

Text 5.13: Blind Harry. Wallace (c.1478)

BUKE FYRST	First Book
<p>OUR antecessowris, that we suld of reide, And hald in mynde thar nobille worthi deid, We lat ourslide, throw werray sleuthfulnes; And castis ws euir til vthir besynes. business. Till honour ennymys is our haile entent, It has beyne seyne in thir tymys bywent; Our ald ennemys cummyrn of Saxony's blud, That neuyr yeit to Scotland wald do gud, Bot euir on fors, and contrar haile thair will, Quhow gret kyndnes thar has beyne kyth thaim till. It is weyle knawyne on mony diuerss syde, How thair haff wrocht in to thair mychty pryde, To hald Scotlande at wndyr euirmar. Bot God abuff has maid thar mycht to par:</p>	<p>Our ancestors, who we should read of, And hold in mind their noble worthy deeds, We let pass by, through veritable slothfulness; And continually occupy ourselves with other business. To honor our enemies is our whole intention, It has been seen in bygone times; Our old enemies came of Saxon blood, Who never yet to Scotland would do good, But necessarily and against their will, How great kindness there has been revealed to them. It is well known on diverse sides, How they have tried in their mighty pride, To hold Scotland down evermore. But god above has lessened their might:</p>
(Blind Harry (1820). <i>Wallace</i> . Edinburgh: Constable & Blackwood)	

Texts in EModE**Diaries and historical accounts****Text 6.9: from the diary of Henry Machyn (1550-1563)**

<p>The xxv day of Marche, the wyche was owre lade [day] ther was as gret justes as youe have sene at the tylt at Vestmynster; the chalyngers was a Spaneard and ser Gorge Haward; and all ther men, and ther horsse trymmyd in whyt, and then cam the Kyng and a gret mene all in bluw, and trymmyd with yelow, and ther elms with gret tuyffes of blue and yelow fether, and all ther veffelers and ther fotemen, and ther armorers, and a compene lyke Turkes red in cremesun saten gownes and capes, and with facyons, and gret targets; and sum in gren, and mony of dyvers colers; and ther was broken ij hondred stayffes and aboyff. ...</p> <p>The xvij day of Aprell was a commandment [from the bishop of London that every] parryche in London shuld have the sam day, and the morowe, durge and masse and ryngyng for pope July [the thind] of that name, and for all crystyn solles. The xiiij day of Aprell, the wyche was [Ester day] at sant Margett parryche at Westmynster af[ter masse] was done, one of the menysters a prest of the ab[bay] dyd helpe hym that was the menyster [to] the pepull who wher reseyyng of the blessyd sacrement of ... Jhesus Cryst, ther cam into the churche a man that was a monke of Elly, the wyche was marryed to a wyff; the sam day ther that same man sayd to the menyster, What doyst thow fyff them? and as sone as he had spokyn he drew his wod-knyffe, and hyt the prest on the hed and struck hym a grett blowe, and after ran after hym and struck him on the hand, and cloyffe ys hand a grett way and after on the harne a grett wond; and ther was scyche a cry and showtt as has not byne; and after he was taken and cared to presun, and after examynynd wher-for he dyd ytt.</p> <p>(from: D. Burnley (ed.) (1992) <i>The History of the English Language. A Source Book</i>. London: Longman, 209f.)</p>

Text 6.11: William Godolphin: a letter to Thomas Cromwell (Helston, Cornwall, 1532)

<p>To the worscheypphull Mayster Thomas Cromwell one off the Kyngys moste honerabyll Covnsell be thys delyveryd My devte w^t dev reuerens yn my most vmbyll wysse don plesy³th hyt yowr maysterschyppe to onderstond that I Recevyd yowr gentyll and lovyng letter to me derectyd datyd the ffurste day off Iune by yowr <i>sservant</i> herry the <i>tenour</i> ther off was to have ij proper ffelows ffor the ffett of wrastelyng I have send to yowr maysterschyppe ij off my hovsold <i>servauntys</i> whyche yowr <i>servaunt</i> herry dyd very well know that yn thes <i>partes</i> thay wer takyn ffor the beste and the suryste ffor that ffett yowr maysterschyppe may truste them ffor ther trithe I wilbe boynd yn as moche as I am worthe ther ynglysse ys not <i>perffett</i> I covdnot macke no fferder seerche to try any <i>better</i> then thos the tyme was so schort as your <i>servaunt</i> herry can <i>aserten</i> yow but yn <i>Contenent</i> a pone the sy³th off yowr letter y cavsyd wrastelyng gamys to be made to the entent I wolde have the beste yff hyt wolde plesse yow to avertes the kyng ys good <i>grace</i> yff he <i>commavnde</i> me by hys letter or oder wysse to serve hym yn thys Iernay I wilbrynge w^t me vj or viijth ther schalbe no <i>better</i> off ther bygnes <i>comme</i> owte off that <i>partes</i> and at my <i>commyng</i> vppe yowr maysterschyppes schalle see them all <i>tryed</i> by ffor any man see them doo any ffet and yff ye lycke any off them <i>better</i> then thys ij ye schalhave yowr plesur yn thys and yn all that ever I can doo w{h}yle I leve god wylyng how <i>euer</i> have yow yn hys blessyd keppynge w^t longe lyffe and prosperte wrytyn at my <i>powr</i> howsse the xiiijth day off Iune yowrs to hys lytyll power</p>
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william Godolphyn

(from: B. Cusack (ed.) *Everday English 1500-1700. A Reader*. Ann Arbor: University of Michigan, 1998, 197)

Text 6.12: Abuse: a court testimony: George Colson (Durham, 1570)

George Colson de gillygatt Tayler etatis xvij anorum ... saith That *in ye* fore end of harvest Isabell Robson was fettinge a cruse of drink out of *ye* aile house and one of ~~his~~ hudspeith sones said to hir that she wold be a pretty ropers wyffe/ and she answered & said yt she dyd not passe yf all ropers wer hanged and the said Raiff being *in* his fathers loft boune to bedd hering thois wordes *praued* y^t better might be y^r happ then hanging/ and said yf they had ben hanged that tok one yawd *in* wethe of their own/ they had not ben sytting wher they were syttinge at *ye* tyme *examined* whither wilson named *ye* said Robson at y^t tyme or at any others to be a yawd steiller ye or no *respondit* negative/

(from from: B. Cusack (ed.) *Everday English 1500-1700. A Reader*. Ann Arbor: University of Michigan, 1998, 19)

Text 6.13: Abuse: a court testimony: Roger Jackson (Yorkshire, 1597)

Super primo et secundo articulis dicit that for his owne parte he take the W^m hobson *articulate* to be an honest man of good and honest Lyefe and conuersacion/ And so hathe he harde him accompted and taken amonges his neighbours yet not w^tstandinge he sayeth that on a workday about a fourt nyghte before or after may day last, about one or two of the clocke in the after noone, what other more certayne day or tyme he remembereth no^r call to his Remembraunce this *parte* comynge into the hous of one peter dighton in northgate in wakefield and beinge an alehous wher he had bene in the mornynge of the same day, and fyndinge the *articulate* Roger Iackson ther, whome he had lefte ther in the same mornynge this *examine* asked the sayd Roger Iackson whether he dwelte ther or not/ who sayd he dyd not. And then this *parte* asked the sayd Roger Iackson for the *articulate* W^m hobson, whether he was ther or not who had promysd to mete this *examine* ther agayne/ about that tyme, to whome Roger Iackson sayd it is no matter where m^r hobson be (meanyng W^m hobson *articulate*) for he fuckes {and sardes} bothe Alen Sugdons wyfe of Stanley and her doughter I do not thinke so quoth this *examine* for I take Sugdens wyfe to be a very honest woman and if she be a woman of that dispoisycion, she deceyues me & many more And for her doughter, she is to yonge to be of suche besunys, quoth Roger Iackson, her doughter is about thirtene yeres olde & then I will take no chardge of her ~~þg~~ W^m hobson had a pece of golde of myne w^{ch} he gave to the lasse meanyng the sayd Sugdens wyfes doughter, if I had agayne lett him fucke and sarde where he will in the develes name

(from from: B. Cusack (ed.) *Everday English 1500-1700. A Reader*. Ann Arbor: University of Michigan, 1998, 22)

Text 6.14: W. Bradford. *History of Plimoth Plantation* (1630-1650) (+ Exercise)

WHEN as by the travell, and diligence of some godly, and zealous preachers, and Gods blessing on their labours; as in other places of the land, so in the North parts, many became inlightened by the word of God; and had their ignorance and sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their wayes. The worke of God was no sooner manifest in them; but presently they were both scoffed and scorned by the prophane multitude, and the ministers urged with the yoke of subscription, or els must be silenced; and the poore people were so vexed with apparators, and pursuants, and the comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned ... to see further into things by the light of the word of God.

...

So many therfore (of these proffessors) as saw the evill of these things, (in thes parts,) and whose harts the Lord had touched with heavenly zeale for his trueth; they shooke of this yoake of Antichristian bondage. And as the Lords free people, joynd them selves (by a covenant of the Lord) into a church estate, in the felowship of the Gospell, to walke in all his wayes, made known, or to be made known unto them (according to their best endeavours) whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare. . . .

But after these things; they could not long continue in any peaceable condition; but were hunted and persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses besett and watcht night and day, and hardly escaped their hands; and the most were faine to flie and leave their howses and habitations, and the means of their livelehood. Yet these and many other sharper things which affterward befell them, were no other then they looked for, and therfore were the better prepared to bear them by the assistance of Gods grace and spirite; yet seeing them selves thus molested, and that ther was no hope of their continuance ther, by a joynte consente they resolved to goe into the Low-Countries, wher they heard was freedome of Religion for all men; as also how sundrie from London, and other parts of the land, had been exiled and persecuted for the same cause, and were gone thither; and lived at Amsterdam, and in other places of the land. . . .

Being thus constrained to leave their native soyle and countrie, their lands and livings, and all their freinds and famillier acquaintance, it was much, and thought marvelous by many. But to goe into a countrie they knew not (but by hearsay) wher they must learne a new language, and get their livings they knew not how, it being a dear place, and subjecte to the miseries of warr, it was by many thought an adventure almost desperate, a case intolerable, and a misserie worse then death. Espetially seeing they were not acquainted with trads nor traffique (by which that countrie doth subsiste) but had only been used to a plaine countrie life, and the innocente trade of husbandrey. But these things did not dismay them (though they did some times trouble them) for their desires were sett on the ways of god, and to injoye his ordinances; but they rested on his providence, and knew whom they had beleaved. Yet this was not all, for though they could not stay, yet were they not suffered to goe, but the ports and havens were shut against them, so as they were faine to seeke secrete means of conveyance, and to bribe and fee the mariners, and give exterordinarie rates for their passages. And yet were they often times betrayed (many of them) and both they and their goods intercepted and surprised, and therby put to great trouble and charge, of which I will give an instance or two, and omitte the rest.

There was a large companie of them purposed to get passage at Boston in Lincoln-shire, and for that end had hired a shipe wholly to them selves, and made agreement with the maister to be ready at a certaine day, and take them and their goods in, at a conveniente place, wher they accordingly would all attende in readines. So after long waiting, and large expences (though he kepte not day with them) yet he came at length and tooke them in, in the night. But when he had them and their goods aboard, he betrayed them, haveing before hand complotted with the serchers and other officers so to doe. Who tooke them, and put them into open boats, and ther rifled and ransaked them, searching them to their shirts for money, yea even the women funder then became modestie; and then caried them back into the towne, and made them a spectacle and wonder to the multitude, which came flocking on all sids to behould them. Being thus first, by the chatch-poule officers, rifled, and stripte of their money, books, and much other goods; they were presented to the majestrates, and messengers sente to informe the lords of the Counsell of them; and so they were committed to ward. Indeede the majestrats used them courteously, and shewed them what favour they could; but could not deliver them, till order came from the Counsell-table. But the issue was that after a months imprisonmente, the greatest parte were dismist, and sent to the places from whence they came; but of the principall were still kept in prison, and bound over to the Assises.

Text 6.15: from John Winthrop. Excerpts from his *Journal*. (1631-41)

[February 10, 1631.] The frost brake up; and after that, though we had many snows and sharp frost, yet they continued not, neither were the waters frozen up as before. It hath been observed, ever since this bay was planted by Englishmen, viz., seven years, that at this day the frost hath broken up every year.

The poorer sort of people (who lay long in tents, etc.) were much afflicted with the scurvy, and many died, especially at Boston and Charlestown; but when this ship came and brought store of juice of lemons, many recovered speedily. It hath been always observed here, that such as fell into discontent, and lingered after their former conditions in England, fell into the scurvy and died. . . .

[September 25, 1638] The court, taking into consideration the great disorder general through the country in costliness of apparel, and following new fashions sent the elders of the churches, and conferred with them about it, and laid it upon them, as belonging to them, to redress it, by urging it upon the consciences of their people, which they promised to do. But little was done about it; for divers of the elders' wives, etc., were in some measure partners in this general disorder. . . .

[December 15, 1640.] About this time there fell out a thing very worthy of observation. Mr. Winthrop the younger, one of the magistrates, having many books in a chamber where there was corn of divers sorts, had among them one wherein the Greek testament, the psalms and the common prayer were bound together. He found the common prayer eaten with mice, every leaf of it, and not any other touched, nor any other of his books, though there were above a thousand.

[April 13, 1641.] A godly woman of the church of Boston, dwelling sometimes in London, brought with her a parcel of very fine linen of great value, which she set her heart too much upon, and had been at charge to have it all newly washed, and curiously folded and pressed, and so left it in press in her parlor over night. She had a negro maid went into the room very late, and let fall some snuff of the candle upon the linen, so as by the morning all the linen was burned to tinder, and the boards underneath, and some stools and a part of the wainscot burned, and never perceived by any in the house, though some lodged in the chamber over head, and no ceiling between. But it pleased God that the loss of this linen did her much good, both in taking off her heart from worldly comforts, and in preparing her for a far greater affliction by the untimely death of her husband, who was slain not long after at Isle of Providence. (from: P. Miller (ed.) *The American Puritans*. Garden City, 1956, passim)

Text 6.1: Samuel Pepys: Excerpts from his diary (1660ff)

[January 1, 1660] Blessed be God, at the end of the last year I was in very good health, without any sense of my old pain but upon taking of cold. I lived in Axe Yard², having my wife and servant Jane, and no more in family then us three. My wife, after the absence of her terms for seven weeks, gave me hopes of her being with child, but on the last day of the year she hath them again. The condition of the state was thus. Viz. the rump³, after being disturbed by my Lord Lambert, was lately returned to sit again⁴. The officers of the army all forced to yield. Lawson lie[s] still in the river and Monke is with his army in Scotland. Only my Lord Lambert is not yet come in to the Parliament⁵; nor is it expected that he will, without being forced to it. The new Common Council of the City doth speak very high; and hath sent to Monke their sword-bearer, to acquaint him with their desires for a free and full Parliament, which is at present the desires and the hopes and expectation of all⁶. My own private condition very handsome; and esteemed rich, but ended very poor, besides my goods of my house and my office, which at present is somewhat uncertain. Mr Downing⁷ master of my office.

