







from Della Casa, *Galateo* (written 1551-55, published 1558), translated by R.S. Pine-Coffin (1958)

①品のなさ、見苦しきについて

Since indelicate or immodest actions, or those which cause disgust and turn the stomach, should not be performed in the presence of others, it follows that one should also refrain from mentioning them. And not only should they not be performed or discussed, but any behaviour suggestive of them is very distressing to others.

For this reason it is a repulsive habit to touch certain parts of the body in public, as some people do. Similarly, no polite person will prepare himself for the relief of nature while others are looking on. Nor, when he has done, will he readjust his clothes in their presence. I would also advise him, when he returns from these duties, not to wash his hands in the sight of respectable company, because the reason for which he is washing has ugly implications.

For the same reason it is bad manners, when you see something to nauseate you by the roadside, as sometimes happens, to turn to your companions and point it out to them. Still less should you offer any evil smelling object for others to sniff, as some people do, insisting upon holding it up to their noses and asking them to smell how horrible it is. Far better warn them not to smell it.

Just as this sort of behaviour is offensive to the sense of smell, you should also refrain as far as possible from making noises which grate upon the ear, such as grinding or sucking your teeth, making things squeak, or allowing rough stones or metal objects to scrape together and rasp. Moreover, you should take care not to sing, especially solo, if your voice is discordant and tuneless. Many people are thoughtless about this and, in fact, the most frequent offenders seem to be those who have the least gift for singing. (24-5)

②鼻をかんだら・・・

Again, when you have blown your nose, you should not open your handkerchief and inspect it, as though pearls or rubies had dropped out of your skull. Such behaviour is nauseating and is more likely to lose us the affection of those who love us than to win us the favour of others. (26)

③会話のときの態度

You must understand that men's natural desires are many and various. Some seek to vent their anger, others to satisfy their greed, their lust, their cavetousness, or various other passions. But these are not the purposes they have in mind or expect to attain simply by consorting together, for such things have nothing to do with conventional behaviour and polite conversation. It must be, then, that they look for something which they can obtain from each other's company, and this can only be kindness, esteem, recreation, or other pleasures of the same kind. This being so, they should neither say nor do anything to show dislike or disappointment of the other persons present.

This is why it is unmannerly to fall asleep, as many people do, whilst the company is engaged in conversation. Their conduct shows that they have little respect for their friends and care nothing either for them or their talk. Besides, they are generally obliged to doze in an uncomfortable position, and this nearly always causes them to make unpleasant noises and gestures in their sleep. Often enough they begin to sweat and dribble at the mouth.

For the same reason it is irritating to stand up and walk about the room whilst the others remain seated and continue their conversation. Some people, too, will fidget and writhe, stretch themselves and yawn, turning from one side to the other, as if the fever were upon them, and making it obvious that they find the company dull.

Just as bad as these people are those who continually take letters from their pockets and read them. Even worse are those who bring out their scissors and set about cutting their nails. It shows that they have little interest in their companions and are trying to find some other amusement to pass the time.

Neither should you adopt the habit, which some people have, of humming to yourself, drumming with your fingers, or swinging your legs. Such behaviour shows your indifference towards other people. Likewise, no one should place himself in such a position as to turn his back on anyone else, nor raise either of his legs so as to expose those parts of the body which are usually concealed. These things are done only in the presence of people who need not be treated with deference. In fact, if a gentleman were to behave in this way before a member of his house-hold or even a friend or lesser degree than himself, it would be a sign of friendship and familiarity rather than arrogance. (31-2)

④ 暗いのはよくない。

The persons whom we like are the kind who behave in all circumstances as friends behave amongst themselves. Surly people seem like strangers everywhere — you might even say like intruders — whereas amiable people on the other hand seem to have friends and acquaintances wherever they go. We ought therefore to make a habit of greeting each other and speaking and replying to others kindly and treating everyone as friends and neighbours. Some people do not understand this. They never have a kind look for anyone; they are always ready to say no to any proposal; like eccentrics and savages, they never accept in good part any kindness or honour which may be done to them; they cannot abide visitors or companions; they find no pleasure in quips and pleasantries and refuse all offers made to them. If you say 'So and so has asked me to convey regards to you', they will reply 'What do I care for his regards?' Or you say 'So and so asked me how you were'. 'Then let him come and feel my pulse' is the answer you get. Little wonder that such people have few friends.

It is also impolite to be gloomy or meditative in your own home. This may perhaps be permissible in those who spend much time in the contemplation of what, so I am told, are called the liberal arts, but it certainly cannot be tolerated in anyone else. In fact even those who contemplate the arts would do well to withdraw from the company of others when they wish to do their thinking. (38)

## ⑤ 会話のネタ

Many faults of various kinds are committed in conversation. First, the topic for discussion should not be trivial or sordid, because instead of giving it their attention and finding pleasure in it; the listeners will despise both the speaker and his argument. Neither should you choose a subject which is too subtle or intricate, because most people will find it difficult to understand. You must take the greatest care not to speak of matters which will cause embarrassment or shame to anybody who is present, and you should beware of coarseness in any form, because however amusing such things may seem to be, honourable people should only use honourable means of pleasing others.

