

The Works of Arthur Golding (*Translations*)

Abraham's Sacrifice, 1575

Modern Spelling Version

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A Tragedie
of Abraham's Sacrifice.

Written in French by Theodose Beza

Translated by Arthur Golding

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THE PLAYERS

THE PROLOGUE, EPILOGUE

ABRAHAM, a shepherd

SARA, his wife

ISAAC, their son

SATAN

THE SHEPHERDS

AN ANGELL OF THE LORD

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THE PROLOGUE

God save you everychone both great and small
Of all degrees: right welcome be you all.
It is now long, at least as seems to me,
Since here such preace* together I did see.
Would God we might each week through all the year
See such resort in Churches as is here.
Ye Gentlemen and Ladies, I ye pray
Give ear and harken what I have to say.
To hold your peace alonely I require.
What ween* you (some will say) by that desire. [Pro.10]
We nother can nor will away with that.
But yet you must, or else I tell you flat,
That both of us our labor lose together.
In speaking I, and you in coming hither.
Wherefore I crave but silence at your hand,
My words with patience for to understand.
Both great and small, alonely do but hear,
And I will tell you strange & wondrous gear.*
Wherefore now harken: for the thing is great
Whereof I mind this present time to treat. [Pro.20]
You think yourselves perchance to be in place,
Were as you be not, now as stands the case.
For Lausan is not here, it is far hence.
But yet when need requires, I will dispense
With all of you, that hence within an hour
Each one may safely be within his bower.
As now this is the land of Palestine.
What? Do you wonder at these words of mine?
I say yet further to you, see you well.
Yon place? It is the house wherein doth dwell [Pro.30]
A servant of the living Gods, whose name
Hight* Abraham the righteous man, the same
Whose lively faith hath won him endless fame.
Anon you shall him tempted see and tried,
Aye & touched to quick with griefs that shall betide.
And lastly you shall see him justified
By faith, for killing (in a certain wise)
Isaac his dearest son in sacrifice.
And shortly you shall see strange passions:
The flesh, the world his own affections [Pro.40]
Not only shall be showed in lively hew,

But, (which more is) his faith shall them subdue.
 And that is so, many a faithful wight,*
 Anon shall bear me record in your sight.
 First Abraham, and Sara you shall see,
 And Isaac did shall with them both agree.
 Now are not these sufficient witnessings?
 Who minds therefore to see so wondrous things,
 We pray him only talking to forbear
 And unto us to give attentive ear, [Pro.50]
 Assuring him that he shall see and hear
 No trifling toys* but grave & wondrous gear,
 And that we will his ears to him restore,
 To use them as he listeth as before.



THE PLAY

[Abraham cometh out of his house & sayth.]

ABRAHAM: Alas, my God, and was there ever any,
That hath endured of cumbrances so many,
As I have done by fleeting* too and fro,
Since I my native country did forgo?
Or is there any living on the ground,
Of benefits that hath such plenty found?
Lo how thou makest mortal men to see,
Thy passing goodness by calamity.
And as of nought thou madest everything:
So out of ill thou causest good to spring. [10]
Was never wight to blessed at thy hand,
That could thy greatness fully understand.
Full three-score years and thereto fifteen mo,
My life had lasted now in weal and woe,
According to the course in sundry-wise
Appointed by thy heavenly destinies,
Whose will it was I should be bred and born
Of Parents rich in cattle, coin, and corn.
But unto him that richest is in fee, [20]
What joy or comfort could his riches be,
When he compelled, compelled was (I say)
To see, to serve, and worship every day,
A thousand forged gods instead of thee,
Which mad'st the heaven & earth which we do see?
Thou then eftsoons did'st will me to convey
Myself from those same places quite away.
And I immediately upon thy call,
Left Parents, country, goods with gods & all.
Yea Lord, thou knowst I wist* not whither then
Thou would'st me lead, or where me stay agen*: [30]
But he that followeth thee, full well may say,
He goeth right: and while he holds that way
He never needs to fear that he shall stray.

[Sara coming out of the same house sayeth.]

SARA: In thinking and bethinking me what store
Of benefits I have had erst heretofore,
Of thee my God which ever hast provided
To keep my mind and body undefiled,
And furthermore according to thy word
(Which I took then as spoken but in boord*)
Hast blissed my aged time above all other, [40]
By giving me the happy name of mother.
I am so ravished in my thought and mind,
that (as I would full fain) no mean I find
The least of all the benefits to commend,

Which thou my God dost daily still me send.
Yet sith alone with thee Lord here I am,
I will thee thank at least-wise as I can.
But is not yon my husband whom I see?
I thought he had been further off from me.

ABRAHAM: Sara, Sara, thy mind I well allow, [50]
Nought hast thou said but I the same avow.
Come on, and let us both give thanks together
For God's great mercy since our coming hither
The fruit thereof as both of us hath found:
Let praise & thanks from both of us resound.

SARA: Contented Sir, how might I better do,
Than you to please in all you set me too?
And even therefore hath God ordained me.
Again, wherein can time spent better be, [60]
Than in the setting-forth of God's due praise,
Whose majesty doth show itself always.
Above and eke beneath, before our eyes?

ABRAHAM: Of truth no better can a man devise,
Than of the Lord to sing the excellence,
For none can pay him other recompense
For all his gifts which daily he doth send,
Than in the same, his goodness to commend.
The Song of Abraham and Sara.
Come on then, let us now begin to sing
with hearts in one accord, [70]
The praises of the sovereign heavenly king
our only God and Lord.

His only hand doth give us whatsoever
We have, or shall hereafter have for ever.
It is alonely he that doth maintain
the heaven that is so high,
So large in compass and in space so main:
and eke the starry sky,
The course whereof he stablished hath so sure,
That aye withouten fail it doth endure. [80]
The scorching heat of summer he doth make,
the harvest and the spring:
And winter's cold that maketh folk to quake,
in season he doth bring.
Both weathers, fair and fowl, both sea & land,
Both night and day be ruled by his hand.
Alas good Lord! and what are we that thou
did'st choose and entertain

Alonely us of all the world, and now
doth safely us maintain
So long a time from all the wicked routs* [90]
In town and country where we come throughouts.
Thou of thy goodness drewest us away
from places that are given
To serve false gods: and at this present day
hast wand'ringly us driven,
To travel still among a thousand dangers,
In nations unto whom we be but strangers.
The land of Egypt in our chiefest need
thou mad'st to have a care,
Thy servants bodies to maintain and feed [100]
with fine and wholesome fare,
And in the end compelledst Pharaoh,
Full sore against his will, to let us go.
Four mighty Kings were already gone
away with victory,
I overtook and put to flight anon
before they could me spy.
And so I saw the fields all stained red
With blood of those which through my sword lay dead.
From God received well this benefit: [110]
for he doth mind us still,
As his dear friends in whom he doth delight,
and we be sure he will,
Perform us all things in due time and place,
As he hath promised of his own free grace.
To us and unto our posterity
this land belongs of right,
To hold in honor and felicity
as God it hath behight,*
And we believe it surely shall be so, [120]
For from his promise God will never go.
Now tremble you ye wicked wights therefore,
which sowed are so thick
Throughout the world, & worship now such store
of gods of stone and stick,
Which you yourselves with wicked hands do carve,
To call upon and vainly for to serve.
And thou O Lord whom we do know to be
the true and living God,
Come from thy place, that we may one day see [130]
the vengeance of thy rod
Upon thy foes, that they may come to nought
With all their gods devised through wicked thought.

ABRAHAM: Go to my Sara, that great God of ours
Hath blessed us, to th' intent that we all hours
Should for his gifts which he alone doth give,
Him serve and praise as long as we do live,
Now let us hence and chiefly take good heed,
We hazard not our son too much indeed,
By suffering him to haunt the company [140]
Of wicked folk, with whom you see we be.
A new-made vessel holdeth long the scent
Of that that first of all is in it pent.
A child by nature nere so well-disposed,
By bringing-up is quite and clean transposed.

SARA: Sir, I do hope my duty for to do,
Therefore the thing that we must look unto,
Is that Gods will may be fulfilled in him.
Right sure I am we shall him wield so trim,
And that the Lord will bliss him so: as all [150]
Shall in the end to his high honor fall.

* * * *

[Satan in the habit of a Monk.]

SATAN: I go, I come, I travel night and day,
I beat my brains, that by no kind of way
My labor be in any wise misspent.
Reign God aloft above the firmament,
The earth at least to me doth wholly draw,
And that mislikes not God nor yet his law
As God by his in heaven is honored:
So I on earth by mine am worshiped. [160]
God dwells in heaven, and I on earth likewise
God maketh peace, and I do wars devise.
God reigns above, and I do reign below:
God causeth love, and I do hatred sow.
God made the starry skies and earthy clods:*
I made much more: for I did make the gods.
God served is by Angels full of light:
And do not my fair Angels glister* bright?
I trow* there is not one of all my swine,
Whose groin* I make not godlike for to shine.
Those lechers, drunkards, gluttons, over-fed, [170]
Whose noses shine fair tipped with brazil* red,
Which wear fine precious stones upon their skins
Are my upholders & my Cherubins.
God never made a thing so perfect yit,

That could the makers full perfection hit.
But I have made, (whereof I glory may)
A thousand worser than myself far way.
For I believe and know it in my thought,
There's but one God, & that myself am nought.
But yet I know there are whose foolish mind [180]
I have so turned quite against the kind,
That some (which now is common long ago)
Had lier* serve a thousand gods than one.
And others have conceived in their brain,
That for to think there is a God is vain.
Thus since the time that man on mould* was made,
With happy luck I followed have this trade
And follow will (come loss or come there gain)
So long as I this habit may maintain,
I say this habit wherewithal as now [190]
The world is unacquainted: but I vow
The day shall come it shall be known so rife,
Of every wight, both child, yea man, and wife,
That nother town nor village shall scape free
From seeing it to their great misery.
O cowl,* o cowl, such mischief thou shalt work,
And such abuse shall underneath thee lurk
At high-noon days: O Cowl, O Cowl I say,
Such mischief to the world thou shalt convey,
That if it were not for the spitefulness, [200]
Wherewith my heart is fraughted* in excess:
Even I myself the wretched world shall rue,
To see the things that shall through thee ensue.
For I, than who, of all none worse can be,
Am made yet worse by putting-on of thee.
These things shall in their time without all fail
Be brought to pass. As now I will assail
One Abraham, who only with his race
Withstands me, and defies me to my face.
Indeed I have him often times assailed: [210]
But ever of my purpose I have failed.
I never saw old fellow hold such tack.*
But I will lay such load upon his back,
That (as I hope) ere long I shall him make
A son of mine. I know that he doth take
The true Creator for his only hold
To trust unto: and that doth make him bold.
Indeed he hath alliance with the true
Creator, who hath promised him anew
Right wondrous things, according whereunto [220]
He hath already done, and still will do.

