

they had been introduced and adopted in the past by men who *were* habituated to Latin. Dr. Theobald had clearly compiled his chapter in ignorance of the previous currency of the words: on this being exposed, he seeks to extricate himself as we have seen. The few pseudo-classic words of which Judge Willis did not trace the previous history, and to which Dr. Theobald points afresh, are mostly not words which a good Latinist would have coined. "Reverb," and "immure" as a noun, are instances in point.

Continuing his rejoinder, Dr. Theobald writes:

And even when the use of any words is represented as an unsuccessful attempt to naturalize a Latin word,—[the words given are *acknown*, *aggravate*, *evitate*, *immanity*, *ruinate*, and *simular*]*—*which is the only (!) kind of assertion of novelty which I make in these cases, I scarcely think there is any inaccuracy, *even if it be shown that the same attempt was made by another writer.* Indeed I admit this myself in reference to one of these words. [Which?]

Dr. Theobald appears to be as impervious to information as to argument. "Acknown" was, as we have seen, an old English word, in no way derived from Latin. "Aggravate" was used by Shakespeare as by all other Englishmen in his day: the meaning has since partly shifted, though the old sense survives. "Evitate" was not an "attempt" on his part to innovate: the word was current; it has since dropped, like so many others. "Immanity" was a fairly common word before Shakespeare, and was used long after him. "Ruinat" was quite common in poetry and drama. "Simular" is the one rare word in the list; but to say that he "attempted to naturalize it" when he found it made to his hand is to trifle with the reader. The phrase, "the same attempt was *made by another writer,*" is of the same order. "Another writer" suggests a contemporary. In most cases the words in question were generations or centuries old.

In so far as Dr. Theobald's reply to Mr. Willis has



reference to the alleged "coincidences" between Bacon and Shakespeare, as distinct from the "classicisms" (in regard to most of which *no* coincidence is shown) they will be dealt with in a later chapter. As regards the two hundred "classical" words of which Mr. Willis has shown the common pre-Shakespearean currency, he makes no better attempt at rebuttal, while professing to examine Mr. Willis's book "somewhat completely," than that above dealt with, save in so far as he complains that over the word "composure" Mr. Willis misrepresented him, and cited against him a use of the word with a meaning quite different from that which he had posited. That might happen without any unfair intention: Dr. Theobald should be the last person to raise questions of candour in controversy. He further alleges that in Mr. Willis's book he is "represented as affirming that Bacon invented such words as Act, Fact, Consequence, Permission, Inequality, Success, Confine, and a host of such familiar words." This is simply not true. Mr. Willis makes no such representation. He points out that Dr. Theobald is as ill-informed and mistaken in ascribing to Bacon new *applications* of old words as in imputing coinages of new words and new collocations of terms.

A word of comment should be added on Dr. Theobald's attempt to discredit Mr. Willis's exposure of him by charging upon his critic inadequate knowledge of the literary ground in dispute. "The fact is," he writes, "that whenever Mr. Willis leaves the province of Puritan literature, in which he is an expert, and attempts Shakespearean criticism, in which he is a novice, he is generally pointless, and frequently mistaken." In strict fact, Mr. Willis has not meddled with "Shakespearean criticism": he has effectually shown, by citations from pre-Shakespearean and later literature, that Dr. Theobald was completely ignorant of precisely the ground he ought to have known. If Mr. Willis's evidence had been con-



finer, as Dr. Theobald hardly suggests, to Puritan literature, so much the more crushing was his confutation; for if Dr. Theobald's spurious array of Baconian terms from the plays could be paralleled and stultified by selections from a single section of Tudor literature, the absurdity of the confuted thesis would only be the more clear. But, as it happens, though Mr. Willis had modestly written that he had "become familiar with only a small portion of English literature extant at the time of Bacon's birth—chiefly the writings of divines, ecclesiastical records, and correspondence," he has taken the pains to collate the collections of Richardson's and the Oxford Dictionaries, and thus does in point of fact present the results of a vastly wider range of inquiry than Dr. Theobald's. The Baconian, like most of his sect, has no pretension to acquaintance with the literature of which a knowledge was specially requisite to give him the right to hold his opinion. A tithe of the trouble taken by Mr. Willis might have cured Dr. Theobald of his delusion, and saved him from his vain task.

Judge Willis may have made incidental mistakes, like the rest of us; but it is not on casual mistakes that he or any of us grounds the indictment of the Baconian theory as set forth by Dr. Theobald, who, broadly speaking, makes nothing but mistakes, in support of an error "gross as a mountain." It is in a manner monstrous that such a mere accumulation of blunders should have to be disposed of in detail; but if the Baconian delusion is to be dissipated; if credulous men of culture, with limited reading—who, as Judge Willis remarks, "seem to have no power to think for themselves"—are to be saved from the contagion of the method of ignorance, we must deal with this as we have dealt with other manipulations of the myth. After all, Dr. Theobald is on all fours with Lord Justice Campbell and all the rest of the darkeners of counsel on this theme. To the detailed examination, then, let us turn.



AS THE BACONIAN MINT is not generally accessible, I will present summarily the series of words in Shakespeare which Dr. Theobald puts forward as "classically" framed and therefore Baconian, and which Judge Willis shows to have been in current use long before or about 1600; prefacing them, as does Mr. Willis, with an exposure of a few of the "coincidences" of phrase which Dr. Theobald cites as specially significant of Baconian authorship. Of this last order of phrases Mr. Willis took only a few samples: in a later chapter it will be dealt with more fully. I shall take leave to supplement Mr. Willis's illustrations with some borrowed from Mr. Crawford; adding yet further instances, in a number of cases, in brackets. In regard to some words, again, I have substituted my own illustrations for those given by the first writer.<sup>1</sup> It is worth noting that Judge Willis wrought his demonstration in the conviction that Shakespeare *had* classical scholarship, while Mr. Crawford, who deals only incidentally with this point in his valuable essay on "The Bacon-Shakespeare Question,"<sup>2</sup> argues to the same effect as Judge Willis in the conviction that Shakespeare was *not* classically cultured.

I. Gross and palpable (M. N. D., V, i, 374; I HENRY IV, II, iv, 250).

Grossly and papably offended.

Hooker, *Eccles. Polity*.

Gross and palpable.

Bancroft, *Platform of Episcopacy*, (1594),  
ed. 1663, p. 187.

Gross and palpable blindness.

Trans. of Calvin's *Sermons on Deuteronomy*, by T. W., 1583:  
*Letter to the Reader*.

<sup>1</sup> Judge Willis's book, unfortunately, was imperfectly prepared for the press, and insufficiently corrected; and it may be that the references, which are sometimes incomplete, are not always accurate. I have no doubt, however, that they invariably stand for real evidence. The incomplete references are mostly to citations given in the Oxford Dictionary.

<sup>2</sup> In *Collectanea*, Second Series, 1907.



Gross and palpable abuses.

William Fulke, *Answer to the Rhemish New Testament*, 1581.

. . . Sins, whether gross and more palpable or more secret.

Daniel Dyke, *Treatise on Repentance*, 1631, p. 161.

Gross and palpable darkness.

Arthur Dent, *The Ruine of Rome*, 1607.

[Add :

Gross and palpable faults.

Rosdell, Ep. ded. to ed. of Hooper's *Christ and His Office*, 1582.]

2. Starting holes (I HENRY IV ; II, iv, 290).

Said by Dr. Theobald to be "another curious phrase found in both Shakespeare and Bacon." (*See below*, ch. x.) It was a standing phrase in Elizabethan speech. See it in :

The translation of Calvin's Commentary on John, 1584, p. 93 ; on Job, 1584, p. 391.

Hales' address on an Act of Parliament, Ed. VI, given in Strype's *Ecclesiastical Memorials*, iv, 361.

A letter to Thomas Cromwell, by Layton, 1535.

Mr. Crawford (*Collectanea*, ii, 136) further points to the phrase in Jonson's THE CASE IS ALTERED, and in the DISCOVERIES : *De Bonis et Malis* ; in Peele, EDWARD I (first draft : Dyce's ed. p. 415) ; and in Gascoigne's VOYAGE INTO HOLLAND, 1572.

[Add :

A fit cloud to cover their abuse, and not unlike to the starting-hole that Lucinius found. . .

Gosson, *School of Abuse*, Arber's rep. p. 41.

Peradventure some which seek for sterling holes . . . will objecte.

Elyot, *Governour*, ii, 9 (Dent's rep. p. 152).

Smoking this . . . trade out of his starting holes.

Nashe, *Christs Teares*, Works, ed. McKerrow, ii, 152.

Compare Chaucer :

I hold a mouse's herte not worth a leek

That hath but one hole for to sterte to.

*Wife of Bath's Tale*, 572-3.]



3. Top (metaph. : TEMPEST, III, i, 38, &c.).

[See below, ch. ix, for a number of instances of the use of this metaphor. Mr. Willis gives others, mostly from religious writings.]

4. Sweet, sugared, honey, as applied to words (L.L.L. V, ii, 231 ; I HENRY VI, III, iii, 18 ; &c. &c.).

Mr. Willis gives an instance of "wordes . . . well sugred and honied" from the translation of Calvin's Sermons, 1579, p. 961. I could fill pages with instances from general literature ; but it should suffice to mention that "sugar" or "sugared" or "sugaring" is thus metaphorically used six times in Sidney's ASTROPHEL AND STELLA sonnets alone ; and at least four times in the JOCASTA of Gascoigne and his friends (1566). It would probably be difficult to find an Elizabethan poet or dramatist who did *not* use it. "Honeyed" is no less hackneyed ; and "sweet," as applied to words, is one of the commonest figures in the whole range of literature, in all languages. The citation of such metaphors as special to Bacon and Shakespeare is sheer folly.

5. Academe (L.L.L. I, i, 13 ; IV, iii, 303, 352).

Found in *The Book of Good Manners*, 1487.

Found in Sandys' *Travels*, 1610, p. 275.

N. ( [Be it observed that the scansion of the word in LOVE'S LABOUR'S LOST is precisely what a good classical scholar would *not* do with it ; though Marston follows Shakespeare in his SCOURGE OF VILLANIE, Sat. iii.]

*Academy*, needless to say, is common. Judge Willis cites Caxton's CHESSE, 1474, p. 86 ; and Greene's FRIAR BACON AND FRIAR BUNGAY, Dyce's ed. p. 155.

[The lexicographers have not brought out the fact that Greene in his *four* uses of the word in FRIAR BACON, and also in his MAIDEN'S DREAM, st. 40, makes it scan Acad my, as does Daniel.]



6. *Accite*. (Used by Shakespeare, jocularly, in the sense of "excite," 2 HENRY IV, II, ii, 64. Occurs in TITUS ANDRONICUS in the regular sense.)

*Ascited* occurs in Fish's SUPPLICATION OF BEGGARS, 1528; in a letter of William Barlow to Thomas Cromwell, April, 1536; *Accite* in Ben Jonson's UNDERWOODS (*Execration upon Vulcan*), in the phrase ("accite . . . appetite") which may conform either to the jocular or to the serious meaning.

[Add :

Afore that Queen I caused to be accited.

Wyatt's *Complaint of Love*.

*Summer*. I asyte you in our court to appear.

*Impatient Poverty*, 1560, near end.]

7. *Acknown* ("be acknown" = acknowledge: OTHELLO, III, iii, 319).

(See above, p. 264.) Occurs in Wilson's trans. of Demosthenes, 1570, p. 98.

*Aknown* in Tyndale's Expos. of Matthew, 1532, Parker Soc. rep. i, 80; also in Message of the Council of England to Philip II, in Strype, *Eccles. Memor.*, vi, 103.

So would I not have a translator ashamed to be acknownen of his translation.

Pattenham, *Arte of English Poesie*, 1589, Arber's rep. p. 260.

*Acknown* is also found in Henry Smith, 1591 (no ref.); Ben Jonson, VOLPONE, 1605, v, 4.

[Add :

Yet are they loth to be acknownen of their skill.

Puttenham, as cited, p. 37.

Joseph of Arimathea and Nichodemus . . . durst not be acknownen of him [Jesus].

Tyndale, *Answer to Sir T. More*, 1531. Parker Soc. rep. iii, 38.

I do not marvel although you will not be acknownen of this marriage.

Lady Lumley's *Iphigeneya* (c. 1550), Malone Soc. ed. 1. 750.

But ours [misfortune] of others will not be acknownen.

Kyd's trans. of Garnier's *Cornelia*, 1594, Act ii.]



8. Advertising (as used in MEASURE FOR MEASURE, V, i, 387).

Compare: To whose doctrine I did me advertise.  
Hawes' PASTIME OF PLEASURE, 1509, v, 1.

[Advertise = apprise is normal and common in Tudor English.]

9. Aggravate (= make heavier: RICHARD II, I, i, 43; Sonnet 146).

To aggravate their oath.

Coverdale, 1549.

Aggravate his sins.

Aggravate this tragical counsel.

Henry Smith, 1590.

Aggravation of offences.

Adams, Sermon on "The White Devil."

Aggravated their discontents.

Sandys' *Travels*, 1610.

["To make heavier" is simply the primary and then normal meaning of the word. Compare "aggregge" in Chaucer. The very line in Shakespeare's Sonnet 146, upon which Dr. Theobald founds:

And make that pine to *aggravate* thy store,

is an echo from Daniel:

Then, O injurious Land, what dost thou gain  
To *aggravate* thine own afflictions store.

*Civil Wars* (1595) B. ii, st. 16.

Compare:

I know my pitied love doth aggravate  
Envy and wrath for these wrongs offerèd.

*Id.* Letter from Octavia to Marcus Antonius, st. 43.

Who, ever aggravating that which feeds  
Their fears.

*Id.* *Civil Wars*, ed. 1602, i, 122.

Thereby aggravating the offence to God.

Elyot, *The Governour*, i, 19 (Dent's rep. p. 85).

Tullus, aggravating the matter.

North, tr. of *Life of Coriolanus* (Sh. *Plutarch*, p. 27).

To add more grief to aggravate my sorrow.

Daniel, *Delia* (1592) S. 54.



But more to aggravate the heavy cares  
Of my perplexèd mind.

Wilmot, *Tancred and Gismunda*, 1592, v, 1.

To aggravate the measure of our grief.

*Troublesome Raigne of King John*, Pt. I.

Hazlitt's Sh. Library, Pt. II, vol. i, p. 160.

You did so aggravate the jest withal.

Jonson, *Cynthia's Revels*, ii, 1.

Aggravating their offence.

Hooker, *Eccles. Polity*, B. I, ch. xvi, par. 1.]

10. Antres (= caves : Lat. *Antrum* : OTHELLO, I, iii, 140).

[? An old French word, from *antrum*. So all the commentators. But it might have come through the Italian *antro*. It could not conceivably be a new word, thus introduced in a play; even scholars would be at a loss to associate it, on the sudden, with *antrum*. But it was certainly not common, and its meaning is not absolutely certain, though all the commentators connect it with Fr. *antre* a cave. In the Folio the spelling is *Antars*; in the first Quarto it is *Antrees*. It is just possible that the derivation is through Chaucer's *entrée*. In BOECE (ii, pr. 2) he renders *in Jovis limine* by "in the entree, or in the celere [v. r. *seler*] of Jupiter." Elsewhere he translates both *adytum* and *aditum* by "entree" (ii, pr. 1; i, pr. 6), perhaps knowing that *adytum* primarily meant a cave, and confusing the two words.]

why not?

11. Artificial (= skilful, artistic, pertaining to art : M. N. D. III, ii, 203; TIMON, I, i, 37).

The *usual* force of the word.

Very artificial in making of images.

Hakluyt's *Voyages*, 1600.

A cunning and artificial graver.

Barnes's Works, 1541.

[Compare :

Rhetorike, which is the science whereby is taught an artificial form of speaking.

Elyot, *The Governour*, B. I, c. 13.



Artificiall speakers.

*Id. ib.* (P. 56 of Dent's rep.).

Artificiall science or corporal labour.

*Id. ib.* i, 1; p. 5.

Artificial tears.

*Selimus*, l. 449.

A very active and artificial way in driving of a prince's chariot.

Puttenham, *Arte of English Poesie*, Arber's rep. p. 313.

A garden . . . filled with fruitful trees, very orderly and artificially disposed.

Kyd, *The Householder's Philosophie*, trans. from Tasso, Works, ed. Boas, p. 241.

To entertain [deceive] one another with vain hopes and artificial practices.

Fenton's *Guicciardini*, 1579, p. 299.

Secret and artificial practices.

*Id.* p. 602.

Artificial and ceremonial magic.

Nashe, *Terrors of the Night*; Works, ed. McKerrow, i, 367.

With all artificial magnificence adorned. *Id.* p. 379.]

12. **Aspersion** (= dropping of fluid: TEMPEST IV, i, 18).

Aspersions of ink.

Adams, *Sermons*. i, 11.

The Oxford Dictionary cites among other instances:

By the aspersion of the blood of Jesus Christ.

Foxe's *Martyrs*, i, 497.

She did asperse the place with the waters.

Caxton, *Eneydos* (1490) xxiv, 90.

This was of course the primary meaning of the word, in English as in Latin; the moral application is metaphorical and secondary.

13. **Cacodæmon** (RICHARD III, I, iii, 143).

The Oxford Dictionary notes that the word is given and defined, from Plato, in Bartholomew's old encyclopædia, the *De proprietatibus rerum*, of which Trevisa's translation was widely read. It also occurs in Nashe's *TERRORS OF THE NIGHT*, 1593 (Works, McKerrow's ed. i, 376), and, as Mr. Willis notes, thrice in Adams's *SERMONS*, 1605-25.



[Add :

Maketh the image of God the image of Cacodemon.

Hooper, *Answer to the Bishop of Winchester*, 1547,  
Parker Soc. rep. p. 137.

The word had thus a theological currency.]

14. **Capricious** (= goatlike : AS YOU LIKE IT, III, ii, 7).

Word so defined in Carew's version of Huarte's *Examen*, 1594. [It is used with this force by T. Heywood :

What, drawers grow capricious ?

*Fair Maid of the West*, iii, 2 ;

by Webster :

A fine capricious, mathematically jealous coxcomb.

*The White Devil*, i, 1.

and repeatedly by Chapman in THE WIDOW'S TEARS, iii, 1 ; iii, 1 (capricions) ; v, 3.]

15. **Captious** (= "receptive" or "taking"—"captious and intenable sieve" ; ALL'S WELL, I, iii, 207).

So used from 1447.

Capcious, crafty in words to take one in a trap.

Palsgrave, 1530.

By captious words to make me do it.

*Three Ladies of London*, Hazlitt's Dodsley, vi, 293.

[Compare :

[Such captious doom [judgment] as Momus erst did use.

Higgins' add. to *Mirroure for Magistrates*, ed. 1575.

Rep. of 1810, p. 90.]

16. **Cast** (= chaste : AS YOU LIKE IT, III, iv, 16).

Diana . . . the cast goddess.

Lydgate, 1430.

17. **Casual, casualty** (chance, risk : MERCHANT, II, ix, 29 ; LEAR, IV, iii, 45 ; PERICLES, V, i, 93).

The normal sense of the word in the period.

A thing hanging on such casualty.

*Jacob and Esau* (1555) : Hazlitt's Dodsley, ii, 221.



The Oxford Dictionary gives instances from James I (*Kings Quair*); Halliwell, 1500; Wriothesley, 1548; Fabyan, 1494; Wolsey, 1530; and Taverner, 1539. See also CASUALTY.

18. Circumscribed (= limited), Circumscription: TITUS, I, i, 68; HAMLET, I, iii, 22; OTHELLO, I, ii, 26.

Again, the normal meaning of the word.

Not comprehensible nor circumscribed.

More, *Dialogue of Heresy*, 1529.

They that thronged to circumscribe him.

Jonson, *Sejanus*, v, 10.

Circumscribed within the bounds of a certayne of studies.

Elyot, *The Governour*, B. i, c. 14 (Dent's rep. p. 68).

[Add:

Hell hath no limits, nor is circumscribed  
To one self place.

Marlowe, *Faustus*, II, i.

Look! a painted board [a coffin]

Circumscribes all.

Dekker, *The Honest Whore*, iv, 1.

Not to be circumscribed in servile bounds.

Heywood, *Rape of Lucrece*, i, 1.

The time I hope cannot be circumscribed  
Within so short a limit.

*Id.* i, 3, end.]

19. Civil: uncivil (in the "Latin" sense, "pertaining to the State," also = civilised, uncivilised: RICHARD II, III, iii, 101; 2 HENRY VI, III, i, 310).

Again the fundamental, and then the normal, meaning of the terms, as still in "civil service," "civil war."

Compare:

Civil society.

Hooker, *Eccles. Pol.* 1590, B. i, p. 10.

Civil life. Civil industry. The civility of other nations. Civil union.

Lewkenor's trans. of Contrareno, pp. 34, 35, 41, and pref.

Policy and civility. Civil inhabitants. Liberty and civility.

Sandys' *Travels*, 1610; ed. 1637, pref. and pp. 53, 60.



[Add :

Civil service to their prince and contrie.

Ascham, *Scholemaster*, Arber's rep. p. 135.

What's the difference twixt a Christian  
And the uncivil manners of the Turk ?

First Part of *Sir John Oldcastle*, iv, 2.

We that have been so long civil and wealthy in peace.

King James, *Counterblast to Tobacco*, Arber's rep. p. 100.

Civil love of art.

Chapman, *Hymnus in Noctem*.

Uncivil outrages.

Marlowe, 1 *Tamb.* I, 1.

Laws civil. Civil law. Civil policy.

Elyot, *The Governour*, B. i, c. 14.

Better government and civility.

Spenser, *Present State of Ireland*, Globe ed. of Works, p. 609.

Very brute and uncivill (= uncivilised).

*Id.* p. 638.

Even the other day, since England grew to be civill.

*Id. ib.*

Some barbarous outlaw or uncivil kern.

Heywood, *A Woman Killed with Kindness*, v, 1.

A more civil and orderly life.

The savage and uncivil, who were before all science or civility.

The books and studies of the civiler ages.

The most civil countries and commonwealths.

The ancient and civil poets.

All manner of functions civil and martial.

Puttenham, *Arte of English Poesie*, 1589, Arber's rep.  
pp. 22, 26, 27, 30, 31, 33.]