Nothing must ever be said against God or the saints, either seriously or in jest, however witty or entertaining it may be. This was a fault very frequently committed by the high-born characters of the *Decameron*, and they richly deserve to be censured for it by all intelligent people. Remember that to take the name of God in jest is not only sinful and impious, but it is also a breach of good manners. It is painful to listen to, and you will find that many people shun the company of those who speak profanely of God. And not only should you use God's name with reverence, but in all you say try as far as possible to avoid saying anything which may be held against you or your conduct, for people detest in others even the faults of which they themselves are guilty. In the same way it is advisable to talk inopportunately of matters which imply criticism of those who hear them, even though they are harmless in themselves and it would be right and good to mention them at the proper time. Do not therefore repeat the sermons of Fra Nastagio to young ladies who want to enjoy themselves, like the good man who lived near San Pancrazio, not far from your home.

At parties and at mealtimes you should not tell sad stories or say anything to remind people of pain, illness, death, disease, or other distressing subjects. If anyone else lapses into a topic of this sort, you should gently and tactfully change the subject and suggest something more cheerful and more suitable....

Equally unpardonable are those people who can never talk of anything but their children, their wives, and their nursemaids. 'My son made me laugh so much yesterday' they say. Or 'Listen to this...you never saw a sweeter child than mine...My wife is just like that...Cecchina said...Of course you would never believe it, with a head like hers.' No one has enough time on his hands to listen to such nonsense or to reply to it, and everyone finds it a nuisance. (41-2)

## ⑥ もったいぶるな

This is why those who wish to be pleasant to others must do all they can to avoid the common habit of making such a pretence of shyness in giving their opinion on anything that it is a mortal torture to listen to them, especially if they are in fact sensible, intelligent persons. 'My dear sir', they will say. 'You must forgive me if I cannot answer you as you would wish. I speak only as a layman and in general terms, with little knowledge of the subject. I am sure you will laugh at me, but I will try to oblige you.' They make such heavy going to it that the most subtle problems might have been resolved in far fewer words and in less time, for they never get to the end of it. (47)

from Antoine de Courtin, *The Rule of Civility* (1671)

①ノックの仕方。返事がない場合の対処

At the door of a Prince, Lord, or great Person, it would be uncivil (if shut) to knock loud, or above one knock.

At the door of his Chamber or Closet, it would be rude to knock; we are only to scratch, and when in a King or Princes Lodgings, our name is demanded by any of the Officers, we must give him our Surnames only, without the addition of Master.

.....

If no body be by to introduce us, we must feel if the door is lock'd or bolted within, if it be, we must not knock, but expect patiently till it be open'd, or scratch gently: if no body comes, we must remove farther off, lest we be taken, and thought to be listening or spies, than which nothing is more offensive to persons of quality.

(20)

②偉い人に話しかけるとき作法。

It is no less indecent to pull a person of quality by the Cloak or Gown, though you have business with them, it being more manners to attend till some fair opportunity is offer'd to speak with them. If they be whispering with other persons, 'tis but civil to retire, and stand off, till their discourse be finished. If your business be important, and for the advantage of the person with whom you would speak, you must put your self into some place where he may most conveniently spy you, and approaching respectfully in your turn, deliver your self aloud, or privately, as you think most convenient. (27)

③歩き方。行進するな。

You must be circumspect likewise in your motion, not stamping too loud upon the planchers, not drawing your Legs after you, nor marching in, as you were leading a dance, nor keeping time with your head or hands, but advancing soberly and discreetly, without staring or turning your head either one way or other. (27-8)

④人の席を横取りするな。

If when you come into a room, and the Company in Civility rise to you, you must be sure not to sit down in any of their places, but dispose your self somewhere else, at the lower end of the room, remembering always that it is very absurd to sit down and place your self, whilst there are any persons of quality standing. (28)

⑤会話のマナー。割り込み注意。ひそひそ話禁止。

Much more are you to be cautious of inquiring after their discourse, or interrupting them by demanding bluntly, *who such a person is?* or, *who it was that said or did so and so?*

It is likewise very uncivil in Company to discourse with any Man, or to speak to a servant in a language that the rest do not understand. It is no less to whisper to another, and laugh when you have spoke; for people will be jealous you have said something of them, and with good reason be offended. (29)

⑥ 会話の相手を比較の対象にするな。

It is unmannerly to make comparison with the person to whom you are speaking, to discover the imperfection of another, as to say, *I know such a man very well, I have seen him drunk; he is thick shoulder'd, or greyheaded, like you.* Or to tell a Lady, such a person is of no good reputation, *I know her well, she is fat and smarchy, like your Ladyship.* 'Tis the same rudeness to find fault with the defects of a third person before another that is unhappy in the same; as to say before a Lady with a Camous Nose, *It does not become such a Lady to pretend to be a beauty, with that Camous Nose.* Or to cry, *'Tis pleasant in troth to see a lame person find fault with a step in such a Sarabrand,* before a person that labours under the same imperfection. (31)

⑦ マル秘の扱い。プライバシーの侵害について。

'Tis rude likewise when a man is reading, or writing a Letter, to peep over his shoulder, or to open any Papers that you find upon the Table of a person of Quality. You must be careful also of coming near any man that is telling of money; any Cabinet or Closet that is open, where Jewels or things of value used to be laid. If you be with the Master in his Closet, and he happens to be call'd down, you must by no means stay there alone till he comes back, but go out with him, and remain somewhere else till he returns. (50)

⑧ 割り込み禁止。ど忘れの扱い。間違いを直すな。

It is not civil when a person of quality hesitates or stops in his discourse, for you to strike in, though with pretence of helping his memory; as if he were telling us how *Caesar defeated Pompey at the Battle of of of,* you must not say *Pharsalia,* 'tis better to attend till he recollects, or asks you himself.

