SARA COACHING INSTITUTE

14/41, Good Shed Road, Human Rights Office, Madurai – 1
PG – TRB ENGLISH UNIT - I
9442738785 , 6379050379

Syllabus: English (Subject Code: P02)

Unit-I – MODERN LITERATURE (1400-1600)

Poetry
For Detailed Study
Chaucer : Prologue to the Canterbury Tales
Spenser : Faerie Queene - Book-I
For Non-detailed Study
Spenser : Prothalamion and Epithalamion
Wyatt, Surrey: Selections in Peacock's English verse, Vol-I
Ballads : Peacock - Vol-II
Prose
For Detailed Study
Bacon - Essays - Of Truth, Of Adversity, Of Studies,
Of Revenge, Of Ambition, Of Friendship
Sidney : Apologie For Poetrie
For Non-detailed Study
The Bible : The Book of Job.
Drama
For Detailed Study
Marlowe : Dr. Faustus
For Non-Detailed Study
Kyd : The Spanish Tragedy
Ben Jonson : The Alchemist

Unit-II - MODERN LITERATURE (1600-1798)

Poetry
For Detailed study
Donne : Canonisation, The Ecstasie
Milton : Paradise Lost, Book-IX
Pope : The Rape of the Lock.
For Non-detailed Study
Milton : Samson Agonistes
Gray, Collins & Blake: Peacock's English Verse - Vol-III
Herbert : 1. Affliction 2. The Pulley
Marvell : To His Coy Mistress
Prose
For Detailed Study
Johnson : Life of Milton
2 For Non-Detailed Study
Bunyan : The Pilgrim's Progress
Fielding : Tom Jones
Drama
For Detailed Study
Dryden : All for Love
Sheridan : The School for Scandal
For Non-detailed Study :
Congreve : The way of the World
Goldsmith : She stoops to conquer

Unit-III - MODERN LITERATURE (1798 - 1832)

Poetry
For Detailed Study
Wordsworth : Immortality Ode, Tintern Abbey
Coleridge : Ode to Dejection, Kubla Khan
Keats : Ode on a Grecian Urn, Ode to Autumn.
Shelley : Ode to the West Wind
For Non-Detailed Study
Wordsworth : Prelude - Book-I
Shelley : Adonais
Prose
For Detailed Study
Lamb : Essays of Elia
Christ's Hospital, The South Sea House, Dream children,
New Year's Eve
Hazlitt : My First Acquaintance with Poets.
For Non-Detailed Study
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Shelley: A Defence of Poetry
Wordsworth: Preface to the Lyrical Ballads (1850)
Jane Austen: Emma
Emily Bronte: Wuthering Heights

Unit-IV - MODERN LITERATURE (1832 to the present day)

Poetry
For Detailed Study:
Arnold: Dover Beach, The Scholar Gypsy
Browning: Andrea Del Sarto
Tennyson: Morte D'Arthur
W.B. Yeats: Byzantium
Eliot: The Waste land
3 For Non-Detailed Study:
Hopkins: The Wreck of the Deutschland
The selections from
(i) Owen (ii) W.H. Auden (iii) Stephen Spender in the Faber
Book of Modern Verse.

Prose
For Detailed Study:
Carlyle: The Hero as a Man of Letters
(from “On Heroes and Hero Worship”)
Mathew Arnold: The Study of Poetry
T.S. Eliot: Tradition and Individual Talent
For Non-detailed Study:
Dickens: Great Expectations
George Eliot: Middle March
Hardy: Jude the Obscure
Virginia Woolf: To the Light House
Graham Greene: The Power and the Glory

Unit-V – SHAKESPEARE

Drama
For Detailed Study
Macbeth, The Tempest
For Non-Detailed Study
Henry–IV Part-I: Measure for Measure
Antony and Cleopatra
A general knowledge of the other plays, poems and sonnets of Shakespeare is expected of the candidates.

Unit-VI AMERICAN LITERATURE

Poetry
Detailed study
Walt Whitman : Out of the Cradle Endlessly Rocking
Emily Dickinson : Because I could not Stop for Death
Robert Frost : Mending Wall, Birches, West Running Brook.
Sylvia Plath : Daddy
Non-Detailed Study
Walt Whitman : Passage to India
E.E.Cummings : The Cambridge Ladies
Hart Crane : Poem: To Brooklyn Bridge.
Fiction
Mark Twain : The Adventures of Huckleberry Finn
Melville : Moby Dick
Hemingway : The Old Man and the Sea
Prose
Detailed study
Emerson : The American Scholar
4Faulkner : Nobel Prize Acceptance Speech.
Non-Detailed Study
Thoreau : Walden
James Thurcer : The Owl in the Attic
Drama
Detailed study
Eugene O’ Neil : The Hairy Ape
Arthur Miller : The Death of a Salesman
Non-Detailed Study
Tennesse Williams : A Street Car named Desire
Edward Albee : Who’s Afraid of Virginia Woolf?

Unit-VII INDIAN WRITING IN ENGLISH

Poetry
Detailed Study:
Tagore : Gitanjali
Aurobindo : Thought the Paraclete
Non-Detailed Study:
Poems of Sarojini Naidu and Toru Dutt from the Golden Treasury of Indian Poetry.

Fiction
Mulk Raj Anand : Coolie
Raja Rao : Kantapura
R.K. Narayan : The English Teacher
Kamala Markandaya: A Handful of Rice.

Prose
Detailed Study:
Ananda Commarasamy Aurobindo: The Dance of Shiva (The Title Essay)

Non-Detailed Study:
Nehru : An Autobiography

Drama
Detailed Study:
Tagore : Muktha Dhara
Girish Karnad : Tughlaq

Non-Detailed Study:
Gurucharan Das : Larine Sahib

Commonwealth Literature
Poetry
Non-Detailed Study:
E.J. Pratt : The Dying Eagle
Judith Wright : Fire in the Murdering Hut, The Cedars
Wole Soyinka : The Telephone conversation
Abioseh Nicoll : The Meaning of Africa
A.D.Hope : Australia

Drama
Detailed Study
Wole Soyinka : The Lion and the Jewel

Non-Detailed Study
Douglas Stewart : Ned Kelly

Prose
Chinua Achebe : The Novelist as Teacher

Fiction
Chinua Achebe : Things Fall Apart
Alan Paten: Cry, the Beloved Country

**Unit-VIII -- APPROACHES TO LITERATURE**

1. Modern Drama
2. Modern Fiction
3. Literary Movements
4. Literary Criticism and Theory
5. Feminism
6. Teaching of English in India
7. Journalism and Creative Writing in English
8. Post – Modernism

**Unit-IX – HISTORY OF THE ENGLISH LANGUAGE**

1. Origin of Language
2. Place of English in the Indo-European family
3. General Characteristics of Old and Middle English
4. The rise and growth of Modern English
5. Growth of Vocabulary Greek, Latin, French, Italian, Scandinavian and other foreign influences – Word Formation.
6. Change of Meaning
7. The Makers of English, The Bible, Spenser, Shakespeare, Milton and Dr. Johnson.
8. American English
9. Indian English
10. Characteristics of Modern English
11. Spelling Reform
12. The English Lexicon

**Books for reference:**
1) Henry Bradley: The Making of English
2) F.T. Wood: An outline History of the English Language
3) A.C. Baugh: A History of the English Language

**LINGUISTICS**
Definitions – The Nature and Scope of linguistics, Speech and Writing, Form and Meaning
Words, Clause and Phrase – Concord Government – Sentence Pattern
Phonology
Morphology
Idiolect, Dialect
Transformational Generative Grammar
Books for Study
Frank Plalee : Grammar, ELBS
John Lyons : An introduction to Theoretical linguistics

Unit-X PRINCIPLES OF LITERARY CRITICISM

1. Aristotle : Poetics
2. Dryden : Essay of Dramatic Poesy
3. Coleridge : Biographia Litera Ch.XIV and Ch.XVII
5. T.S.Elliot : Metaphysical poets
6. I.A.Richards : Four kinds of Meaning
7. William Empson : The Seventh Type of Ambiguity
8. Northrop Frye : The Archetypes of Literature
9. L.Trilling : Sense of the Past
11. Allen Tate : Tension in Poetry

Prologue to the Canterbury Tales
- Chaucer

- He was born in London in 1340.
- His father was John Chaucer who was a vintner [Wine maker].
- He was working under King Edward – III. It helped Geoffrey Chaucer to be introduced to the court. In 1357, he joined as a servant to lady Elizabeth, wife of Duke of Clarence.
- In 1359, he entered military service in France.
- He was arrested and was released on Ransom of 16 pounds.
- In 1367, he became a valet (like) in King’s chamber.
He received pension of 20
In 1369, he wrote the poem, the death of Blanche or Book of Duchess.
Blanche was the wife of his patron, John of Gaunt.
The poem was written on the death of Blanche.
In 1370, he went to Genoa in Italy and met the Italian poet, Petrarch.
In 1374, he got a lease for a house from London Corporation.
He was appointed the officer of customs in the London court.
He got the pension of 10 pounds from the duke of Lancaster.
In 1377, he went to France to make peace.
When Richard II became the King, he went to France to arrange the marriage of king and the French Princess.
In 1373 he began Canterbury Tales.
In 1380, he was elected knight for Kent.
His influence declaimed after John of Gaunt’s death.
He was dismissed from job.
But Richard II helped him with the Pension of 20 pounds.
Henry IV gave him 40 marks (pounds).
He died in Westminster in 1400.

**His literary carrier is divided into 3 periods:**

**French Period:**
1. Book of Duchess
2. Roman de La Rose

**Italian Period:**
1. The House of Fame
2. Parliament of Fowls (Bird)
3. Troilus and Criseyde
4. The legend of Good women
   (It consists of Helen, Cleopatra’s stories) inspired by Boccaccio
English Period:

1. Canterbury Tales

The Canterbury Tales is a collection of 24 stories with run to more than 17000 lines. Chaucer wrote them in middle English. In 1386, Chaucer was officer of customs and Justice of Peace. During time, Chaucer began to write the Canterbury Tales. Except the Tales of Melibeus and Parson, all other Tales was written in Poetry. The tales are narrated by the Pilgrims who go to Canterbury inorder to pay Homage to Thomas Becket, The Archibishop of Canterbury killed by Henry II. Becket was killed in 1170. Chaucer tell his own story in the Melibeuses or Tale of Melibee.

Source:

The source of Canterbury Tales is the Decameron, written by Boccaccio. Canterbury Tales is built on a narrative (or) structure.

Frame Tale:

Meter:

Canterbury used the same meter – Decasy line, borrowed from ‘French and Italian forms. In the middle of the line, he used Caesura (pause). Caesura is a complete stop in the middle of the line.

Dryden in his, preface to Fables praises, ‘It is sufficient to God’s plenty’. Chaucer’s prologue is a portrait gallery, depicting the people from Vagious social classes of the Century 14th.

No. of Pilgrims

They are 29 pilgrims, except Chaucer. There are 31 people in the Tabard Inn, including Chaucer and Harry Bailey, (Host). Tabard Inn is situated in South Wark. South Wark is refered in the line 20. South Wark is a distinct of Central London,
situated by the river side of Thomas. The pilgrimage month was April the poem contains 858 lines.

Chaucer begins the poem with the sentence, ‘when the sweet showers of April fall and shoot,

“When that Aprille with soore soote
The drought of March hath perced to the roote”

The sweet showers of April fall and shoot down through the drought of March to Penetrate the root of every plant and tree. So there is moisture from …. fresh flowers bloom. The West Wind blows with sweet breath and puts new life in every field. Chaucer calls the West wind as Zephirus, the God of west wind. The young sun …. run half its course in the Ram. The small birds (Fowl) Sleep all night with open eyes. They sing happily. During that time, people love to go on pilgrimage. The pilgrims are called Palmers, as they carry palm branches. They love to go to various countries especially everyone loves to go to Canterbury to seek blessings of St. Thomas, who is holy blissful martyr. The pilgrims go there to pay respect to Thomas becket, who helped them in sickness.

One day, Chaucer stayed at Tabard Inn in south wark. He was ready to go on Pilgrimage, with devoted heart. At Night, 29 people arrived from different walks of life. he rooms and the stables (Horses) ….. spacious. The pilgrims felt comfortable. Chaucer spoke to them about the trip and he was admitted in their company. He promised to rise early and continue the journey.

But he narrates their condition and their full dress or array, according to their profession and social position.

**Knight**

Knight was a worthy man. He loved chivalry, Truth, Honor, Freedom and Courtesy. He is famous in his Lord’s war. More than any one in Christendom and in Heathen Countries he took part in battles. He was honored for his worthiness.
1. He was at Alexandria (Alisaundre), when he was captured.
2. In Feasts, he was at the head of the table above the men of all nations in Prenssia (Pruce)
3. He fought in Lithurania (Lettow) and Russia (Rouce). No Christian had done so.
4. He was at the siege of Algezil in Granada (Gernade)
5. He went on expedition to Benamarin, (Belmarye) Africa.
6. He was also at Lyas (Lyeys), Amenia
7. He was also at Attalia (Satalye)
8. He went on many navy expedition in Mediterranean sea (Great sea)
9. He fought 15 battles for Christianity at Tramyssne, Africa especially times at Tramyssne. He always killed his enemies.
10. He once he was with the lord of Pallatia (Palatye) Turkey, against the Heathens in Turkey.

**About his Modesty**

He was as modest as a Maiden. He was not guilty of Hard talk with anyone. He was a very perfect, gentle knight.

His dress – He was not splendidly dressed. He had a fine horse. He wore Fustian (Like Military (or) Rough cloth), stained and Dark with Smudges (He wears armour on his dress – so became damaged) due to his armour. He was just come from service.

**Squire**

Young squire was the son of knight. He was a love rand a lusty bachelor with curley locks. According to Chaucer’s guess, he was 20 years old. He had moderate
height and he had agility (Interest) and great strength he was in the carelry (Horsegil) and he had been to Flanders, Artois and Picardy. He hoped to wine his Lady’s favour. His Dress

His garment is *embroidered*. It looked like a Meadow full of fresh flowers, white and Red. He was singing (or) Fluting all the day. He was as fresh as is the month of May. His gown was short with long sleeves. He could sit and ride on the horse gracefully. He composed songs and recite them. He fought in a tournament. He danced, painted and wrote very well. He loved his lady so sincerely that he did not sleep like a Nightingale. He was courteous, humble and serviceable. He served his father at the table.

**Yeoman**

The knight had a servant, Yeoman. He wore a Green coat and Hood in a cone shape (Hat), He carried under his belt a sheef of keen Peacock’s arrows. His arrows did not fly slantingly. In his hand he carried a mighty Bow. His head was closely shared (Tonsure Head). His face was brown. He knew the art of woodcraft. Upon his arms he had a shield and sword. On his otherwise of shoulder, there was a fine Dagger with a decorated Hilt. It was sharp like the point of a sphere on his breast there was a bright silver medal with the figure of St. Christopher. He was patron saint of Field sports (Hunting) and was a guardian of foresters. He carried a hunting horn and his belt was green. Chaucer guesses that he was a true forester.

**Nun Prioress**

Her smile was very simple and shy. Her greatest Oath was by ‘saint Loy’ Loy was a French Bishop. Saint Eligius refused to swear before king Dogbert and he shed tears. The name of prioress was Madam Eglantine. She sings divine song sweetly with a fine Nasal intonation. She spoke French neatly, in the manner of Strafford –at- Bowe, because she did not know pairs French. She was well trained in Table manners.
She allowed no food morsel to fall from her lips. She did not dip her fingers too deep in the sauce. She carried a morsel well. So that even a drop did not fall upon her breast. She was happy in curtsey. She wiped her upper lip so cleanly that not a trace of Grease was seen on her napkin, when she finished he drink. She ate her meat gracefully. She as pleasant in her behvaiour. She took pains to imitate grace. She was compassionate and she would weep if she saw even a mouse caught in a trap, thinking it to be dead (or) bleeding. She had a few small dogs and she fed (feed) with Roasted flesh, milk or white bread. She wept (weep) if one of them (dogs) is dead or beaten by others with the stick. She was ‘Indeed conscience and Tender heart’.

Her head dress was neatly tied (pleated). Her nose was slender and sharp. Her eyes was grey as glass. Her mouth was very small, but soft and red. Her forehead was tail forehead – as broad as a spam . She was not under grown. Her dress was elegant. She wore a bracelet with a set of beads in Green. On the Bracelet is hung a Golden Brooch of brightest shining, on ..... there was a crowned ‘A’ and the latin phease, Amor vincit Omnia (Love conquers all).

She had another Nun. She was her chaplain (Secretary /PA)

She had 3 priests (6, 7, 8)

Prioress with one nun and 3 priests  (Total – 5)

Monk

He was leader in passions. His Passions …. hunting and inspecting Farms. He was a manly man (or) the head of the monastery. He had many good horses in his stable, when he rode (ride), his bridle Jingled in the wind as loud as the chapel bell. He ignored the old and strict rule of St.Maurus or St. Benedict, because he considered that old. Both saints are in France. He considered the old practice as useless. He followed the modern way. He did not value the text even at the value of a plucked Hen, because
text says that hunters are not holy men and that the Monk outside his cloister is like a fish out of water. So, he did not value the text. Chaucer said that he agreed with his opinion. Chaucer says that a monk should need not study books or work as instructed by St. Augustine. (Austyn). The monk had grey hounds as swift as birds. His pleasure was in riding and hunting of the Hare. His sleeves were decorated with fine greyful (soft cloth). To tie his hood (half under his chin, he had a golden pin with the lovers knot. His head was bald and shone (shine) like a glass. His face was bright as anointed (oil face). He was for priest. His eyes rolled and they were as bright as the fire of lead Furnace. His boots were of soft leather. His horse was fine. He was not pale like a tormented soul. He liked roasted whole swan. His horse was as brown as a Berry.