But what for that? If steadfastness him fail
To hold out still: what shall his hope avail?
I trow I will so many blows him give,
That from his hold at length I shall him drive.
His elder son I fear not: and the other
Shall hardly scape these hands of mine: the mother
Is but a woman: as for all the meinie*
That serve him, they be simple souls as any
Can lightly be: there is a ragged rout* [230]
Of silly shepherds, nother skilled nor stout*
Enough against my wily sleights to stand.
But hence I will and work so out of hand.*
To have them, that unless I miss my mark,
Anon I will deceive their greatest Clark.

* * * *

[Abraham coming out of his house again sayeth.]

ABRAHAM: Whatever thing I do or say,
I weary am thereof straight way,
How meet so ever that it be,
So wicked nature reigns in me.
But most of all it me mislikes. [240]
And to the heart with sorrow strikes,
That seeing God is never tired
In helping me, yea undesired:
I also likewise do not strain
Myself, unwearry to remain,
In due and true acknowledgment.
Of his great mercy to me sent,
As well with mouth as with my heart.

THE ANGELL: Abraham, Abraham.

ABRAHAM: ~~~ Lord here I am.

ANGELL: Go take thine only dear-beloved son, [250]
Even Isaac, and bring him to the place
Which hight the myrrh of God: which being done
Slay him in sacrifice before my face:
And burn him whole upon a hill which I
Will show thee there, go hie thee by and by.

ABRAHAM: What! Burn him! Burn him! Well I will do so.
But yet my God, the thing thou put'st me to
Seems very strange and irksome for to be --

Lord, I beseech thee, wilt thou pardon me?
Alas, I pray thee give me strength and power, [260]
To do that thou commandest me this hour.
I well perceive and plainly now do find,
That thou art angry with me in thy mind.
Alas my Lord I have offended thee.
O God by whom both heaven & earth made be,
With whom intendest thou to be at war?
And wilt thou cast thy servant down so far?
Alas my son, alas, what shall I do?
This matter asks* looking-to.

* * * * *

[A company of Shepherds coming out of Abraham's house. ...]

ONE HALF: High time it is Sirs as I trow ... [270]
We hie us packing* on a row
To our companions where they be.

THE OTHER HALF: Even so thinks me.
For if we all together were
We should the lesser need to fear.

ISAAC: How Sirs, I pray you tarry. Will
You leave me so behind you still?

SHEPHERDS: Good child abide you there,
Or else our master your father
And our mistress your mother may, ... [280]
Be angry for your going away:
The time will come by God's good grace,
That you shall grow and prove a pace:
And then he shall perceive the charge,
Of keeping flocks in fields at large,
What dangers come from hill and dale,
By ravening beasts that lie in stale*,
Among the coverts of the wood
To kill our cattle for their food.

ISAAC: And do ye think I would, ... [290]
Go with you though I could,
Before I knew my father's mind?

SHEPHERDS: Indeed a child of honest kind,
And well brought up, ought evermore
His father's and his mother's lore
In all his doings to obey.

ISAAC: I will not fail it (if I may)
To die therefore: but will ye stay
A while until I run and know
My fathers will?

SHEPHERDS: ~~~ Yea, therefore go. ... [300]
The Song of the Shepherds
O happy is the wight
That grounds himself aright
On God, and maketh him his shield:
And lets the worldly-wise,
Which look about the skies,
Go wander where they list in field.
No rich, ne poor estate,
Can puff or yet abate,
The godly and the faithful heart:
The faithful goeth free ... [310]
Although he martyred be
A thousand times with woe and smart.
The mighty God him leads,
In chiefest of his needs,
And hath of him a special care,
To make him to abide,
Even at the point to slide,
When worst of all he seems to fare.
Whereof a proof we see
Our master well may be: ... [320]
For why, the more him men assail
And urge on every side:
Less fear in him is spied,
And less his courage doth him fail.
He left his native soil,
Hard famine did him foil,
Which drave him into Egypt land,
And there a king of might,
Took Sara from his sight,
Unjustly even by force of hand. ... [330]
But straight on suit to God,
The king through God's sharp rod,
Did yield to him his wife straight-way,
And Abraham never stayed,
But as the king him prayed,
Departed thence without delay.
And during this his flight
He grew to so good plight*,
That loath to part away was fain:
Because, as stood the case, ... [340]

To little was the place,
To keep the flocks of both them twain.
There fell a sudden jar
Between nine Kings through war,
Wherein five kings were put to flight,
And Loth himself, with all
His goods both great and small,
Away was carried clean and quite.
Our faithful Master straight,
On news of this conceit, ... [350]
Made fresh pursuit immediately:
And having but as then
Three hundred eighteen men,
Did make the en'mies all to fly.
And of the rescued prey
The tenth to the Priest did pay.
And having done each man his right,
Returned home anon,
With commendation,
For putting so his foes to flight. ... [360]
But nother son he had,
Nor daughter him to glad.
Which thing when Sara did perceive,
She put her maid in bed,
To serve her husband's stead,
Because herself could not conceive.
So Agar bare a son
A thirteen years outrun,
Whose name is called Ismael.
And to this present day, ... [370]
Our master's goods are aye
Increased passing wondrous well.
Then for the covenant's sake
Which God himself did make,
Between him and our master dear,
Our master and we all,
As well the great as small,
At once all circumcised were.

ISAAC: My fellows: God hath showed himself to us.
So good, so loving and so gracious, ... [380]
That I can never any thing yet crave
No small ne great, but that I much more have,
Than I desire. I would have gone with you
(As you do know) to see full fain: but now
Behold my father cometh here at hand.

ABRAHAM AND SARA: But it behoveth us to understand,
That if God will us anything to do,
We must straight-ways obedient be thereto,
And nother strive nor speak against his will.

SARA: Indeed Sir so I think and purpose still. ... [390]
But yet I pray you think not strange, that I
Do take this matter somewhat heavily.

ABRAHAM: A good heart (wife) doth show itself at need.

SARA: That's true: & therefore let's be sure indeed,
It is God's will and mind we should do so.
We have but this child only and no mo
Who yet is weak: in him stands all the trust
Of all our hope, with him it falls to dust.

ABRAHAM: Nay rather in God.

SARA: ~~~ But give me leave to say.

ABRAHAM: Can ever God his word once said unsay? ... [400]
No, no, and therefore be you out of doubt,
That God will keep & prosper him throughout.

SARA: Yea, but will God have us to hazard him?

ABRAHAM: No hazarding it is where God doth guard him.

SARA: My heart misgiveth some mishap.

ABRAHAM: I nother dread nor doubt of any hap.

SARA: There is in hand some secret enterprise.

ABRAHAM: Whatere it be, it doth from God arise.

SARA: At least, if what it were you wist.

ABRAHAM: I shall ere long, if God so list. ... [410]

SARA: So long away the child will near abide.

ABRAHAM: For that our God will well enough provide.

SARA: Yea but the ways now full of dangers are.

ABRAHAM: Who dies in following God needs never care.

SARA: If he should die, then farewell our good days.

ABRAHAM: God doth foreset men's dying times always.

SARA: It were much better here to sacrifice.

ABRAHAM: Whatever you think, God thinks otherwise.

SARA: Well then Sir, sith it must be so
The grace of God with both you go. ... [420]
Adieu my son.

ISAAC: ~~~ Good mother eke adieu.

SARA: My son obey thy father still,
And God thee save: that if it be his will
Thou mayst in health return right soon again.
My child I can not me refrain
But that I needs must kiss thee now.

ISAAC: Good mother, if it should not trouble you,
I would desire you one thing ere I went.

SARA: Say on my son: for I am well content
To grant thee thy request. ... [430]

ISAAC: I humbly do you pray
To put this grief away.
These tears of yours refrain,
I shall return again
(I hope) in better plight
Than now I am in sight:
And therefore stay this grief and woe.

ABRAHAM: My fellows: we have now to go
Good six day's journey ere we rest:
See that your carriages be prest ... [440]
And all things that we shall need.

THE COMPANIE: Sir, as for that let us take heed,
Do you no more but only show your will.

ABRAHAM: On then: and God be with you still.
The mighty God who of his goodness aye,
From time to time even to this present day,

So kind and gracious unto us hath be,
Be helpful still both unto you and me.
Deal wisely howsoever that you fare:
I hope this journey which we going are ... [450]
Shall be performed happily.

SARA: Alas alas full little wote* I
When I shall see you all again.
The Lord now with you all remain.

ISAAC: Good mother God you guide.

ABRAHAM: ~~~ Farewell.

THE COMPANIE: God guide, and keep you through his grace.

