WHEN NOT TO OCR
– THE EXPERIENCE OF EEBO TCP

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WHAT IS EEBO-TCP?

- ProQuest’s [Early English Books Online](#) provides access to 127,000+ early printed books
  - 127,606 digitized microfilm image sets
  - 128,070 STC bibliographic records
- The Text Creation Partnership converts these images into fully searchable electronic texts, encoded in XML
- Phase I provided 25,369 full texts, available to partner institutions
- Phase II aims to complete the corpus: c.44,000 texts
WHAT IS EEBO-TCP?

- Online database available to subscribing institutions through EEBO
- Provider of all full-text versions of EEBO
- Providing searchable, readable, marked-up, digital, full texts
- Partnership: over 150 libraries and universities worldwide
- Supported in the UK by Jisc Collections

The EEBO Introductions Series, providing concise and informative commentaries on some of the less frequently discussed texts in EEBO.
To the Reader.

This Figure, that thou here seest put,
   It was for gentle Shakespeare cut;
Wherein the Grauer had a strife
   with Nature, to out-doo the life:
O, could he but haue drawne his wit
   As well in brasse, as he hath hit
His face; the Print would then surpasse
   All, that was euer vvrit in brasse.
But, since he cannot, Reader, looke
   Not on his Picture, but his Booke.
The Argument of the Frontispiece.

1. Old Democritus under a tree,
   Sits on a stone with books on knee,
   About him hang there many features,
   Of which he makes Aristotle.
   The seat of black cloaks, no face.
   Over his head spreadeth the sky,
   And Saturn, Lord of Melancholy.

2. Toth left a Landscape of Leaden.
   Presents it self to those eyes.
   A Kingfisher, a Swan, in Heron.
   Two flying Cocks you may see.
   Two racing Actors at a show high,
   To assault containing towers.
   Symbols are theft, I see no more.
   Consume the vest by that’s above.

3. The next of Solitannello,
   A portrait of the good wife.
   By sleeping dog, cat, smoke, and Dale.
   Hares, Cows in the desert go.
   Baskets, owles the shadow, lovers over,
   In melancholy dark knife hour,
   Markwilly, if I be not at all should be,
   Blame the bad Catter and not me.

4. In the Column here dark stand,
   Inamorato with folded hands.
   Dowes hanges his head, terse and polite.
   Some Dittoes for, he dose endite.
   His look and books about him rise,
   As symptoms of his cases.
   If this doe not enough displese,
   To paint him, take his self both nose.

5. Hypochondrasis faces on his arms,
   Winds in his side dath him much harme,
   And trouble him full for God knows.
   Catch pangs he hath and many woes.
   About him pater and glaster lie,
   News brought from’s Apothecary.
   This Saturnus affects fire,
   Too see him portrayd in the line.

6. Beneath them kneeling on his knees,
   A Superstitious man you see.
   He fakes, prays, and deadly thin.
   Tomined hope and loathed destitute.
   For hell perpetual he takes more paine,
   Than thin toff. Heaven a fetter to gain.
   Alas poor Soul, I pitied thee.
   What face: the blessed fathers.

7. But see the Madman rage downe right
   With furious looks and a ghastly sight.
   Naked in chariots bounde doth he lie.
   And roars amongst he knowes not why
   To shew him, as in a glasse.
   These every posture it is in.
   His posture doth still surly presence,
   Twice him undrake, the two sight.

8. By Tongue and Hickebe, in a scene,
   Sorcerye plants to purge the veins,
   Of melancholy and clear the heart.
   To cleare the braine of milky flages.
   Which dull our sense and sole doth lager.
   The best medicines that are God made.
   For this maladies, so well fai.

9. Now last of all to fill a place,
   Prefixed is the Authors face.
   And in that habit which he weares,
   His Image to the world appeares.
   His mind, no art can well express
   That by his writings now may begge the.
   It was not pride, nor yet cameology,
   (Though others doe it commonly)

   Made him doe this: if you must know
   The Printer would nee hee honest fo.
   Then doe not forme nor foole at it.
   Deceive not, or detruit a wit.
   Fan forehe as thou dost by him,
   He will doe the same againe.
   Then looke up ’not, behold and see.
   As thou likest it, let like thee.

   And for it will standen viu.
   Those to command, Reader. Adieu.

THE ANATOMY OF MELANCHOLY.

Wherein it is set forth all the chief causes,
Sometimes of melancholy and other runes of it.
In three Paritions with these several
Sections members & subjections

By

(Anonymous: Junior)

With a Supplemental Preface concerning the following

For better order, correctness and

Imprinted by the Author.

