

## William Scott's Translation from Du Bartas' *Sepmaine* [with text]

**Abstract:** William Scott's poetic treatise *The Model of Poesy* (c. 1599, now edited by Gavin Alexander and published in 2013 by Cambridge University Press) is followed in British Library MS Add. 81083 by the same author's translation from the first two days of Guillaume de Saluste Du Bartas' *La Sepmaine* (1578). The translation illustrates many of the principles discussed in the *Model*, and was evidently at the front of Scott's mind as he wrote the treatise. In addition, it is a valuable new resource for students of Renaissance translation, divine poetry and Anglo-French literary relations. This article offers a critical edition of Scott's translation with an introduction that examines why Scott chose to translate Du Bartas, assesses the translation's relation to the *Model*, and analyzes Scott's translation practice (especially his use of Simon Goulart's commentary and marginalia).

William Scott's *Model of Poesy* (c. 1599) is a major new source for understanding Elizabethan attitudes to poetry. The *Model* is a systematic description of poetry consciously written within a tradition that includes Aristotle's and Horace's poetic treatises as well as near-contemporary works like Julius Caesar Scaliger's *Poetices libri septem* (1561) and Philip Sidney's *Defence of Poesy* (1595). The treatise begins by defining poetry as an art of imitation, then provides an enumeration of its different kinds (heroic, pastoral, tragedy, comedy, satire and lyric), and a discussion of the four qualities of good verse (proportion, variety, sweetness and *energeia* or 'forcibleness').<sup>1</sup> Gavin Alexander's recent edition (Cambridge, 2013) highlights the value of Scott's analysis of all the elements of poetry 'from the nature of representation to the rules of versification', his 'commitment to relating theory to contemporary practice', and his ability to make sense 'of what English writers are doing now: Scott is at the same time the most scholarly and the most relevant of English Renaissance critics'.<sup>2</sup> For all of these aspects of Scott's critical significance --- his thoughts on how poetry represents the world, his views on English

versification, his desire to relate theory to practice, his vision of how form and subject-matter cohere and, above all, his contemporaneity --- the treatise's essential counterpart is Scott's English translation of 'Le Premier Jour' and 'Le Second Jour' from Guillaume de Saluste Du Bartas' *La Sepmaine* (1578), which are found immediately after the *Model* in the sole manuscript witness, British Library MS Add. 81083. Folios 1r-49v contain the *Model*, followed by the translation from folios 51r to the final surviving leaf, folio 76v. This edition of the translation allows readers to see how Scott's work with Du Bartas illuminates and is illuminated by the *Model*, as well as being a valuable addition to the corpus of early responses to the most celebrated French poet in early modern England and Scotland.

The treatise and translation are of a piece. The dedication to Scott's uncle George Wyatt before the translation tells us that both works were written during the same summer vacation: Alexander (on whose research this article relies heavily throughout) argues that both treatise and translation were substantially written and/or completed between 28 June and 8 October 1599 (pp. xxx, xxxvii and 248). The *Model* refers to Du Bartas or his English translator Josuah Sylvester twelve times in total. Scott knows Du Bartas' early poems *L'Uranie*, which reports the poet's encounter with the Christian Muse, and the six-book epic *Judit* (both first printed in *La Muse Chrestienne* (1574)). He has also read *La Sepmaine* (1578) and Sylvester's translation of the first six sections of *La Seconde Semaine*, printed as *The Seconde Weeke* (1598). His translation from *La Sepmaine*, a poem that re-tells the creation of the world using the first chapter of Genesis as its framework, examines how poetry can synthesize natural philosophy and divinity, a technique that Scott identifies as Du Bartas' key literary innovation:

this heroical kind [of poetry] handles sometimes natural knowledge and philosophy by way of discourse or narration [...] In this kind last in time but first in worthiness is our incomparable Bartas, who hath opened as much natural science in one week, containing the story of the creation, as all the rabble of schoolmen and philosophers have done since

Plato and Aristotle. Indeed methinks what [the Italian Protestant theologian] Jerome Zanchius, that sound deep divine and refiner of true natural knowledge (drawing all to the touchstone of truth), in his most divinely philosophical writings hath discussed and concluded Bartas hath minced and sugared for the weakest and tenderest stomach, yet throughly to satisfice the strongest judgements. (20.9-10, 12-21)

Scott's response belongs alongside those of other well-educated contemporary readers of French such as Edmund Spenser, Gabriel Harvey, George Peele and the Anglo-Saxon scholar William Lisle. In common with them all, Scott reads Du Bartas as a divine poet who opened up new possibilities for Protestant poetry.

In this and other regards Scott's translation is a practical demonstration of the principles outlined in the *Model*. The decision to translate in rhymed hexameter couplets with medial caesurae that mirror Du Bartas' alexandrines corresponds to Scott's comments on heroic or epic verse:

for the clothing of this heroic invention: for your style, it must be rich and high, and then your verse must be hexameter (called *heroical* as most proper to this kind) because by the length thereof and kind of measure or feet the dignity and majesty is maintained (according to Aristotle), and when you come to more busy and troubled matter this verse is more capable of forcibleness and vehemency. And this stateliness and gravity is as well seen in our vulgar kind of hexameter as in the ancient (75.17-24; see also 61.29 and p. 206)

In the previous paragraph Scott refers to the formal division of texts into books and chapters, using Virgil, Du Bartas' *Judit*, Spenser's *Faerie Queene* and Sidney's *Arcadia* as examples of texts 'very conveniently parted and cut into members, having a kind of completeness every part in itself' (75.13-15). This sensitivity to poetic macrostructure shows up in the Du Bartas translation through Scott's use of marginalia to demarcate individual topics within each Day that identify the poem's larger structure, and fulfils *La Sepmaine's* potential as a commonplace book in verse.<sup>3</sup> This

allusion to Du Bartas comes shortly after Scott criticizes Sylvester's translation of *La Seconde Semaine* for the translator's forty-line invocation at the beginning of 'Eden' (72.34-73.3; see *Seconde Week* A6v-7r): by contrast, Scott, aware of how authors 'join the proposition and invocation together, as Homer and Bartas' (73.3-4), supplies interpolations of four lines only at the start of each Day that are blended into his translation (see i.13-16, ii.31-34 and 45-48). Just before this reference Scott quotes from his translation of the Proem to 'Le Second Jour':

And as Bartas saith: waste not your precious time and gifts in wanton argument [...] Let everyone resolve as divine Bartas doth, after a worthy reproof of heathenish-conceited and loose poets:

Or tout tel que je suis, j'ai de tout destiné  
 Ce peu d'art et d'esprit que le ciel m'a donné  
 À l'honneur du grand dieu, pour nuit et jour écrire  
 Des vers que sans rougir la vierge puisse lire.

For me (all as I am) I constantly decree  
 The small skill and small gifts that heaven affordeth me  
 To turn to God's high honour, always to indite  
 In such phrase as chaste virgins shall therein delight.

Truly a resolution becoming a modest, virtuous mind.

(71.36-37, 71.41-72.11; cf. ii.27-30 below)<sup>4</sup>

The cluster of references in this section indicates that Scott had his translation, specifically the beginning of his 'Second Day', at the front of his mind while composing this passage, plausibly because he was writing it concurrently. As well as reading the principles that inform his translation, we can also see how his work as translator informs the treatise.

Choosing to translate Du Bartas created the ideal conditions for such a literary symbiosis. It also extended Scott's close adherence to Philip Sidney's example. Scott would have seen the

reference that Du Bartas makes in 'Babilon' (1584) to 'world-mournd *Sydney*, warbling to the *Theames* | His swan-like tunes' (Sylvester (1598), F6v (second register)), and probably knew of, even if he had not read, Sidney's own, now-lost translation, which was most likely from *La Sepmaine*.<sup>5</sup> The pairing of Sidney and Du Bartas is found elsewhere, such as in *Sir Thomas Smithes Voiage and Entertainment in Rushia* (1605), a work describing an embassy to Russia in which Scott participated (Alexander, pp. xxiii-iv). It must have been apparent by 1599 that Sidney's translation, which had been entered in the Stationers' Register back in August 1588, was not about to be printed as translations by five other writers were entered between 1591 and 1602. Scott's translation is a sustained attempt to realize Du Bartas in English following Sidneian principles that reinforced the high value placed on divine poetry within a Horatian understanding of poetry's need to teach, move and delight. Just as the *Model* is 'in many ways a commentary on *The defence of poesie*, adopting its basic theory, filling in its gaps, interrogating and weighing its sources, glossing and elaborating its difficulties' (Alexander, p. liii), so the translation explores and fulfils the possibilities of following Sidney's example in translating divine poetry.

Another reason for believing that Scott conceived of the treatise and translation as parts of the same project is that the translation helped Scott to present himself to the *Model*'s dedicatee Sir Henry Lee as a capable student who was suitable for professional employment. 'It is important that the manuscript given to Lee contains both the *Model* and the Du Bartas, since they combine to demonstrate Scott's linguistic abilities (French, Latin, Italian, some Greek) as well as his intellectual power and Protestant commitment' (Alexander, p. xxi). When Scott came to the Inner Temple after spending time at university, probably Oxford (pp. xx, xxx), he entered the literary milieu where Du Bartas was most widely read, translated and imitated in the 1590s before Sylvester's 1605 translation greatly expanded Du Bartas' English readership.<sup>6</sup> Though there are no traces of intertextuality between Scott's translation and any other English version, Scott could have read the anonymous 1595 translation in rhyme royal of *The First Daye of the Worldes Creation*, a text reminiscent of other literary productions at the Inns of Court, like John

Davies' *Orchestra* (1596), but antithetical to Scott's translation in its light, almost playful, tone.

John Hoskins, whose *Directions for Speech and Style* Scott knew, is a candidate for the authorship of a prefatory poem by 'I. H.' to that translation.<sup>7</sup> Back in 1589 another lawyer, Robert Ashley, had produced a Latin translation of Du Bartas' *L'Uranie*. Certainly the literary circle in which Scott moved would have nurtured his interest in Du Bartas' poetry, both as a theoretical example and as a text deserving a fresh English translation, and such readers could have recognized that the treatise and translation were valuable contributions to contemporary poetry.<sup>8</sup>

### The Translation

Scott's translation helps us to appreciate the enthusiasm for Du Bartas in Elizabethan England. 1599 falls within a transitional period in Du Bartas' popularity. His works were well-known among those who could read French poetry in places like Edinburgh, London and Kent, but it would be another six years until Sylvester's translation made the whole poem available in English. The *Model* describes Du Bartas' appeal in unparalleled detail as an author of divine humanist epic poetry that drew together different fields of learning into a single poem, and the translation is a wholly original attempt to replicate the poem's grandeur in English whilst retaining every detail of its factual content. Scott translated the 766 lines of 'Le Premier Jour' of *La Sepmaine* and at least the first 656 lines of the 1160-line 'Second Jour'. While we cannot know how much more Scott translated, there was certainly more than has survived (Scott quotes from translated lines just five lines after the end of the surviving text, lines ii.661-62 in the French, at 67.10-11 in the *Model*) and a putative five hundred lines to finish his 'Second Day' would have completed a work that is in good proportion to the *Model*.

*La Sepmaine* narrates the creation of the world according to Genesis 1, updating the scriptural account in light of sixteenth-century natural philosophy. The 'First Day' begins with an invocation to God for the success of the poem and translation (ll. 1-16 in Scott's translation) then establishes the principle of creation *ex nihilo* ('this ALL was once vnbuilte, and was once

builte' (20)) by an eternal God's design (17-35) along with refutation of atheist denials of God's agency (36-69). After a description of the Trinity and God's creative agency (70-123), Du Bartas offers a series of metaphors of the world created by God (124-83). The image of God as architect leads into a description of the world's creation, beginning with matter being formed from chaos (184-293). We learn that God created a single (294-339), finite (340-57) world which will be destroyed on the Day of Judgement (358-411), and that the world was created in stages (412-43) beginning with light (444-95) which also brought night (496-541). The poet then turns to describe the creation of angels and their rebellion (542-615) which leads into a meditation on Satan's power (616-71) and benevolent angels (672-759), whom the poet addresses in a brief conclusion (760-71).

The 'Second Day' begins by criticizing vain, heathen writers and invoking God again (1-48) and then describing the formation of elements from the chaos and their interaction (49-120). The four elements are introduced in turn (121-52), and the poet considers their natures, such as how they cause change (153-233). The poet describes how each sits above or below the others in more detail (234-375) then turns to the different regions of air and their meteorological effects (376-424), including antiperistasis (the clashing of different regions, 425-69), vapours (470-81), mist and rain (482-531), snow and hail (532-545) and the winds (546-609), and then fiery phenomena (610-59), including thunder. In the remaining section of 'Le Second Jour' for which Scott's translation does not survive, the poet describes other weather effects, including lightning and rainbows, before launching into a digression criticizing France for not recognizing such occurrences as omens for the depraved state of the nation. After a brief description of fire, the section concludes with a long meditation on the constitution of the heavens.

The poem's structure is simple to follow because, like other early translators of Du Bartas, Scott provides marginalia that pick out the different topics covered. This choice is consistent with Scott's emphasis on logic and natural knowledge in the treatise. It also shows one

way that the French edition that Scott used shaped his translation practice. That edition, as Alexander explains (p. lxxxii), appears to be a 1588 edition of *La Sepmaine*: Scott quotes a line ('La nuit peut tempérer du jour la sécheresse', 55.37) only found in Chouët editions (i.499; Holmes *et al.*, II, 212) of 1588 and later. The insertion of 'T'ay' in the line 'Or tout tel que ie suis, T'ay du tout destiné' (fol. 42r, l. 24; French edition ii.27) may indicate that he worked from the 1588 edition, in which this line has no 'J'ay', but later saw a 1582 or 1593 edition which does; alternatively, Scott could have added the word himself, having noted that the line was hypometrical.<sup>9</sup> Either way, Scott must have used a Chouët edition, which means that he would have read Simon Goulart's marginalia and commentary.

Goulart was a Protestant minister and theologian who knew Du Bartas personally and produced a commentary, found in most French editions, that unpacks the non-fictional information in the poem: he praises Du Bartas' 'fitting and vnaffected stile' in his 'infinite and excellent tracts of all the parts of Philosophy, either rationall, naturall, or supernaturall, Physike, Law, Politike, Military and Oeconomike Science, as well in Cities as in Fields'.<sup>10</sup> Scott uses Goulart as an authority on the poem's argument, often following his summary word for word, and applies his marginalia to his translation concisely, closely and independently. Scott may even have written the annotations into the scribal manuscript himself (see below for discussion). Scott's strategy from the very start is to provide shortened versions of Goulart's marginalia, which usually summarize whole verse paragraphs. However, he splits them up into separate notes and provides new ones to show the logical development within and between paragraphs. The first notes establish a method: 'Le poëte inuoq Dieu' (1588, A2r) becomes 'Invocation' (i.1), and 'Le monde n'est pas eternal, & n'a pas esté fait à l'aduanture, ny pour estre eternal ains a esté créé auec le temps par la puissante sagesse de Dieu' (A2v-3r) becomes three consecutive notes in Scott: 'The wordle not eternall' (i.17-18), 'Not bye chance' (i.21) and 'But by Gods worde together with tyme' (i.25-26). Scott then takes the phrase 'obiection des Atheistes' (A4r-v) from



Goulart's longer note (i.36-37), and expands his note by providing his own annotations that explain that the lines that follow (42-70) provide eight answers to their objections.

