

from Of Plymouth Plantation

William Bradford

from Chapter 9

Of their Voyage, and how they Passed the Sea; and of their Safe Arrival at Cape Cod

September 6 [1620]. These troubles¹ being blown over, and now all being compact together in one ship, they put to sea again with a prosperous wind, which continued divers² days together, which was some encouragement unto them; yet, according to the usual manner, many were afflicted with seasickness. And I may not omit here a special work of God's providence. There was a proud and very profane³ young man, one of the seamen, of a lusty,⁴ able body, which made him the more haughty;⁵ he would always be condemning the poor people in their sickness and cursing them daily with grievous execrations;⁶ and did not let to tell them that he hoped to help to cast half of them overboard before they came to their journey's end, and to make merry with what they had; and if he were by any gently reprov'd,⁷ he would curse and swear most bitterly. But it pleased God before they came half seas over, to smite this young man with a grievous disease, of which he died in a desperate manner, and so was himself the first that

1. **troubles:** the return of the *Speedwell* to England and the transfer of her passengers to the *Mayflower*.

2. **divers** (di'vərz): many.

3. **profane:** irreverent.

4. **lusty:** energetic; robust.

5. **haughty** (hôt'ē): proud; disdainful of something or someone.

6. **execrations** (ek'sikrā'shənz): angry words; curses.

Analysis Terms



A was thrown overboard. Thus his curses light on his own head, and it was an astonishment to all his fellows for they noted it to be the just hand of God upon him.

After they had enjoyed fair winds and weather for a season, they were encountered many times with crosswinds and met with many fierce storms with which the ship was shroudly⁸

B shaken, and her upper works made very leaky; and one of the main beams in the midships 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; fain⁹ would they do what could be done for their wages' sake (being now near half the seas over) and on the other hand they were loath¹⁰ 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 underwater; 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 put under it, set firm in the lower deck and otherways 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,¹¹ yet there would otherwise be no great danger, if they did not overpress her with sails. So they committed themselves to the will of God and resolved to proceed.

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8. **shroudly** (shroʊd'le'): shrewdly, used here in its archaic sense of "wickedly."

9. **fain**: archaic for "gladly."

10. **loath**: reluctant.

11. **staunch**: watertight.

In sundry¹² 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 hull¹³ for divers days together. And in one of them, as they thus lay at hull in a mighty storm, a lusty young man called John Howland, coming upon some occasion above the gratings was, with a seele¹⁴ of the ship, thrown into sea; but it pleased God that he caught hold of the topsail halyards¹⁵ which hung overboard and ran out at length. Yet he held his hold (though he was sundry fathoms underwater) till he was hauled up by the same rope to the brim of the water, and then with a boathook 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;¹⁶ the which being made and certainly known to be it, they were not a little joyful. After some deliberation had amongst themselves and with the master of the ship, they tacked about and resolved to stand for the southward (the wind and weather being fair) to find some place about Hudson's River¹⁷ for their habitation. But after they had sailed that course about half the day, they fell amongst dangerous shoals and roaring breakers, and they were so far entangled therewith as they conceived themselves in great danger; and the wind shrinking upon them withal, they resolved to bear up again for the Cape and thought themselves

12. **sundry**: some.

13. **hull**: to float without using the sails.

14. **seele** (sēl): sudden lurch to one side.

15. **halyards** (hal'yɑrdz): ropes for raising a sail.

16. **Cape Cod**: They sighted Cape Cod at daybreak on November 9, 1620.

17. **Hudson's River**: They were trying for Manhattan Island. Henry Hudson had made his voyage in 1609 and had claimed the area for the Dutch, but the English did not recognize the Dutch claim.

Secondary Source

Plymouth

Perceptive readers will notice that Cape Cod was named before the Pilgrims landed. European explorers, fishermen,

When the Pilgrims landed in Plymouth in 1620, according to historian William Bradford,

happy to get out of those dangers before night overtook them, as by God's good providence they did. And the next day they got into the Cape Harbor¹⁸ 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.¹⁹ It is recorded in Scripture²⁰ as a mercy to the Apostle and his shipwrecked company, that the barbarians showed them no small kindness in refreshing them, but these savage barbarians, when they met with them (as after will appear) were readier to fill their sides full of arrows than otherwise. And for the season it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast. Besides, what could they see but

