

## Unto the Prophet Jonas I Read

### Description:

A musical arrangement for solo voice and piano.

### Methods/Techniques:

Ballads are designed to be performed by one singer, sometimes with accompaniment. I modified the melody from several examples that I found, adjusting accidentals and notes to what I think the original may have sounded like. I also changed the key to F minor to better fit my voice range. As we can tell from the variety of melodies found for Renaissance songs, these are both period techniques.

The accompaniment was written for piano because that was the instrument available where I wanted to perform the work. It would work on harpsichord as well without modification. The period example that we have of this music was set for the virginal, an early type of harpsichord.

### Materials:

The tune is named “Packington’s Pound”, which was one of the more popular ballad tunes for broadsides in Elizabethan England. It was found in the Fitzwilliam Virginal Book, a manuscript of music for the virginal in the Fitzwilliam Museum. The collection of music was written “from about 1550 to 1620”<sup>1</sup> The music was published with commentary by J.A. Fuller Maitland and W. Barclay Squire in 1899. A copy of the redaction of Packington's Pound from that book is attached, along with an example of the manuscript.

The text is from an Elizabethan broadside published around 1620, which can be found in the Pepys collection as “The historie of the Prophet Ionas”.<sup>2</sup> I selected the minimum number of verses to tell the story. A copy of the broadside is attached, along with the full text .

### Complexity:

I wrote the piano accompaniment without any example to work from other than performances that I had heard. The resulting work is quite different from the extant copy of the original music, but I think it is better for a modern audience.

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1 The Fitzwilliam Virginal Book, J.A. Fuller Maitland and W. Barclay Squire, 1899, page XI

2 EBBA ID: 20132, Magdalene College Pepys 1.28-29, The historie of the Prophet Ionas

The historie of the Prophet Jonas .

The repentance of Ninivie that great Citie, which was 48. miles in compasse, having a thousand and five hundred Towers about the same, and at the time of his preaching there was a hundred and twenty thousand Children therein.

To the tune of Paggintons round.

Unto the Prophet Jonas I read,  
The word of the Lord secretly came,  
Saying to Ninivy passe thou with speed,  
To that mightie Citie of wondrous fame.

    Against it quoth he  
    cry out and be free,

Their wickednesse great is come up to me,  
Sinne is the cause of great sorrow and care,  
But God through repentance his vengeance doth spare

Then Jonas rose up immediatly,  
And from the presence of the Lord God,  
He sought by sea away to flie,  
And went downe to Joppa where many ships rode,  
    The fare he did pay,  
    and so got away.

And thus the Lords word he did disobey.  
Sinn is the cause of great sorrow and care,  
But God through repentance, etc.

But God sent out such a mighty great winde,  
That a sore tempest upon the sea came:  
Which greatly tormented the Marriners minde  
Their ship being like to be broke by the same.  
    And being afraid,  
    no time they delaide:

But each unto his God earnestly praide,  
Sinne is the cause of great sorrow and care,  
But God through repentance, etc.

Yet seeing the tempest continue so sore  
To lighten their ship they thought it the best,  
Into the rough sea, therefore they cast ore,  
All their rich marchandize ere they did rest,  
    but while they did weepe,  
    Jonas did sleepe,  
And under the hatches himselfe he did keepe.

Sinne is the cause of great sorrow and care,  
But God through repentance, etc.

Then came the Shipmaster to Jonas in hast,  
Saying thou sluggard why sleepest thou so?  
We being in danger away to be cast,  
Rise, pray to thy God to release our great woe.  
    for well you may see,  
    that likely we be,  
Each one to be drowned without remedy,  
Sinne is the cause of sorrow and care:  
But God through repentance, etc.

Then each unto his fellow did say,  
Come let us cast lots betweene us each one,  
To know for which of our sinnes this day,  
This grievous tempest upon us is blowne.  
    Then truth for to tell,  
    when wisely and well,  
The lots were all cast, upon Jonas it fell.  
Sinne is the cause of great sorrow and care,  
But God through repentance, etc.

When they perceived the lot to fall so,  
They asked of Jonas immediatly:  
from whence he did come and where he would goe,  
Where he was borne and in what countrie.  
    then Jonas replide,  
    and never denide,  
But all the whole truth unto them discride,  
Sinne is the cause of great sorrow and care,  
But God through repentance, etc.

