

# 初期近代英語に見られる Because 節内の命令法の Look

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The Imperative Use of *Look* in *Because*-Clauses in Early Modern English

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## ABSTRACT

This paper will provide the results of searching Early English Books Online for examples of the imperative use of *look* in *because*-clauses in Early Modern English.

KEYWORDS : Early Modern English, *Because*-clauses, Imperatives, Early English Books Online

## 1. 目的と方法

本調査では、統語論や意味論の領域で長年研究対象とされてきた従属節が主節のように統語的に振る舞う現象 (Root Transformations (Hooper and Thompson 1973), Speech Act Constructions (Lakoff 1984), Main Clause Phenomena (Haegeman 2012)) が、初期近代英語においても見られることを資料として示す。今回調査対象としたのは、*because* 節の中に現れる命令法の *look* である。<sup>1)</sup> 調査で使用したのは、15世紀から17世紀の英語文献のデータベースである Early English Books Online で、検索フレーズは “*because look*” を用いた。<sup>2)</sup> 最終検索日は2020年2月1日である。

## 2. 調査結果

16の文献から19の使用例を採取することができた。以下に該当箇所の抜粋を印刷年の順に列挙する。抜粋の下には、文献のタイトル、引用ページ、著者、出版情報、検索ページの URL、資料の提供元を順に記した。ただし、資料(5)に関しては、同一文献中に複数の用例が見られたため、抜粋毎に引用ページを付している。下線は執筆者によるものである。

(1)

5 To the same end is it that the Pope hath invented

a thousand inhibitions for certaine meats, As also that hee hath forbidden marriage in the third & fourth degree, & in spirituall parentage, & in Lent, &c. Because look how many the more inhibitions there are, by so much the greater need haue we to seeke for more dispensations, which do alwaies bring some profit.

・ *The accomplishment of the prophecies; or The third booke in defence of the Catholicke faith contained in the booke of the high & mighty King Iames. I. by the grace of God King of Great Brittain and Ireland. Against the allegations of R. Bellarmine; and F.N. Coëffeteau & other doctors of the Romish church: by Peter Du Moulin minister of the word of God in the church of Paris. Translated into English by I. Heath, fellow of New College in Oxford.*

・ p. 131

・ Pierre Du Moulin,

・ Printed at Oxford : By Ioseph Barnes and are to be sold by Iohn Barnes dwelling neere Holborne Conduit [London]

・ 1613.

・ <https://search.proquest.com/docview/2240893591?accountid=141791>

・ The Huntington University

(2)

THE word of God renders such manifold fruit to the godly, that by no comparison can they expresse it: and therefore *Dauid* changes so many similitudes. The Apostle calls it 〈in non-Latin alphabet〉, a word worthy of all acception; because look with what affection, men receiue any thing in the world, that is most pleasant or profitable for them, with the like affection should men receiue the word of God. A man that is hungry, how blythe is he when meate is offered him? a man very thirsty deuoureth drinke when it is giuen; a sick man or sore pined, greedily imbraces soueraine medicine that he knowes will cure him; a poore man when he findes a treasure, with a ioyfull heart receiues it. How did that lame man leape and exult for ioy, when hee found that Peter had restored his feet vnto him?

· *A holy alphabet for Sion's scholars full of spiritual instructions, and heauenly consolations, to direct and encourage them in their progresse towards the new Ierusalem: deliuered, by way of commentary vpon the whole 119. Psalme. By William Cowper ...*

· p. 364

· William Cowper,

· London : Printed by H. Lownes, for Iohn Budge; and are to be solde at his shop at the great south-doore of Paules, and Britannes Bursse,

· 1613

· <https://search.proquest.com/docview/2248509205?accountid=141791>

· Bodleian University

(3)

Now we must beleeeue only in God therefore to him only must we pray, Use. this point being thus cleered and prooued, it meeteth with the opinion of the Papists, who hold and labour to maintaine inuocation of Angels and Saints departed, that opinion cannot stand with this truth of God: but they endeauor to

vphold their opinion by this reason; say they it is lawfull to call vpon men liuing heere vpon the earth, while wee liue together we may request one anothers prayers as *Paul* did, therefore it is lawfull to call on Saints departed, for say they, if it be not lawfull, then when they were on the earth: or because they know not what we pray for, but that also is not so, because look how the Angels know the conuersion of a sinner and reioyce, so the Saints departed know it, or lastly, because iniury is done to God or to Christ, but this is otherwise, for then wee might not request men liuing to pray for vs.