Nor is it more civil to correct him in a mistake, it being little less than to upbraid his memory, if it be not a kind of giving him the lie. For Example, if mistaking *Alexander* for *Darius,* he should say, *It was an argument of great tenderness and good nature in Darius to weep when he saw Alexander dead,* when it was *Alexander* wept at the fight of *Darius.* (40) In this Case you were to expect till the Gentleman remember'd himself, or desired you to direct him; then you may speak, but it must be modestly without arrogance, lest you put him out of Countenance. (40-41)

⑨ 女性に対するマナー

It is not becoming a person of quality, when in the Company of Ladies, to handle them roughly: to put his hand in their necks, or their bosoms; to kiss them by surprize; to pull off their Hoods; to snatch away their Handkerchiefs; to rob them of their Ribbands, and put them into his Hats; to force their Letters or Books from them; to look into their Papers, etc. You must be very familiar to use them at that rate: and unless you be so,



nothing can be more indecent, or render you more odious.

⑩ 感動の仕方。

When a Jewel or other Curiosity is shown in Company, it is very ill breeding to clap your hands upon it first: you must rather moderate your impatience, and attend till it comes to your turn: When it comes to that, and you have it in your hands, you must be cautious of admiring it too much, or flying out into extravagant commendation, for thereby many people discover the weakness of their judgement: That they have not been used to Curiosities, and know not how to value them right. On the other side, you must not be too cold and indifferent in commending them, if they be really valuable; that would look like morosity, and as if you repin'd at the felicity of the Owner, which is ungrateful to all the World, and much unbecoming a Gentleman. (47)

⑪ 家族の自慢をするな。

A person pretending to the least competency of discretion, betray himself vary much to hedge in a discourse of his Wife, his Children, or Relations; before strange Company. If occasion be offer'd, he may speak of them, but it must be modestly and not long.

It is not discreet for a man to express too much fondness of his Wife before Company, no more than it is commendable in her to say only *Monsieur* to her Husband at every turn. Yet that is a thing too common among our Citizens Wives.

⑫ 他人の家族のことに首を突っ込むな。

It is not good manners to inquire too particularly of the Husband concerning his Wife, unless you have not seen her a longtime; unless you have been a Voyage, or she had some desperate fit of sickness.

(35-6)

⑬ 偉いひととゲームで組んだとき

If an eminent person plays on your side against other two, when the Game is up, you must not say, *we have got the game*, or *we are up*; but *your Lordship has got the game*, or *Monsieur, you are up*. (33)

from *Lord Chesterfield's Letters* (1774); ed. by David Roberts (Oxford: Oxford, 1992)

① 品について

One of the most important points of life is Decency; which is to do what is proper, and where it is proper; for many things are proper at one time, in one place, that are extremely improper in another; for example, it is very proper and decent that you should play some part of the day; but you must feel that it would be very improper and indecent, if you were to fly your kite, or play at ninepins, while you are with Mr. Maittaire. It is very proper and decent to dance well; but then you must dance only at balls, and places of entertainment; for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word *Decency*; which in French is *Bienséance*; in Latin *Decorum*; ....(13)

② みつともないことについて

When an awkward fellow first comes into a room, it is highly probable that his sword gets between his legs, and throws him down, or makes him stumble, at least; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a second time, so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills either the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do; there he holds his knife, fork, and spoon differently from other people, eats with his knife, to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint; but, in his vaint efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it and looking afterwards in his handkerchief, so as to make the company sick.

There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs; which are so many proofs of having kept bad and low company. For example, if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, That what is one man's meat is another man's poison: or else, Every one as they like, as the good man said when he kissed his cow; everybody would be persuaded that you had never kept company with any body above footmen and housemaids.

Attention will do all this, and without attention nothing is to be done; want of attention, which is really want of thought, is either folly or madness. You should not only have attention to everything, but a quickness of attention, as as to observe, at once, all their words, and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care.... (19-20)

## ③ 観察すること。注意深いこと。

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am, at this time, acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now, than they did at fifteen. Do not flatter your self, therefore, with the thoughts that you can acquire this knowledge in the frivolous chi-chat of idle companies; no, you must go much deeper than that. You must look into people, as well as at them. Almost all people are born with all the passions, to a certain degree; but almost every man has a prevailing one, to which the others are subordinate. Search every one for that ruling passion; pry into the recesses of his heart, and observe the different workings of the same passion in different people; and when you have found out the prevailing passion of any man, remember neer to trust him where that passion is concerned. Work upon him by it, if you please; but be upon your guard yourself against it, whatever professions he may make you.

