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| 1 | Affective piety | The necessity for the devotional viewer to come close to God by experiencing as nearly as possible the pain felt by Christ as he undergoes the torments of the Passion-that is, his humiliation and crucifixion. |
| 2 | Allegory | An extended system of metaphors in which real characters or events are also embodiments of abstract concepts such as virtues or vices or historical analogues; see Beowulf as a Christian Allegory |
| 3 | Alliteration | A poetic device in which adjacent or nearby words begin with the same sound; see Beowulf as an example of Alliterative verse |
| 4 | Anagnorisis | From Aristotle, the term means "recognition"; the moment at which a character comes to understand his or her role in his or her own downfall and the decisions that led up to it; a sense that one fits into a larger context of governing rules |
| 5 | Androgyny | In Classical times, considered an ideal; the combination of masculine and feminine qualities in one person; see Aphra Behn's "To the Fair Clarinda" |
| 6 | Anglo-Saxon | The Early Medieval period from roughly 410 AD when the Romans withdrew from Britain to 1066 when the Normans invaded from France characterized by Germanic immigration/conquest |
| 7 | Aphorism | a pithy statement that has the ring of truth |
| 8 | Axiom | an accepted rule or precept that governs a system or domain of knowledge |
| 9 | Body Natural | see KING'S TWO BODIES |
| 10 | Body Politic | See KING'S TWO BODIES |
| 11 | Body Politic Metaphor | As distinct from, but related to, the Body Politic in the King's Two Bodies model, this metaphor envisions the nation as a whole as a single, unified body with the King as the head and the body parts or members comprised of the people: the soldiers are the arms, the farmers the stomach etc. |
| 12 | Brank | A "scold's bridle" comprised of a wire cage that went over the scold's head and a spike that pinned down her tongue |
| 13 | Cæsura | A pause in the middle of a line of poetry usually marked by extra spaces; see Beowulf |
| 14 | Catharsis | In Aristotle, a purging of bad or impure feelings that is brought about by participation in literature or drama; a realization that one is bound by the same laws and circumstances that bind those in the witnessed drama or fiction |
| 15 | Chivalric Code | Medieval code governing the behaviour of Knights designed to regulate their power and instill honour |
| 16 | Chivalric Love | A Medieval code governing romantic relations between knights and ladies based on virtue and status; the lady was to be alluring but unattainable, but her favour ratified the knight's status and claim to nobility. |
| 17 | City | The merchant classes or "middling sort," that sector of society that is generally prosperous and up-and-coming, but which is not established gentry. |
| 18 | Commonwealth | The period following the execution of Charles I (1649) to the return of Charles II (1660) in which England was governed by Parliament; in Hobbes (1651), the union of all people into a single unit for the purposes of protection and prosperity |


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| 19 | Companionate Marriage | A marriage based on mutual affection rather than economic or political allegiance |
| 20 | Corpus Christi | Literally, "the body of Christ"; refers to Christian celebrations, often including the presentation of "Corpus Christi Plays" like The York Play of the Crucifixion |
| 21 | Counter Discourse | The strategy in a debate in which one takes the opponent's arguments and uses those very terms to refute them. |
| 22 | Court | The nobility or aristocracy, those most intimately associated with the Court of the monarch, those holding traditional family seats whose status is based on monarchical favour and land. These are your Lords, Dukes, Earls, and so on, who are governing bodies in their territories. |
| 23 | Curtain Sermon | A speech delivered by a wife to influence her husband, often delivered in bed at night; the beds were surrounded by curtains to keep out the draughts |
| 24 | Cycle drama | Medieval dramas that portrayed all of Biblical history from Creation until Doomsday; each episode was staged on a wagon that would travel around the streets of Cathedral cities like York or Chester, and a trade guild would be responsible for the staging of an episode (pageant) related to their trade (e.g. the Pinners--nail-makers--staged The York Play of the Crucifixion |
| 25 | Deductive Epistemology | Reasoning from general precepts to particular details |
| 26 | Doctrine of Obedience | The assertion by Early Modern monarchs that it is the necessary duty of all subjects to obey the king without question, even if the king is a tyrant |
| 27 | Dramatic irony | A form of irony in which the audience/reader knows information that some or all of the characters in the text/play do not |
| 28 | Ecclesiastical | Having to do with the Church |
| 29 | Empiricism | The philosophy based on the belief that the truth can be found in the evidence of our senses, through experiment and observation |
| 30 | English Sonnet | A sonnet consisting of three QUATRAINS (4 lines abab, cdcd, efef) and a COUPLET (two lines gg), also referred to as the SHAKESPEAREAN SONNET |
| 31 | Enlightenment | The period roughly associated with the 18th century; emphasis on rationality, tradition, taxonomy; in a literary sense, associated with Neo-Classicism |
| 32 | Epic | A literary genre consisting of a lengthy poem using elevated language and featuring larger-than-life heroes engaged in momentous battles that will determine the fate of a people; often associated with nationbuilding; see Beowulf |
| 33 | Epistemology | The study of what we know and how we know it; ways of organizing information on the basis of certain assumptions about how the universe works and what counts as knowledge; e.g. Religion, EMPIRICISM |
| 34 | Epistolary Literature | A literary mode based on real or fictional exchanges of letters; see Mary Wortley Montagu's Turkish Embassy Letters |
| 35 | Estates | Medieval social structure was comprised of three Estates: the Aristocracy, the Clergy, and the Peasantry. |
| 36 | Framing | A literary or theatrical practice in which a character is described by other characters before he or she is actually presented to the audience |


