church. Puritan ministers furthered male supremacy in their writings and sermons. They preached that the soul had two parts, the immortal masculine half, and the mortal feminine half.

Puritan law was extremely strict; men and women were severely punished for a variety of crimes. Even a child could be put to death for cursing his parents.

It was believed that women who were pregnant with a male child had a rosy complexion and that women carrying a female child were pale. Names of women found in census reports of Massachusetts Bay include Patience, Silence, Fear, Prudence, Comfort, Hopestill, and Be Fruitful.

This list reflects Puritan views on women quite clearly.

Church attendance was mandatory. Those that missed church regularly were subject to a fine. The sermon became a means of addressing town problems or concerns. The church was sometimes patrolled by a man who held a long pole. On one end was a collection of feathers to tickle the chins of old men who fell asleep. On the other was a hard wooden knob to alert children who giggled or slept. Church was serious business indeed.

The Puritans believed they were doing God's work. Hence, there was little room for compromise. Harsh punishment was inflicted on those who were seen as straying from God's work. There were cases when individuals of differing faiths were hanged in Boston Common.



Made famous by author Nathaniel Hawthorne in his book of the same name, the Scarlet Letter was a real form of punishment in Puritan society.

Adulterers might have been forced to wear a scarlet "A" if they were lucky. At least two known adulterers were executed in Massachusetts Bay Colony. Public whippings were commonplace. The stockade forced the humiliated guilty person to sit in the public square, while onlookers spat or laughed at them.

Puritans felt no remorse about administering punishment. They believed in Old Testament methods. Surely God's correction would be far worse to the individual than any earthly penalty.

Contrary to myth, the Puritans did have fun. There were celebrations and festivals. People sang and told stories. Children were allowed to play games with their parents' permission. Wine and beer drinking were common place. Puritans did not all dress in black as many believe. The fundamental rule was to follow God's law. Those that did lived in peace in the Bible Commonwealth.

Anne Bradstreet

"A frontier is no friendly place for literary creation; yet within a year after landing with John Winthrop in Massachusetts, America's first English poet was writing, and the fruits of her pen from the next forty odd years remain with us today," according to Jeannine Hensley, the editor of her Works. Hensley goes on to say, "she was not a great poet, but her poetry has endured." It has endured because of the personal intensity and poignancy of her writings, borne out of hard experience and faith.

Anne Bradstreet was born in 1612 to Thomas Dudley and raised in a prosperous, educated home. After marrying Simon Bradstreet, she sailed to New England on the *Arbella*, exchanging a life of relative comfort and culture for the wilderness of Cambridge. It would appear that she was converted in the midst of her new hardships of building a home, storing food, enduring sickness, and raising eight children. Her poetry is a combination of Sixteenth Century convention, her new-found faith, and her struggle for the survival of her family. She went to be with the Lord in 1672.

A Letter to her Husband, absent upon Publick employment

By [Anne Bradstreet](#)

My head, my heart, mine Eyes, my life, nay more,
My joy, my Magazine of earthly store,
If two be one, as surely thou and I,
How stayest thou there, whilst I at *Ipswich* lye?
So many steps, head from the heart to sever
If but a neck, soon should we be together:
I like the earth this season, mourn in black,
My Sun is gone so far in's Zodiack,
Whom whilst I 'joy'd, nor storms, nor frosts I felt,
His warmth such frigid colds did cause to melt.
My chilled limbs now nummed lye forlorn;
Return, return sweet *Sol* from *Capricorn*;
In this dead time, alas, what can I more
Then view those fruits which through thy heat I bore?
Which sweet contentment yield me for a space,
True living Pictures of their Fathers face.
O strange effect! now thou art *Southward* gone,
I weary grow, the tedious day so long;
But when thou *Northward* to me shalt return,
I wish my Sun may never set, but burn
Within the Cancer of my glowing breast,
The welcome house of him my dearest guest.
Where ever, ever stay, and go not thence,
Till natures sad decree shall call thee hence;
Flesh of thy flesh, bone of thy bone,
I here, thou there, yet both but one.

Verses upon the Burning of our House, July 10th, 1666

By [Anne Bradstreet](#)

*Here Follows Some Verses Upon the Burning
of Our house, July 10th. 1666. Copied Out of
a Loose Paper.*

In silent night when rest I took,
For sorrow near I did not look,
I wakened was with thund'ring noise
And piteous shrieks of dreadful voice.
That fearful sound of "fire" and "fire,"
Let no man know is my Desire.
I, starting up, the light did spy,
And to my God my heart did cry
To 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 name 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 thy 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 e'er shall shine in Thee,
Nor bridegroom's voice e'er heard shall be.
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 mould'ring dust?
The arm of flesh didst make thy trust?
Raise up thy thoughts above the sky
That dunghill mists away may fly.
Thou hast a house on high erect
Framed by that mighty Architect,
With glory richly furnished,
Stands permanent though this be fled.
It's purchased and paid for too
By Him who hath enough to do.
A price so vast as is unknown,
Yet by His gift is made thine own;
There's wealth enough, I need no more,
Farewell, my pelf, farewell, my store.
The world no longer let me love,
My hope and treasure lies above.