I am an Hebrew you shall understand,  
And the Lord God of heaven I onely serve:  
Which made the sea and eke the dry land,  
But from his commandement late I did swarve.  
    In seeking to flie,  
    from his majestie,  
He hath laid upon me this great misery,  
Sinne is the cause of sorrow and care,  
But God through repentance, etc.

Then said the Mariners tell us with speed,  
What shall we doe with thee in this case:  
That this great tempest may cease in our need,  
Which rageth extreemly in every place.  
    Cast mee in the sea.  
    thus Jonas did say,

For 'tis for my sake you are plagued this day,  
Sinne is the causer of sorrow and care,  
But God through repentance, etc.

Neverthelesse the men were afraid,  
And sought for to row the ship unto Land:  
But could not prevaile the tempest so plaid,  
That they in great perrill of life still did stand.

O Lord then quoth they,  
we humbly pray,  
For this man let us not perish this day,  
sinne is the cause of great sorrow and care, etc.  
But God through repentance, etc.

Then tooke they up Jonas in place where he stood,  
And threw him out of the ship in the sea:  
And presently the fierce raging flood,  
With the great tempest the Lord did alay.  
and then presently,  
they all did espie,  
That the sea most calme and most quiet did lie.  
Sinne is the cause of great sorrow and care,  
But God through repentance, etc.

A Great Whale fish the Lord sent that way,  
Which swallowed up Jonas immediatly,  
Three daies and three nights in his belly he lay,  
And there full oft to the Lord he did cry.  
Then God did command,  
The Whale out of hand,  
To call up the Prophet upon the dry land,  
Sinne is the causer of sorrow and care, etc.

The word of the Lord came to Jonas againe,  
Saying goe to Ninivies mighty Citie:  
And preach unto that people most plaine,  
The words which I before shewed thee,  
then Jonas arose,  
to the Citie he goes,  
And daily to them Gods judgement he shewes,  
Footie daies after yet remaineth quoth he,  
And Ninivie then destroyed shall be.

The king and the people of Ninivy then,  
At Jonas preaching repented full sore:  
They proclaimed a fast both to beastes and to men,  
And sackcloth and ashes most humbly they wore,  
and most bitterly,  
to God they did cry,

Asking forgiveness and craving mercy.  
For forty daies yet remaineth quoth he,  
And Ninivy then destroyed shall be.

Their great repentance the Lord did behold,  
Their true humble hearts in every degree:  
To them his mercy he did then unfold  
And turned his punishment from their Citie.  
    his favour and grace,  
    he sent to that place,  
And all their offences he cleane did deface.  
Sinne is the causer of sorrow and care, etc.

At this was Jonas greatly displeas'd,  
And thus to the Lord in anger he said:  
Now well I see thy wrath is appeas'd,  
Whereby all falshood to me will be laid.  
    and therefore quoth he,  
    most blest should I be,  
If my hateful life thou shouldst take now from me  
Sinne is the causer of sorrow and care, etc.

So Jonas went out of the Citie with speed,  
And on the east a boothe he did make:  
There to behold, to marke and take heed,  
what course with the city the lord God would take  
    where God in one night,  
    brought up in his sight,  
A wilde vine to shadow him from the Suns heate.  
Sinne is the causer of sorrow and care, etc.

Jonas of this was wondrous glad,  
For great was the force of the Sun in that place,  
And he by that meanes a good covering had,  
But God the next day the vine did deface.  
    so then the Suns heate:  
    on him did so beat,  
That for this vine Jonas his anger was great.  
Sin is the causer of sorrow and care, etc.

Then said the Lord God to Jonas againe,  
And dost thou well to be angry for this?  
He said I doe well to be angry certaine,  
Seeing my comfort so soone I doe misse.  
    and better quoth he,  
    it is now for me,  
To die then to live in this miserie,  
Sinne is the causer of sorrow and care, etc.

And hast thou such pittie the Lord God did say,  
On this wilde Vine which sprung in one night:  
And in a night likewise did wither away,  
Which thou never plantedst, nor cost thee a mite.  
    then why should not I,  
    in tender mercy,  
Pittie this great repenting Citie?  
Sinne is the cause of great sorrow and care,  
But God by repentance his vengeance doth spare.

FINIS.

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