Omnis tulte jutumam, quomodo sit ete.
PHILOSOPHIAE
NATURALIS
PRINCIPIA
MATHEMATICA

Professore Lucasiano, & Societatis Regalis Sodali.

IMPRIMATUR:
S. PEPYS, Reg. Soc. PRÆSES.
Julii 5. 1686.

LONDINI,
A CONTINUATION
OF NEW
EXPERIMENTS
PHYSICO-MECHANICAL
Touching the
SPRING and WEIGHT of the AIR,
And their EFFECTS.

The Second Part:

WHEREIN
Are contained divers EXPERIMENTS made
both in compressed and also in fictitious AIR,
about FIRE, ANIMALS, &c.

Together with
A DESCRIPTION of the ENGINES
wherein they were made.

By the Honourable ROBERT BOYLE,
Fellow of the Royal Society.

LONDON,
Printed by Miles Flesher, for Richard Davis, Bookseller
in Oxford, Anno Dom. MDCLXXXII.
MAD FASHIONS,
OD FASHIONS,
All out of Fashions,
OR,
The Emblems of these Distracted times.

By John Taylor.
The Owles Almanacke.

Prognosticating many strange accidents which shall happen to this Kingdome of Great Britaine this yeere, 1618.

Calculated as well for the Meridian sight of London, as any other part of Great Britaine.

Found in an Iuy-bush written in old Characters, and now published in English by the painefull labours of Mr. Munday Merry-braines.

LONDON,
Printed by E. G. for Lawrence Lisle, and are to be sold at his shop in Paul's Church-yard at the signe of the Pagges head. 1618.
Heads of all Fashions.

Being,

A Plaine Dejection or Definition of diverse,
and sundry sorts of heads, Burting, Jetting, or pointing
at vulgar opinion.

And Allegorically shewing the Diversities of Religion in
these distempered times.

Now very lately written, since Calves-Heads came in Season.

London Printed for John Morgan, to be sold in the Old-bally, 1642.
Behold the Majestie and grace—!
Of loving, cheerful, Christmas face.
Whom many thousands, with one breath:
Cry out, let him be put to death.
Who indeed can never die:
So long as man hath memory.

THE EXAMINATION
AND
TRYALL
of Old Father
CHRISTMAS.
At the Assizes held at the
Town of Difference, in the
County of Discontent.

Written according to Legal proceeding,
By Josiah King.

LONDON:
Printed for Thomas Johnson, at the
sign of the golden Key in
Pauls Church-yard,
1658.
[leaf motif] OF THE HISTORY OF MAN, the first Booke. Of Bones, the frame of the Body.

As the good and expert Architect, hath a singular care, first in edifying his house, to be well advised of the maner of his foundation, and heedly framing of his Timberworkes, before he lay on Thack, Tile, Slate, Lime, or Plaster: So it behoveth vs, in searching the true Secre[s] of this Misterious Science, and body of Man, first, before the partes supported, distincty, and deliberately, to consider the partes supporting, and the reason is good. For if you do not first exactly examine, and to a sufficient fulnesse finde your appetite, with the diligent perusel of this History of Bones: you shall finde the rest of this booke, not onely in reeding unsavoury, but also to your sensibill understanding very obscure. Wherefore of the Bones of mans body, what they are, and how they are constreined, and combined, after all manner order of knitting, & articular motion, the good Phisition (sayth Galeno) ought not to be ignorant. But amongst all things to the arte of Medicine appertinente, that thing that is according to Nature (as the scaphe whereunto we ought to cleave) we must study to conserve and know. The Bones therefore, by very right we call the foundation of the body, since they not only make firme the partes, but also sustayne and support the body. Then that we in this our first enterprise Intreate of Bones, it neither semeth voyde of much authorized maintenance, neither yet frustrate of the splendid sparke of reason, which shall light ech mans judgement into the right conducted way of truth. These therefore are the words of Vesalius. All the partes of mans body are either Similar, or Simple with sence, as are Lipamentes, Fibres, Membrans, Flesh, and Farte: or els Dissimilar, or Instrumentall, as the Veine, Artery, Sinew, Muscle, Finger, and other Organs of the whole body: which are made so much the more instrumentall, by how much the greater store of Similar partes with the Instrumentall are compounded. As for example, the handes & head &c. The Bones are of all the partes of the body most hard, & dry, of earthy substance, cold, & voyde of sence, the teeth onely excepted. But here you must understand, that they are not accout voyde of felling, because they are most of y^ terrestrial element, but because no portion of sineses, which are the immediate organs of sence, is in their substance dissimul]ed.