ABRAHAM: Go on Sirs, let us hence apace.

* * * * *

SATAN: But is not this enough to make me mad,
That whereas I make every man to gad,
And all the world to follow after me, ... [460]
If they my finger do but held up see,
And therewithal set all things on a roar:
Yet for all that I never could the more
This false old fellow bring unto my lure,
For anything that yet I can procure?
Behold he is departed from this place
God's will full bent t'obey in every case,
Although the matter never be so strange.
But yet it may be that his mind will change,
Or that he shall him sacrifice indeed, ... [470]
And so he shall if I may help him speed*.
For if he do, then Isaac shall be dead,
Whereby my heart shall be delivered
Of that same fear least God in him fulfill,
The threat whereby he promised me to spill*.
And if he change his mind, then may I say
The gold is won. For may I once so play
My part, as for to make him disobey
Almighty God's commandment, or repine
Then were he banished from the grace divine. ... [480]
That is the mark whereat I always shoot,
Now hie thee Cowl, set forth the better foot:
Let's run apace, and by some cunning drift
Foil him in field, or put him to his shift.

* * * * *

A PAUSE

ABRAHAM: My children: this is now the third day
That we have traveled making little stay.
Here must you tarry: as for me, I will
With Isaac, go yet further onward still,
Unto a place from hence yet distant more
Which God almighty showed me before, ... [490]
Where I must pray and offer sacrifice
As he requires. Wherefore in any wise
Abide you here, and stir not hence. But thou
Son Isaac shalt go with me as now:
For God requires in this behalf thy presence.

THE SHEPHERDS: Sir, sith you forbid us we will not hence.
ABRAHAM: This bundle unto him betake,
And I the fire and knife will take.
We shall (God willing) come again right soon
But in the mean while, wot ye what to done? ... [500]
Pray ye to God both for yurselves and us.
Alas, alas, was never wight, ywus.

SHEPHERDS: We will not fail.

ABRAHAM: That had such need as I.
Well Sirs, I say no more but God be wy*.

SHEPHERDS: And with you too.

HALFE THE SHEP: ~~~ It greatly amazeth me.

HALFE THE SHEP: And me likewise.

HALFE THE SHEP: ~~~ And me too, for to see
Him so dismayed which hath to stoutly* borne
All haps that have befall'n him heretoforne.

HALFE THE SHEP: ~~~ To say he is afraid of war
Debate, or strife, or any jar [510]
It were no reason: for we know,
Abimelech the king did show
Such honor to our master-ward,
That he not only had regard
To visit him, but eke did knit
A league with him which lasteth yit.

And as for household matters, what
Can he desire which he hath nat?

HALFE THE SHEP: He lives in outward peace and rest:
But age perchance doth work unrest. ... [520]

HALFE THE SHEP: Of sons he hath but only one
But in the world mo such are none.
His cattle thrive in such great store,
As God doth seem to give him more,
Than he himself can wish or crave.

HALFE THE SHEP: Nothing ye can so perfect have,
But always somewhat is amiss.
I pray to God him so to bliss,
As soon to cure this his disease.

HALFE THE SHEP: Amen, say I, if it him please. ... [530]

HALFE THE SHEP: Sure I suppose how ere the case doth stand
He hath this time some weighty thing in hand.
The Song of the Shepherds
As huge as is the world we see
With all the things that in it be,
Yet nothing is so strong and sure,
That can forever here endure.
Almighty God which all maintains,
Can nothing spy that aye remains,
Except himself: all else each one
Endure short time, and soon are gone. ... [540]
The sun with bright and burning beams
Goes casting forth his cheerful gleams,
As long as day in sky doth last.
Then darksome night doth overcast,
All kind of things both foul and fair,
With coal-black wings aloft in air.
And of the moon what shall we say,
Which never keepeth at a stay?
Sometimes with horns she doth appear:
Sometime half fast: now thick, now clear: ... [550]
Anon with round and fulsome face
The night she fro the sky doth chase.
The twinkling stars above on high
Run rolling round about the sky,
One while with weather fair and clear,
Another while with low'ring* cheer.*
Two days together match, and ye

Them like in all points shall not see.
The one doth pass more swift away,
The other longer while doth stay: [560]
The one, as though it did us spite,
Bereaves us of the cheerful light:
The other with his color bright
Doth joy our heart and dim our sight.
One burns the world with heat from skies,
With frost and cold another dies.
With purple, green, blue, white, and red
The earth erewhile is overspread.
Anon a blast of nipping cold
Makes freshest things look sere and old. ... [570]
The rivers with their waters moist
Above their banks are often hoist,
And pass their bounds with rage so far,
That they the plowman's hope do mar:
And afterward they fall within
Their channels, running lank and thin.
And therefore whoso doth him ground,
On aught that in the world is found,
Beneath or in the starry skies,
I say I count him nothing wise? ... [580]
What then of him is to be said,
Whose hope on man is wholly stayed?
Each living creature subject is
To endless inconveniences:
And yet among them all, the sun,
In all his course which he doth run,
Beholdeth not a feebler wight,
Than man is in his chiefest plight.
For that he is most wise and stout,
Is so besieged round about, ... [590]
And so assailed with vices strong,
That often he is thrown along.
What a fool is he, whose heart
Thinks to be free from woe and smart,
So long as he doth live on mould?
But if that any creature would
Be sure t'accomplish that desire:
He must go set his heart more higher.
Whereof our master rightly may
A good example be that way. ... [600]

HALFE THE SHEP: The best I think that can be now espied,
Is for too draw us one aside,
That each of us may be himself alone

Pray God to send our master which is gone,
A safe return with gladness. Go.

HALFE THE SHEP: I will not be behind I trow.

* * * * *

A PAUSE

ISAAC: My father.

ABRAHAM: ~~~ Alas a poor father am I.

ISAAC: Sir, here is wood, with fire, and knife ready:
But as for sheep or lamb I see none here.
For you to offer.

ABRAHAM: ~~~ O my son most dear, ... [610]
God will provide. Abide thou here I say,
While I to God a little while do pray.

ISAAC: Good father go: but yet I pray you show
Me whereupon this grief of yours doth grow,
Which doth (I see) so greatly you appall*.

ABRAHAM: At my return, my son, thou shalt know all.
But in the mean time pray thy self here too.

ISAAC: It is good reason that I should so do.
And therewithal I will each thing address,
That first this wood may be in readiness. ... [620]
This billet first shall gin the order here:
Then this, then that shall close together near.
Thus all these things are ready now and prest:
My father shall provide for all the rest.
And now O God I will aside retire,
To pray to thee, as reason doth require.

* * * * *

SARA: The more we live, the more we see, alas,
What life it is that in this world we pass.
Was never woman born upon the mould,
That for her husband or her issue could ... [630]
Herself with me in happiness compare.
But yet I have endured such grief and care
These last three days since they went hence, that well

I am not able to my life to tell,
Which of the twain hath greater to me been,
The former joy, or present pain I mean
Which I have felt these last 3 days, since they
Have been away: for nother night nor day
Have I tane rest, because my mind doth run
On nothing but my husband and my son. . . . [640]
And of a truth I was to blame as tho,
In that I suffered them away to go,
And went not with them. Of the six days three,
Alas but three my God, yet passed be,
And yet three mo my patience still must prove.
Alas my God which seest me from above,
Both outwardly and inwardly alway,
Vouchsafe to shorten these three years I say,
For were they much more shorter than they be,
They be not days, but months & years to me . . . [650]
My God, thy promise puts me out of doubt:
But if thou long delay the falling-out,
I fear I shall have need of greater strength,
To bear the pain in holding out at length,
Wherefore my God, now grant thou unto me
I may with joy right soon my husband see,
And eke mine Isaac in mine arms embrace
Returned in health and safety to this place.
ABRAHAM: O God, my God, thou seest my open heart,
And of my thoughts thou seest each secret part, . . . [660]
So that my case I need not to declare.
Thou seest, alas thou seest my woeful care.
Thou only canst me rid of my disease,
By granting me (if that it might thee please)
One only thing the which I dare not crave.
SATAN: Another song than this yet must we have.
ABRAHAM: What? What? And is it possible that God's
Behest and deed should ever be at odds?
Can he deceive? Even to this present day
He hath kept touch in all that he did say. . . . [670]
And can he now unsay his word? No, no.
But yet it would ensue he should do so,
If he my son should take away as now.
What say I? O my God, my God, sith thou
Dost bid me, I will do it. Is it right
That I so sinful and so wretched wight,
Should fall to scanning of the judgments
Of thy most perfect pure commandments.
SATAN: My case goes ill. O Cowl we must yet find
Some other way t'assault this haggard's mind. . . . [680]

ABRAHAM: It may be that I have imagined
Amis: the more it is examined,
The more the case seems strange. It was perchance
Some dream or wicked fiend that at a glance
Did put this matter in my head for why,
So cruel off'rings please not God perdye.
He cursed Cain for killing of his brother:
And shall I kill mine Isaac and none other?

SATAN: No no. Never do so.

ABRAHAM: Alas alas what meant I so to sayn? . . . [690]

Forgive me, Lord, and pluck me back again
From this lewd race* wherein my sin gan go:
O Lord my God deliver me from this woe,
This hand of mine shall certainly him smite.
For sith it is thy will, it is good right
It should de [be] done. Wherefore I will obey.

SATAN: But I will keep you from it if I may.

ABRAHAM: So doing I should make my God untrue,

For he hath told me that there should ensue
So great a people out of this my son, . . . [700]

As over all the earth should spread and run,
And therefore if that Isaac once were killed,
I see not how this covenant could be hild.

Alas Lord, hast thou made him then for nought:

Alas Lord, is it vain that thou so oft
Hast promised me such things in Isaak,
As thou would'st never do for others sake?

