= The Man in the Moone =

The Man in the Moone is a book by the English divine and Church of England bishop Francis Godwin (1562 ? 1633) , describing a " voyage of utopian discovery " . Long considered to be one of his early works , it is now generally thought to have been written in the late 1620s . It was first published posthumously in 1638 under the pseudonym of Domingo Gonsales . The work is notable for its role in what was called the " new astronomy " , the branch of astronomy influenced especially by Nicolaus Copernicus . Although Copernicus is the only astronomer mentioned by name , the book also draws on the theories of Johannes Kepler and William Gilbert . Godwin 's astronomical theories were greatly influenced by Galileo Galilei 's Sidereus Nuncius (1610) , but unlike Galileo , Godwin proposes that the dark spots on the Moon are seas , one of many parallels with Kepler 's Somnium sive opus posthumum de astronomia lunari of 1634 .

Gonsales is a Spaniard forced to flee the country after killing a man in a duel . Having made his fortune in the East Indies , he decides to return to Spain , but falls ill on the voyage home and is set off on the island of St Helena to recover . There he discovers a species of wild swan able to carry substantial loads , the gansa , and contrives a device that allows him to harness many of them together and fly around the island . Once fully recovered , Gonsales resumes his journey home , but his ship is attacked by an English fleet off the coast of Tenerife . He uses his flying machine to escape to the shore , but once safely landed he is approached by hostile natives and is forced to take off again . This time his birds fly higher and higher , towards the Moon , which they reach after a journey of twelve days . There Gonsales encounters the Lunars , a tall Christian people inhabiting what appears to be a utopian paradise . After six months of living among them , Gonsales becomes homesick and concerned for the condition of his birds , and sets off to return to Earth . He lands in China , where he is immediately arrested as a magician , but after learning the language manages to win the trust of the local mandarin . The story ends with Gonsales meeting a group of Jesuit missionaries , who arrange to have a written account of his adventures sent back to Spain .

Some critics consider The Man in the Moone , along with Kepler 's Somnium , to be one of the first works of science fiction . Although the book was well known in the 17th century , and even inspired parodies by Cyrano de Bergerac and Aphra Behn , modern literary critics do not consider it to be very important . Recent studies have focused on Godwin 's theories of language , the mechanics of lunar travel , and his religious position and sympathies as evidenced in the book .

= = Background and contexts = =

Godwin , the son of Thomas Godwin , Bishop of Bath and Wells , was elected a student of Christ Church , Oxford , in 1578 , from where he received his Bachelor of Arts (1581) and Master of Arts degrees (1584) ; after entering the church he gained his Bachelor (1594) and Doctor of Divinity (1596) degrees . He gained prominence (even internationally) in 1601 by publishing his Catalogue of the Bishops of England since the first planting of the Christian Religion in this Island , which enabled his rapid rise in the church hierarchy . During his life , he was known as a historian .

= = = Scientific advances and lunar speculation = = =

Godwin 's book appeared in a time of great interest in the Moon and astronomical phenomena , and of important developments in celestial observation , mathematics and mechanics . The influence particularly of Nicolaus Copernicus led to what was called the " new astronomy " ; Copernicus is the only astronomer Godwin mentions by name , but the theories of Johannes Kepler and William Gilbert are also discernible . Galileo Galilei 's 1610 publication Sidereus Nuncius (usually translated as " The Sidereal Messenger ") had a great influence on Godwin 's astronomical theories , although Godwin proposes (unlike Galileo) that the dark spots on the Moon are seas , one of many similarities between The Man in the Moone and Kepler 's Somnium sive opus posthumum de astronomia lunaris of 1634 (" The Dream , or Posthumous Work on Lunar Astronomy ") .