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| 37 | Genre | A way of classifying literature into categories unified by form or subject matter; e.g. Epic, Novel, Lyric, Science Fiction |
| 38 | Gentillesse | Nobility as defined by virtue rather than lineage |
| 39 | Geocentrism | The belief that the Earth is the centre of the universe/solar system |
| 40 | Georgic | A poem of instruction, usually but not exclusively about agricultural practice, popular in the 18th century |
| 41 | Grace | Forgiveness by God regardless of whether or not it is deserved |
| 42 | Great Chain of Being | A metaphor that posits that all living things are arranged in a "chain" that is both hierarchical (God->the smallest living thing) and Plenitudinous (there are no gaps in the chain, and each being is appropriate to its position on the chain); see Pope's "An Essay on Man" |
| 43 | Heliocentrism | The belief that the Sun is the centre of the solar system |
| 44 | Heroic | A mode or genre that features larger-than-life characters engaged in momentous battles often between the powers of good and evil; the Hero often is an embodiment of the ideal values of the people |
| 45 | Heroic Couplet | paired rhyming lines of iambic pentameter with strong end-stops; used in heroic poetry |
| 46 | Heroic lay | A genre associated with epic and Germanic literature that features larger-than-life heroes and emphasizes the conflict between values, such as loyalty and vengeance; often a "lay" was sung or recited out loud and followed a typical pattern of events: journey ->arrival -> feast -> quarrel -> battle |
| 47 | Humanism | The philosphy based on the privileging of human potential and human dignity and a belief that humanity can improve on the basis of its own efforts and that knowledge can be gained through human efforts, rather than through divine revelation |
| 48 | Inductive Epistemology | Reasoning from particular details to general precepts |
| 49 | Inflected language | Anglo-Saxon or Old English in which a word's grammatical function is determined by the form/spelling of the word not by its place in the sentence |
| 50 | Invocatio | In an epic poem, the point at which the poet addresses the Muses and solicits their aid in his or her task |
| 51 | Irony | A literary device in which there is a gap between: what is said and what is meant (verbal irony); what is expected and what occurs (situational irony); or what the reader/audience knows and what the characters know (dramatic irony) |
| 52 | Kenning | a form of PORTMANTEAU in which words are combined in evocative ways; characteristic of AngloSaxon literature: e.g. Whale-road=sea; bone-house=body |
| 53 | King's Two Bodies | A model of monarchy in which the King (or, in the case of Elizabeth I, the Queen) is considered to have two bodies: a BODY NATURAL (a physical body that lives, grows old and dies) and a BODY POLITIC (the Office of Kingship, the embodiment of the nation as a whole that is perpetual and is not subject to the ailments or limitations of the Body Natural; also referred to as the universitas) |


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| 54 | Leviathan | A sea monster; in Hobbes' Leviathan, a metaphor describing the COMMONWEALTH, that is, a form <br> of social organization in which all people band together for protection and confer their power of <br> decision-making on a single individual (e.g. a sovereign) or a group of individuals (e.g. a Parliament) |
| 55 | Libertine | A person who does not subscribe to moral or religious laws, a "free thinker"; in the 18th century, <br> associated with loose morality and debauchery; see John Wilmott, the Earl of Rochester's "The <br> Disabled Debauchee" |
| 56 | Linguistic apartheid | Following the Norman Invasion (1066), the nobility spoke French while scholars and the Church <br> officials spoke Latin and only the peasant classes spoke English |
| 57 | Medieval | The period following the withdrawal of the Romans (410 AD) until the arrival of the printing press in <br> England (1475); Early Medieval (410-1066, The Norman Invasion), Late Medieval (1066-1475) |
| 58 | Middle English | The language spoken in the Late Medieval period (1066-1475); see Chaucer's The Wife of Bath's <br> Tale |
| 59 | Middling Sort | The name for what would later become the "middle class," merchants who based their wealth, <br> power, and status on trade and manufacturing rather than lineage or land |
| 60 | Mnemonic device | A literary figure or technique that makes something easier to remember, such as alliteration, rhyme, <br> regular rhythm |
| 61 | Mock Heroic | A text that draws on the elevated language and imagery of the heroic but applies these to trivial <br> matters; an inappropriate connection between high form and low subject matter; see Behn's "The <br> Disappointment," and Swift's "A Description of a City Shower" |
| 62 | Neo-Classicism | Also known as AUGUSTANISM; a literary movement of the late 17th-early 18th century that <br> emphasized tradition, order, strick adherence to form, and privileged Classical authors and texts, <br> particularly Horace's Ars Poetica |
| 65 | Occupatio | A poetic device, often also referred to as the "modesty topos," in which the poet begins his or her <br> work by expressing his or her inadequacy to the task. The poet will assert that she or he is not <br> eloquent enough to fully express the profundity or the beauty or the terror of the poem's subject <br> matter. The protestation is, of course, ironic, for the poet then goes on to express him or herself <br> very well indeed. |
| 64 | Octave | Pagglish |
| See PETRARCHAN SONNET |  |  |


