

FROM THE MIDDLE AGES TO THE EARLY EIGHTEENTH CENTURY



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A Survey of English Literature: From the Middle
Ages to the Early Eighteenth Century (ENGLT
310)

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TABLE OF CONTENTS

Licensing

1: Early English Literature of the Middle Ages

- 1.1: Introduction to the Middle Ages
- 1.2: Introduction to Old English in Beowulf
- 1.3: Women in Beowulf
- 1.4: "The Dream of the Rood"
- 1.5: Reading the "Lay of Sir Launful"
- 1.6: The Lay of Sir Launful by Marie de France
- 1.7: Reading the The Canterbury Tales
- 1.8: Everyman and Morality Plays
- 1.9: Everyman

2: The Tudor Age (1485-1603)

- 2.1: Introduction to the Tudor Age
- 2.2: Queen Elizabeth I
- 2.3: "The Doubt of Future Foes"
- 2.4: "On Monsieur's Departure"
- 2.5: "The Golden Speech"
- 2.6: Introduction to Shakespeare's Plays
- 2.7: Mary Sidney Herbert Spenser and Her "Doleful Lay"
- 2.8: "The Doleful Lay of Clorinda"
- 2.9: Christopher Marlowe
- 2.10: "The Passionate Shepherd to His Love"
- 2.11: Sir Walter Raleigh
- 2.12: "The Nymph's Reply to the Shepherd"
- 2.13: Pastoral Poems, Discussion Questions

3: The Age of Revolution (1603-1688)

- 3.1: Introduction to the Age of Revolution
- 3.2: Margaret Cavendish, the Duchess of Newcastle (1623-1673)
- 3.3: A True Relation of the Birth, Breeding and Life of Margaret Cavendish
- 3.4: Margaret Cavendish, Pastoral Poetry

3.5: The Convent of Pleasure

- 3.5.1: Act I
- 3.5.2: Act II
- 3.5.3: Act III
- 3.5.4: Act IV
- 3.5.5: Act V

- 3.6: Margaret Cavendish, Discussion Questions
- 3.7: Cavendish--The Convent of Pleasure Discussion Questions
- 3.8: Aemilia Lanyer (1569-1645)
- 3.9: Excerpts from the Dedications in *Salve Deus Rex Judaeorum*
- 3.10: "Eve's Apology" from *Salve Deus Rex Judaeorum*
- 3.11: Anne Finch and Selected Poems
- 3.12: John Donne (1572-1631)
- 3.13: "The Flea"
- 3.14: "A Valediction- Forbidding Mourning"
- 3.15: "Holy Sonnet 10"
- 3.16: George Herbert (1593-1633)
- 3.17: Selected Poems by George Herbert
- 3.18: Andrew Marvell (1621-1678)
- 3.19: "To His Coy Mistress"
- 3.20: "On Mr. Milton's *Paradise Lost*"
- 3.21: John Milton (1608-1674)
- 3.22: *Paradise Lost* as an Epic Poem

4: NeoClassicism and the 18th Century

- 4.1: Introduction to Neoclassicism and the 18th Century
- 4.2: Aphra Behn (1640-1689)
- 4.3: *Oroonoko* or The History of the Royal Slave
- 4.4: Jonathan Swift (1667-1745)
- 4.5: *Gulliver's Travels*- Part I
- 4.6: Alexander Pope (1688-1744)
- 4.7: The Mock-Epic and Reading *The Rape of the Lock*

5: Assignments

- 5.1: Engaged Reading Assignment (ERA)
- 5.2: Creative Imitation Assignment
- 5.3: *Canterbury Tales* Group Assignment
- 5.4: Shakespearean Play Group Assignment
- 5.5: *Paradise Lost* Group Assignment
- 5.6: Padlet Group Assignment

Index

Glossary

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1: EARLY ENGLISH LITERATURE OF THE MIDDLE AGES

- 1.1: Introduction to the Middle Ages
- 1.2: Introduction to Old English in Beowulf
- 1.3: Women in Beowulf
- 1.4: "The Dream of the Rood"
- 1.5: Reading the "Lay of Sir Launful"
- 1.6: The Lay of Sir Launful by Marie de France
- 1.7: Reading the The Canterbury Tales
- 1.8: Everyman and Morality Plays
- 1.9: Everyman

1.1: Introduction to the Middle Ages

Medieval British literature exists because of the waves of successive groups that made the British Isles a melting pot of cultures, with each contributing a piece of the puzzle. The Middle Ages span over one thousand years of history, which would be impossible to reproduce in much detail in a concise summary; the avid student of history would do well to pick up a textbook (or two) on British medieval history for a more complete picture of events. The purpose of this introduction is to give an outline of major events that affected literature, including who was in Britain at what time, and how literature responded to the changing times. To understand the context of medieval British literature, it is necessary to begin much earlier, in Roman times.

Roman Britain

Although Julius Caesar invaded Britain in 55 and 54 BCE, it was not until 43 CE that the Romans began a systematic invasion of the British Isles. The inhabitants, called Britons by the Romans, were not a unified group, but rather many different tribes; popularly, they are now referred to as Celts, although archaeologists and historians suggest that calling them Celtic language speakers would be more accurate. The Celts were not the original or only inhabitants of the island (archaeologists have found evidence of settlements dating back to the Stone Age), and even some sites now associated with the Celts, such as Stonehenge, predate them. Although these Celtic tribes had an oral culture, rather than a written one, Roman authors wrote about them (not the most unbiased of sources); it would be difficult to imagine later medieval British literature without references to their cultures (such as the druids, who served as priests and advisors, among other functions) and their languages. The tribes in the south—the ones first encountered by the Romans—spoke Common Brittonic, a Celtic language that would develop into modern Welsh, Cornish, and Breton (and the now extinct Cumbric). The Goidelic, or Gaelic, language developed into Irish Gaelic, Scottish Gaelic, and Manx (spoken on the Isle of Man). The influence of Celtic languages is most evident in place names such as London, Dover, Avon, and Cornwall.



Figure 1.1.1: Roman.Britain.campaigns.43.to.84. (CC BY-SA 3.0; Noctuncurious via [Wikimedia Commons](#))

The Roman conquest of Britain was met with considerable resistance; the most famous example was the revolt led by Queen Boudica of the Iceni, a Celtic tribe, in either 60 or 61 ACE. Boudica and her coalition of several Celtic tribes came close to driving the Romans out, but Roman forces under Suetonius defeated the coalition and reasserted control. To the north, the Roman Emperor Hadrian ordered the construction of a wall in 122 CE to keep out the Picts, who inhabited what is now present-day Scotland. The Picts may have been a combination of indigenous tribes (who predated the Celtic migration to the island by hundreds of years) and immigrants from Ireland (the word *Scoti*, from which the name Scotland derives, was used by the Romans to describe the Irish). The Picts were never conquered by the Romans, just as Ireland resisted Roman rule. Much later, in the Declaration of Arbroath (1320), the Scots would use this fact to argue to the Pope that they historically were an independent kingdom, and therefore, Edward I of England had no right to their lands.

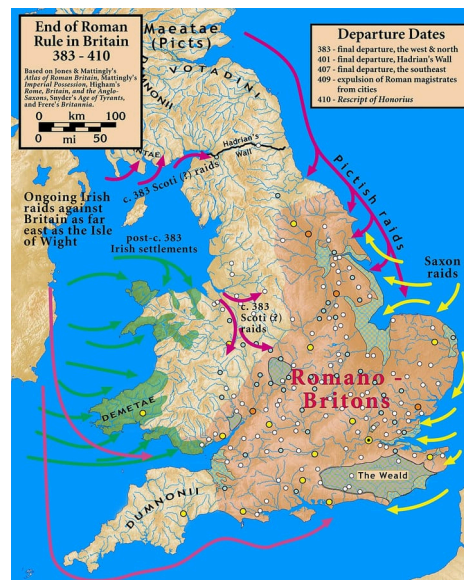


Figure 1.1.2: End of Roman rule in Britain 383-410. (CC BY-SA 3.0; Notuncurious via [Wikimedia Commons](#))

Although the Middle Ages in Europe are often seen as beginning after the fall of Rome in 476 CE, the Middle Ages in Britain start with the withdrawal of Roman troops. By 383 CE, Roman forces had withdrawn from the north and west, with the final departure of troops from the island in 10 ACE. The medieval legend of King Arthur and his knights comes from the events that followed this departure.

Anglo-Saxon Britain

When Roman forces abandoned their British outposts, the Britons were left vulnerable after several hundred years of Roman military protection. The Irish and the Picts began raiding the lands formerly controlled by the Romans, while Saxon pirates stepped up their raids along the British coastline. Although historical records from this time are scarce (most literature at this point was transmitted orally), some later authors claim that a leader named Vortigern (possibly itself a title) made the colossal mistake of inviting Saxon mercenaries into the country to protect Britons from the Picts and Irish. Instead, according to later literary sources, the Saxons began their own invasion of the island. Although modern historians debate whether the invasion was actually more of a migration, literary sources follow the account in the *Anglo-Saxon Chronicle* (first composed in the ninth century). However it started, the Saxons, Angles, and Jutes would eventually overrun what is now England, or “Angleland,” pushing many of the Celtic tribes into Wales, Cornwall, Scotland, and Ireland, as well as across the British Channel to Armorica (modern-day Brittany in France).

The Romanized Britons attempted to repel the invaders, and it was during this time—approximately 450 to 550—that the legend of Arthur originates. There is no written evidence from that period that Arthur existed, although some historians have suggested that there may have been a leader (or several leaders) among the Romano-Britons who temporarily held back the Saxon invasion. Whether he was based on a single war chief or a conglomeration of several historical figures, later authors named Arthur as the leader who defeated the Saxons in several key battles. Ironically, it would not just be later Celtic writers (such as the Welshman Geoffrey of Monmouth) who would write about Arthur, but also the very English/Anglo-Saxons against whose ancestors Arthur was supposed to have fought.

The Anglo-Saxon kingdoms of England (Wessex, Sussex, Essex, Kent, Mercia, East Anglia, and Northumbria, along with other smaller domains) were slowly Christianized in the seventh and eighth centuries. Missionaries often tried to convert the ruler first, who would then allow (or order) the conversion of his people. Bede describes part of this process in his *Ecclesiastical History of the English People*, completed in about 731 CE. Bede begins with the Roman invasion and continues to the present day. For the previously pagan Germanic tribes, the process of conversion involved reconciling the warrior code with Christian teachings. Anglo-Saxon literature, therefore, often couches traditional warrior behavior in a Christian context. Stories such as *Beowulf* take a clearly pagan story and retool it into a Christian framework (scholars still debate the extent to which this effort is successful in that story). One of the most successful examples of this reworking is “The Dream of the Rood,” which tells the story of Christ’s crucifixion as the actions of a warrior who defeats his enemies through his bravery. More frequently, as in the poem *The Wanderer*, the Christian meaning of the story appears to have been added after the fact (Hough). The opposite transformation happens with the story of Judith, taken from *The Book of Judith* (still found in the Roman Catholic and Eastern Orthodox Bibles, but removed

from both Jewish and Protestant versions) (*The Bible, Douay-Rheims, Book 18: Judith*). The Hebrew Judith who fights the Assyrian Holofernes is described as a type of Anglo-Saxon shield maiden, worthy of her share of the enemy's treasure (*The Bible, Douay-Rheims, Book 18: Judith*). Our understanding of this process is also limited by the scarcity of surviving manuscripts: both *Beowulf* and *Judith* survive in only one manuscript, while only four manuscript books, or codices, of Anglo-Saxon poetry are extant.

Danelaw Britain

In 793, the Vikings raided the monastery at Lindisfarne, and Danish attacks on England began to increase. Over the next hundred years, Danish forces would occupy more and more Anglo-Saxon territory, at one point leaving only the kingdom of Wessex independent. Sections in the northern and eastern parts of England became known as the Danelaw, or areas where Danish laws were used, rather than Anglo-Saxon ones. Ironically, as Britain went through a temporary phase in which fewer people knew Latin, more books were translated from Latin to Old English (or Anglo-Saxon, which is basically a dialect of Old German). In particular, King Alfred of Wessex (who ruled from 871 to 899) oversaw the translations of numerous Latin texts into Old English so that past learning would not be lost. At the same time, areas under the Danelaw picked up quite a few loanwords from Norse/Scandinavian languages, including words like “anger,” “cake,” “window,” “glitter,” “mistake,” “eggs,” and “awkward.” Those words would spread to other areas of the island over time.

In 1016, King Canute of Norway and Denmark became king of all England, ruling until 1035. After a struggle with the succession among Canute's heirs, the Wessex line was briefly restored when Edward the Confessor took the throne in 1042. Edward ruled until 1066, and his death led to a fight for the succession that resulted in the Norman conquest of England by William, Duke of Normandy (more commonly referred to now as William the Conqueror). William defeated his main rival, Harold Godwin, at the Battle of Hastings on October 14, 1066.

Norman Britain

The *Anglo-Saxon Chronicle* records the Norman Conquest as a punishment from God, although it is not complimentary about the instrument of that punishment, William, or his Norman troops (Gomme). While suppressing revolts, William began the process of removing Anglo-Saxons from power and replacing them with his Norman followers. The *Domesday Book* (a survey of all the lands and wealth of England) records the removal of lands from Anglo-Saxon nobles, whose lands were then awarded to Normans. Many free peasants suddenly found themselves bound to the lord of the manor and required to work for him, signaling the start of the feudal system. At one point, fewer than 250 people owned most of the land in England.

William did not speak English, so Norman French became the most commonly used language of the British royal court—as well as government offices and the legal system. Just as the Christianization of the Anglo-Saxons had introduced Latin words into the language, Old English incorporated an increasing amount of French vocabulary over time. As a result, English speakers can say that they are going to have a “drink” (Anglo-Saxon origin) or a “beverage” (Old French origin), or that they are going to “weep” (Anglo-Saxon) or “cry” (Old French). Additionally, the very word “government” is of French origin, as are the words “office,” “city,” “police,” “tax,” “jury,” “attorney,” and “prison.”

The Norman invasion also led to a resurgence of interest in King Arthur, and over the next few centuries, the most common modern image of Arthur was created. The three main topics of literature in medieval Britain were “the Matter of Rome” (stories of the Trojan War, using Virgil's *Aeneid* as a reference), “the Matter of France” (mostly stories of Charlemagne and his men), and “the Matter of Britain,” which were mostly stories related to King Arthur. Geoffrey of Monmouth's *History of the Kings of Britain*, written around 1135-1139, introduced many Normans to the story of Arthur, including a new character from a different tradition: Merlin. (Well over two-hundred years later, Chaucer would mention in *The House of Fame* that some people considered Geoffrey of Monmouth a liar.) Many of the most well-known elements of the Arthurian legend were added over the next forty years or so; the Anglo-Norman writer Wace, in his *Roman de Brut* (1155), added the Round Table, while the French writer Chrétien de Troyes added a French knight, Lancelot, as the lover of Queen Guinevere and the greatest knight of King Arthur's court in his *The Knight of the Cart; or Lancelot* (written roughly between 1175 and 1181).

The quest for the Holy Grail evolved during this time as well. In the Welsh *Peredur*, the grail is a platter with a severed head on it; in Chrétien's *Perceval*, it is a serving dish with contents that light up the room; and in Wolfram von Eschenbach's *Parzival*, the grail is a stone (possibly a meteorite) guarded by the Knights Templar. It is in Robert de Boron's *Joseph d'Arimathea* that the grail becomes the cup used by Jesus at the Last Supper and used by Joseph of Arimathea to catch blood from Jesus during the Crucifixion. By the time that Sir Thomas Malory wrote his huge compilation of Arthurian stories in *Le Morte d'Arthur*, the Grail knight was no longer Percival, but Galahad, the son of Lancelot and Elaine, the daughter of King Pellès (a version of the Fisher King of the Grail stories), although Percival accompanies Galahad on his quest.

Several British monarchs attempted to use the Arthurian stories for their own political advantage. Henry II (who reigned from 1154-1189) claimed to have found the grave of Arthur and Guinevere in Glastonbury, possibly to discourage the popular idea that Arthur might return one day. During the reign of Edward I (1272-1307), a Round Table was constructed (5.5 meters in diameter), which now hangs on the wall in the Great Hall of Winchester Castle. Edward III (1327- 1377) created the Order of the Garter (rather than a Round Table, which he considered at one point) to create a new type of community of knights. It was during Edward III's reign that the English language, rather than French, slowly became prominent again. In 1362, English was re-established as the language of the legal system (before the Pleading in English Act of 1362, all legal proceedings were conducted in French, even though most of the English did not know French), although it would not be until the reign of Henry V (1413-1422) that English would be re-established as the official language of government for the first time since the Norman conquest.

By the time that Geoffrey Chaucer began writing, English was slowly becoming the language of literature in Britain once more. Although some of his contemporaries, such as John Gower, wrote in French and Latin as well as English to reach a wider audience, Chaucer wrote his works in Middle English, as did the anonymous author of *Sir Gawain and the Green Knight*, William Langland with his *Piers Plowman*, and other authors. By the time that William Caxton printed a copy of Chaucer's *The Canterbury Tales* in 1476 (long after Chaucer's death in 1400), Chaucer was considered the master that many English and Scottish authors sought to emulate. In the Renaissance, Shakespeare took Chaucer's poem *Troilus and Criseyde* and turned it into a play, writing in Early Modern English.

The Middle Ages in Britain end (more or less) in 1485, when Henry VII ends the Wars of the Roses (and the Early Modern Period begins). Malory's *Le Morte d'Arthur* was published in the same year, and it is the literary reaction to the wars between the houses of Lancaster and York that had just ended. As the Middle Ages drew to a close, Malory records a picture of knighthood that is both nostalgic and, at times, cynical: celebrating the concept while criticizing the practice of it. Just as the start of the Middle Ages gave rise to the legend of King Arthur, *Le Morte d'Arthur* serves as a bookend to the period.

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1.2: Introduction to Old English in Beowulf

The Origins of English

As we begin our study on the literature of the Middle Ages, it's important to have some background information on the origins of English in order to have a foundation for our study of this literature. The following videos will provide you with some useful information.

You may have heard that English is a Germanic language. Take a look at this video which explains how English is connected to German and other languages. This is really just a fun overview of the influences on English.

Is English Really a Germanic Language?

This interactive element is not available in this format. Visit the link or scan the QR code to access it online.

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The following YouTube video provides an example of the opening lines of *Beowulf* in the original Old English, as well as a translated version. Even though what we are reading in the translated version may seem far removed from what we know as English today, you can see that Old English really feels like a totally foreign language.

BEOWULF: Reading and translating the opening lines

This interactive element is not available in this format. Visit the link or scan the QR code to access it online.

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1.3: Women in Beowulf

As you see the title of this page, you may be asking yourself, "There were women in *Beowulf*?"

With the exception of Grendel's mother, the other women in the story have relatively minor roles and almost seem to disappear into the background. In the following article, Dorothy Carr Porter categorizes the women in *Beowulf* as being either hostesses, peaceweavers, or monsters. She argues that they are central to the story as well as to the social structure within the story itself.

As you read this article, consider the following question/s:

The article "The Social Centrality of the Women in *Beowulf*: A New Context" by Dorothy Carr Porter is written in response to an article by medieval scholar Gillian R. Overing. Carr Porter opens with a quote from Overing's article, which suggests that Overing sees the women in *Beowulf* as "marginal, excluded figures..."

To what extent might they be considered marginalized or excluded? Do you agree with Dorothy Carr Porter's thesis in this article that these women in *Beowulf* are actually central? Why or why not? Look for specific examples from *Beowulf* and the article to support your assertions so that you can discuss this question with your classmates in the discussion board that follows this page.

Article: "The Social Centrality of Women in *Beowulf*: A New Context"

Here is the article: ["The Social Centrality of Women in *Beowulf*: A New Context"](#)

Works Cited

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1.4: "The Dream of the Rood"

Historical Origins and Manuscript Tradition

"The Dream of the Rood" dates from at least the early eighth century, when eighteen verses of it were carved on the Ruthwell Cross in runic letters. The Ruthwell Cross in southern Scotland stands over eighteen feet tall and includes Gospel scenes, Latin inscriptions, and elaborately-carved vines in addition to the fragment of "The Dream of the Rood."



Figure 1.4.1: The Ruthwell Cross. (CC BY-SA 2.0; Lairich Rig via [Wikimedia Commons](#))

Poetic Form and Anglo-Saxon Style

Like other Anglo-Saxon poems, "The Dream of the Rood" uses alliteration rather than rhyme; it is divided into half-lines (with a pause, or caesura, in the middle) that vary between short rhythmic sections and longer hypermetrical sections (with more syllables). The 156 lines of the complete poem are found in the tenth-century Vercelli Book, a manuscript rediscovered in 1822, in the cathedral in Vercelli, in northern Italy.

Christian Themes and Anglo-Saxon Cultural Context

Just as the Ruthwell Cross is meant to appeal to a variety of audiences, the poem presents a Christian subject (the Crucifixion) in a way that would appeal to the traditions of a warrior class only recently converted to Christianity in some cases. Warriors followed a lord (who could be a king or a chieftain), who distributed gold and other rewards to loyal retainers. When the Rood (Cross) speaks of its history, from tree to loyal retainer of Christ (his liege lord/Lord), it describes Christ as a warrior who freely and bravely climbs onto the cross to defeat sin ("The Dream of the Rood," lines 33-41). An Anglo-Saxon audience could not help but see a comparison to Odin/Woden sacrificing himself on the Tree of Life (Yggdrasil) to gain the secret of the runes, the very language in which the fragment is written. The poem is also a dream vision, a popular genre in medieval English literature (for example, Geoffrey Chaucer's "Parlement of Fowles"). When the dreamer awakes, he longs to rejoin his companions, who have gone on to feast at the Lord's table in heaven: a situation similar to that found in the Anglo-Saxon poem "The Wanderer" ("The Dream of the Rood" 132-141). Near the end of "The Dream of the Rood," the dreamer refers to Christ saving those who "[suffered] the burning," an indirect reference to the popular Harrowing of Hell, found in the (now) apocryphal Gospel of Nicodemus and in numerous medieval works, from mystery plays to Dante Alighieri's *Divine Comedy* ("The Dream of the Rood" 149). In it, Christ descends to Hell after the Crucifixion, breaks open the gate, scatters the demons, and frees all the righteous souls, leading them to heaven. The reference survives to the present day in the Apostle's Creed, which states that Christ "descended into hell" (or in some recent versions "descended to the dead"). The poem therefore celebrates Christ's victories in battle, eschewing the later

medieval focus on Christ's suffering and image as the lamb of God ("The Dream of the Rood").

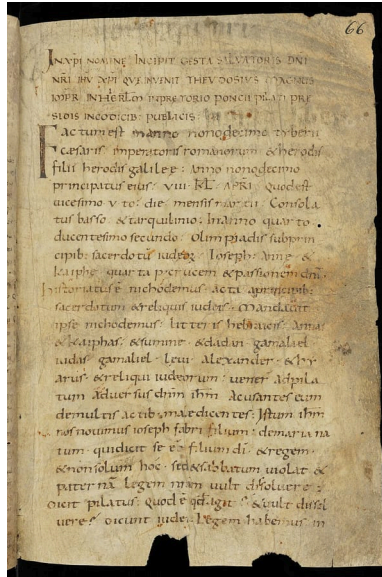


Figure 1.4.1: Evangelium Nicodemi manuscript. (Public Domain; Unknown, by Jonund via [Wikimedia Commons](#))

"The Dream of the Rood"

The Dream of the Rood

- Lo! choicest of dreams I will relate,
 What dream I dreamt in middle of night
 When mortal men reposed in rest.
 Methought I saw a wondrous wood
- 5 Tower aloft with light bewound,
 Brightest of trees; that beacon was all
 Begirt with gold; jewels were standing
 Four at surface of earth, likewise were there five
 Above on the shoulder-brace. All angels of God beheld it,
- 10 Fair through future ages; 'twas no criminal's cross indeed,
- But holy spirits beheld it there,
 Men upon earth, all this glorious creation.
 Strange was that victor-tree, and stained with sins was I,
 With foulness defiled. I saw the glorious tree
- 15 With vesture adorned winsomely shine,
- Begirt with gold; bright gems had there
 Worthily decked the tree of the Lord.
 Yet through that gold I might perceive

- Old strife of the wretched, that first it gave
20 Blood on the stronger [right] side. With sorrows was I oppressed,
Afraid for that fair sight; I saw the ready beacon
Change in vesture and hue; at times with moisture covered,
Soiled with course of blood; at times with treasure adorned.
Yet lying there a longer while,
25 Beheld I sad the Saviour's tree
Until I heard that words it uttered;
The best of woods gan speak these words:
"Twas long ago (I remember it still)
That I was hewn at end of a grove,
30 Stripped from off my stem; strong foes laid hold of me there,
Wrought for themselves a show, bade felons raise me up;
Men bore me on their shoulders, till on a mount they set me;
Fiends many fixed me there. Then saw I mankind's Lord
Hasten with mickle might, for He would sty upon me.
35 There durst I not 'gainst word of the Lord
Bow down or break, when saw I tremble
The surface of earth; I might then all
My foes have felled, yet fast I stood.
The Hero young begirt Himself, Almighty God was He,
40 Strong and stern of mind; He stied on the gallows high,
Bold in sight of many, for man He would redeem.
I shook when the Hero clasped me, yet durst not bow to earth,
Fall to surface of earth, but firm I must there stand.
A rood was I upreared; I raised the mighty King,
45 The Lord of Heaven; I durst not bend me.
They drove their dark nails through me; the wounds are seen upon me,
The open gashes of guile; I durst harm none of them.
They mocked us both together; all moistened with blood was I,
Shed from side of the man, when forth He sent His spirit.
50 Many have I on that mount endured
Of cruel fates; I saw the Lord of Hosts
Strongly outstretched; darkness had then
Covered with clouds the corse of the Lord,
The brilliant brightness; the shadow continued,
55 Wan 'neath the welkin. There wept all creation,
Bewailed the King's death; Christ was on the cross.
Yet hastening thither they came from afar
To the Son of the King: that all I beheld.

Sorely with sorrows was I oppressed; yet I bowed 'neath the hands of men,
60 Lowly with mickle might. Took they there Almighty God,
Him raised from the heavy torture; the battle-warriors left me
To stand bedrenched with blood; all wounded with darts was I.
There laid they the weary of limb, at head of His corse they stood,
Beheld the Lord of Heaven, and He rested Him there awhile,
65 Worn from the mickle war. Began they an earth-house to work,
Men in the murderers' sight, carved it of brightest stone,
Placed therein victories' Lord. Began sad songs to sing
The wretched at eventide; then would they back return
Mourning from the mighty prince; all lonely rested He there.
70 Yet weeping we then a longer while
Stood at our station: the [voice] arose
Of battle-warriors; the corse grew cold,
Fair house of life. Then one gan fell
Us all to earth; 'twas a fearful fate!
75 One buried us in deep pit, yet of me the thanes of the Lord,
His friends, heard tell; [from earth they raised me],
And me begirt with gold and silver.
Now thou mayst hear, my dearest man,
That bale of woes have I endured,
80 Of sorrows sore. Now the time is come,
That me shall honor both far and wide
Men upon earth, and all this mighty creation
Will pray to this beacon. On me God's Son
Suffered awhile; so glorious now
85 I tower to Heaven, and I may heal
Each one of those who reverence me;
Of old I became the hardest of pains,
Most loathsome to ledes [nations], the way of life,
Right way, I prepared for mortal men.
90 Lo! the Lord of Glory honored me then
Above the grove, the guardian of Heaven,
As He His mother, even Mary herself,
Almighty God before all men
Worthily honored above all women.
95 Now thee I bid, my dearest man,
That thou this sight shalt say to men,
Reveal in words, 'tis the tree of glory,
On which once suffered Almighty God

For the many sins of all mankind,
100 And also for Adam's misdeeds of old.
Death tasted He there; yet the Lord arose
With His mickle might for help to men.
Then stied He to Heaven; again shall come
Upon this mid-earth to seek mankind
105 At the day of doom the Lord Himself,
Almighty God, and His angels with Him;
Then He will judge, who hath right of doom,
Each one of men as here before
In this vain life he hath deserved.
110 No one may there be free from fear
In view of the word that the Judge will speak.
He will ask 'fore the crowd, where is the man
Who for name of the Lord would bitter death
Be willing to taste, as He did on the tree.
115 But then they will fear, and few will be think them
What they to Christ may venture to say.
Then need there no one be filled with fear
Who bears in his breast the best of beacons;
But through the rood a kingdom shall seek
120 From earthly way each single soul
That with the Lord thinketh to dwell."
Then I prayed to the tree with joyous heart,
With mickle might, when I was alone
With small attendance; the thought of my mind
125 For the journey was ready; I've lived through many
Hours of longing. Now 'tis hope of my life
That the victory-tree I am able to seek,
Oftener than all men I alone may
Honor it well; my will to that
130 Is mickle in mind, and my plea for protection
To the rood is directed. I've not many mighty
Of friends on earth; but hence went they forth
From joys of the world, sought glory's King;
Now live they in Heaven with the Father on high,
135 In glory dwell, and I hope for myself
On every day when the rood of the Lord,
Which here on earth before I viewed,
In this vain life may fetch me away

And bring me then, where bliss is mickle,
140 Joy in the Heavens, where the folk of the Lord
Is set at the feast, where bliss is eternal;
And may He then set me where I may hereafter
In glory dwell, and well with the saints
Of joy partake. May the Lord be my friend,
145 Who here on earth suffered before
On the gallows-tree for the sins of man!
He us redeemed, and gave to us life,
A heavenly home. Hope was renewed,
With blessing and bliss, for the sufferers of burning.
150 The Son was victorious on that fateful journey,
Mighty and happy, when He came with a many,
With a band of spirits to the kingdom of God,
The Ruler Almighty, for joy to the angels
And to all the saints, who in Heaven before
155 In glory dwelt, when their Ruler came,
Almighty God, where was His home.

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Reading and Review Questions

- In what ways is the Rood a loyal retainer of Christ? How does he not betray his lord/Lord, despite the circumstances?
- How much does the Dreamer seem to identify with the Rood, and how much does he seem to identify with the “hero?”
- Which passages of the poem could be used in any Anglo-Saxon heroic poem, and which are specifically religious? Why?
- How does the image in this poem of Christ on the cross compare to depictions of Odin hanging on Yggdrasil in Norse mythology? Compare how each one is described and what each one accomplishes.
- Do the last three lines of the poem go off-topic in a small way? Why or why not?

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1.5: Reading the "Lay of Sir Launfal"

Before we read and discuss Marie de France's "The Lay of Sir Launfal," it is useful to have some context for this tale. This particular piece was originally written in Anglo-Norman which was a form of medieval French. As you will read in the biography of Marie de France, we don't really know much about her except for that she was from France.

The word "lay," also spelled as "lai," refers to a short narrative around a single event. In this particular lay, Marie de France has created her own version of a story connected to the Arthurian legends. Since we know that this piece was written in the late 1100's, around the same time that some of the Arthurian legends were being developed into written form by other writers, we can assume that she built her story based upon many of the oral tales connected to Arthur. Please take a few minutes to watch this video, which explains the historical background behind the Arthurian legends:

Is there any truth to the King Arthur Legends? - Alan Lupack

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In addition to the influence of the Arthurian legends, Marie de France's lay was influenced by the rise of the code of chivalry and the concepts of "courtly love."

Chivalry in the Middle Ages

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"A Treatise on Courtly Love"

The concept of courtly love is another concept we find prevalent within this lay. Please read through excerpts from De Amore, "[A Treatise on Courtly Love](#)," by Andreas Capellanus.

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1.6: The Lay of Sir Launfal by Marie de France

When exploring information about the author of "The Lay of Sir Launfal," all that is known is that her name is Marie and she is from France. Since the English royal court at the time spoke French and had extensive ties to France, it is possible that she worked for an English king (some speculate Henry II). The very fact that she is "of France" could mean she is not in France and is being identified as such in an English court. However, unless more evidence is found, there is no way to know for certain. She is considered the first female French medieval poet.



Figure 1.6.1: Marie de France. (Public Domain; Richard of Verdun via [Wikimedia Commons](#))

We do know that Marie's works were popular. Denis Pyramus, in his *Life of St. Edmund the King* (written not too long after Marie's works), praises "...Dame Marie, who turned into rhyme and made verses of 'Lays' which are not in the least true. For these she is much praised, and her rhyme is loved everywhere; for counts, barons, and knights greatly admire it, and hold it dear. And they love her writing so much, and take such pleasure in it, that they have it read, and often copied. These Lays are wont to please ladies, who listen to them with delight, for they are after their own hearts" (qtd. in Mason x-xi). Sadly, Pyramus neglects to tell us any more about her, since he assumes that his audience knows exactly who she is.

Marie states that her *lais* (lays) are versions of oral tales that she heard from Breton minstrels (from Brittany, on the French coast). Breton is a Brittonic (Celtic) language, brought by immigrants from southwestern England, especially Cornwall (possibly when the Angles and the Saxons were moving into Britain). Marie writes in Anglo-Norman, a version of medieval French, with the occasional English word thrown in. Not surprisingly, several of the *lais* (lays) deal with British stories, including the one presented in the anthology. In *Launfal*, the titular knight is a neglected member of King Arthur's court until he encounters a fairy lady who will grant him any wish as long as he keeps their love a secret.

"The Lay of Sir Launfal"

The story was written in the late 1100's CE. This version was translated by Eugene Mason.

I will tell you the story of another Lay. It relates the adventures of a rich and mighty baron, and the Breton calls it, the Lay of Sir Launfal.

King Arthur—that fearless knight and courteous lord—removed to Wales, and lodged at Caerleon-on-Usk, since the Picts and Scots did much mischief in the land. For it was the wont of the wild people of the north to enter in the realm of Logres, and burn and damage at their will. At the time of Pentecost, the King cried a great feast. Thereat he gave many rich gifts to his counts and barons, and to the Knights of the Round Table. Never were such worship and bounty shown before at any feast, for Arthur bestowed honours and lands on all his servants—save only on one. This lord, who was forgotten and disliked of the King, was

named Launfal. He was beloved by many of the Court, because of his beauty and prowess, for he was a worthy knight, open of heart and heavy of hand. These lords, to whom their comrade was dear, felt little joy to see so stout a knight misprized. Sir Launfal was son to a King of high descent, though his heritage was in a distant land. He was of the King's household, but since Arthur gave him naught, and he was of too proud a mind to pray for his due, he had spent all that he had. Right heavy was Sir Launfal, when he considered these things, for he knew himself taken in the toils. Gentles, marvel not overmuch hereat. Ever must the pilgrim go heavily in a strange land, where there is none to counsel and direct him in the path.

Now, on a day, Sir Launfal got him on his horse, that he might take his pleasure for a little. He came forth from the city, alone, attended by neither servant nor squire. He went his way through a green mead, till he stood by a river of clear running water. Sir Launfal would have crossed this stream, without thought of pass or ford, but he might not do so, for reason that his horse was all fearful and trembling. Seeing that he was hindered in this fashion, Launfal unbitted his steed, and let him pasture in that fair meadow, where they had come. Then he folded his cloak to serve him as a pillow, and lay upon the ground. Launfal lay in great misease, because of his heavy thoughts, and the discomfort of his bed. He turned from side to side, and might not sleep. Now as the knight looked towards the river he saw two damsels coming towards him; fairer maidens Launfal had never seen. These two maidens were richly dressed in kirtles closely laced and shapen to their persons and wore mantles of a goodly purple hue. Sweet and dainty were the damsels, alike in raiment and in face. The elder of these ladies carried in her hands a basin of pure gold, cunningly wrought by some crafty smith—very fair and precious was the cup; and the younger bore a towel of soft white linen. These maidens turned neither to the right hand nor to the left, but went directly to the place where Launfal lay. When Launfal saw that their business was with him, he stood upon his feet, like a discreet and courteous gentleman. After they had greeted the knight, one of the maidens delivered the message with which she was charged.

“Sir Launfal, my demoiselle, as gracious as she is fair, prays that you will follow us, her messengers, as she has a certain word to speak with you. We will lead you swiftly to her pavilion, for our lady is very near at hand. If you but lift your eyes you may see where her tent is spread.”

Right glad was the knight to do the bidding of the maidens. He gave no heed to his horse, but left him at his provand in the meadow. All his desire was to go with the damsels, to that pavilion of silk and divers colours, pitched in so fair a place. Certainly neither Semiramis in the days of her most wanton power, nor Octavian, the Emperor of all the West, had so gracious a covering from sun and rain. Above the tent was set an eagle of gold, so rich and precious, that none might count the cost. The cords and fringes thereof were of silken thread, and the lances which bore aloft the pavilion were of refined gold. No King on earth might have so sweet a shelter, not though he gave in fee the value of his realm. Within this pavilion Launfal came upon the Maiden. Whiter she was than any altar lily, and more sweetly flushed than the new born rose in time of summer heat. She lay upon a bed with napery and coverlet of richer worth than could be furnished by a castle's spoil. Very fresh and slender showed the lady in her vesture of spotless linen. About her person she had drawn a mantle of ermine, edged with purple dye from the vats of Alexandria. By reason of the heat her raiment was unfastened for a little, and her throat and the rondure of her bosom showed whiter and more untouched than hawthorn in May. The knight came before the bed, and stood gazing on so sweet a sight. The Maiden beckoned him to draw near, and when he had seated himself at the foot of her couch, spoke her mind.

“Launfal,” she said, “fair friend, it is for you that I have come from my own far land. I bring you my love. If you are prudent and discreet, as you are goodly to the view, there is no emperor nor count, nor king, whose day shall be so filled with riches and with mirth as yours.”

When Launfal heard these words he rejoiced greatly, for his heart was litten by another's torch.

“Fair lady,” he answered, “since it pleases you to be so gracious, and to dower so graceless a knight with your love, there is naught that you may bid me do—right or wrong, evil or good—that I will not do to the utmost of my power. I will observe your commandment, and serve in your quarrels. For you I renounce my father and my father's house. This only I pray, that I may dwell with you in your lodging, and that you will never send me from your side.”

When the Maiden heard the words of him whom so fondly she desired to love, she was altogether moved, and granted him forthwith her heart and her tenderness. To her bounty she added another gift besides. Never might Launfal be desirous of aught, but he would have according to his wish. He might waste and spend at will and pleasure, but in his purse ever there was to spare. No more was Launfal sad. Right merry was the pilgrim, since one had set him on the way, with such a gift, that the more pennies he bestowed, the more silver and gold were in his pouch.

But the Maiden had yet a word to say.

“Friend,” she said, “hearken to my counsel. I lay this charge upon you, and pray you urgently, that you tell not to any man the secret of our love. If you show this matter, you will lose your friend, for ever and a day. Never again may you see my face. Never

again will you have seisin of that body, which is now so tender in your eyes.”

Launfal plighted faith, that right strictly he would observe this commandment. So the Maiden granted him her kiss and her embrace, and very sweetly in that fair lodging passed the day till evensong was come.

Right loath was Launfal to depart from the pavilion at the vesper hour, and gladly would he have stayed, had he been able, and his lady wished.

“Fair friend,” said she, “rise up, for no longer may you tarry. The hour is come that we must part. But one thing I have to say before you go. When you would speak with me I shall hasten to come before your wish. Well I deem that you will only call your friend where she may be found without reproach or shame of men. You may see me at your pleasure; my voice shall speak softly in your ear at will; but I must never be known of your comrades, nor must they ever learn my speech.”

Right joyous was Launfal to hear this thing. He sealed the covenant with a kiss, and stood upon his feet. Then there entered the two maidens who had led him to the pavilion, bringing with them rich raiment, fitting for a knight’s apparel. When Launfal had clothed himself therewith, there seemed no goodlier varlet under heaven, for certainly he was fair and true. After these maidens had refreshed him with clear water, and dried his hands upon the napkin, Launfal went to meat. His friend sat at table with him, and small will had he to refuse her courtesy. Very serviceably the damsels bore the meats, and Launfal and the Maiden ate and drank with mirth and content. But one dish was more to the knight’s relish than any other. Sweeter than the dainties within his mouth, was the lady’s kiss upon his lips.

When supper was ended, Launfal rose from table, for his horse stood waiting without the pavilion. The destrier was newly saddled and bridled, and showed proudly in his rich gay trappings. So Launfal kissed, and bade farewell, and went his way. He rode back towards the city at a slow pace. Often he checked his steed, and looked behind him, for he was filled with amazement, and all bemused concerning this adventure. In his heart he doubted that it was but a dream. He was altogether astonished, and knew not what to do. He feared that pavilion and Maiden alike were from the realm of faery.

Launfal returned to his lodging, and was greeted by servitors, clad no longer in ragged raiment. He fared richly, lay softly, and spent largely, but never knew how his purse was filled. There was no lord who had need of a lodging in the town, but Launfal brought him to his hall, for refreshment and delight. Launfal bestowed rich gifts. Launfal redeemed the poor captive. Launfal clothed in scarlet the minstrel. Launfal gave honour where honour was due. Stranger and friend alike he comforted at need. So, whether by night or by day, Launfal lived greatly at his ease. His lady, she came at will and pleasure, and, for the rest, all was added unto him.

Now it chanced, the same year, about the feast of St. John, a company of knights came, for their solace, to an orchard, beneath that tower where dwelt the Queen. Together with these lords went Gawain and his cousin, Yvain the fair. Then said Gawain, that goodly knight, beloved and dear to all,

“Lords, we do wrong to disport ourselves in this pleasaunce without our comrade Launfal. It is not well to slight a prince as brave as he is courteous, and of a lineage prouder than our own.”

Then certain of the lords returned to the city, and finding Launfal within his hostel, entreated him to take his pastime with them in that fair meadow. The Queen looked out from a window in her tower, she and three ladies of her fellowship. They saw the lords at their pleasure, and Launfal also, whom well they knew. So the Queen chose of her Court thirty damsels—the sweetest of face and most dainty of fashion—and commanded that they should descend with her to take their delight in the garden. When the knights beheld this gay company of ladies come down the steps of the perron, they rejoiced beyond measure. They hastened before to lead them by the hand, and said such words in their ear as were seemly and pleasant to be spoken. Amongst these merry and courteous lords hasted not Sir Launfal. He drew apart from the throng, for with him time went heavily, till he might have clasp and greeting of his friend. The ladies of the Queen’s fellowship seemed but kitchen wenches to his sight, in comparison with the loveliness of the maiden. When the Queen marked Launfal go aside, she went his way, and seating herself upon the herb, called the knight before her. Then she opened out her heart.

“Launfal, I have honoured you for long as a worthy knight, and have praised and cherished you very dearly. You may receive a queen’s whole love, if such be your care. Be content: he to whom my heart is given, has small reason to complain him of the alms.”

“Lady,” answered the knight, “grant me leave to go, for this grace is not for me. I am the King’s man, and dare not break my troth. Not for the highest lady in the world, not even for her love, will I set this reproach upon my lord.”

When the Queen heard this, she was full of wrath, and spoke many hot and bitter words.

“Launfal,” she cried, “well I know that you think little of woman and her love. There are sins more black than a man may have upon his soul. Traitor you are, and false. Right evil counsel gave they to my lord, who prayed him to suffer you about his person. You remain only for his harm and loss.”

Launfal was very dolent to hear this thing. He was not slow to take up the Queen’s glove, and in his haste spake words that he repented long, and with tears.

“Lady,” said he, “I am not of that guild of which you speak. Neither am I a despiser of woman, since I love, and am loved, of one who would bear the prize from all the ladies in the land. Dame, know now and be persuaded, that she, whom I serve, is so rich in state, that the very meanest of her maidens, excels you, Lady Queen, as much in clerkly skill and goodness, as in sweetness of body and face, and in every virtue.”

The Queen rose straightway to her feet, and fled to her chamber, weeping. Right wrathful and heavy was she, because of the words that had besmirched her. She lay sick upon her bed, from which, she said, she would never rise, till the King had done her justice, and righted this bitter wrong. Now the King that day had taken his pleasure within the woods. He returned from the chase towards evening, and sought the chamber of the Queen. When the lady saw him, she sprang from her bed, and kneeling at his feet, pleaded for grace and pity. Launfal—she said— had shamed her, since he required her love. When she had put him by, very foully had he reviled her, boasting that his love was already set on a lady, so proud and noble, that her meanest wench went more richly, and smiled more sweetly, than the Queen. Thereat the King waxed marvellously wrathful, and swore a great oath that he would set Launfal within a fire, or hang him from a tree, if he could not deny this thing, before his peers.

Arthur came forth from the Queen’s chamber, and called to him three of his lords. These he sent to seek the knight who so evilly had entreated the Queen. Launfal, for his part, had returned to his lodging, in a sad and sorrowful case. He saw very clearly that he had lost his friend, since he had declared their love to men. Launfal sat within his chamber, sick and heavy of thought. Often he called upon his friend, but the lady would not hear his voice. He bewailed his evil lot, with tears; for grief he came nigh to swoon; a hundred times he implored the Maiden that she would deign to speak with her knight. Then, since the lady yet refrained from speech, Launfal cursed his hot and unruly tongue. Very near he came to ending all this trouble with his knife. Naught he found to do but to wring his hands, and call upon the Maiden, begging her to forgive his trespass, and to talk with him again, as friend to friend.

But little peace is there for him who is harassed by a King. There came presently to Launfal’s hostel those three barons from the Court. These bade the knight forthwith to go with them to Arthur’s presence, to acquit him of this wrong against the Queen. Launfal went forth, to his own deep sorrow. Had any man slain him on the road, he would have counted him his friend. He stood before the King, downcast and speechless, being dumb by reason of that great grief, of which he showed the picture and image.

Arthur looked upon his captive very evilly.

“Vassal,” said he, harshly, “you have done me a bitter wrong. It was a foul deed to seek to shame me in this ugly fashion, and to smirch the honour of the Queen. Is it folly or lightness which leads you to boast of that lady, the least of whose maidens is fairer, and goes more richly, than the Queen?”

Launfal protested that never had he set such shame upon his lord. Word by word he told the tale of how he denied the Queen, within the orchard. But concerning that which he had spoken of the lady, he owned the truth, and his folly. The love of which he bragged was now lost to him, by his own exceeding fault. He cared little for his life, and was content to obey the judgment of the Court.

Right wrathful was the King at Launfal’s words. He conjured his barons to give him such wise counsel herein, that wrong might be done to none. The lords did the King’s bidding, whether good came of the matter, or evil. They gathered themselves together, and appointed a certain day that Launfal should abide the judgment of his peers. For his part Launfal must give pledge and surety to his lord, that he would come before this judgment in his own body. If he might not give such surety then he should be held captive till the appointed day. When the lords of the King’s household returned to tell him of their counsel, Arthur demanded that Launfal should put such pledge in his hand, as they had said. Launfal was altogether mazed and bewildered at this judgment, for he had neither friend nor kindred in the land. He would have been set in prison, but Gawain came first to offer himself as his surety, and with him, all the knights of his fellowship. These gave into the King’s hand as pledge, the fiefs and lands that they held of his Crown. The King having taken pledges from the sureties, Launfal returned to his lodging, and with him certain knights of his company. They blamed him greatly because of his foolish love, and chastened him grievously by reason of the sorrow he made before men. Every day they came to his chamber, to know of his meat and drink, for much they feared that presently he would become mad.

The lords of the household came together on the day appointed for this judgment. The King was on his chair, with the Queen sitting at his side. The sureties brought Launfal within the hall, and rendered him into the hands of his peers. Right sorrowful were they because of his plight. A great company of his fellowship did all that they were able to acquit him of this charge. When all was set out, the King demanded the judgment of the Court, according to the accusation and the answer. The barons went forth in much trouble and thought to consider this matter. Many amongst them grieved for the peril of a good knight in a strange land; others held that it were well for Launfal to suffer, because of the wish and malice of their lord. Whilst they were thus perplexed, the Duke of Cornwall rose in the council, and said,

“Lords, the King pursues Launfal as a traitor, and would slay him with the sword, by reason that he bragged of the beauty of his maiden, and roused the jealousy of the Queen. By the faith that I owe this company, none complains of Launfal, save only the King. For our part we would know the truth of this business, and do justice between the King and his man. We would also show proper reverence to our own liege lord. Now, if it be according to Arthur’s will, let us take oath of Launfal, that he seek this lady, who has put such strife between him and the Queen. If her beauty be such as he has told us, the Queen will have no cause for wrath. She must pardon Launfal for his rudeness, since it will be plain that he did not speak out of a malicious heart. Should Launfal fail his word, and not return with the lady, or should her fairness fall beneath his boast, then let him be cast off from our fellowship, and be sent forth from the service of the King.”

This counsel seemed good to the lords of the household. They sent certain of his friends to Launfal, to acquaint him with their judgment, bidding him to pray his damsel to the Court, that he might be acquitted of this blame. The knight made answer that in no wise could he do this thing. So the sureties returned before the judges, saying that Launfal hoped neither for refuge nor for succour from the lady, and Arthur urged them to a speedy ending, because of the prompting of the Queen.

The judges were about to give sentence upon Launfal, when they saw two maidens come riding towards the palace, upon two white ambling palfreys. Very sweet and dainty were these maidens, and richly clothed in garments of crimson sendal, closely girt and fashioned to their bodies. All men, old and young, looked willingly upon them, for fair they were to see. Gawain, and three knights of his company, went straight to Launfal, and showed him these maidens, praying him to say which of them was his friend. But he answered never a word. The maidens dismounted from their palfreys, and coming before the dais where the King was seated, spake him fairly, as they were fair.

“Sire, prepare now a chamber, hung with silken cloths, where it is seemly for my lady to dwell; for she would lodge with you awhile.”

This gift the King granted gladly. He called to him two knights of his household, and bade them bestow the maidens in such chambers as were fitting to their degree. The maidens being gone, the King required of his barons to proceed with their judgment, saying that he had sore displeasure at the slowness of the cause.

“Sire,” replied the barons, “we rose from Council, because of the damsels who entered in the hall. We will at once resume the sitting, and give our judgment without more delay.”

The barons again were gathered together, in much thought and trouble, to consider this matter. There was great strife and dissension amongst them, for they knew not what to do. In the midst of all this noise and tumult, there came two other damsels riding to the hall on two Spanish mules. Very richly arrayed were these damsels in raiment of fine needlework, and their kirtles were covered by fresh fair mantles, embroidered with gold. Great joy had Launfal’s comrades when they marked these ladies. They said between themselves that doubtless they came for the succour of the good knight. Gawain, and certain of his company, made haste to Launfal, and said, “Sir, be not cast down. Two ladies are near at hand, right dainty of dress, and gracious of person. Tell us truly, for the love of God, is one of these your friend?”

But Launfal answered very simply that never before had he seen these damsels with his eyes, nor known and loved them in his heart.

The maidens dismounted from their mules, and stood before Arthur, in the sight of all. Greatly were they praised of many, because of their beauty, and of the colour of their face and hair. Some there were who deemed already that the Queen was overborne.

The elder of the damsels carried herself modestly and well, and sweetly told over the message wherewith she was charged.

“Sire, make ready for us chambers, where we may abide with our lady, for even now she comes to speak with thee.”

The King commanded that the ladies should be led to their companions, and bestowed in the same honourable fashion as they. Then he bade the lords of his household to consider their judgment, since he would endure no further respite. The Court already had given too much time to the business, and the Queen was growing wrathful, because of the blame that was hers. Now the

judges were about to proclaim their sentence, when, amidst the tumult of the town, there came riding to the palace the flower of all the ladies of the world. She came mounted upon a palfrey, white as snow, which carried her softly, as though she loved her burthen. Beneath the sky was no goodlier steed, nor one more gentle to the hand. The harness of the palfrey was so rich, that no king on earth might hope to buy trappings so precious, unless he sold or set his realm in pledge. The Maiden herself showed such as I will tell you. Passing slim was the lady, sweet of bodice and slender of girdle. Her throat was whiter than snow on branch, and her eyes were like flowers in the pallor of her face. She had a witching mouth, a dainty nose, and an open brow. Her eyebrows were brown, and her golden hair parted in two soft waves upon her head. She was clad in a shift of spotless linen, and above her snowy kirtle was set a mantle of royal purple, clasped upon her breast. She carried a hooded falcon upon her glove, and a greyhound followed closely after. As the Maiden rode at a slow pace through the streets of the city, there was none, neither great nor small, youth nor sergeant, but ran forth from his house, that he might content his heart with so great beauty. Every man that saw her with his eyes, marvelled at a fairness beyond that of any earthly woman. Little he cared for any mortal maiden, after he had seen this sight. The friends of Sir Launfal hastened to the knight, to tell him of his lady's succour, if so it were according to God's will.

"Sir comrade, truly is not this your friend? This lady is neither black nor golden, mean nor tall. She is only the most lovely thing in all the world."

When Launfal heard this, he sighed, for by their words he knew again his friend. He raised his head, and as the blood rushed to his face, speech flowed from his lips.

"By my faith," cried he, "yes, she is indeed my friend. It is a small matter now whether men slay me, or set me free; for I am made whole of my hurt just by looking on her face."

The Maiden entered in the palace—where none so fair had come before—and stood before the King, in the presence of his household. She loosed the clasp of her mantle, so that men might the more easily perceive the grace of her person. The courteous King advanced to meet her, and all the Court got them on their feet, and pained themselves in her service. When the lords had gazed upon her for a space, and praised the sum of her beauty, the lady spake to Arthur in this fashion, for she was anxious to begone.

"Sire, I have loved one of thy vassals,—the knight who stands in bonds, Sir Launfal. He was always misprized in thy Court, and his every action turned to blame. What he said, that thou knowest; for over hasty was his tongue before the Queen. But he never craved her in love, however loud his boasting. I cannot choose that he should come to hurt or harm by me. In the hope of freeing Launfal from his bonds, I have obeyed thy summons. Let now thy barons look boldly upon my face, and deal justly in this quarrel between the Queen and me."

The King commanded that this should be done, and looking upon her eyes, not one of the judges but was persuaded that her favour exceeded that of the Queen.

Since then Launfal had not spoken in malice against his lady, the lords of the household gave him again his sword. When the trial had come thus to an end the Maiden took her leave of the King, and made her ready to depart. Gladly would Arthur have had her lodge with him for a little, and many a lord would have rejoiced in her service, but she might not tarry. Now without the hall stood a great stone of dull marble, where it was the wont of lords, departing from the Court, to climb into the saddle, and Launfal by the stone. The Maiden came forth from the doors of the palace, and mounting on the stone, seated herself on the palfrey, behind her friend. Then they rode across the plain together, and were no more seen.

The Bretons tell that the knight was ravished by his lady to an island, very dim and very fair, known as Avalon. But none has had speech with Launfal and his faery love since then, and for my part I can tell you no more of the matter.

Reading and Review Questions

- In *Launfal*, how are Arthur and Guinevere portrayed? What do you make of Gawain's behavior towards Launfal, and how does that affect our view of him?
- In *Launfal*, does anything surprise you about the relationship between Launfal and his lady? Is the story's ending an endorsement or rejection of chivalry? Why?
- In *Launfal*, is there an underlying message for the original audience? What are they supposed to think about Launfal, and why?

Work Cited

Marie de France. "[The Lay of Sir Launfal](#)." *French Mediaeval Romances: From the Lays of Marie de France*, translated by Eugene Mason, e-book ed., Project Gutenberg, 1911. *Project Gutenberg*, (Public Domain).

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1.7: Reading the The Canterbury Tales

An Introduction to the Canterbury Tales

The Canterbury Tales by Geoffrey Chaucer are written in what is commonly known as Middle English. Here is a brief overview of what you can expect from the tales.

Everything you need to know to read "The Canterbury Tales" - Iseult Gillespie

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Readings: "The Life of Chaucer" and "The Frame Narrative"

In order to have some context for this work of literature, please read ["The Life of Chaucer"](#) and ["The Frame Narrative."](#)

"The General Prologue"

We will begin our study by reading "The General Prologue," which introduces us to all of the pilgrims in this collection. In the following version of "The General Prologue" from the Harvard website, you will notice that each line contains the original words in Middle English on top and the translation below.

Here is a video that contains a reading of the first eighteen lines of "The General Prologue." You can hear that, unlike the Old English of Beowulf, Middle English is similar enough to modern English that we can understand some of it, yet it is difficult for us to fully understand.

The Opening 18 Lines of Chaucer's General Prologue Read in Middle English

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Reading: "The General Prologue"

Now it's your turn to read ["The General Prologue."](#)

Concepts and Questions to Consider

As you read "The General Prologue," here are some concepts and questions to consider in preparation for our class discussion. These ideas are directly quoted from [Professor Deborah B. Schwartz's webpage on "Chaucer's Three Estates."](#)

1. The characters described by Chaucer in the General Prologue have gathered at the Inn in Southwark prior to departing on a **pilgrimage** to Canterbury. What is the usefulness of this situation to Chaucer?
2. What sort of people went on pilgrimages? From what walks of life do the pilgrims come?
3. Note that Chaucer takes care to include representatives of all three traditional "male" and "female" estates (the Wife of Bath represents both "wife" and "widow," while the Prioress, a nun, is presumably a virgin). Look for an **idealized portrait** of each of the traditional (male) "estates." Which portraits are satirical?
4. Note also the portraits representing two new groups that were gaining prominence in the fourteenth century: the **middle class** and **intellectuals** (people trained as "clerks" -- i.e., "clerics" -- but who are *not* destined to a career within the church). Which pilgrims represent these new classes?
5. Pay attention to the pilgrim **portraits**. As you read the various portraits, pick out a keyword or phrase to describe each pilgrim. Note that physical details frequently provide insight into character (in medieval times, physiognomy was believed to be revealing of character -- see also the concept of the four humours). What do the descriptions reveal about the pilgrims' characters? Which figures are painted in a positive or in a negative light?

More Information on the Three Estates

For more information on the three estates, please visit this site: "[The Three Estates of Medieval Anglo-European Culture: Nobility, Clergy, and Peasants.](#)"

The Individual Tales

After "The General Prologue," each pilgrim has his or her own prologue and then proceeds to tell a tale. Please keep in mind that these are two separate sections for each pilgrim. For example, in her prologue, the Wife of Bath provides details about her own life. Then she tells a tale. Her prologue is actually longer than the tale she tells and reveals much about her character and medieval society.

Pilgrims' Prologues and Tales

Here are links to four of the pilgrims' prologues and tales:

[The Wife of Bath's Prologue and Tale](#)

[The Pardoner's Prologue and Tale](#)

[The Franklin's Prologue and Tale](#)

[The Knight's Prologue and Tale](#)

Work Cited

Schwartz, Debora B. "[Chaucer, *The Canterbury Tales* I: the *General Prologue*.](#)" *California Polytechnic State University*, 25 Aug. 2006.

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1.8: Everyman and Morality Plays

Morality Plays

The play, *Everyman*, is considered part of the theater genre called morality plays, which use allegory to reinforce a moral lesson generally connected to Christianity.

Reading: Explanation of Morality Plays

Please read through this explanation of [morality plays](#).

Allegory

Allegory is a narrative structure that uses symbols to represent things and people. Its purpose is generally to offer a lesson or a moral.

Reading: Explanation of Allegory

Please read through this [explanation of allegory](#).

Medieval Theater

Medieval theater began in the church, so the plays often connect to some aspect of Christianity and some moral instruction related to being a "good" Christian as defined by the medieval church. Please watch this video, which provides a brief overview of medieval plays.

Get Outside and Have a (Mystery) Play: Crash Course Theater #10

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Everyman Video

Before you begin reading *Everyman*, please watch this video, which provides some context and guiding questions to consider as you read.

Everyman Pre-reading Thoughts

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1.9: Everyman

This section includes the page numbers from the PDF version of the of *British Literature I* to aid students when citing specific passages from the play.

The Summoning of Everyman, or *Everyman*, is a Christian morality play. It was written in the late fifteenth century and the author is unknown. It is either a translation and adaptation of a Dutch play of the same time, *Elckerlyc*, or the Dutch play is a translation and adaptation of *Everyman*. Unlike cycle plays, which are written as a sequence of plays from events in the Bible, morality plays are written individually. In a little over 900 lines, *Everyman* presents what happens when Death (one of the many allegorical figures in the story) is sent to Everyman. Everyman then attempts to convince the other characters—Kin, Friendship, Strength, Beauty, Wisdom, and others—to accompany him on the journey. The play follows mainstream medieval Roman Catholic doctrine, including confession, penance, and extreme unction. The text is careful to condemn bad priests, who abuse the trust of the faithful, while assuring Everyman that good priests are necessary for the salvation of the soul. Despite the grim topic, the play is quite funny at times, and the clever way that it presents its subject makes it one of the finest surviving morality plays.

Everyman

Page 566

Here beginneth a treatise how the High Father of Heaven sendeth Death to summon every creature to come and give an account of their lives in this world and is in manner of a moral play.

[The Messenger enters.]

MESSENGER.

I pray you all give your audience,

And hear this matter with reverence,

In form a moral play.

The Summoning of Everyman it is called so,

That of our lives and ending maketh show How transitory we be every day.

This matter is wondrous precious,

But the meaning of it is more gracious

And sweet to bear away.

The story saith: Man, in the beginning

Watch well, and take good heed of the ending.

Be you never so gay!

Ye think sin in the beginning full sweet,

Which, in the end, causeth the soul to weep,

When the body lieth in clay.

Here shall you see how Fellowship and Jollity,

Both Strength, Pleasure, and Beauty,
Will fade from thee as flower in May,
For ye shall hear how our Heaven's King
Calleth Everyman to a general reckoning.
Give audience and hear what he doth say.

[The Messenger goes.]

GOD SPEAKETH:

I perceive, here in my majesty.
How that all creatures be to me unkind,
Living, without fear, in worldly prosperity.
In spiritual vision the people be so blind,
Drowned in sin, they know me not for their God;
In worldly riches is all their mind.

Page 567

They fear not my righteousness, the sharp rod.
My law that I disclosed, when I for them died,
They clean forget, and shedding of my blood red.
I hung between two it cannot be denied,
To get them life I suffered to be dead,
I healed their feet, with thorns was hurt my head.
I could do no more than I did truly.
And now I see the people do clean forsake me;
They use the seven deadly sins damnable
In such wise that pride, covetousness, wrath, and lechery.
Now in this world be made commendable.
And thus they leave of angels the heavenly company.
Every man liveth so after his own pleasure,
And yet of their lives they be nothing sure.
The more I them forbear, I see
The worse from year to year they be;

All that live grow more evil apace;
Therefore I will, in briefest space,
From every man in person have a reckoning shown.
For, if I leave the people thus alone
In their way of life and wicked passions to he,
They will become much worse than beasts, verily.
Now for envy would one eat up another, and tarry not,
Charity is by all clean forgot.
I hoped well that every man
In my glory should make his mansion,
And thereto I made them all elect.
But now I see, like traitors abject,
They thank me not for the pleasure that I for them meant.
Nor yet for their being that I them have lent.
I proffered the people great multitude of mercy.
And few there be that ask it heartily.
They be so cumbered with worldly riches, thereto
I must needs upon them justice do, —
On every man living without fear.
Where art thou, Death, thou mighty messenger?

[Death enters.]

DEATH.

Almighty God, I am here at your will,
Your commandment to fulfil.

Page 568

GOD.

Go thou to Everyman,
And show him in my name
A pilgrimage he must on him take,
Which he in no wise may escape.

And that he bring with him a sure reckoning
Without delay or any tarrying.

DEATH.

Lord, I will in the world go run over all.
And cruelly search out both great and small.
Every man will I beset that liveth beastly
Out of God's law, and doth not dread folly.
He that loveth riches I will strike with my dart
His sight to blind and him from heaven to part —
Except if Alms be his good friend —
In hell for to dwell, world without end.
Lo, yonder I see Everyman walking.
Full little he thinketh on my coming!
His mind is on fleshly lusts and his treasure.
And great pain it shall cause him to endure
Before the Lord, of Heaven the King.
Everyman, stand still ! Whither art thou going
Thus gayly? Hast thou thy Maker forgot?

[Everyman enters.]

EVERYMAN.

Why askest thou?
Wouldest thou know? For what?

DEATH.

Yea, sir, I will show you now.
In great haste I am sent to thee
From God, out of his majesty.

EVERYMAN.

What, sent to me!

DEATH.

Yea, certainly.
Though thou hast forgot him here.

He thinketh on thee in the heavenly sphere,
As, ere we part, thou shalt know.

Page 569

EVERYMAN.

What desireth God of me?

DEATH.

That shall I show thee.

A reckoning he will needs have

Without any longer respite

EVERYMAN.

To give a reckoning longer leisure I crave.

This blind matter troubleth my wit.

DEATH.

Upon thee thou must take a long journey,

Therefore, do thou thine accounting-book with thee bring.

For turn again thou canst not by no way,

And look thou be sure in thy reckoning.

For before God thou shalt answer, and show true

Thy many bad deeds and good but a few,

How thou hast spent thy life and in what wise

Before the Chief Lord of Paradise.

Get thee prepared that we may be upon that journey,

For well thou knowest thou shalt make none for thee attorney.

EVERYMAN.

Full unready I am such reckoning to give.

I know thee not. What messenger art thou?

DEATH.

I am Death that no man fear,

For every man I arrest and no man spare,

For it is God's commandment

That all to me should be obedient.

EVERYMAN.

O Death, thou comest when I had thee least in mind!

In thy power it lieth to save me yet; —

Thereto of my goods will I give thee, if thou wilt be kind, —

Yea, a thousand pounds shalt thou get! —

And defer this matter till another day.

DEATH.

Everyman, it may not be in any way.

I set no store by gold, silver, riches, or such gear,

Nor by pope, emperor, king, prince, or peer.

Page 570

For, if I would receive gifts great.

All the world I might get,

But my custom is clean the contrary way.

I give thee no respite. Come hence, nor delay!

EVERYMAN.

Alas, shall I have no longer respite!

I may say Death giveth no warning!

To think on thee, it maketh my heart sick,

For all unready is my book of reckoning.

But if I might have twelve years of waiting,

My accounting-book I would make so clear

That my reckoning I should not need to fear.

Wherefore, Death, I pray thee, for God's mercy.

Spare me till I be provided with a remedy!

DEATH.

It availeth thee not to cry, weep, and pray,

But haste thee lightly, that thou mayest be on thy journey.

And make proof of thy friends, if thou can,

For, know thou well, time waiteth for no man,
And in the world each living creature
Because of Adam's sin must die by nature.

EVERYMAN.

Death, if I should this pilgrimage take,
And my reckoning duly make.
Show me, for Saint Charity,
Should I not come again shortly?

DEATH.

No, Everyman, if once thou art there,
Thou mayest nevermore come here,
Trust me, verily.

EVERYMAN.

O gracious God, in the high seat celestial,
Have mercy on me in this utmost need!
Shall I no company have from this vale terrestrial
Of mine acquaintance that way me to lead?

DEATH.

Yea, if any he so hardy
As to go with thee and bear thee company.
Haste thee that thou mayest be gone to God's magnificence,

Page 571

Thy reckoning to give before his presence,
What, thinkest thou thy life is given thee,
And thy worldly goods also?

EVERYMAN.

I had thought so, verily.

DEATH.

Nay, nay, it was but lent to thee,
For, as soon as thou dost go,

Another awhile shall have it and then even so.

Go therefore as thou hast done.

Everyman, thou art mad! Thou hast thy wits five,

And here on earth will not amend thy life,

For suddenly I do come!

EVERYMAN.

O wretched caitiff, whither shall I flee

That I may escape this endless sorrow!

Nay, gentle Death, spare me until to-morrow

That I may amend me

With good advisement!

DEATH.

Nay, thereto I will not consent,

Nor no man respite, if I might,

But to the heart suddenly I shall smite

Without any "advisement."

And now out of thy sight I will me hie,

See that thou make thee ready speedily,

For thou mayest say this is the day

Wherefrom no man living may escape away.

EVERYMAN.

Alas, I may well weep with sighs deep!

Now have I no manner of company

To help me on my journey and me to keep,

And also my writing is all unready.

What can I do that may excuse me!

I would to God I had never been begot!

To my soul a full great profit it would be,

For now I fear pains huge and great, God wot!

The time passeth — help, Lord, that all things wrought!

For, though I mourn, yet it availeth naught.

Page 572

The day passeth and is almost through,

I wot not well of aught that I may do.

To whom were it best that I my plaint should make?

What if to Fellowship I thereof spake,

And what this sudden chance should mean disclosed?

For surely in him is all my trust reposed —

We have in the world so many a day

Been good friends in sport and play.

I see him yonder certainly —

I trust that he will bear me company;

Therefore to him will I speak to ease my sorrow.

Well met, good Fellowship, and a good morrow!

[Enter Fellowship]

FELLOWSHIP SPEAKETH:

I wish thee good morrow, Everyman, by this day!

Sir, why lookest thou so piteously?

If anything be amiss, prithee to me it say

That I may help in remedy.

EVERYMAN.

Yea, good Fellowship, yea,

I am in great jeopardy!

FELLOWSHIP.

My true friend, show to me your mind.

I will not forsake thee to my live's end,

In the way of good company.

EVERYMAN.

That was well spoken and lovingly.

FELLOWSHIP.

Sir, I must needs know your heaviness.

I have pity to see you in any distress.

If any have wronged you, revenged ye shall be.

Though I upon the ground be slain for thee,

Even should I know before that I should die.

EVERYMAN.

Verily, Fellowship, gramercy!

FELLOWSHIP.

Tush! By thy thanks I set not a straw.

Show me your grief and say no more.

Page 573

EVERYMAN.

If I my heart should to you unfold,

And you then were to turn your heart from me,

And no comfort would give when I had told,

Then should I ten times sorrier be.

FELLOWSHIP.

Sir, I say as I will do indeed!

EVERYMAN.

Then you be a good friend at need.

I have found you true heretofore.

FELLOWSHIP.

And so ye shall evermore,

For, in faith, if thou goest to hell,

I will not forsake thee by the way.

EVERYMAN.

Ye speak like a good friend — I believe you well.

I shall deserve it, if so I may!

FELLOWSHIP.

I speak of no deserving, by this day,

For he that will say, and nothing do.

Is not worthy with good company to go.

Therefore show me the grief of your mind,
As to your friend most loving and kind.
EVERYMAN.

I shall show you how it is:
Commanded I am to go a journey,
A long way hard and dangerous.
And give a strict account without delay
Before the High Judge, Adonai.
Wherefore, I pray you, bear me company,
As ye have promised, on this journey.
FELLOWSHIP.

That is matter, indeed! Promise is duty —
But if I should take such a voyage on me,
I know well it should be to my pain;
Afeard also it maketh me, for certain.
But let us take counsel here as well as we can,
For your words would dismay a strong man.

Page 574

EVERYMAN.
Why, if I had need, ye said
Ye would never forsake me, quick nor dead,
Though it were to hell truly!
FELLOWSHIP.
So I said certainly,
But such pleasant things be set aside, the truth to say;
And also, if we took such a journey,
When should we come again?
EVERYMAN.
Nay, never again till the day of doom.
FELLOWSHIP.

In faith, then, will I not come there.

Who hath you these tidings brought?

EVERYMAN.

Indeed, Death was with me here.

FELLOWSHIP.