Notes that summarize the top level of the argument are typically from Goulart (e.g. 'But one wordle' (i.310), from 'Il n'y a que vn monde' (B4r)) whereas small notes that follow pointing out individual reasons (i.320 and 324, responding to 'deux raisons' (B5v)) are Scott's. Likewise topic words like 'Resurrection' and 'Judgement' (i.396 and 402, condensed from a single Goulart note (B7v)) or 'Snowe' (ii.532) and 'Thunder' (ii.644, E11v and F8v) are Goulart's, but incidental notes highlighting similes (e.g. 'A stage' (i.152), 'A booke' (i.156)) are original to Scott. To take another example: 'Diuerse opinions touchant le temps de leur [i.e. des Anges] creation' (C2v) becomes a short note 'Angells when created' (i.548) followed by three numbered opinions and 'The poets resolution' (l. 554, a phrase original to Scott that he uses elsewhere, e.g. i.484). The combination of key points taken from Goulart plus Scott's indication of reasons is found throughout the Second Day too, e.g.: 'tout ce qui se faict se prent de la matiere premiere' (D7r) becomes 'All made of somethinge' (ii.153) with the 'Reason' (164) in the next paragraph. Scott's annotations are wholly consistent with Goulart's but also represent an independent application of logical reasoning to the text in order to reveal the structure of Du Bartas' paragraphs.<sup>11</sup>

Goulart's work has a direct impact on Scott's vocabulary. The dictionary that Scott is most likely to have used is Claudius Hollyband's *Dictionarie of French and English* (1593), since Scott correctly translates numerous words which he could not have found in *Huloets Dictionarie* (1572) or Baret's *Alvearie* (1573) but which do appear in Hollyband, often using the same word that Scott does; these include 'pipeurs' (ii.13 in the French, 'guilefull'), 'defriche' (ii.37, 'ridde'), 'bluettes' (ii.279, 'flakes'), 'lingot' (ii.265, 'vre') and 'gonfanons' (ii.431, 'flags').<sup>12</sup> Goulart's commentary, however, is a greater influence on Scott's vocabulary, for Scott exploits it to enhance an English reader's awareness of the natural science in *La Sepmaine*. The commentary is printed between sections of the poem, such that the poem and its notes are often on the same or

following page. Scott regularly uses, or at least provides readings consistent with, Goulart's notes (especially sentences beginning with the phrase 'Le poete veut dire', 'the poet wants to say') to de-code classical references. Within a translation that usually sticks closely to each half-line of the French, Scott only has to substitute individual words to highlight the real-world significance of particular phrases and classical allusions. Commenting on the second line of 'Le Premier Jour', for instance, Goulart observes that the word 'Neptune' often represents the sea ('Ci apres en diuers endroits le mot de Neptune se rencontre & se doit prendre pour la mer' A2v), and Scott accordingly translates 'Neptune' as 'Seas sou'reigne'. Similarly, 'Latone' (A10v, Goulart 'la terre') becomes 'this earth' (i.149); 'Mars' (D7v, 'la guerre') becomes 'battell' (ii.180); and 'Phœbus' (D1r, 'la vigueur d'esprit, dont les poetes sont espris') becomes 'muses' (ii.23).

Scott offers a consciously Goulartian reading of *La Sepmaine* without necessarily borrowing directly from the commentary. Other readings like these may show Scott taking inspiration from Goulart's notes, especially when he makes distinctive word choices, such as translating 'notes' as 'Abbreuiats' (i.171, Goulart has 'abreuiatures' (A12r)) and 'ambroisie' as 'meate immortal' (i.681, 'viandes' (C7v-8r)). These and many other examples show Scott and Goulart drawing on a common fund of knowledge: that Memphis is in Egypt ('de Memphe' (i.165) translated as 'Egiptians' (i.170; cf. 'd'Egypte' (A12r)), that Leucippus was an Epicurean ('Leucippe' (i.314) 'LEVSIP, the Epicure' (i.319), 'Epicure' (B5v)), that the Cumaean virgin is a sybil ('vierge de Cume' (i.616), 'SIBILS brest' (i.621) 'Sibylles' (C4v)), that Laïs was the name of a courtesan (ii.215, 'brothell filth' (ii.222) 'putain' (D10r)), that Scopas sculpted the Mausoleum ('le Mausole' (i.448, cf. i.450), 'SCOPAS MAVSOLVS tombe' (i.453) and Scopas (B10r), cf. *Model* 34.13-15), and that 'breuvage achelois' (ii.56) is 'water' (ii.64, 'de l'eau' (D3r)). Scott also offers independent readings that depart from the French to anglicize French-specific references: 'MEDWAYE' and 'THAMES' replace references to the rivers Rhone and Ticino (ii.190, cf. French ii.183), a Frenchman becomes a 'fickly trauiler' (ii.218, cf. French ii.211), and the alphabet gains

two letters in Scott's translation to recognize the use of *k* and *w* in English only ('vingt et deux' (ii.255), 'twyse-twelue' (ii.262)).

The *Model* is the other indispensable text for recovering Scott's principles for translation. In the passages already quoted and elsewhere in the treatise, Scott's critical prose provides a sharp lens for reading his translation: for example, when Scott quotes a couplet from the end of his translation of the First Day (i.766-67, 63.28-29) within a discussion of caesuras he primes readers to judge how successfully he follows his own principles:

At the least it would be most upon the last syllable of a word, yet sometimes for variety (which is ever to be attended of the poet) it is graceful to place it in the former of a many-syllabled word, as to my ear the last of these two verses sounds best:

I fear to tire myself | | if at first I proceed

With too great journeys' has- | | ty unadvised speed. (63.23-29)

The translation was not necessarily transcribed second, even though it appears after the *Model* in the manuscript. Alexander (p. lxxiii) points to the ruled vertical margins which cease towards the end of the *Model* and are found in the translation as evidence that the translation was written out second; however, the translation was written using a different, thicker paper stock from the translation and the presence of small capitals throughout the surviving section of the translation may indicate that slightly more care was being taken there than in the treatise (pp. lxxiii and lxxv). That either text could have been transcribed first at least implies that both were written at a very similar time.

Also informative about the translation's origins is the preface to George Wyatt, printed in the Cambridge edition (pp. 247-48) and so not included here, which speaks of the poet as an 'vnequall Interpreter', and that 'yf you shall finde in anythinge this version faithfull and worthe acceptance, you would take it in that parte to be Bartas, the Prince of Poets his owne message'. Scott's self-criticism of his translation as being tainted by haste, carelessness and ignorance is a

conventional profession of humility, and such modesty from a nephew to his uncle suits the domestic setting within which the translation was probably produced. Especially when compared to the contemporary printed translations of William Lisle and Josuah Sylvester, Scott's translation has the air of being a more meditative and private reading of Du Bartas' epic. Since translations by Sylvester and others were in print and in progress, Scott's translation may have been written and revised with manuscript circulation only in mind. By making a text of the translation more widely available now, this edition is particularly intended for use by readers of the *Model* whilst also presenting a new resource for studying Anglo-French literary relations, and for understanding the interrelation between poetic theory and translation practice in the English Renaissance.

### **Editorial Principles**

William Scott's translation of 'Le Premier Jour' and 'Le Second Jour' from Guillaume Du Bartas' *La Semaine* (1578) is found in British Library Add. MS 81083, folios 51 to 76. For a detailed description of the manuscript, see Alexander's textual introduction (pp. lxxii-lxxxii). The text offered here is a semi-diplomatic transcription that tries to represent the appearance of the manuscript, and therefore retains lineation and indentation, with all marginalia presented on the right-hand margin (these notes are formatted so that each line of a note is aligned to one line of text; cases where this presentation is misleading are noted). Catchwords are omitted, but are recorded in annotations where they differ from the body text. Double hyphens ("=") are silently replaced by single hyphens, ampersand by 'and', and fossil thorns are transcribed as 'th'. Italics are used for letters supplied within words when superscript letters are lowered and contractions expanded (w<sup>ch</sup>, th<sup>l</sup>). Punctuation follows the manuscript; in various places in 'The First Day' (e.g. i.12, 143, 357) I have retained full points which are struck-through with two diagonal lines, possibly to indicate deletion. On a few occasions I have amended the manuscript text for sense and noted the original reading in an annotation.

I offer editorial insertions in brackets at all places where text has been lost due to water damage, particularly from folio 72 to the final surviving leaf. In the places where Scott's reading cannot be reconstructed, I provide editorial assistance for following the surviving text by offering my own metrical translation of the French, attentive to any manuscript markings that do remain. These editorial translations, which are clearly marked as insertions, follow Scott's vocabulary and style as closely as possible, and also draw on Goulart's commentary and Sylvester's and Thomas Winter's English translations for plausible readings. Conventions for dealing with missing text are:

- [text]                      editorial insertion where illegible or lost characters can be identified from context
- [text]                      editorial insertion offering a new translation of the French where manuscript text has been lost
- [... ]                        missing characters that cannot be identified from context (one dot per character)

Like Alexander's notes in the original spelling edition of the *Model*, the critical apparatus distinguishes between 'scribal' and 'authorial' corrections; that is, between changes made during the process of transcription, and later, authorized corrections.<sup>13</sup> The argument for describing later corrections in the translation as 'authorial' is not quite as substantial as it is for the *Model* because the insertions are fewer, smaller and mostly supply missing words or amend orthography and punctuation (there may be more insertions of this last kind than the annotations record). However, there are enough later corrections following the practice found in the treatise to support applying Alexander's principles for the treatise to the translation. Examples of authorial revision include: 'fume' replacing 'vapour' (ii.649) to avoid repeating a word used in the next line (see Alexander p. lxxxi for a similar change of 'forme' to 'nature'), addition of parentheses (e.g. i.13, 60 and 641; cf. *Model* 7r, l. 19 and 12r, l. 15), and some evidence of revision to improve the

accuracy of the translation (e.g. ‘a’ to ‘the’ (ii.430)). Two other characteristic interventions suggesting authorial involvement are amendments to the spelling of the final word in a line to ensure that ear rhymes are also eye rhymes (e.g. i.272, 748-49 and ii.325), and apparent corrections of the tendency in the scribal transcription to write ‘too’ as ‘to’ (see note to i.271). These authorial corrections could either be in Scott’s hand or that of a second scribe (a left-tilted ampersand (i.633, cf. p. lxxix) is particularly suggestive that the authorial hand in *Model* is also found in the translation). In either case, these changes deserve to be treated as authoritative, as do the titles and marginalia added later. The marginalia look to be in Scott’s hand: the notes appear to be written in the same compact hand as the extra lines inserted in the *Model* (especially 20r, and also 34r; cf. ‘vncerteine’ (34r) and ‘vncerteyne’ in the marginal note on 59r (i.376)), and one note gives the word *antiperistasis* written in Greek, a language which Scott’s scribe could neither read nor write (Alexander, pp. lxxix-lxxxi). These similarities strengthen the case for believing that the process of transcription and revision of both parts of the treatise happened together. Such evidence of authorial revision confirms that, although the translation as we have it is incomplete, the manuscript does, nonetheless, contain a finished work.

The First DAYE of the first WEEKE of WILLIAM  
SALUST LORDE DU BARTAS

[53r]

- O Thou *that* guid'st the course of the flame-bearinge spheares;  
The waters fomye bitt, Seas sou'reigne, *thou that* beares;  
That mak'st the Earth to tremble; whose worde onely byndes,  
And slackes th'vnruly raynes, to thy swifte postes the wyndes;  
5 Heaue vp my soule to thee, my spiritts dull refyne,  
And, with a curious skill, enrich this worke of myne;  
O father graunte to me, that in a gracious phraze,  
To all posteritye, the wordles Berth I maye blaze;  
10 Graunte me, *thou* mightye God, that in my verse I maye,  
The diuerse, and choyce wares of this wordles shopp display;  
Graunt in his foreheade I, thy Puissance maye reade;  
That leadinge others right, my selfe maye rightlye treade.  
And graunte this forraine Prize, (High God) I, weakling, maye  
Vnto our coastes transporte, the readye, though rough waye;  
15 Yf fraught to heaue bee, errors pathes diuerse wyde,  
Thy spiritt Gale, and Pilot, my barke dryue and guyde.  
Always the Ayre was not enviroind bye the Fyre;  
Nor were, eternallye the floodes guirte by the Ayre;  
Nor from all tymes, the waters were the Earthes wett Quilte;  
20 But all this ALL was once vnbuilte, and was once builte;  
Not *that* blynd chance could make the moates, *that* partlesse frye,  
From so harsh discord Notes, yeeld soe sweete harmonye;  
(As rauinge DEMOCRIT, did, dreamingly, defyne)  
But *that* firme-fast decree, from out the mouth deuyne,  
25 That once will worke wordles fall, did once giue wordle his pryme;  
Not after or before tyme, but att once with tyme,  
I meane tyme vndistinct; for courses of the dayes,  
Monthes, seasons, ages, yeaes, at first were, are always  
Measured bye starrs daunce, and stopp when their dauncing staves.  
30 Nowe then before all Tyme, Matter, Forme, Place had being,  
God althing was in all, and all in himselfe seinge,  
All spiritt, without lists, and limits, passion-free,  
All light, invisible, chaungelesse, immortall hee  
Pure wyse and just and good, sole God now reigned in rest,  
35 Sole God, vnto himselfe, himselfe the Inne and Guest.  
Why asks the Atheist then, what great affayres effect  
This lone gods hand and harte, when wants their workes object;  
How he could spend his tyme, and how his care employe,  
Duriinge (which all exceeds) that first Eternitye;  
40 Since to so deepe a wysedome, soe great powerfulnessse,  
Then lasye vnemployde to sitt, nought suteth lesse  
Know then (blasphemous wretch) before this WHOLE was pight,

Invocation

Argument

Translator.

The wordle not eter-  
nall

Not bye chance

But by Gods worde  
together w<sup>th</sup> tyme[53v] God eternall and  
discrib'd.Objection of Atheis  
me.

Answer. 1.

- God made an hell, to plague the peeuish peruerse wight,  
Whose malapart blynde sence vnto account would call,  
45 To judge his most just workes, the WISDOME ETERNAL.  
    What shall the Carpenter without his timber staye? 2.  
The weauer without webbe? The Potter without claye?  
And must selfe-workmans, maker, Almightye, All-wyse,  
Without this fraylest stuffe, his verye being leese?
- 50      Shall hawtye SCIPIO vouch, as prooffe taught verity, 3.  
That least of all he is alone, when none is bye?  
And shall not god selfe good, (O heauens mans madnesse see?)  
Liue from sad troubled thoughts, liuinge from companee?  
    Why? shall PRIENNAES glorye, Græcian wyzarde saye; 4.  
55 That all his goodes flye with him, as he flyes awaye?  
And shall that God, in whome vnualued treasures lye,  
Without wordles pelfe, be pinch'd with hard necessitye?
- God neede not quitte himselfe, to take delight elsewhere, 5.  
Nor neede of others begge, whoe in himselfe doth beare
- 60 Tydes of sweete riches, whence he, (Ocean like) castes out, [54r]  
A thousand seas (in bountye) all the wordle about  
    Before the wynde did breath or fish in water breede, 6.  
The wandringe Moone had hornes, or earth retourn'd her seede,  
Our God, our Souereigne Kinge, lact not his firme delight;
- 65 His glorye he admir'd, his Iustice, and his Might;  
His prouidence, his goodnes were the Objects brought,  
Euermore to employe his highe and holy thought.  
    Or farther, soe maye be, contemplatinge, he vewed 7.  
The great Idea, Type, and Moulde of this Rounde Rude
- 70      Nor was he solitarye, who did still abyde, 8.  
With Sonne and holye Ghost, whollye accompany'de; The Trinitye  
For from before all tymes, without Mother or seede,  
The father of this Whole, he did begett and breede,  
I meane that Sonne, Worde, Wisedome that, Eternallye,
- 75 Hath as his Fathers Essence, Essence full as hye;  
From these two doth procede their common Grace and Might,  
The holye Ghost, their Loue; In essence one aright;  
In person yet distinct; of whome the Dietye,  
Doth happilye subsiste from all Eternitye,
- 80 And makes of three vnite, one Essence threefold-one.  
    Soft, soft my modest pen, and let this taske alone, Vnsearchable.  
To sounde soe soundesse seas; beware, wade not too farr;  
Flye this CHARIBDIS gulph, and that huge Rock CAPHAR;  
Where manye shippes, that toke Reason for their star-guide,
- 85 Haue shipwrack made, ere they haue rune out halfe their Tyde;  
But whoe assuredlye, this gulph will passe beside,



Wyse, take thou head, and doe not in the rough sea ryde  
 But beare vp with the shore, and faith for mayne-sheat take,  
 Thy Pilot be Gods spiritt, thy Pole the Bible make,  
 90 How oft the sharpest witts this seelye wordle abuse,  
 And make men this safe sprite, for Patron theirs refuse,  
 Whil'st of a pure chast vergin they forsake the threde  
 Blynde guides, themselues with others theye in Mazes leade.  
 Within the sacred leaues of eyther Testament,  
 95 A man can hardlye fynde an other Argument,  
 Whereof the search soe paynefull, sence soe deepe and hye,  
 Where knowledge soe imparts, or errors soe implye;  
 The face of this bright sonne my feeble eyesight banisheth;  
 And in this deepe discourse my sence dispersed vanisheth,  
 100 Of my too blunt conceipte the tender adge abated is;  
 And euen twixt my lippes in abortyue speach amated is.  
 Now this high Trinitye, (which rather I adore,  
 Then pryde too farr into, and hurt my selfe the more)  
 In th'Infinitenes of a Nothing, fram'de this ROVNDE,  
 105 That fayre, and great, and rich, and full of Craft profounde,  
 Doth beare imprinted in the whole and euerye parte  
 His Makers bewtye, Bountye, Greatnesse, and his Arte;  
 His bewty, bountye, greatnes, arte, that sett a barre  
 To Godlesse, doggish mouthes, least thei blaspheme too farre.  
 110 Clyme, whoe so list, the scaffolde of the vpmost skye;  
 Ouer the wordles walls, he that list, Ambitiouslye,  
 Lett leape; and lett him, that in arrogance doth trace,  
 Behold of great Iehoue the glorye face to face;  
 And contrare, he that will, his noblest cogitations  
 115 Lett snaile-like, creepe on mudde, and earths base habitations,  
 Contemplating obscurelye, this the lower frame,  
 That therein quite he burye the Creators name.  
 For me I will my verse, mou'd with a stay'd regarde,  
 Diuinely-humane slyde a longe the midmost warde,  
 120 As one that justly feares least heauenly lampes hot raye  
 My waxen winges, præsumptuous, bringe to just decaye,  
 Or sinckinge in seas sands, or wallowinge in earthes myre,  
 I, base should leaue to assaye those awefull Cyrclles hyer,  
 Well pleaseth me to take this rounde and fayre Engyne,  
 125 As mirroure of the glorye of the face deuyne;  
 Well pleaseth me greate God, appareld, to beholde  
 In this wordles suite, the signe of vertue manifolde;  
 For if the piercinge beames, that from the sunne doe passe,  
 Dazell and dimme those eyes, that dare his brightnes glasse;

Bye fayth to be em-  
braced.