20. **Collect** ("collect these dangers" = *mentally*  
gather together : 2 HENRY VI, III, i, 34 ; TEMPEST, I,  
ii, 13).

The doctrine that may be collected thereof.

*First Book of Discipline*, 1560.

[Add :

Whereof . . . we have collected after this manner.

Foxe, *Acts and Monuments*, Cattley's ed. 1841, i, 96.

And all my cares by cruel Love collected.

Spenser, *Epithalamion*, l. 267.]



21. Collection (same force : CYMBELINE, V, v, 429 ; HAMLET, IV, v, 7).

By a collection and discourse of reason.

More's *Dialogue of Heresy*.

Your own only probable collection [of doctrine].

Hooker, *Eccles. Pol.* ed. 1823, p. 102.

The Oxford Dictionary gives :

As by a brief collection of the whole chapter . . . shall appear  
1579, Fulke, Heskins Parl. 35.

Most severe in fashion and collection of himself.

Jonson, *Poetaster*, v, 1.

[Add :

Not the commandments of God but your own erroneous collections.

Hooker, *Eccles. Pol.* pref. ch. viii, §5.

Only deduced they are out of Scripture by collection.

*Id.* B. I, ch. xiv, §2.

All collections speak he was the soldier.

Chapman, *The Widow's Tears*, v, 3.]

22. Comfort (legal sense, aiding or helping : LEAR, III, v, 21 ; TITUS, II, iii, 209).

See above, p. 77, as to the currency of the term in proclamations and in old English.

Neither aiding nor comforting (in an assassination).

Grafton's *Chronicle*, 1568, ii, 74.

[Latimer has :

Thou shalt first kill the great Turks, and discomfort and thrust them down.

*Second Sermon on the Card.*]

23. Complement ( = completing, filling up : OTHELLO, I, i, 61).

For complement and execution of justice.

Hakluyt's *Voyages*, ix, 153.

Compare *Faerie Queene*, B. III, c. v, st. 55.

[Add :

All the rare qualities humours, and complements of a gentleman.

Jonson, *Every Man out of his Humour*, i, 1.]



24. Composition (= coherence, consistency : OTHELLO I, iii, 1).

Disordered composition.

Thynne's *Animadversions*, 1597.

[The Oxford Dictionary gives 26 senses of this word, putting the OTHELLO passage as a case by itself. It is really a case of the *logical* application of the term = synthesis. Bacon does *not* so use it, but it was current in the schools, in the teaching of logic, arithmetic, and mathematics. There is no *coinage* in the matter.]

25. Composure (= composition : ANTONY, I, iv, 22 ; TROILUS, II, iii, 251).

Demosthenes in the composure of . . . his orations.

Ben Jonson, *Cynthia's Revels*, i, 1.

[See also *Every Man out of his Humour*, ii, 1.]

The harsh composure and conveyance of the style.

R. Johnson, *Kingdom and Commonwealth*, 1603 (N.E.D.).

[Add :

Marston (THE MALCONTENT, ii, 4) has "composure" for "ingredients." Compare :

And yet even this doth the divine inspiration render vast, illustrious, and of miraculous composure.

Chapman, Ep. Ded. to trans. of *Odyssey*.

Dr. Theobald protests (pref. to 1904 ed. p. vii) that Mr. Willis's instances do not meet his case, contending that, by the testimony of the Oxford Dictionary, the word as used in TROILUS has a wider meaning than that of literary composition. It is really a mere case of using the idea of "structure" or "composition" in different applications. Obviously one sense is no more "classic" than another; and it was the classic *derivation* of the word that Dr. Theobald was arguing for. The thesis of "augmentations of meaning" becomes a chimera in his hands.]

26. Compound (= arrange, settle, as a quarrel : JOHN, II, i, 281, &c.).

The regular force of the word. Instances needless.



27. **Concent** ( = harmony : HENRY V, I, ii, 180).

Sing with one concent.

Fairfax's trans. of Tasso's *Jerusalem*, B. xviii, st. 19.

In true concent meet.

Drayton, *Barons' Wars*, iii, 114.

That concent . . . which doth draw things together.

*Id.* Eclogue vii, 177.

[Add :

For love is a celestial harmony

Of likely hearts composed of stars' concent.

Spenser, *Hymn in Honour of Beauty*.

Therefore are they called the Muses' birds, because they follow not the sound so much as the consent.

Lilly, *Euphues and his England*, Arber's rep. p. 262.

O sweet consent between a crowde [fiddle] and a Jewes harpe.

*Id.* *Campaspe*, ii, 1.

As in music divers strings cause a more delicate consent.

*Id. ib.* iii, 4.

Sung . . . with sweet concent.

Spenser, *Faerie Queene*, III, xii, 5.

A sweet consent, of Musick's sacred sound.

Gascoigne, *The Steel Glas*. Cunliffe's ed. of Works, ii, 152.

O divine Apollo, O sweet consent ! [in Apollo's song].

Lilly, *Mydas*, iv, 1.

My lute, though it have many strings, maketh a sweet consent.

*Id.* *Love's Metamorphosis*, iii, 1.]

28. **Conduce** ( = educe or " be conducted," " occur " : " Within my soul there doth conduce a fight." TROILUS, V, ii, 147 ; also = lead to, promote : TROILUS, II, ii, 168). Merely variants of the fundamental meaning :

The conducting and setting forth of amity and peace.

Letter of Wolsey to Henry VIII, 1527.

[Compare :

That can so conduce him from the rocks on that side.

More, *Dialogue of Comfort*, rep. p. 213.]

29. **Conduct** (noun, = guidance : TROILUS, II, ii, 61).

By conduct of some star.

Spenser, Sonnet 34.



[Add :

Ye have also this word *Conduict*, a French word, but well allowed of us, and long since usual . . . it is applied only to the leading of a Captain.

Puttenham, *Arte of English Poesie*, Arber's rep. p.159.

The conducted policies of wise and expert captaines.

Elyot, *Governour*, i, 11.

And lead thy thousand horse with my conduct.

Marlowe, 1 *Tamb.* i, 2.

To wend with him and be his conduct true.

Spenser, *F. Q.* VI, xi, 35.

For conduct of all which.

Chapman, tr. of *Iliad*, i, 144.]

Other instances in N. E. D.

30. Confine (= boundary : HAMLET, I, i, 154 : derivations in other passages).

A perfectly normal word, usually in the plural :

Princes have less confines to their wills.

Strype, *Eccles. Mem.* iv, 370.

The countries which confine there together.

North's Plutarch.

Also Hall's Chronicle, ii, 171 b.

[Add :

Sir, said the King, I have divers confins and neighbours.

Elyot, *Governour*, B. i, c. 20.

He removed his camp as far from their confines as he could.

North, *Life of Coriolanus* (Shakespeare's Plutarch, p. 29).

Leaving the confines of fair Italy.

*Lochrine*, I, i.

To which confines [of Wales] . . . we will amain.

Peele, *Edward I*, Ed. Dyce, p. 386.

Other nations that us here confine.

Fairfax's tr. of Tasso's *Jerusalem*, B. v, st. 50.

Is the Sophi entered our confines ?

*Selimus*, l. 959.

Fill all the confines with fire, sword, and blood.

*Id.* l. 1376.

To set thy feet within the Turkish confines.

*Id.* l. 2451.



Those tracts divine  
That are the confines of the triple world.  
Chapman, *Eugenia*, Induc. l. 9.

Ye are at this present in the confines and borders of Babylon.  
Philpot, Letter of 1555. Parker Soc. vol. p. 239.  
Even in the confines of mine age.

Daniel, *Cleopatra*, 1594, l. 175.  
In confines of the dead.  
*Id.* l. 331.

We durst not continue longer so near her confines.  
Hooker, *Eccles. Pol.* pref. ch. viii, §1.

The confines of Rome. . . . The jurisdictions of confines.  
Fenton's Guicciardini, 1579, p. 7.

We fight not, we, t'enlarge our scant confines.  
Kyd, trans. of Garnier's *Cornelia*, v, 5.

Ere this, I would have taught thee to usurp  
Upon our confines.  
*The Weakest Goeth to the Wall* (1600) iv, 1.

And in your confines, with his lawless train,  
Daily commits uncivil outrages.  
Marlowe, 1 *Tamb.* i, 1.]

31. Congreeing (HENRY V, I, ii, 180).

Dr. Theobald observes that this is "a new word, classically *constructed* if not classically derived. It is probably an echo of *congregior* (*congressus*) or of *congeno*." (?) Mr. Willis rationally suggests that it is made by combining "con" and "gree" = "agree"; that is to say, it is a pseudo-classical coinage, *not* the work of a scholar. But the very existence of the word is doubtful. The Quarto of 1608 has *congrueth*; and the earlier editors surmised that the Folio word was a misprint for "congruing." Still, "congreeing" was a quite possible coinage for one *not* restrained by scholarly usage.

32. Congruent (= appropriate, suitable: L. L. L. I, ii, 14).

Not agreeable nor congruent to his Majesty.  
Elyot, *Governour*.

Good congruity.

Tyndale; Parker Soc. ed. p. 337.



[Add :

It is therefore congruent and according that . . .

Elyot, *B. i, c. 1, p. 5.*

First, it is of good congruence that . . .

*Id. B. i, c. 3, p. 17.*

It shall not be incongruent to our matter.

*Id. B. i, c. 13, p. 57.*

Easy and congruent to his strength.

*Id. B. i, c. 27, p. 112.*

Of good reason and congruence.

*Id. B. iii, c. 22.]*

33. **Consign** (= subscribe, ratify, yield : 2 HENRY IV, V, ii, 143 ; HENRY V, V, ii, 326 ; Song in CYMBELINE, IV, ii).

The Oxford Dictionary gives :

My father hath consigned and confirmed me.

Tyndale, *Works*, 457.

Laying their hands upon them and consigning them with holy chrism.

Strype, *Eccles. Mem.* I, App. lxxxviii, 245.

So that by baptism we are initiated and consigned into the worship of one God.

Tyndale, *Lord's Supper*, 44.

Have all the prizes consigned into their hands

Wriothesley (1528) in Pocock, *Rec. Ref.* I, xii, 80.

34. **Consist** (= Lat. *consisto*, to take a stand, &c.—“Consist upon” : 2 HENRY IV, IV, i, 185).

Quite common. The Oxford Dictionary gives :

The English imperie consisteth on sure pillars.

Polydore Vergil, trans. *circa* 1534.

Parallelograms consisting upon equal bases.

Billingsley (1570) *Euclid*, I, xxxvi, 46.

This temple seemed to consist upon pillars of porphyry.

Segar (1602) *Hon. Mil. and Civ.* III, liv, §3, 197.

To think that the commonwealth consisted on his safety.

Greene, *Pandosto*, 1588.

35. **Constringed** (TROILUS AND CRESSIDA, V, ii, 173).

Constringed with a muscle.

Burton, *Anatomy of Melancholy*.



The Oxford Dictionary gives "constringent" from Sir C. Heydon in 1603, and "constringeth" from T. Wright in 1604. The word was clearly current before Shakespeare, though certainly rare.

36. **Contain** (= *contineo*, restrain or encompass. SHREW, Ind. I, 100; TROILUS, V, ii, 180, &c.). **Content** (from same root: TROILUS, I, ii, 320).

Words used in these and various other senses long before Shakespeare. See Oxford Dictionary, s. v.

37. **Continent** (same derivation); as in

The rivers have o'erborne their continents.

*Mid. Night's Dream*, II, 1, 92.

So used by Bacon: "then is the continent greater than the content." Hallam (*see above*, p. 253), cited and supported by Mr. G. Greenwood (SHAKESPEARE PROBLEM RESTATED, p. 125), pointed to Shakespeare's use of this word as an indication of "classical" knowledge. It might or might not have been a reminiscence, but it is certainly not a proof thereof. As a matter of fact, the phrase "whereof the continent exceedeth the thing contained" occurs in North's Plutarch, 1579; also in Field's play A WOMAN IS A WEATHERCOCK (1609), and in Adams's Sermons (1612: preached long before that date).

[Further, the word is used in the sense of "bounds" by Marlowe:

Afric and Europe bordering on your land,  
And continent to your dominion.

1 *Tamburlaine*, i, 2.

Between this sense and the normal use of continent for "that which contains," there is no room for ascribing any innovation to Shakespeare.

Compare:

Hark how loud the Greeks laugh, who did take  
Thy fair form for a continent of parts as fair.

Chapman, trans. of *Iliad*, iii, 43.]



38. **Contraction** (= drawing together, as in marriage: HAMLET, III, iv, 45).

The Oxford Dictionary gives :

The mutual contraction of a perpetual league.

Hakluyt's *Voyages*, 1598, i, 180.

The city of Palma, where there is great contraction for wines.

*Id.* II, ii, 316.

The merchants do leave their contractions and trafickes.

Parke's trans. of Mendoza's *History of China*  
(1588) p. 74.

39. **Contrive** (= pass away time: TAMING OF THE SHREW, I, ii, 276).

Tarry and abide here to contrive your time.

Painter's *Palace of Pleasure*, i, 116 b.

In travelling countries we three have contrived

Full many a year.

Edwards, *Damon and Pithias*, Hazlitt's Dodsley,  
iv, 26.

[Compare Puttenham's title: "The Arte of English Poesie contrived into three Bookes."]

40. **Conveniencies** (=agreements. OTHELLO, II, i, 234)

The Oxford Dictionary gives :

There is no convenience between Christ and Belial.

T. Sampson, in Strype's *Eccles. Memor.* (1554) III,  
App. xviii, p. 52.

This kind of man created God of a marvellous convenience with all other manner of creatures.

Sir T. More (1534), *Works*, 1274, 1.

For the conclusion of such conveniencies as were drawn and articulated between the D. of Somerset and the said company.

(1551) Strype, II, xxix, 243.

The convenience of both their ages and estates.

Grafton's *Chronicle* (1568) ii, 772.

[Compare :

Again every sin, a remedy convenient.

Medwall's Interlude, *Nature* (c. 1490), Farmer's  
*Lost Tudor Plays*, p. 123.

The word is constantly used with this force by Tudor writers.]



41. Convent (vb. from *convenit*: TWELFTH NIGHT, V, i, 391).

This again is one of the primary and common uses of the word. The Oxford Dictionary gives many instances :

Unneth the Christians could safely convent in their own houses.  
Foxe, *Martyrs* (1563-87).

Crescentius with the people conventing against the said Gregorie.

*Id.*

The king conventing his nobles and clarkes together.

Grafton's *Chronicle*, ii, 56.

And each one to a divers sect convents.

Warner, *Albion's England*, ix, liii.

42. Conversation (used of thoughts or mental life : ALL'S WELL, I, iii, 238).

As a consultation of the Concordance to the Bible would soon make clear to any one, this word in Shakespeare's day had a much wider range of meaning than it now retains. "Walk and conversation" did not mean "walk and talk." *E.g.* :

To him that ordereth his conversation aright will I show the salvation of God. Ps. 1, 23.

Compare :

Both men and women whose conversation in old times was beautified with singular gifts of the Holy Spirit.

Miles Coverdale's pref. to *Letters of Martyrs*.

[Add :

In all conversation, deeds, laws, bargains, covenants, ordinances and decrees of men.

Tyndale's *Answer to More*, Parker Soc. rep. p. 56.

Andrew, being conversant in a city of Achaia called Patræ.

Foxe's *Acts and Monuments*, Cattley's ed. 1841, i, 96.

The disorder of life and conversation.

*Id.* i, 4.

The life and conversation of the court of Rome.

*Id.* p. 6.



To lay down their old conversation. *Id.* p. 74.

There is made conversant amonge men in authoritie a vice very ugly and monstrouse . . . this monstre is called in englysshe Detraction.

Elyot, *The Governour*, B. iii, c. 27.

They that have their conversation in heaven under an undefiled faith.

Bale, *The Image of Both Churches*, c. 1540, Parker Soc. rep. p. 432.

Which shall in those days live and be among men conversant.

*Id.* Pref. to *First Exam. of Anne Askewe*, rep. p. 137.

Sithence the time that the blessed Apostles were here conversant.

Hooker, *Eccles. Pol.* pref. iv, §1.

To be reasonable . . . through all our moral conversation.

Pecock, *Repressor of Over Much Blaming*, Pt. iv, ch. 9 (Rolls ed. ii, 472).

To Christes Gospell your conversacyon apply.

Bale, *Interlude of John the Baptist*, Harl. Misc. rep. 1808, i, 207.

Your conversacyon, which is in a sore decay.

*Id.* p. 205.

He that bendeth to follow his own inclination

Must needs live a wicked and vile conversation.

Interlude of *The Trial of Treasure*, 1567, Percy Soc. rep. p. 16.

And those that be thankful in their conversation.

*Id.* p. 27.]

Dr. Theobald connects Shakespeare's use of "conversation" with Bacon's phrase, "a man's tossing his thoughts," concerning which Edward Fitzgerald said, "I know not from what metaphor Bacon took his 'tosseth.'" As usual, we are dealing with a common Elizabethan phrase:

The cause is debated and tossed to and fro.

*Rhemish New Testament*, p. 89.

In tossing it often with myself to and fro.

Edwards, *Damon and Pithias*, Hazlitt's Dodsley, iv, 65.

And while he talked, great things

Toss'd in his thought.

Fairfax's Tasso, ed. 1624, p. 326.



[Add :

After often tossing it up and down in the mind.

Elyot, *The Governour*, B. iii, c. 24, Dent's rep. p. 277.

With much and long deliberation to be resolved and tossed in the mind.

*Id.* c. 28, p. 291.

Spend four or five years in tossing all the rules of grammar in common schools.

Ascham, *The Scholemaster*, Arber's rep. p. 95.

Tossing and troubling young wits (making Latin verses).

*Id.* p. 101.

The mind . . . occupied in turning and tossing itself many ways.

*Id.* p. 110.

In his breast a thousand cares he tossed.

Fairfax's Tasso, B. v, st. 92.

He left him tossing in his thought

A thousand doubts.

*Id.* B. vi, st. 101.

I tost my imaginations a thousand waies.

Nashe, *Pierce Penilesse* ; Works, ed. McKerrow, i, 158.

Thus my conscience being tossed in the waves of a scrupulous mind.

Henry VIII, cited in Holinshed's History.

Toss'd and tormented with the tedious thought.

Sackville, Induction to the *Mirroure for Magistrates*,  
st. 33.

Whose dryer brain

Is tost with troubled sights and fancies weak.

Spenser, *Faerie Queene*, B. 1, c. i, st. 42.

That troublous dream gan freshly toss his brain.

*Id.* *ib.* st. 55.

With seven years' tossing necromantic charms.

Greene, *Friar Bacon and Friar Bungay*, ed. Dyce, p. 172.

The fearful tossing, in the latest night,

Of papers full of necromatic charms.

*Id.* *ib.* p. 175.

The tempests of tossing fantasy.

Gascoigne, *Adventures of F. J.*, Cunliffe's ed. of  
Works, i, 421.

Tossing their light opinions to and fro.

Davies, *Nosce Teipsum*, 1599, ed. Grosart, i, 27.]



43. Convicted, Convince (= defeat, overcome: JOHN; III, iv, 2; MACBETH, I, vii, 63).

Them to convince by force of arms.

Preston's *Cambyses*, 1570: Hazlitt's Dodsley, iv, 174.

Hippolita being convicted by Theseus, for her singular stoutness and courage was married to him.

*Pilgrim Princes*, 1607.

["Convince" for "convict" was a standing usage. See the Authorised Version, Job, xxxii, 12; John, viii, 46; xvi, 8; Acts xviii, 28; 1 Cor. xiv, 24; Tit. i, 9; James, ii, 9; Jude, 15. Could not the Baconians consult even *this* source for Elizabethan and Jacobean English? Of course Bacon used the word, like every one else. Convict = overcome is equally common, and convince thus = overcome. In the COVENTRY MYSTERIES we have:

By the fruit of your [Mary's] body was convycte his [Satan's] vyolens.

Sh. Soc. ed. p. 388.

So in the old morality play, MANKIND, c. 1475 (Farmer's LOST TUDOR PLAYS, pp. 18-19):

My father, Mercy, advised me to be of a good cheer,  
And again my enemies manly for to fight.  
I shall convict them, I hope, every one.

"Conviction," with this force, occurs in Chapman's CÆSAR AND POMPEY, v, 1.

Compare:

Born slavish barbarism to convince.

Chapman, Sonnets appended to trans. of Homer, 13.

Chimera the invincible, he sent him to convince.

*Id.* trans. of *Iliad*, vi, 182.

Come ye to convince the mightiest conqueror?

Interlude of *The Trial of Treasure*, 1567, Percy Soc. rep. p. 11.

For surely there was no great need to detect and convince the flattery of Melanthius . . .

Holland's trans. of Plutarch's *Moralia*, Dent's selection, p. 41.

By what different marks shall he be known and convinced . . .

*Id.* p. 45.



When they [the Catilinarians] were convinced in open Senate.  
North, trans. of *Life of Cæsar*. Skeat's *Sh.*  
*Plutarch*, p. 48.

These backbiters and slanderers must be convinced.  
Latimer, *Third Sermon before Edward VI.* Dent's  
rep. p. 112.

I must stop their mouths, convince, refute, and confute.  
*Id. ib.*

Now you look finely indeed, Win! this cap does convince.  
Jonson, *Bartholomew Fair*, i, 1.

Our Persian monarch makes his frown convince  
The strongest truth.  
Daniel, *Philotas*, l. 1804.

Whose wit . . .  
Secret conspiracies could well convince.  
Greene, *A Maiden's Dream*, 1591, st. 17.]

44. *Crescive* (HENRY V, I, i. 65).

"When Shakespeare was a child of three years of age,"  
remarks Judge Willis, "Drant [trans. of Horace] was  
writing: 'The dragons, with proper breasts, do nurse  
their cresyve young.'"

45. *Crisp* (= curling or waving: TEMPEST, IV, i,  
130; 1 HENRY IV, I, iii, 106; TIMON, IV, iii, 183).

Common. The Oxford Dictionary gives instances from  
Cooper's THESAURUS, 1565-73; T. Watson, 1583;  
Gerard's HERBAL, 1597; Higden, 1432, &c.

[Compare :

Canst drink the waters of the crispèd spring?  
*Patient Grissel*, i, 1; again in iv, 2.

Thy dainty hair so curled and crispèd now.  
Drayton, *Idea*, 8.

