We the People

Edited by Bethany Poore

Notgrass company
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These letters, stories, speeches, journals, memoirs, articles, poems, songs, and documents are building blocks of the history of America. They are called original sources because they were written on the spot, as history happened. To learn history, we look both to historians who come after to describe and interpret events and to the recorded words of the people that made the history themselves—the people who were there.

We are indebted to the people who preserved these original sources: archivists of the United States government, newspapers that filed and preserved past editions, families that saved letters and journals, librarians who did not throw away all the books that looked old and tattered, and museum curators who skillfully preserved important documents. Thousands of original source materials have been lost to floods and fires, careless handling, and the trash can. We should be thankful to the people who realize that history is important: that a letter, article, or speech that seems commonplace and unimportant now will someday be history, something for people like us to read in order to understand the past.

These readings will remind you that American history is the story of real people. Like you, each boy and girl, man and woman who lived, worked, learned, loved, ate, slept, and played here in the United States is part of the story of our country. Most of the people who wrote the story of history never got their names in a book.

The ordinary people we call the Pilgrims looked from their boat toward the shore of Massachusetts, not knowing how their new life was going to be. Native American families on the Plains celebrated their favorite holiday traditions and told stories. Founding Fathers like George Washington were once young boys who had to copy their school lessons into a notebook. John Jay, after he was the first Chief Justice of the Supreme Court, was an old man who had a loving family that came to visit him for Christmas. Travelers during the 1800s were thrilled to see the same places we get excited about today, like Niagara Falls and Yellowstone. Real husbands, fathers, and brothers bravely stood their ground at the Alamo, not knowing how it was going to turn out. Women just like your mother waited day after day for a letter from their husbands fighting in the Civil War. People across the country eagerly devoured the newspaper article describing their bachelor President’s White House wedding. American housewives carefully followed the government’s instructions to use less fat, sugar, and meat in their cooking so that millions of starving people in Europe would have enough after World War I. Young men from every walk of life serving in World War II soberly read the letter that their beloved General Eisenhower wrote to them before they made a brave and heroic invasion on D-Day. Grieving Americans looked to their President for words of comfort after seven astronauts perished as their space shuttle was taking off. And you, part of a movement to bring education back home, learn from your parents and other American history-makers. We’re all everyday Americans, making American history—a few big events and lots of everyday life. As you learn the great story, may you be inspired to make a positive impact on the history of America. I hope you will enjoy getting acquainted with great Americans, the famous and the ordinary, in the pages of *We the People.*

*Bethany Poore*
We the People
contains these types of original sources:

Books & Stories

Newspaper Articles

Documents

Poems

Journals, Memoirs, & Biographies

Speeches

Letters

Songs
America the Beautiful
Katharine Lee Bates, 1893

In 1893 Katharine Lee Bates took a trip to the top of Pike’s Peak in Colorado and was inspired to write this poem about the beauty of America. It is usually sung to a tune written by Samuel A. Ward and has become one of America’s most popular patriotic songs. The photo at the bottom shows Pike’s Peak from a distance.

O beautiful for spacious skies,
   For amber waves of grain,
For purple mountain majesties
   Above the fruited plain!
America! America!
   God shed His grace on thee,
And crown thy good with brotherhood
   From sea to shining sea!

O beautiful for pilgrim feet,
   Whose stern, impassion’d stress
A thoroughfare for freedom beat
   Across the wilderness!
America! America!
   God mend thine ev’ry flaw,
Confirm thy soul in self-control,
   Thy liberty in law!

O beautiful for heroes prov’d
   In liberating strife,
Who more than self their country loved,
   And mercy more than life!
America! America!
   May God thy gold refine,
Till all success be nobleness,
   And ev’ry gain divine!

O beautiful for patriot dream
   That sees beyond the years
Thine alabaster cities gleam
   Undimmed by human tears!
America! America!
   God shed His grace on thee,
And crown thy good with brotherhood
   From sea to shining sea!
Indian Child Life, Part 1
Charles A. Eastman (Ohiyesa), 1913

Ohiyesa was a Native American of the Sioux tribe who lived from 1858 to 1939. He wrote several books for children so that “the children in our schools might read stories of real Indians by a real Indian.” Ohiyesa told the story of his own boyhood in Indian Child Life, published in 1913. His early childhood reflects the ways that the Sioux had lived for many years. Ohiyesa was called Hakadah in his early years. When he was older, he earned the name Ohiyesa, which means “the winner.” Ohiyesa later took the English name Charles Alexander Eastman. He grew up to be a doctor as well as a writer. He worked to make life better for Native Americans in the United States.