[54v]

All created of nothings

The modestye of the  
Poet.

[55r]

The wordle a glasse  
to see God in.

- 130     Whoe can the flashinge cleare, and glorye of Gods face,  
 Amidst the cristall heauens, in his weake sence embrace?  
 Who dares presume to seeke the Maker other where  
 Then in his worke, that doth his lyuely Image beare?     An Image.
- 135     For he, whome grosser sence of man cannot conteyne,  
 Doth in his workes, himselfe, as visible make playne;  
 His vertues touch our handes, are of our pallats tasted,  
 Are with a sacred breath into our nostrills blasted;  
 He howerlye talkes with vs, hauinge Interpreters  
 The stinted motions of the star-bespangled spheres;
- 140     Rightlye this Whole is called a schoole, where God doth make  
 Dumme lectures of his glorye, for the simples sake,  
 It is a Crane, whereon we by degrees maye ryse,  
 Euen to the sacred chambers of Brond-bearinge skyes.  
 This wordle Gods gorgeous Burse, displayed and set to sale,  
 145     Where publick he setts forth his rich wares to vs all,  
 It is a bridge, where ouer wyde, and soundelesse seas,  
 We dauntelesse maye transporte to vnkende mysteryes;  
 This wordle is a clowde, through *wh*ich his beames doth beare,     A clowde.
- 150     Not the tyme poynetinge spowse of this Earth sweetly fayre  
 But that light of our lyfe, whose All-out-facinge face     [55v]  
 Doth through the blackest nights darck thicknes shining trace  
        This wordle is Gods fayre stage, whereon his glorious Might,     A stage.  
 His Prudence Iustice, Loue, and his deepe skills insight  
 As Actours playe their parts, and euer more and more
- 155     Doe force most leaden myndes aboue heauen ryse and soare.  
        This wordle is Gods great booke, wherein he doth imparte,     A booke.  
 In capitoll great letters, his admired Arte;  
 Where each worke is a page, and each effect of his  
 Is as one Character, whose fayre draught perfect is;
- 160     But we like trewand boyes, within the schoole, in steade     Mans negligence  
 Of studye of the Artes, doe vayner studyes reade;  
 Our childes eyes the velom wondrously beholde  
 Florish'd with flowredeluce, and leaues gaye trim'd with golde;  
 Soe noe whit liketh vs to looke in, and discerne
- 165     The excellent contents, where lernde Nature doth lerne  
 The dullest grosse concepts, *that* some God must appeare,  
 To stablish his firme lawes to our Rounde citey here;  
 Nor is this difficulte, nor neede we seeke to growe,  
 Skilfull in ragged hands, It needeth not to knowe
- 170     The Turck-characterye, the Egipcians straunge purtraits,  
 The Hebrewes-Puncts, the Greekes confus'd Abbreuiats;  
 The sauage southern folke, the Tartar still remouinge,  
 The scithian barbarous, th'Arabian most vnlouinge,

- 175 The skillesse Infant, and the old man darck of sight,  
 Maye here in good sorte reade though rude vnletterd quight;  
 But who takes fayth, for spectacles to his dimme eyes  
 Passeth from hight to hight the limitts of the skyes;  
 And doth first mouer of these motions apprehende,  
 Most plausibly he reads things that his knowledge mende.
- 180 All thus, by fayth inlightned, feruentlye, I earne  
 Of this wordles ample booke, the sacred text to lerne;  
 That next his infancy, his other ages shewinge,  
 Playner I maye vewe God, by this ALLS playner vewinge.
- 185 This admirable worke-man did not tye his thought  
 To some Imaginarye plott of worke forethought,  
 Founde out with much a doe, nor farther did he chuse  
 Anye more auncient wordle, which he had neede to vse,  
 To modell out this one, as does the maister wrighte  
 Of some great buildinge, who before his hand be pight  
 190 Vnto his charge, makes choyse of some greate frame and fayre,  
 Whose costlye matter, cuninge worke ar equall rare;  
 And if one onelye buildinge he shall misse to fynde  
 Whole, vniforme, and fayre; he patterns, in his mynde,  
 Of one the front, anothers pillers he compares,
- 195 And in the third he markes the wyndinge stately stayres;  
 Thus ouer all he goes, chusinge each seemeliest thinge  
 And after twentye patterns makes his one buildinge;  
 But hauing naught, sauinge a NAUGHT whereby to frame  
 This WHOLE; the cheif of this fayre worke, th'ETERNAL NAME,  
 200 Without farr ranging, without sweatinge toyle or payne,  
 Creats the ayre, heauen, earth, and this lowe flowinge playne,  
 All as the quickninge sunne, without leauinge his spheare,  
 Adorns with bewteous wreath's the springe tyme of the yeare,  
 And without trauell, getts with child our common dame,
- 205 And from a farr renueth the face of this fayre frame.  
 The power and the will, the desire and effect,  
 The worke and the designe of soe great Architect,  
 All March one selfe same pace; All vnder his lists raunge  
 Steadfast in his decrees, his counsells neuer change.
- 210 Howbe't in this then Nought, did not both at one tyme,  
 The matter and rich formes perfection shewe their pryme;  
 But as the Pirat, who his shippinge doth præpare  
 To take on salter regions, (as cheif lord) his fare;  
 For thinkinge on his worke, prouides great heapes of trees,  
 215 Corde, canvas tuns of Iron, barreles of pitch puruayes,  
 And after all assembled, tree to tree is ioynde,  
 Of these boords makes the prore, of those the poope behynde;
- Faith
- [56r]
- The wordle made with  
out patterne
- Without Labour.
- Gods will and act  
one.
- [56v] The Matter first

The rest for hatches hewes, as industrie, and arte,  
 Direct and guide his eye, his toole, his hande, his harte;  
 220 Euen thus the Almightye wyse, before he went about  
 To bewtifie this wordle, did from his mouth cast out  
 I wote not what sweete worde, that heaped in one masse,  
 All what the heauen doth nowe in his wyde armes embrace,  
 Onely the diffrence this, ship-wrights fynde readye wrought  
 225 The matter of their worke; but God made all of Nought,  
 Then fittes and finish'd it, thus for a worke soe hye  
 He needed neyther subject, helpe nor industrie  
 This former wordle was then, a bottomles wyde deepe,  
 An hodge-podge not distinct, an indigested heape,  
 230 A forme that had noe shape, a bodye ill compact,  
 A chaos all confus'd; a stack that was ill stact;  
 Where all the Elements pell-mell together lye,  
 The moyst complayninge, how it lodgeth with the drye,  
 The rounde with that is sharpe, the hote with that is cold  
 235 Harde with the softe, high with the lowe in one heape rold,  
 The bitter with the sweete; breife while this warr did last  
 The heauen was in earth, the earth in heauen plast,  
 The earth, ayre, fyre were all mix'd in the water colde,  
 The water, fyre, and earth, the ayre in one did holde,  
 240 The ayre, fire, water, with the earth; the earth it mett  
 With water, fire, ayre, for the Thunder thrower yett,  
 Great MARSHALL of this hoste, did not ordring direct  
 To euerye one his quarter; Nor the heauen was dect  
 As yett with flaminge bronds; the sweete enameld playnes  
 245 As yet shed not their odours; nor the skaled traynes  
 Had cutt the liquid floodes; nor had the featherd flightes  
 Breath'd forth into the ayre, their shrill complaynts and sighes.  
 All wantinge bewtye was, without order or light  
 And all mishapen was, without motion or spright;  
 250 The water was not water, nor the fire yett fire,  
 The earth was not the earth, nor was the ayre the ayre;  
 Or if one, happely, in such a worlde coulde see  
 The substance of the earth, ayre, fire or of the sea,  
 The ayre was without light, the fire was without heate;  
 255 The water was not cold, nor earth had his firme seate;  
 Imagine shortlye such an earth, as fruitelesse vayne,  
 Is without herbe, or tree, or hill, or dale, or playne;  
 A heauen not azure dyed, nor bright transparent seene,  
 Not boss'd with flames as yet, had vaulted, wandring beene;  
 260 Then fullye thou conceyu'st, what manner earth this was,  
 And what a heauen, whiles yett, twixt them such warr did passe;

Chaos discribed.

[57r]

The earth and heauen which (as I maye) I meanely singe,  
Not what they were, but what they were not reckoninge.

This was not then the worlde, but that first matter mett,  
265 As twer the orchard-nurserye, confus'dly sett  
With plants of this fayre ALL; an Embrion that should  
In sixe dayes formed bee, and brought to perfect mould;  
I saye this sottish lumpe, disordrouslye confus'd,  
Was like the flesh, within the mothers wombe infus'd  
270 All without forme, till in tyme, by degrees it growes [57v]  
Proportioned to fingers, forehead, eyes, mouth, nose,  
Here waxeth longe, here rounde, and here doth largely spredd;  
By litle thus and litle man is fashioned;  
But this by settled course of Nature selfe doth make,  
275 Things loathsome, dead, vnmade, lyfe, forme, perfection take,  
When that worlde neuer had his first hard fauour lost,  
If great Gods powerfull Worde from his mouth had not past,  
And spowted as it were, into his members dead,  
I wote not what lyue Soule, that quickt his corps of leade.

280 The palpable black darcknes of th'Egiptian night  
The sad Cimmerian shades, eclipsinge cheerfull light  
The grosse dark vapour of the dread Infernall pitt,  
Or if ought thou imagine darker, blacker yett;  
That was the sable vayle, of this deepe sullen face,  
285 Whil'st euerye where confusion in this heape did trace;  
All things maynteyned broyles; and this rebellious stack,  
It selfe, seditious, had brought it selfe to wrack,  
Assone as it was made; if Gods vertue profound,  
(Shed in the body of this ENGINE goodlye rounde)  
290 Had not like Masticke soulderd, fast and sweetely knitt  
The wyde wast Ocean floodes, the heauen, earth, and ayre flitt,  
That heer ranne tumblinge, as disordred Chance did swaye,  
And stroue the new-bred Nature, with their stryfe to slaye.

Looke howe the sage sound Sprite, in his mynde hammeringe,  
295 On some rare lern'd deuse, that may immortall springe,  
Mid'st troopes, att boord, in bed; all daye in euerye place,  
Discoursinge his discourse, he makes his worke his chase,  
Euen thus the Spiritt of God seemes for a recreation  
Vpon this flootinge lumpe to make his Nauigation;  
300 Nor did their other care within his brest abyde; [58r]  
(Yf to the Diuine Essence care maye be apply'de;)  
Or as the charye foule, that stryues to hatch and breede,  
As well her Naturall, as her adopted seede,  
Closely broodes on her eggs, and by a lyuely heate,  
305 Her tender chicken from that yellowe-white doth gett;

Gods spiritte moued  
vpon the waters

All in such Guise Eternall Gods All-makinge Sprite,  
 Seemes couch vpon this deepe, and by a parents might  
 To euery part a secreete vertue to inspire  
 Of one vntidy heape, to make one FAIRE ENTYRE  
 310 For there is but one ALL, that clasps all in his rounde, But one wordle  
 Whose superficies hath, noe midle, end, nor bounde;  
 Nor is more worlde then this, whose vtmost arched spheare  
 Lets nothinge it beyonde, saue NOUGHT it selfe appeare;  
 Since if that Hebrewes Chief (who blessedly expounded  
 315 Gods sacred lawes in schole, on mountayne OREB founded)  
 Had not assur'd that God, by his all able might,  
 Finish't, with in sixe dayes, all dyinge substance quight,  
 Reasons selfe would beate downe, those straunge worlds innovacions,  
 Whereof LEVSIP, the Epicure, laide sand foundations;  
 320 Sith if Nature conteyne more, other worlde then this, Reason. 1<sup>a</sup>.  
 The water and the earth of that which hyer is;  
 Downe to the lower worlde would drawe, and sinck straight waye;  
 And to the former CHAOS all agayne would swaye;  
 On thother syde thou must betwixt these worlde surmyse, 2<sup>a</sup>.  
 325 Some voyde and vacant place, where their round Engines ryse,  
 And fall, and turne about, yet in their neighbour race,  
 The one nor lets the other, nor jogs from his place  
 But loe all bodyes are soe strait linckt one to one  
 That noe voydnes can be, and for this cause alone  
 330 The beare from pierced vessell can by noe meanes flye, [58v]  
 Vnlesse a vent be made, that ayre may straight supplye;  
 For this the bellowes eke, whose breathinge place is shutt,  
 Cannot be stretched out; for this the water putt  
 Within the close stop'd viall, freeseth not with colde;  
 335 Nor will the gardiners pott, if ayre may take no holde  
 His water streames disperse; for this the siluer sourse,  
 Within the holowe pipe, that makes his slauish course,  
 To Nature violent, vp to the clowdes doth runne,  
 So much doth Natures selfe all voydnes hate and shunne.  
 340 Nowe as God made one worlde, Natures most perfect frame; Not infinite  
 Soe bonds and bounds of tyme, and place he gaue the same;  
 As willing his diuinitye should onely bee  
 All infinite in tyme, boundlesse in quantitee;  
 And sure heauen cannot bee vnmeasurably greate, Reason. 1<sup>a</sup>.  
 345 Sith as it measures tymes, it selfe it selfe doth meate;  
 Nor is the worlde immortall, sith in euerye parte, 2<sup>a</sup>.  
 By diuerse stronge assaults, it feeles deaths direfull darte;  
 Sith its beginninge of its ende doth certifie 3<sup>a</sup>.  
 And sith all things belowe, change perish instantlye.

350 Goe GRÆCIAN wizarde then, affirme the heauen to bee  
 Compos'd of some fiftē-Essence; speake sophistickelee,  
 That in their all round bodyes, man can neyther see  
 Beginninge, nor yett ende; that death, goe argue yee,  
 Doth, and doth onely, loe his Tyrannye subdue  
 355 That with the siluer starre doth monthlye over-vewe;  
 Nor shall such feeble prooffe of paradoxe soe vayne,  
 From fatall finall ruine this worlde ought restrayne.

Objection  
 Answered.

One daye the cliffs shall, tumblinge, to an heape reuolue,  
 And hawtiest hils, (for feare) shall once melt and dissolue;  
 360 The heauens them selues shall ryue, and most subjected vales  
 Shall prouwdlye swellinge ryse, and make the hills their dales;  
 The waters shall drye vp, and if, in any floode  
 Some moyst chance to appeare, it nought shalbe but bloode;  
 The sea shalbe a flame; the whales, (for drought) shall stande,  
 365 And bray, with horred noyse, vpon the broylinge sande;  
 The clearest of noonedaye shalbe as pitchie night;  
 A rusty vizarde shall ore-maske the heauens face quight;  
 Vpon the brightest stars, the seas dull selfe shall trace;  
 The sunne shalbe content to sitt in Moones blacke place;  
 370 Those lampes them selues shall fall; breifly confusion, night,  
 Tempest, and crashinge noyse, death and astounding fright;  
 Shall fill and spill all things, and the revengefull Ire  
 Of the accusinge judge, shall make all death desire,  
 And all this ALL nought but a pile of flame shalbe,  
 375 As whilom it appearde wholly a floatinge sea.