Now, by God that all hath bought,

If Death were the messenger,

For no man living here below

I will not that loathly journey go —

Not for the father that begat me!

EVERYMAN.

Ye promised otherwise, pardy!

FELLOWSHIP.

I know well I do say so, truly,

And still, if thou wilt eat and drink and make good cheer.

Or haunt of women the merry company,

I would not forsake you while the day is clear,

Trust me, verily.

EVERYMAN.

Yea, thereto ye would be ready!

To go to mirth, solace, and play.

Your mind would sooner persuaded be

Than to bear me company on my long journey.

Page 475

FELLOWSHIP.

Now, in good sooth, I have no will that way —

But if thou would'st murder, or any man kill,

In that I will help thee with a good will.

EVERYMAN.

Oh, that is simple advice, indeed!

Gentle Fellowship, help me in my necessity!

We have loved long, and now I am in need!

And now, gentle Fellowship, remember me!

FELLOWSHIP.

Whether ye have loved me or no.

By Saint John, I will not with thee go!

EVERYMAN.

Yea, I pray thee, take this task on thee and do so

much for me.

As to bring me forward on my way for Saint

Charity,

And comfort me till I come without the town.

FELLOWSHIP.

Nay, if thou wouldest give me a new gown,

I will not a foot with thee go.

But, if thou hadst tarried, I would not have left thee so.

And so now, God speed thee on thy journey,

For from thee I will depart as fast as I may!

EVERYMAN.

Whither away, Fellowship? Will you forsake me?

FELLOWSHIP.

Yea, by my faith! I pray God take thee.

EVERYMAN.

Farewell, good Fellowship, — for thee my heart is sore.

Adieu forever, I shall see thee no more!

FELLOWSHIP.

In faith, Everyman, farewell now at the ending.

For you I will remember that parting is grieving.

[Fellowship goes.]

Page 476

EVERYMAN.

Alack! Shall we thus part indeed?

Ah, Lady, help! Lo, vouchsafing no more comfort,

Fellowship thus forsaketh me in my utmost need.

For help in this world whither shall I resort?

Fellowship heretofore with me would merry make,

And now little heed of my sorrow doth he take.

It is said in prosperity men friends may find

Which in adversity be full unkind.

Now whither for succor shall I flee.

Since that Fellowship hath forsaken me?

To my kinsmen will I truly.

Praying them to help me in my necessity.

I believe that they will do so

For "Nature will creep where it may not go."

[Kindred and Cousin enter.]

I will go try, for yonder I see them go.

Where be ye now, my friends and kinsmen, lo?

KINDRED.

Here we be now at your commandment.

Cousin, I pray you show us your intent

In any wise and do not spare.

COUSIN.

Yea, Everyman, and to us declare

If ye be disposed to go any whither,

For, wit you well, we will live and die together I

KINDRED.

In wealth and woe we will with you hold,

For "with his own kin a man may be bold."

EVERYMAN.

Gramercy, my friends and kinsmen kind!
Now shall I show you the grief of my mind.
I was commanded by a messenger
That is a High King's chief officer.
He bade me go a pilgrimage to my pain,
And I know well I shall never come again;
And I must give a reckoning strait,
For I have a great enemy that lieth for me in wait,
Who intendeth me to hinder.

Page 477

KINDRED.

What account is that which you must render? —
That would I know.

EVERYMAN.

Of all my works I must show
How I have lived and my days have spent,
Also of evil deeds to which I have been used
In my time, since life was to me lent.
And of all virtues that I have refused.
Therefore, I pray you, go thither with me
To help to make my account, for Saint Charity!

COUSIN.

What, to go thither? Is that the matter?
Nay, Everyman, I had liefer fast on bread and water
All this five year and more!

EVERYMAN.

Alas, that ever my mother me bore!
For now shall I never merry be,
If that you forsake me!

KINDRED.

Ah, sir, come! Ye be a merry man!

Pluck up heart and make no moan,

But one tiling I warn you, by Saint Anne,

As for me, ye shall go alone!

EVERYMAN.

My cousin, will you not with me go?

COUSIN.

No, by our Lady! I have the cramp in my toe.

Trust not to me, for, so God me speed,

I will deceive you in your utmost need.

KINDRED.

It availeth not us to coax and court.

Ye shall have my maid, with all my heart.

She loveth to go to feasts, there to make foolish sport

And to dance, and in antics to take part.

To help you on that journey I will give her leave willingly,

If so be that you and she may agree.

Page 578

EVERYMAN.

Now show me the very truth within your mind —

Will you go with me or abide behind?

KINDRED.

Abide behind? Yea, that I will, if I may —

Therefore farewell till another day!

EVERYMAN.

How shall I be merry or glad? —

For fair promises men to me make,

But, when I have most need, they me forsake!

I am deceived — that maketh me sad!

COUSIN.

Cousin Everyman, farewell now, lo!

For, verily, I will not with thee go.

Also of mine own an unready reckoning,

I have to give account of, therefore I make tarrying.

Now God keep thee, for now I go!

[Kindred and Cousin go.]

EVERYMAN.

Ah, Jesus, is all to this come so?

Lo, "fair words make fools fain,"

They promise, and from deeds refrain.

My kinsmen promised me faithfully

For to abide by me stedfastly.

And now fast away do they flee.

Even so Fellowship promised me.

What friend were it best for me to provide?

I am losing my time longer here to abide.

Yet still in my mind a thing there is.

All my life I have loved riches.

If that my Goods now help me might,

He would make my heart full light.

To him will I speak in my sorrow this day.

My Goods and Riches, where art thou, pray?

[Goods is disclosed hemmed in by chests and bags.]

GOODS.

Who calleth me? Everyman? Why this haste thou hast? I

lie here in corners trussed and piled so high.

And in chests I am locked so fast,

Page 579

Also sacked in bags, thou mayest see with thine eye,

I cannot stir; in packs, full low I lie.

What ye would have, lightly to me say.

EVERYMAN.

Come hither. Goods, with all the haste thou may.

For counsel straightway I must ask of thee.

GOODS.

Sir, if ye in this world have sorrow or adversity,

That can I help you to remedy shortly.

EVERYMAN.

It is another disease that grieveth me;

In this world it is not, I tell thee so,

I am sent for another way to go,

To give a strict account general

Before the highest Jupiter of all.

And all my life I have had joy and pleasure in thee,

Therefore I pray thee go with me,

For, peradventure, thou mayest before God Almighty on high

My reckoning help to clean and purify,

For one may hear ever and anon

“That money maketh all right that is wrong.”

GOODS.

Nay, Everyman, I sing another song —

I follow no mail on such voyages,

For, if I went with thee,

Thou shouldest fare much the worse for me.

For, because on me thou didst set thy mind.

Thy reckoning I have made blotted and blind.

So that thine account thou canst not make truly —

And that hast thou for the love of me.

EVERYMAN.

That would be to me grief full sore and sorrowing,

When I should come that fearful answering.

Up, let us go thither together!

GOODS.

Nay, not so! I am too brittle, I may not endure,

I will follow no man one foot, be ye sure.

Page 580

EVERYMAN.

Alas! I have thee loved, and had great pleasure

All the days of my life in goods and treasure.

GOODS.

That is to thy damnation, I tell thee a true thing,

For love of me is to the love everlasting contrary.

But if thou hadst the while loved me moderately,

In such wise as to give the poor a part of me,

Then would'st thou not in this dolor be.

Nor in this great sorrow and care.

EVERYMAN.

Lo, now was I deceived ere I was ware,

And all I may blame to misspending of time.

GOODS.

What, thinkest thou I am thine?

EVERYMAN.

I had thought so.

GOODS.

Nay, Everyman, I say no.

Just for a while I was lent to thee,

A season thou hast had me in prosperity.

My nature it is man's soul to kill,

If I save one, a thousand I do spill.

Thinkest thou that I will follow thee?

Nay, from this world not, verily!

EVERYMAN.

I had thought otherwise.

GOODS.

So it is to thy soul Goods is a thief.

For when thou art dead I straightway devise

Another to deceive in the same wise

As I have done thee, and all to his soul's grief.

EVERYMAN.

O false Goods, cursed may thou be!

Thou traitor to God that hast deceived me,

And caught me in thy snare.

Page 581

GOODS.

Marry, thou broughtest thyself to this care, —

Whereof I am glad!

I must needs laugh, I cannot be sad!

EVERYMAN.

Ah, Goods, thou hast had long my hearty love.

I gave thee that which should be the Lord's above.

But wilt thou not go with me, indeed? —

I pray thee truth to say!

GOODS.

No, so God me speed!

Therefore farewell, and have good-day.

[Goods is hidden from view.]

EVERYMAN.

Oh, to whom shall I make my moan

For to go with me on that heavy journey!

First Fellowship, so he said, would have with me

gone,

His words were very pleasant and gay,
But afterwards he left me alone;
Then spake I to my kinsmen, all in despair,
And they also gave me words fair.
They lacked not fair speeches to spend,
But all forsook me in the end;
Then went I to my Goods that I loved best.
In hope to have comfort, but there had I least,
For my Goods sharply did me tell
That he bringeth many into hell.
Then of myself I was ashamed.
And so I am worthy to be blamed.
Thus may I well myself hate.
Of whom shall I now counsel take?
I think that I shall never speed
TILL I GO TO MY GOOD *DEEDS*.
But, alas! she is so weak,
That she can neither move nor speak.
Yet will I venture on her now.
My Good Deeds, where be you ? [Good Deeds is shown]

Page 582

GOOD DEEDS.
Here I lie, cold in the ground.
Thy sins surely have me bound
That I cannot stir.
EVERYMAN.
Good Deeds, I stand in fear!
I must pray you for counsel,
For help now would come right well!
GOOD DEEDS.

Everyman, I have understanding

That ye be summoned your account to make

Before Messias, of Jerusalem King.

If you do my counsel, that journey with you will I take.

EVERYMAN.

For that I come to you my moan to make.

I pray you that ye will go with me.

GOOD DEEDS.

I would full fain, but I cannot stand, verily.

EVERYMAN.

Why, is there something amiss that did you befall?

GOOD DEEDS.

Yea, Sir, I may thank you for all.

If in every wise ye had encouraged me.

Your book of account full ready would be.

Behold the books of your works and your deeds thereby.

Ah, see, how under foot they lie

Unto your soul's deep heaviness.

EVERYMAN.

Our Lord Jesus his help vouchsafe to me,

For one letter here I cannot see.

GOOD DEEDS.

There is a blind reckoning in time of distress!

EVERYMAN.

Good Deeds, I pray you help me in this need,

Or else I am forever damned indeed.

Therefore help me to make reckoning

Page 583

Before him, that Redeemer is of everything,

That is, and was, and shall ever be. King of All.

GOOD DEEDS.

Everyman, I am sorry for your fall.

And fain would I help you, if I were able.

EVERYMAN.

Good Deeds, your counsel, I pray you, give me.

GOOD DEEDS.

That will I do, verily.

Though on my feet I may not go,

I have a sister that shall with you be, also.

Called Knowledge, who shall with you abide,

To help you to make that dire reckoning.

[Knowledge enters.]

KNOWLEDGE.

Everyman, I will go with thee and be thy guide,

In thy utmost need to go by thy side.

EVERYMAN.

In good condition I am now in everything.

And am wholly content with this good thing,

Thanks be to God, my creator!

GOOD DEEDS.

And when he hath brought thee there.

Where thou shalt heal thee of thy smart,

Then go with thy reckoning and thy good deeds together,

For to make thee joyful at heart

Before the Holy Trinity.

EVERYMAN.

My Good Deeds, gramercy!

I am well content, certainly,

With your words sweet.

KNOWLEDGE.

Now go we together lovingly

To Confession, that cleansing river fair.

EVERYMAN.

For joy I weep — I would we were there!

Page 584

But, I pray you, give me cognition,

Where dwelleth that holy man, Confession?

KNOWLEDGE.

In the House of Salvation,

We shall find him in that place,

That shall us comfort by God's grace.

[Confession enters.]

Lo, this is Confession. Kneel down, and ask mercy,

For he is in good favor with God Almighty.

EVERYMAN.

O glorious fountain that all uncleanness doth clarify,

Wash from me the spots of vice unclean.

That on me no sin be seen!

I come with Knowledge for my redemption.

Redeemed with heartfelt and full contrition,

For I am commanded a pilgrimage to take,

And great accounts before God to make.

Now I pray you, Shrift, Mother of Salvation,

Help my good deeds because of my piteous exclamation!

CONFESSION.

I know your sorrow well, Everyman,

Because with Knowledge ye come to me.

I will you comfort as well as I can,

And a precious stone will I give thee.

Called penance, wise voider of adversity.

Therewith shall your body chastened be

Through abstinence and perseverance in God's service.

Here shall you receive that scourge of me

That is penance stronge, that ye must endure.

To remember thy Saviour was scourged for thee

With sharp scourges, and suffered it patiently —

So must thou ere thou escape from that painful pilgrimage.

Knowledge, do thou sustain him on this voyage.

And by that time Good Deeds will be with thee.

But in any case be sure of mercy.

For your time draweth on fast, if ye will saved be.

Ask God mercy, and he will grant it truly.

When with the scourge of penance man doth him bind,

The oil of forgiveness then shall he find.

[Confession goes.]

Page 485

EVERYMAN.

Thanked be God for his gracious work,

For now will I my penance begin.

This hath rejoiced and lightened my heart,

Though the knots be painful and hard within.

KNOWLEDGE.

Everyman, see that ye your penance fulfil.

Whatever the pains ye abide full dear.

And Knowledge shall give you counsel at will.

How your account ye shall make full clear.

EVERYMAN.

O eternal God, O heavenly being,

O way of righteousness, O goodly vision,

Which descended down into a virgin pure

Because he would for every man redeem

That which Adam forfeited by his disobedience —
O blessed God, elect and exalted in thy divinity,
Forgive thou my grievous offence!
Here I cry thee mercy in this presence.
O spiritual treasure, O ransom and redeemer,
Of all the world the hope and the governor,
Mirror of joy, founder of mercy.
Who illumineth heaven and earth thereby.
Hear my clamorous complaint, though late it be,
Receive my prayers, unworthy in this heavy life!
Though I be a sinner most abominable,
Yet let my name be written in Moses' table.
Mary, pray to the Maker of everything
To vouchsafe me help at my ending.
And save me from the power of my enemy,
For Death assaileth me strongly! —
And, Lady, that I may, by means of thy prayer,
In your Son's glory as partner share.
Through the mediation of his passion I it crave.
I beseech you, help my soul to save!
Knowledge, give me the scourge of penance;
My flesh therewith shall give acquittance.
I will now begin, if God give me grace.

Page 586

KNOWLEDGE.

Everyman, God give you time and space!
Thus I bequeath you into the hands of our Saviour,
Now may you make your reckoning sure.
EVERYMAN.

In the name of the Holy Trinity,

My body sorely punished shall be.

Take this, body, for the sin of the flesh.

As thou delightest to go gay and fresh.

And in the way of damnation thou didst me bring,

Therefore suffer now the strokes of punishing.

Now of penance to wade the water clear I desire.

To save me from purgatory, that sharp fire.

GOOD DEEDS.

I thank God now I can walk and go.

And am delivered of my sickness and woe!

Therefore with Everyman I will go and not spare;

His good works I will help him to declare.

KNOWLEDGE.

Now, Everyman, be merry and glad.

Your Good Deeds comet h now, ye may not be sad.

Now is your Good Deeds whole and sound,

Going upright upon the ground.

[Good Deeds rises and walks to them,]

EVERYMAN.

My heart is light and shall be evermore.

Now will I smite faster than I did before.

GOOD DEEDS.

Everyman, pilgrim, my special friend.

Blessed be thou without end!

For thee is prepared the eternal glory.

Now thou hast made me whole and sound this tide,

In every hour I will by thee abide.

EVERYMAN.

Welcome, my Good Deeds! Now I hear thy voice,

I weep for sweetness of love.

KNOWLEDGE.

Be no more sad, but ever rejoice!

Page 587

God seeth thy manner of life on his throne above.

Put on this garment to thy behoof,

Which wet with the tears of your weeping is,

Or else in God's presence you may it miss,

When ye to your journey's end come shall.

EVERYMAN.

Gentle Knowledge, what do you it call?

KNOWLEDGE.

A garment of sorrow it is by name,

From pain it will you reclaim.

Contrition it is,

That getteth forgiveness,

Passing well it doth God please.

GOOD DEEDS.

Everyman, will you wear it for your soul's ease?

[Everyman puts on the robe of contrition.]

EVERYMAN.

Now blessed be Jesu, Mary's son.

For now have I on true contrition!

And let us go now without tarrying.

Good Deeds, have we all clear our reckoning?

GOOD DEEDS.

Yea, indeed, I have them here.

EVERYMAN.

Then I trust we need not fear.

Now, friends, let us not part in twain!

KNOWLEDGE.

Nay, Everyman, that will we not, for certain.

GOOD DEEDS.

Yet must thou lead with thee

EVERYMAN.

Who should they be?

GOOD DEEDS.

Discretion and Strength they hight.

And thy Beauty may not abide behind.

Page 588

KNOWLEDGE.

Also ye must call to mind

Your Five Wits as your counsellors beside.

GOOD DEEDS.

You must have them ready at every tide.

EVERYMAN.

How shall I get them hither?

KNOWLEDGE.

You must call them all together,

And they will hear you immediately.

EVERYMAN.

My friends, come hither and present be.

Discretion, Strength, my Five Wits, and Beauty.

[They enter.]

BEAUTY.

Here at your will be we all ready.

What will ye that we should do?

GOOD DEEDS.

That ye should with Everyman go,

And help him in his pilgrimage.

Advise you — will you with him or not, on that voyage?

STRENGTH.

We will all bring him thither,

To help him and comfort, believe ye me

DISCRETION.

So will we go with him all together.

EVERYMAN.

Almighty God, beloved mayest thou be!

I give thee praise that I have hither brought

Strength, Discretion, Beauty, Five Wits — lack I

nought —

And my Good Deeds, with Knowledge clear,

All be in my company at my will here.

I desire no more in this my anxiousness.

STRENGTH.

And I, Strength, will stand by you in your distress,

Page 589

Though thou wouldest in battle fight on the ground.

FIVE WITS.

And though it were through the world round,

We will not leave you for sweet or sour.

BEAUTY.

No more will I unto Death's hour,

Whatsoever thereof befall.

DISCRETION.

Everyman, advise you first of all.

Go with a good advisement and deliberation.

We all give you virtuous monition

That all shall be well.

EVERYMAN.

My friends, hearken what I will tell.

I pray God reward you in his heavenly sphere.

Now hearken all that be here.

For I will make my testament

Here before you all present.

In alms, half my goods will I give with my hands
twain.

In the way of charity with good intent,

And the other half still shall remain

In bequest to return where it ought to be.

This I do in despite of the fiend of hell,

Out of his peril to quit me well

For ever after and this day.

KNOWLEDGE.

Everyman, hearken what I say.

Go to Priesthood, I, you advise,

And receive of him in any wise

The Holy Sacrament and Unction together,

Then see ye speedily turn again hither.

We will all await you here, verily.

FIVE WITS.

Yea, Everyman, haste thee that ye may ready be.

There is no emperor, king, duke, nor baron bold,

That from God such commission doth hold

As he doth to the least priest in this world consign,

For of the Blessed Sacraments, pure and benign,

Page 590

He beareth the keys, and thereof hath the cure

For man's redemption, it is ever sure.

Which God as medicine for our souls' gain

Gave us out of his heart with great pain,

Here in this transitory life for thee and me.

Of the Blessed Sacraments seven there be.
Baptism, Confirmation, with Priesthood good.
And the Sacrament of God's precious Flesh and Blood,
Marriage, the Holy Extreme Unction, and Penance.
These seven are good to have in remembrance,
Gracious Sacraments of high divinity.

EVERYMAN.

Fain would I receive that holy body.
And meekly to my spiritual father will I go.

FIVE WITS.

Everyman, that is best that ye can do.
God will you to salvation bring,
For Priesthood exceedeth every other thing.
To us Holy Scripture they do teach,
And convert men from sin, heaven to reach.
God hath to them more power given
Than to any angel that is in heaven.
With five words he may consecrate
God's body in flesh and blood to make,
And handleth his Maker between his hands.
The priest bindeth and unbindeth all bands
Both in earth and heaven. —

Thou dost administer all the Sacraments seven.
Though we should kiss thy feet, yet thereof thou worthy wert.
Thou art the surgeon that doth cure of mortal sin the hurt.
Remedy under God we find none
Except in Priesthood alone. —

Everyman, God gave priests that dignity,
And setteth them in his stead among us to be,
Thus be they above angels in degree.

KNOWLEDGE.

If priests be good, it is so surely;
But when Jesus hung on the cross with grievous smart,
There he gave out of his blessed heart
That same Sacrament in grievous torment. —
He sold them not to us, that Lord omnipotent.

Page 491

Therefore Saint Peter the apostle doth say
That Jesus' curse have all they
Which God their Saviour do buy or sell.
Or if they for any money do "take or tell."
Sinful priests give sinners bad example in deed and word,
Their children sit by other men's fires, I have heard,
And some haunt of women the company,
With life unclean as through lustful acts of lechery—.
These be with sin made blind.

FIVE WITS.

I trust to God no such may we find.
Therefore let us do Priesthood honor,
And follow their doctrines for our souls' succor.
We be their sheep, and they shepherds be,
By whom we all are kept in security.
Peace! for yonder I see Everyman come.
Who unto God hath made true satisfaction.

GOOD DEEDS.

Methinketh it is he indeed.

EVERYMAN.

Now may Jesus all of you comfort and speed!
I have received the Sacrament for my redemption,
And also mine extreme unction.
Blessed be all they that counselled me to take it!

And now, friends, let us go without longer respite.

I thank God ye would so long waiting stand.

Now set each of you on this rood your hand,

And shortly follow me.

I go before where I would be.

God be our guide!

STRENGTH.

Everyman, we will not from you go,

Till ye have gone this voyage long.

DISCRETION.

I, Discretion, will abide by you also.

KNOWLEDGE.

And though of this pilgrimage the hardships be

never so strong,

No turning backward in me shall you know.

Page 592

Everyman, I will be as sure by thee,

As ever I was by Judas Maccabee.

EVERYMAN.

Alas! I am so faint I may not stand,

My limbs under me do fold.

Friends, let us not turn again to this land.

Not for all the world's gold.

For into this cave must I creep,

And turn to the earth, and there sleep.

BEAUTY.

What — into this grave! Alas! Woe is me!

EVERYMAN.

Yea, there shall ye consume utterly.

BEAUTY.

And what, — must I smother here?

EVERYMAN.

Yea, by my faith, and never more appear!

In this world we shall live no more at all,

But in heaven before the highest lord of all.

BEAUTY.

I cross out all this! Adieu, by Saint John I

I take “my cap in my lap” and am gone.

EVERYMAN.

What, Beauty! — whither go ye ?

BEAUTY.

Peace! I am deaf, I look not behind me.

Not if thou wouldest give me all the gold in thy chest.

[Beauty goes, followed by the others, as they speak in turn.]

EVERYMAN.

Alas! in whom may I trust?

Beauty fast away from me doth hie.

She promised with me to live and die.

STRENGTH.

Everyman, I will thee also forsake and deny,

Thy game liketh me not at all!

Page 593

EVERYMAN.

Why, then ye will forsake me all!

Sweet Strength, tarry a little space.

STRENGTH.

Nay, Sir, by the rood of grace,

I haste me fast my way from thee to take,

Though thou weep till thy heart do break.

EVERYMAN.

Ye would ever abide by me, ye said.

STRENGTH. Yea, I have you far enough conveyed.

Ye be old enough, I understand,

Your pilgrimage to take in hand.

I repent me that I thither came.

EVERYMAN.

Strength, for displeasing you I am to blame.

Will ye break “promise that is debt”?

STRENGTH.

In faith, I care not!

Thou art but a fool to complain.

You spend your speech and waste your brain.

Go, thrust thyself into the ground!

EVERYMAN.

I had thought more sure I should you have found,

But I see well, who trusteth in his Strength,

She him deceiveth at length.

Both Strength and Beauty have forsaken me,

Yet they promised me fair and lovingly.

DISCRETION.

Everyman, I will after Strength be gone —

As for me, I will leave you alone.

EVERYMAN.

Why, Discretion, will ye forsake me!

DISCRETION.

Yea, in faith, I will go from thee,

For when Strength goeth before

Page 594

I follow after, evermore.

EVERYMAN.

Yet, I pray thee, for love of the Trinity

Look in my grave once in pity of me.

DISCRETION.

Nay, so nigh will I not come, trust me well!

Now I bid you each farewell.

EVERYMAN.

Oh, all things fail save God alone —

Beauty, Strength, and Discretion!

For when Death bloweth his blast,

They all run from me full fast.

FIVE WITS.

Everyman, my leave now of thee I take.

I will follow the others, for here I thee forsake.

EVERYMAN.

Alas! then may I wail and weep,

For I took you for my best friend.

FIVE WITS.

I will thee no longer keep.

Now farewell, and here's an end!

EVERYMAN.

Jesu, help! All have forsaken me.

GOOD DEEDS.

Nay, Everyman, I will abide by thee,

I will not forsake thee indeed!

Thou wilt find me a good friend at need.

EVERYMAN.

Gramercy, Good Deeds, now may I true friends see.

They have forsaken me everyone,

I loved them better than my Good Deeds alone.

Knowledge, will ye forsake me also?

KNOWLEDGE.

Yea, Everyman, when ye to death shall go,
But not yet, for no manner of danger.

Page 595

EVERYMAN.

Gramercy, Knowledge, with all my heart!

KNOWLEDGE.

Nay, yet will I not from hence depart.

Till whereunto ye shall come, I shall see and know.

EVERYMAN.

Methinketh, alas! that I must now go

To make my reckoning, and my debts pay,

For I see my time is nigh spent away.

Take example, all ye that this do hear or see,

How they that I love best do forsake me,

Except my Good Deeds that abideth faithfully.

GOOD DEEDS.

All earthly things are but vanity.

Beauty, Strength and Discretion do man forsake,

Foolish friends and kinsmen that fair spake.

All flee away save Good Deeds, and that am I!

EVERYMAN.

Have mercy on me, God most mighty,

And stand by me, thou Mother and Maid, holy Mary!

GOOD DEEDS.

Fear not, I will speak for thee.

EVERYMAN.

Here I cry God mercy!

GOOD DEEDS.

Shorten our end and minish our pain,

Let us go and never come again.

EVERYMAN.

Into thy hands, Lord, my soul I commend —

Receive it, Lord, that it be not lost!

As thou didst me buy, so do thou me defend,

And save me from the fiend's boast

That I may appear with that blessed host

That shall be saved at the day of doom.

In manus tuas, of mights the most,

Forever commendo spiritum meum.

[Everyman goes into the grave.]

Page 596

KNOWLEDGE.

Now that he hath suffered that we all shall endure,

The Good Deeds shall make all sure;

Now that he hath made ending,

Methinketh that I hear angels sing.

And make great joy and melody,

Where Everyman's soul shall received be!

[The Angel appears.]

THE ANGEL.

Come, excellent elect spouse to Jesu!

Here above shalt thou go.

Because of thy singular virtue.

Now thy soul from thy body is taken, lo!

Thy reckoning is crystal clear.

Now shalt thou into the heavenly sphere,

Unto which ye all shall come

That live well before the day of doom.

[The Angel goes and the Doctor enters.]

DOCTOR.

This moral men may have in mind, —
Ye hearers, take it as of worth, both young and old,
And forsake Pride, for he deceiveth you in the end, as ye will find,
And remember Beauty, Five Wits, Strength, and Discretion, all told.
They all at the last do Everyman forsake
Save that his Good Deeds there doth he take.
But beware, if they be small,
Before God he hath no help at all,
None excuse for Everyman may there then be there.
Alas, how shall he then do and fare!
For after death amends may no man make.
For then Mercy and Pity do him forsake.
If his reckoning be not clear when he doth come,
God will say, *Ite, maledicti, in ignem ceternum.*
And he that hath his account whole and sound,
High in heaven he shall be crowned.
Unto which place God bring us all thither
That we may live, body and soul, together!
Thereto their aid vouchsafe the Trinity —
Amen, say ye, for holy Charity!
FINIS.
Thus endeth this moral play of Everyman.

Reading and Review Questions

1. How is allegory used in the play? How many types of allegory can you find, and what purpose(s) do they serve?
2. What are the differences between Everyman's original group of friends and the group that gathers around him at the end? What are we meant to infer from those differences?
3. Why is Everyman's journey referred to as a pilgrimage? What kind of pilgrimage is it?
4. What kind of financial metaphors does the author use, and what is their purpose?
5. What does the play say about priests? How is this similar to and different from the various portrayals of the priesthood in the *Canterbury Tales*?

Work Cited

Rhys, Ernest, editor. *Everyman*. "Everyman," with other interludes, including eight miracle plays, produced by Suzanne Lybarger et al., Project Gutenberg, 6 October 2006. *Project Gutenberg*, (Public Domain).

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2: THE TUDOR AGE (1485-1603)

- 2.1: Introduction to the Tudor Age
- 2.2: Queen Elizabeth I
- 2.3: "The Doubt of Future Foes"
- 2.4: "On Monsieur's Departure"
- 2.5: "The Golden Speech"
- 2.6: Introduction to Shakespeare's Plays
- 2.7: Mary Sidney Herbert Spenser and Her "Doleful Lay"
- 2.8: "The Doleful Lay of Clorinda"
- 2.9: Christopher Marlowe
- 2.10: "The Passionate Shepherd to His Love"
- 2.11: Sir Walter Raleigh
- 2.12: "The Nymph's Reply to the Shepherd"
- 2.13: Pastoral Poems, Discussion Questions

2.1: Introduction to the Tudor Age

From the Wars of the Roses to the Rise of the Tudors

By deposing Richard II, Henry IV precipitated the dynastic wars, known as The Wars of the Roses, fought by the Lancasters and the Yorks. These rival houses descended from two brothers: John of Gaunt, the Duke of Lancaster (1340 -1399), and Edmund Langley, the Duke of York (1341-1402).

The wars ended in 1485 with the Battle of Bosworth Field and the death of the last Plantagenet king, Richard III (b. 1452). The rule of the Tudors began when Henry Tudor, Earl of Richmond, was crowned as King Henry VII (1457-1509) and then united the houses of Lancaster and York by marrying Elizabeth of York (1486-1503).

Economic Changes in Early Tudor England

Henry VII's reign oversaw a major shift in England's economy. The country began moving away from the medieval agricultural system of landlords and serfs toward a more commercial economy.

Working with Parliament, Henry VII enacted laws and statutes that fostered England's economic growth. These included protectionist and bullionist policies that strengthened England's wool trade and cloth industry.

As commerce expanded, cities grew rapidly, especially London, which during the Tudor era became the largest city in Europe and a leading port of trade.

Centralizing Royal Power

Henry VII also oversaw a centralization of court power and the development of the King's Council, or Star Chamber, which allowed the crown to exercise greater control over the nobility.

The social structure of England was changing as well. The upheavals of the medieval period—including the labor shortages caused by the Black Death—had weakened traditional hierarchies. Under Henry VII, however, a new system of authority began to emerge.

Henry VII encouraged the rise of “New Men,” individuals from relatively humble backgrounds who gained influence through service to the crown. At the same time, he limited the power of the traditional nobility by binding them through debts and legal obligations known as recognizances.

Royal Finances and Foreign Conflicts

Henry VII used money to cement his authority; he accrued wealth through taxes, loans, benevolences, church grants, and even feudal obligations.

One notable example occurred when he received 30,000 pounds for knighting his son Arthur (1486-1502)—two years after Arthur's death. These funds helped Henry finance wars abroad and suppress rebellions at home.

Henry VII also financed wars in France and the suppression of rebellions at home. England lost its claims to French territory. Though Henry VII retained Calais during his reign, it was lost during Henry VIII's (1491-1547). While conflicts on the continent decreased, tensions with Scotland increased.

Henry VIII and the English Reformation

After Henry VII's death, the crown passed peacefully to Henry VIII. Henry VII attempted to correct some of his father's monetary abuses by executing Sir Richard Empson (c. 1450-1510) and Edmund Dudley (c. 1462-1510), themselves New Men who collected taxes for Henry VII.

Henry VIII's reign was marked by wars with Scotland, Ireland, France, and Spain, as well as his famous six marriages.

Although Henry VIII's wars depleted the wealth he inherited, he recovered it by dissolving the monasteries and seizing the church lands. This action was part of the English Reformation, which largely stemmed from Henry VIII's concern for succession (fear of another dynastic war) and his desire to annul his marriage to Catherine of Aragon (1485-1536), who had not provided a male heir.

When the Pope rejected his annulment, Henry VIII broke from the Roman Catholic Church and made himself head of the Church of England through the Act of Supremacy in 1534.

The Tudor Succession: Edward, Mary, and Elizabeth

From his marriages, Henry VIII had three children who would each become monarchs.

Their successive rules led to a short rebellion after Edward VI's (1442-1483) death. Under Mary I (1516- 1558), hundreds of Protestants were executed during the Counter-Reformation. However, Elizabeth I (1533-1603) ushered England into a Golden Age.

Elizabeth I resolved the religious discord by becoming head of the Protestant (Anglican) Church of England. She navigated foreign affairs by considering possible husbands from Spain, Sweden, Austria, and France while ultimately remaining unmarried and presenting herself as "married to England."

Her rule was threatened by her cousin Mary, Queen of Scots (1542-1587), who plotted Elizabeth I's assassination in hopes of ascending the throne and returning England to Catholicism. After Mary was implicated in plots to assassinate Elizabeth, she was executed.

Elizabeth's reign also saw the defeat of the Spanish Armada and a major rebellion in Ireland led by Hugh O'Neill, Earl of Tyrone (1550-1616).

Printing, Literacy, and the English Renaissance

Before Henry VII ascended the throne, William Caxton (c.1422-1491) introduced the printing press to England. Printing increased the availability of books and reduced their cost, encouraging reading and literacy.

Under Henry VII, England shifted from being a bilingual nation. Initially, French or Latin dominated as the courtly language, and English remained the common language. However, English increasingly became the language of literature and learning.

This change was part of the broader Renaissance, a cultural movement centered on the recovery and study of classical texts.

Humanism and Education

The stability that Henry VII brought to England and that his son protected—even at the expense of Catherine of Aragon, Roman Catholicism, and Anne Boleyn (c. 1501-1536)—expanded individual learning (mainly for men) and intellectual thought.

Renaissance humanism, particularly its English version, emphasized the education of the individual, be he a courtier or a gentleman. For the English, that education was linked to Christianity. The individual's role in Christian faith, worship, understanding, and expression shaped the religious controversies that marked the Tudor era. Humanist ideas influenced thinkers such as Thomas More (1478-1535), who offered political and theological critiques in his book *Utopia*. Because of More's understanding of Christianity, he refused to accept Henry VIII as supreme head of the church. Thus, More was consequently executed.

The Rise of English Literature

More wrote *Utopia* in Latin, reflecting the humanist interest in classical learning. The Reformation, the beginning of which he witnessed, led to close, individual scrutiny of ideologies and theologies. This scrutiny shaped England's consciousness as a nation.

Over time, the dominance of classical Latin models in education, including Cicero (106- 43 BCE), Virgil (70-19 BCE), Terence

(185-159 BCE), Plautus (c. 254-185 BCE), Seneca (4 BCE-65 CE), or others, was challenged by the growing development of a national literature written in English across many genres.

Poetry in the Tudor Age

The Tudor era saw great development in English poetry and drama, with modes such as pastoral and lyric and forms such as epic and tragedy.

Edmund Spenser followed Chaucer in shaping ideal poetic diction, meter, and rhyme in English. In his sonnet sequence *Amoretti*, he adapted the Italian sonnet form introduced earlier by Sir Thomas Wyatt and the Earl of Surrey.

Spenser also wrote an English epic, the most ambitious and weighty of classical genres. He intended his epic, *The Faerie Queene*, to be a national poem that would rival classical epics such as Virgil's *Aeneid* (c. 29-19 BCE). Spenser used the great national myth/hero of King Arthur as his epic's model for the ideal gentleman or noble person, the epitome of Christian virtues. Elizabeth I also appears in this epic in many female roles, particularly Gloriana, the Faerie Queene, Arthur's beloved. Starting with Henry VII, who named his firstborn son Arthur, all the Tudors claimed descent from King Arthur.

The Development of English Drama

English drama developed in part from classical and neoclassical drama.

William Shakespeare's comedies owe much to Plautus and Seneca. Shakespeare's *Comedy of Errors* (1594) takes its plot from Plautus's *The Menaechmi*, or *The Twins*. English drama also developed in part from the Medieval cycles and morality plays. Like the morality play *Everyman*, Christopher Marlowe's *Dr. Faustus* struggles between good and evil.

Shakespeare's tragedies similarly trace the Tudor era's growth of personal religion, with his characters demonstrating the shift from Medieval Fortune, fate, or destiny to reason and responsibility. Shakespeare's characters are free to make choices but are held accountable for them, either by people or by principles. If a character/ individual has to make decisions and act accordingly, they always face the possibility of making wrong decisions. Like Faustus, Shakespeare's Hamlet fears behaving wrongly; Hamlet suffers from a divided self as he tries to align his actions and choices with divinity.

More than almost any other writer of the period, Shakespeare demonstrated the expressive power of the English language, helping to shape both English national identity and broader ideas of human experience.

Works Cited

Marlowe, Christopher. *Doctor Faustus*. *Doctor Faustus with Related Texts*, edited by Stephen J. Lynch, Hackett Publishing Company, 2023, pp. 1-77. EBSCO, (CRC Library).

More, Thomas. *Utopia*. 1516. P. F. Collier & Son, 1993. EBSCO, (CRC Library).

2.2: Queen Elizabeth I

As many of you probably remember from history, [Queen Elizabeth I](#) carried a great weight on her shoulders as she ruled as the first woman monarch in England. For me, this powerful performance from Cate Blanchett in this short two-minute scene from the movie *Elizabeth: The Golden Age*, illustrates the brilliant way in which Queen Elizabeth I might have navigated the challenges of her rule. If you haven't seen the full movie, I highly recommend it.

Cate Blanchett's Brilliant Oscar Nominated Performance | Elizabeth

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You may be familiar with her legacy as "the Virgin Queen" or some of her political machinations; however, you may be less familiar with her actual writing.

Bonnie J. Robinson and Laura J. Getty write: "Her writing reflects the emotional weight of the political challenges she faced as a female and as a sovereign--as a woman, who was both an individual and a symbol, who always had too much to lose" (par. 6). As you read, "The Doubt of Future Foes," "On Monsieur's Departure," and "The Golden Speech," consider these questions:

- As we look at these three pieces, how do we see the evolution of Elizabeth I's character in her writing?
- How do the words of her texts convey these facets of the individual, the symbol, the woman, the sovereign?

Work Cited

Robinson, Bonnie J., and Laura Getty. "2.21: [Queen Elizabeth](#)." *British Literature I: Middle Ages to the Eighteenth Century and Neoclassicism*, University System of Georgia / University Press of North Georgia, fall 2018, *LibreTexts*.

2.3: "The Doubt of Future Foes"

This poem was written by Elizabeth I of England sometime between 1568 and 1571. It concerns her relationship with her cousin and enemy, Mary, Queen of Scots.

The Doubt of Future Foes

The doubt of future foes exiles my present joy,
And wit me warns to shun such snares as threatens mine annoy.
For falsehood now doth flow, and subjects faith doth ebb,
Which should not be, if reason ruled or wisdom weaved the web.
5 But clouds of toys untried do cloak aspiring minds,
Which turns to rain of late repent, by course of changèd winds.
The top of hope supposed, the root of rue shall be,
And fruitless all their grafted guile, as shortly you shall see.
Their dazzled eyes with pride, which great ambition blinds,
10 Shall be unsealed by worthy wights whose foresight falsehood finds.
The daughter of debate, that discord aye doth sow,
Shall reap no gain where former rule still peace hath taught to grow.
No foreign banished wight shall anchor in this port:
Our realm brooks no seditious sects--let them elsewhere resort.
15 My rusty sword through rest shall first his edge employ
To poll their tops who seek such change or gape for future joy.

Queen Elizabeth I

Work Cited

Elizabeth I. "The Doubt of Future Foes." *Wikisource*, 2 July 2022. Accessed 12 June 2026. *Wikisource*, (Public Domain).

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2.4: "On Monsieur's Departure"

This poem was written by Elizabeth I of England and was never published, but it was found in a manuscript from ca.1630.

On Monsieur's Departure

I grieve and dare not show my discontent,
I love and yet am forced to seem to hate,
I do, yet dare not say I ever meant,
I seem stark mute but inwardly do prate.
5 I am and not, I freeze and yet am burned,
Since from myself another self I turned.
My care is like my shadow in the sun,
Follows me flying, flies when I pursue it,
Stands and lies by me, doth what I have done.
10 His too familiar care doth make me rue it.
No means I find to rid him from my breast,
Till by the end of things it be suppress.
Some gentler passion slide into my mind,
For I am soft and made of melting snow;
15 Or be more cruel, love, and so be kind.
Let me or float or sink, be high or low.
Or let me live with some more sweet content,
Or die and so forget what love ere meant.

Queen Elizabeth I

Work Cited

Elizabeth I. "On Monsieur's Departure." *Wikipedia*, 15 Nov. 2025. Accessed 12 June 2026. *Wikipedia*, (Public Domain).

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2.5: "The Golden Speech"

This speech was delivered by Queen Elizabeth I of England in the Palace Council Chamber to 141 Members of the Commons (including the Speaker), on 30 November 1601.

"The Golden Speech"

Mr Speaker,

We have heard your declaration and perceive your care of our estate. I do assure you there is no prince that loves his subjects better, or whose love can countervail our love. There is no jewel, be it of never so rich a price, which I set before this jewel: I mean your love. For I do esteem it more than any treasure or riches; for that we know how to prize, but love and thanks I count invaluable. And, though God hath raised me high, yet this I count the glory of my Crown, that I have reigned with your loves. This makes me that I do not so much rejoice that God hath made me to be a Queen, as to be a Queen over so thankful a people. Therefore I have cause to wish nothing more than to content the subject and that is a duty which I owe. Neither do I desire to live longer days than I may see your prosperity and that is my only desire. And as I am that person still yet, under God, hath delivered you and so I trust by the almighty power of God that I shall be his instrument to preserve you from every peril, dishonour, shame, tyranny and oppression, partly by means of your intended helps which we take very acceptably because it manifesteth the largeness of your good loves and loyalties unto your sovereign.

Of myself I must say this: I never was any greedy, scraping grasper, nor a strait fast-holding Prince, nor yet a waster. My heart was never set on any worldly goods. What you bestow on me, I will not hoard it up, but receive it to bestow on you again. Therefore render unto them I beseech you Mr Speaker, such thanks as you imagine my heart yieldeth, but my tongue cannot express. Mr Speaker, I would wish you and the rest to stand up for I shall yet trouble you with longer speech. Mr Speaker, you give me thanks but I doubt me I have greater cause to give you thanks, than you me, and I charge you to thank them of the Lower House from me. For had I not received a knowledge from you, I might have fallen into the lapse of an error, only for lack of true information.

Since I was Queen, yet did I never put my pen to any grant, but that upon pretext and semblance made unto me, it was both good and beneficial to the subject in general though a private profit to some of my ancient servants, who had deserved well at my hands. But the contrary being found by experience, I am exceedingly beholden to such subjects as would move the same at first. And I am not so simple to suppose but that there be some of the Lower House whom these grievances never touched. I think they spake out of zeal to their countries and not out of spleen or malevolent affection as being parties grieved. That my grants should be grievous to my people and oppressions to be privileged under colour of our patents, our kingly dignity shall not suffer it. Yea, when I heard it, I could give no rest unto my thoughts until I had reformed it. Shall they, think you, escape unpunished that have oppressed you, and have been disrespectful of their duty and regardless our honour? No, I assure you, Mr Speaker, were it not more for conscience' sake than for any glory or increase of love that I desire, these errors, troubles, vexations and oppressions done by these varlets and lewd persons not worthy of the name of subjects should not escape without condign punishment. But I perceive they dealt with me like physicians who, ministering a drug, make it more acceptable by giving it a good aromatical savour, or when they give pills do gild them all over.

I have ever used to set the Last Judgement Day before mine eyes and so to rule as I shall be judged to answer before a higher judge, and now if my kingly bounties have been abused and my grants turned to the hurt of my people contrary to my will and meaning, and if any in authority under me have neglected or perverted what I have committed to them, I hope God will not lay their culps and offenses in my charge. I know the title of a King is a glorious title, but assure yourself that the shining glory of princely authority hath not so dazzled the eyes of our understanding, but that we well know and remember that we also are to yield an account of our actions before the great judge. To be a king and wear a crown is a thing more glorious to them that see it than it is pleasant to them that bear it. For myself I was never so much enticed with the glorious name of a King or royal authority of a Queen as delighted that God hath made me his instrument to maintain his truth and glory and to defend his kingdom as I said from peril, dishonour, tyranny and oppression. There will never Queen sit in my seat with more zeal to my country, care to my subjects and that will sooner with willingness venture her life for your good and safety than myself. For it is my desire to live nor reign no longer than my life and reign shall be for your good. And though you have had, and may have, many princes more mighty and wise sitting in this seat, yet you never had nor shall have, any that will be more careful and loving.

For I, oh Lord, what am I, whom practices and perils past should not fear? Or what can I do? That I should speak for any glory, God forbid. And I pray to you Mr Comptroller, Mr Secretary and you of my Council, that before these gentlemen go into their

countries, you bring them all to kiss my hand.

Work Cited

Elizabeth I. "[The Golden Speech](#)." 30 Nov. 1601. *National Archives*. *The National Archives*, (Public Domain).

2.6: Introduction to Shakespeare's Plays

Overview

Shakespeare's plays consisted of three main categories: history plays, tragedies, and comedies. The history plays were attempts to re-create historical events that often featured real monarchs in English history, and sometimes, European history as well.

The tragedies and comedies contain many of the same theatrical elements; however, the tragedies end in death, and the comedies end in marriage, generally multiple marriages. In fact, many scholars suggest that *Romeo and Juliet* could have turned into a comedy with just a few key changes, most notably the missed timing at the end of the play when Romeo mistakenly believes Juliet is dead while she is simply sleeping from the drugs she took (Shakespeare 188-199). If only he had arrived at her tomb a few minutes later, she would have been awake, and they could have been married. However, he arrives a few minutes too early and ends up taking his own life, only to fuel Juliet's own suicide as she discovers his dead body in her tomb (Shakespeare, *Romeo and Juliet* 188-199). A similar scenario plays out as a comedy in *Much Ado about Nothing* when Hero fakes her own death in order to get Claudio to feel bad about believing she had been unfaithful to him (Shakespeare 26). However, she wakes up in time to avoid a double suicide (Shakespeare, *Much Ado About Nothing* 36).

Iambic Pentameter

Shakespeare's favorite type of rhythm, both in poetry and plays, is iambic pentameter.

Please watch this video, which explains iambic pentameter as well as how/why Shakespeare used it.

Why Shakespeare loved iambic pentameter - David T. Freeman and Gregory Taylor

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Citing Shakespeare in MLA format

Here is a guide for [Citing Shakespeare in MLA format](#).

Works Cited

Shakespeare, William. *Much Ado About Nothing*. Project Gutenberg, 1993. EBSCO, (CRC Library).

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2.7: Mary Sidney Herbert Spenser and Her "Doleful Lay"

Mary Sidney Herbert Spenser, best known as Mary Sidney Herbert or the Countess of Pembroke, was a prolific writer during Elizabethan times. She knew how to navigate the complexities of being a woman writer during her time. As shown in [this brief biography of Herbert](#), she made many important contributions to English literature including translations from French and Italian to put emphasis on English as a language. She also experimented with the pastoral tradition in her elegies, created metric translations of biblical psalms, and subverted the genre of the lay as she does in the poem we are reading and discussing. Here is a brief overview of her life and familial connections:

Book Minute: Mary Sidney Herbert, The Countess of Pembroke

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Please carefully read "The Doleful Lay of Clorinda" and consider the following questions as you read:

1. As we saw in "The Lay of Sir Launfal," Lays are generally considered a genre which focuses on chivalry and romance. How does Mary Sidney Herbert subvert this genre in her poem?
2. In "Doleful Lay," Mary Sidney Herbert names the speaker who is clearly a woman. How did she give Clorinda a distinctively female gendered voice?
3. How does Mary Sidney Herbert use nature imagery in "Doleful Lay?" To what degree, if any, is it idealized and/or allegorized?

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2.8: "The Doleful Lay of Clorinda"

This poem has been attributed to Mary Sidney Herbert.

"The Doleful Lay of Clorinda"

The Doleful Lay of Clorinda

- Ay me, to whom shall I my case complain,
That may compassion my impatient grief?
Or where shall I unfold my inward pain,
That my eniven heart may find relief?
- 5 Shall I unto the heavenly pow'rs it show,
Or unto earthly men that dwell below?
To heavens? Ah, they, alas, the authors were,
And workers of my unremedied woe:
For they foresee what to us happens here,
- 10 And they foresaw, yet suffered this be so.
From them comes good, from them comes also ill,
That which they made, who can them warn to spill.
To men? Ah, they, alas, like wretched be,
And subject to the heavens' ordinance:
- 15 Bound to abide whatever they decree.
Their best redress is their best sufferance.
How then can they, like wretched, comfort me,
The which no less need comforted to be?
Then to myself will I my sorrow mourn,
- 20 Sith none alive like sorrowful remains:
And to myself my complaints shall back return,
To pay their usury with doubled pains.
The woods, the hills, the rivers shall resound
The mournful accent of my sorrow's ground.
- 25 Woods, hills, and rivers now are desolate,
Sith he is gone the which them all did grace:
And all the fields do wail their widow state,
Sith death their fairest flow'r did late deface.
The fairest flow'r in field that ever grew,
- 30 Was Astrophel; that was, we all may rue.
What cruel hand of cursed foe unknown,
Hath cropped the stalk which bore so fair a flow'r?

Untimely cropped, before it well were grown,
And clean defaced in untimely hour.

35 Great loss to all that ever him did see,
Great loss to all, but greatest loss to me.
Break now your garlands, O ye shepherds' lasses,
Sith the fair flow'r, which them adorned, is gone:
The flow'r, which them adorned, is gone to ashes,

40 Never again let lass put garland on.
Instead of garland, wear sad cypress now,
And bitter elder, broken from the bough.
Ne ever sing the love-lays which he made:
Who ever made such lays of love as he?

45 Ne ever read the riddles, which he said
Unto yourselves, to make you merry glee.
Your merry glee is now laid all abed,
Your merry maker now, alas, is dead.
Death, the devourer of all the world's delight,

50 Hath robbed you and reft from me my joy:
Both you and me and all the world he quite
Hath robbed of joyance, and left sad annoy.
Joy of the world, and shepherds' pride was he,
Shepherds' hope never like again to see.

55 O Death, that hast us of such riches reft,
Tell us at least, what hast thou with it done?
What is become of him whose flow'r here left
Is but the shadow of his likeness gone:
Scarce like the shadow of that which he was,

60 Naught like, but that he like a shade did pass.
But that immortal spirit, which was decked
With all the dowries of celestial grace:
By sovereign choice from th'heavenly choirs select,
And lineally derived from angels' race,

65 Oh, what is now of it become, aread.
Ay me, can so divine a thing be dead?
Ah no: it is not dead, ne can it die,
But lives for aye, in blissful Paradise:
Where like a new-born babe it soft doth lie,

70 In bed of lilies wrapped in tender wise,
And compassed all about with roses sweet,
And dainty violets from head to feet.

There thousand birds all of celestial brood,
To him do sweetly carol day and night:
75 And with strange notes, of him well understood,
Lull him asleep in angel-like delight;
Whilst in sweet dream to him presented be
Immortal beauties, which no eye may see.
But he them sees and takes exceeding pleasure
80 Of their divine aspects, appearing plain,
And kindling love in him above all measure,
Sweet love still joyous, never feeling pain.
For what so goodly form he there doth see,
He may enjoy from jealous rancor free.
85 There liveth he in everlasting bliss,
Sweet spirit never fearing more to die:
Ne dreading harm from any foes of his,
Ne fearing savage beasts' more cruelty.
Whilst we here, wretches, wail his private lack,
90 And with vain vows do often call him back.
But live thou there still happy, happy spirit,
And give us leave thee here thus to lament:
Not thee that dost thy heaven's joy inherit,
But our own selves that here in dole are drent.
95 Thus do we weep and wail, and wear our eyes,
Mourning in other's, our own miseries.

Mary Sidney Herbert

Work Cited

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2.9: Christopher Marlowe

Early Life and Education

Christopher Marlowe was born in 1564, the son of a shoemaker. He attended King's School in Canterbury and then, by winning an Archbishop Parker scholarship, he studied at Corpus Christi College, Cambridge. He earned his Bachelor of Arts degree which should have been followed three years later by a Master's degree. To earn a Master's, Marlowe was expected to take orders. He did not, so the university awarded Marlowe the Master's only after receiving a letter from the Privy Council, which speaks to mysteries and uncertainties in Marlowe's activities while at Cambridge. During the time he was ostensibly studying for his Master's, Marlowe left Cambridge for extended lengths of time. His destinations and actions during these frequent absences remain unknown. However, the Privy Council reassured the university by letter, declaring that Marlowe was working for England's benefit and for the Queen's good service. Some scholars believe that this service involved spying against expatriate Roman Catholics (and their conspiracies against Elizabeth) in Rheims. Marlowe's work remaining a mystery suggests that it was deliberately kept secret by the government.



Figure 2.9.1: Unknown 21-year old man, supposed to be Christopher Marlowe. (Public Domain; Anonymous via [Wikimedia Commons](#))

A Bold New Voice in Elizabethan Theater

His post-graduate public career began when he left Cambridge for London. There, he may have continued his work for the government, but it is proven that he began writing plays. His play *Tamburlaine the Great* (1590) proved a great success and heralded the new age of great Elizabethan Theater, directly influencing its development. Marlowe was one of the first playwrights to use blank verse; Thomas Kyd (1558–1594) imitated it in *The Spanish Tragedy* (c. 1585). Marlowe's style was astounding; his title characters and his plays' actions are larger than life—almost incomprehensibly so. Edward II was a powerful monarch who was also flawed and ultimately deposed (though it is unclear whether or not Marlowe wrote a play called *Edward II*); the Jew of Malta was phenomenally wealthy yet morally bankrupt; Dr. Faustus is a demigod in his magical powers and heedlessly diminishes and damns himself. In Marlowe's *Doctor Faustus*, Faustus aspires to a dominion that stretches “as far as doth the mind of man” but ultimately wishes to be changed to a dumb beast (7, 73–75).

Controversy, Death, and Lasting Influence

Marlowe's own character may have been as compelling and ambiguous as those in his plays. Suspicion surrounded him, and friends and acquaintances denounced him for atheism or leanings toward the Roman Catholic faith. In 1593, Thomas Kyd, with whom Marlowe at one time shared lodgings, testified that Marlowe had read atheistical texts, on the basis of which Marlowe

was arrested for heresy (which was then a crime). He was not brought to trial, nor even imprisoned. Instead, he was released on the condition that he report to an officer of the court. Within days of his release, Marlowe was killed by Ingram Frizer (d. 1627). Apparently, the two fought over a lodging house bill, and Frizer fatally stabbed Marlowe in the forehead. Frizer served Sir Francis Walsingham (c. 1532-1590), who ran an intelligence service. Some scholars believe Frizer assassinated Marlowe for being a spy or counter-spy, but there is no evidence to prove this.

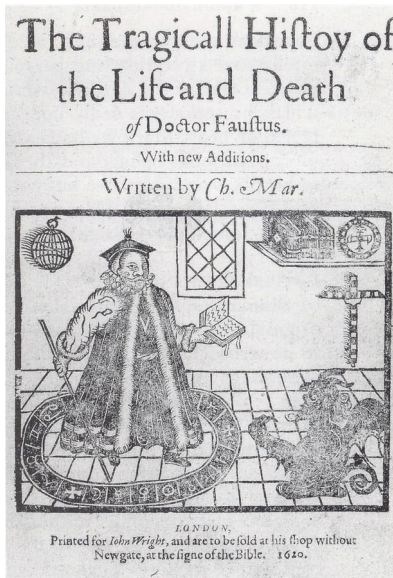


Figure 2.9.2: Faustus-tragedy. (Public Domain; Iohn Wright, by Pieter Kuiper via [Wikimedia Commons](#))

We do know that Marlowe was an extraordinary artist and playwright, one who certainly influenced his contemporaries, including William Shakespeare. Shakespeare also created a famously-divided character similar to Dr. Faustus in his play *Hamlet* and an avaricious, vengeful Jew through his character Shylock. When Shakespeare acknowledges envy for "this man's art" in his poem "Sonnet 29," it is a wonder if he may have had Marlowe in mind.

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2.10: "The Passionate Shepherd to His Love"

The Passionate Shepherd to His Love

Come liue with mee, and be my loue,
And we will all the pleasures proue,
That Vallies, groues, hills and fieldes,
Woods, or steepie mountaine yeeldes.

5 And wee will sit vpon the Rocks,
Seeing the Sheepheards feede theyr flocks,
By shallow Riuers, to whose falls,
Melodious byrds sings Madrigalls.
And I will make thee beds of Roses,

10 And a thousand fragrant poesies,
A cap of flowers, and a kirtle,
Imbroydred all with leaues of Mirtle.
A gowne made of the finest wooll,
Which from our pretty Lambes we pull,

15 Fayre lined slippers for the cold:
With buckles of the purest gold.
A belt of straw and luie buds,
With Corall clasps and Amber studs,
And if these pleasures may thee moue,

20 Come liue with mee, and be my loue.
The Sheepheards Swaines shall daunce & sing,
For thy delight each May-morning,
If these delights thy minde may moue;
Then liue with mee, and be my loue.

Christopher Marlowe

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2.11: Sir Walter Raleigh

Explorer, Courtier, and Writer

A soldier, explorer, scholar, and courtier, Walter Raleigh fought on the side of the French Protestants, the Huguenots, possibly in the Battle of Jarnac during the French Wars of Religion (1562-1598). He also participated in the massacre at Smerwick, brutally suppressing Irish rebels and slaughtering papal troops. He was tutored by the vicar John Ford; enrolled at Oriel College and Oxford University; and studied at one of the Inns of Court, the Middle Temple. Family connections probably won him a place in Elizabeth I's court as Esquire of the Body Extraordinary.



Figure 2.11.1: Sir Walter Raleigh (Raleigh). (Public Domain; Nicholas Hillard, by Bogomolov.PL via [Wikimedia Commons](#))

Royal Favor and Colonial Ambitions

His own charisma won him many favors from Elizabeth I, including a license to tax vintners on the retail sale of wine in England, Durham House, a knighthood, the title of Lord and Governor of Virginia, thousands of acres of land in Ireland, and an appointment as Captain of the Guard. He was also elected to Parliament and appointed Lord Warden of the Stanneries, Lord Lieutenant of Cornwall, and Vice-Admiral of Cornwall and Devon. He used his wealth to fund voyages to Roanoke Island in hopes of establishing a colony there, only for the colonists to mysteriously disappear. Although he did not introduce the potato and tobacco in Virginia, as he is often credited for doing, he did popularize smoking at Court.

Falling from Power and Final Years

Raleigh lost Elizabeth I's favor when he secretly married one of her maids of honor, Elizabeth Throckmorton (1565-1647), who, as a royal attendant, could only marry with the Queen's permission. She briefly imprisoned them both in the Tower of London. He soon continued his colonizing efforts by exploring Guiana in South America and futilely searching for El Dorado, the so-called Lost City of Gold.

Raleigh lost much of what he gained from Elizabeth I when she was succeeded by King James I. Raleigh was implicated in two conspiracies against James I, the Bye and the Main Plots. For these conspiracies, Raleigh was condemned for treason and imprisoned in the Tower for over ten years. Upon his release, he courted James I's favor by again voyaging to Guiana in search of gold. He failed in this intention and, worse, disobeyed James I's injunction not to violate Spanish rights when his men destroyed the village of Santo Tome de Guyana. Raleigh was beheaded for endangering England's peace with Spain.

Raleigh's Writing and Literary Legacy

Raleigh's writing captures the man's fierce, cynical, plausible voice and his many exploits. His love poetry wooed and "won" Elizabeth I; his book *The Discovery of Guiana*, which captured the large and beautiful Empire of Guiana, mythologized El Dorado; and his book *History of the World* educated James I's son, whom Raleigh befriended during his imprisonment (Raleigh). His pastoral poetry both repeats and renews that classical genre, with his reply to Marlowe's poem "Passionate Shepherd to His Love" gaining much attention. Raleigh's poem "The Lie," with its all-encompassing attacks on the Court, Church, Men of High Condition, faith, wit, and learning, provoked several answers, often defensive poems. His travelogue, like many that follow, blends fiction with "fact." Furthermore, Raleigh's book *History of the World* recovers the past in an attempt to shape the future.

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2.12: "The Nymph's Reply to the Shepherd"

The Nymph's Reply to the Shepherd

If all the world and love were young,
And truth in every Shepherd's tongue,
These pretty pleasures might me move,
To live with thee, and be thy love.

5 Time drives the flocks from field to fold,
When Rivers rage, and Rocks grow cold,
And *Philomel* becommeth dumb,
The rest complain of cares to come.

10 To wayward winter reckoning yields,
A honey tongue, a heart of gall,
Is fancy's spring, but sorrow's fall.
Thy gowns, thy shoes, thy beds of Roses,
Thy cap, thy kirtle, and thy posies,

15 Soone breake, soone wither, soone forgotten:
In follie ripe, in reason rotten.
Thy belt of straw and ivie buds,
Thy Corall claspes and Amber studdes,
All these in mee no meanes can move,

20 To come to thee, and be thy love.
But could youth last, and love still breed,
Had I eyes no date, nor age no need,
Then these delights my mind might move,
To live with thee, and be thy love.

Walter Raleigh

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2.13: Pastoral Poems, Discussion Questions

1. In “The Passionate Shepherd to His Love,” what kind of lifestyle does the shepherd promise his beloved? How is this lifestyle exaggerated?
2. In “The Passionate...,” what kinds of imagery does the shepherd use, and how does that imagery appeal to the senses?
3. What are the pastoral elements in the poem, and how does Marlowe use them to create an idealized portrait of rural life?
4. What attitude towards the pastoral tradition in literature does “The Nymph’s Reply” convey, and how?
5. In “Doleful Lay,” Mary Herbert Spenser names the speaker who is clearly a woman. How does she give Clorinda a distinctly and distinctively female-gendered voice?
6. How does Mary Herbert Spenser use nature imagery in “Doleful Lay?” To what degree, if any, is it idealized and/or allegorized?
7. “Whoso List to Hunt” is a translation of a Petrarchan sonnet. Yet, some scholars perceive in it autobiographical references to Wyatt’s supposed relationship with Anne Boleyn (“Noli me tangere, for Caesar’s I am,/ And wild for to hold, though I seem tame”). How, if at all, does Wyatt introduce personal elements in his sonnets?

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3: THE AGE OF REVOLUTION (1603-1688)

3.1: Introduction to the Age of Revolution

3.2: Margaret Cavendish, the Duchess of Newcastle (1623-1673)

3.3: A True Relation of the Birth, Breeding and Life of Margaret Cavendish

3.4: Margaret Cavendish, Pastoral Poetry

3.5: The Convent of Pleasure

3.5.1: Act I

3.5.2: Act II

3.5.3: Act III

3.5.4: Act IV

3.5.5: Act V

3.6: Margaret Cavendish, Discussion Questions

3.7: Cavendish--The Convent of Pleasure Discussion Questions

3.8: Aemilia Lanyer (1569-1645)

3.9: Excerpts from the Dedications in Salve Deus Rex Judaeorum

3.10: "Eve's Apology" from Salve Deus Rex Judaeorum

3.11: Anne Finch and Selected Poems

3.12: John Donne (1572-1631)

3.13: "The Flea"

3.14: "A Valediction- Forbidding Mourning"

3.15: "Holy Sonnet 10"

3.16: George Herbert (1593-1633)

3.17: Selected Poems by George Herbert

3.18: Andrew Marvell (1621-1678)

3.19: "To His Coy Mistress"

3.20: "On Mr. Milton's Paradise Lost"

3.21: John Milton (1608-1674)

3.22: Paradise Lost as an Epic Poem

3.1: Introduction to the Age of Revolution

The Stuart Monarchy and the Power of Parliament

Upon Elizabeth I's death, James IV of Scotland (1566-1624) became James I of England. Even though James I espoused the divine right of kings, his power was limited by Parliament, a powerful and persistent representative institution. Even under Henry VIII and Elizabeth I, Parliament was called to vote on the most arbitrary laws, including tax laws. The House of Commons also had and retained the power of the purse, even when the sovereign packed the Commons with favorites. Consequently, Commons exercised a challenge to the sovereign's freedom of action. The Parliament kept their power in England: the sovereign could not make laws without votes of the House of Lords and Commons.

To some extent, the Gunpowder Plot of 1605 demonstrated the importance and power of Parliament. The plot was to assassinate James I, who was brought up as a Protestant, by blowing up the House of Lords during the State Opening of Parliament.

Limits on Royal Power in England

English sovereigns were also limited by their lack of a standing army. After the union of the Scottish and English crowns with James I, England had no boundaries to defend; it had no garrisons, no garrison cities, no fortresses—except on the coast—and no standing army. Instead, England had a navy, which does not lend itself well to despotism, as it cannot be sent overland. Without an army or money, it was difficult for the sovereign to be a despot.

Parliament bowed to Elizabeth I and her ministers because, as a Protestant and patriot, she stood for the wishes of her country. When James I became king, things changed. Parliament was ready for changes, a fact of which James I seemed unaware. He was a theologian who wrote on the monarchy by divine right. He defied Parliament and the wishes of the aristocracy. And his son Charles I (b. 1600) persisted with this defiance.

Charles I tried to rule without Parliament, but financial pressures finally forced him to call Parliament. They came together with a list of grievances, and the conflict eventually exploded into a Civil War between the Parliamentarians, who supported Parliament, and the Royalists, who supported Charles I.

The English Civil War and the Execution of Charles I

The Parliamentarians opposed Charles I's economic and political decrees. He had issued arbitrary decrees, billeted soldiers in civilian homes, and levied taxes without Parliamentary consent—violations of rights that Charles I had guaranteed in the constitutional document **The Petition of Right (1628)**.

Charles I also attempted to enforce religious uniformity through the Anglican Church. Protestant dissenters, especially Calvinists and Puritans, were outraged. Many believed the Anglican Church was too close to Roman Catholicism and wanted to “purify” it. Some even wanted to do away with the church hierarchy, including bishops, and have Protestantism like that in Scotland.

James I had distrusted the church, and he taught his son Charles I to distrust it as well. Although Charles I was, in many ways, a fine person, he was also a most inept king. The Civil War (1642-1649) followed; intrigue and attempts for peace were unsuccessful. Oliver Cromwell (b. 1599), the leader of the Parliamentarians, became head of the country under the Commonwealth. Charles I was tried for treason and beheaded in 1649.

(1673). The Act of Uniformity enforced Anglican worship by requiring the use of the Book of Common Prayer and ordaining that the presence of episcopal clergy be required for worship to be legal. The Test Act required officeholders to reject Catholic doctrines. The Test Act required all holders of civil and military offices to take the Oath of Supremacy and declare against transubstantiation (the communion bread and wine becoming the actual body and blood of Jesus Christ), a declaration that required confirmation through taking communion according to Anglican rites. James II refused to abide by the Test Act. Instead, he appointed Roman Catholics to military command without requiring them to take the Supremacy oath first. When Parliament criticized this behavior, James II dismissed it entirely. Fear and resentment grew against James II. A revolt led by Charles II's illegitimate son, James Scott, first Duke of Monmouth (1649-1685), was put down cruelly.

James II had two daughters: Mary (1662-1694), who married William, the Prince of Orange (1650-1702), and Anne (1665-1714), who married Prince George of Denmark (1653-1708). James II's first wife, the commoner Anne Hyde, died in 1671. James II came into power with the assumption that his successor would be Mary, who was Protestant. After his wife's death, however, James II married the Roman Catholic Mary of Modena, an Italian princess. James II's Catholic wife gave birth to James Francis Edward (d. 1766) in 1688. After his birth, fears grew that England would have a Catholic dynasty. English leaders invited William of Orange, husband of James's Protestant daughter Mary (1662-1694), to invade England and overthrow Charles II. James II fled to France in what became known as the **Glorious Revolution (1688)**. Furthermore, after losing the support of his army and nobility, Charles II also fled to France.

The Scientific Revolution and the Rise of Individual Thought

At the same time that England was undergoing political upheaval, Europe was experiencing an intellectual transformation. In 1687, **Sir Isaac Newton's** (1632-1727) *Philosophia Naturalis Principia Mathematica* revolutionized scientific understanding with laws of motion and gravity. Newton's laws of motion, universal gravitation, and planetary motion ideas prepared individuals to acquire greater power over their environment and themselves through understanding. *Philosophia Naturalis Principia Mathematica* marked an intellectual revolution, driven by the Reformation and Protestant affirmation of individual conscience.

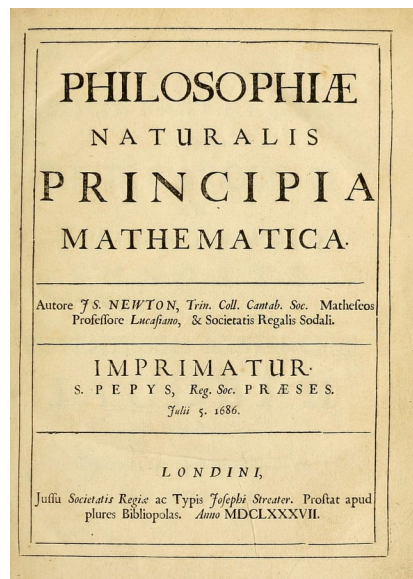


Figure 3.1.2: Newton's Principia title page. (Public Domain; Zhaladshar via [Wikimedia Commons](#))

This authority of the individual was further promoted by the disappearance of the old guild system; the guild was an association of merchants that restrained the industry. This led to economic individualism, with the individual demanding to be left alone in working out their economic salvation. Economic individualism, combined with growing religious individualism, promoted individual authority, a sign that proved the Glorious Revolution.

Earlier thinkers also contributed to this new intellectual climate. **Thomas Hobbes** (1588-1679), in *Leviathan* (1651), described government as a **social contract** in which individuals forfeit their power to sovereign authority in exchange for security and peace. Reason, rather than revelation or paternalistic authority, became the standard of knowledge and guiding principles.

Francis Bacon (1561-1621) promoted scientific knowledge based on observation, application, and experiment; this approach built knowledge on concrete examples and facts.

These ideas encouraged a shift toward **reason, empirical knowledge, and individual authority**, shaping both politics and culture.

Poetry in a Time of Political and Religious Change

Newton epitomized the spirit of the age. The tensions between central authority and individual rights and powers were reflected in its poetry and drama. Several distinct poetic traditions emerged.