Neither was it the mighty pleasure of God (whom we call Nature) nor any parcell of his decree, that the substance of the Bones at all should be made sensible, as any reasonable man must of force confesse. If he not but how the whole male, and pack of members are sustayned by bones, and recarry all the other partes of the body with them, which argueth, if that they were [as some say] delightted with the perfection of felling, then the molittle vertue of the members would by exceeding payne be taken away, or els at leaste frustrate. Wherefore it is odious to heare them, that blushe not obstinately to affirme, that in bones is containned a singular sharpenes of sence, when as neither reason can rule them, nor experience satisfie them. For belike [view document image [12]] they will either prove that the Bones are the originall of Nerves, and so consequently of the brayne: or els that the Bones are produced and made of the matter of the brayne, and so to be sensible as the Nerves, which are the organs of sence, as shall sufficiently be declared vnto your proper description. But yet further to confute their vnsoundnesse, the good Aristotle, who in his lyfe tyme, & days of experience, either scaleth, cantrieith, or separateth Bones, is able to testifie abundantly that after he passeth (in his operation) Periopoeion, the party is no longer vaxed, with such payne as appertyneth to the sensible partes. This [undefined span non-Latin alphabet]: (for so it is termed of the Greeces, the * Latines have not known it) is a certaine Membranae, that enwrappeth, & cloatheth the bones, by the benefite of which Membrane, and not of their owne proper nature, the bones are supposed to feele, although in deed they doe nothing lesse: for that once * abraded, or taken of fro the bone, neither can they by sence afterward deserve, whether you cut, burne, divide, or otherwise at your pleasure handle the. Wher, fore it is a shame if we otherwise affirme: but with seil, Vesali, and Col: conclude, that Bones of their own proper Nature are altogether destitute of sence, except (as I sayd before) the teeth onely which are approved sensible, as experience o. Scholemesters teacheth us.

Now as touching the proper differences of Bones: * this is the first, that they differ not only in names (when as euery one challenge to themselves proper names) but also in magnitude, some byng* small, and others greater. Apayne in fourmes, as some long, some short, discs triangular, others quadrangulare. * sic. Or otherwise according to the figures: as smooth, or rough, defended with pro(Name), or having appendances: some distinguisht by commissures, others also otherwise. Moreover they are distinguished by their vses: Since to one onely function or common office, all were not ordainede, which asignified the great diuerste of their functions & formede shapes. For some are strong, some plately hollow.
EEBO-TCP: Early English Books Online

EEBO-TCP is a partnership with ProQuest and with more than 150 libraries to generate highly accurate, fully-searchable, SGML/XML-encoded texts corresponding to books from the Early English Books Online Database.

EEBO

The EEBO corpus consists of the works represented in the English Short Title Catalogue I and II (based on the Pollard & Redgrave and Wing short title catalogs), as well as the Thomason Tracts and the Early English Books Tract Supplement. Together these trace the history of English thought from the first book printed in English in 1475 through to 1700. The content covers literature, philosophy, politics, religion, geography, science and all other areas of human endeavor. The assembled collection of more than 125,000 volumes is a mainstay for understanding the development of Western culture in general and the Anglo-American world in particular. The STC collections have perhaps been most widely used by scholars of English, linguistics, and history, but these resources also include core texts in religious studies, art, women's studies, history of science, law, and music.

The following are but a small sampling of the authors whose works are included: Erasmus,
AIMS OF TCP ENCODING

• Aim: To create a fully-transcribed and searchable XML-encoded edition of all works published in England or in English between 1473-1700 available in EEBO

• To accurately transcribe what is printed

• To organize the text into divisions, using XML encoding based on TEI (Text Encoding Initiative) guidelines

• To tag structural features of the text, such as lists, tables, quotations, etc.

• To facilitate searching within and across texts and navigation within each text
EEBO-TCP CONSTRAINTS

• Funding: JISC + Consortium of US institutions + ProQuest
• Timescale: Funding dependent
• Nature of materials: Variable quality, complex
• Audience: Scholarly, subscription (so far)
• Expertise: editorial, not (strictly speaking) academic
PRODUCTION PROCESS

• Guidelines for transcription and mark-up provided to keying companies
• Texts created from (print-outs of) digital images
• Keyers are not early modern experts
• Quality control by digital editors
  • A sample is proofed
  • Mark-up is reviewed and enriched
  • Texts which do not reach the quality threshold are returned for rekeying
EEBO KEYING

Hyderabad Team
TCP EDITORIAL PROCESS

- 20+ different editors over a period of 15 years
- 5% of text randomly sampled and proofread for accuracy
- Up to 100 illegibles corrected
- Divisional and structural tagging checked, edited and added
- Additional information added, e.g. Div types
A SERMON
PREACH'D to the
SOCIETIES
FOR
Reformation of Manners,
IN THE
Cities of London and Westminster,
Nov. 15. 1697.