Doomes daye certeyne

[59r]

But out alas on yow shamelesse, incredulous,  
 Whoe in your daye-bookes dare, discouer, and discus  
 The yeare, the month, the daye, which shall eternallye,  
 Of yeares, of monthes, of dayes shutt vp the gate on hye;  
 380 Of which euen but the memorye setts me in swowne,  
 Deprives my corps of strength, my reason doth confounde;  
 Your bold and lyinge hands the counters doe mislaye,  
 And reckon cleane awrye; blynde gropinge yow assaye,  
 Amid'st night-coseninge dreames, the secreete things to fynde,  
 385 Close shutt vp in the cofer of the ETERNALL MYNDE,  
 Whose onely hand doth hold the hammer, and the weight;  
 Who keeps the Calender, where in red letters pight  
 The month and daye are seene; who will soe swiftly flye,  
 That he'el be sooner seene, then foreseene of mans eye  
 390 Then, LORD, then shall it bee, when thy sonne, onely deare,  
 (That seemes in frayler flesh apparel'd to appeare)  
 Shall glorious discend from starrye vaulted skye,  
 With thousande winged bandes of souldiers him fast bye,

The hower vncerteyne

[59v]

In his triumphall Carr, with lightninge hemmed rounde,  
 395 By mercye and by justice drawn euen to the grounde.  
 Then shall the bodyes, whome the swallowinge floodes haue heald, Resurrection  
 Whome vnder marble prowde, the earth hath longe conceald,  
 Those whome the fire to ayre hath spersed; and those whose tombes  
 Are nought but rauening birds, and beasts deuowringe wombes,  
 400 Then shall these all aryse, and at their call each one,  
 Shall take his proper corps, and shall before Gods throne,  
 (Who absolute sits iudge at this greate last assyse) Iudgement.  
 Heare finall doome of death or lyfe to them aryse;  
 Th'one fyndes him gracious myld; the other arm'd with Ire  
 405 That bles'd, this curs'd; in heauen that, this lyues in Hell fire.  
 O gracious thou on earth, that for our sakes did'st come  
 And bar'st of ROMAN IVDGE the balefull bloodye doome,  
 O be thou, when thy Angels their last trumpets sounde  
 From East to West, from North to South and all arounde,  
 410 Shall summon this greate WHOLE soe neare its fatall ende,  
 Both Iudge and Aduocate, my Plea, and doome to mende.  
 The neuer dryed springe of Gods great skill and might,  
 Seemes like the mother BEARE, to deale and worke aright,  
 Which after thirtye dayes, with in some dread darke place,  
 415 Brings forth a loathsome lumpe, without lyfe forme or face,  
 And after liketh it, till she haue fashioned;  
 His feete, his rendinge pawes his neck, his ougly heade  
 Thus of a formelesse monster of a lumpe soe loath'd  
 Her trauaile makes this creature in good forme be cloth'd;  
 420 For by his breath God makinge, within this voyd wast, [60r]  
 An heape confusedly hote, cold, drye, and wett in hast,  
 At leysure he this lowe worlde, seuerd from the hye,  
 And by degrees, apart drewe hote with hote to lye;  
 The solid firme with firme he made together holde;  
 425 The moyst ranne to the moyst, the colde vnto the colde;  
 Within sixe dayes thus God, the cuninge workeman made  
 Heauen earth, and all what soe heauen earth within them had;  
 Not that he could not perfect, without pawse or staye,  
 What was begonne, mans mansion, and in one selfe daye,  
 430 People the ayre with foule, the heauens with flames besparke,  
 The sea with fish replenish, with beasts this wilde parke;  
 But bye imployinge soe much tyme, arte, industrie, Reason. 1.  
 To build this pallace fayre for mans posteritye,  
 Whiles yet man was not made, God shewes how much he doth,  
 435 In care, regarde his happinesse, and his good both;  
 When nowe he hath him made, and by his promise fast,  
 A thousand thousand tymes his riches he hath past;



This learnes man, in his worke, to imitate him, wyse, 2.  
 And not of hote desire, to stroye good enterprise,  
 440 In rash and headlonge sorte; but with a patient mynde;  
 To walke with sober heede, and still to looke behynde,  
 To worke and still respect, with softe and surest care;  
 For things once finish'd well, soone enough finish'd are.  
 O father of all wysedome, sett with light aboute, The light first made  
 445 What should from this confusion formest single out,  
 Yf not the simple essence of the cheerefull light,  
 Without which bewtyes selfe seemes loose her bewtye quight?  
 For TIMANTH shoulde in vayne his dread CYCLOPS haue made,  
 ZEVX his PENELOPE, PARRASE his curtayne drawde  
 450 APPELLES his fayre VENVS, if the worldes greate Eye [60v]  
 Had not shone, that their rarenesse we might see theirbye  
 In vayne the EPHESIAN Temple CTESIPHON had fram'd,  
 SCOPAS MAVSOLVS tombe, GNIDOS the phare soe fam'd,  
 In vayne, in vayne they had employ'de their arte soe rare,  
 455 And spent their industrie in buildinge workes soe fayre,  
 Yf the obliuious vayle of that Eternall night,  
 Had still remayn'de to smother soe fayre woonders sight.  
 The wright that vndertakes a royall buildings frame,  
 What doth he sooner thinck, then how to make the same  
 460 Commodious lightes and wyndowes, that the sunne each daye,  
 Wheelinge about the earth darte in his lightsome raye,  
 And make the fyne conveyance, and ambitious arte  
 Openly to appeare in all and euerye parte;  
 Now be it that Gods spiritt mou'd and stird a space,  
 465 Vpon the boylinge Seas all-healinge vtter-face,  
 Till fire did issue thence (as when with hostile greete  
 Two clowdes by contrare wyndes, together forc'd doe meete,  
 Vnder the broylinge Crab, and by their furious shocke  
 The ayre incens'd at midnight makes light flames thence flocke,)  
 470 Or be it when God by pece-meale did resolue this heape, 2.  
 From forth the fire he made the subtill light to creepe;  
 Or that he did a rounde-aboute bright clowde create; 3.  
 For one whole daye, this darke masse to illuminate;  
 And after sabled it to wrappe with black the cleere,  
 475 (In setled course) of this and th'other hemispheere;  
 Be it that flaminge bronde, though not such as is nowe, 4.  
 Which nowe doth guild earths face, did then his brightnes showe  
 Or that he did make shine some other lampe or light, 5.  
 On this earths skowlinge browe, with water masked quight,  
 480 That rowlinge still aboute by course did cause the daye, [61r]  
 On vndistinguis'd climates of this gulph to staye;

As nowe our brightest torch amid the heauen doth beare  
 In glorious burninge throne, his all-enlightninge cleare;  
 How euer; he noe sooner sayd, The light be Made, The Poets resolution  
 485 But all this tasse was streight vnto perfection draw'de,  
 And, lightned with the beames of this soe bright a flame,  
 His dull apparell lefte, and this more fayre did claime.  
 Bright brond, thou sacred torch, be to thy maker deare, Lights benefitte  
 That banishest anoyance, greife, and night, and feare,  
 490 Thou lampe of this great ALL, all truth and light vnfoldinge,  
 The just affright of theeues, Mirrour all bewtye holdinge,  
 The great syres eldest childe, all good and goodly fayre;  
 Sith Gods cleere-sighted eye hath judged the soe rare;  
 Sith he thy proper maker, in his sacred lyne,  
 495 Will not, (soe modest is he) thy whole praise defyne.  
 But sith that pleasure neuer doth soe kyndly please, Night.  
 When, without discontinuance, we plunge all in ease;  
 Sith thence that lande feeles onely, true and happie peace,  
 That longe hath borne wars fire-bronde, and feales nowe release;  
 500 And sith the LYDIAN swans whitenes seemes farr more fayre,  
 When neighborde to black crowes, by them they foyled are;  
 The great wright of this wordle ordeyned, in due torne,  
 The night should daye succede, succeded by the morne,  
 The night should moderate the drought and heate of daye,  
 505 Should moysten our parch'd ayre, and fatt our tilled claye;  
 The night our trauaile charmes, makes tedious labours cease;  
 Doth burye all our care, and setts our myndes at ease  
 The night doth, by her drowsy softly-soringe wynges,  
 Dull silence on the worlde, and secure quiet bringe;  
 510 And softly doth infuse a calme and sweete repose, [61v]  
 Into the tyred limm's of what soe lyfe enioyes;  
 Sweete night; without thy sweete refreshment, mans fraile lyfe  
 Were but an earthly hell, where carke, and care, and stryfe,  
 Where toyle, and couetize, and euen a thousand kyndes  
 515 Of deaths, would dayly racke our bodyes and our myndes;  
 The night bereaues vs of that maske and feyned cheere,  
 Wherein by daye disguis'd, on worldes stage we appeare,  
 And shewes vs as we bee; fayre night, its thou dost bringe  
 That sheapeheard swaynes are equall happie with the kinge,  
 520 Poore man like rich, the straunger like inhabitant  
 The judge like him arrain'd, the learned like ignorant,  
 The Lord like to his slaue, the foulest like the fayre;  
 For in nights pitchie vaile, all things like suted are;  
 The vicious wretch condem'd vnto eternall taske,  
 525 To digge and delue for that, for which still misers aske,

- And who in fire and smoake be foyled, doth dispose  
 The sulphur of our hartes, the night giues them repose;  
 He that in tedious toyle, doth lugg by riuers syde,  
 And striues his fraughted bark to drawe agaynst the tyde;  
 530 That wadinge all in wett makes banckes resound with noyse;  
 Vpon his harder couch the night giues him repose;  
 He that his sythes sharpe teeth, with honye beawtyes feades  
 And poll's the fayre pied tresses of the flowrie meades,  
 The night giues him sweete rest, in wyues deare bosome setts,  
 535 Where he (noe present payne feelinge) past toyle forgetts;  
 Onely those nurselings deare of Poets sweeteste arte,  
 Whiles yett the nights dull winge colde moystnes doth imparte  
 To all this lower worlde, with pleasinge industrye  
 Are alwayes workeinge vp into the azure skye  
 540 And on their verses wings conductinge, high make sore, [62r]  
 Those gentle hartes, that deine to reade their verses ore.  
 Euen nowe I was attendant, when the clocke should smight Transition  
 The last hower of the daye, and formost of the night,  
 To giue my trauailes ende; But on my Horryzon  
 545 The morne is skantlye vp, the day skantlye begon,  
 My labour eaketh still, for loe before myne eyes,  
 I see in squadrons march the armyes of the skyes;  
 Yowe Angells, whome yf God, in *that* first confus'd night, Angells when created  
 Made vnder name of heauen, or of that eldest light; Opinion. 1.  
 550 Or if yow tooke beginninge, with that flame that deckes 2.  
 The earth with face of gold, and heauen with stars bespeckes;  
 Or whether yow præceded in your happie birth; 3.  
 Longe tyme, the first creatinge of the heauen or earth;  
 How euer lists me not too obstinately stryue, The Poets resolution  
 555 For skill, that can to vs soe litle good deryue;  
 Whose subtill deepe skanninge can litle vs aduance,  
 Is lesse sure, and secure then modest ignorance;  
 Onely this firme I holde, that the Almightye arme  
 Once made yowe, and made yow immortall, without harme Their Nature  
 560 Faire, good, and free, and subtill; breife your essence such,  
 That from the fathers essence yow not differ much.  
 But as those gracelesse wights, whoe by their liefes high grace, Their fall.  
 Are sett aloft, and honored with highest place,  
 As those, all causelesse oft, into rebellion fall,  
 565 With drawe alleagiance, sowe sedition over all,  
 Till finallye themselues, with fearefull headelonge race,  
 Are tumbled to the lowest, aspiringe highest place;  
 All thus the rebell Angels, in fonde envye straue,  
 Agaynst the ETERNAL REST, that them their beinge gaue

- 570 Against his justest rule themselues (in vayne) they bande, [62v]  
 To reave of crowne and scepter his high heade, stronge hande;  
 But he that neuer is disarm'd of thunderboltes,  
 For such incendiaryes of prophane revoltes,  
 Thunders them to the ayre, or to some lower roome; Hell.
- 575 For Hell is euer there where God doth neuer come;  
 These people thus bewicht w<sup>th</sup> spite and insolence,  
 Haue gott the start of vs; for by experience,  
 They knowe howe farr heauen is from the infernall place;  
 Since bye ambitious fall they measur'd haue this space
- 580 And soe farr of it is, that Satans stubborne will, The Diuells malice  
 With this hard brunte is bownde, that he grows bolder still;  
 And still his curse grows worse; the lisard he is like,  
 That though thou breake him, and in sundery peeces strike,  
 His wounder still he threats, his rage doth more incite Agaynst God
- 585 Soe though he dyinge fall yett riseth his fell spite;  
 For since this fowle revolte, the blacke prince of the ayre  
 With God Almightye kinge, nor truce nor peace will beare;  
 But seekes his glorious acts to smother from the light,  
 To vndermyne his Church, and race his glorye quight,
- 590 Plottinge this bodye fayre, without an heade to bee,  
 And Pilotlesse this shippe, this goodly towne kinge free.  
 But soe securely lyes the majesty diuine,  
 Intrench't within stronge hold, that neyther Ramme nor mine,  
 Nor skalinge engynes, nor the bullet forc'd with fire,
- 595 Nor ought can hurt his hye impregnable rampire;  
 Yett when the Heade he cannot, he the limm's turmoyles,  
 The bodye when he spares the braunches he assailes;  
 The fouler for the birdes setts not soe many ginnes,  
 The fisher, for the fishe baytes not soe manye pinnes,
- 600 Nor hunter, for the wyld beasts layes soe manye snares, [63r]  
 To catch them in the deserts, walkinge vnawares,  
 As this malicious fiend hath plotts for to abvse,  
 And trappe those simple sowles, that still themselues seduce;  
 For with the sly glance of a faire eye he assayes,
- 605 To catch yonge boylinge bloodes, with siluer he betrayes  
 The wretched vsurer, and with one gracious looke  
 Of Princes fauour, makes the ambitious walke a crooke;  
 Those that this worlde and this worldes vainest pomps dispise,  
 He oft can doe to death with baytes of heresyas;
- 610 Yea euen the faith it selfe sometyme wrests as his grin,  
 The most deuoted sowles, to catch and kill therein;  
 The Impostars rage resembles caterpillers right,  
 That springe tymes fragrant bewtyes gnaws and eats vp quight,

Our fruitfull orchards spoyles, of their faire fruits increase,  
 615 And all this sweete doth turne to poysons bitternes.  
 Who can discerne the wyles, *that* Sathan weaues and hydes, Oracles.  
 The Prince *that* reignes in darke, who when he lusteth slydes,  
 Into those Idols, form'd of mettle, woode, and stone;  
 And their doth often truth, with lyinge mouth propone;  
 620 That DELPHOS Oracle, as Prophete can inspire  
 And fills the SIBILS brest with sacred and straunge fire;  
 That Israels last judge calls from forth his fatall place,  
 To prophesy Gods judgement, to their kings disgrace  
 That with a prophane furye can inspire his brest;  
 625 That is to LIBIAN Idoll Preist prophane invest;  
 Soe as he wondrously, oft shewes what shall succede,  
 And thus poore sowles inveagled doth in blyndnes leade;  
 Who can discerne his wyles, that makes a wande appeare, Miracles.  
 A wringinge serpent, and makes ÆGIPTS NILVS cleare  
 630 Be turn'd to red thick bloode; makes frogs and toades to creepe [63v]  
 By multituds to places whereas kings vse sleepe;  
 As he a spiritt is he sees and is vnseene  
 The plotts of greatest men and feeles though past sense cleene;  
 Their cheife desires, and from causes alike, doth frame  
 635 His judgement of th'effects, to bee one and the same,  
 Yee oft good honest sowles to make beleieue his slight,  
 The ablest sence and reason to extinguish quight,  
 And make the most discerninge in his snares to goe,  
 He blynds them by foretellinge what himselfe will doe;  
 640 For if wysemen, (though yett short dayes them prejudice  
 Sith all in one course springe and fade, (euen in a tryce)  
 And though mans leaden corps be greate impediment  
 To put that in effect, which his hart can invent  
 Yf man by mineralls, and by plants hidden force  
 645 A thousand thousand worthy and straunge workes enforce  
 Be-seeming Gods owne hande, who doubts but Sathan maye  
 Worke such conclusions oft, as make men mazed stayer?  
 Sith his longe lastinge dayes, by longe experience  
 Of everye simples vertue hath intelligence,  
 650 And sith his nimble spiritt hath noe clogg of claye  
 His greatest enterprises soone dispatcht to stayer.  
 Not that they haue the reignes, to runne and rage at will Their power limited  
 To wander here and there, as lust shall guyde them still  
 The worlde for to seduce, and as prowde conquerers  
 655 To tyrannise this bodye and this sowle of ours  
 For God restreyn's them cheyn'd in Irons of his just might,  
 Soe that he cannot stirr, one moment out of sight