Spenserian poets continued the elaborate style of Edmund Spenser. John Milton was influenced by Spenser's moral approach to writing and poetry, as well as by his patriotism. John Milton, influenced by Spenser's moral vision, would later write the great English epic *Paradise Lost*.

Other poets, like Ben Jonson, reacted against Spenser's style. Jonson was guided by Greek and Roman poetry, which is characterized by its directness, precision, balance, and restraint. He inspired a group of poets known as the "Sons of Ben," including Robert Herrick; these poets were also called **Cavalier Poets**.

Metaphysical poets used irregular meters and unusual verse forms and wrote in intense, dramatic, and complex verse. Metaphysical poets such as George Herbert and Andrew Marvell wrote with wit and irony, using unusual metaphors. Tension fueled the new metaphysical poetry, particularly John Donne's (1572-1631), with its search for an absolute that resolves different ideas. This search was expressed through paradoxes, conceits, and antitheses that display individual reason and intellect.

Drama and Court Culture in the Seventeenth Century

Drama during the late Jacobean and Caroline periods became more controversial and sensational. Jacobean and Caroline drama declined in popularity due to censorship and Puritan restrictions. However, these plays, which often explored violent, cynical, or risqué themes, appealed to courtiers' and intellectuals' private inclinations and desires. For example, Ben Jonson's comedies such as *Volpone* and *The Alchemist* (1606) satirized human greed and corruption.

Another popular form was **heroic drama**, characterized by epic subject matter and written in heroic couplets. Heroic couplets are closed couplets in iambic pentameter. The playwright John Dryden (1631-1700) became famous for this style, as seen in his play *All for Love; or, the World Well Lost* (1677).

Court entertainments known as **masques** also flourished. These lavish spectacles combined music, dance, and elaborate staging to appeal directly to the senses. Some examples of masques include Ben Jonson's *The Vision of Delight* (1617) and *The Gypsies Metamorphosed* (1621).

The King James Bible and the Influence of Milton

One of the most important publications of the era was the **King James Bible (1611)**. Its language profoundly shaped English literature and culture. The authorized King James Bible, including the Old Testament, New Testament, and Apocrypha, enriched the English language and thought in ways that still resonate.

John Milton defended freedom of thought and expression in his political writings. After the Restoration ended the Puritan government he had supported, Milton turned to poetry. When the Restoration destroyed his vision of liberty and made him an exile, Milton sought to "justify the ways of God to men" in his great epic *Paradise Lost*, creating one of the greatest epics in English literature (1.26).

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3.2: Margaret Cavendish, the Duchess of Newcastle (1623-1673)



Figure 3.2.1: Margaret Lucas Cavendish, Duchess of Newcastle-upon-Tyne. (Public Domain; Unidentified miniature painter, by Mary Mark Ockerbloom via [Wikimedia Commons](#))

Frank in her pursuit of fame, Margaret Cavendish published an astonishing number of works in a diverse array of genres—including letters, essays, autobiography, utopian romance, natural philosophy (science), and drama. All of her work is marked by experimentation and her self-consciousness as a female author.

Writing as a Woman in a Male-Dominated Literary Tradition

Cavendish's writing displays the “doubleness” that female authors often worked through when modeling their work on male authors—such as John Donne and John Milton—and on male-dominated traditions—such as the lyric—while at the same time subverting and rebelling against them. She challenged culturally-imposed limits on her desire to pursue pleasure, mirth, and fame; she elevated the goddess Natura as the world's true and benevolent guide, implicitly criticizing male abuse of the world God placed under their care; she identified with nature and animals, especially in their vulnerability to aggressive—even violent—male mistreatment. As she declares in “The Hunting of the Hare:” “Man doth think himselfe so gentle, mild, / When he of Creatures is most cruell wild” (Cavendish 112).

Public Reactions to Cavendish

Her contemporaries took a double view of Cavendish herself, with some viewing her as eccentric and egotistical—a characteristic then considered deplorable in a woman—and others admiring her abilities.

Court Life, Marriage, and Intellectual Freedom

For a woman of her position, born to wealthy Royalist parents, Cavendish followed somewhat conventional expectations by becoming a maid of honor to Queen Henrietta Maria (1609-1669), remaining loyal to her when she was exiled to Paris. She also did what was expected when, in Paris, she met and married William Cavendish (1592-1676), a Royalist general and exile with Charles II, a writer and patron of the arts who was thirty years her senior, and a Duke who recovered his property and title after the Restoration. But through this conformity, Cavendish reached comparative freedom, as her husband wholeheartedly encouraged and financially supported Cavendish's writing and philosophical education, even when it entailed a visit to the Royal Society and

acquaintanceship with such philosophers as Thomas Hobbes (1588-1679) and René Descartes (1596-1650).

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3.3: A True Relation of the Birth, Breeding and Life of Margaret Cavendish

Margaret Cavendish wrote the following autobiographical essay in 1656.

My father was a gentleman, which title is grounded and given by merit, not by princes; and it is the act of time, not favour: and though my father was not a peer of the realm, yet there were few peers who had much greater estates, or lived more noble therewith. Yet at that time great titles were to be sold, and not at so high rates, but that his estate might have easily purchased, and was pressed for to take; but my father did not esteem titles, unless they were gained by heroic actions, and the kingdom being in a happy peace with all other nations, and in itself being governed by a wise king, King James, there was no employments for heroic spirits; and towards the latter end of Queen Elizabeth's reign, as soon as he came to man's estate, he unfortunately killed one Mr. Brooks in a single duel. For my father by the laws of honour could do no less than call him to the field to question him for an injury he did him, where their swords were to dispute, and one or both of their lives to decide the argument, wherein my father had the better; and though my father by honour challenged him, with valour fought him, and in justice killed him, yet he suffered more than any person of quality usually doth in cases of honour; for though the laws be rigorous, yet the present princes most commonly are gracious in those misfortunes, especially to the injured: but my father found it not, for his exile was from the time of his misfortunes to Queen Elizabeth's death. For the Lord Cobham being then a great man with Queen Elizabeth, and this gentleman, Mr. Brooks, a kind of a favourite, and as I take it brother to the then Lord Cobham, which made Queen Elizabeth so severe, not to pardon him. But King James of blessed memory graciously gave him his pardon, and leave to return home to his native country, wherein he lived happily, and died peaceably, leaving a wife and eight children, three sons, and five daughters, I being the youngest child he had, and an infant when he died.

As for my breeding, it was according to my birth, and the nature of my sex; for my birth was not lost in my breeding. For as my sisters was or had been bred, so was I in plenty, or rather with superfluity. Likewise we were bred virtuously, modestly, civilly, honourably, and on honest principles. As for plenty, we had not only for necessity, conveniency, and decency, but for delight and pleasure to a superfluity; it is true we did not riot, but we lived orderly; for riot, even in kings' courts and princes' palaces, brings ruin without content or pleasure, when order in less fortunes shall live more plentifully and deliciously than princes that lives in a hurly-burly, as I may term it, in which they are seldom well served. For disorder obstructs; besides, it doth disgust life, distract the appetites, and yield no true relish to the senses; for pleasure, delight, peace, and felicity live in method and temperance.

As for our garments, my mother did not only delight to see us neat and cleanly, fine and gay, but rich and costly; maintaining us to the height of her estate, but not beyond it. For we were so far from being in debt, before these wars, as we were rather beforehand with the world; buying all with ready money, not on the score. For although after my father's death the estate was divided between my mother and her sons, paying such a sum of money for portions to her daughters, either at the day of their marriage, or when they should come to age; yet by reason she and her children agreed with a mutual consent, all their affairs were managed so well, as she lived not in a much lower condition than when my father lived. 'Tis true, my mother might have increased her daughters' portions by a thrifty sparing, yet she chose to bestow it on our breeding, honest pleasures, and harmless delights, out of an opinion, that if she bred us with needy necessity, it might chance to create in us sharking qualities, mean thoughts, and base actions, which she knew my father, as well as herself, did abhor. Likewise we were bred tenderly, for my mother naturally did strive, to please and delight her children, not to cross or torment them, terrifying them with threats, or lashing them with slavish whips; but instead of threats, reason was used to persuade us, and instead of lashes, the deformities of vice was discovered, and the graces and virtues were presented unto us. Also we were bred with respectful attendance, every one being severally waited upon, and all her servants in general used the same respect to her children (even those that were very young) as they did to herself; for she suffered not her servants, either to be rude before us, or to domineer over us, which all vulgar servants are apt, and oftentimes which some have leave to do. Likewise she never suffered the vulgar serving-men to be in the nursery among the nursemaids, lest their rude lovemaking might do unseemly actions, or speak unhandsome words in the presence of her children, knowing that youth is apt to take infection by ill examples, having not the reason of distinguishing good from bad. Neither were we suffered to have any familiarity with the vulgar servants, or conversation: yet caused us to demean ourselves with an humble civility towards them, as they with a dutiful respect to us. Not because they were servants were we so reserved; for many noble persons are forced to serve through necessity; but by reason the vulgar sort of servants are as ill-bred as meanly born, giving children ill examples and worse counsel.

As for tutors, although we had for all sorts of virtues, as singing, dancing, playing on music, reading, writing, working, and the like, yet we were not kept strictly thereto, they were rather for formality than benefit; for my mother cared not so much for our dancing and fiddling, singing and prating of several languages, as that we should be bred virtuously, modestly, civilly, honourably, and on

honest principles.

As for my brothers, of which I had three, I know not how they were bred. First, they were bred when I was not capable to observe, or before I was born; likewise the breeding of men were after different manner of ways from those of women. But this I know, that they loved virtue, endeavoured merit, practised justice, and spoke truth; they were constantly loyal, and truly valiant. ...

As for the pastime of my sisters when they were in the country, it was to read, work, walk, and discourse with each other. ... But to rehearse their recreations. Their customs were in winter time to go sometimes to plays, or to ride in their coaches about the streets to see the concourse and recourse of people: and in the spring time to visit the Spring Garden, Hyde Park, and the like places; and sometimes they would have music, and sup in barges upon the water. ...

But sometime after this war began, I knew not how they lived. For though most of them were in Oxford, wherein the King was, yet after the Queen went from Oxford, and so out of England, I was parted from them. For when the Queen was in Oxford I had a great desire to be one of her maids of honour, hearing the Queen had not the same number she was used to have. Whereupon I wooed and won my mother to let me go; for my mother, being fond of all her children, was desirous to please them, which made her consent to my request. But my brothers and sisters seemed not very well pleased, by reason I had never been from home, nor seldom out of their sight; for though they knew I would not behave myself to their or my own dishonour, yet they thought I might to my disadvantage, being inexperienced in the world. Which indeed I did, for I was so bashful when I was out of my mother's, brothers', and sisters' sight, whose presence used to give me confidence — thinking I could not do amiss whilst any one of them were by, for I knew they would gently reform me if I did; besides, I was ambitious they should approve of my actions and behaviour — that when I was gone from them, I was like one that had no foundation to stand, or guide to direct me, which made me afraid, lest I should wander with ignorance out of the ways of honour, so that I knew not how to behave myself. Besides, I had heard that the world was apt to lay aspersions even on the innocent, for which I durst neither look up with my eyes, nor speak, nor be any way sociable, insomuch as I was thought a natural fool. Indeed I had not much wit, yet I was not an idiot, my wit was according to my years; and though I might have learnt more wit, and advanced my understanding by living in a Court, yet being dull, fearful, and bashful, I neither heeded what was said or practised, but just what belonged to my loyal duty, and my own honest reputation. And, indeed, I was so afraid to dishonour my friends and family by my indiscreet actions, that I rather chose to be accounted a fool than to be thought rude or wanton. In truth, my bashfulness and fears made me repent my going from home to see the world abroad, and much I did desire to return to my mother again, or to my sister Pye, with whom I often lived when she was in London, and loved with a supernatural affection. But my mother advised me there to stay, although I put her to more charges than if she had kept me at home, and the more, by reason she and my brothers were sequestered from their estates, and plundered of all their goods, yet she maintained me so, that I was in a condition rather to lend than to borrow, which courtiers usually are not, being always necessitated by reason of great expenses Courts put them to. But my mother said it would be a disgrace for me to return out of the Court so soon after I was placed; so I continued almost two years, until such time as I was married from thence. For my Lord the Marquis of Newcastle did approve of those bashful fears which many condemned, and would choose such a wife as he might bring to his own humours, and not such a one as was wedded to self-conceit, or one that had been tempered to the humours of another; for which he wooed me for his wife; and though I did dread marriage, and shunned men's company as much as I could, yet I could not, nor had not the power to refuse him, by reason my affections were fixed on him, and he was the only person I ever was in love with. Neither was I ashamed to own it, but gloried therein. For it was not amorous love (I never was infected therewith, it is a disease, or a passion, or both, I only know by relation, not by experience), neither could title, wealth, power, or person entice me to love. But my love was honest and honourable, being placed upon merit, which affection joyed at the fame of his worth, pleased with delight in his wit, proud of the respects he used to me, and triumphing in the affections he professed for me, which affections he hath confirmed to me by a deed of time, sealed by constancy, and assigned by an unalterable decree of his promise, which makes me happy in despite of Fortune's frowns. For though misfortunes may and do oft dissolve base, wild, loose, and ungrounded affections, yet she hath no power of those that are united either by merit, justice, gratitude, duty, fidelity, or the like. And though my Lord hath lost his estate, and banished out of his country for his loyalty to his King and country, yet neither despised poverty, nor pinching necessity could make him break the bonds of friendship, or weaken his loyal duty to his King or country. ...

Also she [my mother] was an affectionate mother, breeding her children with a most industrious care, and tender love; and having eight children, three sons and five daughters, there was not any one crooked, or any ways deformed, neither were they dwarfish, or of a giant-like stature, but every ways proportionable; likewise well-featured, clear complexions, brown hairs (but some lighter than others), sound teeth, sweet breaths, plain speeches, tunable voices (I mean not so much to sing as in speaking, as not stuttering, nor wharling in the throat, or speaking through the nose, or hoarsely, unless they had a cold, or squeakingly, which impediments many have): neither were their voices of too low a strain, or too high, but their notes and words were tunable and timely. I hope this truth will not offend my readers, and lest they should think I am a partial register, I dare not commend my sisters, as to say they were handsome; although many would say they were very handsome. But this I dare say, their beauty, if any they had, was not so lasting as my mother's. ...

For the truth is, our sex doth nothing but jostle for the preeminence of words (I mean not for speaking well, but speaking much) as they do for the preeminence of place, words rushing against words, thwarting and crossing each other, and pulling with reproaches, striving to throw each other down with disgrace, thinking to advance themselves thereby. But if our sex would but well consider, and rationally ponder, they will perceive and find, that it is neither words nor place that can advance them, but worth and merit. Nor can words or place disgrace them, but inconstancy and boldness: for an honest heart, a noble soul, a chaste life, and a true speaking tongue, is the throne, sceptre, crown, and footstool that advances them to an honourable renown. I mean not noble, virtuous, discreet, and worthy persons whom necessity did enforce to submit, comply, and follow their own suits, but such as had nothing to lose, but made it their trade to solicit. ...

Besides I am naturally bashful, not that I am ashamed of my mind or body, my birth or breeding, my actions or fortunes, for my bashfulness is my nature, not for any crime, and though I have strived and reasoned with myself, yet that which is inbred I find is difficult to root out. But I do not find that my bashfulness is concerned with the qualities of the persons, but the number; for were I to enter amongst a company of Lazaruses, I should be as much out of countenance as if they were all Caesars or Alexanders, Cleopatras or Queen Didos. Neither do I find my bashfulness riseth so often in blushes, as contracts my spirits to a chill paleness. But the best of it is, most commonly it soon vanisheth away, and many times before it can be perceived; and the more foolish or unworthy I conceive the company to be, the worse I am, and the best remedy I ever found was, is to persuade myself that all those persons I meet are wise and virtuous. The reason I take to be is, that the wise and virtuous censure least, excuse most, praise best, esteem rightly, judge justly, behave themselves civilly, demean themselves respectfully, and speak modestly when fools or unworthy persons are apt to commit absurdities, as to be bold, rude, uncivil both in words and actions, forgetting or not well understanding themselves or the company they are with. And though I never met such sorts of ill-bred creatures, yet naturally I have such an aversion to such kind of people, as I am afraid to meet them, as children are afraid of spirits, or those that are afraid to see or meet devils; which makes me think this natural defect in me, if it be a defect, is rather a fear than a bashfulness, but whatsoever it is, I find it troublesome, for it hath many times obstructed the passage of my speech, and perturbed my natural actions, forcing a constrainedness or unusual motions. However, since it is rather a fear of others than a bashful distrust of myself, I despair of a perfect cure, unless nature as well as human governments could be civilized and brought into a methodical order, ruling the words and actions with a supreme power of reason, and the authority of discretion: but a rude nature is worse than a brute nature by so much more as man is better than beast, but those that are of civil natures and gentle dispositions are as much nearer to celestial creatures, as those that are of rude or cruel are to devils. ...

But after I had been in England a year and a half, part of which time I writ a book of poems, and a little book called my Philosophical Fancies, to which I have writ a large addition, since I returned out of England, besides this book and one other. As for my book entitled The World's Olio, I writ most part of it before I went into England, but being not of a merry, although not of a froward or peevish disposition, became very melancholy, by reason I was from my Lord, which made my mind so restless, as it did break my sleep, and distemper my health, with which growing impatient of a longer delay, I resolved to return, although I was grieved to leave Sir Charles, my Lord's brother, he being sick of an ague, of which sickness he died. ...

I made the more haste to return to my Lord, with whom I had rather be as a poor beggar, than to be mistress of the world absented from him, yet, Heaven hitherto hath kept us, and though Fortune hath been cross, yet we do submit, and are both content with what is, and cannot be mended, and are so prepared that the worst of fortunes shall not afflict our minds, so as to make us unhappy, howsoever it doth pinch our lives with poverty. For, if tranquillity lives in an honest mind, the mind lives in peace, although the body suffer. But patience hath armed us, and misery hath tried us, and finds us fortune-proof. For the truth is, my Lord is a person whose humour is neither extravagantly merry nor unnecessarily sad, his mind is above his fortune as his generosity is above his purse, his courage above danger, his justice above bribes, his friendship above self-interest, his truth too firm for falsehood, his temperance beyond temptation. His conversation is pleasing and affable, his wit is quick, and his judgment is strong, distinguishing clearly without clouds of mistakes, dissecting truth, so as it justly admits not of disputes: his discourse is always new upon the occasion, without troubling the hearers with old historical relations, nor stuffed with useless sentences. His behaviour is manly without formality, and free without constraint, and his mind hath the same freedom. His nature is noble, and his disposition sweet; his loyalty is proved by his public service for his King and country, by his often hazarding of his life, by the loss of his estate, and the banishment of his person, by his necessitated condition, and his constant and patient suffering. But, howsoever our fortunes are, we are both content, spending our time harmlessly, for my Lord pleaseth himself with the management of some few horses, and exercises himself with the use of the sword; which two arts he hath brought by his studious thoughts, rational experience, and industrious practice, to an absolute perfection. And though he hath taken as much pains in those arts, both by study and practice, as chymists for the philosopher's-stone, yet he hath this advantage of them, that he hath found the right and the truth thereof and therein, which chymists never found in their art, and I believe never will. Also here creates himself with his pen, writing what his wit dictates to him, but I pass my time rather with scribbling than writing, with words than wit. Not that I speak much, because I am addicted to contemplation, unless I am with my Lord, yet then I rather attentively listen to what he says, than impertinently speak. Yet when I am writing any sad feigned stories, or serious humours, or melancholy passions, I am forced many times to express them with the tongue before I can write them with the pen, by reason those thoughts

that are sad, serious, and melancholy are apt to contract, and to draw too much back, which oppression doth as it were overpower or smother the conception in the brain. But when some of those thoughts are sent out in words, they give the rest more liberty to place themselves in a more methodical order, marching more regularly with my pen on the ground of white paper; but my letters seem rather as a ragged rout than a well-armed body, for the brain being quicker in creating than the hand in writing or the memory in retaining, many fancies are lost, by reason they oftentimes outrun the pen, where I, to keep speed in the race, write so fast as I stay not so long as to write my letters plain, insomuch as some have taken my hand-writing for some strange character, and being accustomed so to do, I cannot now write very plain, when I strive to write my best; indeed, my ordinary handwriting is so bad as few can read it, so as to write it fair for the press; but however, that little wit I have, it delights me to scribble it out, and disperse it about. For I being addicted from my childhood to contemplation rather than conversation, to solitariness rather than society, to melancholy rather than mirth, to write with the pen than to work with a needle, passing my time with harmless fancies, their company being pleasing, their conversation innocent (in which I take such pleasure as I neglect my health, for it is as great a grief to leave their society as a joy to be in their company), my only trouble is, lest my brain should grow barren, or that the root of my fancies should become insipid, withering into a dull stupidity for want of maturing subjects to write on. ...

But now I have declared to my readers my birth, breeding, and actions, to this part of my life (I mean the material parts, for should I write every particular, as my childish sports and the like, it would be ridiculous and tedious); but I have been honourably born and nobly matched; I have been bred to elevated thoughts, not to a dejected spirit, my life hath been ruled with honesty, attended by modesty, and directed by truth. But since I have writ in general thus far of my life, I think it fit I should speak something of my humour, particular practice and disposition. As for my humour, I was from my childhood given to contemplation, being more taken or delighted with thoughts than in conversation with a society, insomuch as I would walk two or three hours, and never rest, in a musing, considering, contemplating manner, reasoning with myself of everything my senses did present. But when I was in the company of my natural friends, I was very attentive of what they said or did; but for strangers I regarded not much what they said, but many times I did observe their actions, whereupon my reason as judge, and my thoughts as accusers, or excusers, or approvers and commendators, did plead, or appeal to accuse, or complain thereto. Also I never took delight in closets, or cabinets of toys, but in the variety of fine clothes, and such toys as only were to adorn my person. Likewise I had a natural stupidity towards the learning of any other language than my native tongue, for I could sooner and with more facility understand the sense, than remember the words, and for want of such memory makes me so unlearned in foreign languages as I am. As for my practice, I was never very active, by reason I was given so much to contemplation ... As for my study of books it was little, yet I chose rather to read, than to employ my time in any other work, or practice, and when I read what I understood not, I would ask my brother, the Lord Lucas, he being learned, the sense or meaning thereof. But my serious study could not be much, by reason I took great delight in attiring, fine dressing, and fashions especially such fashions as I did invent myself, not taking that pleasure in such fashions as was invented by others. Also I did dislike any should follow my fashions, for I always took delight in a singularity, even in accoutrements of habits. But whatsoever I was addicted to, either in fashion of clothes, contemplation of thoughts, actions of life, they were lawful, honest, honourable, and modest, of which I can avouch to the world with a great confidence, because it is a pure truth. As for my disposition, it is more inclining to be melancholy than merry, but not crabbed or peevishly melancholy, but soft, melting, solitary, and contemplating melancholy. And I am apt to weep rather than laugh, not that I do often either of them. Also I am tender natured, for it troubles my conscience to kill a fly, and the groans of a dying beast strike my soul. Also where I place a particular affection, I love extraordinarily and constantly, yet not fondly, but soberly and observingly, not to hang about them as a trouble, but to wait upon them as a servant; but this affection will take no root, but where I think or find merit, and have leave both from divine and moral laws. Yet I find this passion so troublesome, as it is the only torment of my life, for fear any evil misfortune or accident, or sickness, or death, should come unto them, insomuch as I am never freely at rest. Likewise I am grateful, for I never received a courtesy — but I am impatient and troubled until I can return it. Also I am chaste, both by nature, and education, insomuch as I do abhor an unchaste thought. Likewise, I am seldom angry, as my servants may witness for me, for I rather choose to suffer some inconveniences than disturb my thoughts, which makes me wink many times at their faults; but when I am angry, I am very angry, but yet it is soon over, and I am easily pacified, if it be not such an injury as may create a hate. Neither am I apt to be exceptious or jealous, but if I have the least symptom of this passion, I declare it to those it concerns, for I never let it lie smothering in my breast to breed a malignant disease in the mind, which might break out into extravagant passions, or railing speeches, or indiscreet actions; but I examine moderately, reason soberly, and plead gently in my own behalf, through a desire to keep those affections I had, or at least thought to have. And truly I am so vain, as to be so self-conceited, or so naturally partial, to think my friends have as much reason to love me as another, since none can love more sincerely than I, and it were an injustice to prefer a fainter affection, or to esteem the body more than the mind. Likewise I am neither spiteful, envious, nor malicious. I repine not at the gifts that Nature or Fortune bestows upon others, yet I am a great emulator; for, though I wish none worse than they are, yet it is lawful for me to wish myself the best, and to do my honest endeavour thereunto. For I think it no crime to wish myself the exactest of Nature's works, my thread of life the longest, my chain of destiny the strongest, my mind the peaceablest, my life the pleasantest, my death the easiest, and the greatest saint in heaven; also to do my endeavour, so far as honour and honesty doth allow of, to be the highest on Fortune's wheel and to hold the wheel from turning, if I can. And if it be commendable to wish another's good, it were a sin not to wish my own; for as envy is a vice, so emulation is a virtue, but emulation is in the way to ambition, or indeed it is a noble ambition.

But I fear my ambition inclines to vain-glory, for I am very ambitious; yet 'tis neither for beauty, wit, titles, wealth, or power, but as they are steps to raise me to Fame's tower, which is to live by remembrance in after-ages. Likewise I am that the vulgar call proud, not out of self-conceit, or to slight or condemn any, but scorning to do a base or mean act, and disdaining rude or unworthy persons; insomuch, that if I should find any that were rude, or too bold, I should be apt to be so passionate, as to affront them, if I can, unless discretion should get betwixt my passion and their boldness, which sometimes perchance it might if discretion should crowd hard for place. For though I am naturally bashful, yet in such a cause my spirits would be all on fire. Otherwise I am so well bred, as to be civil to all persons, of all degrees, or qualities. Likewise I am so proud, or rather just to my Lord, as to abate nothing of the quality of his wife, for if honour be the mark of merit, and his master's royal favour, who will favour none but those that have merit to deserve, it were a baseness for me to neglect the ceremony thereof. Also in some cases I am naturally a coward, and in other cases very valiant. As for example, if any of my nearest friends were in danger I should never consider my life in striving to help them, though I were sure to do them no good, and would willingly, nay cheerfully, resign my life for their sakes: likewise I should not spare my life, if honour bids me die. But in a danger where my friends, or my honour is not concerned, or engaged, but only my life to be unprofitably lost, I am the veriest coward in nature, as upon the sea, or any dangerous places, or of thieves, or fire, or the like. Nay the shooting of a gun, although but a pot-gun, will make me start, and stop my hearing, much less have I courage to discharge one; or if a sword should be held against me, although but in jest, I am afraid. Also as I am not covetous, so I am not prodigal, but of the two I am inclining to be prodigal, yet I cannot say to a vain prodigality, because I imagine it is to a profitable end; for perceiving the world is given, or apt to honour the outside more than the inside, worshipping show more than substance; and I am so vain (if it be a vanity) as to endeavour to be worshipped, rather than not to be regarded. Yet I shall never be so prodigal as to impoverish my friends, or go beyond the limits or facility of our estate. And though I desire to appear to the best advantage, whilst I live in the view of the public world, yet I could most willingly exclude myself, so as never to see the face of any creature but my Lord as long as I live, inclosing myself like an anchorite, wearing a frieze gown, tied with a cord about my waist. But I hope my readers will not think me vain for writing my life, since there have been many that have done the like, as Caesar, Ovid, and many more, both men and women, and I know no reason I may not do it as well as they: but I verily believe some censuring readers will scornfully say, why hath this Lady writ her own life? since none cares to know whose daughter she was or whose wife she is, or how she was bred, or what fortunes she had, or how she lived, or what humour or disposition she was of. I answer that it is true, that 'tis to no purpose to the readers, but it is to the authoress, because I write it for my own sake, not theirs. Neither did I intend this piece for to delight, but to divulge; not to please the fancy, but to tell the truth, lest after-ages should mistake, in not knowing I was daughter to one Master Lucas of St. Johns, near Colchester, in Essex, second wife to the Lord Marquis of Newcastle; for my Lord having had two wives, I might easily have been mistaken, especially if I should die and my Lord marry again.

Work Cited

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3.4: Margaret Cavendish, Pastoral Poetry

A Description of Shepherds and Shepherdesses

- The *Shepherdesses* which great Flocks doe keep,
Are dabl'd high with dew, following their Sheep,
Milking their Ewes, their hands doe dirty make;
For being wet, dirt from their Duggs doe take.
- 5 The Sun doth scorch the skin, it yellow growes,
Their eyes are red, lips dry with wind that blowes.
Their Shepherds sit on mountain's top, that's high,
Yet on their feeding sheep doe cast an eye;
Which to the mounts steep sides they hanging feed
- 10 On short moyst grasse, not suer'd to beare seed;
Their feet though small, strong are their sinews string,
Which make them fast to rocks and mountains cling:
The while the *Shepherds* leggs hang dangling down,
And sets his breech upon the hills high crown.
- 15 Like to a tanned Hide, so was his skin,
No melting heat, or numming cold gets in,
And with a voyce that's harsh against his throat,
He straines to sing, yet knowes not any Note:
And yawning, lazie lyes upon his side,
- 20 Or strait upon his back, with armes spred wide;
Or snorting sleeps, and dreames of *Joan* their Maid,
Or of Hobgoblin wakes, as being afraid.
Motion in their dull braines doth plow, and sow,
Not Plant, and set, as skilfull Gardners doe.
- 25 Or takes his Knife new ground, that half was broke,
And whittles sticks to pin up his sheep-coat:
Or cuts some holes in straw, to Pipe thereon
Some tunes that pleaseth *Joan* his Love at home.
Thus rustick Clownes are pleas'd to spend their times,
- 30 And not as Poets faine, in *Sonnets*, *Rhimes*,
Making great *Kings* and *Princes* Pastures keep,
And beauteous *Ladies* driving flocks of sheep:
Dancing 'bout May-poles in a rustick sort,
When *Ladies* scorne to dance without a Court.
- 35 For they their Loves would hate, if they should come

With leather Jerkins, breeches made of Thrum,
And Buskings made of Freeze that's course, and strong,
With clouted Shooes, tyed with a leather thong.
Those that are nicely bred, fine cloaths still love,
40 A white hand sluttish seemes in dirty Glove.

Margaret Cavendish

A Shepherds Employment Is Too Meane an Allegory for Noble Ladies

To cover *Noble Lovers* in *Shepherds* weeds,
Of high descent, too *humble thoughts* it breeds:
Like *Gods*, when they to *Men* descend down low,
Take off the reverence, and respect we owe.
5 Then make such persons like faire *Nymphs* to be,
Who're cloath'd with *beauty*, bred with *modesty*:
Their *tresses* long hang on their shoulders white,
Which when they move, doe give the Gods delight.
Their *Quiver*, Hearts of men, which fast are ty'd,
10 And *Arrowes* of quick flying eyes beside.
Buskings, that's buckl'd close with plates of *gold*,
Which from base wayes their legs with strength doe hold.
Men, *Champions*, *Knights*, which *Honour* high doe prize,
Above the tempting of alluring eyes,
15 That seeke to kill, or at the least to binde
All evil Passions in a wandring minde,
To take those *Castles* kept by *scandals* strong,
That have by errours been enchanted long,
Destroying monstrous *Vice*, which *Vertues* eate,
20 These Lovers worthy are of praises great.
So will high *Fame* aloud those praises sing,
Cupid those Lovers shall to *Hymen* bring,
At *Honours Altar* joyne both hearts and hands,
The *Gods* will seale those *Matrimoniall bands*.

Margaret Cavendish

Attributions

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3.5: The Convent of Pleasure

Introduction

The Convent of Pleasure

By Margaret Cavendish, Duchess of Newcastle, 1624-1674.

First published in *Plays, never before printed*,

by Margaret Cavendish,

London: Printed by A. Maxwell, 1668.

The Actors' Names

Three Gentlemen.

Lady Happy.

Madam Mediator.

Monsieur Take-pleasure, and Dick his Man.

Monsieur Facil.

Monsieur Adviser.

Monsieur Courtly.

Lady Amorous.

Lady Vertue.

The Princess.

Two mean Women.

A Lady, and her Maid.

Two Ladies.

A distracted Lady, and her Maid.

A Citizen's Wife.

Two Ancient Ladies.

A Gentleman and a Young Lady.

A Shepherd.

Sea-Nymphs.

An Ambassador.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure*. *Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 26 June 2026. (Public Domain).

3.5.1: Act I

SCENE I

Enter Three Gentlemen.

First Gentleman.

TOM, Where have you been, you look so sadly of it?

GENTLEMAN 2. I have been at the Funeral of the Lord *Fortunate*; who has left his Daughter, the Lady *Happy*, very rich, having no other Daughter but her.

GENTLEMAN 1. If she be so rich, it will make us all Young Men, spend all our Wealth in fine Clothes, Coaches, and Lackies, to set out our Wooing hopes.

GENTLEMAN 3. If all her Wooers be younger Brothers, as most of us Gallants are, we shall undo our selves upon bare hopes, without Probability: But is she handsome, *Tom*?

GENTLEMAN 2. Yes, she is extream handsome, young, rich, and virtuous.

GENTLEMAN 1. Faith, that is too much for one Woman to possess.

GENTLEMAN 2. Not, if you were to have her.

GENTLEMAN 1. No, not for me; but in my Opinion too much for any other Man.

Exeunt.

SCENE II

Enter the Lady Happy, and one of her Attendants.

Servant.

MADAM, you being young, handsome, rich, and virtuous, I hope you will not cast away those gifts of Nature, Fortune, and Heaven, upon a Person which cannot merit you?

LADY HAPPY. Let me tell you, that Riches ought to be bestowed on such as are poor, and want means to maintain themselves; and Youth, on those that are old; Beauty, on those that are ill-favoured; and Virtue, on those that are vicious: So that if I should place my gifts rightly, I must Marry one that's poor, old, ill-favoured, and debauch'd.

SERVANT. Heaven forbid.

LADY HAPPY. Nay, Heaven doth not only allow of it, but commands it; for we are commanded to give to those that want.

Enter Madam Mediator to the Lady Happy.

MADAM MEDIATOR. Surely, Madam, you do but talk, and intend not to go where you say.

LADY HAPPY. Yes, truly, my Words and Intentions go even together.

MADAM MEDIATOR. But surely you will not incloyster your self, as you say.

LADY HAPPY. Why, what is there in the publick World that should invite me to live in it?

MADAM MEDIATOR. More then if you should banish your self from it.

LADY HAPPY. Put the case I should Marry the best of Men, if any best there be; yet would a Marry'd life have more crosses and sorrows then pleasure, freedom, or hapiness: nay Marriage to those that are virtuous is a greater restraint then a Monastery. Or, should I take delight in Admirers? they might gaze on my Beauty, and praise my Wit, and I receive nothing from their eyes, nor lips; for Words vanish as soon as spoken, and Sight is not substantial. Besides, I should lose more of my Reputation by their Visits, then gain by their Praises. Or, should I quit Reputation and turn Courtizan, there would be more lost in my Health, then gained by my Lovers, I should find more pain then Pleasure; besides, the troubles and frights I should be put to, with the Quarrels and Brouilleries that Jealous Rivals make, would be a torment to me; and 'tis only for the sake of Men, when Women retire not: And since there is so much folly, vanity and falshood in Men, why should Women trouble and vex themselves for their sake; for retiredness bars the life from nothing else but Men.

MADAM MEDIATOR. O yes, for those that incloister themselves, bar themselves from all other worldly Pleasures.

LADY HAPPY. The more Fools they.

MADAM MEDIATOR. Will you call those Fools that do it for the gods sake?

LADY HAPPY. No Madam, it is not for the gods sake, but for opinion's sake; for, Can any Rational Creature think or believe, the gods take delight in the Creature's uneasie life? or, Did they command or give leave to Nature to make Senses for no use; or to cross, vex and pain them? for, What profit or pleasure can it be to the gods to have Men or Women wear coarse Linnen or rough Woollen, or to flea their skin with Hair-cloth, or to eat or sawe thorow their flesh with Cords? or, What profit or pleasure can it be to the gods to have Men eat more Fish then Flesh, or to fast? unless the gods did feed on such meat themselves; for then, for fear the gods should want it, it were fit for Men to abstain from it: The like for Garments, for fear the gods should want fine Clothes to adorn themselves, it were fit Men should not wear them: Or, what profit or pleasure can it be to the gods to have Men to lie uneasily on the hard ground, unless the gods and Nature were at variance, strife and wars; as if what is displeasing unto Nature, were pleasing to the gods, and to be enemies to her, were to be friends to them.

MADAM MEDIATOR. But being done for the gods sake, it makes that which in Nature seems to be bad, in Divinity to be good.

LADY HAPPY. It cannot be good, if it be neither pleasure, nor profit to the gods; neither do Men any thing for the gods but their own sake.

MADAM MEDIATOR. But when the Mind is not imployed with Vanities, nor the Senses with Luxury; the Mind is more free, to offer its Adorations, Prayers and Praises to the gods.

LADY HAPPY. I believe, the gods are better pleased with Praises then Fasting; but when the Senses are dull'd with abstinency, the Body weakned with fasting, the Spirits tir'd with watching, the Life made uneasie with pain, the Soul can have but little will to worship: only the Imagination doth frighten it into active zeal, which devotion is rather forced then voluntary; so that their prayers rather flow out of their mouth, then spring from their heart, like rain-water that runs thorow Gutters, or like Water that's forced up a Hill by Artificial Pipes and Cisterns. But those that pray not unto the gods, or praise them more in prosperity then adversity, more in pleasures then pains, more in liberty then restraint, deserve neither the happiness of ease, peace, freedom, plenty and tranquillity in this World, nor the glory and blessedness of the next. And if the gods should take pleasure in nothing but in the torments of their Creatures, and would not prefer those prayers that are offer'd with ease and delight, I should believe, the gods were cruel: and, What Creature that had reason or rational understanding, would serve cruel Masters, when they might serve a kind Mistress, or would forsake the service of their kind Mistress, to serve cruel Masters? Wherefore, if the gods be cruel, I will serve Nature; but the gods are bountiful, and give all, that's good, and bid us freely please our selves in that which is best for us: and that is best, what is most temperately used, and longest may be enjoyed, for excess doth wast it self, and all it feeds upon.

MADAM MEDIATOR. In my opinion your Doctrine, and your Intention do not agree together.

LADY HAPPY. Why?

MADAM MEDIATOR. You intend to live incloister'd and retired from the World.

LADY HAPPY. 'Tis true, but not from pleasures; for, I intend to incloister my self from the World, to enjoy pleasure, and not to bury my self from it; but to incloister my self from the incumbred cares and vexations, troubles and perturbation of the World.

MADAM MEDIATOR. But if you incloister your self, How will you enjoy the company of Men, whose conversation is thought the greatest Pleasure?

LADY HAPPY. Men are the only troublers of Women; for they only cross and oppose their sweet delights, and peaceable life; they cause their pains, but not their pleasures. Wherefore those Women that are poor, and have not means to buy delights, and maintain pleasures, are only fit for Men; for having not means to please themselves, they must serve only to please others; but those Women, where Fortune, Nature, and the gods are joined to make them happy, were mad to live with Men, who make the Female sex their slaves; but I will not be so enslaved, but will live retired from their Company. Wherefore, in order thereto, I will take so many Noble Persons of my own Sex, as my Estate will plentifully maintain, such whose Births are greater then their Fortunes, and are resolv'd to live a single life, and vow Virginity: with these I mean to live incloister'd with all the delights and pleasures that are allowable and lawful; My Cloister shall not be a Cloister of restraint, but a place for freedom, not to vex the Senses but to please them.

*For every Sense shall pleasure take,
And all our Lives shall merry make:
Our Minds in full delight shall joy,
Not vex'd with every idle Toy:
Each Season shall our Caterers be,
To search the Land, and Fish the Sea;
To gather Fruit and reap the Corn,
That's brought to us in Plenty's Horn;
With which we'l feast and please our fast,
But not luxurious make a wast.
Wee'l Cloth our selves with softest Silk,
And Linnen fine as white as milk.
Wee'l please our Sight with Pictures rare;
Our Nostrils with perfumed Air.
Our Ears with sweet melodious Sound,
Whose Substance can be no where found;
Our Tast with sweet delicious Meat,
And savory Sauces we will eat:
Variety each Sense shall feed,
And Change in them new Appetites breed.
Thus will in Pleasure's Convent I
Live with delight, and with it die.*

Exeunt.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure*. *Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 26 June 2026. (Public Domain).

3.5.2: Act II

SCENE I

Enter Monsieur Take-pleasure, and his Man Dick.

Monsieur Take-pleasure.

DICK, Am I fine to day?

DICK. Yes, Sir, as fine as Feathers, Ribbons, Gold, and Silver can make you.

MONSIEUR TAKE-PLEASURE. Dost thou think I shall get the *Lady Happy*?

DICK. Not if it be her fortune to continue in that name.

MONSIEUR TAKE-PLEASURE. Why?

DICK. Because if she Marry your Worship she must change her Name; for the Wife takes the Name of her Husband, and quits her own.

MONSIEUR TAKE-PLEASURE. Faith, *Dick*, if I had her wealth I should be *Happy*.

DICK. It would be according as your Worship would use it; but, on my conscience, you would be more happy with the Ladie's Wealth, then the Lady would be with your Worship.

MONSIEUR TAKE-PLEASURE. Why should you think so?

DICK. Because Women never think themselves happy in Marriage.

MONSIEUR TAKE-PLEASURE. You are mistaken; for Women never think themselves happy until they be Married.

DICK. The truth is, Sir, that Women are always unhappy in their thoughts, both before and after Marriage; for, before Marriage they think themselves unhappy for want of a Husband; and after they are Married, they think themselves unhappy for having a Husband.

MONSIEUR TAKE-PLEASURE. Indeed Womens thoughts are restless.

Enter Monsieur Facil, and Monsieur Adviser, to Monsieur Take-pleasure; all in their Wooing Accoutrements.

MONSIEUR TAKE-PLEASURE. Gentlemen, I perceive you are all prepared to Woo.

MONSIEUR FACIL. Yes faith, we are all prepared to be Wooers. But whom shall we get to present us to the *Lady Happy*?

MONSIEUR ADVISER. We must set on bold faces, and present our selves.

MONSIEUR TAKE-PLEASURE. Faith, I would not give my hopes for an indifferent portion.

MONSIEUR FACIL. Nor I.

MONSIEUR ADVISER. The truth is, We are all stuff with Hopes, as Cushions are with Feathers.

Enter Monsieur Courtly.

MONSIEUR COURTLY. O Gentlemen, Gentlemen, we are all utterly undone.

MONSIEUR ADVISER. Why, what's the matter?

MONSIEUR COURTLY. Why, the Lady *Happy* hath incloister'd her self, with twenty Ladies more.

MONSIEUR ADVISER. The Devil she hath?

MONSIEUR FACIL. The gods forbid.

MONSIEUR COURTLY. Whether it was the devil or the gods that have perswaded her to it, I cannot tell; but gone in she is.

MONSIEUR TAKE-PLEASURE. I hope it is but a blast of Devotion, which will soon flame out.

Enter Madam Mediator.

MONSIEUR TAKE-PLEASURE. O Madam *Mediator*, we are all undone, the Lady *Happy* is incloister'd.

MADAM MEDIATOR. Yes, Gentlemen, the more is the pitty.

MONSIEUR ADVISER. Is there no hopes?

MADAM MEDIATOR. Faith, little.

MONSIEUR FACIL. Let us see the Clergy to perswade her out, for the good of the Commonwealth.

MADAM MEDIATOR. Alas Gentlemen! they can do no good, for she is not a Votress to the gods but to Nature.

MONSIEUR COURTLY. If she be a Votress to Nature, you are the only Person fit to be Lady Prioress; and so by your power and authority you may give us leave to visit your Nuns sometimes.

MADAM MEDIATOR. Not but at a Grate, unless in time of Building, or when they are sick; but howsoever, the Lady *Happy* is Lady-Prioress her self, and will admit none of the Masculine Sex, not so much as to a Grate, for she will suffer no grates about the Cloister; she has also Women-Physicians, Surgeons and Apothecaries, and she is the chief Confessor her self, and gives what Indulgences or Absolutions she pleaseth: Also, her House, where she hath made her Convent, is so big and convenient, and so strong, as it needs no addition or repair: Besides, she has so much compass of ground within her walls, as there is not only room and place enough for Gardens, Orchards, Walks, Groves, Bowers, Arbours, Ponds, Fountains, Springs and the like; but also conveniency for much Provision, and hath Women for every Office and Employment: for though she hath not above twenty Ladies with her, yet she hath a numerous Company of Female Servants, so as there is no occasion for Men.

MONSIEUR TAKE-PLEASURE. If there be so many Women, there will be the more use for Men: But pray Madam *Mediator*, give me leave, rightly to understand you, by being more clearly informed: you say, The Lady *Happy* is become a Votress to Nature; and if she be a Votress to Nature, she must be a Mistress to Men.

MADAM MEDIATOR. By your favour, Sir, she declares, That she hath avoided the company of Men, by retirement, meerly, because she would enjoy the variety of Pleasures, which are in Nature; of which, she says, Men are Obstructers; for, instead of increasing Pleasure, they produce Pain; and, instead of giving Content, they increase Trouble; instead of making the Femal-Sex Happy, they make them Miserable; for which, she hath banished the Masculine Company for ever.

MONSIEUR ADVISER. Her Heretical Opinions ought not to be suffer'd, nor her Doctrine allow'd; and she ought to be examined by a Masculine Synod, and punish'd with a severe Husband, or tortured with a deboist Husband.

MADAM MEDIATOR. The best way, Gentlemen, is to make your Complaints, and put up a Petition to the State, with your desires for a Redress.

MONSIEUR COURTLY. Your Counsel is good.

MONSIEUR FACIL. We will follow it, and go presently about it.

Exeunt.

SCENE II

Enter the Lady Happy, with her Ladies; as also Madam Mediator.

Lady Happy.

LADIES, give me leave to desire your Confession, whether or no you repent your Retirement.

LADIES. Most excellent Lady, it were as probable a repentance could be in Heaven amongst Angels as amongst us.

LADY HAPPY. Now Madam *Mediator*, let me ask you, Do you condemn my act of Retirement?

MADAM MEDIATOR. I approve of it with admiration and wonder, that one that is so young should be so wise.

LADY HAPPY. Now give me leave to inform you, how I have order'd this our *Convent of Pleasure*; first, I have such things as are for our Ease and Conveniency; next for Pleasure, and Delight; as I have change of Furniture, for my house; according to the four Seasons of the year, especially our Chambers: As in the Spring, our Chambers are hung with Silk-Damask, and all other things suitable to it; and a great Looking-Glass in each Chamber, that we may view our selves and take pleasure in our own Beauties, whilst they are fresh and young; also, I have in each Chamber a Cupboard of such plate, as is useful, and whatsoever is to be used is there ready to be employed; also, I have all the Floor strew'd with sweet Flowers: In the Summer I have all our Chambers hung with Taffety, and all other things suitable to it, and a Cup-board of Purseline, and of Plate, and all the Floore strew'd every day with green Rushes or Leaves, and Cisterns placed neer our Beds-heads, wherein Water may run out of small Pipes made for that purpose: To invite repose in the Autumn, all our Chambers are hung with Gilt Leather, or Franchipane; also, Beds and all other things suitable; and the Rooms Matted with very fine Mats: In the Winter our Chambers must be hung with Tapestry, and our Beds of Velvet, lined with Sattin, and all things suitable to it, and all the Floor spread over with Turkie Carpets, and a Cup-board of Gilt Plate; and all the Wood for Firing to be Cypress and Juniper; and all the Lights to be Perfumed Wax; also, the Bedding and Pillows are ordered according to each Season; viz. to be stuf't with Feathers in the Spring and Autumn, and with Down in the Winter, but in the Summer to be only Quilts, either of Silk, or fine Holland; and our Sheets, Pillows, Table-Clothes and Towels, to be of pure fine Holland, and every day clean; also, the Rooms we eat in, and the Vessels we feed withal, I have according to each Season; and the Linnen we use to our Meat, to be pure fine Diaper, and Damask, and to change it fresh every course of Meat: As for our Galleries, Stair-Cases, and Passages, they shall be hung with various Pictures; and, all along the Wall of our Gallery, as long as the Summer lasts, do stand, upon Pedestals, Flower-pots, with various Flowers; and in the Winter Orange-Trees: and my Gardens to be kept curiously, and flourish, in every Season of all sorts of Flowers, sweet Herbs and Fruits, and kept so as not to have a Weed in it, and all the Groves, Wildernesses, Bowers and Arbours pruned, and kept free from dead Boughs Branches or Leaves; and all the Ponds, Rivolets, Fountains, and Springs, kept clear, pure and fresh: Also, we will have the choisest Meats every Season doth afford, and that every day our Meat, be drest several ways, and our drink cooler or hotter according to the several Seasons; and all our Drinks fresh and pleasing: Change of Garments are also provided, of the newest fashions for every Season, and rich Trimming; so as we may be accoutred properly, and according to our several pastimes: and our Shifts shall be of the finest and purest Linnen that can be bought or spun.

LADIES. None in this World can be happier.

LADY HAPPY. Now Ladies, let us go to our several Pastimes, if you please.

Exeunt.

SCENE III

Enter Two Ladies.

Lady Amorous.

MAdam, how do you, since you were Married?

LADY VERTUE. Very well, I thank you.

LADY AMOROUS. I am not so well as I wish I were.

Enter *Madam Mediator* to them.

MADAM MEDIATOR. Ladies, do you hear the News?

LADY VERTUE. What News?

MADAM MEDIATOR. Why there is a great Foreign Princess arrived, hearing of the famous *Convent of Pleasure*, to be one of Nature's Devotes.

LADY AMOROUS. What manner of Lady is she?

MADAM MEDIATOR. She is a Princely brave Woman truly, of a Masculine Presence.

LADY VERTUE. But, Madam *Mediator*, Do they live in such Pleasure as you say? for they'l admit you, a Widow, although not us, by reason we are Wives.

MADAM MEDIATOR. In so much Pleasure, as Nature never knew, before this Convent was: and for my part, I had rather be one in the *Convent of Pleasure*, then Emperess of the whole World; for every Lady there enjoyeth as much Pleasure as any absolute Monarch can do, without the Troubles and Cares, that wait on Royalty; besides, none can enjoy those Pleasures They have, unless they live such a retired or retreated life free from the Worlds vexations.

LADY VERTUE. Well, I wish I might see and know, what Pleasures they enjoy.

MADAM MEDIATOR. If you were there, you could not know all their Pleasure in a short time, for their Varieties will require a long time to know their several Changes; besides, their Pleasures and Delights vary with the Seasons; so that what with the several Seasons, and the Varieties of every Season, it will take up a whole life's time.

LADY VERTUE. But I could judg of their Changes by their single Principles.

MADAM MEDIATOR. But they have Variety of one and the same kind.

LADY VERTUE. But I should see the way or manner of them.

MADAM MEDIATOR. That you might.

Exeunt.

SCENE IV

Enter Monsieur Adviser, Courtly, Take-pleasure, and Facil.

Monsieur Courtly.

IS there no hopes to get those Ladies out of their *Convent*?

MONSIEUR ADVISER. No faith, unless we could set the *Convent* on fire.

MONSIEUR TAKE-PLEASURE. For *Jupiter's* sake, let us do it, let's every one carry a Fire-brand to fire it.

MONSIEUR COURTLY. Yes, and smoak them out, as they do a Swarm of Bees.

MONSIEUR FACIL. Let's go presently about it.

MONSIEUR ADVISER. Stay, there is a great Princess there.

MONSIEUR TAKE-PLEASURE. 'Tis true, but when that Princess is gone, we will surely do it.

MONSIEUR ADVISER. Yes, and be punish'd for our Villany.

MONSIEUR TAKE-PLEASURE. It will not prove Villany, for we shall do Nature good service.

MONSIEUR ADVISER. Why, so we do Nature good service, when we get a Wench with Child, but yet the Civil Laws do punish us for it.

MONSIEUR COURTLY. They are not Civil Laws that punish Lovers.

MONSIEUR ADVISER. But those are Civil Laws that punish Adulterers.

MONSIEUR COURTLY. Those are Barbarous Laws that make Love Adultery.

MONSIEUR ADVISER. No, Those are Barbarous that make Adultery Love.

MONSIEUR FACIL. Well, leaving Love and Adultery, They are foolish Women that vex us with their Retirement.

MONSIEUR ADVISER. Well, Gentlemen, although we rail at the Lady *Happy* for Retiring, yet if I had such an Estate as she, and would follow her Example; I make no doubt but you would all be content to encloister your selves with me upon the same conditions, as those Ladies incloister themselves with her.

MONSIEUR TAKE-PLEASURE. Not unless you had Women in your *Convent*.

MONSIEUR ADVISER. Nay, faith, since Women can quit the pleasure of Men, we Men may well quit the trouble of Women.

MONSIEUR COURTLY. But is there no place where we may peak into the *Convent*?

MONSIEUR ADVISER. No, there are no Grates, but Brick and Stone-walls.

MONSIEUR FACIL. Let us get out some of the Bricks or Stones.

MONSIEUR ADVISER. Alas! the Walls are a Yard-thick.

MONSIEUR FACIL. But nothing is difficult to Willing-minds.

MONSIEUR ADVISER. My Mind is willing; but my Reason tells me, It is impossible; wherefore, I'll never go about it.

MONSIEUR TAKE-PLEASURE. Faith, let us resolve to put our selves in Womens apparel, and so by that means get into the *Convent*.

MONSIEUR ADVISER. We shall be discover'd.

MONSIEUR TAKE-PLEASURE. Who will discover Us?

MONSIEUR ADVISER. We shall discover our Selves.

MONSIEUR TAKE-PLEASURE. We are not such fools as to betray our Selves.

MONSIEUR ADVISER. We cannot avoid it, for, our very Garb and Behaviour; besides, our Voices will discover us: for we are as untoward to make Courtsies in Petticoats, as Women are to make Legs in Breeches; and it will be as great a difficulty to raise our Voices to a Treble-sound, as for Women to press down their Voices to a Base; besides, We shall never frame our Eyes and Mouths to such coy, dissembling looks, and pritty simpering Mopes and Smiles, as they do.

MONSIEUR COURTLY. But we will go as strong lusty Country-Wenchs, that desire to serve them in Inferiour Places, and Offices, as Cook-maids, Laundry-maids, Dairy-maids, and the like.

MONSIEUR FACIL. I do verily believe, I could make an indifferent Cook-maid, but not a Laundry, nor a Dairy-maid; for I cannot milk Cows, nor starch Gorgets, but I think I could make a pretty shift, to wash some of the Ladies Night-Linnen.

MONSIEUR TAKE-PLEASURE. But they imploy Women in all Places in their Gardens; and for Brewing, Baking and making all sorts of things; besides, some keep their Swine, and twenty such like Offices and Employments there are which we should be very proper for.

MONSIEUR FACIL. O yes, for keeping of Swine belongs to Men; remember the *Prodigal Son*.

MONSIEUR ADVISER. Faith, for our Prodigality we might be all Swin-heards.

MONSIEUR COURTLY. Also we shall be proper for Gardens, for we can dig, and set, and sow.

MONSIEUR TAKE-PLEASURE. And we are proper for Brewing.

MONSIEUR ADVISER. We are more proper for Drinking, for I can drink good Beer, or Ale, when 'tis Brew'd; but I could not brew such Beer, or Ale, as any man could drink.

MONSIEUR FACIL. Come, come, we shall make a shift one way or other: Besides, we shall be very willing to learn, and be very diligent in our Services, which will give good and great content; wherefore, let us go and put these designs into execution.

MONSIEUR COURTLY. Content, content.

MONSIEUR ADVISER. Nay, faith, let us not trouble our Selves for it, 'tis in vain.

Exeunt.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure. Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 29 June 2026. (Public Domain).

3.5.3: Act III

SCENE I

Enter the Princess, and the Lady Happy, with the rest of the Ladies belonging to the Convent.

Lady *Happy*.

MAdam, Your Highness has done me much Honour, to come from a Splendid Court to a retired *Convent*.

PRINCESS. Sweet Lady *Happy*, there are many, that have quit their Crowns and Power, for a Cloister of Restraint; then well may I quit a Court of troubles for a *Convent of Pleasure*: but the greatest pleasure I could receive, were. To have your Friendship.

LADY HAPPY. I should be ungrateful, should I not be not only your Friend, but humble Servant.

PRINCESS. I desire you would be my Mistress, and I your Servant; and upon this agreement of Friendship I desire you will grant me one Request.

LADY HAPPY. Any thing that is in my power to grant.

PRINCESS. Why then, I observing in your several Recreations, some of your Ladies do accoustre Themselves in Masculine-Habits, and act Lovers-parts; I desire you will give me leave to be sometimes so accoustred and act the part of your loving Servant.

LADY HAPPY. I shall never desire to have any other loving Servant then your Self.

PRINCESS. Nor I any other loving Mistress then Your-Self.

LADY HAPPY. More innocent Lovers never can there be,
Then my most Princely Lover, that's a She.

PRINCESS. Nor never Convent did such pleasures give,
Where Lovers with their Mistresses may live.

Enter a Lady, asking whether they will see the Play.

LADY. May it please your Highness, the Play is ready to be Acted.

The Scene is opened, the Princess and Lady Happy sit down, and the Play is Acted within the Scene; the Princess and the Lady Happy being Spectators.

Enter one drest like a Man that speaks the Prologue.

Noble Spectators, you shall see to night
A Play, which though't be dull, yet's short to sight;
For, since we cannot please your Ears with Wit,
We will not tyre your limbs, long here to sit.

SCENE II

Enter Two mean Women.

First Woman.

O Neighbour well met, where have you been?

WOMAN 2. I have been with my Neighbour the Cobler's Wife to comfort her for the loss of her Husband, who is run away with

Goody *Mettle* the Tinker's Wife.

WOMAN 1. I would to Heaven my Husband would run away with Goody *Shred* the Botcher's Wife, for he lies all day drinking in an Ale-house, like a drunken Rogue as he is, and when he comes home, he beats me all black and blew, when I and my Children are almost starved for want.

WOMAN 2. Truly Neighbour, so doth my Husband; and spends not only what he gets, but what I earn with the sweat of my brows, the whilst my Children cry for bread, and he drinks that away, that should feed my small Children, which are too young to work for themselves.

WOMAN 1. But I will go, and pull my Husband out of the Ale-house, or I'll break their Lattice-windows down.

WOMAN 2. Come, I'll go and help; for my Husband is there too: but we shall be both beaten by them.

WOMAN 1. I care not: for I will not suffer him to be drunk, and I and my Children starve; I had better be dead.

Exeunt.

SCENE III

Enter a Lady and her Maid.

LADY. Oh, I am sick!

MAID. You are breeding a Child, Madam.

LADY. I have not one minutes time of health.

Ex.

SCENE IV

Enter Two Ladies.

First Lady.

WHy weep you, Madam?

LADY 2. Have I not cause to weep when my Husband hath play'd all his Estate away at Dice and Cards, even to the Clothes on his back?

LADY 1. I have as much cause to weep then as you; for, though my Husband hath not lost his Estate at play, yet he hath spent it amongst his Whores; and is not content to keep Whores abroad, but in my house, under my roof, and they must rule as chief Mistresses.

LADY 2. But my Husband hath not only lost his own Estate, but also my Portion; and hath forced me with threats, to yield up my Jointure, so that I must beg for my living, for any thing I know as yet.

LADY 1. If all Married Women were as unhappy as I, Marriage were a curse.

LADY 2. No doubt of it.

Exeunt.

SCENE V

Enter a Lady, as almost distracted, running about the Stage, and her Maid follows her.

LADY. Oh! my Child is dead, my Child is dead, what shall I do, what shall I do?

MAID. You must have patience, Madam.

LADY. Who can have patience to lose their only Child? who can! Oh I shall run mad, for I have no patience.

Runs off the Stage. Exit Maid after her.

SCENE VI

Enter a Citizen's Wife, as into a Tavern, where a Bush is hung out, and meets some Gentlemen there.

Citizen's Wife.

PRay Gentleman, is my Husband, Mr. *Negligent* here?

GENTLEMAN 1. He was, but he is gone some quarter of an hour since.

CITIZEN'S WIFE. Could he go, Gentlemen?

GENTLEMAN 2. Yes, with a Supporter.

CITIZEN'S WIFE. Out upon him! must he be supported? Upon my credit Gentlemen, he will undo himself and me too, with his drinking and carelessness, leaving his Shop and all his Commodities at six's and seven's; and his Prentices and Journey-men are as careless and idle as he; besides, they cozen him of his Wares. But, was it a He or She-Supporter, my Husband was supported by?

GENTLEMAN 1. A She-supporter; for it was one of the Maid-servants, which belong to this Tavern.

CITIZEN'S WIFE. Out upon him Knave, must he have a She-supporter, in the Devil's name? but I'll go and seek them both out with a Vengeance.

GENTLEMAN 2. Pray, let us intreat your stay to drink a cup of Wine with us.

CITIZEN'S WIFE. I will take your kind Offer; for Wine may chance to abate Cholerick vapours, and pacifie the Spleen.

GENTLEMAN 1. That it will; for Wine and good Company are the only abaters of Vapours.

GENTLEMAN 2. It doth not abate Vapours so much as cure Melancholy.

CITIZEN'S WIFE. In truth, I find a cup of Wine doth comfort me sometimes.

GENTLEMAN 1. It will cheer the Heart.

GENTLEMAN 2. Yes, and enlighten the Understanding.

CITIZEN'S WIFE. Indeed, and my understanding requires enlightening.

Exeunt.

SCENE VII

Enter a Lady big with Child, groaning as in labour, and a Company of Women with her.

OH my back, my back will break, Oh! Oh! Oh!

WOMAN 1. Is the Midwife sent for?

WOMAN 2. Yes, but she is with another Lady.

LADY. Oh my back! Oh! Oh! Oh! *Juno*, give me some ease.

Exeunt.

SCENE VIII

Enter two Ancient Ladies.

ANCIENT LADY 1. I have brought my Son into the World with great pains, bred him with tender care, much pains and great cost; and must he now be hang'd for killing a Man in a quarrel? when he should be a comfort and staff of my age, is he to be my ages affliction?

ANCIENT LADY 2. I confess it is a great affliction; but I have had as great; having had but two Daughters, and them fair ones, though I say it, and might have matched them well: but one of them was got with Child to my great disgrace; th' other run away with my Butler, not worth the droppings of his Taps.

ANCIENT LADY 1. Who would desire Children, since they come to such misfortunes?

Exeunt.

SCENE IX

Enter one Woman meeting another.

WOMAN 1. Is the Midwife come, for my Lady is in a strong labour?

WOMAN 2. No, she cannot come, for she hath been with a Lady that hath been in strong labour these three days of a dead child, and 'tis thought she cannot be delivered.

Enter another Woman.

WOMAN 3. Come away, the Midwife is come.

WOMAN 1. Is the Lady deliver'd, she was withall?

WOMAN 3. Yes, of life; for she could not be delivered, and so she died.

WOMAN 2. Pray tell not our Lady so: for, the very fright of not being able to bring forth a Child will kill her.

Exeunt.

SCENE X

Enter a Gentleman who meets a fair Young Lady.

GENTLEMAN. Madam, my Lord desires you to command whatsoever you please, and it shall be obey'd.

YOUNG LADY. I dare not command, but I humbly intreat, I may live quiet and free from his *Amours*.

GENTLEMAN. He says he cannot live, and not love you.

YOUNG LADY. But he may live, and not lie with me.

GENTLEMAN. He cannot be happy, unless he enjoy you.

YOUNG LADY. And I must be unhappy, if he should.

GENTLEMAN. He commanded me to tell you that he will part from his Lady for your sake.

YOUNG LADY. Heaven forbid, I should part Man and Wife.

GENTLEMAN. Lady, he will be divorced for your sake.

YOUNG LADY. Heaven forbid I should be the cause of a Divorce between a Noble Pair.

GENTLEMAN. You had best consent; for, otherwise he will have you against your will.

YOUNG LADY. I will send his Lordship an answer to morrow; pray him to give me so much time.

GENTLEMAN. I shall, Lady.

Exit Gentleman.

Lady *Sola*.

LADY SOLA. I must prevent my own ruin, and the sweet virtuous Ladies, by going into a Nunnery; wherefore, I'll put my self into one to night:

There will I live, and serve the Gods on high,
And leave this wicked World and Vanity.

Exeunt.

One enters and speaks the Epilogue.

*Marriage is a Curse we find,
Especially to Women kind:
From the Cobler's Wife we see,
To Ladies, they unhappie be.*

LADY HAPPY TO THE PRINCESS. Pray Servant, how do you like this Play?

PRINCESS. My sweet Mistress, I cannot in conscience approve of it; for though some few be unhappy in Marriage, yet there are many more that are so happy as they would not change their condition.

LADY HAPPY. O Servant, I fear you will become an Apostate.

PRINCESS. Not to you sweet Mistress.

Exeunt.

Enter the Gentlemen.

GENTLEMAN 1. There is no hopes of dissolving this *Convent of Pleasure*.

GENTLEMAN 2. Faith, not as I can perceive.

GENTLEMAN 3. We may be sure, this *Convent* will never be dissolved, by reason it is ennobled with the company of great Princesses, and glorified with a great Fame; but the fear is, that all the rich Heirs will make *Convents*, and all the Young Beauties associate themselves in such *Convents*.

GENTLEMAN 1. You speak reason; wherefore, let us endeavour to get Wives, before they are Incloister'd.

Exeunt.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure. Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 30 June 2026. (Public Domain).

3.5.4: Act IV

SCENE I

Enter Lady Happy drest as a Shepherdess; She walks very Melancholy, then speaks as to her self.

MY Name is *Happy*, and so was my Condition, before I saw this Princess; but now I am like to be the most unhappy Maid alive: But why may not I love a Woman with the same affection I could a Man?

No, no, Nature is Nature, and still will be
The same she was from all Eternity.

Enter the Princess in Masculine Shepherd's Clothes.

PRINCESS. My dearest Mistress, do you shun my Company? is your Servant become an offence to your sight?

LADY HAPPY. No, Servant! your Presence is more acceptable to me then the Presence of our Goddess Nature, for which she, I fear will punish me, for loving you more then I ought to love you.

PRINCESS. Can Lovers love too much?

LADY HAPPY. Yes, if they love not well.

PRINCESS. Can any Love be more vertuous, innocent and harmless then ours?

LADY HAPPY. I hope not.

PRINCESS. Then let us please our selves, as harmless Lovers use to do.

LADY HAPPY. How can harmless Lovers please themselves?

PRINCESS. Why very well, as, to discourse, imbrace and kiss, so mingle souls together.

LADY HAPPY. But innocent Lovers do not use to kiss.

PRINCESS. Not any act more frequent amongst us Women-kind; nay, it were a sin in friendship, should not we kiss: then let us not prove our selves Reprobates.

They imbrace and kiss, and hold each other in their Arms.

PRINCESS. These my Imbraces though of Femal kind,
May be as fervent as a Masculine mind.

*The Scene is open'd, the Princess and Lady Happy go in.
A Pastoral within the Scene.*

The Scene is changed into a Green, or Plain, where Sheep are feeding, and a May-Pole in the middle.

Lady Happy as a Shepherdess, and the Princess as a Shepherd are sitting there.

Enter another Shepherd, and Wooes the Lady Happy.

Shepherd.

FAir Shepherdess do not my Suit deny,
O grant my Suit, let me not for Love die:
Pity my Flocks, Oh save their Shepherd's life;
Grant you my Suit, be you their Shepherd's Wife.

LADY HAPPY. How can I grant to every ones request?
Each Shepherd's Suit lets me not be at rest;
For which I wish, the Winds might blow them far,
That no Love-Suit might enter to my Ear.

Enter Madam Mediator in a Shepherdess dress, and another Shepherd.

SHEPHERD. Good Dame unto your Daughter speak for me.
Perswade her I your Son in Law may be:
I'll serve your Swine, your Cows bring home to Milk;
Attend your Sheep, whose Wool's as soft as Silk;
I'll plow your Grounds, Corn I'll in Winter sow,
Then reap your Harvest, and your Grass I'll mow;
Gather your Fruits in Autumn from the Tree.
All this and more I'll do, if y' speak for me.

SHEPHERDESS.. My Daughter vows a single life,
And swears, she n're will be a Wife;
But live a Maid, and Flocks will keep,
And her chief Company shall be Sheep.

The Princess as a Shepherd, speaks to the Lady Happy.

PRINCESS. My Shepherdess, your Wit flies high,
Up to the Skie,
And views the Gates of Heaven,
Which are the Planets Seven;
Sees how fixt Stars are plac'd,
And how the Meteors wast;
What makes the Snow so white,
And how the Sun makes light;
What makes the biting Cold
On every thing take hold;
And Hail a mixt degree,
'Twixt Snow and Ice you see
From whence the Winds do blow;
What Thunder is, you know,
And what makes Lightning flow
Like liquid streams, you show.
From Skie you come to th' Earth,
And view each Creature's birth;
Sink to the Center deep,
Where all dead bodies sleep;
And there observe to know,
What makes the Minerals grow;
How Vegetables sprout,
And how the Plants come out;
Take notice of all Seed,
And what the Earth doth breed;
Then view the Springs below,
And mark how Waters flow;
What makes the Tides to rise
Up proudly to the Skies,
And shrinking back descend,
As fearing to offend.
Also your Wit doth view
The Vapour and the Dew,
In Summer's heat, that Wet
Doth seem like the Earth's Sweat;

In Winter-time, that Dew
Like paint's white to the view,
Cold makes that thick, white, dry;
As *Cerusse* it doth lie
On th' Earth's black face, so fair
As painted Ladies are;
But, when a heat is felt,
That Frosty paint doth melt.

Thus Heav'n and Earth you view,
And see what's Old, what's New;
How Bodies Transmigrate,
Lives are Predestinate.
Thus doth your Wit reveal
What Nature would conceal.

LADY HAPPY. My Shepherd,
All those that live do know it,
That you are born a Poet,
Your Wit doth search Mankind,
In Body and in Mind;
The Appetites you measure,
And weigh each several Pleasure;
Do figure every Passion,
And every Humor's fashion;
See how the Fancie's wrought,
And what makes every Thought;
Fadom Conceptions low,
From whence Opinions flow;
Observe the Memories length,
And Understanding's strength
Your Wit doth Reason find,
The Centre of the Mind,
Wherein the Rational Soul
Doth govern and controul,
There doth She sit in State,
Predestinate by Fate,
And by the Gods Decree,
That Sovereign She should be.

And thus your Wit can tell,
How Souls in Bodies dwell;
As that the Mind dwells in the Brain,
And in the Mind the Soul doth reign,
And in the Soul the life doth last,
For with the Body it doth not wast;
Nor shall Wit like the Body die,
But live in the World's Memory.

PRINCESS. May I live in your favour, and be possest with your Love and Person, is the height of my ambitions.

LADY HAPPY. I can neither deny you my Love nor Person.

PRINCESS. In amorous Pastoral Verse we did not Woo.
As other Pastoral Lovers use to doo.