If they looked behind them, there was the mighty ocean . . . to separate them from all the civil parts of the world. . . .

a hideous and desolate wilderness, full of wild beasts and wild men—and what multitudes there might be of them they knew not. Neither could they, as it were, go up to the top of Pisgah²¹ to view from this wilderness a more goodly country

to feed their hopes; for which way soever they turned their eyes (save upward to the heavens) they could have little solace or content in respect of any outward objects. For summer being done, all things stand upon them with a weather-beaten face, and the whole country, full of woods and thickets, represented a wild and savage hue. If they looked behind them, there

was the mighty ocean which they had passed and was now as a main bar and gulf to separate them from all the civil parts of the world. . . .

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; but they cried unto the Lord, and He heard their voice and looked on their adversity,"²² etc.? "Let them therefore praise the Lord, because He is good: And His mercies endure forever." "Yea, let them which have been redeemed of the Lord, show how He hath delivered them from the hand of the oppressor. When they wandered in the desert wilderness out of the way, and found no city to dwell in, both hungry and thirsty, their soul was overwhelmed in them. Let them confess before the Lord His lovingkindness and His wonderful works before the sons of men."²³

18. **Cape Harbor:** now called Provincetown Harbor. The sea voyage from England had taken sixty-five days.

19. **succor** (suk'ər): aid.

20. **Scripture:** In the Acts of the Apostles (Chapter 28), Paul tells how the shipwrecked Christians were helped by the "barbarous people" of Malta.

21. **Pisgah** (piz'gə): mountain from which Moses first viewed the Promised Land.

22. **they cried . . . their adversity:** paraphrase of Deuteronomy 26:7.

23. **Let them . . . the sons of men:** paraphrase of Psalm 107.

from Chapter 11

The Starving Time

[1620–1621]. 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 scurvy and other diseases which this long voyage and their incommode condition had brought upon them. So as there died sometimes two or three of a day in the foresaid time, that of 100 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 homely and necessary offices for them which dainty and queasy stomachs 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, their reverend Elder, and Myles Standish,²⁴ 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, 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.

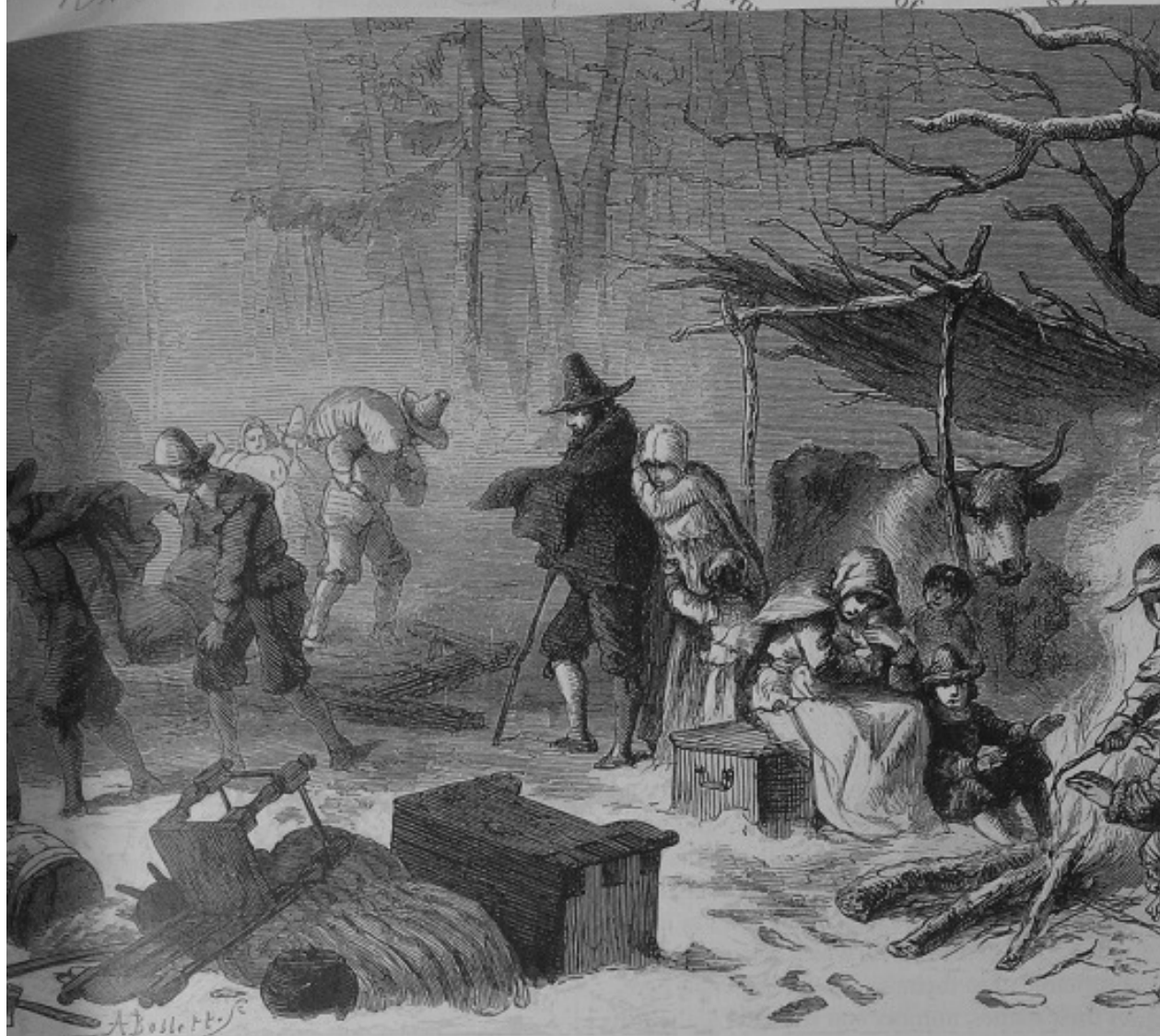
24. Myles Standish (c. 1584–1656): a soldier who had been hired to handle the colonists' military affairs. Not a member of the Puritan congregation, he still became a most steadfast ally.