(44)

## ④ 回りを楽しませる会話術。空気を読み。

The art of pleasing is a very necessary one to possess; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method taht I know of pleasing. Observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes, or your weaknesses, depend upon it the same complaisance and attention, on your part to theirs, will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company; this is an attention due from every individual to the majority. Do not tell stories in company; there is nothing more tedious and disagreeable ; if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then, throw out that you do not love to tell stories, but that the shortness of it tempted you. Of all things, banish the egotism out of your conversation, and never think of entertaining people with your own personal concerns or private affairs; though they are interesting to you they are tedious and impertinent to everybody else; besides that, one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation, which may supply you with a opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right; but give your opinion modestly and coolly, which is the only way to convince; and, if that does not do, try to change the conversation, by saying, with good-humour, 'We shall hardly convince one another; nor is it necessary that we should, so let us talk of something else.'

...

The jokes, the *bons mots*, the little adventures, which may do well in one company, will seem flat and tedious when related in another. The particular characteristers, the habits, the cant of one company, may give credit to a word, or a gesture, which would have none at all if divested of those accidental circumstances. Here people very

commonly err; and fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill-timed or misplaced. Nay, they often do it with this silly preamble: 'I will tell you an excellent thing'; or, 'the best thing in the world'. This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing look, very deservedly, like fool. (58-9)

⑤ 女性について。

Women have, in general, but one object, which is their beauty; upon which, scarce any flattery upon her too gross for them to swallow. Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person; if her face is so shocking, that she must in some degree be conscious of it, her figure and air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks; counterbalances it. If they are both bad, she comforts herself that she has graces; a certain manner; a *je ne sais quoi*, still more engaging than beauty.

This truth is evident, from the studied and elaborate dress of the ugliest women in the world. And undoubted, uncontested, conscious beauty is, of all women, the least sensible of flattery upon that head; she knows that it is her due, and is therefore obliged she knows that it is her due, and is therefore obliged to nobody for giving it to her. She must be flattered upon her understanding; which, though she may possibly not doubt of herself, yet she suspects that men may distrust. (60-1)

⑥ 目立つな。

Speak the language of the company you are with; speak it purely, and unlarded with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not merely pull it out and strike it; merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman. (67)

⑦ 笑うな。

Having mentioned laughing, I must particularly warn you against it: and I could heartily wish that you may often be seen to smile, but never heard to laugh while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy at silly things; and they call it being merry. In my mind there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made anybody laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people of sense and breeding should show themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is: not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. (72)

## ⑧しゃべり方

I am told that you speak very quick, and not distinctly; this is a most ungraceful and disagreeable trick, which you know I have told you of a thousand times: pray attend carefully to the correction of it. An agreeable and distinct manner of speaking adds greatly to the matter; and I have known many a very good speech unregarded, upon account of the disagreeable manner in which it has been delivered, and many an indifferent one applauded, for the contrary reason. (75)

## ⑨会話のコツ

Having, in my last, pointed out what sort of company you should keep, I will now give you some rules for your conduct in it; ...

Talk often, but never long: in that case, if you do not please, at least you are sure not to tire your hearers....

Tell stories very seldom, and absolutely never but where they are very apt and very short. Omit every circumstance that is not material, and beware of digressions. To have frequent recourse to narrative betrays great want of imagination.

Never hold anybody by the button, or the hand, in order to be heard out; for if people are not willing to hear you, you had much better hold your tongue than them.

...

Take, rather than give, the tone of the company you are in. If you have parts, you will show them, more or less, upon every subject; and if you have not, you had better talk sillily upon a subject of other people's than of your own choosing.

...

Above all things, and upon all occasions, avoid speaking of yourself, if it be possible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the best parts, in all the various modes and figures of the egotism. (102-3)

...

Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too; if you seem mysterious with others, they will be really so with you, and you will know nothing. (105)

...

Mimicry, which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray, neither, practise it yourself, nor applaud it in others....

..

One word only, as to swearing, and that, I hope and believe, is more than is necessary. You may sometimes hear some people in good company interlard their discourse with oaths, by way of embellishment, as they think; but you must observe, too, that those who do so are never those who contribute, in any degree, to give that company the denomination of good company. They are always subalterns, or people of low education; for that practice, besides that it has no one temptation to plead, is as silly, and as illiberal, as it is wicked. (106)

But, my good master Bates dying in two years after, having few friends, my business began to fail; for my science would not suffer me to imitate the bad practice of many among my brethren. Having therefore consulted my wife, and some of my acquaintance, I determined to go again to sea. I was surgeon successively in two ships, made several voyages, for six years, to the East and West Indies, by which I got some addition to my fortune. My leisure I spent in reading the best authors ancient and modern, being always provided with a good number of books, and when I was ashore, in observing the manners and customs of the people, as well as learning their languages, wherein I had a great facility by the strength of my memory.

The last of these voyages not proving very fortunate, I grew weary of the sea, and intended to stay at home with my wife and family. I removed from the Old Jury to Peter Street, and from thence to Wapping, hoping to get business among the sailors; but it would not turn to account. After three years expectation that things would mend, I accepted an advantageous offer from Captain William Prichard, master of the *Antelope*, who was making a voyage to the South Sea. We sailed from Bristol, May 4th, 1699, and our voyage at first very prosperous.