· *An exposition of the Epistle of St Paule to the Colossians deliuered in sundry sermons, preached by Edvard Elton minister of Gods word at St Mary Magdalens Bermondsey neare London. And now by him published intending the further good of his charge, and the profit of as many as shall please to reade it.*

· p. 34

· Edward Elton

· London : Printed by Edward Griffin for Ralph Mab and are to be sold at his shop, at the signe of the Grey-hound, in Pauls-Church-yard

· 1615

· <https://search.proquest.com/docview/2269045538?accountid=141791>

· Bodleian Library

(4)

Now having shewed God to be but one, from hence it followeth that in him there can be no pluralitie: therefore his essence is not one thing, and his attributes another; neither may we say of his attributes, This is not that; but his truth is the same that his goodnesse is, his goodnesse the same with his power, his power the same with his essence, and so there is no difference nor distinction numerically or specifically, but in God all is one, and one is all:

and to think otherwise, is to make God in himself finite and limited; because look how much one attribute hath of infinitenesse proper to it self, so much the other must want, and so be limited. Thus therefore are we to affirm of God and his attributes as convertibles: God is truth it self or the first truth, and the first truth is God. God is goodnesse or the first goodnesse, and the first goodnesse is God.

· *Five pious and learned discourses 1. A sermon shewing how we ought to behave our selves in Gods house. 2. A sermon preferring holy charity before faith, hope, and knowledge. 3. A treatise shewing that Gods law, now qualified by the Gospel of Christ, is possible, and ought to be fulfilled of us in this life. 4. A treatise of the divine attributes. 5. A treatise shewing the Antichrist not to be yet come. By Robert Shelford of Ringsfield in Suffolk priest*

· p. 176

· Robert Shelford

· [Cambridge]: Printed by [Thomas Buck and Roger Daniel] the printers to the Universitie of Cambridge  
· 1635

· <https://search.proquest.com/docview/2248547119?accountid=141791>

· University of Illinois Library

(5)

a.

But, that if we refer the matter partly to the judicature of Reason, partly to the evidence of our senses in General; we cannot but determine it to arise from the Figuration of Atoms alone. First, to the judicature of *Reason*; for, as the mind admits nothing to be perfectly continued, besides an Atom: so can it admit nothing to be exquisitely smooth, besides either the whole superfice of an Atom, if the same be orbicular, oval, or of the like Figure; or some parts of it, if the same be tetrahedical, hexahedrical, or of some such poligone figure. Because, look by

what reason the mind doth conclude the superfice of no Concretion in nature to be perfectly continued: by the same reason doth <◇> ••clude the superfice of every thing, seemingly most equal and polite, to be •••usly interrupted with asperities, or eminent, and deprest particles;

· p. 267

b.

For, since the Violence or impetus, whereby the Chord is abduced from the line F. G. to the point A. is so much the greater, by how much the longer the line of the Epidrom is, the Chord must pervade it space so much the more speedily, by how much the space is greater, compared to that of the subsequent ones: it necessarily followes, that all the subsequent Diadroms must be Aequidiurnal, because look how much is detracted from the Longitude, Magnitude, and Impetus of the subsequent Diadroms exactly so much accedeth to the Brevity of the space, which they are to percurr; and so the longitude of the posterior Epidrom becomes inverted in proportion to the Time, and its Brevity of space compensateth the decay of that Impetus, which was in the Prior Diadrom.