From Chapter 1, “The Pitiful Last”

I was so unfortunate as to be the youngest of five children who, soon after I was born, were left motherless. I had to bear the humiliating name “Hakadah,” meaning “the pitiful last,” until I should earn a more dignified and appropriate name. I was regarded as little more than a plaything by the rest of the children.

The babe was done up as usual in a movable cradle made from an oak board two and a half feet long and one and a half feet wide. On one side of it was nailed with brass-headed tacks the richly embroidered sack, which was open in front and laced up and down with buckskin strings. Over the arms of the infant was a wooden bow, the ends of which were firmly attached to the board, so that if the cradle should fall the child’s head and face would be protected. On this bow were hung curious playthings—strings of artistically carved bones and hoofs of deer, which rattled when the little hands moved them.

In this upright cradle I lived, played, and slept the greater part of the time during the first few months of my life. Whether I was made to lean against a lodge pole or was suspended from a bough of a tree, while my grandmother cut wood, or whether I was carried on her back, or conveniently balanced by another child in a similar cradle hung on the opposite side of a pony, I was still in my oaken bed.

This grandmother, who had already lived through sixty years of hardships, was a wonder to the young maidens of the tribe. She showed no less enthusiasm over Hakadah than she had done when she held her first-born, the boy’s father, in her arms. Every little attention that is due to a loved child she performed with much skill and devotion. She made all my scanty garments and my tiny moccasins with a great deal of taste. It was said by all that I could not have had more attention had my mother been living.
Uncheedah (Grandmother) was a great singer. Sometimes, when Hakadah wakened too early in the morning, she would sing to him something like the following lullaby:

Sleep, sleep, my boy, the Chippewas
Are far away—are far away.
Sleep, sleep, my boy; prepare to meet
The foe by day—the foe by day!
The cowards will not dare to fight
Till morning break—till morning break.
Sleep, sleep, my child, while still 'tis night;
Then bravely wake—then bravely wake!

The Dakota women were wont to cut and bring their fuel from the woods and, in fact, to perform most of the drudgery of the camp. This of necessity fell to their lot because the men must follow the game during the day. Very often my grandmother carried me with her on these excursions; and while she worked it was her habit to suspend me from a wild grape vine or a springy bough, so that the least breeze would swing the cradle to and fro.

She has told me that when I had grown old enough to take notice, I was apparently capable of holding extended conversations in an unknown dialect with birds and red squirrels. Once I fell asleep in my cradle, suspended five or six feet from the ground, while Uncheedah was some distance away, gathering birch bark for a canoe. A squirrel had found it convenient to come upon the bow of my cradle and nibble his hickory nut, until he awoke me by dropping the crumbs of his meal. It was a common thing for birds to alight on my cradle in the woods.
**Indian Child Life, Part 3**
Charles A. Eastman (Ohiyesa), 1913

*From Chapter 3, “An Indian Sugar Camp”*

With the first March thaw the thoughts of the Indian women of my childhood days turned promptly to the annual sugar-making. This industry was chiefly followed by the old men and women and the children. The rest of the tribe went out upon the spring fur-hunt at this season, leaving us at home to make the sugar.

The first and most important of the necessary utensils were the huge iron and brass kettles for boiling. Everything else could be made, but these must be bought, begged or borrowed. A maple tree was felled and a log canoe hollowed out, into which the sap was to be gathered. Little troughs of basswood and birchen basins were also made to receive the sweet drops as they trickled from the tree. . . .

My grandmother did not confine herself to canoe-making. She also collected a good supply of fuel for the fires, for she would not have much time to gather wood when the sap began to flow. Presently the weather moderated and the snow began to melt. The month of April brought showers which carried most of it off into the Minnesota River. Now the women began to test the trees—moving leisurely among them, axe in hand, and striking a single quick blow, to see if the sap would appear. . . .

It is usual to make sugar from maples, but several other trees were also tapped by the Indians. From the birch and ash was made a dark-colored sugar, with a somewhat bitter taste, which was used for medicinal purposes. The box-elder yielded a beautiful white sugar, whose only fault was that there was never enough of it! . . .

