

# EEBO-TCP and text encoding

Jonathan Blaney, 26 June 2019

**EEBO came first**

Pseudodoxia Epidemica :  
O R,  
E N Q U I R I E S  
Into very many Received  
T E N E N T S  
And commonly presumed  
T R U T H S,  
Together with the  
Religio Medici.

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By *Thomas Brown* Knight, M. D.

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*The Sixth and Last Edition,*

Corrected and Enlarged by the Author, with many Explanations;  
Additions and Alterations throughout.

TOGETHER

With many more Marginal Observations, and a Table  
Alphabetical at the end.

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JUL. SCALIG.

*Ex Libris colligere quæ prodiderunt Authores longe est periculosissimum;  
Rerum ipsarum cognitio vera è rebus ipsis est.*

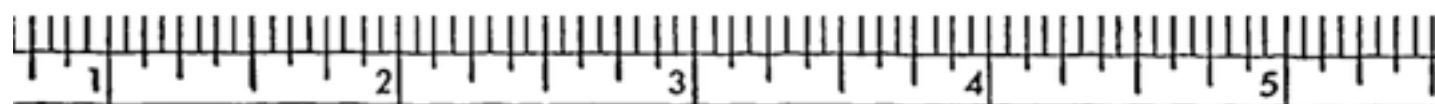
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LONDON, Printed by J. R. for Nath. Ekins, 1672.



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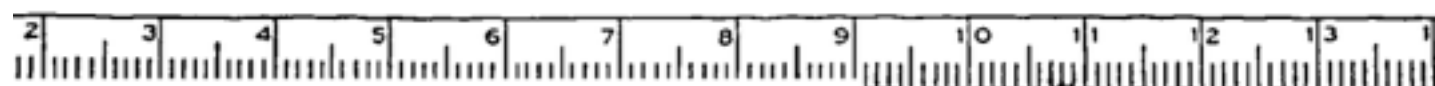






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**Title:** Pseudodoxia epidemica, or, Enquiries into very many received tenents and commonly presumed truths together with the  Religio medici / by Thomas Brown ... the sixth and last edition, corrected and enlarged by the author ; with many explanations, additions and alterations throughout ; together with many more marginal observations, and a table alphabetical at the end.

**Additional titles:** [Pseudodoxia epidemica.](#)  
[Enquiries into very many received tenents.](#)  
 Religio Medici.

**Author:** [Browne, Thomas, Sir, 1605-1682.](#) [ [Author page in Literature Online](#) ]

**Imprint:** London : Printed by J.R. for Nath. Ekins, 1672.

**Date:** 1672

**Bib name / number:** Wing / B5165

**Physical description:** [22], 440, [20], 144 p.

**Notes:** [Edition statement:] The sixth and last edition, corrected and enlarged by the author ...

Reproduction of original in Huntington Library.

Separate t.p.: Religio medici. 7th ed. corrected and amended.

London, Printed for Andrew Crook, 1672. 144 p.

Index: p. [1]-[10] after Pseudodoxia epidemica.

Henry E. Huntington Library and Art Gallery

Wing / [909:17](#)

**Copy from:**  
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**Subject:** [Natural history -- Pre-Linnean works.](#)  
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[Errors, Popular.](#)

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Wing / [909:17](#)

than to cistuate men from Magistracy, or undertaking the public offices of State; for by beans was the Magistrate elected in some parts of Greece; and, after his daies, we read in *Thucydides*, of the Council of the bean in Athens. The same word also in Greek doth signifie a Testicle, and hath been thought by some an injunction only of Continency, as *Aul. Gellius* hath expounded, and as *Empedocles* may also be interpreted: that is, *Tisiculis miseri dextra subducite*; and might be the original intention of *Pythagoras*; as having a notable hint hereof in Beans, from the natural figure of the venercal organs of both Sexes. Again, his injunction is, not to harbour Swallows in our Houses: Whose advice notwithstanding we do not condemn, who daily admit and cherish them: For herein a caution is only implied, not to entertain ungrateful and thankless persons, which like the Swallow are no way commodious unto us; but having made use of our habitations, and served their own turns, forsake us. So he commands to deface the Print of a Cauldron in the ashes, after it hath boiled. Which strictly to observe were condemnable superstition: But hereby he covertly adviseth us not to persevere in anger; but after our choler hath boiled, to retain no impression thereof. In the like sense are to be received, when he adviseth his Disciples to give the right hand but to few, to put no rands in a Chamber-pot, nor to pass over a Balance, not to rake up fire with a Swallow, or piss against the Sun. Which enigmatical deliveries comprehend us all varieties, but being mistaken by literal Expositors at the first, they have been mis-understood by most since, and may be occasion of Error to Verbal capacities for ever.

This fallacy in the first delusion Satan put upon Eve, and his whole temptation might be the same continued; so when he said, *Ye shall not die*, that was, in his equivocation, ye shall not incur a present death, or a destruction immediately ensuing your transgression. *Your eyes shall be opened*; that is, not to the enlargement of your knowledge, but discovery of your shame and proper confusion; *You shall know good and evil*; that is, you shall have knowledge of good by its privation, but cognisance of evil by sense and visible experience. And the same fallacy or way of deceit, so well succeeding in Paradise, he continued in his Oracles through all the World. Which had not been more warily understood, they might have performed many acts inconsistent with his intention. *Brutus* might have made haste with *Tarquinius* to have killed his own Mother. The *Athenians* might have built them wooden Walls, or doubled the Altar at Delphos.