LADY HAPPY. Which doth express, we shall more constant be,
And in a Married life better agree.

Prin. We shall agree, for we true Love inherit,
Join as one Body and Soul, or Heav'nly Spirit.

Here come Rural Sports, as Country Dances about the Map-Pole: that Pair which Dances best is Crowned King and Queen of the Shepherds that year; which happens to the Princess, and the Lady Happy.

LADY HAPPY TO THE PRINCESS. Let me tell you, Servant, that our Custome is to dance about this May-Pole, and that Pair which Dances best is Crown'd King and Queen of all the Shepherds and Shepherdesses this year: Which Sport if it please you we will begin.

PRINCESS. Nothing, Sweetest Mistress, that pleases you, can displease me.

They Dance; after the Dancing the Princess and Lady Happy are Crowned with a Garland of Flowers: a Shepherd speaks.

Written by my Lord Duke.

YOU've won the prize; and justly; so we all
Acknowlegd it with joy, and offer here
Our Hatchments up, our Sheep-hooks as your due,
And Scrips of Corduant, and Oaten pipe;
So all our Pastoral Ornaments we lay
Here at your Feet, with Homage to obey
All your Commands, and all these things we bring
In honour of our dancing Queen and King;
For Dancing heretofore has got more Riches
Then we can find in all our Shepherds Breeches;
Witness rich *Holmby*: Long then may you live,
And for your Dancing what we have we give.

A Wassel is carried about and Syllibubs.

Another Shepherd speaks, or Sings this that follows.

Written by my Lord Duke.

THE Jolly Wassel now do bring,
With Apples drown'd in stronger Ale,
And fresher Syllibubs, and sing;
Then each to tell their Love-sick Tale:
So home by Couples, and thus draw
Our selves by holy *Hymen's* Law.

The Scene Vanishes.

Enter the Princess Sola, and walks a turn or two in a Musing posture, then views her Self, and speaks.

PRINCESS. What have I on a Petticoat, Oh *Mars*! thou God of War, pardon my sloth; but yet remember thou art a Lover, and so am I; but you will say, my Kingdom wants me, not only to rule, and govern it, but to defend it: But what is a Kingdom in comparison of a Beautiful Mistress? Base thoughts flie off, for I will not go; did not only a Kingdom, but the World want me.

Exeunt.

Enter the Lady Happy Sola, and Melancholy, and after a short Musing speaks.

LADY HAPPY. O Nature, O you gods above,
Suffer me not to fall in Love;
O strike me dead here in this place
Rather then fall into disgrace.

Enter Madam Mediator.

MADAM MEDIATOR. What, Lady *Happy*, solitary alone! and Musing like a disconsolate Lover!

LADY HAPPY. No, I was Meditating of Holy things.

MADAM MEDIATOR. Holy things! what Holy things?

LADY HAPPY. Why, such Holy things as the Gods are.

MADAM MEDIATOR. By my truth, whether your Contemplation be of Gods or of Men, you are become lean and pale since I was in the *Convent* last.

Enter the Princess.

PRINCESS. Come my sweet Mistress, shall we go to our Sports and Recreations?

MADAM MEDIATOR. Beshrew me, your Highness hath sported too much I fear.

PRINCESS. Why, Madam *Mediator*, say you so?

MADAM MEDIATOR. Because the Lady *Happy* looks not well, she is become pale and lean.

PRINCESS. Madam *Mediator*, your eyes are become dim with Time; for my sweet Mistress appears with greater splendor then the God of Light.

MADAM MEDIATOR. For all you are a great Princess, give me leave to tell you,
I am not so old, nor yet so blind
But that I see you are too kind.

PRINCESS. Well, Madam *Mediator*, when we return from our Recreations, I will ask your pardon, for saying, your eyes are dim, conditionally you will ask pardon for saying, my Mistress looks not well.

Exeunt.

The Scene is opened, and there is presented a Rock as in the Sea, whereupon sits the Princess and the Lady Happy; the Princess as the Sea-God Neptune, the Lady Happy as a Sea-Goddess: the rest of the Ladies sit somewhat lower, drest like Water-Nymphs; the Princess begins to speak a Speech in Verse, and after her the Lady Happy makes her Speech.

I Am the King of all the Seas,
All Watry Creatures do me please,
Obey my Power and Command,
And bring me Presents from the Land;
The Waters open their Flood-gates,
Where Ships do pass, sent by the Fates;
Which Fates do yearly, as *May-Dew*,
Send me a Tribute from *Peru*,
From other Nations besides,
Brought by their Servants, Winds and Tides,
Ships fraught and Men to me they bring;
My Watery Kingdom lays them in.
Thus from the Earth a Tribute I
Receive, which shews my power thereby
Besides, my Kingdom's richer far
Then all the Earth and every Star.

LADY HAPPY. I feed the Sun, which gives them light,
And makes them shine in darkest night,
Moist vapour from my brest I give,
Which he sucks forth, and makes him live,
Or else his Fire would soon go out,
Grow dark, or burn the World throughout.

PRINCESS. What Earthly Creature's like to me,

That hath such Power and Majestie?
My Palaces are Rocks of Stone,
And built by Nature's hand alone;
No base, dissembling, coz'ning Art
Do I imploy in any part,
In all my Kingdom large and wide,
Nature directs and doth provide
Me all Provisions which I need,
And Cooks my Meat on which I feed.

LADY HAPPY. My Cabinets are Oyster-shells,
In which I keep my Orient-Pearls,
To open them I use the Tide,
As Keys to Locks, which opens wide,
The Oyster-shells then out I take;
Those, Orient-Pearls and Crowns do make;
And modest Coral I do wear,
Which blushes when it touches air.
On Silver-Waves I sit and sing,
And then the Fish lie listening:
Then sitting on a Rocky stone,
I comb my Hair with Fishes bone;
The whilst *Apollo*, with his Beams,
Doth dry my Hair from wat'ry streams.
His Light doth glaze the Water's face,
Make the large Sea my Looking-Glass;
So when I swim on Waters high,
I see my self as I glide by:
But when the Sun begins to burn,
I back into my Waters turn,
And dive unto the bottom low:
Then on my head the Waters flow,
In Curled waves and Circles round;
And thus with Waters am I Crown'd.

PRINCESS. Besides, within the Waters deep,
In hollow Rocks my Court I keep;
Of Amber-greece my Bed is made,
Whereon my softer Limbs are laid,
There take I Rest; and whilst I sleep,
The Sea doth guard, and safe me keep
From danger; and, when I awake,
A Present of a Ship doth make.
No Prince on Earth hath more resort,
Nor keeps more Servants in his Court;
Of Mare-maids you're waited on,
And Mare-men do attend upon
My Person; some are Councillors,
Which order all my great Affairs;
Within my wat'ry Kingdom wide,
They help to rule, and so to guide
The Common-wealth; and are by me
Prefer'd unto an high degree.
Some Judges are, and Magistrates,
Decide each Cause, and end Debates;
Others, Commanders in the War;
And some to Governments prefer;
Others are *Neptun's* Priests which pray

And preach when is a Holy day.
And thus with Method order I,
And govern all with Majesty;
I am sole Monarch of the Sea,
And all therein belongs to me.

A Sea-Nymph Sings this following SONG.

*1. We Watery Nymphs Rejoyce and Sing
About God Neptune our Sea's King;
In Sea-green Habits, for to move
His God-head, for to fall in love.*

*2. That with his Trident he doth stay
Rough foaming Billows which obey:
And when in Triumph he doth stride
His manag'd Dolphin for to ride.*

*3. All his Sea-people to his wish,
From Whale to Herring subject Fish,
With Acclamations do attend him,
And pray's more Riches still to send him.
Exeunt.*

The SCENE Vanishes.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure. Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 30 June 2026. (Public Domain).

3.5.5: Act V

SCENE I

Enter the Princess and the Lady Happy; The Princess is in a Man's Apparel as going to Dance; they Whisper sometime; then the Lady Happy takes a Ribbon from her arm, and gives it to the Princess, who gives her another instead of that, and kisses her hand. They go in and come presently out again with all the Company to Dance, the Musick plays; And after they have Danced a little while, in comes Madam Mediator wringing her hands, and spreading her arms; and full of Passion cries out.

O Ladies, Ladies! you're all betrayed, undone, undone; for there is a man disguised in the *Convent*, search and you'll find it.

They all skip from each other, as afraid of each other; only the Princess and the Lady Happy stand still together.

PRINCESS. You may make the search, Madam Mediator, but you will quit me, I am sure.

MADAM MEDIATOR. By my faith but I will not, for you are most to be suspected.

PRINCESS. But you say, the Man is disguised like a Woman, and I am accoustred like a Man.

MADAM MEDIATOR. Fidle, fadle, that is nothing to the purpose.

Enter an Ambassador to the Prince; the Ambassador kneels, the Prince bids him rise.

PRINCE. What came you here for?

EMBASSADOR. May it please your Highness, The Lords of your Council sent me to inform your Highness, that your Subjects are so discontented at your Absence, that if your Highness do not return into your Kingdom soon, they'l enter this Kingdom by reason they hear you are here; and some report as if your Highness were restrained as Prisoner.

PRINCE. So I am, but not by the State, but by this Fair Lady, who must be your Sovereigness.

The Ambassador kneels and kisses her Hand.

PRINCE. But since I am discover'd, go from me to the Councillors of this State, and inform them of my being here, as also the reason, and that I ask their leave I may marry this Lady; otherwise, tell them I will have her by force of Arms.

Exit Ambassador.

MADAM MEDIATOR. O the Lord! I hope you will not bring an Army, to take away all the Women; will you?

PRINCE. No, Madam *Mediator*, we will leave you behind us.

Exeunt.

SCENE II

Enter Madam Mediator lamenting and crying with a Handkerchief in her hand.

Written by my Lord Duke.

O Gentlemen, that I never had been born, we're all undone and lost!

MONSIEUR ADVISER. Why, what's the matter?

MADAM MEDIATOR. Matter? nay, I doubt, there's too much Matter.

MONSIEUR ADVISER. How?

MADAM MEDIATOR. How, never such a Mistake; why we have taken a Man for a Woman.

MONSIEUR ADVISER. Why, a Man is for a Woman.

MADAM MEDIATOR. Fidle fadle, I know that as well as you can tell me; but there was a young Man drest in Woman's Apparel, and enter'd our *Convent*, and the Gods know what he hath done: He is mighty handsome, and that's a great Temptation to Virtue; but I hope all is well: But this wicked World will lay aspersion upon any thing or nothing; and therefore I doubt, all my sweet young Birds are undone, the Gods comfort them.

MONSIEUR COURTLY. But could you never discover it? nor have no hint he was a Man?

MADAM MEDIATOR. No truly, only once I saw him kiss the Lady *Happy*, and you know Womens Kisses are unnatural, and me-thought they kissed with more alacrity then Women use, a kind of Titillation, and more Vigorous.

MONSIEUR ADVISER. Why, did you not then examine it?

MADAM MEDIATOR. Why, they would have said, I was but an old jealous fool, and laught at me; but Experience is a great matter; If the Gods had not been merciful to me, he might have faln upon me.

MONSIEUR COURTLY.. Why, what if he had?

MADAM MEDIATOR. Nay, if he had I care not: for I defie the Flesh as much as I renounce the Devil, and the pomp of this wicked World; but if I could but have sav'd my young sweet Virgins, I would willingly have sacrificed my body for them; for we are not born for our selves but for others.

MONSIEUR ADVISER. 'Tis piously said, truly, lovingly and kindly.

MADAM MEDIATOR. Nay, I have read the *Practice of Piety*; but further they say, He is a Foreign Prince; and they say, They're very hot.

MONSIEUR COURTLY. Why, you are Madam *Mediator*, you must mediate and make a Friendship.

MADAM MEDIATOR. Ods body what do you talk of Mediation, I doubt they are too good Friends; Well, this will be news for Court, Town and Country, in private Letters, in the Gazette, and in abominable Ballets, before it be long, and jeered to death by the pretending Wits; but, good Gentlemen, keep this as a Secret, and let not me be the Author, for you will hear abundantly of it before it be long.

MONSIEUR ADVISER. But, Madam *Mediator*, this is no Secret, it is known all the Town over, and the State is preparing to entertain the Prince.

MADAM MEDIATOR. Lord! to see how ill news will fly so soon abroad?

MONSIEUR COURTLY. Ill news indeed for us Wooers.

MONSIEUR ADVISER. We only wooed in Imagination but not in Reality.

MADAM MEDIATOR. But you all had hopes.

MONSIEUR ADVISER. We had so; but she only has the fruition: for it is said, the Prince and she are agreed to Marry; and the State is so willing, as they account it an honour, and hope shall reap much advantage by the Match.

MADAM MEDIATOR. Yes, yes; but there is an old and true Saying, *There's much between the Cup and the Lip*.

Exeunt.

SCENE III

Enter the Prince as Bridegroom, and the Lady Happy as Bride, hand in hand under a Canopy born over their heads by Men; the Magistrates march before, then the Hoboys; and then the Bridal-Guests, as coming from the Church, where they were Married.

All the Company bids them joy, they thank them.

Madam Mediator.

ALTHOUGH your Highness will not stay to feast with your Guests, pray Dance before you go.

PRINCE. We will both Dance and Feast before we go; come Madam let us Dance, to please Madam *Mediator*.

The Prince and Princess Dance.

PRINCE. Now, Noble Friends, Dance you; and the *Princess*, and I, will rest our selves.

After they have Danced, the Lady Happy, as now Princess, speaks to the Lady Vertue.

LADY HAPPY SPEAKS TO LADY VERTUE. Lady *Vertue*, I perceive you keep *Mimick* still.

LADY HAPPY TO THE PRINCE. Sir, this is the *Mimick* I told you of.

LADY HAPPY TO MIMICK. *Mimick*, will you leave your Lady and go with me?

MIMICK. I am a Married Man, and have Married my Ladies Maid *Nan*, and she will keep me at home do what I can; but you've now a *Mimick* of your own, for the *Prince* has imitated a Woman.

LADY HAPPY. What you Rogue, do you call me a Fool?

MIMICK. Not I, please your Highness, unless all Women be Fools.

PRINCE. Is your Wife a Fool?

MIMICK. Man and Wife, 'tis said, makes but one Fool.

He kneels to the Prince.

MIMICK. I have an humble Petition to your Highness.

PRINCE. Rise; What Petition is that?

MIMICK. That your Highness would be pleased to divide the *Convent* in two equal parts; one for Fools, and th' other for Married Men, as mad Men.

PRINCE. I'll divide it for Virgins and Widows.

MIMICK. That will prove a *Convent of Pleasure* indeed; but they will never agree, especially if there be some disguised Prince amongst them; but you had better bestow it on old decrepit and bed-ridden Matrons, and then it may be call'd the *Convent of Charity*, if it cannot possibly be named the *Convent of Chastity*.

PRINCE. Well, to shew my Charity, and to keep your Wife's Chastity, I'll bestow my bounty in a Present, on the Condition you speak the *Epilogue*. Come, Noble Friends, let us feast before we part.

Exeunt.

Mimick Solus.

MIMICK. An *Epilogue* says he, the devil an *Epilogue* have I: let me study.

He questions and answers Himself.

I have it, I have it; No faith, I have it not; I lie, I have it, I say, I have it not; Fie *Mimick*, will you lie? Yes, *Mimick*, I will lie, if it be my pleasure: But I say, it is gone; What is gone? The *Epilogue*; When had you it? I never had it; then you did not lose it; that is all one, but I must speak it, although I never had it; How can you speak it, and never had it? I marry, that's the question; but words are nothing, and then an *Epilogue* is nothing, and so I may speak nothing; Then nothing be my Speech.

He Speaks the EPILOGUE.

*NOble Spectators by this Candle-light,
I know not what to say, but bid, Good Night:
I dare not beg Applause, our Poetess then
Will be enrag'd, and kill me with her Pen;
For she is careless, and is void of fear;
If you dislike her Play she doth not care.
But I shall weep, my inward Grief shall show
Through Floods of Tears, that through my Eyes will flow.
And so poor Mimick he for sorrow die.
And then through pity you may chance to cry:
But if you please, you may a Cordial give,
Made up with Praise, and so he long may live.*

FINIS.

Work Cited

Cavendish, Margaret. *The Convent of Pleasure. Plays, never before printed*, edited by Mary Mark Ockerbloom, 1668. Accessed 30 June 2026. (Public Domain).

3.6: Margaret Cavendish, Discussion Questions

1. In “A True Relation,” what unique qualities does Cavendish give to her education, starting with her mother’s moral guidance, and why?
2. Why does Cavendish, in “A True Relation,” describe herself as a great emulator (1682)? How does she fulfill this description? How does she negate it?
3. Cavendish finishes “A True Relation” by explaining why she has written it. What does she say? And why does she feel the need to explain her purpose?
4. How does Cavendish’s scientific curiosity (seen elsewhere in her work) inform her observational style in poem 257?
5. How does Cavendish depict the physical labor of shepherds and shepherdesses in poem 256? What sensory details stand out in her descriptions?
6. Does the poem romanticize pastoral life or critique it? What evidence supports your interpretation?
7. How might Cavendish’s aristocratic background influence her portrayal of rural workers? Is there empathy, detachment, or satire?
8. Could poem 256 be read as a metaphor for intellectual labor or creative work? Why or why not?
9. Why does Cavendish reject the pastoral allegory for noblewomen? What does she find “mean” or inappropriate about it?
10. How do both texts reflect Cavendish’s resistance to traditional literary and social roles for women?
11. In what ways does Cavendish assert authority over her own image and voice?
12. How does her critique of pastoral allegory relate to her broader critique of genre, style, and intellectual gatekeeping?
13. Can we read these works as part of a feminist literary tradition? Why or why not?
14. How do Cavendish’s poetic and autobiographical voices differ—or reinforce each other?

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Questions 4-14 were developed in collaboration with Microsoft Copilot, an AI writing assistant. The author, Kelsey Ford, provided all source material, context, and editorial direction. AI assistance was used for drafting and organization only. All content has been reviewed for accuracy.

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- [3.8: Margaret Cavendish, the Duchess of Newcastle \(1623-1673\)](#) by Bonnie J. Robinson and Laura Getty is licensed [CC BY-SA 4.0](#). Original source: <https://oer.galileo.usg.edu/english-textbooks/17/>.

3.7: Cavendish--The Convent of Pleasure Discussion Questions

1. What does a mediator do? What is Madame Mediator's role in the play?
2. How would you describe the protagonist, Lady Happy? What are her motivations for founding the convent?
3. How would you characterize the Princess? What are your thoughts about this character's actions in the play, particularly at the end?
4. How do the other characters in the convent contribute to the overall narrative? What do they represent? Choose a few characters other than Lady Happy, Madame Mediator, and the Princess to consider.
5. What symbolic significance does the convent itself hold? How does it serve as a metaphor for the society in which the characters live?
6. What is the significance of the pastoral section of the play in Act IV? What might be some of the reasons that L. Happy and the Princess take on the roles of shepherd and shepherdess?
7. What does the play seem to suggest about gender roles? How does the play address the role of women in society?
8. How does Cavendish use language and imagery to convey her ideas about pleasure, autonomy, and resistance?
9. What is the role of the play within the play in Act III?
10. How does Cavendish use humor and satire in "The Convent of Pleasure"? What effect does it have on the reader's understanding of the themes?
11. How might Cavendish's own experiences and status as a woman writer influence the themes and characters in this work?
12. What do you make of the ending? Is this a "happy" ending?

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3.8: Aemilia Lanyer (1569-1645)



Figure 3.8.1: An Unknown Woman. (Public Domain; Nicholas Hilliard, by Bogomolov.PL via [Wikimedia Commons](#))

Little is known about Aemilia Lanyer's childhood and early youth. She writes of having lived for a while in the household of Susan Bertie, Countess of Kent (b. 1554). As with most women of that time, Lanyer's career was expected to be marriage. She was married to Alfonso Lanyer, a musician and soldier, but only after having an affair with Henry Cary, 1st Baron Hunsdon (1526-1596), a member of Elizabeth I's court and patron of the arts. An ensuing pregnancy determined her future in her marriage to Alfonso Lanyer.

Publishing *Salve Deus Rex Judaeorum*

Virginia Woolf (1882-1941) would note that in a patriarchal society, all women, but particularly those not of the aristocracy, were destined to silence and obscurity. That did not prove the case entirely for Aemilia Lanyer, because in 1611, she published a small volume of religious poetry entitled the *Salve Deus Rex Judaeorum*. It was successful enough to have had two editions, or impressions, printed. Of the few copies to survive, one was presented to Prince Henry, and the other to the Archbishop of Dublin. Prince Henry and the Archbishop of Dublin were representatives of the two pillars of paternal authority in the seventeenth century: the Monarchy and the Church.

Literary Influence and Later Life

Lanyer, like most women through the early twentieth century, gained fame when A. L. Rowse (1903-1997), on dubious grounds, claimed her as the "dark lady" of Shakespeare's sonnets, a claim he made in a modern edition of her own *Salve*. While her work is now gaining attention for its own sake, she nevertheless finds a place in a male-dominated canon that defines her genre and voice. Her work may converse with those of John Donne, Ben Jonson, and Andrew Marvell, but unlike the work of these male contemporaries, Lanyer's poetry also converses with women writers, some of whom were also her contemporaries: Christine de Pizan (1364-1430), Mary Sidney Herbert (1561-1621), and Rachel Speght (b. 1597).

Lanyer's *Salve* fits with religious poetry, a genre deemed acceptable for women, but it takes a different focus and attitude from conventional religious poetry. She defends Eve, animates the tears of the Daughters of Jerusalem, and gives an authentic voice to the Virgin Mary's sorrow (Lanyer). Lanyer also exculpates women from Christ's crucifixion. This focus may align with her intended audience, which is described in the verses dedicated to all virtuous ladies and gentlewomen, including Princess Elizabeth, Lady Arabella Stuart (1575-1615), and the Countesses of Cumberland (1560-1616) and Kent (1582-1651) (Lanyer). Lanyer exhorts her audience to speak well of all women and not to fall into the institutionalized—cultural and religious—misogyny of the age. This

dedication and its implicit plea for patronage seem to be the first written by a woman—the very word “patronage” suggests male claims. In her poetry, Lanyer works within the gendered hierarchical frame of her era but reverses values when she upholds not only herself but also Eve, Pilate’s wife, and other Biblical figures as true Christians and conveyers of Christ’s message.

In her own life, Lanyer strove for her rights independent of men. She inherited a hay-and-straw-weighing patent from her husband. She passed this grant on to her two brothers-in-law, Innocent and Clement, in return for a grant of half the profits. When they did not honor their agreement, Lanyer sued them and won a partial settlement in 1634. For two years, Lanyer ran a school in a wealthy London suburb whose pupils were intended to come from diverse backgrounds. In her later years, she seems to have lived near her son Henry’s family and to have obtained the official status of a pensioner, that is, someone with a steady income or pension. She died in 1645 and was buried at Clerkenwell.

Work Cited

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3.9: Excerpts from the Dedications in *Salve Deus Rex Judaeorum*

These shorter poems are three of the eleven introductory poems, all dedicated to a different woman, in *Salve Deus Rex Judaeorum*. The volume was published in 1611.

To the Queenes most Excellent Majestie.

Renowned Empresse, and great Britaines Queene,
Most gracious Mother of succeeding Kings;
Vouchsafe to view that which is seldome seene,
A Womans writing of diuine things:
5 Reade it faire Queene, though it defectiue be,
 Your Excellence can grace both It and Mee.
For you haue rifled Nature of her store,
And all the Goddesses haue dispossessed
Of those rich gifts which they enioy'd before,
10 But now great Queene, in you they all doe rest.
 If now they strived for the golden Ball,
 Paris would giue it you before them all.
From Iuno you haue State and Dignities,
From warlike Pallas, Wisdome, Fortitude;
15 And from faire Venus all her excellencies,
 With their best parts your Highnesse is indu'd:
 How much are we to honor those that springs
 From such rare beauty, in the blood of Kings?
The Muses doe attend vpon your Throne,
20 With all the Artists at your becke and call;
The Syluane Gods, and Satyres euery one,
Before your faire triumphant Chariot fall:
 And shining Cynthia with her nymphs attend
 To honour you, whose Honour hath no end.
25 From your bright speare of greatnes where you sit,
 Reflecting light to all those glorious stars
 That wait vpon your Throane; To virtue yet
 Vouchsafe that splendor which my meannesse bars:
 Be like faire Phoebe, who doth loue to grace
30 The darkest night with her most beauteous face.
Apollo's beames doe comfort euery creature,

And shines vpon the meanest things that be;
Since in Estate and Virtue none is greater,
I humbly wish that yours may light on me:

35 That so these rude vnpollisht lines of mine,
 Graced by you, may seeme the more diuine.

Looke in this Mirroure of a worthy Mind,
Where some of your faire Virtues will appeare:
Though all it is impossible to find,

40 Vnlesse my Glasse were chrystall, or more cleare:
 Which is dym steele, yet full of spotlesse truth,
 And for one looke from your faire eyes it su'th.

Here may your sacred Maistie behold
That mightie Monarch both of heau'n and earth,

45 He that all Nations of the world controld,
Yet tooke our flesh in base and meanest berth:
 Whose daies were spent in pouerty and sorrow,
 And yet all Kings their wealth of him do borrow.

For he is Crowne and Crowner of all Kings,

50 The hopeful hauen of the meaner sort,
It is he that all our ioyfull tidings brings
Of happie raigne within his royall Court:
 It is he that in extremity can giue
 Comfort to them that haue no time to liue.

55 And since my wealth within his Region stands,
And that his Crosse my chiefest comfort is,
Yea in his kingdome onely rests my lands,
Of honour there I hope I shall not misse:

 Though I on earth doe liue vnfortunate,

60 Yet there I may attaine a better state.
In the meane time, accept most gracious Queene
This holy worke, Virtue presents to you,
In poore apparell, shaming to be seene,
Or once t'appeare in your iudiciall view:

65 But that faire Virtue, though in meane attire,
 All Princes of the world doe most desire.

And sith all royall virtues are in you,
The Naturall, the Morall, and Diuine,
I hope how plaine soeuer, beeing true,

70 You will accept euen of the meanest line
 Faire Virtue yeelds; by whose rare gifts you are

So highly grac'd, t'exceed the fairest faire.
Behold, great Queene, faire Eues Apologie,
Which I haue writ in honour of your sexe,
75 And doe referre vnto your Maiestie,
To iudge if it agree not with the Text:
And if it doe, why are poore Women blam'd,
Or by more faultie Men so much defam'd?
And this great Lady I haue here attired,
80 In all her richest ornaments of Honour,
That you faire Queene, of all the world admired,
May take the more delight to looke vpon her:
For she must entertaine you to this Feast,
To which your Highnesse is the welcom'st guest.
85 For here I haue prepar'd my Paschal Lambe,
The figure of that liuing Sacrifice;
Who dying, all th'Infernall powres oercame,
That we with him t'Eternitie might rise:
This pretious Passeouer feed vpon, O Queene,
90 Let your faire Virtues in my Glasse be seene.
The Lady ELIZABETHS Grace
And she that is the patterne of all Beautie,
The very modell of your Maiestie,
Whose rarest parts enforceth Loue and Duty,
95 The perfect patterne of all Pietie:
O let my Booke by her faire eies be blest,
In whose pure thoughts all Innocency rests.
Then shall I think my Glasse a glorious Skie,
When two such glittering Suns at once appeare;
100 The one repleat with Sou'raigne Maiestie,
Both shining brighter than the clearest cleare:
And both reflecting comfort to my spirits,
To find their grace so much aboue my merits
Whose vntun'd voyce the dolefull notes doth sing
105 Of sad Affliction in an humble straine;
Much like vnto a Bird that wants a wing,
And cannot flie, but warbles forth her paine:
Or he that barred from the Suns bright light,
Wanting daies comfort, doth comend the night.
110 So I that liue clos'd vp in Sorrowes Cell,
Since greatElizaes fauour blest my youth;

And in the confines of all cares doe dwell,
Whose grieued eyes no pleasure euer view'th:

But in Christ's suffrings, such sweet taste they haue,

115 As makes me praise pale Sorrow and the Graue.

And this great Ladie whom I loue and honour,
And from my very tender yeeres haue knowne,
This holy habite still to take vpon her,
Still to remaine the same, and still her owne:

120 And what our fortunes doe enforce vs to,
She of Deuotion and meere Zeale doth do.

Which makes me thinke our heauy burden light,
When such a one as she will help to beare it:

Treading the paths that make our way go right,

125 What garment is so faire but she may weare it;

Especially for her that entertaines

A Glorious Queene, in whome all woorth remains.

Whose powre may raise my sad delected Muse,
From this lowe Mansion of a troubled mind;

130 Whose princely fauour may such grace infuse,

That I may spread Her Virtues in like kind:

But in the triall of my slender skill,

I wanted knowledge to performe my will.

For euen as they that doe behold the Starres,

135 Not with the eie of Learning, but of Sight,

To find their motions, want of knowledge barres

Although they see them in their brightest light:

So, though I see the glory of her State,

Its she that must instruct and eleuate.

140 My weake distempred braine and feeble spirits,

Which all vnleaned haue aduentur'd, this

To write of Christ, and of his sacred merits,

Desiring that this Booke Her hands may kisse:

And though I be vnworthy of that grace,

145 Yet let her blessed thoghts this book imbrace.

And pardon me (faire Queene) though I presume,

To doe that which so many better can;

Not that I Learning to my selfe assume,

Or that I would compare with any man:

150 But as they are Scholers, and by Art do write,

So Nature yeelds my Soule a sad delight.

And since all Arts at first from Nature came,
That goodly Creature, Mother of Perfection,
Whom Ioues almighty hand at first did frame,

155 Taking both her and hers in his protection:

Why should not She now grace my barren Muse,
And in a Woman all defects excuse.

So peerelesse Princesse humbly I desire,
That your great wisdom would vouchsafe t'omit

160 All faults; and pardon if my spirits retire,

Leauing to ayme at what they cannot hit:

To write your worth, which no pen can expresse,
Were but t'eclipse your Fame, and make it lesse.

Aemilia Lanyer

To the Lady ELIZABETHS Grace.

Most gracious Ladie, faire ELIZABETH ,
Whose Name and Virtues puts vs still in mind,
Of her, of whom we are depriu'd by death;
The Phœnix of her age, whose worth did bind

5 All worthy minds so long as they haue breath,

In linkes of Admiration, loue and zeale,
To that deare Mother of our Common-weale.

Euen you faire Princesse next our famous Queene,
I doe inuite vnto this wholesome feast,

10 Whose goodly wisdom, though your yeares be greene,

By such good workes may daily be increast,
Though your faire eyes farre better Bookes haue seene;

Yet being the first fruits of a womans wit,
Vouchsafe you[r] fauour in accepting it.

Aemilia Lanyer

To all vertuous Ladies in generall.

Each blessed Lady that in Virtue spends
Your pretious time to beautifie your soules;
Come wait on her whom winged Fame attends
And in hir hand the Booke where she inroules

- 5 Those high deserts that Maiestie commends:
Let this faire Queene not vnattended bee,
When in my Glasse she daines her selfe to see.
Put on your wedding garments euery one,
The Bridegroome stayes to entertaine you all;
- 10 Let Virtue be your guide, for she alone
Can leade you right that you can neuer fall;
And make no stay for feare he should be gone:
But fill your Lamps with oyle of burning zeale,
That to your Faith he may his Truth reueale.
- 15 Let all your roabes be purple scarlet white,
Those perfit colours purest Virtue wore,
Come dekt with Lillies that did so delight
To be preferr'd in Beauty, farre before
Wise Salomon in all his glory dight:
- 20 Whose royall roabes did no such pleasure yield,
As did the beauteous Lilly of the field.
Adorne your temples with faire
Daphnes crowne, The neuer changing
Laurel, alwaies greene; Let constant hope all worldly pleasures drowne,
- 25 In wise Mineruaes paths be alwaies seene;
Or with bright Cynthia, thogh faire Venus frown:
With Esop crosse the posts of euery doore,
Where Sinne would riot, making Virtue poore.
And let the Muses your companions be,
- 30 Those sacred sisters that on Pallas wait;
Whose Virtues with the purest minds agree,
Whose godly labours doe auoyd the baite
Of worldly pleasures, liuing alwaies free
From sword, from violence, and from ill report,
- 35 To those nine Worthies all faire mindes resort.
Annoynt your haire with Aarons pretious oyle,
And bring your palmes of vict'ry in your hands,
To ouercome all thoughts that would defile
The earthly circuit of your soules faire lands;
- 40 Let no dimme shadowes your cleare eyes beguile:
Sweet odours, mirrhe, gum, aloes, frankincense,
Present that King who di'd for your offence.
Behold, bright Titans shining chariot staies,
All deckt with flowers of the freshest hew,

- 45 Attended on by Age, Houres, Nights, and Daies,
Which alters not your beauty, but giues you
Much more, and crownes you with eternall praise:
 This golden chariot wherein you must ride,
 Let simple Doues, and subtile serpents guide.
- 50 Come swifter than the motion of the Sunne,
To be transfigur'd with our louing Lord,
Lest Glory end what Grace in you begun,
Of heau'nly riches make your greatest hoord,
In Christ all honour, wealth, and beautie's wonne:
- 55 By whose perfections you appeare more faire
 Than Phœbus, if he seau'n times brighter were.
Gods holy Angels will direct your Doues,
And bring your Serpents to the fields of rest,
Where he doth stay that purchast all your loues
- 60 In bloody torments, when he di'd opprest,
There shall you find him in those pleasant groues
 Of sweet Elizium, by the Well of Life,
 Whose cristal springs do purge from worldly strife
Thus may you flie from dull and sensuall earth,
- 65 Whereof at first your bodies formed were,
That new regen'rate in a second berth,
Your blessed soules may liue without all feare,
Beeing immortall, subiect to no death:
 But in the eie of heauen so highly placed,
- 70 That others by your virtues may be graced.
Where worthy Ladies I will leaue you all,
Desiring you to grace this little Booke;
Yet some of you me thinks I heare to call
Me by my name, and bid me better looke,
- 75 Lest vnawares I in an error fall:
 In generall tearmes, to place you with the rest,
 Whom Fame commends to be the very best.
Tis true, I must confesse (O noble Fame)
There are a number honoured by thee,
- 80 Of which, some few thou didst recite by name,
And willd my Muse they should remembred bee;
Wishing some would their glorious Trophies frame:
 Which if I should presume to vndertake,
 My tired Hand for very feare would quake.

85 Onely by name I will bid some of those,
That in true Honors seate haue long bin placed,
Yea euen such as thou hast chiefly chose,
By whom my Muse may be the better graced;
Therefore, vnwilling longer time to lose,
90 I will inuite some Ladies that I know,
But chiefly those as thou hast graced so.

Aemilia Lanyer

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3.10: "Eve's Apology" from *Salve Deus Rex Judaeorum*

This is an excerpt from *Salve Deus Rex Judaeorum*.

Eve's Apology

Now Pontius Pilate is to judge the Cause
Of faultlesse Jesus, who before him stands;
Who neither hath offended Prince, nor Lawes,
Although he now be brought in woefull bands:

- 5 O noble Governour, make thou yet a pause,
Doe not in innocent blood imbrue thy hands;
But heare the words of thy most worthy wife,
Who sends to thee, to beg her Saviours life.

- Let barb'rous crueltie farre depart from thee,
10 And in true Justice take afflictions part;
Open thine eies, that thou the truth mai'st see,
Doe not the thing that goes against thy heart,
Condemne not him that must thy Saviour be;
But view his holy Life, his good desert.
15 Let not us Women glory in Mens fall,
Who had power given to over-rule us all.

- Till now your indiscretion sets us free,
And makes our former fault much lesse appeare;
Our Mother Eve, who tasted of the Tree,
20 Giving to Adam what shee held most deare,
Was simply good, and had no powre to see,
The after-comming harme did not appeare:
The subtile Serpent that our Sex betraide,
Before our fall so sure a plot had laide.

- 25 That undiscerning Ignorance perceav'd
No guile, or craft that was by him intended;
For had she knowne, of what we were bereav'd,
To his request she had not condescended.
But she (poore soule) by cunning was deceav'd,
30 No hurt therein her harmelesse Heart intended:

For she alleadg'd Gods word, which he denies,
That they should die, but even as Gods, be wise.

But surely Adam can not be excusde,
Her fault though great, yet hee was most too blame;
35 What Weaknesse offerd, Strength might have refusde,
Being Lord of all, the greater was his shame:
Although the Serpents craft had her abusde,
Gods holy word ought all his actions frame,
For he was Lord and King of all the earth,
40 Before poore Eve had either life or breath.

Who being fram'd by Gods eternall hand,
The perfect'st man that ever breath'd on earth;
And from Gods mouth receiv'd that strait command,
The breach whereof he knew was present death:
45 Yea having powre to rule both Sea and Land,
Yet with one Apple wonne to loose that breath
Which God had breathed in his beauteous face,
Bringing us all in danger and disgrace.

And then to lay the fault on Patience backe,
50 That we (poore women) must endure it all;
We know right well he did discretion lacke,
Beeing not perswaded thereunto at all;
If Eve did erre, it was for knowledge sake,
The fruit beeing faire perswaded him to fall:
55 No subtile Serpents falshood did betray him,
If he would eate it, who had powre to stay him?

Not Eve, whose fault was onely too much love,
Which made her give this present to her Deare,
That what shee tasted, he likewise might prove,
60 Whereby his knowledge might become more cleare;
He never sought her weakenesse to reprove,
With those sharpe words, which he of God did heare:
Yet Men will boast of Knowledge, which he tooke
From Eves faire hand, as from a learned Booke.

65 If any Evill did in her remaine,

Beeing made of him, he was the ground of all;
If one of many Worlds could lay a staine
Upon our Sexe, and worke so great a fall
To wretched Man, by Satans subtile traine;

70 What will so fowle a fault amongst you all?

Her weakenesse did the Serpents words obey;
But you in malice Gods deare Sonne betray.

Whom, if unjustly you condemne to die,
Her sinne was small, to what you doe commit;

75 All mortall sinnes that doe for vengeance crie,

Are not to be compared unto it:

If many worlds would altogether trie,

By all their sinnes the wrath of God to get;

This sinne of yours, surmounts them all as farre

80 As doth the Sunne, another little starre.

Then let us have our Libertie againe,
And challenge to your selves no Sov'raintie;
You came not in the world without our paine,
Make that a barre against your crueltye;

85 Your fault beeing greater, why should you disdaine

Our beeing your equals, free from tyranny?

If one weake woman simply did offend,

This sinne of yours, hath no excuse, nor end.

To which (poore soules) we never gave consent,

90 Witnesse thy wife (O Pilate) speakes for all;

Who did but dreame, and yet a message sent,

That thou should'st have nothing to doe at all

With that just man; which, if thy heart relent,

Why wilt thou be a reprobate with Saul?

95 To seeke the death of him that is so good,

For thy soules health to shed his dearest blood.

Yea, so thou mai'st these sinful people please,

Thou art content against all truth and right,

To seale this act, that may procure thine ease

100 With blood, and wrong, with tyrannie, and might;

The multitude thou seekest to appease,

By base dejection of this heavenly Light:

Demanding which of these that thou should'st loose,
Whether the Thiefe, or Christ King of the Jewes.

105 Base Barrabas the Thiefe, they all desire,
And thou more base than he, perform'st their will;
Yet when thy thoughts backe to themselves retire,
Thou art unwilling to commit this ill:
Oh that thou couldst unto such grace aspire,

110 That thy polluted lips might never kill
That Honour, which right Judgement ever graceth,
To purchase shame, which all true worth defaceth.

Art thou a Judge, and asketh what to do
With one, in whom no fault there can be found?

115 The death of Christ wilt thou consent unto,
Finding no cause, no reason, nor no ground?
Shall he be scourg'd, and crucified too?
And must his miseries by thy meanes abound?
Yet not asham'd to aske what he hath done,
120 When thine owne conscience seeks this sinne
to shunne.

Three times thou ask'st, What evill hath he done?
And saist, thou find'st in him no cause of death,
Yet wilt thou chasten Gods beloved Sonne,

125 Although to thee no word of ill he saith:
For Wrath must end, what Malice hath begunne,
And thou must yield to stop his guiltlesse breath.
This rude tumultuous rowt doth presse so sore,
That thou condemnest him thou shouldst adore.

130 Yet Pilate, this can yeeld thee no content,
To exercise thine owne authoritie,
But unto Herod he must needes be sent,
To reconcile thy selfe by tyrannie:
Was this the greatest good in Justice meant,

135 When thou perceiv'st no fault in him to be?
If thou must make thy peace by Virtues fall,
Much better 'twere not to be friends at all.

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Lanyer, Aemilia. *Salve Deus Rex Judaeorum*. 1611. Transcribed by Risa S. Bear, The University of Oregon, Dec. 2001. *Renascence Editions*, (Public Domain).

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3.11: Anne Finch and Selected Poems

Anne Finch published a collection of poetry; she wrote in various poetic forms, including elegies, pastorals, epistles, and ballads. She also wrote drama and an epilogue.



Figure 3.11.1: Anne-Finch. (Public Domain; Peter Cross, by Ecummenic via [Wikimedia Commons](#))

Early Life and Education

Anne Finch's parents, Sir William Kingsmill and Anne Haslewood, both hailed from the landed gentry. Both died before Ann reached the age of three. She was then left in the care of a stepfather, an uncle, and a grandmother. Her father had taken the unusual step of providing for his daughter's education in his will. Ann received an excellent education in English poetry and drama, the classics, and modern languages. She later advocated for women's education as a neglected right and means to elevate women's position in society.

Marriage and Career

Probably due to her parents' connections to royalty, Finch in 1683 entered the household of Mary of Modena Duchess of York, the second (and Roman Catholic) wife of James Stuart, Duke of York, the heir to the throne. The next year, she married Heanage Finch (1657-1726), a soldier and member of the Duke of York's retinue.

Their marriage thrived. Her husband encouraged Finch's writing; he edited and transcribed her work and saw to its private—though anonymous—circulation among friends. Her husband also remained loyal to the Stuarts after the deposition of James II and the accession of William III and Mary II to the throne. Consequently estranged from the court, Finch and her husband moved to Eastwell Park in Kent, the country seat of his nephew, the 4th Earl of Winchilsea. Anne remained there with only sporadic visits to London and the Spa at Tunbridge Wells to seek a cure for ailments deemed due to "nerves."

Despite living in comparative retirement, Finch remained active as a writer, sharing her work among friends. Her Pindaric Ode, "The Spleen," was included in *Gildon's Miscellany*, published in 1701. Finch's husband became the 5th Earl of Winchilsea after his nephew's death in 1712; the couple then returned to London, where Finch entered the public world of letters, socializing with writers like Alexander Pope, Jonathan Swift, and John Gay (1685-1732). Swift lauded Finch's poetry in his own "Apollo Outwitted" (1711).

Style and Legacy

Finch often wrote in the classical style, using classical forms that she imbued with her own experience and views—particularly on the position of women in society. In and through her poetry, Finch challenged the gendered occupations and opportunities to which women were limited, as well as the objectifications and relative positions that defined and confined women. She achieved poetic fame both during and after her lifetime. The nineteenth-century Romantics, including William Wordsworth (1770-1850), embraced Finch's imagination and originality, particularly in her depictions of nature.

The Introduction

- Did I, my lines intend for public view,
How many censures, would their faults pursue,
Some would, because such words they do affect,
Cry they're insipid, empty, and uncorrect.
- 5 And many have attained, dull and untaught,
The name of wit only by finding fault.
True judges might condemn their want of wit,
And all might say, they're by a woman writ.
Alas! a woman that attempts the pen,
- 10 Such an intruder on the rights of men,
Such a presumptuous creature, is esteemed,
The fault can by no virtue be redeemed.
They tell us we mistake our sex and way;
Good breeding, fashion, dancing, dressing, play
- 15 Are the accomplishments we should desire;
To write, or read, or think, or to inquire
Would cloud our beauty, and exhaust our time,
And interrupt the conquests of our prime;
Whilst the dull manage of a servile house
- 20 Is held by some our outmost art, and use.
Sure 'twas not ever thus, nor are we told
Fables, of women that excelled of old;
To whom, by the diffusive hand of Heaven
Some share of wit, and poetry was given.
- 25 On that glad day, on which the Ark returned,
The holy pledge, for which the land had mourned,
The joyful tribes, attend it on the way,
The Levites do the sacred charge convey,
Whilst various instruments, before it play;
- 30 Here, holy virgins in the concert join
The louder notes, to soften, and refine,
And with alternate verse complete the hymn divine.

Lo! the young Poet, after God's own heart,
By Him inspired, and taught the Muses' art,
35 Returned from conquest, a bright chorus meets,
That sing his slain ten thousand in the streets.
In such loud numbers they his acts declare,
Proclaim the wonders of his early war,
That Saul upon the vast applause does frown,
40 And feels its mighty thunder shake the crown.
What, can the threatened judgment now prolong?
Half of the kingdom is already gone;
The fairest half, whose influence guides the rest,
Have David's empire o'er their hearts confessed.
45 A woman here, leads fainting Israel on,
She fights, she wins, she triumphs with a song,
Devout, majestic, for the subject fit,
And far above her arms, exalts her wit;
Then, to the peaceful, shady palm withdraws,
50 And rules the rescued nation, with her laws.
How are we fall'n, fall'n by mistaken rules?
And education's, more than nature's fools,
Debarred from all improvements of the mind,
And to be dull, expected and designed;
55 And if some one would soar above the rest,
With warmer fancy, and ambition pressed,
So strong th' opposing faction still appears,
The hopes to thrive can ne'er outweigh the fears,
Be cautioned then my Muse, and still retired;
60 Nor be despised, aiming to be admired;
Conscious of wants, still with contracted wing,
To some few friends, and to thy sorrows sing;
For groves of laurel thou wert never meant;
Be dark enough thy shades, and be thou there content.

Anne Finch

A Nocturnal Reverie

In such a night, when every louder wind
Is to its distant cavern safe confined;
And only gentle Zephyr fans his wings,

- And lonely Philomel, still waking, sings;
- 5 Or from some tree, famed for the owl's delight,
She, hollowing clear, directs the wand'rer right:
In such a night, when passing clouds give place,
Or thinly veil the heav'ns' mysterious face;
When in some river, overhung with green,
- 10 The waving moon and the trembling leaves are seen;
When freshened grass now bears itself upright,
And makes cool banks to pleasing rest invite,
Whence springs the woodbind, and the bramble-rose,
And where the sleepy cowslip sheltered grows;
- 15 Whilst now a paler hue the foxglove takes,
Yet checkers still with red the dusky brakes
When scatter'd glow-worms, but in twilight fine,
Shew trivial beauties, watch their hour to shine;
Whilst Salisb'ry stands the test of every light,
- 20 In perfect charms, and perfect virtue bright:
When odors, which declined repelling day,
Through temp'rate air uninterrupted stray;
When darkened groves their softest shadows wear,
And falling waters we distinctly hear;
- 25 When through the gloom more venerable shows
Some ancient fabric, awful in repose,
While sunburnt hills their swarthy looks conceal,
And swelling haycocks thicken up the vale:
When the loosed horse now, as his pasture leads,
- 30 Comes slowly grazing through th' adjoining meads,
Whose stealing pace, and lengthened shade we fear,
Till torn-up forage in his teeth we hear:
When nibbling sheep at large pursue their food,
And unmolested kine re chew the cud;
- 35 When curlews cry beneath the village walls,
And to her straggling brood the partridge calls;
Their shortlived jubilee the creatures keep,
Which but endures, whilst tyrant man does sleep;
When a sedate content the spirit feels,
- 40 And no fierce light disturbs, whilst it reveals;
But silent musings urge the mind to seek
Something, too high for syllables to speak;
Till the free soul to a composedness charmed,

Finding the elements of rage disarmed,
45 O'er all below a solemn quiet grown,
Joys in th' inferior world, and thinks it like her own:
In such a night let me abroad remain,
Till morning breaks, and all's confused again;
Our cares, our toils, our clamors are renewed,
50 Or pleasures, seldom reached, again pursued.

Anne Finch

To the Nightingale

Exert thy voice, sweet harbinger of spring!
This moment is thy time to sing,
This moment I attend to praise,
And set my numbers to thy lays.
5 Free as thine shall be my song;
As thy music, short, or long.
Poets, wild as thee, were born,
Pleasing best when unconfined,
When to please is least designed,
10 Soothing but their cares to rest;
Cares do still their thoughts molest,
And still th' unhappy poet's breast,
Like thine, when best he sings, is placed against a thorn.
She begins, Let all be still!
15 Muse, thy promise now fulfill!
Sweet, oh! sweet, still sweeter yet
Can thy words such accents fit,
Canst thou syllables refine,
Melt a sense that shall retain
20 Still some spirit of the brain,
Till with sounds like these it join.
'Twill not be! then change thy note;
Let division shake thy throat.
Hark! Division now she tries;
25 Yet as far the Muse outflies.
Cease then, prithee, cease thy tune;

Trifler, wilt thou sing till *June*?
Till thy business all lies waste,
And the time of building's past!
30 Thus we poets that have speech,
Unlike what they forests teach,
If a fluent vein be shown
That's transcendant to our own,
Criticize, reform, or preach,
35 Or censure what we cannot reach.

Anne Finch

Reading and Review Questions

1. Why, and to what effect, does Finch anticipate the censure that male critics will probably bring against her writing? How does she characterize these critics? How does she herself obliquely, allusively, and directly characterize women? How does her characterization of women's compare with Cavendish's?
2. To what extent, if any, does Finch elevate the role and purpose of poetry in human life? Why? How does her view of poetry compare with Spenser's, Sidney's, and Milton's?
3. In what ways, and to what effect, does Finch personify nature in "A Nocturnal Reverie" or "To the Nightingale?" Does she rely on literary tropes or conventions? Does she rely on observation? Both or neither?
4. Finch seems to reverse the archetypes of night and day, shade and light, in "The Introduction" and "A Nocturnal Reverie." What values does she prefer, and why?
5. What profitable work does the unconfined song of the Nightingale effect, for whom and how?

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- [4.6: Anne Finch, Countess of Winchilsea \(1661-1720\)](#) by Bonnie J. Robinson and Laura Getty is licensed [CC BY-SA 4.0](#). Original source: <https://oer.galileo.usg.edu/english-textbooks/17/>.

3.12: John Donne (1572-1631)



Figure 3.12.1: John Donne. (Public Domain; Anonymous, by BotMultichillT via [Wikimedia Commons](#))

Early Life, Faith, and Education

John Donne was born into a family of devout Roman Catholics at a time when Roman Catholics were greatly persecuted in England. His mother, Elizabeth, came from a family related to Thomas More. One of Donne's uncles, who was a Jesuit, was imprisoned, sentenced to death, and exiled for heading a clandestine mission in England. Donne's brother Henry was arrested for harboring a priest; Henry died of the plague in Newgate Prison. In effect, Donne was a member of a minority group. His family was wealthy enough to afford Donne the Grand Tour, but he was hindered by his religious faith.

He was sent to Oxford at the age of eleven, not because he was a child prodigy, but because graduates were supposed to pledge allegiance to the English monarch rather than the Pope at sixteen. He enrolled at Hart Hall, Oxford, but was unable to earn a law degree because he was Roman Catholic. He also likely studied at Cambridge before traveling abroad. Upon returning to London, Donne studied law, the classics, divinity, and languages. He also lived somewhat as a libertine, a young man around town, frequenting plays and admiring women. He also wrote verses, sonnets, Ovidian elegies on love, satires that challenged literary tradition and religious authority, and essays dealing with paradoxes and problems.

Literary Style

Donne was a unique and original writer. He was a seeker, always accepting and rejecting ideas. He took a skeptical approach to reality, using awkward meter and a jumble of allusions and objects in his poems. Instead of perpetuating what he felt was the trite blandness of the typical Elizabethan metaphor in which a lady was described as a "fair flower," with lips like rubies and her hair like gold, Donne used striking images and the metaphysical conceit, that is, a less ornamental but still often extravagant metaphor which points out an unusual parallel between what are usually highly dissimilar elements. He forces his readers to accept his conceits by surprising them with their aptness or causing them to see new details in an accepted analogy. Donne's poems include a series of heterogeneous objects yoked masterfully, even violently, together. Donne had an intellectual avidity, a hunger for the Absolute that would resolve all (often conflicting) particulars. In his poem, "A Valediction: Forbidding Mourning," for a time, love seems to be that Absolute that will make his "circle just" (Donne, line 34).

Career, Conversion, and Death

In 1597, Donne was appointed secretary to Sir Thomas Egerton (1540-1617), the keeper of the seal; he also served as a member

of parliament. His career looked promising; he was a world traveler and a soldier who fought alongside Sir Walter Raleigh on expeditions to Cadiz and the Azores. He fell in love with Anne More, the seventeen-year-old niece of Lord Egerton, and they secretly married. Their marriage was illegal, though, and Anne's father, Sir George More, had Donne imprisoned. The marriage was later sanctioned, but Donne's position in Egerton's service was lost, and his career was in pieces.

Donne (re)pieced together a career by writing anti-Catholic treatises, all the while hoping for political preferment. He was befriended by Sir Robert Drury, whom he accompanied to the Continent and who allowed Donne's family a home on the Drury estate. He was offered a job as a benefice in the church, which he refused. Realizing that his only path to advancement lay in the Church of England, Donne converted to Anglicanism. Anne Donne died in 1617; Donne was ordained as a priest and became Dean of Saint Paul's Cathedral in 1621. He was a powerful preacher at a time when sermons were given extraordinary attention. Besides sermons, Donne wrote translations, elegies, satires, and holy sonnets devoted to God, the great Absolute that, from "XVII. Meditation," translates "all our scattered leaves" into an open book made perfect before God (Donne 108).

Suffering from the fever that ultimately killed him, Donne preached his own funeral sermon. He also had his portrait taken, dressed in a shroud: he made a masterpiece of death.



Figure 3.12.1: Donne-shroud. (Public Domain; Martin Droeshout, by Matijap via [Wikimedia Commons](#))

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3.13: "The Flea"

The Flea

Mark but this flea, and mark in this,
How little that which thou deniest me is;
It sucked me first, and now sucks thee,
And in this flea our two bloods mingled be;
5 Thou know'st that this cannot be said
A sin, nor shame, nor loss of maidenhead,
Yet this enjoys before it woo,
And pampered swells with one blood made of two,
And this, alas, is more than we would do.

10 Oh stay, three lives in one flea spare,
Where we almost, nay more than married are.
This flea is you and I, and this
Our marriage bed, and marriage temple is;
Though parents grudge, and you, w'are met,
15 And cloistered in these living walls of jet.
Though use make you apt to kill me,
Let not to that, self-murder added be,
And sacrilege, three sins in killing three.

Cruel and sudden, hast thou since
20 Purpled thy nail, in blood of innocence?
Wherein could this flea guilty be,
Except in that drop which it sucked from thee?
Yet thou triumph'st, and say'st that thou
Find'st not thy self, nor me the weaker now;
25 'Tis true; then learn how false, fears be:
Just so much honor, when thou yield'st to me,
Will waste, as this flea's death took life from thee.

John Donne

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3.14: "A Valediction- Forbidding Mourning"

A Valediction: Forbidding Mourning

As virtuous men pass mildly away,
And whisper to their souls to go,
Whilst some of their sad friends do say
The breath goes now, and some say, No:

5 So let us melt, and make no noise,
No tear-floods, nor sigh-tempests move;
'Twere profanation of our joys
To tell the laity our love.

Moving of th' earth brings harms and fears,
10 Men reckon what it did, and meant;
But trepidation of the spheres,
Though greater far, is innocent.

Dull sublunary lovers' love
(Whose soul is sense) cannot admit
15 Absence, because it doth remove
Those things which elemented it.

But we by a love so much refined,
That our selves know not what it is,
Inter-assured of the mind,
20 Care less, eyes, lips, and hands to miss.

Our two souls therefore, which are one,
Though I must go, endure not yet
A breach, but an expansion,
Like gold to airy thinness beat.

25 If they be two, they are two so
As stiff twin compasses are two;
Thy soul, the fixed foot, makes no show

To move, but doth, if the other do.

And though it in the center sit,

30 Yet when the other far doth roam,

It leans and hearkens after it,

And grows erect, as that comes home.

Such wilt thou be to me, who must,

Like th' other foot, obliquely run;

35 Thy firmness makes my circle just,

And makes me end where I begun.

John Donne

Work Cited

Donne, John. "A Valediction: Forbidding Mourning." *The Poems of John Donne: Edited from the Old Editions and Numerous Manuscripts*, introductions and commentary by Herbert J. C. Grierson, vol. 1, University of Oxford, 1912, pp. 50-51. *Project Gutenberg*, (Public Domain).

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3.15: "Holy Sonnet 10"

Holy Sonnet 10

Death be not proud, though some have callèd thee
Mighty and dreadfull, for, thou art not so,
For, those, whom thou think'st, thou dost overthrow
Die not, poore death, nor yet canst thou kill me.
5 From rest and sleepe, which but thy pictures bee,
Much pleasure, then from thee, much more must flow,
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou art slave to Fate, Chance, kings, and desperate men,
10 And dost with poyson, warre, and sicknesse dwell,
And poppie, or charmes can make us sleepe as well,
And better than thy stroake; why swell'st thou then;
One short sleepe past, wee wake eternally,
And death shall be no more, death, thou shalt die.

John Donne

Work Cited

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3.16: George Herbert (1593-1633)

George Herbert (3 April 1593 – 1 March 1633) was an English poet, orator, and priest of the Church of England (Wilcox).

Education and Early Career

His poetry is associated with the writings of the metaphysical poets, and he is recognized as "one of the foremost British devotional lyricists" ("George Herbert" [Poetry Foundation]). He was born in Wales into an artistic and wealthy family and was largely raised in England. He received a good education that led to his admission to Trinity College, Cambridge, in 1609. He enrolled intending to become a priest, but became the University's Public Orator and attracted the attention of King James I. He sat in the Parliament of England in 1624 and briefly in 1625 (Charles 104).

Ordination and Parish Life

After King James's death, Herbert renewed his interest in ordination. He gave up his secular ambitions in his mid-thirties and took holy orders in the Church of England, spending the rest of his life as the rector of the rural parish of Fugglestone St Peter, just outside Salisbury. He was noted for his unfailing care for his parishioners, bringing the sacraments to them when they were ill, and providing food and clothing for those in need. Henry Vaughan called him "a most glorious saint and seer" (Vaughan 119). He was never a healthy man and died of consumption at age 39.

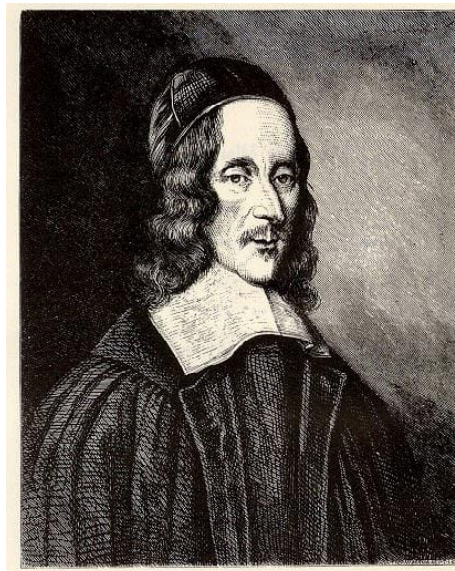


Figure 3.16.1: George Herbert. (Public Domain; Robert White, by GDK via [Wikimedia Commons](#))

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Artillery

As I one evening sat before my cell,
Methought a star did shoot into my lap.
I rose and shook my clothes, as knowing well
That from small fires comes oft no small mishap;

5 When suddenly I heard one say,
 "Do as thou usest, disobey,
 Expel good motions from thy breast,
 Which have the face of fire, but end in rest."

I, who had heard of music in the spheres,
10 But not of speech in stars, began to muse;
But turning to my God, whose ministers
The stars and all things are: "If I refuse,
 Dread Lord," said I, "so oft my good,
 Then I refuse not ev'n with blood
15 To wash away my stubborn thought;
For I will do or suffer what I ought.

"But I have also stars and shooters too,
Born where thy servants both artilleries use.
My tears and prayers night and day do woo
20 And work up to thee; yet thou dost refuse.
 Not but I am (I must say still)
 Much more obliged to do thy will
 Than thou to grant mine; but because
Thy promise now hath ev'n set thee thy laws.

25 "Then we are shooters both, and thou dost deign
To enter combat with us, and contest
With thine own clay. But I would parley fain:
Shun not my arrows, and behold my breast.
 Yet if thou shunnest, I am thine:
30 I must be so, if I am mine.
 There is no articing with thee:
I am but finite, yet thine infinitely."

George Herbert

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3.18: Andrew Marvell (1621-1678)

Early Life and Education

Andrew Marvell's father, the Reverend Andrew Marvell, died from drowning after a boating accident. This event likely curtailed Marvell's academic career and possibly influenced him to take religious orders. Marvell probably studied at the Hull Grammar School; at the age of twelve, he entered Trinity College, Cambridge, where he earned his B.A. in four years, then began studying for a Master of Arts (which he did not complete).

Political Career

He may have traveled the Continent during the Civil War. He secured a position as tutor to the daughter of Lord Thomas Fairfax (1612-1671), a Parliamentary general. Marvell's Parliamentary sympathies may have won him his subsequent positions: tutor to William Dutton, the ward of Oliver Cromwell; Latin Secretary, assisting John Milton in translations and diplomatic correspondence; and Minister of Parliament, a position Marvell held until his death but that began before the Restoration. As a politician, Marvell seems to have promoted the interests of religious and political dissenters, though he did not actively oppose the Restoration. He may have saved Milton's life after the Restoration, a time of reprisal when many "rebels" were executed. Marvell's poem "On Mr. Milton's *Paradise Lost*," praises Milton's genius at a time when Milton was exiled for his political activities.

Writing and Literary Style

Scholars have sometimes divided Marvell's work into pre- and post-Restoration, with most of his poetry being placed pre- and most of his prose, particularly his political writing, being placed post-Restoration. All of his writing is characterized by its intellect, wit, and often abstruse logic. John Dryden noted Marvell's tendency towards the abstract, especially when dealing with emotional subjects. In the twentieth century, T. S. Eliot (1888-1965) linked Marvell with the metaphysical poets in their uniting reason and emotion. Like that of other metaphysical poets, such as John Donne's, Marvell's poetry uses puns, paradoxes, and incongruous images. What seems unique to Marvell is his willingness to maintain ambiguity, to give all sides of a subject their due, and to complicate rather than simplify. In Marvell's "To His Coy Mistress," the speaker can adore his mistress's eyes, forehead, and "the rest" yet still roll all her sweetness and strength into "one ball" (lines 16, 42).



Figure 3.18.1: Portrait of Andrew Marvell. (Public Domain; Godfrey Kneller, by Remitamine via [Wikimedia Commons](#))

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3.19: "To His Coy Mistress"

To His Coy Mistress

Had we but world enough and time,
This coyness, lady, were no crime.
We would sit down, and think which way
To walk, and pass our long love's day.

5 Thou by the Indian Ganges' side
Shouldst rubies find; I by the tide
Of Humber would complain. I would
Love you ten years before the flood,
And you should, if you please, refuse

10 Till the conversion of the Jews.
My vegetable love should grow
Vaster than empires and more slow;
An hundred years should go to praise
Thine eyes, and on thy forehead gaze;

15 Two hundred to adore each breast,
But thirty thousand to the rest;
An age at least to every part,
And the last age should show your heart.
For, lady, you deserve this state,

20 Nor would I love at lower rate.
But at my back I always hear
Time's wingèd chariot hurrying near;
And yonder all before us lie
Deserts of vast eternity.

25 Thy beauty shall no more be found;
Nor, in thy marble vault, shall sound
My echoing song; then worms shall try
That long-preserved virginity,
And your quaint honour turn to dust,

30 And into ashes all my lust;
The grave's a fine and private place,
But none, I think, do there embrace.
Now therefore, while the youthful hue
Sits on thy skin like morning dew,

35 And while thy willing soul transpires

At every pore with instant fires,
Now let us sport us while we may,
And now, like amorous birds of prey,
Rather at once our time devour
40 Than languish in his slow-chapped power.
Let us roll all our strength and all
Our sweetness up into one ball,
And tear our pleasures with rough strife
Through the iron gates of life:
45 Thus, though we cannot make our sun
Stand still, yet we will make him run.

Andrew Marvell

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3.20: "On Mr. Milton's Paradise Lost"

On Mr. Milton's *Paradise Lost*

When I beheld the poet blind, yet bold,
In slender book his vast design unfold,
Messiah crowned, God's reconciled decree,
Rebelling Angels, the Forbidden Tree,
5 Heaven, Hell, Earth, Chaos, all; the argument
Held me a while, misdoubting his intent
That he would ruin (for I saw him strong)
The sacred truth to fable and old song,
(So Sampson groped the temple's posts in spite)
10 The world o'erwhelming to revenge his sight.

Yet as I read, soon growing less severe,
I liked his project, the success did fear;
Through that wide field how he his way should find
O'er which lame faith leads understanding blind;
15 Lest he perplexed the things he would explain,
And what was easy he should render vain.

Or if a work so infinite he spanned,
Jealous I was that some less skilful hand
(Such as disquiet always what is well,
20 And by ill imitating would excel)
Might hence presume the whole creation's day
To change in scenes, and show it in a play.
Pardon me, Mighty Poet, nor despise
My causeless, yet not impious, surmise.
25 But I am now convinced that none will dare
Within thy labors to pretend a share.
Thou hast not missed one thought that could be fit,
And all that was improper dost omit:
So that no room is here for writers left,
30 But to detect their ignorance or theft.
That majesty which through thy work doth reign
Draws the devout, deterring the profane.

And things divine thou treat'st of in such state
As them preserves, and thee, inviolate.

- 35 At once delight and horror on us seize,
Thou sing'st with so much gravity and ease;
And above human flight dost soar aloft,
With plume so strong, so equal, and so soft.
The bird named from that paradise you sing
40 So never flags, but always keeps on wing.

Where couldst thou words of such a compass find?
Whence furnish such a vast expanse of mind?
Just heaven thee, like Tiresias, to requite,
Rewards with prophecy the loss of sight.

- 45 Well mightst thou scorn thy readers to allure
With tinkling rhyme, of thine own sense secure;
While the Town-Bayes writes all the while and spells,
And like a pack-horse tires without his bells.
Their fancies like our bushy points appear,
50 The poets tag them; we for fashion wear.
I too, transported by the mode, offend,
And while I meant to praise thee must commend.
The verse created like thy theme sublime,
In number, weight, and measure, needs not rhyme.

Andrew Marvell

Work Cited

Marvell, Andrew. "[On Paradise Lost](#)." *The Complete Works in Verse and Prose of Andrew Marvell*, edited by Alexander B. Grosart, vol. 1, Cornell University Library, 2001, pp. 146-48. *HathiTrust*, (Public Domain).

3.21: John Milton (1608-1674)

Education and Early Writing

John Milton was born in London to John Milton, a scrivener and composer, and Sarah Jeffrey. His education followed a common route, with his first being tutored by Thomas Young, a Scottish Presbyterian cleric, then studying at Saint Paul's School, before entering Christ's College, Cambridge. He studied Latin, Greek, Hebrew, French, Spanish, and Italian, grammar, rhetoric, and logic, reading the classical and modern works on philosophy, religion, science, history, politics, and literature. Not surprisingly, he placed fourth out of 259 candidates for the bachelor's degree, which he earned cum laude in 1629, followed by a master's degree in 1632 (also cum laude).

But Milton's education, his scholarship, was far from common. He studied to an extraordinary degree and with the clear intent of preparing himself to be a Poet. After earning his degrees, Milton then spent time at his parents' home in Hammersmith, where he focused on his vocation, writing sonnets, the masque "Comus" (1634), and "Lycidas" (1637), a pastoral elegy for his friend Edward King. In "Lycidas," he declared his intention as a poet to follow in the steps of Virgil, deliberately moving from the pastoral to the epic (Milton). In this way, he consciously carried Spenser's banner of the national Poet.

After his mother's death, Milton again followed an apparently common educational route by traveling to the Continent, particularly France and Italy. But his vocation appears in his meeting playwright and poet Hugo Grotius (1583- 1645); Giavanni Battisti Manso (1567-1645), the patron of Torquato Tasso (1544- 1595); and Galileo Galilei (1564-1642). He thought to put all of his preparation to good service upon his return to England, which was on the verge of Civil War. He determined to write an epic based on English history, a national epic that would define England just as Virgil's *Aeneid* defined Rome—again, carrying Spenser's banner, also acknowledging Chaucer in this great ambition.



Figure 3.21.1: John Milton.. (Public Domain; nach einem Gemälde, herausgegeben von Faed, by GJR via [Wikimedia Commons](#))

Political Service and the Commonwealth

Milton first put his skills to more immediate use, writing pamphlets, tracts, and political addresses supporting the Commonwealth. These prose pieces include *The Ready and Easy Way to Establish a Free Commonwealth* (1660); *The Doctrine and Discipline of Divorce* (1644); the *Areopagitica* (1664), in which he argued against censorship; and *Eikonoklastes* (1649) and *Pro Populo Anglicano Defensio* (1651), arguing for the English having executed Charles I (Milton). He also served the Commonwealth as its Latin Secretary, in which role he corresponded with rulers and diplomats throughout Europe. He devoted himself to the cause of republicanism to his own physical detriment; he lost his eyesight by 1642 from, as he believed, the eyestrain his work incurred.

Paradise Lost

Upon the Restoration, he temporarily lost his freedom, permanently lost most of his estate, and almost lost his life for being a rebel. After the intervention of friends like Marvell, Milton was released from prison and allowed to retire. He then composed his epic, *Paradise Lost*. At one point in time, he thought to write an Arthurian epic, as did Spenser. But he decided that his subject of the Fall of Adam and Eve from the Garden of Eden would surpass that of all other epics due to its moral weight. With this intent, his *Paradise Lost* transformed the classic epic into an expression of Renaissance humanism and of the Reformation. His use of blank verse, rather than rhymed verse like Spenser's, gave his epic immediate and dramatic voice.

He transforms epic convention; for example, the naming of the fallen angels before they raise Pandemonium in Book 1 is Milton's version of the *Iliad*'s catalog of ships, but Milton's catalog reveals the true evil of these destroyers of life. His epic similes and metaphors do not take readers away from the action, as do Homer's, but instead offer profound commentary on it. For example, Eden is differentiated from "Enna, where Proserpin gathering flowers / Herself a fairer flower, by gloomy Dis / Was gathered, which cost Ceres all that pain / To seek her through the world" through the more tender love and suffering of the redeeming son of God (Milton 4.269-72). Milton's descent into the underworld is a descent into Hell itself, which becomes a psychological exploration of the sorrow and rage of the diabolic mind through a troubled landscape, moving from Pandemonium palace to "Rocks, caves, lakes, fens, bogs, dens, and shades of death" (Milton 2.621).