Her hair disordered, brown, and crispèd wiry.  
Barnes, *Parthenophil and Parthenophe*, son. 13.

Young I'd have him too, and fair,  
Yet a man; with crispèd hair.

Jonson, *Underwoods*, ix.

Crispèd Germans ("Curl'd Sicambrians," four lines later).  
*Id. Sejanus*, iii, 1.

Crispèd groves.  
*Id. The Devil is an Ass*, ii, 2.]



46. Decimation (" a tithed death " : TIMON, V, iv, 31).  
It is needless to go further for this than North's  
Plutarch, used by Shakespeare :

Antonius executed the decimation. For he divided his men  
by ten legions, and then of them he put the tenth legion to death.

47. Defused ( = confused. LEAR, I, iv, 1).

See Oxford Dictionary for many instances.

[The variorum edition gives instances from John  
Maplet's A GREEN FOREST, OR A NATURAL HISTORY,  
1567 ; GREENE'S FAREWELL TO FOLLY, 1591, and  
Beaumont and Fletcher's PASSIONATE MAN. Add :  
Greene's PLANETOMACHIA : Works, ed. Grosart, v, 126 ;  
EDWARD III (sp. diffused) v, i, 126.]

48. Degenerate (implying loss of caste or status, as  
in TROILUS AND CRESSIDA, II, ii, 154).

The primary and then common sense of the term.

Do degenerate from the nobleness of their stock.

Lewkenor, trans. of Cardinal Contrareno's *Republic  
of Venice*, 1599, p. 111.

Degenerate from the examples of our elders.

Foxe's trans. of the Emperor's letter against  
Luther, 1560.

Nothing degenerating from so worthy a father.

Camden, 1603.

[Add :

That for an evil member two or three,  
Or more or less, that be degenerate,  
And fallen from their office and degree.

Thynne, *Debate between Pride and Lowli-  
ness* (c. 1570) Sh. Soc. rep. p. 45.]

49. Deject (adj. = *dejectus* : also verb : TROILUS, II,  
ii, 49, 121).

A perfectly common usage.

Be not of a deject mind for these temptations.

Letter of the Martyr Philpot, 1555.

Christ dejected himself.

Udal, trans. of Erasmus' *Paraphrase*.



Good writers deject me too too much.

Florio's Montaigne.

[Compare :

Is't possible that Stukly, so deject  
In England, lives in Spain in such respect.

*The Play of Stucley*, Simpson's rep. *Sch. of Sh.* i,  
pp. 234-5.

Dejected [=deposed] lady. You do forget yourself.

You are not wise, dejected [=deposed] as you are.

*No-Body and Some-Body*, vol. last cit. pp. 303, 315.

Her authority began immediately to be dejected.

Fenton's trans. of Guicciardini, 1579, p. 12.

Where there is a true and perfect merit

There can be no dejection.

Jonson, *The Poetaster*, 1601, v. 1.

I cannot too much diminish and deject myself.

Chapman, pref. to trans. of *Iliad*.

Men deject. Gold and his dejections.

*Id.* Hymns *In Noctem* and *In Cynthiam*.]

50. Delated, and delation (? = delivering over, accusing : HAMLET, I, ii, 36).

Judge Willis cites :

Delated to the Presbyterie.

*Res. Kirk of Scotland*, March 7, 1575.

[The word was thus used in Scotch legal and ecclesiastical procedure for centuries. But, according to Steevens and Malone (notes on OTHELLO, III, iii, 124, var. ed.) it was not so used in England; and the word in HAMLET is read by most commentators as = *dilated*. (See No. 56, below.) That is the actual reading of the Folios, "de-lated" being found only in the Quartos. And "delated *articles*" would be a blundering use of the Roman term, adopted in Scots law. The word had at that date no English legal currency in the Roman sense. Drummond in his CONVERSATIONS makes Ben Jonson say that "he was delated by Sir James Murray to the King for writing . . . against the Scots in . . . EASTWARD HO;" but



that may be Drummond's own use of a Scots law term, though Jonson in *VOLPONE* (ii, 3) has :

Yet, if I do it not, they may delate  
My slackness to my patron.

*VOLPONE* is dated 1605 ; and the word may have come in with King James. Dr. Theobald is oblivious of the fact that *Bacon* never uses "delate" in that sense, whereas he does use it in the sense of "conveyance" of sound and light—an extension of the force of "dilate." It is probable that if Shakespeare wrote "delated" he meant "dilated" ; and in his use of *that* word he made no "classical" innovation.]

51. Demerits ( = MERITS : *OTHELLO*, I, ii, 24).

For his demerits called the good Duke of Gloucester.

Hall's Chronicle, 1548, p. 151.

[Add :

Demonstrations of prowes and valoure diverslie distributed according to the qualities and worthines of the parsons demereting the same.

Herald's document of 1568, cited by Dyce in  
biog. introd. to Middleton's Works, 1840, i, p. x.]

52. Demise (*RICHARD III*, iv, 246).

Claimed by Dr. Theobald as "a legal term used once by Shakespeare and *by no other poet*"—a random assertion based, not on any study of Elizabethan poetry, but on the simple fact that the Oxford Dictionary gives no other poetic instance !

but is there  
such an in-  
stance?

53. Depend (*Cymbeline*, IV, iii, 22 ; *OTHELLO* I, iii, 369).

[An unintelligible claim. All the meanings of "depend" are close to the primary. The sense in *CYMBELINE* is the common one of "pending."]

54. Deprave, depravation ( = slander. *TROILUS AND CRESSIDA*, V, ii, 130).

Dr. Theobald actually notes this as the primary meaning. As such it was then in common use.



The word is used in this sense by Chaucer (COM-  
PLEYNT OF MARS, l. 207) ; and it remained fixed.

[Compare :

I kam nought to chide  
Ne deprave thi persone.

*Piers Plowman*, l. 1714.

Misjudging and depraving other men.

More's *Dialogue of Comfort Against Tribulation*,  
1534, Dent's rep., p. 223.

Then sought they to deprave [= defame] the translation,  
notes, etc.

Foxe, Ep. ded. to *Acts and Monuments* ; Cattley's  
ed. i, 503.

Easier to deprave all things than to amend anything.

Stubbes, Ep. ded. to *Anatomic of Abuses*, 1583.

Even such a man as Homer wanted not his malicious depravers.

Chapman, Ep. ded. to trans. of *Achilles' Shield*.

Homer, . . . an host of men against any depraver of any  
principle he held.

*Id. ib.*

The worse depraving [= slandering] the better.

*Id.* Ep. ded. to trans. of Hesiod.

Herodotus is unjustly said to praise only the Athenians, that  
all Grecians else he might the more freely deprave.

*Id.*, *A Justification of 'Perseus and Andromeda.'*

He to deprave and abuse the virtue of an herb so generally  
received !

Jonson, *Every Man in his Humour*, iii, 2.

As distant from depraving another man's merit as proclaiming  
his own.

*Id.* *Cynthia's Revels*, ii, 1.

To malign and deprave him.

Pref. to Latimer's *Second Sermon before Edward VI*, 1549.

Lewdly thou my love depravest.

Spenser, *Faerie Queene*, V, vii, 32.

They honoured their benefactors, we deprave and deface them.

Hutchinson, *First Sermon, Of Oppression, &c.*

Parker Soc. rep., p. 309.

Depravers of those that be good.

Roye, *Rede me and be nott Wrothe*, 1528, Whitting-  
ham's rep. p. 72.



I merveyll that ye can this wise him deprave.

Cornish or Heywood, Interlude of *The Four Elements*, Percy Soc. rep. p. 18.]

55. Derogate (adj.), derogation (LEAR, I, iv, 302; CYMBELINE, II, i, 48).

[Another common use of a term. Derogate is used as = derogated. The sense here is not "classical" at all. As Malone pointed out, the idea is "shrunkened." Lear is speaking of a withered or shrunkened body—a metaphorical application of the term. Bullokar's ENGLISH EXPOSITOR, 1616, gives for "derogate" the meaning "impair, diminish." So Hutchinson :

This endless punishment of the wicked is no derogation to God's great mercy.

*The Image of God, or Layman's Book*, 1550, ch. xi.

Compare Tyndale (or Frith) :

Anything that should derogate, minish or hurt his [God's] glory.

*The Supper of the Lord*, Parker Soc. rep. of Tyndale, iii, 232.

It includeth repugnance, and derogateth his glory. *Id. ib.*

Hooper :—This ungodly opinion . . . doth derogate the mercy of God.

*Answer to the Bishop of Winchester*, Parker Soc. rep. p. 131.

Elyot :—Whereby no law or justice should be derogate.

*The Governour*, B. ii, 6 ; Dent's rep. p. 139.

Hooker :—We should be injurious unto virtue itself, if we did derogate from them whom their industry hath made great.

*Eccles. Pol.* pref. ch. ii, §7.

Latimer :—What dishonour is this to God ? or what derogation is this to heaven ?

*Sermon of the Plough.*

Doth this derogate anything from his [Christ's] death ?

*Id. Seventh Sermon before Edward VI.* (Several times.)

Tyndale, 1533 :—Doth not derogate or minish the honour of the order.

Trans. of Erasmus' *Enchiridion*, Methuen's rep. p. 22.]

56. Dilated (ALL'S WELL, II, i, 58 ; TROILUS, II, iii, 259).

An ordinary use of the word.

By urgent cause erected forth my grief for to dilate.

Preston's *Cambyses* (1566) : Hazlitt's Dodsley, iv, 192.



[Add :

These and suchlike things I have dilated and expounded unto you in the pulpit.

Latimer, *First Sermon on the Lord's Prayer*, ed. 1582.

Here I might dilate the matter.

*Id.* *Seventh Sermon before Edward VI.*

Which through all the world is dilated.

Roye, *Rede me and be nott Wrothe*, 1528, preamble.

If we would dilate, and were able to declare . . .

More, *Dialogue of Comfort*, rep. p. 348.

Which being spread and dilated both wide and broad to the edifying of the hearers.

Tyndale, trans. of Erasmus' *Enchiridion*, 1533.

Methuen's rep. p. 61.

Were able to increase and dilate, to colour and garnish, any manner thing never so barren, simple, or homely.

*Id.* p. 148.

I lack tyme to dylate matter here.

J. Heywood's *Dialogue on Wit and Folly*, Percy Soc. rep. p. 11.]

57. Discoloured (K. JOHN, II, i, 305).

[Again a perfectly ordinary use. Dr. Theobald notes it in Marlowe, for him = Bacon. But it occurs also in Peele :

Enamell'd with discoloured flowers,

*David and Bethsabe*, Sc. 1,

where the phrase has the same force as "parti-coloured flowers" in *LOCRINE*; ii, 1.

And it is frequent in Spenser :

All in a kirtle of discoloured say.

*F. Q.* I, iv, 31.

In garments light,

Discoloured like to womanish disguise.

*Id.* III, x, 21.

Her [Iris'] discoloured bow.

*Id.* III, xi, 47.

Also in Ben Jonson, *CYNTHIA'S REVELS*, V, ii, twice.]

58. Dissemble (*TWELFTH NIGHT*, IV, ii, 5-6).

Mr. Willis remarks that the word was in universal use long before 1590.



[Dr. Theobald seems to suppose, with Cowden Clarke, that to speak of "dissembling" by way of a material disguise is a remarkable reversion to classic usage. It was really common, notably through many stories of disguised personages. Greene has :

Dissembling yourself a shepherd.

*Menaphon* ; Works, vi, 144 ;

and "cloked dissimulation" occurs in REDE ME AND BE NOTT WROTTE, 1528.]

59. Distract : distraction ( = dividing, breaking up. OTHELLO I, iii, 323 ; ALL'S WELL, V, iii, 34 ; ANTONY, III, vii, 42, 77).

Shunning that distraction of persons wherein Nestorius went awry.

Hooker, *Eccles. Pol.* V, 52, §4 ; 53, §2.

60. Document ( = teaching or example : HAMLET, IV, v, 178).

[Dr. Theobald cites the special use of *documentum* = example, by Tacitus, AGRIC. ii, 3. Having consulted the Oxford Dictionary or a commentator, he avows that "the word is similarly used by Spenser," ("heavenly documents did preach," F. Q. I, x, 19,) and by Raleigh (in the phrase "stoned to death as a document to others"), but claims that "Shakespeare's use of the word corresponds more exactly to the classic sense."

This is not the fact ; but in any case Shakespeare was using the word as it had been used on the stage. In the Interlude of THE TRIAL OF TREASURE, 1567, it occurs four times :

*Sapience.* Truthe, indeed, and therefore, your name being  
Juste,

With me and my documentes must be associate.

*Juste.* Seeing Sapience consisteth in heavenly document,  
And that heavenly document consisteth in Sapience.

*Time.* . . . And you shall beholde the same in this glasse  
As a document both profitable and safe.

Percy Soc. rep. pp. 18, 20, 40.



See also Greene :

Her [Theology's] documents are severity.

*Greene's Vision*, 1592 ; *Works*, xii, 279.

Daniel :

You [library and lands] the happy monuments  
Of Charity and Zeal . . . are documents  
To shew what glory hath the surest hold.

Dedicatory lines to *Works*, folio, 1601 ;

and Painter :

A goodly document to men of like calling to moderate themselves [the case of Appius].

*Palace of Pleasure*, 1566, Tom. i, Nov. 5, end.]

61. Double (" as double as " : OTHELLO, I, ii, 92).

See the New Oxford Dictionary for instances. [Compare :

So double was his pains, so double be his praise.

Spenser, *F. Q.* II, ii, 25.

Be he never so first in the commission of wit.

Jonson, *Barth. Fair*, Induction.]

62. Eminent ( = physically lofty : ALL'S WELL, I, ii, 41).

The primary and normal meaning ! Compare " an eminence."

If a person shall be excommunicate, he shall sit in a public place and eminent.

*Res. Kirk of Scotland*, 1569.

Two piked rocks lift up their eminent heads.

Sandys' *Travels*, 1610.

The super-eminent mountain.

*Id.* p. 221.

[Add :

He made . . . trees of a more eminent stature than herbs.

Elyot, *The Governour*, i, 1.

My lord's eminent shoulder.

Jonson, *Sejanus*, v, 9.

The most high and eminent part of the temple.

Fenton's *Guicciardini*, 1579, p. 4.

Was his father of any eminent place or means ?

Jonson, *Cynthia's Revels*, i, 1.

Men of eminent places.

Chapman, *Revenge of Bussy d'Ambois*, iv, 1.]



63. Epitheton (L.L.L. I, ii, 14). "A word not likely to be used except by a classical scholar," says Dr. Theobald.

[It is a word that might have been used by a schoolboy who had heard it from his master; and it might or might not be used by scholars; because "epithet," though it occurs thrice in Shakespeare and is used by Jonson (POETASTER, iv, 1), was still in process of being naturalized. Gascoigne indeed uses it repeatedly (pref. ep. to THE POSIES, 1575; CERTAYNE NOTES OF INSTRUCTION; and first ed. of THE ADVENTURES OF MASTER F. J.—Cunliffe's ed. of Works, i, 5, 465, 493); and King James has *Epithetis* (Scot. pl. = Epithets) in his REULIS AND CAUTELIS OF SCOTTIS POESIE, 1585 (Arber's rep. p. 64)—both probably copying a French usage. Puttenham, who had been educated abroad, and often follows French forms, has *Epithete* and *Epithet* as well as *Epitheton* (ARTE OF ENGLISH POESIE, Arber's rep. pp. 187, 188, 193, 261, 262); and Chapman, the scholarly, has "epethite," rhyming with light (Third Sestiad of HERO AND LEANDER; also in verses TO THE AUTHOR OF NENNIO, 1595; Shepherd's ed. of MINOR POEMS, pp. 49, 71). But the Greek form was also current.]

*Epitheton* was certainly in English use before the writing of LOVE'S LABOUR'S LOST:

*E.g.*: Divers thought Theophilus to be a name appellative . . . but the *epitheton* . . . that is joined with it differeth from that opinion.

Trans. of Calvin's *Harmony*, 1584, p. 1.

The Oxford Dictionary gives instances from Hooper, Foxe, Holinshed, and the Douay Bible.

[Add:

Your *Epitheton* or *qualifier* . . . serves also to alter and enforce the sense.

Puttenham, *Arte of English Poesie*, Arber's rep. p. 193.

Which natural and proper quality [moisture] in my judgment caused the ancient poets to attribute this *Epitheton* unto Venus: *Alma, ab alendo*.

Greene, *Planetomachia*, 1585: Works, v, 101.



These epithetons that Homer assigned to Ulysses.

*Greene's Mourning Garment*, 1590 : Works, ix, 130.

The hip is not simply the red berry on the briar, unless you add this epitheton and say. . .

F. Thynne's *Animadversions on Speight*, 1599, in  
Todd's *Illustrations of Gower and Chaucer*, 1810,  
p. 45.

With some sweet-smelling pink epitheton.

Marston, *Satires*, iii.

This blade . . .

May very well bear a feminine Epitheton.

Kyd, *Soliman and Perseda*, I, iii, 77.]

64. Err, errant, erring (= roving : OTHELLO, I, iii, 362 ; HAMLET, I, i, 154).

Again a perfectly common use :

Errand, vagabond, wavering persons.

King on Jonah, 1594, p. 141.

Erring or wandering stars.

Adams' Sermons, 1605 to 1620, i, 10.

The Oxford Dictionary gives :

An erringe pylgrym in the servyse of . . . God.

*Lay Folks' Mass Book*, 1400.

[Add :

The erring stars.

Chapman, Epist. ded. to trans. of Odyssey.

The erring dolphin.

*Id. Eugenia* : Inductio.

Cynthia, lowest of the erring stars.

Lilly, *Woman in the Moon*, v, 1, l. 2.

An "arrant rogue" was simply an "errant" or wandering rogue. Compare "most errant traitors." Bale, *PROCESS AGAINST COBHAM*, Works, Parker Soc. ed. p. 50. See *Extravagant*, below, No. 77.]

65. Evitate (MERCHANT, V, v, 241).

"An attempt, not successful, to introduce a new word," says Dr. Theobald, with his usual fatal confidence. It occurs in Parker's trans. of Mendoza's *HISTORY OF CHINA*, 1588.



66. **Exempt** (= excluded, banished: COMEDY OF ERRORS, II, ii, 173).

The Oxford Dictionary gives *inter alia* :

Exempted from Sathan, to live forever with Christ.

T. Wilson, *Arte of Rhetorique* (1553), 39.

Exempted and banished (as it were) from the House of the Lord.

1563. *Homilies*, II.

He hist; for nature now had cleane exempt All other speech.

Golding's Ovid, *Metam.* iv, 97 (1593).

I'll exempt them [flowers] all from my smell.

Greene, *Arcadia*, 1589.

Themselves [the Thebans] only exempted, from treaty of peace.

North's Plutarch, *Agesilaus*.

[Compare :

A quarter not altogether exempted from witches.

Nashe, *Terrors of the Night*; Works, ed. McKerrow, i, 382.

See also the passage from BEGGARS' PETITION, under No. 177, hereinafter.]

67. **Exhaust** ("from fools exhaust [= draw out] their mercy": TIMON, IV, iii, 118).

Innumerable sums of money, craftily exhausted out of this realm.

Act 32 Hen. VIII, c. 29.

Charges enforced have exhaust the most part of your substance.

Elyot, *The Governour*.

[Add :

By little and little exhaust by the negligence and folly of ignorant emperors.

*Id.* B. iii, c. 23.

Compare our phrase "to exhaust the air" from a receiver.]

68. **Exhibition** (= maintenance: TWO GENTLEMEN, I, iii, 68).

In constant use in this sense before Shakespeare. See



Oxford Dictionary. Latimer uses the word in his  
SERMON ON THE PLOUGH.

69. Exigent, sb. (1 HENRY VI, II, v, 8).

The Oxford Dictionary gives, *inter alia* :

These by degrees passed to the last exigent.

A. Day, *English Secretary*, 1586.

Driven her to some desperate exigent.

*Dr. Doddypoll*, iv, 3.

The duke seeing himself to be driven to such an exigent.

Holinshed, *Chron.* 1577, ii, 3.

Also Sidney's *Arcadia* (1580), B. iv, ed. 1622, p. 413.

[Add :

Now was Zelmane brought to an exigent.

Sidney, *Arcadia*, B. ii, ed. 1627, p. 98.]

70. Exorcist, exorciser (= one who *calls up* spirits :  
JULIUS CÆSAR, II, i, 323 ; CYMBELINE, IV, ii, 276) ;  
EXORCISM (2 HENRY VI, I, iv, 4).

I do conjure you and do exorcise you . . . that you do come  
unto me.

Scot, *Discoverie of Witchcraft*, 1589.

This ghost of Tucca . . . was raised up by new exorcisms.

Dekker, *Satiromastix*.

71. Expedient (= expeditious : K. JOHN, II, i, 60) ;  
Expedition (MACBETH, II, iii, 116, &c.).

In our ways we be expedient.

*Digby Mysteries*, 1485 : 1882 rep. iii, 817.

The King shall shoue his good grace and favour in the expedision  
thereof.

Paston Letters, 1464, No. 493.

72. Expostulate (= postulate, inquire, discuss : HAMLET,  
II, ii, 86).

Having at large expostulated my true meaning.

A. Day, *English Secretary*, 1586.

The Ambassador hearing and expostulating the matter . . .

Sandys' *Travels*, 1610, ed. 1637, p. 86.



[Add :

Nay, stand not to expostulate : make haste.

*True Tragedie of Richard Duke of York*, Morley's ed., with *Richard III*, p. 155.

Line varied in *First Part of the Contention*, Morley's ed., with *2 Henry VI*, p. 191.

Nor gave he him [Christ] any Commission to expostulate proudly of injuries.

Nashe, *Christ's Teares over Jerusalem*, 1593, 5th par.

Gentlie expostulated their ill dealing.

*Id. ib.* 6th par.]

73. Expulsed (= expelled : 1 HENRY VI, III, iii, 25).  
A very common word :

Saturnus, expulsed of Jupiter his son.

Higden, 1432.

Adam our first parent was expulsed from Paradise.

Stubbes, *Anatomie of Abuses*, ii, 49.

Almighty God expulsed sin.

Fisher, *Seven Penitent Psalms*, 1505 : Works, p. 115.

Isabel Queen of Naples being expulsed the realm.