Alas and can the things repealed be,
Which thou so oft hast promised unto me?

Alas and shall my hope have such an end? . . . [710]

Whereto should then man's hope & trusting tend

The sum of all I minded to have said,
Is that to thee I heartily have prayed,
To give me issue: hoping that when thou
Hadst granted it, I should have lived now
In joy and pleasure: but I see full well,
The contrary to my desire befell.

For of my sons, which were no mo but twain,

To put away the one myself was fain:

And of the other (O hard extremity . . .) . . . [720]

Both father I, and tormenter must be,

Yea tormenter, yea tormenter, alas.

But are not thou the self-same God, which was

Contented for to hear me patiently,

When I did pray to thee so instantly,

Even in the mids of all thy wrath and ire,

When Sodom thou did'st mind to burn with fire?

Now then my God and king, wilt thou say nay,
When for myself I unto thee do pray?
Whom I begat him must I now deface. . . . [730]
O God, at leastwise grant me yet this grace.
SATAN: Grace? In my book that word I never found.
ABRAHAM: Some other man my son to death may wound.
Alas my Lord, and must this hand of mine
To such a stroke against all kind decline?
How will it touch his woeful mother near,
When of his violent death she needs shall hear?
If I allege thy will for my defense,
Who will believe that thou wilt so dispense?
And if men do not credit it: what fame . . . [740]
Will fly abroad to my perpetual shame?
I shall be shunned of all men more and less,
As pattern of extremest cruelty.
And as for thee, who will unto thee pray,
Or on thy word and promise ever stay?
Alas, may these hoar hairs of mine abide
The sorrow that is likely to betide?
Have I already past so many dangers,
Have I so traveled countries that are strangers,
In heat and cold, in thirst and hunger still, . . . [750]
Continually obedient to thy will:
Have I so long time lived ling'ringly,
Now in the end to die unhappily?
O heart of mine, clive*, clive, asunder clive:
And linger here no longer time alive.
The speedier death, the lesser is the grief.
SATAN: Now is he down, if God send no relief.
ABRAHAM: What said I? What intend I? O my God
Which did'st create and make me of a clod,
Thou art my Lord, and I thy servant true, . . . [760]
Out of my native country thou me drew.
How oftentimes hast thou assured me,
That unto mine this land should lotted be?
And when thou gave me Isaac, did'st not thou
Most faithfully and constantly avow,
That out of him such offspring should be bred,
As should this land throughout all overspread?
Then if thou wilt needs take him now away,
What should I thereunto against thee say?
He is thine own, I had him of thy gift. . . . [770]
Take him therefore. Thou knowst best how to shift.
I know thou wilt to life him raise again,
Rather than that thy promise should be vain,
Howbeit Lord, thou knowst I am a man,

No good at all or do or think I can.
But yet thy power which aye is invincible,
Doth to belief make all things possible.
Hence flesh, hence fond affections everychone:
Ye human passions let me now alone.
Nothing to me is good or reasonable, . . . [780]
Which to God's will is not agreeable.
SATAN: Well, well, then Isaac shall die: and we
What will ensue thereof shall after see.
O false old hag, thou makest me soft to groan.
ABRAHAM: See where my son walks up & down alone
O silly child! O wretched men, death oft
Within our bosoms lodgeth him full soft,
When furthest off we take him for to be.
And therefore right great need always have we
To lead such a life, as if we fain would die. . . . [790]
But wotest thou my son (alas) what I
Intend to say?
ISAAC: ~~~ What pleaseth you good father.
ABRAHAM: Alas, that word doth kill my heart the rather.
Yet must I better courage to me take.
Isaac my son: alas my heart doth quake.
ISAAC: Father, methinks that fear hath you dismayed.
ABRAHAM: O my dear child: it is as thou hast said.
Alas my God.
ISAAC: ~~~ Sir if it may you please,
Be bold to tell me what doth you disease*.
ABRAHAM: Ah my dear child, wist thou what thing it were . . . [800]
Mercy good Lord, thy mercy grant us here.
My son my son, beholdest thou this line.
This wood, this fire, and eke this knife of mine?
This gear* my Isaac serveth all for thee.
SATAN: Of God and nature en'my though I be:
Yet is this thing so hard a case to see,
That even almost it is a grief to me.
ABRAHAM: Alas my son.
ISAAC: ~~~ Alas my father dear,
Upon my knees I humbly pray you here,
My youthful years to pity, if you may. . . . [810]
ABRAHAM: O of mine age the only staff and stay,
My darling, O my darling, fain would I
That I for thee a thousand times might die:
But God will have it otherwise as now.
ISAAC: Alas my father, mercy I cry you.
Alas alas I want both tongue and hand,
Against you in mine own defense to stand.
But see, but see my tears for nature's sake,

None other fence* I can or will now make
Against you. I am Isaac, none other . . . [820]
But Isaac, your only by my mother.
I am your son that through yourself hath life
And will you let it be bereft with knife?
Howbeit, if you do't to'bey the Lord,
Then on my knees I humbly do accord,
To suffer all that ever God and yow,
Shall think expedient for to do as now.
But yet what deeds, what deeds of mine deserve
This death O God. My God my life preserve.
ABRAHAM: Alas my son, God hath commanded me . . . [830]
To make an off'ring unto him of thee,
To my great grief, to my great grief and pine,
And endless woe.
ISAAC: ~~~ Alas poor mother mine.
How many deaths shall my death give to thee?
But tell me yet, my killer who shall be?
ABRAHAM: Who? My dear son I my God my God grant grace
That I may die now present in this place.
ISAAC: O father mine.
ABRAHAM: ~~~ Alas, no whit that name
Agrees to me. yet should we be to blame
If we obeyed not God.
ISAAC: ~~~ Sir I am ready. [840]
SATAN: Who would have thought he would have him so steady?
ISAAC: Now then my father, well I see indeed
That I must die. Lord help me at my need.
My God, my God, now strengthen thou my mind,
And at thy hand such favor let me find,
That of myself I may the upper hand
Obtain, against this sudden death to stand.
Now bind me, kill me, burn me, I am prest
To suffer all, sith God so thinks it best.
ABRAHAM: Ah what a thing, a what a sight is here! . . . [850]
Mercy good God, now for thy mercy dear.
ISAAC: Thou Lord hast made me and created me,
Thou Lord upon the earth hast lodged me,
Thou hast me given the grace to knowledge thee
Yet have I not so well obeyed thee
My Lord and God as duty doth require:
Which me to pardon loud I thee desire.
And whereas I to you my Lord and father
Have not always such honor yielded rather,
As your great kindness did deserve to have: . . . [860]
Therefore forgiveness humbly I do crave.
My mother: she is now a great way hence,

Wherefore my God vouchsafe her thy defense,
And so preserve her through thy special grace,
As she no whit be troubled at my case.

[Here Isaac is bound]

Alas, I go to deep and darksome night:
Farewell as now for aye all worldly light.
But sure I am I shall at God's hand find
Far better things than these I leave behind.
Good father, I am ready at your will. [870]

SATAN: Was never child that spake with better skill.
I am ashamed, and therefore take my flight.

ABRAHAM: Alas my son, before thou leave this light
And that my hand do give th' unkindly blow,
Upon thy mouth let me a kiss bestow.

Isaac my son, let this same arm of mine
Which must thee kill, embrace this neck of thine.

ISAAC: With right good will and hearty thanks.

ABRAHAM: Ye skies the great god's work aye glist'ring* in our eyes
Which well have seen how God (who still is true) . . . [880]

Did me with fruit by Isaac here endue:

And thou O land five times to me behight,*
Bear witness that my fingers do not smite
This child of mine for hatred or for vengeance,
But only for to yield my due obeisance,
To that great God which hath created me,
And all the things that live or move or be:

Who saves the good that put in him their trust,
And stroys the bad that serve their wicked lust.

Bear witness that I faithful Abraham, . . . [890]

Through god's great goodness still so steadfast am
As notwithstanding all that human wit
Can say or think, to make me now to flit:

In one belief I ever do remain,
That not one word of God doth happen vain.

But now my hand, high time it is that thou
Do gather strength to execute thy vow.

[Here the knife falls out of his hand.]

That by thy killing of mine only son,
Thy deadly stroke may through my heart eke run.