Further, Milton imbues classical archetypes with individual (psychological) insight. Book 3's Invocation to Light, for example, reverses the rise and fall of Icarus who flew too close to the sun; it moves down into despair and up to love, as Milton uses his own feelings on his loss of sight for the reader's behalf. Milton's personal underworld is that he cannot see; He is cut off from light and Nature's book of knowledge. However, that loss becomes the precondition for vision in a paradoxical fortunate fall, as celestial light shines inwardly and enables Milton to "see and tell / Of things invisible to mortal sight" (3.54-55). Indeed, Milton's *Paradise Lost* went beyond establishing national identity by being a theodicy. *Paradise Lost* vindicates the justice of God in ordaining or permitting natural and moral evil through insights such as this fortunate fall and conversion (Milton).

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3.22: Paradise Lost as an Epic Poem

Paradise Lost is considered to be one of the greatest epic poems in the English language. However, it is much more complex than a traditional epic.

Consider *Beowulf* as our first example of epic poetry, even though as we discussed, it is only partially an epic poem. In *Beowulf*, it was clear that Beowulf was the hero. He was strong, loyal, and generous, and he exemplified all of the qualities of a leader within that culture. In the same way, it was clear that the villains were Grendel, Grendel's mother, and the Dragon. Beowulf had a quest that caused him to physically locate and kill Grendel and later Grendel's mother, and after living a long, comfortable life, he also sought the Dragon (*Beowulf*).

However, the characteristics of epic poetry are not as clear-cut in *Paradise Lost*. Although it's easy to presume that Adam is the hero, many have argued that the actual hero might be Satan, while others have argued that God is the ultimate hero because he has a divine plan to send a Savior for the human race. And although there is some physical movement as Satan comes from hell to earth, and God and an angel come from heaven to earth, one could argue that the actual quest is not a physical one, but rather a psychological or spiritual one, as many of the characters wrestle with the concept of free will. These are some of the nuances we will discuss as we read the poem.

Despite the complexity of these topics, *Paradise Lost* is not generally read by most people unless they are required to read it for a class, so you may be wondering why someone should read it? The article, "[Why You Should Re-read Paradise Lost](#)," provides some context for reading *Paradise Lost* and argues that "this epic poem, ..., remains a work of unparalleled imaginative genius that shapes English literature even now."

I wish we had the time to read the entire poem and an entire semester to discuss it. However, this is not a graduate seminar on *Paradise Lost*, so we will need to settle for studying four of the key books within the poem. The poem is available in many places online; however, I recently stumbled upon this reading room at the University of Dartmouth which offers an electronic version of the poem containing hyperlinks which offer commentary on various elements of the poem. Therefore, I highly recommend that you read the poem using the links below:

Paradise Lost

[Paradise Lost, Book I](#)

[Paradise Lost, Book IX](#)

[Paradise Lost, Book X](#)

[Paradise Lost, Book XII](#)

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4: NEOCLASSICISM AND THE 18TH CENTURY

4.1: Introduction to Neoclassicism and the 18th Century

4.2: Aphra Behn (1640-1689)

4.3: Oroonoko or The History of the Royal Slave

4.4: Jonathan Swift (1667-1745)

4.5: Gulliver's Travels- Part I

4.6: Alexander Pope (1688-1744)

4.7: The Mock-Epic and Reading The Rape of the Lock

4.1: Introduction to Neoclassicism and the 18th Century

Political Landscape: From the Glorious Revolution to the House of Hanover

The Glorious Revolution of 1688 overthrew James II through Parliament's joining with William of Orange; the revolution gloriously achieved its end without bloodshed. Additionally, in 1689, William III and Mary II ruled England. Like Charles II, William III and Mary II had limited powers, which were described in the Bill of Rights Parliament presented. The Bill asserted the supremacy of Parliament and civil rights, such as the prohibition of cruel and unusual punishment. These monarchs also assented to Parliament's Toleration Act, giving greater freedom to Protestant Dissenters—though not to Roman Catholics. In 1701, Parliament passed another Act intended to eliminate the threat of religious and political strife: The Act of Settlement. The Act settled a Protestant-only succession to the English and Irish crowns. The next Protestant in line to the throne was the Electress Sophia of Hanover (1630-1714), a granddaughter of James VI of Scotland and I of England.

The reign of William III and Mary II was followed in 1702 by that of Anne, the younger daughter of James II. Through the 1707 Act of Union, she became the first sovereign of Great Britain. Even though Scotland and England shared a sovereign, Scotland had a separate government. With the Union, Scotland dissolved their government and became part of Great Britain. The two daughters of James II ruled while he was exiled in France. Their reigns denoted a new era of tolerance and comparative, though not complete, harmony. Continuing tensions balanced in the two-party Tory and Whig political system. The Tories aligned as supporters of the Stuart—"legitimate"—succession who supported the Church of England and were wary of Dissenters. Those uneasy about a Roman Catholic king were known as Whigs, a party that first emerged in 1680 due to worry about France and the possible return of the exiled family.

In foreign policy, tension rose over French King Louis XIV's (1638-1715) ambitions. War-like, he was determined to fight with whomever he could. He enlarged France and brought on the War of the Spanish Succession (1701-1713). He wanted his grandson as king, but others wanted an Austrian heir. England formed a Grand Alliance with Austria and the Dutch Republic, declaring war the year Anne began her reign. The war depleted France and made a hero out of England's John Churchill, 1st Duke of Marlborough (1650-1722), who, together with his wife, persuaded Anne to favor the Whigs. However, when John Churchill and his wife tried to eliminate the Test Act, Anne caused a Tory ministry to form under the leadership of Robert Harley, the Earl of Oxford and Earl Mortimer (1661-1724), and Henry St. John, Viscount Bolingbroke (1678-1751). The death of Anne brought the Whigs back into power.



Figure 4.1.1: *King George I.* (Public Domain; Godfrey Kneller, by Dcoetzee via [Wikipedia Commons](#))

Although Anne and her husband had many children, none survived to adulthood. Upon her death in 1714, the crown did not return

to the Stuart line. Instead, the eldest son of Sophia of Hanover, George Louis, Elector of Hanover, ascended as George I (1660-1727). Even though he accepted the British crown, George I preferred Hanover, never bothering to learn the English language. England saw many scandals associated with the House of Hanover, beginning with George I's arrival in England with his mistress, Melusine von der Schulenburg (1667-1743), but not his wife, his first cousin Sophia Dorothea of Celle (1666-1694). The mother of George I's two children, Sophia Dorothea of Celle, may have turned to Count Philip Christoph von Königsmarck (1665-1694) for consolation over her husband's infidelity. Though George I and Sophia Dorothea had their respective extra-marital affairs, George I kept Sophia Dorothea in prison until her death. Their son George II and great grandson George III would reign into the next century.

This line took succession peacefully; however, it was not uncontested. Both 1715 and 1745 saw Jacobite risings (Jacobite from the Latin *Jacobus* for James). The first was in support of James II's son, James Francis Edward Stuart. The second rising was in support of Charles Edward Stuart (1720-1788), James II's grandson, known as Bonnie Prince Charles. The latter rebellion proved particularly terrifying, with Jacobite forces marching south close to London. Defeated at the Battle of Culloden (1745), the rebels were viciously punished, though Charles escaped to France.

The Age of Reason: Science, Philosophy, and Neoclassicism

Though the British initially disliked the House of Hanover, the House of Hanover under the Georges gained greater respect as Britain saw increased prosperity, particularly through commercial trade. Commercial trade included slave trading, colonial expansion, and industrial progress culminating in the factory system. The application of the now-established new science and scientific method helped improve the human condition. The turn to reason was seen to prevent revelation—and revolution. Newton and science had helped establish a sense of law and order in the universe. The universe was seen as wrought by a creator but governed by the laws the creator set in motion, laws bound by and understood through reason (a view known as Deism).

Chapter eleven from John Locke's *An Essay Concerning Human Understanding* (1689), Book IV, discusses sensations—our own being and intuition—and God as equaling reason (and vice versa). Influenced by Locke, David Hume (1711-1776) claimed that true history was made by the individual's sensation of the event. Human ideas of the world originated in their sensations of the world. Both Hume and Locke attacked the concept of innate ideas (ideas with which one is born) that predetermine individual character. Locke, the major English philosopher of the eighteenth century, validated the voice of experience and the acquisition of knowledge through sensation. He suggested that humans could get to God through experience and through reason. The state, government, politics, and human interactions all could be understood from a human—rather than divine—and rational perspective. The world adjusted to human measures and measurement and to the assertion (or reassertion) of classic virtues, which is now seen as respect for rules and order. Neoclassical poetry particularly asserted the rules of balance, proportion, and restraint in both style—the heroic couplet—and subject.

The Rise of New Literary Forms

The ascendancy of science and the scientific method heralded by Sir Isaac Newton helped make the Royal Society an arbiter of prose style. The Royal Society had given its imprimatur to Newton's *Principia* and, from its beginning through the eighteenth century, promoted its members' language for their plain, unadorned style in recording (and accumulating) observable facts. The great achievement in prose, the novel, developed throughout the eighteenth century. The novel was seen as a new species of writing. Extended prose fiction developed as a genre in opposition to traditional genres, which dealt with authority figures. Novels immersed characters from all classes in social experiences, which was unlike tragedy, epic, religious seventeenth-century poetry, or psalms. The novel elevated the realistic (or literal) and incorporated literal forms of discourse; consequently, the novel would include letters, household bills, contracts, depositions, and more (discourses that were excluded from traditional genres like the epic).

The novel began to take form around the individual. As a result of sensation—through which individuals acquire experience—the genre began to develop on its own as a way to develop a character. This approach was different from Aristotle's, whose characters were coherent and consistent. This different concept infected other genres. In drama, for example, George Lillo (1691-1739) justified tragedy as melodrama (a mixture of genres). Lillo justified this by explaining the need to expand Aristotle's idea of tragic characters. Based on Aristotle's idea of tragic characters, only the highest and most noble characters could evoke terror and pity in a fall. What became antithetical to tragedy was a new concept of place (as opposed to the classical unity of place). Movement in all forms became central to the novel. Experience is discovered in other places, so early eighteenth-century novels moved from place to place. They incorporated travelogues and connected with other classes (not just the aristocratic) and cultures.

The novel was only one new kind of writing that developed throughout this century; others included the periodical essay, published

in such vehicles as *The Spectator* and *The Tattler*; and the mock-heroic/anti-epic, involving the reworking and redefining of tragedy as a low form. A whole body of genres—drama, prose, and poetry—underwent revision, or innovation. One way to account for this greater variety—particularly with the development of the novel—and the relationship that these genres held to one another is by considering audience.



Figure 4.1.2: Mollflanders. (Public Domain; Daniel Defoe, by William C. Minor via [Wikipedia Commons](#))

After the Glorious Revolution, certain changes occurred in audience, or the reading public. One difference occurred through the way that printing was diffused in periodicals. In the eighteenth century, newspapers and dailies proliferated, with journalism establishing itself as a social and political force. Jonathan Swift and Daniel Defoe gained influence through their writing. Defoe likely influenced English involvement in the War of the Spanish Succession, while Swift's *The Conduct of the Allies* (1711) influenced demand for the war to end. Scientific observation, an appeal to the senses, and more coalesced in the concept of the spectator. Writers began to take on spectator roles and postures, acquiring a new manner of speaking to and conversing with an audience, their readers. That relationship offered a reciprocal satisfaction of desires, with the writer having a benevolent interest in entertaining, informing, and educating readers, and was understood in spreading information about politics, manners, fictions, and literature. A whole range of subject matter came to be discussed in print between authors and an audience conceived as a literate, though not a learned, group. Writing also became concerned with education—particularly women's education—and principled reason. The success of writers like Samuel Johnson, Swift, and Defoe attested to an audience separate from the Court, Church, and University, an audience that would reciprocally—and financially—support writers, thus freeing them from the patronage system.

Writers and Their Audiences

Writers could now express diverse points of view and opinions independent of high-born and wealthy patrons, and ranging between parties; they could explore individual psychology, consciousness, and conscience. Aphra Behn, one of the first writers to live by the pen, supported the Tory attacks on slavery and the cult of the noble savage, which influenced her prose work *Oroonoko*. Though Swift began as a Whig, war and war-profiteers turned his sympathies towards the Tories. In *Gulliver's Travels*, Swift would ferociously attack human nature in general and the Whigs in particular. Deism, which was reached through reason, involved a conflict between those who believed in a revealed religion and those who believed in reason as a way to have religion. Defoe would explore the Tory Dissenter's conscience in developing the novel genre. The heroine of his *Moll Flanders* is immersed in a multiplicity of sensations—suffering, humor, love, death, goodness, and wickedness—and demonstrates how wickedness does not doom one to damnation, nor prevent repentance and redemption. The atomism, individualism, multiplicity, and diversity that began in the seventeenth century thus realized its literary form in the eighteenth-century novel.

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4.2: Aphra Behn (1640-1689)

Aphra Behn was the first commercially successful woman writer in England in the seventeenth century, writing in various genres, including drama, prose, and poetry. Her prose contributed to the development of the novel as a genre in English.

Origins and Early Life

Her origins are uncertain. Her father may have been a barber. Alternatively, she may have been born into the landed gentry, as her evident education in languages and literatures accords with that class. She may have also been adopted by John Johnson, a relative of Lord Francis Willoughby (1614-1666).

In the mid 1600s, she traveled to Suriname, West Indies, then under British rule. She was brought there either by a couple named Amis, who may have been her parents, or by Johnson, who was appointed as the island's deputy governor. By 1658, she had returned to London and married a merchant named Behn who had connections to the court of Charles II. Her husband died in 1665, leaving Behn in precarious financial circumstances. In 1666, during the Dutch Wars, Behn traveled to Antwerp as a spy in service to King Charles II. He apparently did not pay her for her work, and in 1667, Behn returned to London and was arrested and briefly imprisoned for debt.



Figure 4.2.1: Aphra Behn. (Public Domain; Peter Lely, by DcoetzeeBot via [Wikimedia Commons](#))

Drama and Poetry

That same year, she began her professional career as a writer, starting with plays that achieved increasing financial success. Mainly romantic comedies, her plays involved sexual adventures and marital mishaps and addressed women's limited opportunities in her society; they include *The Amorous Prince: Or, The Curious Husband* (1671); *Abdelazer: Or, The Moor's Revenge* (1676); *The Rover: Or, the Banished Cavaliers, Parts I and II* (1677, 1681); *The Emperor of the Moon* (1687); and *The Widow Ranter: Or, The History of Bacon of Virginia* (1689).

Her poetry, which she published between 1684 and 1688, often took the woman's perspective, with women speakers and, like her plays, addressed women's desires and appetites. For example, Behn's "The Disappointment" (1684) deals with a woman's disappointment in her male partner's impotence.

Prose and Legacy

She also wrote epistolary prose, prose romances, and the prose “history” of *Oroonoko; Or, The History of the Royal Slave* (1688). Like many early novels, this work hybridizes various discourses and forms, including idealism and realism, and the travelogue, romance, and tragedy. Oroonoko, an African prince, is betrayed into captivity and enslavement by his own grandfather (Behn 161-62). On the island of Surinam, Oroonoko is reunited with his beloved Imoinda (Behn 172-74). To protect her and their child from captivity, Oroonoko rebels against white plantation owners (Behn 189-96). He fails and kills Imoinda before his capture and slow execution—which comes in the form of dismemberment (Behn 194-208). Through *Oroonoko*, Behn powerfully expresses betrayal and tragedy as a general theme of the human condition. Her success as a woman writer may be measured by the fact that after her death in 1689, she was buried in Westminster Abbey. The full text of *Oroonoko* is on the next page.

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4.3: Oroonoko or The History of the Royal Slave

This section includes the page numbers from the PDF version of *British Literature I* to aid students when citing specific passages from the story.



Figure 4.3.1: Oroonoko. (Public Domain; File Upload Bot (Magnus Manske) via [Wikimedia Commons](#))

Page 2126

I Do not pretend, in giving you the History of this *Royal Slave*, to entertain my Reader with the Adventures of a feign'd *Hero*, whose Life and Fortunes Fancy may manage at the Poets Pleasure; nor in relating the Truth, design to adorn it with any Accidents, but such as arriv'd in earnest to him: And it shall come simply into the World, recommended by its own proper Merits, and natural Intrigues; there being enough of Reality to support it, and to render it diverting, without the Addition of Invention.

Page 2127

I was my self an Eye-Witness, to a great part, of what you will find here set down; and what I cou'd not be Witness of, I receiv'd from the Mouth of the chief Actor in this History, the *Hero* himself, who gave us the whole Transactions of his Youth; and though I shall omit, for Brevity's sake, a thousand little Accidents of his Life, which, however pleasant to us, where History was scarce, and Adventures very rare; yet might prove tedious and heavy to my Reader, in a World where he finds Diversions for every Minute, new and strange: But we who were perfectly charm'd with the Character of this great Man, were curious to gather every Circumstance of his Life.

The Scene of the last part of his Adventures lies in a Colony in America, called *Surinam*, in the *West-Indies*.

But before I give you the Story of this Gallant Slave, 'tis fit I tell you the manner of bringing them to these new *Colonies*; for those they make use of there, are not *Natives* of the place; for those we live with in perfect Amity, without daring to command 'em; but on the contrary, caress 'em with all the brotherly and friendly Affection in the World; trading with 'em for their Fish, Venison, Bufflo's, Skins, and little Rarities; as Marmosets, a sort of *Monkey* as big as a Rat or Weesel, but of a marvellous and delicate shape, and has Face and Hands like an Humane Creature: and *Cousheries*, a little Beast in the form and fashion of a Lion, as big as a Kitten; but so exactly made in all parts like that noble Beast, that it is it in *Minature*. Then for little *Parakeetoes*, great Parrots, *Muckaws*, and a thousand other Birds and Beasts of wonderful and surprizing Forms, Shapes, and Colours. For Skins of prodigious Snakes, of which there are some threescore Yards in length; as is the Skin of one that may be seen at His Majesty's *Antiquaries*: Where are also some rare Flies, of amazing Forms and Colours, presented to 'em by my self; some as big as my Fist, some less; and all of various Excellencies, such as Art cannot imitate. Then we trade for Feathers, which they order into all Shapes, make themselves little short Habits of 'em, and glorious Wreaths for their Heads, Necks, Arms and Legs, whose Tinctures are unconceivable. I had

a Set of these presented to me, and I gave 'em to the King's Theatre, and it was the Dress of the *Indian Queen*, infinitely admir'd by Persons of Quality; and were unimitable. Besides these, a thousand little Knacks, and Rarities in Nature, and some of Art; as their Baskets, Weapons, Aprons, &c. We dealt with 'em with Beads of all Colours, Knives, Axes, Pins and Needles; which they us'd only as Tools to drill Holes with in their Ears, Noses and Lips, where they hang a great many little things; as long Beads, bits of Tin, Brass, or Silver, beat thin; and any shining Trincket. The Beads they weave into Aprons about a quarter of an Ell long, and of the same breadth; working them very prettily in Flowers of several Colours of Beads; which Apron they wear just before 'em, as *Adam* and *Eve* did the Fig-leaves; the Men wearing a long Stripe of Linen, which they deal with us for.

Page 2128

They thread these Beads also on long Cotton-threads, and make Girdles to tie their Aprons to, which come twenty times, or more, about the Waste; and then cross, like a Shoulder-belt, both ways, and round their Necks, Arms and Legs. This Adornment, with their long black Hair, and the Face painted in little Specks or Flowers here and there, makes 'em a wonderful Figure to behold. Some of the Beauties which indeed are finely shap'd, as almost all are, and who have pretty Features, are very charming and novel; for they have all that is called Beauty, except the Colour, which is a reddish Yellow; or after a new Oiling, which they often use to themselves, they are of the colour of a new Brick, but smooth, soft and sleek. They are extream modest and bashful, very shy, and nice of being touch'd. And though they are all thus naked, if one lives for ever among 'em, there is not to be seen an indecent Action, or Glance; and being continually us'd to see one another so unadorn'd, so like our first Parents before the Fall, it seems as if they had no Wishes; there being nothing to heighten Curiosity, but all you can see, you see at once, and every Moment see; and where there is no Novelty, there can be no Curiosity. Not but I have seen a handsom young *Indian*, dying for Love of a very beautiful young *Indian* Maid; but all his Courtship was, to fold his Arms, pursue her with his Eyes, and Sighs were all his Language: While she, as if no such Lover were present; or rather, as if she desired none such, carefully guarded her Eyes from beholding him; and never approach'd him, but she look'd down with all the blushing Modesty I have seen in the most severe and cautious of our World. And these People represented to me an absolute *Idea* of the first State of Innocence, before Man knew how to sin: And 'tis most evident and plain, that simple Nature is the most harmless, inoffensive and vertuous Mistress. 'Tis she alone, if she were permitted, that better instructs the World, than all the Inventions of Man: Religion wou'd here but destroy that Tranquillity, they possess by Ignorance; and Laws wou'd but teach 'em to know Offence, of which now they have no Notion. They once made Mourning and Fasting for the Death of the *English* Governor, who had given his Hand to come on such a Day to 'em, and neither came, nor sent; believing, when once a Man's Word was past, nothing but Death cou'd or shou'd prevent his keeping it: And when they saw he was not dead, they ask'd him, what Name they had for a Man who promis'd a thing he did not do? The Governor told them, Such a man was a *Liar*, which was a Word of Infamy to a Gentleman. Then one of 'em reply'd, *Governor, you are a Liar, and guilty of that Infamy*. They have a Native Justice, which knows no Fraud; and they understand no Vice, or Cunning, but when they are taught by the *White Men*. They have Plurality of Wives, which, when they grow old, they serve those that succeed 'em, who are young; but with a Servitude easie and respected; and unless they take Slaves in War, they have no other Attendants.

Those on that *Continent* where I was, had no King; but the oldest War-Captain was obey'd with great Resignation.

A War-Captain is a Man who has lead them on to Battel with Conduct, and Success; of whom I shall have Occasion to speak more hereafter, and of some other of their Customs and Manners, as they fall in my way.

Page 2129

With these People, as I said, we live in perfect Tranquillity, and good Understanding, as it behooves us to do; they knowing all the places where to seek the best Food of the Country, and the Means of getting it; and for very small and unvaluable Trifles, supply us with what 'tis impossible for us to get; for they do not only in the Wood, and over the *Sevana's*, in Hunting, supply the parts of Hounds, by swiftly scouring through those almost impassable places; and by the meer Activity of their Feet, run down the nimblest Deer, and other eatable Beasts: But in the water, one wou'd think they were Gods of the Rivers, or Fellow-Citizens of the Deep; so rare an Art they have in Swimming, Diving, and almost Living in Water; by which they command the less swift Inhabitants of the Floods. And then for Shooting; what they cannot take, or reach with their Hands, they do with Arrows; and have so admirable an Aim, that they will split almost an Hair; and at any distance that an Arrow can reach, they will shoot down Oranges, and other Fruit, and only touch the Stalk with the Dart's Points, that they may not hurt the Fruit. So that they being, on all Occasions, very useful to us, we find it absolutely necessary to caress 'em as Friends, and not to treat 'em as Slaves; nor dare we do other, their Numbers so far surpassing ours in that *Continent*.

Those then whom we make use of to work in our Plantations of Sugar, are *Negro's*, *Black-Slaves* altogether; which are transported thither in this manner.

Those who want Slaves, make a Bargain with a Master, or Captain of a Ship, and contract to pay him so much a-piece, a matter of twenty Pound a Head for as many as he agrees for, and to pay for 'em when they shall be deliver'd on such a Plantation: So that when there arrives a Ship laden with Slaves, they who have so contracted, go a-board, and receive their Number by Lot; and perhaps in one Lot that may be for ten, there may happen to be three or four Men; the rest, Women and Children: Or be there more or less of either Sex, you are oblig'd to be contented with your Lot.

Coramantien, a Country of *Blacks* so called, was one of those places in which they found the most advantageous Trading for these Slaves; and thither most of our great Traders in that Merchandice traffick'd; for that Nation is very war-like and brave; and having a continual Campaign, being always in Hostility with one neighbouring Prince or other, they had the fortune to take a great many Captives; for all they took in Battel, were sold as Slaves; at least, those common Men who cou'd not ransom themselves. Of these Slaves so taken, the General only has all the profit; and of these Generals, our Captains and Masters of Ships buy all their Freights.

The King of *Coramantien* was himself a Man of a Hundred and odd Years old, and had no Son, though he had many beautiful *Black-Wives*; for most certainly, there are Beauties that can charm of that Colour. In his younger Years he had had many gallant Men to his Sons, thirteen of which died in Battel, conquering when they fell; and he had only left him for his Successor, one Grand-Child, Son to one of these dead Victors; who, as soon as he cou'd bear a Bow in his Hand, and a Quiver at his Back, was sent into the Field, to be trained up by one of the oldest Generals, to War; where, from his natural Inclination to Arms, and the Occasions given him, with the good Conduct of the old General, he became, at the Age of Seventeen, one of the most expert Captains, and bravest Soldiers, that ever saw the Field of *Mars*: So that he was ador'd as the Wonder of all that World, and the Darling of the Soldiers.

Page 2130

Besides, he was adorn'd with a native Beauty so transcending all those of his gloomy Race, that he strook an Awe and Reverence, even in those that knew not his Quality; as he did in me, who beheld him with Surprise and Wonder, when afterwards he arriv'd in our World.

He had scarce arriv'd at his Seventeenth Year, when fighting by his Side, the General was kill'd with an Arrow in his Eye, which the Prince *Oroonoko* (for so was this gallant *Moor* call'd) very narrowly avoided; nor had he, if the General, who saw the Arrow shot, and perceiving it aim'd at the Prince, had not bow'd his Head between, on purpose to receive it in his own Body rather than it shou'd touch that of the Prince, and so saved him.

'Twas then, afflicted as *Oroonoko* was, that he was proclaim'd Général in the old Man's place; and then it was, at the finishing of that War, which had continu'd for two Years, that the Prince came to Court; where he had hardly been a Month together, from the time of his fifth Year, to that of Seventeen; and 'twas amazing to imagine where it was he learn'd so much Humanity; or, to give his Accomplishments a juster Name, where 'twas he got that real Greatness of Soul, those refin'd Notions of true Honour, that absolute Generosity, and that Softness that was capable of the highest Passions of Love and Gallantry, whose Objects were almost continually fighting Men, or those mangl'd, or dead; who heard no Sounds, but those of War and Groans: Some part of it we may attribute to the Care of a *French-Man* of Wit and Learning; who finding it turn to very good Account to be a sort of Royal Tutor to this young *Black*, & perceiving him very ready, apt, and quick of Apprehension, took a great pleasure to teach him Morals, Language and Science; and was for it extreamly belov'd and valu'd by him. Another Reason was, He lov'd, when he came from War, to see all the *English* Gentlemen that traded thither; and did not only learn their Language, but that of the *Spaniards* also, with whom he traded afterwards for Slaves.

I have often seen and convers'd with this great Man, and been a Witness to many of his mighty Actions; and do assure my Reader, the most Illustrious Courts cou'd not have produc'd a braver Man, both for Greatness of Courage and Mind, a Judgment more solid, a Wit more quick, and a Conversation more sweet and diverting. He knew almost as much as if he had read much: He had heard of, and admir'd the *Romans*; he had heard of the late Civil Wars in *England*, and the deplorable Death of our great Monarch; and wou'd discourse of it with all the Sense, and Abhorrence of the Injustice imaginable. He had an extream good and graceful Mien, and all the Civility of a well-bred great Man. He had nothing of Barbarity in his Nature, but in all Points address'd himself, as if his Education had been in some *European* Court.

This great and just Character of *Oroonoko* gave me an extream Curiosity to see him, especially when I knew he spoke *French* and *English*, and that I cou'd talk with him.

Page 2131

But though I had heard so much of him, I was as greatly surpriz'd when I saw him, as if I had heard nothing of him; so beyond

all Report I found him. He came into the Room, and address'd himself to me, and some other Women, with the best Grace in the World. He was pretty tall, but of a Shape the most exact that can be fancy'd: The most famous Statuary cou'd not form the Figure of a Man more admirably turn'd from Head to Foot. His Face was not of that brown, rusty Black which most of that Nation are, but a perfect Ebony, or polish'd Jett. His Eyes were the most awful that cou'd be seen, and very piercing; the White of 'em being like Snow, as were his Teeth. His Nose was rising and *Roman*, instead of *African* and flat. His Mouth, the finest shap'd that cou'd be seen; far from those great turn'd Lips, which are so natural to the rest of the *Negroes*. The whole Proportion and Air of his Face was so noble, and exactly form'd, that, bating his Colour, there cou'd be nothing in Nature more beautiful, agreeable and handsome. There was no one Grace wanting, that bears the Standard of true Beauty: His Hair came down to his Shoulders, by the Aids of Art; which was, by pulling it out with a Quill, and keeping it comb'd; of which he took particular Care. Nor did the Perfections of his Mind come short of those of his Person; for his Discourse was admirable upon almost any Subject; and who-ever had heard him speak, wou'd have been convinc'd of their Errors, that all fine Wit is confin'd to the *White Men*, especially to those of *Christendom*; and wou'd have confess'd that *Oroonoko* was as capable even of reigning well, and of governing as wisely, had as great a Soul, as politick Maxims, and was as sensible of Power as any Prince civiliz'd in the most refin'd Schools of Humanity and Learning, or the most Illustrious Courts.

This Prince, such as I have describ'd him, whose Soul and Body were so admirably adorn'd, was (while yet he was in the Court of his Grandfather) as I said, as capable of Love, as 'twas possible for a brave and gallant Man to be; and in saying that, I have nam'd the highest Degree of Love; for sure, great Souls are most capable of that Passion.

I have already said, the old General was kill'd by the shot of an Arrow, by the Side of this Prince, in Battel; and that *Oroonoko* was made General. This old dead *Hero* had one only Daughter left of his Race; a Beauty that, to describe her truly, one need say only, she was Female to the noble Male; the beautiful *Black Venus*, to our young *Mars*; as charming in her Person as he, and of delicate Vertues. I have seen an hundred *White Men* sighing after her, and making a thousand Vows at her Feet, all vain, and unsuccessful: And she was, indeed, too great for any, but a Prince of her own Nation to adore.

Oroonoko coming from the Wars, (which were now ended) after he had made his Court to his Grandfather, he thought in Honour he ought to make a Visit to *Imoinda*, the Daughter of his Foster-father, the dead General; and to make some Excuses to her, because his Preservation was the Occasion of her Father's Death; and to present her with those Slaves that had been taken in this last Battel, as the Trophies of her Father's Victories. When he came, attended by all the young Soldiers of any Merit, he was infinitely surpriz'd at the Beauty of this fair Queen of Night, whose Face and Person was so exceeding all he had ever beheld, that lovely Modesty with which she receiv'd him, that Softness in her Look, and Sighs, upon the melancholy Occasion of this Honour that was done by so great a Man as *Oroonoko*, and a Prince of whom she had heard such admirable things; the Awfulness wherewith she receiv'd him, and the Sweetness of her Words and Behaviour while he stay'd, gain'd a perfect Conquest over his fierce Heart, and made him feel, the Victor cou'd be subdu'd.

Page 2132

So that having made his first Complements, and presented her an hundred and fifty Slaves in Fetters, he told her with his Eyes, that he was not insensible of her Charms; while *Imoinda*, who wish'd for nothing more than so glorious a Conquest, was pleas'd to believe, she understood that silent Language of new-born Love; and from that Moment, put on all her Additions to Beauty.

The Prince return'd to Court with quite another Humour than before; and though he did not speak much of the fair *Imoinda*, he had the pleasure to hear all his Followers speak of nothing but the Charms of that Maid; insomuch that, even in the Presence of the old King, they were extolling her, and heightning, if possible, the Beauties they had found in her: So that nothing else was talk'd of, no other Sound was heard in every Corner where there were Whisperers, but *Imoinda! Imoinda!*

'Twill be imagin'd *Oroonoko* stay'd not long before he made his second Visit; nor, considering his Quality, not much longer before he told her, he ador'd her. I have often heard him say, that he admir'd by what strange Inspiration he came to talk things so soft, and so passionate, who never knew Love, nor was us'd to the Conversation of Women; but (to use his own Words) he said, Most happily, some new, and till then unknown Power instructed his Heart and Tongue in the Language of Love, and at the same time, in favour of him, inspir'd *Imoinda* with a Sense of his Passion. She was touch'd with what he said, and return'd it all in such Answers as went to his very Heart, with a Pleasure unknown before: Nor did he use those Obligations ill, that Love had done him; but turn'd all his happy Moments to the best advantage; and as he knew no Vice, his Flame aim'd at nothing but Honour, if such a distinction may be made in Love; and especially in that Country, where Men take to themselves as many as they can maintain; and where the only Crime and Sin with Woman is, to turn her off, to abandon her to Want, Shame and Misery: Such ill Morals are only practis'd in Christian-Countries, where they prefer the bare Name of Religion; and, without Vertue or Morality, think that's sufficient. But *Oroonoko* was none of those Professors; but as he had right Notions of Honour, so he made her such Propositions as were not only and barely such; but, contrary to the Custom of his Country, he made her Vows, she shou'd be the only woman he

wou'd possess while he liv'd; that no Age or Wrinkles shou'd incline him to change, for her Soul wou'd be always fine, and always young; and he shou'd have an eternal *Idea* in his Mind of the Charms she now bore, and shou'd look into his Heart for that *Idea*, when he cou'd find it no longer in her Face.

After a thousand Assurances of his lasting Flame, and her eternal Empire over him, she condescended to receive him for her Husband; or rather, receiv'd him, as the greatest Honour the God's cou'd do her.

Page 2133

There is a certain Ceremony in these Cases to be observ'd, which I forgot to ask him how perform'd; but 'twas concluded on both sides, that, in Obedience to him, the Grand-father was to be first made acquainted with the Design: for they pay a most absolute Resignation to the Monarch, especially when he is a Parent also.

On the other side, the old King, who had many Wives, and many Concubines, wanted not Court-Flatterers to insinuate in his Heart a thousand tender Thoughts for this young Beauty; and who represented her to his Fancy, as the most charming he had ever possess'd in all the long Race of his numerous Years. At this Character his old Heart, like an extinguish'd Brand, most apt to take Fire, felt new Sparks of Love, and began to kindle; and now grown to his second Childhood, long'd with Impatience to behold this gay thing, with whom, alas! he cou'd but innocently play. But how he shou'd be confirm'd she was this *Wonder*, before he us'd his Power to call her to Court (where Maidens never came, unless for the King's private Use) he was next to consider; and while he was so doing, he had Intelligence brought him, that *Imoinda* was most certainly Mistress to the Prince *Oroonoko*. This gave him some *Shagrien*; however, it gave him also an Opportunity, one Day, when the Prince was a-hunting, to wait on a Man of Quality, as his Slave and Attendant, who shou'd go and make a Present to *Imoinda*, as from the Prince; he shou'd then, unknown, see this fair Maid, and have an Opportunity to hear what Message she wou'd return the Prince for his Present; and from thence gather the state of her Heart, and degree of her Inclination. This was put in Execution, and the old Monarch saw, and burnt: He found her all he had heard, and wou'd not delay his Happiness, but found he shou'd have some Obstacle to overcome her Heart; for she express'd her Sense of the Present the Prince had sent her, in terms so sweet, so soft and pretty, with an Air of Love and Joy that cou'd not be dissembl'd; insomuch that 'twas past doubt whether she lov'd *Oroonoko* entirely. This gave the old King some Affliction; but he salv'd it with this, that the Obedience the People pay their King, was not at all inferior to what they pay'd their Gods: And what Love wou'd not oblige *Imoinda* to do, Duty wou'd compel her to.

He was therefore no sooner got to his Apartment, but he sent the Royal Veil to *Imoinda*; that is, the Ceremony of Invitation; he sends the Lady, he has a Mind to honour with his Bed, a Veil, with which she is cover'd, and secur'd for the King's Use; and 'tis Death to disobey; besides, held a most impious Disobedience.

'Tis not to be imagin'd the Surprise and Grief that seiz'd this lovely Maid at this News and Sight. However, as Delays in these Cases are dangerous, and Pleading worse than Treason; trembling, and almost fainting, she was oblig'd to suffer her self to be cover'd, and led away.

They brought her thus to Court; and the King, who had caus'd a very rich Bath to be prepar'd, was led into it, where he sate under a Canopy, in State, to receive this long'd for Virgin; whom he having commanded shou'd be brought to him, they (after dis-robing her) led her to the Bath, and making fast the Doors, left her to descend. The King, without more Courtship, bad her throw off her Mantle, and come to his Arms. But *Imoinda*, all in Tears, threw her self on the Marble, on the Brink of the Bath, and besought him to hear her.

Page 2134

She told him, as she was a Maid, how proud of the Divine Glory she should have been of having it in her power to oblige her King: but as by the Laws, he cou'd not; and from his Royal Goodness, wou'd not take from any Man his wedded Wife: So she believ'd she shou'd be the Occasion of making him commit a great Sin, if she did not reveal her State and Condition; and tell him, she was anothers, and cou'd not be so happy to be his.

The King, enrag'd at this Delay, hastily demanded the Name of the bold Man, that had marry'd a Woman of her Degree, without his Consent. *Imoinda*, seeing his Eyes fierce, and his Hands tremble; whether with Age, or Anger, I know not; but she fansy'd the last, almost repented she had said so much, for now she fear'd the Storm wou'd fall on the Prince; she therefore said a thousand things to appease the raging of his Flame, and to prepare him to hear who it was with Calmness; but before she spoke, he imagin'd who she meant, but wou'd not seem to do so, but commanded her to lay aside her Mantle, and suffer her self to receive his Caresses; or, by his Gods, he swore, that happy Man whom she was going to name shou'd die, though it were even *Oroonoko* himself. *Therefore* (said he) *deny this Marriage, and swear thy self a Maid. That* (reply'd *Imoinda*) *by all our Powers I do; for I am*

not yet known to my Husband. 'Tis enough (said the King:) *'tis enough to satisfie both my Conscience, and my Heart.* And rising from his Seat, he went, and led her into the Bath; it being in vain for her to resist.

In this time the Prince, who was return'd from Hunting, went to visit his *Imoinda*, but found her gone; and not only so, but heard she had receiv'd the Royal Veil. This rais'd him to a Storm; and in his Madness, they had much ado to save him from laying violent Hands on himself. Force first prevail'd, and then Reason: They urg'd all to him, that might oppose his Rage; but nothing weigh'd so greatly with him as the King's Old Age incapable of injuring him with *Imoinda*. He wou'd give way to that Hope, because it pleas'd him most, and flatter'd best his Heart. Yet this serv'd not altogether to make him cease his different Passions, which sometimes rag'd within him, and sometimes softned into Showers. 'Twas not enough to appease him, to tell him, his Grand-father was old, and cou'd not that way injure him, while he retain'd that awful Duty which the young Men are us'd there to pay to their grave Relations. He cou'd not be convinc'd he had no Cause to sigh and mourn for the Loss of a Mistress, he cou'd not with all his Strength and Courage retrieve. And he wou'd often cry, *O my Friends! were she in wall'd Cities, or confin'd from me in Fortifications of the greatest Strength; did Inchantments or Monsters detain her from me, I wou'd venture through any Hazard to free her: But here, in the Arms of a feeble old Man, my Youth, my violent Love, my Trade in Arms, and all my vast Desire of Glory, avail me nothing: Imoinda is as irrecoverably lost to me, as if she were snatch'd by the cold Arms of Death: Oh! she is never to be retriev'd. If I wou'd wait tedious Years, till Fate shou'd bow the old King to his Grave; even that wou'd not leave me Imoinda free; but still that Custom that makes it so vile a Crime for a Son to marry his Father's Wives or Mistresses, wou'd hinder my Happiness; unless I wou'd either ignobly set an ill President to my Successors, or abandon my Country, and fly with her to some unknown World, who never heard our Story.*

Page 2135

But it was objected to him, that his Case was not the same; for *Imoinda* being his lawful Wife, by solemn Contract, 'twas he was the injur'd Man, and might, if he so pleas'd, take *Imoinda* back, the Breach of the Law being on his Grand-father's side; and that if he cou'd circumvent him, and redeem her from the *Otan*, which is the Palace of the King's Women, a sort of *Seraglio*, it was both just and lawful for him so to do.

This Reasoning had some force upon him, and he shou'd have been entirely comforted, but for the Thought that she was possess'd by his Grand-father. However, he lov'd so well, that he was resolv'd to believe what most favour'd his Hope; and to endeavour to learn from *Imoinda*'s own Mouth, what only she cou'd satisfie him in; whether she was robb'd of that Blessing, which was only due to his Faith and Love. But as it was very hard to get a Sight of the Women, for no Men ever enter'd into the *Otan*, but when the King went to entertain himself with some one of his Wives, or Mistresses; and 'twas Death at any other time, for any other to go in; so he knew not how to contrive to get a Sight of her.

While *Oroonoko* felt all the Agonies of Love, and suffer'd under a Torment the most painful in the World, the old King was not exempted from his share of Affliction. He was troubl'd for having been forc'd by an irresistible Passion, to rob his Son of a Treasure, he knew, cou'd not but be extreamly dear to him, since she was the most beautiful that ever had been seen; and had besides, all the Sweetness and Innocence of Youth and Modesty, with a Charm of Wit surpassing all. He found that, however she was forc'd to expose her lovely Person to his wither'd Arms, she cou'd only sigh and weep there, and think of *Oroonoko*; and oftentimes cou'd not forbear speaking of him, though her Life were, by Custom, forfeited by owning her Passion. But she spoke not of a Lover only, but of a Prince dear to him, to whom she spoke; and of the Praises of a Man, who, till now, fill'd the old Man's Soul with Joy at every Recital of his Bravery, or even his Name. And 'twas this Dotage on our young *Hero*, that gave *Imoinda* a thousand Privileges to speak of him, without offending; and this Condescension in the old King, that made her take the Satisfaction of speaking of him so very often.

Besides, he many times enquir'd how the Prince bore himself; and those of whom he ask'd, being entirely Slaves to the Merits and Vertrues of the Prince, still answer'd what they thought conduc'd best to his Service; which was, to make the old King fancy that the Prince had no more Interest in *Imoinda*, and had resign'd her willingly to the Pleasure of the King; that he diverted himself with his Mathematicians, his Fortifications, his Officers, and his Hunting.

This pleas'd the old Lover, who fail'd not to report these things again to *Imoinda*, that she might, by the Example of her young Lover, withdraw her Heart, and rest better contented in his Arms. But however she was forc'd to receive this unwelcome News, in all Appearance, with Unconcern, and Content, her Heart was bursting within, and she was only happy when she cou'd get alone, to vent her Griefs and Moans with Sighs and Tears.

Page 2136

What Reports of the Prince's Conduct were made to the King, he thought good to justifie as far as possibly he cou'd by his Actions;

and when he appear'd in the Presence of the King, he shew'd a Face not at all betraying his Heart: So that in a little time the old Man, being entirely convinc'd that he was no longer a Lover of *Imoinda*, he carry'd him with him, in his Train, to the *Otan*, often to banquet with his Mistress. But as soon as he enter'd, one Day, into the Apartment of *Imoinda*, with the King, at the first Glance from her Eyes, notwithstanding all his determined Resolution, he was ready to sink in the place where he stood; and had certainly done so, but for the Support of *Aboan*, a young Man, who was next to him; which, with his Change of Countenance, had betray'd him, had the King chanc'd to look that way. And I have observ'd, 'tis a very great Error in those, who laugh when one says, *A Negro can change Colour*; for I have seen 'em as frequently blush, and look pale, and that as visibly as ever I saw in the most beautiful *White*. And 'tis certain that both these Changes were evident, this Day, in both these Lovers. And *Imoinda*, who saw with some Joy the Change in the Prince's Face, and found it in her own, strove to divert the King from beholding either, by a forc'd Caress, with which she met him; which was a new Wound in the Heart of the poor dying Prince. But as soon as the King was busy'd in looking on some fine thing of *Imoinda's* making, she had time to tell the Prince with her angry, but Love-darting Eyes, that she resented his Coldness, and bemoan'd her own miserable Captivity. Nor were his Eyes silent, but answer'd hers again, as much as Eyes cou'd do, instructed by the most tender, and most passionate Heart that ever lov'd: And they spoke so well, and so effectually, as *Imoinda* no longer doubted, but she was the only Delight, and the Darling of that Soul she found pleading in 'em its Right of Love, which none was more willing to resign than she. And 'twas this powerful Language alone that in an Instant convey'd all the Thoughts of their Souls to each other; that they both found, there wanted but Opportunity to make them both entirely happy. But when he saw another Door open'd by *Onahal*, a former old Wife of the King's, who now had Charge of *Imoinda*; and saw the Prospect of a Bed of State made ready, with Sweets and Flowers for the Dalliance of the King; who immediately lead the trembling Victim from his Sight, into that prepar'd Repose. What Rage! what wild Frenzies seiz'd his Heart! which forcing to keep within Bounds, and to suffer without Noise, it became the more insupportable, and rent his Soul with ten thousand Pains. He was forc'd to retire, to vent his Groans; where he fell down on a Carpet, and lay struggling a long time, and only breathing now and then,—*O Imoinda!* When *Onahal* had finish'd her necessary Affair within, shutting the Door, she came forth to wait, till the King call'd; and hearing some one sighing in the other Room, she pass'd on, and found the Prince in that deplorable Condition, which she thought needed her Aid: She gave him Cordials, but all in vain; till finding the nature of his Disease, by his Sighs, and naming *Imoinda*. She told him, he had not so much Cause as he imagin'd, to afflict himself; for if he knew the King so well as she did, he wou'd not lose a Moment in Jealousie, and that she was confident that *Imoinda* bore, at this Minute, part in his Affliction.

Page 2137

Aboan was of the same Opinion; and both together, perswaded him to re-assume his Courage; and all sitting down on the Carpet, the Prince said so many obliging things to *Onahal*, that he half perswaded her to be of his Party. And she promis'd him, she wou'd thus far comply with his just Desires, that she wou'd let *Imoinda* know how faithful he was, what he suffer'd, and what he said.

This Discourse lasted till the King call'd, which gave *Oroonoko* a certain Satisfaction; and with the Hope *Onahal* had made him conceive, he assum'd a Look as gay as 'twas possible a Man in his Circumstances cou'd do; and presently after, he was call'd in with the rest who waited without. The King commanded Musick to be brought, and several of his young Wives and Mistresses came all together by his Command, to dance before him; where *Imoinda* perform'd her Part with an Air and Grace so passing all the rest, as her Beauty was above 'em; and receiv'd the Present, ordain'd as a Prize. The Prince was every Moment more charm'd with the new Beauties and Graces he beheld in this fair One: And while he gaz'd, and she danc'd, *Onahal* was retir'd to a Window with *Aboan*.

This *Onahal*, as I said, was one of the Cast-Mistresses of the old King; and 'twas these (now past their Beauty) that were made Guardians, or Governants to the new, and the young Ones; and whose Business it was, to teach them all those wanton Arts of Love, with which they prevail'd and charm'd heretofore in their Turn; and who now treated the triumphing happy Ones with all the Severity, as to Liberty and Freedom, that was possible, in revenge of those Honours they rob them of; envying them those Satisfaction, those Gallantries and Presents, that were once made to themselves, while Youth and Beauty lasted, and which they now saw pass were regardless by, and pay'd only to the Bloomings. And certainly, nothing is more afflicting to a decay'd Beauty, than to behold in it self declining Charms, that were once ador'd; and to find those Caresses paid to new Beauties, to which once she laid a Claim; to hear 'em whisper as she passes by, *That once was a delicate Woman*. These abandon'd Ladies therefore endeavour to revenge all the Despights, and Decays of Time, on these flourishing happy Ones. And 'twas this Severity, that gave *Oroonoko* a thousand Fears he shou'd never prevail with *Onahal*, to see *Imoinda*. But, as I said, she was now retir'd to a Window with *Aboan*.

This young Man was not only one of the best Quality, but a Man extreamly well made, and beautiful; and coming often to attend the King to the *Otan*, he had subdu'd the Heart of the antiquated *Onahal*, which had not forgot how pleasant it was to be in Love: And though she had some Decays in her Face, she had none in her Sence and Wit; she was there agreeable still, even to *Aboan's* Youth; so that he took pleasure in entertaining her with Discourses of Love: He knew also, that to make his Court to these She-Favourites, was the way to be great; these being the Persons that do all Affairs and Business at Court. He had also observ'd that

she had given him Glances more tender and inviting, than she had done to others of his Quality: And now, when he saw that her Favour cou'd so absolutely oblige the Prince, he fail'd not to sigh in her Ear, and to look with Eyes all soft upon her, and give her Hope that she had made some Impressions on his Heart.

Page 2138

He found her pleas'd at this, and making a thousand Advances to him; but the Ceremony ending, and the King departing, broke up the Company for that Day, and his Conversation.

Aboan fail'd not that Night to tell the Prince of his Success, and how advantageous the Service of *Onahal* might be to his Amour with *Imoinda*. The Prince was overjoy'd with this good News, and besought him, if it were possible, to caress her so, as to engage her entirely; which he cou'd not fail to do, if he comply'd with her Desires: *For then* (said the Prince) *her Life lying at your Mercy, she must grant you the Request you make in my Behalf.* *Aboan* understood him; and assur'd him, he would make Love so effectually, that he wou'd defie the most expert Mistress of the Art, to find out whether he dissembl'd it, or had it really. And 'twas with Impatience they waited the next Opportunity of going to the *Otan*.

The Wars came on, the Time of taking the Field approach'd, and 'twas impossible for the Prince to delay his going at the Head of his Army, to encounter the Enemy: So that every Day seem'd a tedious Year, till he saw his *Imoinda*; for he believ'd he cou'd not live, if he were forc'd away without being so happy. 'Twas with Impatience therefore, that he expected the next Visit the King wou'd make; and, according to his Wish, it was not long.

The Parley of the Eyes of these two Lovers had not pass'd so secretly, but an old jealous Lover cou'd spy it; or rather, he wanted not Flatterers, who told him, they observ'd it: So that the Prince was hasten'd to the Camp, and this was the last Visit he found he shou'd make to the *Otan*; he therefore urg'd *Aboan* to make the best of this last Effort, and to explain himself so to *Onahal*, that she, deferring her Enjoyment of her young Lover no longer, might make way for the Prince to speak to *Imoinda*.

The whole Affair being agreed on between the Prince and *Aboan*, they attended the King, as the Custom was, to the *Otan*; where, while the whole Company was taken up in beholding the Dancing, and antick Postures the Women Royal made, to divert the King, *Onahal* singl'd out *Aboan*, whom she found most pliable to her Wish. When she had him where she believ'd she cou'd not be heard, she sigh'd to him, and softly cry'd, *Ah, Aboan! When will you be sensible of my Passion? I confess it with my Mouth, because I wou'd not give my Eyes the Lye; and you have but too much already perceiv'd they have confess'd my Flame: Nor wou'd I have you believe, that because I am the abandon'd Mistress of a King, I esteem my self altogether divested of Charms. No, Aboan; I have still a Rest of Beauty enough engaging, and have learn'd to please too well, not to be desirable. I can have Lovers still, but will have none but Aboan. Madam* (reply'd the half-feigning Youth) *you have already, by my Eyes, found, you can still conquer; and I believe 'tis in pity of me, you condescend to this kind Confession. But, Madam, Words are us'd to be so small a part of our Country-Courtship, that 'tis rare one can get so happy an Opportunity as to tell one's Heart; and those few Minutes we have are forc'd to be snatch'd for more certain Proofs of Love, than speaking and sighing; and such I languish for.*

Page 2139

He spoke this with such a Tone, that she hop'd it true, and cou'd not forbear believing it; and being wholly transported with Joy, for having subdu'd the finest of all the King's Subjects to her Desires, she took from her Ears two large Pearls, and commanded him to wear 'em in his. He wou'd have refus'd 'em, crying, *Madam, these are not the Proofs of your Love that I expect; 'tis Opportunity, 'tis a Lone hour only, that can make me happy.* But forcing the Pearls into his Hand, she whisper'd softly to him, *Oh! Do not fear a Woman's Invention, when Love sets her a-thinking.* And pressing his Hand, she cry'd, *This Night you shall be happy. Come to the Gate of the Orange-Groves, behind the Otan; and I will be ready, about Midnight, to receive you.* 'Twas thus agreed, and she left him, that no notice might be taken of their speaking together.

The Ladies were still dancing, and the King, laid on a Carpet, with a great deal of pleasure, was beholding them, especially *Imoinda*; who that Day appear'd more lovely than ever, being enliven'd with the good Tidings *Onahal* had brought her of the constant Passion the Prince had for her. The Prince was laid on another Carpet, at the other end of the Room, with his Eyes fix'd on the Object of his Soul; and as she turn'd, or mov'd, so did they; and she alone gave his Eyes and Soul their Motions: Nor did *Imoinda* employ her Eyes to any other Use, than in beholding with infinite Pleasure the Joy she produc'd in those of the Prince. But while she was more regarding him, than the Steps she took, she chanc'd to fall; and so near him, as that leaping with extream force from the Carpet, he caught her in his Arms as she fell; and 'twas visible to the whole Presence, the Joy wherewith he receiv'd her: He clasp'd her close to his Bosom, and quite forgot that Reverence that was due to the Mistress of a King, and that Punishment that is the Reward of a Boldness of this nature; and had not the Presence of Mind of *Imoinda* (fonder of his Safety, than her own) befriended him, in making her spring from his Arms, and fall into her Dance again, he had, at that Instant, met his

Death; for the old King, jealous to the last degree, rose up in Rage, broke all the Diversion, and led *Imoinda* to her Apartment, and sent out Word to the Prince, to go immediately to the Camp; and that if he were found another Night in Court, he shou'd suffer the Death ordain'd for disobedient Offenders.

You may imagine how welcome this News was to *Oroonoko*, whose unseasonable Transport and Caress of *Imoinda* was blam'd by all Men that lov'd him; and now he perceiv'd his Fault, yet cry'd, *That for such another Moment, he wou'd be content to die.*

All the *Otan* was in disorder about this Accident; and *Onahal* was particularly concern'd, because on the Prince's Stay depended her Happiness; for she cou'd no longer expect that of *Aboan*. So that, e'er they departed, they contriv'd it so, that the Prince and he shou'd come both that Night to the Grove of the *Otan*, which was all of Oranges and Citrons; and that there they shou'd wait her Orders.

Page 2140

They parted thus, with Grief enough, till Night; leaving the King in possession of the lovely Maid. But nothing cou'd appease the Jealousie of the old Lover: He wou'd not be impos'd on, but wou'd have it, that *Imoinda* made a false Step on purpose to fall into *Oroonoko*'s Bosom, and that all things look'd like a Design on both sides, and 'twas in vain she protested her Innocence: He was old and obstinate, and left her more than half assur'd that his Fear was true.

The King going to his Apartment, sent to know where the Prince was, and if he intended to obey his Command. The Messenger return'd, and told him, he found the Prince pensive, and altogether unpreparing for the Campaign; that he lay negligently on the Ground, and answer'd very little. This confirm'd the Jealousie of the King, and he commanded that they shou'd very narrowly and privately watch his Motions; and that he shou'd not stir from his Apartment, but one Spy or other shou'd be employ'd to watch him: So that the Hour approaching, wherein he was to go to the Citron-Grove; and taking only *Aboan* along with him, he leaves his Apartment, and was watch'd to the very Gate of the *Otan*; where he was seen to enter, and where they left him, to carry back the Tidings to the King.

Oroonoko and *Aboan* were no sooner enter'd, but *Onahal* led the Prince to the Apartment of *Imoinda*; who, not knowing any thing of her Happiness, was laid in Bed. But *Onahal* only left him in her Chamber, to make the best of his Opportunity, and took her dear *Aboan* to her own; where he shew'd the height of Complaisance for his Prince, when, to give him an Opportunity, he suffer'd himself to be caress'd in Bed by *Onahal*.

The Prince softly waken'd *Imoinda*, who was not a little surpriz'd with Joy to find him there; and yet she trembl'd with a thousand Fears. I believe, he omitted saying nothing to this young Maid, that might perswade her to suffer him to seize his own, and take the Rights of Love; and I believe she was not long resisting those Arms, where she so long'd to be; and having Opportunity, Night and Silence, Youth, Love and Desire, he soon prevail'd; and ravish'd in a Moment, what his old Grandfather had been endeavouring for so many Months.

'Tis not to be imagin'd the Satisfaction of these two young Lovers; nor the Vows she made him, that she remain'd a spotless Maid, till that Night; and that what she did with his Grand-father, had robb'd him of no part of her Virgin-Honour, the Gods, in Mercy and Justice, having reserv'd that for her plighted Lord, to whom of Right it belong'd. And 'tis impossible to express the Transports he suffer'd, while he listen'd to a Discourse so charming, from her lov'd Lips; and clasp'd that Body in his Arms, for whom he had so long languish'd; and nothing now afflicted him, but his suddain Departure from her; for he told her the Necessity, and his Commands; but shou'd depart satisfy'd in this, That since the old King had hitherto not been able to deprive him of those Enjoyments which only belong'd to him, he believ'd for the future he wou'd be less able to injure him; so that, abating the Scandal of the Veil, which was no otherwise so, than that she was Wife to another: He believ'd her safe, even in the Arms of the King, and innocent; yet wou'd he have ventur'd at the Conquest of the World, and have given it all, to have had her avoided that Honour of receiving the *Royal Veil*.

Page 2141

'Twas thus, between a thousand Caresses, that both bemoan'd the hard Fate of Youth and Beauty, so liable to that cruel Promotion: 'Twas a Glory that cou'd well have been spar'd here, though desir'd, and aim'd at by all the young Females of that Kingdom.

But while they were thus fondly employ'd, forgetting how Time ran on, and that the Dawn must conduct him far away from his only Happiness, they heard a great Noise in the *Otan*, and unusual Voices of Men; at which the Prince, starting from the Arms of the frighted *Imoinda*, ran to a little Battel-Ax he us'd to wear by his Side; and having not so much leisure, as to put on his Habit, he oppos'd himself against some who were already opening the Door; which they did with so much Violence, that *Oroonoko* was

not able to defend it; but was forc'd to cry out with a commanding Voice, *Whoever ye are that have the Boldness to attempt to approach this Apartment thus rudely, know, that I, the Prince Oroonoko, will revenge it with the certain Death of him that first enters: Therefore stand back, and know, this place is sacred to Love, and me this Night; to Morrow 'tis the King's.*

This he spoke with a Voice so resolv'd and assur'd, that they soon retir'd from the Door, but cry'd, *'Tis by the King's Command we are come; and being satisfy'd by thy Voice, O Prince, as much as if we had enter'd, we can report to the King the Truth of all his Fears, and leave thee to provide for thy own Safety, as thou art advis'd by thy Friends.*

At these Words they departed, and left the Prince to take a short and sad Leave of his *Imoinda*; who trusting in the strength of her Charms, believ'd she shou'd appease the Fury of a jealous King, by saying, She was surpriz'd, and that it was by force of Arms he got into her Apartment. All her Concern now was for his Life, and therefore she hasten'd him to the Camp; and with much a-do, prevail'd on him to go: Nor was it she alone that prevail'd, *Aboan* and *Onahal* both pleaded, and both assur'd him of a Lye that shou'd be well enough contriv'd to secure *Imoinda*. So that, at last, with a Heart sad as Death, dying Eyes, and sighing Soul, *Oroonoko* departed, and took his way to the Camp.

It was not long after the King in Person came to the *Otan*; where beholding *Imoinda* with Rage in his Eyes, he upbraided her Wickedness and Perfidy, and threatening her Royal Lover, she fell on her Face at his Feet, bedewing the Floor with her Tears, and imploring his Pardon for a Fault which she had not with her Will committed; as *Onahal*, who was also prostrate with her, cou'd testifie: That, unknown to her, he had broke into her Apartment, and ravish'd her. She spoke this much against her Conscience; but to save her own Life, 'twas absolutely necessary she shou'd feign this Falsity. She knew it cou'd not injure the Prince, he being fled to-an-Army that wou'd stand by him, against any Injuries that shou'd assault him. However, this last Thought of *Imoinda*'s being ravish'd, chang'd the Measures of his Revenge; and whereas before he design'd to be himself her Executioner, he now resolv'd she shou'd not die. But as it is the greatest Crime in nature amongst 'em to touch a Woman, after having been possess'd by a Son, a Father, or a Brother; so now he look'd on *Imoinda* as a polluted thing, wholly unfit for his Embrace; nor wou'd he resign her to his Grand-son, because she had receiv'd the *Royal Veil*.

Page 2142

He therefore removes her from the *Otan*, with *Onahal*; whom he put into safe Hands, with Order they shou'd be both sold off, as Slaves, to another Country, either *Christian*, or *Heathen*; 'twas no matter where.

This cruel Sentence, worse than Death, they implor'd, might be revers'd; but their Prayers were vain, and it was put in Execution accordingly, and that with so much Secrecy, that none, either without, or within the *Otan*, knew any thing of their Absence, or their Destiny.

The old King, nevertheless, executed this with a great deal of Reluctancy; but he believ'd he had made a very great Conquest over himself, when he had once resolv'd, and had perform'd what he resolv'd. He believ'd now, that his Love had been unjust; and that he cou'd not expect the Gods, or Captain of the Clouds, (as they call the unknown Power) shou'd suffer a better Consequence from so ill a Cause. He now begins to hold *Oroonoko* excus'd; and to say, he had Reason for what he did: And now every Body cou'd assure the King, how passionately *Imoinda* was belov'd by the Prince; even those confess'd it now, who said the contrary before his Flame was abated. So that the King being old, and not able to defend himself in War, and having no Sons of all his Race remaining alive, but only this, to maintain him on his Throne; and looking on this as a Man disoblig'd, first by the Rape of his Mistress, or rather, Wife; and now by depriving of him wholly of her, he fear'd, might make him desperate, and do some cruel thing, either to himself, or his old Grand-father, the Offender; he began to repent him extreemly of the Contempt he had, in his Rage, put on *Imoinda*. Besides, he consider'd he ought in Honour to have kill'd her, for this Offence, if it had been one: He ought to have had so much Value and Consideration for a Maid of her Quality, as to have nobly put her to death; and not to have sold her like a common Slave, the greatest Revenge, and the most disgraceful of any; and to which they a thousand times prefer Death, and implore it; as *Imoinda* did, but cou'd not obtain that Honour. Seeing therefore it was certain that *Oroonoko* wou'd highly resent this Affront, he thought good to make some Excuse for his Rashness to him; and to that End he sent a Messenger to the Camp, with Orders to treat with him about the Master, to gain his Pardon, and to endeavour to mitigate his Grief; but that by no means he shou'd tell him, she was sold, but secretly put to death; for he knew he shou'd. never obtain his Pardon for the other.

When the Messenger came, he found the Prince upon the point of Engaging with the Enemy; but as soon as he heard of the Arrival of the Messenger, he commanded him to his Tent, where he embrac'd him, and receiv'd him with Joy; which was soon abated, by the down-cast Looks of the Messenger, who was instantly demanded the Cause by *Oroonoko*, who, impatient of Delay, ask'd a thousand Questions in a Breath; and all concerning *Imoinda*: But there needed little Return, for he cou'd almost answer himself of all he demanded, from his Sighs and Eyes. At last, the Messenger casting himself at the Prince's Feet, and kissing them, with all the Submission of a Man that had something to implore which he dreaded to utter, he besought him to hear with Calmness

what he had to deliver to him, and to call up all his noble and Heroick Courage, to encounter with his Words, and defend himself against the ungrateful things he must relate.

Page 2143

Oroonoko reply'd, with a deep Sigh, and a languishing Voice,—*I am arm'd against their worst Efforts—; for I know they will tell me, Imoinda is no more—; and after that, you may spare the rest.* Then, commanding him to rise, he laid himself on a Carpet, under a rich Pavillion, and remain'd a good while silent, and was hardly heard to sigh. When he was come a little to himself, the Messenger ask'd him leave to deliver that part of his Embassy, which the Prince had not yet devin'd: And the Prince cry'd, *I permit thee*—Then he told him the Affliction the old King was in, for the Rashness he had committed in his Cruelty to *Imoinda*; and how he daign'd to ask Pardon for his Offence, and to implore the Prince wou'd not suffer that Loss to touch his Heart too sensibly, which now all the Gods cou'd not restore him, but might recompence him in Glory, which he begg'd he wou'd pursue; and that Death, that common Revenger of all Injuries, wou'd soon even the Account between him, and a feeble old Man.

Oroonoko bad him return his Duty to his Lord and Master; and to assure him, there was no Account of Revenge to be adjusted between them; if there were, 'twas he was the Agressor, and that Death wou'd be just, and, maugre his Age, wou'd see him righted; and he was contented to leave his Share of Glory to Youths more fortunate, and worthy of that Favour from the Gods. That henceforth he wou'd never lift a Weapon, or draw a Bow; but abandon the small Remains of his Life to Sighs and Tears, and the continual Thoughts of what his Lord and Grand-father had thought good to send out of the World, with all that Youth, that Innocence, and Beauty.

After having spoken this, whatever his greatest Officers, and Men of the best Rank could do, they cou'd not raise him from the Carpet, or perswade him to Action, and Resolutions of Life; but commanding all to retire, he shut himself into his Pavillion all that Day, while the Enemy was ready to engage; and wondring at the Delay, the whole Body of the chief of the Army then address'd themselves to him, and to whom they had much a-do to get Admittance. They fell on their Faces at the Foot of his Carpet; where they lay, and besought him with earnest Prayers and Tears, to lead 'em forth to Battel, and not let the Enemy take Advantages of them; and implor'd him to have regard to his Glory, and to the World, that depended on his Courage and Conduct. But he made no other Reply to all their Supplications but this, That he had now no more Business for Glory; and for the World, it was a Trifle not worth his Care. *Go, (continuy'd he, sighing) and divide it amongst you; and reap with Joy what you so vainly prize, and leave me to my more welcome Destiny.*

They then demanded what they shou'd do, and whom he wou'd constitute in his Room, that the Confusion of ambitious Youth and Power might not ruin their Order, and make them a Prey to the Enemy. He reply'd, He wou'd not give himself the Trouble—; but wish'd 'em to chuse the bravest Man amongst 'em, let his Quality or Birth be what it wou'd: *For, O my Friends (said he!) it is not Titles make Men brave, or good; or Birth that bestows Courage and Generosity, or makes the Owner happy.*

Page 2144

Believe this, when you behold Oroonoko, the most wretched, and abandon'd by Fortune, of all the Creation of the Gods. So turning himself about, he wou'd make no more Reply to all they cou'd urge or implore.

The Army beholding their Officers return unsuccessful, with sad Faces, and ominous Looks, that presag'd no good Luck, suffer'd a thousand Fears to take Possession of their Hearts, and the Enemy to come even upon 'em, before they wou'd provide for their Safety, by any Defence; and though they were assur'd by some, who had a mind to animate 'em, that they shou'd be immediately headed by the Prince, and that in the mean time *Aboan* had Orders to command as General; yet they were so dismay'd for want of that great Example of Bravery, that they cou'd make but a very feeble Resistance; and at last, down-right, fled before the Enemy, who pursu'd 'em to the very Tents, killing 'em: Nor cou'd all *Aboan's* Courage, which that Day gain'd him immortal Glory, shame 'em into a Manly Defence of themselves. The Guards that were left behind, about the Prince's Tent, seeing the Soldiers flee before the Enemy, and scatter themselves all over the Plain, in great Disorder, made such Out-cries as rouz'd the Prince from his amorous Slumber, in which he had remain'd bury'd for two Days, without permitting any Sustenance to approach him: But, in spite of all his Resolutions, he had not the Constancy of Grief to that Degree, as to make him insensible of the Danger of his Army; and in that Instant he leap'd from his Couch, and cry'd,—*Come, if we must die, let us meet Death the noblest Way; and 'twill be more like Oroonoko to encounter him at an Army's Head, opposing the Torrent of a conquering Foe, than lazily, on a Couch, to wait his lingering Pleasure, and die every Moment by a thousand wrecking Thought; or be tamely taken by an Enemy, and led a whining, Love-sick Slave, to adorn the Triumphs of Jamoan, that young Victor, who already is enter'd beyond the Limits I had prescrib'd him.*

While he was speaking, he suffer'd his People to dress him for the Field; and sallying out of his Pavillion, with more Life and Vigour

in his Countenance than ever he shew'd, he appear'd like some Divine Power descended to save his Country from Destruction; and his People had purposely put him on all things that might make him shine with most Splendor, to strike a reverend Awe into the Beholders. He flew into the thickest of those that were pursuing his Men; and being animated with Despair, he fought as if he came on purpose to die, and did such things as will not be believ'd that Humane Strength cou'd perform; and such as soon inspir'd all the rest with new Courage, and new Order: And now it was, that they began to fight indeed; and so, as if they wou'd not be out-done, even by their ador'd *Hero*; who turning the Tide of the Victory, changing absolutely the Fate of the Day, gain'd an entire Conquest; and *Oroonoko* having the good Fortune to single out *Jamoan*, he took him Prisoner with his own Hand, having wounded him almost to death.

This *Jamoan* afterwards became very dear to him, being a Man very gallant, and of excellent Graces, and fine Parts; so that he never put him amongst the Rank of Captives, as they us'd to do, without distinction, for the common Sale, or Market; but kept him in his own Court, where he retain'd nothing of the Prisoner, but the Name, and return'd no more into his own Country, so great an Affection he took for *Oroonoko*; and by a thousand Tales and Adventures of Love and Gallantry, flatter'd his Disease of Melancholy and Languishment; which I have often heard him say, had certainly kill'd him, but for the Conversation of this Prince and *Aboan*, the *French* Governor he had from his Childhood, of whom I have spoken before, and who was a Man of admirable Wit, great Ingenuity and Learning; all which he had infus'd into his young Pupil.

Page 2145

This *French*-Man was banish'd out of his own Country, for some Heretical Notions he held; and though he was a Man of very little Religion, he had admirable Morals, and a brave Soul.

After the total Defeat of *Jamoan's* Army, which all fled, or were left dead upon the Place, they spent some time in the Camp; *Oroonoko* chusing rather to remain a while there in his Tents, than enter into a Place, or live in a Court where he had so lately suffer'd so great a Loss. The Officers therefore, who saw and knew his Cause of Discontent, invented all sorts of Diversions and Sports, to entertain their Prince: So that what with those Amuzements abroad, and others at home, that is, within their Tents, with the Perswasions, Arguments and Care of his Friends and Servants that he more peculiarly priz'd, he wore off in time a great part of that *Shagrien*, and Torture of Despair, which the first Efforts of *Imoinda's* Death had given him: Insomuch as having receiv'd a thousand kind Embassies from the King, and Invitations to return to Court, he obey'd, though with no little Reluctancy; and when he did so, there was a visible Change in him, and for a long time he was much more melancholy than before. But Time lessens all Extrems, and reduces 'em to *Mediums* and Unconcern; but no Motives or Beauties, though all endeavour'd it, cou'd engage him in any sort of Amour, though he had all the Invitations to it, both from his own Youth, and others Ambitions and Designs.

Oroonoko was no sooner return'd from this last Conquest, and receiv'd at Court with all the Joy and Magnificence that cou'd be express'd to a young Victor, who was not only return'd triumphant, but belov'd like a Deity, when there arriv'd in the Port an *English* Ship.