Strype, *Eccles. Memor.* iv, 369.

Of whom but a woman was it 'long on

That Adam was expulsed from Paradise ?

*Calisto and Melebea*, circa 1530, ll. 175-6.

They which should honour thee shall expulse thee.

Henry Smith, ed. 1611, p. 186.

Sandys' *Travels*, 1610, has the word seven times. Ed. 1637, pp. 15, 36, 107, 142, 144, 145, 222.

[Add :

They expulsed it from thence.

Roye, *Rede me and be nott Wrothe*, 1528, Whittingham's rep. p. 140.

The expulsèd Apicata.

Jonson, *Sejanus*, v, 10.

God found just matter and justification to expulse the inhabitants of that land.

Hooper, *Declaration of the Ten Commandments*, 1550, pref.



They shall seek occasion to expulse me out of this city.

Elyot, *The Governour*, B. ii, 12; Dent's rep.  
p. 173.

The apostles and disciples expulsed out of Jewry.

Bale, *Image of Both Churches*: Works, Parker  
Soc. ed. p. 336.

Whyles those thynges be expulsed and voyded.

Robinson's trans. of More's *Utopia*; Dent's rep.  
p. 77.

Expulsed were we with injurious arms.

Fairfax's trans. of Tasso's *Jerusalem*, iv, 12.]

74. **Extenuate** (= make less, take away from: M. N. D.,  
I, i, 120).

Merely an application of the ordinary term to something not a fault—in which latter sense the modern use is weakly restricted. In the trans. of Calvin's *HARMONY OF THE GOSPELS*, 1584, we have "extenuate the God-head." Compare:

Extenuating, annulling their virtues; aggravating their imperfections.

Huish on the Lord's Prayer (1623), Lect. 18, p. 11.

The Oxford Dictionary gives instances of "extenuate" in the *physical* sense from Elyot (1533), Hakluyt's *VOYAGES* (1599), Stubbes (1583), Morwyng (1559), Chester (1601), and Holland's Pliny (1601).

[Add:

To hide or extenuate the judgment of God against sin.

Hooper, *Declaration of Christ and his Office*, Parker  
Soc. rep. p. 92.

They . . . extenuate God's ire and displeasure against idolatry too much.

*Id.* *Answer to the Bishop of Winchester*, p. 151.]

75. **Extirp** (= extirpate, M. FOR M., III, ii, 109).

Perfectly common.

Extyrpe all heresy.

Wm. Barlow to Henry VIII, 1533.

Extirping . . . of vyce and sin.

Act 27 Hen. VIII, c. 28.



Extirping out all popery.

Latimer, *Sermons on the Lord's Prayer*, vi.

[Add :

That may extirpe or raze these tyrannies.

Kyd, *Cornelia*, Act iv, Sc. 2, 178.

He shall extirp and pluck away altogether.

Latimer, *First Sermon before Edward VI.*]

76. **Extracting** ("a most extracting frenzy," *TWELFTH NIGHT*, V, i, 288).

["Used in a singularly classic way," says Dr. Theobald. It is doubtful whether the word is not a misprint for *distracting*! But Malone cites from the old *HISTORIE OF HAMLET* the phrase: "to try if men of great account be extract out of their wits." This is pre-Shakespearean and popular: the story must have been printed before 1608, the date of the only surviving copy, as it is demonstrably anterior to the play.]

77. **Extravagant** (*HAMLET*, I, i, 54).

Rogues, extravagants and stragglers.

Stubbes, *Anatomie of Abuses*, 1583.

[Add :

This extravagant and errant rogue.

Chapman, *Byron's Tragedy*, 1608, v, 1.]

The cant term "stravagant," with the force of "vagabond," appears in several old plays. The term was evidently in official use, and popularly curtailed.]

78. **Facinorous** (= wicked: *ALL'S WELL*, II, iii, 35).

Facinorous and vile persons.

Strype's *Annals*, ed. 1824, vii, 133.

The Oxford Dictionary gives another instance from Hall's Chronicle, 1548.

[Compare :

All facinorous acts that could be named.

Jonson, *The Silent Woman*, ii, 1.]

79. **Fact** (= act: *MACBETH*, III, vi, 10).

As Judge Willis remarks, "fact" in this sense is in



absolutely universal use in Tudor literature. Only one entirely ignorant of that literature could cite it as special to Shakespeare and Bacon.

80. **Fatigate** (= fatigued : CORIOLANUS, II, ii, 121).  
Occurs at least six times in Elyot's GOVERNOUR !

81. **Festinate** (LEAR, III, vii, 9).

"Festination" occurs frequently : Elyot, THE IMAGE OF GOVERNANCE, 1541 ; THE DISOBEDIENT CHILD (Hazlitt's Hodsley, ii, 310 ; Chapman, Jonson, and Marston, EASTWARD HO, ii, 1.

[Painter's PALACE OF PLEASURE, T. i, Nov. 4 ; rep. 1813, p. 18 ; Interlude RESPUBLICA, 1553 : Farmer's LOST TUDOR PLAYS, p. 204.]

82. **Fine** (= the end : ALL'S WELL, IV, iv, 35 ; HAMLET, V, i, 115).

A particularly absurd instance of "innovation." The word occurs scores of times in Chaucer, who uses it six times in a single stanza of TROILUS AND CRISEYDE (v, 262).

83. **Frustrate** (ANTONY, V, i, 1 : TEMPEST, III, iii, 10).

The ordinary force of the word. Instances unnecessary.

84. **Gratulate** (TITUS ANDRONICUS, I, i, 221).

An extremely common word in Elizabethan drama. Occurs frequently in Greene and Peele and other playwrights before Shakespeare ; also in Spenser.

85. **Illustrate** (= illustrious : LOVE'S LABOUR'S LOST, IV, i, 65 ; V, i, 128).

Mr. Willis gives several instances of the infinitive *to illustrate* in the sense of = "make famous." The participle occurs in the epistle dedicatory to Chapman's trans. of the ILIAD, 1594 :

Her substance yet being too pure and illustrate to be discerned with ignorant and barbarous sense ;

also in the translation, B. iv, 74, &c. ; also in the phrase



“ her illustrate brightness ” in Jonson’s Ode *ἐνθουσιαστικῆ*. In Chester’s LOVE’S MARTYR. The word is altered by Gifford in his edition to “ illustrious.”)

86. Immanity (= IMMANITAS : I HENRY VI, V, i, 13).

Occurs in one of the non-Shakespearean plays. Dr. Theobald, *more suo*, pronounces it “ evidently an unsuccessful attempt to anglicise a Latin word.” If so, the attempt was not Shakespeare’s. It occurs in Dent’s RUINE OF ROME, 1590, p. 112 ; and in Adams’s Sermons. These writers were not likely to adopt a play-house coinage. And the word is used by Fielding in JOSEPH ANDREWS.

[See it also in Fleming’s Continuation of Holinshed’s Chronicle, 1587, iii, 1557 ; in the “ Declaration of the Favourable Dealings of Her Majestie’s Commissioners appointed for the Examination of Certaine Traitours,” 1583 (Rep. in HARL. MISC. ed. 1808, i, 515) ; and in the play A WARNING FOR FAIRE WOMEN (1599), ii, 2. Chapman has “ immane ” at least twice : Postscript to trans. of Hymns of Homer, l. 5 from end ; Ep. ded. to A JUSTIFICATION OF A STRANGE ACTION OF NERO.]

The Oxford Dictionary gives instances from Foxe’s MARTYRS, 1563–70, ed. 1684, iii, 649) and from North’s translation of Guevara’s DIALL OF PRINCES, 1557 ; and mentions that the word is used by Fotherby in 1619, and by Bentley. [Add that it occurs at least half a dozen times in Daniel’s COLLECTION OF THE HISTORY OF ENGLAND (1612–18), and the scope of Dr. Theobald’s erudition will be broadly gauged.]

87. Imminent (JULIUS CÆSAR, II, ii, 81, &c.).

Normal use of the word. See Oxford Dictionary. “ Imminence,” says Dr. Theobald, “ occurs only once, and is evidently coined by the poet ” (TROILUS, V, x, 13).

88. Immures (noun : TROILUS AND CRESSIDA, Prol. 8).

The word occurs in a prologue which has long been



held by critics to be non-Shakespearean. It is a bad coinage in any case, being framed by mere imitation from "mures."

89. *Impertinency, impertinent* (LEAR IV, vi, 178; MERCHANT, II, ii, 146).

The primary and at that time the ordinary meaning of the word. It is as old as Chaucer, *Prologue*.

90. *Implorator* (HAMLET, I, iii, 129).

Probably a legal usage, from the French. See ch. vii, above, p. 230.

91. *Imponed* (HAMLET, V, ii).

Used in State Papers, Hen. VIII, ii, 130 (1529).

[The passage shows that the word was current.]

92. *Imposed* (M. FOR M., I, iv, 40); *Imposition* (MERCHANT, III, iv, 32).

Absolutely normal use. *E.g.* :

Wherein, she which did impose was holy.

Hooker, *Eccles. Pol.* pref. ch. iii, § 15.

The imposition of this law upon himself [God].

*Id.* B. i, ch. ii, § 6.

If any law be now imposed.

*Id.* B. viii (Frag. of Sermon : ed. 1850, ii, 583).

93. *Incense* (= stir up, excite, persuade : MERRY WIVES, I, iii, 109).

[Mr. Willis gives some instances which are either not strictly relevant or later than 1600. But the word in the sense noted was common. *E.g.* :

They shall thereto [to study] be the more incensed.

Elyot, *Governour*, B. i, c. 14, Dent's rep. p. 68.

He being advertised and incensed by light persons about him.

*Id.*, B. ii, 6, p. 139.

Secretly incensing Virginio . . . not to consent.

Fenton's Guicciardini, 1579, p. 9.

He knew well that Isabell . . . would use a perpetual diligence to incense her grandfather.

*Id. ib.*



Who being also secretly incensed.

*Id.*, p. 11.

Incensed into lust and lightness.

Patericke's trans. of Gentillet on Machiavelli, 1577,  
Ep. Ded.

Only incensed by the means of folly.

Greene, *Debate between Folly and Love*: Works,  
iv, 218.

The example of their light regarding,  
Vulgar looseness much incenses.

Daniel, *Tragedy of Cleopatra*, 1594, l. 1230.

Incensed his father's heart against him thus.

*Id. Philotas*, l. 2177 (V, ii).

Agamemnon then

To mortal war incenseth all his men.

Chapman, Arg. to B. iv of trans. of Iliad (1598).

Incense the people in the civil cause

With dangerous speeches.

Jonson, *Sejanus*, iii, 1.

Elyot has the form "incende." B. i, c. 23, near end ;  
B. ii, 5.]

94. Incertain (M. FOR M. III, i, 126).

[A perfectly normal Elizabethan form :

So variable and miserable is the destiny of man ; and so  
incertain to every one what will be his condition in time to  
come.

Fenton's Guicciardini, 1579, p. 243 (end of lib. 4).

Not curious of incertain chances now.

Lodge, *Wounds of Civil War*, 1594, near end.

Incertainity of treasure.

*The Triall of Treasure*, 1567, Percy Soc. rep. p. 37.]

95. Include ("includes itself" = is included :  
TROILUS, I, iii, 119).

An application of the primary meaning. Compare :

The tombs are no . . . larger than fitting the included bodies.

Sandys' *Travels*, p. 63.

[Add :

O that I were included in my grave.

Green, *James the Fourth*, ii, 2.



The Oxford Dictionary gives instances from Higden, Dunbar, Haward, Billingsley, Digges, and Fraunce—all before 1588.]

96. Inclusive (ALL'S WELL, I, iii, 232 ; RICHARD III, IV, i, 61).

[Occurs in 1515 in the modern form "from the day . . . inclusive." See Pitcairn's CRIMINAL TRIALS, i, 261. Also in a sixteenth-century almanack. See N. E. D.]

97. Indigest (JOHN, V, vii, 25).

In common use. See Oxford Dictionary for instances from Trevisa (1398), Starkey's ENGLAND (1538), and Knox's HISTORY OF THE REFORMATION IN SCOTLAND, ed. 1846, i, 333.

[Without going to these sources, Shakespeare had the word to his hand in the old TRUE TRAGEDIE OF RICHARD DUKE OF YORK (near end), and twice in Chapman's HYMNUS IN NOCTEM, 1594.]

98. Indign (OTHELLO, I, iii, 274).

Classic English :

Indigne and unworthy.

Chaucer, *The Clerkes Tale*, 359.<sup>1</sup>

She herself was of his grace indigne.

Spenser, *Faerie Queene*, IV, i, 30.

The most indigne and detestable thing.

Joye, *Exposition of Daniel VI*, 1546.

[In his Addenda, Mr. Willis by oversight gives a quotation with the word *endynge* ("ending") for indign.]

99. Indubitate (LOVE'S LABOUR'S LOST, IV, i, 67).

Classic English. Compare :

Eugene the fourth . . . was very and indubitate pope.

Caxton's Chronicle, 1480.

The indubitate son of the first Clothaire.

Fabyan's Chronicle, V, cxiii, 101.

<sup>1</sup> This, given in Tyrwhitt's edition, is now superseded by the reading "undigne." But it was the old printed reading.



The very indubitate heir-general to the crown of France.  
Hall's Chronicles of Henry V.

100. Inequality (M. FOR M., V, i, 59).

The word is used only once in Shakespeare, and then obscurely. What excuse is there for ascribing here any classical peculiarity?

101. Infest (TEMPEST, V, i, 246).

"The classic sense of the word," says Dr. Theobald, "is certainly implied." The classic sense is *the* sense!

102. Infestation. Word not in the plays. Dr. Theobald, following Farmer, conjectures that "infection" in RICHARD II (II, i, 44) is a misprint for "infestation." But there is no Latin word *infestio*! There is only the post-classical *infestatio*. The case thus collapses.

103. Inform (= fashion, shape: CORIOLANUS, V, iii, 70).

This again was the primary, the old, and still a usual, meaning.

To inform their judgments.

Adams' Sermons II, 43.

[Add :

Enform them well . . . sin to forsake.

Coventry Mysteries, Sh. Soc. ed. p. 41.

For to enforme and teche any other persoone a bileeve and a feith of any certain article.

Pecock, *Book of Faith*, Pt. i, ch. 2, p. 129, ed. Morison.

Infinite shapes of creatures men do find

Informed in the mud [of Nile] on which the sun hath shined.

Spenser, *F. Q.*, III, vi, 8.

To inform their mind with some method.

Hooker, *Eccles. Pol.*, B. I, ch. xvi, par. 1.

She hath him with her wordés wise

Of Cristés faith so full enformed

That they thereto ben all conformed.

Gower, *Confessio Amantis*, B. II, Morley's ed.

p. 104.



Informed, reformed, and transformed from his original cynicism.

Jonson, *Cynthia's Revels*, v, 2.]

104. Inhabitable (= not habitable: RICHARD II, I, i, 164).

A common usage. Dr. Theobald admits that it occurs in the CATILINE (V, i, 54) of Ben Jonson, "who was classic to the point of pedantry." It would seem to follow that it is pedantically used by Shakespeare. But it occurs in Fairfax's tr. of Tasso. Compare Wiclif's Bible, Jer. ii, 6.

[Add :

Lest that thy beauty make this stately town  
Inhabitable like the burning zone.

*The Taming of A Shrew*, 1594, Hazlitt's Sh. Lib. VI, 531.]

The Oxford Dictionary gives instances from Fish, SUPPLICATION OF BEGGARS (1529) and Stubbes (1583).

105. Inherit, Inheritor (RICHARD II, V, i, 85; ROMEO, I, ii, 30; TEMPEST, II, ii, 179; IV, i; L. L. L., II, i, 5, &c.).

[Shakespeare uses the word in various senses—"make heir," "acquire," "possess"; of all of which see instances in N. E. D. The "all which it [the globe] inherit" passage is *not* cited in the Dictionary as giving an unusual instance of the force of the term; and it is clearly not specially classical. The sense of "possess," which is commonly ascribed to the word in that passage, was clearly common, as in the gospel phrase "inherit the earth" (Matt. v, 5). Tyndale translates the same passage, "possess the earth" (Exposition of Matthew, 1531). Latimer repeatedly uses the phrase "true inheritors of hell" (FIRST SERMON ON THE CARD).]

106. Insinuation (= thrusting in, intervention: HAMLET, V, ii, 58).

Another common usage :

Insinuate themselves in the company of flatterers

Lilly's *Euphues*, Arber's rep. p. 134.



Insinuate and wind in with their ranks and files.

Holland's *Livy*, 1600, p. 1197.

A serpent he was in Paradise, winding and insinuating himself into the very bosoms of our ancestors.

Huish on the Lord's Prayer, Lect. 18, p. 13 (1623).

Winding and insinuating themselves into our thoughts.

*Id.* Lect. 19, p. 59.

Insinuate themselves into thy presence.

Jonson, *Cynthia's Revels*, v, 3.

[Add :

To insinuate with my young master.

*Id.* *Every Man in his Humour*, ii, 2.

Such a ready insinuation of present prattle.

*Greene's Mourning Garment*: Works, ix, 131.

To insinuate in our secrets.

Heywood, *The English Traveller*, i, 2.]

107. *Insisture*, *Insisting* (CORIOLANUS, III, iii, 17; TROILUS, I, iii, 87).

There is no point whatever in the citation of "insisting."

"Insisture" occurs once only in all the plays. It is not a "classic" coinage, having no classic original. It is further of quite uncertain meaning, and is as likely as not to be a typographical corruption.

108. *Instant* ("instant way": TROILUS, III, iii, 153).

Merely a variant of the common-sense "immediate." See N. E. D. for others, before Shakespeare.

109. *Insult*, *Insultment* ("insult on": TITUS, III, ii, 71; "insult o'er," 3 HENRY VI, I, iii, 14; "insultment," CYMBELINE, III, v, 145).

Thus to insult over simple men.

Lambarde, *Perambulation of Kent*, 1576, p. 174.

Because they insist so much and so proudly insult thereon.

Hooker, *Eccles. Polity*, B. V, c. xxi, §4.

Violence and rapine insulting o'er all.

Sandys' *Travels*, 1610, pref.

[Add :

And with a light-wing'd spirit insult o'er woe.

Middleton, *Blurt, Master-Constable* (1602) i, 1.



Do not insult upon calamity.

Daniel, *Philotas*, 1605, l. 1503.

“Insolency” is frequently used in the sense of arrogance. *E.g.* Stubbes, *ANATOMIE OF ABUSES*, Collier’s rep. p. 59.]

110. Intend (= plan, head for, or direct: ANTONY, V, ii, 200, &c.).

One of the usual senses of the word in the period :

Eretikes there are that entenden the subversion of the Christian faith.

In Rymer’s *Fœdera*, x, 474.

Leisure to intend such business.

Harvey’s *Four Letters*, 1592, p. 13.

Iff ye entende hyddre word [hitherward].

Paston Letters, No. 776.

[Add :

An exact parallel to the use of the word in ANTONY occurs in Hooper :

For faith intendeth and always maketh haste unto this port.

*Declaration of Christ and his Office*, 1547, Parker Soc. rep. p. 77.

Compare :

Intend well, and God will be your adjutory.

Interlude of *Mankind*, c. 1475, Farmer’s *Lost Tudor Plays*, p. 12.

The will intendeth rather to command than obey.

Sidney and Golding’s trans. of De Mornay, 1587, ed. 1604, p. 94.

We ought not to tend or intend to any other than him.

*Id.* p. 300.

While you intend circumstances of news.

Jonson, *Every Man out of his Humour*, 1599, i, 1.

Look only forward to the [study of] law : intend that.

*Id.* *Poetaster*, 1601, i, 1.]

111. Intently (= attentively : OTHELLO, I, iii, 154).

“Used in this sense from 1290 downwards,” remarks Judge Willis.

[Compare :

The conningest of you

That serveth most ententifelich and best.

Chaucer, *Troilus and Criseyde*, i, 332.



That thou so longe trewely  
Hast served so ententifly.

*Id. House of Fame, 616.*

Mark their life intentifely.

Roye, *Rede me and be nott Wrothe*, 1528 : Whittingham's rep. p. 98.

Intentifly.

Twice in Elyot's *Governour* : i, 20 ; iii, 18 ; Dent's rep. pp. 89, 289.

Fulgence, an ententive doctor.

Bale, *Examination of William Thorpe*, Parker Soc. vol. p. 93.

Is not Chrysostom an ententive doctor ?

*Id. p. 113.*

With eyes intentive to bedare the sun.

Peele, *David and Bethsabe*.

Why are you so intentive to behold . . .

Greene, *James the Fourth*, v, 1.

His too intentive trust to flatterers.

*Id. ii, 2.]*

112. *Intrinsse, intrinsecate* (LEAR II, ii, 79 ; ANTONY, V, ii).

"*Intrinsse*" is a "freak" word. The Quartos read "to intrench" ; the folio "t' intrince." "*Intrinsse*" is neither Latin nor English. "*Intrinsecate*" is pre-Shakespearean :

An intrinsecate matter which they understand not.

Whitehorne, *Arte of Warre*, 1560, p. 409.

Intrinsecate strokes and words.

Jonson, *Cynthia's Revels*, v, 2.

Marston, girding at Jonson or another, speaks of "new-minted epithets, such as *real* [used by himself], *intrinsecate*," *Delphic*, &c.—thus giving them further currency. (SCOURGE OF VILLANIE, 1598.)

113. *Mere, merely* (OTHELLO, II, ii, 3 ; MACBETH, IV, iii, 152).

The primary and common meaning of the words. *E.g.* :

Of our certain knowledge and mere motion.

Commission of Edward VI to his Council, 1552.



Mere grace : mere mercy : mere liberality : mere goodness.  
 Trans. of Calvin *On Deuteronomy*, pp. 270, 322, 323.

[Add :

Bestoweth his *mercedes* of his own mere motion [*i.e.* unsolicited].  
 Puttenham, *Arte of English Poesie*, Arber's rep. p. 302.

Of his own mere motion and fantasy.

Latimer, *First Sermon on the Card*, 1529. Dent's rep. p. 2.

An argument to ravish and refine  
 An earthly soul, and make it mere divine.

Chapman, *Hymnus in Cynthiam*, 1594.

Of his owne mere mocion only, without sute of fryndes.