· p. 335

c.

But, though a *Fission*, or Cleaving may be made without any Deperdition of Substance, or excession of parts from the body cleft; those parts, which were coadunated *Sec. Longitudinem*, being only separated *Sec. Longitudinem*: yet is that impossible in any *Section* whatever, though made by the acutest edge imaginable; because, look how much of the body doth commensurate the bredth of the edge of the Cutting instrument, so much, at least, is beaten off and detracted from the body, betwixt the sides of the incision. And thus much concerning the Consequents of *Softness*.

· p. 338

d.

And Hence may we extract these notable *Conclusions*.  
 (1) That, because look how much one Atom, being impacted against another, doth impel it, just so much is it reciprocally impelled by it; and so the Force of motion •oth neither increase, nor decrease, but in respect of the Compensation made, remains always the very same, while it is executed through a free space, or without resistance: therefore, *when Concretions, likewise mutually occurring, do reciprocally impel each other; they are to be conceived, to act upon, or suffer from each other; so, as that, if they encounter with equal forces, they retain equal motions on each side, and if they encounter with unequal forces, such a Compensation of the tardity of one, is made by the supervelocity of the other, as that accepting both their motions together, or conjunctly the motion still continues the same.*

・ p. 445

・ *Physiologia Epicuro-Gassendo-Charltoniana*, or, A fabrick of science natural, upon the hypothesis of atoms founded by Epicurus repaired [by] Petrus Gassendus ; augmented [by] Walter Charleton ...,

・ Walter Charleton,

・ London : Printed by Tho. Newcomb for Thomas Heath ...,

・ 1654

・ <https://search.proquest.com/docview/2240941769?accountid=141791>

・ University of Chicago Library

(6)

They prattle that speak, that *putrifaction* can stir up heat; who ever heard such trifles from so great men, let them tell me how *putrifaction*, which is a certain corruption, can cause heat, and let them tell me if this effect agree to all *putrifaction*: They dare not say so, for some would convince them; for it agreeth only with moist things, whom they putrifie,

and, yet not by reason of *putrifaction*, neither is it the *adequat cause*; for *fermentation* causeth heat: for, look how much it putrifieth, so much heat *decreaseth*, as it is plainly seen in all moist things putrifying; and the reason is, because, look how much corruption prevaieth, so much fermentation evanisheth.

But let us hear these mens distinctions of putrifaction; It is, say they, the corruption of the proper and naturall heat in every moist thing, by a strange heat, by the Ancients or according to Galen, it is a change of the whole substance of the body, putrifying to corruption by externall heat:

・ *Medicina magnetica: or, The rare and wonderful art of curing by sympathy: laid open in aphorismes; proved in conclusions; and digested into an easy method drawn from both: wherein the connexion of the causes and effects of these strange operations, are more fully dicovered than heretofore. All cleared and confirmed, by pithy reasons, true experiments, and pleasant relations. / Preserved and published, as a master-piece in this skill. By C. de Iryngio, chirurgo-medicine [sic] in the Army*

・ p. 51

・ Christopher Irvine, fl. 1638-1685.

・ [Edinburgh : C. Higgins], Printed in the year

・ 1656

・ <https://search.proquest.com/docview/2248526787?accountid=141791>

・ British Library

(7)

Some prattle that putrefaction can stir up heat, but this is a trifle: Let them tell me how putrefaction, which is a certain corruption, can cause heat; and whether this effect agreeth to all putrefaction? They dare not say so, for sense would convince them; for it agreeth onely to moist things when they putrifie, and yet not by reason of putrefaction; neither is that the adaequate cause, but *Fermentation* causeth heat:

For look how much it putrefieth, so much the heat decreaseth, as it is plainly seen in all moist things putrifying; and the reason is, because look how much corruption prevaieth, by so much fermentation is extinguished: But let us hear these mens definition of putrefaction; it is (say they) the corruption of proper and natural heat in every moist thing by a strange heat, as of the ambient; or according to *Galen*, it is change of the whole substance of the body, putrifying to corruption by external heat.