It would not be proper, for some reasons, to trouble the reader with the particulars of our adventures in those parts of the East Indies, that in our passage from thence to the East Indies, we were driven by a violent storm to the north-west of Van Diemen's Land.<sup>6</sup> By an observation I found ourselves in the latitude of 30 degrees 2 minutes South. Twelve of our crew were dead by immoderate labour, and the rest were in a very weak condition. On the first of November, which was the beginning of summer in those parts, the weather being very hazy, the seamen spied a vessel within half a cable's length of the ship; but the wind was so strong, that we were driven directly upon it, and immediately

split. Six of the crew, of whom I was one, having let down the boat into the sea, made a shift to get clear of the ship, and the rest of us were able to work no longer, being already spent with labour while we were in the ship. We therefore trusted ourselves to the mercy of the waves, and in about half an hour the boat was overset by a sudden flurry from the north. What became of my companions in the boat, as well as of those who escaped on the rock, or were left in the vessel, I cannot tell; but conclude they were all lost. For my own part, I swam as Fortune directed me, and was pushed forward by wind and tide. I often let my legs drop, and could feel no bottom: but when I was almost gone, and able to struggle no longer, I found myself within my depth; and by this time the storm was much abated. The declivity was so small, that I walked near a mile before I got to the shore, which I conjectured was about eight o'clock in the evening. I then advanced forward near half a mile, but could not discover any sign of houses or inhabitants; at least I was in so weak a condition, that I did not observe them. I was extremely tired, and with that, and the heat of the weather, and about half a pint of brandy that I drank as I left the ship, I found myself much inclined to sleep. I lay down on the grass, which was very short and soft, where I slept sounder than ever I remember to have done in my life, and as I reckoned, above nine hours; for when I awaked, it was just daylight. I attempted to rise, but was not able to stir: for as I happened to lie on my back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down in the same manner. I likewise felt several slender ligatures across my body, from my armpits to my thighs. I could only look upwards, the sun began to grow hot, and the light offended mine eyes. I heard a confused noise about me, but in the posture I lay, could see nothing except the sky. In a little time I felt something alive moving on my left leg, which advancing

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gently forward over my breast, came almost up to my chin, when bending mine eyes downwards as much as I could perceived it to be a human creature not six inches high, with a bow and arrow in his hands, and a quiver at his back. In the meantime, I felt at least forty more of the same kind (as I conjectured) following the first. I was in the utmost astonishment and roared so loud, that they all ran back in a fright; and some of them, as I was afterwards told, were hurt with the falls they got by leaping from my sides upon the ground. However, they soon returned, and one of them, who ventured so far to get a full sight of my face, lifting up his hands and eyes in way of admiration, cried out in a shrill, but distinct voice, *Hékinab degel!* the others repeated the same words several times, but I then knew not what they meant. I lay all this while as the reader may believe, in great uneasiness: at length struggling to get loose, I had the fortune to break the strings and wrench out the pegs that fastened my left arm to the ground; for, by lifting it up to my face, I discovered the methods they had taken to bind me; and, at the same time, with a violent pull, which gave me excessive pain, I pulled loosened the strings that tied down my hair on the left side, that I was just able to turn my head about two inches. But the creatures ran off a second time, before I could seize them, whereupon there was a great shout in a very shrill accent, when in an instant I felt above an hundred arrows discharged on my left hand, which pricked me like so many needles. Besides, they shot another flight into the air, as we do bombards in Europe, whereof many, I suppose, fell on my body (though I felt them not), and some on my face, which I immediately covered with my left hand. When this shower of arrows was over, I fell a groaning with grief and pain, and then striving again to get loose, they discharged another volley larger than the first, and some of them attempted with spears to stab me in the sides; but, by good luck, I had on me a buff jerkin,

which they could not pierce. I thought it the most prudent method to lie still, and my design was to continue so till night, when, my left hand being already loose, I could easily free myself; and as for the inhabitants, I had reason to believe I might be a match for the greatest armies they could bring against me, if they were all of the same size with him that I saw. But Fortune disposed otherwise of me. When the people observed I was quiet, they discharged no more arrows: but, by the noise-increasing, I knew their numbers were greater; and about four yards from me, over-against my right ear, I heard a knocking for above an hour, like people at work; when, turning my head that way, as well as the pegs and strings would permit me, I saw a stage erected about a foot and a half from the ground, capable of holding four of the inhabitants, with two or three ladders to mount it: from whence one of them, who seemed to be a person of quality, made me a long speech, whereof I understood not one syllable. But I should have mentioned, that before the principal person began his oration, he cried out three times *Langro déhul san* (these words and the former were afterwards repeated and explained to me): whereupon immediately about fifty of the inhabitants came, and cut the strings that fastened the left side of my head, which gave me the liberty of turning it to the right, and of observing the person and gesture of him who was to speak. He appeared to be of a middle age, and taller than any of the other three who attended him, whereof one was a page who held up his train, and seemed to be somewhat longer than my middle finger; the other two stood one on each side to support him. He acted every part of an orator, and I could observe many periods of threatenings, and others of promises, pity and kindness. I answered in a few words, but in the most submissive manner, lifting up my left hand and both mine eyes to the sun, as calling him for a witness; and being almost famished with hunger, having not eaten a morsel for some hours before I left the ship, I found the demands of nature so

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would be dash'd in a Thousand Pieces by the Breach<sup>1</sup> of the Sea. However, we committed our Souls to God in the most earnest Manner, and the Wind driving us towards the Shore, we hasten'd our Destruction with our own Hands, pulling as well as we could towards Land.