**Friar**

The Friar was a wanton and happy fellow. He was a limited and an important man. He knew much flattery, the 4 orders

1. Franciscans  
2. Dominicans  
3. Carmelites  
4. Augustinians

He conducted the marriages of many young women at his own cost. He was a noble pillar in his order. He was a loved by Franklins and women. He was qualified to hear confessions. He ……. special license from Pope. He was an easy man in giving Penance. He lived decently, because the sinners five bribes. He is hard hearted. So, he cannot weep, though he felt pain. Instead of weeping and praying, people should give silver to the Friar. His hand bag was stuffed with knives and pins to be given to good women.

He had a merry voice. He could sing and play on a harp. He got praises in songs and Tales. His neck was as white as a Lilly. He was a strong as a champagain.
he was familiar with every Tarvern, inn – keeper and Bar maid, better than a lepper (or) a beggar women. He had a company with sick lepers. It was not respectable. He was humble in service. He was a best beggar in his monastery. Though a widow had no coin, he would get something from her. So, his income was more than his regular wages (cooler). He behaved like a puppy. He could, help in the days of dispute (problem). He acted like Pope. His dress was double worsted. He lisped artificially to make his English sweet. In his harping, his eyes twinkled right in his head as a stars on a Frosty night. He was called Hubert.

Merchant

The Merchant had forked beard. In multicoloured dress, ‘Yellow’ he sat high on a horse. He had a Flemish Bearer hat. His boots was fairly bucked. he spoke loudly of profit. He wished that the sea between middle Burgh and Orwell must be protected from the sea pirates. he dealt with French crowns for profit. No one knew that he was in great debt. He was dignified in his management in Bargain. In truth, Chaucer did not know his name.

Clerk of Oxford

Clerk of Oxford was devoted to logic. His horse clerk of oxford as lean as a Rake. The clerk was not fat and he had a hollow look and serious. His overcoat was worn out. He preferred to have 20 books of Aristotle and his philosophy. They were bound in black and Red. Though he was a philosopher, he had little gold in his money box. He got money from his friends on books and on learning. He sincerely prayed for the souls of his helpers. He was careful in his studies. He never spoke was short and full of deep morning. There was morality in his speech and gladly would he learn and Gladly Teach.
Sergeant At Law

He was wise. He had been at Parvys – a room in St. Pauls church, meant for Lawyers. He was richly gifted in his wife sayings. He had been a judge in the court sessions. Because of great knowledge and high name, he earned great fees and robes (dress). He was a busy man. He could deal in all cases. He knew all the cases since the time king William, the conquerer. He knew how to make up a case without fault in draft. He knew every law by heart. He had party coloured coat in silk with small stripes.

Franklin – It means Land owner

His beard was as white as a Daisy. He was red in complexion. For the breakfast was a cake dipped in wine. He was like Epicurus’s own son. To him, sensuous pleasure was a perfect bliss. He was a great house holder. He was like St. Julian. Julian was the Patron saint of Hospitality. His bread and ale were always good. In his house, there was better wine and baked meat. He had great stock of fish and flesh. According to the various seasons, he altered his food and supper. He had many patridges (Birds). There was many fish (Bream and Luce). His cook must prepare sauce pungent and sharp. His cook must keep the Utensils ready all the day. In the law court, he was a lord and acted as a judge. He was a knight of the shire. His knife and silk purse hung at his girdle (Hip), ..... was white as morning milk. He was a sheriff and an accountant. He was nowhere such a worthy vavasour.

Guild Men

Chaucer portrayed gallery contains 5 guild men.
5. Upholsterer  - Sofa maker and leather worker and furniture maker
They are dressed in one impressive livery (uniform). Their dresses are fashioned, fresh and new. Their knires are made not with brass, but with silver. Their pouches are neat. everyone is fit to be an alder man (counsil member in municipality). They have good revenue. Their wives declare that they deserve and good to be called ‘Madam’. On the eve of a festival, they go in order of priority. They (wives) have majestic mantle.

**Cook**

These guildsmen have brought a cook with them. Cook boils the chickens with marrow bones and spice and roots of sweet Cyprus. He (cook) knows the London ale by flavor. He could roast, Boil and Fry. He makes good thick soup. It is a great pity that he … an Ulcer – on his chin. He makes the compound of cake (capon) with cream, sugar and flour.

**Shipman**

The shipman comes from far west and he is from Dartmouth. He rides on a pirmer’s horse. He wears a Gown of Coarse stuff, hanging down to the knee. He … a dagger hanging from his neck, under his arm. The hot summer …. made his colour brown. He is a good fellow. From Bordeaux, he ……… drawn wine repeatedly. He drank wine from the cask, while the merchant slept. He is not bothered about a conscience. If he fought won, he drowned all the prisoners. He ……. the skill in calculating tides, currents, approaching danger, the harbor and the position of the moon. There was no one to equal him from Hull to carthage. His beard was Shaken by many tempests. He knew all the sea ports from Gottland to the cape of Finistere. He knew every rock (or) creek in Britain and Spain. His ship is called the Maudelayne.
Doctor of Medicine

The Doctor of Medicine ..... no equal in the world in Medicine and Surgery because he is specialized in astronomy. He studies the patients well for the hours. By his natural magic, he prescribes medicine according to the ascending stars. He knows the cause of every sickness, when it originates from the humour (Mood). He is a good doctor. All his apothecaries (chemist) are ready with drugs. They make money from the Guile (cheating). He knows the old phycians.

1. Aescuiapius - Greek God of Medicine

2. Dioscordies, Rufus, Hippocrates, Hali, Galen, Serapion (Egyptian), Razis, Aricenna, Averrois Damascene, Constantine, Bernard Chaucer’s contemporary doctor.

John of Gatesden, Guilbertus (or) Gilbertaine. He is moderate in eating. His diet is nutraious and easy to digest. He little studied Bible. He is dressed in Blood Red and dark blue with silk lining. He saved all money that he made in the Pestilence (plague). As gold is good for heart, so he it is a special love of gold.

Wife of Bath - Fashionable city in London

There was a good woman from near bath city. It was pity that she was deaf. Her practice of cloth making surpassed the cloth makers of Ypres and Gaunt. In the parish, no women would surpass her in making an offering at mass. If anyone did, she was angry that she forgot all her Christian Love (or) charity. Her Kerchiefs were nicely embroidered that they weighed 10 pounds especially that she wears on her head on Sundays. Her hose is of the finest scarlet colour. Her face is bold and fair and red
in colour. She is a worthy woman all her live. At the Church door, she had 5 husbands, apart from other many companions in her youth. At present there is no need to mention them. She had been thrice to Jerusalem. She had crossed many strange rivers. She had been to Rome, Boulogue, St. James of Galicia in spain and cologue (spain). By travelling she learnt much. She had Gap toothed widely. She sat on a trained horse easily. Her hat is as broad as a shield or Buckler. Her flowing mantle covered her large hips. In company she liked to laugh and chat. She knew love charms (Mediuues) because she played the Game of love since long.

**Parson (Man of Religion)**

There was a good man of religion. He was a poor parson of a town. But he was rich in holy thought and work. He was a learned man and a clerk (scholar) who preached christ’s gospel. He would sincerely teach. He was king. He was patience in adversity (Sorrows). He disliked the evil method of charging lithes and fees. He would give the poor people from his goods and Easter offerings. He had little. His parish was wide, but he never neglected the people in Rain or thunder or sickness or Grief. He went on Foot with the staff in hand.

He said such a noble example to people that he was the first to act and then to teach. He got the idea out of the Gospel. He would add the little proverb he ‘If Gold gets rusted what will. The iron do? - If the priest does evil, the common man will also be infected. It is a shame to with the bad shepherd and a clean Flock. A priest should said an example by his clean life.

He did not sell his blessing or run to St. Pauls Cathedral in London to earn easy bread by singing Masses for the souls of wealthy dead men or to get enrolled as a brother. But he stayed at home and watched his parishners (Church people). So that no wolf would carry his sheep (people). He was a true shepherd. He scolded the sinful men.
He was wise in teaching. His task was to show the path to heaven. If anyman was stubborn, he would scold him. There was never a better priest anywhere. He taught the doctrine anywhere. He taught the doctrine of Christ and 12 apostles. But he first followed it himself.

Plowman (Farmer)

The parson’s brother was a Plowman. He had carried many carts of cow dung. He was a good worker. He loved God in adversity or prosperity. He loved his neighbor as himself. He would dig the ditches for every poor man without payment for Christ sake. He paid his Tithes (Tax) fully. He is paid dressed in Frock. He rode on a mare (Female Horse)

Miller

The Miller was a bulky fellow. He was stout in muscles and bones. Wherever, he went, he carried the Ram, the price at a wrestling match. He was shot shoulded and broad chested. He broke the doors with his head. His beard was the hair a sow (or) a fox and it was broad as a spade. He had a wart on the tip of his nose. Wart was covered by red hair like the bristles in an old sow’s ear. His nostrils were black and wide. He carried a sword and small round shield. His mouth was a wide as a great Furnace (Forneys). He was a fighter and Buffoon. He talked on sin and lust (Harlotry). He stole corn and paid fine thrice. He had a thumb of Gold. He wore a white coat and blue hood. He could play on a bag Pipe.

Manciple – Trador

There was good natured Manciple of the Inner temple. His buyers learnt the art of buying from him. Either in cash or credit, he was watchful in Bargain. He had more than 30 masters, will versed in Law, of whom a dozen men work in Inner Temple
(place name). He lived frugiky. He was helped by the Lawyers in legal cases. He could fool everyone.

Reeve (Farm Bailiff)

The Reeve was the farm bailiff. He was a slendaeer (lean) and irritable man. His beard was closely shaven. His hair was closely cropped and cut shot round his ears. In front, he looked like a priest. His legs were long and lean like a staff (stick), and he had no calf. No accountant could beat him. He had a good count of harvest yield, sheep, cattle, Dairy, swine, horses and poultry. He worked with his lord since 20 years. No one could catch him in arrears. The farm servants were afraid of him like a death. His house stood, on heath and it was good to shaded with green trees. He purchased better than his lord. He could please his Lord cleverly. So he could give his goods. He was a good work man. He was a carpentel. His good horse was could scot. This farm bailiff came from Norfolk, near a town Baldeswell. His gown was tucked under his belt like a Friae.

Summoner

Summoner had a firing red face like cherub, as it was covered with red pimples. His eyes were narrow. He was hot a wanton as a sparrow. He had black brows and thin beard. Children were afraid to look at his face. No medicine, Mercury, Lead, Ointment, Tartar, Borex could cure the pimples on his cheeks.

He loved Garlic, Onions and Leeks. He loved strong red wine, red as blood. He spoke and shouted like mad man Intoxication, he spoke only Latin. He knew only 2 or 3 Latin terms. No one could test his knowledge. He would say, First Question what it is the Law? (Questio Quid Juris). He was a gentle fellow. For a Quarte wine, he would lend his mistress to a friend for a 12 months. If he found a man with woman, he
would teach him not to be afraid of the curse of the Arch Deacon. He would collect money as fine from his purse. He was a liar. He threatened young people by knowing their private wishes. He wore a garland on his head as large as bush.

**Pardoner**

There was a gentle Pardoner of Rouncivale who was his friend. He came straightly from the court of Rome. He sang ‘Come hither, love to me!’ He repeated the refrain. His voice was louder than the trumpets. His hair was yellow as wax. It hung in small portion. His shoulders were spread with hair. He rode stylishly. He had starring eyes like a hare. On his cap there was the image of St. Veronica. In his Wallet (purse), there were pardons from Rome.

He had the goat like small voice. He had no beard. His cheeks were smooth. He was known from Berwick to Ware. In his bag he had a pillow case with virgin Mary’s veil. He had a fragment of the sail of the ship where St. Peter met Jesus Christ. He had a copper and Zinc cross. He would earn more money than a parson would earn in 2 months by showing them. He was a flatterer but he was a noble priest. He could read a passage or tell a story. He could polish his tongue to win silver. Therefore he sang merrily and loudly.

**Conclusion:**

Chaucer described the pilgrims by the Rank, the dress, the no and the reason. The Tabard inn was situated near the inn The bell. ……. requests the reader not to criticize him. He described the pilgrims very closely. He quotes christs and plate. Plata said, ‘the words should be as cousin to the deed’. His Guost with a broad man
with bold speech. He was also a happy man in hospitality his name was Harry Bailey. He requested each pilgrims to tell 2 tales towards Canterbury and 2 tales on the return journey He would be their guide riding with them. His suggestion was accepted gladly.

In the morning the Host awakened them like a cock and they rode to the watering place of St. Thomas. Harry Bailey asked them to draw the lot. Knight drew the dots. The lot fell upon the knight. The knight begins the story.

**Faerie Queen – Book I**

- Spenser

- The Faerie Queene is the first modern English epic poem.
- The first 3 books was published in 1590 and the second three books was published in 1596, with the help of his friend Sir. Walter Raleigh (Queen Elizabeth’s relative and El Dorado – searching Gold nines in America).
- The Faerie Queen is actually planned for 12 books.
- But it remains incomplete in the 7th book.
- It was printed by William Ponsonby.
- It is the first work written in Spensarian stanza, abab bcbc cdcd ee.
- The last line in SS is called Alexandriane (or) Iambic hexameter.
- Its foot is 6 feet.

It is an allegory of virtue. Indirect way of narrating the story through someother way.

Allegory is a literary device with is used to convey hidden way through symbolic figures, actions, imagery and Events, they create Moral, spiritual or political morning. Spenser praises Queen Elizabeth in several places.
He explains in a letter to Sir. Walter Raleigh that he not given the allegorical presentations of virtues through Arthurian knights in the mythical Faerie land. The letter to Walter Raleigh is given in the preface. In the letter, he writes about his plan to write 24 books – 12 books on private virtues and 12 books on public virtues. 

**Spenser Quotes Aristotle** as a source for these virtues. Walter Raleigh wrote the Book, History of the world. Bacon is called the father of Modern Science. 

Bacon is the main cause for introduced Homeopathy. Alexander Fleming invented the lilin (or) Antibiotics. Samuel Hanemann is the father of Homeopathy. He was born in Germay. Novanum organum wrote the book by Bacon. Modern Corruption, Philosophy is the father of Bacon. Bacon’s work, Nov.

Faerie Queene begins with the epic tradition. ‘In Medias Res’ (Middle of the things). Spenser used Archaism (Revival of old words) in spelling, Inflexious and syntax. He coined many names from Greek. The poem was dedicated to Queen Elizabeth. The dedication is ‘To the most nighty and Magnificent empress Elizabeth, by the grace of God, Queen of England, France and the Plot Ireland, defender of Faith).

Gloriana is the Queen of Faerie land. In Gloriana country, Euna complained to her to save her land and her parents from the Dragon. Gloriana appoints Red cross knight to accompany Euna to destroy the dragon. Both Red Cross Knight and Euna begin the journey. Due to the sudden rain (shower) in the forest, they go near a cave. Red Cross Knight and Euna are frightened by the monster Error. Red Cross Knight defeats Error.

In their journey, they meet Archimage, Arch magician who is disguised as a kind old man. He invites Red Cross Knight and Euna to spend the night in his house. At night, Archimage calls devils and creates a dream to Red Cross Knight about Euna’s sexual advances. But this effort fails. So, Archimage creates the vision of false Euno in bed with another man.

Red Cross Knight is upset and leaves home. Red Cross Knight meets the old witch Duessa, disguised as Fidessa, a young beautiful maiden. Duessa is found with
Sans Foy (without faith). Sans Foy is killed by Red Cross Knight. In Red Cross Knight and Duessa take rest under pair of Trees. One tree speaks. It says that it was one a young knight, Fradubio. Fradubio was travelling with his beloved Fraelissa. Fradubio says that he met a beautiful Maiden. That woman changed Fraelissa into a tree. Later Fradubio saw the women bathing. Fradubio realized the women was an old witch (Duessa). Fradubio is changed into a tree by the witch. Red Cross Knight fails to understand the warning of Fradubio. Both Red Cross Knight and Duessa continue their journey.

Euna is searching for Red Cross Knight. Una wanders int eh forest. She meets a Lion, with decides to protect her. Due to the night, Una and Lion take shelter in the house of Abessa, Dumb girl and Corceca, the Blind girl. The Lion is not permitted to enter. But the Lion forces its entry into the house. Late night, Kirkrapine, the church Robber and lover of Abessa, enters the house. But Kirkraphine is killed by the Lion for his misbehaviour with Una.

Una and the Lion depart from the house. They meet Archimago, disguised as Red Cross Knight. Una is fool. They are stopped by Sansloy. Sansloy looks at the Red cross on Archimago’s chest. Sansloy misunderstands ARchimago for Red Cross Knight. So, Sansloy challenges Archimago to a Duel, to take revenge for the death of his brother, Sansloy. Sansloy injures Archimago and removes his helmet. Both Sansloy and Euna find that he is not Red Cross Knight. Sansloy attempts to rape Una. But the Lion attacks Sansloy. But Sansloy kills it and takes Una, on his horse. Archimago driven away.

**Red Cross Knight Journey**

Meanwhile Red Cross Knight travels with Duessa to the House of Pride. Red Cross Knight is impressed by the beautiful palace and the procession of the seven Deadly sins. Queen lucifera is the focus of the procession. Sansjoy comes. He looks at his dead brother’s (Sansfoy) shield with Red Cross Knight.

So, Sansjoy challenges Red Cross Knight for the Duel. Lucifera arranges a Duel on the next day. In the duel Red Cross Knight and Sansjoy are severely wounded. When Red Cross Knight is about to kill sansjoy. After the Duel, Red Cross Knight is treated for his wounds in the house of pride.
Duessa takes sanjoy down Hades (or) Avernus to give treatment. Sansjoy is treated by the Greek doctor Aesculapius, Greek God of Medicine. Red Cross Knight’s are treated. The Dwarf warns Red Cross Knight that he …… seen the dungeon of the palace and it is filled with the victims of pride and seven deadly sins. Red Cross Knight is escaping from the House of Pride. Duessa finds that Red Cross Knight not escaped.