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 carriage in this misery than amongst the passengers. For they that before had been boon 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 lie 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,²⁶ 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 him and helped him; then he confessed he did not deserve it at their hands, he had abused them in word and deed. "Oh!" (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." Another lay cursing his wife, saying if it had not been for her he had never come this unlucky voyage, and anon cursing his fellows, saying he had done

25. one: Bradford himself.

26. relent: soften.



Pilgrims' First Winter, 1620.
The Granger Collection, New York.

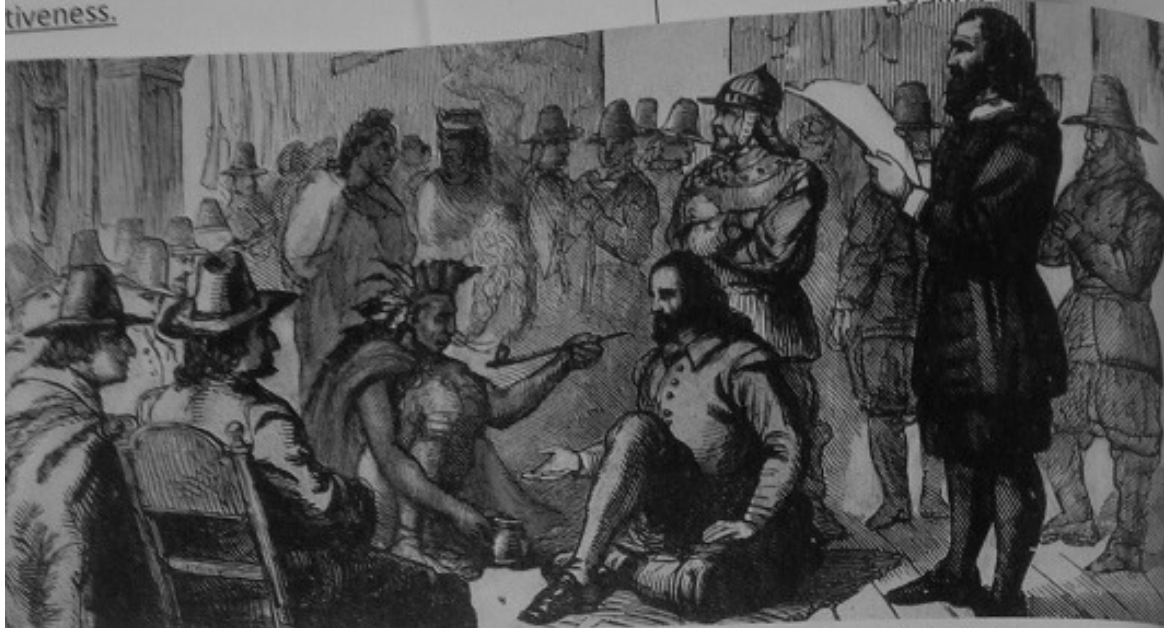
this and that for some of them; he had spent so much and so much amongst them, and they were now weary of him and did not help him, having need. Another gave his companion all he had, if he died, to help him in his weakness; he went and got a little spice and made him a mess of meat once or twice. And because he died not so soon as he expected, he went amongst his fellows and swore the rogue would cozen²⁷ him, he would see him choked before he made him any more meat; and yet the poor fellow died before morning.