7 *February*. Boys do now cry “Kiss my Parliament!” instead of “Kiss my arse!” so great and general a contempt is the Rump come to among men, good and bad.

11 *February*. I walked in [Westminster] Hall, where I heard news of a letter from Monke, who was now gone into the city again and did resolve to stand for the sudden filling up of the House; and it was very strange how the countenance of men in the Hall was all changed with joy in half an hour's time. Thence we took coach for the city to Guildhall, where the hall was full of people expecting Monke and Lord Mayor to come thither, and all very joyful. And indeed I saw many people give the soldiers drink and money, and all along in the streets cried, “God bless them!” and extraordinary good words. In Cheapside there was a great many bonfires, and Bow bells and all the bells in all the churches as we went home were a-ringing. Hence we went homewards, it being about 10 a-clock. But the common joy that was everywhere to be seen! The number of bonfires, there being fourteen between St Dunstan's and Temple Bar. And at Strand Bridge I could at one view tell thirty-one fires. In King Streete, seven or eight, and all along burning and roasting and drinking for rumps – there being rumps tied upon sticks and carried up and down. The buchers at the Maypole in the Strand rang a peal with their knives when they were going to sacrifice their rump. On Ludgate Hill there was one turning of the spit, that had a rump tied upon it, and another basting of it. Indeed, it was past imagination, both the greatness and the suddenness of it. At one end of the street, you would think there was a whole lane of fire, and so hot that we were fain to keep still on the further side merely for heat.

8 *July*. To Whitehall to chapel, where I got in with ease by going before the Lord Chancellor with Mr Kipps. Here I heard very good musique, the first time that I remember ever to have heard the organs and singing-men in surplices in my life.

18 *August*. To the Cockepitt play, the first that I have had time to see since my coming from sea, *The Loyall Subject*, where one Kinaston, a boy, acted the Dukes sister but made the loveliest lady that ever I saw in my life – only, her voice not very good. After the play done, we three went to drink, and by Captain Ferre[r]s means, Mr Kinaston and another that acted Archas the Generall came to us and drank with us. Thence home by coach; and after being trimmed, leaving my wife to look after her little bich, which was just now a-whelping, I to bed.

4 *September*. To Axeyard to my house; where standing at the door, Mrs Diana comes by, whom I took into my house upstairs and there did dally with her a great while, and find that in Latin *nulla puella negat*. So home by water; and there sat up late, putting g my papers in order and my money also, and teaching my wife her musique lesion, in which I take great pleasure. So to bed.

11 *September*. At Sir W. Battens with Sir W. Pen we drank our morning draught, and from thence for an houre in the office and dispatch a little business. Dined with Sir W. Battens; and by this time I see that we are like to have a very good correspondency and neighbourhood, but chargeable. All the afternoon at home looking over my carpenters. At night I called Tho. Hater out of the office to my house to sit and talk with me. After he was gone I caused the girle to wash the wainscote of our parler, which she did very well; which caused my wife and I good sport. Up to my chamber to read a little, and write my diary for three or four days past.

25 *September*. To the office, where Sir W. Batten, Colonell Slingsby, and I sat a while; and Sir R. Ford coming to us about some business, we talked together of the interest of this kingdom to have a peace with Spain and a

² North of what is today Downing Street.

³ The now small Parliament which took over control after Richard Cromwell (Oliver's son) left in April 1669).

⁴ Major-General Lambert sent the Parliament away in October, but it reassembled on Boxing Day (December 26).

⁵ Commander of the fleet in the Thames. He threw his support to the Parliament.

⁶ Monke, head of gthe army in Scotland. He supported a return to civil authority and was about to march on London (and crossed the border that day). He demanded the return of the “moderate” members of Parliament who were excluded in 1648, and hence the likelihood of the return of the king.

⁷ George Downing, head of gthe Exchequer, where Pepys worked. Downing Street was named after him.

war with France and Holland – where Sir R. Ford talked like a man of great reason and experience. And afterwards did send for a cup of tee (a China drink) of which I never had drank before) and went away.

13 October. I went out to Charing Cross to see Major-Generall Harrison hanged, drawn, and quartered – which was done there – he looking cheerfully as any man could do in that condition. He was presently cut down and his head and his heart shown to the people, at which there was great shouts of joy. It is said that he said that he was sure to come shortly at the right hand of Christ to judge them that now have judged him. And that his wife doth expect his coming again. Thus it was my chance to see the King beheaded at Whitehall and to see the first blood shed in revenge for the blood of the King at Charing Cross.

1 November. This morning Sir W. Pen and I were mounted early. And have very merry discourse all the way [to Walthamstow], he being very good company. We came to Sir Wm. Battens, where he li ves like a prince and we were made very welcome. Among other things he showed us a chaire which he calls King Harrys chair, where he that sits down is caught with two irons that come round about him, which makes good sport. Here dined with us two ore three more country gentlemen; among the rest, Mr Christmas my old schoolfellow, with whom I had much talk. He did remember that I was a great Roundhead when I was a boy, and I was much afeared that he would have remembered the words that I said the day that the King was beheaded (that were I to preach upon him, my text should be: “The memory of the wicked shall rot”); but I found afterward that he did go away from schoole before that time. He did make us good sport in imitating Mr. Case, Ash, and Nye, the ministers – which he did very well. But a deadly drinker he is, and grown exceeding fat.

20 November. Mr Sheply and I to the new playhouse newr Lincolnes Inn Fields (which was formerly Gibbons’s tennis court), where the play of *Beggars’ Bush* was newly begun. And so we went in and saw it. It was well acted (and here I saw the first time one Moone, who is said to be the best actor in the world, lately come over with the King); and ended it is the finest playhouse, I believe, that ever was in England. And so home, where I found the fouse in a washing pickle; and my wife in a very joyful condition when I told her that she is to see the Queene next Thursday. Which puts me in mind to say that this morning I found my Lord in bed late, he having been with the King, Queene, and Princesse at the Cockpitt all night, where Generall Monke treated them; and after supper, a play – where the King did put a great affront upon Singleton’s musique, he bidding them stop and bade the French musique play – which my Lord says doth much outdo all ours.

22 November. Mr Fox did take my wife and I to the Queenes Presence Chamber. Where he got my wife placed befind the Queenes chaire and I got into the crowd, and by and by the Queen and the two Princesses came to dinner. The Queen, a very little plain old woman, and nothing more in her presence in any respect, nor garbe, then any ordinary woman. The Princess of Orange I have often seen before. The Princess Henriettee is very pretty, but much below my expectation – and her dressing of herself with her haire frized short up to her eares did make her seem so much the less to me. But my wife, with two or three black patches on and well dressed, did seem to me much handsomer than she.

1661

28 January. To the Theatre, where I saw again *The Lost Lady*, which doth now please me better then before. And here, I sitting behind in a dark place, a lady spat backward upon me by a mistake, not seeing me. But after seeing her to be a very pretty lady, I was not troubled at it at all.

4 May. *Lords Day*. Lay long, talking with my wife. Then up and Mr Holliard came to me and let me blood, about 16 ounces, I being exceedingly full of blood, and very good. I begun to be sick; but lying upon my back, I was presently well again and did give him 5s for his pains; and so we parted. And I to my chamber to write down my journall.

1 August. At the office all the afternoon, till evening to my chamber; where, God forgive me, I was sorry to hear that Sir W. Pens maid Betty was gone away yesterday, for I was in hopes to have had a bout with her before she had gone, she being very pretty. I have also a mind to my own wench, but I dare not, for feare she should prove honest and refuse and then tell my wife.

1663

12 May. A little angry with my wife for minding nothing now but the dancing maister [Pembleton], having him come twice a day, which is a folly.

26 May. Nothing could get the business out of my head, I fearing that this afternoon, by my wife’s sending every[one] abroad and knowing that I must be at the office, she hath appointed [Pembleton] to come. This is my devilish jealousy; which I pray God may be false, but it makes a very hell in my mind; which the God of Heaven remove, or I shall be very unhappy. So to the office, where we sat a while. By and by, my mind being in great trouble, I went home to see how things were; and there I find as I doubted, Mr Pembleton with my wife and nobody else in the house, which made me almost mad. And Lord, how my jealousy

wrought so far, that I went softly up to see whether any of the beds were out of order or no, which I found not; but that did not content me, but I stayed all the evening walking, and though anon my wife came up to me and would have spoke of business to me, yet I construed it to be but impudence; and though my heart was full, yet I did say nothing, being in great doubt what to do. So at night suffered them to go all to bed and late put myself to bed in great discontent, and so to sleep.

27 May. So I waked by 3 a-clock, my mind being troubled; and so took occasion by making water to wake my wife, and after having lain till past 4 a-clock, seemed going to rise, though I did it only to see what she would do; and so going out of bed, she took hold of me and would know what ailed me; and after many kind and some cross words, I begun to tax her discretion in yesterday's business, but she quickly told me my owne, knowing well enough that it was my old disease of jealousy; which I disowned, but to no purpose. After an hour's discourse, sometimes high and sometimes kind, I find very good reason to think that her freedom with him was very great and more then was convenient, but with no evil intent.

29 May. To my brother [Tom's] to speak with him, and so home and in my way did take two turns forward and backward through the Fleete Ally to see a couple of pretty whores that stood off the doors there; and God forgive me, I could scarce stay myself from going into their houses with them, so apt is my nature to evil, after once, as I have these two days, set upon pleasure again.

1665

12 August. The people die so, that now it seems they are fain to carry the dead to be buried by daylight, the nights not sufficing to do it in. And my Lord Mayor commands people to be within at 9 at night, all (as they say) that the sick may have liberty to go abroad for ayre.

15 August. Up by 4 a-clock and walked to Greenwich, where called at Captain Cockes and to his chamber, he being in bed – where something put my last night's dream into my head, which I think is the best that ever was dreamed – which was, that I had my Lady Castlemayne in my armes and was admitted to use all the dalliance I desired with her, and then dreamed that this could not be awake but that it was only a dream. But that since it was a dream and that I took so much real pleasure in it, what a happy thing it would be, if when we are in our graves (as Shakespeare resembles it), we could dream, and dream but such dreams as this – that then we should not need to be so fearful of death as we are this plague-time.

16 August. Up; and after doing some necessary business about my accounts at home, to the office and there with Mr Hater wrote letters. And I did deliver to him my last will, one part of it to deliver to my wife when I am dead. Thence to the Exchange, which I have not been a great while. But Lord, how sad a sight it is to see the streets empty of people, and very few upon the Change – jealous of every door that one sees shut up, lest it should be the plague – and about us, two shops in three, if not more, generally shut up. (from: Pepys, S. (1978) R. Latham and W. Matthews (eds.) *The Diary of Samuel Pepys*. London: Bell & Hyman)

Religious Texts

Various Translations of the Bible

Text 6.3: Matthew 1: 18-21 (roman type = Tyndale; italic type = KJV)

¹⁸ The byrthe of Iesus Christ was on thys wyse. When hys mother Mary was betrothed to Ioseph
Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Ioseph
 before they came to dwell to gedder she was fou[n]de with chylde by ye holy goost.
before they came together, she was found with child of the Holy Ghost.

¹⁹ The[n] Ioseph her husbände beinge a perfect ma[n] and loth to make an ensample of hir
Then Ioseph her husband, being a just man, and not willing to make her a publick example,
 was mynded to put her awaye secretly.
was minded to put her away privily.

²⁰ Whill he thus thought behold ye angell of ye Lorde appered vnto him in a dreame saynge: Ioseph ye sonne of
But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Ioseph, thou son of
 David feare not to take vnto ye Mary thy wyfe. For that which is coceaved in her is of the holy goost.
David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

²¹ She shall brynge forthe a sonne and thou shalt call his name Iesus. For he shall save his peple from their synnes.
And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

(Tyndale at:

<http://www.studylight.org>)

Text 6.16: Psalm 23 in six different translations

Text 6.16a: Wycliffe (1388)

1 The Lord gouerneth me, and no thing schal faile to me;
 2 in the place of pasture there he hath set me.
 He nurshide me on the watir of refreischyng;
 3 he conuertide my soule.
 He ledde me forth on the pathis of rightfulnesse; for his name.
 4 For whi though Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me.
 Thi yerde and thi staf; tho han coumfortid me.
 5 Thou hast maad redi a boord in my sight; agens hem that troblen me.
 Thou hast made fat myn heed with oyle; and my cuppe, fillinge greetli, is ful cleer.
 6 And thi merci schal sue me; in alle the daies of my lijf.
 And that Y dwelle in the hows of the Lord; in to the lengthe of daies.

Text 6.16b: Coverdale Bible (1535)

1 The Lorde is my shepherde, I can wante nothinge.
 2 He fedeth me in a grene pasture,
 and ledeth me to a fresh water.
 3 He quickeneth my soule,
 & bringeth me forth in the waye of rightuousnes for his names sake.
 4 Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me:
 thy staffe & thy shepehoke comforte me.
 5 Thou preparest a table before me agaynst mine enemies:
 thou anoyntest my heade with oyle, & fyllest my cuppe full.
 6 Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life,
 that I maye dwell in the house off the Lorde for euer.

Text 6.16c: Rheims-Douay (1610)

1 THE Lord ruleth me: and I shall want nothing.
 2 He hath set me in a place of pasture.
 He hath brought me up, on the water of refreshment:
 3 he hath converted my soul.
 He hath led me on paths of justice, for his own name's sake.
 4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.
 Thy rod and thy staff, they have comforted me.
 5 Thou hast prepared a table before me, against them that afflict me.
 Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!
 6 And thy mercy will follow me all the days of my life.
 And that I may dwell in the house of the Lord unto length of days.

Text 6.16d: KJV (1611)

1 *The LORD is my shepherd; I shall not want.*
 2 *He maketh me to lie down in green pastures:*
He leadeth me beside the still waters.
 3 *He restoreth my soul:*
He guideth me in the paths of righteousness for his name's sake.
 4 *Yea, though I walk through the valley of the shadow of death,*
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
 5 *Thou preparest a table before me in the presence of mine enemies:*
Thou hast anointed my head with oil; my cup runneth over.
 6 *Surely goodness and mercy shall follow me all the days of my life:*
And I will dwell in the house of the LORD for ever.

Text 6.16e: Bay Psalm Book (1640)

The Lord to me a shepherd is,
 Want therefore shall not I.
 He in the folds of tender grass
 Doth cause me down to lie:

To waters calm me gently leads,
 Restore my soul doth he,
 He doth in paths of righteousness
 For his name's sake lead me.

Yea though in valley of death's shade
 I walk, none ill I'll fear:
 Because thou art with me, thy rod
 And staff my comfort are.

For me a table thou hast spread.
 In presence of my foes:
 Thou dost annoint my head with oil,
 My cup it overflows.

Goodness and mercy surely shall
 All my days follow me:
 And in the Lord's house I shall dwell
 So long as days shall be.