Every pursuit has its trials and anxieties. My grandmother’s special tribulations, during the sugaring season, were the upsetting and gnawing of holes in her birch-bark pans. The transgressors were the rabbit and squirrel tribes, and we little boys for once became useful, in shooting them with our bows and arrows. We hunted all over the sugar camp, until the little creatures were fairly driven out of the neighborhood. Occasionally one of my older brothers brought home a rabbit or two, and then we had a feast.

I remember on this occasion of our last sugar bush in Minnesota, that I stood one day outside of our hut and watched the approach of a visitor—a bent old man, his hair almost white, and carrying on his back a large bundle of red willow, or kinnikinick, which the Indians use for smoking. He threw down his load at the door and thus saluted us: “You have indeed perfect weather for sugar-making.”

It was my great-grandfather, Cloud Man, whose original village was on the shores of Lakes Calhoun and Harriet, now in the suburbs of the city of Minneapolis. He was the first Sioux chief to welcome the Protestant missionaries among his people, and a well-known character in those pioneer days. He brought us word that some of the peaceful sugar-makers near us on the river had been attacked and murdered by roving Ojibways. This news disturbed us not a little, for we realized that we too might become the victims of an Ojibway war party. Therefore we all felt some uneasiness from this time until we returned heavy laden to our village.
Our sports were molded by the life and customs of our people; indeed, we practiced only what we expected to do when grown. Our games were feats with the bow and arrow, foot and pony races, wrestling, swimming and imitation of the customs and habits of our fathers. We had sham fights with mud balls and willow wands; we played lacrosse, made war upon bees, shot winter arrows (which were used only in that season), and coasted [sledded] upon the ribs of animals and buffalo robes. . . .

The “mud-and-willow” fight was rather a severe and dangerous sport. A lump of soft clay was stuck on the end of a limber and springy willow wand and thrown as boys throw apples from sticks, with considerable force. When there were fifty or a hundred players on each side, the battle became warm; but anything to arouse the bravery of Indian boys seemed to them a good and wholesome diversion.

Wrestling was largely indulged in by us all. It may seem odd, but wrestling was done by a great many boys at once—from ten to any number on a side. It was really a battle, in which each one chose his opponent. The rule was that if a boy sat down, he was let alone, but as long as he remained standing within the field, he was open to an attack. No one struck with the hand, but all manner of tripping with legs and feet and butting with the knees was allowed. Altogether it was an exhausting pastime—fully equal to the American game of football, and only the young athlete could really enjoy it.

One of our most curious sports was a war upon the nests of wild bees. We imagined ourselves about to make an attack upon the Ojibways or some tribal foe. We all painted and stole cautiously upon the nest; then, with a rush and war-whoop, sprang upon the object of our attack and endeavored to destroy it. But it seemed that the bees were always on the alert and never entirely surprised, for they always raised quite as many scalps as did their bold assailants! After the onslaught upon the nest was ended, we usually followed it by a pretended scalp dance. . . .

We had some quiet plays which we alternated with the more severe and warlike ones. Among them were throwing wands and snow-arrows. In the winter we coasted much. We had no “double-rippers” or toboggans, but six or seven of the long ribs of a buffalo, fastened together at the larger end, answered all practical purposes. Sometimes a strip of bass-wood bark, four feet long and about six inches wide, was used with considerable skill. We stood on one end and held the other, using the slippery inside of the bark for the outside, and thus coasting down long hills with remarkable speed.
I, that we might form great friendship, for I knew that they were a people who could be more easily freed and converted to our holy faith by love than by force, gave to some of them red caps, and glass beads to put round their necks, and many other things of little value, which gave them great pleasure, and made them so much our friends that it was a marvel to see. They afterwards came to the ship’s boats where we were, swimming and bringing us parrots, cotton threads in skeins, darts, and many other things; and we exchanged them for other things that we gave them, such as glass beads and small bells. In fine, they took all, and gave what they had with good will. It appeared to me to be a race of people very poor in everything. . . . All I saw were youths, none more than thirty years of age. They are very well made, with very handsome bodies, and very good countenances. Their hair is short and coarse, almost like the hairs of a horse’s tail. They wear the hairs brought down to the eyebrows, except a few locks behind, which they wear long and never cut. They paint themselves black, and they are the color of the Canarians, neither black nor white. Some paint themselves white, others red, and others of what color they find. Some paint their faces, others the whole body, some only round the eyes, others only on the nose. They neither carry nor know anything of arms, for I showed them swords, and they took them by the blade and cut themselves through ignorance. They have no iron, their darts being wands without iron, some of them having a fish’s tooth at the end, and others being pointed in various ways. They are all of fair stature and size, with good faces, and well made. I saw some with marks of wounds on their bodies, and I made signs to ask what it was, and they gave me to understand that people from other adjacent islands came with the intention of seizing them, and that they defended themselves. I believed, and still believe, that they come here from the mainland to take them prisoners. They should be good servants and intelligent, for I observed that they quickly took in what was said to them, and I believe that they would easily be made Christians, as it appeared to me that they had no religion. I, our Lord being pleased, will take hence, at the time of my departure, six natives for your Highnesses, that they may learn to speak. I saw no beast of any kind except parrots, on this island.
Dr. Washington Matthews observed members of the Navajo nation while researching for the Smithsonian Institution. This excerpt is from a report of 1883-1884.