The circle of this fallacy is very large; and herein may be comprehended all Ironical mistakes, for intended expressions receiving inverted significations; all deductions from Metaphors, Parables, Allegories, unto real and rigid interpretations. Whereby have risen not only popular Errors in Philosophy, but vulgar and senseless Heresies in Divinity; as will be evident unto any that shall examine their foundations, as they stand related by *Epiphanius*, *Austin*, or *Prætorius*.

Other waies there are of deceit; which consist not in false apprehension of Words, that is, Verbal expressions or sentential significations, but fraudulent deductions, or inconsequent illusions, from a false conception of things. Of these extradictionary and real fallacies, *Aristotle* and *Logicians* make in number six, but we observe that men are most commonly deceived by four thereof: those are, *Petiti principii*, *A dicto secundum quid ad dictum simpliciter*, *A non causa pro causa*; And, *fallacia consequentis*.

The first is, *Petiti principii*. Which fallacy is committed, when a question is made a medium, or we assume a medium as granted, whereof we remain as unsatisfied as of the question. Briefly, where that is assumed as a Principle to prove another thing, which is not conceded as true itself. By this fallacy was Eve deceived, when she took for granted, a false assertion of the Devil; *Ye shall not surely die; for God doth know that in the day ye shall eat thereof, your eyes shall be opened, and you shall be as Gods*. Which was but a bare affirmation of Satan, without proof or probable inducement, contrary unto the command of God, and former belief of herself. And this was the Logick of the Jews when they accused our Saviour unto *Pilate*; who demanding a reasonable impeachment, or the allegation of some crime worthy of Condemnation; they only replied, *If he had not been worthy of Death, we would not have brought Him before thee*. Wherein there was neither accusation of the person, nor satisfaction of the Judge, who well understood, a bare accusation was not presumption of guilt, and the clamours of the people no accusation at all. The same Fallacy is sometime used in the dispute, between *Job* and his friends; they often taking that for granted which afterward he disproveth.

The second is, *A dicto secundum quid ad dictum simpliciter*, when from that which is but true in a qualified sense, an unconditional and absolute verity is inferred; transferring the special consideration of things unto their general acceptances, or concluding from their strict acceptation, unto that without all limitation. This fallacy men commit when they argue from a particular to a general; as when we conclude the vices or qualities of a few, upon a whole Nation. Or from a part unto the whole. Thus the Devil argues with our Saviour; and by this, he would persuade Him he might be secure, if he cast himself from the Pinnacle: For, said he, it is written, *He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*. But this illusion was fallacious, leaving one part of the Text, *He shall keep thee in all thy ways*; that is, in the ways of righteousness, and not of rash attempts: so he urged a part for the whole, and inferred more in the conclusion, than was contained in the premises. By the same fallacy we proceed, when we conclude from the sign unto the thing signified. By this inroad, Idolatry first crept in, men converting the symbolical use of Idols into their proper Worship, and receiving the



πῶς δὲ τὰς μὲν  
αὐτῶν ἐπιτοχῶν  
ἐστὶν ἡγορεῖται

than to dissuade men from Magistracy, or undertaking the public offices of state; for by beans was the Magistrate elected in some parts of *Greece*; and, after his daies, we read in *Thucydides*, of the Council of the bean in *Athens*. The same word also in Greek doth signifie a Testicle, and hath been taught by some an injunction only of Continency, as *Aul. Gellius* hath expounded, and as *Empedocles* may also be interpreted: that is, *Testiculis miseri dexteras subducite*; and might be the original intention

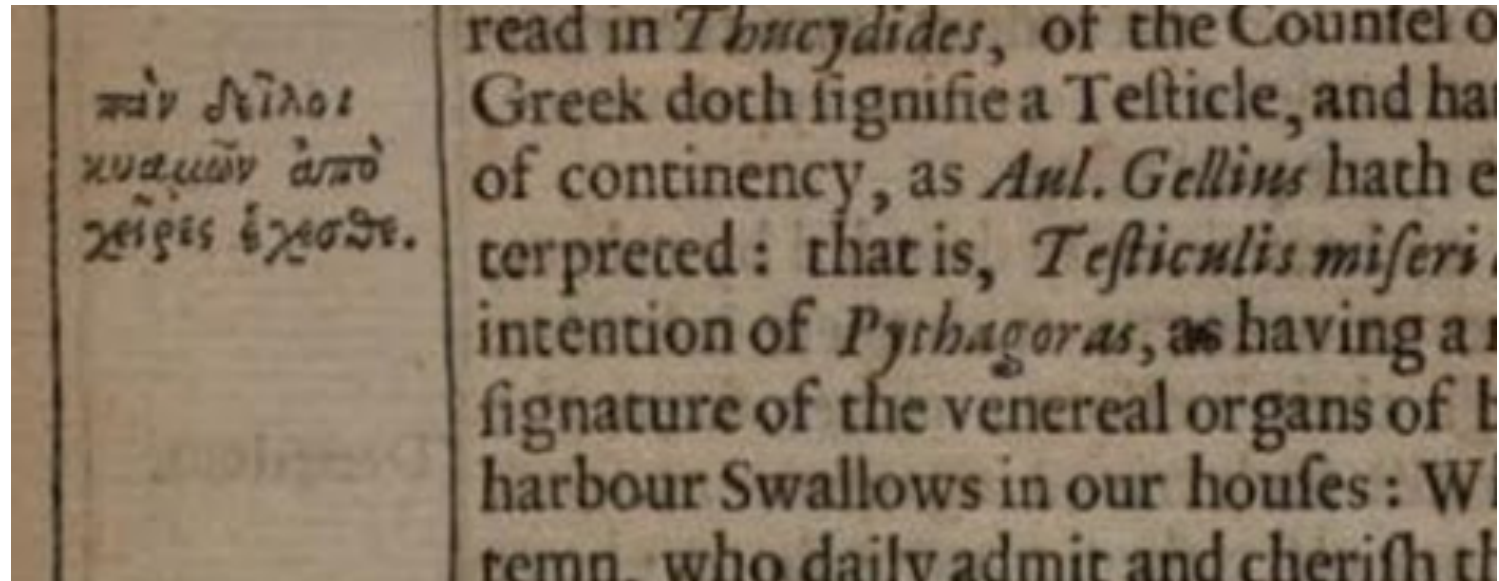
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Printed 1672 - 1696