(Heath *Anthology*, vol. 1, 334f)

Text 6.16f: New RSV (1989)

1 The LORD is my shepherd, I shall not want.
 2 He makes me lie down in green pastures;
 he leads me beside still waters;
 3 he restores my soul.
 He leads me in right paths for his name's sake.
 4 Even though I walk through the darkest valley,
 I fear no evil;
 for you are with me;
 your rod and your staff — they comfort me.
 5 You prepare a table before me in the presence of my enemies;
 you anoint my head with oil;
 my cup overflows.
 6 Surely goodness and mercy shall follow me all the days of my life,
 and I shall dwell in the house of the LORD my whole life long

Text 6.17: *The Book of Common Prayer: Matins* (1549)

AN ORDRE
 FOR MATTYNS DAYLY THROUGH THE YERE.

The Priest beeing in the quier [choir], shall begynne with a loude voyce the Lordes prayer, called the Pater noster.
 OURE father, whiche arte in heaven, hallowed by thy name. Thy kyngdom come. Thy wyll be done in earth as it is
 in heaven. Geve us this daye oure dayly bread. And forgeve us oure trespasses, as we forgeve them that
 trespasse agaynst us. And leade us not into temptacion. But deliver us from evell. Amen.

Then bykenyse he shall saye,

O Lorde, open thou my lippes.
Aunswere.

And my mouthe shall shewe forth thy prayse.
Priest.

O God, make spede to save me.
Aunswere.

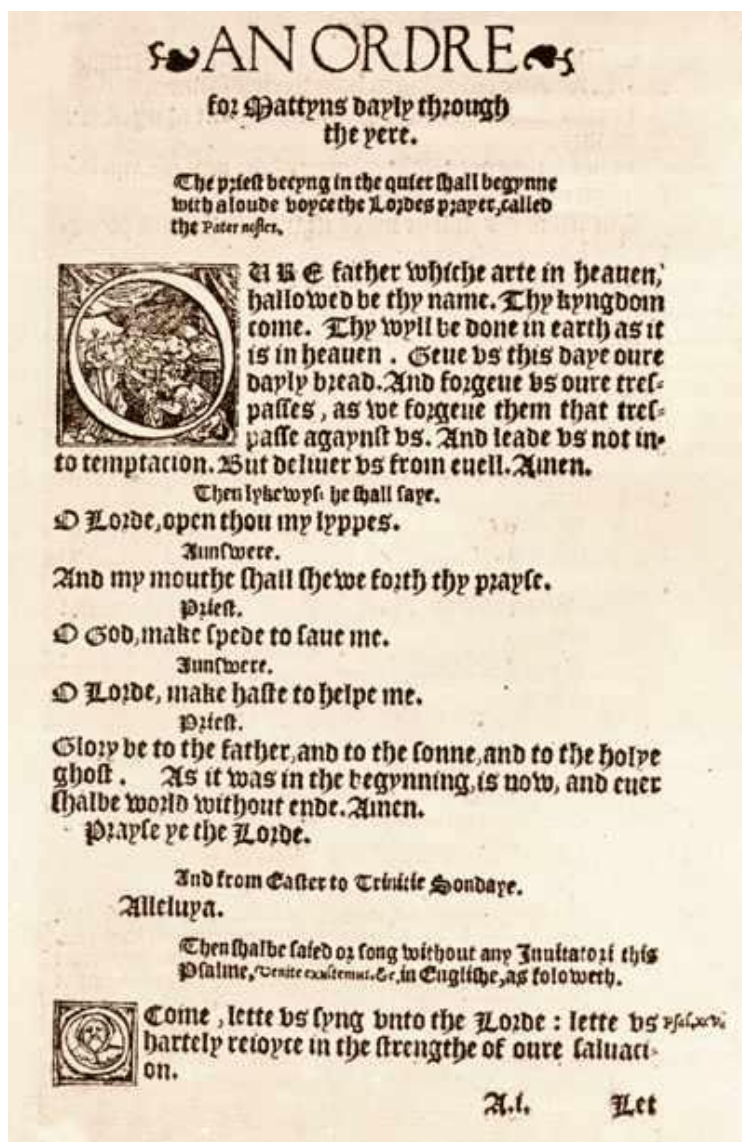
O Lorde make haste to helpe me.
Priest.

Glory be to the father, and to the sonne, and to the holye ghost. As it was in the begynning, is now, and ever
 shalbe, world without ende. Amen.

Prayse ye the Lorde.

And from Easter to Trinitie Sondaye,

Alleluya



Then shalbe saied or song without any Inuitatori this Psalme, Venite exultemus, etc. in Englishe, as foloweth:

Psal. xcvi.

O COME lette us syng vnto the Lorde: lette us hartely reioyce in the strengthe of oure saluacion. Let us come before his presence with thankesgeving: and shewe ourselfe glad in hym with Psalmes. For the Lord is a great God: and a great kyng above all goddes. In his hande are all the corners of the yearth: and the strength of the hylles is his also. The sea is his, and he made it: and, his handes prepared the drye lande. O come, let us worship and fall downe: and kneele before the Lorde oure maker. For he is (the Lord) oure God: and we are the people of his pasture, and the shepe of his handes. To daye, yf ye wyll heare his voyce, harden not your hartes as in the provocation, and as in the daie of temptation in the wildernes.

When your fathers tempted me: proved me, and sawe my workes.

Fourtye yeares long was I greved with this generacion, and sayed: it is a people that do erre in their hartes: for they have not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Glorie be to the father, and to the sonne: and to the holy ghost. As it was in the begynnyng, is nowe, and ever shalbe: worlde without end. Amen.

Then shal folow certaine Psalmes in ordre as they been appointed in a table made for ye purpose, except there be propre Psalmes appointed for that day. And at the ende of every Psalme throughout the yere, and lykenyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis shalbe repeated.

Glorie be to the father and to the sonne, &c.

Then shalbe read ii. lessons distinctly with a loude voice, that the people maye heare. The fyrst of the olde testament, the second of the newe. Like as they be appoynted by the Kalender, excepte there be propre lessons assigned for that daye: The ministre that

readeth the lesson, standing and turnyng hym so as he maye beste be hearde of all suche as be present. And before every lesson, the minister shall saye thus.

The fyrste, seconde, iii. or iiiii. Chapter of Genesis, or Exodus, Mattheue, Marke, or other hyke as is appoynted in the Kalender. And in the ende of every Chapter, he shall saye.

¶ Here endeth suche a Chapter of suche a booke.

And (to thende the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte reading: and lykenyse the Epistle and Gospell.

After the fyrste lesson shall folowe Te Deum laudamus in Englishe, dayly throughout the yeare, excepte in Lente, all the which tyme in the place of Te Deum shalbe used Benedicite omnia Opera Domini Domino, in Englyshe as foloweth:

Te Deum Laudamus.

We praise the, O God, we knowlage thee to be the Lorde.

All the earth doeth wurship thee, the father everlastyng.

To thee al Angels cry aloud, the heavens and all the powers therein.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heaven and earth are replenyshed with* the majestie of thy glory,

The gloryous company of the Apostles, praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armie of Martyrs, praise thee.

The holy church throughouth all the worlde doeth knowlage thee.

The father of an infinite majestie.

Thy honourable, true, and onely sonne.

The holy gost also beeyng the coumforter.*

Thou art the kyng of glory, O Christe.

Thou art the everlastyng sonne of the father.

Whan thou tookest upon thee to delyver manne, thou dydest not abhorre the virgins wombe.

Whan thou haddest overcome the sharpenesse of death, thou diddest open the kyngdome of heaven to all belevers.

Thou sittest on the ryght hande of God, in the glory of the father.

We beleve that thou shalt come to be our judge.

We therefore praye thee, helpe thy servauntes, whom thou haste redemed with thy precious blood.

Make them to be nombred with thy saintes, in glory everlastyng.

O Lorde, save thy people: and blesse thyne heritage.

Governe them, and lift them up for ever.

Day by day we magnifie thee.

And we wurship thy name ever world without ende.

Vouchsafe, O Lorde, to kepe us this daye without synne.

O Lorde, have mercy upon us : have mercy upon us.

O Lorde, let thy mercy lighten upon us : as our trust is in thee.

O Lorde, in thee have I trusted : let me never be confounded.

Benedictus. Luc. i

BLESSED be the lorde God of Israel : for he hath visited and redemed his people.

And hath lyfted up an home of salvacyon to us : in the house of his servaunt David.

As he spake by the mouth of his holy Prophetes : which hath bene syns the world began.

That we shoulde be saved from our enemies : and from the handes of all that hate us.

To perfourme the mercy promised to our fathers : and to remember his holy covenant.

To perfourme the othe [oath] whiche he sware to our father Abraham : that he would geve us.

That we being delivered out of the handes of our enemies might serve him without feare,

In holynesse and ryghteousnes before him all the dayes of our lyfe.

And thou childe, shalte bee called the prophete of the highest: for thou shalte goe before the face of the Lord, to prepare his wayes.

To geve knowledge of salvacion unto his people : for the remission of their sinnes.

Through the tender mercie of our god : whereby the dayespryng from an hygh hath visited us;

To geve lighte to them that sitte in darkenes, and in the shadowe of death : and to guide our fete into the way of peace.

Glory be to the father, &c.

As it was in the beginnyng, &c.

Then shalbe said dailye through the yere the prayers folowing, as well at evensong as at Matins, all devoutely kneelyng.

<p>Lorde have mercie upon us. Christe have mercie upon us. Lorde, have mercie upon us. <i>Then the minister shal say the Crede and the Lordes praier in englisbe, with a loude voice, &c.</i></p>	
	<i>Answer.</i>
But deliver us from eivill. Amen.	<i>Priest.</i>
O Lorde, shewe thy mercie upon us.	<i>Answer.</i>
And graunt us thy salvacion.	<i>Priest.</i>
O Lorde save the kyng.	<i>Answer.</i>
And mercifully heare us when we cal upon thee.	<i>Priest.</i>
Indue thy ministers with righteousness.	<i>Answer.</i>
And make thy chosen people joyfull.	<i>Priest.</i>
O Lorde, save thy people.	<i>Answer.</i>
And blesse thyne inheritaunce.	<i>Priest.</i>
Geve peace in oure time, O Lorde.	<i>Answer.</i>
Because there is none other that fyghteth for us, but only thou, O God.	<i>Priest.</i>
O God, make cleane our hartes within us.	<i>Answer.</i>
And take not thyne holye spirite from us.	<i>Priest.</i>
The lorde be with you.	<i>Answer.</i>
And with thy spirite.	

Text 6.18: A Puritan sermon: J. Winthrop. "A Model of Christian Charity" (1630)

A MODELL OF CHRISTIAN CHARITY

Written

On Boarde the Arrabella,

On the Attlantick Ocean.

By the Honorable John Winthrop Esquire.

In His passage, (with the great Company of Religious people, of which Christian Tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain, to New-England in the North America.

Anno 1630

CHRISTIAN CHARITIE.

A Modell Hereof.

God Almighty in his most holy and wise providence hath soe disposed of the Condidion of mankinde, as in all times some must be rich some poore, some highe and eminent in power and dignitie; others meane and in subieccion.

The Reason Hereof.

1. Reas: First, to hold conformity with the rest of his workes, being delighted to shewe forthe the glory of his wisdom in the variety and differance of the Creatures and the glory of his power, in ordering all these differences for the preservacion and good of the whole, and the glory of his greatnes that as it is the glory of princes to haue many officers, soe this great King will haue many Stewards counting himselfe more honoured in dispenccing his guifts to man by man, then if hee did it by his owne immediate hand.
2. Reas: Secondly, That he might haue the more occasion to manifest the worke of his Spirit: first, vpon the wicked in moderating and restraining them: soe that the riche and mighty should not eate vpp the poore, nor the

poore, and dispised rise vpp against their superiours, and shake off their yoake; sly in the regenerate in exercising his graces in them, as in the greate ones, their loue mercy, gentlenes, temperance etc., in the poore and inferiour sorte, their faith patience, obedience etc:

3. Reas: Thirdly, That every man might haue need of other, and from hence they might be all knitt more nearly together in the Bond of brotherly affection: from hence it appeares plainly that noe man is made more honourable then another or more wealthy etc., out of any perticuler and singular respect to himselfe but for the glory of his Creator and the Common good of the Creature, Man;

Thus stands the cause betweene God and vs, wee are entered into Covenant with him for this worke, wee haue taken out a Commission, the Lord hath giuen vs leaue to drawe our owne Articles wee haue professed to enterprise these Accions vpon these and these ends, wee haue herevpon besought him of fauour and blessing: Now if the Lord shall please to heare vs, and bring vs in peace to the place wee desire, then hath he ratified this Covenant and sealed our Commission, [and]-will expect a strickt performance of the Articles contained in it, but if wee shall neglect the obseruation of these Articles which are the ends wee haue propounded, and dissembling with our God, shall fall to embrace- this present world and prosecute our carnall intencions seekeing great things for our selues and our posterity, the Lord will surely breake out in wrathe against vs be revenged of such a periured people and make vs knowe: the price of the breache of such a Covenant.'

Now the onely way to avoyde this shipwacke and to provide for our posterity is to followe the Counsell of Micah, to doe Justly, to love mercy, to walke humbly with our God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Affeccion, wee must be willing to abridge our selues of our superfluties, for the supply of others necessities, wee must vphold a familiar Commerce together in all meekenes, gentlenes, patience and liberallity, wee must delight in eache other, make others Condicions our owne reioyce together, mourne together, labour, and suffer together, alwayes haueing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the vnitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among vs, as his owne people and will commaund a blessing vpon vs in all our wayes, soe that wee shall see much more of his wisdom power goodnes and truthe then formerly wee haue bene acquainted with, wee shall finde that the God of Israell is among vs, when tenn of vs shall be able to resist a thousand of our enemies, when hee shall make vs a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must Consider that wee shall be as a Citty vpon a Hill, the eies of all people are vpon vs; soe that if wee shall deale falsely with our god in this worke wee haue vndertaken and soe cause him to withdrawe his present help from vs, wee shall be made a story and a by-word through the world, wee shall open the mouthes of enemies to speake euill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy seruants, and cause their prayers to be turned into Cursses vpon vs till wee be consumed out of the good land whether wee are goeing:

Text 6.2: John Bunyan. *The Pilgrim's Progress*: short excerpt from *The First Stage* (1677/78)

The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he **savoreth** only the doctrine of this world ... (therefore he always **goes** to the town of Morality to church) and partly because he **loveth** that doctrine best, for it **saveth** him best from the cross, (Bunyan 1677/78: First Stage)

Text 6.19: J. Bunyan. *The Pilgrim's Progress*: *The First Stage* (beginning) (1677/78) (+ Exercise)

THE FIRST STAGE

As I walked through the wilderness of this world, I lighted on a certain place **where was a den**, [3] and **laid me down** in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. Isa 64:6; Luke 14:33; Psalm 38:4...