Meanwhile Sansloy tries to rape Una in the woods. But he is frighten by the loud noise of Fauns (Fl;b Gods) and Satyrs. These creatures are attracted by Una’s beauty and they inform their leader Sylvanus to be worshipped as a Goddess. Satyrane, a knight is a son of a Satyr father o and Human mother. Satyrane meets Una and he helps her to escape. Both Una and Satyrane meet Pilgrim.

The pilgrim tells them that he saw the death of Red Cross Knight in the hands of another knight. Satyrane sees Sansloy and fights with him. Una escapes. But she is followed by the Pilgrim, (Archimago).

Duessa searches for Red Cross Knight. Finally she discovers him next to magic fountain ……… will give strength after drinking. Duessa and Red Cross Knight are reconciled.

After drinking magic H2O, Red Cross Knight makes love to Duessa on the Grass. Red Cross Knight hears the sound Orgoglio, a terrible Giant. Due to Sexual love, Red Cross Knight not lost his strength. So, the giant easily defeats Red Cross Knight.

But Duessa begs the Giant to save Red Cross Knight and in return she will become the Mistress of the Giant. Red Cross Knight is thrown into the dungeon of Argoglio. The dwarf discovers Una in the forest. The dwarf tells her about Red Cross Knight’s adventures. These two people go towards orgonlio’s castle. On the way, they meet a brilliantly dressed knight. He 95 Prince Arthur. Prince Arthur’s armour not a magic diamond shield, with will turn men into stone. It is covered with cloth. Una explains her situation to Arthur. He agrees to help.

Una, Arthur, Dwarf and squire go to the orgoglio’s castle. The squire blows a Horn. The castle doors open. O comes running. Duessa is riding on 7 headed beast, a fit form O. Arthur and his squire fight with O and the beast. In the middle of the fight the cloth drops from Arthur’s magic shield. It exposed its brilliant surface. O and the beast are stunned by the light of the shield. So, Arthur kills O and the beast. Duessa
tries to escape, but she is prevent by the squire. After the battle, Arthur enters the castle. He finds an old servant, Ignaro, who walks with his head facing backwards. Ignaro cannot answer Arthur’s Question. Arthur takes Ignaro’s Key and searches the rooms. One room is richly decorated but contains a bloody Altar. It is stained with the blood of Martinis. He opens one room and falls into the dungeon, in ……. Red Cross Knight is found in worst condition. Arthur returns Red Cross Knight to Una. Duessa is allowed to live as a witch. Duessa is not allowed to disguise herself with any form.

Both Red Cross Knight and Una ask about Arthur’s life. Arthur tells them that Arthurs’s does not know about his parents. Arthur was raised by Timon, an old knight. He was educated by the magician, Marlin.

Marlin told Arthur that his father was a king. Arthur described about his journey to with Faerie Queene. He saw her in a dream and he is searching to with her in Faerie land for 9 months. In the leaves. Una and Red Cross Knight continue their journey. On the way they saw a knight Sir Trevisan who is running on the road with a robe around his neck.

Trevisan tells Red Cross Knight that the Villain Despair made Trevisan and his friend, Sir. Terwin to loose interest in life. Sir. Terwin stabbed himself but Trevisan escaped with a robe.
Red Cross Knight promises to destroy despair and enters Despair’s cave. By his powerful words, despair makes Red Cross Knight to commit suicide. Red Cross Knight takes the dragger to kill himself But Una saved Red Cross Knight from Despair.

Red Cross Knight is weak. He needs perfect health. Una takes him to the House of Holiness. Red Cross Knight is attended by many characters, Fidelia, Speranza, Patience, Penance, Remorse, Rependence, charity, Mercy, Contemplation. Charity lectures on Love.

Mercy speaks about charity. Contemplation takes Red Cross Knight to the mountain top. Contemplation tells Red Cross Knight that he will one day enter New Jerusalem
as St. George, the patron saint of England. Red Cross Knight is refreshed and rejoins with Una.

On entering Una’s land, Una and Red Cross Knight with the huge dragon, which not kept Una’s parents in a high tower. Red Cross Knight and Dragon begin the fight. On the first day, Red Cross Knight injures the Dragon, but it breathes fire on Red Cross Knight. He is burnt, but he is saved by his armour. He falls into Holly spring Una prays for his recovery. On the second day, both Dragon and Red Cross Knight are injured. The wounded Red Cross Knight falls at the foot of a holy tree. Its balm restores Red Cross Knight. On the third day, Dragon is about to eat Red Cross Knight. But he pierces the throat of the dragon and kills it.

The people celebrate Red Cross Knight as their hero. During the betrothal ceremony of Red Cross Knight and Una, a messenger comes with the letter, about the states the false the betrothal of Red Cross Knight with fidessa.

The messenger is Archimago in disguise he is captured and thrown into a dungeon. Both Red Cross Knight and Una are Bethrothed. Red Cross Knight continues to do the service to Gloriana for 6 years.

Prothalamion and Epithalamion

- Spenser

✓ He was born in London in the year 1552.
✓ He was educated in Merchant Taylors school and Cambridge University.
✓ In 1578, he became the secretary to John Young, Bishop of Rochester.
✓ In 1579, publish the Shepherd’s Calender.
✓ In the same year, he married his first wife, Machabyas childe.
✓ They had two children. In 1580, he went to Ireland to work under Lord Arthur Grey. His fellow worker was Walter Raleigh (Queen Elizabeth relative).
✓ In 1590, he publish first 3 book of in 1596 he published III – 3 books of the Faerie Queene. The Faerie Queene.
He was successful to get a life pension of 50 pounds per year from Queen Elizabeth.

In 1594, his first wife died and the same year he married Elizabeth Boyle, to whom he addressed a sonnet sequence Amoretti.

The marriage was celebrated in Epithalamion.

They had a son named pereGrine.

In 1596, he wrote a pamphlet, A view of the present state of Ireland.

This work is in the form of ‘dialogue’. In the 9 years war, he was driven from Ireland in 1599.

He was came o London at the age of 46.

According to Ben Jonson, he died for Wautack of bread’.

He was buried in Westminister Abbey and other poets shed tears by throwing Pens & Poems into his grave.

Elizabeth Boyle lived after him.

**Works:**

1. Shepherd’s calendar modeled on **Virgil’s Eclogues** - is a short pastoral poem in the form of Dialogue or soliloquy.
2. Faerie Queen - **Epic poem.** Its an allegory
3. Amoretic

   Epithalamion, Prothalamion stanzas Meter is Iambic pentameter Final line is Iambic Hexameter (or) Alexandraine (6 feet of stress). Rhyme scheme of spensarian sonnet.ababbccdcdee

   He is called poets poet by Charles Lamb.

   Pro- Before Thalamion- Wedding Before wedding Epi-upon

   Thalamion wedding upon wedding at the time of wedding
Prothalamion (or) spousal
Publish in London.

It was printed by William Ponsoby in London. Its full title is Prothalamion or A spousal verse in honour of the double marriage of Lady Elizabeth and Lady Katherine sommerset, daughters to the right honourable the Earl of Worchester and Espoused to the two worthy gentlemen Master Henry Gilford and Master William peter, Esquires.

It is also could Nuptial song.
It was publish in 1596 marriage in London.
It contains 10 stanzas.
The Refrain is sweet Thames run safely, till fist end my song.

Stanza – I
Spenser begins with the description of river Thames. The day is calm. The sweet breathing Zephyrus - God of west wind. Softly blows and soothes a Gentle spirit. Due to the soft nature of wind, the hot sunlight is delayed. Sun is called as Titan, God of Sun. Spenser is walking by the side of Thames River. He is worried, because he is dissatisfied by his long fruitless stay in princess court. He expects to gain monitory help. But his hopes have become Empty shadows’. His brain is pained. To ease his pains, he walks, by the shore of ‘Silver streaming Thames’. He requests the sweet Thames to run softly, till he ends his song.

Stanza – II
Spenser happens to .......... the nymphs, who collect flowers in Baskets. The nymphs are amazed to .......... the two swans floating on the river. Their amazement is high, so that they have never seen so lovely Fowls (Bird). They seem to be, ‘Heavenly Born’. They look like the pair of swans, ...... draw the chariot of venus Goddess of Love and Beauty. They do not seem to be born on earth. They look like angels. However people say that they are the breed of ‘Somers Heat’ (Summer Heat). Summer is the sweetest season. In summer, flowers and weeds make the earth fresh. The Refrain.........

Stanza – III
The nymphs have collected the great no of flowers in their baskets. They throw them on ‘Goodly Birds’ and all the waves. The waves look like the H2O’s of Penens (River) Peneus is the River God in Thessaly in Greece. The river peneus is flowing by the pleasant shore of Temple, valley. It is flowing through Thessaly. The river Thames is filled …….. Lilly flowers. It looks like the bride’s chamber floor. Two nymphs bound two garlands …… various flowers. All the Meadows are adorned …… flowers, …… decorates the Bower. O Refrain…….

Stanza – IV

In the meadow, by the river side , Spenser looks at a group of nymphs, who are ‘Lovely daughters of the flood’. Nymphs, locks are greenish and untied. Each one …… a little basket, made of Twigs. They have gathered different flowers.

1. Blue Violet
2. Little Daisy (Evening)
3. Virgin Lilly
4. Prim Rose
5. Vermillion Rose (Yellow rose)

These flowers adorned the Bridegrooms. Refrain ……..

Stanza – V

Spenser looks at two swans of ‘Goodly Hue’. They come softly along Lee River, Banch of Thames. He …… never seen such beautiful white birds. Their whiteness is fairer than the snow on the Pindus Mountain. Pindus is in North Greece. The white swan is more beautiful than the swan in …. Form Jove (the Greek God of marriage and Love Jove came to earth to love Leda. Leda was a swan in greek mythology. Jove (or) zeus loves Leda in the form of swan. Both swans were white. But the swans of Thames are whiter than them. These two swans gently swim on the gentle stream. The nymphs throw flowers on their white (snowy) foreheads. One nymph sings a song. Refrain ……..

Stanza – VI

Song of Nymph – Benediction song This stanza is known as Benediction song. The song is sung in praise of Bride and Bridegrooms. The nymph address the two swan as ‘World’s Fair ornament and Hearen’s Glory’. She blesses the brides on the happy hour to go to the Bower and contentment (Satisfaction). The nymph wishes that the two brides should be blessed by Venus, Queen of Love ………. Smile. Along …
Venus, her son cupid or Eros may bless them ….. smile. Venus and cupid’s smile ..the power their hearts must be filled …….. Endless peace and wealth. Their beds may be filled …. Pure pleasures. They may be blessed ….. fruitful children. The Refrain……

Stanza – VII

Nymph ……. Complete the benediction song. Other Nymphs around her repeated her song. Their voices are Echoed. The to joyful birds passed down the river lee. Two birds are floating on the river lee slowly. Cynthia, Goddess of Moon and lesser stars are compared to the two swans in the midst of other birds. Refrain………..

Stanza – VIII

About London and his personal worries. All the nymphs and others go to London. London is could Spenser’s ‘most kindly Nurse’ and also ‘Life’s first Native source’. Though spenser is from, the ancestral family of other place, he loves London most. London ….. great Brickly towers on Thames river side. In these towers many lawyers recite. There Templar knights, who are the Residential place protectors of Christian faith. Next to these buildings stands a Royal place, where Spenser received gifts and Grace from the great Lord, Earl of Leicester. Spenser suffers from Poverty and he receives gifts from his patron by singing songs. Refrain ………

Stanza – IX

He praises his patron as ‘a noble peer’, great England’s Glory and the world’s wonder’. His name is known even in spain like Thunder. His name makes the people afraid between the two pillars of Hercules. (Gibraltar straight). Leicester is known for his honour and chivalry. Leicester brought fame to England by his victory. His name stands for eternal happiness, prowess (Skill). Leicester saved England from the foreign invasions. He brought glorius fame to Queen Elizabeth. His glory may be sung by some muse (Poet) in future. Refrain……

Stanza – X

Spenser continues to sing of his patron. He is compared star Hesperius travels with his Golden stars. ….. the two gentleknights, the bridgegrooms come like the twins of
Jove. In Greek Mythology, the Jove twins are Castor and Pollux, who bridegrooms receive their beautiful brides and they go to the Church to be married. Refrain ………

**Epithalamion – 1595 (is an ode)**

Epithalamion is famous among the Greeks praising Bride and Bridegroom, sung by boys and girls at the door of Nuptial room. This marriage song were sung by boys and girls in wedding night according to Theocritus, the Greek poet. Among the Romans, the song were sung by girls only, after the marriage guests have gone. Spenser celebrates his own wedding with his second wife, Elizabeth Boyle. His marriage date was June 11, 1594. This song with his sonnet sequence Amoretti in 1595. The song contains 24 stanzas.

**Refrain:** 11 woods may answer and Echoer ring

Stanza – I

Spenser begins the song with an invocation to muses. He calls the Muses as ‘learned sisters’. He requests them to inspire him to sing the praise of his beloved bride. The muses have helped him to write poems about other men. So, they should help him to sing in praise of his bride like Orpheus, (Greek Musician), Eurydice, wife of Orpheus. O sang songs for his Bride, Eurydice. Spenser’s song is sung in loneliness. The answer will be given by the woods thru Echo. Refrain………..

Stanza – II

In the early morning, the sun [‘World’s light giving Lamp] spread his golden rays …. Disperse the uncheerful dampness of night. Spenser asks the muses to awaken the bride. Hymen, God of Marriage is already awake. So, the muses must wake up the bride and remind her wake this is her wedding day. Many Bachelors are waiting, dressed in fresh garments. Refrain ………

Stanza – III

The muses must bring the nymphs of Forest, Sea and River. They should come ….. beautiful garlands of Lillies and Roses. The garlands must be bound …. Blue silk ribbons. They should decorate the bridal bower …. other flowers. They should throw the flowers on the ground, so throw the brides soft foot may not be injured by stones. Refrain ……..
Stanza – IV

Spenser then addresses the nymths of Mulla, who should make the water clear and undisturbed by fish. Trout and Pike are the name of the these. The water is so clear that the nymths can ……. Their own reflections in it (H₂O). Spenser then calls the nymths of Mountains and woods, who should keep deer, safe from the wolves. They should protect the marriage Bower and the Bride from the wolres. The nymths of Mulla and woods must decorate the marriage Bower. Refrain……

Stanza – V

Spenser now addresses his bride directly. He asks her to wake up, because the sun … just now come out of the bed of Titleonus. The morning sun is addressed as ‘Rosie Morn’ .. morning sun is old Usha and her husband is Tithonus. Rosie morn is ready to claim in her silver coach. In the mid day, the sun is known as Phoebus (God of sun). In mid day sun is referred as female. Phoebus is shining …. Hot rays. Spenser describes some birds Lark, Thrush, Mavis, Ouzel, Ruddock. All the birds fly in the sky after sunrise. He asks the bride y she is still sleeping. He asks the bride if she does not listen to the joyful song of the birds. Refrain. ……..

Stanza – VI

The bride now wakes up from her dreams. Her eyes are like dimmed stars. They are more bright than Hesperus. Spenser requests the damsels, ‘Daughters of delight’ to come near the bride to decorate her. First comes Hours, who was borne to day and Night in the sweet paradise of Jove. Next comes 3 hand maidens of cyprian Queen, who should adoru his beautiful bride. Venus is the Queen of Cyprian. Third Graces comes to sing the praise of bride. Refrain ……..

Stanza – VII

After bath, the bride is ready and she is welcomed by the virgins. The bachelors decorate the bridegroom in good dress. The bridegroom requests the sun to shine brightly, but he should not burn the fair skin of bride. He prays the phoebus, Father of the Muse to give one day of the year to him. In return, spenser will give his poem as an offering to phoebus. Refrain……

Stanza – VIII

The wedding guests have come. The minstrels (Musicians) play the instruments of Pipe, Tabor, croud. They sing. The women paly the Tibrels and dance. The boys run in the+ streets up and down, singing in one voice, Hymen, Hymen, Hymen. Their voice is heard everywhere and others join in the song. Refrain ……….
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Stanza – IX

Singing looks at his bride. He compares her to Phoebe, Goodess of moon. Phoebe is otherwise called as Artemis. Phoebe is dressed in white garment. ….. bride looks like an angel, with yellow locks (hair) like Golden wire. There are Pearls and flowers on her head. Her dress is like Golden Mantle. She is crowned with green garlands. She looks like maiden Queen (Queen Elizabeth). Her modest eyes are shy to look above. They look at the low ground. She is shy to hear her praises. Refrain ……….

Stanza – X

… calls the women, who are the daughter sof Merchants. He asks them if they have ever seen any beautiful women in the town. He lists out her virtues. Her eyes are like saphires (one of the etu;jjpdk;). Her forehead is ivory white. Her cheeks are apples. Her clips are like cherries. Her snowy neck is like Marbel tower. All her body is like a beautiful palace. She is known by virtue and chastity. The virgins are amazed looking at her. Refrain ……….

Stanza – XI

Stanza praises not only her external beauty, but also her in external beauty of lively spirit, sweet love, chastity, Faith, Honour, Modesty. The people who look at her the stunned like the onlookers of medusa (Gorgan sisters). Refrain.

Stanza – XII

Stanza takes his bride and goes to the church. He asks the men to open the temple gates. So, that his bride many enter and approach the attar in respect. The bride comes with trembling steps and humility. He asks the virgins to learn obedience from her. He asks virgins to take her to the high attar for the ceremony. The church singers sing joyful Anthem with organs (Musical instrument). He calls his bride as saint. Refrain………..

