Things to prepare:

 Handouts.

 Powerpoint slides.

 Index cards.

 Musical theme:

 Iron Maiden — Brave new world, https://www.youtube.com/watch?v=4\_FDjDwNygM

 Based on:

 Crowley --*Wars of words*, Ch.2

 Linton --*The romance of the New World*, Ch.7

 Outline:

20 **Introduction - The body politic vel the Commonwealth**

 

 The only way to erect such a common power, as may be able to defend them from the invasion of foreigners, and the injuries of one another, and thereby to secure them in such sort as that by their own industry and by the fruits of the earth they may nourish themselves and live contentedly, is to confer all their power and strength upon one man, or upon one assembly of men, that may reduce all their wills, by plurality of voices, unto one will: which is as much as to say, to appoint one man, or assembly of men, to bear their person; and every one to own and acknowledge himself to be author of whatsoever he that so beareth their person shall act, or cause to be acted, in those things which concern the common peace and safety; and therein to submit their wills, every one to his will, and their judgements to his judgement. This is more than consent, or concord; it is a real unity of them all in one and the same person, made by covenant of every man with every man, in such manner as if every man should say to every man: I authorise and give up my right of governing myself to this man, or to this assembly of men, on this condition; that thou give up, thy right to him, and authorise all his actions in like manner. This done, the multitude so united in one person is called a COMMONWEALTH; in Latin, CIVITAS. This is the generation of that great LEVIATHAN, or rather, to speak more reverently, of that mortal god to which we owe, under the immortal God, our peace and defence. For by this authority, given him by every particular man in the Commonwealth, he hath the use of so much power and strength conferred on him that, by terror thereof, he is enabled to form the wills of them all, to peace at home, and mutual aid against their enemies abroad. And in him consisteth the essence of the Commonwealth; which, to define it, is: one person, of whose acts a great multitude, by mutual covenants one with another, have made themselves every one the author, to the end he may use the strength and means of them all as he shall think expedient for their peace and common defence.

 And he that carryeth this person is called sovereign, and said to have sovereign power; and every one besides, his subject. (Hobbes, *Leviathan* (1651))

10 **History of the English in Ireland — timeline (from Wiki)**

 **What was the situation in Ireland at the ascension of Henry VIII?**

 Arrange events chronologically, matching them with dates. Fill in names of English kings.

 1171 — Henry II of England lands at Waterford and declares himself Lord of Ireland. The kings of Leinster, Bréifne, Áirgialla and Ulster submitt to him.

 1216 — Great Charter of Ireland issued by Henry III of England.

 1366 — The Statutes of Kilkenny are passed at Kilkenny to curb the decline of the Hiberno-Norman Lordship of Ireland.

 1529 — The earl of Surrey, Thomas Howard, is sent to Ireland to regain control for England. King Henry VIII tells him to use persuasion rather than violence.

 This was the situation which faced Henry VIII in the immediate aftermath of his succession: **a politically unreliable, culturally and linguistically divided colony in which many of the English settlers appeared to have gone native**.

10 **The motivation for the Act for the English Order, Habit and Language of 1537**

 [There is] nothing which doth more contain and keep many of the [king’s] subjects of this his said land in a savage and wild kind and manner of living than the diversity that is betwixt them in tongue, language, order and habit, which by the eye deceiveth the multitude and persuadeth unto them that be as it were of sundry sorts, or rather sundry countries, where indeed they should be wholly together one body whereof his Highness is the only head under God […] his Highness hath and beareth to the advancement of the state of this his land, for a certain direction and order to be had, that all we his said subjects thereof, might the better know God, and do that thing that might in time be and redound to our own wealth, quiet, and commodity, doth not only desire that all such good laws, as by wise, godly and prudent princes, his most noble progenitors, have been heretofore made for the use of the English tongue, habit and order, within this his said land, may be put in due execution, but also that the same may be so established, and in this present Parliament brought to such a perfection, that the said English tongue, habit and order, may from henceforth continually (and without ceasing or returning at any time to Irish habit, or language) be used by all men that will acknowledge themselves according to their duties of allegiance, to be his Highness’s true and faithful subjects […] (1537, *Act for the English Order, Habit and Language*)