ISAAC: What do I hear?

~~~ Alas my father dear! . . . [900]

ABRAHAM: A, a, a, a.

ISAAC: ~~~ I am at your will.

Am I now well? Your pleasure then fulfill.

ABRAHAM: Did ever man so piteous case yet find?

Was ever any friendship yet so kind?

And was there ever yet so piteous case.

I die my son, I die before thy face.  
ISAAC: Away with all this fear of yours I pray.  
Will you from God yet longer time me stay?  
ABRAHAM: [Here he intendeth to strike him.]  
Alas who ever yet so stout a mind  
Within so weak a body erst did find? . . . [910]  
Alas my son I pray thee me forgive  
Thy death. It kills me that thou may not live.  
THE ANGELL: Abraham, Abraham.  
ABRAHAM: ~~~ My God, here I am.  
ANGELL: Into the sheath put up thy knife,  
And see thou do not take his life,  
Nor hurt the child in any wise.  
For now I see before mine eyes,  
What love thou bearest to the Lord,  
And honor unto him avord\*,  
In that thou dost so willingly . . . [920]  
Thy son thus offer even to die.  
ABRAHAM: O God.  
ISAAC: O God.  
ABRAHAM: O Lord a man may see.  
[Here he takes the sheep.]  
How good it is obedient for to be  
To thee: the case is fitly furnished.  
I will go take him tied by the head.  
ANGELL: O Abraham.  
ABRAHAM: ~~~ Lord here I am.  
ANGELL: Thus sayth the Lord, I promise thee  
By my eternal majesty,  
And by my Godhead: sith that thou  
Hast showed thyself so willing now, . . . [930]  
Me to obey, as to forbear  
Thine only Isaak's life: I swear,  
That maugre\* Satan to his face,  
I will thee bliss and all thy race.  
Consid'rest thou the lightsome sky,  
And on the shore the gravel dry?  
I will increase thine offspring more,  
Than stars in heaven, or sand on shore.  
Their en'mies they shall overcome,  
And of thy body one shall come, . . . [940]  
By whom my blissing shall spread forth  
On all the nations of the earth.  
By him the treasures of my love  
And mighty power, shall from above  
Be shedded down on all mankind,  
Because thou hast obeyed my mind.

## THE EPILOGUE

See here the mighty power of earnest faith,  
And what reward the true obedience payth  
Wherefore ye Lords & Ladies I you pray,  
When you from hence shall go again away.  
Let not this true and noble story part  
Out of the mind and tables of your heart.  
It is no lie, it is no painted tale,  
It is no feigned jest nor fable stale.  
It is a deed, a deed right true, of one  
That was God's faithful servant long ago. . . . [Epi.10]  
Wherefore ye masters and ye mistresses,  
Ye Lords and Ladies all both more and less,  
Ye rich and poor, ye sorry and ye sad,  
And you also whose hearts with mirth are glad,  
Behold, and look upon yourselves each one,  
In this so fair example here foregone.  
Such are true glasses, showing to our sight,  
The fair, the foul, the crooked, and the right.  
For whoso doth unfeignedly endeavor  
(As Abraham) to keep God's sayings ever, . . . [Epi.20]  
And (notwithstanding all the reasons which  
His mind allegeth backward him to twitch\*)  
Doth still refer himself and all his deeds  
To God: with much more happy issue speeds  
Than he can wish: for come there storms or wind,  
Come grief, come death, come cares of sundry kind.  
Let earthquake come, let heaven & skies down  
Let dark confusion overcover all:  
The faithful heart so steadfastly is grounded,  
As it abodeth ever unconfounded. . . . [Epi.30]  
Contrary-wise the man that trusteth to  
His own self-wit, thereafter for to do,  
And standeth in his own conceit shall find,  
The more he goes, the more he comes behind.  
And every little puff and sudden blast  
From his right course shall quite & clean him cast  
Again, how own self-willed nature will  
Him overthrow and all his doings spill.  
Now thou great God which makest us to know  
The great abuses which do plainly show . . . [Epi.40]  
The wretched world to be perverted quite,  
Make all of us to take such warning by't,  
As each of us may fare the better by  
The lively faith set forth before our eye

In Abraham that holy personage,  
Whose doings have been played upon this stage.  
Lo masters here the happy recompense  
Which God doth give you for your gentle silence.

*FINIS.*

*ALL PRAYSE AND THANKS BEE GIVEN  
TO GOD. AMEN.*

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## APPENDICES to Golding's *Abraham's Sacrifice*

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### Appendix I - Glossary

**advised** (a): considerate, well considered: FS (many); Golding Abraham; Brooke Romeus; Lodge Wounds; (anon.) Ironside; (disp.) Greene's Groat.

**agen** (adv): southern pronunciation of *again*. NFS. Cf. Golding Ovid, Abraham.

**appall** (v): shock, dismay. FS (6-T&C, Ham, Mac, V&A, TNK (v); Mac (n)); Golding Abraham; Gascoigne Jocasta; Chapman (v) Iliad, Batrachom.

**avord** (v): afford. NFS. Cf. Golding Ovid, Abraham.

**behight** (a): pledged, ordained. NFS. Cf. Golding Ovid, Abraham. OED contemp citations: 1548 Hall Chron; 1581 Marbeck Bk. Notes.

**boord/board** (n): jest. NFS. Cf. Golding Ovid, Abraham. OED contemp citations: 1548 Cranmer Catech; 1593 Drayton Eclog.

**brazil/brazell** (n): a miner's name in the Midlands for iron pyrite, coal contain pyrites. Cf. Golding Abraham. First OED citation 1747.

**cheer** (n): expression. FS (5-1H6, Shrew, 1H4, Edw3); Golding Ovid, Abraham; Brooke Romeus; Gascoigne Jocasta; Watson Hek; Marlowe/Nashe Dido; Greene Alphonsus, James IV; (anon.) Locrine, Willobie, Penelope; Peele Wives. OED contemp citation: 1559 Mirr. for Mag

**clive** (n): cleave. NFS. Cf. Golding Ovid, Abraham. OED contemp citations: 1558 Phar Aeneid; 1570 Levins Manip; 1575 Turberv. Venerie

**clod** (n): clot. FS (3-John, Ado, MM); Golding Ovid, Abraham; (anon.) Locrine; Leic Gh.

**disease** (v): distress. FS (2H4, Corio); Golding Abraham; Brooke Romeus; Edwards Dam&Pith.

**fence** (n): fencing, fighting skill. FS (many); Golding Abraham, Edwards Dam&Pith; (anon.) Fam Vic, Willobie, Arden.

**fleet** (v): drift. FS (many); Golding Ovid, Abraham; Brooke Romeus; Lyly Woman ... Moon; Marlowe T1, Edw2.

**fraughted** (v): supplied. FS (8); Golding Ovid, Abraham; (anon.) Woodstock; Marlowe Jew. OED examples indicate a favored Puritan word.

**gear** (n): (1) device, matter. FS (11); Golding Ovid, Abraham; Gascoigne Supposes; Edwards Dam&Pith; Lyly Sapho; Marlowe T1, Edw2; Kyd Sp Tr; (disp.) Oldcastle; (anon.) Fam Vic; Munday Huntington. (2) furnishings, equipment. FS (1-T&C); Golding Ovid, Abraham; Brooke Romeus; Gascoigne Supposes; Lyly Bombie.

**glister** (v): glitter. FS (8); Golding Ovid, Abraham; Brooke Romeus; Gascoigne Jocasta; Watson Hek; Lyly Gallathea, Woman ... Moon, Midas; Greene Fr Bacon; (anon.) Locrine; (disp.) Cromwell. Cf. to V&A (44): His eye, which scornfully glisters like fire. See also Willobie (In praise of): Yet Tarquin plucked his glistening grape, And Shake-speare, paints poor Lucrece rape.

**groin/groyne** (n): snout of a pig. FS (1-V&A); Golding Ovid, Abraham.

**hight** (v): is/was called/named (v). FS (4-LLL, MND, Pericles); Golding Ovid, Abraham; Brooke Romeus; Watson Hek; Gascoigne Jocasta; Greene G a G, Alphonsus; Kyd Sp Tr; Peele Wives; (anon.) Leic Gh; Munday Huntington.

**liever** (adv): rather. Apparent form of "liefer". NFS. Cf. Golding Ovid, Abraham.

**lowering** (a): gloomy. Cf. Golding Abraham.

**maugre**: (fr) in spite of. FS (3-12th, Titus, Lear); Golding Ovid, Abraham; Brooke Romeus; Lyly Midas; Kyd Sol&Per; Greene Orl Fur, Alphonsus; (anon.) Mucedorus, Locrine, Ironside, Nobody/Somebody, Penelope, Leic Gh; Pasquil Countercuff; Harvey Sonnet, 3d Letter.

**meinie** (n): family, household. FS (1-Lear); Golding Abraham.

**mould/mold** (n): earth. Cf. Golding Abraham.

**out of hand** (adv). suddenly, immediately. FS (4-1H6, 3H6, Titus, Edw3); Golding Ovid, Abraham; Holinshed; Lodge Wounds; Gascoigne Jocasta; Greene Alphonsus, James IV; Sidney Antony; (anon.) Yorkshire Tr.

**plight** (n): condition (favorable or unfavorable). Favorable only: FS (3 -MWW, T&C, Sonnet 28); Golding Ovid, Abraham; Brooke Romeus.

**preace** (n): press of people. NFS. Cf. Golding Ovid. Abraham; Brooke Romeus; Edwards Dam&Pith; Kyd Sol&Per; Greene Fr Bac; (anon.) Locrine; Oxford letter.

**race** (n): course. FS (3-John, MM, Sonnet); Golding Ovid, Abraham; Edwards Dam&Pith; Sidney Ps; (anon.) Willobie; Spencer FQ.

**rout** (n): company, crowd. FS (10); Golding Ovid, Abraham; Brooke Romeus; Marlowe Edw2; (disp.) Oldcastle; Chettle Kind Hart; (anon.) Locrine, Penelope, Leic Gh.

**speed** (v): fare, succeed. FS (19+, ); Golding Ovid, Abraham; Kyd Sol&Per; Greene James IV; Marlowe Edw2; (anon.) Ironside, Willobie, Leic Gh; Peele Wives. Common.

**spill** (v): kill. FS (3-Ham, Lear, Lucrece); Golding Ovid, Abraham; Brooke Romeus; Lily Euphues; Spenser FQ; (anon.) Woodstock, Willobie, Penelope, Leic Gh.

**stale** (n): decoy, lure. FS (Shrew); Golding Abraham; Lodge Wounds; Gascoigne Supposes; (disp.) Greene's Groat.