Stanza –XIII

The bride stands before the altar. The holy priest blesses her with 2 hands. Her cheeks blush like red roses. Osha makes the angels (Nymphs) to forget their durites and they fly above her. But her eyes are sad and they look at the ground in modesty. He asks angles to sing Allauya song. She blushes, when she gives her hand to him. Refrain……..

Stanza – 14
After the wedding, Stanza takes the bride to his house, for the celebration. He calls for feasting and drinking with wine, Bellyfull. Men should drink wine and sprinkle it on the walls. They would shout praising God Bacchus, God of wine and Humen, God of marriage. Refrain ………

Stanza – 15

Stanza asks the youngmen of the town to celebrate, ringing the bells. He says that his wedding day is Holy and it can be remembered, because it is a St.Barnab(u)s day. The day is long. That day is known as summer Solstice. That day is long with shortest night. He regrets Long the day is long. He asks people to dance and sing. Refrain………

Stanza–16

Stanza complains that the day is long. He is happy that the evening ……. come. He addresses the evening star, as with golden crown and Herperus comes from the East. He calls evening as ‘Fair child of beauty and glorius lamp of Love’. Refrain

Stanza – 17

S asks singers and dancers to leave immediately. He takes the bride to the chamber. She lies on the bed in the midst of Lillies and Violets. She looks like Maia, wife of Zens and daughter of Atlas. Who was taken by Jove in Temp valley, when she was taking both in Acidalian Brooke in Greece. Hermes, God of Messenger – son to Maia and Zeus. She asks women to leave his wife. Refrain……

Stanza – 18

Night ….. atleast come. S asks night to protect them from the worries, Fear, Danger, Horror, False Treason. He asks Night to be peaceful. He compares himself and his wife to Jove and Alcmena. Alcmean was the daughter of Pleiades. Hercules was the son of Alcmena and Jove. Hercules is otherwise could as Tirynthian Groom. S requests the Gods to give him the powerful child like Hercules. Refrain ……..

Stanza – 19

S prays that no evil spirits (or) Bad thoughts, False whispers (or) bad dreams, no house fire, no lightening, no witches, no Hob Gobins, no owl, No night Raven, Ghoasts, No vultures and No sounds of Frogs should disturb them. Refrain ……..

Stanza – 20

Stanza needs silence and sacred peace. He wants sleep to come in the proper time. He wants little cupids (sons of venus) to fly above their bed. Refrain ……..

Stanza – 21
Stanza notices Cynthia, Goddess of Moon, looking through window. He requests Cynthia not to look at them. Stanza refers to the Latmian shepherd, Endymion, who was a lover of Cynthia. Refrain ……..

Stanza – 22

Stanza requests Juno, wife of Jove and Goddess of marriage, to make their union strong and holy. He asks Hebe, God of youth and Hymen to bless them to behead children. Refrain. ………

Stanza – 23

Stanza makes the prayer to all the Gods to bless the couple to give them long life and large posterity. Refrain ………

Stanza – 24

Stanza addresses his wife that his song is Goodly ornament and Endless Monument. Time was very short that he could buy any ornament for her. He hopes that this ode will be an endless Monument.

Afonsa – Kerala – Pope changed her ‘Saint’ (Recently)

Wyatt and Surrey
Sir Thomas Wyatt

- He was born in 1503 at Kent. His father Henry Wyatt was the adviser to Henry VII and Henry VIII.
- Thomas Wyatt studied in St. John’s college.
- He accompanied with Henry VIII to Rome to give to petition to Pope to cancel the marriage between Henry VIII and Catherine of Aragon, (Henry I Wife), in order to marry Ann Boleyn, (Court Maid).
- In 1520, Wyatt married Elizabeth Brooke. He was in secret love with Ann Boleyn.
- So, In 1536 he was imprisoned in the tower of London for his adultery with Ann Boleyn.
He was released that year due to his father. In 1530’s, he wrote poetry, declaring his love for a woman.

His poems was published in Tottel’s Miscellany in 1557, 15 years after his death. He died at the age of 39 in 1542 after illness.

Tottel’s Miscellany is otherwise called as songs and sonnets, published by Richard Tottel in 1557 in London.

In this book, Wyatt and surrey wrote many poems.

It contains 271 poems. Wyatt introduced the English Sonnet, influenced by Italian poetry. Sonnet is derived from Italian word Sonnetto.

Survey created the English Sonnet form, modifying the Petrarchan sonnet. It probably contains Chaucer’s poems on Ann Boleyn.

Wyatt’s wrote 96 poems in the collection of Tottel’s Miscellany and surrey wrote 40 poems.

John Heywood wrote Interludes could Four P’s – Pardoner, Pedlar, Pamer&Pothecary

Forget Not Yet

- Wyatt

The poem contains 5 stanzas. Wyatt composed this poem asking his mistress not to forget his steady faith and his intention.

Stanza – I

Wyatt tells his ladylove not to forget his intention to reach morning and Truth and above all his efforts.

Stanza – II

He requests her not to forget the time when they first began the tired life of service and Love.
Stanza – III

Wyatt requests her not to worry about the big CSM, injustice cruel treatment and the pain of waiting.

Stanza – IV

He appeals to her not to forget his mind with never meant any harm.

Stanza – V

Wyatt finally requests her not to forget his steady faith for her.

This song is composed of 3 line rhyme (Tercet), followed by 4th line (Refrain), the refrain is forget not yet. This poem is written to Ann Boleyn.

The Appeal

This poem is written to Ann Boleyn.

The poem appeal is entitled ‘An earnest suit to his unkind Mistress, not to forsake him’. The poem contains four stanzas. Every stanza contains 6 lines. The first line is ‘And will you leave me thus’. Last line is ‘say nay, say Nay’.

Stanza – I

In the Stanza – I, Wyatt requests the lady love not to leave him in sorrow. If she leaves, she would be responsible for his misery. He repeats the rhetorical Question.

Stanza – II

Wyatt repeat his complaint. He asks her if she will abandoned him who loved her constantly. He asks her if her heart ……. Strength and capacity to tolerate the pressure of leaving.

Stanza – III

Wyatt repeats the same complaint. Wyatt says that he gave his heart to her to be together and not for separation and pain
Stanza – IV

In the final stanza, he requests her to show compassion and not cruelty.

This poem is composed of four sestet (6 lines), with the refrain say Nay, say Nay.

These poems are addressed to Ann Boleyn.

Henry Howard Surrey

Henry Howard, Earl of Surrey.

He was born in 1517 Thomas Howard and Lady Elizabeth Stafford.

He studied in London college. His cousin was Ann Boleyn and Catherine Howard, In 1532, he went to France with his cousin Ann Boleyn, King Henry VIII and stayed there for more than one year.

In 1536, Ann Boleyn was head for adultery and Treason.

Surrey was also arrested and beheaded by Henry VIII on 19th January 1547.

His father survived, as the Henry VIII died unexpectedly.

Surrey and Wyatt composed sonnets for Tottel's Miscellany.

Surrey was the first English poet to publish Blank verse (unrhymed Iambic Pentameter. In his translation of second and four book of Virgil’s Aeneid.

Wyatt and surrey are could the fathers of English sonnets. Their sonnets was used by Shakespeare.

The lover comforts himself with the worthiness of his love:

This poem represents the tradition of courtly love in the Petrarchan school.

In this poem, he compares himself to other people who suffered the pain of hopeless love. The Poet is rejected by the beloved and so he is sorrowful. He consoles himself. The poem is a self consolation.

Stanza – I
In the first Stanza, Surrey expresses the pain of rejection, profound tears, and deep sighs. These pains captured his heart and so he weeps. His breath weekends, because of deep sighs.

Stanza – II

Surrey used the classical reference, especially the Trojan War. The Trojan war was fought to bring Helen back to Greece. So, the Greece attacked Troy with great ships. There was a great storm with destroyed many ships. The Greek leader Agamemnon sacrificed his daughter, to the wind God. First phigemia was the daughter of king Agamemon and clytemnestre. Surrey refers to the Greek Myth to explain his deepest love for his beloved.

Stanza – III

The Trojan war took for 10 years. In it even the Gods participated. Many great knights died, before the Greeks won in the war and took away Helen. Surrey believes that he would suffer like Greeks for the sake of his beloved. He would sacrifice his life like Iphigenia for her.

Stanza – IV

In the conclusion, he is optimistic (Positive). He will never regret for the pains done for his ladylove. He is confident that he will win her favour in future. He will not give up hope.

The Means to attain Happy Life. The poem contains 4 stanzas. Surrey speaks to his fellow friend, Martial and tells him about the ways to get happy life.

Stanza – I

Surrey list out the means of happy life.

- The Riches, Got without pain
- The fertile ground
- Peaceful mind
- The equal friend without any Grudge
The Healthy life without disease
Good House
The Balanced Diet
True wisdom with simplicity
The Goodnight sleep without worry
Good wine
Faithful wife without Debate
Estate

Surrey says that he may have no wish for death and no fear of the might of death.

A Praise Of His Love

Surrey compares his ladylove with the ladies of other lovers. The poem contains 5 stanzas. Surrey addresses the other lovers, praising the beauty of his ladylove. He challenges them of his ladylove is like the sun before the candles, with stand for other women. She is like the brightest day and other women are the darkest night.

Stanza – II

In Stanza – II, he compares her with the Lady Penelope (the wife of Odyssey’s). His Lady Love ……… more virtues, with he could not describe with Pen.

Stanza – III

His ladylove is endowed with the whole effect of nature. She ……… been presented by nature with all beauty. He could not understand her inner thoughts.

Stanza – IV

He knows that she … the raging mind, with ……… gone near her heart. She ………

Mainly be living with pain.

Stanza – V

Nature’s praise is chiefly found in her. Finally he says that she is above all praise. Comparing her, with others is like showing candlelight before the sun.

Ballads Peacocks Volume
Ballad is a form of verse or a **narrative** sung with music. The word Ballad came from the medieval French Term Ballade. Ballade means Dancing song.

The Ballads were usually written in single sheet. They were written for dances. Its form is written in Ballad stanza or Quatrain (4 line Stanzas). Ballad metre consists of Iambic Tetrameter and Iambicktrimeter (6 syllash).

Ballads are of 2 types; **Literary Ballads and Folk (or) Traditional Ballads.**

Romantic Age is famous for literary Ballads. Literary Ballads have proper meter but Folk don’t. Oscar Wilde’s Ballad - The Ballad of Reading Gaol (Jail). Book, De-profund is wrote by Oscar Wilde.

**Compilation**

The Folk Ballads were First compiled by Thomas Bishop or Thomas Percy. He was the first to compile them and publish it in the book ‘Relinquish of ancient English Poetry’ in 1765. It was responsible for the revival of romantic MM.

In the C19th, the Harvard professor, Francis James child, who collected the Ballads. From England and Scotland. He publish them in the book the English and Scottish popular Ballads (or) Child Ballads with contains 305 Ballads. They are of religious, super-natural tragic, Love, Historic, Mythical and Humorous Ballads.

**Important Ballads**

**A Sir Patrick Spencs:**  **Child Ballad No.58**

Sir Patrick spens Ballad is of Scottish origin. This Ballad is based on the real event, with describes Sir. Patrick spens’s Journey on the sea to bring the Scottish Queen Margaret in 1290. The king of Scotland was in need of the sailor to bring his daughter, Margaret from the North sea. His daughter Margaret was 7 years old. Many sailors died on the way due to winter. Sir. Patrick spens accepts King’s order and goes. However he is afraid of winter storm. He crosses North Sea and reaches Norway. In Norway, there was tension between lords of Norway and the Scottish people. Meanwhile the 7 years old princess dies. Patrick spens return.

**Chevy – Chase**  - English Ballad

This Ballad Lets the store of a hunting party, lead by Percy, Earl of Northumberland. Percy was hunting in the jungle of Cheviot Hills. So, the term Chevy Chase refers to the chase in cheviot Hill. The hunt was prevented by Earl of Douglas, the Scottish man. In response, Percy attacked Douglas. In this battle, only 110 people survived.
Brave Lord Willoughby (English Ballad)

This ballad describes the bravery of Pere GrineBertic, Lord Willoughby of Eresby. In 1586 he took part in the war of Zntphen. In this war, he fought against Spanish people. He was known for his bravery and was recognized by Queen Elizabeth. He died in 1601.

Robin Hood: (English Ballad)

Robin Hood myth is very popular in English Folklore. He was an English hunter. He robbed from the rich people and gave to the poor people. His group was called Merry Men. His Myth was found in late medieval period. His story was explained in the early Ballads;

1. A Guest of Robinhood.
2. Robinhood and Monk
3. Robinhood and Potter
4. Robinhood and Curril Friar
5. Robinhood and the widow’s 3 sons
6. The Jolly pinder of wakefield.

Robinhood was an anglo Saxon freedom fighter and Outlaw [Rogue] and he opposed Norman conquest.

Robinhood and Curril Friar

Robinhood was dressed in Lincoln Green. In this Ballad, Robinhood and his fellow men go for hunt. Robinhood says that there is no match for Little John who lives within 100 miles. But one man says that Little John is a match for Friar. Robinhood wants to ..... the Friar. He goes and sees the Friar. Robinhood sees Friar by the river side. Robinhood forces him to carry Robinhood. The Friar carries Robinhood and throws Robinhood wood in half way. So, they fight. Robinhood asks Friar a favour. The Friar agrees. Robinhood blows on Uru. Soon Merry men appear with Bows. The Friar asks Robinhood a favour to let him whistle. Robinhood agrees. Many dogs appear. Little John kills 20 dogs. Finally Robinhood and Friar made peace.

John Pinder of Wakefield

(Ballad No: 124 child Ballad)
This ballad is child Broadside Ballad [Write in a single sheet]. This Ballad opens with pinder (Pounding man) The pinder is in charge of pounding stray animals. He boasts the no one will trespass his area (wakefield). He says that he is watchful (Alert). His boasts are overheard by Robinhood and Merry Men. So, they approach the Pinder and fight with him. Robinhood was impressed by the physical strength of pinder and gave him a place in merry men group. The Ballad concludes with pinder’s promise that he will join the group after Michaelmas (29th sep).

**Robinhood and Widow’s 3 Sons**

This Ballad is No.122 child Ballad. In this Ballad, the old widow in weeping that her sons would be caught, because they stole the king’s Deer. Robinhood helps 3 young men to escape from the kingsmen, by blowing Horn and Merry Men.

Robinhood and Alan –a – Dale
(No:138 Child Ballad)

One day, Robinhood sees a cheerful man Alan-a-Dale, who sings and plays. In the next day, Alan-a-Dale is dejected. Robinhood sends two Merry Men, Little John and Miller’s son to bring Alan-a-Dale. Robinhood asks Alan-a-Dale for money. Alan-a-Dale says that he ……… nothing. Robinhood promises Alan-a-Dale to help him to marry his Lady love, who is to be married to the old knight. Robinhood goes to the church and blows the horn. Merry Men including Alan-a-Dale appear. The Bishop refuses to marry Alan-a-Dale and the Girl, because the Consent must be asked 3 times acc to the Law. Robinhood drives the Bishop and puts Bishop’s dress to Little John. Little John asks Questions 7 times. Finally the young Couple are married.

**William Amstorm of Kinmont or Kinmont Willy**

Kinmontwilly was an outlaw like Robinhood in Anglo Scottish border in the C16th (Elizabeth’s time). Amstorm was captured by the English forces. Amstorm was taken to the Carlisle castle. Queen Elizabeth was demanding that kinmont Willy should be handed over for punishment. The Scottish people also demanded him. One day he escaped and was never captured. He died in his old age.
Francis Bacon (1561-1626)

Died: 9 April 1626 (aged 65) Highgate, Middlesex, England
Alma mater: University of Cambridge, University College, Cambridge
University of Poitiers
Profession: Lawyer/Politician

Authors and Their Works
1. Essays
2. The Advancement of Learning
3. The New Atlantis
4. Novum Organum

Prose - For Detailed Study Bacon - Essays - Of Truth, Francis Bacon 1561-1626

- At 25- published a philosophical essay
- “The greatest Birth of time in 1586 essays sediton 1597 – 10 essays = 1st edition dedicated to Bacon’s brother Anthony Bacon
- 1612 – 38 essays
- 1625 – 10 essays
- In 1605 published his first nature work in English prose “The advancement of Learning .It is dedicated to king James Montaigne who had published his first two books of Essays in 1580 – they were translated into English by John Horio in 1603 – and the term it was from him that Bacon derived the word Essay.
- Essays - no artistic form, no beginning, no ending
- Four Groups
  1. Man in his home
  2. Man in public life
  3. Politics and
  4. Abstract subject
Essay Tribute to Machiavelli (Florentine historian and political writer) – almost half of the essays are written to give wise counsel to the king on various aspects. Like Machiavelli he thinks that a common code of morality does not apply to the king he advises the king to rule by craft and cunning.

His political views can be compared with those of Machiavelli.

Father of modern English prose

Father of English Essay „Of Truth” Explains the value of truth of truth 1625 3rd edition

Two kinds

I. Religious (or) speculative 2. Civil (or) concerning daily life. 1st part deals with the sense of religious and philosophical truth.

2nd part – he speaks of truthfulness of daily life.

Of Adversity, Of Adversity 1625 - 3rd edition

Thought provoking essay

He places before us the comparative value and importance of prosperity and adversity in life Quotes Seneca – famous Roman philosopher Adversity teaches fortitude (calm and courage, self control) Old Testament promises us prosperity New Testament prepares us to welcome the life trails and adversity with faith and fortitude.

Bacon”s judgement if his „Essays” was that they might last as long as books last.

In “of truth, of death, of Great place” might have been written by Aristotle what is said in these and other essays of like character is as true as when Bacon lived.

„Of friendship” – grew out of Bacon”s longest and most disinterested friendship.

„Of studies”, – a life long student he describes his craft. The subject of this essay was one that revolved longest in the edition of 1625, it is number 50.