*The Vocacyon of John Bale*, in Harl. Misc. 1808, i, 330.

I esteem

Mere amity, familiar neighbourhood,  
 The cousin-german unto wedded love.

Porter, *The Two Angry Women of Abington*, i, 1.

For meere compassion and verie ruth that pearsed his sorrowfull  
 hart.

Holinshed, in Boswell Stone's *Sh. Holinshed*, p. 37.

We . . . of our especial grace, certaine knowledge, and mere  
 motion, did, &c.

King's authorization, pref. to *Constitutions and  
 Canons Ecclesiasticall*, 1604.

Sprung from no man, but mere divine.

Chapman, trans. of *Iliad*, vi, 183.

Keep us mere English.

Daniel, *Civil Wars*, B. v, st. 88.]

114. Merit (= that which is deserved : RICHARD II,  
 I, iii, 156).

[This meaning is implicit in the theological use of the  
 term, as in "the merits of Christ's passion," used thrice  
 in one page by Foxe, ed. Cattley, i, 72. Hooper has "the  
 merits of Christ's passion," "the merits of the mass,"  
 "the merits of such virtues," &c. (CHRIST AND HIS OFFICE;  
 1547 : Parker Soc. rep. pp. 52, 55, 60). Middleton has :

My love's merit was most basely sold to him by the most false  
 Violetta.

*Blurt Master-Constable*, v, 1.

Jonson has :

I shall never stand in the merit of such bounty, I fear.

*Cynthia's Revels*, iv. 1.



Daniel has :

Though she deserved no merit.

*Cleopatra*, l. 293.

To pay this thy injustice her due merit.

*Id.* 1036.

A lingring death with thee deserves no merit.

*Id.* 1159.]

Hooker notes that "The ancient Fathers use *meriting* for *obtaining*, and in that sense they of Wittenberg have in their Confession : . . . "Good works . . . by the free kindness of God . . . merit their certain rewards" (Sermon II, § 21).

115. Modesty, (= moderation, sobriety : HAMLET, II, ii, 461, &c.). Cited by Dr. Theobald as an illustration of "the poet's large Latinity," and "a reflection of the Baconian philosophy." It was current English, then as now :

Whereupon the Consuls . . . went to speak unto the people . . . and used great modesty in persuading them.

North, tr. of *Life of Coriolanus* :

Skeat's Sh. Plutarch, p. 18.

They seemed to pass the bounds of modesty in abusing some men.

Wilson's trans. of Demosthenes' third Philippic (1570).

God doth by such institutions teach the faithful modesty.

Trans. of Calvin's *Harmony of the Evangelists*, 1584, p. 623.

[Add :

If it be cold and temperate, the style also is very modest.

Puttenham, *Arte of Poesie*, Arber's rep. p. 161.

The meane and modest mind.

*Id. ib.*

Which modest measure of beauty.

*Eastward Ho*, 1605, i, 1.

She humbled herself as she might with modesty.

Greene, *Menaphon* : Works, vi, 111.

Let not your words pass forth the verge of reason,

But keep within the bounds of modesty.

Porter, *The Two Angry Women of Abington*, i, 1.

Within some bounds of modesty and subjection.

More's *Life of Richard III*, Murray's rep. p. 194.



Whom afterward by a more modest name men called philosophers.

Sidney and Golding's trans. of De Mornay, 1587,  
ed. 1604, p. 9.]

116. Obliged ("obliged [= pledged] faith": MERCHANT OF VENICE, II, vi, 7). Obligation = a legal instrument (TROILUS, IV, v, 122; MERRY WIVES, I, i, 9; &c.)

Both old usages. Compare Wiclif (1382):

Taak thin obligacion and sitte doon and write fifti.

Trans. of Luke xvi, 6.

[Add:

We dare not oblige us thus to be bounden to you.

Bale, Examination of William Thorpe (1382), pub. 1544, Parker Soc. rep. p. 86.

A strong bond, a firm obligation, good in law, good in law.

*King Leir and his Three Daughters* (1594), in Hazlitt's Sh. Library, Pt. II, vol. ii, p. 337.

The forfeit of an obligation.

Greene and Lodge, *Looking-Glass for London*, Sc. 3.

He hath bound and obligated his church.

Hooper, *Christ and his Office*, 1547. Parker Soc. rep. p. 31.

Confirmed with obligations sealed interchangeably.

*Id. Answer to the Bishop of Winchester*, p. 136.

Sealed me an obligation.

Lilly, *Mother Bombie*, v, 3.

The copy of that obligation

Where my soul's bound in heavy penalties.

Dekker, *The Honest Whore*, iv, 1.

As it were, obliged themselves by obligation to the devil.

Stubbes, *Anatomie of Abuses*, Collier's rep. p. 62.

Some tyme this world was so stedfast and stable,

That mannés word was obligacioun.

Chaucer's Balade, *Lak of Stedfastnesse*.

And in an obligacyon I had him bound

To paye me at a certain daye.

*Impatient Poverty*, 1560; Farmer's rep. p. 12.]

117. Occident (RICHARD II, III, iii, 65; CYMBELINE, IV, ii, 372).



As old as Chaucer, *MAN OF LAWE'S TALE*, l. 295. Also in Caxton's *GOLDEN LEGEND* :

The sonne, moone, sterres, and planettes move from th' oryent to th' occidente.

Yet again, twice; in Cornish or Heywood's interlude, *THE FOUR ELEMENTS*; Hazlitt's *Dodsley*, i, 18, 38. (Percy Soc. rep. pp. 16, 39.)

[Add :

Over all the world, from east to occident.

Lydate, cited in Ben Jonson's *English Grammar*.

That brave with streams the watery occident.

Greene, *Orlando Furioso*, Dyce's ed. p. 103.

What worlds in th' yet unformèd *Occident*

May come refin'd with th' accents that are ours.

Daniel, *Musophilus*, ll. 961-2.]

118. *Oppugnancy* (*TROILUS*, I, iii, 110).

Bacon has "mainly oppugn"; and Dr. Theobald affirms that "mere oppugnancy" and "mainly oppugn" are evidently the coinage of one mint. *Oppugnancy*, he asserts, "is not English at all."

"Oppugn" was current English. See it in Bradford's Letter of July 4, 1553 (Bickersteth, ed. of *LETTERS OF MARTYRS*, p. 19), and in Hooker, *ECCLES. POL.* B. v, Ed. 1823, ii, 10. ["Oppugnancy," by whomsoever coined, is exactly analogous to "repugnancy," found in Sidney and Golding's trans. of *De Mornay* (1587), ed. 1604, p. 143 and elsewhere.]

119. *Ostent*, *ostentation* (*MERCHANT*, II, ii, 205; *MUCH ADO*, IV, i, 206).

The first passage, says Dr. Theobald, "reflects Bacon's theory of behaviour." It reflects a well-worn commonplace. For the word "ostent" and the "theory" see Elyot, *GOVERNOUR*, Croft's ed., *GLOSSARY*. Compare :

The papists ostent their merits on earth.

Adams' Sermons, ii, 563.

Their ostentate charity.

*Id.* p. 57.



The Temple then shall yield a dire ostent.

Sandys' *Travels*.

The Oxford Dictionary gives :

Which miraculous ostent . . . was sent of God.

Foxe, *Martyrs* ; ed. 1684, ii, 94 ;

and adds instances from Chapman, *Argument to Sestiad iv of Marlowe's HERO AND LEANDER* ; trans. of *ILIAD*, ii, 280.

Dr. Theobald affirms that Shakespeare's use of " ostentation " (" ostentation of despised arms " ; " a mourning ostentation " ; " some delightful ostentation or show ") is " exclusively classic." It is simply the primary and then normal force of the word. Compare :

In the ostentation of his lucky wit.

Adams' *Sermons*, i, 90-91.

[Add :

With such other false ostentations of immanitie.

*Declaration as to treatment of Catholic traitors*, 1583. Rep. in *Harl. Misc.* ed. 1808, i, 545.

Wise Jove is he hath shown

All the dire ostents of Jove.

Chapman, trans. of *Iliad*, v (Shepherd's ed. p. 77 b).

Can ostent or show a high gravity.

Elyot, *The Governour*, B. ii, 14 ; Dent's rep. p. 192.]

120. *Paint, painted.*

" Painted," says Dr. Theobald, " is a favourite metaphor with Shakespeare." It is ! Also with nearly every other Elizabethan writer. [See below, p. 419.]

121. *Palliament* (TITUS, I, i, 182).

[The word is Peele's : *HONOUR OF THE GARTER*, l. 92. See the present writer's *DID SHAKESPEARE WRITE ' TITUS ANDRONICUS ' ?* p. 64.]

122. *Part* (vb., *JULIUS CÆSAR*, V, v, 80 ; *RICHARD III*, V, iii, 26). *Party, partial, &c.*

Ordinary Tudor English.

123. *Perdition* ( = loss, not eternal : *TEMPEST*, I, ii, 30).



The original meaning. The modern is secondary. Hooker speaks of endless perdition and Raleigh of eternal perdition. "Perdition of their treasure" occurs in THE GOLDEN BOKE [of Marcus Aurelius: Bouchier's trans. of Guevara's Spanish version, 1534 and 1546], Let. ii. cited by Richardson. In the same section occurs the sentence:

The cause gooeth to such loss and pardicion that these mischievous people are our homely and familiar enemies.

The Oxford Dictionary gives:

Loss and perdition of so many noble captains and strong soldiers.

Hall, *Chron. Henry VII* (1548) 27 b.

[And "my own perdition" in Gascoigne's SUPPOSES (Cunliffe's ed. of Works, i, 214) means "my own harm."]

124. *Perdurable* (HENRY V, IV, v, 7).

[Common in Chaucer. See above, p. 266, and compare:

Triumphant Arks, of perdurable might.

Daniel, *Civil Wars*, V, 176.]

125. *Peregrinate* (put as a fantastic term: L. L. L., V, i, 14).

See under *Peregrine*, *Peregrination*, *Peregrinator* in N. E. D.

126. *Permission* ("of the will": OTHELLO, I, iii, 339).

["Clearly a reflection of the Latin word *permissus* or *permissio*, which is very frequently used by Bacon in his philosophical writings," says Dr. Theobald, who gives a page to the proposition. The passage is perfectly intelligible in itself without any such illustration: "Permission" means "letting loose," "letting go"; and to call this "the Latin sense" is mere mystification.]

127. *Pernicious* (= provocative: L. L. L., IV, i, 66).

[Accepting the derivation of the word from Lat. *pernix*; Dr. Theobald describes that as "derived probably from



*per* and *nitor*—much struggling; hence brisk, nimble (not to be got rid of, troublesome),” adding “*much striving* is the sense in Shakespeare” (MUCH ADO, I, i, 130). “But probably,” he concludes, with an unusual misgiving, “the word is used in a sort of slang style in these passages.” He refers to Horace, EPOD. ii, 42, *pernicis uxor Apuli*, concerning which his cousin, Mr. William Theobald,<sup>1</sup> defines *pernix* as “active.” The simple solution of all this puzzling is that the common Latin words *pernix* (= *velox*), *pernicior*, *pernicitas*, and *perniciter* had given “pernicious” the secondary force of “swift,” and the tertiary force of “provocative” or “inflammatory.” So in Milton:

Pernicious with one touch to fire . . .

*Paradise Lost*, vi, 521.

This is the sense of the word in LOVE'S LABOUR'S LOST; and this sense occurs frequently in Elizabethan literature. The term had first been made common by Catholic controversialists, who used it in the sense (moral) of “incendiary.” Then it became general. *E.g.*:

Yet their disorder in our civil streets  
May be pernicious and breed mutiny.

*A Larum for London*, Simpson's rep. p. 46.

Go to the Achive fleet,  
Pernicious dream [*vision*, in 1st ed.].

Chapman, tr. of *Iliad*, ii, 8.

It is expressly used in this sense by Elyot (1533):

There is nothing to the strength of man's body more profitable  
than wyne, ne to voluptuose appetites more pernicious.

*Governour*, B. iii, c. 22.]

128. Perpend (HAMLET, II, ii, 104; MERRY WIVES, II, i, 119; &c.).

“The word [in Shakespeare] is used,” says Dr. Theobald, “only by pedantical speakers or professional fools.” How this supports the thesis of the dramatist's classical

<sup>1</sup> *The Classical Element in the Shakespeare Plays*, 1909, p. 42. ☺



proclivity, he does not explain. Judge Willis justly remarks that "the word was used by grave writers before Shakespeare wrote, and in the sense in which he used it." For instances :

I desire you therefore to perpend.

Bale, *Apologie*, p. 17.

Let this also be perpend.

Foxe, *Martyrs*, sub. ann. 975.

[Add :

Herein the intent of the law is to be perpended.

Stubbes, *Anatomie of Abuses*, Collier's rep. p. 123.

Confer the times, perpend the history.

T. Newton "To the Reader," pref. to Higgins' add. to the *Mirroure for Magistrates*, ed. 1587.

I began to perpend within myself.

Ferne, *The Blazon of Gentry*, 1586, Ep. Ded.

It is finally impossible here to see what Dr. Theobald is driving at. He has not made even the semblance of a case.]

129. Persian (LEAR III, vi, 84).

"This," says Dr. Theobald occultly, "is not unlike the Horatian exclamation, *Persicos odi, puer, apparatus*, which Mr. Gladstone translates, "Off with Persian gear, I hate it." The commentator Steevens had previously observed, with equal profundity, that the passage alludes, "perhaps, to Clytus refusing the Persian robes offered him by Alexander." The classicists have their choice!

130. Person (= *persona*, part sustained : 2 HENRY IV, IV, vii, 73).

Bacon, Dr. Theobald points out, used the word in a similar sense. So did many other Elizabethan writers. Compare :

When any man is sent by a Prince, in an embassy, he must speak in such sort that men may well perceive he dissembleth not ; because he knoweth whose person he sustaineth.

Trans. of Calvin's Sermons, 1597, p. 18.



The Apostle, speaking, as it seemeth, in the person of the Christian Gentile.

Hooker, *Eccles. Pol.*

[Add :

The Patripassians and Sabellians, and after them Photinus, and of late Servetus, define a person to be a certain condition and difference of office : as when we say, Roscius sometime sustained the person of Achilles and sometime of Ulysses.

Hutchinson, *Image of God*, c. 21 ; Parker Soc. rep. p. 121.

He was contented to travell [travail] in it as in the person of a man regulated.

Fenton's Guicciardini, 1579, p. 299.

Dr. Theobald does not seem to reflect that the classic meaning of *person* is implicit in the historic description of the Christian Trinity.]

131. *Pervért* (= divert, turn aside : CYMBELINE, II, iv, 151 ; M. FOR M., IV, iii, 152, &c.).

The only uncommon usage in the passages cited is that from CYMBELINE, *pervért* = turn [anger] aside, divert. In this there is nothing more "classical" than in the various other senses of the word. The idea of "turn aside" underlies all uses of it. Compare the instances in the Oxford Dictionary from Chaucer (BOECE, B. ii, pr. 1) ; Rolls of Parlt. 1483 (vi, 240-2) ; and Nashe, "pervért foundations" (CHRIST'S TEARES, 1593). Mr. Willis cites :

But seeing they pervért all order.

Trans. of Calvin's Sermons, 1579, p. 662.

132. *Plant* (= sole of the foot : ANTONY, II, vii, 1).

There is no classic innovation here. The word was *vernacularly* used :

Knotty legs and plants of clay  
Seek for ease or love delay.

Jonson, *Masque of Oberon*.

The variorum edition cites, further :

Grinde mustarde with vineger, and rubbe it well on the plants or soles of the feete.

T. Lupton, *Third Book of Notable Things*, bk. 1.



Even to the low plants of his feet, his form was alterèd.  
Chapman, trans. of *Iliad*, xvi.]

[Add :

In the TENNE TRAGEDIES OF SENECA, a version which runs much to the vernacular, we have the lines :

Hangde was I by the Heeles  
Upon a tree, my swelling plants the fruit thereof yet feeles.  
*Thebais*, p. 46 a.

Again we have it in Nashe :

You Pilgrims, that . . . weare the plants of your feete to the likenesse of withered roots.

*Christ's Teares over Jerusalem* ; Works, ed.  
McKerrow, ii, 63.]

133. Port (ANTONY, I, iii, 45).

Dr. Theobald thinks the word here means gate. It probably does not : Sextus held the sea power. But port = gate is common old and Tudor English.

Dayly were issues made out of the city at divers ports.  
Hall, *Chron. Henry V.*

The word occurs in this sense thrice in Fairfax's TASSO, B. xii, st. 48, 49, 51. [Also B. iii, st. 12 and 49.]

[*Port* was the word for city-gate in Edinburgh from ancient times down to the disuse of the walls.

Chapman uses the word constantly in his translations :

The Scæan ports [of Troy].  
Trans. of *Iliad* (1598), iii, 280.

The ports and far-stretched walls [of Troy].  
*Id.* iv, 64.

The seven-fold ported Thebes.  
*Id.* iv, 433.

Seven-ported Thebes.  
Trans. of Hesiod, B. i.

To come within the ports.  
*Iliad*, vi, 77.

By this had Hector reached the ports of Scæa, and the towers.  
*Id.* vi, 248.

This said, brave Hector through the ports . . . made issue.  
*Id.* vii, 1.



Compare :

Though strait the passage and the port be made.

Marlowe, 1 *Tamb.* ii, 1.

Till Phœbus with his beams so bright

From out the fiery port.

*Ballad of True Lovers* (before 1597), Sh. Soc. Papers, 1844, vol. ii, p. 14.]

134. PORT (= bearing, status : MERCHANT, III, ii, 282).

So in Fairfax's trans. of TASSO, often.

[Add :

From Princely Port to tumble down into poor servile state.

*Tenne Tragedies of Seneca*, 1581 ; *Thebais*, p. 53a.

With stately bissopes a greate sorte,

Which kepe a mervelous porte.

Roye, *Rede me and be nott Wrothe*, 1528.

Honourable port and majesty.

Elyot, *Governour*, ii, 2.

No princely port, nor wealthy store.

William Byrd, *Psalms, Sonnets, and Songs*, 1588.

Cast yourself to bear such a port

That, as ye be, ye may be known.

H. Medwall, *Nature* (c. 1490). Farmer's *Lost Tudor Plays*, p. 65.

Their decayed port.

Nashe, *Anatomie of Absurditie* ; Works, ed.

McKerrow, i, 33.

With an imperial port

Gath'ring his spirits he rises from his seat.

Daniel, *Civil Wars*, B. vii, (1602) st. 67.]

135. Portable (MACBETH, IV, iii, 89 ; LEAR, III, vi, 115).

The Oxford Dictionary gives :

A portable ynke to be carried in the forme of a powder.

Platt, *Jewell-House*, 1594, iii, 36.

A little portable case.

Guillemeau's *French Chirurgeon*, 1597.

[The form "importable" = intolerable, insupportable, is common :



Be relieved and eased of many importable charges.

Publisher's pref. to Latimer's *Second Sermon before Edward VI.*

To avoid his importable displeasure.

Hooper, *Answer to the Bishop of Winchester*, Parker Soc. rep. p. 110.

O outrageous and importable arrogancy of man.

Philpot, trans. of Curio's *Defence of Christ's Church* (c. 1550) in *Writings*, 1842, p. 356.]

136. **Prefer** (= bring forward, produce : SHREW, I, i, 96 ; 1 HENRY VI, III, i, 110).

Their cartel in defiance they prefer.

Daniel, *Civil Wars*.

I . . . my vows and prayers to thee preferr'd :

Sandys' *Travels*, 1610.

Furtherers, preferrers, and defenders on the King's behalf of the said cause.

Foxe, *Acts and Monuments*.

[Add :

To prefer bills of accusation.

Strype, *Mem. of Cranmer*, ed. 1848, i, 248-9.

Her goddess, in whose fane she did prefer

Her virgin vows.

Chapman, *Third Sestiad of Hero and Leander*, 1598.]

137. **Premised** (= sent in advance : 2 HENRY VI, V, ii, 141).

In his *Addenda* Mr. Willis cites (from the Oxford Dictionary) Burnet's HISTORY OF THE REFORMATION, Pocock's ed. v, 173 : "Upon pain and peril premised." This is an inadequate parallel ; but the Dictionary cites from the 1540 translation of Polydore Vergil :

The King premised certain horsemen to beset all the sea coast ; and from Bishop Barlow (1609) :

There was a premission of him [Joseph] into Egypt, which prove the usage.

138. **Preposterous** (= "behind before" : M. N. D. III, ii, 120 ; OTHELLO, I, iii, 330).

Certainly this is the "classic" meaning of the term.



And as certainly it was commonly so used in English before Shakespeare and Bacon.

Is not this gear preposterous, that Alexandria, where Mark . . . was bishop, should be preferred before Ephesus, where John the Evangelist taught and was bishop.

Bradford to Lady Vane, 1553, in *Letters of Martyrs*, 1837, p. 313.

Christ does not deny this to be a preposterous order, that the unlearned common people should first celebrate . . . the coming of the Messias.

Trans. of Calvin's *Harmony*, 1584, p. 568.

It is preposterous that men, being born to a better life, do wholly occupy themselves in earthly things.

*Id.* p. 218.

They deal preposterously, which busy themselves in small matters when they should rather begin at the chiefest.

*Id.* p. 617.

[The word was as current, in its strict sense, in literary as in theological writing. Thus Puttenham writes :

Ye have another manner of disordered speech, when ye . . . set that before which should be behind, et è converso. We call it in English proverb, the cart before the horse: the Greeks call it *histeron proteron*: we name it the Preposterous. . . . One describing his landing upon a strange coast, said thus preposterously: "When we had climbed the cliffs and were ashore"

*Arte of English Poesie*, Arber's rep. p. 181.

A preposterous order, to set the cart before the horse.

Hooper, *Answer to the Bishop of Winchester*, Parker Soc. vol. p. 147.

The word occurs frequently in Tyndale's translation of Erasmus' ENCHIRIDION, 1533. Methuen's rep. pp. 26, 155, 169, 181, 188.]

139. Prevent, Prevention (= go before, anticipate: JUL. CÆS. V, i, 104).

As normal in that day as "let" for "hinder."

See the Collect at end of the Communion Service, 1547, which Dr. Theobald actually quotes. Why then did he put the word as a classicism?