On two occasions I have witnessed a very pretty dance, in which an eagle plume was stuck upright in a basket, and by means of some well hidden mechanism, caused to dance in good time to the song, the beat of the drum, and the motions of the single Indian who danced at the same time; not only this, but the feather followed the motions of the Indian: if he danced toward the north, the feather leaned to the north while making its rhythmical motions; if he moved to the south, it bent its white head in the same direction, and so on. On one occasion it was a little boy, five years old, son of the chief Manuelito, who danced with the eagle plume. He was dressed and painted much like the akáninili, or the arrow swallowers, on a diminutive scale. The sash of scarlet velvet around his hips was beautifully trimmed with feathers. They said he had been several weeks in training for the dance, and he certainly went through his varied motions with great skill. I have rarely seen a terpsichorean [dance] spectacle that struck my fancy more than that of the little Indian child and his partner, the eagle plume.
The Coyote and the Turtle

told by Guanyanum Sacknumptewa
to Hattie Greene Lockett, c. 1932

Hattie Greene Lockett learned this old Hopi folk tale when she visited in the home of a Hopi family. Guanyanum sat on the clean clay floor of her house and husked a pile of corn while she told it. Her husband and children soon gathered around to enjoy her gifted, animated story-telling.

A long time ago, there were many turtles living in the Little Colorado River near Homolovi, southeast of Winslow, where Hopi used to live. And there was a coyote living there too, and of course, he was always hungry.

Now one day the turtles decided they would climb out of the river and go hunt some food, for there was a kind of cactus around there that they like very much. But one of the turtles had a baby and she didn’t like to wake it up and take it with her because it was sleeping so nicely. So they just went along and left the baby asleep.

After a while the little turtle woke up and he said, “Where is my mother? She must have gone somewhere and left me. O, I must go and find her!”

So the baby turtle saw that the others had crawled up the bank, and he followed their tracks for a little way. But he soon got tired and just stopped under a bush and began to cry.

Now the coyote was coming along and he heard the poor little turtle crying. So he came up and said, “That’s a pretty song; now go on and sing for me.”

But the baby turtle said, “I’m not singing, I’m crying.”

“Go on and sing,” said the coyote, “I want to hear you sing.”

“I can’t sing,” said the poor baby, “I’m crying and I want my mother.”

“You’d better sing for me, or I’ll eat you up,” said the big hungry coyote.

“O, I can’t sing—I just can’t stop crying,” said the baby, and he cried harder and harder.

“Well,” the big coyote said, “if you don’t sing for me I’m going to eat you right up.” The coyote was mad, and he was very hungry. “All right, then, I’ll just eat you,” he said.

Now the little turtle thought of something. So he said, “Well, I can’t sing, so I guess you’ll have to eat me. But that’s all right, for it won’t hurt me any; here inside of my shell I’ll go right on living inside of you.”

Now the coyote thought about this a little bit and didn’t like the idea very well.

Then the baby turtle said, “You can do anything you want with me, just so you don’t throw me into the river, for I don’t want to drown.”

Now the old coyote was pretty mad and he wanted to be as mean as possible. So he just picked that baby up in his mouth and carried him over to the river and threw him in.