What the Shore was, whether Rock or Sand, whether Steep or Shoal, we knew not; the only Hope that could rationally give us the least Shadow of Expectation, was, if we might happen into some Bay or Gulph, or the Mouth of some River, where by great Chance we might have run our Boat in, or got under the Lee of the Land, and perhaps made smooth Water. But there was nothing of this appeared; but as we made nearer and nearer the Shore, the Land look'd more frightful than the Sea.

After we had row'd, or rather driven about a League and a Half, as we reckon'd it, a raging Wave, Mountain-like, came rowling a-stern of us, and plainly bad us expect the *Coup de Grace*. In a word, it took us with such a Fury, that it overset the Boat at once; and separating us as well from the Boat, as from one another, gave us not time hardly to say, O God! for we were all swallowed up in a Moment.

Nothing can describe the Confusion of Thought which I felt when I sunk into the Water; for tho' I swam very well, yet I could not deliver my self from the Waves so as to draw Breath, till that Wave having driven me, or rather carried me a vast Way on towards the Shore, and having spent it self, went back, and left me upon the Land almost dry, but half-dead with the Water I took in. I had so much Presence of Mind as well as Breath left, that seeing my self nearer the main Land than I expected, I got upon my Feet, and endeavour'd to make on towards the Land as fast as I could, before another Wave should return, and take me up again. But I soon found it was impossible to avoid it; for I saw the Sea come after me as high as a great Hill, and as furious as an Enemy which I had no Means or Strength to contend with; my Business was to hold my Breath, and raise my self upon the Water, if I could; and so by swimming to preserve my

Breathing, and Pilot my self towards the Shore, if possible; my greatest Concern now being, that the Sea, as it would carry me a great Way towards the Shore when it came on, might not carry me back again with it when it gave back towards the Sea.

The Wave that came upon me again, buried me at once 20 or 30 Foot deep in its own Body; and I could feel my self carried with a mighty Force and Swiftness towards the Shore a very great Way; but I held my Breath, and assisted my self to swim still forward with all my Might. I was ready to burst with holding my Breath, when, as I felt my self rising up, so to my immediate Relief, I found my Head and Hands shoot out above the Surface of the Water; and tho' it was not two Seconds of Time that I could keep my self so, yet it reliev'd me greatly, gave me Breath and new Courage. I was covered again with Water a good while, but not so long but I held it out; and finding the Water had spent it self, and began to return, I strook forward against the Return of the Waves, and felt Ground again with my Feet. I stood still a few Moments to recover Breath, and till the Water went from me, and then took to my Heels, and run with what Strength I had farther towards the Shore. But neither would this deliver me from the Fury of the Sea, which came pouring in after me again, and twice more I was lifted up by the Waves, and carried forwards as before, the Shore being very flat.

The last Time of these two had well near been fatal to me; for the Sea having hurried me along as before, landed me, or rather dash'd me against a Piece of a Rock, and that with such Force, as it left me senseless, and indeed helpless, as to my own Deliverance; for the Blow taking my Side and Breast, beat the Breath as it were quite out of my Body; and had it returned again immediately, I must have been strangled in the Water; but I recover'd a little before the return of the Waves, and seeing I should be cover'd again with the Water, I resolv'd to hold fast by a Piece of the Rock, and so to hold my Breath, if possible, till the Wave went

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back; now as the Waves were not so high as at first, being nearer Land, I held my Hold till the Wave abated, and then fetch'd another Run, which brought me so near the Shore, that the next Wave, tho' it went over me, yet did not so swallow me up as to carry me away, and the next run I took, I got to the main Land, where, to my great Comfort, I clamber'd up the Cliffs of the Shore, and sat me down upon the Grass, free from Danger, and quite out of the Reach of the Water.

I was now landed, and safe on Shore, and began to look up and thank God that my Life was sav'd in a Case wherein there was some Minutes before scarce any room to hope. I believe it is impossible to express to the Life what the Extracies and Transports of the Soul are, when it is so sav'd, as I may say, out of the very Grave; and I do not wonder now at that Custom, *viz.* That when a Malefactor who has the Halter about his Neck, is tyed up, and just going to be turn'd off, and has a Reprieve brought to him: I say, I do not wonder that they bring a Surgeon with it, to let him Blood that very Moment they tell him of it, that the Surprise may not drive the Animal Spirits from the Heart, and overwhelm him:

*For sudden Joys, like Griets, confound at first.*

I walk'd about on the Shore, lifting up my Hands, and my whole Being, as I may say, wrapt up in the Contemplation of my Deliverance, making a Thousand Gestures and Motions which I cannot describe, reflecting upon all my Comrades that were drown'd, and that there should not be one Soul sav'd but my self; for, as for them, I never saw them afterwards, or any Sign of them, except three of their Hats, one Cap, and two Shoes that were not Fellows.

I cast my Eyes to the stranded Vessel, when the Breach and Froth of the Sea being so big, I could hardly see it, it lay so far off, and considered, Lord! how was it possible I could get on Shore?