140. Probation (= proof : HAMLET, I, i, 54 ; OTHELLO, III, iii, 365).

The old and common use of the word, to which the sense of "trial" is secondary. It exists to this day in the technical term "probate," which is found in Hall's Chronicle, HENRY VIII, an. 17. Compare :

Bryng forth your honest probacyons and ye shall be heard.  
Bale's *Apologie*, fol. 92.

For the more evident probation whereof.

Foxe's *Martyrs*, ed. 1846, p. 12.

True and sufficient probation grounded upon the Scripture.

*Id.* iv, 287.

[Add :

Let it be admitted for the probation of this . . .

Latimer, *First Sermon on the Card*, 1529.

I dare saye unable he was

Of one erreure to make probacion.

Roye, *Rede me and be nott Wrothe*, 1528.

A more plain token and evident probation.

Tyndale's trans. of Erasmus' *Enchiridion*, 1533 ;

Methuen's rep. p. 166.

By this probation and argument.

*Id.*, p. 272.]

141. Proditor (I HENRY VI, I, iii, 31).

An established term, used in official documents. The Oxford Dictionary gives :

In resistence of your Proditours, Rebelles, and Adversaries.

1436. *Rolls of Parliament*, iv, 500-2.

As manifest enemy and proditour to the Cristen State.

1546. *State Papers, Henry VIII*, xi, 95.

[The word "prodition" occurs in such popular works as Henry Medwall's interlude NATURE, *circa* 1490 :

That thou be not deceived by false prodition.

Farmer's *Lost Tudor Plays*, p. 48,

and Roye's REDE ME AND BE NOTT WROTTE, 1528 ; and Daniel (CIVIL WARS, B. iii, st. 78) has "proditorious wretch." A passage in Bale's BRIEF CHRONICLE concerning Lord Cobham suggests that semi-punning phrases



about proditors had long been current. Bale speaks (Parker Soc. rep. p. 16) of "the general proctors, yea rather betrayers of Christ." The passage in 1 HENRY VI runs: "Thou most usurping Proditor, and not Protector." Bale's phrase seems an interpretation of "proctors, yea rather proditors," for the "yea rather" as it stands is rather pointless.<sup>1</sup>

142. **Propend, Propension** (= to be inclined to: TROILUS, II, ii, 190, 132).

There is no innovation here. "Propension" is an old form of "propensity," the form which has survived. Compare:

The forwardness and propension of his mind.

King on Jonah, 1594, ed. 1611, p. 116.

Propensity of heart.

Foxe, *Martyrs*, sub ann. 1535.

The Oxford Dictionary give instances of *propend* from Reynold, 1545, and Sandys, 1599; and of *propension* (also *propensed*) from Wolsey, 1530, and Barington, 1580.

[Add:

Women propense and inclinable to holiness.

Hooper, *Eccles. Pol.* pref. ch. iii, §13.]

143. **Propugnation** (TROILUS, II, ii, 136).

[Mr. Willis gives no instances, but the Oxford Dictionary does: "Propugnation" in Ferne's BLAZON OF GENTRIE, 1586, ii, 62; and "Propugnatur" in THE MIRROR OF SALVACIOUN, 1450, and THE COMPLAYNT OF SCOTLAND, 1549, ep. ded., p. 4.]

144. **Pudency** (CYMBELINE, II, v, 11).

Mr. Willis justly remarks that this word, of which there is no other recorded instance, is a very simple formation

<sup>1</sup> The habit of aspersive alliteration was common. Latimer has "Bishops! nay rather Buzzards" (*First Sermon before Edward VI*); and he tells of much excitement in London over the phrase "Burgesses! nay, Butterflies!" (*Sermon of the Plough*).



from "impudency." [It is not a "classic" adaptation; there is no Latin word *pudentia*, though there is *pudens*.]

) N,

145. **Questant, Questrists** (ALL'S WELL, II, i, 15; LEAR, III, vii, 16).

Admittedly not yet traced in pre-Shakespearean writers.

) N,

But they are merely variants of old words such as *quester* or *quaestor* (*q.v.*, N. E. D.). In Pecock's **REPRESSOR OF OVERMUCH BLAMING OF THE CLERGY** (Roll's Ser. ii, 516, 540) we have *Questmongers* (= informers—the same thing as *quaestor*) or *jurymen*. *Questmen* were regularly elected annually to assist churchwardens in matters of ecclesiastical police. The "quest-house" was the chief watch-house of a parish. See Halliwell's and Nares' Dictionaries. There is no real "coinage" in the matter.

146. **Recordation** (TROILUS, V, ii, 116).

He [Xerxes] wept in recordation of their mortality.

Rainold's *Lect. on Obadiah*, 1584. Nicholl's ed. 1864, p. 35.

Fair and sacred recordations.

Holland's tr. of Plutarch's *Moralia*, 1603, p. 940.

147. **Reduce** (= bring back, restore: RICH. III, V, v, 35).

If the noble King Edgar had not reduced the monarchy to his pristiniate estate and figure. . . . It [England] shall be reduced . . . unto a public weal excelling all other

Elyot, *The Governour*, i, 2.

To reduce the seduced from their errors.

Sandys' *Travels*, 1610, ed. 1637, p. 86.

[A very common usage. Compare :

To reduce not only him but also his substance to their former state of freedom and liberty.

Rosdell's Ep. Ded. to ed. of Hooper's *Christ and His Office*, 1582.

To reduce him that erreth into the trayne of virtue.

Elyot, *The Governour*, ii, 9.



Reduced . . . the Romans . . . to their pristinate moderation  
and temperance.

*Id.* iii, 11.

Healed and reduced to his perfection.

*Id.* iii, 26.

Alas, I see, nothing hath hurt so sore,  
But time in time reduceth a return.  
Surrey, first poem in *Tottel's Miscellany*, 1557,  
Arber's rep.

Then we shall show that he may be reduced into health.

Philpot, trans. of Curio's *Defence of Christ's Church*  
(MS. c. 1550), 1842, p. 376.

Goeth about to reduce them into the way.

*Id. ib.* p. 393.

How often would I have revokt, reduced, and brought you  
into the right way.

Nash, *Christ's Teares over Jerusalem*, 1593. Works,  
ed. McKerrow, ii, 21.

Whom lyving, theyr preaching might have reduced.

*Id. ib.* p. 26.

Let her reduce the golden age again.

Hughes, *The Misfortunes of Arthur*, 1587, V, ii, 23.

To seek Philomela and to reduce her from banishment.

Greene, *Philomela*, 1592. Works, xi, 193.

When his reason had reduced  
His flying thoughts back to some certain stand.

Daniel, *Philotas*, 1605, ll. 235-6.]

148. **Refelled** (= rebutted, refuted: M. FOR M., V, i, 93).

A widely current Elizabethan word.

Unless mine adversaries with true and sufficient probations  
. . . can . . . refel mine errors.

Townshend ed. of Foxe's *Martyrs*, iv, 287.

Refel positions.

Hooker's *Sermon on Justification*.

I stand not to refel absurdities.

Henry Smith (d. 1591), *Sermon at Clement Dane's*.

[Add:

I must stop their mouths, convince, refel, and refute.

Latimer, *Third Sermon before Edward VI.*

Strong proofs brought out,  
Which strongly were refell'd.

Daniel, *Civil Wars*, B, iii, st. 13.



That which I say in company see thou refell not openly.

T. Kendall, *Flowers of Epigrams*, 1577. Spenser Soc. rep. p. 197.

The lesser [objections] then are easily refelled.

*A Larum for London*, Simpson's rep. p. 46.

A plea so strong  
As cannot be refelled.

*Famous History of Sir Thomas Wyatt*, sc. 6.

The devilishness of this new doctrine of theirs shall be refelled in my books.

Bale, *First Examination of Anne Askewe*. Parker Soc. ed. of Works, p. 171.

Paul himself doth refel such great treacheries easily.

Philpot, trans. of Curio's *Defence of Christ's Church* (MS. c. 1550), 1842, p. 371.

Witness how clearly I can refel that paradox, or rather pseudodox.

Jonson, *Cynthia's Revels*, ii, 1.

This argument no tyrant can refell.

Daniel, *Philotas*, l. 2044 (2134).]

149. Religious-ly (= scrupulous-ly : ALL'S WELL; II, iii, 189 ; HENRY V, I, ii, 9).

Dr. Theobald refers this force of the word to the Latin *religiosus*. By limiting his quotations he keeps out of sight the fact that Shakespeare's metaphorical use of it is simply an implication of the common force of the word as "devout" = "earnest." E.g. :

Religious in mine error, I adore the sun.

*All's Well*, I, iii, 211.

A most devout coward, religious in it.

*Twelfth Night*, III, iv, 424.

Compare :

Among the gifts of the temple which they would have regarded religiously and scrupulously.

Udal on Matthew, c. 27.

[Add :

Let mortals learn

To make religion of offending heaven.

Jonson, *Cynthia's Revels*, v, 3, near end.

I see you make religion of your word [= promise].

*A Larum for London*, 1599, l. 24.



Loyal, religious in love's hallowed vows.

Porter, *Two Angry Women of Abington*, ii, 1.

Do you think him honest ?

Religiously ; a true, most zealous patriot.

Chapman, *The Admiral of France*, iii, 3.

The opinion of Faeries and elves is very old, and yet sticketh very religiously in the minds of some.

E. King's *Glosse* to Spenser's *Shepherd's Calender*, June.

Albe of Love I always humbly deemed

That he was such an one as thou dost say,

And so religiously to be esteemed.

Spenser, *Colin Clout's Come Home Again*, ll. 328-30.

But we . . .

Do make religion now we rashly go

To serve that God [Cupid] that is so greatly dred.

*Id.* l. 797.

Thy most even and religious hand,

Great Minister of Justice

Daniel, *Certaine Epistles*, 1601-3 : To Sir T. Egerton, ll. 198-9.]

150. **Remonstrance** (substantially = demonstration : M. FOR M., V, i, 394).

This was *the* sense of the word in the period.

With strong and invincible remonstrance of sound reason.

Hooker, *Eccles. Pol.* B. par. v, 10.

The manifest odds . . . are remonstrances more than sufficient [to show] . . .

*Id.* par. 76.

I will remonstrate [ = expound] to you.

Jonson, *Every man out of his Humour*.

Your son shall make remonstrance of his valour.

Barnabe Barnes, *The Devil's Charter*, i, 4.

151. **Renegé** (from med. Lat. *renego* : LEAR, II, ii, 79).

The fact that *renego* is mediæval Latin would have put any one not a Baconian on his guard. The forms "reneague" and "renay," which come from that, are common in Middle and Tudor English.

Reneyed.

*Piers Plowman*.



Those hath he reneagued and put away from the inheritance of the promises.

Udal on Luke 1.

In the mean season while Peter reneagueth.

*Id.* on c. 22.

A plain renaying of Christ's faith.

Sir T. More, *Works*, p. 179.

[Add :

Renyinge God allthough they saye naye.

Roye, *Rede me and be nott Wrothe*, 1528.]

152. Repugn, Repugnancy, Repugnant (1 H. VI, IV, i, 94; TIMON, III, v, 42; HAMLET, II, ii, 491).

As old as Wiclif. See Croft's Glossary to Elyot's GOVERNOUR.

Repugnant to his will.

Cranmer's Letter to Queen Mary, in *Letters of Martyrs*, p. 2.

His authority . . . repugneth to the crown imperial.

*Id.* p. 3.

That discontinuance doth not repugne with the prophecy of Jacob.

Trans. of Calvin's *Harmony*, 1584, p. 5.

Whether that which our laws do permit be repugnant to those maxims.

Hooker, *Eccles. Pol.* B. v, par. 81.

Repugnancy or contradiction.

*Id. ib.*

A law contrariant or repugnant to the law of nature.

*Id. ib.*

[Add :

To withstand and repugn against the truth.

Marg. note to trans. of Erasmus' *Enchiridion*, 1533.

Methuen's rep. p. 77.

Rebel, repugne, lash out and kick.

*The Trial of Pleasure*, 1567. Percy Soc. rep. p. 42.

I have suaged the old repugnance,

And knit them together.

Medwall's Interlude of *Nature* (c. 1490), Farmer's *Lost Tudor Plays*, p. 43.

Nature repugnyng.

Elyot, *Governour*, i, 14.



To repugne again reason.

*Id.* iii, 25.]

153. Repute (TITUS, I, i, 366 ; 1 HENRY IV, V, i, 54).  
Absolutely normal Tudor English.

The Church of Rome doth not repute the one oblation of  
Jesus Christ . . . to be perfect.

H. Smith (d. 1591), *God's Arrow Against Atheists*,  
ed. 1611, p. 80.

Word so used in Sandys' TRAVELS (1610), 4th ed. pp. 91,  
107, 124, 145.

[Add :

Our wrong reputed weakness.

Daniel, *Letter from Octavia to Marcus Antonius*,  
1599, st. 15.

Nor could she yet repute herself secure.

Harington, trans. of *Orlando Furioso*, 1591, B. i,  
st. 33.]

154. Retentive (in the physical sense : TIMON, III,  
iv, 81).

What words (said she) fly your retentive powers.

Chapman, trans. of *Odyssey*, B. xix.

The Oxford Dictionary gives examples from Chaucer  
(PARSON'S TALE, § 76, sent. 913 ; Holland's Pliny, II,  
under *Words of Art*, &c.)

[Compare :

Retention and ejection in her powers

Being acts alike.

Chapman, Third Sestiad of *Hero and Leander*.]

155. Reverb (LEAR, I, i, 155).

Not traced by Mr. Willis. Steevens noted the word  
as perhaps of Shakespeare's own coining. However that  
may be, it is obviously *not* a classicism : it is a curtail-  
ment of a Latin word, such as a good scholar would not  
commit.

156. Rivage (Fr. : Chorus to HENRY V, Act III).

Found in Pseudo-Chaucer, CHAUCER'S DREAM, l. 1105.



Also in Gower, B. viii ; in Hall ; and in Holinshed, B. iv, c. 24. Also in Spenser, FAERIE QUEENE, IV, vi, 20.

157. Ruinate (3 HENRY VI, V, i, 8).

Dr. Theobald on this word remarks that " Shakespeare often turns nouns into verbs." Judge Willis errs in denying this in general : the practice was common to the period. But he is right in denying that Shakespeare made " ruinate " in that fashion. It was a standing verb :

Till all was subverted and ruined.

Henry Smith (d. 1591), Sermons, ed. 1613, p. 62.

The verb is found twice in the old play, THE DOWNFALL OF ROBERT EARL OF HUNTINGDON (Hazlitt's Dodsley, vol. viii, pp. 158, 184) ; in Bancroft's PLATFORM OF EPISCOPACY (1594), in Lewkenor's trans. of THE COMMONWEALTH OF VENICE (1599), &c. &c.

[Add : Spenser, FAERIE QUEENE, II, xii, 7 ; (adj. V, x, 26) ; Sonnet 56 ; Greene's SELIMUS, ll. 150, 878 ; PERYMEDES THE BLACKSMITH, 1588 : Works, vii, 45 ; FRIAR BACON, sc. 8 : ed. Dyce, p. 168 ; Kyd's trans. of Garnier's CORNELIA, Act iv ; Daniel, PHILOTAS, l. 696 ; Chapman, trans. of ILIAD, iv, 42.]

158. Sacred (" Sacred wit " : TITUS, II, i, 120).

[Dr. Theobald, following the commentators, takes this term in this place to mean " accursed." It probably did not. Peele, who probably wrote the bulk of the play, has " sacred wit " in his ARRAIGNMENT OF PARIS, IV, i, 285. But the word occurs with the " classic " significance in Massinger, EMPEROR OF THE EAST, iv, 5.]

159. Scope (= *skopos*, view, or mark or aim : TIMON, I, i, 72).

Cursed Night that reft from him so goodly scope.

Spenser, *Faerie Queene*, III, iv, 52.

[Add :

So huge a scope at first him seemed best.

*Id.* III, ix, 46.



Shooting wide do miss the markèd scope.

*Id. Shepherd's Calender, November.*

Ere they come unto their aymèd scope.

*Id. F. Q. VI, iii, 5.*

To aim their counsels to the fairest scope.

*Id. Mother Hubberd's Tale, l. 960.*

But whither am I carried all this while

Beyond my scope.

*Daniel, Letter from Octavia to Marcus Antonius, 1599, st. 51.*

But since it hath no other scope to go

Nor other purpose.

*Id. To the Angell Spirit of . . . Sidney, ll. 45-46.*

160. Sect (= a cutting : OTHELLO, I, iii, 335).

[Mr. Willis suggests that *sect* here may be a misprint for *set* (= setting), which is unlikely, though Dr. Johnson suggested that reading. The word seems to be used with the same force in the old play of KING LEIR AND HIS THREE DAUGHTERS :

Till I have rooted out this viperous sect.

*Hazlitt's Sh. Library, Pt. II, vol. ii, p. 376.*

Gascoigne again has :

And all good haps that ever Troylus' sect [lovers]  
Achieved yet above the luckless ground.

*Adventures of Master F. J. ; Cunliffe's ed. of Works, i, 426.*

The term had in fact the sense of "sort," "set," or "species." Wiclif constantly applies it to the friars (TREATISE, chs. 2, 3, 4, 28, &c.), frequently in the plural, signifying "groups." Pecock speaks of "Sarrasene secte" and "Cristen sect" (BOOK OF FAITH, Pt. I, ch. 2, p. 131, ed. Morison) ; and Hooper has : "neither the one secte of people called papists, neither the other called gospellers" (ANSWER TO THE BISHOP OF WINCHESTER, Parker Soc. rep. p. 137).

Compare Spenser :

And by the name of soldiers us protect,  
Which now is thought a civil begging sect.

*Mother Hubberd's Tale, ll. 246-7 ;*



and Jonson :

But in this age a sect of writers are.

*The Silent Woman*, prol.]

In his Addenda Mr. Willis cites :

As if we and they had been one sect.

Hazlitt's *Dodsley*, v, 303.

161. *Secure, Securely, Security* (= unconcerned or heedless : *MERRY WIVES*, II, ii, 314 ; *MACBETH*, III, v, 32 ; *RICHARD II*, II, i, 265).

Common usages. See Spenser, *F. Q.* Bk. VI, Canto v ; and Daniel, *CIVIL WARS*, B. i : "lived secure."

[Add : *EUPHUES*, Arber's rep. p. 63 ; *SELIMUS*, l. 367 ; *A LARUM FOR LONDON* (Simpson's rep. pp. 1, 43, 46, 50) ; Marlowe, trans. of Lucan, l. 135 ; Lilly, *ENDIMION*, ii, 1 ; *WOMAN IN THE MOON*, ii, 1 ; Lodge, *WOUNDS OF CIVIL WAR*, l. 41 ; Gascoigne, *THE SPOYLE OF ANTWERP* (Cunliffe's ed. of Works, ii, 594 ; Daniel, *CLEOPATRA*, l. 533 ; Jonson, *SEJANUS*, ii, 2 ; iii, 2. Dr. Theobald actually notes the use of "securely" in *Prov.* iii, 29, and in Ben Jonson. The citation is thus to no purpose.]

162. *Segregation* (= separation : *OTHELLO*, II, i, 10).

Richardson's Dictionary gives instances from Sir T. More, Feltham's *RESOLVES*, and Wotton ; and the N. E. D. one from Philpot, 1564. Judge Willis adds :

Segregated themselves from the Church of Rome.

Foxe, *Martyrs* (1560) ed. 1843, i, p. xxvi.

163. *Semblable* (adj. = similar ; sb. = resemblance : 2 *HENRY IV*, V, i, 72 ; *HAMLET*, V, ii, 24).

"Either a French word or from the Latin *similis*," says our Baconian philologist. It happens to abound in Chaucer ! "Semblable" and "semblably" are two of the commonest words in Elizabethan didactic books. They occur hundreds of times, for instance, in Elyot and in Holland's Plutarch. The passage from adjective to noun is exactly as in "equal."



164. Sensible (= perceptible to the senses : HAMLET, I, i, 56, &c.).

*The meaning of the word in that period. E.g. :*

Eternal damnation of sensible pain in the fire of hell.

Sir T. More, Works, p. 1281.

[Compare :

To what purpose were the senses without the sensible things ?

Sidney and Golding's trans. of De Mornay, 1587.

Ed. 1604, p. 7.

The sensible powers. The sensible wits and natural motions. The sensible powers, that is to say, the five wits. The sensible wits. Thy sensible wits. Our sensible wits.

Tyndale's trans. of Erasmus' *Enchiridion*, 1533.

Methuen's rep. pp. 89, 105, 139, 140, 141, 144.

Sensible pleasure and sensible pain.

J. Heywood, *Dialogue on Wit and Folly*, Percy Soc. rep. p. 19.

Sensible signs. Sensible things. Sensible sacraments.

Tyndale, *Supper of the Lord* : Works, Parker Soc. ed. iii, 265. (Thrice in a page.)]

165. Septentrion (3 HENRY VI, I, iv, 133).

Occurs several times in Chaucer :

Both east and west, north [slip for *south*] and septemtrioun.

*The Monk's Tale*, 477.

Septentrional and septentrionalis, in THE ASTROLABE ; and in BOECE (B. ii, pr. 6) " the colde sterres that highten the vii Tryones (that is to seyn . . . the partye of the north)."

166. Simular (LEAR, III, ii, 54).

As Christ in the Gospel . . . called them hypocrites, that is to say, simulars and painted sepulchres.

Tyndale, prol. to *Romans*.

" Simulate (= simulated) chastity " occurs in Bale, ENGLISH VOTARIES, Pt. II.

[" Dissimulers " occurs in Tyndale (*Answer to Sir T. More*. Works, Parker Soc. ed. iii, 45), who also has the verb to " simule," i, 341.]



167. Solemn (= ceremonial or stately: "solemn hunting": TITUS, II, i, 112).

The solempne day of Pask.

Wiclif, trans. of Luke ii. 41.

Same term in the Rhemish New Testament, 1580.

Upon ane solempne day As custom was.

Chaucer [really Henryson], *Testament of Creseide*,  
ll. 112-113.

[Add :

An assembly so honourable and solemn.

Fenton's trans. of Guicciardini, 1579, p. 6.

Affable and courteous at meals and meetings, in open assemblies more solemn and strange.

Puttenham, *Arte of English Poesie*, Arber's rep.  
p. 298.