Speculation on lunar habitation was nothing new in Western thought , but it intensified in England

during the early 17th century : Philemon Holland 's 1603 translation of Plutarch 's Moralia introduced Greco @-@ Roman speculation to the English vernacular , and poets including Edmund Spenser proposed that other worlds , including the Moon , could be inhabited . Such speculation was prompted also by the expanding geographical view of the world . The 1630s saw the publication of a translation of Lucian 's True History (1634) , containing two accounts of trips to the Moon , and a new edition of Ariosto 's Orlando Furioso , likewise featuring an ascent to the Moon . In both books the Moon is inhabited , and this theme was given an explicit religious importance by writers such as John Donne , who in Ignatius His Conclave (1611 , with new editions in 1634 and 1635) satirised a " lunatic church " on the Moon founded by Lucifer and the Jesuits . Lunar speculation reached an acme at the end of the decade , with the publication of Godwin 's The Man in the Moone (1638) and John Wilkins 's The Discovery of a World in the Moone (also 1638 , and revised in 1640) .

= = = Dating evidence = = =

Until Grant McColley , a historian of early Modern English literature , published his " The Date of Godwin 's Domingo Gonsales " in 1937 , it was thought that Godwin wrote The Man in the Moone relatively early in his life ? perhaps during his time at Christ Church from 1578 to 1584 , or maybe even as late as 1603 . But McColley proposed a much later date of 1627 or 1628 , based on internal and biographical evidence . A number of ideas about the physical properties of the Earth and the Moon , including claims about " a secret property that operates in a manner similar to that of a loadstone attracting iron " , did not appear until after 1620 . And Godwin seems to borrow the concept of using a flock of strong , trained birds to fly Gonsales to the Moon from Francis Bacon 's Sylva sylvarum (" Natural History ") , published in July 1626 . All this evidence supports McColley 's dating of " 1626 ? 29 , with the probable years of composition 1627 ? 28 " , which is now generally accepted .

William Poole , in his 2009 edition of The Man in the Moone , provides additional evidence for a later dating . Godwin , he argues , most likely got his knowledge of the Jesuit mission in China (founded in 1601) from a 1625 edition of Samuel Purchas 's Purchas his Pilgrimage . This book contains a redaction from Nicolas Trigault 's De Christiana expeditione apud Sinas suscepta ab Societate Jesu (1615) (" Concerning the Christian expedition to China undertaken by the Society of Jesus ") , itself the redaction of a manuscript by the Jesuit priest Matteo Ricci . Poole also sees the influence of Robert Burton , who in the second volume of The Anatomy of Melancholy had speculated on gaining astronomical knowledge through telescopic observation (citing Galileo) or from space travel (Lucian) . Appearing for the first time in the 1628 edition of the Anatomy is a section on planetary periods , which gives a period for Mars of three years ? had Godwin used William Gilbert 's De Magnete (1600) for this detail he would have found a Martian period of two years . Finally , Poole points to what he calls a " genetic debt " : while details on for instance the Martian period could have come from a few other sources , Burton and Godwin are the only two writers of the time to combine an interest in alien life with the green children of Woolpit , from a 12th @-@ century account of two mysterious green children found in Suffolk .

One of Godwin 's " major intellectual debts " is to Gilbert 's De Magnete , in which Gilbert argued that the Earth was magnetic , though he may have used a derivative account by Mark Ridley or a geographical textbook by Nathanael Carpenter . It is unlikely that Godwin could have gathered first @-@ hand evidence used in narrating the events in his book (such as the details of Gonsales 's journey back from the East , especially a description of Saint Helena and its importance as a resting place for sick mariners) , and more likely that he relied on travel adventures and other books . He used Trigault 's De Christiana expeditione apud Sinas (1615) , based on a manuscript by Matteo Ricci , the founder of the Jesuit mission in Beijing in 1601 , for information about that mission . Details pertaining to the sea voyage and Saint Helena likely came from Thomas Cavendish 's account of his first circumnavigation of the world , available in Richard Hakluyt 's Principal Navigations (1599 ? 1600) and in Purchas His Pilgrimage , first published in 1613 . Information on the Dutch Revolt , the historical setting for the early part of Gonsales ' career , likely came from the annals of Emanuel van Meteren , a Dutch historian working in London .