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| 70 | Petrarchan Sonnet | A sonnet consisting of an OCTAVE (8 lines abba cddc) and a SESTET (6 lines efg efg) |
| 71 | Plenitude/Plenitudinous | See "Great Chain of Being" |
| 72 | Polyglossia | The inclusion of many voices in a text, as opposed to a single, unifying voice or point of view |
| 73 | Portmanteau | A type of word made by joining two other words together; e.g. Dishwasher; see Beowulf; see KENNINGS |
| 74 | Posterity | The concern for how the legacy that the individual leaves to the future; a way of considering the obligations one has to both the past and the future |
| 75 | Progressivism | The philosophy that human beings can improve and that the future will be better than the past or the present |
| 76 | Protestantism | A form of Christianity that distinguishes itself from Catholicism on a number of grounds, one of which is the belief that everyone has a personal relationship with God and that no priest is required; therefore the Bible must be available in the VERNACULAR so that all people can read it in their native tongue |
| 77 | Quatrain | See ENGLISH SONNET |
| 78 | Querrelles des Femmes | The ongoing debate (begun in the Medieval period) regarding the nature and rights of women |
| 79 | Reformation | The shift from Catholicism to Protestantism in England (1539) |
| 80 | Regicide | The killing of a reigning king |
| 81 | Renaissance | The period beginning with the introduction of the printing press to England (1475) and continuing until the mid-17th century, characterized by a rediscovery of Classical learning and the rise of HUMANISM and Capitalism, and EMPIRICISM |
| 82 | Restoration | The re-establishment of the monarchy in England on the return of Charles II to the throne after the COMMONWEALTH/INTERREGNUM |
| 83 | Right Reason (recta ratio) | The theological definition of reason based on the idea that reason is that which leads humans to be good and to behave in accordance with God's laws; it is considered the basis of FREE WILL; see Milton's Paradise Lost |
| 84 | Romance | Derived from French fiction, romances feature supernatural beings, errant knights and their adventures |
| 85 | Romanticism | As distinguished from the Medieval ROMANCE; a literary movement of the late-18th-early 19th century featuring a privileging of nature, emotion and inspiration; a response to the more rigid rationality and tradition of the Neo-Classics |
| 86 | Satire | A literary mode that lampoons and critiques social failings with the intent of correcting them |
| 87 | Scold | A wife who dominates her husband; any woman known for being vociferous; often suffered public punishment |
| 88 | Scop | An Anglo-Saxon poet who performed his poetry orally before audiences |
| 89 | Sestet | See PETRARCHAN SONNET |
| 90 | Shakesepearean Sonnet | See ENGLISH SONNET |
| 91 | Sonnet | A poem of 14 iambic pentameter lines with one of a range of set rhyming patterns; see PETRARCHAN SONNET, ENGLISH SONNET |
| 92 | Sparagamos |  |


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| 93 | Sprezzatura | $\begin{array}{l}\text { "Artless artfulness," or "artful artlessness," that is, a refinement of behaviour and skill so perfect that } \\ \text { it appears to the untrained observer as perfectly natural and innate. }\end{array}$ |
| 94 | Sumptuary Laws | $\begin{array}{l}\text { Laws passed in the Early Modern period that regulated what colours and fabrics members of each } \\ \text { class were allowed to wear }\end{array}$ |
| 95 | Syntactic language | $\begin{array}{l}\text { Like modern English, language in which a word's grammatical function is determined by it's place in } \\ \text { a sentence }\end{array}$ |
| 96 | Taxonomy | The naming and categorizing of things in such a way as to show their character and relationships |\(\left.| \begin{array}{lll|}\hline 97 \& Theodicy \& \\

\hline 98 \& Town defense of the justice or goodness of God in the face of doubts or objections arising from the \\

phenomena of evil in the world" (The Cambridge Dictionary of Philosophy).\end{array}\right\}\)| The gentry, those who own land or have been knighted (Sir Alex, for example), and whose money |
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| passes down generation to generation through inheritance, rather than being accrued through |
| labour, trade or commercial ventures. |