In this plight, therefore, he went home, and **restrained himself** as long as he could, that his wife and children **should** not perceive his distress; but he could not be silent long, **because that** his trouble increased.

Wherefore at length he **brake** his mind to his wife and children; and thus he began to talk to them: "O, my dear wife," said he, "and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that **lieth** hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven; in which fearful overthrow, both myself, with **thee** my wife, and **you** my sweet babes, **shall** miserably come to ruin, except (**the which** yet I **see not**) some way of escape can be found whereby

we may be delivered." At this his relations were sore amazed; not **for that** they believed that what he had said to them was true, but **because** they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning **was come**, they **would** know how he **did**. He told them, "Worse and worse:" he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to **retire himself** to his chamber to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?" Acts 16:30,31.

... I looked then, and saw a man named Evangelist coming to him, and he asked, "**Wherefore dost thou cry?**" He answered, "Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment, Heb. 9:27; and I find that I am not willing to do the first, Job 10: 21,22, nor able to do the second." Ezek. 22:14.

Then said Evangelist, "Why not willing to die, since this life is attended with so many evils?" The man answered, "Because, I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. Isa. 30:33. And Sir, if I **be not** fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry."

Then said Evangelist, "If this **be** thy condition, why **standest thou** still?" He answered, "Because I **know not** whither to go." Then he gave him a parchment roll, and there was written within, "Fly from the wrath to come." Matt. 3:7.

The man therefore read it, and looking upon Evangelist very carefully, said, "Whither must I fly?" Then said Evangelist, (pointing with his finger over a very wide field,) "Do you see **yonder** wicket-gate?" Matt. 7:13,14. The man said, "No." Then said the other, "**Do you see** yonder shining light?" Psalm 119:105; 2 Pet. 1:19. He said, "I think I do." Then said Evangelist, "Keep **that** light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do."

...

Legal Texts

Text 6.20: William Boston: Disposition (1517)

The Seyd Dane wyllyam sayth thatt *after* {my lord of lyncoln and} the abbott of the monastery of Peturburgh had spokyn w^t the Townysmen in ow^r lady chappell he hard wordes of soo greatt contencion by one Water baker mynysterd to Thomas Whetley *seruant* to the seyd abbott beyng in the chyrch thatt the Seyd Dane wyllyam boston thought verely thatt the Seyd water Baker wold haue vyolently strykyn the Seyd Thomas whetley in thatt holy place of god/ In the exchewyng wherof the Seyd dane wyllyam Boston beyng a lyttull besydes made great spead to the seyd Thomas whetley & toke hym w^t hym ffrom the Company of the Seyd watur/ And thys doon the Seyd dane wyllyam boston went to a *certeygn* Chamber callydd the Checker for thentent to pay *certeygn* money & to solysett other matteres y^t he had thear to doo/ wher he fownde a greatt multytude of peapull {of the towne amountyng} as he myght consyence coniecture to the Number of xl *persoons* or moo beyng in a great marvelous furye and angre as ytt appearyd not onely by ther ~~eo~~ countenance & gesture but also by ther Innumerable {onresonable} opprobryous wordes. and w^t Cumpany the afforseyd dane wyllyam boston acordyng to good maner & as tokyn of amytee profferyd them to drynck for the Intent Sumwhat to moderatt and pacyffye ther great ffurye butt they renouncyd ther proffer Saying playnly they wold noon/ and perchance cometh by Thomas wheatley to whom water baker seyde callyng hym knaue thatt & yf he cam w^towte the yates he shuld haue hys head or Crown crackyd/ and Thomas wheteley sayd ayen and yf he gave hym one strype he shulbe Suer of an other Strype/ Then Seyd Robert Toche nay & yf ye goo to strypes ye shall haue strypes enough emongyst yow and therw^tall the Seyd Dane wyllyam boston beyng in great fear went in to the checker & iij men folowyng hym w^t whom he had *certeygn* bysyness. & shytt the doore to hym and then Robert Edward opunly w^t an hye exclamacion & dyvers other dyd banne & curse the abbott of the monastery w^t many other shamefull wordes. and emongyst all {~~other~~} petur Edward Seyd on to the Company. hard ye nott/ Syrs how ffalsly he (referryng ytt to the

abbott) made a lying excuse saying y^t he myght nott abyde Stand & ffull Iudasly for yf ytt hade wer to oppres {or ondoie} a s^r poore man he wyll fynd the means to stand an hoole aft^rmoon/ to the which petur dane wyllyam boston sayed beyng in the Checker & the othur w^oute thatt ys vnmanerly spokyn and In especyall of yow y^t are or woldbe reputyd as a man of honestee thus to rayle vppon an honorable prele prelatt and specyally in thys the Kynges & hys monastery and in hys absens to the whyche answerd the Seyd petur/ honorable/ nay he ys the dewle the dewle dyuers tymes repetyng the Same and addyng thertoo butt and thow thynck ytt nott well seyde cum thow fforth & amend ytt or the prowdest of yow all/ Then the seyde dane wyllyam boston Sayd I am a relygouse man & a prest wherfor I may nott amend ytt as ye doo move me butt in the persoon of my master I doo counsell and alsoo monysshie yow to aduoyde hys howse or elles to Seasse of yowr Raylyng for thys ys noo place of Iestyng/ butt to thys answerd all they thatt they wolnott goo owte of the monastery for hym nor yett for hys master. (from Cusack 1998: 100f)

Texts 6.21 and 6.22 have both been shortened considerably. The two texts are not identical, and certainly often spell the “same” words differently, but in both the “same” passages have been reproduced in order to give you some idea of

- the formulaic nature of many legal texts in this period: they both have the same structure, and this could have been further illustrated by looking at both in their totality. They make considerable use of repetition. The formulaic nature of legal texts may also be seen in the Latin beginnings (e.g. the beginning to Text 6.3b: *Super primo et secundo articulis dicit that ...*) and closings (e.g. the end of 12.3a: *... ye or no respondit negagive*) of court dispositions;
- the continuing use of doublets and triplets, e.g. *our especiall grace, certaine science and mere motion; given and granted; us, our heires and successours; trustie and welbeloved; heires and assignee; fee libertie and licence; from time to time and at all time for ever hereafter; discover, finde, search out, and view; remote, heathen and barbarous; lands, countreys and territories; etc., etc.;*
- the use of future-tense *shall*, rather than the *shall* of obligation or the imperative in all persons (marked in bold in 6.13); there is, in contrast, not a single example of the verb *will* in the full version of either of the texts;
- further points you may discover such as ...

Text 6.21: Letters Patent to Sir Humfrey Gylberte (June 11, 1578) (+ Exercise)

Elizabeth by the grace of God Queene of England, &c. To all people to whom these presents **shall** come, greeting.

Know ye that of our especiall grace, certaine science and meere motion, we have given and granted, and by these presents for us, our heires and successours, doe give and graunt to our trustie and welbeloved servaunt Sir Humphrey Gilbert of Compton, in our castle of Devonshire Knight, and to his heires and assignee for ever, free libertie and licence from time to time, and at all times for ever hereafter, to discover, finde, search out, and view such remote, heathen and barbarous lands, countreys and territories not actually possessed of any Christian prince or people, as to him, his heirs & assignee, and to every or any of them, **shall** seeme good: and the fame to have, hold, occupie and enjoy to him, his heires and assignee for ever, with all commodities, jurisdictions, and royalties both by sea and land; and the said sir Humfrey and all such as from time to time by licence of us, our heiress and successours, **shall** goe and travell thither, to inhabits or romaine there, to build and fortifie at the discretion of the sayde Sir Humfrey, and of his heires and assignee, the statutes or actes of Parliament made against Fugitives, or against such as **shall** depart, romaine or continue out of our Realme of England without licence, or any other acte, statute, lawe or matter whatsoever to the contrary in any wise notwithstanding. And wee doe likewise by these presents, for US, our heires and successours, give full authoritie and power to the saide Sir Humfrey, his heires and assignee, and every of them, that tree and they, and every of any of them, **shall** and may at all and every time and times hereafter, have, take and lead in the same voyages, to travell thitherward, and to inhabits there with him, and every or any of them, such and so many of our subjects as **shall** willingly accompany him and them, and every or any of them, with sufficient shipping and furniture for their transportations, so that none of the same persons, nor any of them be such as hereafter **shall** be specially restrained by us, our heires and successors. And further, that he the said Humfrey, his heires and assignee, and every or any of them **shall** have, hold, occupy and enjoy to him, his heires and assignee, and every of them for ever, all the soyle of all such lands. countries, & territories so to be discovered or possessed as aforesaid, and of all

Cities, Castles, Townes and Villages, and places in the same, with the rites, royalties and jurisdictions, as well marine as other, within sayd lands or countreys of the seas thereunto adjovning, to be had or used with full power to dispose thereof, & of every part thereof in fee simple or otherwise, according to the order of the laws of England, as near as the same conveniently may be, at his, and their will & pleasure, to any person then being, or that **shall** remaine within the allegiance of us, our heires and successours, paying unto us for all services, dueties and demaunds, the fift part of all the oare of gold and silver, that from time to time, and at all times after such discoverie, subduing and possessing **shall** be there gotten: all which hands, countreys and territories, **shall** for ever bee holden by the said Sir Humfrey, his heires and assignee of us, our heires and successors by homage, and by the sayd payment of the sayd fift part before reserved onely for all services.

...

And forasmuch, as upon the finding out, discovering and inhabiting of such remote lands, countreys and territories, as aforesayd, it **shall** be necessarie for the safetie of all men that **shall** adventure themselves in those journeys or voiajes, to determine to live together In Christian peace and civil quietnesse each with other, whereby every one may with more pleasure and profit, enjoy that whereunto they **shall** attaine with great Paine and perill: wee for us, our heires and successours are likewise pleased and contented, and by these presents doe give and graunt to the sayd sir Humfrey and his heires and assignee for ever, that he and they, and every or any of them, **shall** and may, from time to time, for ever hereafter within the sayd mentioned remote lands and countreys, and in the way by the Seas thither, and from thence, have full and meere power and authoritie to correct, punish, pardon, governe and rule by their, and every or any of their good discretions and policies, as well in causes capitall or criminall, as ciuill, both marine and other, all such our subjects and others, as **shall** from time to time hereafter adventure themselves in the sayd journeys or voyages habitative or possessive, or that **shall** at any time hereafter inhabite any such lands, countreys or territories as aforesayd, ...

...

In wisse whereof, &c. Wisse ourselfe at Westminster the 11, day of June, the twentieth yeere of our raigne.
Anno Dom 1578.

PER IPSAM REGINAM, &C.

(from: Sir Humfrey Glyberte and His Enterprise of Colonization in America. Carlos Shatter. Publications of the Prince Society. (Boston, 1903.) pp. 95-102. (<http://avalon.law.yale.edu/medieval/magframe.asp>) Source: The Federal and State Constitutions Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies Now or Heretofore Forming the United States of America. Compiled and Edited Under the Act of Congress of June 30, 1906 by Francis Newton Thorpe. Washington, DC : Government Printing Office, 1909

Text 6.22: Charter to Sir Walter Raleigh (1584) (+ Exercise)

ELIZABETH by the Grace of God of England, Fraunce and Ireland Queene, defender of the faith, &c. To all people to whome these presents shall come, greeting.

Knowe yee that of our especial grace, certaine science, and meere motion, we haue given and graunted, and by these presents for us, our heires and successors, we giue and graunt to our trustie and welbeloued seruant *Walter Raleigh*, Esquire, and to his heires assignee for euer, free libertie and licence from time to time, and at all times for ever hereafter, to discover, search, finde out, and view such remote, heathen and barbarous lands, countries, and territories, not actually possessed of any Christian Prince, nor inhabited by Christian People, as to him, his heires and assignee, and to every or any of them shall seeme good, and the same to haue, horde, occupie and enjoy to him, his heires and assignee for euer, with all prerogatives, commodities, jurisdictions, royalties, privileges, franchises, and prehemincences, thereto or thereabouts both by sea and land, whatsoever we by our letters patents may graunt, and as we or any of our noble progenitors haue heretofore graunted to any person or persons, bodies politique. or corporate: and the said *Walter Raleigh*, his heires and assignee, and all such as from time to time, by licence of us, our heires and successors, shall goe or trauaile thither to inhabite or remaine, there to build and fortifie, at the discretion of the said *Walter Raleigh*, his heires and assignee, the statutes or acte of Parliament made against fugitives, or against such as shall depart, remaine or continue out of our Realme of England without licence, or any other statute, acte, lawe, or any ordinance whatsoever to the contrary in anywise notwithstanding.

...

And for asmuch as upon the finding out, discovering, or inhabiting of such remote lands, countreys, and territories as aforesaid, it shal be necessary for the safetie of al men, that shal aduenture them selues in those iournies or voyages, to determine to liue together in Christian peace, and ciuil quietnes ech with other, whereby euery one may with more pleasure and profit enjoy that whereunto they shall attaine with great Paine and perill, we for vs. our heires and successors, are likewise pleased and contented, and by these presents do giue and graunt to the said *Walter Raleigh*, his heires and assignee for ever, that he and they, and euery or any of them, shall and may from time to time for euer hereafter, within the said mentioned remote lances and Countreys in the way by the seas thither, and from thence, inane full and meere power and authoritie to correct, punish, pardon, gouerne, and rule by their and euery or any of their good discretions and pollicies, as well in causes capital, or criminall, as ciuil, both marine and other all such our subjects as shall from time to time aduenture themselves in the said iournies or voyages, or that shall at any time hereafter inhabite any such lances, countreys, or territories as aforesaide, ...

...

In witness whereof, we haue caused these our letters to be made patents. Witnesse our selues, at *Westminster*, the 25. day of March, in the sixe and twentieth yeere of our Raigne.

(<http://avalon.law.yale.edu/medieval/magframe.asp>) Source: The Federal and State Constitutions Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies Now or Heretofore Forming the United States of America. Compiled and Edited Under the Act of Congress of June 30, 1906 by Francis Newton Thorpe. Washington, DC : Government Printing Office, 1909)

Text 6.23: The Mayflower Compact (November 11, 1620) (+ Exercise)

In the Name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first colony in the northern Parts of Virginia, Do by these Presents, solemnly and mutually in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid; And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Offices, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission In WITNESS whereof we have hereunto subscribed our names at *Cape Cod* the eleventh of *November*, in the Reign of our Sovereign Lord King *James* of *England, France, and Ireland*, the eighteenth and of *Scotland*, the fifty-fourth. *Anno Domini* 1620

Mr. John Carver	Mr. Stephen Hopkins
Mr. William Bradford	Digery Priest
Mr. Edward Winslow	John Howland
Mr. William Brewster	Thomas Williams
Isaac Allerton	Gilbert Winslow
Miles Standish	Edmund Margesson
John Alden	Peter Brown
John Turner	Richard Bitteridge
Francis Eaton	George Soule
James Chilton	Edward 'Tilly
John Craxton	John 'Tilly
John Billington	Francis Cooke
Joses Fletcher	Thomas Rogers
John Goodman	Thomas Tinker
Mr. Samuel Fuller	John Ridgate
Mr. Christopher Martin	Edward Fuller
Mr. William Mullins	Richard Clark
Mr. Willian White	Richard Gardiner
Mr. Richard Warren	Mr. John Allerton
Thomas English	
Edward Doten	
Edward Liester	

Linguistic (pragmatic) point: What is striking about the names of those who signed the Mayflower Compact? Two social criteria seem to be of importance. What are they and why is this?