Impression 354  
Printed 1660 - 1680

EEBO-TCP came later



Hamlet. For many well bethought. His told me he Ham very oft

**20** "Be something scater of your maiden presence, "Set your entreatments at a higher rate "Than a command to parley; for Lord *Hamlet*, "Believe so much in him, that he is young, "And with a larger tedder may he walk "Than may be given you: in few *Ophelia*, "Do not believe his vows, for they are Brokers, "Not of that dye which their investments shew, "But meer implorators of unholy suits, "Breathing like sanctified and pious bonds, "The better to beguile: this is for all, I would not, in plain terms, from this time forth Have you so slander any moments leisure, As to give words or talk with the Lord *Hamlet*, Look to't I charge you, come your ways.

Lord *Hamlet*, Look to't I charge you, come your ways. *Ophel*. I shall obey my Lord. [Exeunt. Enter *Hamlet*, *Horatio*, and *Marcellus*. *Ham*. The air bites shrewdly, it is very cold. *Hora*. It is a nipping, and an eager air. *Ham*. What hour now? *Hora*. I think it lacks of twelve. *Mar*. No, it is strook. *Hora*. I heard it not: it then draws near the season Wherein the spirit held his wont to walk. What does this mean my Lord? [A flourish of Trumpets and Guns. *Ham*. The King doth walk to night, and takes his rowse, "Keeps wassel, and the swaggering up spring reels, And as he takes his draughts of Rhenish down

**21** and Ministers of grace defend us! "Be thou a spirit of health, or goblin damn'd, "Bring with thee airs from heaven or blasts from hell "Be thy intents wicked or

## The Tragedy of

**14**  
 "This above all, to thine own self be true,  
 "And it must follow as the night to day,  
 "Thou canst not then be false to any man.  
 "Farewell, my blessing lesson this in three.  
*Lea*. Most humbly I do take my leave my Lord.  
*Pol*. The time invites you, go, your servants tend.  
*Lea*. Farewell *Ophelia*, and remember well  
 What I have said to you.  
*Ophel*. 'Tis in my memory lockt,  
 And you your self shall keep the key of it.  
*Lea*. Farewell. [Exit *Lea*.  
*Pol*. What is't *Ophelia* he hath said to you?  
*Ophel*. So please you, something touching the Lord *Hamlet*.  
*Pol*. Marry well bethought.  
 "To hold me he hath very oft of late  
 Given private time to you: and you your self  
 Have of your audience been most free and bounteous.  
 If it be so, as 'tis put on me,  
 And that in way of caution, I must tell you  
 You do not understand your self so clearly  
 As it behoves my daughter, and your honour:  
 What is between you? give me up the truth.  
*Ophel*. He hath my Lord of late made many tenders  
 Of his affection to me.  
*Pol*. Affection! puh, you speak like a green girl,  
 Unfilited in such perilous circumstance:  
 Do you believe his tenders, as you call them?  
*Ophel*. I do not know, my Lord, what I should think.  
*Pol*. Marry I will teach you, think your self a baby,  
 That you have not in these tenders for true pay,  
 Which are not sterling: tender your self more dearly,  
 Or (not to crack the wind of the poor phrase)  
 Wrong it thus, you'll tender me a fool.  
*Ophel*. My Lord, he hath importun'd me with love  
 In honourable fashion.  
*Pol*. I, tush, you may call it, go too, go too.  
*Ophel*. And hath given countenance to his speech, my Lord,  
 My Lord with almost all the holy vows of heaven.  
*Pol*. I springes to catch Wood-cocks: I know  
 When the blood burns how prodigally the soul  
 Lends the tongue vows, these blazes, daughter,  
 Giving more light than heat, extinct in bonds,  
 Even in their promise, as it is a making,  
 "You must not take for fire! from this time I begin to curlew"

## Hamlet Prince of Denmark.

15

"Be something scatter of your maiden presence,  
 "Set your entreatments at a higher rate  
 "Than a command to parley: for Lord *Hamlet*,  
 "Believe so much in him, that he is young,  
 "And with a larger toddler may he walk  
 "Than may be given you: in few *Ophelia*,  
 "Do not believe his vows, for they are Brokers,  
 "Not of that dye which their investments shew,  
 "But meer implorators of unholy suits,  
 "Breathing like sanctified and pious bonds,  
 "The better to beguile: this is for all,  
 I would not, in plain terms, from this time forth  
 Have you so slander any moments leisure,  
 As to give words or talk with the Lord *Hamlet*,  
 Look to't I charge you, come your ways.

*Ophel*. I shall obey my Lord.