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After I had solac'd my Mind with the comfortable Part of my Condition, I began to look round me to see what kind of Place I was in, and what was next to be done, and I soon found my Comforts abate, and that in a word I had a dreadful Deliverance: For I was wet, had no Clothes to shift! me, nor any thing either to eat or drink to comfort me, neither did I see any Prospect before me, but that of perishing with Hunger, or being devour'd by wild Beasts; and that which was particularly afflicting to me, was, that I had no Weapon either to hunt and kill any Creature for my Sustenance, or to defend my self against any other Creature that might desire to kill me for theirs: In a Word, I had nothing about me but a Knife, a Tobacco-pipe, and a little Tobacco in a Box, this was all my Provision, and this threw me into terrible Agonies of Mind, that for a while I run about like a Mad-man; Night coming upon me, I began with a heavy Heart to consider what would be my Lot if there were any ravenous Beasts in that Country, seeing at Night they always come abroad for their Prey.

All the Remedy that offer'd to my Thoughts at that Time, was, to get up into a thick bushy Tree like a Firr, but thorny, which grew near me, and where I resolv'd to set<sup>2</sup> all Night, and consider the next Day what Death I should dye, for as yet I saw no Prospect of Life; I walk'd about a Furlong from the Shore, to see if I could find any fresh Water to drink, which I did, to my great Joy; and having drank and put a little Tobacco in my Mouth to prevent Hunger, I went to the Tree, and getting up into it, endeavour'd to place my self so, as that if I should sleep I might not fall; and having cut me a short Stick, like a Truncheon, for my Defence, I took up my Lodging, and having been excessively fatigu'd, I fell fast asleep, and slept as comfortably as, I believe, few could have done in my Condition, and found my self the most refresh'd with it, that I think I ever was on such an Occasion.

When I wak'd it was broad Day, the Weather clear, and the Storm abated, so that the Sea did not rage and swell as

Yet, Sir, said I, I will be so bold to say, I am honest, tho' poor; And if you was a Prince, I would not be otherwise.

He was angry, and said, Who would have you otherwise, you foolish Slur! Cease your blubbering! I own I have demean'd myself; but it was only to try you: If you can keep this Matter secret, you'll give me the better Opinion of your Prudence; and here's something, said he, putting some Gold in my Hand, to make you Amends for the Fright I put you to. Go, take a Walk in the Garden, and don't go in till your blubbering is over: And I charge you say nothing of what has past, and all shall be well, and I'll forgive you.

I won't take the Money, indeed, Sir, said I; poor as I am! I won't take it: for to say Truth, I thought it look'd like taking Earnest; and so I put it upon the Bench; and as he seem'd vex'd and confus'd at what he had done, I took the Opportunity to open the Door, and went out of the Summer-house.

He called to me, and said, Be secret, I charge you, *Pamela*; and don't go in yet, as I told you.

O how poor and mean must these Actions be, and how little must they make the best of Gentlemen look, when they offer such things as are unworthy of themselves, and put it into the Power of their Inferiors to be greater than they!

I took a Turn or two in the Garden, but in Sight of the House for fear of the worst, and breathed upon my Hand to dry my Eyes, because I would not be too disobedient. My next shall tell you more.

Pray for me, my dear Father and Mother; and don't be angry I have not yet run away from this House, so late my Comfort and Delight, but now my Anguish and Terror. I am forc'd to break off, hastily,

*Your dutiful and honest Daughter.*

LETTER XII.

*Dear Mother,*

WELL, I will now proceed with my sad Story. And so after I had dry'd my Eyes, I went in, and begun to ruminate with myself what I had best to do. Sometimes I thought I would leave the House, and go to the next Town, and wait an Opportunity to get to you; but then I was at a Loss to resolve whether to take away the Things he had

given me or no, and how to take them away: Sometimes I thought to leave them behind me, and only go with the Cloaths on my Back; but then I had two Miles and a half, and a By-way, to go to the Town; and being pretty well dress'd, I might come to some harm, almost as bad as what I would run away from; and then may-be, thought I, it will be reported, I have stolen something, and so was forc'd to run away; and to carry a bad Name back with me to my dear poor Parents, would be a sad thing indeed!—O how I wish'd for my grey Russet again, and my poor honest Dress, with which you fitted me out, and hard enough too you had to do it, God knows, for going to this Place, when I was but twelve Years old, in my good Lady's Days! Sometimes I thought of telling Mrs. *Jervis*, and taking her Advice, and only feared his Command, to be secret; for, thought I, he may be ashamed of his Actions, and never attempt the like again: And as poor Mrs. *Jervis* depended upon him, thro' Misfortunes that had attended her, I thought it would be a sad thing to bring his Displeasure upon her for my sake.

In this Quandary, now considering, now crying, and not knowing what to do, I pass'd the Time in my Chamber till Evening; when desiring to be excus'd going to Supper, Mrs. *Jervis* came up to me; and said, Why must I sup without you, *Pamela*? Come, I see you are troubled at something; tell me what is the Matter.