 Henry’s concern with Ireland was undertaken in earnest after the break with Rome and the passing of the Act of Supremacy in the Irish parliament (1537) confirming the king and his successors as supreme Head of the Church of Ireland. This new era in Anglo-Irish relations saw a more interventionist stance by a monarch whose entire political strategy was based upon centralization of power. Henry addressed the citizens of Galway in 1536, instructing them to use English and send their children to school to learn the language; his most notable ordinance, however, was the ‘Act for the English Order, Habit and Language’ (1537). Based on the principles of the knowledge of God and the inculcation of political obedience, **Henry ordered all of his subjects to conform to English manners, dress, and language since difference in these areas, it was argued, created other more telling divisions.** What was most signiffcant in the act was the **implicit recognition of the relationship between language and national identity**. Though the text argued explicitly for a constitutional definition of the nation there was a tacit acknowledgement of the problematic potency of linguistic difference to persuade people that they should be of ‘sundry countries’

15 **The purpose of providing the Irish with education?**

 For as much as the greatest number of the people of this your Majesty’s realm hath of long time lived in rude and barbarous states, not understanding that Almighty God hath by his divine laws forbidden the manifold and heinous offences, which they spare not daily and hourly to commit and perpetrate, nor that he hath by his holy Scriptures commanded a due and humble obedience from the people to their princes and rulers; whose ignorance in these so high points touching their damnation proceedeth only of lack of good bringing up of the youth of this realm either in public or private schools, where through good discipline they might be taught to avoid these loathsome and horrible errors: it may therefore please your most excellent Majesty, that it be enacted, and be it enacted by your Highness with the assent of the lords spiritual and temporal and the commons in this present Parliament assembled, and by the authority of the same, that there shall be from henceforth a free school within every diocesse of this realm of Ireland, and that the schoolmaster shall be an Englishman, or of the English birth of this realm. . . . The schoolhouse for every diocesse to be built and erected in the principal shire town of the diocesse, where schoolhouses be not already built, at the costs and charges of the whole diocesse. (*An Act for the Erection of Free Schools*, 1570)

 An ‘Act for the Erection of Free Schools’ was passed in 1570 under Elizabeth and echoed Henrician rhetoric. **Aimed at curing the rude and barbarous state of the native Irish by bringing them to knowledge of God’s prohibition of their daily heinous offences and to the ‘due and humble obedience’ towards their rulers which had been intended by scripture**, the act ordained that there should be ‘a free school within every diocesse of this realm of Ireland, and that the schoolmaster shall be an Englishman, or of the English birth of this realm’

 **Conforming to cultural Englishness was to be the proper test of political and religious loyalty for ‘true and faithful subjects’**; the use of Irish was to be taken as a sign of treachery. Henry targeted **the education of the children of Ireland as a particularly important component of the project of cultural colonialism**. Heads of families were ordered to bring up the children in places where they ‘may have occasion to learn the English tongue, language, order and condition’. The clergy were instructed to ‘bid the beads in the English tongue, and preach the word of God in English’, and to keep schools in their parishes for the teaching of the English language to children.

15 **The picture of Ireland and the English there; What kind of metaphor and ideal is expressed here?**

 The inhabitants of the English pale have been in old times so much addicted to their civility, and so far sequestered from barbarous savageness, as their only mother tongue was English. And truly, so long as these impaled dwellers did sunder themselves as well in land as in language from the Irish: rudeness was day by day in the country supplanted, civility engrafted, good laws established, loyalty observed, rebellion suppressed, and in fine the cornerstone of a young England was like to shoot in Ireland. But when their posterity became not altogether so wary in keeping, as their ancestors were valiant in conquering, the Irish language was free denizened in the English pale: this canker took such deep root, as the body that before was whole and sound, was by little and little festered, and in manner wholy putrified... It is known, and by the history you may in part perceive, how bravely Ulster whilholme flourished. The English families were there implanted, the Irish either utterly expelled or wholly subdued, the laws duly executed, the revenue great, and only English spoken. But what brought it to this present ruin and decay? I doubt not but that you guess before I tell you. They were environed and compassed with evil neighbours. Neighborhood bred acquaintance, acquaintance waffed in the Irish tongue, the Irish hooked with it attire, attire hailed rudeness, rudeness engendered ignorance, ignorance brought contempt of laws, the contempt of laws bred rebellion, rebellion raked there to wars, and so consequently the utter decay and desolation of that worthy country... And in very deed the language carrieth such difficulty with it, what for the strangeness of the phrase, and the curious features of the pronunciation, that a very few of the country can attend to the perfection thereof, and much less a foreigner or stranger. A gentleman of my acquaintance reported, that he did see a woman in Rome, which was possessed with a babbling spirit, that could have chatted any language saving the Irish: and that it was so difficult, as the very devil was gravelled therewith. (*A Treatise Containing a Plain and Perfect Description of Ireland*, Richard Stanihurst, 1577)