“ The Wisest, brightest, meanest of mankind” – character of Bacon

Of Studies, Famous quotes

Some books are to be tasted others to be swallowed and some few to be chewed and digested” “Reading maketh a full man Conference a ready man Writing an exact man”
“Histories make man wise (tastet wisdom)poets witty, mathematics subtle, (subtle- not obway)natural philosophy deep (depth), moral grave (gravity), logic and rhetoric able to contend” (debate and argument)

I. Use of studies (3)
1. Delight (personal enjoyment) (in seclusion or retirement or privacy)
2. Ornament in society (the cultivation of social charm through the cultivation of the power of exposition in speech and writing)
3. ability in practical business (for the cultivation of the power of judgment regard to particular circumstances and events)

Of Revenge, ‘Of revenge’ 1625 3rd edition

- Revenge is a kind of wild justice.
- ➢ uncultivated form of lawful punishment
- ➢ Revenge is to be discouraged because
  1. puts the law out of office
  2. ignoble
  3. past is gone and irrevocable
  4. ignores the weakness and selfishness of man”’s nature

Of Ambition,

Of Ambition, Of studies „are the longest in the edition of 1625 „,
Of Ambition „1597 - 2nd edition

- Ambitions persons became dangerous when their wishes are thwarted (to Prevent from doing what they wanted) such person should not be employed except necessity in public or private service.
- ➢ kings ought to distinguish between honest ambition and dishonest (selfish)
- ambition. (filled with patriotion, hated imbued with genuine desire to do good.

Of Friendship
1. Nature of a life solitude – without a friend or companion
2. A man without a friend lived all alone and friendless among a crowd of people

Friendship

Advantages of friendship

Two fold
1. Those effect the heart 2. The mind or understanding
   It releases the pent up feelings and emotions of the heart.
2. It clears the understanding
   a. Giving shape and form of vague thoughts
   b. Giving advise against folly
   c. Giving means to continue even after one’s death
      It is another himself Thus a means of prolongation of life.
3. Occasion
   This essay was written at the special request of Bacon’s friend Toby Matthew to
   celebrate his intimacy with Bacon without interruption – which was tested on both
   sides by adversity (unpleasant situation) and prosperity alike.

Of Truth

What is truth? said jesting Pilate, and would not stay for an answer. Certainly there be, that
delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking, as
well as in acting. And though the sects of philosophers of that kind be gone, yet there remain
certain discoursing wits, which are of the same veins, though there be not so much blood in them,
as was in those of the ancients. But it is not only the difficulty and labor, which men take in
finding out of truth, nor again, that when it is found, it imposeth upon men’s thoughts, that doth
bring lies in favor; but a natural though corrupt love, of the lie itself. One of the later school of
the Grecians, examineth the matter, and is at a stand, to think what should be in it, that men
should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with
the merchant; but for the lie’s sake. But I cannot tell; this same truth, is a naked, and open day-
light, that doth not show the masks, and mummeries, and triumphs, of the world, half so stately
and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that showeth best
by day; but it will not rise to the price of a diamond, or carbuncle, that showeth best in varied
lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out
of men’s minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and
the like, but it would leave the minds, of a number of men, poor shrunken things, full of
melancholy and indisposition, and unpleasing to themselves?
One of the fathers, in great severity, called poesy vinum doemonum, because it filleth the imagination; and yet, it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in, and settelleth in it, that doth the hurt; such as we spake of before. But, howsoever these things are thus in men’s depraved judgments, and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his sabbath work ever since, is the illumination of his Spirit. First he breathed light, upon the face of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen. The poet, that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well: It is a pleasure, to stand upon the shore, and to see ships tossed upon the sea; a pleasure, to stand in the window of a castle, and to see a battle, and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below; so always that this prospect be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man’s mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear, and round dealing, is the honor of man’s nature; and that mixture of falsehoods, is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding, and crooked courses, are the goings of the serpent; which goeth basely upon the belly, and not upon the feet. There is no vice, that doth so cover a man with shame, as to be found false and perfidious. And therefore Montaigne saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace, and such an odious charge? Saith he, If it be well weighed, to say that a man lieth, is as much to say, as that he is brave towards God, and a coward towards men. For a lie faces God, and shrinks from man. Surely the wickedness of falsehood, and breach of faith, cannot possibly be so highly expressed, as in that it shall be the last peal, to call the judgments of God upon the
generations of men; it being foretold, that when Christ cometh, he shall not find faith upon the earth.

Of Revenge

Revenge is a kind of wild justice; which the more man’s nature runs to, the more ought law to weed it out. For as for the first wrong, it doth but offend the law; but the revenge of that wrong, putteth the law out of office. Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince’s part to pardon. And Solomon, I am sure, saith, It is the glory of a man, to pass by an offence. That which is past is gone, and irrevocable; and wise men have enough to do, with things present and to come; therefore they do but trifle with themselves, that labor in past matters. There is no man doth a wrong, for the wrong’s sake; but thereby to purchase himself profit, or pleasure, or honor, or the like. Therefore why should I be angry with a man, for loving himself better than me? And if any man should do wrong, merely out of ill-nature, why, yet it is but like the thorn or briar, which prick and scratch, because they can do no other. The most tolerable sort of revenge, is for those wrongs which there is no law to remedy; but then let a man take heed, the revenge be such as there is no law to punish; else a man’s enemy is still before hand, and it is two for one. Some, when they take revenge, are desirous, the party should know, whence it cometh. This is the more generous. For the delight seemeth to be, not so much in doing the hurt, as in making the party repent. But base and crafty cowards, are like the arrow that flieth in the dark. Cosmus, duke of Florence, had a desperate saying against perfidious or neglecting friends, as if those wrongs were unpardonable; You shall read (saith he) that we are commanded to forgive our enemies; but you never read, that we are commanded to forgive our friends. But yet the spirit of Job was in a better tune: Shall we (saith he) take good at God’s hands, and not be content to take evil also? And so of friends in a proportion. This is certain, that a man that studieth revenge, keeps his own wounds green, which otherwise would heal, and do well. Public revenges are for the most part fortunate; as that for the
death of Caesar; for the death of Pertinax; for the death of Henry the Third of France; and many more. But in private revenges, it is not so. Nay rather, vindictive persons live the life of witches; who, as they are mischievous, so end they unfortunate.

Of Adversity

It was an high speech of Seneca (after the manner of the Stoics), that the good things, which belong to prosperity, are to be wished; but the good things, that belong to adversity, are to be admired. Bona rerum secundarum optabilia; adversarum mirabilia. Certainly if miracles be the command over nature, they appear most in adversity. It is yet a higher speech of his, than the other (much too high for a heathen). It is true greatness, to have in one the frailty of a man, and the security of a God. Vere magnum habere fragilitatem hominis, securitatem Dei. This would have done better in poesy, where transcendences are more allowed. And the poets indeed have been busy with it; for it is in effect the thing, which figured in that strange fiction of the ancient poets, which seemeth not to be without mystery; nay, and to have some approach to the state of a Christian; that Hercules, when he went to unbind Prometheus (by whom human nature is represented), sailed the length of the great ocean, in an earthen pot or pitcher; lively describing Christian resolution, that saileth in the frail bark of the flesh, through the waves of the world. But to speak in a mean. The virtue of prosperity, is temperance; the virtue of adversity, is fortitude; which in morals is the more heroical virtue. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New; which carrieth the greater benediction, and the clearer revelation of God’s favor. Yet even in the Old Testament, if you listen to David’s harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job, than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needle-works and embroideries, it is more pleasing to have a lively work, upon a sad and solemn ground, than to have a dark and melancholy work, upon a lightsome ground: judge therefore of the pleasure of the heart, by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant when they are incensed, or crushed: for prosperity doth best discover vice, but adversity doth best discover virtue.
Of Friendship

It had been hard for him that spake it to have put more truth and untruth together in few words, than in that speech. WHATSOEVER is delighted in solitude, is either a wild beast or a god. For it is most true, that a natural and secret hatred, and aversion towards society, in any man, hath somewhat of the savage beast; but it is most untrue, that it should have any character at all, of the divine nature; except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man’s self, for a higher conversation: such as is found to have been falsely and feignedly in some of the heathen; as Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana; and truly and really, in divers of the ancient hermits and holy fathers of the church. But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little: Magna civitas, magna solitudo; because in a great town friends are scattered; so that there is not that fellowship, for the most part, which is in less neighborhoods. But we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends; without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections, is unfit for friendship, he taketh it of the beast, and not from humanity.

A principal fruit of friendship, is the ease and discharge of the fulness and swellings of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings, and suffocations, are the most dangerous in the body; and it is not much otherwise in the mind; you may take sarza to open the liver, steel to open the spleen, flowers of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart, but a true friend; to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.

It is a strange thing to observe, how high a rate great kings and monarchs do set upon this fruit of friendship, whereof we speak: so great, as they purchase it, many times, at the hazard of their own safety and greatness. For princes, in regard of the distance of their fortune from that of their subjects and servants, cannot gather this fruit, except (to make themselves capable thereof) they
raise some persons to be, as it were, companions and almost equals to themselves, which many times sorteth to inconvenience. The modern languages give unto such persons the name of favorites, or privadoes; as if it were matter of grace, or conversation. But the Roman name attaineth the true use and cause thereof, naming them participes curarum; for it is that which tieth the knot. And we see plainly that this hath been done, not by weak and passionate princes only, but by the wisest and most politic that ever reigned; who have oftentimes joined to themselves some of their servants; whom both themselves have called friends, and allowed other likewise to call them in the same manner; using the word which is received between private men.

L. Sylla, when he commanded Rome, raised Pompey (after surnamed the Great) to that height, that Pompey vaunted himself for Sylla’s overmatch. For when he had carried the consulship for a friend of his, against the pursuit of Sylla, and that Sylla did a little resent thereat, and began to speak great, Pompey turned upon him again, and in effect bade him be quiet; for that more men adored the sun rising, than the sun setting. With Julius Caesar, Decimus Brutus had obtained that interest, as he set him down, in his testament, for heir in remainder, after his nephew. And this was the man that had power with him, to draw him forth to his death. For when Caesar would have discharged the senate, in regard of some ill presages, and specially a dream of Calpurnia; this man lifted him gently by the arm out of his chair, telling him he hoped he would not dismiss the senate, till his wife had dreamt a better dream. And it seemeth his favor was so great, as Antonius, in a letter which is recited verbatim in one of Cicero’s Philippics, calleth him venefica, witch; as if he had enchanted Caesar. Augustus raised Agrippa (though of mean birth) to that height, as when he consulted with Maecenas, about the marriage of his daughter Julia, Maecenas took the liberty to tell him, that he must either marry his daughter to Agrippa, or take away his life; there was no third war, he had made him so great. With Tiberius Caesar, Sejanus had ascended to that height, as they two were termed, and reckoned, as a pair of friends. Tiberius in a letter to him saith, Haec pro amicitia nostra non occultavi; and the whole senate dedicated an altar to Friendship, as to a goddess, in respect of the great dearness of friendship, between them two. The like, or more, was between Septimius Severus and Plautianus. For he forced his eldest son to marry the daughter of Plautianus; and would often maintain Plautianus, in doing affronts to his son; and did write also in a letter to the senate, by these words: I love the man so well, as I wish
he may over-live me. Now if these princes had been as a Trajan, or a Marcus Aurelius, a man might have thought that this had proceeded of an abundant goodness of nature; but being men so wise, of such strength and severity of mind, and so extreme lovers of themselves, as all these were, it proveth most plainly that they found their own felicity (though as great as ever happened to mortal men) but as an half piece, except they mought have a friend, to make it entire; and yet, which is more, they were princes that had wives, sons, nephews; and yet all these could not supply the comfort of friendship.

It is not to be forgotten, what Comineus observeth of his first master, Duke Charles the Hardy, namely, that he would communicate his secrets with none; and least of all, those secrets which troubled him most. Whereupon he goeth on, and saith that towards his latter time, that closeness did impair, and a little perish his understanding. Surely Comineus mought have made the same judgment also, if it had pleased him, of his second master, Lewis the Eleventh, whose closeness was indeed his tormentor. The parable of Pythagoras is dark, but true; Cor ne edito; Eat not the heart. Certainly if a man would give it a hard phrase, those that want friends, to open themselves unto are cannibals of their own hearts. But one thing is most admirable (wherewith I will conclude this first fruit of friendship), which is, that this communicating of a man’s self to his friend, works two contrary effects; for it redoubleth joys, and cutteth griefs in halves. For there is no man, that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is in truth, of operation upon a man’s mind, of like virtue as the alchemists use to attribute to their stone, for man’s body; that it worketh all contrary effects, but still to the good and benefit of nature. But yet without praying in aid of alchemists, there is a manifest image of this, in the ordinary course of nature. For in bodies, union strengtheneth and cherisheth any natural action; and on the other side, weakeneth and dulleth any violent impression: and even so it is of minds.

The second fruit of friendship, is healthful and sovereign for the understanding, as the first is for the affections. For friendship maketh indeed a fair day in the affections, from storm and tempests; but it maketh daylight in the understanding, out of darkness, and confusion of thoughts. Neither is this to be understood only of faithful counsel, which a man receiveth from his friend;
but before you come to that, certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly, he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour’s discourse, than by a day’s meditation. It was well said by Themistocles, to the king of Persia, That speech was like cloth of Arras, opened and put abroad; whereby the imagery doth appear in figure; whereas in thoughts they lie but as in packs. Neither is this second fruit of friendship, in opening the understanding, restrained only to such friends as are able to give a man counsel; (they indeed are best;) but even without that, a man learneth of himself, and bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man were better relate himself to a statua, or picture, than to suffer his thoughts to pass in smother.

Add now, to make this second fruit of friendship complete, that other point, which lieth more open, and falleth within vulgar observation; which is faithful counsel from a friend. Heraclitus saith well in one of his enigmas, Dry light is ever the best. And certain it is, that the light that a man receiveth by counsel from another, is drier and purer, than that which cometh from his own understanding and judgment; which is ever infused, and drenched, in his affections and customs. So as there is as much difference between the counsel, that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend, and of a flatterer. For there is no such flatterer as is a man’s self; and there is no such remedy against flattery of a man’s self, as the liberty of a friend. Counsel is of two sorts: the one concerning manners, the other concerning business. For the first, the best preservative to keep the mind in health, is the faithful admonition of a friend. The calling of a man’s self to a strict account, is a medicine, sometime too piercing and corrosive. Reading good books of morality, is a little flat and dead. Observing our faults in others, is sometimes improper for our case. But the best receipt (best, I say, to work, and best to take) is the admonition of a friend. It is a strange thing to behold, what gross errors and extreme absurdities many (especially of the greater sort) do commit, for want of a friend to tell them of them; to the great damage both of their fame and fortune: for, as St. James saith, they are as men that look sometimes into a glass, and presently forget their own shape and favor. As for business, a man
may think, if he will, that two eyes see no more than one; or that a gamester seeth always more than a looker-on; or that a man in anger, **is as wise as he that hath said over** the four and twenty letters; or that a musket may be shot off as well upon the arm, as upon a rest; and such other fond and high imaginations, to think himself all in all. But when all is done, the help of good counsel is that which setteth business straight. And if any man think that he will take counsel, but it shall be by pieces; asking counsel in one business, of one man, and in another business, of another man; it is well (that is to say, better, perhaps, than if he asked none at all); but he runneth two dangers: one, that he shall not be faithfully counselled; for it is a rare thing, except it be from a perfect and entire friend, to have counsel given, but such as shall be bowed and crooked to some ends, which he hath, that giveth it. The other, that he shall have counsel given, hurtful and unsafe (though with good meaning), and mixed partly of mischief and partly of remedy; even as if you would call a physician, that is thought good for the cure of the disease you complain of, but is unacquainted with your body; and therefore may put you in way for a present cure, but overthroweth your health in some other kind; and so cure the disease, and kill the patient. But a friend that is wholly acquainted with a man’s estate, will beware, by furthering any present business, how he dasheth upon other inconvenience. And therefore rest not upon scattered counsels; they will rather distract and mislead, than settle and direct.

After **these two noble fruits of friendship** (peace in the affections, and support of the judgment), followeth the last fruit: which is like the pomegranate, full of many kernels; I mean aid, and bearing a part, in all actions and occasions. Here the best way to represent to life the manifold use of friendship, is to cast and see how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing speech of the ancients, to say, that a friend is another himself; for that a friend is far more than himself. Men have their time, and die many times, in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him. So that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are as it were granted to him, and his deputy. For he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself? A man can scarce
Of Studies

Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateers and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need proyning, by study; and studies themselves, do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know, that he doth not. Histories make men wise;
poets witty; the mathematics subtile; natural philosophy deep; moral grave; logic and rhetoric able to contend. 

Abeunt studia in mores. Nay, there is no stond or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body, may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man’s wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectores. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers’ cases. So every defect of the mind, may have a special receipt.

An Apology for Poetry

- Sir Philip Sidney's

Sir Philip Sidney's influence can be seen throughout the subsequent history of English literary criticism.

One of the most important examples is in the work of the poet and critic Percy Bysshe Shelley.

Shelley's modern argument for poetry is cast in a Romantic strain in his critical work titled A Defence of Poetry.

The contemporary impact of Sidney's Apology is largely derivative of the humanistic precepts that inform the work, and its linkage of the rhetorical with the civic virtue of prudence.

Prudence offers a middle ground between two extremes. Prudence, as a virtue, places a greater value on praxis than gnosis.

Action is thus more important than abstract knowledge. It deals with the question of how to combine stability with innovation.

Sidney's influence on future critics and poets relates more closely to his view of the place of poets in society. Sidney describes poetry as creating a separate reality.
The Romantic notion, as seen in Wordsworth, is that poetry privileges perception, imagination and modes of understanding.

Sidney writes that there “is no art delivered to mankind that hath not the works of nature for his principal object”.

The poet then does not depart from external nature.

His works are "imitation" or "fiction", made of the materials of nature, and are shaped by the artist's vision.