**stout** (a): bold, resolute. FS (1-2H6); Golding Ovid, Abraham; Brooke Romeus; Greene Fr Bacon; Sidney Arcadia; (anon.) Ironside, Arden, Willobie, Penelope, Leic Gh.

**stoutly** (adv): bravely. FS (2-3H6, Lucrece); Golding Ovid, Abraham. OED early citations: 1540 Palsgr. Acolastus; 1549 Coverdale etc. Erasm.

**tack** (n): course. Cf. Golding Abraham.

**toys** (n): antics. FS (many); Golding Ovid, Abraham; Brooke Romeus; Gascoigne Jocasta, Supposes; Edwards Dam&Pith; Lyly Campaspe, Midas; Kyd Sp Tr; Marlowe T1, Edw2; Nashe Summers; (anon.) Willobie.

**throw** (v): think, believe confidently. FS (16); Golding Ovid, Abraham; many others.

**twitch** (v): pull. NFS. Cf. Golding Abraham. OED cites other Golding use: 1587 Golding De Mornay xxii. (1592) 341 Notwithstanding that our Lawe in euery line..do reprove vs for it, and after a sort twich vs euery hour by the Cote, to pull vs from it.

**ween** (v): think, consider. FS (1-H8); Golding Abraham; Gascoigne Jocasta.

**wight** (n): living being. FS (8-H5, LLL, MWW, Pericles, Oth); Golding Ovid, Abraham; Oxford poem; many others.

**wist** (v): knew. FS (1-1H6); Golding Ovid, Abraham; Brooke Romeus; Gascoigne Jocasta, Supposes; Edwards Dam&Pith; Marlowe Edw2; Nashe Summers; (anon.) Willobie, Penelope, News Heaven/Hell; (disp.) Oldcastle. OED cites Lyly Euphues.

**wot** (v): know. FS (30); Golding Abraham; Gascoigne Supposes, Jocasta; Kyd Sp Tr, Sol&Per. Pasquil Apology. Common.

**wy**: apparent contraction of "with ye".

## Suggested Reading

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## APPENDIX II: Connections

### Labor lost

**Golding** Abraham (Pro.13): That both of us our labor lose together.

**Watson** Hek (XXVI): Since labor breeds but loss, and lets me starve;

(XXXI): For if he do, his labor is but lost,

**Kyd** Sp Tr (II.1.18): And being worthless, all my labor's lost.

**Greene** James 4 (II.1.200) ATEUKIN: I see this labor lost, my hope in vain;

**Shakes** Play title Love's Labours Lost

3H6 (III.1) HENRY VI: ... Poor queen and son, your labour is but lost; ...

TGV (I.1) VAL: ... If lost, why then a grievous labour won;

SPEED: Ay sir: I, a lost mutton, gave your letter to her,

a laced mutton, and she, a laced mutton, gave me,

lost mutton, nothing for my labour.

Merchant (II.7) MOROCCO: ... Cold, indeed; and labour lost:

AWEW (III.5) WIDOW: We have lost our labour; they are gone ...

WT (IV.4) AUTOLYCUS: Age, thou hast lost thy labour.

**Anon.** Arden (IV.3.16) BLACK WILL: My life for thine, 'twas Arden  
and his companion, / and then all our labor's lost.

Willobie (XVI.1): Assure yourself your labor's lost.

(XXVIII.5): The labor's lost that you endure,

(XXXIX.3): Your labor's lost, your hope is vain.

### Faith ... Works ... Merit

**Golding** Abr (Pro.32-33)PRO: Hight Abraham the righteous man, the same  
Whose lively faith hath won him endless fame.

(36-37): And lastly you shall see him justified

By faith, for killing (in a certain wise)

(42): But, (which more is) his faith shall them subdue.

(307-312) SONG: No rich, ne poor estate, / Can puff or yet abate,

The godly and the faithful heart: The faithful goeth free

Although he martyred be / A thousand times with woe and smart

Other similar, strongly Puritan allusions.

**Shakes** LLL (IV.1.22): See, see, my beauty will be sav'd by merit.

O heresy in fair, fit for these days!

1H4 (I.2.107): O, if men were to be sav'd by merit.

**Munday** Huntington (XII.16-19) LEIC: Where He, that brought all  
Christians blessedness,  
Was born, lived, wrought His miracles, and died,  
From death arose, and then to heaven ascended;  
Whose true religious faith ye have defended.

**Anon.** Willobie (In praise of Willobie his Avisia.1):

In Lavine Land though Livie boast, / There hath been seen a Constant dame:  
Though Rome lament that she have lost / The Garland of her rarest fame:  
Yet now we see, that here is found, / As great a Faith in English ground.

Cromwell (V.3.26-28) CROMWELL: With serpent's eyes, indeed,  
by thine they were; But Gardiner do thy worst, I fear thee not.

My faith, compared with thine, as much shall pass,

(V.5.99) CROMWELL: Yet let thy faith as spotless be as mine,

Oldcastle (I.2.135-36) KING: If any way his conscience be seduced,

To waver in his faith, I'll send for him,

(IV.4) COBHAM: My lord of Rochester, on good advise,

I see my error, but yet, understand me

I mean not error in the faith I hold,

But error in submitting to your pleasure;

(V.10.7-9) COBHAM: Hang on these iron gyves, to press my life

As low as earth, yet strengthen me with faith,

That I may mount in spirit above the clouds. **Geneva Bible** Rom. 3.28, a man is justified by faith,  
without the works

of the Law; Also Rom. 5.12; 11.16

These verses reflects the triumph of Protestantism in the ascension of Elizabeth, and also the  
religious controversy between Protestant (salvation could be gained by faith alone) and Catholic  
(placing value on both faith and works).

**Note:** the strong, clear expressions about the efficacy of faith from the Puritans Golding and  
Munday and in plays about Cromwell and Oldcastle.

### Legal term: Case stands

**Brooke** Romeus (1696): The tidings of your health and how your  
doubtful case shall stand;

**Edwards** Dam&Pith (1256) GRIM: Good fellows, believe me,  
as the case now stands ...,

(1600) PITHIAS: Let me have no wrong. As now stands the case

**Golding** Abr (Pro.22): Were as you be not, now as stands the case.

(340) SHEPHERDS SONG: Because, as stood the case,

(531): HALFE THE SHEP: Sure I suppose how ere the case doth stand

**Watson** Hek (XXXVI): My letters tell in what a case I stand,

**Kyd** Sp Tr (II.1.45) LORENZO: Thus stands the case: It is not long, ...

**Shakes** 3H6 (IV.5): Were as you be not, now as stands the case.

R&J (III.5) NURSE: Then, since the case so stands as now it doth,

WT (II.3) PAULINA: For, as the case now stands, it is a curse ...

Cymb (I.5) QUEEN: ... The case stands with her; do't as from thyself.

(III.4) IMOGEN: ... yet the traitor / Stands in worse case of woe.  
**Anon.** Weakest (XVIII.215) VILLIERS: ... thus then stands my case,

### Primrose Path ... Gate ... Hell/Straight/Death

**Golding** Abr (32-33): He goeth right: and while he holds that way  
He never needs to fear that he shall stray.

**Lyly** MB (III.2) MAEST: ... these old saws of such old hags are but false fires  
to lead one out of a plain path into a deep pit.

**Kyd** Sp Tr (Ind.63-71) The left-hand path, declining fearfully,  
Was ready downfall to the deepest hell ,...

(III.11.768-8-) There is a path upon your left-hand side  
That leadeth from a guilty conscience / Unto a forest of distrust and fear --  
A darksome place, and dangerous to pass:  
There shall you meet with melancholy thoughts,  
Whose baleful humors if you but uphold,  
It will conduct you to Despair and Death ...

**Shakes** AWEW (4.5.50-51): I am for the House with the narrow gate.  
AWEW (4.5.54-55): The flow'ry way that leads to the broad gate  
and the great fire.

Mac (II.3.18-19): That go the primrose way to th' everlasting bonfire.

Hamlet (I.3) OPH: ... Do not, as some ungracious pastors do,  
Show me the steep and thorny way to heaven;  
Whiles, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede.

See also Macbeth (2.3.18); T&C (III.3.154),

**Anon.** Willobie (LVIII.2): You seem by this, to wish me well,  
To teach me tread the path to hell.

Dodypoll (III.3.24): Where every step shall reach the gate of death,

**Geneva Bible** Matt. 7.13-14 (13) Enter in at the strait gate, for it is a wide gate, and broad way  
that leadeth to destruction: and many there be that go in thereat, (14) Because the gate is straight,  
and the way narrow that leadeth unto life, and few there be that find it.

Wisd. of Sol. 16.13 and leadeth down unto the gates of hell

See also Job 38.17; Pss. 9.13-14, 107.18, Pr. 4.19.

### Shield, God's Shield

**Golding** Ovid Met. (VII.51): God shield I so should do.

Abraham (301-03) SONG: O happy is the wight  
That grounds himself aright / On God, and maketh him his shield:

**Gascoygne et al** Jocasta (II.1.628) CHORUS: God shield.

**Lyly** Campaspe (III.2) PSY: The gods shield me from such a fine fellow,  
whose words melt wits like wax.

(III.4) APELLES: God shield you should have cause to be as cunning ...

Gallathea (II.3) PETER: god shield me from blowing gold to nothing,

Midas (III.3) SOPHRONIA: The gods shield him from all harms.

**Shakes** R&J (IV.1) PARIS: God shield I should disturb devotion!

MND (III.1) BOTTOM: God shield us! -- a lion among ladies, ...  
AWEW (I.3) COUNTESS: ... God shield you mean it not! ...  
**Greene** James 4 (I.3.15) EUSTACE: A wife! God shield, Sir Bartram, ...  
**Chapman** D'Olive (III.2.30) D'OL: above all sins, heaven shield me from  
the sin of blushing! (III.2.42-43) D'OL: heaven shield me from any / more followers!  
**Anon.** Willobie (III.3 I): have by grace a native shield,  
(IX.1): God shield me from your cursed crew  