Text 6.24: John Cotton, Letter to Lord Say and Sele (1636)

Right Honourable,

... It is very suitable to God's all-sufficient wisdom, and to the fulness and perfection of Holy Scriptures, not only to prescribe perfect rules for the right ordering of a private man's soul to everlasting blessedness with himselfe, but also for the right ordering of a man's family, yea, of the commonwealth too, so far as both of them are subordinate to spiritual ends, and yet avoid both the churches' usurpation upon civil jurisdictions, . . . and the commonwealth's invasion upon ecclesiastical administrations, *in ordine* to civil peace, and conformity to the civil state. God's institutions (such as the government of church and of commonwealth be) may be close and compact, and co-ordinate one to another, and yet not confounded. God hath so framed the state of church government and ordinances, that they may be compatible to any commonwealth, though never so much disordered in his frame. But yet when a commonwealth hath liberty to mould his own frame . . . I conceive the scripture hath given full direction for the right ordering of the same, and that, in such sort as may best maintain the [vigor] of the church. . . . It is better that the commonwealth be fashioned to the setting forth of God's house, which is his church: than to accommodate the church frame to the civil state. Democracy, I do not conceive that ever God did ordain as a fit government either for church or commonwealth. If the people be governors, who shall be governed? As for monarchy, and aristocracy, they are both of them clearly approved, and directed in scripture, yet so as referreth the sovereignty to himselfe, and setteth up Theocracy in both, as the best form of government in the commonwealth, as well as in the church.

The law, which your Lordship instanceth in (that none shall be chosen to magistracy among us but a church member) was made and enacted before I came into the country; but I have hitherto wanted sufficient light to plead against it. 1st. The rule that directeth the choice of supreme governors, is of like equity and weight in all magistrates, that one of their brethren (not a stranger) should be set over them, Deut. 17. 15. and Jethro's counsell to Moses was approved of God, that the judges, and officers to be set over the people, should be men fearing God, Exod. 18. 21. and Solomon maketh it the joy of a commonwealth, when the righteous are in authority, and their mourning when the wicked rule, Prov. 29. 21. Job 34:30. . . .

. . . Nor neede your Lordship feare (which yet I speake with submission to your Lordships better judgment) that this course will lay such a foundation, as nothing but a mere democracy can be built upon it. . . . where a people choose their own governors; yet the government is not a democracy, if it be administered, not by the people, but by the governors, whether one (for then it is a monarchy, though elective) or by many, for then (as you know) it is aristocracy. In which respect it is, that church government is justly denied . . . to be democratical, though the people choose their own officers and rulers.

Nor neede we feare, that this course will, in time, cast the commonwealth into distractions, and popular confusions. For (under correction) these three things do not undermine, but do mutually and strongly maintain one another (even those three which we principally aim at) authority in magistrates, liberty in people, purity in the church. Purity, preserved in the church, will preserve well ordered liberty in the people, and both of them establish well-balanced authority in the magistrates. God is the author of all these three, and neither is himselfe the God of confusion, nor are his ways the ways of confusion, but of peace....

Now the Lord Jesus Christ (the prince of peace) keepe and bless your Lordship, and dispose of all your times and talents to his best advantage: and let the covenant of his grace and peace rest upon your honourable family and posterity throughout all generations.

Thus, humbly craving pardon for my boldnesse and length, I take leave and rest,

Your Honours to serve in Christ Jesus, J. C. [John Cotton]

Text 6.25: Massachusetts law of 1651

...excess in Apparell ... crept in upon us, and especially amongst people of mean condition, to the dishonor of God, the scandall of our profession, the consumption of Estates, and altogether unsuitable to our poverty. ... our utter detestation and dislike, that men or women of mean condition, should take upon them the garb of Gentlemen, by wearing Gold or Silver Lace, or Buttons, or Points at their knees, or to walk in great Boots; or Women of the same rank to wear Silk or Tiffany hoods, or Scarfes, which tho allowable to persons of greater Estates, or more liberal education, is intolerable in people of low condition." (from: C.

Degler. "Were the Puritans Puritanical?" in: *Portrait of America*, vol. 1, sec. ed. "The Beginnings", Boston; Houghton Mifflin, 1978. 43)

Scientific Texts

Text 6.4a: Robert Copland. *Kalender of Sheperdes* (1508)

Some moving been ["are"] of the skies and planets that excedeth the understanding of Shepherds, as the moving of the firmament: in the which been the stars against the first mobile in an hundred year one degree, and the moving of the planets in their epicycles, of the which how well the Shepherds be not ignorant of all, yet they make no mention here, for it sufficeth them only of two. Whereof the one is from orient into the occident above the earth, and from occident in the orient under it, that is called the diurnal moving, that is to say that it maketh from day to day xxiiii. hours, by the which moving the .ix. sky that is the first mobile draweth after, and maketh the other skies to turn that been under it. (Copland, from 1518 edition, sigs. 17^r-17^v; expanded contractions and modernized spelling, qtd. in Johnson 1998: 258)

Text 6.4b: Robert Recorde *The Castle of Knowledge* (1556)

At the first beginning of the world, when this art was unknown, men marked the rising of the Sun and the Moon, and other notable stars, as the Brood-hen, which is called of many men the Seven stars, and other like: and perceiving them to rise always about the East, and so to ascend by little and little to the South, from whence they did descend again softly to the West, where they did continually set: and the next day again they perceived them to begin their accustomed course, and so continued like as before: wherein although they saw some diversity, yet they perceived that diversity to be uniform, and after a year to return to the old state again. By this occasion they began to imagine that this matter of moving could not be but in a round and circular form, and also in a round and circular body. (Recorde, London 1556: 101, qtd. in Johnson 1998: 258f)

Text 6.5: Isaac Newton. *Opticks* (1704)

Exper. 8 ... The **Book** and **Lens** being made fast, I noted the **Place** where the **Paper** was, when the **Letters** of the **Book**, illuminated by the fullest red **Light** of the solar **Image** falling upon it, **did** cast their **Species** ["image"] on that **Paper** most distinctly: and then I stay'd till the **Motion** of the **Sun**, and consequent **Motion** of **his** **Image** on the **book**, all the **Colours** from that red to the middle of the blue pass'd over those **Letters**; and when those **Letters** were illuminated by that blue, I noted again the place of the **Paper** when they cast their **Species** most distinctly upon it: 5

and I found that this last place of the **Paper** was nearer to the **Lens** than **its** former place by about two **Inches** and an half, or two and three quarters. So much sooner therefore **did the Light** in the violet end of the **Image** by a greater **Refraction** converge and meet, than the **Light** in the red end. But in trying this the **Chamber** was as dark as I could make it. For if these **Colours** be diluted and weakned by the **Mixture** of any adventitious **Light**, the distance between the **Places** of the **Paper** will not be be great. ... And **were the Colours** still more full, I **question** 10

not but that the distance would be considerably greater.

(from Burnley 1992: 270)

Literary Texts

Text 6.26: William Dunbar. *Lament for the Makaris* (1507)

I that in heill wes and gladnes,
Am trublit now with gret seiknes,
And feblit with infermite;
Timor mortis conturbat me.

Our plesance heir is all vane glory, 5
This fals warld is bot transitory,
The flesche is brukle, the Fend is sle;
Timor mortis conturbat me.

The stait of man dois change and vary,
Now sound, now seik, now blith, now sary 10
Now dansand mery, now like to dee;
Timor mortis conturbat me.

No stait in erd heir standis sickir;
As with the wynd wavis the wickir,
Wavis this warldis vanite. 15
Timor mortis conturbat me.

On to the ded gois all estatis,

Princis, prelotis, and potestatis, Baith riche and pur of al degre; Timor mortis conturbat me.	20	Allace! that he nocht with us levit Schir Mungo Lokert of the Le; Timor mortis conturbat me.	
He takis the knychts in to feild, Anarmit under helme and scheid; Victour he is at all mellie; Timor mortis conturbat me.		Clerk of Tranent eik he has tane, That maid the Anteris of Gawane; Schir Gilbert Hay endit hes he; Timor mortis conturbat me.	65
That strang unmercifull tyrand Takis, on the moderis breist sowkand, The bab full of benignite; Timor mortis conturbat me.	25	He hes Blind Hary and Sandy Traill Slaine with his schour of mortall hail, Quhilk Patrik Johnestoun myght nocht fle; Timor mortis conturbat me.	70
He takis the campion in the stour, The capitane closit in the tour, The lady in bour full of bewte; Timor mortis conturbat me.	30	He hes reft Merseir his endite, That did in luf so lifly write, So schort, so quyk, of sentence hie; Timor mortis conturbat me.	75
He sparis no lord for his piscence, Na clerk for his intelligence; His awfull strak may no man fle; Timor mortis conturbat me.	35	He hes tane Roull of Aberdene, And gentill Roull of Corstorphin; Two bettir fallowis did no man se; Timor mortis conturbat me.	80
Art-magicianis, and astrologgis, Rethoris, logicianis, and theologgis, Thame helpis no conclusionis sle; Timor mortis conturbat me.	40	In Dumfermelyne he hes done rounne With Maister Robert Henrisoun; Schir Johne the Ros enbrast hes he; Timor mortis conturbat me.	
In medicyne the most practicianis, Lechis, surrigianis, and phisicianis, Thame self fra ded may not supple; Timor mortis conturbat me.		And he hes now tane, last of aw, Gud gentill Stobo and Quintyne Schaw, Of quham all wichtis hes pete: Timor mortis conturbat me.	85
I se that makaris amang the laif Playis heir ther pageant, syne gois to graif; Sparit is nocht ther faculte; Timor mortis conturbat me.	45	Gud Maister Walter Kennedy In poynt of dede lysis veraly, Gret reuth it wer that so suld be; Timor mortis conturbat me.	90
He hes done petuously devour, The noble Chaucer, of makaris flour, The Monk of Bery, and Gower, all thre; Timor mortis conturbat me.	50	Sen he hes all my brether tane, He will nocht lat me lif alane, On forse I man his nyxt pray be; Timor mortis conturbat me.	95
The gude Syr Hew of Eglintoun, And eik Heryot, and Wyntoun, He hes tane out of this cuntre; Timor mortis conturbat me.	55	Sen for the deid remeid is none, Best is that we for dede dispone, Eftir our deid that lif may we; Timor mortis conturbat me.	100
That scorpion fell hes done infek Maister Johne Clerk, and Jame Afflek, Fra balat making and tragidie; Timor mortis conturbat me.	60		
Holland and Barbour he hes berevit;			

Glossary

Makarīs are the poets celebrated here; names include Syr Hew of Eglintoun, Heryot, Wyntoun, Maister Johne Clerk, Jame Afflek, Holland, Barbour (see *Texts 9a* and *b*), Hay, Blind Hary (see *Text 6.13*), Sandy Traill, Patrik zohnesioun, Roull, Henrisoun, Schir zohn the Rot, Stobo, Quintyne Schaw, Walter Kennedy

Timor mortis conturbat me “the fear of death disturbs me”

- | | |
|---|--|
| l. 1: <i>heil</i> “health” | l. 47: <i>faculte</i> “profession” |
| l. 7: <i>brukli</i> “frail” | l. 49: <i>done devour</i> “devoured” |
| l. 13: No rank in earth here stands secure. | l. 51: <i>Monk of Bery</i> Lydgate |
| l. 14: <i>wicker</i> “twig” | l. 55: <i>tane</i> “taken” |
| l. 22: <i>Ynarmit</i> “armed” | l. 57: <i>done infek</i> “infected” |
| l. 23: <i>mellie</i> “conflict” | l. 81: <i>roun</i> “whisper” |
| l. 26: <i>sowkand</i> “sucking” | l. 87: <i>wichtis</i> “men” |
| l. 29: <i>stour</i> “battle” | l. 90: <i>dede</i> “death” |
| l. 33: <i>piscence</i> “puissance” | l. 91: <i>reuth</i> “pity” |
| l. 42: <i>surriqianis</i> “surgeons” | l. 93: <i>sen</i> “since” |
| l. 43: <i>supple</i> “help, defend” | l. 95: <i>man</i> “must” |
| l. 46: <i>syne</i> “then, afterwards” | l. 98: <i>dispone</i> . Dispose ourselves. |

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Original text: William Dunbar, [*Prints*] (Edinburgh: Chepman and Myllar, 1508).

Text 6.10: King James VI. *Reulis and Cautelis* (1584)

Ane Schort Treatise, Conteing Some Reulis and cautelis to be observit and eschewit in Scottis Poesie

A Quadrain of Alexandrin
Verse, Declaring to Quhome the
Authour hes drectit his loabour.

To ignorants obdurde, quhair wilfull errorr lyis,
Nor zit to curious folks, quhilks carping dois deject thee,
Nor zit to learned men, quha thinks thame onelie wyis,
Bot to the docile bairns of knowledge I direct thee.

The Preface to
the Reader.

The cause why (docile Reader) I have not dedicat this short treatise to any particular personis, (as commounly workis usis to be) is, that I esteme all thais quha hes already some beginning of knowledge, with ane earnest desyre to attayne to farther, alyke meit for the reading of this worke, or any uther, quhilk may help thame to the atteining to thair foirsaid desyre. Bot as to this work, quhilk is intitult, The Reulis and cautelis to be observit & eschewit in Scottis Poesie, ze may marvell paraventure, quhairfore I sould have writtin in that mater, sen sa mony learnet men, baith of auld and of late hes already written thairof in dyvers and sindry languages: I answer, That nochtwithstanding, I have lykewayis writtin of it, for twa caussis: ...