This vision is one that demands the reader's awareness of the art of imitation created through the "maker," the poet.

Sidney's notion of "fore-conceit" means that a conception of the work must exist in the poet's mind before it is written.

Free from the limitations of nature, and independent from nature, poetry is capable of "making things either better than Nature bringeth forth, or, quite anew, forms such as never were in Nature".

Sidney's doctrine presents the poet as creator.

The poet's mediating role between two worlds – transcendent forms and historical actuality – corresponds to the Neoplatonic doctrine of emanation.

A complement to this doctrine is the concept of return or catharsis, which finds a parallel in Sidney's contemplation of virtue, based on man's rational desire.

Apology contains only elements of Neoplatonism without adhering to the full doctrine.

Thirdly, Sidney implies a theory of metaphoric language in his work.

A recurring motif in Apology is painting or “portraiture”. Apology applies language use in a way suggestive of what is known in modern literary theory as semiotics.

His central premise, as was that of Socrates in Plato's The Republic, is that poetry is an art of imitation, that is a “representing, counterfeiting, or figuring forth” not unlike a “speaking picture”.

Sidney pays his homage to Aristotle also.
He develops his own idea of metaphoric language, one that it is based on an analogy through universal correspondences.

Sidney's humanist poetics and his tendency to harmonize disparate extremes – to seek mediation – find expression in poetic works by John Donne.

The life and writings of Sir Philip Sidney remain a legacy.

In 1819, Thomas Campbell concludes that Sidney's life was "poetry in action," and then in 1858 William Stigant wrote that "Sidney's real poem was his life, and his teaching was his example".

Sidney, the man, is apparent everywhere in his works: a study of Sidney's works is a study of the man.

**IN SHORT**

Stephen Gosson makes charges on poetry which Sidney answers.

The charges are:

1. Poetry is the waste of time.
2. Poetry is mother of lies.
3. It is nurse of abuse.
3. Plato had rightly banished the poets from his ideal world.

Against these charges, Sidney has answered them in the following ways-
Poetry is the source of knowledge and a civilizing force, for Sidney.

Gossoon attacks on poetry saying that it corrupts the people and it is the waste of time, but Sidney says that no learning is so good as that which teaches and moves to virtue and that nothing can both teach and amuse so much as poetry does. In essay societies, poetry was the main source of education.

He remembers ancient Greek society that respected poets.
The poets are always to be looked up. So, poetry is not wasted of time.

To the second charge, Sidney answers that poet does not lie because he never affirms that his fiction is true and can never lie.

The poetic truths are ideal and universal.

Therefore, poetry cannot be a mother of lies.

THIRD CHARGE Sidney rejects that poetry is the source of abuses.

To him, it is people who abuses poetry, not the vice-versa.

Abuses are more nursed by philosophy and history than by poetry, by describing battles, bloodshed, violence etc.

On the contrary, poetry helps to maintain morality and peace by avoiding such violence and bloodsheds. Moreover it brings light to knowledge.

Sidney views that Plato in his Republic wanted to banish the abuse of poetry not the poets.

He himself was not free from poeticality, which we can find in his dialogues. Plato never says that all poets should be banished. He called for banishing only those poets who are inferior and unable to instruct the children.

For Sidney, art is the imitation of nature but it is not slavish imitation as Plato views.

Rather it is creative imitation. Nature is dull, incomplete and ugly. It is artists who turn dull nature in to golden color.

He employs his creative faculty, imagination and style of presentation to decorate the raw materials of nature. For Sidney, art is a speaking picture having spatiotemporal dimension. For Aristotle human action is more important but for Sidney nature is important.

Artists are to create arts considering the level of readers. The only purpose of art is to teach and delight like the whole tendency of Renaissance. Sidney favors poetic justice
that is possible in poet's world where good are rewarded and wicked people are punished.

**FOURTH CHARGE** Plato's philosophy on 'virtue' is worthless at the battlefield but poet teaches men how to behave under all circumstances.

Moral philosophy teaches virtues through abstract examples and history teaches virtues through concrete examples but both are defective. Poetry teaches virtue by example as well as by percept (blend of abstract and concrete).

The poet creates his own world where he gives only the inspiring things and thus poetry holds its superior position to that of philosophy and history.

In the **poet's golden world, heroes are ideally presented and evils are corrupt.**

Didactic effect of a poem depends up on the poet's power to move.

It depends up on the affective quality of poetry. Among the different forms of poetry like lyric, elegy, satire, comedy etc. **epic is the best form as it portrays heroic deeds** and inspires heroic deeds and inspires people to become courageous and patriotic.

In this way, Sidney defines all the charges against poetry and stands for the sake of universal and timeless quality of poetry making us know why the **poets are universal genius.**

**The Book of Job - The Bible**

The Book of Job …. sandwitch structure.

1. Prologue       -       Prose
2. Main Body      -       Poetry
3. Epilogue       -       Prose

Prologue:

- Job’s Happiness
- Job’s Testing
- Satan’s accusation
Main Story:

Dialogue:

- Job’s laments
- First cycle (Eliphaz)
- Job’s reply
- Bildad (Second Friend)
- Job’s Reply
- Zophar (III Friend)
- Job’s Reply

Second Cycle:

Third Cycle:

Job’s Final Talk

Interlude on Wisdom:

Monologue:
1. Job’s
2. Elihu speeches (for S’s) (stranger)
3. Divine Discourse (to D’s)

Epilogue:
1. Job’s rependance and Restoration

Moses was the author of the Book of Job. In this book, there was an Arabic influence.

In the land of UZ in Arabia, Job was living as a man fearing God and avoiding evil. He had 7 sons and 3 daughters.

- 7000 sheep
- 3000 camels
- 500 oxen
- 500 she-asses
He was the greatest of all men of the East. His sons invited their 3 sisters to have a feast in their house.

Satan met God in Heaven.

God told Satan about Job as ‘a perfect and an upright (honest man’. Satan asked Lord / God if Job is afraid of God.

Lord told Satan to test Job’s honesty. In UZ, a messenger informed Job that his animals were stolen by Sabeans (Arabians) after murdering the servants. The other messenger informed Job that the fire of God Lightening fell from heaven and burned the sheep and the servants.

The 3rd messenger informed that chaldeans (Baby lonians) came in 3 groups and stole the camels.

The 4th messenger reported that the great wind surrounded the house and killed the young men (7 sons).

Then Job tore his mantle (Gown) and shaved his head. He fell upon the ground and worshipped that, ‘Naked came first out of my mother’s womb and naked shall first return thither:

The Lord gave and the Lord has taken away; blessed be the name of the Lord?

After death (The sons of God) were present before the Lord, satan came. God said that Job was still a perfect man and Satan says, ‘Skin for skin, . touch his bone and his’ flesh, he will curse you to your face.

The Lord said him that he can test him and he should save his life.

Job was sitting in his house.

Satan caused terrible skin disease with painful boils from his head to his feet. Job felt extreme itching on his body.

He picked up a broken piece of mud pot to scratch himself and then he sat down on the ashes. Job’s wife told him to curse God and die.

He scolded her as foolish woman.

He told her that he should accept the evil, as he received the benefits from God.

He did not curse God.

Job’s 3 friends came to meet him – Eliphaz from the Temanite; Bildad, The suhite; Zophar, Naamathite.

They came to console Job.

They sat down with him on the ground for 7 days and 7 nights.
No one spoke even a word to him.

Job opened his mouth and cursed his birthday. He cursed the day and night. He asked himself why he was born. He cursed his mother’s womb and her breasts. Then Eliphaz spoke to Job. Eliphaz blamed Job that man is responsible for his own actions. Eliphaz quotes about the Lion. God permits the Lion’s cubs to be separated from the mother for its well being. Then Eliphaz said that Job must have committed some sin. He urged Job to seek God’s favour. Then Bildad said that Job’s children were dead due to their own actions. Zophar told job that he deserved punishments. Job replied in irritation that they were the worthless physicians and their advice were only lies.

Job referred to God’s grace on earth, the heaven, the sea and the stars, Arcturus the bear 2. Orion (bell) 3. Pleiades (Taurus). Job further told them that he would complain to God that the made him from the clay and he should not turn him to dust. He (Job) was offended by their speeches. He wished for some good mediator between God and himself, otherwise could send him to sheol, the place of the dead.

Job’s friend were offended by his remarks. They felt that Job committed some evil. Job felt that God was a witness who knew about his innocence. Job said that God’s wisdom is hidden from the human minds.

After the dialogues between 3 friends and Job, the Stranger Elihu entered. He was an young man. He told Job that he spent his energy uselessly in speaking about himself, rather than God. According to Elihu, God communicates to men by two ways; 1. vision 2. Physical Pain

Elihu said that physical suffering helps the man to realize God’s Love. According to Elihu, Job’s futile talk is an act of rebellion against God. Elihu was the son of Barakel from Buzite. Elihu belonged to the family of Ram.

God finally called from the whirlwind. He told Job to be brave. He asked Job to answer his rhetorical Questions. God showed him the power of his reaction, especially the large animals, Behemoth the monster and leviathan (crocodile) Behemoth was a great animal, which feeds on Grass like a cedar. His bones are like Bronze tubes and his limbs (Body parts) are like iron rods. Behemoth is ranked first among God’s creations. Behemoth lies under the Lotus plant, hidden in the Marsh. Leviathan is a big sea monster. It is either a crocodile or a whale. His back is like shield. His eyes are like the dawn, light. The fire comes out of his mouth. smoke comes out of his Nostrils. His breathe is like burning coals. His chest is hard as rock.
After God spoke, Job understood the unlimited power of God. His response pleased God. He forgave the 3 friends. He restored Health and wealth. His property were doubled. 14000 sheep, 6000 camels, 1000 oxen and 1000 she-asses. God called the names of 3 daughters, Jemima, Kezia, Caren – Happuch. Job liked for 140 years and he lived with four generations. Then he died as old feel of days. Book of job contains 42 chapters with Epilogue.

**Christopher Marlowe - Dr. Faustus (1592)**

- **Drama** - For Detailed Study Dr. Faustus – 1563 – 1593 (-14 scenes)
- (1592) (morality play) (Tragedy 14 scenes)
- Christopher Marlowe – (Atheist)
- Growth of English drama upto Marlowe
- English drama has its origin in religion Early religious play were two types
- Mysteries:- based upon subjects taken from bible
- The miracles:- dealing with lives of saints.
- The morality marks the next stage in the growth of drama in England. These plays were didactic and religious in nature but the characters were not drawn from the scriptures or the lives of saints but were personified abstractions All sorts of virtues. and vices were personified and there was generally a place for the Devil also “Everyman” is the 1st ex of this type of play. Masque another popular form of dramatic entertainment. It was popular in the (17th

- **The Interludes**
  - In the midst of morality plays and masques.shorthumourous plays or interludes came to be interpolated. The characters of the interlude were all drawn from real life.
  - First real comedy in English Ralph Roister Doister by Nicholas Udall was acted about middle of the 16th

- **First tragedy**
  - Gorboduc (or) Ferrex and Porrex by Nicholas and Nortan in 1562 The university wits were the first real fashioners of the Elizabethan drama and of them Marlowe was immeasurably the greatest.
  - ➢ pioneer of the Elizabethan drama
  - ➢ 1st to introduce **Blank verse** as a medium for play writing.

- **Plays**
  - Tamburlaine (in 2 parts), Dr. Faustus
  - The Jew of Malta, Edward II (Maturest play)
• The massacre at Paris – weakest play
• The tragedy of Dedo – finished by Nash.
• All the powerful tragedies Pach tragedy revolves round one central personality who is consumed by the **lust for power, Beauty or knowledge**

**Poem**

• Hero Leander. Translated ovid’s Elegies
• Marlowe – introduced the element of struggle
• In Dr. Faustus – there is a constant struggle within the soul of Faustus himself represented by the good and bad angels.
• Marlowe = Father of English drama

**Morning star of the English drama**

• Blank verse – verse in which the rhymes are blank or vacant – has for unit a line of 5 accents.

• It is an **Iambic pentameter line** – It consists of 5 feet, each of 2 syllables of which the second is accented. There is a pause normally after the 4th (or) 6th syllable.

• Durrey was the first he use blank verse for his translation of Virgil’s Aeneid Sackville and Norton were the first to use it for dramatic purposes in their tragedy Gorboduc. „Marlowe‟s Dr. Faustus is the greatest English tragedy before Shakespeare. It is based on the Faustus legend. This legend captured the imagination of both Marlowe and Goethe was woven round the disreputable reality of the historical Dr. Faustus who was born in Germany in 1488 and lived when the Renaissance was its height. The story of the play is divisible into four clear cut acts

• 1. Faustus‟s early life and his decision to give himself over the magical studies
• 2. The signing of the terrible contract with the Devil
• 3. Faustus‟s enjoyment of his powers and his exploits in the various capitals of Europe.
• 4. His remorse (feeling sorry for doing wrong) and last agony.

➢ Play opens with chorus speech-gives necessary exposition. Faustus and his circumstances are briefly introduced. Faustus is a profound scholar yet he is poor.
• He is dissatisfied with his present studies and wanted to study magic.
➢ carried away by his own visions and encouraged by Valdes and Cornelius (friends of Faustus) he decides to give himself over to magic.
➢ “This night I’ll conjure, though I die therefore.
➢ Then we are shown Faustus in meditation among his books. The figures of God and Evil Angels are the personifications of Faustus”s conscience and his forbidden desires and as they appear to him in his moment of doubt the conflict within is vividly externalized.
➢ The opening and the conjuration (clever trick) of Mephistophilis and again between the arrival of Mephistophilis and the signing the bond two comic interludes are inserted. The central incident of the play – the signing of the contract with the Devil – Mephishas vigourously portrayed Faustus” excitement his terror and his almost hysterical haste to put his new power to the test. Faustus has been enjoying for some time the pleasures which his newly acquired power has given him.
➢ “The pageant of the seven Deadly sins which the Devil offers as a positive is another of Mephis”s additions to the story”
➢ Faustus” magic power have been taken from the old story and roughly put into dramatic form. Last scene culminates 3 great emotional Moments.
  1. Reappearance of the old man whose words bring Faustus to despairing repentence and the old man is followed by the watchful mephistophilis.
  2. Faustuscry of ecstasy as he gazes on the beauty of Helen of Troy for whose love he will again willingly forget the danger to his soul.
  3. Death scene
➢ The sub-due talk to the scholars as they bid farewell and go to pray for their master is a masterly prologue to the overwhelming agony of Faustus last hour.

Moral of the drama
➢ Dr. Faustus suffers because he forgot simple truth that “Desire for divinity is a sin, man should not think of rising above human condition.
➢ Necromancy – the art of calling up spirits.
  “Important” lines”-
➢ “A sound magician is a mighty God”
Dr. Faustus - 1592
- Marlowe

He was born in 1564. He was a protestant. In 1579, he studied in King’s school at Canterbury and later in Bennets college, Cambridge university. After BA and MA degrees, he started writing. First he translated Orid’s Blegies, He visited France. His first play was Tamburlaine the Great, the life of Timur. Timur was influenced by Alexander the Great. Marlowe used Blank verse first in English. The next work was Barabas, the Jew of Malta, its hero is a machiavellina villain. Dr. Faustus (1592), the sotyr of the medieval scholar. His next play message at paris. Its hero is the villain, like Bararbas. Dido, the Queen of carthage, last Play Edward II, the story of the weak king. Gareston, the king’s friend, (about Homosexual). Marlow was an atheist. In 1593, he as killed in a Tavern by Ingram Frisar.

Dr. Faustus is probably written in 1592. The 2 editions are available, one is 1604 Quarto and edition) other is 1616. Its original title is the Tragic history of the life and Death of Dr. Faustus. In the original title page, both Dr. Faustus and Mephistophilis are printed.

Source:
Its source is the old tale of the Faust legend of Germany. Marlowe developed the story from the book ‘English Faust book (1592)’.

Structure
The play is written in Blank verse and prose.

Characters:
1. Dr. Faustus
2. Chorus
3. Wagner - Servant to Faustus
4. Good Angel
5. Bad Angel
6. Valdes
7. Cornelins - Friends to Faustus
8. 3 scholars
9. Lucifer - Satan’s II commander
10. Mephistophilis - Devil
11. Robin - The stable keeper
12. Beelzebub - the follower of satan
13. 7 deadly sins
14. Dick
15. Pope Adrian VI
16. Raymond - King of Hungary
17. Bruno - The enemy of Pope
18. 2 Cardinals
19. Archibishop of Rheims
20. Friars
21. Martino
22. Frederick
23. Benvolio
24. Charles the V
25. Duke of Saxony
26. Duke and Duchess of Wanhold
27. Servant
28. Old man

Mute characters

1. Darius
2. Alexander the Great
3. Helen of Troy

Souls

ACT – I (Prologue)

The play begins with the speech by the chorus, describing the subject. It is not the victory of Hannibal over the Romans near the lake Thrasy'mene in central Italy in C3th BC. It is not the story of Love. or politics or adventure. It is a story of Faustus, who was born in a family of low rank in Rhodes in Germany. He was brought up by relatives at Wurtenberg. He got his doctorate in Divinity. (or) Theology. He began the study of Black magic.

In Library, Faustus thinks about the subject for future. He was attracted by Aristotle Logic, Galen’s (Roman medicine, or the Law. These subjects are useless. He chooses magic to became a God. He asks wagner to bring valder and Cornelius. Before they come, the Good and bad angels appear. The Good angle discourages him about magic. But the bad angel encourages him about Magic. They disappear. He thinks of the power, Gold, pearl, Tasty food , to be brought by the spirits with magic he
can build a Brass wall around Germany and would raise a big army to send the prince of parma out of Germany.

Valdes and Cornelius come. He tells valdes and Cornelius he would become powerful like Agrippa, Roman philosopher. They encourage him to proceed. Valdes asks him to go to the remote forest with the books,

1. Hebrew Psalms
2. New testament
3. Roger Bacon interested in the Theology and Magic
4. Albertus Magnus, a great Theilegian

Faustus wants to be taught the magic words.