= = = English editions and translations = = =

McColley knew of only one surviving copy of the first edition , held at the British Museum (now British Library C.56.c.2) , which was the basis for his 1937 edition of The Man in the Moone and Nuncius Inanimatus , an edition criticised by literary critic Kathleen Tillotson as lacking in textual care and consistency . H. W. Lawton 's review published six years earlier mentions a second copy in the Bibliothèque nationale de France , V.20973 (now RES P- V- 752 (6)) , an omission also noted by Tillotson .

For the text of his 2009 edition , William Poole collated a copy in the Bodleian Library Oxford (Ashm . 940 (1)) with that in the British Library . The printer of the first edition of The Man in the Moone is identified on the title page as John Norton , and the book was sold by Joshua Kirton and Thomas Warren . It also includes an epistle introducing the work and attributed to " E. M. " , perhaps the fictitious Edward Mahon identified in the Stationers ' Register as the translator from the original Spanish . Poole speculates that this Edward Mahon might be Thomas or Morgan Godwin , two of the bishop 's sons who had worked with their father on telegraphy , but adds that Godwin 's third son , Paul , might be involved as well . The partial revision of the manuscript (the first half has dates according to the Gregorian calendar , the second half still follows the superseded Julian calendar) indicates an unfinished manuscript , which Paul might have acquired after his father 's death and passed on to his former colleague Joshua Kirton : Paul Godwin and Kirton were apprenticed to the same printer , John Bill , and worked there together for seven years . Paul may have simply continued the " E. M. " hoax unknowingly , and / or may have been responsible for partial revision of the manuscript . To the second edition , published in 1657 , was added Godwin 's Nuncius Inanimatus (in English and Latin ; first published in 1629) . The third edition was published in 1768 ; its text was abridged , and a description of St Helena (by printer Nathaniel Crouch) functioned as an introduction .

A French translation by Jean Baudoin , L 'Homme dans la Lune , was published in 1648 , and republished four more times . This French version excised the narrative 's sections on Lunar Christianity , as so do the many translations based on it , including the German translation incorrectly ascribed to Hans Jakob Christoffel von Grimmelshausen , Der fliegende Wandersmann nach dem Mond , 1659 . Johan van Brosterhuysen (c . 1594 ? 1650) translated the book into Dutch , and a Dutch translation ? possibly Brosterhuysen 's , although the attribution is uncertain ? went through seven printings in the Netherlands between 1645 and 1718 . The second edition of 1651 and subsequent editions include a continuation of unknown authorship relating Gonsales ' further adventures .

= = Plot summary = =

The story is written as a first @-@ person narrative from the perspective of Domingo Gonsales , the book 's fictional author . In his opening address to the reader the equally fictional translator " E. M. " promises " an essay of Fancy , where Invention is shewed with Judgment " . Gonsales is a citizen of Spain , forced to flee to the East Indies after killing a man in a duel . There he prospers by trading in jewels , and having made his fortune decides to return to Spain . On his voyage home he becomes seriously ill , and he and a negro servant Diego are put ashore on St Helena , a remote island with a reputation for " temperate and healthful " air . A scarcity of food forces Gonsales and Diego to live some miles apart , but Gonsales devises a variety of systems to allow them to communicate . Eventually he comes to rely on a species of bird he describes as some kind of wild swan , a gansa , to carry messages and provisions between himself and Diego . Gonsales gradually comes to realise that these birds are able to carry substantial burdens , and resolves to construct a device by which a number of them harnessed together might be able to support the weight of a man , allowing him to move around the island more conveniently . Following a successful test flight he determines to resume his voyage home , hoping that he might " fill the world with the Fame of [his] Glory and Renown " . But on his way back to Spain , accompanied by his birds and the device he calls his

Engine , his ship is attacked by an English fleet off the coast of Tenerife and he is forced to escape by taking to the air .