 Hitherto the Irish of both sorts, mere and English, are affected much indifferently, saving that in these, by good order, and breaking the same, virtues are far more pregnant. In those others, by licentious and evil custom, the same faults are more extreme and odious, I say, by licentious and evil custom, for that there is daily trial of good natures among them. How soon they be reclaimed, and to what rare gifts of grace and wisdom, they do and have aspired. Again, the very English of birth conversant with the brutish sort of that people, become degenerate in short space, and are quite altered into the worst rank of Irish rogues, such a force has education to make or mar. (*A Historie of Ireland*, Edmund Campion, 1571)

 Using the **common metaphor of cultural contact as an infection which required inoculation** (Irishness as a malaise in need of a good dose of Englishness), Stanihurst invoked the Humanist medium of **the school as the way to a reformed society**. Tudor reformers, like their Jesuit counterparts, believed in the merits of catching their subjects early.

 5 **What does "degenerate" mean?** (index cards)

 ‘Degeneration’ was evidently a key term in these debates and its use was deeply influenced by the theological discourse of the fall of humanity from divine grace. Yet its historical significance and development bears more general analysis. Derived from the Latin degenerare, from the root de genus, the definition offered for the adjective degener is succinct: ‘that departs from its race or kind, degenerate, not genuine’. When it passed into English it retained this sense, the Oxford English Dictionary (OED) definition of the adjective being: ‘having lost the qualities proper to the race or kind; having declined from a higher to a lower type; hence declined in character or qualities, debased’. ‘Race’ here is not to be confused with the ‘scientific’ and biological uses which attached to it in the late nineteenth century, but the potency of the term ‘degenerate’ is easily understood in Tudor debates, particularly with regard to the position of the English in Ireland.

 This was the great cultural preoccupation which haunted English colonialism in Ireland (not least because in many ways it was realized). Irishness was infectious and it is this anxiety which lay behind the Statute of Kilkenny and a great deal of other colonial legislation: how to avoid the decay of Englishness and the malady of Irishness, and how to prevent degeneration (the concept which had first been articulated in 1297). Central to this fear was concern about the role played by the Irish language in the colony.

20 **Watch and read**

 https://www.youtube.com/watch?v=NFHyoZOfGRs

 MIRANDA

 The strangeness of your story put

 Heaviness in me.

 PROSPERO

 Shake it off. Come on;

 We'll visit Caliban my slave, who never

 Yields us kind answer.

 MIRANDA

 'Tis a villain, sir,

 I do not love to look on.

 PROSPERO

 But, as 'tis,

 We cannot miss him: he does make our fire,

 Fetch in our wood and serves in offices

 That profit us. What, ho! slave! Caliban!

 Thou earth, thou! speak.

 CALIBAN

 [Within] There's wood enough within.

 PROSPERO

 Come forth, I say! there's other business for thee:

 Come, thou tortoise! when?

 Re-enter ARIEL like a water-nymph

 Fine apparition! My quaint Ariel,

 Hark in thine ear.

 ARIEL

 My lord it shall be done.

 Exit

 PROSPERO

 Thou poisonous slave, got by the devil himself

 Upon thy wicked dam, come forth!

 Enter CALIBAN

 CALIBAN

 As wicked dew as e'er my mother brush'd

 With raven's feather from unwholesome fen

 Drop on you both! a south-west blow on ye

 And blister you all o'er!

 PROSPERO

 For this, be sure, to-night thou shalt have cramps,

 Side-stitches that shall pen thy breath up; urchins

 Shall, for that vast of night that they may work,

 All exercise on thee; thou shalt be pinch'd

 As thick as honeycomb, each pinch more stinging

 Than bees that made 'em.

 CALIBAN

 I must eat my dinner.

 This island's mine, by Sycorax my mother,

 Which thou takest from me. When thou camest first,

 Thou strokedst me and madest much of me, wouldst give me

 Water with berries in't, and teach me how

 To name the bigger light, and how the less,

 That burn by day and night: and then I loved thee

 And show'd thee all the qualities o' the isle,

 The fresh springs, brine-pits, barren place and fertile:

 Cursed be I that did so! All the charms

 Of Sycorax, toads, beetles, bats, light on you!

 For I am all the subjects that you have,

 Which first was mine own king: and here you sty me

 In this hard rock, whiles you do keep from me

 The rest o' the island.