Penelope (XVIII.1-2): Ulysses dear, the Gods thee shield, ...  
(XXXIV.4): (Whom for to shield the Gods I pray)  
Woodstock (III.2) WOODSTOCK: we are beset (heaven shield) ...  
**Geneva Bible** Ps. 84.9, 11;  
Prov. 30.5 Every word of God is pure; he is a shield to those that trust in him.

### God ... Angry rod

**Golding** Ovid Met. (Ep.481-82): For why men's stomachs waxing hard  
as steel against their God,  
Provoked him from day to day to strike them with his rod.  
Abraham (128-32) SONG: And thou O Lord whom we do know to be  
the true and living God, / Come from thy place, that we may one day see  
the vengeance of thy rod / Upon thy foes, ...  
(332-33) SONG: The king through God's sharp rod,  
Did yield to him his wife straight-way,  
**Shakes:** Rich3 (V.3.112): irons of wrath  
Rich2 (5.1.32-32): kiss the rod (or correction)  
1H4 (3.2.10-11): For the hot vengeance, and the rod of heaven,  
To punish my misreadings.  
MND (III.2.410): I'll whip thee with a rod. Corio (II.43.91-92).  
**Anon.** Willobie (V.6): And felt the weight of angry rod.  
**Geneva Bible** 1 Kings 12.11 you have been a rod to her friends  
Rev.12.5, 19.15  
Ps. 2.9 rod/iron; Ps. 89.32/rod/punish; Job 21.9/rod/God; Lam/rod/indignation;  
Also Prov. 22.15/rod/correction, 29.15/rod/reproof

### Fair ... Foul

This play on words is too common to list all uses. The following are clever or well-known:  
Surprising are the uses in Golding's Abraham's sacrifice.  
(545) SONG: All kind of things both foul and fair,  
(Epi.18): The fair, the foul, the crooked, and the right.  
**Lyly** Campaspe (IV.i) PSYLLUS: I will not lose the sight of so fair a fowl  
as Diogenes is, ...  
**Shakes:** Mac (I.1) ALL: Fair is foul, and foul is fair  
Hover through the fog and filthy air.  
(I.3) MACBETH: So foul and fair a day I have not seen.  
V&A (170) ... The foul boar's conquest on her fair delight;  
Sonnet (137): ... To put fair truth upon so foul a face?

**Shaheen** quotes the proverb cited in Tiley (F3): "Fair face foul heart"  
It is likely that this Shakespeare favorite arose within the text of a common proverb.

### Outward/Inward

**Brooke** Romeus (52): And each with outward friendly show doth hide his inward hate,

(360): Yet with an outward show of joy she cloaked inward smart;

(1324): His outward dreary cheer bewrayd his store of inward smart.

(2315-16): That by her outward look no living wight could guess Her inward woe, and yet anew renewed is her distress.

(2893-94): My conscience inwardly should more torment me thrice, Than all the outward deadly pain that all you could devise.

**Golding** Abraham (647) SARA: Both outwardly and inwardly alway,

**Lyly** Gallathea (V.2) HAEBE: the content of your inward thoughts, the pomp of your outward shows.

Endymion (IV.1) CORSITES: that uttering the extremities of their inward passions are always suspected of outward perjuries.

(IV.3) TELLUS: I could not smother the inward fire but it must needs be perceived by the outward smoke;

Sapho (Pro.): Our intent was at this time to move inward delight, not outward lightness;

**Shakes** Rich3 (I.4) BRAK: An outward honour for an inward toil; (3.1.10) Than of his outward show, ...

King John (I.1) BASTARD: Exterior form, outward accoutrement, But from the inward motion to deliver

Pericles (II.2) SIM: The outward habit by the inward man.

A&C (III.13) ENO: A parcel of their fortunes; and things outward Do draw the inward quality after them,

V&A (71): 'Had I no eyes but ears, my ears would love That inward beauty and invisible;

Or were I deaf, thy outward parts would move ...

Lucrece (13): Whose inward ill no outward harm express'd:

(221) With outward honesty, but yet defiled

With inward vice: as Priam him did cherish,

Sonnet (16): Neither in inward worth nor outward fair,

Sonnet (46): As thus; mine eye's due is thy outward part,

And my heart's right thy inward love of heart.

**Anon.** Ironside (I.3.45) EDM: thank not thy outward foe but inward friend;

Willobie: (XIV.3): Can heart from outward look rebel?

(LV.3): As you pretend in outward show

Where men no outward shows detect

Dodypoll (V.2.152): Of outward show doth sap the inward stock in substance and of worth ...

Leic Gh (364-65): To entertain all men (to outward show)

With inward love, for few my heart did know,

**Geneva Bible** 1 Sam. 16.7 For God seeth not as man seeth; for man looketh

on the outward appearance, but the Lord beholdeth the heart.  
2Sam.Argument ... who came of David according to the flesh, and was  
persecuted on every side with outward and inward enemies ...

### God's Judgment/Vengeance

**Brooke** Romeus (2121-22): Now ought I from henceforth more deeply  
print in mind / The judgment of the lord ...

(2854): T'appear before the judgment-seat of everlasting power,

**Gascoygne** Supposes (VIII) PHILOGANO: you should have feared the  
vengeance of God

the supreme judge (which knoweth the secrets of all hearts)

**Golding** Abr (675-78) ABRAHAM: ... Is it right

That I so sinful and so wretched wight,

Should fall to scanning of the judgments

**Kyd** Sp Tr (III.12.986-87) HIER: God hath engross'd all justice in his hands,  
And there is none but what comes from him.

(III.13.2-3) HIER: Aye, heavn'n will be reveng'd of every ill;

Nor will they suffer murder unrepaid.

**Shakes** Rich3 (I.4.199-200): Take heed; for he holds vengeance  
in his hand,

To hurl upon their heads that break his law.

Merchant (IV.1.206): My deeds upon my head!

R&J (V.3.62): Put not another sin upon my head.

**Anon.** Ironside (II.3.135) 1 PLEDGE: Let these my stumps crave

vengeance at thy hands, / thou judge of judges and thou king of kings!

Woodstock (I.1.28) YORK: high heaven be judge, we wish all good to him.

Willobie (To the Reader): cry to the Lord for vengeance against us,  
that tremble not at the remembrance of God's judgements

(V.3): What sin is that, which vengeance crave

(LVIII.1): With vengeance due, the sinful deeds?

(LXIII.1): And when I change let vengeance fall.

Leic Gh (2160-61): Yet though my sins pass number as the sand,

O mortal men, to Him the judgment leave

Yorkshire Tr (IX) KNIGHT: Well, I do not think, but in tomorrow's judgment,

The terror will sit closer to your soul,

Greene's Groat (195-96): ... leaving him that hath left the world to him  
that censurcth of every worldly man, ...

(767-770): ... God warneth men by dreams and visions in the night

and by known examples in the day, but if he return not,

He comes upon him with judgment that shall be felt.

Cromwell (V.3.39) CROMWELL: O let my soul in Judgment answer it:

**Geneva Bible** Ps. 140.10 fall on their heads

Ps. 7.16 His mischief shall return upon his own head

Rom. 12.19 Vengeance is mine, 13.4 to take vengeance on him that doeth evil.

Deut. 32.35 Vengeance and recompense are mine: ...

**Hawk ... Haggard** (a Shakespeare marker, per Eric Sams)

**Golding** Abr (679-80): SATAN: My case goes ill. O Cowl we must yet find  
Some other way t'assault this haggard's mind.

**Oxford** poems:

The Trickling Tears: The stricken deer hath help to heal his wound,

The haggard hawk with toil is made full tame;

If Women ...: To mark the choice they make, and how they change,

How oft from Phacbus do they flee to Pan,

Unsettled still like haggards wild they range,

These gentle birds that fly from man to man;

Who would not scorn and shake them from the fist

And let them fly fair fools which way they list.

OED cites as first comparisons to women in Euphues and Shrew:

**Lyly** 1580 Euphues: 114 Foolish and franticke louers, will deeme  
my precepts hard, / and esteeme my perswasions haggarde.

**Watson** Hek (XLVII): In time all haggard Hawks will stoop the Lures;

**Kyd** Sp Tr (ca. 1588) (II.1.4): ... In time all haggard hawks will stoop to lure,

**Shakes** Shrew(IV.1) PET: ... My falcon now is sharp and passing empty;

And till she stoop she must not be full-gorged,

For then she never looks upon her lure.

Another way I have to man my haggard,

To make her come and know her keeper's call,

That is, to watch her, as we watch these kites

That bate and beat and will not be obedient. ...

Edw3 (III.5)KING EDW: ... And ever after she'll be haggard-like.

(IV.2) HOR: I will be married to a wealthy widow,

As I have loved this proud disdainful haggard.

Oth (III.3): ... If I do prove her haggard,

Though that her jesses were my dear heartstrings,

I'll whistle her off and let her down the wind,

That comes before his eye. ...

Other early non-female-related OED citations for "haggard":

Stanyhurs Aeneas (1583); Turberville (1567) Epitaphs

**Nashe**, Christ's Tears (1593): Though Christ hold out never so moving  
lures unto us, / all of them (haggard-like) we will turn tail to

**Anon.** Willobie (X.2): In haggard Hawk that mounts so high

(LXIII.1): As haggard loving mirthless coup,

At friendly lure doth check and frown?

Blame not in this the Falconer's skill,