After setting down briefly on Tenerife , Gonsales is forced to take off again by the imminent approach of hostile natives . But rather than flying to a place of safety among the Spanish inhabitants of the island the gansas fly higher and higher . On the first day of his flight Gonsales encounters " illusions of ' Devils and Wicked Spirits ' " in the shape of men and women , some of whom he is able to converse with . They provide him with food and drink for his journey and promise to set him down safely in Spain if only he will join their " Fraternity " , and " enter into such Covenants as they had made to their Captain and Master , whom they would not name " . Gonsales declines their offer , and after a journey of 12 days reaches the Moon . Suddenly feeling very hungry he opens the provisions he was given en route , only to find nothing but dry leaves , goat 's hair and animal dung , and that his wine " stunk like Horse @-@ piss " . He is soon discovered by the inhabitants of the Moon , the Lunars , whom he finds to be tall Christian people enjoying a happy and carefree life in a kind of pastoral paradise . Gonsales discovers that order is maintained in this apparently utopian state by swapping delinquent children with terrestrial children .

The Lunars speak a language consisting " not so much of words and letters as tunes and strange sounds " , which Gonsales succeeds in gaining some fluency in after a couple of months . Six months or so after his arrival Gonsales becomes concerned about the condition of his gansas , three of whom have died . Fearing that he may never be able to return to Earth and see his children again if he delays further , he decides to take leave of his hosts , carrying with him a gift of precious stones from the supreme monarch of the Moon , Irdonozur . The stones are of three different sorts : Poleastis , which can store and generate great quantities of heat ; Macbrus , which generates great quantities of light ; and Ebelus , which when one side of the stone is clasped to the skin renders a man weightless , or half as heavy again if the other side is touched .

Gonsales harnesses his gansas to his Engine and leaves the Moon on 29 March 1601 . He lands in China about nine days later , without re @-@ encountering the illusions of men and women he had seen on his outward journey and with the help of his Ebelus , which helps the birds to avoid plummeting to Earth as the weight of Gonsales and his Engine threatens to become too much for them . He is quickly arrested and taken before the local mandarin , accused of being a magician , and as a result is confined in the mandarin 's palace . He learns to speak the local dialect of Chinese , and after some months of confinement is summoned before the mandarin to give an account of himself and his arrival in China , which gains him the mandarin 's trust and favour . Gonsales hears of a group of Jesuits , and is granted permission to visit them . He writes an account of his adventures , which the Jesuits arrange to have sent back to Spain . The story ends with Gonsales 's fervent wish that he may one day be allowed to return to Spain , and " that by enriching my country with the knowledge of these hidden mysteries , I may at least reap the glory of my fortunate misfortunes " .

= = Themes = =

= = = Religion = = =

The story is set during the reign of Queen Elizabeth I , a period of religious conflict in England . Not only was there the threat of a Catholic resurgence but there were also disputes within the Protestant Church . When Gonsales first encounters the Lunars he exclaims " Jesu Maria " , at which the Lunars fall to their knees , but although they revere the name of Jesus they are unfamiliar with the name Maria , suggesting that they are Protestants rather than Catholics ; Poole is of the same opinion : " their lack of reaction to the name of Mary suggests that they have not fallen into the errors of the Catholic Church , despite some otherwise rather Catholic @-@ looking institutions on the moon " . Beginning in the 1580s , when Godwin was a student at Oxford University , many publications criticising the governance of the established Church of England circulated widely , until in 1586 censorship was introduced , resulting in the Martin Marprelate controversy . Martin

Marprelate was the name used by the anonymous author or authors of the illegal tracts attacking the Church published between 1588 and 1589 . A number of commentators , including Grant McColley , have suggested that Godwin strongly objected to the imposition of censorship , expressed in Gonsales 's hope that the publication of his account may not prove " prejudicial to the Catholic faith " . John Clark has suggested that the Martin Marprelate controversy may have inspired Godwin to give the name Martin to the Lunar 's god , but as a bishop of the Church of England it is perhaps unlikely that he was generally sympathetic to the Martin Marprelate position . Critics do not agree on the precise denomination of Godwin 's Lunars . In contrast with Clark and Poole , David Cressy argues that the Lunars falling to their knees after Gonsales 's exclamation (a similar ritual takes place at the court of Irdonozur) is evidence of " a fairly mechanical form of religion (as most of Godwin 's Protestant contemporaries judged Roman Catholicism) " .