King James VI and I. Selected Writings. Neil Rhodes, Jennifer Richards, and Joseph Marshall (eds.). Aldershot: Ashgate, 2003.

http://books.google.co.uk/books?id=43jmYB_dxD8C&pg=PA23&dq=Some+Reulis+and+Cautelis+to+be+observit+and+eschewit+in+Scottis+poesie&source=bl&ots=JUrHLrsg6V&sig=q_7kKmAl0Y4VtL-iEo63wEqYnE&hl=en&ei=3nxcPTNjkDROQjAem7-myBw&sa=X&oi=book_result&ct=result&resnum=2&ved=0CBgQ6AEwAQ#v=onepage&q=Some%20Reulis%20and%20Cautelis%20to%20be%20observit%20and%20eschewit%20in%20Scottis%20poesie&f=false

Text 6.27: George Puttenham. *The Arte of Poesie* (1589)

But after a speech is fully fashioned to the common vnderstanding, and accepted by consent of a whole countrey and natiō, it is called a language, and receaueh none allowed alteration, but by extraordinary occasions by

little and little, as it were insensibly bringing in of many corruptiōs that creepe along with the time; of all which matters, we haue more largely spoken in our booke of the originals and pedigree of the English tong. Then when I say language, I meane the speech wherein the Poet or maker writeth be it Greek or Latine, or as our case is the vulgar English, and when it is peculiar vnto a countrey it is called the mother speach of that people: the Greekes terme it *Idioma*: so is ours at this day the Norman English. Before the Conquest of the Normans it was the Anglesaxon, and before that the British, which as some will, is at this day, the Walsh, or as others affirme the Cornish: I for my part thinke neither of both, as they be now spoken and pronounced. This part in our maker or Poet must be heedily looked vnto, that it be naturall, pure, and the most vsuall of all his countrey: and for the same purpose rather that which is spoken in the kings Court, or in the good townes and Cities within the land, then in the marches and frontiers, or in port townes, where straungers haunt for traffike sake, or yet in Vniuersities where Schollers vse much peeuish affectation of words out of the primatiue languages, or finally, in any vplandish village or corner of a Realme, where is no resort but of poore rusticall or vnciuill people: neither shall he follow the spech of a craftes man or carter, or other of the inferiour sort, though he be inhabitant or bred in the best towne and Citie in this Realme, for such persons doe abuse good speaches by strange accents or ill shapen soundes, and false ortographie. But he shall follow generally the better brought vp sort, such as the Greekes call [*charientes*] men ciuill and graciously behauoured and bred. Our maker therfore at these dayes shall not follow *Piers plonman* nor *Gower* nor *Lydgagte* nor yet *Chaucer*; for their langauge is now out of vse with vs: neither shall he take the termes of Northern-men, such as they vse in dayly talke, whether they be noble men or gentlemen, or of their best clarkes all is a matter: not in effect any spech vsed beyond the riuer of Trent, though no man can deny but that theirs is the purer English Saxon at this day, yet it is not so Courtly nor so currant as our Southerne English is, no more is the far Westerne mā's spech: ye shall therfore take the vsuall spech of the Court, and that of London and the shires lying about London within lx. myles, and not much aboute. I say not this but that in euery shyre of England there be gentlemen and others that speake but specially write as goode Southerne as we of Middlesex or Surrey do, but not the common people of euery shire, to whom the gentlemen, and also their learned clarkes do for the most part condescend, but herein we are already ruled by th'English Dictionaries and other bookes written by learned men, and therefore it needeth none other direction in that behalfe. Albeit peraduenture some small admonition be not impertinent, for we finde in our English writers many wordes and speaches amendable, and ye shall see in some many inkhorne termes so ill affected brought in by men of learning as preachers and schoolemasters: and many straunge termes of other languages by Secretaries and Marchaunts and traualours, and many darke wordes and not vsuall nor well sounding, though they be dayly spoken in Court. Wherefore great heed must be taken by our maker in this point that his choise be good.

Text 6.6: Sir Philip Sidney. *Arcadia* (1580s; published 1590) (+ Exercise)

But *Basilus* to **entermixe** with these light notes of **libertie**, some sadder tune, set to the key of his own passion, not seeing there *Strephon* or *Klains*, (who called thence by *Vranias* letter, **were** both **gone** to continue their suite, like two true runners, both employing their best speed, but not one hindring the other) he called to one **Lamō** of their acquaintance, and willed him to sing some one of their songs; which he redily performed in this doble Sestine.

Strephon. *Klains.*

Strephon. You Gote-heard Gods, that **loue** the grassie mountaines,
 You Nimphes that haunt the springs in pleasant vallies,
 You Satyrs **ioyde** with free and quiet forrests,
 Vouchsafe your silent eares to **playning** musique,
 Which to my woes **giues** still an early morning:
 And **drawes** the dolor on till wery euening.

Klains. O *Mercurie*, **foregoer** to the euening,
 O heauenlie huntresse of the sauage mountaines,
 O louelie starre, entitled of the morning,
 While that my voice **doth** fill these wofull vallies,
 Vouchsafe your silent eares to **plaining** musique,
 Which oft **hath** *Echo* tir'd in secrete forrests.

<i>Strepbon.</i>	I that was once free-burges of the forrests, Where shade from Sunne, and sports I sought at euening, I that was once esteem'd for pleasant musique, Am banisht now among the monstrous mountaines Of huge despaire, and foule afflictions vallies, Am growne a shrich-owle to my selfe each morning.
<i>Klains.</i>	I that was once delighted euery morning, Hunting the wilde inhabiters of forrests, I that was once the musique of these vallies, So darkened am, that all my day is euening, Hart-broken so, that molehilles seeme high mountaines, And fill the vales with cries in steed of musique.
<i>Strepbon.</i>	Long since alas, my deadly Swannish musique Hath made it selfe a crier of the morning, And hath with wailing strēgth clim'd highest mountaines: Long since my thoughts more desert be then forrests: Long since I see my ioyes come to their euening, And state throwen downe to ouer-troden vallies.
...	
	Me seemes I see the high and stately mountaines, Transforme themselues to lowe deiected vallies: Me seemes I heare in these ill-changed forrests, The Nightengales doo learne of Oswles their musique: Me seemes I feele the comfort of the morning Turnde to the mortall serene of an euening...
<i>Strepbon.</i>	These mountaines witnesse shall , so shall these vallies,
<i>Klains.</i>	These forrests eke , made wretched by our musique, Our morning hymne is this, and song at euening.
...	
<i>Zelmane.</i>	If mine eyes can speake to doo harty errande, Or mine eyes language she doo hap to iudge of, So that eyes message be of her receaued, Hope we do liue yet. But if eyes faile then, when I most doo need them, Or if eyes lanuage be not vnto her [Philoclea] knowne, So that eyes message doo returne rejected, Hope we doo both dye. Yet dying, and dead, doo we sing her honour; So become our tombes monuments of her praise; So becomes our losse the triumph of her gayne; Hers be the glory. (qtd. from Farnham 1969: 107-109)

Text 6.28: William Shakespeare. *The Tragedy of Julius Caesar*, Act I, Scene I (1599, pub. 1623) (+ Exercise)

ACT I

SCENE I. Rome. A street.

Enter FLAVIUS, MARULLUS, and certain Commoners

FLAVIUS

Hence! home, you idle creatures **get you home:**

Is this a holiday? what! **know you not,**

Being mechanical, you **ought not walk**
 Upon a labouring day without the sign
 Of your profession? Speak, what trade **art thou?**

First Commoner
 Why, sir, a carpenter.

MARULLUS
 Where is **thy** leather apron and thy rule?
 What **dost** thou with thy best apparel on?
 You, sir, what trade are you?

Second Commoner
 Truly, sir, in respect of a fine workman, I am but,
 as you would say, a **cobbler**.

MARULLUS
 But what trade art thou? answer me directly.

Second Commoner
 A trade, sir, that, I hope, I may use with a safe
 conscience; which is, indeed, sir, a mender of bad **soles**.

MARULLUS
 What trade, thou **knave?** thou naughty knave, what trade?

Second Commoner
 Nay, I beseech you, sir, **be not** out with me: yet,
if you be out, sir, I can mend you.

MARULLUS
 What meanest thou by that? mend me, thou saucy fellow!

Second Commoner
 Why, sir, cobble you.

FLAVIUS
 Thou art a cobbler, art thou?

Second Commoner
 Truly, sir, all that I live by is with the awl: I
 meddle with no tradesman's matters, nor women's
 matters, but with awl. I am, indeed, sir, a surgeon
 to old shoes; when they are in great danger, I
 recover them. As proper men as ever trod upon
neat's leather have gone upon my handiwork.

FLAVIUS
 But **wherefore art not** in thy shop today?
 Why dost thou lead these men about the streets?

Second Commoner
 Truly, sir, to wear out their shoes, to get myself
 into more work. But, indeed, sir, we make holiday,
 to see Caesar and to rejoice in his triumph.

MARULLUS
 Wherefore rejoice? What conquest **brings he** home?
 What tributaries follow him to Rome,
 To grace in captive bonds his chariot-wheels?
 You blocks, you stones, you worse than senseless things!
 O you hard hearts, you cruel men of Rome,
 Knew you not Pompey? Many a time and oft

Have you climb'd up to walls and battlements,
 To towers and windows, yea, to chimney-tops,
 Your infants in your arms, and there have sat
 The livelong day, with patient expectation,
 To see great Pompey pass the streets of Rome:
 And when you saw his chariot but appear,
Have you not **made** an universal shout,
 That **Tiber** trembled underneath **her** banks,
 To hear the replication of your sounds
 Made in her concave shores?
 And **do you now put on** your best attire?
 And do you now cull out a holiday?
 And do you now strew flowers in his way
 That comes in triumph over Pompey's blood? Be gone!
 Run to your houses, fall upon your knees,
 Pray to the gods to intermit the plague
 That **needs must light** on this ingratitude.

FLAVIUS

Go, go, good countrymen, and, for this fault,
 Assemble all the poor men of your sort;
 Draw them to Tiber banks, and weep your tears
 Into the channel, till the lowest stream
Do kiss the most exalted shores of all.

Exeunt all the Commoners

See whether their basest metal **be not moved**;
 They vanish tongue-tied in their guiltiness.
 Go you down that way towards the Capitol;

This way will I
 disrobe the images,
 If you **do find** them deck'd with ceremonies.

MARULLUS

May we do so?
 You know it is the feast of Lupercal.

FLAVIUS

It is no matter; let no images
 Be hung with Caesar's trophies. **I'll about**,
 And drive away the vulgar from the streets:
So do you too, where you perceive them thick.
 These growing feathers pluck'd from Caesar's wing
 Will make him fly an ordinary pitch,
 Who else would soar above the view of men
 And keep us all in servile fearfulness.

Exeunt

Text 6.7: Milton. *Paradise Lost*. BOOK 1 (1667) (+ Exercise)

THE ARGUMENT

This first Book proposes, first in brief, the whole Subject, *Mans disobedience, and the loss thereupon of Paradise wherein he was plac't*: Then touches *the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who revolting from God, and drawing to his side many Legions of Angels, was by the command of God driven out of Heaven with all his Crew into the great Deep*. Which action past over, the Poem hasts into the midst of things, *presenting Satan with his Angels now fallen into Hell, describ'd here, not in the Center (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst) but in a place of utter darkness, fittest call'd Chaos: Here Satan with his Angels lying on the burning Lake, thunder-struck and astonisht, after*

a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of thir miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded; They rise, thir Numbers, array of Battel, thir chief Leaders nam'd, according to the Idols known afterwards in Canaan and the Countries adjoining. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new World and new kind of Creature to be created, according to an ancient Propbesie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Propbesie, and what to determin thereon he refers to a full Councel. What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The infernal Peers there sit in Councel.

Of **Mans** First Disobedience, and the Fruit

Of that Forbidden Tree, whose mortal tast
the tree
Brought Death into the World, and all our woe,
as the
With loss of *Eden*, till one greater Man
reversed

Restore us, and **regain** the blissful Seat,
Sing Heav'nly Muse, that on the secret top
Of *Oreb*, or of *Sinai*, **didst** inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
chaos.

Rose out of *Chaos*: Or if *Sion* Hill [10]

Delight thee more, and *Silod's* Brook that flow'd
Fast by the Oracle of God; I thence
Invoke **thy** aid to my adventrous Song,
That with no middle flight intends to soar
Above th' *Aonian* Mount, while it pursues [15]
Things unattempted yet in Prose or Rhime.

And chiefly **Thou** O Spirit, that **dost** prefer
Before all Temples th' upright heart and pure,
Instruct me, for Thou know'st; Thou from the first
Wast present, and with mighty wings outspread [20]
Dove-like satst brooding on the vast Abyss

And mad'st it pregnant: What in me is dark
Illumin, what is low raise and support;
That to the **highth** of this great Argument
I may assert Eternal Providence, [25]
And justifie the wayes of God to men.

Say first, for Heav'n hides nothing from thy view

Nor the deep Tract of Hell, say first what cause
Mov'd our Grand Parents in that happy State,
Favour'd of Heav'n so highly, to fall off [30]
the world

From thir Creator, and transgress his Will
For one restraint, Lords of the World besides?
Who first seduc'd them to that foul revolt?
Th' infernal Serpent; he it was, whose guile
Stird up with Envy and Revenge, deceiv'd [35]
The Mother of Mankind, what time his Pride

Had cast him out from Heav'n, with all his Host
Of Rebel Angels, by whose aid aspiring
To set himself in Glory above his Peers,
He trusted to have equal'd the most High, [40]
If he oppos'd; and with ambitious aim

Against the Throne and Monarchy of God
Rais'd impious War in Heav'n and Battel proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' Ethereal Skie [45]

Glossary

Reference to the Garden of Eden and
eating the forbidden fruit from

of knowledge of good and evil

source of death which will be

[5] only through Christ.

The Creation of the world out of

Question of the source of evil in

The fall from Heaven.

With hideous ruine and combustion down To bottomless perdition, there to dwell In Adamantine Chains and penal Fire, Who durst defie th' Omnipotent to Arms. Nine times the Space that measures Day and Night	[50]	
To mortal men, he with his horrid crew Lay vanquisht, rowling in the fiery Gulfe Confounded though immortal: But his doom Reserv'd him to more wrath; for now the thought Both of lost happiness and lasting pain	[55]	The tortures of Hell.
Torments him; round he throws his baleful eyes That witness'd huge affliction and dismay Mixt with obdurate pride and stedfast hate: At once as far as Angels kenn he views The dismal Situation waste and wilde,	[60]	
A Dungeon horrible, on all sides round As one great Furnace flam'd, yet from those flames No light, but rather darkness visible Serv'd onely to discover sights of woe, Regions of sorrow, doleful shades, where peace	[65]	
And rest can never dwell, hope never comes That comes to all; but torture without end Still urges, and a fiery Deluge, fed With ever-burning Sulphur unconsum'd: Such place Eternal Justice had prepar'd	[70]	
For those rebellious, here thir Prison ordain'd In utter darkness, and thir portion set As far remov'd from God and light of Heav'n As from the Center thrice to th' utmost Pole. O how unlike the place from whence they fell!	[75]	What was lost when Heaven was lost.
There the companions of his fall, o'rewhelm'd With Floods and Whirlwinds of tempestuous fire, He soon discerns, and weltring by his side One next himself in power, and next in crime, Long after known in <i>Palestine</i> , and nam'd	[80]	
<i>Beelzebub</i> . To whom th' Arch-Enemy, And thence in Heav'n call'd Satan, with bold words Breaking the horrid silence thus began.		

Text 6.8: William Congreve *The Way of the World* (1700)

The Way of the World

Audire est operae pretium, procedere recte
Qui maechis non vultis.--HOR. Sat. i. 2, 37.
- Metuat doti deprensa.--Ibid.

TO THE RIGHT HONOURABLE RALPH, EARL OF MOUNTAGUE, ETC.