This Person had often before been in these Countries, and was very well known to *Oroonoko*, with whom he had traffick'd for Slaves, and had us'd to do the same with his Predecessors.

This Commander was a Man of a finer sort of Address, and Conversation, better bred, and more engaging, than most of that sort of Men are; so that he seem'd rather never to have been bred out of a Court, than almost all his Life at Sea. This Captain therefore was always better receiv'd at Court, than most of the Traders to those Countries were; and especially by *Oroonoko*, who was more civiliz'd, according to the *European* Mode, than any other had been, and took more Delight in the *White* Nations; and, above all, Men of Parts and Wit. To this Captain he sold abundance of his Slaves; and for the Favour and Esteem he had for him, made him many Presents, and oblig'd him to stay at Court as long as possibly he cou'd. Which the Captain seem'd to take as a very great Honour done him, entertaining the Prince every Day with Globes and Maps, and Mathematical Discourses and Instruments; eating, drinking, hunting and living with him with so much Familiarity, that it was not to be doubted, but he had gain'd very greatly upon the Heart of this gallant young Man.

Page 2146

And the Captain, in Return of all these mighty Favours, besought the Prince to honour his Vessel with his Presence, some Day or other, to Dinner, before he shou'd set Sail; which he condescended to accept, and appointed his Day. The Captain, on his part, fail'd not to have all things in a Readiness, in the most magnificent Order he cou'd possibly: And the Day being come, the Captain, in his Boat, richly adorn'd with Carpets and Velvet-Cushions, row'd to the Shoar to receive the Prince; with another Long-Boat, where was plac'd all his Musick and Trumpets, with which *Oroonoko* was extreamly delighted; who met him on the Shoar, attended by his *French* Governor, *Jamoan*, *Aboan*, and about an hundred of the noblest of the Youths of the Court: And after they had first

carry'd the Prince on Board, the Boats fetch'd the rest off; where they found a very splendid Treat, with all sorts of fine Wines; and were as well entertain'd, as 'twas possible in such a place to be.

The Prince having drunk hard of Punch, and several Sorts of Wine, as did all the rest (for great Care was taken, they shou'd want nothing of that part of the Entertainment) was very merry, and in great Admiration of the Ship, for he had never been in one before; so that he was curious of beholding every place, where he decently might descend. The rest, no less curious, who were not quite overcome with Drinking, rambld at their pleasure *Fore* and *Aft*, as their Fancies guided 'em: So that the Captain, who had well laid his Design before, gave the Word, and seiz'd on all his Guests; they clapping great Irons suddenly on the Prince, when he was leap'd down in the Hold, to view that part of the Vessel; and locking him fast down, secur'd him. The same Treachery was us'd to all the rest; and all in one Instant, in several places of the Ship, were lash'd fast in Irons, and betray'd to Slavery. That great Design over, they set all Hands to work to hoise Sail; and with as treacherous and fair a Wind, they made from the Shoar with this innocent and glorious Prize, who thought of nothing less than such an Entertainment.

Some have commended this Act, as brave, in the Captain; but I will spare my Sence of it, and leave it to my Reader, to judge as he pleases.

It may be easily guess'd, in what manner the Prince resented this Indignity, who may be best resembl'd to a Lion taken in a Toil; so he rag'd, so he struggl'd for Liberty, but all in vain; and they had so wisely manag'd his Fetters, that he cou'd not use a Hand in his Defence, to quit himself of a Life that wou'd by no Means endure Slavery; nor cou'd he move from the Place, where he was ty'd, to any solid part of the Ship, against which he might have beat his Head, and have finish'd his Disgrace that way: So that being deprived of all other means, he resolved to perish for want of Food: And pleased at last with that Thought, and toil'd and tired by Rage and Indignation, he laid himself down, and sullenly resolved upon dying, and refused all things that were brought him.

This did not a little vex the Captain, and the more so, because, he found almost all of 'em of the same Humour; so that the loss of so many brave Slaves, so tall and goodly to behold, wou'd have been very considerable: He therefore order'd one to go from him (for he wou'd not be seen himself) to *Oroonoko*, and to assure him he was afflicted for having rashly done so unhospitable a Deed, and which cou'd not be now remedied, since they were far from shore; but since he resented it in so high a nature, he assur'd him he wou'd revoke his Resolution, and set both him and his Friends a-shore on the next Land they shou'd touch at; and of this the Messenger gave him his Oath, provided he wou'd resolve to live: And *Oroonoko*, whose Honour was such as he never had violated a Word in his Life himself, much less a solemn Asseveration; believ'd in an instant what this Man said, but reply'd, He expected for a Confirmation of this, to have his shameful Fetters dismiss'd.

Page 2147

This Demand was carried to the *Captain*, who return'd him answer, That the Offence had been so great which he had put upon the Prince, that he durst not trust him with Liberty while he remained in the Ship, for fear lest by a Valour natural to him, and a Revenge that would animate that Valour, he might commit some Outrage fatal to himself and the *King* his Master, to whom his Vessel did belong. To this *Oroonoko* replied, he would engage his Honour to behave himself in all friendly Order and Manner, and obey the Command of the *Captain*, as he was Lord of the *King's* Vessel, and General of those Men under his Command.

This was deliver'd to the still doubting *Captain*, who could not resolve to trust a *Heathen* he said, upon his Parole, a Man that had no sence or notion of the God that he Worshipp'd. *Oroonoko* then replied, He was very sorry to hear that the *Captain* pretended to the Knowledge and Worship of any *Gods*, who had taught him no better Principles, than not to Credit as he would be Credited: but they told him the Difference of their Faith occasion'd that Distrust: For the *Captain* had protested to him upon the Word of a *Christian*, and sworn in the Name of a Great *GOD*; which if he shou'd violate, he would expect eternal Torment in the World to come. *Is that all the Obligation he has to be Just to his Oath?*, replied Oroonoko. *Let him know I Swear by my Honour, which to violate, wou'd not only render me contemptible and despised by all brave and honest Men, and so give my self perpetual pain, but it wou'd be eternally offending and dispeasing all Mankind, harming, betraying, circumventing and outraging all Men; but Punishments hereafter are suffer'd by ones self; and the World takes no cognizances whether this God have revenged em, or not, tis done so secretly, and deferr'd so long: While the Man of no Honour, suffers every moment the scorn and contempt of the honester World, and dies every day ignominiously in his Fame, which is more valuable than Life: I speak not this to move Belief, but to shew you how you mistake, when you imagine, That he who will violate his Honour, will keep his Word with his Gods. So turning from him with a disdainful smile, he refused to answer him, when he urg'd him to know what Answer he shou'd carry back to his Captain; so that he departed without saying any more.*

The *Captain* pondering and consulting what to do, it was concluded that nothing but *Oroonoko's* Liberty wou'd encourage any of the rest to eat, except the *French*-man, whom the *Captain* cou'd not pretend to keep Prisoner, but only told him he was secured because he might act something in favour of the Prince, but that he shou'd be freed as soon as they came to Land.

Page 2148

So that they concluded it wholly necessary to free the Prince from his Irons, that he might show himself to the rest; that they might have an Eye upon him, and that they cou'd not fear a single Man.

This being resolv'd, to make the Obligation the greater, the Captain himself went to *Oroonoko*; where, after many Complements, and Assurances of what he had already promis'd, he receiving from the Prince his *Parole*, and his Hand, for his good Behaviour, dismiss'd his Irons, and brought him to his own Cabin; where, after having treated and repos'd him a while, for he had neither eat nor slept in four Days before, he besought him to visit those obstinate People in Chains, who refus'd all manner of Sustenance; and intreated him to oblige 'em to eat, and assure 'em of their Liberty the first Opportunity.

Oroonoko, who was too generous, not to give Credit to his Words, shew'd himself to his People, who were transported with Excess of Joy at the sight of their Darling Prince; falling at his Feet, and kissing and embracing 'em; believing, as some Divine Oracle, all he assur'd 'em. But he besought 'em to bear their Chains with that Bravery that became those whom he had seen act so nobly in Arms; and that they cou'd not give him greater Proofs of their Love and Friendship, since 'twas all the Security the Captain (his Friend) cou'd have, against the Revenge, he said, they might possibly justly take, for the Injuries sustain'd by him. And they all, with one Accord, assur'd him, they cou'd not suffer enough, when it was for his Repose and Safety.

After this they no longer refus'd to eat, but took what was brought 'em, and were pleas'd with their Captivity, since by it they hop'd to redeem the Prince, who, all the rest of the Voyage, was treated with all the Respect due to his Birth, though nothing cou'd divert his Melancholy; and he wou'd often sigh for *Imoinda*, and think this a Punishment due to his Misfortune, in having left that noble Maid behind him, that fatal Night, in the *Otan*, when he fled to the Camp.

Possess'd with a thousand Thoughts of past Joys with this fair young Person, and a thousand Grievs for her eternal Loss, he endur'd a tedious Voyage, and at last arriv'd at the Mouth of the River of *Surinam*, a Colony belonging to the King of *England*, and where they were to deliver some part of their Slaves. There the Merchants and Gentlemen of the Country going on Board, to demand those Lots of Slaves they had already agreed on; and, amongst those, the Over-seers of those Plantations where I then chanc'd to be, the Captain, who had given the Word, order'd his Men to bring up those noble Slaves in Fetters, whom I have spoken of; and having put 'em, some in one, and some in other Lots, with Women and Children (which they call *Pickaninies*), they sold 'em off, as Slaves, to several Merchants and Gentlemen; not putting any two in one Lot, because they wou'd separate 'em far from each other; not daring to trust 'em together, lest Rage and Courage shou'd put 'em upon contriving some great Action, to the Ruin of the Colony.

Oroonoko was first seiz'd on, and sold to our Over-seer, who had the first Lot, with seventeen more of all sorts and sizes; but not one of Quality with him.

Page 2149

When he saw this, he found what they meant; for, as I said, he understood *English* pretty well; and being wholly unarm'd and defenceless, so as it was in vain to make any Resistance, he only beheld the Captain with a Look all fierce and disdainful, upbraiding him with Eyes, that forc'd Blushes on his guilty Cheeks, he only cry'd, in passing over the Side of the Ship, *Farewel, Sir: 'Tis worth my Suffering, to gain so true a Knowledge both of you, and of your Gods by whom you swear.* And desiring those that held him to forbear their pains, and telling 'em he wou'd make no Resistance, he cry'd, *Come, my Fellow-Slaves; let us descend, and see if we can meet with more Honour and Honesty in the next World we shall touch upon.* So he nimbly leap'd into the Boat, and shewing no more Concern, suffer'd himself to be row'd up the River, with his seventeen Companions.

The Gentleman that bought him was a young *Cornish* Gentleman, whose Name was *Trefry*; a Man of great Wit, and fine Learning, and was carry'd into those Parts by the Lord—Governor, to manage all his Affairs. He reflecting on the last Words of *Oroonoko* to the Captain, and beholding the Richness of his Vest, no sooner came into the Boat, but he fix'd his Eyes on him; and finding something so extraordinary in his Face, his Shape and Mien, a Greatness of Look, and Haughtiness in his Air, and finding he spoke *English*, had a great mind to be enquiring into his Quality and Fortune; which, though *Oroonoko* endeavour'd to hide, by only confessing he was above the Rank of common Slaves, *Trefry* soon found he was yet something greater than he confess'd; and from that Moment began to conceive so vast an Esteem for him, that he ever after lov'd him as his dearest Brother, and shew'd him all the Civilities due to so great a Man.

Trefry was a very good Mathematician, and a Linguist; cou'd speak *French* and *Spanish*; and in the three Days they remain'd in the Boat (for so long were they going from the Ship, to the Plantation) he entertain'd *Oroonoko* so agreeably with his Art and Discourse, that he was no less pleas'd with *Trefry*, than he was with the Prince; and he thought himself, at least, fortunate in this,

that since he was a Slave, as long as he wou'd suffer himself to remain so, he had a Man of so excellent Wit and Parts for a Master: So that before they had finish'd their Voyage up the River, he made no scruple of declaring to *Trefry* all his Fortunes, and most part of what I have here related, and put himself wholly into the Hands of his new Friend, whom he found resenting all the Injuries were done him, and was charm'd with all the Greatnesses of his Actions; which were recited with that Modesty, and delicate Sence, as wholly vanquish'd him, and subdu'd him to his Interest. And he promis'd him on his Word and Honour, he wou'd find the Means to re-conduct him to his own Country again: assuring him, he had a perfect Abhorrence of so dishonourable an Action; and that he wou'd sooner have dy'd, than have been the Author of such a Perfidy. He found the Prince was very much concern'd to know what became of his Friends, and how they took their Slavery; and *Trefry* promis'd to take care about the enquiring after their Condition, and that he shou'd have an Account of 'em.

Page 2150

Though, as *Oroonoko* afterwards said, he had little Reason to credit the Words of a *Backearary*, yet he knew not why; but he saw a kind of Sincerity, and awful Truth in the Face of *Trefry*; he saw an Honesty in his Eyes, and he found him wise and witty enough to understand Honour; for it was one of his Maxims, *A Man of Wit cou'd not be a Knave or Villain*.

In their passage up the River, they put in at several Houses for Refreshment; and ever when they landed, numbers of People wou'd flock to behold this Man; not but their Eyes were daily entertain'd with the sight of Slaves, but the Fame of *Oroonoko* was gone before him, and all People were in Admiration of his Beauty. Besides, he had a rich Habit on, in which he was taken, so different from the rest, and which the Captain cou'd not strip him of, because he was forc'd to surprize his Person in the Minute he sold him. When he found his Habit made him liable, as he thought, to be gaz'd at the more, he begg'd *Trefry* to give him something more befitting a Slave; which he did, and took off his Robes. Nevertheless, he shone through all; and his *Osenbrigs* (a sort of brown *Holland* Suit he had on) cou'd not conceal the Graces of his Looks and Mien; and he had no less Admirers, than when he had his dazeling Habit on: The Royal Youth appear'd in spite of the Slave, and People cou'd not help treating him after a different manner, without designing it: As soon as they approach'd him, they venerated and esteem'd him; his Eyes insensibly commanded Respect, and his Behaviour insinuated it into every Soul. So that there was nothing talk'd of but this young and gallant Slave, even by those who yet knew not that he was a Prince.

I ought to tell you, that the *Christians* never buy any Slaves but they give 'em some Name of their own, their native ones being likely very barbarous, and hard to pronounce; so that Mr. *Trefry* gave *Oroonoko* that of *Caesar*; which Name will live in that Country as long as that (scarce more) glorious one of the great *Roman*; for 'tis most evident, he wanted no part of the Personal Courage of that *Caesar*, and acted things as memorable, had they been done in some part of the World replenish'd with People, and Historians, that might have given him his due. But his Misfortune was, to fall in an obscure World, that afforded only a Female Pen to celebrate his Fame; though I doubt not but it had liv'd from others Endeavours, if the *Dutch*, who, immediately after his Time, took that Country, had not kill'd, banish'd and dispers'd all those that were capable of giving the World this great Man's Life, much better than I have done. And Mr. *Trefry*, who design'd it, dy'd before he began it; and bemoan'd himself for not having undertook it in time.

For the future therefore, I must call *Oroonoko*, *Caesar*, since by that Name only he was known in our Western World, and by that Name he was receiv'd on Shoar at *Parham-House*, where he was destin'd a Slave. But if the King himself (God bless him) had come a-shore, there cou'd not have been greater Expectations by all the whole Plantation, and those neighbouring ones, than was on ours at that time; and he was receiv'd more like a Governor, than a Slave. Notwithstanding, as the Custom was, they assign'd him his Portion of Land, his House, and his Business, up in the Plantation. But as it was more for Form, than any Design, to put him to his Task, he endur'd no more of the Slave but the Name, and remain'd some Days in the House, receiving all Visits that were made him, without stirring towards that part of the Plantation where the *Negroes* were.

Page 2151 (Page 2163 of PDF)

At last, he wou'd needs go view his Land, his House, and the Business assign'd him. But he no sooner came to the Houses of the Slaves, which are like a little Town by it self, the *Negroes* all having left Work, but they all came forth to behold him, and found he was that Prince who had, at several times, sold most of 'em to these Parts; and, from a Veneration they pay to great Men, especially if they know 'em, and from the Surprize and Awe they had at the sight of him, they all cast themselves at his Feet, crying out, in their Language, *Live, O King! Long live, O King!* And kissing his Feet, paid him even Divine Homage.

Several *English* Gentlemen were with him; and what Mr. *Trefry* had told 'em, was here confirm'd; of which he himself before had no other Witness than *Caesar* himself: But he was infinitely glad to find his Grandure confirm'd by the Adoration of all the Slaves.

Caesar troubl'd with their Over-Joy, and Over-Ceremony, besought 'em to rise, and to receive him as their Fellow-Slave; assuring

them, he was no better. At which they set up with one Accord a most terrible and hidious Mourning and condoling, which he and the *English* had much a-do to appease; but at last they prevail'd with 'em, and they prepar'd all their barbarous Musick, and every one kill'd and dress'd something of his own Stock (for every Family has their Land apart, on which, at their leisure times, they breed all eatable things;) and clubbing it together, made a most magnificent Supper, inviting their *Grandee Captain*, their *Prince*, to honour it with his Presence; which he did, and several *English* with him; where they all waited on him, some playing, others dancing before him all the time, according to the Manners of their several Nations; and with unwearied Industry, endeavouring to please and delight him.

While they sat at Meat Mr. *Trefry* told *Caesar*, that most of these young Slaves were undon in Love, with a fine she *Slave*, whom they had had about Six Months on their Land; the *Prince*, who never heard the Name of *Love* without a Sigh, nor any mention of it without the Curiosity of examining further into that tale, which of all Discourses was most agreeable to him, asked, how they came to be so Unhappy, as to be all Undon for one fair *Slave*? *Trefry*, who was naturally Amorous, and lov'd to talk of Love as well as any body, proceeded to tell him, they had the most charming Black that ever was beheld on their *Plantation*, about Fifteen or Sixteen Years old, as he guest; that, for his part, he had done nothing but Sigh for her ever since she came; and that all the white Beautys he had seen, never charm'd him so absolutely as this fine Creature had done; and that no Man, of any Nation, ever beheld her, that did not fall in Love with her; and that she had all the *Slaves* perpetually at her Feet; and the whole Country resounded with the Fame of *Clemene*, for so, said he, we have Christ'ned her: But she denys us all with such a noble Disdain, that 'tis a Miracle to see, that she, who can give such eternal Desires, shou'd herself be all Ice, and all Unconcern. She is adorn'd with the most Graceful Modesty that ever beautified Youth; the softest Sigher— that, if she were capable of Love, one would swear she languish'd for some absent happy Man; and so retir'd, as if she fear'd a Rape even from the God of Day; or that the Breezes would steal Kisses from her delicate Mouth.

Page 2152

Her Task of Work some sighing Lover every day makes it his Petition to perform for her, which she excepts blushing, and with reluctancy, for fear he will ask her a Look for a Recompence, which he dares not presume to hope; so great an Awe she strikes into the Hearts of her Admirers. *I do not wonder*, replied the Prince, *that Clemene shou'd refuse Slaves, being as you say so Beautiful, but wonder how she escapes those who can entertain her as you can do; or why, being your Slave, you do not oblige her to yield. I confess*, said *Trefry*, *when I have, against her will, entertain'd her with Love so long, as to be transported with my Passion; even above Decency, I have been ready to make use of those advantages of Strength and Force Nature has given me. But oh! she disarms me, with that Modesty and Weeping so tender and so moving, that I retire, and thank my Stars she overcame me.* The Comapany laught at his Civility to a *Slave*, and *Caesar* only applauded the nobleness of his Passion and Nature; since that *Slave* might be Noble, or, what was better, have true Notions of Honour and Vertue in her. Thus past they this Night, after having received, from the *Slaves*, all imaginable Respect and Obedience.

The next Day *Trefry* ask'd *Caesar* to walk, when the heat was allay'd, and designedly carried him by the Cottage of the fair *Slave*; and told him, she whom he spoke of last Night liv'd there retir'd. *But*, says he, *I would not wish you to approach, for, I am sure, you will be in Love as soon as you behold her.* *Caesar* assur'd him, he was proof against all the Charms of that Sex; and that if he imagin'd his Heart cou'd be so perfidious to Love again, after *Imoinda*, he believ'd he shou'd tear it from his Bosom: They had no sooner spoke, but a little shock Dog, that *Clemene* had presented her, which she took great Delight in, ran out; and she, not knowing any body was there, ran to get it in again, and bolted out on those who were just Speaking of her: When seeing them, she wou'd have run in again; but *Trefry* caught her by the Hand, and cry'd, *Clemene, however you fly a Lover, you ought to pay some Respect to this Stranger:* (pointing to *Caesar*) But she, as if she had resolv'd never to raise her Eyes to the Face of a Man again, bent 'em the more to the Earth, when he spoke, and gave the *Prince* the Leasure to look the more at her. There needed no long Gazing, or Consideration, to examin who this fair Creature was; he soon saw *Imoinda* all over her; in a Minute he saw her Face, her Shape, her Air, her Modesty, and all that call'd forth his Soul with Joy at his Eyes, and left his Body destitute of almost Life; it stood without Motion, and, for a Minute, knew not that it had a Being; and, I believe, he had never come to himself, so opprest he was with over-Joy, if he had not met with this Allay, that he perceiv'd *Imoinda* fall dead in the Hands of *Trefry*: this awaken'd him, and he ran to her aid, and caught her in his Arms, where, by degrees, she came to herself; and 'tis needless to tell with what transports, what extasies of Joy, they both a while beheld each other, without Speaking; then Snatcht each other to their Arms; then Gaze again, as if they still doubted whether they possess'd the Blessing: They Graspt, but when they recovered their Speech, 'tis not to be imagin'd, what tender things they exprest to each other; wondering what strange Fate had brought 'em again together.

Page 2153

They soon inform'd each other of their Fortunes, and equally bewail'd their Fate; but, at the same time, they mutually protested, that even Fetters and Slavery were Soft and Easy; and wou'd be supported with Joy and Pleasure, while they cou'd be so happy

to possess each other, and to be able to make good their Vows. *Caesar* swore he disdain'd the Empire of the World, while he cou'd behold his *Imoinda*; and she despis'd Grandure and Pomp, those Vanities of her Sex, when she cou'd Gaze on *Oroonoko*. He ador'd the very Cottage where she resided, and said, That little Inch of the World wou'd give him more Happiness than all the Universe cou'd do; and she vow'd, It was a Pallace, while adorn'd with the Presence of *Oroonoko*.

Trefry was infinitely pleas'd with this Novel, and found this *Clemene* was the Fair Mistress of whom *Caesar* had before spoke; and was not a little satisfied, that Heaven was so kind to the *Prince*, as to sweeten his Misfortunes by so lucky an Accident; and leaving the Lovers to themselves, was impatient to come down to *Parham House*, (which was on the same *Plantation*) to give me an Account of what had hapned. I was as impatient to make these Lovers a Visit, having already made a Friendship with *Caesar*; and from his own Mouth learn'd what I have related, which was confirmed by his French-man, who was set on Shore to seek his Fortunes; and of whom they cou'd not make a Slave, because a Christian; and he came daily to *Parham Hill* to see and pay his Respects to his Puple *Prince*: So that concerning and intresting my self, in all that related to *Caesar*, whom I had assur'd of Liberty, as soon as the Governor arriv'd, I hasted presently to the Place where the Lovers were, and was infinitely glad to find this Beautiful young *Slave* (who had already gain'd all our Esteems, for her Modesty and her extraordinary Prettyness) to be the same I had heard *Caesar* speak so much off. One may imagine then, we paid her a treble Respect; and though from her being carv'd in fine Flowers and Birds all over her Body, we took her to be of Quality before, yet, when we knew *Clemene* was *Imoinda*, we cou'd not enough admire her.

I had forgot to tell you, that those who are Nobly born of that Country, are so delicately Cut and Rac'd all over the fore-part of the Trunk of their Bodies, that it looks as if it were Japan'd; the Works being raised like high Poynt round the Edges of the Flowers: Some are only Carv'd with a little Flower, or Bird, at the Sides of the Temples, as was *Caesar*; and those who are so Carv'd over the Body, resemble our Ancient *Picts*, that are figur'd in the Chronicles, but these Carvings are more delicate.

From that happy Day *Caesar* took *Clemene* for his Wife, to the general Joy of all People; and there was as much Magnificence as the Country wou'd afford at the Celebration of this Wedding: and in a very short time after she conceiv'd with Child; which made *Caesar* even adore her, knowing he was the last of his Great Race.

Page 2154

This new Accident made him more Impatient of Liberty, and he was every Day treating with *Trefry* for his and *Clemene*'s Liberty; and offer'd either Gold, or vast quantity of Slaves, which shou'd be paid before they let him go, provided he cou'd have any Security that he shou'd go when his Ransom was paid: They fed him from Day to Day with Promises, and delay'd him, till the Lord Governor shou'd come; so that he began to suspect them of falshood, and that they wou'd delay him till the time of his Wives delivery, and make a Slave of that too, For all the Breed is theirs to whom the Parents belong: This Thought made him very uneasy, and his Sullenness gave them some Jealousies of him; so that I was oblig'd, by some Persons, who fear'd a Mutiny (which is very Fatal sometimes in those Colonies, that abound so with Slaves, that they exceed the Whites in vast Numbers) to discourse with *Caesar*, and to give him all the Satisfaction I possibly cou'd; they knew he and *Clemene* were scarce an Hour in a Day from my Lodgings; that they eat with me, and that I oblig'd 'em in all things I was capable of: I entertain'd him with the Lives of the Romans, and great Men, which charm'd him to my Company; and her, with teaching her all the pretty Works that I was Mistress off; and telling her Stories of Nuns, and endeavoring to bring her to the knowledge of the true God. But of all Discourses *Caesar* lik'd that the worst, and wou'd never be reconcil'd to our Notions of the Trinity, of which he ever made a Jest; it was a Riddle, he said, wou'd turn his Brain to conceive, and one cou'd not make him understand what Faith was. However, these Conversations fail'd not altogether so well to divert him, that he lik'd the Company of us Women much above the Men; for he cou'd not Drink; and he is but an ill Companion in that Country that cannot: So that obliging him to love us very well, we had all the Liberty of Speech with him, especially my self, whom he call'd his *Great Mistress*; and indeed my Word wou'd go a great way with him. For these Reasons, I had Opportunity to take notice to him, that he was not well pleas'd of late, as he us'd to be; was more retir'd and thoughtful; and told him, I took it Ill he shou'd Suspect we wou'd break our Words with him, and not permit both him and *Clemene* to return to his own Kingdom, which was not so long a way, but when he was once on his Voyage he wou'd quickly arrive there. He made me some Answers that shew'd a doubt in him, which made me ask him, what advantage it wou'd be to doubt? it would but give us a Fear of him, and possibly compel us to treat him so as I shou'd be very loath to behold: that is, it might occasion his Confinement. Perhaps this was not so Luckily spoke of me, for I perceiv'd he resented that Word, which I strove to Soften again in vain: However, he assur'd me, that whatsoever Resolutions he shou'd take, he wou'd Act nothing upon the White-People; and as for my self, and those upon that *Plantation* where he was, he wou'd sooner forfeit his eternal Liberty, and Life it self, than lift his Hand against his greatest Enemy on that Place: He besought me to suffer no Fears upon his Account, for he cou'd do nothing that Honour shou'd not dictate; but he accus'd himself for having suffer'd Slavery so long; yet he charg'd that weakness on Love alone, who was capable of making him neglect even Glory it self; and, for which, now he reproches himself every moment of the Day. Much more to this effect he spoke, with an Air impatient enough to make me know he wou'd not be long in Bondage; and though he suffer'd only the Name of a Slave, and had nothing of the Toil and Labour of one, yet that was sufficient to render

him Uneasy; and he had been too long Idle, who us'd to be always in Action, and in Arms: He had a Spirit all Rough and Fierce, and that cou'd not be tam'd to lazy Rest; and though all endeavors were us'd to exercise himself in such Actions and Sports as this World afforded, as Running, Wrastling, Pitching the Bar, Hunting and Fishing, Chasing and Killing *Tigers* of a monstrous Size, which this Continent affords in abundance; and wonderful *Snakes*, such as *Alexander* is reported to have incounter'd at the River of *Amazons*, and which *Caesar* took great Delight to overcome; yet these were not Actions great enough for his large Soul, which was still panting after more renown'd Action.

Page 2155

Before I parted that Day with him, I got, with much ado, a Promise from him to rest yet a little longer with Patience, and wait the coming of the Lord Governor, who was every Day expected on our Shore; he assur'd me he wou'd, and this Promise he desired me to know was given perfectly in Complaisance to me, in whom he had an intire Confidence.

After this, I neither thought it convenient to trust him much out of our View, nor did the Country who fear'd him; but with one accord it was advis'd to treat him Fairly, and oblige him to remain within such a compass, and that he shou'd be permitted, as seldom as cou'd be, to go up to the Plantations of the Negroes; or, if he did, to be accompany'd by some that shou'd be rather in appearance Attendants than Spys. This Care was for some time taken, and *Caesar* look'd upon it as a Mark of extraordinary Respect, and was glad his discontent had oblig'd 'em to be more observant to him; he received new assurance from the Overseer, which was confirmed to him by the Opinion of all the Gentlemen of the Country, who made their court to him: During this time that we had his Company more frequently than hitherto we had had, it may not be unpleasant to relate to you the Diversions we entertain'd him with, or rather he us.

My stay was to be short in that Country, because my Father dy'd at Sea, and never arriv'd to possess the Honour was design'd him, (which was Lieutenant-General of Six and thirty Islands, besides the Continent of *Surinam*) nor the advantages he hop'd to reap by them; so that though we were oblig'd to continue on our Voyage, we did not intend to stay upon the Place: Though, in a Word, I must say thus much of it, That certainly had his late Majesty, of sacred Memory, but seen and known what a vast and charming World he had been Master off in that Continent, he would never have parted so Easily with it to the *Dutch*. 'Tis a Continent whose vast Extent was never yet known, and may contain more Noble Earth than all the Universe besides; for, they say, it reaches from East to West; one Way as far as *China*, and another to *Peru*: It affords all things both for Beauty and Use; 'tis there Eternal Spring, always the very Months of *April*, *May* and *June*; the Shades are perpetual, the Trees, bearing at once all degrees of Leaves and Fruit, from blooming Buds to ripe Autumn; Groves of Oranges, Limons, Citrons, Figs, Nutmegs, and noble Aromaticks, continually bearing their Fragrancies. The Trees appearing all like Nosegays adorn'd with Flowers of different kind; some are all White, some Purple, some Scarlet, some Blew, some Yellow; bearing, at the same time, Ripe Fruit and Blooming Young, or producing every Day new.

Page 2156

The very Wood of all these Trees have an intrinsick Value above common Timber; for they are, when cut, of different Colours, glorious to behold; and bear a Price considerable, to inlay withal. Besides this, they yield rich Balm, and Gums; so that we make our Candles of such an Aromatick Substance, as does not only give a sufficient Light, but, as they Burn, they cast their Perfumes all about. Cedar is the common Firing, and all the Houses are built with it. The very Meat we eat, when set on the Table, if it be Native, I mean of the Country, perfumes the whole Room; especially a little Beast call'd an *Armadilly*, a thing which I can liken to nothing so well as a *Rhinoceros*; 'tis all in white Armor so joynted, that it moves as well in it, as if it had nothing on; this Beast is about the bigness of a Pig of Six Weeks old. But it were endless to give an Account of all the divers Wonderfull and Strange things that Country affords, and which we took a very great Delight to go in search of; though those adventures are oftentimes Fatal and at least Dangerous: But while we had *Caesar* in our Company on these Designs we fear'd no harm, nor suffer'd any.

As soon as I came into the Country, the best House in it was presented me, call'd *St. John's Hill*. It stood on a vast Rock of white Marble, at the Foot of which the River ran a vast depth down, and not to be descended on that side; the little Waves still dashing and washing the foot of this Rock, made the softest Murmurs and Purlings in the World; and the Oposite Bank was adorn'd with such vast quantities of different Flowers eternally Blowing, and every Day and Hour new, fenc'd behind 'em with lofty Trees of a Thousand rare Forms and Colours, that the Prospect was the most raving that Sands can create. On the Edge of this white Rock, towards the River, was a Walk or Grove of Orange and Limon Trees, about half the length of the Marl hear, whose Flowery and Fruity bear Branches meet at the top, and hinder'd the Sun, whose Rays are very fierce there, from entering a Beam into the Grove; and the cool Air that came from the River made it not only fit to entertain People in, at all the hottest Hours of the Day, but refresh'd the sweet Blossoms, and made it always Sweet and harming; and sure the whole Globe of the World cannot show so delightful a Place as this Grove was: Not all the Gardens of boasted *Italy* can produce a Shade to outvie this, which Nature had

joyn'd with Art to render so exceeding Fine; and 'tis a marvel to see how such vast Trees, as big as English Oaks, cou'd take footing on so solid a Rock, and in so little Earth, as cover'd that Rock but all things by Nature there are Rare, Delightful and Wonderful. But to our Sports;

Sometimes we wou'd go surprizing, and in search of young *Tigers* in their Dens, watching when the old Ones went forth to forage for Prey; and oftentimes we have been in great Danger, and have fled apace for our Lives, when surpriz'd by the Dams. But once, above all other times, we went on this Design, and *Caesar* was with us, who had no sooner stol'n a young *Tiger* from her Nest, but going off, we incounter'd the Dam, bearing a Buttock of a Cow, which he had torn off with his mighty Paw, and going with it towards his *Den*; we had only four Women, *Caesar*, and an English Gentleman, Brother to *Harry Martin*, the great *Oliverian*; we found there was no escaping this inrag'd and ravenous Beast.

Page 2157

However, we Women fled as fast as we cou'd from it; but our Heels had not sav'd our Lives, if *Caesar* had not laid down his *Cub*, when he found the *Tiger* quit her Prey to make the more speed towards him; and taking Mr. *Martin's* Sword desir'd him to stand aside, or follow the Ladies. He obey'd him, and *Caesar* met this monstrous Beast of might, size, and vast Limbs, who came with open Jaws upon him; and fixing his Awful stern Eyes full upon those of the Beast, and putting himself into a very stiddy and good aiming posture of Defence, ran his Sword quite through his Breast down to his very Heart, home to the Hilt of the Sword; the dying Beast stretch'd forth her Paw, and going to grasp his Thigh, surpris'd with Death in that very moment, did him no other harm than fixing her long Nails in his Flesh very deep, feebly wounded him, but cou'd not grasp the Flesh to tear off any. When he had done this, he hollow'd to us to return; which, after some assurance of his Victory, we did, and found him lugging out the Sword from the Bosom of the *Tiger*, who was laid in her Bloud on the Ground; he took up the *Cub*, and with an unconcern, that had nothing of the Joy or Gladness of a Victory, he came and laid the Whelp at my Feet: We all extreamly wonder'd at his Daring, and at the Bigness of the Beast, which was about the highth of an Heifer, but of mighty, great, and strong Limbs.

Another time, being in the Woods, he kill'd a *Tiger*, which had long infested that part, and born away abundance of Sheep and Oxen, and other things, that were for the support of those to whom they belong'd; abundance of People assail'd this Beast, some affirming they had shot her with several Bullets quite through the Body, at several times; and some swearing they shot her through the very Heart, and they believ'd she was a Devil rather than a Mortal thing. *Caesar*, had often said, he had a mind to encounter this Monster, and spoke with several Gentlemen who had attempted her; one crying, I shot her with so many poyson'd Arrows, another with his Gun in this part of her, and another in that; so that he remarking all these Places where she was shot, fancy'd still he shou'd overcome her, by giving her another sort of a Wound than any had yet done; and one day said (at the Table) *What Trophies and Garlands Ladies will you make me, if I bring you home the Heart of this Ravenous Beast, that eats up all your Lambs and Pigs?* We all promis'd he shou'd be rewarded at all our Hands. So taking a Bow, which he chus'd out of a great many, he went up in the Wood with two Gentlemen, where he imagin'd this Devourer to be. They had not pass'd very far into it, but they heard her Voice, growling and grumbling, as if she were pleas'd with something she was doing. When they came in view, they found her muzzling in the Belly of a new ravish'd Sheep, which she had torn open; and seeing herself approach'd, she took fast hold of her Prey, with her fore Paws, and set a very fierce raging Look on *Caesar*, without offering to approach him; for fear, at the same time, of loosing what she had in Possession. So that *Caesar* remain'd a good while, only taking aim, and getting an opportunity to shoot her where he design'd; 'twas some time before he cou'd accomplish it, and to wound her, and not kill her, wou'd but have enrag'd her more, and indanger'd him: He had a Quiver of Arrows at his side, so that if one fail'd he cou'd be supply'd; at last, retiring a little, he gave her opportunity to eat, for he found she was Ravenous, and fell too as soon as she saw him retire; being more eager of her Prey than of doing new Mischiefs. When he going softly to one side of her, and hiding his Person behind certain Herbage that grew high and thick, he took so good aim, that, as he intended, he shot her just into the Eye, and the Arrow was sent with so good a will, and so sure a hand, that it stuck in her Brain, and made her caper, and become mad for a moment or two; but being seconded by another Arrow, he fell dead upon the Prey: *Caesar* cut him Open with a Knife, to see where those Wounds were that had been reported to him, and why he did not Die of 'em.

Page 2158

But I shall now relate a thing that possibly will find no Credit among Men, because 'tis a Notion commonly receiv'd with us, That nothing can receive a Wound in the Heart and Live; but when the Heart of this courageous Animal was taken out, there were Seven Bullets of Lead in it, and the Wounds seam'd up with great Scars, and she liv'd with the Bullets a great while, for it was long since they were shot: This Heart the Conqueror brought up to us, and 'twas a very great Curiosity, which all the Country came to see; and which gave *Caesar* occasion of many fine Discourses; of Accidents in War, and Strange Escapes.

At other times he wou'd go a Fishing; and discoursing on that Diversion, he found we had in that Country a very Strange Fish,

call'd, a *Numb Eel*, (an *Eel* of which I have eaten) that while it is alive, it has a quality so Cold, that those who are Angling, though with a Line of never so great a length, with a Rod at the end of it, it shall, in the same minute the Bait is touched by this *Eel*, seize him or her that holds the Rod with benumb'dness, that shall deprive 'em of Sense, for a while; and some have fall'n into the Water, and others drop'd as dead on the Banks of the Rivers where they stood, as soon as this Fish touches the Bait. *Caesar* us'd to laugh at this, and believ'd it impossible a Man cou'd loose his Force at the touch of a Fish; and cou'd not understand that Philosophy, that a cold Quality should be of that Nature: However, he had a great Curiosity to try whether it wou'd have the same effect on him it had on others, and often try'd, but in vain; at last, the sought for Fish came to the Bait, as he stood Angling on the Bank; and instead of throwing away the Rod, or giving it a sudden twitch out of the Water, whereby he might have caught both the *Eel*, and have dismiss'd the Rod, before it cou'd have too much Power over him; for Experiment sake, he grasp'd it but the harder, and fainting fell into the River; and being still possess'd of the Rod, the Tide carry'd him senseless as he was a great way, till an *Indian* Boat took him up; and perceiv'd, when they touch'd him, a Numbness seize them, and by that knew the Rod was in his Hand; which, with a Paddle (that is, a short Oar) they struck away, and snatch'd it into the Boat, *Eel* and all. If *Caesar* were almost Dead, with the effect of this Fish, he was more so with that of the Water, where he had remain'd the space of going a League; and they found they had much a-do to bring him back to Life: But, at last, they did, and brought him home, where he was in a few Hours well Recover'd and Refresh'd; and not a little Asham'd to find he shou'd be overcome by an *Eel*; and that all the People, who heard his Defiance, wou'd Laugh at him. But we cheared him up; and he, being convinc'd, we had the *Eel* at Supper; which was a quarter of an Ell about, and most delicate Meat; and was of the more Value, since it cost so Dear, as almost the Life of so gallant a Man.

Page 2159

About this time we were in many mortal Fears, about some Disputes the English had with the *Indians*; so that we cou'd scarce trust our selves, without great Numbers, to go to any *Indian* Towns, or Place, where they abode; for fear they shou'd fall upon us, as they did immediately after my coming away; and that it was in the possession of the *Dutch*, who us'd 'em not so civilly as the *English*; so that they cut in pieces all they cou'd take, getting into Houses, and hanging up the Mother, and all her Children about her; and cut a Footman, I left behind me, all in Joynts, and nail'd him to Trees.

This feud began while I was there; so that I lost half the satisfaction I propos'd, in not seeing and visiting the *Indian* Towns. But one Day, bemoaning of our Misfortunes upon this account, *Caesar* told us, we need not Fear; for if we had a mind to go, he wou'd undertake to be our Guard: Some wou'd, but most wou'd not venture; about Eighteen of us resolv'd, and took Barge; and, after Eight Days, arriv'd near an *Indian* Town: But approaching it, the Hearts of some of our Company fail'd, and they wou'd not venture on Shore; so we Poll'd who wou'd, and who wou'd not: For my part, I said, If *Caesar* wou'd, I wou'd go; he resolv'd, so did my Brother, and my Woman, a Maid of good Courage. Now none of us speaking the Language of the People, and imagining we shou'd have a half Diversion in Gazing only; and not knowing what they said, we took a Fisherman that liv'd at the Mouth of the River, who had been a long Inhabitant there, and oblig'd him to go with us: But because he was known to the *Indians*, as trading among 'em; and being, by long Living there, become a perfect *Indian* in Colour, we, who resolv'd to surprize 'em, by making 'em see something they never had seen, (that is, White People) resolv'd only my self, my Brother, and Woman shou'd go; so *Caesar*, the Fisherman, and the rest, hiding behind some hick Reeds and Flowers, that grew on the Banks, let us pass on towards the Town, which was on the Bank of the River all along. A little distant from the Houses, or Hutts; we saw some Dancing, others busy'd in fetching and carrying of Water from the River: They had no sooner spy'd us, but they set up a loud Cry, that frighted us at first; we thought it had been for those that should Kill us, but it seems it was of Wonder and Amazement. They were all Naked, and we were Dress'd, so as is most comode for the hot Countries, very Glittering and Rich; so that we appear'd extreamly fine; my own Hair was cut short, and I had a Taffaty Cap, with Black Feathers, on my Head; my Brother was in a Stuff Sute, with Silver Loops and Buttons, and abundance of Green Ribon; this was all infinitely surprising to them, and because we saw them stand still, till we approach'd 'em, we took Heart and advanc'd; came up to 'em, and offer'd 'em our Hands; which they took, and look'd on us round about, calling still for more Company; who came swarming out, all wondering, and crying out *Tepeeme*; taking their Hair up in their Hands, and spreading it wide to those they call'd out too; as if they would say (as indeed it signify'd) *Numberless Wonders*, or not to be recounted, no more than to number the Hair of their Heads.

Page 2160

By degrees they grew more bold, and from gazing upon us round, they touch'd us; laying their Hands upon all the Features of our Faces, feeling our Breasts and Arms, taking up one Petticoat, then wondering to see another; admiring our Shooes and Stockings, but more our Garters, which we gave 'em; and they ty'd about their Legs, being Lac'd with Silver Lace at the ends, for they much Esteem any shining things: In fine, we suffer'd 'em to survey us as they pleas'd, and we thought they wou'd never have done admiring us. When *Caesar*, and the rest, saw we were receiv'd with such wonder, they came up to us; and finding the *Indian* Trader whom they knew, (for 'tis by these Fishermen, call'd *Indian* Traders, we hold a Commerce with 'em; for they love not to go

far from home, and we never go to them) when they saw him therefore they set up a new Joy; and cry'd, in their Language, *Oh! here's our Tiguamy, and we shall now know whether those things can speak*: So advancing to him, some of 'em gave him their Hands, and cry'd, *Amora Tiguamy*, which is as much as, *How do you, or Welcome Friend*; and all, with one din, began to gabble to him, and ask'd, If we had Sense, and Wit? if we cou'd talk of affairs of Life, and War, as they cou'd do? if we cou'd Hunt, Swim, and do a thousand things they use? He answer'd 'em, We cou'd. Then they invited us into their Houses, and dress'd Venison and Buffelo for us; and, going out, gathered a Leaf of a Tree, call'd a *Sarumbo* Leaf, of Six Yards long, and spread it on the Ground for a Table-Cloth; and cutting another in pieces instead of Plates, setting us on little bow *Indian* Stools, which they cut out of one intire piece of Wood, and Paint, in a sort of Japan Work: They serve every one their Mess on these pieces of Leaves, and it was very good, but too high season'd with Pepper. When we had eat, my Brother, and I, took out our Flutes, and play'd to 'em, which gave 'em new Wonder; and I soon perceiv'd, by an admiration, that is natural to these People; and by the extream Ignorance and Simplicity of 'em, it were not difficult to establish any unknown or extravagant Religion among them; and to impose any Notions or Fictions upon 'em. For seeing a Kinsman of mine set some Paper a Fire, with a Burning-glass, a Trick they had never before seen, they were like to have Ador'd him for a God; and beg'd he wou'd give them the Characters or Figures of his Name, that they might oppose it against Winds and Storms; which he did, and they held it up in those Seasons, and fancy'd it had a Charm to conquer them; and kept it like a Holy Relique. They are very Superstitious, and call'd him the Great *Peeie*, that is, *Prophet* They show'd us their *Indian Peeie* a Youth of about Sixteen Years old, as handsom as Nature cou'd make a Man. They consecrate a beautiful Youth from his Infancy, and all Arts are us'd to compleat him in the finest manner, both in Beauty and Shape: He is bred to all the little Arts and cunning they are capable of; to all the Legerdemain Tricks, and Slight of Hand, whereby he imposes upon the Rabble; and is both a Doctor in Physick and Divinity. And by these Tricks makes the Sick believe he sometimes eases their Pains; by drawing from the afflicted part little Serpents, or odd Flies, or Worms, or any Strange thing; and though they have besides undoubted good Remedies, for almost all their Diseases, they cure the Patient more by Fancy than by Medicines; and make themselves Fear'd, Lov'd, and Reverenc'd.

Page 2161

This young *Peeie* had a very young Wife, who seeing my Brother kiss her, came running and kiss'd me; after this, they kiss'd one another, and made it a very great Jest, it being so Novel; and new Admiration and Laughing went round the Multitude, that they never will forget that Ceremony, never before us'd or known. *Caesar* had a mind to see and talk with their War *Captains*, and we were conducted to one of their Houses; where we beheld several of the great *Captains*, who had been at Council: But so frightful a Vision it was to see 'em no Fancy can create; no such Dreams can represent so dreadful a Spectacle. For my part I took 'em for Hobgoblins, or Fiends, rather than Men; but however their Shapes appear'd, their Souls were very Humane and Noble; but some wanted their Noses, some their Lips, some both Noses and Lips, some their Ears, and others Cut through each Cheek, with long Slashes, through which their Teeth appear'd; they had other several formidable Wounds and Scars, or rather Dismemberings; they had *Comitias*, or little Aprons before 'em; and Girdles of Cotton, with their Knives naked, stuck in it; a Bow at their Backs, and a Quiver of Arrows on their Thighs; and most had Feathers on their Heads of divers Colours. They cry'd, *Amora Tigame* to us, at our entrance, and were pleas'd we said as much to em; they seated us, and gave us Drink of the best Sort; and wonder'd, as much as the others had done before, to see us. *Caesar* was marvelling as much at their Faces, wondering how they shou'd all be so Wounded in War; he was Impatient to know how they all came by those frightful Marks of Rage or Malice, rather than Wounds got in Noble Battel: They told us, by our Interpreter, That when any War was waging, two Men chosen out by some old *Captain*, whose Fighting was past, and who cou'd only teach the Theory of War, these two Men were to stand in Competition for the Generalship, or Great War Captain; and being brought before the old Judges, now past Labour, they are ask'd, What they dare do to shew they are worthy to lead an Army? When he, who is first ask'd, making no Reply, Cuts of his Nose, and throws it contemptably on the Ground; and the other does something to himself that he thinks surpasses him, and perhaps deprives himself of Lips and an Eye; so they Slash on till one gives out, and many have dy'd in this Debate. And 'its by a passive Valour they shew and prove their Activity; a sort of Courage too Brutal to be applauded by our Black Hero; nevertheless he express'd his Esteem of 'em.

In this Voyage *Caesar* begot so good an understanding between the *Indians* and the *English*, that there were no more Fears, or Heart-burnings during our stay; but we had a perfect, open, and free Trade with 'em: Many things Remarkable, and worthy Reciting, we met with in this short Voyage; because *Caesar* made it his Business to search out and provide for our Entertainment, especially to please his dearly Ador'd *Imoinda*, who was a sharer in all our Adventures; we being resolv'd to make her Chains as easy as we cou'd, and to Compliment the Prince in that manner that most oblig'd him.

As we were coming up again, we met with some *Indians* of strange Aspects; that is, of a larger Size, and other sort of Features, than those of our Country: Our *Indian Slaves*, that Row'd us, ask'd 'em some Questions, but they cou'd not understand us; but shew'd us a long Cotton String, with several Knots on it; and told us, they had been coming from the Mountains so many Moons as there were Knots; they were habited in Skins of a strange Beast, and brought along with 'em Bags of Gold Dust; which, as well as they cou'd give us to understand, came streaming in little small Channels down the high Mountains, when the Rains fell; and offer'd to be the Convoy to any Body, or Persons, that wou'd go to the Mountains.

Page 2162

We carry'd these Men up to *Parham*, where they were kept till the Lord Governour came: And because all the Country was mad to be going on this Golden Adventure, the Governour, by his Letters, commanded (for they sent some of the Gold to him) that a Guard shou'd be set at the Mouth of the River of *Amazons*, (a River so call'd, almost as broad as the River of *Thames*) and prohibited all People from going up that River, it conducting to those Mountains of Gold. But we going off for *England* before the Project was further prosecuted, and the Governour being drown'd in a Hurricane, either the Design dy'd, or the *Dutch* have the Advantage of it: And 'tis to be bemoan'd what his Majesty lost by loosing that part of America.

Though this digression is a little from my Story, however since it contains some Proofs of the Curiosity and Daring of this great Man, I was content to omit nothing of his Character.

his Character. It was thus, for sometime we diverted him; but now *Imoinda* began to shew she was with Child, and did nothing but Sigh and Weep for the Captivity of her Lord, her Self, and the Infant yet Unborn; and believ'd, if it were so hard to gain the Liberty of Two, 'twou'd be more difficult to get that for Three. Her Grievs were so many Darts in the great Heart of *Caesar*; and taking his Opportunity one *Sunday*, when all the Whites were overtaken in Drink, as there were abundance of several Trades, and Slaves for Four Years, that Inhabited among the *Negro* Houses; and *Sunday* was their Day of Debauch, (otherwise they were a sort of Spys upon *Caesar*;) he went pretending out of Goodness to 'em, to Feast amongst 'em; and sent all his Musick, and order'd a great Treat for the whole Gang, about Three Hundred *Negros*; and about a Hundred and Fifty were able to bear Arms, such as they had, which were sufficient to do Execution with Spirits accordingly: For the *English* had none but rusty Swords, that no Strength cou'd draw from a Scabbard; except the People of particular Quality, who took care to Oyl 'em and keep 'em in good Order: The Guns also, unless here and there one, or those newly carri'd from *England*, wou'd do no good or harm; for 'tis the Nature of that County to Rust and Eat up Iron, or any Metals, but Gold and Silver. And they are very Unexpert at the Bow, which the *Negros* and *Indians* are perfect Masters off.

Caesar, having singl'd out these Men from the Women and Children, made an Harangue to 'em of the Miseries, and Ignominies of Slavery; counting up all their Toyls and Sufferings, under such Loads, Burdens, and Drudgeries, as were fitter for Beasts than Men; Senseless Brutes, than Humane Souls.

Page 2163

He told 'em it was not for Days, Months, or Years, but for Eternity; there was no end to be of their Misfortunes: They suffer'd not like Men who might find a Glory, and Fortitude in Oppression; but like Dogs that lov'd the Whip and Bell, and fawn'd the more they were beaten: That they had lost the Divine Quality of Men, and were become insensible Asses, fit only to bear; nay worse: an Ass, or Dog, or Horse having done his Duty, cou'd lye down in Retreat, and rise to Work again, and while he did his Duty indur'd no Stripes; but Men, Villanous, Senseless Men, such as they, Toyl'd on all the tedious Week till *Black Friday*; and then, whether they Work'd or not, whether they were Faulty or Meriting, they promiscuously, the Innocent with the Guilty, suffer'd the infamous Whip, the sordid Stripes, from their Fellow Slaves till their Blood trickled from all Parts of their Body; Blood, whose every drop ought to be Reveng'd with a Life of some of those Tyrants, that impose it; And why, said he, *my dear Friends and Fellow-sufferers*, shou'd we be Slaves to an unknown People? Have they Vanquish'd us Nobly in Fight? Have they Wone us in Honourable Battel? And are we, by the chance of War, become their Slaves? This wou'd not anger a Noble Heart, this wou'd not animate a Souldiers Soul; no, but we are Bought and Sold like Apes, or Monkeys, to be the Sport of Women, Fools and Cowards; and the Support of Rogues, Runagades, that have abandon'd their own Countries, for Rapin, Murders, Thefts and Villanies: Do you not hear every Day how they upbraid each other with infamy of Life, below the Wildest Salvages; and shall we render Obedience to such a degenerate Race, who have no one Humane Vertue left, to distinguish 'em from the vilest Creatures? Will you, I say, suffer the Lash from such Hands? They all Reply'd, with one accord, No, no, no; *Caesar* has spoke like a Great Captain; like a Great King.

After this he wou'd have proceeded, but was interrupted by a tall *Negro* of some more Quality than the rest, his Name was *Tuscan*; who Bowing at the Feet of *Caesar*, cry'd, *My Lord*, we have listen'd with Joy and Attention to what you have said; and, were we only Men, wou'd follow so great a Leader through the World: But oh! consider, we are Husbands and Parents too, and have things more dear to us than Life; our Wives and Children unfit for Travel, in these unpassable Woods, Mountains and Bogs; we have not only difficult Lands to overcome, but Rivers to Wade, and Monsters to Incounter; Ravenous Beasts of Prey—To this, *Caesar* Reply'd, That Honour was the First Principle in Nature, that was to be Obey'd; but as no Man wou'd pretend to that, without all the Acts of Vertue, Compassion, Charity, Love, Justice and Reason; he found it not inconsistent with that, to take an equal Care of their Wives and Children, as they wou'd of themselves; and that he did not Design, when he led them to Freedom, and Glorious Liberty, that they shou'd leave that better part of themselves to Perish by the Hand of the Tyrant's Whip: But if there were a Woman among them so degenerate from Love and Vertue to chuse Slavery before the pursuit of her Husband, and with the hazard of her Life, to share with him in his Fortunes; that such an one ought to be Abandon'd, and left as a Prey to the common Enemy.

To which they all Agreed,—and Bowed. After this, he spoke of the Impassable Woods and Rivers; and convinc'd 'em, the more Danger, the more Glory. He told them that he had heard of one *Hannibal* a great Captain, had Cut his Way through Mountains of solid Rocks; and shou'd a few Shrubs oppose them; which they cou'd Fire before 'em? No, 'twas a trifling Excuse to Men resolv'd to die, or overcome.

Page 2164 (page 2177 of PDF)

As for Bogs, they are with a little Labour fill'd and harden'd; and the Rivers cou'd be no Obstacle, since they Swam by Nature; at least by Custom, from their First Hour of their Birth: That when the Children were Weary they must carry them by turns, and the Woods and their own Industry wou'd afford them Food. To this they all assented with Joy.

Tuscan then demanded, What he wou'd do? He said, they wou'd Travel towards the Sea; Plant a New Colony, and Defend it by their Valour; and when they cou'd find a Ship, either driven by stress of Weather, or guided by Providence that way, they wou'd Sieze it, and make it a Prize, till it had Transported them to their own Countries; at least, they shou'd be made Free in his Kingdom, and be Esteem'd as his Fellow sufferers, and Men that had the Courage, and the Bravery to attempt, at least, for Liberty; and if they Dy'd in the attempt it wou'd be more brave, than to Live in perpetual Slavery.

They bow'd and kiss'd his Feet at this Resolution, and with one accord Vow'd to follow him to Death. And that Night was appointed to begin their March; they made it known to their Wives, and directed them to tie their Hamaca about their Shoulder, and under their Arm like a Scarf; and to lead their Children that cou'd go, and carry those that cou'd not. The Wives who pay an intire Obedience to their Husbands obey'd, and stay'd for 'em, where they were appointed: The Men stay'd but to furnish themselves with what defensive Arms they cou'd get; and All met at the Rendezvous, where *Caesar* made a new encouraging Speech to 'em, and led 'em out.

But, as they cou'd not march far that Night, on Monday early, when the Overseers went to call 'em all together, to go to Work, they were extreemly surpris'd, to find not one upon the Place, but all fled with what Baggage they had. You may imagine this News was not only suddenly spread all over the *Plantation*, but soon reach'd the Neighbouring ones; and we had by Noon about Six hundred Men, they call the *Militia* of the County, that came to assist us in the persute of the Fugitives: But never did one see so comical an Army march forth to War. The Men, of any fashion, wou'd not concern themselves, though it were almost the common Cause; for such Revoltings are very ill Examples, and have very fatal Consequences oftentimes in many Colonies: But they had a Respect for *Caesar*, and all hands were against the *Parhamites*, as they call'd those of *Parham Plantation*; because they did not, in the first place, love the Lord Governor; and secondly, they wou'd have it, that *Caesar* was Ill us'd, and Baffl'd with; and 'tis not impossible but some of the best in the Country was of his Council in this Flight, and depriving us of all the *Slaves*; so that they of the better sort wou'd not meddle-in the matter. The Deputy Governor, of whom I have had no great occasion to speak, and who was the most Fawning fair-tongu'd Fellow in the World, and one that pretended the most Friendship to *Caesar*, was now the only violent Man against him; and though he had nothing, and so need fear nothing, yet talk'd and look'd bigger than any Man: He was a Fellow, whose Character is not fit to be mention'd with the worst of the *Slaves*.

Page 2165

This Fellow wou'd lead his Army forth to meet *Caesar*; or rather to persue him; most of their Arms were of those sort of cruel Whips they call *Cat with Nine Tayls*; some had rusty useless Guns for show; others old Basket-hilts, whose Blades had never seen the Light in this Age; and others had long Staffs, and Clubs. Mr. *Trefry* went a long, rather to be a Mediator than a Conqueror, in such a Batail; for he foresaw, and knew, if by fighting they put the *Negroes* into dispair, they were a sort of sullen Fellows, that wou'd drown, or kill themselves, before they wou'd yield; and he advis'd that fair means was best: But *Byam* was one that abounded in his own Wit, and wou'd take his own Measures.

It was not hard to find these Fugitives; for as they fled they were forc'd to fire and cut the Woods before 'em, so that Night or Day they persu'd 'em by the light they made, and by the path they had clear'd: But as soon as *Caesar* found he was persu'd, he put himself in a Posture of Defence, placing all the Women and Children in the Reer; and himself, with *Tuscan* by his side, or next to him, all promising to Dye or Conquer. Incourag'd thus, they never stood to Parley, but fell on Pell-mell upon the *English*, and kill'd some, and wounded a good many; they having recourse to their Whips, as the best of their Weapons: And as they observ'd no Order, they perplex'd the Enemy so sorely, with Lashing 'em in the Eyes; and the Women and Children, seeing their Husbands so treated, being of fearful Cowardly Dispositions, and hearing the *English* cry out, *Yield and Live, Yield and be Pardon'd*; they all run in amongst their Husbands and Fathers, and hung about 'em, crying out, *Yield, yield; and leave Caesar to their Revenge*; that by degrees the *Slaves* abandon'd *Caesar*, and left him only *Tuscan* and his Heroick *Imoinda*; who, grown big as she was, did nevertheless press near her Lord, having a Bow, and a Quiver full of poyson'd Arrows, which she manag'd with such dexterity,

that she wounded several, and shot the *Governor* into the Shoulder; of which Wound he had like to have Dy'd, but that an *Indian* Woman, his Mistress, suck'd the Wound, and cleans'd it from the Venom: But however, he stir'd not from the Place till he had Partiv'd with *Caesar*, who he found was resolv'd to dye Fighting, and wou'd not be Taken; no more wou'd *Tuscan*, or *Imoinda*. But he, more thirsting after Revenge of another sort, than that of depriving him of Life, now made use of all his Art of talking, and dissembling; and besought *Caesar* to yield himself upon Terms, which he himself should propose, and should be Sacredly assented to and kept by him: He told him, It was not that he any longer fear'd him, or cou'd believe the force of Two Men, and a young Heroine, cou'd overcome all them, with all the Slaves now on their side also; but it was the vast Esteem he had for his Person; the desire he had to serve so Gallant a Man; and to hinder himself from the Reproach hereafter, of having been the occasion of the Death of a *Prince*, whose Valour and Magnanimity deserv'd the Empire of the World. He protested to him, he look'd upon this Action, as Gallant and Brave; however tending to the prejudice of his Lord and Master, who wou'd by it have lost so considerable a number of *Slaves*; that this Flight of his shou'd be look'd on as a heat of Youth, and rashness of a too forward Courage, and an unconsider'd impatience of Liberty, and no more; and that he labour'd in vain to accomplish that which they wou'd effectually perform, as soon as any Ship arriv'd that wou'd touch on his Coast.

Page 2166

So that if you will be pleas'd, continued he, to surrender your self, all imaginable Respect shall be paid you; and your Self, your Wife, and Child, if it be here born, shall depart free out of our Land. But *Caesar* wou'd hear of no Composition; though *Byam* urg'd, If he persu'd, and went on in his Design, he wou'd inevitably Perish, either by great Snakes, wild Beasts, or Hunger; and he ought to have regard to his Wife, whose Condition required ease, and not the fatigues of tedious Travel; where she cou'd not be secur'd from being devoured. But *Caesar* told him, there was no Faith in the White Men, or the Gods they Ador'd; who instructed 'em in Principles so false, that honest Men cou'd not live amongst 'em; though no People profess'd so much, none perform'd so little; that he knew what he had to do, when he dealt with Men of Honour; but with them a Man ought to be eternally on his Guard, and never to Eat and Drink with *Christians* without his Weapon of Defence in his Hand; and, for his own Security, never to credit one Word they spoke. As for the rashness and inconsiderateness of his Action he wou'd confess the Governor is in the right; and that he was asham'd of what he had done, in endeavoring to make those Free, who were by Nature *Slaves*, poor wretched Rogues, fit to be us'd as *Christians* Tools; Dogs, treacherous and cowardly, fit for such Masters; and they wanted only but to be whipt into the knowledge of the *Christian* Gods to be the vilest of all creeping things; to learn to Worship such Deities as had not Power to make 'em Just, Brave, or Honest. In fine, after a thousand things of this Nature, not fit here to be recited, he told *Byam*, he had rather Dye than Live upon the same Earth with such Dogs. But *Trefry* and *Byam* pleaded and protested together so much, that *Trefry* believing the *Governor* to mean what he said; and speaking very cordially himself, generously put himself into *Caesar's* Hands, and took him aside, and perswaded him, even with Tears, to Live, by Surrendring himself, and to name his Conditions. *Caesar* was overcome by his Wit and Reasons, and in consideration of *Imoinda*; and demanding what he desir'd, and that it shou'd be ratify'd by their Hands in Writing, because he had perceiv'd that was the common way of contract between Man and Man, amongst the Whites: All this was perform'd, and *Tuscan's* Pardon was put in, and they Surrender to the Governor, who walked peaceably down into the *Plantation* with 'em, after giving order to bury their dead. *Caesar* was very much toyl'd with the bustle of the Day; for he had fought like a Fury, and what Mischief was done he and *Tuscan* perform'd alone; and gave their Enemies a fatal Proof that they durst do any thing, and fear'd no mortal Force.

But they were no sooner arriv'd at the Place, where all the Slaves receive their Punishments of Whipping, but they laid Hands on *Caesar* and *Tuscan*, faint with heat and toyl; and, surprising them, Bound them to two several Stakes, and Whipt them in a most deplorable and inhumane Manner, rending the very Flesh from their Bones; especially *Caesar*, who was not perceiv'd to make any Mone, or to alter his Face, only to roul his Eyes on the Faithless *Governor*, and those he believ'd Guilty, with Fierceness and Indignation; and, to compleat his Rage, he saw every one of those *Slaves*, who, but a few Davs before, Ador'd him as something more than Mortal, now had a Whip to give him some Lashes, while he strove not to break his Fetters; though, if he had, it were impossible: But he pronounced a Woe and Revenge from his Eyes, that darted Fire, that 'twas at once both Awful and Terrible to behold.

Page 2167

When they thought they were sufficiently Reveng'd on him, they unty'd him, almost Fainting, with loss of Blood, from a thousand Wounds all over his Body; from which they had rent his Cloaths, and led him Bleeding and Naked as he was; and loaded him all over with Irons; and then rubbed his Wounds, to compleat their Cruelty, with *Indian Pepper*, which had like to have made him raving Mad; and, in this Condition, made him so fast to the Ground that he cou'd not stir, if his Pains and Wounds wou'd have given him leave. They spar'd *Imoinda*, and did not let her see this Barbarity committed towards her Lord, but carry'd her down to *Parham*, and shut her up; which was not in kindness to her, but for fear she shou'd Dye with the Sight, or Miscarry; and then they shou'd loose a young *Slave*, and perhaps the Mother.

You must know, that when the News was brought on Monday Morning, that *Caesar* had betaken himself to the Woods, and carry'd with him all the *Negroes*. We were possess'd with extream Fear, which no perswasions cou'd Dissipate, that he wou'd secure himself till Night; and then, that he wou'd come down and Cut all our Throats. This apprehension made all the Females of us fly down the River, to be secur'd; and while we were away, they acted this Cruelty: For I suppose I had Authority and Interest enough there, had I suspected any such thing, to have prevented it; but we had not gon many Leagues, but the News overtook us that *Caesar* was taken, and Whipt like a common *Slave*. We met on the River with Colonel *Martin*, a Man of great Gallantry, Wit, and Goodness, and whom I have celebrated in a Character of my New *Comedy*, by his own Name, in memory of so brave a Man: He was Wise and Eloquent; and, from the fineness of his Parts, bore a great Sway over the Hearts of all the *Colony*: He was a Friend to *Caesar*, and resented this false Dealing with him very much. We carried him back to *Parham*, thinking to have made an Accomodation; when we came, the First News we heard was, that the *Governor* was Dead of a Wound *Imoinda* had given him; but it was not so well: But it seems he wou'd have the Pleasure of beholding the Revenge he took on *Caesar*; and before the cruel Ceremony was finish'd, he drop'd down; and then they perceiv'd the Wound he had on his Shoulder, was by a venom'd Arrow; which, as I said, his *Indian* Mistress heal'd, by Sucking the Wound.

We were no sooner Arriv'd, but we went up to the *Plantation* to see *Caesar*, whom we found in a very Miserable and Unexpressable Condition; and I have a Thousand times admired how he liv'd, in so much tormenting Pain. We said all things to him, that Trouble, Pitty, and Good Nature cou'd suggest; Protesting our Innocency of the Fact, and our Abhorance of such Cruelties. Making a Thousand Professions of Services to him, and Begging as many Pardons for the Offenders, till we said so much, that he believ'd we had no Hand in his ill Treatment; but told us, he cou'd never Pardon *Byam*; as for *Trefry*, he confess'd he saw his Grief and Sorrow, for his Suffering, which he cou'd not hinder, but was like to have been beaten down by the very *Slaves*, for Speaking in his Defence: But for *Byam*, who was their Leader, their Head;—and shou'd, by his Justice, and Honor, have been an Example to 'em.—For him, he wish'd to Live, to take a dire Revenge of him, and said, *It had been well for him, if he had Sacrific'd me, instead of giving me the contemptable Whip.*

Page 2168

He refus'd to Talk much, but Begging us to give him our Hands; he took 'em, and Protested never to lift up his, to do us any Harm. He had a great Respect for Colonel *Martin*, and always took his Counsel, like that of a Parent; and assur'd him, he wou'd obey him in any thing, but his Revenge on *Byam*. *Therefore*, said he, *for his own Safety, let him speedily dispatch me; for if I cou'd dispatch my self, I wou'd not, till that Justice were done to my injur'd Person, and the contempt of a Souldier: No, I wou'd not kill my self, even after a Whiping, but will be content to live with that Infamy, and be pointed at by every grining Slave, till I have compleated my Revenge; and then you shall see that Oroonoko scorns to live with the Indignity that was put on Caesar.* All we cou'd do cou'd get no more Words from him; and we took care to have him put immediately into a healing Bath, to rid him of his Pepper; and order'd a Chirurgeon to anoint him with healing Balm, which he suffer'd, and in some time he began to be able to Walk and Eat; we fail'd not to visit him every Day, and, to that end, had him brought to an apartment at *Parham*.

The *Governor* was no sooner recover'd, and had heard of the menaces of *Caesar*, but he call'd his Council; who (not to disgrace them, or Burlesque the Government there) consisted of such notorious Villains as *Newgate* never transported; and possibly originally were such, who understood neither the Laws of *God* or *Man*; and had no sort of Principles to make 'em worthy the Name of Men: But, at the very Council Table, wou'd Contradict and Fight with one another; and Swear so bloodily that 'twas terrible to hear, and see 'em. (Some of 'em were afterwards Hang'd, when the *Dutch* took possession of the place; others sent off in Chains:) But calling these special Rulers of the Nation together, and requiring their Counsel in this weighty Affair, they all concluded, that (Damn 'em) it might be their own Cases; and that *Caesar* ought to be made an Example to all the *Negroes*, to fright 'em from daring to threaten their Betters, their Lords and Masters; and, at this rate, no Man was safe from his own *Slaves*; and concluded, *nemine contradicente* that *Caesar* shou'd be Hang'd.

Trefry then thought it time to use his Authority; and told *Byam* his Command did not extend to his Lord's *Plantation*; and that *Parham* was as much exempt from the Law as *White-hall*; and that they ought no more to touch the Servants of the Lord—(who there represented the King's Person) than they cou'd those about the King himself; and that *Parham* was a Sanctuary; and though his Lord were absent in Person, his Power was still in Being there; which he had intrusted with him, as far as the Dominions of his particular *Plantations* reach'd, and all that belong'd to it; the rest of the *Country*, as *Byam* was Lieutenant to his Lord, he might exercise his Tyranny upon. *Trefry* had others as powerful, or more, that int'rested themselves in *Caesar's* Life, and absolutely said, He shou'd be Defended.

Page 2169

So turning the *Governor*, and his wise Council, out of Doors, (for they sate at *Parham-house*) they set a Guard upon our Landing

Place, and wou'd admit none but those we call'd Friends to us and *Caesar*.