 By the time The Man in the Moone was published , discussion on the plurality of worlds had begun to favour the possibility of extraterrestrial life . For Christian thinkers such a plurality is intimately connected to Christ and his redemption of man : if there are other worlds , do they share a similar history , and does Christ also redeem them in his sacrifice ? According to Philipp Melanchthon , a 16th @-@ century theologian who worked closely with Martin Luther , " It must not be imagined that there are many worlds , because it must not be imagined that Christ died or was resurrected more often , nor must it be thought that in any other world without the knowledge of the son of God , that men would be restored to eternal life " . Similar comments were made by Calvinist theologian Lambert Daneau . Midway through the 17th century the matter appears to have been settled in favour of a possible plurality , which was accepted by Henry More and Aphra Behn among others ; " by 1650 , the Elizabethan Oxford examination question an sint plures mundi ? (' can these be many worlds ? ' ? to which the correct Aristotelian answer was ' no ') had been replaced by the disputation thesis quod Luna sit habitabilis (' that the moon could be habitable ' ? which might be answered ' probably ' if not ' yes ') " .

= = = Lunar language = = =

 Godwin had a lifelong interest in language and communication (as is evident in Gonsales 's various means of communicating with his servant Diego on St Helena) , and this was the topic of his Nuncius inanimatus (1629) . The language Gonsales encounters on the Moon bears no relation to any he is familiar with , and it takes him months to acquire sufficient fluency to communicate properly with the inhabitants . While its vocabulary appears limited , its possibilities for meaning are multiplied since the meaning of words and phrases also depends on tone . Invented languages were an important element of earlier fantastical accounts such as Thomas More 's Utopia , François Rabelais 's Gargantua and Pantagruel and Joseph Hall 's Mundus Alter et Idem , all books that Godwin was familiar with . P. Cornelius , in a study of invented languages in imaginary travel accounts from the 17th and 18th centuries , proposes that a perfect , rationally organised language is indicative of the Enlightenment 's rationalism . As H. Neville Davies argues , Godwin 's imaginary language is more perfect than for instance More 's in one aspect : it is spoken on the entire Moon and has not suffered from the Earthly dispersion of languages caused by the fall of the Tower of Babel .

 One of Godwin 's sources for his Lunar language was Trigault 's De Christiana expeditione apud Sinas . Gonsales provides two examples of spoken phrases , written down in a cipher later explained by John Wilkins in Mercury , or The Secret and Swift Messenger (1641) . Trigault 's account of the Chinese language gave Godwin the idea of assigning tonality to the Lunar language , and of appreciating it in the language spoken by the Chinese mandarins Gonsales encounters after his return to Earth . Gonsales claims that in contrast to the multitude of languages in China (making their speakers mutually unintelligible) , the mandarins ' language is universal by virtue of tonality (he suppresses it in the other varieties of Chinese) . Thus the mandarins are able to maintain a cultural and spiritual superiority resembling that of the Lunar upper class , which is to be placed in contrast with the variety of languages spoken in a fractured and morally degenerate Europe and elsewhere . Knowlson argues that using the term " language " is overstating the case , and that

cipher is the proper term : " In spite of Godwin 's claims , this musical ' language ' is not in fact a language at all , but simply a cipher in which the letters of an existing language may be transcribed " . He suggests Godwin 's source may have been a book by Joan Baptista Porta , whose De occultis literarum notis (1606) contains " an exact description of the method he was to adopt " .

= = Genre = =

The book 's genre has been variously categorised . When it was first published the literary genre of utopian fantasy was in its infancy , and critics have recognised how Godwin used a utopian setting to criticise the institutions of his time : the Moon was " the ideal perspective from which to view the earth " and its " moral attitudes and social institutions , " according to Maurice Bennett . Other critics have referred to the book as " utopia " , " Renaissance utopia " or " picaresque adventure " . While some critics claim it as one of the first works of science fiction , there is no general agreement that it is even " proto @-@ science @-@ fiction " .
Early commentators recognised that the book is a kind of picaresque novel , and comparisons with Don Quixote were being made as early as 1638 . In structure as well as content The Man in the Moone somewhat resembles the anonymous Spanish novella Lazarillo de Tormes (1554) ; both books begin with a genealogy and start out in Salamanca , featuring a man who travels from master to master seeking his fortune . But most critics agree that the picaresque mode is not sustained throughout , and that Godwin intentionally achieves a " generic transformation " .
Godwin 's book follows a venerable tradition of travel literature that blends the excitement of journeys to foreign places with utopian reflection ; More 's Utopia is cited as a forerunner , as is the account of Amerigo Vespucci . Godwin could fall back on an extensive body of work describing the voyages undertaken by his protagonist , including books by Hakluyt and Jan Huyghen van Linschoten , and the narratives deriving from the Jesuit mission in Beijing .