[Exeunt.]

Enter *Hamlet*, *Horatio*, and *Marcellus*.

*Ham*. The air bites shrewdly, it is very cold.

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*Mar*. No, it is strook.

*Hora*. I heard it not: it then draws near the season

Wherein the spirit held his wont to walk. [A flourish of Trumpets and Guns.]

*Ham*. The King doth walk to night, and takes his rowse,

"Keeps wassel, and the swaggering up spring reels,

And as he takes his draughts of Rhenish down,

The Kettle Drum and Trumpet thus proclaim

The triumph of his plodges.

*Hora*. Is it a custom?

*Ham*. I marry is it.

But to my mind, though I am native here

And to the manner born, it is a custom

More honour'd in the breach than the observance:

"This heavy-headed revel east and west

"Makes us traduc'd and tax'd of other Nations;

"They call us drunkards, and with swinish phrase

"Soil our addition: and indeed it takes

"From our achievements, though perform'd at height,

"The pith and marrow of our attribute;

"So oft it chances in particular men,

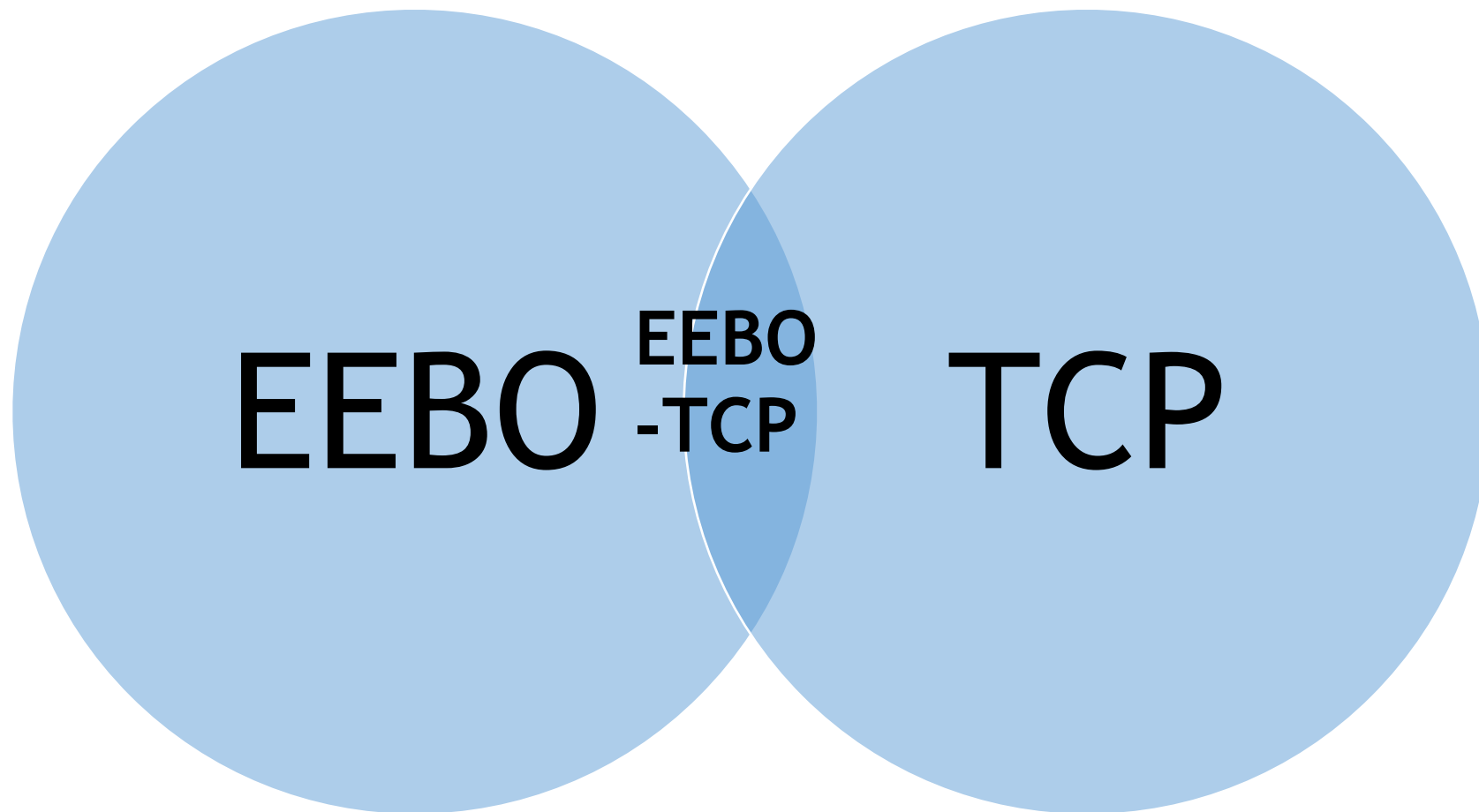
"That for some vicious mole of nature in them,

"As in this birth, whence they are not guilty,

\* (Since

20 "Be something scanter of your maiden presence,  
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## ΕΥΡΙΠΙΔΟΥ