Solemne feasts. Solemn plays. Times of solemnity.

T. Heywood, *Apology for Actors*, 1612, Sh. Soc. rep.  
pp. 54, 56, 60.

A solemne oration. Solemn feasts.

Gosson, *School of Abuse*, 1579, Sh. Soc. rep. pp. 13, 15.

A day of mirth and solemn jubilee.

Webster and Rowley, *A Cure for a Cuckold*, sc. 1.

Triumph, and solemnize a martial feast.

Marlowe, 1 *Tamb.* iii, 3, end.]

168. Sort (= *sors*, a lot: TROILUS, I, iii, 374).]

Were it by aventure or sort or cas [= chance].

Chaucer, *Knight's Tale*, l. 844.

[The word occurs also thrice in TROILUS AND CRESEYDE; ii, 1754; iii, 1047; iv, 116, and elsewhere in Chaucer.]

169. Speculation (phys. sense: MACBETH, iv, 95; TROILUS, III, iii, 109; HENRY V, IV, ii, 31).

Word occurs thus in Hooker, ECCLES. POL. V, and in Holland's trans. of Pliny, B. xviii, c. 28.

[Add :

When thei loken hem in the speculation or lokynge of the devyne thought,

Chaucer, *Boece*, B. V, pr. 2v



Compare :

To be confined to the speculation of a death's head.

Chapman, *The Widow's Tears*, iii, 1.]

170. Stelled ("stelléd fires" : LEAR, III, vii, 59 ; STELL'D : LUCRECE, 1443).

[Dr. Theobald pronounces the word in LEAR to be derived from *stella*, a star. If it were, it would be a most unscholarlike coinage. It is really the same word as occurs in LUCRECE ; and the derivation of that is not, as Mr. Theobald supposes, from  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ , but from A. S. *stellan*.]

171. Substituted (= placed under, in rank : 2 HENRY IV, I, iii, 84):

And they did also substitute other which were known heads also.

Sir T. More, *Works*, p. 821.

[Compare :

Have thrust out proud Octavian's substitute.

Day, *Humour out of Breath*, 1608, v, 2.

Be you joint governors of this my realm :

I do ordain you both my substitutes.

*The Weakest goeth to the Wall* (anon. pr. with Webster), i, 1.

So they pay their yearly tribute

Unto his dyvlishe substitute,

Official or commissary.

Roye, *Rede me and be nott Wrothe*, 1528.

Great Soliman, heaven's only substitute.

Kyd, *Soliman and Perseda*, i, 5.

Honoured because they are the substitutes of the King.

Gascoigne, *Glasse of Government*, 1575, ii, 1.]

172. Success (= sequence, result : e.g. "vile success," OTHELLO, III, iii, 221).

Dr. Theobald gravely remarks that "Bacon also follows the Latin." Judge Willis comments : "In the sixteenth century every writer with whom I am acquainted uses the word *success* in the same way." This



is the fact (*see above*, p. 256) ; and Dr. Theobald's citation in this case might alone serve as the proof of his comprehensive inacquaintance with Elizabethan literature.

173. **Suspire**: **Suspiration** (JOHN, III, iv, 79 ; HAMLET, I, ii, 79).

Suspiring and sighing.

Sir T. More.

The long suspired Redeemer of the world.

*Reliquiæ Wottonianæ*, p. 269.

[Add :

Throw forth sad throbs and grievous suspirës.

Break, heart, with sobs and grievous suspirës.

*Lochrine*, v, 4.

As they do that enchant the water of the font, and chafe it with many a suspire and deep-fet breath.

Hooper, *Declaration of the Ten Commandments*,  
1550, Parker Soc. rep, p. 345.

And suspirable death of so brave soldiers.

Kyd, *Cornelia*, v, 287.]

174. **Tenable** ("tenable in your silence" : HAMLET, I, ii, 247).

In *this* ostensible sense ("retained") the word is not found elsewhere ; and there is much reason to believe it a misprint. If intended, it is incongruous English. Folios 2 and 3 read *treble*. "Tenable," used of a fortress, is found in Hakluyt's VOYAGES, i, 614, and in Howell's LETTERS, B. xi, let. 4.

175. **Terms** (= limits : ALL'S WELL, II, iii, 173).

Eche chaunge hath his special end and terme [whereunto], and therefore accordynge to terme and ende hath . . .

Bishop Gardiner's *Explanation of the Presence*, fol. 109.

A perfectly normal usage.

176. **Translate** (physically remove : M. N. D., III, ii, 31).

A very common usage :

When the Romans had translated to themselves the tribute.

Trans. of Calvin's *Harmony*, 1584, p. 545.



This translation of faults from ourselves to others.

King on Jonah, 1594, ed. 1611, p. 128.

Thither was the seat of the prince translated.

Lewkenor's trans. of Contrareno's *Commonwealth of Venice*, 1598, p. 51.

[Add :

Thanne is thilke money precyous when it is translated into other folk.

Chaucer, *Boece*, B. ii, pr. 5.

If kingdoms be translated for unrighteousness, they are preserved by righteousness.

Hutchinson, *The Image of God*, Works, ed. Parker Soc. p. 71.

Whole kyngdomes . . . bee so soone translated from one manne unto another.

More, *Dialogue of Comfort against Tribulation*, Dent's rep. p. 275.

By turning, translating, and removing these marks.

Robinson's trans. of More's *Utopia*, Dent's rep. p. 49.

Is it [obedience] not altogether translated and exempted from your Grace unto them.

*Beggars' Petition against Popery*, 1538, Harl. Misc. 1808, i, 221.

This . . . is all the cause of translation of your kingdom so fast into their hands.

*Id.* p. 223.

Dreams, extraordinarily sent from [heaven to foreshew the translation of monarchies.

Nashe, *Terrors of the Night*; Works, ed. McKerrow, i, 362.

In the same year 1269 he [Henry III] translated with great solemnity the body of King Edward the Confessor into a new chapel.

Stow, *Survey of London*, 1598. Morley's rep. p. 417.

Thither hath God translated the body of Christ

Hooper, *Declaration of Christ and his Office*, Parker Soc. rep. p. 67.

Useth no purgation nor translation of his sin.

*Id. ib.* p. 136.

To abide perpetually to his crowne, without translatynge heeroff to any other use.

Fortescue, *Governance of England*, 1476, ch. 11.]



177. Umber'd (= Shadowed, from Lat. *umbra*: HENRY V, iv, Chorus, 9).

Old English. Steevens gives the instances:

Under the umbre and shadow of King Edward.

Caxton's pref. to *Tully on Old Age*.

Under the umbre of veryte.

Old poem, *The Castell of Labour*.

178. Umbrage (= shadow or image: HAMLET, V, ii; 124).

The word is used fantastically, and certainly not classically! It is remarkable in how many instances Dr. Theobald contrives to find in Shakespeare an expression which a classical scholar would *not* use, save facetiously.

In an Appendix, Mr. Willis deals with more than twenty words passed over by him in the main body of his book; and makes some additions to his former examples. Some of these I pass over here.

179. Abruption (TROILUS, III, ii, 69).

Dr. Theobald admits that the word "is not really English." Mr. Willis cited "dark abrupted ends" from Ford's LOVE'S SACRIFICE, III, iii; and instances of *abrupt* and *abruptly*. But the plain fact is that the word in TROILUS is sportively used. It counts for nothing, then, for Dr. Theobald's purpose.

180. Admiration (= Lat. *admiratio*; wonder: HENRY VIII, V, v, 40; HAMLET I, ii, 192).

Quite common in the period. *E.g.* Hooker, ECCLES. POL. B. v. c. 77, sec. 13, &c.; A MERRY KNACK TO KNOW A KNAVE: Hazlitt's Dodsley, vi, 544.

[In Shakespeare's day "I admire" often meant colloquially "I wonder." (*E.g.* Jonson, EVERY MAN IN HIS HUMOUR, i, 3; Chapman, THE WIDOW'S TEARS, i, 1). The ordinary reader is supposed to know the text, "when I saw her [the scarlet woman] I wondered with great admiration" (REVELATION, xvii, 6). This form could not



have been used in the Authorised Version of 1611 if it were not still regular and familiar, though "admiration" had then come to bear its modern sense also. The old usage persisted down to the time of Scott (WOODSTOCK, ch. 25), and is even found in Sir William Hamilton (DISCUSSIONS, p. 14). In Shakespeare's day it was normal. Compare :

Lordings, admire not if your cheer be this.

Greene, *Friar Bacon*, sc. 9 : ed. Dyce, p. 169.

For, if thy cunning work these miracles,  
England and Europe shall admire thy fame.

*Id.* sc. 2 : ed. Dyce, p. 155.

Chrysostom with admiration saith, *Miror si aliquis rectorum potest salvari* : "I marvel if any ruler can be saved."

Latimer, *First Sermon before Edward VI.*, Dent's ed. p. 83.

Some judgments slave themselves to small desert  
And wondernise the birth of common wit . . .  
Perhaps such admiration wins her wit.

Porter, *The Two Angry Women of Abington*, iii, 2.

And make her an example to the world,  
For after ages to admire her penance.

*Leir and his Three Daughters*, Hazlitt's Sh. Lib. rep. p. 365.

Yet are generally all rare things and such as breede marvell and admiration somewhat holding of the undecent.

Puttenham, *Arte of English Poesie*, Arber's rep. p. 294.

This last writer, under the rubric "*Paradoxon*, or the Wondrer" (p. 233), gives the word again the same force :

Many times our Poet is caried by some occasion to report of a thing that is marvelous, and then he will seem not to speake it simply but with some signe of admiration.]

181. Argentine (= silvern : "Goddess Argentine" : PERICLES, V, i, 251).

Word used in Hall, CHRON. HENRY VIII, ann. 12.

The Oxford Dictionary gives instances from Holme, 1537 ; Lyte, 1578 ; and Holinshed, 1577.



182. Determine, Determinate, Determination (CORIOLANUS, III, iii, 43; ANTONY, IV, iii, 2; RICHARD II, I, iii, 150, &c.).

Dr. Theobald finally quotes :

*My determinate voyage is mere extravagancy.*

*Twelfth Night*, II, i, 11,

with the comment : " In this line there are three Latin words, *only intelligible by the help of a Latin Dictionary.*" As Mr. Willis observes, all three were common words. " Mere " was particularly so. See No. 113. " Determinate " is in Chaucer, FRERE'S TALE, l. 161.

183. Extravagancy. A word formed on ordinary lines, as *ignorancy* (Hooper, WORKS, Parker Soc. ed. pp. 52, 108), *impudency*, *temperancy* (Hooper, p. 78); &c.

184. Generosity (= family pride or character; CORIOLANUS, I, i, 215); Generous (M. FOR M, IV, vi, 14).

Generosity prognate, and come from your atavite progenitours.  
Leache, Letter to Throckmorton, 1570.

[Add :

Nobility began in thine ancestors and endeth in thee ; and the Generosity that they gained by virtue thou hast blotted with vice.

Lilly, *Euphues*, Arber's rep. p. 190.

Like to the eager but the generous greyhound.

Jonson, *Every Man in his Humour*, i, 2.

The nobilities and armes of generositie.

Ferne, *The Blazon of Gentry*, 1586, Ep. Ded.

Noblenesse and generositie [of birth] hath this privilege.

*Id.* p. 81.

Ferne's title-page runs :

The Blazon of Gentry | divided into two parts | The first  
named | The Glory of Generositie | &c.

Compare :

Tis pity one so generously derived  
Should be deprived his best inducements thus.

T. Heywood, *Rape of Lucrece*, i, 2.]



185. Infortunate (JOHN, II, i, 177; 2 HENRY VI, IV, ix, 18). Mr. Willis refers to Richardson's Dictionary for early examples. The Oxford Dictionary gives instances from Gower, iii, 375, and Hall's CHRON. EDWARD IV (1548), 239 *b*.

[The word occurs also in Roye's REDE ME AND BE NOTT WROTHE, 1528; Sheet *c* in Whittingham's rep. of ed. 1583; and in Holinshed (Boswell-Stone's SHAKESPEARE'S HOLINSHED, p. 350), where probably Shakespeare found it. But it is also found in J. Heywood's Interlude, A DIALOGUE ON WIT AND FOLLY, Percy Soc. rep. p. 20; and in Painter's PALACE OF PLEASURE, tom. ii, nov. 27; Haslewood's rep. p. 447.

"Infortune" was also current. See Boswell-Stone's SHAKESPEARE'S HOLINSHED, p. 354.]

186. Ingenious (from *ingenium*, natural ability: LEAR, IV, vi, 286; HAMLET, V, i, 269).

To be captious, virtuous, ingenious.

Hazlitt's Dodsley, v, 363.

The Oxford Dictionary gives:

Ingenious wit of the French.

Hall, *Chron. Edward IV.* 231.

Ingenious = ingenuous or noble.

Hooker, *Eccles. Pol.*

[Compare:

Curtesie is a free, spontaneous and ingenious quality.

Fulbroke, cited in N. E. D.

Mine own earnest and ingenious love of him [Homer].

Chapman, pref. to trans. of *Iliad*, 1598.

Most ingenious and inimitable characters.

*Id.*, Comm. on B. i.

He is of an ingenious and free spirit.

Jonson, *List of Characters to Every Man Out*, l. 1.]

187. Lethe (JULIUS CÆSAR, III, i, 205).

Dr. Theobald remarks that "If lethe [*sic*] represents the Latin word *letum* or *lethum*; death, it is the solitary



instance of such usage; but Shakespeare uses Latin so freely and inventively that there is no antecedent improbability in this interpretation of the word; and it is more suitable to the context than the sense of Lethe as the river of oblivion, which is not crimson at all."

Neither reading is really tenable. Mr. Willis quotes the statement of Steevens that "Lethe is used by many of the old translators of novels for death." But Steevens' one instance does not prove this, since there Lethe = oblivion. "Lethe" = *lethum*, for death, would be a bad coinage, and a poor proof of scholarship. The passage is in all likelihood corrupt. The actual reading of the Folio is "Lethee." Some editors have plausibly taken it as a misprint for "death"—which in Tudor books is often spelt "dethe."

188. Office, Officious (= duty, serviceable: OTHELLO, III, iv. 113; TITUS, V, ii, 202).

[Dr. Theobald thoughtfully notes that "Cicero's treatise on Ethics is entitled *De Officiis*;" but does not mention that that work was translated into English early in the sixteenth century (1533) by R. Whittington; under the title THE THREE BOKES OF TULLIUS OFFYCE. Of this the fourth edition appeared in 1553. This or another translation was issued in 1582 under the title TULLIES OFFICES IN LATIN AND ENGLISH, and again in 1591; Grimalde's translation, entitled MARCUS TULLIUS CICERO, THREE BOOKES OF DUTIES, appeared first in 1555, and was reprinted in 1556, 1558, and 1574. Thus no Latin classic was more widely known in Elizabethan England; and the classic force of "office" was familiar to thousands of non-academic readers. The word in that sense is really old, occurring in Chaucer's PARLEMENT OF FOULES, l. 236. Elyot, unaware of this, wrote in 1531 that for the DE OFFICIIS "yet is no propre englisse word to be given" (GOVERNOUR, i, 11), and suggested "dueties and maners." But Whittington's translation



of 1533 would make current both the word and the meaning.

It is a normal term :

In your Majestie hath been orderly fulfilled all lawes and offices of a devout Neutrality.

Ep. Ded. to Fenton's trans. of Guicciardini, 1579;

and the theologians used it regularly. *E.g.* :

It is the office of a Christian to know what God can do by the word of God.

Hooper, *Answer to the Bishop of Winchester*, Parker Soc. rep. p. 168.

The prelate, the preacher, hath many diverse offices to do.

Latimer, *Sermon of the Plough*.]

For instances of all the various meanings of the word and its derivatives, see the Oxford Dictionary. "Officious" in the sense of "serviceable" was common: that was in fact the usual meaning of the word :

Shew thyself officious and serviceable still.

*Marriage of Wit and Science*, Hazlitt's Dodsley, ii, 339.

[Add :

They make three sorts of lies, *jocosum*, *perniciosum*, *officiosum*, "jesting lies," "pernicious," and "officious" [= friendly or serviceable].

Hutchinson, *The Image of God*: Works, Parker Soc. rep. p. 51.

(Hutchinson has "office" = "duty," on p. 332.)

Assist me to make good the door with your officious tyranny.

Jonson, *Cynthia's Revels*, v, 2.

Officiously (= helpfully) insinuate themselves into thy presence.

*Id.* v, 3.

Not altogether indutiful, though not precisely officious.

Spenser, Ep. Ded. to *Colin Clout's Come Home Again*.]

189. **Periapt** (from Gr. *περίαπτον*, *amulet*: I HENRY VI, V, iii, 2).

This is from a non-Shakespearean play. But the word is used in Reginald Scot's DISCOVERIE OF WITCHCRAFT, 1584, p. 230, &c. : Nicholson's rep. pp. 185-188.



190. Replete (L. L. L., V, ii, 853 ; Sonnet 113).

A *very* common word, from Chaucer onwards. See examples in Richardson's Dictionary, and :

I am replete with joy and felicity.

*Calisto and Melebea*, Hazlitt's Dodsley, i, 87 ;  
Malone Soc. rep. l. 945.

My heart with blasphemy and cursing is replete.

*A Woman is a Weathercock*, Hazlitt's Dodsley, xi, 13.

[Add :

I am the prophete called Isaye,  
Replett with Godys grett influens.

*Coventry Mysteries* : VII, *The Prophets*, Sh. Soc.  
ed. p. 65.

Replete with yre.

Roye, *Rede me and be nott Wrothe*, 1528.

Replete with mischievous vengeance.

*Id.*

With replete spirit went I to my bed.

Hoccleve, *La Male Regle de T. Hoccleve*, l. 315.

A man

With all good so replete.

*A Woman is a Weathercock*, i, 1.

His wordes are demure, replete with wholsom blessynges.

Bale's Interlude, *John the Baptist*, 1538. Rep. in  
*Harl. Misc.*, ed. 1808, i, 209.

The earth was replete with iniquity.

Latimer, *Last Sermon before Edward VI.*

With holy, humble and chaste thoughts replete.

Chapman, *The Amorous Zodiac*, 1595, st. 17.

Replete with men, stored with munition.

*Lochrine*, ii, 3.

So replete with the inconstant behaviour and manifest vices of Englishmen.

Macduff's speech in Holinshed : Boswell-Stone's  
*Sh. Holinshed*, p. 41.

And where repleat with virgins I erect thy temples may.

Higgins' add. to *Mirroure for Magistrates*, 1575.  
Rep. of 1810, p. 79.

And every way replete with doubtful fear.

Heywood, 1 *Edward IV*, v, 1.



Repleth by all experience.

*Chester Plays : The Fall of Lucifer*, Sh. Soc. rep. p. 15.

That am repleath with heavenlye grace.

*Id. ib.]*

191. Seen ("well seen" : SHREW, I, ii, 133).

Dr. Theobald gravely records that "Bacon often uses the word in this way," and, finding it also twice in Marlowe (FAUSTUS, i, 137; MASSACRE OF PARIS, i, 8) is the more convinced that Bacon wrote both Shakespeare and Marlowe! It is simply a common Elizabethan idiom :

Though they be seen in Greek, Hebrew, and Latin.

Tyndale, *Expos. of Matthew*, 1531; Parker Soc. rep. p. 13.

Sir, you seem well seen in women's causes.

*The Four P's* (1520); Hazlitt's Dodsley, i, 381.

[Add :

Fell to discourse, as one well seen in philosophy.

Greene, *Menaphon* (1589), Arber's rep., p. 58.

Those that are better seen in the tongues than I.

Tyndale, Prol. to trans. of New Testament.

Well experienced and seen in the knowledge of many countries.

Robinson's trans. of More's *Utopia*, Dent's rep. p. 83.

This monke, monke-like, in Scriptures well seene.

Proemium of 1600 to the *Chester Plays*.

Not so well seen in the English tongue as perhaps in other languages.

E. King's Epistle pref. to Spenser's *Shepherd's Calender*, Globe ed., p. 442.

Weening it perhaps no decorum that shepherds should be seen in matter of so deep insight.

*Id. General Argument*, p. 445.

He, well seen in the world, advised.

Chapman, tr. of *Iliad*, i, 251.

A man not seen in deeds of arms.

*Id. B. v.*

But I that am in speculation seen.

Greene, *James the Fourth*, v, 5.



He's affable, and seen in many things

Heywood, *A Woman Killed with Kindness*, ii, 1.

Finding myself unfurnished of learning and barely seen in the arts liberal.

Churchyard's *Spark of Friendship*, 1588, in Harl. Misc., 1909, ii, 111.

In sondry sciences he is sene.

Roye, *Rede me and be nott Wrothe*, 1528 (Rep. p. 40).

Good wits seen and studied in all sciences.

Fenton's trans. of Guicciardini, 1579, p. 2.]

There is appended to Judge Willis's "Addenda" a list of fourteen of the words founded on by Dr. Theobald, of which he has not been able to find instances before Shakespeare. They are: Incarnadine, Cadent, Candidatus, Circum-mure, Confix, Ex-sufflicate, Fracted, Intrinsic, Maculate, Questant, Questrists, Sequent, Suppliance, Unseminar'd; and he adds a further list of four "used in an unusual sense," which he has not met with in Bacon. These are:

"Factious, meaning busying oneself: active.

Name           ,,     Debt.

Pernicious     ,,     Much striving.

Plague         ;;     Snare."

These have now to be reckoned with.

192. Incarnadine. Dr. Theobald's position in regard to this word is remarkable. Mr. Willis, unable to trace it outside of Shakespeare, stated that it is the only word in the Folio "which cannot be found elsewhere, and unconnected with another word." After the publication of Mr. Willis's book, Dr. Theobald learned from Mr. Stronach, who had gone to the Oxford Dictionary, that "as an adjective it is found in Sylvester (1591)," and in a number of other writers *after* Shakespeare. Whereupon Dr. Theobald, in his preface of 1904, comments: "Yet Mr. Willis gravely informs us that it is the only word which cannot be found elsewhere." Mr.



Willis of course meant "before Shakespeare," later instances having no bearing on the problem. And now Dr. Theobald, whose own case is destroyed by the citation from Sylvester, without a word of admission or apology, assumes to exult over Mr. Willis's failure to discover the Sylvester passage, and proceeds to impute to him an assertion that no candid reader would. Finally Dr. Theobald announces: "I have no intention of discussing these words in detail"; yet he leaves the "incarnadine" to pose as a Baconian "classical" coinage in his text.

