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## DOCUMENT A

Samuel Beckett, *Endgame* (1958), faber & faber

*Bare interior.*

*Grey Light.*

*Left and right back, high up, two small windows, curtains drawn.*

*Front right, a door. Hanging near door, its face to wall, a picture.*

5 *Front left, touching each other, covered with an old sheet, two ashbins.*

*Center, in an armchair on castors, covered with an old sheet, Hamm.*

*Motionless by the door, his eyes fixed on Hamm, Clov. Very red face.*

*Brief tableau.*

10 *Clov goes and stands under window left. Stiff, staggering walk. He looks up at window left. He turns and looks at window right. He goes and stands under window right. He looks up at window right. He turns and looks at window left. He goes out, comes back immediately with a small step-ladder, carries it over and sets it down under window left, gets up on it, draws back curtain. He gets down, takes six steps (for example) towards window right, goes back for ladder, carries it over and sets it down under window right, gets up on it, draws back curtain.*

15 *He gets down, takes three steps towards window left, goes back for ladder, carries it over and sets it down under window left, gets up on it, looks out of window. Brief laugh. He gets down, takes one step towards window right, goes back for ladder, carries it over and sets it down under window right, gets up on it, looks out of window. Brief laugh. He gets down, goes with ladder towards ashbins, halts, turns, carries back ladder and sets it down under window right, goes to ashbins, removes sheet covering them, folds it over his arm. He raises one lid, stoops and looks into bin. Brief laugh. He closes lid. Same with other bin. He goes to Hamm, removes sheet covering him, folds it over his arm. In a dressing-gown, a stiff toque on his head, a large blood-stained handkerchief over his face, a whistle hanging from his neck, a rug over his knees, thick socks on his feet, Hamm seems to be asleep. Clov looks him over. Brief laugh. He goes to door,*

20 *halts, turns towards auditorium.*

**CLOV** (*fixed gaze, tonelessly*): Finished, it's finished, nearly finished, it must be nearly finished. (*Pause.*) Grain upon grain, one by one, and one day, suddenly, there's a heap, a little heap, the impossible heap. (*Pause.*) I can't be punished any more. (*Pause.*) I'll go now to my kitchen, ten feet by ten feet by ten feet, and wait for him to whistle me.

30 (*Pause.*) Nice dimensions, nice proportions, I'll lean on the table, and look at the wall, and wait for him to whistle me. (*He remains a moment motionless, then goes out. He comes back immediately, goes to window right, takes up the ladder and carries it out. Pause. Hamm stirs. He yawns under the handkerchief. He removes the handkerchief from his face. Very red face. Glasses with black lenses.*)

35 **HAMM**: Me — (*he yawns*) — to play. (*He holds the handkerchief spread out before him*). Old stancher! He takes off his glasses, wipes his eyes, his face, the glasses, puts them on again, folds the handkerchief and puts it back neatly in the breast pocket of his dressing gown. He clears his throat, joins the tips of his fingers.) Can there be misery — (*he yawns*) — loftier than mine?

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40 No doubt. Formerly. But now? *(Pause.)* My father? *(Pause.)* My mother? *(Pause.)* My...  
dog? *(Pause.)* Oh I am willing to believe they suffer as much as such creatures can  
suffer. But does that mean their sufferings equal mine? No doubt. *(Pause.)* No, all is a –  
*(he yawns)* –bsolute, *(proudly)* the bigger a man is the fuller he is. *(Pause. Gloomily.)*  
And the emptier. *(He sniffs.)* Clov! *(Pause.)* No, alone. *(Pause.)* What dreams! Those  
forests! *(Pause.)* Enough, it's time it ended, in the shelter, too. *(Pause.)* And yet I  
45 hesitate, I hesitate to... to end. Yes, there it is, it's time it ended and yet I hesitate to –  
*(He yawns.)* – to end. *(Yawns.)* God, I'm tired, I'd be better off in bed. *(He whistles. Enter*  
*Clov immediately. He halts beside the chair.)* You pollute the air! *(Pause.)* Get me ready, I'm  
going to bed.  
**CLOV:** I've just got you up.  
50 **HAMM:** And what of it?  
**CLOV:** I can't be getting you up and putting you to bed every five minutes, I have  
things to do. *(Pause.)*  
**HAMM:** Did you ever see my eyes?  
**CLOV:** No.  
55 **HAMM:** Did you never have the curiosity, while I was sleeping, to take off my glasses  
and look at my eyes?  
**CLOV:** Pulling back the lids? *(Pause.)* No.  
**HAMM:** One of these days I'll show them to you. *(Pause.)* It seems they've gone all  
white. *(Pause.)* What time is it?  
60 **CLOV:** The same as usual.  
**HAMM** *(gesture towards window right):* Have you looked?  
**CLOV:** Yes.  
**HAMM:** Well?  
**CLOV:** Zero.  
65 **HAMM:** It'd need to rain.  
**CLOV:** It won't rain. *(Pause.)*  
**HAMM:** Apart from that, how do you feel?  
**CLOV:** I don't complain.  
**HAMM:** You feel normal?  
70 **CLOV** *(irritably):* I tell you I don't complain.  
**HAMM:** I feel a little strange. *(Pause.)* Clov!  
**CLOV:** Yes.  
**HAMM:** Have you not had enough?  
**CLOV:** Yes! *(Pause.)* Of what?  
75 **HAMM:** Of this... this... thing.  
**CLOV:** I always had. *(Pause.)* Not you?  
**HAMM** *(gloomily):* Then there's no reason for it to change.  
**CLOV:** It may end. *(Pause.)* All life long the same questions, the same answers.