・ *Medicina magica tamen physica: magical, but natural physick. Or A methodical tractate of diastatical physick. Containing the general cures of all infirmities: and of the most radical, fixed, and malignant diseases belonging, not only to the body of man, but to all other animal and domestick creatures whatsoever, and that by way of transplantation. With a description of a most excellent cordial out of gold, much to be estimated. Published by Samuel Boulton, Salop*

- ・ pp. 88-89
- ・ Samuel Boulton
- ・ London, : Printed by T.C. for N. Brook, at the Angel in Cornhil
- ・ 1656
- ・ <https://search.proquest.com/docview/2240949145?accountid=141791>
- ・ British Library

(8)

Before we proceed to the inner Structure of the Heart, we are to consider how it is moved: For its Action is Motion, or Pulation; because look what blood it receives in, it drives the same out by pulsation.

・ *A sure guide, or, The best and nearest way to physick and chyrurgery that is to say, the arts of healing by medicine and manual operation : being*

*an anatomical description of the whol body of man and its parts : with their respective diseases demonstrated from the fabrick and vse of the said parts : in six books ... at the end of the six books, are added twenty four tables, cut in brass, containing one hundred eighty four figures, with an explanation of them : which are referred to in above a thousand places in the books for the help of young artists / written in Latine by Johannes Riolanus ...; Englished by Nich. Culpeper ... and W.R. ...*

- ・ p. 107
- ・ Jean Riolan
- ・ London : Printed by Peter Cole ...,
- ・ 1657
- ・ <https://search.proquest.com/docview/2240896548?accountid=141791>
- ・ Cambridge University Library

(9)

5. They are disobedient, because look in all their Declarations, there Engagements, Proposals, and Representations of the Officers of the Army to this Parliament, especially their Declaration to invite the Members to return to their Trust, of April 6, 1659. viz. That the *Long Parliament* consisting of the Members, which continued their sitting until the 20th. of *April* 1653. were eminent assertors of that Cause (the *Good Old Cause*) and had a special presence of God with them, and were signally blessed in that work; And there fore we do hereby most earnestly desire the Parliament consisting of those Members who continued to sit since the year 1648. until the 20th of *April*, 1653. to return to the exercise and discharge of their Trust, and we shall be ready in our places to yield them as becometh us, our utmost assistance to sit in safety for the improving the present opportunity for settling and securing the peace and freedom of this Commonwealth.

・ *A true relation of the state of the case between*

*the ever-honourable Parliament and the officers of the Army, that fell out on the eleventh and twelfth of October, 1659. Published to prevent mistakes, by a lover of his cuntry and freedom E.D*

- p. 4
- Edmund Chillenden, fl. 1656.14 p.
- London : printed by J.C.
- 1659
- <https://search.proquest.com/docview/2240942677?accountid=141791>
- British Library

(10)

For who could ever experimentally tell, that the Heart of *Scorpio* doth heat and dry; since no Star is in colour more like *Mars*? And why should the Ey of *Taurus*, which is one of the *Hyades*, and the chiefest among them, cool and moysten; since that also comes as near the redness of *Mars*, as the Heart of *Scorpio*? Why was not the Dog-star, conceived to be the cause of the greatest heats in Summer, rather accounted Martial?

Of their Aspects I add nothing; because look how much authority and faith our Astrologers conferr upon them, so much doth dayly Experience detract from them. For in vaine doe they recurr to the signes and Triplicities; in vain do they alleadge their Conjunctions, when the Events nevertheless deceive them.