The Governor having remain'd wounded at *Parham*, till his recovery was compleated, *Caesar* did not know but he was still there; and indeed, for the most part, his time was spent there; for he was one that lov'd to Live at other Peoples Expence; and if he were a Day absent, he was Ten present there; and us'd to Play, and Walk, and Hunt, and Fish, with *Caesar*. So that *Caesar* did not at all doubt, if he once recover'd Strength, but he shou'd find an opportunity of being Reveng'd on him: Though, after such a Revenge, he cou'd not hope to Live; for if he escap'd the Fury of the *English* Mobile, who perhaps wou'd have been glad of the occasion to have kill'd him, he was resolv'd not to survive his Whipping; yet he had, some tender Hours, a repenting Softness, which he called his fits of Coward; wherein he struggl'd with Love for the Victory of his Heart, which took part with his charming *Imoinda* there; but, for the most part, his time was past in melancholy Thought, and black Designs; he consider'd, if he shou'd do this Deed, and Dye, either in the Attempt, or after it, he left his lovely *Imoinda* a Prey, or at best a *Slave*, to the inrag'd Multitude; his great Heart cou'd not indure that Thought. *Perhaps*, said he, *she may be first Ravished by every Brute; exposed first to their nasty Lusts, and then a shameful Death*. No; he could not Live a Moment under that Apprehension, too insupportable to be born. These were his Thoughts, and his silent Arguments with his Heart, as he told us afterwards; so that now resolving not only to kill *Byam*, but all those he thought had inrag'd him; pleasing his great Heart with the fancy'd Slaughter he shou'd make over the whole Face of the *Plantation*. He first resolv'd on a Deed, that (however Horrid it at first appear'd to us all) when we had heard his Reasons, we thought it Brave and Just: Being able to Walk, and, as he believ'd, fit for the Execution of his great Design, he beg'd *Trefry* to trust him into the Air, believing a Walk wou'd do him good; which was granted him, and taking *Imoinda* with him, as he us'd to do in his more happy and calmer Days, he led her up into a Wood, where, after (with a thousand Sighs, and long Gazing silently on her Face, while Tears gust, in spight of him, from his Eyes) he told her his Design first of Killing her, and then his Enemies, and next himself, and the impossibility of Escaping, and therefore he told her the necessity of Dying; he found the Heroick Wife faster pleading for Death than he was to propose it, when she found his fix'd Resolution; and, on her Knees, besought him, not to leave her a Prey to his Enemies. He (griev'd to Death) yet pleased at her noble Resolution, took her up, and imbracing her, with all the Passion and Languishment of a dying Lover, drew his Knife to kill this Treasure of his Soul, this Pleasure of his Eyes; while Tears trickl'd down his Cheeks, hers were Smiling with Joy she shou'd dye by so noble a Hand, and be sent in her own Country, (for that's their Notion of the next World) by him she so tenderly Lov'd, and so truly Ador'd in this; for Wives have a respect for their Husbands equal to what any other People pay a Deity; and when a Man finds any occasion to quit his Wife, if he love her, she dyes by his Hand; if not, he sells her, or suffers some other to kill her.

Page 2170

It being thus; you may believe the Deed was soon resolv'd on; and 'tis not to be doubted, but the Parting, the eternal Leave taking of Two such Lovers, so greatly Born, so Sensible, so Beautiful, so Young, and so Fond, must be very Moving, as the Relation of it was to me afterwards.

All that Love cou'd say in such cases, being ended; and all the intermitting Irresolutions being adjusted, the Lovely, Young, and Ador'd Victim lays her self down, before the Sacrificer; while he, with a Hand resolv'd, and a Heart breaking within, gave the Fatal Stroke; first, cutting her Throat, and then severing her, yet Smiling, Face from that Delicate Body, pregnant as it was with Fruits of tend'rest Love. As soon as he had done, he laid the Body decently on Leaves and Flowers; of which he made a Bed, and conceal'd it under the same cover-lid of Nature; only her Face he left yet bare to look on: But when he found she was Dead, and past all Retrieve, never more to bless him with her Eyes, and soft Language; his Grief swell'd up to Rage; he Tore, he Rav'd he Roar'd, like some Monster of the Wood, calling on the lov'd Name of *Imoinda*; a thousand times he turn'd the Fatal Knife that did the Deed, toward his own Heart, with a Resolution to go immediately after her; but dire Revenge, which now was a thousand times more fierce in his Soul than before, prevents him; and he wou'd cry out, *No; since I have sacrificed Imoinda to my Revenge, shall I loose that Glory which I have purchas'd so dear, as at the Price of the fairest, dearest, softest Creature that ever Nature made? No, no!* Then, at her Name, Grief wou'd get the ascendant of Rage, and he wou'd lye down by her side, and water her Face with showers of Tears, which never were wont to fall from those Eyes: And however bent he was on his intended Slaughter, he had not power to stir from the Sight of this dear Object, now more Belov'd, and more Ador'd than ever.

He remain'd in this deploring Condition for two Days, and never rose from the Ground where he had made his sad Sacrifice; at last, rousing from her side, and accusing himself with living too long, now *Imoinda* was dead; and that the Deaths of those barbarous Enemies were deferr'd too long, he resolv'd now to finish the great Work; but offering to rise, he found his Strength so decay'd, that he reel'd to and fro, like Boughs assail'd by contrary Winds; so that he was forced to lye down again, and try to summons all his Courage to his Aid; he found his Brains turn round, and his Eyes were dizzy; and Objects appear'd not the same to him they were wont to do; his Breath was short; and all his Limbs surpris'd with a Faintness he had never felt before: He had not Eat in two Days, which was one occasion of this Feebleness, but excess of Grief was the greatest; yet still he hop'd he shou'd recover Vigour to act his Design; and lay expecting it yet six Days longer; still mourning over the dead Idol of his Heart, and striving every Day to rise, but cou'd not.

In all this time you may believe we were in no little affliction for *Caesar*, and his Wife; some were of Opinion he was escap'd never to return; others thought some Accident had hap'n'd to him: But however, we fail'd not to send out an hundred People several ways to search for him; a Party, of about forty, went that way he took; among whom was *Tuscan*, who was perfectly reconcil'd to *Byam*; they had not gon very far into the Wood, but they smelt an unusual Smell, as of a dead Body; for Stinks must be very noisom that can be distinguish'd among such a quantity of Natural Sweets, as every Inch of that Land produces.

Page 2171

So that they concluded they shou'd find him dead, or somebody that was so; they past on towards it, as Loathsom as it was, and made such a rusling among the Leaves that lye thick on the Ground, by continual Falling, that *Caesar* heard he was approach'd; and though he had, during the space of these eight Days, endeavor'd to rise, but found he wanted Strength, yet looking up, and seeing his Pursuers, he rose, and reel'd to a Neighbouring Tree, against which he fix'd his Back; and being within a dozen Yards of those that advanc'd, and saw him; he call'd out to them, and bid them approach no nearer, if they wou'd be safe: So that they stood still, and hardly believing their Eyes, that wou'd perswade them that it was *Caesar* that spoke to 'em, so much was he alter'd; they ask'd him, What he had done with his Wife? for they smelt a Stink that almost struck them dead. He, pointing to the dead Body, sighing, cry'd, *Behold her there*; they put off the Flowers that cover'd her with their Sticks, and found she was kill'd; and cry'd out, *Oh Monster! that hast murther'd thy Wife*: Then asking him, Why he did so cruel a Deed? He replied, he had no leasure to answer impertinent Questions; *You may go back*, continued he, *and tell the Faithless Governor, he may thank Fortune that I am breathing my last; and that my Arm is too feeble to obey my Heart, in what it had design'd him*: But his Tongue faltering, and trembling, he cou'd scarce end what he was saying. The *English* taking Advantage by his Weakness, cry'd, *Let us take him alive by all means*: He heard 'em; and, as if he had reviv'd from a Fainting, or a Dream, he cry'd out, *No, Gentlemen, you are deceiv'd; you will find no more Caesars to be Whipt; no more find a Faith in me: Feeble as you think me, I have Strength yet left to secure me from a second Indignity*. They swore all a-new, and he only shook his Head, and beheld them with Scorn; then they cry'd out, *Who will venture on this single Man? Will no body?* They stood all silent while *Caesar* replied, *Fatal will be the Attempt to the first Adventurer; let him assure himself*, and, at that Word, held up his Knife in a menacing Posture, *Look ye, ye faithless Crew*, said he, *'tis not Life I seek, nor am I afraid of Dying*; and, at that Word, cut a piece of Flesh from his own Throat, and threw it at 'em, *yet still I wou'd Live if I cou'd, till I had perfected my Revenge. But oh! it cannot be; I feel Life gliding from my Eyes and Heart; and, if I make not haste, I shall yet fall a Victim to the shameful Whip*. At that, he rip'd up his own Belly; and took his Bowels and pull'd 'em out, with what Strength he cou'd; while some, on their Knees imploring, besought him to hold his Hand. But when they saw him tottering, they cry'd out, *Will none venture on him?* A bold *English* cry'd, *Yes, if he were the Devil*; (taking Courage when he saw him almost Dead) and swearing a horrid Oath for his farewell to the World; he rush'd on *Caesar*, with his Arm'd Hand met him so fairly, as stuck him to the Heart, and he fell Dead at his Feet.

Page 2172

Tuscan seeing that, cry'd out, *I love thee, oh Caesar; and therefore will not let thee Dye, if possible*: And, running to him, took him in his Arms; but, at the same time, warding a Blow that *Caesar* made at his Bosom, he receiv'd it quite through his Arm; and *Caesar* having not the Strength to pluck the Knife forth, though he attempted it, *Tuscan* neither pull'd it out himself, nor suffer'd it to be pull'd out; but came down with it sticking in his Arm; and the reason he gave for it was, because the Air shou'd not get into the Wound: They put their Hands a-cross, and carried *Caesar* between Six of 'em, fainted as he was; and they thought Dead, or just Dying; and they brought him to *Parham*, and laid him on a Couch, and had the Chirurgeon immediately to him, who drest his Wounds, and sow'd up his Belly, and us'd means to bring him to Life, which they effected. We ran all to see him; and, if before we thought him so beautiful a Sight, he was now so alter'd, that his Face was like a Death's Head black'd over; nothing but Teeth, and Eyeholes: For some Days we suffer'd no body to speak to him, but caused Cordials to be poured down his Throat, which sustained his Life; and in six or seven Days he recover'd his Senses: For, you must know, that Wounds are almost to a Miracle cur'd in the *Indies*; unless Wounds in the Legs, which rarely ever cure.

When he was well enough to speak, we talk'd to him; and ask'd him some Questions about his Wife, and the Reasons why he kill'd her; and he then told us what I have related of that Resolution, and of his Parting; and he besought us, we would let him Dye, and was extreemly Afflicted to think it was possible he might Live; he assur'd us, if we did not Dispatch him, he wou'd prove very Fatal to a great many. We said all we cou'd to make him Live, and gave him new Assurances; but he begg'd we wou'd not think so poorly of him, or of his love to *Imoinda*, to imagine we cou'd Flatter him to Life again; but the Chirurgeon assur'd him, he cou'd not Live, and therefore he need not Fear. We were all (but *Caesar*) afflicted at this News; and the Sight was gashly; his Discourse was sad; and the earthly Smell about him so strong, that I was perswaded to leave the Place for some time; (being my self-but Sickly, and very apt to fall into Fits of dangerous Illness upon any extraordinary Melancholy) the Servants, and Trefry, and the Chirurgeons, promis'd all to take what possible care they cou'd of the Life of *Caesar*; and I, taking Boat, went with other Company to Colonel *Martin's*, about three Days Journy down the River; but I was no sooner gon, but the *Governor* taking *Trefry*, about some

pretended earnest Business, a Days Journy up the River; having communicated his Design to one *Banister*, a wild *Irish* Man, and one of the Council; a Fellow of absolute Barbarity, and fit to execute any Villany, but was Rich. He came up to *Parham*, and forcibly took Caesar, and had him carried to the same Post where he was Whip'd; and causing him to be ty'd to it, and a great Fire made before him, he told him, he shou'd Dye like a Dog, as he was. *Caesar* replied, this was the first piece of Bravery that ever *Banister* did; and he never spoke Sence till he pronounc'd that Word; and, if he wou'd keep it, he wou'd declare, in the other World, that he was the only Man, of all the Whites, that ever he heard speak Truth. And turning to the Men that bound him, he said, *My Friends, am I to Dye, or to be Whip'd? And they cry'd, Whip'd! no; you shall not escape so well: And then he replied, smiling, A Blessing on thee; and assur'd them, they need not tye him, for he wou'd stand fixt, like a Rock; and indure Death so as shou'd encourage them to Dye. But if you Whip me, said he, be sure you tye me fast.*

Page 2173

He had learn'd to take Tobaco; and when he was assur'd he should Dye, he desir'd they would give him a Pipe in his Mouth, ready Lighted, which they did; and the Executioner came, and first cut off his Members, and threw them into the Fire; after that, with an ill-favoured Knife, they cut his Ears, and his Nose, and burn'd them; he still Smoak'd on, as if nothing had touch'd him; then they hack'd off one of his Arms, and still he bore up, and held his Pipe; but at the cutting off the other Arm, his Head sunk, and his Pipe drop'd; and he gave up the Ghost, without a Groan, or a Reproach. My Mother and Sister were by him all the while, but not suffer'd to save him; so rude and wild were the Rabble, and so inhumane were the Justices, who stood by to see the Execution, who after paid dearly enough for their Insolence. They cut *Caesar* in Quarters, and sent them to several of the chief *Plantations*: One Quarter was sent to Colonel *Martin*, who refus'd it; and swore, he had rather see the Quarters of *Banister*, and the *Governor* himself, than those of *Caesar*, on his *Plantations*; and that he cou'd govern his *Negroes* without Terrifying and Grieving them with frightful Spectacles of a mangl'd King.

Thus Dy'd this Great Man; worthy of a better Fate, and a more sublime Wit than mine to write his Praise; yet, I hope, the Reputation of my Pen is considerable enough to make his Glorious Name to survive to all Ages; with that of the Brave, the Beautiful, and the Constant *Imoinda*.

FINIS.

Reading and Review Questions

1. What comment, if any, does Behn make about Christianity through her “pagan” hero Oroonoko?
2. What role, if any, do deception and treachery play in this work, and why? What's the impact of their having occurred both in Africa and Suriname, through both relatives and white slave holders?
3. How does Behn deal with love in this novel, with relations between men and women? How does she involve race and culture with love, and why? How does her way of dealing with love compare with Spenser's?
4. What is the effect—dramatic, aesthetic, moral, etc.—of Oroonoko's torture? Why do you think Behn details his dismemberment for the reader rather than have it happen “offstage?”

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4.4: Jonathan Swift (1667-1745)

Born posthumously in Dublin to an Anglican father, Jonathan Swift, and an Anglican mother, Jonathan Swift depended on the generosity of his uncle for both his upbringing and education. He studied at Kilkenny School and then at Trinity College, Dublin, from which he graduated in 1689.

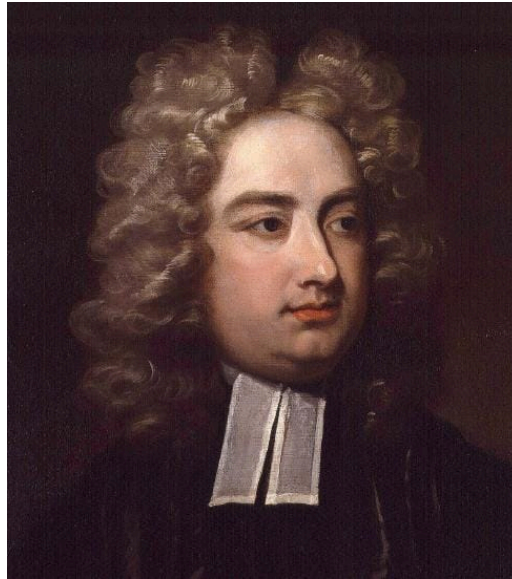


Figure 4.4.1: Jonathan Swift. (Public Domain; Charles Jervas, by Dcoetzee via [Wikimedia Commons](#))

Early Career and Personal Life

After a frustratingly unproductive stint in England as personal secretary to Sir William Temple (1628-1699), a family friend and diplomat with connections to the Royal Court, Swift returned to Ireland. There, he was ordained as an Anglican priest. After an appointment to a church in Northern Ireland, followed by again unproductive work in England with Temple and then with Charles Berkeley, 2nd Earl of Berkeley (1649-1710), Swift took an ecclesiastical living near Dublin. He also began a long, probably platonic relationship with a woman named Esther Johnson (1681-1728) with whom he lived in close emotional contact for the rest of her life. The letters he wrote her, collected in *Journal to Stella* (1766), give an intimate view of Swift's political and religious activities and friendships.

Political Involvement and Satire

At Temple's encouragement, Swift wrote laudatory poetry. On his own initiative, he wrote satire, beginning with *A Tale of a Tub* (1704), which he published anonymously. *A Tale of a Tub* satirized the excesses in religion, politics, human pride, literature, science—and much else (Swift). Swift's hopes for his church career were tied to politics, and he eventually allied himself with the Tory party and its resistance to Dissenters and nonconformists. On their behalf, Swift wrote propagandist satire in *The Examiner*. He became particularly close to the activities and political ambitions of Robert Harley and Henry St. John, 1st Viscount Bolingbroke, the most prominent Tory rulers. Their debacle and loss of power cost Swift a hoped-for Bishopric in the English Church. Queen Anne, personally offended by *A Tale of a Tub*, which she thought obscene, effectively exiled Swift to Ireland by appointing him as the Dean of St. Patrick's Cathedral in Dublin.

His political and moral acumen persisted strongly, leading him to write the *Drapier's Letters to the People of Ireland* (1724-35), which were pamphlets against British corruption and exploitation of the Irish economy (Swift). These pamphlets made Swift a hero to the Irish. Although published anonymously, the Irish populace knew their writer's identity. Despite charges of sedition against the writer and offers of reward for identifying the writer, the Irish never reported Swift. He further vilified British exploitation of Irish resources in *A Modest Proposal for Preventing the Children of Poor People of Ireland from Being a Burden*

to *Their Parents* (1729) (Swift). It offers a literal rendition of this exploitation by suggesting the Irish sell their children as food to the wealthy (Swift).

Gulliver's Travels and Later Life

Swift's *Gulliver's Travels* (1726) vilified humankind for its misdirected pride and various atrocities against humanity. The force, range, and bitterness of this text's indictment against humans who wrongly assume their own rationality strike home even today. Generations of critics resisted its satire, considering it the work of a madman. Indeed, Swift did decline into senility and dependency (Samuel Johnson later claimed that Swift in this condition was displayed as an object of entertainment). *Gulliver's Travels'* prose style shifts markedly among its four books, suggesting a possible mental incoherence. The beauties and wonders of Lilliput are pushed aside in Brobdingnag, with its stinking giants, and Houyhnhnm land, with the vicious and howling Yahoos (Swift). But Swift had a very serious point to make about human nature, one that he seemed to want to drive home (and against which his readers, and parishioners, may have been dully resistant). As a result, he was artful and deft but also heavy-handed and blunt. By having the Houyhnhnms ("superior" horses) reject Gulliver for being a complete Yahoo (humans), Swift shows that humans are not rational animals but only capable of rationality (322-24). The distinction, and its consequences, was too important for Swift not to want to drive it home however he could. After his death, Swift was buried near Esther Johnson in St. Patrick's.

The full text of Part I of *Gulliver's Travels* is on the next page.

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4.5: Gulliver's Travels- Part I

Chapter I

My father had a small estate in Nottinghamshire: I was the third of five sons. He sent me to Emanuel College in Cambridge at fourteen years old, where I resided three years, and applied myself close to my studies; but the charge of maintaining me, although I had a very scanty allowance, being too great for a narrow fortune, I was bound apprentice to Mr. James Bates, an eminent surgeon in London, with whom I continued four years. My father now and then sending me small sums of money, I laid them out in learning navigation, and other parts of the mathematics, useful to those who intend to travel, as I always believed it would be, some time or other, my fortune to do. When I left Mr. Bates, I went down to my father: where, by the assistance of him and my uncle John, and some other relations, I got forty pounds, and a promise of thirty pounds a year to maintain me at Leyden: there I studied physic two years and seven months, knowing it would be useful in long voyages.

Soon after my return from Leyden, I was recommended by my good master, Mr. Bates, to be surgeon to the *Swallow*, Captain Abraham Pannel, commander; with whom I continued three years and a half, making a voyage or two into the Levant, and some other parts. When I came back I resolved to settle in London; to which Mr. Bates, my master, encouraged me, and by him I was recommended to several patients. I took part of a small house in the Old Jewry; and being advised to alter my condition, I married Mrs. Mary Burton, second daughter to Mr. Edmund Burton, hosier, in Newgate-street, with whom I received four hundred pounds for a portion.

But my good master Bates dying in two years after, and I having few friends, my business began to fail; for my conscience would not suffer me to imitate the bad practice of too many among my brethren. Having therefore consulted with my wife, and some of my acquaintance, I determined to go again to sea. I was surgeon successively in two ships, and made several voyages, for six years, to the East and West Indies, by which I got some addition to my fortune. My hours of leisure I spent in reading the best authors, ancient and modern, being always provided with a good number of books; and when I was ashore, in observing the manners and dispositions of the people, as well as learning their language; wherein I had a great facility, by the strength of my memory.

The last of these voyages not proving very fortunate, I grew weary of the sea, and intended to stay at home with my wife and family. I removed from the Old Jewry to Fetter Lane, and from thence to Wapping, hoping to get business among the sailors; but it would not turn to account. After three years expectation that things would mend, I accepted an advantageous offer from Captain William Prichard, master of the *Antelope*, who was making a voyage to the South Sea. We set sail from Bristol, May 4, 1699, and our voyage was at first very prosperous.

It would not be proper, for some reasons, to trouble the reader with the particulars of our adventures in those seas; let it suffice to inform him, that in our passage from thence to the East Indies, we were driven by a violent storm to the north-west of Van Diemen's Land. By an observation, we found ourselves in the latitude of 30 degrees 2 minutes south. Twelve of our crew were dead by immoderate labour and ill food; the rest were in a very weak condition. On the 5th of November, which was the beginning of summer in those parts, the weather being very hazy, the seamen spied a rock within half a cable's length of the ship; but the wind was so strong, that we were driven directly upon it, and immediately split. Six of the crew, of whom I was one, having let down the boat into the sea, made a shift to get clear of the ship and the rock. We rowed, by my computation, about three leagues, till we were able to work no longer, being already spent with labour while we were in the ship. We therefore trusted ourselves to the mercy of the waves, and in about half an hour the boat was upset by a sudden flurry from the north. What became of my companions in the boat, as well as of those who escaped on the rock, or were left in the vessel, I cannot tell; but conclude they were all lost. For my own part, I swam as fortune directed me, and was pushed forward by wind and tide. I often let my legs drop, and could feel no bottom; but when I was almost gone, and able to struggle no longer, I found myself within my depth; and by this time the storm was much abated. The declivity was so small, that I walked near a mile before I got to the shore, which I conjectured was about eight o'clock in the evening. I then advanced forward near half a mile, but could not discover any sign of houses or inhabitants; at least I was in so weak a condition, that I did not observe them. I was extremely tired, and with that, and the heat of the weather, and about half a pint of brandy that I drank as I left the ship, I found myself much inclined to sleep. I lay down on the grass, which was very short and soft, where I slept sounder than ever I remembered to have done in my life, and, as I reckoned, about nine hours; for when I awaked, it was just day-light. I attempted to rise, but was not able to stir: for, as I happened to lie on my back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down in the same manner. I likewise felt several slender ligatures across my body, from my arm-pits to my thighs. I could only look upwards; the sun began to grow hot, and the light offended my eyes. I heard a confused noise about me; but in

the posture I lay, could see nothing except the sky. In a little time I felt something alive moving on my left leg, which advancing gently forward over my breast, came almost up to my chin; when, bending my eyes downwards as much as I could, I perceived it to be a human creature not six inches high, with a bow and arrow in his hands, and a quiver at his back. In the mean time, I felt at least forty more of the same kind (as I conjectured) following the first. I was in the utmost astonishment, and roared so loud, that they all ran back in a fright; and some of them, as I was afterwards told, were hurt with the falls they got by leaping from my sides upon the ground. However, they soon returned, and one of them, who ventured so far as to get a full sight of my face, lifting up his hands and eyes by way of admiration, cried out in a shrill but distinct voice, Hekinah degul: the others repeated the same words several times, but then I knew not what they meant. I lay all this while, as the reader may believe, in great uneasiness. At length, struggling to get loose, I had the fortune to break the strings, and wrench out the pegs that fastened my left arm to the ground; for, by lifting it up to my face, I discovered the methods they had taken to bind me, and at the same time with a violent pull, which gave me excessive pain, I a little loosened the strings that tied down my hair on the left side, so that I was just able to turn my head about two inches. But the creatures ran off a second time, before I could seize them; whereupon there was a great shout in a very shrill accent, and after it ceased I heard one of them cry aloud Tolgo phonac; when in an instant I felt above a hundred arrows discharged on my left hand, which, pricked me like so many needles; and besides, they shot another flight into the air, as we do bombs in Europe, whereof many, I suppose, fell on my body, (though I felt them not), and some on my face, which I immediately covered with my left hand. When this shower of arrows was over, I fell a groaning with grief and pain; and then striving again to get loose, they discharged another volley larger than the first, and some of them attempted with spears to stick me in the sides; but by good luck I had on a buff jerkin, which they could not pierce. I thought it the most prudent method to lie still, and my design was to continue so till night, when, my left hand being already loose, I could easily free myself: and as for the inhabitants, I had reason to believe I might be a match for the greatest army they could bring against me, if they were all of the same size with him that I saw. But fortune disposed otherwise of me. When the people observed I was quiet, they discharged no more arrows; but, by the noise I heard, I knew their numbers increased; and about four yards from me, over against my right ear, I heard a knocking for above an hour, like that of people at work; when turning my head that way, as well as the pegs and strings would permit me, I saw a stage erected about a foot and a half from the ground, capable of holding four of the inhabitants, with two or three ladders to mount it: from whence one of them, who seemed to be a person of quality, made me a long speech, whereof I understood not one syllable. But I should have mentioned, that before the principal person began his oration, he cried out three times, Langro dehul san (these words and the former were afterwards repeated and explained to me); whereupon, immediately, about fifty of the inhabitants came and cut the strings that fastened the left side of my head, which gave me the liberty of turning it to the right, and of observing the person and gesture of him that was to speak.

He appeared to be of a middle age, and taller than any of the other three who attended him, whereof one was a page that held up his train, and seemed to be somewhat longer than my middle finger; the other two stood one on each side to support him. He acted every part of an orator, and I could observe many periods of threatenings, and others of promises, pity, and kindness. I answered in a few words, but in the most submissive manner, lifting up my left hand, and both my eyes to the sun, as calling him for a witness; and being almost famished with hunger, having not eaten a morsel for some hours before I left the ship, I found the demands of nature so strong upon me, that I could not forbear showing my impatience (perhaps against the strict rules of decency) by putting my finger frequently to my mouth, to signify that I wanted food. The hurgo (for so they call a great lord, as I afterwards learnt) understood me very well. He descended from the stage, and commanded that several ladders should be applied to my sides, on which above a hundred of the inhabitants mounted and walked towards my mouth, laden with baskets full of meat, which had been provided and sent thither by the king's orders, upon the first intelligence he received of me. I observed there was the flesh of several animals, but could not distinguish them by the taste. There were shoulders, legs, and loins, shaped like those of mutton, and very well dressed, but smaller than the wings of a lark. I ate them by two or three at a mouthful, and took three loaves at a time, about the bigness of musket bullets.

They supplied me as fast as they could, showing a thousand marks of wonder and astonishment at my bulk and appetite. I then made another sign, that I wanted drink. They found by my eating that a small quantity would not suffice me; and being a most ingenious people, they slung up, with great dexterity, one of their largest hogsheads, then rolled it towards my hand, and beat out the top; I drank it off at a draught, which I might well do, for it did not hold half a pint, and tasted like a small wine of Burgundy, but much more delicious. They brought me a second hogshead, which I drank in the same manner, and made signs for more; but they had none to give me. When I had performed these wonders, they shouted for joy, and danced upon my breast, repeating several times as they did at first, Hekinah degul. They made me a sign that I should throw down the two hogsheads, but first warning the people below to stand out of the way, crying aloud, Borach mevolah; and when they saw the vessels in the air, there was a universal shout of Hekinah degul. I confess I was often tempted, while they were passing backwards and forwards on my body, to seize forty or fifty of the first that came in my reach, and dash them against the ground. But the remembrance of what I had felt, which probably might not be the worst they could do, and the promise of honour I made them--for so I interpreted my submissive behaviour--soon drove out these imaginations. Besides, I now considered myself as bound by the laws of hospitality, to a people who had treated me with so much expense and magnificence. However, in my thoughts I could not sufficiently wonder at the intrepidity of these diminutive mortals, who durst venture to mount and walk upon my body, while one of my hands was

at liberty, without trembling at the very sight of so prodigious a creature as I must appear to them. After some time, when they observed that I made no more demands for meat, there appeared before me a person of high rank from his imperial majesty. His excellency, having mounted on the small of my right leg, advanced forwards up to my face, with about a dozen of his retinue; and producing his credentials under the signet royal, which he applied close to my eyes, spoke about ten minutes without any signs of anger, but with a kind of determinate resolution, often pointing forwards, which, as I afterwards found, was towards the capital city, about half a mile distant; whither it was agreed by his majesty in council that I must be conveyed. I answered in few words, but to no purpose, and made a sign with my hand that was loose, putting it to the other (but over his excellency's head for fear of hurting him or his train) and then to my own head and body, to signify that I desired my liberty. It appeared that he understood me well enough, for he shook his head by way of disapprobation, and held his hand in a posture to show that I must be carried as a prisoner. However, he made other signs to let me understand that I should have meat and drink enough, and very good treatment. Whereupon I once more thought of attempting to break my bonds; but again, when I felt the smart of their arrows upon my face and hands, which were all in blisters, and many of the darts still sticking in them, and observing likewise that the number of my enemies increased, I gave tokens to let them know that they might do with me what they pleased. Upon this, the hurgo and his train withdrew, with much civility and cheerful countenances. Soon after I heard a general shout, with frequent repetitions of the words *Peplom selan*; and I felt great numbers of people on my left side relaxing the cords to such a degree, that I was able to turn upon my right, and to ease myself with making water; which I very plentifully did, to the great astonishment of the people; who, conjecturing by my motion what I was going to do, immediately opened to the right and left on that side, to avoid the torrent, which fell with such noise and violence from me. But before this, they had daubed my face and both my hands with a sort of ointment, very pleasant to the smell, which, in a few minutes, removed all the smart of their arrows. These circumstances, added to the refreshment I had received by their victuals and drink, which were very nourishing, disposed me to sleep. I slept about eight hours, as I was afterwards assured; and it was no wonder, for the physicians, by the emperor's order, had mingled a sleepy potion in the hogsheds of wine.

It seems, that upon the first moment I was discovered sleeping on the ground, after my landing, the emperor had early notice of it by an express; and determined in council, that I should be tied in the manner I have related, (which was done in the night while I slept;) that plenty of meat and drink should be sent to me, and a machine prepared to carry me to the capital city.

This resolution perhaps may appear very bold and dangerous, and I am confident would not be imitated by any prince in Europe on the like occasion. However, in my opinion, it was extremely prudent, as well as generous: for, supposing these people had endeavoured to kill me with their spears and arrows, while I was asleep, I should certainly have awaked with the first sense of smart, which might so far have roused my rage and strength, as to have enabled me to break the strings wherewith I was tied; after which, as they were not able to make resistance, so they could expect no mercy.

These people are most excellent mathematicians, and arrived to a great perfection in mechanics, by the countenance and encouragement of the emperor, who is a renowned patron of learning. This prince has several machines fixed on wheels, for the carriage of trees and other great weights. He often builds his largest men of war, whereof some are nine feet long, in the woods where the timber grows, and has them carried on these engines three or four hundred yards to the sea. Five hundred carpenters and engineers were immediately set at work to prepare the greatest engine they had. It was a frame of wood raised three inches from the ground, about seven feet long, and four wide, moving upon twenty-two wheels. The shout I heard was upon the arrival of this engine, which, it seems, set out in four hours after my landing. It was brought parallel to me, as I lay. But the principal difficulty was to raise and place me in this vehicle. Eighty poles, each of one foot high, were erected for this purpose, and very strong cords, of the bigness of packthread, were fastened by hooks to many bandages, which the workmen had girt round my neck, my hands, my body, and my legs. Nine hundred of the strongest men were employed to draw up these cords, by many pulleys fastened on the poles; and thus, in less than three hours, I was raised and slung into the engine, and there tied fast. All this I was told; for, while the operation was performing, I lay in a profound sleep, by the force of that soporiferous medicine infused into my liquor. Fifteen hundred of the emperor's largest horses, each about four inches and a half high, were employed to draw me towards the metropolis, which, as I said, was half a mile distant.

About four hours after we began our journey, I awaked by a very ridiculous accident; for the carriage being stopped a while, to adjust something that was out of order, two or three of the young natives had the curiosity to see how I looked when I was asleep; they climbed up into the engine, and advancing very softly to my face, one of them, an officer in the guards, put the sharp end of his half-pike a good way up into my left nostril, which tickled my nose like a straw, and made me sneeze violently; whereupon they stole off unperceived, and it was three weeks before I knew the cause of my waking so suddenly. We made a long march the remaining part of the day, and, rested at night with five hundred guards on each side of me, half with torches, and half with bows and arrows, ready to shoot me if I should offer to stir. The next morning at sun-rise we continued our march, and arrived within two hundred yards of the city gates about noon. The emperor, and all his court, came out to meet us; but his great officers would by no means suffer his majesty to endanger his person by mounting on my body.

At the place where the carriage stopped there stood an ancient temple, esteemed to be the largest in the whole kingdom; which,

having been polluted some years before by an unnatural murder, was, according to the zeal of those people, looked upon as profane, and therefore had been applied to common use, and all the ornaments and furniture carried away. In this edifice it was determined I should lodge. The great gate fronting to the north was about four feet high, and almost two feet wide, through which I could easily creep. On each side of the gate was a small window, not above six inches from the ground: into that on the left side, the king's smith conveyed fourscore and eleven chains, like those that hang to a lady's watch in Europe, and almost as large, which were locked to my left leg with six-and-thirty padlocks. Over against this temple, on the other side of the great highway, at twenty feet distance, there was a turret at least five feet high. Here the emperor ascended, with many principal lords of his court, to have an opportunity of viewing me, as I was told, for I could not see them. It was reckoned that above a hundred thousand inhabitants came out of the town upon the same errand; and, in spite of my guards, I believe there could not be fewer than ten thousand at several times, who mounted my body by the help of ladders. But a proclamation was soon issued, to forbid it upon pain of death. When the workmen found it was impossible for me to break loose, they cut all the strings that bound me; whereupon I rose up, with as melancholy a disposition as ever I had in my life. But the noise and astonishment of the people, at seeing me rise and walk, are not to be expressed. The chains that held my left leg were about two yards long, and gave me not only the liberty of walking backwards and forwards in a semicircle, but, being fixed within four inches of the gate, allowed me to creep in, and lie at my full length in the temple.

Chapter II

When I found myself on my feet, I looked about me, and must confess I never beheld a more entertaining prospect. The country around appeared like a continued garden, and the enclosed fields, which were generally forty feet square, resembled so many beds of flowers. These fields were intermingled with woods of half a stang, (1) and the tallest trees, as I could judge, appeared to be seven feet high. I viewed the town on my left hand, which looked like the painted scene of a city in a theatre.

I had been for some hours extremely pressed by the necessities of nature; which was no wonder, it being almost two days since I had last disburdened myself. I was under great difficulties between urgency and shame. The best expedient I could think of, was to creep into my house, which I accordingly did; and shutting the gate after me, I went as far as the length of my chain would suffer, and discharged my body of that uneasy load. But this was the only time I was ever guilty of so uncleanly an action; for which I cannot but hope the candid reader will give some allowance, after he has maturely and impartially considered my case, and the distress I was in. From this time my constant practice was, as soon as I rose, to perform that business in open air, at the full extent of my chain; and due care was taken every morning before company came, that the offensive matter should be carried off in wheel-barrows, by two servants appointed for that purpose. I would not have dwelt so long upon a circumstance that, perhaps, at first sight, may appear not very momentous, if I had not thought it necessary to justify my character, in point of cleanliness, to the world; which, I am told, some of my maligners have been pleased, upon this and other occasions, to call in question.

When this adventure was at an end, I came back out of my house, having occasion for fresh air. The emperor was already descended from the tower, and advancing on horse-back towards me, which had like to have cost him dear; for the beast, though very well trained, yet wholly unused to such a sight, which appeared as if a mountain moved before him, reared up on its hinder feet: but that prince, who is an excellent horseman, kept his seat, till his attendants ran in, and held the bridle, while his majesty had time to dismount. When he alighted, he surveyed me round with great admiration; but kept beyond the length of my chain. He ordered his cooks and butlers, who were already prepared, to give me victuals and drink, which they pushed forward in a sort of vehicles upon wheels, till I could reach them. I took these vehicles and soon emptied them all; twenty of them were filled with meat, and ten with liquor; each of the former afforded me two or three good mouthfuls; and I emptied the liquor of ten vessels, which was contained in earthen vials, into one vehicle, drinking it off at a draught; and so I did with the rest. The empress, and young princes of the blood of both sexes, attended by many ladies, sat at some distance in their chairs; but upon the accident that happened to the emperor's horse, they alighted, and came near his person, which I am now going to describe. He is taller by almost the breadth of my nail, than any of his court; which alone is enough to strike an awe into the beholders.

His features are strong and masculine, with an Austrian lip and arched nose, his complexion olive, his countenance erect, his body and limbs well proportioned, all his motions graceful, and his deportment majestic. He was then past his prime, being twenty-eight years and three quarters old, of which he had reigned about seven in great felicity, and generally victorious. For the better convenience of beholding him, I lay on my side, so that my face was parallel to his, and he stood but three yards off: however, I have had him since many times in my hand, and therefore cannot be deceived in the description. His dress was very plain and simple, and the fashion of it between the Asiatic and the European; but he had on his head a light helmet of gold, adorned with jewels, and a plume on the crest. He held his sword drawn in his hand to defend himself, if I should happen to break loose; it was almost three inches long; the hilt and scabbard were gold enriched with diamonds. His voice was shrill, but very clear and articulate; and I could distinctly hear it when I stood up. The ladies and courtiers were all most magnificently clad; so that the spot they stood upon seemed to resemble a petticoat spread upon the ground, embroidered with figures of gold and silver. His imperial majesty spoke often to me, and I returned answers: but neither of us could understand a syllable. There were several of

his priests and lawyers present (as I conjectured by their habits), who were commanded to address themselves to me; and I spoke to them in as many languages as I had the least smattering of, which were High and Low Dutch, Latin, French, Spanish, Italian, and Lingua Franca, but all to no purpose. After about two hours the court retired, and I was left with a strong guard, to prevent the impertinence, and probably the malice of the rabble, who were very impatient to crowd about me as near as they durst; and some of them had the impudence to shoot their arrows at me, as I sat on the ground by the door of my house, whereof one very narrowly missed my left eye. But the colonel ordered six of the ringleaders to be seized, and thought no punishment so proper as to deliver them bound into my hands; which some of his soldiers accordingly did, pushing them forward with the butt-ends of their pikes into my reach. I took them all in my right hand, put five of them into my coat-pocket; and as to the sixth, I made a countenance as if I would eat him alive. The poor man squalled terribly, and the colonel and his officers were in much pain, especially when they saw me take out my penknife: but I soon put them out of fear; for, looking mildly, and immediately cutting the strings he was bound with, I set him gently on the ground, and away he ran. I treated the rest in the same manner, taking them one by one out of my pocket; and I observed both the soldiers and people were highly delighted at this mark of my clemency, which was represented very much to my advantage at court.

Towards night I got with some difficulty into my house, where I lay on the ground, and continued to do so about a fortnight; during which time, the emperor gave orders to have a bed prepared for me. Six hundred beds of the common measure were brought in carriages, and worked up in my house; a hundred and fifty of their beds, sewn together, made up the breadth and length; and these were four double: which, however, kept me but very indifferently from the hardness of the floor, that was of smooth stone. By the same computation, they provided me with sheets, blankets, and coverlets, tolerable enough for one who had been so long inured to hardships.

As the news of my arrival spread through the kingdom, it brought prodigious numbers of rich, idle, and curious people to see me; so that the villages were almost emptied; and great neglect of tillage and household affairs must have ensued, if his imperial majesty had not provided, by several proclamations and orders of state, against this inconveniency. He directed that those who had already beheld me should return home, and not presume to come within fifty yards of my house, without license from the court; whereby the secretaries of state got considerable fees.

In the mean time the emperor held frequent councils, to debate what course should be taken with me; and I was afterwards assured by a particular friend, a person of great quality, who was as much in the secret as any, that the court was under many difficulties concerning me. They apprehended my breaking loose; that my diet would be very expensive, and might cause a famine. Sometimes they determined to starve me; or at least to shoot me in the face and hands with poisoned arrows, which would soon despatch me; but again they considered, that the stench of so large a carcass might produce a plague in the metropolis, and probably spread through the whole kingdom. In the midst of these consultations, several officers of the army went to the door of the great council-chamber, and two of them being admitted, gave an account of my behaviour to the six criminals above-mentioned; which made so favourable an impression in the breast of his majesty and the whole board, in my behalf, that an imperial commission was issued out, obliging all the villages, nine hundred yards round the city, to deliver in every morning six beeves, forty sheep, and other victuals for my sustenance; together with a proportionable quantity of bread, and wine, and other liquors; for the due payment of which, his majesty gave assignments upon his treasury:--for this prince lives chiefly upon his own demesnes; seldom, except upon great occasions, raising any subsidies upon his subjects, who are bound to attend him in his wars at their own expense. An establishment was also made of six hundred persons to be my domestics, who had board-wages allowed for their maintenance, and tents built for them very conveniently on each side of my door. It was likewise ordered, that three hundred tailors should make me a suit of clothes, after the fashion of the country; that six of his majesty's greatest scholars should be employed to instruct me in their language; and lastly, that the emperor's horses, and those of the nobility and troops of guards, should be frequently exercised in my sight, to accustom themselves to me. All these orders were duly put in execution; and in about three weeks I made a great progress in learning their language; during which time the emperor frequently honoured me with his visits, and was pleased to assist my masters in teaching me. We began already to converse together in some sort; and the first words I learnt, were to express my desire "that he would please give me my liberty;" which I every day repeated on my knees. His answer, as I could comprehend it, was, "that this must be a work of time, not to be thought on without the advice of his council, and that first I must LUMOS KELMIN PESSO DESMAR LON EMPOSO;" that is, swear a peace with him and his kingdom. However, that I should be used with all kindness. And he advised me to "acquire, by my patience and discreet behaviour, the good opinion of himself and his subjects." He desired "I would not take it ill, if he gave orders to certain proper officers to search me; for probably I might carry about me several weapons, which must needs be dangerous things, if they answered the bulk of so prodigious a person." I said, "His majesty should be satisfied; for I was ready to strip myself, and turn up my pockets before him." This I delivered part in words, and part in signs. He replied, "that, by the laws of the kingdom, I must be searched by two of his officers; that he knew this could not be done without my consent and assistance; and he had so good an opinion of my generosity and justice, as to trust their persons in my hands; that whatever they took from me, should be returned when I left the country, or paid for at the rate which I would set upon them." I took up the two officers in my hands, put them first into my coat-pockets, and then into every other pocket about me, except my two fobs, and another secret pocket, which I had no mind

should be searched, wherein I had some little necessities that were of no consequence to any but myself. In one of my fobs there was a silver watch, and in the other a small quantity of gold in a purse. These gentlemen, having pen, ink, and paper, about them, made an exact inventory of every thing they saw; and when they had done, desired I would set them down, that they might deliver it to the emperor. This inventory I afterwards translated into English, and is, word for word, as follows:

“IMPRIMIS, In the right coat-pocket of the great man-mountain” (for so I interpret the words QUINBUS FLESTRIN,) “after the strictest search, we found only one great piece of coarse-cloth, large enough to be a foot-cloth for your majesty’s chief room of state. In the left pocket we saw a huge silver chest, with a cover of the same metal, which we, the searchers, were not able to lift. We desired it should be opened, and one of us stepping into it, found himself up to the mid leg in a sort of dust, some part whereof flying up to our faces set us both a sneezing for several times together. In his right waistcoat-pocket we found a prodigious bundle of white thin substances, folded one over another, about the bigness of three men, tied with a strong cable, and marked with black figures; which we humbly conceive to be writings, every letter almost half as large as the palm of our hands. In the left there was a sort of engine, from the back of which were extended twenty long poles, resembling the pallisados before your majesty’s court: wherewith we conjecture the man-mountain combs his head; for we did not always trouble him with questions, because we found it a great difficulty to make him understand us. In the large pocket, on the right side of his middle cover” (so I translate the word RANFULO, by which they meant my breeches,) “we saw a hollow pillar of iron, about the length of a man, fastened to a strong piece of timber larger than the pillar; and upon one side of the pillar, were huge pieces of iron sticking out, cut into strange figures, which we know not what to make of. In the left pocket, another engine of the same kind. In the smaller pocket on the right side, were several round flat pieces of white and red metal, of different bulk; some of the white, which seemed to be silver, were so large and heavy, that my comrade and I could hardly lift them. In the left pocket were two black pillars irregularly shaped: we could not, without difficulty, reach the top of them, as we stood at the bottom of his pocket. One of them was covered, and seemed all of a piece: but at the upper end of the other there appeared a white round substance, about twice the bigness of our heads. Within each of these was enclosed a prodigious plate of steel; which, by our orders, we obliged him to show us, because we apprehended they might be dangerous engines. He took them out of their cases, and told us, that in his own country his practice was to shave his beard with one of these, and cut his meat with the other. There were two pockets which we could not enter: these he called his fobs; they were two large slits cut into the top of his middle cover, but squeezed close by the pressure of his belly. Out of the right fob hung a great silver chain, with a wonderful kind of engine at the bottom. We directed him to draw out whatever was at the end of that chain; which appeared to be a globe, half silver, and half of some transparent metal; for, on the transparent side, we saw certain strange figures circularly drawn, and though we could touch them, till we found our fingers stopped by the lucid substance. He put this engine into our ears, which made an incessant noise, like that of a water-mill: and we conjecture it is either some unknown animal, or the god that he worships; but we are more inclined to the latter opinion, because he assured us, (if we understood him right, for he expressed himself very imperfectly) that he seldom did any thing without consulting it. He called it his oracle, and said, it pointed out the time for every action of his life. From the left fob he took out a net almost large enough for a fisherman, but contrived to open and shut like a purse, and served him for the same use: we found therein several massy pieces of yellow metal, which, if they be real gold, must be of immense value.

“Having thus, in obedience to your majesty’s commands, diligently searched all his pockets, we observed a girdle about his waist made of the hide of some prodigious animal, from which, on the left side, hung a sword of the length of five men; and on the right, a bag or pouch divided into two cells, each cell capable of holding three of your majesty’s subjects. In one of these cells were several globes, or balls, of a most ponderous metal, about the bigness of our heads, and requiring a strong hand to lift them: the other cell contained a heap of certain black grains, but of no great bulk or weight, for we could hold above fifty of them in the palms of our hands.

“This is an exact inventory of what we found about the body of the manmountain, who used us with great civility, and due respect to your majesty’s commission. Signed and sealed on the fourth day of the eighty-ninth moon of your majesty’s auspicious reign.

CLEFRIN FRELOCK, MARSI FRELOCK.”

When this inventory was read over to the emperor, he directed me, although in very gentle terms, to deliver up the several particulars. He first called for my scimitar, which I took out, scabbard and all. In the mean time he ordered three thousand of his choicest troops (who then attended him) to surround me at a distance, with their bows and arrows just ready to discharge; but I did not observe it, for mine eyes were wholly fixed upon his majesty. He then desired me to draw my scimitar, which, although it had got some rust by the sea water, was, in most parts, exceeding bright. I did so, and immediately all the troops gave a shout between terror and surprise; for the sun shone clear, and the reflection dazzled their eyes, as I waved the scimitar to and fro in my hand. His majesty, who is a most magnanimous prince, was less daunted than I could expect: he ordered me to return it into the scabbard, and cast it on the ground as gently as I could, about six feet from the end of my chain. The next thing he demanded was one of the hollow iron pillars; by which he meant my pocket pistols. I drew it out, and at his desire, as well as I could, expressed to him the use of it; and charging it only with powder, which, by the closeness of my pouch, happened to escape wetting in the sea (an inconvenience against which all prudent mariners take special care to provide,) I first cautioned the emperor not to be afraid,

and then I let it off in the air. The astonishment here was much greater than at the sight of my scimitar. Hundreds fell down as if they had been struck dead; and even the emperor, although he stood his ground, could not recover himself for some time. I delivered up both my pistols in the same manner as I had done my scimitar, and then my pouch of powder and bullets; begging him that the former might be kept from fire, for it would kindle with the smallest spark, and blow up his imperial palace into the air. I likewise delivered up my watch, which the emperor was very curious to see, and commanded two of his tallest yeomen of the guards to bear it on a pole upon their shoulders, as draymen in England do a barrel of ale. He was amazed at the continual noise it made, and the motion of the minute-hand, which he could easily discern; for their sight is much more acute than ours: he asked the opinions of his learned men about it, which were various and remote, as the reader may well imagine without my repeating; although indeed I could not very perfectly understand them. I then gave up my silver and copper money, my purse, with nine large pieces of gold, and some smaller ones; my knife and razor, my comb and silver snuff-box, my handkerchief and journal-book. My scimitar, pistols, and pouch, were conveyed in carriages to his majesty's stores; but the rest of my goods were returned me.

I had as I before observed, one private pocket, which escaped their search, wherein there was a pair of spectacles (which I sometimes use for the weakness of mine eyes,) a pocket perspective, and some other little conveniences; which, being of no consequence to the emperor, I did not think myself bound in honour to discover, and I apprehended they might be lost or spoiled if I ventured them out of my possession.

Chapter III

My gentleness and good behaviour had gained so far on the emperor and his court, and indeed upon the army and people in general, that I began to conceive hopes of getting my liberty in a short time. I took all possible methods to cultivate this favourable disposition. The natives came, by degrees, to be less apprehensive of any danger from me. I would sometimes lie down, and let five or six of them dance on my hand; and at last the boys and girls would venture to come and play at hide-and-seek in my hair. I had now made a good progress in understanding and speaking the language. The emperor had a mind one day to entertain me with several of the country shows, wherein they exceed all nations I have known, both for dexterity and magnificence. I was diverted with none so much as that of the rope-dancers, performed upon a slender white thread, extended about two feet, and twelve inches from the ground. Upon which I shall desire liberty, with the reader's patience, to enlarge a little.

This diversion is only practised by those persons who are candidates for great employments, and high favour at court. They are trained in this art from their youth, and are not always of noble birth, or liberal education. When a great office is vacant, either by death or disgrace (which often happens,) five or six of those candidates petition the emperor to entertain his majesty and the court with a dance on the rope; and whoever jumps the highest, without falling, succeeds in the office. Very often the chief ministers themselves are commanded to show their skill, and to convince the emperor that they have not lost their faculty. Flimnap, the treasurer, is allowed to cut a caper on the straight rope, at least an inch higher than any other lord in the whole empire. I have seen him do the summerset several times together, upon a trencher fixed on a rope which is no thicker than a common pack-thread in England. My friend Reldresal, principal secretary for private affairs, is, in my opinion, if I am not partial, the second after the treasurer; the rest of the great officers are much upon a par.

These diversions are often attended with fatal accidents, whereof great numbers are on record. I myself have seen two or three candidates break a limb. But the danger is much greater, when the ministers themselves are commanded to show their dexterity; for, by contending to excel themselves and their fellows, they strain so far that there is hardly one of them who has not received a fall, and some of them two or three. I was assured that, a year or two before my arrival, Flimnap would infallibly have broke his neck, if one of the king's cushions, that accidentally lay on the ground, had not weakened the force of his fall.

There is likewise another diversion, which is only shown before the emperor and empress, and first minister, upon particular occasions. The emperor lays on the table three fine silken threads of six inches long; one is blue, the other red, and the third green. These threads are proposed as prizes for those persons whom the emperor has a mind to distinguish by a peculiar mark of his favour. The ceremony is performed in his majesty's great chamber of state, where the candidates are to undergo a trial of dexterity very different from the former, and such as I have not observed the least resemblance of in any other country of the new or old world. The emperor holds a stick in his hands, both ends parallel to the horizon, while the candidates advancing, one by one, sometimes leap over the stick, sometimes creep under it, backward and forward, several times, according as the stick is advanced or depressed. Sometimes the emperor holds one end of the stick, and his first minister the other; sometimes the minister has it entirely to himself. Whoever performs his part with most agility, and holds out the longest in leaping and creeping, is rewarded with the blue-coloured silk; the red is given to the next, and the green to the third, which they all wear girt twice round about the middle; and you see few great persons about this court who are not adorned with one of these girdles.

The horses of the army, and those of the royal stables, having been daily led before me, were no longer shy, but would come up to my very feet without starting. The riders would leap them over my hand, as I held it on the ground; and one of the emperor's

huntsmen, upon a large courser, took my foot, shoe and all; which was indeed a prodigious leap. I had the good fortune to divert the emperor one day after a very extraordinary manner. I desired he would order several sticks of two feet high, and the thickness of an ordinary cane, to be brought me; whereupon his majesty commanded the master of his woods to give directions accordingly; and the next morning six woodmen arrived with as many carriages, drawn by eight horses to each. I took nine of these sticks, and fixing them firmly in the ground in a quadrangular figure, two feet and a half square, I took four other sticks, and tied them parallel at each corner, about two feet from the ground; then I fastened my handkerchief to the nine sticks that stood erect; and extended it on all sides, till it was tight as the top of a drum; and the four parallel sticks, rising about five inches higher than the handkerchief, served as ledges on each side. When I had finished my work, I desired the emperor to let a troop of his best horses twenty-four in number, come and exercise upon this plain. His majesty approved of the proposal, and I took them up, one by one, in my hands, ready mounted and armed, with the proper officers to exercise them. As soon as they got into order they divided into two parties, performed mock skirmishes, discharged blunt arrows, drew their swords, fled and pursued, attacked and retired, and in short discovered the best military discipline I ever beheld. The parallel sticks secured them and their horses from falling over the stage; and the emperor was so much delighted, that he ordered this entertainment to be repeated several days, and once was pleased to be lifted up and give the word of command; and with great difficulty persuaded even the empress herself to let me hold her in her close chair within two yards of the stage, when she was able to take a full view of the whole performance. It was my good fortune, that no ill accident happened in these entertainments; only once a fiery horse, that belonged to one of the captains, pawing with his hoof, struck a hole in my handkerchief, and his foot slipping, he overthrew his rider and himself; but I immediately relieved them both, and covering the hole with one hand, I set down the troop with the other, in the same manner as I took them up. The horse that fell was strained in the left shoulder, but the rider got no hurt; and I repaired my handkerchief as well as I could: however, I would not trust to the strength of it any more, in such dangerous enterprises.

About two or three days before I was set at liberty, as I was entertaining the court with this kind of feat, there arrived an express to inform his majesty, that some of his subjects, riding near the place where I was first taken up, had seen a great black substance lying on the ground, very oddly shaped, extending its edges round, as wide as his majesty's bedchamber, and rising up in the middle as high as a man; that it was no living creature, as they at first apprehended, for it lay on the grass without motion; and some of them had walked round it several times; that, by mounting upon each other's shoulders, they had got to the top, which was flat and even, and, stamping upon it, they found that it was hollow within; that they humbly conceived it might be something belonging to the man-mountain; and if his majesty pleased, they would undertake to bring it with only five horses. I presently knew what they meant, and was glad at heart to receive this intelligence. It seems, upon my first reaching the shore after our shipwreck, I was in such confusion, that before I came to the place where I went to sleep, my hat, which I had fastened with a string to my head while I was rowing, and had stuck on all the time I was swimming, fell off after I came to land; the string, as I conjecture, breaking by some accident, which I never observed, but thought my hat had been lost at sea. I entreated his imperial majesty to give orders it might be brought to me as soon as possible, describing to him the use and the nature of it: and the next day the waggoners arrived with it, but not in a very good condition; they had bored two holes in the brim, within an inch and half of the edge, and fastened two hooks in the holes; these hooks were tied by a long cord to the harness, and thus my hat was dragged along for above half an English mile; but, the ground in that country being extremely smooth and level, it received less damage than I expected.

Two days after this adventure, the emperor, having ordered that part of his army which quarters in and about his metropolis, to be in readiness, took a fancy of diverting himself in a very singular manner. He desired I would stand like a Colossus, with my legs as far asunder as I conveniently could. He then commanded his general (who was an old experienced leader, and a great patron of mine) to draw up the troops in close order, and march them under me; the foot by twentyfour abreast, and the horse by sixteen, with drums beating, colours flying, and pikes advanced. This body consisted of three thousand foot, and a thousand horse. His majesty gave orders, upon pain of death, that every soldier in his march should observe the strictest decency with regard to my person; which however could not prevent some of the younger officers from turning up their eyes as they passed under me: and, to confess the truth, my breeches were at that time in so ill a condition, that they afforded some opportunities for laughter and admiration.

I had sent so many memorials and petitions for my liberty, that his majesty at length mentioned the matter, first in the cabinet, and then in a full council; where it was opposed by none, except Skyresh Bolgolam, who was pleased, without any provocation, to be my mortal enemy. But it was carried against him by the whole board, and confirmed by the emperor. That minister was GALBET, or admiral of the realm, very much in his master's confidence, and a person well versed in affairs, but of a morose and sour complexion. However, he was at length persuaded to comply; but prevailed that the articles and conditions upon which I should be set free, and to which I must swear, should be drawn up by himself. These articles were brought to me by Skyresh Bolgolam in person attended by two under-secretaries, and several persons of distinction. After they were read, I was demanded to swear to the performance of them; first in the manner of my own country, and afterwards in the method prescribed by their laws; which was, to hold my right foot in my left hand, and to place the middle finger of my right hand on the crown of my head, and my thumb on the tip of my right ear. But because the reader may be curious to have some idea of the style and manner of

expression peculiar to that people, as well as to know the article upon which I recovered my liberty, I have made a translation of the whole instrument, word for word, as near as I was able, which I here offer to the public.

“Golbasto Momarem Evlame Gurdilo Shefin Mully Ullly Gue, most mighty Emperor of Lilliput, delight and terror of the universe, whose dominions extend five thousand BLUSTRUGS (about twelve miles in circumference) to the extremities of the globe; monarch of all monarchs, taller than the sons of men; whose feet press down to the centre, and whose head strikes against the sun; at whose nod the princes of the earth shake their knees; pleasant as the spring, comfortable as the summer, fruitful as autumn, dreadful as winter: his most sublime majesty proposes to the man-mountain, lately arrived at our celestial dominions, the following articles, which, by a solemn oath, he shall be obliged to perform:--

“1st, The man-mountain shall not depart from our dominions, without our license under our great seal.

“2d, He shall not presume to come into our metropolis, without our express order; at which time, the inhabitants shall have two hours warning to keep within doors.

“3d, The said man-mountain shall confine his walks to our principal high roads, and not offer to walk, or lie down, in a meadow or field of corn.

“4th, As he walks the said roads, he shall take the utmost care not to trample upon the bodies of any of our loving subjects, their horses, or carriages, nor take any of our subjects into his hands without their own consent.

“5th, If an express requires extraordinary despatch, the manmountain shall be obliged to carry, in his pocket, the messenger and horse a six days journey, once in every moon, and return the said messenger back (if so required) safe to our imperial presence.

“6th, He shall be our ally against our enemies in the island of Blefuscu, and do his utmost to destroy their fleet, which is now preparing to invade us.

“7th, That the said man-mountain shall, at his times of leisure, be aiding and assisting to our workmen, in helping to raise certain great stones, towards covering the wall of the principal park, and other our royal buildings.

“8th, That the said man-mountain shall, in two moons' time, deliver in an exact survey of the circumference of our dominions, by a computation of his own paces round the coast.



Figure 4.5.1: Gulliver's Travel. (Public Domain; Louis Rhead, by Dencey-commonswiki via [Wikimedia Commons](#))

“Lastly, That, upon his solemn oath to observe all the above articles, the said man-mountain shall have a daily allowance of meat and drink sufficient for the support of 1728 of our subjects, with free access to our royal person, and other marks of our favour. Given at our palace at Belfaborac, the twelfth day of the ninety-first moon of our reign.”

I swore and subscribed to these articles with great cheerfulness and content, although some of them were not so honourable as

I could have wished; which proceeded wholly from the malice of Skyresh Bolgolam, the high-admiral: whereupon my chains were immediately unlocked, and I was at full liberty. The emperor himself, in person, did me the honour to be by at the whole ceremony. I made my acknowledgements by prostrating myself at his majesty's feet: but he commanded me to rise; and after many gracious expressions, which, to avoid the censure of vanity, I shall not repeat, he added, "that he hoped I should prove a useful servant, and well deserve all the favours he had already conferred upon me, or might do for the future."

The reader may please to observe, that, in the last article of the recovery of my liberty, the emperor stipulates to allow me a quantity of meat and drink sufficient for the support of 1728 Lilliputians. Some time after, asking a friend at court how they came to fix on that determinate number, he told me that his majesty's mathematicians, having taken the height of my body by the help of a quadrant, and finding it to exceed theirs in the proportion of twelve to one, they concluded from the similarity of their bodies, that mine must contain at least 1728 of theirs, and consequently would require as much food as was necessary to support that number of Lilliputians. By which the reader may conceive an idea of the ingenuity of that people, as well as the prudent and exact economy of so great a prince.

Chapter IV

The first request I made, after I had obtained my liberty, was, that I might have license to see Mildendo, the metropolis; which the emperor easily granted me, but with a special charge to do no hurt either to the inhabitants or their houses. The people had notice, by proclamation, of my design to visit the town. The wall which encompassed it is two feet and a half high, and at least eleven inches broad, so that a coach and horses may be driven very safely round it; and it is flanked with strong towers at ten feet distance. I stepped over the great western gate, and passed very gently, and sidling, through the two principal streets, only in my short waistcoat, for fear of damaging the roofs and eaves of the houses with the skirts of my coat. I walked with the utmost circumspection, to avoid treading on any stragglers who might remain in the streets, although the orders were very strict, that all people should keep in their houses, at their own peril. The garret windows and tops of houses were so crowded with spectators, that I thought in all my travels I had not seen a more populous place. The city is an exact square, each side of the wall being five hundred feet long. The two great streets, which run across and divide it into four quarters, are five feet wide. The lanes and alleys, which I could not enter, but only view them as I passed, are from twelve to eighteen inches. The town is capable of holding five hundred thousand souls: the houses are from three to five stories: the shops and markets well provided.

The emperor's palace is in the centre of the city where the two great streets meet. It is enclosed by a wall of two feet high, and twenty feet distance from the buildings. I had his majesty's permission to step over this wall; and, the space being so wide between that and the palace, I could easily view it on every side. The outward court is a square of forty feet, and includes two other courts: in the inmost are the royal apartments, which I was very desirous to see, but found it extremely difficult; for the great gates, from one square into another, were but eighteen inches high, and seven inches wide. Now the buildings of the outer court were at least five feet high, and it was impossible for me to stride over them without infinite damage to the pile, though the walls were strongly built of hewn stone, and four inches thick. At the same time the emperor had a great desire that I should see the magnificence of his palace; but this I was not able to do till three days after, which I spent in cutting down with my knife some of the largest trees in the royal park, about a hundred yards distant from the city. Of these trees I made two stools, each about three feet high, and strong enough to bear my weight. The people having received notice a second time, I went again through the city to the palace with my two stools in my hands. When I came to the side of the outer court, I stood upon one stool, and took the other in my hand; this I lifted over the roof, and gently set it down on the space between the first and second court, which was eight feet wide. I then stepped over the building very conveniently from one stool to the other, and drew up the first after me with a hooked stick. By this contrivance I got into the inmost court; and, lying down upon my side, I applied my face to the windows of the middle stories, which were left open on purpose, and discovered the most splendid apartments that can be imagined. There I saw the empress and the young princes, in their several lodgings, with their chief attendants about them. Her imperial majesty was pleased to smile very graciously upon me, and gave me out of the window her hand to kiss.

But I shall not anticipate the reader with further descriptions of this kind, because I reserve them for a greater work, which is now almost ready for the press; containing a general description of this empire, from its first erection, through along series of princes; with a particular account of their wars and politics, laws, learning, and religion; their plants and animals; their peculiar manners and customs, with other matters very curious and useful; my chief design at present being only to relate such events and transactions as happened to the public or to myself during a residence of about nine months in that empire.

One morning, about a fortnight after I had obtained my liberty, Reldresal, principal secretary (as they style him) for private affairs, came to my house attended only by one servant. He ordered his coach to wait at a distance, and desired I would give him an hours audience; which I readily consented to, on account of his quality and personal merits, as well as of the many good offices he had done me during my solicitations at court. I offered to lie down that he might the more conveniently reach my ear, but he chose rather to let me hold him in my hand during our conversation. He began with compliments on my liberty; said "he might

pretend to some merit in it;" but, however, added, "that if it had not been for the present situation of things at court, perhaps I might not have obtained it so soon. For," said he, "as flourishing a condition as we may appear to be in to foreigners, we labour under two mighty evils: a violent faction at home, and the danger of an invasion, by a most potent enemy, from abroad. As to the first, you are to understand, that for about seventy moons past there have been two struggling parties in this empire, under the names of TRAMECKSAN and SLAMECKSAN, from the high and low heels of their shoes, by which they distinguish themselves. It is alleged, indeed, that the high heels are most agreeable to our ancient constitution; but, however this be, his majesty has determined to make use only of low heels in the administration of the government, and all offices in the gift of the crown, as you cannot but observe; and particularly that his majesty's imperial heels are lower at least by a DRURR than any of his court (DRURR is a measure about the fourteenth part of an inch). The animosities between these two parties run so high, that they will neither eat, nor drink, nor talk with each other. We compute the TRAMECKSAN, or high heels, to exceed us in number; but the power is wholly on our side. We apprehend his imperial highness, the heir to the crown, to have some tendency towards the high heels; at least we can plainly discover that one of his heels is higher than the other, which gives him a hobble in his gait. Now, in the midst of these intestine disquiets, we are threatened with an invasion from the island of Blefuscu, which is the other great empire of the universe, almost as large and powerful as this of his majesty. For as to what we have heard you affirm, that there are other kingdoms and states in the world inhabited by human creatures as large as yourself, our philosophers are in much doubt, and would rather conjecture that you dropped from the moon, or one of the stars; because it is certain, that a hundred mortals of your bulk would in a short time destroy all the fruits and cattle of his majesty's dominions: besides, our histories of six thousand moons make no mention of any other regions than the two great empires of Lilliput and Blefuscu. Which two mighty powers have, as I was going to tell you, been engaged in a most obstinate war for six-and-thirty moons past. It began upon the following occasion. It is allowed on all hands, that the primitive way of breaking eggs, before we eat them, was upon the larger end; but his present majesty's grandfather, while he was a boy, going to eat an egg, and breaking it according to the ancient practice, happened to cut one of his fingers. Whereupon the emperor his father published an edict, commanding all his subjects, upon great penalties, to break the smaller end of their eggs. The people so highly resented this law, that our histories tell us, there have been six rebellions raised on that account; wherein one emperor lost his life, and another his crown. These civil commotions were constantly fomented by the monarchs of Blefuscu; and when they were quelled, the exiles always fled for refuge to that empire. It is computed that eleven thousand persons have at several times suffered death, rather than submit to break their eggs at the smaller end. Many hundred large volumes have been published upon this controversy: but the books of the Big-endians have been long forbidden, and the whole party rendered incapable by law of holding employments. During the course of these troubles, the emperors of Blefusca did frequently expostulate by their ambassadors, accusing us of making a schism in religion, by offending against a fundamental doctrine of our great prophet Lustrog, in the fifty-fourth chapter of the Blundecral (which is their Alcoran). This, however, is thought to be a mere strain upon the text; for the words are these: 'that all true believers break their eggs at the convenient end.'

And which is the convenient end, seems, in my humble opinion to be left to every man's conscience, or at least in the power of the chief magistrate to determine. Now, the Big-endian exiles have found so much credit in the emperor of Blefuscu's court, and so much private assistance and encouragement from their party here at home, that a bloody war has been carried on between the two empires for six-and-thirty moons, with various success; during which time we have lost forty capital ships, and a much a greater number of smaller vessels, together with thirty thousand of our best seamen and soldiers; and the damage received by the enemy is reckoned to be somewhat greater than ours. However, they have now equipped a numerous fleet, and are just preparing to make a descent upon us; and his imperial majesty, placing great confidence in your valour and strength, has commanded me to lay this account of his affairs before you."

I desired the secretary to present my humble duty to the emperor; and to let him know, "that I thought it would not become me, who was a foreigner, to interfere with parties; but I was ready, with the hazard of my life, to defend his person and state against all invaders."

Chapter V

The empire of Blefuscu is an island situated to the north-east of Lilliput, from which it is parted only by a channel of eight hundred yards wide. I had not yet seen it, and upon this notice of an intended invasion, I avoided appearing on that side of the coast, for fear of being discovered, by some of the enemy's ships, who had received no intelligence of me; all intercourse between the two empires having been strictly forbidden during the war, upon pain of death, and an embargo laid by our emperor upon all vessels whatsoever. I communicated to his majesty a project I had formed of seizing the enemy's whole fleet; which, as our scouts assured us, lay at anchor in the harbour, ready to sail with the first fair wind. I consulted the most experienced seamen upon the depth of the channel, which they had often plumbed; who told me, that in the middle, at high-water, it was seventy GLUMGLUFFS deep, which is about six feet of European measure; and the rest of it fifty GLUMGLUFFS at most. I walked towards the north-east coast, over against Blefuscu, where, lying down behind a hillock, I took out my small perspective glass, and viewed the enemy's fleet at anchor, consisting of about fifty men of war, and a great number of transports: I then came back to my house, and gave orders

(for which I had a warrant) for a great quantity of the strongest cable and bars of iron. The cable was about as thick as packthread and the bars of the length and size of a knitting-needle. I trebled the cable to make it stronger, and for the same reason I twisted three of the iron bars together, bending the extremities into a hook. Having thus fixed fifty hooks to as many cables, I went back to the north-east coast, and putting off my coat, shoes, and stockings, walked into the sea, in my leathern jerkin, about half an hour before high water. I waded with what haste I could, and swam in the middle about thirty yards, till I felt ground. I arrived at the fleet in less than half an hour. The enemy was so frightened when they saw me, that they leaped out of their ships, and swam to shore, where there could not be fewer than thirty thousand souls. I then took my tackling, and, fastening a hook to the hole at the prow of each, I tied all the cords together at the end. While I was thus employed, the enemy discharged several thousand arrows, many of which stuck in my hands and face, and, beside the excessive smart, gave me much disturbance in my work. My greatest apprehension was for mine eyes, which I should have infallibly lost, if I had not suddenly thought of an expedient. I kept, among other little necessities, a pair of spectacles in a private pocket, which, as I observed before, had escaped the emperor's searchers. These I took out and fastened as strongly as I could upon my nose, and thus armed, went on boldly with my work, in spite of the enemy's arrows, many of which struck against the glasses of my spectacles, but without any other effect, further than a little to discompose them. I had now fastened all the hooks, and, taking the knot in my hand, began to pull; but not a ship would stir, for they were all too fast held by their anchors, so that the boldest part of my enterprise remained. I therefore let go the cord, and leaving the hooks fixed to the ships, I resolutely cut with my knife the cables that fastened the anchors, receiving about two hundred shots in my face and hands; then I took up the knotted end of the cables, to which my hooks were tied, and with great ease drew fifty of the enemy's largest men of war after me.