To raunge abroad the feildes; by Gods pasport the Deuill,  
 With his false tongue seduc'd ACHAB (fonde kinge) to euill.  
 660 To pitch the feild, joine battell with that armye stoute, [64r]  
 That should from body fowle, his fowle sowle banish out;  
 By Gods free leaue and lycence Sathans power grewe,  
 When humble IOB he tempted, and his seruants slewe,  
 Ioyninge to losse of Goodes losse of posteritye,  
 665 And powred on his heade by heapes calamitye;  
 For the Eternall God sometymes to prooue and trye  
 The faith of his elect, their sufferinge con[s]tancye,  
 Sometymes to plunge more deepe those that in error joye,  
 The fiends disordred rowte setts free them to annoye,  
 670 To beate the anvill, and to prosequute, incensed  
 Those damnable attempts, in ADAM once commenced,  
 But as the back-slidde troupe's, in vnsound [c]onscience,  
 League with Tyrants fell, to worke the Saynts offence,  
 Contrare the harmelesse bands, that neyther doe aspire,  
 675 In pride to loftely, nor stoope to base desire,  
 With cheerefull readye mynde, continually obeye,  
 What soe diuine instinct moue, leade them to assaye;  
 Whose sacred high endeouours haue noe scope, nor ende,  
 But to defende Gods name, and his saints to defende,  
 680 In their firme fancye noe præpostrous thought takes place,  
 Their meate immortall is beholdinge of Gods face,  
 Their drinck the drops, distillinge from relentinge eye,  
 Of the meeke patient lambe, lost, found, and sett on hye,  
 And whereas man ambitious alwaye doth desire,  
 685 To adde scepter to scepter, Empire to Empire,  
 These contrar, modest to noe greatnesse aspire,  
 Their trauaile is there ease, their seruice is their hire;  
 For God noe sooner doth speake his will, his designe,  
 Noe sooner nods his heade, nay scarce doth call to mynde  
 690 Some enterprize of worth, whose through dispatch shall neede [64v]  
 The Angels to assist, by their greate power and speede,  
 But that these swyfte-sure Coursers enter their carreire,  
 Gods purpose to dispose; thus one from cristall spheere,  
 Darts through the ayre, swifte-flyes, swifte-flying, AGAR meets  
 695 And with a sugred speach, her banishment he sweetes;  
 An other hath the conduct of greate ISAACKS bande;  
 One IACOB dot[h] direct to IDVMEA lande;  
 An other, cunninge leech, makes TOBITHS feeble eyes,  
 To loose their thick darck scales, and vewe the azure skyes;  
 700 One rausht swiftelye flyes, in Nazareth doth noyse,  
 Howe by one mayde and mother both all mankynde joyes;

Good Angells

Their Ende.

Their seruice.

That this same mother-mayde, for mans saluation deare,  
 Her father, husband, brother, and her sonne shall beare;  
 That her blest fruitfull wombe shall *that* Bles'd one conteyne,  
 705 Who doth the worldes greate globe within his armes restreyne  
 An other in his zeale, industriouslye doth wayte,  
 To succour him in deserts, darke and desolate;  
 One hartens and exhortes him, in the bitter cuppe,  
 (Brew'd by his fathers wroth) mans trespasse to drinck vp;  
 710 An other tells the damsells, that, amazed, weende  
 Their Lords deare loued corps, cold in the tombe to fynde  
 That he lyues and is risen, one boldly doth informe,  
 Beyond all hope, that IOHN fore-runner should be borne  
 An other trewe reporter of greate Gods decree,  
 715 Tells ISRAELL'S sheepehearde, howe his feildes enlarged bee,  
 One in one minuts shorte, huge massacres doth showe,  
 On all the first borne sonnes, where MEMPHIS waters flowe  
 And ouer skips each howse, whose doores were sprinkled red,  
 And with Lambe bloode (the pledge of safety) ouerspred;  
 720 An other all at once, doth sickle downe and shocke  
 SANACHERIBS proud hoste, that does aboute SALEM flock  
 Whose rage and insolence ascendeth to the skye,  
 Matchinge their Idolls with IEHOVE, blasphemouslye.  
 Whose souldiers, newe made lords of all the Easterne powers,  
 725 Beseege soe streyt that towne, which onely trewe adores  
 Th'Incompatible God, that scarce a sparrowe maye,  
 Without their licence to the sacred [w]alls make waye,  
 And HEZEKIAS nowe, a wyse respectfull Prince,  
 Foreseinge his soe rich, soe fertill, faire Province,  
 730 Laide waste and desolate, his subjects prisoners made  
 His deare sonnes murdered, his daughters chast betrayde,  
 And miserably lefte vnder lew'de Tyrants force,  
 Yea euen a thousand blades to mangle his owne corse,  
 The alter without offringe, Temple ruined,  
 735 The censures without odors, God vnworshipped,  
 With ashes on his heade, with sack-cloth on his brest,  
 He sues to mighty God, him gracious to assist,  
 Who graunts his just sute, and his darts doth thundring throwe,  
 Vpon the furious squadrons of the heathen foe;  
 740 For while deepe sleepe possesseth their drowsy secure garde  
 Hem'd round aboute with fire, greate God *that* does regarde,  
 The army with a cruell, towne with clement eye,  
 Sendes forth a Florisher gaynst ASSVRS companye,  
 Whose two-hande, two-edg'd sworde doth hewe and cutt in *sunder*,  
 745 Att one sole blawe, whole troopes, and heape-meale brings them vnder;

[65r]

2. Kings. 19.35.

And bloody brandishinge, before nowe, nowe behynde,  
 Doth passe a thwarte the armye swiftelye as the wynde;  
 Nowe hands resigne to feete, but loe their flight too slacke,  
 T'avoide the strookes that flye vpon their flyinge backe;  
 750 There might yowe see, (and yett not see the murthringe arme) [65v]  
 Greate sholes of murdred bodyes to their last home swarme,  
 As when the wynd[e]mill gryndes, yow see sailes turne aboute,  
 But see not where the wynde flyes in the sayles or out;  
 The dawne, in motley gabbardine, scarce chac'd awaye  
 755 Browne night from LIBAN toppe, and gaue her place to daye,  
 When loe the watchfull Iewes, from Cytadell, espie  
 Nynscore fyue thousand sowles of Ethnicks slaughtred lye  
 All in one heape, and all in an amazement stande,  
 To see a murdred crewe and not a murthringe hande.  
 760 O tutors of the saynts, stronge garde of mans weake harte,  
 His counsellors, his posts, his Heralde that doth darte  
 His wreckefull stormes and tempests on the insultinge rockes,  
 Yow that heauens will to earth, earths woorckes to heauen vnlock  
 Too farr I prosequute your nimble-winged flight,  
 765 And hauinge vndertaine a voiage of greate weight,  
 I feare to tyre my selfe, if att first I procede,  
 With too greate journeyes hastye vnaduised speede,  
 Sith he the Travayler, that earne for good intent,  
 To see the Lands and lawes of all the continent;  
 770 Thincketh the first dayes journey he hath finish'd well,  
 If he haue past the limitts of his natyue cell.

Conclusion.



L et best accomplisht witts in flattringe rymes declare  
     FAVSTINA as LVCRECE, chaste, HECVBE, as HELEN, faire;  
     Let them their Godlinge Loue, Bastard, borne without eyes,  
 In heathen phraze, prefer to highest deytys;  
 5 Let them in vnkynd furrowes of the fattest soyle,  
     All vnaduisd vayne, their seede and trauaile spoyle;  
     Let them (fyne-fingred spiders) vaynely twist and spin,  
     With curious arte, a net, nothinge to catch therein;  
     And weaue with toyle a webbe, to gayne the slydinge wynde,  
 10 Of wote not what fonde prayse, that leaues them still behynde;  
     Litle would I bewaile the tyme, they recklesse teare  
     (Though yett as golden tyme, nought be to vs soe deare)  
     If by their guilefull lines too eloquently made,  
     They to their owne destruction, had not others draw'de;  
 15 But in the hony-baytes of their best furnisht writts,  
     They hyde a murdringe poyson, which yonge hungry witts  
     Doe greedily suck in, till dronck with loues sweete cuppe,  
     Their filthie stomackes growe all filth to swallowe vppe;  
     Thus with an headlonge fall, those Rymes inchaunting power,  
 20 Throwe downe the novice readers, euen to Sathans bower,  
     Whoe in their follye stryue, and in vayne emulation  
     On this worldes slippery hill, to place their prides foundation;  
     O fooles! the Rymes which your muses, inuock'd, inspire,  
     Are bellowes fill'd wyth wynde, to stirr and sett on fire,  
 25 That lew'd and lustfull heate, which in the tender brest  
     In honest shame conceald, would lye and dye suppress;  
     For me all as I am, I constantly decree  
     The small skill and small gifts, that heauen affordeth me  
     To turne to Gods high honour, alwayes to endite  
 30 In such phraze as chast vergins maye therein delighte.  
     And I (meane that I am) will still imploye myne ore  
     On greate Gods gloryes sea, that wants ende, ground and shore  
     To best and sobrest subject sutinge modest phraze  
     That shall the best affections to best ende still rayse  
 35 Cleere founteyne of all knowledge lyfe of this greate ALL  
     Since liketh the me, humble to awake and call,  
     To singe thy workes faire fame, make in my pen to flowe  
     An heauenly sacred licoure; and poore downe alowe  
     A neuer dryinge springe, that I in some good sorte,  
 40 Maye of thy graue greate workes with grauity report,  
     Ridde thou my rugged Lande, with bryars all bedight,  
     Shrubbe vp these per'lous balkes, that marre my tillage quight

Preamble agaynst  
 prophane and heath-  
 nish Poesye.

The Poets resolution

[66v] Translator.

Invocation.

	Thy holy Phare direct me, in my voyage right, That I may reach my Inne before my day loose light	
45	And as my slender barck is forced in the mayne, From harbour quiet safe, the heauens grace me susteyne As thou hast steerd the travailes of the former daye Thy spiritt be the Pilott, still to guide my waye;	Translator
50	This wyde extended rounde, this high vaulte, this deepe pitte This bounded infinite, this huge worlde, noe worlde yet This (may I saye) lew'de heape, <i>that</i> with it selfe doth fight, At once with in a nought, of nought was made and pight The fertill grounde and matter, whence the heauens pure And all fower Elements shoulde take their first Nature;	Chaos.
55	Nowe these fower Elements, these fower faire brethren twyns The Water, Earthe, and Ayer and that where heate begins Are simple and vnmixt, though from their mixture growes All substance, that or Beinge; Lyfe or sence injoyes; Or that their naked qualytyes their vigour shedde	The fower Elements the causes of all composition.
60	And in each parte of each compounded bodye spredde; Or that their verye substance they each where confounde, And of two twyse told Essences one corps compounde; As when, within the belly of a Cristall glasse, Yow make wyne, brew'd with water, in one licoure passe;	Opinion. 1. [67r] 2.
65	Or as our meate and drincke doe (both our bodyes foode) Within vs waxe one substance, whyte chyle, soe waxe bloode; This may the eye behold, beholdinge burninge woode, The fire mounts vp to heauen, to his natyue abode, The Earth to ashes falls, the Ayre in smoake doth flye,	
70	The water in his knotts boyles out, Thus warringlye Our bodyes rest in peace, the flesh the Earth reteynes, And in our vitall spiritts fire and ayre remaynes, Our humours hold the water; yett noe parte there is Where euerye one to other hath not mixed his	
75	Soe puissant vertue, though some one, prædominant Aboute the rest, a certeyne Prelacye doth plant; For loe within the bloode, that residence and leas That diueth to the grounde, the melancholye is, Of Earths Nature; the next, <i>which</i> in the middle peizeth,	Their prædominants.
80	The bloode the Ayre doth rule; and <i>that which</i> higher riseth, Is colder watrish fleume; the rest light froth and scomme That yesteth to the toppe, to cholers fire doth come, Not that one Element, all tymes, all rules susteynes, Within one bodye; but each in his due course reignes,	Their interchanginge and effects.
85	Now he that seruant was, aboute his master rangeth And as these Rulers alter, body Nature changeth,	

As where nor high birth, nor greate wealth, partiall, regarded is,  
 Each honest subject with highest dignitie rewarded is,  
 In the free Cytie, and oft in a litle space,  
 90 As magistrates doe change, people change forme and face  
 For subjects variable and vnconstante hewe, [67v]  
 Receyues (Camelion like) with Kinges still manners newe;  
 All thus the wyne the diuers qualities reteynes,  
 Hote, colde, drye moyst, like th'Element that in it reignes,  
 95 Doth by their equall or vnequall mixture cast,  
 A diuerse workinge, diuerse coulour, diuerse tast;  
 Thus as the tyme doth waxe, the humour alters soe  
 That must, wyne, vineger, all from one ioyce doe flowe.  
 The whil'st a vertuous Prince agaynst his passions stryues  
 100 And vnder his lawes yoke, his owne greatenes captyues,  
 Without feare he commaunds, without grutch is obeyed,  
 The publick weale eke, happely; is in peace sway'de,  
 But if from Kinge to Tyrant he degenerate,  
 With subjects murdered bloode be never satiate,  
 105 If his vnshethed sworde his Leages lyues still craue,  
 Loe streight his land growes desert, and himselfe a slaue;  
 Thus fayres it in the bodye, whil'st one of the fower  
 About his mates beares modest, his preuaylinge power,  
 And though vnequally, in due Proportion yett,  
 110 The rulinge humours doe with the obeyinge knitt;  
 Soe longe the bodye thriueth, and in face doth beare,  
 Of his lyues liuely hoode the liuely Character;e;  
 But (as CALIGVLA that monster did desyre  
 The body of the subjects of his wyde Empyre,  
 115 To haue but one sole neck, that he at one blowe might  
 Depriue of lyfe and beinge all his people quight)  
 If one of all his fellowes should the power supprize,  
 The mansion where he (barbarous) should tyrannize,  
 Would quickly ruinate, or woulde bee alterd soe  
 120 That from that which it was it would an other showe  
 Thus too much watrishnesse, that from the liuer growes, [68r] Water prædominant.  
 Colde vnapt for concoction, quickly ouer fl]owes,  
 And drownes the flesh, puffs vp the corps, and suffocats  
 With vicious humours, the lyfes Organes, shutts the gates  
 125 To mens faynte hazinge breth, soe vexeinge lingringlye  
 In midst of water; makes them euer thirstye drye,  
 Depriues them of all ease, till in the silent graue,  
 Their starke-colde limmes their last repose, and longest haue.  
 Thus drynesse in excesse, doth breede the feuer slowe, Earth.

130 That to the close tormentinge Hecticque soone doth growe,  
 Which gnawinge frets the hart, makes visage pensyue pale,  
 The synews weakens, soakes vp moysture radicall,  
 (All as the tapers light his owne light vndermynes  
 His feedinge him consumes, his lyfe his lyfe ruines)

135 And easeth men of ease, till in the silent graue  
 Their starck-colde lymmes their last repose, and longest haue.

Thus chollers heate too high the burninge feauers growes, Fyre.  
 That hasts the pulse, lyues minuts, whil'st the tongue it slowes,  
 With grosse and weightye humors, and the idle brayne  
 140 With thousand giddy fantasyes doth interteyne,  
 Feyninge as many shapes as euer Nature made,  
 Or as blynde chance and arte, from Nature euer draw'de;  
 Nor suffers man take rest, till in the silent graue  
 His starke-colde lymmes, their last repose and longest haue

145 Thus too much Ayre and colde doth cloth th'aged heade Fyre.  
 With hoarye fleece, his flesh makes thin, tough, withered  
 Tills furrowes in his face, his eyes makes inwarde runne  
 As though the light and night they equally would shunne,  
 The marrowe close supplants and peirceinge doth defecte  
 150 By his colde nippinge frosts the naturall kynde heate.