Then the baby turtle was very happy; he stuck his little head out of his shell and stretched out his feet and started swimming off toward the middle of the river. And he said, “Goodbye, Mr. Coyote, and thank you very much for bringing me back to my house so that I didn’t have to walk back.” And the little turtle laughed at the old coyote, who got madder and madder because he had let the little turtle go. But he couldn’t get him now, so he just went home. And the baby turtle was still laughing when his mother got home, and she laughed, too. And those turtles are still living in that water.
Mesa Verde Wonderland Is Easy to Reach

Willa Cather, 1916

To American author Willa Cather, Mesa Verde was a special place. This excerpt is from an article published in The Denver Times on January 31, 1916, when Mesa Verde National Park was less than ten years old.

The Denver Times

January 31, 1916

Mesa Verde Wonderland Is Easy to Reach

By Willa Cather

The journey to the Mesa Verde . . . is now a very easy one, and the railway runs within thirty miles of the mesa. You leave Denver in the evening, over the Denver & Rio Grande. From the time when your train crawls out of La Veta pass at about 4 in the morning, until you reach Durango at nightfall, there is not a dull moment. All day you are among high mountains, swinging back and forth between Colorado and New Mexico, with the Sangre de Cristo and the Culebra ranges always in sight until you cross the continental divide at Cumbres and begin the wild scurry down the westward slope.

That particular branch of the Denver & Rio Grande is called the Whiplash, and most of the way you can signal to the engineer from the rear car . . . .

From the streets of Mancos and from the hills about it one can always see the green mesa—not green at that distance but a darkish purple, a rather grim mass bulkling up in the West. It sits like a cheese box in the plain, the deep canyons with which it is slashed imperceptible from far away. The mesa is forty-five miles long and twenty-five wide, and its sides are so steep that it is accessible from only one point. The government wagon road is recent. Until within a few years there was only a difficult horse trail. Charles Kelly, who now takes travelers out to the mesa by wagon or motor, is the same guide who formerly provided mounts and provisions and pack horses for people who came to see ruins on the mesa. There is now a very comfortable tent camp on the mesa, just above the fine spring at Spruce Tree House, and the wife of the forest ranger provides excellent food. Anyone can be very comfortable there for several weeks.

Any approach to the Mesa Verde is impressive, but one must always think with envy of the entrada of Richard Wetherill, the first white man who discovered the ruins in its canyons forty-odd years ago. . . . One December day a boy brought word to the ranch house that a bunch of cattle had got away and gone up into the mesa. The same thing had happened before, and young Richard Wetherill said that this time he was going after his beasts. He rode off with one of his cow men and they entered the mesa by a deep canyon from the Mancos river, which flows at its base. They followed the canyon toward the heart of the mesa until they could go no farther with horses. They tied their mounts and went on foot up a side canyon, now called Cliff Canyon. After a long stretch of hard climbing, young Wetherill happened to glance up at the great cliffs above him, and there, through a veil of lightly falling snow, he saw practically as it stands today and as it had
stood for 800 years before, the cliff palace—not a cliff dwelling, but a cliff village; houses, courts, terraces and towers, a place large enough to house 300 people, lying in a natural archway let back into the cliff. It stood as if it had been deserted yesterday; undisturbed and undesecrated, preserved by the dry atmosphere and by its great inaccessibility.

That is what the Mesa Verde means; its ruins are the highest achievement of [ancient] man—preserved in bright, dry sunshine, like a fly in amber—sheltered by great canyon walls and hidden away in a difficult mesa into which no one had ever found a trail. When Wetherill rode in after his cattle no later civilization blurred the outlines there. Life had been extinct upon the mesa since the days of the Cliff Dwellers. Not only their buildings, but their pottery, linen cloth, feather cloth, sandals, stone and bone tools, dried pumpkins, corn and onions, remained as they had been left. . . .
Florida Tourism Advertisement

New York Tribune, December 19, 1920

This advertisement encouraged New Yorkers to enjoy the vacation wonderland of Florida. Look for the names of Henry Flagler’s famous St. Augustine hotels. Henry Flagler also purchased and developed railroad lines in Florida, which are also mentioned in this advertisement.

NEW YORK TRIBUNE

December 19, 1920

The Charm of Color

Have you ever realized the exhilarating effect that warm, pleasing colors, even in a picture, have upon your physical well-being? For instance, visualize this illustration in your mind’s eye, in all its natural coloring—the blue sky, the verdant foliage and brilliant flowers, the sunlit buildings with their purple shadows, the sparkling iridescent waters—and—presto, your troubles vanish and you are filled with a warm spirit of contentment. The interesting feature of the illustration, is, however, that this is no vision, but just a fragment of the real, summer-like environment that you find everywhere.