 PROSPERO

 Thou most lying slave,

 Whom stripes may move, not kindness! I have used thee,

 Filth as thou art, with human care, and lodged thee

 In mine own cell, till thou didst seek to violate

 The honour of my child.

 CALIBAN

 O ho, O ho! would't had been done!

 Thou didst prevent me; I had peopled else

 This isle with Calibans.

 PROSPERO

 Abhorred slave,

 Which any print of goodness wilt not take,

 Being capable of all ill! I pitied thee,

 Took pains to make thee speak, taught thee each hour

 One thing or other: when thou didst not, savage,

 Know thine own meaning, but wouldst gabble like

 A thing most brutish, I endow'd thy purposes

 With words that made them known. But thy vile race,

 Though thou didst learn, had that in't which good natures

 Could not abide to be with; therefore wast thou

 Deservedly confined into this rock,

 Who hadst deserved more than a prison.

 CALIBAN

 You taught me language; and my profit on't

 Is, I know how to curse. The red plague rid you

 For learning me your language!

 PROSPERO

 Hag-seed, hence!

 Fetch us in fuel; and be quick, thou'rt best,

 To answer other business. Shrug'st thou, malice?

 If thou neglect'st or dost unwillingly

 What I command, I'll rack thee with old cramps,

 Fill all thy bones with aches, make thee roar

 That beasts shall tremble at thy din.

 CALIBAN

 No, pray thee.

 Aside

 I must obey: his art is of such power,

 It would control my dam's god, Setebos,

 and make a vassal of him.

 PROSPERO

 So, slave; hence! (*Tempest*, 1.2)

 **Question of legitimacy, impregnation and education**

 In The Tempest, a failed attempt by Caliban to rape Miranda constitutes the event on which a power structure is ratified. For Prospero, who has already taken over control of the island when Caliban was a child, the attempt justifies his enslavement of Caliban. Caliban disagrees: **Begetting his own lineage would have legitimized his title to the island and recast his action in a different light. Miranda sees the failed rape as a sign of Caliban's failed education, but a more complicated picture emerges from the exchange if we notice the implied parallel between rape and education. The reference to education as "print" suggests not just a means of inscription but also a current metaphor for impregnation, the imprinting of a paternal image in the womb. In teaching Caliban her language**, then, Miranda's attempt to imprint him with her cultural values and meanings (taught her solely by her father) comes to mirror his fantasy of engendering copies of himself upon her. For Caliban, then**, her education of him thus operates as a form of cultural rape, to which his attempted rape of her serves as a symbolic payback.**

5 **What metaphor of colonisation is used? How does it relate to *Tempest?***

 Leauing New-France, let vs draw nearer the Sunne to New Britaine, whose Virgin soile not yet polluted with Spaniards lust , by our latc Virgin-Mother was iustly called Virginia. Whether shall I here beginne with Elogies or Elegies? Whether shall I warble sweete Carols in prayse of thy louely Face, thou fairest of Virgins, which from our other Britaine-World, hath wonne thee Wooers and Surers... which for thy sake, haue for-sakcn their Mother-earth, encountered the most tempestuous forces of the Ayre, and so often ploughed vp Neptunes Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Virgin, not a wanton Minion; but, an honest and Christian Wife? or of the sauage Inhabitants vnworthie to embrace with their rustike armes so seeet a bosome & to appropriate with greatest disparagment so faire a Virgin to Sauage Loucs? Or whether it be Virginian modestic, and after the vse of Virgins, shee would say nay at first, holding that loue surest in continuance, which is hardest in obtayning: Whether any, or all of these, or what else hath hindred; hindered wee haue beene, and haue not yet obtained the full fruition of her Loue, and possession of her gainefull Dowrie, which yet now (more then euer before) she seemeth to promise, and doubtlesse wil quickly performe, if niggardise at home doe not hinder. (Haklutus Posthumus: or Purchas His Pilgrimes, Samuel Purchas, 1626)

 In promotions for the Virginia enterprise, we encounter a discourse which, by **figuring the land as a nubile virgin and natives as savages, represents colonization as both a lawful marriage and a cultivating of souls.** Hence the general currency in this period of the terms "planting," "plantation," and "planters," used respectively for colonial settlement, colony, and settlers. The image of the plant as a discrete vital system both naturalizes the colony's relation to the land and reinforces the agency of planters as self-sufficient proprietors. In its metaphoric senses, **"planting" suggests both the husband's lawful sexual possession of his wife and a humanist conception of Christian education.** What emerges is a colonial hierarchy in which gender and race are mutually defining, and subordination to English husbandry is mediated through a feminine image of the native(s).