By JOHN SHOWER.

Published at the Desire of the said Societies.

LONDON:
Printed for John Lawrence, at the Angel, in the Poultry, over-against the Compter. 1698.
ISAIAH LIx 4.
None calleth for Justice.

This certain, that the Principles and Duties of Natural Religion are supposed, confirmed, and enforced by the Christian. The Grace of God, which bringeth salvation, teacheth and obligeth us, to live soberly and righteously, as well as Godly. But how astonishing is the Kindness and Condescension that God has shown such regard to those parts of Morality, which relate to the Good of Mankind, as to prefer them before his own Worship? That the Duties of the Law of Nature, are to take place of those of positive Institution; That he who should express our Love to one another, and by Charity and Mercy do good in the World, than be honoured himself by Sacrifice, when that cannot be without Prejudice to our Neighbour. It must therefore be a very mistaken Notion of Religion, to imagine that any can be a very good Christian, that is not a very good Man. For Religion is not designed only for the Happiness of particular Souls in another Life, but for the Welfare of Mankind, as united in Societies in this World. And for that purpose God hath appointed Magistrates as his Ordinance, and required our Obedience for Conscience sake. He hath commanded us to pray for Kings, and all in Authority under them, and to asilt them to our utmost, that they may not bear the Sword in vain. We are to rise up for them against the Evildoers, and stand up for them against the Workers of Iniquity. We are to forward and promote the Administration of Justice, and even to call for it, where that is needful, and may serve a publick Good.

THE Neglect of this, and the general Indifference and Remissness of private Persons, as to the Execution of Justice, is here complained of, as one of those things that made the Jews in danger of publick Judgments. For when National...
A SERMON PREACH'D to the SOCIETIES FOR Reformation of MANNERS, IN THE Cities of London and Westminister, Nov. 15, 1697. By JOHN SHOWER. Published at the Defire of the said SOCIETIES.

LONDON: Printed for John Lawrence, at the Angel, in the Poultry, over-againes: the Compter. 1698.

ISAIAH LIX. 4

None calleth for Justice.
SOME FEATURES WE TAG...

• Opening material: salutes, arguments
• Closing material: signatures, dates, datelines, postscripts
• Letters
• Speakers & stage directions
• Quotations, bibliographic references, epigraphs
• Notes, milestones
• Lists, tables
...AND SOME WE DON’T!

• Non-Roman alphabet: Greek, Hebrew
• Complex mathematical material
• Music
• Illegible characters
• Handwritten material
• Damaged or missing material
Catholike faith? or doe you dallie with him by this question? 1 The gates of hell are set open to all men by your catholike faith; so that the diuell will never feare to presume against it. Either the generall opinion of all men, and the braggges of your owne side are very vaine and faile; or else for one Papist in her Maiesties doates and government, there are three now at the least, upon the very hope of toleration.

These are matters of estate vndutifully proponding to the Popes vassalls occasion of heart burning against their Soveraigne, to a worke purpofe. 2 It is not lawful for Christians (faith your Cardinall Bellarmine) to endure a King that is an heretike, if he attempt to draw his subiects to his heresie.

If then there he no greater reason of weight and moment, why such dutifull and well deserving Subiects, should be so grievously afflicted for their conscience; let others conceive as they shall please, I will neither suffer my felles to be periyaved, that your Maiestie will ever permitt it, before I see it done. If it be further objected, why should not your Maiestie aswell punish Catholikes in your Kingdome, as Catholikes doe Protetans in some other Countries? I anwvere, that in all Countries where multitudes of both sortes are mixt, as it is in England; The Protetans are tolerated, as in France, Polonia, Bohemia, the Catholike State of Germany, and Cantwne, according to that of the Gospels: Suffer both the wheat and tare to grow till the harvest. In Spain, and Italy, where scarce any Protetans bee, the cafe is otherwize. But what is that to England? where are very many Catholike Recantates, and Catholike affected in every degree, not onely of the Temporalitie, but in the Clergie also, hardly of the highest degrees of honour to be excepted: therefore for their number and qualitie to be tolerated.

There is great reason to bear with Protetans in any country; because there is no apparent flaw of Idolatry in their fearing of God; nor any force of power, upon whom they must depend; but Papists are cruelly and outrageously idolaters, and, upon paine of damnation, must obey the Popes definitive sentence (who cannot erre, in seate of judgment) against all the Princes in Christendome.