On the Wonderful Florida East Coast

Leave those gray skies and drab walls that oppress you and linger awhile among those radiant resorts, where every day is a holiday, and where Health, Happiness and Contentment are waiting to welcome you with open arms.

Golf Surf-Bathing Fishing Sailing
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St. Augustine—Ponce de Leon, Alcazar
Ormond-on-the-Halifax—Ormond
Palm Beach—Breakers, Royal Poinciana
Miami—Royal Palm
Long Key—Long Key Fishing Camp
Key West—Casa Marina
Nassau—Colonial
Bahama Islands—Royal Victoria

Through Pullman Trains, New York to Miami. Excellent dining car service to Key West, connecting with high-class Passenger ships for Cuba.

For Booklets and Information Write:
Florida East Coast (Flagler System)
243 Fifth Avenue, New York
General Offices, St. Augustine, Fla.
The Founding of Jamestown
Captain John Smith, 1624

John Smith was one of the first leaders of the Jamestown settlement and one of the primary keys to its success. He also explored, made maps, and recorded the history of the early settlement of America. Below is an excerpt concerning the journey to and early days of Jamestown. The title of Smith’s extensive work of history, with the original spelling, is: The Generall Historie of Virginia, New-England, and the Summer Isles: With the Names of the Adventurers, Planters, and Governours From Their First Beginning, Ano1: 1584. To This Present 1624. The drawing at the bottom was sketched by Alfred R. Waud in 1864 and shows the ruins of the church tower at Jamestown begun in 1639. The ruins are still standing today.

We watered at the Canaries, we traded with the savages at Dominica; three weeks we spent in refreshing ourselves amongst these west-India Isles; in Gwardalupa we found a bath so hot, as in it we boiled Pork as well as over the fire. And at a little Isle called Monica, we took from the bushes with our hands, near two hogsheads [barrels] full of Birds in three or four hours. In Mevis, Mona, and the Virgin Isles, we spent some time, where, with a loathsome beast like a crocodile, called a gwayn, tortoises, pelicans, parrots, and fishes, we daily feasted. Gone from thence in search of Virginia, the company was not a little discomforted, seeing the mariners [sailors] had 3 days passed their reckoning and found no land, so that Captain Ratliffe (Captain of the Pinnace) rather desired to bear up the helm to return for England, than make further search. But God the guider of all good actions, forcing them by an extreme storm to hull all night, did drive them by His providence to their desired Port, beyond all their expectations, for never any of them had seen that coast. The first land they made they called Cape Henry; where thirty of them recreating [resting] themselves on shore, were assaulted by five savages, who hurt two of the English very dangerously. That night was the box opened2, and the orders read, in which Bartholomew Gosnoll, John Smith, Edward Wingfield, Christopher Newport, John Ratliffe, John Martin, and George Kendall, were named to be the Council, and to choose a President amongst them for a year, who with the Council should govern . . . . Until the 13 of May they sought a place to plant in, then the Council was sworn, Mr Wingfield was chosen President . . . .

Now falleth every man to work, the Council contrive the Fort, the rest cut down trees to make place to pitch their Tents; some provide clapboard to reload the ships, some make gardens, some nets, &c. The Savages often visited us kindly . . . .

1 Ano is an abbreviation for anno domini which is Latin for “the year of the Lord.”
2 The box John Smith mentioned contained the orders of the Virginia Company, which supervised the founding of Jamestown from England. The settlers were ordered to leave the box sealed until they reached the site of the new colony.
Great Lakes Poems
Denise Rogers, 2003

Denise Rogers is a contemporary children’s poet who lives in Michigan and loves to write poetry about her home state. The first poem is about Michigan’s special geography and city names, many of which come from Native American words. The second poem celebrates a native Michigan resident—the porcupine. These poems are from Denise Rogers’ book Great Lakes Rhythm and Rhyme.

**Michigan Map Poem**

Saginaw Bay is the crook of a mitten.  
Port Hope is right up near the thumb.  
Manistee sits right where you’d put your pinky.  
The Lansing spot taps on a drum.  
Sturgis is south, at the base of the wrist  
And there’s Mackinac at the tip top.  
There are so many cities in Michigan’s mitten.  
Recite them and you’ll never stop.