- Σικελῶν ὀρέων ματέρ' ἀκούω  
 κηρύσσεισθαι, σφάλλοιστ' ἀρετάς,  
 τὰν τ' ἀγχιστεύσαν γᾶν  
 Ἰονίῳ νῆαίαι πότιω,  
 αἶν' ὁδραίνῃ καλλιστεύων  
 ὁξυκῆαν χαίταν πυρραύων  
 Κρῆνθις, ζαθέας πεγαῖσι ῥέπων.  
 Ἰουανδρόν τ' ὀλβίζων γᾶν.  
 καὶ μὲν Δαναῶν δ' ἀπὸ σρατιάς  
 κήρυξ, τεοχμῶν μύθων ταμίαις,  
 δευαύων.  
 δ' ἔλαμ γὰρ δὴ  
 χθονὸς ἡδὴ.  
 ταλ. Ἐκάδῃ, πυκνὰς γὰρ' οἰσθ' αὖ μ' εἰς Τροίαν ὁδὸς  
 ἐλθέσθαι, κήρυξ δὲ Ἀχαϊκῆς σρατῆς.  
 ἔγνωσμιδύας δ' εἰ καὶ πάροιθ' εἰσοι, γυνῶναι,  
 Ταλθύβιος ἦ κε, κοινοὶ ἀγγελῶν λόγον.  
 ἐχθ. τόδε γὰρ φίλας Τρωάδες, ὁ φόβος ἦν μοι πάλα.  
 ταλ. ἦ δὴ κεκλήρωσθ', εἰ τόδ' ἦν ἡμῖν φόβος.  
 ἐχθ. αἶ, αἶ, πίνε γ' ἢ Θεσσαλίας πόλιν, ἢ φθι-  
 ἀδας εἴπας γ' ἢ Καδμείας χθονός;  
 ταλ. χατ' ἀνδρ', ἐχθρῆ, κόυχ' ὅμῃς λελόγησθε.  
 ἐχθ. πίν' ἄρα, πίν' ἔλαχον, πῖνα πότμος εὐτυχῆς,  
 τῇ Ἰλιάδων μῦθις;  
 ταλ. οἶδ'. ἀλλ' ἔχασα πωυθαίνε, μὴ πάντ' ὅμῃς.  
 ἐχθ. τοῦμιν δ' εἰς πῖς ἄρ' ἔλαχε τέκος,  
 ἔννεπε, πάμονα Κασάνδραν;  
 ταλ. δεῦρετόν νιν ἔλαβεν Ἀγαμέμνων ἀναξ.  
 ἐχθ. ἢ τᾶ λαχεδαίμονι γὰρ νύμφα δούλαν;  
 ἰώ μοι μοι.  
 ταλ. εὐχ, ἀλλὰ λείψωι σκότια γυμφευτήρια.

## ΤΡΩΑΔΕΣ.

- ἐχθ. ἢ τὰν φοίβῃ παρθένον, αἶ γέρας ὁ χρυσοκόμας  
 δῶκεν, ἀλεξέον ζωάν;  
 ταλ. ἔρως ἐτόξευσ' αὐτ' ἐνθίου κόρης.  
 ἐχθ. ῥίπτε τέκνον ζαθέοις  
 κληῖδας, καὶ πό χρὸς ἐν-  
 δουτῇ σφείων ἱεοῖς τολμοῖς.  
 ταλ. εὐ γὰρ μέγ' οὕτῃ βασιλικῶν λείψων τυχῆιν;  
 ἐχθ. τί δ' ἐνιοχμὸν ἀπ' ἐμίδεν  
 ἐλάθετε; τέκος πᾶ μοι;  
 ταλ. Πολυξένῳ ἔλεξας, ἢ τιν' ἱερῆς;  
 ἐχθ. ταύταν, καὶ πάλος ἐξευξεν;  
 ταλ. τύμβῳ τέτακται προσπολεῖν Ἀχιλλέως.  
 ἐχθ. ὦ μοι ἔγω. τάφῳ προσπολον ἔτεκόμαν;  
 ἀτὰρ τις δὲ ἦν νόμος, ἢ  
 τί διτμῖον, ὦ φίλος, Ἑλλάνων;  
 ταλ. εὐδαμόνιζε παῖδα σὺν, ἔχει κελεύς.  
 ἐχθ. τί τόδ' ἔλακε; ἄρα μοι ἀέλιον λένουσι;  
 ταλ. ἐχθ' πότμος νιν, ὥς ἀπηλλάχθαι κακῶν.  
 ἐχθ. τί δ' ἢ τῷ χαλκεομίτορος  
 Ἐκτορος δάμαρ Ἀνδρομάχη τάλανα,  
 τιν' ἔχει τύχην;  
 ταλ. καὶ τί μὲν δ' Ἀχιλλέως ἔλαβε παῖς δεῦρετον.  
 ἐχθ. ἔγω δ' εἰ, δὲ, πρέσπολος, ἀφοιτοδάμονος  
 χερὶ δευομῶνα βράκχου  
 γεραῖῳ χέρει;  
 ταλ. Ἰθάκης Οδυσσεύς ἔλαχ' ἀναξ δούλῳ ἔχην.  
 ἐχθ. εἰ, εἰ, ἄρα σέ κ' ἄτα κούριμον.  
 ἔλκ' ἐνέχουσι δὲ πύχον παρσάν.  
 ἰώ μοι μοι, μυστάρῳ, δολίφ τε λείλογχα  
 φάπ' ἐδουλεύει  
 πελαμίφ, οἶκας

# Præteritum.

<i>fœm.</i>	<i>masc.</i>
הִתְפַּקְדָּה	הִתְפַּקֵּד 3.
הִתְפַּקְדְּתָּ	הִתְפַּקְדְּתָּ 2.
	הִתְפַּקְדְּתִּי 1.