Wagner talks with scholars, who are shocked about Faustus’s interest in Black Magic.

Faustus goes to the forest at night. After sacrifice to the devils, he utters magic words. He draws a circle and writers the name of God in Anagram. He also writers the names of saints, stars, planets and star signs. First he calls Beelzebub and Demogorgan. Mephistophilis comes. He comes in ugly form. Faustus asks him to appear as Franciscan Friar. Mep tells him that he cannot do without the permission of Lucifer. Faustus asks him about Lucifer. Mep tells him that Lucifer was once a favourite angel to God. Faustus is willing to give his soul for 24 years. In this period, mep must serve him. The devil goes.

Faustus dreams to join Africa with Spaini. Wagner calls a boy, who is aclown. He is poor. Wagner asks him to become his servant. He gives him some French crowns. But the boy wants only English coins. Wagner threatens him coins the 2 devils. Baliol and Belcher. But eh boy says that he will kill any devil. Wagner calls the to devols and the clown (Boy) is afraid. He obeys wagner.

ACT – II

Faustus argues with himself, if he must surrender his soul to the devil. The Good and bad angels appear and advice. Faustus is tempted by the wealth in the Port of Emden a Germany ship. Mep comes at midnight. He tells him to sign in a document with his blood. He stab’s his arm and blood flows. Before he completes writing the blood clots. Mep brings bruning coals. He finds an inscription man, Flee (Momofug). Faustus asks where he should flee. Faustus says that he cannot flee. Mep brings some devils in costly dress. After giving document, Faustus asks where the hell is? Mep
replies that hell is everywhere. Faustus says that hell an old wife’s tale. Faustus asks for a wife. Mep brings a devil dressed like a lady. Faustus does not like it. Mep gives a magic book to Faustus with …… he can raise storms and armies. Faustus wants to learn Astronomy and Botany. The Good and bad angels appear. Faustus asks about astronomical system. He explains about Saturn, Mars and Jupiter as real planets. Faustus asks who created the world. Mep refuses to answer. The good angel ask Faustus to think of God. Lucifer and Beelzebub appear. Lucifer shows 7 deadly sins.

1. Pride (No Parents)
2. Covetousness (Loves Gold)
3. Wrath (Born from lion’s Mouth)
4. Envy (Father – Chimney sweeper) and Oyster wife (Mother)
5. Gluttony _ Parents died, because they have to have 39 meals and 10 barrels of wine to gluttony
6. Sloth - Never worries
7. Lechery (Lust)

ACT – III

The Chorus narrates the travel of Faustus in the sky in the chariot, drawn by dragons. Faustus comes to the last sphere of the universe – Premium Mobile. Faustus travelled for 8 days. He would go to …. Pope at the time of St. Peter’s Feast.

Mep takes Faustus to Rome. Faustus describes his Journey from Tried to Paris, Italy, Naples, venice and Pedua. Rome is situated on 7 hills and In the middle, the Tiber river flows. There are 4 bridges. One castle ……… 730 connons.

Pope is watching the procession of Bishops, monks and Friars. Pope is seated with any Reymond of Hungery. Bruno is led in chains. Reymond orders Bruno to obey and stoop so pope can ascend the thrown. Bruno protests. Both Faustus and Mep watch them invisibly. Faustus and Mep plan to take Bruno to Germany. In the feast given by Pope, Faustus and Mep create confusion. The Feast commences Faustus takes the plates and wine from the Pope. The Archbishop of Rheims says that it is the work of Ghost, from purgatory. Faustus twists the ear of pope. The Friars come with bell, book and candle. Faustus beat them invisibly.

ACT – IV

The Chorus describes Faustus’s experiences with Emperor Charles V. Marino and Frederick, the men of Charles V prepare the hall for the magic demonstration of
Dr. Faustus Charles, Pope Bruno, The Duke of saxony and Faustus come. Faustus is praised for saving Bruno from Pope Adrian VI.

**The Spanish Tragedy – 1588**

**Thomas Kyd – Forerunner**

- He was born in 1558.
- His father was Francis Kyd, who was a scrivener/cruid men.
- Thomas Kyd did not go to any university.
- Thomas Kyd attended only Merchant Taylors school.
- His fellow students were Edmund Spenser and Thomas Lodge.
- In 1585, he wrote plays for the Queen’s company.
- He stayed with Christopher Marlowe. In 1593, 11th may he was arrested for his sexual writings.
- He exposed Marlowe before the privy council.
- Kyd was tortured.
- After Marlowe’s death, he was released.
- He was not accepted anywhere for service.
- He died at the age of 35 in 15th August 1594.

Works:

1. The Spanish Tragedy - 1588
2. Cornelia – 1594

The 2 other plays probably were written by him are

1. Hieronimo
2. Soliman and Perseda

**The Spanish Tragedy** Play (Title Page)

The Spanish Tragedy is otherwise entitled ‘Hieronimo Is Mad Again’. Its extention is ‘containing the lamentable end of Don Horatio and Bel-imperia with the pitiful death of Hieronimo. It was written between 1582 and 1592.
Genre:

Its Genre is the senecan Tragedy (or) Revenge Tragedy. This play inspired Shakespeare, Ben Jonson and Marlow. Shakespeare’s Hamlet imitates this play and his other play Ur-Hamlet. Ben Jonson referred to this play in his play ‘Bartholomew Fair’. This play was staged by Lord stranger’s men in 1592 and 1593. The play was recorded in Stationer’s Register in 1592. Thomas Kyd was the university wit. John Lily, George Peele, Thomas Lodge, Thomas Nash, Robert Greene and Marlowe were the university wits. T.S. Eliot quoted the play in the wasteland.

Characters:
Induction characters:
1. The Ghost Of Don Andrea
2. Revenge

Spain Characters:
1. The Spanish king
2. Don Cyprian, the duke of castile, king’s brother.
3. don Lorenzo, the Duke’s son
4. Bel-Imperia, the Duke’s daughter
5. Pedringauro, Bel’s servant
6. Christophil, Don Lorenzo’s servant
7. Lorenzo’s page
8. Don Hieronimo, knight Marshal of spain
9. Isabella, Don Hieronimo wife
10. Don Horatio, son of Hieronimo
11. Hieronimo servant
12. Isabella’s maid
13. Don Bazulto, an old man
14. Spanish Army General
15. 3 watchmen
16. Hang man
17. Messenger
18. 3 citizens

Portugal characters
1. The Portuguese viceroy
2. Prince Balthazar, His son
3. Don Pedro, Brother viceroy
4. Alexandro and Villuppo - Portuguese noslemen
5. Serberine, Servant 2 balthazar
6. 2 Nobel men of Portugal

In Hieronimo’s play
1. Soliman, sultan of Turkey (played by Balthazar)
2. Erasto, knight of Rhodes (played by Lorenzo)
3. Bashaw (Played by Hieronimo)
4. Preseda (Played by Bel Imperia)

Hieronimo’s servants
Jaques and Pedro
Bazrado, the painter

The play …has… 4 acts with additions were added in 1902.

Introduction Scene
Act – I, Scene – I

The first scene in ST begins with Andrea’s ghost and his companion Revenge. Andrea tells his story of his death and his journey in Hell.

Plot Overview

The Spanish Tragedy begins with the ghost of Don Andrea, a Spanish nobleman killed in a recent battle with Portugal. Accompanied by the spirit of Revenge, he tells the story of his death; he was killed in hand-to-hand combat with the Portuguese prince Balthazar, after falling in love with the beautiful Bel-Imperia and having a secret affair with her. When he faces the judges who are supposed to assign him to his place in the underworld, they are unable to reach a decision and instead send him to the palace of Pluto and Proserpine, King and Queen of the Underworld. Proserpine decides that Revenge should accompany him back to the world of the living, and, after passing through the gates of horn, this is where he finds himself. The spirit of Revenge promises that by the play's end, Don Andrea will see his revenge.

Andrea returns to the scene of the battle where he died, to find that the Spanish have won. Balthazar was taken prisoner shortly after Andrea's death, by the Andrea's good
friend Horatio, son of Hieronimo, the Knight Marshal of Spain. But a dispute ensues between Horatio and Lorenzo, the son of the Duke of Castile and brother of Bel-Imperia, as to who actually captured the prince. The King of Spain decides to compromise between the two, letting Horatio have the ransom money to be paid for Balthazar and Lorenzo keep the captured prince at his home. Back in Portugal, the Viceroy (ruler) is mad with grief, for he believes his son to be dead, and is tricked by Villuppo into arresting an innocent noble, Alexandro, for Balthazar's murder. Diplomatic negotiations then begin between the Portuguese ambassador and the Spanish King, to ensure Balthazar's return and a lasting peace between Spain and Portugal.

Upon being taken back to Spain, Balthazar soon falls in love with Bel-Imperia himself. But, as her servant Pedringano reveals to him, Bel-Imperia is in love with Horatio, who returns her affections. The slight against him, which is somewhat intentional on Bel-Imperia's part, enrages Balthazar. Horatio also incurs the hatred of Lorenzo, because of the fight over Balthazar's capture and the fact that the lower-born Horatio (the son of a civil servant) now consorts with Lorenzo's sister. So the two nobles decide to kill Horatio, which they successfully do with the aid of Pedringano and Balthazar's servant Serberine, during an evening rendez-vous between the two lovers. Bel-Imperia is then taken away before Hieronimo stumbles on to the scene to discover his dead son. He is soon joined in uncontrollable grief by his wife, Isabella.

In Portugal, Alexandro escapes death when the Portuguese ambassador returns from Spain with news that Balthazar still lives; Villuppo is then sentenced to death. In Spain, Hieronimo is almost driven insane by his inability to find justice for his son. Hieronimo receives a bloody letter in Bel-Imperia's hand, identifying the murderers as Lorenzo and Balthazar, but he is uncertain whether or not to believe it. While Hieronimo is racked with grief, Lorenzo grows worried by Hieronimo's erratic behavior and acts in a Machiavellian manner to eliminate all evidence surrounding his crime. He tells Pedringano to kill Serberine for gold but arranges it so that Pedringano is immediately arrested after the crime. He then leads Pedringano to believe that a pardon for his crime is hidden in a box brought to the execution by a messenger boy, a belief that prevents Pedringano from exposing Lorenzo before he is hanged. Negotiations continue between Spain and Portugal, now centering on a diplomatic
marriage between Balthazar and Bel-Imperia to unite the royal lines of the two countries. Ironically, a letter is found on Pedringano's body that confirms Hieronimo's suspicion over Lorenzo and Balthazar, but Lorenzo is able to deny Hieronimo access to the king, thus making royal justice unavailable to the distressed father. Hieronimo then vows to revenge himself privately on the two killers, using deception and a false show of friendship to keep Lorenzo off his guard.

The marriage between Bel-Imperia and Balthazar is set, and the Viceroy travels to Spain to attend the ceremony. Hieronimo is given responsibility over the entertainment for the marriage ceremony, and he uses it to exact his revenge. He devises a play, a tragedy, to be performed at the ceremonies, and convinces Lorenzo and Balthazar to act in it. Bel-Imperia, by now a confederate in Hieronimo's plot for revenge, also acts in the play. Just before the play is acted, Isabella, insane with grief, kills herself.

The plot of the tragedy mirrors the plot of the play as a whole (a sultan is driven to murder a noble friend through jealousy over a woman). Hieronimo casts himself in the role of the hired murderer. During the action of the play, Hieronimo's character stabs Lorenzo's character and Bel-Imperia's character stabs Balthazar's character, before killing herself. But after the play is over, Hieronimo reveals to the horrified wedding guests (while standing over the corpse of his own son) that all the stabbings in the play were done with real knives, and that Lorenzo, Balthazar, and Bel-Imperia are now all dead. He then tries to kill himself, but the King and Viceroy and Duke of Castile stop him. In order to keep himself from talking, he bites out his own tongue. Tricking the Duke into giving him a knife, he then stabs the Duke and himself and then dies.

Revenge and Andrea then have the final words of the play. Andrea assigns each of the play's "good" characters (Hieronimo, Bel-Imperia, Horatio, and Isabella) to happy eternities. The rest of the characters are assigned to the various tortures and punishments of Hell.
The Alchemist Famous for Masque

Ben Jonson  - The Alchemist (Satirical comedy)

✓ A form of chemistry studied in middle ages believed trying to discover how to change ordinary metal into gold. Ben Jonson (other name Benjamin) – 1573 – 1637
✓ He said “Shakespeare was not of an age but for all time.”
✓ First play – Everyman in his humour (1598)
✓ Every man out of his humour (1599) (less popular comedy)
✓ Greatest classical comedies volpone 1606
✓ Epicene or the silent woman 1609
✓ The Alchemist 1610
✓ Tragedy 1st Sejanus 1603 (blood, black bile, yellow bile phlegm 2ndcastiline 1611 earth, water, fire and air)

• Four humours

• Four important humours in the theory of humours of Jonson. 1. Choler, 2. melancholy, 3. phlegm, 4. blood
Jonson has based this theory on the old physiology. These four humour correspond with 1. moisture, 2. dryness, 3. heat, 4. Cold. The emergence of humour takes place due to some kind of personality imbalance.
• In alchemist Ben Jonson makes an elaborate study of human gullibility. Alchemist – supreme masterpiece of in comedy. performed in 1610 and published in quarto in 1612. Plot of the play Jonson is indebted to Plautus.

The opening dialogue of the alchemist seems to recall a scene in “

He was called Benjamin Jonson. He was born in Westminster in 1572. His father died before his birth. His family suffered in poverty. So, he was apparenticed to a Brick Layer. But he studied the classics. He became an actor and playwright in 1595. He murdered his fellow actor. But he escaped hanging after the prison term. His first play was ‘Every man in his Humour’. King James appointed him poet laureate. He died in 1637 due to palsy (Joint pain)

Works: (Tragedies)

1. Sejanus  2. Catiline

Comedies:

1. Every man in his Humour  2. Every man out of his Humour
3. Poetaster  4. Volpone or the Fox
5. The alchemist
6. The silent woman (or) Epicoene
7. Bartholomew Fair

Jonson wrote many Masque for the theatre. He is famous for comedy of Humours. It is a kind of comedy ….. deals with the weaknesses of characters, who lack one of the 4 basic body fluids;
1. Yellow Bile (or) Choler
2. Phlegm
3. Blue Bile
4. Sanguine (Blood)

According to the medieval physiology. Benjonson explained his theory of Humours in the induction scene in Every man out of his Humour.

The Alchemist was staged in 1610. It was published in Quarto in 1612. Coleridge praises this work as one of the three best plots in English Literature

Source:
The source of ‘the Alchemist’ is taken from the Roman playwright Plautus Poenidus was the work of Plautus.

Characters:
1. Subtle - The Alchemist
2. Face - The Housekeeper to Love
3. Dolf common - the colleague, Tart
4. Daper - A lawyer’s clerk
5. Durgger - Tobacco man
6. Lovewit - master of the House
7. Sir. Epicure mammon - A knight
8. Petrinax surely - A Gamester
9. Tribulation wholesome - A pastor of Austerdam in Holland
   Hague – International court of Justice
10. Ananias - Deacon, church priest
11. Kastril - the Angry boy
12. Dame pliant - His sister, a widow

Locale : London

ACT – I
Face and Subtle Quarrels and Dol common interviews to make peace. these 3 join together to carry out their plan. Dapper, the lawyer’s clerk comes in subtle reads Dapper’s fortune and Promises him great success. Daper Consents (aglee) to share his gambling profit with them. Subtle tells Dapper about the Aunt of Fairy (Dol common). Somebody knocks the door. Dapper is taken to the next room. The next visitor is Drugger, a tobacco man. Drugger builds a new shop. Drugger asks him where he should put the door? So that he may earn money. Finally subtle tells him to put door in the south and inscribe some mystical names on the east side of the shop. Finally Drugger give some money to Face. They wait for epicure, mammon.

ACT – II

Epicure Mammon enters with his friend Pertinax – Mammon is the rich man. He speaks high of subtle. But Petrinax surely warns him. But it is useless. Face comes and he speaks of the greatness of the philosopher’s stone. mammon dreams of unlimited wealth. Subtle enters. He speaks of the used of the philosopher’s stone. Face dupes (cheat) Mamion with the false report about the alchemy test. Surely commends on subtle ironically. Dol common peeps and subtle scolds her away. Face tells mammon her the lady is a Lord’s (subtle) sister. She suffers from madness, according to Face. But surley commends that is the prostitution house. Mammon is interested to know about the lady. He tells surley know he knows about the lady. Face tells Mammon that he can meet the lady privately. Mammon gives face some money. There is knocking at the door.

Ananias enters. He …… come to buy the philosopher’s stone for his master, Tribulation wholesome. Both of them deal with stolen goods especially widows and orphans. By selling them, they make medicine. For selling they need philosopher’s stone. They pay for the coal philosopher’s subtle needs for the experiment. Subtle tells Ananias to bring his master. Face re-enters with Drugger. Drugger brings a piece of Gold. Drugger tells Face about Damepliant whom he wants to marry. Drugger promises to bring more tabacco.

ACT – III

Tribulation comes with Ananias. Tribulation needs philosopher’s stone to establish puritanism in England. For that purpose, he ……. to bribe majestrates. Subtle pretends be angry with Tribulation. Tribulation apologies for Ananias. Subtle promises to give philosopher’s stone. The orphans good would be sold to make Gold. Subtle send them out.
Face enters and informs about the arrival the Spanish count [Surely in disguise]. Face tells Dol to play the role with Spanish count. Dapper comes. Face and subtle want to get rid of Dapper. Face sends Dapper out. Drugger comes with Kastril. Kastril complains to subtle Kastril his sister is forced to marry Drugger. Face tells Durgger Kastril subtle will settle the dispute.