Mount Pleasant, Ann Arbor and Kalamazoo,  
Adrian, Midland and Frost,  
Alpena, Kalkaska, Boyne City and Bath.  
Keep driving until you get lost.  
The mitten is grand, it is large, it is super,  
But down there you’ll never get close to a yooper.  
A yooper’s a person who’s from the U.P.  
The part of the state where there’s much more to see.

There’s Laurium, Skandia, Limestone and Tula,  
Marquette, Iron Mountain and Gay.  
There’s Drummond and White Pine and Greenland  
And Johnsville and Witch Lake and Keweenaw Bay.  
So go for a ride, get out there exploring  
No matter how long it might take.  
And if you get finished with finding the cities,  
Then next you can look for the lakes . . . .

**Porcupine**

The thing about the porcupine -  
He has no pork. He has no pine.  
He does have quills, these long thin spikes  
That no one but the porc’pine likes.  
He’ll use them when he’s in a mood.  
(Like when you’re loud or mean or rude.)  
They won’t feel good. They’ll make you pout.  
They go in quick. They won’t come out.  
So if a porcupine is present,  
Make sure that you are nice and pleasant.

These poems are from the book Great Lakes Rhythm & Rhyme by Denise Rodgers.  
Of Plimoth Plantation
William Bradford, c. 1620

William Bradford, Governor of Plymouth Plantation, wrote a detailed history of the journey of the Pilgrims (Separatists) of England: to the Netherlands, back to England, and to the founding of a new home in the New World. The following are excerpts from his work. Bradford was using the Julian calendar for his dates, so they are 10 days earlier than the modern calendar.

On the arrival of the Mayflower in America:

Being thus arrived in a good harbor and brought safe to land, they fell upon their knees & blessed the God of heaven, who had brought them over the vast & 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. . . .

On their explorations and first encounter with Native Americans:

Being thus arrived at Cape Cod the 11th of November, and necessity calling them to look out a place for habitation . . . whereupon a few of them tendered themselves to go by land and discover those nearest places. . . . It was conceived there might be some danger in the attempt, yet seeing them resolute, they were permitted to go, being sixteen of them well armed, under the conduct of Captain Standish, having such instructions given them as was thought meet. They set forth the 15th of November and when they had marched about the space of a mile by the sea side, they espied five or six persons with a dog coming towards them, who were savages, but they [the Native Americans] fled from them and ran up into the woods and the English followed them partly to see if they could speak with them, and partly to discover if there might not be more of them lying in ambush. But the Indians seeing themselves thus followed, they again forsook [left] the woods and ran away on the sands as hard as they could. . . . So, night coming on, they made their rendezvous and set out their sentinels, and rested in quiet that night, and the next morning followed their tract till they had headed a great creek, and so left the sands, and turned another way into the woods. But they still followed them by guess, hoping to find their dwellings; but they soon lost both them and themselves, falling into such thickets as were ready to tear their clothes and armor in pieces, but were most distressed for want of drink. But at length they found water & refreshed themselves, being the first New-England water they drunk of . . . .

On the discovery of the place for settlement in the midst of a storm at sea:

And though it was very dark, and rained sore, yet in the end they got under the lee of a small island, and remained there all that night in safety. But they knew not this to be an island till morning, but were divided in their minds; some would keep [stay on] the boat for fear they might be amongst the Indians; others were so weak and cold, they could not endure, but got ashore, and with much ado got fire, (all things being so wet,) and the rest were glad to come to them; for after midnight the wind shifted to the north-west, and it froze hard. But though this had been a day and night of much
trouble and danger unto them, yet God gave them a morning of comfort and refreshing (as usually He doth to his children), for the next day was a fair sunshining day, and they found themselves to be on an island secure from the Indians, where they might dry their stuff, fix their pieces, and rest themselves, and gave God thanks for His mercies, in their manifold deliverances. And this being the last day of the week, they prepared there to keep the Sabbath. On Monday they sounded the harbor, and found it fit for shipping; and marched into the land, and found diverse cornfields, and little running brooks, a place (as they supposed) fit for situation [to live in]; at least it was the best they could find, and the season, and their present necessity, made them glad to accept of it. So they returned to their ship again with this news to the rest of their people, which did much comfort their hearts.

On the 15th of December: they weighed [lifted] anchor to go to the place they had discovered, and came within leagues of it, but were fain [inclined] to bear up again; but the 16th day the wind came fair and they arrived safe in this harbor. And afterwards took better view of their place, and resolved where to pitch their dwelling, and the 25th day began to erect the first house for common use to receive them and their goods.
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