I begg'd I might be permitted to lie with her on Nights; for I was afraid of Spirits, and they would not hurt such a good Person as she. That was a silly Excuse, she said; for why was you not afraid of Spirits before? Indeed I did not think of that. But you shall be my Bedfellow with all my Heart, said she, let your Reason be what it will; only come down to Supper. I begg'd to be excus'd; for, said I, I have been crying so, that it will be taken Notice of by my Fellow-servants; and I will hide nothing from you, Mrs. *Jervis*, when we are a-bed.

She was so good to indulge me, and went down to Supper; but made more haste to come up to-bed; and told the Servants, that I should lie with her, because she said she could not rest well, and she would get me to read her to sleep, because she knew I lov'd reading, as she said.

When we were alone, I told her every bit and crumb of the Matter; for I thought, tho' he had bid me not, yet if he should come to know I had told, it would be no worse; for to keep a Secret of such a Nature,

thou so foolish and fearful! Thou hast done no harm! what, if thou fearest an unjust Judge,\* when thou art innocent, wouldst thou do before a just one, if thou wert guilty? Have Courage, *Pamela*, thou knowest the worst! And how easy a Choice Poverty and Honesty is, rather than Plenty and Wickedness?

So I cheer'd myself; but yet my poor Heart sunk, and my Spirits were quite broken. Every thing that stirred, I thought was to call me to my Account. I dreaded it, and yet I wished it to come.

Well, at last he rung the Bell; O thought I, that it was my Passing-bell! *Mrs. Jervis* went up, with a full Heart enough, poor good Woman! He said, Where's *Pamela*? let her come up, and do you come with her. She came to me; I was ready to come with my Feet, but my Heart was with my dear Father and Mother, wishing to share your Poverty and Happiness. But I went.

O how can wicked Men look so stedly and untouch'd, with such black Hearts, while poor Innocents look like Malefactors before them!

He looked so stern, that my Heart failed me, and I wish'd myself any-where but there, tho' I had before been summoning up all my Courage. Good God of Heaven, said I to myself, give me Courage to stand before this naughty Master! O soften him! or harden me!

Come in, Fool, said he, angrily, as soon as he saw me (and snatch'd my Hand with a Pull); you may well be asham'd to see me, after your Noise and Nonsense, and exposing me as you have done. I ashamed to see you! thought I: Very pretty indeed!—But I said nothing.

*Mrs. Jervis*, said he, here you are both together. Do you sit down; but let her stand if she will: Ay, thought I, if I can; for my Knees beat one against another. Did you not think, when you saw the Girl in the way you found her in, that I had given her the greatest Occasion that could possibly be given any Woman? And that I had actually ruin'd her, as she calls it? Tell me, could you think any thing less? Indeed, says she, I fear'd so at first. Has she told you what I did to her, and *all* I did to her, to occasion all this Folly, by which my Reputation might have suffer'd in your Opinion, and in that of all the Family?—Tell me, what has she told you?

She was a little too much frightened, as she owned afterwards, at his Sternness, and said, Indeed she told me you only pulled her on your Knee, and kissed her.

Then I plucked up my Spirit a little. *Only!* *Mrs. Jervis*, said I, and

was not that enough to shew me what I had to fear! When a Master of his Honour's Degree demeans himself to be so free as that to such a poor Servant as me, what is the next to be expected?—But your Honour went further, so you did; and threaten'd what you would do, and talk'd of *Lucretia*, and her hard Fate.—Your Honour knows you went too far for a Master to a Servant, or even to his Equal; and I cannot bear it! So I fell a crying most sadly.

*Mrs. Jervis* began to excuse me, and to beg he would pity a poor Maiden, that had such a Value for her Reputation. He said, I speak it to her Face, I think her very pretty, and I thought her humble, and one that would not grow upon my Favours, or the Notice I took of her; but I abhor the Thought of forcing her to any thing. I know myself better, said he, and what belongs to me: And to be sure I have enough demean'd myself to take so much Notice of such a one as she; but I was bewitch'd, I think, by her, to be freer than became me; tho' I had no Intention to carry the Jest farther.

What poor Stuff was all this, my dear Mother, from a Man of his Sense! But see how a bad Cause and bad Actions confound the greatest Wits!—It gave me a little more Courage then; for Innocence, I find, in a weak Mind, has many Advantages over Guilt, with all its Riches and Wisdom!

So I said, Your Honour may call this Jest or Sport, or what you please; but indeed, Sir, it is not a Jest that becomes the Distance between a Master and a Servant! Do you hear, *Mrs. Jervis*, said he? Do you hear the Pertness of the Creature? I had a good deal of this Sort before in the Summer-house, and Yesterday too, which made me rougher to her than perhaps I had otherwise been.

Says *Mrs. Jervis*, *Pamela*, don't be pert to his Honour! You should know your Distance; you see his Honour was only in jest!—O dear *Mrs. Jervis*, said I, don't you blame me too! It is very difficult to keep one's Distance to the greatest of Men, when they won't keep it themselves to their meanest Servants!

See again, said he; could you believe this of the young Baggage, if you had not heard it. O good your Honour, said the well-meaning Gentlewoman, pity and forgive the poor Girl; she is but a Girl; and her Virtue is very dear to her; and I will pawn my Life for her, she will never be pert to your Honour, if you'll be so good as to molest her no more, nor frighten her again. Said she, You see how, by her Fit, she was in Terror; she could not help it; and tho' your Honour