Nor suffers man take rest till in the silent graue [68v]  
 His starke colde lymmes their last repose and longest haue

Yett thinck not this vnlmittted excesse can carrye All made of somethinge  
 Bodyes from Nought to Nought, it sole hath power to varye  
 155 The shape an hundreth wayes; els this woulde be the ende  
 That bodyes nought of bodyes borrowe would or lende;  
 For all what soe is made was of that matter wrought  
 And all that is resolu'd agayne to it is brought;  
 Nowe since th'Eternall of first Nothinge all thinge wrought,  
 160 All is of somewhat made, Nought to Nought is vndone  
 But what is borne or dyes, from forme to forme doth runne  
 One bodye nowe extends, doth nowe more short appeare,  
 Now spreedeth largely out, nowe gathers in more neare.

For surely if of Nought bodyes should growe and breede, Reason.  
 165 The Earth would bringe forth corne, without tillage or seede,  
 Children soe much desir'd, vergins vntoucht would beare,  
 All things would alwhere bee; with in the water cleere  
 Stags would be borne; and on drye lande the whale would prease  
 Amidst the yeeldinge Ayre the sheepe would carye fleace,  
 170 Cedars and Pines would take roote in the soundlesse Sea,  
 Walnuts on Oakes would growe, and mast on walnutt tree;  
 Vnnaturallye Eagles would the Pigeon breede,  
 And Pigeons meeke would straungelye, Eaglets hatch and feede

- 175 If bodyes growe without, from without nourishment,  
 Where nowe by slowe steps, suddeyne then, incontinent  
 Man would waxe man at once, then braunches would springe out  
 From forth the tymber logge that wanteth sappe or roote  
 Vpon the backes of Elephants, not weyned yett  
 A garryson of men would in their bulworkes sitt  
 180 The newe-cast colte would streight to battell fiercely neigh, [69r]  
 And like BVCEPHALVS would [e]arne for trumpets braye;  
 If on the other syde all things to Nought repeale,  
 If all what soe we see, and all what soe we feele  
 In matter euerye hower, doe perish and decaye,  
 185 This all would streight be nought, yf Deat[h] th[at] all doth slaye  
 Coulede all thinge that he slayes, into a Nothinge frought;  
 Then all things as they dye should vanish soone to Nought;  
 But if the swellinge hills doe fall and pyne awaye,  
 The valleys are fild vp by those proude hills decaye;  
 190 If MEDWAYE faire or faire THAMES shall their floodes constreyne,  
 The neighbour medowes by their losse, do make their gayne,  
 The heauen flaminge in loue doth many sparkes lett flye,  
 Into the fruitefull wombe of his spouse louingely,  
 Which she receyues, and quickly, mixt with her moystnes  
 195 Sends forth to plants, hearbs, flowers by pores close passages.  
 Whoe sees one ball of waxe, that changeth forme and face  
 A thowsand tymes; still one succedinge others place;  
 Without waxinge or wayninge, he descernes the fashion,  
 Of lowe worldes diuerse change and daylye alteration;  
 200 The waxe that Matter of this worlde, without forme quight,  
 Oft changinge, neuer loosinge forme, bye wondrous slight;  
 The greate seale is the forme, and the Eternall mynde,  
 Is the high Chaunceler, which doth continually signe  
 With greate and litle stamps this bodye variable,  
 205 And makes one selfe same lumpe, nowe vile nowe honorable;  
 Nothinge is constant here, for lyfe and death alwaye,  
 Within each quarter of each Regiment beares swaye;  
 Still from ones death, an others birth and lyfe doth ryse,  
 And sole the Matter rests, Immortall neuer dyes,  
 210 The Matter this WHOLES tablet, where in Gods owne hande [69v] First Matter vnchan-  
 Draw's diuerse pur[t]rayts; common Inne where all ghests stande  
 Onely whole like it selfe, onely it selfe conteyninge,  
 For all tymes injurye, yett constant still remayninge  
 Whose harte and essence one, but face of diuerse hewe,  
 215 That (PROTEVS-like) turn's semblance everie hower anewe;  
 Like to those sly false birds, that by the Riuer runne;
- The Matter not anni-  
hilated.
- Forme onelye  
changed.
- geable.

Altringe their shewe and forme till they their pray haue wonne,  
 Like fickly trauiler whoe Apishly doth shape,  
 Fantasticall himselfe to each newe fangled shape  
 220 Till vayne he change his habitt, his phraze, and his lookes,  
 As many sundry wayes as his journeye hath crookes;  
 Like to the brothell filth, whoe in her flittinge loue,  
 A thousand tymes a daye, affection can remoue,  
 Whoe while to one her loue, with her clothes she vnaceth,  
 225 In her vnsatiabie lew'dnes, she embraceth,  
 An others lew'd embracements, thus her newe delight,  
 Her fancye to a newer pleasure doth incite;  
 Thus doth that Matter prostitute, in common guise,  
 It selfe to everie forme, and though there cannot ryse,  
 230 Moe shapes then onely one, with in one selfe same place,  
 And at one selfe same tyme, yett in processe of space,  
 It diuerse fashions doth, and diuerse figures take,  
 And as one is vnmade, an other still doth make.

Noe other reason is there of these strange events;  
 235 Then the fell combatinge of our fower Elements,  
 Whoe with a jarringe concorde still togither range,  
 Like snowe and water, one in other alwayes change,  
 Begotten each begett. Knowe then each one retheynes  
 And holds two qualities, of which one ever reignes  
 240 Sole Monarch of his mate, the other doth submitt,  
 Nowe those whose ruinge vertues are opposed sett,  
 And that in doubtfull combatt mutually imploye,  
 Their tyme and strength each other to dryue and destroye;  
 They hardly mutuall change; as water colde and wett,  
 245 With hote dry fire, and dry colde Earth doth hardly knitt,  
 With Ayre hote and moyst, for that, all cruell feirce  
 In battell each the other striueth to dispearce;  
 But Ayre and Earth doe alter soone and safely  
 To water or to fire, for in one qualitye  
 250 They willingly accorde; we fynde, with lesse a doo,  
 One Enimye is overthrowen, and slayne then twoo.

Sith then the happye knott, (in mariage that knitts  
 And wedds these Elements) from tyme to tyme begett  
 This worlde faire ofspringe; and sith there vnkynde diorce,  
 255 Doth all that dyes vnto its death and ruine force.  
 Or rather onely, changinge their degree and place,  
 Brings forth the diuerse formes by which the vtter face  
 Of this Entyre is dect, (as fyue bells in a chime,  
 By enterchanginge roome, their tune change many a tyme,  
 260 And with the charminge musick, of their tingelinge sounde,

The Elements causes  
of change.

The primarye qualities

[70r]

Wette. 1.  
Colde 2.  
Hote 3.  
Drye 4.

Their Distinction

Doe steale in at the Eare, thy rapt sowle to confounde  
 Or as the twyse-twelue letters, bye misprision cause,  
 The diuerse dictions, that are in a page or clause;  
 Or as the woordes that, in this volume scatter'd lye,  
 265 By sacred sodeyne moode, enspir'd cæstiallye,  
 With changinge onelye order, make these verses flowe  
 And from subject to subject infinitely growe)  
 It is not without reason that soe carefullye  
 Th'Eternall poynts the limitts of their Monarchye  
 270 Assigninge everye one his proper seate and bounde, [70v]  
 Fittinge there greatnesse, and their quality profounde;  
 Whoe sees the nigarde vr[e] in fyër purified;  
 All vanquisht by the heate, his riches to deuide.  
 Howe with softe stealinge pace, the gold with gold doth joyne,  
 275 Howe siluer doth with siluer, steele with steele combyne,  
 Still as they diffringe bee in kynde, some more, some lesse  
 Soe they runne redd, pale, whyte, by sundry passages;  
 That man easye conceyues, howe when Gods makinge worde,  
 Proceeded to each thinge his proper place t'afforde,  
 280 The water ranne to water, fire flewe to the fire  
 The Earth fell to the earth and Ayre blewe to the ayre.  
     Then did the drosse and grosse of this vntowarde heape      Earth lowest  
 As Nature ledde it, sinck and lower most downe creepe  
 Then did the fire, contrarye, light and purer more,      Fyre highest  
 285 A thwart the ryuen brest of this black Chaos sore,  
 And mount in burninge flakes, noe whitt lesse swyfte then hote  
 From this base heauy Center to the highest plott;  
 In like sorte as yow see, when py'de morne doth bedeck  
 The Easterne lofts with gold, and diuersly bespeck,  
 290 The blackest fens to fume, and crosse the Ayre to ryse,  
 From forth the Earth's close pores, thicke vapours to the skyes.  
     Nowe least the fire, which all his brethren compasseth      Ayre and Water in  
 Should turne the earth to cynders, beinge sett beneath,      the Midle.  
 God did name and depute, as equall vmpeeres two,      Reason.  
 295 The Ayre and sea to stoppe their rage betweene should goe,  
 For one to litle was to stickle this feirce fight,  
 Sith Water for his parent Earth setts his whole might  
 And sith the Ayre takes part with cousin his the fire  
 But both, by stoppinge boths soe partiall desyre,  
 300 Doe easly determine this grutch and debate [71r]  
 Which els this infant worlde would soone haue ruinate.  
     The Ayre lodginge alofte the sea doth vnderbringe;      The Ayer higher  
 Not that chance made it soe, but by his orderinge  
 Whoe to make Nature byde in Natures [li]vinge staye,

305 Precizely all his workes doth measure, number, weye;  
 For if the water shoulde next to fire harbo[u]rd lye,  
 The fire would soone complayne and not without cause crye,  
 The sea of Arbiter is growne an Enimye;  
 But Gods Almightye arme this WHOLES chayne soe doth tye  
 310 Linckt by his firme decree, that when he workeman wills;  
 And onely when he wills it separats and spills;  
     The Sea whole qualified, with moystnes and with colde,  
 The colde and hardest Earth doth with the right hande holde,  
 And with the lefte the Ayre; The Ayre as moyst and hote,  
 315 By his heate ioynes with him that holds the highest plott,  
 And by his wett with water; As the jocant Ringe  
 Of milk-maydes, trampelinge on the carpets of the springe,  
 Marryinge their measur'd trippings with the Tabers stroake,  
 Dauncinge all in a round, vnder an Elme or Oake  
 320 Doe couple hande in hande, soe as the first is fast  
 By them that come betwene, lincked vnto the last.  
     Nowe sith the Earth the hardest and dryest Element  
 Giues not to his owne creatures, onely nourishment,  
 But with the milke of his euer distillinge teate,  
 325 The Ayres swyfte-travelinge inhabitants doth meate,  
 And fills the glutton bellyes of the skaled crewe,  
 Which furrowe thwart the regions of the water blewe;  
 Soe that the Earth is mother, or els nurse that feedes  
 What soe or runnes or flyes or swimms or creepinge slydes;  
 330 It's meete the Earthes owne selfe the Earth shoulde conterpeise,  
 And by himselfe withstande firmly the feirce assayes,  
 Of the all swallowinge seas, and the outrageous breath,  
 That forth the frozen North and Souths throate vomiteth,  
 It's meete tha[t h]is grosse, his vnwyldye bodye lye,  
 335 Of all the [E]lements the farthest from the skye,  
 Least by hi[s] raiusht course the heauens swifte-slydinge spheare  
 With strange confusion, should the dull Earth whirlinge beare,  
 Least without[e] ende or ease, with them all rudely hent,  
 They dayly wheele about the neighbour Element,  
 340 And sith agayne, from that melodious measur'd course,  
 Of heauens light bronds, proceeds the neuer-ceasinge swourse,  
 That giues Earthes creatures lyfe; sith all change here belowe  
 As from some causes doth by their swifte motion growe,  
 The Eternall could not place els where our mother Grounde,  
 345 Then in the Center of this glorious goodlye Rounde,  
 For though the quickninge beames of the faire flaminge Eyes  
 Doe scatterdly begin amid the watrye skyes,  
 Amidst the burninge vaults, amid the residence,

Reason. 1.

Water lower.  
Reason.Earth lowest  
Reason. 1.

[71v]



Of people liuerlesse, their mighty influence,  
 350 Yett finally their vertues all indeuour meete,  
 And in the Center of this lowest globe vnite,  
 For as yow see the Naue of coach or wagon wheele,  
 (Which traveilinge longe wayes doth in the deepe trades reale)  
 The spokes farre seperate within himselfe doth jointe  
 355 And maketh all their poynts assemble in a poynte,  
 All thus the Cristall balls from heauen make to passe,  
 Their burninge streames and influence (as thwart a glasse)  
 Though the transparent bodye of that Element,  
 That lodgeth highest, is moste hote and least corpolent  
 360 Through the tralucent ayre, [and] through the liquid sea,  
 But at the Earth's firme lodginge make their staye to bee;  
 For thye, the concubynes of heauen we fi[t]ly call,  
 The water and the fire, and ayre that filleth all  
 For that his sonne, his Moone and his w[e]t Pleyades,  
 365 The ordinarye loue onely enjoye of these,  
 When with an intermitted stronge aff[e]ction,  
 The skye seemes to possesse as spouse, the Earth alone,  
 And with those fertill rayes, that gi[ue all t]hings warme lyfe,  
 Seemes daylie gett with childe hi[s] dea[r]lied wyfe,  
 370 Whoe in her blessed wombe conceyues [in] diuerse store,  
 Of faire and vertuous breede, that make this FAIRE faire more.  
 Nowe as the sea is leighter then our dumpish mother,  
 And heuayer then the Ayre, she lyes twixt one and other,  
 Soe doth she mitigate with her colde and her wett,  
 375 The drynesse of the Earth, and the Ayres lower heate,  
 But whether tends my verse? reigne in thy heady course,  
 And sewe not at one draught thy heauen-inspired swourse;  
 Surcease while this light lasts, with Earth or sea to mell,  
 Their greatnesse or their seate, their power, or prayse to tell;  
 380 And let vs not peruert Natures well-ordred drifte,  
 But to an other daye this Enterprize letts shifte;  
 Nought of the juttinge rockes, with Water marryed speake,  
 To morrowe is the daye, when God shall cutt and breake  
 These shuffled Elements, and shall the Earth adorne  
 385 With his fresh tresses, and the forest with his thorne,  
 Nowe ist' high tyme Eternall Loue, and my deare dreade  
 To leaue this Earth's base couch, and to advance my heade  
 Nowe nowe the tyme to peirce the soaringe clouds on high  
 And with thy spiritts wynges to beate the azure skye;  
 390 This is the happie [h]ow[e]r, nowe lend thy helpinge hande,  
 That of my nation I, in [f]ormest rancke may stande,  
 And reach the lawrell wreath the which the jealous skyes,

[72r]

Water next the Earth.  
Reason.

A transition  
to the Ayre.

Invocation.