· *The vanity of judiciary astrology. Or Divination by the stars. Lately written in Latine, by that great schollar and mathematician the illustrious Petrus Gassendus; mathematical professor to the king of France. Translated into English by a person of quality*

- pp. 64–65
- Pierre Gassendi, Pierre
- London : printed for Giles Calvert, and sold at his shop at the West end of St. Pauls Church, at the signe of the black Spread Eagle
- 1659
- <https://search.proquest.com/docview/2248519197?>

accountid=141791

- Harvard University Library

(11)

That the things of Holiness they are connatural to him: Holiness, Righteousness, to be gracious, to be freed from sin, to be filled with love and kindness, and mercy, and pity, and these things, there is a kind of natural making out of the heart towards these; because look as it is in our outward man, you know that the actions of eating and drinking, and of a man, no man shall need to learn them, he may have arts that shall make him do them mannerly, but to do the things, they are natural, they were born with him.

· *The vvorks of Mr Stephen Marshall, late minister of the Gospel at Finching-Field in Essex. And since at Ipswitch in Suffolk. The first part. Viz. I. Of Christ's intercession. And of sins of infirmity. II. The high priviledge of beleevvers. They are the sons of God. III. Faith the only means spiritually to feed on Christ. IV. Of self-denial. V. The saints duty to keep their heart in a good frame, etc. VI. The mystery of spiritual life. Attested by Ralph Venning. Thomas Lye. Thomas Jacomb.*

- p. 27
- Stephen Marshall
- London : printed by Peter Cole, and Edward Cole, printers and book-sellers, at the sign of the Printing-press in Cornhil near the Royal Exchange
- 1661
- <https://search.proquest.com/docview/2240875268?accountid=141791>
- Bodleian Library

(12)

Now that God may be dishonoured by such Acti | ons as have an appearance of Evil in them, is evident: because look how much appearance of Evil there is in an Action, so much appearance there is of

Repugnancy to the Will of God, and consequently so much appearance of Contempt, or neglect of that Will of God in him that voluntarily doth it.

· *The highest end and chieftest work of a Christian set forth in two plain discourses, concerning the glory of God, and our own salvation / By J.W.*

· p. 15

· Joseph Waite,

· London, : Printed by E.T. for R. Royston ...,

· 1668.

· <https://search.proquest.com/docview/2240869672?accountid=141791>

· Peterborough Cathedral Library and Archives

(13)

Ma. Upon her life, you was mighty deal in love with some podies, your pale seekes and hollow nyes, and pantings upon her posom, know very well, because look you, her think her honest sentilman, you sall call her Maria.

· *Fifty comedies and tragedies written by Francis Beaumont and John Fletcher, Gentlemen ; all in one volume, published by the authors original copies, the songs to each play being added.*

· p. 220

· Francis Beaumont

· London : Printed by J. Macock, for John Martyn, Henry Herringman, Richard Marriot

· 1679.

· <https://search.proquest.com/docview/2254537734?accountid=141791>

· British Library

(14)

The Adultering Justice is he, that is a Gentleman-Born, Vertuous, Discreet, and Wise; yet Poor and Needy. And so only for his Vertues and Qualities, put into the Commission. This Man, I hold unfit

to be a Justice, though I think him to be a good Member in the *Common-Wealth*. Because, I hold this for a ground Infallible, That no poor Man ought to be in Authority; my Reason is this, he will so Bribe you, and Extert you; that the sweet Scent of Riches and Gain, takes away and confoundeth the true Taste of Justice and Equity. For the Scripture saith, *Munera excacant oculos Justorum*; and Justice is never Imprisoned and Suppressed, but by Bribery. And such kind of Ministers I speak of. And I call him an Adulterating Justice because, look how many Bribes he taketh, so many Bastards he begets to the Common-wealth.

· *Historical collections, or, An exact account of the proceedings of the four last parliaments of Q. Elizabeth of famous memory wherein is contained the compleat journals both of Lords & Commons, taken from the original records of their houses : as also the more particular behaviours of the worthy members during all the last notable sessions, comprehending the motions, speeches, and arguments of the renowned and learned secretary Cecill, Sir Francis Bacon, Sir Walter Rawleigh, Sir Edw. Hobby, and divers other eminent gentlemen : together with the most considerable passages of the history of those times / faithfully and laboriously collected, by Heywood Townshend ...*

· p. 328

· Hayward Townshend

· London : Printed for T. Basset, W. Crooke, and W. Cademan ...,

· 1680.