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## DOCUMENT B

### John Locke, *An Essay Concerning Human Understanding* (1690) Book II: *Of Ideas*, Chapter XXVI: *Of Cause and Effect, and Other Relations*

(<https://ebooks.adelaide.edu.au/l/locke/john/181u/B2.26.html>)

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- 3. Relations of time.** Time and place are also the foundations of very large relations; and all finite beings at least are concerned in them. But having already shown in another place how we get those ideas, it may suffice here to intimate, that most of the denominations of things received from time are only relations. Thus, when any one says
- 5 that Queen Elizabeth lived sixty-nine, and reigned forty-five years, these words import only the relation of that duration to some other, and mean no more but this, That the duration of her existence was equal to sixty-nine, and the duration of her government to forty-five annual revolutions of the sun; and so are all words, answering, How Long? Again, William the Conqueror invaded England about the year 1066; which means this,
- 10 That, taking the duration from our Saviour's time till now for one entire great length of time, it shows at what distance this invasion was from the two extremes; and so do all words of time answering to the question, When, which show only the distance of any point of time from the period of a longer duration, from which we measure, and to which we thereby consider it as related.
- 15 **4. Some ideas of time supposed positive and found to be relative.** There are yet, besides those, other words of time, that ordinarily are thought to stand for positive ideas, which yet will, when considered, be found to be relative; such as are, young, old, &c., which include and intimate the relation anything has to a certain length of duration, whereof we have the idea in our minds. Thus, having settled in our thoughts the idea of
- 20 the ordinary duration of a man to be seventy years, when we say a man is young, we mean that his age is yet but a small part of that which usually men attain to; and when we denominate him old, we mean that his duration is run out almost to the end of that which men do not usually exceed. And so it is but comparing the particular age or duration of this or that man, to the idea of that duration which we have in our minds, as
- 25 ordinarily belonging to that sort of animals: which is plain in the application of these names to other things; for a man is called young at twenty years, and very young at seven years old: but yet a horse we call old at twenty, and a dog at seven years, because in each of these we compare their age to different ideas of duration, which are settled in our minds as belonging to these several sorts of animals, in the ordinary course of
- 30 nature. But the sun and stars, though they have outlasted several generations of men, we call not old, because we do not know what period God hath set to that sort of beings. This term belonging properly to those things which we can observe in the ordinary course of things, by a natural decay, to come to an end in a certain period of time; and so have in our minds, as it were, a standard to which we can compare the several parts
- 35 of their duration; and, by the relation they bear thereunto, call them young or old; which we cannot, therefore, do to a ruby or a diamond, things whose usual periods we know not.

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**5. Relations of place and extension.** The relation also that things have to one another in their places and distances is very obvious to observe; as above, below, a mile distant  
40 from Charing-Cross, in England, and in London. But as in duration, so in extension and  
bulk, there are some ideas that are relative which we signify by names that are thought  
positive; as great and little are truly relations. For here also, having, by observation,  
settled in our minds the ideas of the bigness of several species of things from those we  
have been most accustomed to, we make them as it were the standards, whereby to  
45 denominate the bulk of others. Thus we call a great apple, such a one as is bigger than  
the ordinary sort of those we have been used to; and a little horse, such a one as comes  
not up to the size of that idea which we have in our minds to belong ordinarily to  
horses; and that will be a great horse to a Welchman, which is but a little one to a  
Fleming; they two having, from the different breed of their countries, taken several-  
50 sized ideas to which they compare, and in relation to which they denominate their great  
and their little.

**6. Absolute terms often stand for relations.** So likewise weak and strong are but  
relative denominations of power, compared to some ideas we have at that time of  
greater or less power. Thus, when we say a weak man, we mean one that has not so  
55 much strength or power to move as usually men have, or usually those of his size have;  
which is a comparing his strength to the idea we have of the usual strength of men, or  
men of such a size. The like when we say the creatures are all weak things; weak there is  
but a relative term, signifying the disproportion there is in the power of God and the  
creatures. And so abundance of words, in ordinary speech, stand only for relations (and  
60 perhaps the greatest part) which at first sight seem to have no such signification: v.g. the  
ship has necessary stores. Necessary and stores are both relative words; one having a  
relation to the accomplishing the voyage intended, and the other to future use. All  
which relations, how they are confined to, and terminate in ideas derived from  
sensation or reflection, is too obvious to need any explication.

DOCUMENT C



*Waiting Room with snowdrift, Michigan central Station, 2008.*  
Digital chromogenic print scanned from film negative, 57 x 45 in.  
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