## Plural.

	הִתְפַּקְדוּ 3.
הִתְפַּקְדְּתֶּם	הִתְפַּקְדְּתֶּם 2.
	הִתְפַּקְדְּתֶּם 1.

## Participium.

<i>plur.</i>	<i>sing.</i>
מִתְפַּקְּדִים	מִתְפַּקֵּד <i>m.</i>
מִתְפַּקְּדוֹת	מִתְפַּקְדָּה <i>m.</i>
	מִתְפַּקְדָּה <i>f.</i>

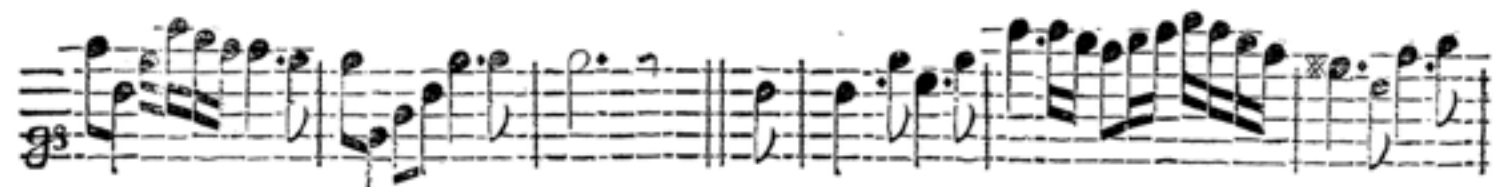
## Infinitum.

הִתְפַּקֵּד

Mr. Courtiville's First Trebles.



**A** *Almand.*



Dico 2.)  $x$  esse  $= \sqrt{\frac{1}{4}a^2 + b^2} - \frac{1}{2}a$ . Nam  $Ce = \frac{1}{2}a$ , &  $eB = x$ , unde  $CB = \frac{1}{2}a + x = \sqrt{\frac{1}{4}a^2 + b^2}$  per Præced. idcôque  $x = \sqrt{\frac{1}{4}a^2 + b^2} - \frac{1}{2}a$ . *q. e. d.*

---

### Tertius C A S U S.

$$x^3 = ax - b^3$$

$$\begin{array}{r} \text{Solutio } \frac{\frac{1}{2}a}{\frac{1}{2}a} \text{ mult.} \\ \hline \frac{1}{4}a^2 - b^3 \end{array}$$

$$x = \frac{1}{2}a + \sqrt{\frac{1}{4}a^2 - b^3}$$

Radix major,  $= BD$

$$\& x = \frac{1}{2}a - \sqrt{\frac{1}{4}a^2 - b^3}$$

Radix minor,  $= BE$

Habet enim tertius hic Casus duas veras radices : quarum nunc major, nunc minor, quinetiam sæpe utraque constructioni propositæ quæstionis interserviet prout usus docebit.

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<gap type="math">

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- No gap element for engraved cursive
- No indication of marginal annotation
- *Nothing about the book as physical object*
- *Nothing about the microfilming*



MICROFILMED-1976



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**21** and Ministers of grace defend us! "Be thou a spirit of health, or goblin damn'd, "Bring with thee airs from heaven or blasts from hell "Be thy intents wicked or

## The Tragedy of

**14**  
 "This above all, to thine own self be true,  
 "And it must follow as the night to day,  
 "Thou canst not then be false to any man.  
 "Farewell, my blessing lesson this in three.  
*Lea.* Most humbly I do take my leave my Lord.  
*Pol.* The time invites you, go, your servants tend.  
*Lea.* Farewell *Ophelia*; and remember well  
 What I have said to you.  
*Ophel.* 'Tis in my memory lockt,  
 And you your self shall keep the key of it.  
*Lea.* Farewell. [Exit *Lea*.  
*Pol.* What is't *Ophelia* he hath said to you?  
*Ophel.* So please you, something touching the Lord *Hamlet*.  
*Pol.* Marry well bethought.  
 "To hold me he hath very oft of late  
 Given private time to you: and you your self  
 Have of your audience been most free and bounteous.  
 If it be so, as 'tis put on me,  
 And that in way of caution, I must tell you  
 You do not understand your self so clearly  
 As it behoves my daughter, and your honour:  
 What is between you? give me up the truth.  
*Ophel.* He hath my Lord of late made many tenders  
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 Unfilited in such perilous circumstance:  
 Do you believe his tenders, as you call them?  
*Ophel.* I do not know, my Lord, what I should think.  
*Pol.* Marry I will teach you, think your self a baby,  
 That you have not in these tenders for true pay,  
 Which are not sterling: tender your self more dearly,  
 Or 'twill crack the wind of the poor phrase,  
 Wrong it thus, you'll tender me a fool.  
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 In honourable fashion.  
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 Giving more light than heat, extinct in blazes,  
 Even in their promise, as it is a making,  
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## Hamlet Prince of Denmark.

15

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And as he takes his draughts of Rhenish down,

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The triumph of his plodges.

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*Ham.* I marry is it.

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And to the manner born, it is a custom

More honour'd in the breach than the observance:

"This heavy-headed revel east and west

"Makes us trad'd and tax'd of other Nations;

"They drap us Drunkards, and with swinish phrase

"Soil our addition: and indeed it takes

"From our achievements, though perform'd at height,

"The pith and marrow of our attribute;

"So oft it chances in particular men,

"That for some vicious mole of nature in them,

"As in this birth, whence they are not guilty,

\* (Since

Hamlet. For many well bethought. His told me he Ham very oft

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# Div types

This is what we discussed the most  
Was it worth it?