Dapper comes. Face asks Dapper if he is ready to meet Aunt of Fairy (Dol common). He offers Dapper a cloth to tie his eyes after the ceremony with vinegal. Face takes Dapper away to meet the fairy. Face warns Dapper not to speak. So, he puts Giner bread in his mouth.

ACT – IV

Mammon and Face meet. Face speaks about the mad lady and warns him about her wood. Face brings Dol. Mammon kisses her dress and praises her beauty. He promises to give her Gold, got from archemy. Face takes them to the garden. Mammon gives Face some money. Face goes.

Subtle enters with Kastril and Damepliant. Subtle kisses Damepliant. Face also is attracted by Damepliant. Face tells subtle attracted he wants Damepliant. Subtle scolds Face. Surely comes as Spanish count who speaks Spanish. Both subtle and Face discuss the plan in English. They subtle wins in argument. Surley speaks in Spanish but Kastril thinks it is low French.

Garden Scene

In the Garden Scene, Mammon is with Dol. She is shouting in fury (angel). Mammon is running. Face tells mammon not to speak differently to the Mad lady. Mammon and Face run to seek the help of subtle. Finally Mammon is send out.

Surley is now allow with Damepliant. Surley tells her allow subtle and Face plan to cheat her. He offers his love to her. Subtle comes and tries to pick his pockets. Surely attacks him and throws away his disguise. Face escapes. subtle is caught by surley.

ACT – V

Love wit, the owner of the house comes. His neighbours report to him about men and ladies in the house. They tell him Ladies his butler Jeremy (Face) is not found for more than 5 or 6 weeks. Love wit knocks at the door, but there is no response. He attempts to break the door. Face appears in the Butter’s dress. Face tells Lovewit that the house is infected by the death of a cat in the plague. Lovewit asks. Face about men and women visiting the house. But Face says it is a illusion. Kastril
comes and wants the door to open. But face says that doors were never open. Dapper cries inside, ‘I am almost stifled’. Face secretly speaks through the key hole.

Dapper comes with subtle. Dapper . . . . . . Ginger bread in his mouth. Dapper asks subtle if he can meet the aunt of Fairy. Dol is dressed as Fairy. He kneels and touches her skirt. She offers him a fly to win in gambling in a purse. He will get 300 – 400 boxes of treasure and 12000 acres of land

Drugger comes. Face tells him that he can marry the widow, Damepliant. But he should give money. Love wit comes in the Spanish dress. He knocks at the door. mammon, surley and Kastril are at the door. They find subtle inside. Lovewit comes with 40 members to open the door. Lovewit beats Drugger. Kastril drags his sister. Lovewit challenges Kastril in a fight. In an end lovewit wins. Kastril offers 500 pounds to his sister. Lovewit marries Damepliant and they celebrate the occasion with Tobacco. Lovewit thanks face. Face addresses the audience face he played his role well. Subtle, surley, Mammon, Do, Ananias, Dapper and Drugger have not got any profit in the bargain. But he is benefitted and he will use his wealth to celebrate fun and entertainment. He invites everyone to the feast.

TRB – Previous Year Questions – Unit - I

2001:

1. Who called Chaucer “The Father of English Poetry”?
   A) Sidney  B) Spenser  C) Arnold  D) Johnson

2. Some are born great; some achieve greatness, and some have greatness thrust upon them.
   These lines occur in
   A) Twelfth Night  B) The Merchant of Venice
   C) The Tempest  D) As You Like it

3. Which of the following is the work of Chaucer?
   A) Pamela  B) Clarrisa Harlowe
   C) Prologue to Canterbury Tales  D) Sir Charles Grandison

4. Who wrote “The Spanish Tragedy”?
   A) Marlowe  B) John Lyly  C) George Peele  D) Thomas Kyd

5. Marlowe’s first play was
   A) Doctor Faustus  B) Edward the Second
   C) Tamburlaine  D) The Jew of Malta

6. Who was the first Poet Laureate in England?
7. Who is known as the Prince of Essayists?
   A) Bacon     B) Hazlitt     C) Steele     D) Lamb

8. Men fear death, as children fear to go in the Dark
   These are the words of
   A) Shakespeare   B) Addison   C) Steele   D) Bacon

**2002 - 2003**

9. Dr. Faustus was an adaptation of
   A) Homer     B) Virgil     C) Goethe     D) Plato

10. Which English King was associated with the publication of Authorized version of the Bible?
    A) James I   B) Edward   C) George   D) Henry VIII

11. Who does not appear in the play Alchemis?
    A) Face   B) Subtle   C) Love   D) Mammon

12. Who wrote the play ‘The Spanish Tiragedy’?
    A) Marlowe   B) Green   C) Nashe   D) Kyd

13. Who wrote An Apologie for Poetry?
    A) Sidney   B) Shelley   C) Coleridge   D) Dryden

14. The love poem of Spenser is
    A) L’Allegro   B) Epithalamion   C) II Penseroso   D) Astrophel and Stella

15. Among the following who is not primarily a playwright?
    A) Marlowe   B) Webster   C) Dekker   D) Chaucer

16. Helen of Troy appears in the play
    A) Dr. Faustus   B) Edward II   C) The Jew of Malta   D) Tamburlaine

17. ‘Comedy of Humours’ was developed in the 16th Century by
    A) Marlowe   B) Dekker   C) Webster   D) Johnson

18. Who deals with “Wife of Bath”? 
    A) Spenser   B) Sidney   C) Donne   D) Chaucer

19. Who wrote the following lines?
    “Some books are to be tasted, others to be swallowed and some few to be chewed and
digested.”
    A) Addison   B) Goldsmith   C) Bacon   D) Steele

20. In English Literature the sonnet was introduced by
    A) Thomas Wyatt   B) Shakespeare   C) Philip Sidney   D) Spenser
2003 – 04:
21. Sir Epicure Mammon appears in
   A) Spanish Tragedy B) Alchemist C) Rape of the Lock D) Dr. Faustus
22. Who among the following was found to be a professor of Sham religion?
   A) Apoliyon B) Judge Hategood C) Talkative D) Flatterer
23. Wife of Bath is a character in
   A) The Prologue to Canterbury Tales B) The Shepherd’s Calender
   C) The Spanish Tragedy D) Hero and Leander
24. ‘The Book of Job’ deals with
   A) Human sufferings B) Social problems
   C) Political problems D) Ethnic problems
25. ‘Epithalamion’ is a/an
   A) Elegy B) Marriage Hymn C) Ballad D) Epic
26. The Printing Press was invented by
   A) William Caxton B) Marvel C) Stephenson D) Jennings
27. Who wrote the play ‘Alchemist’?
   A) Thomas Kyd B) Marlowe C) Ben Johnson D) Robert Greene
28. ‘Dry light is ever the best’ – these lines occur in
   A) Of Revenge B) Of Friendship C) Of Studies D) Of Adversity
29. Faerie Queene is a/an
   A) allegory B) ode C) sonnet D) elegy
30. “Was this the face that launched a thousand ships…?”
   Here ‘the face’ refers to the face of
   A) Rosalind B) Helen of Troy C) Venus D) Duchess of Vanholt
31. Job’s friends are
   A) Jacob, Labar, Isaac B) Abraham, Jacob, Lot
   C) Zophar, Eliphaz, Bildad D) Bildad, isaac, Jacob
32. “To fashion a gentleman or noble person in virtuous and gentle discipline” was the poet’s invention when he wrote
   A) The faerie Queene B) The Canterbury Tales
   C) Songs and Sonnets D) Doctor Faustus
33. Norman conquest occurred in the year
   A) 1066 A.D. B) 1066 B.C. C) 1660 A.D. D) 1150 A.D.

2005 – 06:
34. Job, the Biblical character, lived in the land of
   A) Egypt B) Uz C) Galilea D) Jordan

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35. The scenic background of Spenser’s ‘Faerie Queene’ is
   A) Ireland  B) Scotland  C) England  D) France
36. Who said, “The virtue of Prosperity is Temperance, the virtue of Adversity is Fortitude”?
   A) John Bunyan  B) Bacon  C) Sydney  D) Ben Johnson
37. Sydney’s Apologie for Poetrie’s is considered to be
   A) A Defence of poetry  B) An attack on poetry  
   C) An account of poetry  D) A description of poetry
38. The pilgrims in ‘The Canterbury Tales’ met at
   A) Coffee Houses  B) Theatre  C) Tabard Inn  D) Cathedral
39. The expression “Hieronymo’s mad again” is from
   A) The Spanish Tragedy  B) Doctor Faustus  C) The Wasteland  D) Hamlet
40. “A sound magician is a mighty god.” This line is from
   A) Faerie Queene  B) The Alchemist  C) Prologue to Canterbury Tales  D) Dr. Faustus
41. The Alchemist in Ben Johnson’s play is
   A) Sri Epicure Mammon  B) Face  C) Subtle  D) Lovewit

2006 – 07:
42. How many pilgrims set out on pilgrimage to the shrine of St. Thomas Becket at Canterbury?
   A) 27  B) 28  C) 29  D) 30
43. The character, Una, in Spenser’s The Faerie Queene – Book I stands for
   A) falsehood  B) Chastity  C) Arrogance  D) Truth
44. Spenser’s “Prothalamion” is called
   A) a spousal verse  B) a bridal verse  C) a spousal song  D) a bridal song
45. Who introduced the Italian sonnet form into England?
   A) Surrey  B) Wyatt  C) Chaucer  D) Shakespeare
46. What, according to Bacon, has “the shadow of a lie”?
   A) Truth  B) Poesy  C) Fiction  D) Imagination
47. Vindictive persons, according to Bacon, live the life of the
   A) Devils  B) Ghosts  C) Witches  D) Evil spirits
48. Who of the following is not one of the friends who argues with Job?
   A) Isaiah  B) Zophar  C) Eliphaz  D) Bildad
49. “Was this the face that launch’d a thousand ships
   And burnt the topless towers of Illium?”
Whose face is referred to here?
A) Cleopatra           B) Helen of Troy
C) Calpurnia           D) the Paramour of Alexander the Great

50. Thomas Kyd’s The Spanish Tragedy was modelled on
A) the Senecan tragedy    B) the Greek tragedy
C) the Shakespearean tragedy   D) the Classical tragedy

51. Which of the following is not one of the four ‘humours’?
A) Sanguine             B) Melancholic          C) Phlegmatic        D) Chloric

52. Whom does Philip Sidney call “the right popular philosopher”?
A) The tragedian        B) The comedian        C) The poet            D) The sonneteer

53. George Herbert’s use of ‘pulley’ is
A) Metonymy            B) Simile              C) Metaphor           D) Metaphosical conceit

2011 – 12:

54. Two of the stories in The Canterbury Tales are in prose. They are
A) Melibeus Tale and The Parson's Tale
B) Second Nun's Tale and canon's Yeoman's Tale
C) Manciple's Tale and Parson's Tale
D) Nun's Priest Tale and Monk's Tale

55. ................ ninety-six love poems appeared posthumously in a compendium called "Tottel's Miscellany".
A) Spenser's           B) Chaucer's           C) Sidney's           D) Wyatt's

56. Faerie Queene is set out to be a story with ............ Who undertake various enterprises in honour.
A) Twelve Knights of Mary    B) Twelve Knights of Elizabeth
C) Twelve Knights of Matilda  D) Twelve Knights of Victoria.

57. A 'spousal ode' privately printed in 1596 is
A) Astrophel B) Epithalamion  C) Prothalamion D) Amoretti

58. Marlowe through Doctor Faustus gives an old ............ a glowing Renaissance setting.
A) Mesolithic legend        B) Neolithic tale
C) medieval legend          D) Middle Paleolithic tale

59. Job had
A) three daughters and three sons    B) seven daughters and seven sons
C) seven daughters and three sons    D) seven sons and three daughters

60. There are excellent sketches of humbugs and gulls of every variety in
A) Antonio's Revenge  B) Tumberlain the Great
C) The White Devil  D) The Alchemist

61. The Spanish Tragedy opens with appearance of
A) Andrea's Ghost  B) Rebellion of the Viceroy
C) Love of Balthazar  D) Dispute of Horatio

62. Reading maketh a full man, ............ A ready man and writing an exact man.
A) conference  B) disquisition  C) quietude  D) sermon

2012 - 13:

63. Identify the play which is commended by Sidney in his Apologie for Poetrie, for "its stately speeches and notable morality"
A) Roister Doister  B) Every Man  C) Gorboduc  D) Hamlet

64. In the Alchemist, ............ is a voluptuous knight
A) Sir. Epicure Mammon  B) Ananias  C) Love-wit  D) Face

65. In prothalamion, ............ is described by spenser as "my most kindly nurse"
A) his wife  B) Queen Elizabeth  C) London  D) Muse

66. According to Sidney, Homer's Ulysses, Achilles and Ajax personify ............
A) wisdom, valour and anger respectively  B) valour, anger and wisdom respectively
C) anger, valour and wisdom respectively  D) heroism, friendship and love

67. Faerie Queene-Book- I deals with the adventures of ............
A) The knight of temperance  B) The Red Cross knight
C) Artegaill, the knight of justice  D) Sir. Calidore

68. Before his damnation, what is the last wish made by Faustus concerning his soul?
A) may his soul go to heaven  B) he wishes, he had no soul, like the animals
C) may his soul rest in peace  D) he should not have rebirth

69. What is the name of the person who sets free the little bird, the pet of Sophia?
A) Master Blifil  B) Mr. Allworthy  C) Will Barnes  D) Molly

70. Identify the poet who said: "But no pleasure is comparable to the standing upon the Vantage ground of truth, and to see the errors and wanderings..... in the vale below.
A) Chancer  B) Spenser  C) Sidney  D) Lucretius

71. In chancer's Prologue to the Canterbury Tales, the pilgrims are on their way to the shrine of ............
A) Samuel Becket  B) St. Jerome  C) Thomas Becket  D) St. Luke

72. In the Spanish Tragedy, Pedringano is condemned and executed for the killing of ............
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A) Horatio       B) Andrea       C) Serberine       D) Bel-Imperia

TRB ENGLISH

2014-15:

56. On which date did Spenser marry Elizabeth Boyle?
   A) 25th June   B) 11th June   C) 19th June   D) 12th June

57. In Chaucer’s Prologue to Canterbury Tales, the shipman is the owner of a vessel called
   A) Madeline   B) Victoria   C) Baltic   D) Princess

58. The wife of Bath besides countless lovers has married _______ husbands
   A) Two   B) Six   C) Four   D) Five

59. Faustus is advised by his friends _______ and _______ to study necromancy.
   A) Horace and Tony   B) Abraham and Chaplain
   C) Ferdinand and Joan   D) Valdes and Cornelius

60. When Faustus signs the treaty with Lucifer, the words that appear on his arm are
   A) Homofuge   B) Consummatum est
   C) Veni mephistophile   D) Vis-à-vis

66. In the essay ‘Of Truth’ Bacon compares Truth to
   A) Sun   B) Daylight   C) Fire   D) Candle-light

67. In the essay ‘Of Friendship’ Bacon says that a __________ is not a company.
   A) Neighbor   B) Relative   C) Senior   D) Crowd

68. Spenser was buried beside __________ in West Minister Abbey.
   A) Shakespeare   B) Lamb   C) Chaucer   D) Sydney

69. In Spenser’s stanza, the last ninth line has twelve syllables. It is called
   A) Alexandrine   B) Parabola   C) Retrain   D) Quatrain

70. The first scene in the Alchemist by Ben Johnson opens with the quarrel between _______ and _______
   A) Simon and Subtle   B) Dapper and Drugger
   C) Face and Subtle   D) Mammon and Surly

2017:

4. Fortitude is the virtue of
   A) Friendship   B) ambition   C) Love
   D) Adversity

8. “Redeem your brother by yielding to my will, or he shall die tomorrow”. Who speaks these words to Isabella?
   A) Claudio   B) Marianna
   C) Angelo   D) Lucio

12. Faustus orders Mephistophelis to appear in the form of a
    A) Little boy   B) Little girl
    C) Handsome man   D) Franciscan Friar

16. Ben Jonson’s ‘The Alchemist’ is at
A) Sentimental Comedy  
B) Anti-sentimental Comedy  
C) Comedy of Humours  
D) Tragi-comedy

17. In which essay did Bacon mention that poesy is “the wine of devils”?
A) Of Studies  
B) Of Revenge  
C) Of Truth  
D) Of Ambition

55. ".....O thou art fairer than the evening air, 
Clad in the beauty of a thousand stars”. These lines are from ……
A) The Spanish Tragedy  
B) The Alchemist  
C) Dr. Faustus  
D) Of Revenge

66. The general plan of the Faerie Queen is expounded in the author’s letter to ……
A) Alfred Noyes  
B) Sir Walter Raleigh  
C) Sir Walter Scott  
D) Queen Elizabeth

70. Which are the two monsters mentioned in The Book of Job?
A) Hippopotamus and Elephant  
B) Dolphin and Behemoth  
C) Whale and Behemoth  
D) Behemoth and Leviathan

80. Where does the opening scene of The Alchemist take Place?
A) Mamman  
B) Lovewit’s house  
C) Doll’s house  
D) Subtle’s house

86. Which of the following arrangements of the writers is chronologically correct according to their dates of birth?
A) Chaucer, Marlowe, Sidney, Bacon  
B) Bacon, Chaucer, Marlowe, Sidney  
C) Chaucer, Sidney, Bacon, Marlowe  
D) Marlowe, Bacon, Sidney, Chaucer

87. Who is the pilgrims’ host at the inn, in the “Prologue to the Canterbury Tales”?
A) Harry Bailey  
B) Nathan Bailey  
C) Harry Blamires  
D) Joan Baillie

97. Which statement is not true of “Epithalamion”?
The poem, Epithalamion is:
A) An ode  
B) About the poet’s wedding day  
C) A musical and visual celebration  
D) Ends with fears of ill omen