[72v]

Have hitherto held hidd from my affectinge eyes.  
 The [Ayre] the bed of foggs, stage where sterne tempest acte, Ayre.  
 395 Ware-howse, where postinge wyndes are in full vessals pact,  
 Whose t[r]afick giueth motion to each liuinge thinge,  
 Th'vnsetled mansion of the clouds still travelinge,  
 The Ayre [is not] alwhere all one; for thy the learn'de Distinguished into  
 Three k[yn]ds] w[ith] seuerall habitations haue discern'de, three Regions.  
 400 Of which [the] vppermoste, (for that the labouringe skye, Highest moste hote  
 With the first mouer, workes it rounde continuallye, Reason. 1.  
 From East to fruitfull West, and thence back to the place,  
 Where cradled Morne lyes worship'd with a blushing face,  
 And for neighbour'hoode to th'Element that hath highest plott, 2.  
 405 Is of the skilfull thought to be moste firie hote;  
 The lowest, which we touch, vnconstantly doth holde The lowest variable  
 Nowe ardente heate, nowe luke-warm'th, nowe extremest colde  
 Thus his vnstable breth is, in the fresh faire pryme,  
 Most temperately warme; variant in heruest tyme,  
 410 In wynter colde, scaldinge in sommer, when dry sande Reason.  
 The rightly leaueld shafts doth strongly contermaunde,  
 Shott from the burninge globes, vnto whose ayme is pight  
 The flanck of our rounde Mansion for the but and whyte.  
 But that the midle Ayre for beinge farr beneath, Midle colde.  
 415 The Fyres high glowinge roofe, that this Earth compasseth Reason. 1.  
 And beinge farr too high, to feele the rysinge heate, 2.  
 The which the hard dry Element doth backwarde beate,  
 He in his Region frezeth with Eternall Ice,  
 Els howe could rayne turne haile, euen fallinge in trice,  
 420 Then when the furious So[~~nne does burn the wheates p~~]ale heade, [73r]  
 If those midde roo[~~mes be not sown with an icie s~~]eede;  
 This causeth when sta[r]res [K]inge [bright starres with ar]te doth moue,  
 From twixt the louinge twyns, in progresse [m]ore aboue,  
 Vnto the Crab and Lion, pantinge in their [h]eate,  
 425 This middle roome to haue the mustard colde more greate, Αντιπεριζασις  
 For as he is beseig'd by two hote armyes [mig]ht,  
 He more then euer doth his colde strongel[y. inci]te  
 And rampyre gaynst their force that mo[re and] more assailes,  
 And soe his power vnite, then seuerd [more preva]yles,  
 430 Like as the Christian armye, farr [from heathen]ish coasts  
 With-drawne, secure from furye of their swarminge hosts,  
 Or in disorder troope, or wandringe scatterd lye  
 Each single priuate souldier makes one companye,  
 Soe that the peasant oft, and clowne doth mutyn' rayse,  
 435 And arm'd with bowe, and batt them beats, and dryues and slayes;  
 But if the Moonye flaggs of OTMANS race they spie

- Nearer approach, and their low'd Canons drawe more nie,  
 That thunder forth their peter, as floode through a sluice,  
 RHODES and BELGRADS proude walls to powder that reduce,  
 440 Then suddeynlye they ioyne, and in a narrower place,  
 They trayne their armye rounde; courage shynes in their face  
 Their bold blood boyles impacient. Thus the heathen foe  
 By drawynge neare the Christians, makes their knitt strength growe.
- Nowe this ANTIPERISTASIS (noe faute lett bee  
 445 To Denyze thus a stranger in our Citye free,  
 Namely here where our late-borne Naturall owne tongue  
 Hath noe worde soe significant, her words amonge)  
 I say this rounde-gaynstandinge makes the imprisond heate  
 More scorchinglye, in deepest wynter, from fyre beate,  
 450 Then [in the summe][rs heate that ma]kes th[e] SCITHIAN lands [73v]  
 Too ofte[n kissed by winds vpon its Northr]en sands,  
 To haue [th]e[. poore young b]abes with eager stomakes eate,  
 (Nought skills if somme[r or] if wynter bee) more meate  
 Then those [drye] meag[r]e sowles, the which the heauens torch  
 455 In desert [A]frica continuallye doth scortch;  
 This makes [us] that doe draw[e] happie an happie Ayre  
 Indifferent[ly] warme, sounde, temperate, sweete, faire,  
 In hoary [Janu]arye haue our eatinge power,  
 More hot[e and ve]rye sharpe more sustenance to deuoure,  
 460 Then w[hen the heau]e]ns CHEIFE his siluer tent doth moue  
 From ÆTHIOPIA lowe to SCITHIA more aboue.
- Farther th'Almightye arme this faire distinction made  
 That from this midmost, lowe and high Ayre might be draw'de  
 Those smoldringe mists and fogg's, those exhald Comets bright,  
 465 Those storm's, dew's, wynds, shewers, frosts *w*hich all of them are pight  
 Or our once cursed lands, to make more fertile growe,  
 Or our still cursed sowles to plague to make vs knowe,  
 The skyes greate gouernour, to strike religious awe  
 Into our flinty harts, that still neglect his lawe
- All as in cuppinge glasse on thy lannc't shoulder sett,  
 470 The kindled taper doth superfluous humors fett,  
 Draw's out those suttile fumes, that brayne and sense annoy'd,  
 Or by his proper vertue or voy'dnes t'avoy'd.
- Soe this bright-shininge courser, that with flaxen hayre  
 475 Stroweth, each daye, the high and lower Hemispheare;  
 Two kynds of vapours doth still drawe and vpwarde streyne,  
 One from the watrye th'other from the flowry playne,  
 That thin, and all dispersed, drye, quick, pure, burninge light;  
 And this as some deale hote, soe wett and more of weight;  
 480 Both in the [Annual course, roaming throughout the sk]ye [74r]  
 Exhalation  
 Vapoures.
- The Effects.  
 The distinction of the Ayre  
 to distinguish the  
 Meteores  
 The Planets drawes  
 vppe.

Make diuerse alte[rings appear before the eye.]

Thus when the str[ong Maker the fai]nt vapours vp brings,  
That cannot soare alo[ft, conducted by their] wings,  
Intangle in the colde t[hen houering vpon]  
485 The flower-strew'd [mantle] ou[r] feete still tramp[le] on,  
Obscuringe this lowe Ayre, [a]nd with a lead[en] pace,  
They lasye worke noe higher [t]hen the lo[wes]t place.

And if this weake vapour shall vpward[ely] be hent,  
(Though not to midle roome of midle E[lement]  
490 Yett) higher then the mists it soone w[ill] Element [tu]rne,  
With Taurus soone to dewe, to frost with Capricorne.

But if more nimbly stronge it frisk and higher ryse,  
Vp to the frozen lodge, where lastinge wynters lyes,  
These slight dispersed waters drawne together shrowde,  
495 Forc'd by the stifeninge colde, into a solid clowde,  
There slydinge in the ayre vpon the wyng'ed wynde,  
Till drozinge downe by dropps they, kyndely, sinck to fynde  
The Earth their parent; Or bycause the wyndes doe knock  
One clowde agaynst an other, with a furious shock,  
500 And clouen powreth out their wett in streaminge springs;  
As when the carelesse page some wyne his master brings,  
And boystrouslie two bottels one agaynst an other dashes,  
All sodeynly the licour poores from broken glasses,  
Or that a calmer breth, which thwart the heauen doth playe,  
505 Makes the clow'ds groninge brest to weepe their loade awaye,  
As after rayne yow see from of the tremblinge bowes  
Within the tender cop's a second shower flowes,  
The whil'st a murmuringe breth amidst the braunches greene  
Wyndinge, joyes their tos'd tresses to be friskinge scene;

Or [that with its moisture the high clowd]e tread[s] vpon  
510 His vn[der clowde soe that it must then] streight waye runne,  
Prest by an[other weight, as when] the more yow packe  
Of bigg swol'n [grapes vpon the grid] or longe-ribde racke,  
Soe more the [perforate front will runne] abundantlye,  
515 On everye syde, the juice [that may] still hurt the eye.

Then th[ou]sand heauenlye streames in Earth are swallowed,  
Then nough[t but] teares ar[e] scene, the skyes then, sably cledde  
Doe melt [away] by drops; then doth the loath'd Earth lye  
Oft heal[ding noiso]me froggs, that rayne downe from the skye  
520 Or for b[y.th]ose fumes [v]apour which aloft doth gett,  
Embraceth a[ll] the qualities, drye, colde, moyste, heate,  
That quicken euerye creature; Or bycause the wynde  
Whirlinge about the playne, some dust doth vpward weyn'de,  
Of fruitfull qualitie and spreads it like to seede,

Mists in the lower  
Region

Reason

Rayne in the midle  
Region.

Howe it falls  
Opinion. 1.

2.

[74v] 3.

Livinge creatures en-  
gendred in the Ayre  
Opinion. 1.

2.

525 Whence these contagious Creatures doe diffus'dly breede;  
 As 'bout the edge or border of a Fennish playne,  
 The spungye froth that doth, from neighbour hill downe trayne,  
 Oft tymes receyues a warmth that giues it vegetacion,  
 And turn'd to grassie froggs, hath lyfe and lyuely motion;  
 530 Halfe perfect shap'd, halfe formeles in the pudle lyes  
 Part liuinge, and part dead, part flesh, part pudle is  
     Sometyme these vapours growe, by absence of all heate                      Snowe.  
 Into an hoarye clow'de, with eager colde concrete,  
 Which slighter flakes, and white, like downe, resolued yeelde,  
 535 That make trees without leaues, and without grasse the feild  
 Make Earth all of one hewe, and in this siluer heape,  
 The hart dislodg'd in chase may vnespyed leape.  
     Sometyme it falleth out all as the clow'de doth break,                      Haile.  
 And by some secreete vent his drops doth downewarde leake,  
 540 The mid ayre interce[dinge in th'excessive.col]de                      [75r]  
 Congealinge them [by frosts to balls that downwar]d rolde,  
 Oft tymes (O pittye!) w[ill deuour all thy] wheate,  
 Without knyues p[rune the vines, and frui]t tree buds albeate  
 The busie birds disnes[t, dishonour all thy tre]es,  
 545 Bruse thy howse roofe[s timber,] thy [cattle and] thy bees.  
 But if those lamps, [in] Gods owne [sight] row'd in the skye                      Wynde in the lowest  
 By their attractinge beames make vapou[rs heav'nwa]rd flye,                      Region.  
 (Which are more drye and hote with [fire swyft]te and light  
 To reach the azure lodgings take th[e vpward fl]ight)  
 550 Till as their high aspiring wings [begin ari]singe,  
 They dryue vpon their aduersaryes realme still frezinge,  
 And streight feelinge the force of their proude Enimye,  
 And what a great preheminance he beares in skye,  
 They quickly shewe theyr backes, and seek their damme agayne,  
 555 Help'd by the burthen they of colde ayre doe susteyne;  
 But see a newe supplye, in Ayrie feild appears,  
 More hote troupes second them and banish all their feares;  
 Helpe and exhort them forewarde, till in tremblinge hande,  
 They take their forlorne weapons, and with frezinge bande  
 560 They enter fight agayne, with more force, and more hart,  
 And nowe prevayles this syde, and nowe preuailes that part;  
 Still they turmoyle the Ayre with weake or stronger hande,  
 As Matter doth more sleight, or more substantiall bande,  
 Yett stryue they but a while; for as both dot[h] assaile,  
 565 Both fynde both to be matcht, and each to each equall,  
 In valour and successe, they cease tumultuous jarre  
 And as one leaues to ryse, the other fals not farre;  
 But for this vapour scornes to lyue at rest or ease,

- He runnes a rounde, chasinge still himselfe in hostile wyse  
 570 Fr[om pole to pole flying, making an] hideous roare, [75v]  
 From [INDIA to SPAIN, from SPAIN to] INDIA shore.  
 An[d when blustring] spiritts are quickned and are borne Their kyndes.  
 With onely [their vapour, spiritt in] selfe same forme,  
 Yet gott in [the same wind and made v]nequallye,  
 575 They ha[ue a diffrent nam]e, a[nd diffri]nge qualitye,  
 For this c[ause when feel]inge, their [diu]erse course and bounde,  
 Which f[lower im]agin'd corners poynte out in this Rounde,  
 I fynde [fower seasons,] ages[,] humours, Elements,  
 To these[the slyd]inge wynds haue speciall reference;  
 580 He wh[ich the East]e begetts doth jumpe in qualitye, East.  
 With Choller, Fire, with Sommer, and with Infancye; South.  
 That which ingendred flyes from parch'd wast Africk strande,  
 With Manhoode, Ayre and blood, and Springe doe fitlyest stande,  
 He which ascends from moysture, and from fruitefull West, West.  
 585 With weyninge, Age, Fleume, Water, Wynter fitteth best;  
 And he that rowleth thence, where dwells Eternall colde; North.  
 With Melancholye Earth, Heruest old Age doth holde  
 Not that we haue not yett obseru'd more then these fower,  
 East, West, North, South on this lowe region to haue power;  
 590 For whoe on faithlesse Seas from pole to pole is ledde,  
 Sees sixteene wyndes twyse tolde on Carde distinguished,  
 Yett more are numbred infinite as as the poores  
 That yeeld that sleight exhalement *which* th[w]art heauen still sores  
 But all as they are brotched neare one of these fower,  
 595 Doe take from these as lords commission and power.  
 The wynde sometymes, that travayles with a muttringe pace, The Effects of wynde  
 Chaseth the sable clow'ds that maske the Heuens face; 1  
 Some while with warmer breath he cheares and dryes the lande, 2.  
 That steep't in clouds cold teares doth vntild, fruitelesse stande  
 600 [He moderats some whiles when the bright dog-star rul]es, [76r] 3.  
 The Ayre [that seethes from heat a cold winde blow]inge cooles;  
 Some whiles [he ripens pears growing beside the gl]ade, 4.  
 The pulse w[ithin the husk, the wheat vpon the blade;]  
 Some while he a[ids the ship flying at a swyfte p]ace, 5.  
 605 From South to Ice[-filled North across the earths fay]re face;  
 Some whyles he [swiftely turnes, not fast but hurry]inge still, 6  
 The round flatt [runner of the huge grain-break]inge mill,  
 And makes the [wheat transform into great heape]s of Moates,  
 And white be pon[drous wheat when pressed out from its] coates.  
 610 But if these vapours [be glue-like and fyry] fast, Fyrie exhalations  
 (Though not soe firme in substa[nce as ice] Cristalls plast  
 Eternally to deck the glorious fi[rname]nt)

They growe combustible and with [fyre] circlinge hent,  
 They light on fyre, and to the Earth they [h]eadlonge fall  
 615 Swift like the winged shafte, light like th[e] Fyre-worke ball.

And if this lumpish vapour, hoter exha[[l]ation  
 Into aboute colde region make insinuation;  
 He streight waye settis on fire, transformes to a newe starre  
 Sadly portendinge some disaster is not farre;

620 And for more matter he, and fuell more conteynes,  
 Much longer then the other, he in flame remaynes,  
 Or that such exhalation, endlesse whelinge rounde,

By gratinge of the skyes, turned to a glowinge bronde,  
 Enkindles as the palish embers cast a sleepe

625 That vnder wipple of strawe, as quite extinguisht keepe,  
 Till loe the crafte-mans stirringe them, they catch a light  
 Whereby he sees to worke, (good husband) in the night  
 Or that it taketh fire, by the Element most high,

As quick bronds fire the deade that neare vnto them lye

630 [According as vapours are sparse or tightly packt,

Globe[, cube, or long, or large, the essence or] extract,

Equa[[l] or not equall, in th'air they do resemble]

[Such formes as amaze men and make them won]dringe tremble,

[Here does a tall steeple burning appear] to bee;

635 [Here a cruel dragon come in golden st]ile we see;

Here mig[hty torches burn, and there do a]rrowes flye;

Darts, la[unces, javelins that alwhe]re threateninge lye,

Scattrin[g into the ayre, this spar]k's the shag'heyrd goate

Disgorg[ing crosse the heauens its tufts of f]yre hote,

640 Here fr[ightening the starres] with bloody bristled heyre,

With terribl[e portents all m]inaces doth feare,

Drouers of clas[hing h]aile, sheepeheards of pillage harme,

The Citizen [of gar]boils, Seaman of neare storme;

But wh[at] drede clyme is this? it seemes the arched wall,

645 Of this great ROVNDE is splitt into, and downe doth fall

Seemes a[t t]his horred crash the greisly ghosts of Hell

Haue left the infernall pitte and in the Tost Ayre dwell;

This (men saye) cometh, when some exhalation

Compounded of some fresh and salt fumes all in one

650 Doth with the scorchinge vapour vp together stye

Vnto the midle Region of the Ayre more hye,

And when the hote perceyues himselfe invirond in

By clouds colde and moyst mantle, then doth he begin

To muster all his powers his vigour to redouble,

655 And charginge his neare foe doth him much vexee and trouble.

Looke howe the lion from his fathers realmes exil'd,

In the highest  
 Region.

How sett on fyre.

[76v] Diuers kyndes

Thunder.

In the midle Region.

660 Husht at of litle girles, contemptibly revyl'd  
 Impounded in a grate, he fills with fearefull roare,  
 (Impatient of such durance) goes, turnes, runnes all ore  
 [His vnacquainted]

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<sup>1</sup> *The Model of Poesy*, ed. by Gavin Alexander (Cambridge, 2013), p. 43. For a full outline, see pp. lxx-lxxii. Quotations, and page and line references from the *Model* are taken from this edition, except when I give folio and line references from Alexander's original-spelling edition (available online at: [www.cambridge.org/mx/download\\_file/216393/](http://www.cambridge.org/mx/download_file/216393/); accessed May 2016). I am extremely grateful to Dr Alexander for his remarks on an earlier draft of this edition, which improved it in numerous ways and saved me from many errors.