The Blefuscudians, who had not the least imagination of what I intended, were at first confounded with astonishment. They had seen me cut the cables, and thought my design was only to let the ships run adrift or fall foul on each other: but when they perceived the whole fleet moving in order, and saw me pulling at the end, they set up such a scream of grief and despair as it is almost impossible to describe or conceive. When I had got out of danger, I stopped awhile to pick out the arrows that stuck in my hands and face; and rubbed on some of the same ointment that was given me at my first arrival, as I have formerly mentioned. I then took off my spectacles, and waiting about an hour, till the tide was a little fallen, I waded through the middle with my cargo, and arrived safe at the royal port of Lilliput.

The emperor and his whole court stood on the shore, expecting the issue of this great adventure. They saw the ships move forward in a large half-moon, but could not discern me, who was up to my breast in water. When I advanced to the middle of the channel, they were yet more in pain, because I was under water to my neck. The emperor concluded me to be drowned, and that the enemy's fleet was approaching in a hostile manner: but he was soon eased of his fears; for the channel growing shallower every step I made, I came in a short time within hearing, and holding up the end of the cable, by which the fleet was fastened, I cried in a loud voice, "Long live the most puissant king of Lilliput!" This great prince received me at my landing with all possible encomiums, and created me a NARDAC upon the spot, which is the highest title of honour among them.

His majesty desired I would take some other opportunity of bringing all the rest of his enemy's ships into his ports. And so unmeasurable is the ambition of princes, that he seemed to think of nothing less than reducing the whole empire of Blefuscu into a province, and governing it, by a viceroy; of destroying the Bigendian exiles, and compelling that people to break the smaller end of their eggs, by which he would remain the sole monarch of the whole world. But I endeavoured to divert him from this design, by many arguments drawn from the topics of policy as well as justice; and I plainly protested, "that I would never be an instrument of bringing a free and brave people into slavery." And, when the matter was debated in council, the wisest part of the ministry were of my opinion.

This open bold declaration of mine was so opposite to the schemes and politics of his imperial majesty, that he could never forgive me. He mentioned it in a very artful manner at council, where I was told that some of the wisest appeared, at least by their silence, to be of my opinion; but others, who were my secret enemies, could not forbear some expressions which, by a side-wind, reflected on me. And from this time began an intrigue between his majesty and a junto of ministers, maliciously bent against me, which broke out in less than two months, and had like to have ended in my utter destruction. Of so little weight are the greatest services to princes, when put into the balance with a refusal to gratify their passions.

About three weeks after this exploit, there arrived a solemn embassy from Blefuscu, with humble offers of a peace, which was soon concluded, upon conditions very advantageous to our emperor, wherewith I shall not trouble the reader. There were six ambassadors, with a train of about five hundred persons, and their entry was very magnificent, suitable to the grandeur of their master, and the importance of their business. When their treaty was finished, wherein I did them several good offices by the credit I now had, or at least appeared to have, at court, their excellencies, who were privately told how much I had been their friend, made me a visit in form. They began with many compliments upon my valour and generosity, invited me to that kingdom in the emperor their master's name, and desired me to show them some proofs of my prodigious strength, of which they had heard so many wonders; wherein I readily obliged them, but shall not trouble the reader with the particulars.

When I had for some time entertained their excellencies, to their infinite satisfaction and surprise, I desired they would do me the honour to present my most humble respects to the emperor their master, the renown of whose virtues had so justly filled the whole world with admiration, and whose royal person I resolved to attend, before I returned to my own country. Accordingly, the next time I had the honour to see our emperor, I desired his general license to wait on the Blefuscudian monarch, which he was pleased to grant me, as I could perceive, in a very cold manner; but could not guess the reason, till I had a whisper from a certain person, “that Flimnap and Bolgolam had represented my intercourse with those ambassadors as a mark of disaffection;” from which I am sure my heart was wholly free. And this was the first time I began to conceive some imperfect idea of courts and ministers.

It is to be observed, that these ambassadors spoke to me, by an interpreter, the languages of both empires differing as much from each other as any two in Europe, and each nation priding itself upon the antiquity, beauty, and energy of their own tongue, with an avowed contempt for that of their neighbour; yet our emperor, standing upon the advantage he had got by the seizure of their fleet, obliged them to deliver their credentials, and make their speech, in the Lilliputian tongue. And it must be confessed, that from the great intercourse of trade and commerce between both realms, from the continual reception of exiles which is mutual among them, and from the custom, in each empire, to send their young nobility and richer gentry to the other, in order to polish themselves by seeing the world, and understanding men and manners; there are few persons of distinction, or merchants, or seamen, who dwell in the maritime parts, but what can hold conversation in both tongues; as I found some weeks after, when I went to pay my respects to the emperor of Blefuscu, which, in the midst of great misfortunes, through the malice of my enemies, proved a very happy adventure to me, as I shall relate in its proper place.

The reader may remember, that when I signed those articles upon which I recovered my liberty, there were some which I disliked, upon account of their being too servile; neither could anything but an extreme necessity have forced me to submit. But being now a NARDAC of the highest rank in that empire, such offices were looked upon as below my dignity, and the emperor (to do him justice), never once mentioned them to me. However, it was not long before I had an opportunity of doing his majesty, at least as I then thought, a most signal service. I was alarmed at midnight with the cries of many hundred people at my door; by which, being suddenly awaked, I was in some kind of terror. I heard the word BURGLUM repeated incessantly: several of the emperor’s court, making their way through the crowd, entreated me to come immediately to the palace, where her imperial majesty’s apartment was on fire, by the carelessness of a maid of honour, who fell asleep while she was reading a romance. I got up in an instant; and orders being given to clear the way before me, and it being likewise a moonshine night, I made a shift to get to the palace without trampling on any of the people. I found they had already applied ladders to the walls of the apartment, and were well provided with buckets, but the water was at some distance. These buckets were about the size of large thimbles, and the poor people supplied me with them as fast as they could: but the flame was so violent that they did little good. I might easily have stifled it with my coat, which I unfortunately left behind me for haste, and came away only in my leathern jerkin. The case seemed wholly desperate and deplorable; and this magnificent palace would have infallibly been burnt down to the ground, if, by a presence of mind unusual to me, I had not suddenly thought of an expedient. I had, the evening before, drunk plentifully of a most delicious wine called GLIMIGRIM, (the Blefuscudians call it FLUNEC, but ours is esteemed the better sort,) which is very diuretic. By the luckiest chance in the world, I had not discharged myself of any part of it. The heat I had contracted by coming very near the flames, and by labouring to quench them, made the wine begin to operate by urine; which I voided in such a quantity, and applied so well to the proper places, that in three minutes the fire was wholly extinguished, and the rest of that noble pile, which had cost so many ages in erecting, preserved from destruction.

It was now day-light, and I returned to my house without waiting to congratulate with the emperor: because, although I had done a very eminent piece of service, yet I could not tell how his majesty might resent the manner by which I had performed it: for, by the fundamental laws of the realm, it is capital in any person, of what quality soever, to make water within the precincts of the palace. But I was a little comforted by a message from his majesty, “that he would give orders to the grand justiciary for passing my pardon in form:” which, however, I could not obtain; and I was privately assured, “that the empress, conceiving the greatest abhorrence of what I had done, removed to the most distant side of the court, firmly resolved that those buildings should never be repaired for her use: and, in the presence of her chief confidants could not forbear vowing revenge.”

Chapter VI

Although I intend to leave the description of this empire to a particular treatise, yet, in the mean time, I am content to gratify the curious reader with some general ideas. As the common size of the natives is somewhat under six inches high, so there is an exact proportion in all other animals, as well as plants and trees: for instance, the tallest horses and oxen are between four and five inches in height, the sheep an inch and half, more or less: their geese about the bigness of a sparrow, and so the several gradations downwards till you come to the smallest, which to my sight, were almost invisible; but nature has adapted the eyes of the Lilliputians to all objects proper for their view: they see with great exactness, but at no great distance. And, to show the sharpness of their sight towards objects that are near, I have been much pleased with observing a cook pulling a lark, which was

not so large as a common fly; and a young girl threading an invisible needle with invisible silk. Their tallest trees are about seven feet high: I mean some of those in the great royal park, the tops whereof I could but just reach with my fist clenched. The other vegetables are in the same proportion; but this I leave to the reader's imagination.

I shall say but little at present of their learning, which, for many ages, has flourished in all its branches among them: but their manner of writing is very peculiar, being neither from the left to the right, like the Europeans, nor from the right to the left, like the Arabians, nor from up to down, like the Chinese, but aslant, from one corner of the paper to the other, like ladies in England.

They bury their dead with their heads directly downward, because they hold an opinion, that in eleven thousand moons they are all to rise again; in which period the earth (which they conceive to be flat) will turn upside down, and by this means they shall, at their resurrection, be found ready standing on their feet. The learned among them confess the absurdity of this doctrine; but the practice still continues, in compliance to the vulgar.

There are some laws and customs in this empire very peculiar; and if they were not so directly contrary to those of my own dear country, I should be tempted to say a little in their justification. It is only to be wished they were as well executed. The first I shall mention, relates to informers. All crimes against the state, are punished here with the utmost severity; but, if the person accused makes his innocence plainly to appear upon his trial, the accuser is immediately put to an ignominious death; and out of his goods or lands the innocent person is quadruply recompensed for the loss of his time, for the danger he underwent, for the hardship of his imprisonment, and for all the charges he has been at in making his defence; or, if that fund be deficient, it is largely supplied by the crown. The emperor also confers on him some public mark of his favour, and proclamation is made of his innocence through the whole city.

They look upon fraud as a greater crime than theft, and therefore seldom fail to punish it with death; for they allege, that care and vigilance, with a very common understanding, may preserve a man's goods from thieves, but honesty has no defence against superior cunning; and, since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, where fraud is permitted and connived at, or has no law to punish it, the honest dealer is always undone, and the knave gets the advantage. I remember, when I was once interceding with the emperor for a criminal who had wronged his master of a great sum of money, which he had received by order and ran away with; and happening to tell his majesty, by way of extenuation, that it was only a breach of trust, the emperor thought it monstrous in me to offer as a defence the greatest aggravation of the crime; and truly I had little to say in return, farther than the common answer, that different nations had different customs; for, I confess, I was heartily ashamed. (2)

Although we usually call reward and punishment the two hinges upon which all government turns, yet I could never observe this maxim to be put in practice by any nation except that of Lilliput. Whoever can there bring sufficient proof, that he has strictly observed the laws of his country for seventy-three moons, has a claim to certain privileges, according to his quality or condition of life, with a proportionable sum of money out of a fund appropriated for that use: he likewise acquires the title of SNILPALL, or legal, which is added to his name, but does not descend to his posterity. And these people thought it a prodigious defect of policy among us, when I told them that our laws were enforced only by penalties, without any mention of reward. It is upon this account that the image of Justice, in their courts of judicature, is formed with six eyes, two before, as many behind, and on each side one, to signify circumspection; with a bag of gold open in her right hand, and a sword sheathed in her left, to show she is more disposed to reward than to punish.

In choosing persons for all employments, they have more regard to good morals than to great abilities; for, since government is necessary to mankind, they believe, that the common size of human understanding is fitted to some station or other; and that Providence never intended to make the management of public affairs a mystery to be comprehended only by a few persons of sublime genius, of which there seldom are three born in an age: but they suppose truth, justice, temperance, and the like, to be in every man's power; the practice of which virtues, assisted by experience and a good intention, would qualify any man for the service of his country, except where a course of study is required. But they thought the want of moral virtues was so far from being supplied by superior endowments of the mind, that employments could never be put into such dangerous hands as those of persons so qualified; and, at least, that the mistakes committed by ignorance, in a virtuous disposition, would never be of such fatal consequence to the public weal, as the practices of a man, whose inclinations led him to be corrupt, and who had great abilities to manage, to multiply, and defend his corruptions.

In like manner, the disbelief of a Divine Providence renders a man incapable of holding any public station; for, since kings avow themselves to be the deputies of Providence, the Lilliputians think nothing can be more absurd than for a prince to employ such men as disown the authority under which he acts.

In relating these and the following laws, I would only be understood to mean the original institutions, and not the most scandalous corruptions, into which these people are fallen by the degenerate nature of man. For, as to that infamous practice of acquiring

great employments by dancing on the ropes, or badges of favour and distinction by leaping over sticks and creeping under them, the reader is to observe, that they were first introduced by the grandfather of the emperor now reigning, and grew to the present height by the gradual increase of party and faction.

Ingratitude is among them a capital crime, as we read it to have been in some other countries: for they reason thus; that whoever makes ill returns to his benefactor, must needs be a common enemy to the rest of mankind, from whom he has received no obligation, and therefore such a man is not fit to live.

Their notions relating to the duties of parents and children differ extremely from ours. For, since the conjunction of male and female is founded upon the great law of nature, in order to propagate and continue the species, the Lilliputians will needs have it, that men and women are joined together, like other animals, by the motives of concupiscence; and that their tenderness towards their young proceeds from the like natural principle: for which reason they will never allow that a child is under any obligation to his father for begetting him, or to his mother for bringing him into the world; which, considering the miseries of human life, was neither a benefit in itself, nor intended so by his parents, whose thoughts, in their love encounters, were otherwise employed. Upon these, and the like reasonings, their opinion is, that parents are the last of all others to be trusted with the education of their own children; and therefore they have in every town public nurseries, where all parents, except cottagers and labourers, are obliged to send their infants of both sexes to be reared and educated, when they come to the age of twenty moons, at which time they are supposed to have some rudiments of docility. These schools are of several kinds, suited to different qualities, and both sexes. They have certain professors well skilled in preparing children for such a condition of life as befits the rank of their parents, and their own capacities, as well as inclinations. I shall first say something of the male nurseries, and then of the female.

The nurseries for males of noble or eminent birth, are provided with grave and learned professors, and their several deputies. The clothes and food of the children are plain and simple. They are bred up in the principles of honour, justice, courage, modesty, clemency, religion, and love of their country; they are always employed in some business, except in the times of eating and sleeping, which are very short, and two hours for diversions consisting of bodily exercises. They are dressed by men till four years of age, and then are obliged to dress themselves, although their quality be ever so great; and the women attendant, who are aged proportionably to ours at fifty, perform only the most menial offices. They are never suffered to converse with servants, but go together in smaller or greater numbers to take their diversions, and always in the presence of a professor, or one of his deputies; whereby they avoid those early bad impressions of folly and vice, to which our children are subject.

Their parents are suffered to see them only twice a year; the visit is to last but an hour; they are allowed to kiss the child at meeting and parting; but a professor, who always stands by on those occasions, will not suffer them to whisper, or use any fondling expressions, or bring any presents of toys, sweetmeats, and the like.

The pension from each family for the education and entertainment of a child, upon failure of due payment, is levied by the emperor's officers.

The nurseries for children of ordinary gentlemen, merchants, traders, and handicrafts, are managed proportionably after the same manner; only those designed for trades are put out apprentices at eleven years old, whereas those of persons of quality continue in their exercises till fifteen, which answers to twenty-one with us: but the confinement is gradually lessened for the last three years.

In the female nurseries, the young girls of quality are educated much like the males, only they are dressed by orderly servants of their own sex; but always in the presence of a professor or deputy, till they come to dress themselves, which is at five years old. And if it be found that these nurses ever presume to entertain the girls with frightful or foolish stories, or the common follies practised by chambermaids among us, they are publicly whipped thrice about the city, imprisoned for a year, and banished for life to the most desolate part of the country. Thus the young ladies are as much ashamed of being cowards and fools as the men, and despise all personal ornaments, beyond decency and cleanliness: neither did I perceive any difference in their education made by their difference of sex, only that the exercises of the females were not altogether so robust; and that some rules were given them relating to domestic life, and a smaller compass of learning was enjoined them: for their maxim is, that among peoples of quality, a wife should be always a reasonable and agreeable companion, because she cannot always be young. When the girls are twelve years old, which among them is the marriageable age, their parents or guardians take them home, with great expressions of gratitude to the professors, and seldom without tears of the young lady and her companions.

In the nurseries of females of the meaner sort, the children are instructed in all kinds of works proper for their sex, and their several degrees: those intended for apprentices are dismissed at seven years old, the rest are kept to eleven.

The meaner families who have children at these nurseries, are obliged, besides their annual pension, which is as low as possible, to return to the steward of the nursery a small monthly share of their gettings, to be a portion for the child; and therefore

all parents are limited in their expenses by the law. For the Lilliputians think nothing can be more unjust, than for people, in subservience to their own appetites, to bring children into the world, and leave the burthen of supporting them on the public. As to persons of quality, they give security to appropriate a certain sum for each child, suitable to their condition; and these funds are always managed with good husbandry and the most exact justice.

The cottagers and labourers keep their children at home, their business being only to till and cultivate the earth, and therefore their education is of little consequence to the public: but the old and diseased among them, are supported by hospitals; for begging is a trade unknown in this empire.

And here it may, perhaps, divert the curious reader, to give some account of my domestics, and my manner of living in this country, during a residence of nine months, and thirteen days. Having a head mechanically turned, and being likewise forced by necessity, I had made for myself a table and chair convenient enough, out of the largest trees in the royal park. Two hundred sempstresses were employed to make me shirts, and linen for my bed and table, all of the strongest and coarsest kind they could get; which, however, they were forced to quilt together in several folds, for the thickest was some degrees finer than lawn. Their linen is usually three inches wide, and three feet make a piece. The sempstresses took my measure as I lay on the ground, one standing at my neck, and another at my mid-leg, with a strong cord extended, that each held by the end, while a third measured the length of the cord with a rule of an inch long. Then they measured my right thumb, and desired no more; for by a mathematical computation, that twice round the thumb is once round the wrist, and so on to the neck and the waist, and by the help of my old shirt, which I displayed on the ground before them for a pattern, they fitted me exactly. Three hundred tailors were employed in the same manner to make me clothes; but they had another contrivance for taking my measure. I kneeled down, and they raised a ladder from the ground to my neck; upon this ladder one of them mounted, and let fall a plumb-line from my collar to the floor, which just answered the length of my coat: but my waist and arms I measured myself. When my clothes were finished, which was done in my house (for the largest of theirs would not have been able to hold them), they looked like the patch-work made by the ladies in England, only that mine were all of a colour.

I had three hundred cooks to dress my victuals, in little convenient huts built about my house, where they and their families lived, and prepared me two dishes a-piece. I took up twenty waiters in my hand, and placed them on the table: a hundred more attended below on the ground, some with dishes of meat, and some with barrels of wine and other liquors slung on their shoulders; all which the waiters above drew up, as I wanted, in a very ingenious manner, by certain cords, as we draw the bucket up a well in Europe. A dish of their meat was a good mouthful, and a barrel of their liquor a reasonable draught. Their mutton yields to ours, but their beef is excellent. I have had a sirloin so large, that I have been forced to make three bites of it; but this is rare. My servants were astonished to see me eat it, bones and all, as in our country we do the leg of a lark. Their geese and turkeys I usually ate at a mouthful, and I confess they far exceed ours. Of their smaller fowl I could take up twenty or thirty at the end of my knife.

One day his imperial majesty, being informed of my way of living, desired “that himself and his royal consort, with the young princes of the blood of both sexes, might have the happiness,” as he was pleased to call it, “of dining with me.” They came accordingly, and I placed them in chairs of state, upon my table, just over against me, with their guards about them. Flimnap, the lord high treasurer, attended there likewise with his white staff; and I observed he often looked on me with a sour countenance, which I would not seem to regard, but ate more than usual, in honour to my dear country, as well as to fill the court with admiration. I have some private reasons to believe, that this visit from his majesty gave Flimnap an opportunity of doing me ill offices to his master. That minister had always been my secret enemy, though he outwardly caressed me more than was usual to the moroseness of his nature. He represented to the emperor “the low condition of his treasury; that he was forced to take up money at a great discount; that exchequer bills would not circulate under nine per cent. below par; that I had cost his majesty above a million and a half of SPRUGS” (their greatest gold coin, about the bigness of a spangle) “and, upon the whole, that it would be advisable in the emperor to take the first fair occasion of dismissing me.”

I am here obliged to vindicate the reputation of an excellent lady, who was an innocent sufferer upon my account. The treasurer took a fancy to be jealous of his wife, from the malice of some evil tongues, who informed him that her grace had taken a violent affection for my person; and the court scandal ran for some time, that she once came privately to my lodging. This I solemnly declare to be a most infamous falsehood, without any grounds, further than that her grace was pleased to treat me with all innocent marks of freedom and friendship. I own she came often to my house, but always publicly, nor ever without three more in the coach, who were usually her sister and young daughter, and some particular acquaintance; but this was common to many other ladies of the court. And I still appeal to my servants round, whether they at any time saw a coach at my door, without knowing what persons were in it. On those occasions, when a servant had given me notice, my custom was to go immediately to the door, and, after paying my respects, to take up the coach and two horses very carefully in my hands (for, if there were six horses, the postillion always unharnessed four,) and place them on a table, where I had fixed a movable rim quite round, of five inches high, to prevent accidents. And I have often had four coaches and horses at once on my table, full of company, while I sat in my chair, leaning my face towards them; and when I was engaged with one set, the coachmen would gently drive the others round my table. I have passed many an afternoon very agreeably in these conversations. But I defy the treasurer, or his two informers (I will name

them, and let them make the best of it) Clustril and Drunlo, to prove that any person ever came to me INCOGNITO, except the secretary Reldresal, who was sent by express command of his imperial majesty, as I have before related. I should not have dwelt so long upon this particular, if it had not been a point wherein the reputation of a great lady is so nearly concerned, to say nothing of my own; though I then had the honour to be a NARDAC, which the treasurer himself is not; for all the world knows, that he is only a GLUMGLUM, a title inferior by one degree, as that of a marquis is to a duke in England; yet I allow he preceded me in right of his post. These false informations, which I afterwards came to the knowledge of by an accident not proper to mention, made the treasurer show his lady for some time an ill countenance, and me a worse; and although he was at last undeceived and reconciled to her, yet I lost all credit with him, and found my interest decline very fast with the emperor himself, who was, indeed, too much governed by that favourite.

Chapter VII

Before I proceed to give an account of my leaving this kingdom, it may be proper to inform the reader of a private intrigue which had been for two months forming against me. I had been hitherto, all my life, a stranger to courts, for which I was unqualified by the meanness of my condition.

I had indeed heard and read enough of the dispositions of great princes and ministers, but never expected to have found such terrible effects of them, in so remote a country, governed, as I thought, by very different maxims from those in Europe.

When I was just preparing to pay my attendance on the emperor of Blefuscu, a considerable person at court (to whom I had been very serviceable, at a time when he lay under the highest displeasure of his imperial majesty) came to my house very privately at night, in a close chair, and, without sending his name, desired admittance. The chairmen were dismissed; I put the chair, with his lordship in it, into my coat-pocket: and, giving orders to a trusty servant, to say I was indisposed and gone to sleep, I fastened the door of my house, placed the chair on the table, according to my usual custom, and sat down by it. After the common salutations were over, observing his lordship's countenance full of concern, and inquiring into the reason, he desired "I would hear him with patience, in a matter that highly concerned my honour and my life." His speech was to the following effect, for I took notes of it as soon as he left me:-

"You are to know," said he, "that several committees of council have been lately called, in the most private manner, on your account; and it is but two days since his majesty came to a full resolution.

"You are very sensible that Skyresh Bolgolam" (GALBET, or high-admiral) "has been your mortal enemy, almost ever since your arrival. His original reasons I know not; but his hatred is increased since your great success against Blefuscu, by which his glory as admiral is much obscured. This lord, in conjunction with Flimnap the high-treasurer, whose enmity against you is notorious on account of his lady, Limtoc the general, Lalcon the chamberlain, and Balmuff the grand justiciary, have prepared articles of impeachment against you, for treason and other capital crimes."

This preface made me so impatient, being conscious of my own merits and innocence, that I was going to interrupt him; when he entreated me to be silent, and thus proceeded:--

"Out of gratitude for the favours you have done me, I procured information of the whole proceedings, and a copy of the articles; wherein I venture my head for your service.

"Articles of Impeachment against QUINBUS FLESTRIN, (the Man-Mountain.)

ARTICLE I.

"Whereas, by a statute made in the reign of his imperial majesty Calin Deffar Plune, it is enacted, that, whoever shall make water within the precincts of the royal palace, shall be liable to the pains and penalties of high-treason; notwithstanding, the said Quinbus Flestrin, in open breach of the said law, under colour of extinguishing the fire kindled in the apartment of his majesty's most dear imperial consort, did maliciously, traitorously, and devilishly, by discharge of his urine, put out the said fire kindled in the said apartment, lying and being within the precincts of the said royal palace, against the statute in that case provided, etc. against the duty, etc.

ARTICLE II.

"That the said Quinbus Flestrin, having brought the imperial fleet of Blefuscu into the royal port, and being afterwards commanded by his imperial majesty to seize all the other ships of the said empire of Blefuscu, and reduce that empire to

a province, to be governed by a viceroy from hence, and to destroy and put to death, not only all the Big-endian exiles, but likewise all the people of that empire who would not immediately forsake the Big-endian heresy, he, the said Flestrin, like a false traitor against his most auspicious, serene, imperial majesty, did petition to be excused from the said service, upon pretence of unwillingness to force the consciences, or destroy the liberties and lives of an innocent people.

ARTICLE III.

“That, whereas certain ambassadors arrived from the Court of Blefuscu, to sue for peace in his majesty’s court, he, the said Flestrin, did, like a false traitor, aid, abet, comfort, and divert, the said ambassadors, although he knew them to be servants to a prince who was lately an open enemy to his imperial majesty, and in an open war against his said majesty.

ARTICLE IV.

“That the said Quinbus Flestrin, contrary to the duty of a faithful subject, is now preparing to make a voyage to the court and empire of Blefuscu, for which he has received only verbal license from his imperial majesty; and, under colour of the said license, does falsely and traitorously intend to take the said voyage, and thereby to aid, comfort, and abet the emperor of Blefuscu, so lately an enemy, and in open war with his imperial majesty aforesaid.’

“There are some other articles; but these are the most important, of which I have read you an abstract.

“In the several debates upon this impeachment, it must be confessed that his majesty gave many marks of his great lenity; often urging the services you had done him, and endeavouring to extenuate your crimes. The treasurer and admiral insisted that you should be put to the most painful and ignominious death, by setting fire to your house at night, and the general was to attend with twenty thousand men, armed with poisoned arrows, to shoot you on the face and hands. Some of your servants were to have private orders to strew a poisonous juice on your shirts and sheets, which would soon make you tear your own flesh, and die in the utmost torture. The general came into the same opinion; so that for a long time there was a majority against you; but his majesty resolving, if possible, to spare your life, at last brought off the chamberlain.

“Upon this incident, Reldresal, principal secretary for private affairs, who always approved himself your true friend, was commanded by the emperor to deliver his opinion, which he accordingly did; and therein justified the good thoughts you have of him. He allowed your crimes to be great, but that still there was room for mercy, the most commendable virtue in a prince, and for which his majesty was so justly celebrated. He said, the friendship between you and him was so well known to the world, that perhaps the most honourable board might think him partial; however, in obedience to the command he had received, he would freely offer his sentiments. That if his majesty, in consideration of your services, and pursuant to his own merciful disposition, would please to spare your life, and only give orders to put out both your eyes, he humbly conceived, that by this expedient justice might in some measure be satisfied, and all the world would applaud the lenity of the emperor, as well as the fair and generous proceedings of those who have the honour to be his counsellors. That the loss of your eyes would be no impediment to your bodily strength, by which you might still be useful to his majesty; that blindness is an addition to courage, by concealing dangers from us; that the fear you had for your eyes, was the greatest difficulty in bringing over the enemy’s fleet, and it would be sufficient for you to see by the eyes of the ministers, since the greatest princes do no more.

“This proposal was received with the utmost disapprobation by the whole board. Bolgolam, the admiral, could not preserve his temper, but, rising up in fury, said, he wondered how the secretary durst presume to give his opinion for preserving the life of a traitor; that the services you had performed were, by all true reasons of state, the great aggravation of your crimes; that you, who were able to extinguish the fire by discharge of urine in her majesty’s apartment (which he mentioned with horror), might, at another time, raise an inundation by the same means, to drown the whole palace; and the same strength which enabled you to bring over the enemy’s fleet, might serve, upon the first discontent, to carry it back; that he had good reasons to think you were a Big-endian in your heart; and, as treason begins in the heart, before it appears in overt-acts, so he accused you as a traitor on that account, and therefore insisted you should be put to death.

“The treasurer was of the same opinion: he showed to what straits his majesty’s revenue was reduced, by the charge of maintaining you, which would soon grow insupportable; that the secretary’s expedient of putting out your eyes, was so far from being a remedy against this evil, that it would probably increase it, as is manifest from the common practice of blinding some kind of fowls, after which they fed the faster, and grew sooner fat; that his sacred majesty and the council, who are your judges, were, in their own consciences, fully convinced of your guilt, which was a sufficient argument to condemn you to death, without the formal proofs required by the strict letter of the law.

“But his imperial majesty, fully determined against capital punishment, was graciously pleased to say, that since the council thought the loss of your eyes too easy a censure, some other way may be inflicted hereafter. And your friend the secretary, humbly

desiring to be heard again, in answer to what the treasurer had objected, concerning the great charge his majesty was at in maintaining you, said, that his excellency, who had the sole disposal of the emperor's revenue, might easily provide against that evil, by gradually lessening your establishment; by which, for want of sufficient for you would grow weak and faint, and lose your appetite, and consequently, decay, and consume in a few months; neither would the stench of your carcass be then so dangerous, when it should become more than half diminished; and immediately upon your death five or six thousand of his majesty's subjects might, in two or three days, cut your flesh from your bones, take it away by cart-loads, and bury it in distant parts, to prevent infection, leaving the skeleton as a monument of admiration to posterity.

"Thus, by the great friendship of the secretary, the whole affair was compromised. It was strictly enjoined, that the project of starving you by degrees should be kept a secret; but the sentence of putting out your eyes was entered on the books; none dissenting, except Bolgolam the admiral, who, being a creature of the empress, was perpetually instigated by her majesty to insist upon your death, she having borne perpetual malice against you, on account of that infamous and illegal method you took to extinguish the fire in her apartment.

"In three days your friend the secretary will be directed to come to your house, and read before you the articles of impeachment; and then to signify the great lenity and favour of his majesty and council, whereby you are only condemned to the loss of your eyes, which his majesty does not question you will gratefully and humbly submit to; and twenty of his majesty's surgeons will attend, in order to see the operation well performed, by discharging very sharp-pointed arrows into the balls of your eyes, as you lie on the ground.

"I leave to your prudence what measures you will take; and to avoid suspicion, I must immediately return in as private a manner as I came."

His lordship did so; and I remained alone, under many doubts and perplexities of mind.

It was a custom introduced by this prince and his ministry (very different, as I have been assured, from the practice of former times,) that after the court had decreed any cruel execution, either to gratify the monarch's resentment, or the malice of a favourite, the emperor always made a speech to his whole council, expressing his great lenity and tenderness, as qualities known and confessed by all the world. This speech was immediately published throughout the kingdom; nor did any thing terrify the people so much as those encomiums on his majesty's mercy; because it was observed, that the more these praises were enlarged and insisted on, the more inhuman was the punishment, and the sufferer more innocent. Yet, as to myself, I must confess, having never been designed for a courtier, either by my birth or education, I was so ill a judge of things, that I could not discover the lenity and favour of this sentence, but conceived it (perhaps erroneously) rather to be rigorous than gentle. I sometimes thought of standing my trial, for, although I could not deny the facts alleged in the several articles, yet I hoped they would admit of some extenuation. But having in my life perused many state-trials, which I ever observed to terminate as the judges thought fit to direct, I durst not rely on so dangerous a decision, in so critical a juncture, and against such powerful enemies. Once I was strongly bent upon resistance, for, while I had liberty the whole strength of that empire could hardly subdue me, and I might easily with stones pelt the metropolis to pieces; but I soon rejected that project with horror, by remembering the oath I had made to the emperor, the favours I received from him, and the high title of NARDAC he conferred upon me. Neither had I so soon learned the gratitude of courtiers, to persuade myself, that his majesty's present seventies acquitted me of all past obligations.

At last, I fixed upon a resolution, for which it is probable I may incur some censure, and not unjustly; for I confess I owe the preserving of mine eyes, and consequently my liberty, to my own great rashness and want of experience; because, if I had then known the nature of princes and ministers, which I have since observed in many other courts, and their methods of treating criminals less obnoxious than myself, I should, with great alacrity and readiness, have submitted to so easy a punishment. But hurried on by the precipitancy of youth, and having his imperial majesty's license to pay my attendance upon the emperor of Blefuscu, I took this opportunity, before the three days were elapsed, to send a letter to my friend the secretary, signifying my resolution of setting out that morning for Blefuscu, pursuant to the leave I had got; and, without waiting for an answer, I went to that side of the island where our fleet lay. I seized a large man of war, tied a cable to the prow, and, lifting up the anchors, I stripped myself, put my clothes (together with my coverlet, which I carried under my arm) into the vessel, and, drawing it after me, between wading and swimming arrived at the royal port of Blefuscu, where the people had long expected me: they lent me two guides to direct me to the capital city, which is of the same name. I held them in my hands, till I came within two hundred yards of the gate, and desired them "to signify my arrival to one of the secretaries, and let him know, I there waited his majesty's command." I had an answer in about an hour, "that his majesty, attended by the royal family, and great officers of the court, was coming out to receive me." I advanced a hundred yards. The emperor and his train alighted from their horses, the empress and ladies from their coaches, and I did not perceive they were in any fright or concern. I lay on the ground to kiss his majesty's and the empress's hands. I told his majesty, "that I was come according to my promise, and with the license of the emperor my master, to have the honour of seeing so mighty a monarch, and to offer him any service in my power, consistent with my duty to my own prince;" not mentioning a word of my disgrace, because I had hitherto no regular information of it, and might suppose

myself wholly ignorant of any such design; neither could I reasonably conceive that the emperor would discover the secret, while I was out of his power; wherein, however, it soon appeared I was deceived.

I shall not trouble the reader with the particular account of my reception at this court, which was suitable to the generosity of so great a prince; nor of the difficulties I was in for want of a house and bed, being forced to lie on the ground, wrapped up in my coverlet.

Chapter VIII

Three days after my arrival, walking out of curiosity to the north-east coast of the island, I observed, about half a league off in the sea, somewhat that looked like a boat overturned. I pulled off my shoes and stockings, and, wailing two or three hundred yards, I found the object to approach nearer by force of the tide; and then plainly saw it to be a real boat, which I supposed might by some tempest have been driven from a ship. Whereupon, I returned immediately towards the city, and desired his imperial majesty to lend me twenty of the tallest vessels he had left, after the loss of his fleet, and three thousand seamen, under the command of his vice-admiral. This fleet sailed round, while I went back the shortest way to the coast, where I first discovered the boat. I found the tide had driven it still nearer. The seamen were all provided with cordage, which I had beforehand twisted to a sufficient strength. When the ships came up, I stripped myself, and waded till I came within a hundred yards off the boat, after which I was forced to swim till I got up to it. The seamen threw me the end of the cord, which I fastened to a hole in the fore-part of the boat, and the other end to a man of war; but I found all my labour to little purpose; for, being out of my depth, I was not able to work. In this necessity I was forced to swim behind, and push the boat forward, as often as I could, with one of my hands; and the tide favouring me, I advanced so far that I could just hold up my chin and feel the ground. I rested two or three minutes, and then gave the boat another shove, and so on, till the sea was no higher than my arm-pits; and now, the most laborious part being over, I took out my other cables, which were stowed in one of the ships, and fastened them first to the boat, and then to nine of the vessels which attended me; the wind being favourable, the seamen towed, and I shoved, until we arrived within forty yards of the shore; and, waiting till the tide was out, I got dry to the boat, and by the assistance of two thousand men, with ropes and engines, I made a shift to turn it on its bottom, and found it was but little damaged.

I shall not trouble the reader with the difficulties I was under, by the help of certain paddles, which cost me ten days making, to get my boat to the royal port of Blefuscu, where a mighty concourse of people appeared upon my arrival, full of wonder at the sight of so prodigious a vessel. I told the emperor "that my good fortune had thrown this boat in my way, to carry me to some place whence I might return into my native country; and begged his majesty's orders for getting materials to fit it up, together with his license to depart;" which, after some kind expostulations, he was pleased to grant.

I did very much wonder, in all this time, not to have heard of any express relating to me from our emperor to the court of Blefuscu. But I was afterward given privately to understand, that his imperial majesty, never imagining I had the least notice of his designs, believed I was only gone to Blefuscu in performance of my promise, according to the license he had given me, which was well known at our court, and would return in a few days, when the ceremony was ended. But he was at last in pain at my long absence; and after consulting with the treasurer and the rest of that cabal, a person of quality was dispatched with the copy of the articles against me. This envoy had instructions to represent to the monarch of Blefuscu, "the great lenity of his master, who was content to punish me no farther than with the loss of mine eyes; that I had fled from justice; and if I did not return in two hours, I should be deprived of my title of NARDAC, and declared a traitor." The envoy further added, "that in order to maintain the peace and amity between both empires, his master expected that his brother of Blefuscu would give orders to have me sent back to Lilliput, bound hand and foot, to be punished as a traitor."

The emperor of Blefuscu, having taken three days to consult, returned an answer consisting of many civilities and excuses. He said, "that as for sending me bound, his brother knew it was impossible; that, although I had deprived him of his fleet, yet he owed great obligations to me for many good offices I had done him in making the peace. That, however, both their majesties would soon be made easy; for I had found a prodigious vessel on the shore, able to carry me on the sea, which he had given orders to fit up, with my own assistance and direction; and he hoped, in a few weeks, both empires would be freed from so insupportable an encumbrance."

With this answer the envoy returned to Lilliput; and the monarch of Blefuscu related to me all that had passed; offering me at the same time (but under the strictest confidence) his gracious protection, if I would continue in his service; wherein, although I believed him sincere, yet I resolved never more to put any confidence in princes or ministers, where I could possibly avoid it; and therefore, with all due acknowledgments for his favourable intentions, I humbly begged to be excused. I told him, "that since fortune, whether good or evil, had thrown a vessel in my way, I was resolved to venture myself on the ocean, rather than be an occasion of difference between two such mighty monarchs." Neither did I find the emperor at all displeased; and I discovered, by a certain accident, that he was very glad of my resolution, and so were most of his ministers.

These considerations moved me to hasten my departure somewhat sooner than I intended; to which the court, impatient to have me gone, very readily contributed. Five hundred workmen were employed to make two sails to my boat, according to my directions, by quilting thirteen folds of their strongest linen together. I was at the pains of making ropes and cables, by twisting ten, twenty, or thirty of the thickest and strongest of theirs. A great stone that I happened to find, after a long search, by the sea-shore, served me for an anchor. I had the tallow of three hundred cows, for greasing my boat, and other uses. I was at incredible pains in cutting down some of the largest timber-trees, for oars and masts, wherein I was, however, much assisted by his majesty's ship-carpenters, who helped me in smoothing them, after I had done the rough work.

In about a month, when all was prepared, I sent to receive his majesty's commands, and to take my leave. The emperor and royal family came out of the palace; I lay down on my face to kiss his hand, which he very graciously gave me: so did the empress and young princes of the blood. His majesty presented me with fifty purses of two hundred SPRUGS a-piece, together with his picture at full length, which I put immediately into one of my gloves, to keep it from being hurt. The ceremonies at my departure were too many to trouble the reader with at this time.

I stored the boat with the carcasses of a hundred oxen, and three hundred sheep, with bread and drink proportionable, and as much meat ready dressed as four hundred cooks could provide. I took with me six cows and two bulls alive, with as many ewes and rams, intending to carry them into my own country, and propagate the breed. And to feed them on board, I had a good bundle of hay, and a bag of corn. I would gladly have taken a dozen of the natives, but this was a thing the emperor would by no means permit; and, besides a diligent search into my pockets, his majesty engaged my honour "not to carry away any of his subjects, although with their own consent and desire."

Having thus prepared all things as well as I was able, I set sail on the twenty-fourth day of September 1701, at six in the morning; and when I had gone about four-leagues to the northward, the wind being at south-east, at six in the evening I descried a small island, about half a league to the north-west. I advanced forward, and cast anchor on the lee-side of the island, which seemed to be uninhabited. I then took some refreshment, and went to my rest. I slept well, and as I conjectured at least six hours, for I found the day broke in two hours after I awaked. It was a clear night. I ate my breakfast before the sun was up; and heaving anchor, the wind being favourable, I steered the same course that I had done the day before, wherein I was directed by my pocket compass. My intention was to reach, if possible, one of those islands, which I had reason to believe lay to the north-east of Van Diemen's Land. I discovered nothing all that day; but upon the next, about three in the afternoon, when I had by my computation made twenty-four leagues from Blefuscu, I descried a sail steering to the south-east; my course was due east. I hailed her, but could get no answer; yet I found I gained upon her, for the wind slackened. I made all the sail I could, and in half an hour she spied me, then hung out her ancient, and discharged a gun. It is not easy to express the joy I was in, upon the unexpected hope of once more seeing my beloved country, and the dear pledges I left in it. The ship slackened her sails, and I came up with her between five and six in the evening, September 26th; but my heart leaped within me to see her English colours. I put my cows and sheep into my coat-pockets, and got on board with all my little cargo of provisions. The vessel was an English merchantman, returning from Japan by the North and South seas; the captain, Mr. John Biddel, of Deptford, a very civil man, and an excellent sailor.

We were now in the latitude of 30 degrees south; there were about fifty men in the ship; and here I met an old comrade of mine, one Peter Williams, who gave me a good character to the captain. This gentleman treated me with kindness, and desired I would let him know what place I came from last, and whither I was bound; which I did in a few words, but he thought I was raving, and that the dangers I underwent had disturbed my head; whereupon I took my black cattle and sheep out of my pocket, which, after great astonishment, clearly convinced him of my veracity. I then showed him the gold given me by the emperor of Blefuscu, together with his majesty's picture at full length, and some other rarities of that country. I gave him two purses of two hundreds SPRUGS each, and promised, when we arrived in England, to make him a present of a cow and a sheep big with young.

I shall not trouble the reader with a particular account of this voyage, which was very prosperous for the most part. We arrived in the Downs on the 13th of April, 1702. I had only one misfortune, that the rats on board carried away one of my sheep; I found her bones in a hole, picked clean from the flesh. The rest of my cattle I got safe ashore, and set them a-grazing in a bowling-green at Greenwich, where the fineness of the grass made them feed very heartily, though I had always feared the contrary: neither could I possibly have preserved them in so long a voyage, if the captain had not allowed me some of his best biscuit, which, rubbed to powder, and mingled with water, was their constant food. The short time I continued in England, I made a considerable profit by showing my cattle to many persons of quality and others: and before I began my second voyage, I sold them for six hundred pounds. Since my last return I find the breed is considerably increased, especially the sheep, which I hope will prove much to the advantage of the woollen manufacture, by the fineness of the fleeces.

I stayed but two months with my wife and family, for my insatiable desire of seeing foreign countries, would suffer me to continue no longer. I left fifteen hundred pounds with my wife, and fixed her in a good house at Redriff. My remaining stock I carried with me, part in money and part in goods, in hopes to improve my fortunes. My eldest uncle John had left me an estate in land, near Epping, of about thirty pounds a year; and I had a long lease of the Black Bull in Fetter-Lane, which yielded me as much more; so

that I was not in any danger of leaving my family upon the parish. My son Johnny, named so after his uncle, was at the grammar-school, and a towardly child. My daughter Betty (who is now well married, and has children) was then at her needle-work. I took leave of my wife, and boy and girl, with tears on both sides, and went on board the Adventure, a merchant ship of three hundred tons, bound for Surat, captain John Nicholas, of Liverpool, commander. But my account of this voyage must be referred to the Second Part of my Travels.

Reading and Review Questions

1. Examine the Lilliputian government, which is an allegory for the British government. What are some of the odd policies and procedures? What do you think Swift is trying to suggest about the British government in its portrayal of Lilliputian officials?
2. Look at the character of Gulliver. How would you describe him? How does his character and his relation of the events affect the reader? Why might Swift have chosen such a narrator?
3. How is *Gulliver's Travels* a parody of a travel log or documentary? Identify a few areas in Book I where Gulliver provides great details that would be of interest to those who might see this as a "true story."
4. How do the Lilliputian officials' change their opinion of Gulliver throughout the story? What fuels these changes?
5. Describe the conflict with Blefescu, which is supposed to allegorize France. How did this conflict originate? How is it resolved?
6. How is religion satirized in this book?

This was just Part I of Swift's story. You can read Parts II-IV through Project Gutenberg: [Gulliver's Travels](#).

Work Cited

Swift, Jonathan. *Gulliver's Travels*. 1726. Illustrated by Milo Winter, e-book ed., Rand McNally & Company, 18 Oct. 2024. *Project Gutenberg*, (Public Domain).

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4.6: Alexander Pope (1688-1744)

Alexander Pope was born into a well-to-do Roman Catholic family. He attended Roman Catholic schools in Binfield and at Hyde Park Corner. He did not attend either Oxford or Cambridge, both of which required graduates to take an oath to the Monarch and Church of England. Around the age of twelve, he became infected with Pott's disease, which caused a permanent curvature to his spine and stunted his growth to 4 ft 6 in. He suffered lifelong pain from this debilitating disease, to which some scholars attribute the venomous sensibility of his later satires.



Figure 4.6.1: Portrait of Alexander Pope. (Public Domain; Godfrey Kneller, by Thomas Gun via [Wikimedia Commons](#))

Early Writing and Classical Influences

Pope started writing very early in his life. He self-studied classical, French, English, and Italian literature. Beginning with *Pastorals* (1709), Pope modeled his work on the classical writers of Rome, particularly Horace, Ovid, and Lucretius (99-55 BCE), and wrote in several classical genres, including satire, epic, and epistle.

Poetry and Literary Style

He expressed his views on literary decorum in his important *An Essay on Criticism* (1711). His other poems included the verse mock-epic *The Rape of the Lock*. His use of the mock-epic suggests that older genres, like the epic, were no longer appropriate to the kind of matter his society now had to deal with. It didn't have epic matters, like the founding of states; it didn't have epic heroes. So, the more appropriate form to use was the mock-epic, with an anti-hero. Pope's mock-epic was inspired by an actual conflict between two families and took issue with the trivial and overly materialistic concerns of upper-class society with its lack of true moral judgment or self-perspective. Its concerns focus more on form and expression than on gender issues, despite the "violation" of its female protagonist's lock of hair (Swift). Swift wrote from the female point-of-view in *Eloisa to Abelard* (1717), a poem considering human agency and spiritual integrity. His poems, including the more personal *Windsor Forest*—a locale where he grew up— all are marked by wit; extraordinary artfulness; deft and agile use of the heroic couplet form; seamless union of sound and sense; adroit and apt imagery; and refined, polished, even perfect, expression. As he convincingly notes in *An Essay on Criticism*: "True ease in writing comes from art, not chance,/ As those move easiest who have learn'd to dance" (lines 362-63).

Later Career and Legacy

In 1719, he settled permanently at Twickenham, a small villa on the Thames. He also devoted his life to letters, producing

important multi-volume translations of Homer's *Iliad* and *Odyssey*—the sales of which made him financially secure; an edition of William Shakespeare for which he wrote critical introductions; and “An Essay on Man,” which asserts his views on man’s place in the world (and on the hierarchical Great Chain of Being), particularly in relation to God (Pope).

His rich and active friendships with writers were exemplified in his joining the Scriblerus Club. Other members of the club included Jonathan Swift and John Gay. Pope marked his literary territory and alliances through satirical attacks on writers such as Joseph Addison (1672-1719) in *An Epistle to Dr. Arbuthnot* (1735) and Lewis Theobald (1688-1744) and Colley Cibber (1671-1757) in his two editions of *The Dunciad* (1728, 1743).

Although Romantic literature of the nineteenth century rebelled against the formal limitations and artificiality of neoclassical works, William Wordsworth admired Pope’s writing. Pope continues to stand as one of the greatest neoclassical writers of the eighteenth century.

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4.7: The Mock-Epic and Reading The Rape of the Lock

Mock-Epic

As we learned earlier, *Paradise Lost* is an example of the English Epic poem. Now, we will be moving into an exploration of the "Mock-Epic" as we study Alexander Pope's use of satire in his famous poem, *The Rape of the Lock*. Please take some time to look at this definition of a [Mock-epic](#).

Reading Alexander Pope's *The Rape of the Lock*

Before reading the poem, please read the biographical info on Alexander Pope on the previous page.

As with so many of our texts, I have sought far and wide to find you a version that contains annotations and footnotes which provide context for the text. Here is an annotated version of the poem, separated out into the various Cantos; this version also contains hyperlinks to the annotated footnotes:

Cantos

[Canto I](#)

[Canto II](#)

[Canto III](#)

[Canto IV](#)

[Canto V](#)

In addition to the above version, which I recommend for reading, you may also want to take a look at this PDF version, which contains a picture of the front cover of the book form of the poem, the introductory materials that were originally published with the poem, and some illustrations that appeared within the book: [Book form of The Rape of the Lock](#).

Although the poet suggests that his aim is to examine the frivolities of societal relations and rituals, as we look more deeply into the allusions, the darker nature of his satire becomes clearer.

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5: ASSIGNMENTS

- 5.1: Engaged Reading Assignment (ERA)
- 5.2: Creative Imitation Assignment
- 5.3: Canterbury Tales Group Assignment
- 5.4: Shakespearean Play Group Assignment
- 5.5: Paradise Lost Group Assignment
- 5.6: Padlet Group Assignment

5.1: Engaged Reading Assignment (ERA)

Purpose:

The purpose of this assignment is to prepare you for our class discussions by actively engaging with the assigned text. By generating open-ended questions and selecting significant quotations, you will deepen your understanding of the material and contribute to meaningful class conversations.

Instructions:

1. Reading and Question Generation:
 - As you read the assigned text, critically engage with the content.
 - For each reading assignment, you must generate 3-5 open-ended questions related to the text. These questions should encourage thoughtful analysis and discussion.
 - Open-ended questions are those that cannot be answered with a simple “yes” or “no.” They invite exploration and multiple perspectives.
2. Quotations:
 - Select 1-2 significant quotations from the text. These quotations can be thought-provoking, controversial, or illustrative of key themes. Please type out the full quote.
 - Please provide an MLA formatted in-text citation for each quotation.
 - Alongside each quotation, briefly explain why you find it significant. What does it reveal about the text, characters, or broader context?
3. Submission:
 - Create an MLA formatted heading.
 - The assignment should be well-organized, with clear headings for questions and quotations.
 - Save your file in pdf or docx
 - Submit your Engaged Reading Assignment through the Canvas platform before our scheduled class meeting.
4. During Class:
 - Have access to your assignment either online (via Canvas) or printed out during class.
 - Take notes on your assignment as you hear or discover ideas related to your questions.

Grading Criteria:

- Thoughtfulness and depth of questions (5 points)
- Relevance and significance of selected quotations (5 points)
- Clarity and organization of the assignment (5 points)

Attribution

This assignment was developed in collaboration with Microsoft Copilot, an AI writing assistant. The author, Kelsey Ford, provided all source material, context, and editorial direction. AI assistance was used for drafting and organization only. All content has been reviewed for accuracy.

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5.2: Creative Imitation Assignment

Objective: Students will demonstrate their understanding of the characteristics and techniques of a specific genre by writing a modern-day piece in the style of one of the texts studied in class.

Instructions:

1. Choose a Text: Select one of the texts we have studied.
2. Analyze the Style: Identify key characteristics and techniques used by the author. Consider elements such as language, tone, structure, themes, and literary devices.
3. Modern-Day Content: Write a piece that addresses a contemporary issue or scenario but in the style of the chosen text. Your piece should reflect the same genre characteristics and techniques.
4. Length: Your submission should be between 500-1500 words.
5. Title and Formatting: Give your piece a creative title that reflects both the modern content and the original style. Be sure to follow MLA formatting guidelines.
6. Explanation: Write up a 200-250 word explanation of how you feel that your creative piece adheres to the key characteristics of the type of text or author that you are imitating.

Breaking Down the Characteristics:

This is an assignment where you can use a generative AI as a tool to help you figure out the characteristics of a particular text or author. I asked Microsoft Copilot to help figure out the key characteristics and techniques for the following texts and/or authors and received these responses. You could do the same thing for any of the texts/authors that we have read. That way, you will have a better idea of what you might focus on as you write your imitation.

Please keep in mind that, as per the AI policy for this class, you cannot use the AI to write for you. You must do your own writing. However, you can use the AI to gather information or ask for feedback as long as it is not writing or rewriting any of your sentences. Think of the AI Chatbot as a writing coach that you can ask questions and interact with as you engage in the writing process. If at any point you are uncertain about how to use it and stay within the guidelines of the AI policy for this class, please feel free to ask me

- Poetry of Aemilia Lanyer
 - Language: Rich and descriptive, often with religious and classical references.
 - Tone: Assertive and empowering.
 - Structure: Traditional poetic forms, such as sonnets.
 - Themes: Feminism, religion, and social justice.
 - Literary Devices: Allusion, metaphor, and personification.
- *Paradise Lost*
 - Language: Elevated and epic, with a grandiose style.
 - Tone: Serious and somber.
 - Structure: Blank verse (unrhymed iambic pentameter).
 - Themes: Fall of man, free will, and redemption.
 - Literary Devices: Epic similes, allusions, and symbolism.
- *Gulliver's Travels*
 - Language: Satirical and straightforward, with a focus on irony.
 - Tone: Humorous and critical.
 - Structure: Travel narrative with episodic adventures.
 - Themes: Human nature, society, and politics.
 - Literary Devices: Satire, irony, and hyperbole.

Submission Requirements:

- Format: MLA format-Typed, double-spaced, 12-point Times New Roman font.

- Submission Method: Please submit on Canvas by 11:59 PM on the due date.

Assessment Criteria (150 Points):

- Understanding of Genre (30 Points): Creative Imitation demonstrates a clear grasp of the characteristics and techniques of the chosen text.
- Creativity (25 Points): Effectively adapts the style to modern-day content.
- Clarity and Coherence (25 Points): Presents ideas in a clear, organized, and engaging manner.
- Language and Mechanics (15 Points): Uses appropriate language, grammar, and punctuation.
- Title and Formatting (5 Points): Creative and fitting title, Adheres to formatting guidelines
- Explanation (50 points): Explanation clearly connects the creative imitation to the characteristics of the type of text or author being imitated.

Attribution

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5.3: Canterbury Tales Group Assignment

Group Assignment #1: *The Canterbury Tales*

The Overall Assignment:

You and your group members will work on creating two items related to your assigned pilgrim's prologue and tale in order to provide information for the rest of the class.

1. A Canvas page with information about your pilgrim's prologue and tale for the rest of the class who will not be assigned to read these texts
2. A discussion board question for the members of the other group who read the same prologue and tale as your group.

Please note: I know that working with a group presents many challenges; however, it also offers many opportunities to increase your creativity, knowledge, and critical thinking skills, so please try to navigate the challenges of working with your team members. If you find that some of your team members are not participating, do your best to reach out to them and see if they may need some encouragement to join in. You can also reach out to me if they don't seem to be responding to your messages.

Preparation for the Assignment:

Step 1—Expectations and Communications Discussion Board

Earlier you were given a discussion board assignment where you worked with your group to set-up the expectations and means of communication for the group throughout the semester.

Step 2—Individual Responsibilities

Please make sure to work together in order to evenly distribute the work for the assignment. It is your responsibility to work with your group to make sure that you have a job to do. At the end of the assignment, you will be asked to submit a reflection assignment that explains how you contributed to the assignment. If you did not contribute a relatively equal amount of work, it will affect your grade.

Step 3--Communication

Each group will decide the best way for the group to communicate. You might decide that the group would like to have Zoom video meetings, group texts, a group discussion board, a group collaboration in Google, etc. However, I would encourage you all to exchange phone numbers so that you have a way to quickly communicate when necessary.

Requirements for Your Canvas Page:

The purpose of your Canvas page is to provide information for the other groups who were not assigned to read your pilgrim's prologue and tale. I have created a Canvas page for each group to edit as they build.

Please take a moment to read through the Canvas help guide directions for editing a Canvas page: [How do I edit a course page as a student?](#)

These are the minimum requirements for your Canvas page. You are welcome to do more than this, but in order to receive full credit on the assignment, your page should have at least these items.

- A clear title that indicates which pilgrim's prologue and tale is connected to the page.
- An overall summary of the prologue including any main characters involved.
- A short paragraph explaining the significance of the prologue and its connection to the overall *Canterbury Tales*.
- An overall summary of the pilgrim's actual tale including any main characters involved.
- A short paragraph explaining the significance of the tale which may include any combination of the following:
 - themes
 - genre
 - connection to other literary works
 - etc.

- Three pictures related to the pilgrim and/or the tale told by your pilgrim along with a brief explanation of the significance of each picture.
- Two web links that provide additional connections to the ideas explored in your pilgrim's prologue and/or tale. Along with the link, make sure to include a brief summary of the site as well as an explanation of how it connects to your pilgrim.
- Three significant quotations from the prologue and tale (at least one for each). Each quotation should also have an MLA-formatted in-text citation.

* You are welcome to include additional elements besides those listed above. However, these are the required elements.

Note: It is perfectly acceptable for you to consult other sources as you are creating your page, but if you choose to use any of the ideas, quotations, pictures, etc. from these sources on your page, please make sure that you cite them properly with an in-text citation as well as a Works Cited section at the end of your page.

Requirements for Your Discussion Board Question:

Since there will be two groups assigned to each of the three pilgrim's prologues and tales, you will be working to create a discussion question for the other group who has been assigned the same pilgrim as your group.

- Create a question that encourages the other group to think deeply about some element/s of your pilgrim's prologue or tale. It might be just one question or a series of related questions, or you might decide to give them several questions to choose from.
- Once your group has made a decision on their discussion board question, please decide on one person to post that question on the discussion board that I have created for this assignment. **Please clearly title that post with the word "Question" so that the other group clearly sees it.**
- You will also need to respond to the other group's discussion board question just as they will be responding to yours. Your response to the other group's discussion board question will count as your initial post for this discussion board.
- You will also be responsible for completing two replies to other students' postings just as you are on all discussion boards. You may choose to respond to your group members' postings or to the other group members' postings. The goal here is for you to have an actual discussion, so it's not important to whom you respond.

5.4: Shakespearean Play Group Assignment

Group Assignment #2: A Shakespearean Play

The Overall Assignment:

You and your group members will work on creating two items related to your assigned part of the play in order to provide information for the rest of the class.

1. A Canvas page with information about your assigned part. The parts will be assigned to the groups on the page that contains this assignment.
2. A discussion board question for the rest of the students in the class.

Please note: I know that working with a group presents many challenges; however, it also offers many opportunities to increase your creativity, knowledge, and critical thinking skills, so please try to navigate the challenges of working with your team members. If you find that some of your team members are not participating, do your best to reach out to them and see if they may need some encouragement to join in. You can also reach out to me if they don't seem to be responding to your messages.

Preparation for the Assignment:

Step 1—Begin communicating with your group through whatever method of communication your group established earlier in the semester so that you can make some decisions about how to approach this assignment.

Step 2—Individual Responsibilities

Please make sure to work together in order to evenly distribute the work for the assignment. It is your responsibility to work with your group to make sure that you have a job to do. At the end of the assignment, you will be asked to submit a reflection assignment that explains how you contributed to the assignment. If you did not contribute a relatively equal amount of work, it will affect your grade.

Requirements for Your Canvas Page:

The purpose of your Canvas page is to provide in-depth information for the other groups who will have read the entire play, but may not have as much time to research and think deeply about your assigned topic. I have created a Canvas page for each group to edit as you build the required elements listed below.

If you need a refresher on how to edit a Canvas page, here is the link: [How do I edit a course page as a student?](#)

These are the minimum requirements for your Canvas page. You are welcome to do more than this, but in order to receive full credit on the assignment, your page should have at least these items.

- A clear title that suggests something interesting about your assigned part.
- At least one image connected to your part.
- An overall summary of your assigned Act in relation to the rest of the play.
- Two web links that provide additional connections to the ideas explored in your assigned Act. These weblinks should not simply be sites that provide a summary of the play. They should be aimed at getting your audience to think more deeply about the concepts related to your assigned Act. Along with the link, make sure to include a brief summary of the site as well as an explanation of how it connects to your assigned part.
- Three significant quotations from your assigned Act. Each quotation should also have an MLA formatted in-text citation, and a sentence or two explaining its significance in the play.
- **This last part is the most important!** Based upon your discussion board postings and my interactions with many of you, I know we have a group of students with many various talents, so let's get creative! Not everyone in the group needs to participate in this part, but everyone certainly can. Your group should showcase your talents by **creating** something related to your assigned part. **The goal here is to move beyond the written word and add performance, visual, or auditory features** to enhance our understanding of your assigned part. Here are some examples of what you might do:

1. A Zoom table reading of a section of your assigned part. Since Covid, we've seen more and more celebrities doing table readings of plays and movies where each person is assigned a character and reads from the script. You and your group could do one of these on Zoom and record it to post on your page. It doesn't need to be completely polished, but each person should practice a little beforehand so as not to stumble over words as much as possible.
2. One person might perform a monologue from your assigned section and record it.
3. You could create a video of various elements that help people to see the visual/auditory elements of your assigned part.
4. Create a comic or graphic of a portion of your assigned part.
5. Paint a picture, use a graphic design program, etc. to showcase some elements of your part.
6. I'd love to hear any additional creative ideas if you are thinking of something else that could work for this element!

* You are welcome to include additional elements besides those listed above. However, these are the required elements.

Note: It is perfectly acceptable for you to consult other sources as you are creating your page, but if you choose to use any of the ideas, quotations, pictures, etc. from these sources on your page, please make sure that you cite them properly with an in-text citation as well as a Works Cited section at the end of your page.

Requirements for Your Discussion Board Question:

- Create a question that encourages the other students to think deeply about some element/s of your assigned part. It might be just one question or a series of related questions, or you might decide to give them several questions to choose from.
- Once your group has made a decision on their discussion board question, please decide on one person to post that question on the discussion board that I have created for this assignment. **Please clearly title that post with the word "Question" so that the other students can clearly see it.**
- Instead of each of you responding to your own question with an initial posting, **you will each aim to reply to at least four different students with replies of at least 75 words each.** You are a facilitator for this discussion, so aim to reply with comments or questions of curiosity that encourage the other students to go deeper in their responses.

5.5: Paradise Lost Group Assignment

Group Assignment #3: *Paradise Lost*

The Overall Assignment:

You and your group members will work on creating two items related to your assigned topic from *Paradise Lost* in order to provide information for the rest of the class.

1. A Canvas page with key information related to your topic
 - Group 1: The Marriage of Adam and Eve
 - Group 2: The Relationship between God and Humankind (particularly mankind)
 - Group 3: Satan as Orator/Persuader, both in Hell and Eden
 - Group 4: the Descriptions of the Settings in Hell and the Garden of Eden
 - Group 5: Free Will and Liberty
2. A discussion board question related to your topic for the rest of the class.

Please note: I know that working with a group presents many challenges; however, it also offers many opportunities to increase your creativity, knowledge, and critical thinking skills, so please try to navigate the challenges of working with your team members. If you find that some of your team members are not participating, do your best to reach out to them and see if they may need some encouragement to join in. You can also reach out to me if they don't seem to be responding to your messages.

Requirements for Your Canvas Page:

Although everybody will be reading all four books assigned from *Paradise Lost*, you and your group will be doing a more in-depth study of your particular topic. The purpose of your Canvas page is to provide additional information for the other groups who did not study your topic at great depth. I have created a Canvas page for each group to edit as they build.

Here is the link to the Canvas help guide directions for editing a Canvas page: [How do I edit a course page as a student?](#)

These are the minimum requirements for your Canvas page. You are welcome to do more than this, but in order to receive full credit on the assignment, your page should have at least these items.

- A clear theme that indicates what Milton seems to be suggesting about your topic in the poem. Your group may want to start by discussing the question: "What is Milton's overall point about _____?" Fill in the blank with your assigned topic. Your answer to that question will be what's called a "theme" in the poem. Then you can start thinking about and looking for ways that the text develops this theme through specific examples and explanations, as well as the rhetorical choices made by the author.
- A 3-6 sentence overview on how your theme is being developed within each book. **That means that you will have a total of four short overviews.** These overviews can be broken up throughout the page if your group decides to organize all of the items related to particular books into separate sections.
- At least four pictures related to your theme as well as a brief caption with the significance of each picture.
- Two web links that provide additional connections to the ideas explored in your theme. Along with the link, make sure to include a brief summary of the site as well as an explanation of how it connects to your theme.
- One significant quotation from each of the four books, for a total of four quotation. Please also include a brief 1-2 sentence analysis of how the quote is connected to your theme.
- Your group should showcase your talents by **creating** something related to your theme. **The goal here is to move beyond the written word and add performance, visual, or auditory features** to enhance our understanding of your theme. Here are some examples of what you might do:
 1. A Zoom table reading of a section of the poem. Right now, celebrities are doing table readings of plays and movies where each person is assigned a character and reads from the script. You and your group could do one of these on Zoom and record it to post on your page. It doesn't need to be completely polished, but each person should practice a little beforehand so as not to stumble over words as much as possible.
 2. One person might perform a monologue from your assigned section and record it.

3. You could create a video of various elements that help people to see the visual/auditory elements of your assigned part.
4. Create a comic of a portion of your assigned part.
5. Paint a picture, use a graphic design program, etc. to showcase some elements of your part.
6. I'd love to hear any additional creative ideas if you are thinking of something else that could work for this element!

* You are welcome to include additional elements besides those listed above. However, these are the required elements.

Note: It is perfectly acceptable for you to consult other sources as you are creating your page, but if you choose to use any of the ideas, quotations, pictures, etc. from these sources on your page, please make sure that you cite them properly with an in-text citation as well as a Works Cited section at the end of your page.

Requirements for Your Discussion Board Question:

I will be creating two discussion boards for *Paradise Lost*. Three groups will post their discussion questions to one of the discussion boards, and the other three groups will post their discussion questions to the other discussion board. Please see the information on the discussion boards, which will tell you where to post your discussion question.

- Create a question that encourages the other students to think deeply about some element/s of your theme. It might be just one question or a series of related questions.
- Once your group has made a decision on their discussion board question, please decide on one person to post that question on the appropriate discussion board. **Please clearly title that post with your topic and the word "Question" so that the other students can see where the questions are at.**

All students, even those who posted questions, should plan to engage in discussion on both discussion boards with an initial posting to one of the questions and at least two replies to other students. **Since there will be three different questions on each of the two discussion boards, you will have three different options to choose from when you create your initial posting.** For your two replies, you can respond to anybody on the discussion board, no matter which question that person answered.

5.6: Padlet Group Assignment

The Overall Assignment:

Our class has covered quite a range of literary works beginning in the Middle Ages and extending into the 18th century. As a way of reviewing for the final exam, your group will be assigned a given time period to present to the rest of the class as a representation of the major aspects of the literary works within that time period.

The Time Periods:

These time periods as designated in the textbook and on the course calendar.

1. Middle Ages
2. Middle English
3. The Tudor Age
4. The Age of Revolution
5. Neoclassicism and the 18th Century

Please note: I know that work in a group presents many challenges; however, it also offers many opportunities to increase your creativity, knowledge, and critical thinking skills, so please try to navigate the challenges of working with your team members. If you find that some of your team members are not participating, do your best to reach out to them and see if they may need some encouragement to join in. You can also reach out to me if they don't seem to be responding to your messages.

Creating Your Padlet

1. Choose one group member to go to Padlet.com and create a free account. I would recommend that you designate the person who creates the Padlet account to be the designer of the Padlet so that not all of you are moving things around on the Padlet. You can all have input on how it's designed, but it can get confusing if everyone is moving items around.
2. Once you have an account. That group member should create a new Padlet by clicking on the pink button that says "Make a Padlet." Please make sure that the Padlet is accessible to all of the group members and does not need a password.
3. You can choose from a variety of style/color themes. Here is a link to a tutorial about how to use Padlet: [YouTube Padlet Tutorial](#). The video tutorial is also embedded below.

Padlet Tutorial

This interactive element is not available in this format. Visit the link or scan the QR code to access it online.

[View this YouTube Video online](#)



Video produced by UENVideo, all rights reserved. It is not openly licensed but freely available to all.

4. The key here is to think about the best way to connect the various elements and organize them in a way that is visually appealing as well as logical for the viewers.

Requirements for Your Padlet:

These are the minimum requirements for your Padlet. You are welcome to do more than this, but you should have at least these items.

- A clear title that identifies your time period.
- Identify major themes, social and/or political movements within the overall time period.
- All texts that we have read within your assigned time period should appear in the Padlet
 - For each text, provide some background on the author
 - For each text, provide the date it was written and/or of publication
 - For each text, provide a brief overview of the plot, characters, and themes
 - For each text, provide one key quotation with a citation and a brief explanation of its significance
- One selfie from each group member along with a statement about which text was your favorite from this time period and why.
- Include pictures in order to break up the text

*** You are welcome to include additional elements besides those listed above. However, these are the required elements.

INDEX

A

Aphra Behn

[4.2: Aphra Behn \(1640-1689\)](#)

[4.3: Oroonoko or The History of the Royal Slave](#)

G

Gulliver's Travels

[4.4: Jonathan Swift \(1667-1745\)](#)

[4.5: Gulliver's Travels- Part I](#)

J

Jonathan Swift

[4.4: Jonathan Swift \(1667-1745\)](#)

[4.5: Gulliver's Travels- Part I](#)

O

Oroonoko

[4.2: Aphra Behn \(1640-1689\)](#)

[4.3: Oroonoko or The History of the Royal Slave](#)

S

Salve Deus Rex Judaeorum

[3.9: Excerpts from the Dedications in Salve](#)

[Deus Rex Judaeorum](#)

W

Walter Raleigh

[2.11: Sir Walter Raleigh](#)

GLOSSARY

Glossary

And if | old form of 'an if ', if

Buskings | buskins, a type of boot

clouted | patched

dabl'd | spattered, stained

Freeze | frieze, coarse woollen cloth

kirtle | skirt

Lambeswe pull | fleece, shear

leaues of Mirtle | i.e., a myrtle-leaf design

nicely | delicately, fastidiously

pleasures proue | experience, try out

sheep-coat | cote

sinews string | cord, fibre

they hanging feed | clinging, apparently suspended

Thrum | waste thread or yarn, odds and ends

to whose falls | cascades, descents

weeds | dress, garb