As the commentators noted long ago, the word is simply an Anglicising of the Italian word *incarnatino*—a thing very likely to be done in that age apart from literature. As Steevens pointed out, "*carnadine* is the old term for *carnation*":

Grograms, satins, velvets fine,  
The rosy-colour'd carnadine.

*Anything for a Quiet Life.*

There is no classical coinage in the case. At most Shakespeare may have made a verb out of an adjective.

193. *Cadent* (= falling: "cadent tears," LEAR, I, iv; 307).

Mr. Willis had forgotten to consult the Oxford Dictionary, which cites:

If the part of fortune be cadent from the Ascendant.

Lupton's *Thousand Notable Things*, 1586 (Ed. 1675, p. 201).

It appears to have been a term in astrology, like "retrograde."

194. *Candidatus* (TITUS i; 1). A Latin word, unadapted, pedantically used in a non-Shakespearean play. [By Peele: see the author's DID SHAKESPEARE WRITE 'TITUS ANDRONICUS' ?]

Shakespeare *did not know* the Roman usage. See above, p. 192.



195. *Circummure* (MEASURE FOR MEASURE, IV, i, 28).

Likely to be a word of Greene's, who has "counter-mure" in EUPHUES HIS CENSURE TO PHILAUTUS: Works, vi, 218.

196. *Confixed* (MEASURE FOR MEASURE, V, i, 232).

A bad coinage, if not a corruption. It may or may not be Shakespeare's: it has not survived. Chapman has "infixed."

197. *Ex-sufflicate* (OTHELLO, III, iii, 182).

No other author has yet been cited for this word. It may stand for what it is worth! It is certainly not "classic."

198. *Fracted* (HENRY V, II, i, 130; TIMON, II, i, 22).

The fact that in his *first* use of the word the dramatist puts it in the mouth of Pistol ("his heart is fracted and corroborate") might have suggested to Dr. Theobald that it could not have been a classical neologism. Why not cite "corroborate" to the same purpose? The serious use of "fracted" in TIMON was no innovation. The word occurs in Boorde's BREVIARY OF HEALTH (1547), § 321, cited in N. E. D. Boorde also has "fract."

199. *Intrinse*. See above, No. III.

200. *Maculate*: *Maculation* (L. L. L. I, ii, 96; TRIOLUS, IV, iv, 66).

The Oxford Dictionary gives "maculated" from Higden and from Caxton's GODFREY and ENEYDOS. In the latter also occurs:

Maculate and full of filth.

Again in Barclay's SHIP OF FOOLS (1509) we have:

With vices maculate.

Ed. 1570, p. 144.

Other instances occur between 1509 and 1586.

[Elyot has the verb "maculate"; THE GOVERNOUR, B. i, c. 26. So has Henryson, TESTAMENT OF CRESSEID,



l. 81; so has Northbrooke, *AGAINST DICING, DANCING, &c.* 1577: Sh. Soc. rep. p. 131; so has Marston, *SATIRES*, iii. *Maculation* occurs at least twice in the *COVENTRY MYSTERIES* (c. 1450): Sh. Soc. ed. pp. 142, 193.]

201. *Questant* and *Questrists*. See above, p. 339.

It is possible that these are but variants, in all likelihood used in common speech, of the old word "quest-monger," found in *PIERS PLOWMAN* and repeatedly used by Bale in *THE FIRST EXAMINATION OF ANNE ASKEWE* (Index and text: Parker Soc. rep. pp. 146, 149, 151), and by Latimer (*FOURTH SERMON ON THE LORD'S PRAYER*). It is applied by Bale to the members of the "wicked quest" (p. 167) or jury. But "quest" had other meanings, as in the *MORTE D'ARTHUR* and in the ordinary sense of "seeking for," and on that basis too there would be developments.

202. *Sequent* (= successive: *OTHELLO*, I, ii, 40; = a follower: *L. L. L.* IV, ii, 142).

The Oxford Dictionary gives:

Their words fall in, one after the other, like sequents.

Blount, *Horæ Subsecivæ* (1620), 49.

And scho in hand ane letter had, quhairon

Hir charge scho red, qhais tennour is sequent.

Rolland, *Court of Venus*, 1560, l. 810.

The word comes through the French, and is given by Cotgrave. "Sequence" is old.

203. *Suppliance*.

Found in Chapman's trans. of the *ILIAD*, ix.

204. *Unseminar'ed* (*ANTONY*, I, v, 10).

An analogue to "unschooled," in the common taste of the time. There is no such Latin word. But Nashe has "seminariz'd" (*CHRISTS TEARES: Works*, ii, 60).

205. *Factious* (= active: *RICHARD III*, I, iii, 127; *JULIUS CÆSAR*, I, iii, 118).

It is not clear why Judge Willis should have felt any difficulty in this case: the word is used in a quite obvious



sense, "active *for a faction*." In the sense of "trouble-making" we have Chapman's

No need have we of factious Day  
To cast, in envy of thy peace,  
Her falls of discord in thy way.

Fifth Sestiad of *Hero and Leander* : *Epithalamion Teratos* ;

and Jonson's

Instruct  
Others as factious to the like offence.

*Sejanus*, iii, 1.

206. Name (AS YOU LIKE IT, II, v, 21 ; COMEDY OF ERRORS, III, i, 44). Alleged by Dr. Theobald to stand for *nomen* = debt.

There is nothing "classic" in the matter. "Name" in these passages does not and could not mean "debt." In the first cited, the meaning simply is that the speaker takes no note of the names, as a trader would not enter on his books names of non-debtors ; in the second there is no shadow of ground for suggesting any connection with *nomen* = a bond. Judge Willis was merely mystified.

207. Pernicious (L. L. L., IV, i, 66 ; MUCH ADO, I, i, 130).

See above, No. 127. Dr. Theobald's definition will not stand.

208. Plague (= snare ? LEAR, I, ii, 2).

In putting down this word as a classical innovation, Dr. Theobald avows his knowledge that the Clarendon ed. connects it with the Prayer Book version of Psalm xxxviii, 17 : "And I, truly, am set in the plague," which follows Jerome's Latin, *Quia ego ad plagam paratus sum*. Yet he claims that "It is a curious passage, and cannot well be explained without going outside the vernacular sense of the word." Then what is the sense of the word in the Prayer Book ? If that were not a current phrase, how could any dramatist have ventured



to use "plague" in the sense of "snare" and count on being understood?

Again and again has Dr. Theobald thus inserted in his list words which even he, by some chance, has discovered to be current English before Shakespeare's day.

There remain to be noted a few words in Dr. Theobald's list which Mr. Willis has overlooked.

209. Act ("act of fear" = action: HAMLET, I, ii, 205; HENRY V, I, ii, 188; OTHELLO, II, i, 229; III, iii, 326).

Dr. Theobald observes that this is "a sense which, though rather medieval than classic, is found in Bacon's Latin." It must be common in the Latin of a great many other men of that time! In English, act = action is of old standing. The Oxford Dictionary cites Fabyan's Chronicle, 1494; vii, 579; and Drayton's

Wise in Conceit, in Act a very sot.

*Idea*, 860.

The phrases "in act to" and "caught in the act" are idiomatic. "Action" in Shakespeare's day was applied, among other things, to the acting of a play. See Webster's pref. to his WHITE DEVIL. But the alleged "classical" sense of "act" comes out clearly here:

There is in it [the soul] a nature and abilitie of working, and as it were a mere act, whereby it liveth and giveth life.

Sidney and Golding's trans. of De Mornay on *The Trewnesse of Christian Religion*, 1587, ed. 1604, p. 62.

Compare:

That . . . they be induced unto the continual act.

Elyot, *Governour*, B. iii, c. 23.

His limbs so set

As if they had some voluntary act,  
Without man's motion.

Jonson, *Cynthia's Revels*, 1601, iii, 2.

True learning's act

And special object is . . .

Chapman, Shepherd's ed. of *Minor Poems*, p. 158.



Preparing or going about these . . . not in present act with them.

*Id.* Comm. on B. iii of trans. of *Iliad*.

Retention and ejection in her powers  
Being acts alike.

*Id.* Third Sestiad of *Hero and Leander*, 1598.

210. Consequence (HAMLET, II, i, 44; MACBETH, I, iii, 124; vii, 2).

“The classic sense,” says Dr. Theobald, “gives depth, richness, and fulness to the meaning.” There are many classic senses, and they are all implicit in English usage. The logical sense occurs in Chaucer’s BOECE.

211. Fortitude (strength of a place: OTHELLO, I, iii, 222).

This is certainly not a common usage; but it is preceded in the non-Shakespearian I HENRY VI (II, i, 17):

Despairing of his own arm’s fortitude;

and in Eden’s TREATISE OF THE NEWE INDIA (1553: Arber’s rep. p. 15) where there is praise of the “fortitude and strength” of the elephant. For this there is “classic” precedent: for applying the word to a fortress there is not. But Latimer translates the vulgate *fortitudo* by “strength.”

212. Fraction (TIMON, II, ii, 220; TROILUS, II, iii, 107; V, ii, 158).

Common: see the Oxford Dictionary for instances.

213. Gentle, Gentility (of birth: CYMBELINE, IV, ii, 39; AS YOU LIKE IT, I, i, 21).

Mr. Willis might well pass over words so absolutely common as these. “Gentles” was a customary form of stage address, and variants of the word meet us everywhere, from Chaucer onwards:

To make a blaze of gentry to the world.

Nor stand so much on your gentility.

Jonson, *Every Man in his Humour*, i, 1.



Good steps to gentility too, marry.

Jonson, *Every Man out of his Humour*, v, 1.

If thou claim gentry by pedigree, practise gentleness by thine honesty.

Lilly, *Euphues*, Arber's rep. p. 190.

("Gentleman" occurs six times on the next page.)

Art thou a gentle? live with gentle friends.

Gascoigne, *The Steele Glas*, 1576.

But we waste time on such a demonstration.

214. Influence (HAMLET, I, i, 118; TEMPEST, I, ii, 181; Sonnet 78).

Says Dr. Theobald: "In the exact sense required by its Latin derivation this word is used, in an astrological sense, to express the stream of power that flows from stars or planets." Quite so—only the idea goes further than stars or planets. And it was absolutely universal in Tudor times and long before. It is astonishing that even Dr. Theobald should ignore the text: "Canst thou bind the sweet influences of Pleiades?" in the Authorised Version (Job, xxxviii, 31), which here follows the Geneva Bible of 1560. See the Oxford Dictionary for the history of the word. It occurs in Lydgate's "sixteen staves of metre royal" composed for a London "maying" in the reign of Henry VI:

Mightie Flora . . .

Made buddes springen, with her sweete showres,  
By the influence of the sunneshine.

Quoted by Stow, *Survey of London*, Morley's rep. p. 124.

in the old Interlude entitled NATURE (c. 1490):

There is in earth no manner thing  
That is not partner of my [Nature's] influence.

Farmer's *Lost Tudor Plays*, p. 44.

And in Francis Thynne's DEBATE BETWEEN PRIDE AND LOWLINESS (c. 1570):

Where but he [the husbandman] mark the heavens' influence,  
Instead of corn oft shall he gather dust.

Shakespeare Society's rep. p. 55.



Compare the line above cited (under *Replete*) from the COVENTRY MYSTERIES, and :

Who addeth to the sun  
Influence and lustre.

Jonson, *Poetaster*, v. 1. (Again in same scene.)  
And Jove, the Sun, and Mercury denied  
To shed their influence in his fickle brain.

Marlowe, 1 *Tamb.* i, 1.

Should . . . the earth be defeated of heavenly [physical]  
influence.

Hooker, *Eccles. Pol.* B. 1, ch. iii, §3 (1594).  
The starres, their influence, quantities, consents.

*Histrion-Mastix*, I, i, 37.  
If heavens had vowed, if stars had made decree,  
To show on me their froward influence.  
Greene, *Friar Bacon and Friar Bungay* : Ed. Dyce, p. 171.  
What churlish influence deprives her mind ?

Lilly, *Woman in the Moon*, i, 1.  
I [Jupiter] will inforce my influence to the worst,  
Lest other planets blame my regiment.

*Id. ib.* ii, 1.

Here, Venus, sit, and with thy influence  
Govern Pandora.

*Id. ib.* iii, 2.

Now other planets' influence is done.

*Id. ib.* v, 1.

Let fall a wreath of stars upon my head  
Whose influence may govern Israel.

Peele, *David and Bethsabe*, iii, 5.

Which bodies lend their influence by fire.

*Id.* iv, 2.

Fall stars that govern his nativity,  
And summon all the shining lamps of heaven  
To . . . shed their feeble influence in the air.

Marlowe, 2 *Tamb.* v, 3.

This celestial influence  
That governeth and guides our days.  
Kyd's trans. of Garnier's *Cornelia*, 1594, Chorus at  
end of Act ii.

Heaven's influence was ne'er so constant yet.

*Id.* Act ii.

Blest be heaven, and guider of the heavens  
From whose fair influence such justice flows.

*Id. Spanish Tragedy*, i, 2.



Yes, heavens are just, but thou art so corrupt  
That in thee all their influence doth change.

*Id. Soliman and Persada, ii, 1.*

By theyr influens and constellacyons  
They cause here corruptions and generacyons.

Cornish or Heywood, *The Four Elements*, Percy  
Soc. rep. p. 8.

Of the sterris and planettes, by whose influence  
The see is compellyd to ebbe and flowe dayly.

*Id. p. 11.*

Celestial influence preordinate by providence divine.

Elyot, *Governour*, B. ii, 12 ; Dent's rep. p. 171.

215. Mirable (TROILUS, IV, v, 142).

The word occurs in the COVENTRY MYSTERIES (c. 1450) :

A ! myrable God, meche is thy myth.

*Assumption of the Virgin*, Sh. Soc. ed, p. 389.

which the Stratford actor may well have seen played in his youth. The N. E. D. also gives an instance from the *MIROUR OF SALVACIOUN*, 1450 ; and cites the forms *mirabilists* (1599) and *mirabiliaries* (1600). Bacon has *mirabilaries* (1605).

216. Mure, Mural (= Wall : 2 HENRY IV, IV, iv, 118 ; M. N. D. v, i, 209).

The Variorum ed. gives :

A long mure of ice.

D. Settle's *Last Voyage of Captain Frobisher*, 1577.

The Oxford Dictionary adds instances from Caxton, 1471 ; and Leland, 1552 ; and instances of the verb "to mure" from Maundey, 1440 ; Fabyan's Chronicle, 1494 ; and Hawes, 1503. In the sense of "to block up" again, we have instances from Barbour, 1375 ; Berners' Froissart, 1523 ; and Muleaster, 1581. Compare Spenser, F. Q. VI, xii, 34.

217. Naso.

A pun possible to any schoolboy.



218. **Plausibly** (= applausively : LUCRECE, l. 1854).

The ordinary meaning of the word in Elizabethan usage :

Every one received him plausibly, and with great submission and reverence.

Stubbes, *Anatomie of Abuses*, 1583. Collier's rep. p. 48.

Greene uses "plausible" with this force always :

Smiling at my labours with a plausible silence.

Ded. to *The Spanish Masquerado*, 1589 : Works, v, 241.

Would deliver up a hundred verses, though never a one plausible.

Ded. to *Menaphon* : Works, vi, 7.

Having ended his tale with a plausible silence of both parts.

*Euphues his Censure to Philantus* : Works, vi, 199.

Compare :

Affirming that I deserved a laurel garland, with sundry other plausible speeches not here to be rehearsed.

Gascoigne, Ep. ded. to *The Droomme of Doomesday*, 1576.

So much the more plausible to those princes, by how much they were convenient for their service.

Fenton's trans. of Guicciardini, 1579, p. 235.

A plausible [= laudable] and vertuous conversation.

Puttenham, *Arte of English Poesie*, 1589, Arber's rep. p. 25.

The *dactil* is . . . most plausible of all when he is founded upon the stage.

*Id.* p. 139.

Somewhat sour and of no plausible [= commendatory] utterance.

*Id.* p. 153.

Old men . . . speak most gravely, wisely, assuredly, and plausibly.

*Id.* p. 154.

A condition so happy, plausible, and well governed.

Fenton's trans. of Guicciardini, 1579, p. 2.

The souls of such as lived implausible.

Chapman, *Hymnus in Cynthiam*, 1594.

With the like plausible alacritie received.

Stubbes, as cited, p. vi.

So excellent and plausible in the sight of . . .

Painter, *Palace of Pleasure*, tom. ii, nov. 26 ; Rep. p. 395.

Think it plausible to answer me by silent gestures.

Jonson, *The Silent Woman*, ii, 3.



219. Remotion (= removal: LEAR, II, iv, 115; TIMON, IV, iii, 345).

An old word. Lydgate has it in the sense of remoteness (CHRON. TROY, ii, xx, ed. 1555). The Oxford Dictionary further shows it in official use in the fifteenth century, and thereafter, in the sense of removal:

For the remotion of such ydelness and the preferment of labour  
1449. *Rolls of Parliament*, v, 167/1, Cp. 561/2: 1464.

The remotion of the monks.

*State Papers Henry VIII*, i, 540.

Remocion of the faute.

L. Cox, *Rhetorike*, c. 1530 (ed. 1899, p. 22).

Negatives or Remotions.

Sidney and Golding's trans. of De Mornay.

Add:

Set in absolute remotion [= remoteness].

Chapman, *Hymnus in Cynthiam*, 1594.

I dreamt Mercy was hanged: this was my vision

And that to you three I would have recourse and remotion.

*Mankind*, c. 1475 (Farmer's *Lost Tudor Plays*, p. 29).

220. Roscius (3 HENRY VI, V, vi, 10; HAMLET, II, ii, 410).

Mr. Theobald gravely comments: "*Roscius*: equivalent to *an Actor*. A skilful personator or hypocrite is called a *Roscius*. This was a classic usage."

It was a usage made known in England at least by Camden, who spoke of Burbage as *Roscius alter*. Dr. Theobald either does or does not mean to imply that the name and its generic significance were not likely to be known to all Elizabethan actors. If he does not, his citation is the worst waste of time in his entire enterprise. If he does, it may suffice to say that tag references to *Roscius* abound in Elizabethan literature, dramatic and other. *E.g.*:

Stately tragedies,

Strange comic shows, such as proud Roscius

Vaunted before the Roman emperors.

Greene's *Friar Bacon*, sc. 6; ed. Dyce p. 163.



Not Roscius nor Aesope, those admired tragedians, that have lived ever since before Christ was born, could ever perform more in action than famous Ned Allen.

Nashe, *Pierce Pennilesses's Supplication to the Divell*,  
1592. Works, ed. McKerrow.

Greene in NEVER TOO LATE, 1590, makes Roscius the representative actor. Lodge in his DEFENCE OF STAGE PLAYS, 1580, writes that "when Roscius was an actor," the "Musitian in the Theater" played before his entrance; and again: "Surely we want not a Roscius, neither are their great scarcity of Terence's profession" (Shakespeare Society Papers, vol. ii, 1845, p. 162). Gosson in his SCHOOL OF ABUSE, to which Lodge's tract was a reply, had spoken of "the cunning of Roscius himself" (Sh. Soc. rep. p. 30). Northbrooke in his TREATISE AGAINST DICING, DANCING, &c., (1577) makes one of his interlocutors tell of Roscius, of Cicero's praise of him, and of his rewards (Sh. Soc. rep. p. 84). No theatrical allusion could have been more familiar.

221. Salve (L. L. L. III, i, 71-83).

A trivial pun!

222. Stuprum (Lat.—TITUS, IV, i, 18).

Like *candidatus*, a Latin word, unadapted, pedantically introduced, in a non-Shakespearean play. One might say that this is exactly the kind of thing that Shakespeare would *not* do. But even this would be no proof of "scholarship." In Latimer's Third Sermon before Edward VI we have the Vulgate quotation, *Auditur inter vos stuprum*, with the translation.

223. Unsisting ("unsisting postern": M. FOR M., IV, ii, 91).

Dr. Theobald comments: "Latin *sisto*, stand still: with negative prefix; unsisting therefore means, never at rest,"—here following Blackstone. On any possible interpretation, the word as it stands is an utterly undefensible coinage. No one knows what it means.



Johnson thought the intention might be "unfeeling," which is alien to the etymology. The earlier editors substituted "unresisting," which spoiled the scansion. Hamner tried "unresting"; and Steevens suggested "unlist'ning" or "unshifting." So much for the alleged influence of classical scholarship on the dramatist's diction! The thesis ends, as it began, in utter futility.

With this item we fitly close our examination of Dr. Theobald's compilation of two hundred and more<sup>1</sup> words alleged to prove the scholarly knowledge and practice of the writer of the plays. I see no reason why it should not have run to two thousand, with neither more nor less futility: the list

Might, ods-bobs, sir! in judicious hands,  
Extend from here to Mesopotamy.

The patient reader who has taken the trouble to follow the examination can pronounce for himself on the result. Cited to prove the dramatist's classical knowledge, the two hundred words prove only Dr. Theobald's contented ignorance of Elizabethan English, in which his "classic" terms were nearly all demonstrably current. We have seen the long array collapse down to the forlorn handful of apparent neologisms, all trivial:—"confix," "congreeing," "ex-sufflicate," "reverb," "insisture," any or all of which may be traced to-morrow by some more vigilant and more industrious reader. To impute scholarship on *that* basis is beyond the courage of even the Baconian.

Dr. Theobald winds up his weary survey with the pronouncement that "It is scarcely necessary to give articulate voice to the argument arising out of *this copious and refined Latinity*—this large and comprehensive familiarity with classic language, classic literature, classic

<sup>1</sup> Dr. Theobald's numbers go to 230. Some of his words have been bracketed together in the foregoing survey.



history, classic antiquity. If such accomplishments could be the product of education in a remote country grammar-school of the sixteenth century, we have certainly suffered most lamentable deterioration during the last three hundred years." The summing-up is worthy of the evidence. What Dr. Theobald, in his infatuation, sees as "copious and refined Latinity," large and comprehensive knowledge of classic antiquity, consists in the use of some two hundred and twenty words already current, nearly all of them for generations if not for centuries, in English books, and likely to be heard any day from the contemporary stage or pulpit.