<sup>2</sup> Quotations taken from the dust-jacket of the hardback edition.

<sup>3</sup> On *La Sepmaine's* dialectical structure, see Jan Miernowski, *Dialectique et connaissance dans La Sepmaine de Du Bartas*: « discours sur discours infiniment divers » (Geneva, 1992).

<sup>4</sup> References to *La Sepmaine* are in the form Day.Line, and are to Scott's translation in this edition unless stated. French quotations and line references are from *The Works of Guillaume de Saluste Sieur Du Bartas*, ed. by Urban Tigner Holmes, Jr *et al*, 3 vols (Chapel Hill, 1938), II.

<sup>5</sup> The evidence for Sidney's translation is summarized in *The Poems of Philip Sidney*, ed. by William A. Ringler (Oxford, 1962), p. 339.

<sup>6</sup> See Peter Auger, "The *Semaines'* Dissemination in England and Scotland until 1641," *Renaissance Studies* 26 (2012), 625-40.

<sup>7</sup> *Model*, 68.14 and p. 218. For more on the 1595 translation and the potential Inns of Court connection, see Peter Auger, "British Responses to Du Bartas' *Semaines*, 1584-1641" (Unpublished D.Phil. thesis, University of Oxford, 2013), pp. 39-47.

<sup>8</sup> For a detailed exploration of how shared images of making in the treatise and translation expose differences in the Protestant poetics of both texts, see my "A Model of Creation? Sidney, Scott and Du Bartas," *Sidney Journal* 33 (2015), 69-90.



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<sup>9</sup> *La Sepmaine* (pour Jacques Chouët, 1588), D1v. Future quotations from the 1588 edition are from this edition (copy consulted: British Library 11475.a.45). *La Sepmaine* (pour Michel Gadouleau, 1582), British Library 240.c.46 and 1568/8115.(2.), and *La Sepmaine* (pour Jacques Chouët, 1593), Jesus College, Oxford I.7.29, for example, are all copies that all include the ‘j’ay’.

<sup>10</sup> *A Learned Summary upon the Famous Poeme (the first and second Weeke) of William of Saluste lord of Bartas*, trans. by Thomas Lodge (1621), A1r.

<sup>11</sup> On logic, see Michael Hetherington, “‘An Instrument of Reason’: William Scott’s Logical Poetics”, *Review of English Studies*, first published online 28 November 2015. doi: 10.1093/res/hgv097.

<sup>12</sup> On contemporary dictionaries, see Kathleen Lambley, *The Teaching and Cultivation of the French Language in England during Tudor and Stuart Times* (Manchester, 1920), pp. 187-90 and 405-06.

<sup>13</sup> See *Model*, pp. lxxvii-lxxxii and the preface to the original spelling edition, p. iii.

## Textual Notes

### First Day

Title] authorial insertion

5 thee] second *e* scribal [?] insertion

13 (...) I, weakling,] parentheses and commas authorial insertions

17 Always] *A* scribal correction of *T* (probable confusion with line above)

55 him,] comma authorial insertion

60 (...) ] parentheses authorial insertion

67 Euermore] *more* scribal [?] insertion; highe] *e* scribal [?] correction of *t*

82 too farr] *to*, scribal insertion

90 sharpest] sharpests

91 Patron] *ro* authorial correction of *or*

- 
- 92 vergin] *i* authorial [?] correction of *e*; threde] *a* authorial [?] correction of *d*
- 100 too] to; adge] *d* scribal correction of *g*
- 102 which] terminal *b* authorial insertion
- 103 too] to
- 104 Nothing] *g* scribal correction over ascender [*b*?]
- 112 arrogance] *e* authorial correction of *ye*
- 114 contraire,] *e*, authorial [?] insertion
- 120 hot] *ho* scribal correction [of *bu*?]
- 123 Cyrles] Cyriles
- 136 handes] *s* scribal [?] insertion
- 144 Burse] Bursse
- 162 childes] chi[d]is; likely scribal misreading partially corrected by erasing lobe of *d* to leave *l*  
 ('Nostre œil admire tant ses marges peinturez', i.157 and cf. '[A Father] takes out his hand-  
 kercher and wipes the childes eyes himselfe' (Thomas Playfere, *A Most Excellent and Heauenly  
 Sermon* (London, 1595), G5v)
- 174 skillesse] scribal correction of second short *s* to long *s*
- 216 ioynde] *d* scribal correction of *e*
- 217 prore] 'The prow of a ship or boat' (*OED* prore, *n*.)
- 221 his] *b* scribal correction of *f*
- 233 lodgeth] *th* scribal correction [of *d*?]
- 246-7 flightes ... sighes] cf. i.764-65 (flight...weight) for another occasion in which 'flight' does  
 not produce a full rhyme in modern English.
- 271 to] too; partially erased; other instances of *too* with touching double *o*s (some with possible  
 authorial insertions for second *o*) are at i.109, 748 and 764 and ii.13, 121, 137 and 145, versus  
 non-cursive, e.g. i.554 and ii.416

- 
- 272 spredd] terminal *d* authorial correction of *e*
- 281 cheerful] *r* authorial [?] insertion
- 335 no] authorial insertion
- 348 its ende] *its* scribal insertion
- 354 loe] toe; probable scribal error: the same cheville *loe* appears on seven other occasions in the translation (e.g. i.328 and 546, ii.626), whereas *to* is never spelt with an *e* elsewhere.
- 368 dull] *dulfe*; *fe* incorrect scribal correction of *dull* (influenced by *selfe*)? Cf. ‘nights dull winge’ (i.537 – ‘dull’ is spelt with no terminal *e* on all five occasions it appears (cf. ‘Sur les astres plus clairs courra le bleu neptune’, i.363)
- 371 Tempest] first *e* written over ascender (probable scribal confusion with *b* in line above)
- 399 rauening] *rauenings*
- 416 liketh] additional ascender between *k* and *e*; possibly indicating scribal correction of a second *k*
- 421 An] mark high above *n* could possibly be an apostrophe.
- 445 formest] i.e. foremost (cf. ‘formost’, i.543). *formest* is probably an authorial spelling, though archaic by this time.
- 449 PENELOPE] smudge at base of *N*, probably not a correction
- 456 that] *a* scribal correction of *e*
- 466 greete] second *e* scribal correction [?]
- 467 Two] *w* scribal correction [of *b* ?]; contrare] *e* scribal correction of *ye*; meete] second *e* scribal correction [?]
- 470 pece-meale] *peace-meale*
- 477 brightnes] *brighnes*; showe] *e* and any punctuation not visible due to binding
- 481 vndistinguis’d] *n* scribal correction of long *s* or *f*.
- 485 tasse] i.e. heap (*OED* *tass*, *n.1*). ‘tas’ (i.480) is the French word being translated.

- 
- 489 night] *n* formed from erased first minim of *m*
- 499 fire-bronde] *o* scribal correction of *a*
- 504-12] cf. *Model* 56.8-16
- 519 sheapeheard] first *a* scribal correction of *e* [?]
- 527 giues] quies, cf. i.531 and 534 ('se repose la nuict' is repeated in the French at i.522, 526 and 529)
- 543 formost] *o* authorial correction of *e*
- 545 skantlye begon] *y* scribal correction of *e*
- 554 obstinately stryue] obstinately ~~te~~ stryue (authorial deletion)
- 559 made yow] *made* authorial [?] insertion
- 562 liefes] *i* scribal correction [of *o*?] ('Mais tout ainsi que ceux que la faveur des rois', i.557)
- 576 with] authorial insertion
- 581 bownde] *own* scribal correction
- 583 sundery peeces] *y peeces* authorial insertion
- 596 turmoyles] tarmoyles; *a* possible scribal correction of *u*, but spelling not recorded in *OED* nor found in EEBO-TCP database (consulted May 2016).
- 602 for] authorial insertion
- 627 inveagled] inveaglead
- 633 and feeles ... cleene] second half of line, beginning at ampersand, may be in authorial hand; *es* correction over erasure [of *d*?]
- 636 beleiue] beleine
- 640 , (] comma and parenthesis authorial [?] insertion
- 651 enterprises] enterprisees
- 658 Deuill] *e* scribal correction of *i* [?]
- 661 sowle] *l* scribal correction of *e* [?]

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666 sometymes] *y* scribal correction

672 back-slidde] scribal *black-slidde* with authorial erasure of *l* in *black*. ‘apostate’ (i.667) is the French word being translated.

682 distillinge] distillinginge

686 these] *e* authorial [?] correction of *o*

692 swyfte] *t* authorial insertion (or correction to *e* ?)

699 skyes] *y* scribal correction

716 showe] *o* authorial correction of *e*

726 Th’Incompatible God] translating ‘Le Dieu sans compaignon’; the sense is ‘incapable of existing together in the same subject’, ‘opposed in character’ (*OED* incompatible, *adj.* 2a).

740 secure] authorial insertion

745 blawe] possible scribal error for ‘blowe’ (cf. ii.115). Though *blawe* was common in Scots, the spelling was archaic in English by 1600; troopes] second *o* scribal [?] correction [of *u* ?]

748 slacke] *e* authorial insertion

749 backe] *e* authorial insertion

751 muredred] second *r* scribal correction of *e*

762 wreckefull] *c* scribal correction of *e* [?]

763 vnlock] any letters or punctuation after *k* not visible due to binding

## Second Day

Title] authorial insertion

2 FAVSTINA as] FAVSTINAS; commas placed above and below the final minim of *N* indicate word division (‘Change Hecube en Helene et Faustine en Lucesse’ ii.2)

9 webbe] first *b* scribal insertion

10 leaues] *a* authorial correction of *e* [?]

- 
- 26 conceald] conceáld
- 27-30] cf. *Model* 72.7-10
- 30 delighte] authorial correction of *delite* (cf. *delight* in *Model*, 42r, l. 31)
- 32 shore] *e* and any punctuation not visible due to binding
- 38 poore] ~~power~~ poore (authorial correction)
- 41 Lande] *L* authorial correction, possibly of *b*
- 49 pitte] any punctuation after *e* not visible due to binding
- 55 twyns] any punctuation after *s* not visible due to binding
- 56 begins] any punctuation after *s* not visible due to binding
- 59 shedde] first *d* scribal correction of *e*
- 65 (...) parentheses authorial insertion [?]
- 73 humours] *s* authorial insertion [?] ('En ses humeurs son eau', ii.65)
- 77 leas] terminal *e* erased, *a* authorial correction [?]
- 87 , partiall,] commas authorial insertion [?]
- 89 Cytie,] comma authorial insertion
- 92 Kinges] *K* scribal correction of *P* or *R* ('Reçoit, cameleon, de ses princes les meurs' ii.84).
- 97 humour] terminal *s* erased ('Si bien qu'avec le temps le jus vertement aigre | Se fait moust' ii.89-90)
- 105 his vnshethed] initial *t* erased before *bis*; Leages] second *e* [possibly *a*?] scribal correction [of / ?] ('si son glaive afile | Fuit tousjours le fourreau, en fin—en fin sa rage | Convertira sa terre en un desert sauvage', ii.96-98)
- 112 Caractere] final *e* authorial insertion
- 113-6 (...) parentheses authorial insertion [?]
- 118 (...) parentheses authorial insertion
- 119 , or woulde] comma and *woulde* authorial insertions

- 
- 120 showe] *o* authorial correction of *e*
- 121 Thus too] Thus to; catchword ‘Thus too’ (‘Ainsi le trop’ ii.113)
- 126 euer] authorial insertion
- 127-8] cf. ii.135-36, 143-44, 151-52; these lines are identical in the French (ii.119-20, 127-28, 135-36, 143-44)
- 130 Hecticque] both *cs* authorial insertions
- 137 too] second *o* authorial [?] insertion
- 145 too] second *o* authorial insertion [?]
- 158 resolu’d] *s* scribal correction of *l* [?]
- 159 th’Eternall] apostrophe authorial [?] insertion over erased *e*
- 164 should] *s* authorial [?] correction of *g*
- 171 on] *o* authorial [?] correction of *a*
- 173 feede] any punctuation after final *e* not visible due to binding
- 176 out] any punctuation after *t* not visible due to binding
- 181 [e]arne] ‘desire strongly, long’ (*OED*, *earn* *v.* 2). Cf. i.180 and 768.
- 185 Deat[h]] authorial insertion
- 190 floodes] *s* authorial insertion
- 191 losse] *o* authorial correction of *e*; do] authorial insertion
- 197 thowsand] *w* authorial insertion
- 198 wayninge] vayninge
- 200 this] this ~~this~~ (authorial deletion; deleted *this* only spelt with fossil thorn)
- 206 death] *a* scribal correction of *e*
- 211 ghests] ghests (authorial deletion)
- 221 journeye] terminal *e* authorial correction of *’s*
- 226 others] *s* authorial insertion

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- 234 Noe] *e* overwritten; possible correction to *r*?
- 244-7 Wette [...] 4.] marginal notes placed to right of lines 244-46 (i.e. not one per line)
- 248 safely] *l* scribal correction of *e*
- 250 They] *y* authorial correction of *ir*
- 258 in a chime] authorial correction of *in chayne*
- 260 sounde,] *e*, authorial correction of *s*
- 277 redd] first *d* authorial correction of *e*
- 290 fens] fensee *s* overwriting *c* [?] but still visible. ‘mornes lacs’ (ii.283) is the translated phrase (cf. ‘sad floods’ Sylvester (1605), E5r and ‘dead pooles’ Winter (1603), C2r).
- 300 Doe easely] catchword ‘Doe easelye’
- 304 [li]vinge] letters lost to water damage (‘Qui, pour entretenir la nature en nature’, ii.297)
- 315 highest] second *b* scribal correction [of *a*?]
- 319 Oake] character erased between *a* and *k* (possibly *c*)
- 325 meate] *a* authorial correction of *e*
- 329 or swimms] authorial insertion
- 332 breath,] ~~berth~~ breath, (authorial correction)
- 333 frozen] *z* scribal correction of *c* [?]
- 335 farthest] *a* authorial correction of *u*; *t* authorial insertion [?]
- 337 confusion] authorial deletion of terminal *s* [?]
- 367 as] *s* authorial [?] insertion (‘Le ciel, masle, s’accouple au plus sec element’, ii.360)
- 373 heauyer] *a* scribal correction of *u*
- 393 Have] *ve* authorial correction of *th*
- 395 Ware-howse] *a* scribal [?] correction of *b*
- 406 lowest,] *t*, authorial insertion
- 430 the] authorial correction of *a* (‘Ainsi l’ost des Chrestiens’, ii.425)



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- 432 troope] second *o* scribal [?] correction of *u*
- 455 scortch] *t* scribal correction of *c*
- 465 pight] any punctuation after *t* not visible due to binding
- 467 make] authorial insertion
- 473 t'avoy'd] tɔ'avoy'd (authorial [?] deletion and insertion of first apostrophe)
- 474 hayre] *a* authorial correction of *e*
- 480 Both in the] Both in the th[e]; Catchword 'But in the' ('Durant le cours de l'an discourant par les airs | Semblent rendre ce Tout à soy-mesme divers', ii.475-76); the th] a character resembling a superscript *e* is illegible after the second *th*; my translation assumes that the word is dittographic (majuscule *A* in the following word is just visible).
- 482-3 Mists [...] Region] In the manuscript this marginal note is aligned with the next line (beginning "That cannot") presumably because the previous line, the first of the paragraph, runs to the margin's edge.
- 539 by] authorial insertion
- 588 not yett] *not* authorial [?] insertion; obseru'd] *r* authorial [?] insertion
- 593 th[w]art] th~~w~~art; sores] any punctuation after final *s* not visible due to binding
- 596 wynde] terminal *s* erased; travayles] terminal *s* scribal insertion over erasure [?]
- 600 He moderats] catchword
- 623 a] scribal correction of *to*
- 625 wipple] scribal error for 'wimple?'; cf. 'le sec buchon', ii.620 (i.e. 'dry log')
- 636 flye] *y* scribal correction [of *e*?]
- 638 shag] shag~~d~~ (scribal [?] deletion)
- 644 it] its
- 649 fumes] ~~vapours~~ fumes (authorial correction); all] authorial strike-through (first thought to correct hypermetrical line)

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650 stye] *t* authorial correction of *l*

660 His vnacquainted] catchword