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    </div2>
    <div2 type="scene" n="2">
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  <div1 type="act" n="2">
  </div1>
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        <title>Monasticon anglicanum. English</title>
        <author>Dugdale, William, Sir, 1605-1686.</author>
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      <editionStmt>
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  <label>Mona Logarbo</label>Sampled and proofread</change>
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<p>I might here enlarge in your just Encomium, but I fear to displease you even with truth, when it must be so very much to your Commendation. I know your Modesty as well as Merits, and I have ever observed that Praise is most uneasie to those who best deserve it. I will therefore only add that I am,</p>

<closer>

<salute>SIR,</salute>

<signed>Your very Humble and most Affectionate Servant,

<hi>J. W.</hi>

</signed>

</closer>

<p>THose who have writ of this Subject have produced for  
Examples of the Monastick Life,<note place="margin">In the Proem.</note> out of the Old Testa<g ref="char:EOLhyphen">  
<hi>Samuel, Elias,</hi> and the Sons of the Prophets; and out of  
the New, St. <hi>Iohn</hi> the <hi>Baptist,</hi> and our Saviour <hi>Christ</hi> himself,  
who exhorted his disciples to leave all Secular concerns and  
follow him. After his Ascention the Apostles and Disciples  
lived in common; But after the Apostles were martyr'd, some  
Christians retain'd Property, others still endeavour'd to con<g ref="char:EOLhyphen"/>tinue  
the Apostolick Life, and live in Common: such were  
the Monks in <hi>Egypt; Anthony, Hilarion, Macarius,</hi> &c. After them  
St. <hi>Ierome,</hi> St. <hi>Augustin,</hi> till at last St. <hi>Benedict</hi> in the year 516.  
at <hi>Mount-Cassin,</hi> writ his Rule, which was approved by the  
whole Church.</p>

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h.</p>

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```
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</hi>
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  <desc> <...> </desc>
</gap>
ting to St. <hi>Iohn Baptist,</hi> the <gap reason="illegible" resp="#TECH" extent="1 span">
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</gap>
<milestone type="tcpmilestone" unit="unspecified" n="6"/> and Virgins. On this account the
  <desc> <...> </desc>
</gap>
eens, Archbishops, Bishops, Dukes, <gap reason="illegible" resp="#TECH" extent="1 span">
  <desc> <...> </desc>
</gap>
nd of all Orders and Degrees; and <gap reason="illegible" resp="#TECH" extent="1 span">
  <desc> <...> </desc>
</gap>
ld give any thing to the increase <gap reason="illegible" resp="#TECH" extent="1 span">
  <desc> <...> </desc>
</gap>
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**Search using:** Variant spellings ☒ [\(What is this?\)](#)  
(e.g. *jealousy* finds *lealousy*, *jalousie* etc.)

Variant forms ☐ [\(What is this?\)](#)  
(e.g. *arrest* finds *arresting*, *arrested* etc.)

**KEYWORD(s):**

[Select from a list >>](#)

[Check for variants >>](#)

**Search**

[Hints on phrase searching](#)

**LIMIT TO:**

[Limit help](#)

**AUTHOR**

**KEYWORD(s):**

(e.g. Knox, John; Church of England)

[Select from a list >>](#)

**TITLE KEYWORD(s):**

(e.g. Hamlet; labyrinth or labyrinthine)

[Select from a list >>](#)

**SUBJECT**

**KEYWORD(s):**

(e.g. Saints, Ireland fby History)

[Select from a list >>](#)

**BIBLIOGRAPHIC**

**NUMBER:**

(e.g. STC and 22328; E.540[17])

[Abbreviations reference](#)

**LIMIT BY DATE:**

From:

To:

[Date help](#)

**Sort results:**

**Display:**

[Clear search](#)

**Search**

All

Enter search terms

Search

Fuzzy and Variants

Advanced Search

1 May 2019: A new [Open Access Cookery](#) feature has been added to our [features](#) section exploring the history of cookery using The UK Medical Heritage Library Collection.

24 May 2018: We've updated our [privacy](#) and [cookies](#) pages in line with the new requirements for GDPR. Please review the pages to find out more as well as how you can control the information stored and cookies set. [Historical Texts was last updated on 12 June 2018]

## One platform, over 460,000 late 15th to 19th century texts

Historical Texts brings together four historically significant collections for the first time: Early English Books Online (EEBO), Eighteenth Century Collections Online (ECCO) 65,000 texts from the British Library 19th Century collection and the UK Medical Heritage Library (UKMHL).

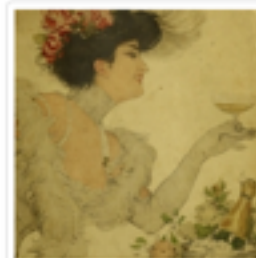
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### UKMHL

1800-1900's

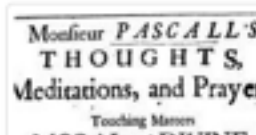
UK Medical Heritage Library (UKMHL) contains the images and full text of over 66,000 19th Century European medical publications. The visualisations are available on a [separate platform](#).



### EEBO

1473-1700

Early English Books Online (EEBO) contains the scanned images and full text digital





<http://www.textcreationpartnership.org/docs/>

## TCP Production Files

*This directory contains files used to document the creation of SGML/XML-encoded text under the auspices of the Text Creation Partnership (EEBO-TCP, Evans-TCP, ECCO-TCP), at the University of Michigan's Digital Library Production Service. These are working files not intended for public distribution.*

### VENDOR DOCUMENTATION

#### [Keying/encoding instructions, version 3 \(partial revision 2004\)](#)

Detailed guidelines for capturing the textual information in the EEBO items. ([Version 1](#) and [Version 2](#) are still available).