= = Criticism and influence = =

The Man in the Moone was published five months after The Discovery of a World in the Moone by John Wilkins , later bishop of Chester . Wilkins refers to Godwin once , in a discussion of spots in the Moon , but not to Godwin 's book . In the third edition of The Discovery (1640) , however , Wilkins provides a summary of Godwin 's book , and later in Mercury (1641) he comments on The Man in the Moone and Nuncius Inanimatus , saying that " the former text could be used to unlock the secrets of the latter " . The Man in the Moone quickly became an international " source of humour and parody " : Cyrano de Bergerac , using Baudoin 's 1648 translation , parodied it in L 'Autre Monde : où les États et Empires de la Lune (1657) ; Cyrano 's traveller actually meets Gonsales , who is still on the Moon , " degraded to the status of pet monkey " . It was one of the inspirations for what has been called the first science fiction text in the Americas , Syzygies and Lunar Quadratures Aligned to the Meridian of Mérida of the Yucatán by an Anctitone or Inhabitant of the Moon ... by Manuel Antonio de Rivas (1775) . The Laputan language of Jonathan Swift , who was a distant relation of Godwin 's , may have been influenced by The Man in the Moone , either directly or through Cyrano de Bergerac .
The Man in the Moone became a popular source for " often extravagantly staged comic drama and opera " , including Aphra Behn 's The Emperor of the Moon , a 1687 play " inspired by ... the third edition of [The Man in the Moone] , and the English translation of Cyrano 's work " , and Elkanah Settle 's The World in the Moon (1697) . Thomas D 'Urfey 's Wonders in the Sun , or the Kingdom of the Birds (1706) was " really a sequel , starring Domingo and Diego " . Its popularity was not limited to English ; a Dutch farce , Don Domingo Gonzales of de Man in de maan , formerly considered to have been written by Maria de Wilde , was published in 1755 .
The book 's influence continued into the 19th century . Edgar Allan Poe in an appendix to " The Unparalleled Adventure of One Hans Pfaall " called it " a singular and somewhat ingenious little book " . Poe assumed the author to be French , an assumption also made by Jules Verne in his From the Earth to the Moon (1865) , suggesting that they may have been using Baudoin 's

translation . H. G. Wells 's The First Men in the Moon (1901) has several parallels with Godwin 's fantasy , including the use of a stone to induce weightlessness . But The Man in the Moone has nevertheless been given only " lukewarm consideration in different histories of English literature " , and its importance is downplayed in studies of Utopian literature . Frank E. Manuel and Fritzie P. Manuel 's Utopian Thought in the Western World (winner of the 1979 National Book Award for Nonfiction) mentions it only in passing , saying that Godwin " treats primarily of the mechanics of flight with the aid of a crew of birds " , and that The Man in the Moone , like Bergerac 's and Wilkins 's books , lacks " high seriousness and unified moral purpose " .

Gonsales 's load @-@ carrying birds have also left their mark . The Oxford English Dictionary 's entry for gansa reads " One of the birds (called elsewhere ' wild swans ') which drew Domingo Gonsales to the Moon in the romance by Bp . F. Godwin " . For the etymology it suggests ganzæ , found in Philemon Holland 's 1601 translation of Pliny the Elder 's Natural History . Michael van Langren (" Langrenus ") , the 17th @-@ century Dutch astronomer and cartographer , named one of the lunar craters for them , Gansii , later renamed Halley .

= = Modern editions = =

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