· <https://search.proquest.com/docview/2240865576?accountid=141791>

· Harvard University Library

(15)

XVI. Or to affect the Office of a Judge in capital matters.

And from what hath been already said, we may

collect also how unsafe and indecent it is for a man truly Christian, rashly to thrust himself into such publick Offices as to have it in their power to sentence men to death, or to conceit and to publish himself to be fit that such a right of life and death should be committed unto him, as to the most excellent of all others, and as unto a God amongst men. For surely our Blessed Saviours advice, namely, To *take heed*, as in a case of danger, how we pass sentence upon others (because, look, what measure we mete unto others, we must expect from God in like cases) doth chiefly appertain unto this kind of Judgment.

・ *The most excellent Hugo Grotius, his three books treating of the rights of war & peace in the first is handled, whether any war be just : in the second is shewed, the causes of war, both just and unjust : in the third is declared, what in war is lawful, that is, unpunishable : with the annotations digested into the body of every chapter / translated into English by William Evats ...*

・ pp. 373-374

・ Hugo Grotius

・ London : Printed by M.W. for Thomas Basset ... and Ralph Smith ...,

・ 1682.

・ <https://search.proquest.com/docview/2240883119?accountid=141791>

・ Princeton University Library

(16)

3. All that are for Presbyterial Government, do by virtue of this place, in *Matth.* 18. tell it to the Congregational Elders, the Presbytery. And so then, that the particular Congregation is meant in this, *Matth.* 18. both their Practices and Principles do import. For they argue from this place, by way of Analogy. They argue from hence, the power of many Churches over any Church; because, look what power the first Church hath over a Brother, that

many Churches hath over a Church: And therefore according to their own Concessions, this first Church is first meant as the measure of the other; and therefore what is said here in *Matth.* 18. must be first true of the particular Congregation. For they make a Combination of Churches; for to deal with offending or disagreeing Churches, upon this ground, that a particular Church is that, which is here appointed to deal with a Brother.

・ *Of the constitution, right, order, and government of the churches of Christ by Tho. Goodwin ...*

・ p. 63

・ Thomas Goodwin

・ London : Printed by Tho. Snowden for T.G.

・ 1696

・ <https://search.proquest.com/docview/2248557170?accountid=141791>

・ Burke Library, Union Theological Seminary

### 3. まとめ

まとめとして、得られたデータの統語構造を概観しておく。命令文の補部に注目すると、wh 句を先頭にして目的節を構成している例が、前置詞随伴しているものを含めて14と数多くみられる。<sup>3)</sup> その中でも比例の意味を表す by how much...by so much や、その異型と思われる形を使用しているものが10も ((1) (4) (5b) (5c) (5d) (6) (7) (10) (12) (14)) 存在していることが興味深い。

(13) (15)では、副詞のように *look (you)* が挿入されている。ちなみにこの構造は Shakespeare の *Henry V* でも見られる。

(17) Because, look you, you do not love it, nor your affections and your appetites and your digestions does not agree with it, I would desire you to eat it.

(*Henry V* (Act 5, Scene 1))

さらなる統語分析は、別の機会に譲ることとする。



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## 註

- 1) 17世紀と18世紀における because 節内の命令法の suppose, consider に関しては, 富山 (2019) を参照されたい。
- 2) 検索結果として because の頭文字が大文字のものや, because と look の間にコンマが現れるものも得られた。本稿ではこれらの例も含めている。
- 3) (15)は look と what の間にコンマが確認できるため, *what measure we mete unto others* を look の目的節とは分析しない。

富山晴仁

## 抄 録

本稿は、命令法の look が because 節内に現れる例を、オンライン・データベースである Early English Books Online を用いて調査し、その結果を資料として示したものである。

キーワード：初期近代英語, Because 節, 命令法, Early English Books Online