Lastly, if there were no other cause, but the innumerable benefites which every degree and order of men throughout England, have, and do daily receive from our most Catholike ancestors as the constituting of so many hollyome laws; founding of so many honourable, and rich...
De Terminus Michaelis

ne fut afferis bon du la bie le tenant y le curteis dongis y mirerason quant il est nost le bise abatera ac. Cott, al contrarpe executur tantost apx le curteis il fut mis a de fes de les bies de bise est poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy poxy pox

Quare

[La page est trop floue pour lire le texte]
Et frater meus celerarius fatebatur hoc esse licitum in tempore magne necessitatis / alias non: & alium leguit quod Juriste dicit / quod non est licitum in lege necessitatis facit licitum. Sed ipse dixit utraque tenebat quod ipsi tempore illud dixit. Jacobus Petreius fitemini etc. prima voluit habere hosiores peregre proficiscant in de risum: ob qua causam non venit nunc ad memoriam.

Et frater meus celerarius abus; fatebatur hoc esse licitum in tempore magne necessitatis / alias non: & alium leguit &abquod; Juriste dicit tamen &abquod; non est licitum in lege necessitatis facit licitum. Sed ipse dixit utraque tenebat &abquod; tamen &abquod; itaque tempore illud dixit. Jacobus Petreius fitemini etc. prima voluit habere hosiores peregre proficiscant in de risum: ob qua causam non venit nunc ad memoriam.
A Table of Discipline, the particular heads whereof, are handled in the general Chapters, according to the number wherewith they are noted, as followeth.

whereunto to wit, to A certaine office, Chap. 2.

Execute his office faithfully, Chap. 3.

The people, chap. 4.

Examination, chap. 5.

Consent (only) to a man fit for the place, chap. 6.

By whom it must be: by the eldership, Chap. 7.

The manner how, by laying on of hands, chap. 8.

The Discipline of the Churches, the order that God hath prescribed in his words, for the ruling of the same, cap. 1.

The offices and officers of which are to be considered.

The calling.

how it must be by the ordination.

Simple by the elders, chap. 10.

Particular, the officers & officers, chap. 11.

Elders, chap. 12.

Doctors, chap. 13.


Overseers, chap. 15.

Servants, chap. 16.

Distributers, chap. 17.

Be the parties: Pastours, Doctors, and Elders, chap. 18.

compound the Synode, chap. 19.

calling, wherein it concerneth the elders, chap. 20.

placing and displacing, chap. 21.

placing and suspending, chap. 22.

Suspention, cap. 18.

Excommunication, cap. 19.
February 1696.

<table>
<thead>
<tr>
<th>Full Moon the 8 d. at 4 morn.</th>
<th>New Moon the 22d. at 3 night.</th>
<th>First Quarter the 29d. at 6 n.</th>
</tr>
</thead>
</table>

**Observations**

Seven Stars South 40 m. part 3 a night, and sets 54 m. part 1 in the morn.

In this Month will happen a notable configuration of the Stars, and divers opposition very considerable.

Lion's Heart South 27 m. part 11 a night, and 40 m. part 6 in the morn.

Great Dog-Star South 43 m. part 7 at night, and sets 14 m. part 12 at night.

Vix. An Opposition of Mars and Mercury, of the Sun and Mars, Jupiter and Mercury, all from Virgo and Piscis — And Mars by his retrograde Motion comes out Virgo into Leo — Hence we may judge, Whereas Mars comes out of Virgo into Leo it signifies the marching of Armies, or an Army out of one Country into another — And it would not be amiss if I should say, out of some Countries or Country under Virgo into another under the Doms of Leo.

Several Reports from beyond Sea is also intimated hereby. And whereas there are 3 Oppositions from Virgo and Piscis, it signifies Lovis and D trident to such Countries as are under those Constellations of Heaven.
THE CHALLENGE FOR OCR...

THE

Firste volume of the Chronicles of England, Scotlande, and Irelande.

Conteyning,
The description and Chronicles of England from the first inhabiting unto the conquest:
The description and Chronicles of Scotlande, from the first originall of the Scotor's nation, until the year of our Lord 1571.
The description and Chronicles of Irelande, likewise from the first originall of that Nation, until the yeare. 1547.

Faithfully gathered and set forth, by Raphaell Holinshed.

AT LONDON,
Imprinted for John Harrison.
FOR MORE INFORMATION

• EEBO: eebo.chadwyck.com

• EEBO-TCP:
  • www.bodleian.ox.ac.uk/eebotcp
  • www.textcreationpartnership.org
  • @OxfordEEBOTCP

Restrictions will be lifted on 25,000 Phase I texts from 1 January 2015