My Lord,--Whether the world will arraign me of vanity or not, that I have presumed to dedicate this comedy to your lordship, I am yet in doubt; though, it may be, it is some degree of vanity even to doubt of it. One who has at any time had the honour of your lordship's conversation, cannot be supposed to think very meanly of that which he would prefer to your perusal. Yet it were to incur the imputation of too much sufficiency to pretend to such a merit as might abide the test of your lordship's censure.

...

If I am not mistaken, poetry is almost the only art which has not yet laid claim to your lordship's patronage. Architecture and painting, to the great honour of our country, have flourished under your influence and protection. In the meantime, poetry, the eldest sister of all arts, and parent of most, seems to have resigned her birthright, by having neglected to pay her duty to your lordship, and by permitting others of a later extraction to prepossess that place in your esteem, to which

none can pretend a better title. Poetry, in its nature, is sacred to the good and great: the relation between them is reciprocal, and they are ever propitious to it. It is the privilege of poetry to address them, and it is their prerogative alone to give it protection.

This received maxim is a general apology for all writers who consecrate their labours to great men: but I could wish, at this time, that this address were exempted from the common pretence of all dedications; and that as I can distinguish your lordship even among the most deserving, so this offering might become remarkable by some particular instance of respect, which should assure your lordship that I am, with all due sense of your extreme worthiness and humanity, my lord, your lordship's most obedient and most obliged humble servant,

WILL. CONGREVE.

PROLOGUE--Spoken by Mr. Betterton.

Of those few fools, who with ill stars are curst,
 Sure scribbling fools, called poets, fare the worst:
 For they're a sort of fools which fortune makes,
 And, after she has made 'em fools, forsakes.
 With Nature's oafs 'tis quite a diff'rent case,
 For Fortune favours all her idiot race.
 In her own nest the cuckoo eggs we find,
 O'er which she broods to hatch the changeling kind:
 No portion for her own she has to spare,
 So much she dotes on her adopted care.

Poets are bubbles, by the town drawn in,
 Suffered at first some trifling stakes to win:
 But what unequal hazards do they run!
 Each time they write they venture all they've won:
 The Squire that's buttered still, is sure to be undone.
 This author, heretofore, has found your favour,
 But pleads no merit from his past behaviour.
 To build on that might prove a vain presumption,
 Should grants to poets made admit resumption,
 And in Parnassus he must lose his seat,
 If that be found a forfeited estate.

He owns, with toil he wrought the following scenes,
 But if they're naught ne'er spare him for his pains:
 Damn him the more; have no commiseration
 For dulness on mature deliberation.
 He swears he'll not resent one hissed-off scene,
 Nor, like those peevish wits, his play maintain,
 Who, to assert their sense, your taste arraign.
 Some plot we think he has, and some new thought;
 Some humour too, no farce--but that's a fault.
 Satire, he thinks, you ought not to expect;
 For so reformed a town who dares correct?
 To please, this time, has been his sole pretence,
 He'll not instruct, lest it should give offence.
 Should he by chance a knave or fool expose,
 That hurts none here, sure here are none of those.
 In short, our play shall (with your leave to show it)
 Give you one instance of a passive poet,
 Who to your judgments yields all resignation:
 So save or damn, after your own discretion.

DRAMATIS PERSONAE.

MEN.

FAINALL, in love with Mrs. Marwood,--Mr. Betterton

MIRABELL, in love with Mrs. Millamant,--Mr. Verbruggen

WITWOUND, follower of Mrs. Millamant,--Mr. Bowen

PETULANT, follower of Mrs. Millamant,--Mr. Bowman

SIR WILFULL WITWOUND, half brother to Witwoud, and nephew to Lady Wishfort,--Mr. Underhill

WAITWELL, servant to Mirabell,--Mr. Bright

WOMEN.

LADY WISHFORT, enemy to Mirabell, for having falsely pretended love to her,--Mrs. Leigh

MRS. MILLAMANT, a fine lady, niece to Lady Wishfort, and loves Mirabell,--Mrs. Bracegirdle

MRS. MARWOOD, friend to Mr. Fainall, and likes Mirabell,--Mrs. Barry

MRS. FAINALL, daughter to Lady Wishfort, and wife to Fainall, formerly friend to Mirabell,--Mrs. Bowman

FOIBLE, woman to Lady Wishfort,--Mrs. Willis

MINCING, woman to Mrs. Millamant,--Mrs. Prince

DANCERS, FOOTMEN, ATTENDANTS.

SCENE: London.

The time equal to that of the presentation.

ACT I.--SCENE I.

A Chocolate-house.

MIRABELL and FAINALL rising from cards. BETTY waiting.

MIRA. You are a fortunate man, Mr. Fainall.

FAIN. Have we done?

MIRA. What you please. I'll play on to entertain you.

FAIN. No, I'll give you your revenge another time, when you are not so indifferent; you are thinking of something else now, and play too negligently: the coldness of a losing gamester lessens the pleasure of the winner. I'd no more play with a man that slighted his ill fortune than I'd make love to a woman who undervalued the loss of her reputation.

MIRA. You have a taste extremely delicate, and are for refining on your pleasures.

FAIN. Prithee, why so reserved? Something has put you out of humour.

MIRA. Not at all: I happen to be grave to-day, and you are gay; that's all.

FAIN. Confess, Millamant and you quarrelled last night, after I left you; my fair cousin has some humours that would tempt the patience of a Stoic. What, some coxcomb came in, and was well received by her, while you were by?

MIRA. Witwoud and Petulant, and what was worse, her aunt, your wife's mother, my evil genius--or to sum up all in her own name, my old Lady Wishfort came in.

- FAIN. Oh, there it is then: she has a lasting passion for you, and with reason.--What, then my wife was there?
- MIRA. Yes, and Mrs. Marwood and three or four more, whom I never saw before; seeing me, they all put on their grave faces, whispered one another, then complained aloud of the vapours, and after fell into a profound silence.
- FAIN. They had a mind to be rid of you.
- MIRA. For which reason I resolved not to stir. At last the good old lady broke through her painful taciturnity with an invective against long visits. I would not have understood her, but Millamant joining in the argument, I rose and with a constrained smile told her, I thought nothing was so easy as to know when a visit began to be troublesome; she reddened and I withdrew, without expecting her reply.
- FAIN. You were to blame to resent what she spoke only in compliance with her aunt.
- MIRA. She is more mistress of herself than to be under the necessity of such a resignation.
- FAIN. What? though half her fortune depends upon her marrying with my lady's approbation?
- MIRA. I was then in such a humour, that I should have been better pleased if she had been less discreet.
- FAIN. Now I remember, I wonder not they were weary of you; last night was one of their cabal-nights: they have 'em three times a week and meet by turns at one another's apartments, where they come together like the coroner's inquest, to sit upon the murdered reputations of the week. You and I are excluded, and it was once proposed that all the male sex should be excepted; but somebody moved that to avoid scandal there might be one man of the community, upon which motion Witwoud and Petulant were enrolled members.
- MIRA. And who may have been the foundress of this sect? My Lady Wishfort, I warrant, who publishes her detestation of mankind, and full of the vigour of fifty-five, declares for a friend and ratafia; and let posterity shift for itself, she'll breed no more.
- FAIN. The discovery of your sham addresses to her, to conceal your love to her niece, has provoked this separation. Had you dissembled better, things might have continued in the state of nature.
- MIRA. I did as much as man could, with any reasonable conscience; I proceeded to the very last act of flattery with her, and was guilty of a song in her commendation. Nay, I got a friend to put her into a lampoon, and compliment her with the imputation of an affair with a young fellow, which I carried so far, that I told her the malicious town took notice that she was grown fat of a sudden; and when she lay in of a dropsy, persuaded her she was reported to be in labour. The devil's in't, if an old woman is to be flattered further, unless a man should endeavour downright personally to debauch her: and that my virtue forbade me. But for the discovery of this amour, I am indebted to your friend, or your wife's friend, Mrs. Marwood.
- FAIN. What should provoke her to be your enemy, unless she has made you advances which you have slighted? Women do not easily forgive omissions of that nature.
- MIRA. She was always civil to me, till of late. I confess I am not one of those coxcombs who are apt to interpret a woman's good manners to her prejudice, and think that she who does not refuse 'em everything can refuse 'em nothing.
- FAIN. You are a gallant man, Mirabell; and though you may have cruelty enough not to satisfy a lady's longing, you have too much generosity not to be tender of her honour. Yet you speak with an indifference which seems to be affected, and confesses you are conscious of a negligence.

MIRA. You pursue the argument with a distrust that seems to be unaffected, and confesses you are conscious of a concern for which the lady is more indebted to you than is your wife.
FAIN. Fie, fie, friend, if you grow censorious I must leave you:- I'll look upon the gamesters in the next room.
MIRA. Who are they?
FAIN. Petulant and Witwoud.--Bring me some chocolate.
MIRA. Betty, what says your clock?
BET. Turned of the last canonical hour, sir.
MIRA. How pertinently the jade answers me! Ha! almost one a' clock! [Looking on his watch.] Oh, y'are come!

Text 6.29: William Shakespeare. *The Two Gentlemen of Verona* (Act I, Scene 1) (1590) (+ Exercise)

Valentine: Cease to persuade, my loving Proteus.	
Home-keeping youth have ever homely wits. Were't not affection chains thy tender days To the sweet glances of thy honoured love, I rather would entreat thy company To see the wonders of the world abroad Than, living dully sluggardized at home, Wear out thy youth with shapeless idleness. But since thou lov'st, love still, and thrive therein – Even as I would, when I to love begin.	5 10
Proteus: Wilt thou be gone? Sweet Valentine, adieu.	
Think on thy Proteus when thou haply seest Some rare noteworthy object in thy travel. Wish me partaker in thy happiness When thou dost meet good hap; and in thy danger – If ever danger do environ thee – Commend thy grievance to my holy prayers; For I will be thy beadsman, Valentine.	 15
Valentine: And on a love-book pray for my success? Proteus: Upon some book I love I'll pray for thee. Valentine: That's on some shallow story of deep love –	 20
How young Leander crossed the Hellespont.	
Proteus: That's a deep story of a deeper love, For he was more than over-shoes in love.	
Valentine: 'Tis true, for you are over-boots in love, And yet you never swam the Hellespont.	25
Proteus: Over the boots? Nay, give me not the boots. Valentine: No, I will not; for it boots thee not. Proteus: What? Valentine: To be in love, where scorn is bought with groans, Coy looks with heart-sore sighs, one fading moment's mirth	 30

<p>With twenty watchful, weary, tedious nights. If haply won, perhaps a hapless gain; If lost, why then a grievous labour won; However, but a folly bought with wit, Or else a wit by folly vanquished.</p>	35
<p>Proteus: So by your circumstance you call me fool. Valentine: So by your circumstance I fear you'll prove. Proteus: 'Tis love you cavil at. I am not love. Valentine: Love is your master, for he masters you,</p>	
<p>And he that is so yoked by a fool Methinks should not be chronicled for wise.</p>	40
<p>Proteus: Yet writers say "As in the sweetest bud</p>	
<p>The eating canker dwells, so doting love Inhabits in the finest wits of all."</p>	
<p>Valentine: And writers say "As the most forward bud</p>	45
<p>Is eaten by the canker ere it blow,</p>	
<p>Even so by love the young and tender wit</p>	
<p>Is turned to folly, blasting in the bud, Losing his verdure even in the prime, And all the fair effects of future hopes." But wherefore waste I time to counsel thee That art a votary to fond desire? Once more adieu. My father at the road Expects my coming, there to see me shipped.</p>	50
<p>Proteus: And thither will I bring thee, Valentine.</p>	55
<p>Valentine: Sweet Proteus, no. Now let us take our leave.</p>	
<p>To Milan let me hear from thee by letters Of thy success in love, and what news else Betideth here in absence of thy friend; And I likewise will visit thee with mine.</p>	60
<p>Proteus: All happiness bechance to thee in Milan Valentine: As much to you at home; and so farewell. (from: S. Wells and G. Taylor (eds.) <i>The Oxford Shakespeare. The Complete Works</i>. Oxford: Clarendon, 1988, 1998.)</p>	

Text 6.30: William Shakespeare: *Henry V* (c. 1599)

Act 3, Scene 2

GOWER: The Duke of Gloucester, to whom the order of the siege is given, is altogether directed by an Irishman, a very valiant gentleman, i' faith.

FLUELLEN: It is Captain Macmorris, is it not?

GOWER: I think it be.

FLUELLEN: By Cheshu, he is an ass, as in the world: I will verify as much in his beard: he has no more directions in the true disciplines of the wars, look you, of the Roman disciplines, than is a puppy-dog.

Enter MACMORRIS and Captain JAMY

GOWER: Here a' comes; and the Scots captain, Captain Jamy, with him.

FLUELLEN: Captain Jamy is a marvellous falourous gentleman, that is certain; and of great expedition and knowledge in th' aunchient wars, upon my particular knowledge of his directions: by Cheshu, he will maintain his argument as well as any military man in the world, in the disciplines of the pristine wars of the Romans.

JAMY: I say gud-day, Captain Fluellen.

FLUELLEN: God-den to your worship, good Captain James.

GOWER: How now, Captain Macmorris! have you quit the mines? have the pioneers given o'er?

MACMORRIS: By Chrish, la! tish ill done: the work ish give over, the trompet sound the retreat. By my hand, I swear, and my father's soul, the work ish ill done; it ish give over: I would have blowed up the town, so Chrish save me, la! in an hour: O, tish ill done, tish ill done; by my hand, tish ill done!

FLUELLEN: Captain Macmorris, I beseech you now, will you voutsafe me, look you, a few disputations with you, as partly touching or concerning the disciplines of the war, the Roman wars, in the way of argument, look you, and friendly communication; partly to satisfy my opinion, and partly for the satisfaction, look you, of my mind, as touching the direction of the military discipline; that is the point.

JAMY: It sall be vary gud, gud feith, gud captains bath: and I sall quit you with gud leve, as I may pick occasion; that sall I, marry.

MACMORRIS: It is no time to discourse, so Chrish save me: the day is hot, and the weather, and the wars, and the king, and the dukes: it is no time to discourse. The town is beseeched, and the trumpet call us to the breach; and we talk, and, be Chrish, do nothing: 'tis shame for us all: so God sa' me, 'tis shame to stand still; it is shame, by my hand: and there is throats to be cut, and works to be done; and there ish nothing done, so Chrish sa' me, la!

JAMY: By the mess, ere these eyes of mine take themselves to slomber, ay'll de gud service, or ay'll lig i' the grund for it; ay, or go to death; and ay'll pay 't as valourously as I may, that sall I suerly do, that is the breff and the long. Marry, I wad full fain hear some question 'tween you tway.

FLUELLEN: Captain Macmorris, I think, look you, under your correction, there is not many of your nation—

MACMORRIS: Of my nation! What ish my nation? Ish a villain, and a bastard, and a knave, and a rascal. What ish my nation? Who talks of my nation?