#### [Sample pages](#)

Index to 25+ sample pages from potential EEBO items, each presented as a page image or pair of page images (in .pdf) and a corresponding transcription (in SGML).

#### [Calculating EEBO error rates](#)

Documentation of sampling procedures and error-rate calculations

#### [Examples of errors](#)

Examples of "excusable" and "inexcusable" character-level transcription errors

#### ["Illegible" \(\\$\) overused \(1\)](#)

Examples of text unnecessarily marked as illegible

#### ["Illegible" \(\\$\) overused \(2\)](#)

More examples of text unnecessarily marked as illegible

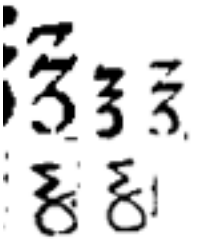
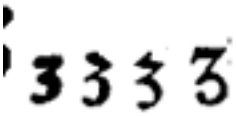
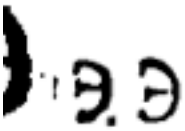

#### ["Illegible" \(\\$\) overused \(3\) and \(4\)](#)

Yet more examples of text unnecessarily marked as illegible

#### [The other extreme: guessing](#)

Examples of text captured without sufficient support in the damaged original



Example	Meaning	Record as
	ounce (apothecaries' unit of measure)	&ounce; (the variant, looped form is rare. See Wb5124)
	dram or drachm (apothecaries' unit of measure)	&dram;
	scruple (apothecaries' unit of measure)	&scruple;
	Pounds (weight or money)	<ABBR>lb</ABBR> or <ABBR EXPAN="pound(s)">lb</ABBR>

# www.quartos.org




THE SHAKESPEARE QUARTOS ARCHIVE

[INTRODUCTION](#) [USING THE ARCHIVE](#) [ABOUT](#) [DOCUMENTATION](#) [INSTITUTIONS & LINKS](#)



## Introduction to the Archive

The Shakespeare Quartos Archive is a digital collection of pre-1642 editions of William Shakespeare's plays. A cross-Atlantic collaboration has also produced an interactive interface for the detailed study of these geographically distant quartos, with full functionality for all thirty-two quarto copies of *Hamlet* held by participating institutions.



### The Shakespeare Quartos Archive—*Hamlet* Prototype

Here you can view full cover-to-cover digital reproductions and transcriptions of thirty-two copies of the five earliest editions of the play *Hamlet*. You can view quartos separately, or alongside any number of copies. You can search, annotate, make public or private sets of annotations, create exhibits or character cue line lists, and download and print text and images.

ENTER THE SHAKESPEARE QUARTOS ARCHIVE

 [Learn how to use the archive](#)

Find out more about archive features, browser requirements and known issues.

### HAMLET QUARTOS IN THE ARCHIVE



Hamlet, First Quarto, 1603.  
British Library Shelfmark: C.34.k.1  
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Hamlet, First Quarto, 1603.  
Huntington Shelfmark: 69304  
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Hamlet, Second Quarto, 1604.  
Folger Shelfmark: STC 22276  
[View XML](#) | [View HTML](#)  
[Download XML file](#)  
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Hamlet, Second Quarto, 1604.  
Huntington Shelfmark: 69305  
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# Text Creation Partnership

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Find a repository...

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Language: All ▾

## Texts

the EEBO TCP texts

 Shell  CC0-1.0  6  24  3  1 Updated on 21 Feb 2018

## A29026

 0  0  0  0 Updated on 31 Aug 2016

## TCPTools


scripts etc to build TEI P5 XML from TCP texts

 Perl  2  5  0  1 Updated on 6 May 2016

## A12074

 0  0  0  0 Updated on 20 Oct 2015

### Top languages

 Shell  Perl

### People

1 >



[jamescummings](#)

James Cummings

# Exercises

— Forsan & hæc olim meminisse juvabit.

Virg. Æn. 1.

*bAr* Omne B est A  
*bA* Omne C est B: *Ergo*  
*rA* Omne C est A.  
  
*dA* Omne B est A  
*rI* Aliquod C est B: *Ergo*  
*I* Aliquod C est A.  
  
*A* Omne B est A  
*A* Omne C est B: *Ergo*  
*I* Aliquod C est A.

I.

*cE* Nullum B est A  
*lA* Omne C est B: *Ergo*  
*rEnt* Nullum C est A.  
  
*fE* Nullum B est A  
*rI* Aliquod C est B: *Ergo*  
*O* Aliquod C non est A.  
  
*E* Nullum B est A  
*A* Omne C est B: *Ergo*  
*O* Aliquod C non est A.

How we did it...

```
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  <l>—Forsan &amp; haec olim meminisse juvabit.</l>  
</q>  
<bibl>Virg. Aen. 1.</bibl>
```



<p>

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    </cell>
    <cell>Omne B eft A</cell>
    <cell>
      <hi>c</hi>E</cell>
    <cell>Nullum B eft A</cell>
  </row>
  <row>
    <cell>
      <hi>b</hi>A</cell>
    <cell>Omne C eft B: <hi>Ergo</hi>
    </cell>
    <cell>
      <hi>l</hi>A</cell>
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```

# References

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