27. cozen (kuz'ən): cheat.

Indian Relations

All this while the Indians came skulking about them, and would sometimes show themselves aloof off, but when any approached near them, they would run away; and once they 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 discourse²⁸ with him,

28. discourse: conversation.



The Pilgrims' treaty with Chief Massasoit in William Bradford's house at Plymouth Colony, March 1621.
The Granger Collection, New York.

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 afterward 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.²⁹ He told them also of another Indian whose name was Squanto,³⁰ a native of this place, who had been in England and could speak better English than himself.

Being, after some time of entertainment and gifts dismissed, a while after he came again, and five more with him, and they brought again all the tools that were stolen away before, and made way for the coming of their great Sachem, called

Massasoit.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 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.

29. **Samoset** (sam'ə-set') (1590?–1655): a Pemaquid from Maine.

30. **Squanto** (skwän'tō) (1585?–1622): one of the few survivors of the Pawtuxet (pò-tuks'it), an Algonquian (al-gän'kē-an) people. He later joined Massasoit's Wampanoags (wäm'pə-nō'agz).

31. **Massasoit** (mas'ə-sōit') (c. 1580–1661): sachem (chief) of the Wampanoags, who lived in the area that became Rhode Island and southern Massachusetts.

32. **With whom . . . this 24 years:** The treaty was kept faithfully until the reign of Massasoit's younger son, Metacomet (met'ə-com'it) (1639?–1676), also known to the colonists as King Philip.

as follows. The governor is William Bradford. "Our harvest being gotten in, our governor sent four men on fowling, that so we might

the rest their greatest king, Massasoit, with some 90 men, whom found

5. He should send to his neighbors confederates³³ to certify them of this, that they might not wrong them, but might be likewise comprised³⁴ in the conditions of peace.

6. That when their men came to them, they should leave their bows and arrows behind them.

After these things he returned to his place called Sowams, some 40 miles from this place, but Squanto continued with them and was their interpreter and was a special instrument sent of God for their good beyond their expectation. He directed them how to set their corn, where to take fish, and to procure other commodities, and was also their pilot to bring them to unknown places for their profit, and never left them till he died. He was a native of this place, and scarce any left alive besides himself. He was carried away with divers others by one Hunt, 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 by one Mr. Dermer, a gentleman employed by Sir

33. confederates (kən-fed'ər-its): allies; persons who share a common purpose.

34. comprised: included.

Ferdinando Gorges and others for discovery and other designs in these parts. . . .

First Thanksgiving

They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish, of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took 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 afterward write so largely of their plenty here to their friends in England, which were not feigned but true reports.³⁵ ■

35. Which made . . . true reports: Although the specific day of the Plymouth colonists' first Thanksgiving is not known, it occurred in the fall of 1621. For three days, Massasoit and almost a hundred of his men joined the Pilgrims, feasting and playing games.

Response and Analysis

Reading Check

1. Why did the Mayflower return to Cape Cod?
2. During the first winter, how many of the Pilgrims survived?

Thinking Critically

3. At what points in his history does Bradford give inner, spiritual significance to outward events?
4. Consider the treaty drawn up with Massasoit (Chapter 11), and explain whether or not you feel its terms were equally favorable to both parties. What seems to be Bradford's attitude toward the Wampanoag?

5. Using details from the selection, respond to **Connecting to the Focus Question** on page 119.

Extending and Evaluating

6. Think about the challenges faced by present-day immigrants who have come to America in search of liberty, peace, or prosperity. In what ways might the Puritans' experiences and struggles be relevant to contemporary pioneers or refugees?