FLUELLEN: Look you, if you take the matter otherwise than is meant, Captain Macmorris, peradventure I shall think you do not use me with that affability as in discretion you ought to use me, look you: being as good a man as yourself, both in the disciplines of war, and in the derivation of my birth, and in other particularities.

MACMORRIS: I do not know you so good a man as myself: so Chrish save me, I will cut off your head.

GOWER: Gentlemen both, you will mistake each other.

JAMY: A! that's a foul fault. A parley sounded. ... *Exeunt.*

Act 4, Scene 7. *Another part of the field. Enter FLUELLEN and GOWER*

FLUELLEN: Kill the poys and the luggage! 'tis expressly against the law of arms: 'tis as arrant a piece of knavery, mark you now, as can be offer't; in your conscience, now, is it not?

GOWER: 'Tis certain there's not a boy left alive; and the cowardly rascals that ran from the battle ha' done this slaughter: besides, they have burned and carried away all that was in the king's tent; wherefore the king, most worthily, hath caused every soldier to cut his prisoner's throat. O, 'tis a gallant king!

FLUELLEN: Ay, he was porn at Monmouth, Captain Gower. What call you the town's name where Alexander the Pig was born!

GOWER: Alexander the Great. FLUELLEN: Why, I pray you, is not pig great? the pig, or the great, or the mighty, or the huge, or the magnanimous, are all one reckonings, save the phrase is a little variations.

GOWER: I think Alexander the Great was born in Macedon; his father was called Philip of Macedon, as I take it.

FLUELLEN: I think it is in Macedon where Alexander is born. I tell you, captain, if you look in the maps of the world, I warrant you shall find, in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon; and there is also moreover a river at Monmouth: it is called Wye at Monmouth; but it is out of my prains what is the name of the other river; but 'tis all one, 'tis alike as my fingers is to my fingers, and there is salmons in both. If you mark Alexander's life well, Harry of Monmouth's life is come after it indifferent well; for there is figures in all things. Alexander, God knows, and you know, in his rages, and his furies, and his wraths, and his cholers, and his moods, and his displeasures, and his indignations, and also being a little intoxicates in his prains, did, in his ales and his angers, look you, kill his best friend, Cleitus.

GOWER: Our king is not like him in that: he never killed any of his friends.

FLUELLEN: It is not well done, mark you now take the tales out of my mouth, ere it is made and finished. I speak but in the figures and comparisons of it: as Alexander killed his friend Cleitus, being in his ales and his cups; so also Harry Monmouth, being in his right wits and his good judgments, turned away the fat knight with the great belly-doublet: he was full of jests, and gipes, and knaveries, and mocks; I have forgot his name.

GOWER: Sir John Falstaff.

FLUELLEN: That is he: I'll tell you there is good men born at Monmouth.

GOWER: Here comes his majesty.

Text 6.31: William Shakespeare. *Twelfth Night, or What You Will* (Act 3, Scene 2) (1601) (+ Exercise)

Sir Andrew :	No faith, I'll not stay a jot longer.	
Sir Toby:	Thy reason, dear venom, give thy reason.	
Fabian:	You must needs yield your reason, Sir Andrew.	
Sir Andrew:	Marry, I saw your niece do more favours to the Count's servingman than ever she bestowed upon me. I saw't i'th'orchard.	5
Sir Toby:	Did she see thee the while, old boy? Tell me that.	
Sir Andrew:	As plain as I see you now.	
Fabian:	This was a great argument of love in her toward you.	
Sir Andrew:	'Slight, will you make an ass o'me?	
Fabian:	I will prove it legitimate, sir, upon the oaths of judgement and reason.	10
Sir Toby:	And they have been grand-jurymen since before Noah was a sailor.	
Fabian:	She did show favour to the youth in your sight only to exasperate you, to awake your dormouse valour, to put fire in your heart and brimstone in your liver. You should then have accosted her, and with some excellent jests, fire-new from the mint, you should have banged the youth into dumbness. This was looked for at your	15
	hand, and this was balked. The double gilt of this opportunity you let time wash off, and you are now sailed into the north of my lady's opinion, where you will hang like an icicle on a Dutchman's beard unless you do redeem it by some laudable attempt either of valour or policy.	
Sir Andrew:	An't be any way, it must be with valour, for policy I hate. I had as lief	20
	be a Brownist as a politician.	
Sir Toby:	Why then, build me thy fortunes upon the basis of valour. Challenge me the Count's youth to fight with him, hurt him in eleven places. My niece shall take note of it; and assure thyself, there is no love-broker in the world can more prevail in man's commendation with woman than report of valour.	25
Fabian:	There is no way but this, Sir Andrew.	

Sir Andrew: Will either of you bear me a challenge to him?
 Sir Toby: Go, write it in a martial hand, be curst and brief. It is no matter how witty so it be eloquent and full of invention. Taunt him with the licence of ink. If thou “thou’st” him some thrice, it shall not be amiss, and as many lies as will lie in thy sheet of **30** paper, although the sheet were big enough for the bed of Ware, in England, set’em down, go about it. Let there be gall enough in thy ink; though thou write with a goose-pen, no matter. About it.
 (from: S. Wells and G. Taylor (eds.) *The Oxford Shakespeare. The Complete Works*. Oxford: Clarendon, 1988, 1998)

Text 7.1: Richard Hakluyt. *Discourse of Western Planting* (1584) (+ Exercise)

A particular discourse concerning the greate necessitie and manifold comodities that are like to growe to this Realme of Englande by the Westerne discoveries lately attempted, Written in the yere 1584. by Richarde Hackluyt of Oxforde at the requeste and direction of the righte worshipfull Mr Walter Raghly nowe Knight, before the comynge home of his Twoo Barkes: and is devided into xxj chapters, the titles whereof followe in the nexte leafe.

1. That this westerne discoverie will be greatlye for thinlargement of the gospel of Christe whereunto the Princes of the reformed religion are cheffely bounde amongst whome her ma^{tie} ys principall.
2. That all other englishe Trades are growen beggerly or daungerous, especially in all the king of Spayne his Domyions, where our men are driven to flinge their Bibles and prayer Bokes into the sea, and to forswear and renounce their religion and conscience and consequently theyr obedience to her Ma^{tie}.
3. That this westerne voyadge will yelde unto us all the commodities of Europe, Affrica, and Asia, as far as wee were wonte to travell, and supply the wants of all our decayed trades.
4. That this enterpryse will be for the manifold employmente of members of idle men, and for bredinge of many sufficient, and for utterance of the greate quantitie of the commodities of our Realme.
5. That this voyage will be a great bridle to the Indies of the kinge of Spaine and a meane that wee may arreste at our pleasure for the space of tenne weekes or three monethes every yere, one or two hundred saile of his subjectes shippes at the fysshinge in Newfounde lande.
12. That the passage in this voyadge is easie and shorte, that it cutteth not nere the trade of any other mightie Princes, nor nere their Contries, that it is to be performed at all tymes of the yere, and nedeth but one kinde of winde, that Ireland beinge full of goodd havens on the southe and west sides, is the nerest parte of Europe to yt, w^{ch} by this trade shall be in more securitie, and the sooner drawn to more Civilitie.
15. That spedie plantinge in divers fitt places is moste necessarie upon these luckye westerne discoveries for feare of the daunger of being prevented by other nations w^{ch} have the like intentions, wth the order thereof and other reasons therwthall alleaged.
17. That by these Colonies the Northwest passage to Cathaio and china may easely quickly and perfectly be searched oute aswell by river and overlende, as by sea, for prooffe whereof here are quoted and alleaged divers rare Testymonies oute of the three volumes of voyadges gathered by Ramusius and other grave authors.

Text 7.2: Banjo Patterson. “Waltzing Matilda” (1887)

“Waltzing Matilda” Banjo Patterson (Christina Macpherson manuscript)	<i>waltzing</i> “traveling on foot” slang <i>matilda</i> “bag, swag” colloquial <i>swagman</i> “itinerant worker” compound of Brit. dialect <i>swag</i> “bed-roll” + <i>man</i>
Oh there once was a swagman camped in the billabong Under the shade of a Coolibah tree And he sang as he looked at the old billy boiling Yuwaaliyaay <i>gulabaa</i> Who'll come a'waltzing Matilda with me dialect <i>bally</i>	<i>billabong</i> “waterhole” < Wiradjuri <i>bila</i> “river” + <i>bong</i> <i>coolibab</i> “kind of eucalyptus” < <i>billy</i> “can for boiling water” < Scot.

Refrain: Who'll come a'waltzing Matilda my darling Who'll come a'waltzing Matilda with me Waltzing Matilda and leading a waterbag Who'll come a'waltzing Matilda with me	<i>a-waltzing</i> a-prefixing: earlier stage in the development of the progressive (see 10.2.3)
Down came a jumbuck to drink at the billabong Up jumped the swagman and grabbed him with glee And he said as he put him away in the tucker bag “You'll come a'waltzing Matilda with me”	<i>jumbuck</i> “semi-wild sheep” < Aus. pidgin <i>jump up</i> (?) <i>tucker</i> “food” British slang + Refrain
Down came the squatter a'riding his thoroughbred Down came policemen, one, two and three, “Whose is the jumbuck you've got in the tuckerbag? You'll come a'waltzing Matilda with me.”	<i>squatter</i> “a prosperous farmer” + Refrain
But the swagman he up and he jumped in the water-hole Drowning himself by the coolabah tree (http://www.nla.gov.au/epubs/waltzingmatilda/ And his ghost may be heard as it sings by the billabong	+ Refrain 3versions of WaltzingMatilda.doc)

Text 7.3: Igbo borrowing in English: C.N. Adichie. *Purple Hibiscus* (2005)

<p>Every time Auntie Ifeoma spoke to Papa, my heart stopped, then started again in a hurry. It was the flippant tone; she did not seem to recognize that it was Papa, that he was different, special. I wanted to reach out and press her lips shut and get some of that shiny bronze on my fingers. “Where do you want to take them [the narrator and her bother]?” Papa asked, standing by the door. “Just to look around.”</p> <p>“Sightseeing?” Papa asked. He spoke English, while Auntie Ifeoma spoke Igbo.</p> <p>“Eugene, let the children come out with us!” Auntie Ifeoma sounded irritated; her voice was slightly raised. “Is it not Christmas that we are celebrating, eh? ...”</p> <p>... “Okay. They can go with you, but you know I do not want my children near anything ungodly. If you drive past <i>mmuo</i>, keep your windows up.”</p> <p>“I have heard you, Eugene,” Auntie Ifeoma said, with exaggerated formality.</p> <p>(C.N. Adichie (2005) <i>Purple Hibiscus</i>. London: Harper Perennial, 77f)</p>
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Text 7.4: Code-switching into Nigerian PE: C.N. Adichie. *Purple Hibiscus* (2005)

<p>She opened the door only a crack, but two wide hands reached in and forced the door ajar. ...</p> <p>“What is it? Who are you?” Auntie Ifelma asked.</p> <p>“We are here to search your house. We’re looking for documents designed to sabotage the peace of the university. ...”</p> <p>“Who sent you here?” Aunt Ifeoma asked.</p> <p>“We are from the special security unit in Port Harcourt.”</p> <p>“Do you have any papers to show me?? You cannot just walk into my house.”</p> <p>“Look at this <i>yeye</i> woman [mother] oh! I said we are form the special security unit!” the tribal marks curved even more on the man’s face as he frowned and pushed Auntie Ifeoma aside.</p> <p>“How you go just come enter like dis? Wetin be dis?” Obiora [Ifeoma’s son and the slightly older cousin of the narrator] said, rising, the fear in his eyes not quite shielded by the brazen manliness in his pidgin English.</p> <p>(C.N. Adichie (2005) <i>Purple Hibiscus</i>. London: Harper Perennial, 77f)</p>
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Text 7.5: Code-switching between English and Jamaican Creole: A. Levy. *Small Island* (2004)

Miss Jewel called me every day after school, “Miss Hortense, di boy gone, come help me nuh.” Her colossal leather-worn hands squeezed waterfalls from washing. Her breasts wobbled: two fallen fruit trapped by the waistband of her skirt. Her legs bowed.

“Miss Jewel,” I asked, “why your legs stick out so?”

She solemn, sucked her teeth and said, “Me nuh know, Miss Hortense. When me mudda did pregnant dem she smaddy obeah’er. A likkle spell yah no.” And she sang as she washed. “ ‘Mr Roberts wash him sock at night. And sidung pon de ground.’ ”

“No, Miss Jewel,” I told her, “you are singing the wrong words. It is ‘While shepherds watched their flock by night.’ ”

“Weh you mean shepherd, Miss Hortense?”

“A shepherd is a man who looks after sheep.”

“Sheep? Dem nuh have none ah dat in Jamaica?”

“No, it is England where the shepherd is, Miss Jewel.”

“Oh, Hengland. Ah deh so de Lawd born ah Hengland?”

(A. Levy (2004) *Small Island*. London: Review, 42f)

Text 8.1: Samuel Johnson. Preface to a *Dictionary of the English Language* (1755)

When I took the first survey of my undertaking, I found our speech copious without order, and energetick without rules: wherever I turned my view, there was perplexity to be disentangled, and confusion to be regulated; choice was to be made out of boundless variety, without any established principle of selection; adulterations were to be detected, without a settled test of purity; and modes of expression to be rejected or received, without the suffrages of any writers of classical reputation or acknowledged authority.

5

Having therefore no assistance but from general grammar, I applied myself to the perusal of our writers; and noting whatever might be of use to ascertain or illustrate any word or phrase, accumulated in time the materials of a dictionary, which, by degrees, I reduced to method, establishing to myself, in the progress of the work, such rules as experience and analogy suggested to me; experience, which practice and observation were continually increasing; and analogy, which, though in some words obscure, was evident in others.

10

So far have I been from any care to grace my pages with modern decorations, that I have studiously endeavoured to collect examples and authorities from the writers before the restoration, whose works I regard as *the wells of English undefiled*, as the pure sources of genuine diction. Our language, for almost a century, has, by the concurrence of many causes, been gradually departing from its original *Teutonic* character, and deviating towards a *Gallick* structure and phraseology, from which it ought to be our endeavour to recal it, by making our ancient volumes the ground-
15 work of stile, admitting among the additions of later times, only such as may supply real deficiencies, such as are readily adopted by the genius of our tongue, and incorporate easily with our native idioms.

(at: <http://www.gutenberg.org/dirs/etext04/pengl10.txt>)

Text 8.2: Definitions from Johnson’s *Dictionary* (1755)

Tory: (A cant term, derived, I suppose, from an Irish word signifying a savage.) One who adheres to the ancient constitution of the state, and the apostolical hierarchy of the church of England, opposed to a whig.

Oats: A grain, which in England is generally given to horses, but in Scotland supports the people.

Lexico'grapher: A writer of dictionaries; a harmless drudge, that busies himself in tracing the original, and detailing the signification of words.

(from: *Johnson’s Dictionary* (1982) *A Modern Selection*. E.L. McAdam and G. Milne (eds.) London: Papermac)