But blame the Hawk's unbridled will.

(LXVII.3): They do but fruitless pain procure

To haggard kites that cast the lure.

(LXXIII.3): When fish as haggard Hawks shall fly,

(Res.17): Cease then your suits, ye lusty gallants all,

Think not I stoop at every Falconer's call,

Truss up your lures, your luring is in vain,

Chosen is the Perch, whereon I will remain.  
Willobie contains many other related hawking terms.  
A memorandum from Nina Green notes:  
"In Beza's French, there is no mention of a hawk:  
Mon cas va mal, mon froc, trouver nous fault  
Autre moyen de luy donner assault."

### Fiend ... Wicked

**Golding** Ovid Met (Pref.14): Some wicked fiends: some worms and fowls, ...  
(I.907) Compelling her to think she saw some fiends or wicked sprites.  
Abraham (684) ABRAHAM: Some dream or wicked fiend that at a glance  
**Shakes** R&J (III.5) JULIET: Ancient damnation! O most wicked fiend!  
**Anon.** Dodypoll (II.3.117): Dreams sent from heaven or from the wicked fiends, ...

### Sin ... Sodom/Gomorrah

**Golding** Abraham (727) ABR: When Sodom thou did'st mind to burn with fire?  
**Anon.** Willobie (I.32): Our English soil, to Sodom's sink  
Excessive sin transformed of late,  
(V.3): Did Sodom burn and after sink?  
(V.6): God save me from that Sodom's cry.  
(XVIII.3): There is a God that doth behold  
This sinful ways, this Sodom's sink?  
(XXVI.5): No sin to swim in Sodom's sink?  
Leic Gh (1005-06): Like th' apples which Gomorrha's trees do bear,  
Whose town with fire and brimstone was combust,  
**Geneva Bible** Gen. 18.20-33, 19.1-8

### Shame ... Lasting/Everlasting

**Golding** Ovid Met. (XIII.1027): And confounded might I be with  
endless shame,  
Abr (741): ABRAHAM: Will fly abroad to my perpetual shame?  
**Shakes** Lucrece (233): And entertain my love; else lasting shame  
Edw3 (III.3) PRINCE: May either of us prosper and prevail,  
Or luckless cursed, receive eternal shame.  
H5 (IV.5) Reproach and everlasting shame  
**Anon.** Locrine (IV.1.12) LOC: With loss of life, and everduring shame.  
Willobie (III.7): Yet now we see, their lasting shame.  
(Author's Conclusion.4): Eternal be the lasting shame  
**Geneva Bible** Many possible sources including:  
Hosea 4.7 ... So they sinned against me: therefore will I change their  
glory into shame  
Wis. 2.20 Let us condemn him unto a shameful death: for he shall be  
preserved as he himself saith

### Love ... Fond

**Golding** Abr (778) ABR: Hence flesh, hence fond affections everychone:

**Watson** Hek (I): Wherein fond love is wrapt, and works deceit:  
 (XXVI) To whom fond love doth work such wrongs by day,  
 (LXXXVI) ... yet he liked nothing less than such fond Love  
 Whose liberty fond Love doth once deface.  
 (LXXXVII) I'll scorn Fond Love, and practice of the same:  
**Greene** James IV (I.1.169): ... Fond love, vile lust, that thus misleads us men,  
 Fr Bac. (V.1.34): Farewell, oh love; and with fond love, farewell,  
**Shakes** TGV (IV.4) JULIA: ... If this fond Love were not a blinded god?  
 Edw3 (II.1) KING EDW: With reason and reproof fond love a way.  
 V&A (169): Fie, fie, fond love, thou art so full of fear  
 Oth (III.3) OTHELLO: ... All my fond love thus do I blow to heaven.

### Cry ... Mercy

**Brooke** Romeus (2661): With stretched hands to thee for mercy now I cry,  
**Golding** Abraham (816) ISAAC: Alas my father, mercy I cry you.  
**Lyly** Sapho (V.2) VENUS: or lady I cry you mercy,  
 I think you would be called a goddess  
 Endymion (II.2) FAVILLA: I cry your matronship mercy.  
 MB (IV.2) SILENA: I cry you mercy; I took you for a joined stool.  
 SILENA: I cry you mercy; I have killed your cushion.  
 (V.3) SYNIS: I cry you mercy, sir. I think it was Memphio's son  
 that was married.  
**Munday** Huntington (IV.66) PRIOR: I cry your worship mercy, ...  
**Shakespeare** uses the phrase "cry ... mercy" 22 times.  
**Anon.** Locrine (II.2) STRUMBO: ... I cry God mercy! what have we to do  
 (II.3.49) STRUMBO: Place! I cry God mercy: why, do you think that such  
 (II.3.80) STRUMBO: Gate! I cry God mercy!  
 Woodstock (I.1.99) NIMBLE: if ever  
 ye cry, Lord have mercy upon me, I shall hang for it, / sure!  
 (III.2) WOODSTOCK: cry ye mercy, I did not understand ...  
 (III.2) WOODSTOCK: cry ye mercy, have you a message to me?  
 Arden (IV.4.128) ALICE: And cried him mercy whom thou hast misdome;  
 Dodypoll (V.2.166): My Lord, I kindly cry you mercy now.  
 Penelope: XLVIII.2: Amphimedon for mercy cries,  
 Leic Gh. (2151): For mercy now I call, I plead, I cry,  
 Oldcastle (V.10.39) JUDGE: We cry your honor mercy, good my Lord,  
 Cromwell (I.1) OLD CROMWELL: I cry you mercy! is your ears so fine?

### Tables: tablets/mental record

Nina Green also pointed out the relationship between Golding and Shakespeare in this unusual use of the word "table", saying:  
 In Beza's French, the word 'cueurs' corresponds to 'mind and tables' in the translation. I suspect that 'cueurs' is an old spelling of modern French 'coeurs' (hearts), and that the 'tables' are an addition of the translator's. ...  
**Golding** Abraham (Epi.1-10):

See here the mighty power of earnest faith,  
 And what reward the true obedience payth  
 Wherefore ye Lords & Ladies I you pray,  
 When you from hence shall go again away.  
 Let not this true and noble story part  
 Out of the mind and tables of your heart.  
 It is no lie, it is no painted tale,  
 It is no feigned jest nor fable stale.  
 It is a deed, a deed right true, of one  
 That was God's faithful servant long ago.

### Painted words

**Golding** Abraham (Ep.7): It is no lie, it is no painted tale,

**Edwards** Dam&Pith (1740) And painted speech, that glozeth for gain,  
 from gifts is quite debarred.

**Marlowe** T2 (I.2.9) CALLA: To paint in words, what I'll perform in deeds,

**Shakes** Hamlet (III.1.53) CLAUDIUS: Than is my deed to my  
 most painted word:

**Anon.** Willobie (XI.3): Your painted words, your brave pretense,

Dodypoll (I.1.11) LUCILIA: You paint your flattering words,  
 [Lord] Lassinbergh,

## APPENDIX III: Vocabulary, Word Formation

**Favored Words:** lonely; out of doubt

**Compound Words:** 21 words (\*surely unusual): (8 nouns, 9 adj, 4 adv).

bringing-up (n), coal-black (a), contrary-wise (adv), dear-beloved (a), falling-out (n), high-noon  
 (a), least-wise (adv), looking-to (n), master-ward (n), new-made (a), over-fed (a), putting-on (n),  
 self-same (a), self-willed (a), self-wit (n), setting-forth (n), straightway[s] (adv), sundry-wise\*  
 (adv), three-score (a), well-disposed (a), worldly-wise (n)

Note: Favored use of -wise to create an adverb.

**Words beginning with "con":** 12 words (3 verbs, 4 nouns, 2 adj, 3 adv).

conceit (n), conceive (v), consider (v), [un]confounded (a), confusion (n), constantly (adv),  
 contented (a), continually (adv), contrary (n), contrary-wise (adv), convenience (n), convey (v)

**Words beginning with "dis":** 6 words (4 verbs, 1 noun, 2 adj).

disease (n, v), dismay (v), disobey (v), dispense (v), disposed (a), distant (a)

**Words beginning with "mis":** 7 words (3 verbs, 4 nouns).

mischief (n), misery (n), misgiveth (v), mishap (n), mislike (v), misspent (v), mistress (n)

**Words beginning with "over"** (\*surely unusual): 7 words (6 verbs, 1 adj).

overcast (v), overcome (v), overcover\* (v), over-fed (a), overspread (v), overthrow (v), overtook  
 (v)

**Words beginning with "pre":** 4 words (1 verb, 1 noun, 2 adj).  
precious (a), presence (n), present (a), preserve (v)

**Words beginning with "re":** 19 words (11 verbs, 8 nouns, 1 adj).  
receive (v), recompense (n), record (n), refer (v), refrain (v), regard (n), relief (n), remain (v),  
repealed (v), repine (v), request (n), require (v), resort (n), resound (v), rescued (a), restore (v),  
retire (v), return (v, n), reward (n)

**Words beginning with "un", "in" (\* surely unusual):**  
26 words - 10/14/2 (4 verbs, 3 nouns, 8 adj, 6 adv, 4 prep, 1 conj).  
inconvenience (n), increase (v), indeed (conj), instantly (adv), instead (adv), intend (v), intent  
(n), into (prep), invincible (a), inwardly (adv)

unacquainted (a), unconfounded (a), undefiled (a), undesired (a), unfeignedly (adv), unhappily  
(adv), unjustly (adv), unkindly\* (a), unrest (n), unsay\* (v), until (prep), unto (prep), untrue (a),  
unweary (a)

underneath (prep), understand (v)

**Words ending with "able" :** 2 words (both adj). agreeable (a), reasonable (a)

**Words ending with "ize":** 1 word -- circumcized (v)

**Words ending with "less":** 2 words (1 adj, 1 conj). endless (a), unless (conj)

**Words ending with "ness" (\*surely unusual):** 12 words (all nouns)  
cruelness\* (n), forgiveness (n), gladness (n), goodness (n), greatness (n), happiness (n), kindness  
(n), readiness (n), spitefulness (n), steadfastness (n), witness (n), witness[ings] (n)

**reflexives:** convey myself, grounds himself, pray thyself, refer himself, show itself/myself, strain  
myself, think yourselves