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The Scottish Text Society

Thomas Hudson's
HISTORIE OF JUDITH

THE HISTORIE OF
IUDITH IN FORME
OF A POEME.

Penned in French, by the Noble Poet,
G. Salust. Lord of Bartas.

Englified by Tho. Hudson.

*Ye learned: bind your browes with Lawrer band,
I prease not for to touch it with my hand.*



Imprinted at Edinburgh, by Thomas
Vautroullier.

1584.

CVM PRIVILEGIO REGALL

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Thomas Hudson's
HISTORIE OF JUDITH

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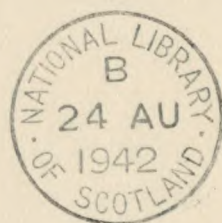
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GRAMMAR SCHOOL

*WITH INTRODUCTION, NOTES, APPENDICES,
AND GLOSSARY*

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CONTENTS.

INTRODUCTION—

PAGE

I. The Life of Thomas Hudson	ix
II. <i>The Historie of Judith</i>	xxii
III. The Language of <i>The Historie of Judith</i>	xlvi
IV. Bibliography of <i>The Historie of Judith</i>	lxxxvi
V. The Sonnet at the Court of King James VI. of Scotland	xcii

TEXT—

The Epistle Dedicatorie	3
Sonnet	6
Sonnet	7
The Avthors Admonition to the Reader	8
The Argvment of the Whole Historie of Ivdith	10
The Sommarie of the I. Book	12
The First Booke of Ivdith	14
The Sommarie of the II. Booke	26
The Second Booke of Ivdith	27
The Sommarie of the III. Booke	41
The Thirde Booke of Ivdith	42
The Sommarie of the IIII. Book	56
The Fovrth Booke of Ivdith	57
The Sommarie of the V. Book	70
The Fifth Booke of Ivdith	71

TEXT—

The Sommarie of the VI. Book	87
The Sixth Booke of Ivdith	88
A Table of Signification of some Words as they ar Vsed Before	99
THE SONNETS OF THOMAS HUDSON	103
NOTES TO <i>THE HISTORIE OF JUDITH</i>	109
NOTES ON THE SONNETS	135
APPENDICES	137
GLOSSARY	173
INDEX	190

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INTRODUCTION

INTRODUCTION.

I.

THE LIFE OF THOMAS HUDSON.

FROM the scantiness of the materials available for writing his biography, Thomas Hudson seems to have belonged to that large class which makes little stir in the world while it is alive and which is promptly forgotten as soon as it is dead. So slightly did he impress himself upon his contemporaries that not one of them has a reference to the man himself, though one or two make mention of his *Historie of Judith*. It is not surprising then that one of the earlier historians of English literature should write "of Tho. Hudson, my researches have furnished me with no further account (than his name)." ¹ What more than this is now known comes entirely from official records which the progress of historical studies and research has gradually made available, and the brief account of his life that follows has been put together wholly from these sources.² With the help of hitherto

¹ Edward Phillips, *Theatrum Poetarum Anglicanorum* (1675), p. 220. The quotation is from the enlarged edition of 1800.

² *Brit. Mus. Add. MSS.*, 24,488, by which is meant the *Chorus Vatum Anglicanorum* by Joseph Hunter, F.S.A., is cited in the *D.N.B.* article on Thomas Hudson as a source for his life. It is of very little value.

unnoticed and still unprinted material in the *Register of the Privy Seal* and in the *Register of Deeds*, now preserved in H.M. General Register House, Edinburgh, and of the entries relating to him in the printed *Exchequer Rolls of Scotland*, it has been possible to write a fuller account of him than any that has yet been given. But even with their additional information he still remains a shadowy and impersonal being.

Thomas Hudson was one of four Hudsons who were violars to King James VI. of Scotland, the names of the other three being Robert, James, and William. When two or more of them are mentioned together, as in the *Register of the Privy Seal* or the *Exchequer Rolls of Scotland*, the surname is written "Hudsonis" or "Hudsounis."¹ Since his name usually comes first when they are mentioned together as servants of his majesty, and since his was the highest salary, it is clear that he was the most important of them as a musician. He may also have been the eldest, and the other three have been his brothers; but these things, though likely, cannot be proved.

Irving's conjecture,² that the Hudsons were Englishmen, has been generally accepted. This opinion he based on the lines:—

" Though a straunger yet he lovde so dere
This Realme and me, so as he spoilde his avvne,"

from the commendatory sonnet which James VI. wrote for his violar's *Historie of Judith*. The evidence of the *Exchequer Rolls of Scotland* turns the conjecture into a certainty, for in them are recorded for a number of years

¹ *Register of the Privy Seal*, vol. 45, fol. 97; *Exchequer Rolls of Scotland*, vol. xx., p. 359, &c.

² David Irving, *History of Scottish Poetry* (1861), p. 463.

between 1579 and 1595, at first in Latin, then in Scots, annual payments of £210 Scots to the four Hudsons.¹

When the entries are in Latin the joint recipients of this sum are designated as "anglis, histrionibus dictis violaris": in the entries in Scots the designation is "Inglis violaris" or "Inglismen, violaris." But it is possible now to go even further and to indicate the part of England from which Thomas, at least, almost certainly came. This was from York. The evidence is contained in a legal instrument engrossed in the *Register of Deeds* which is preserved in H.M. General Register House, Edinburgh. It is a contract of wadset, or mortgage, granted in favour of "Thomas Hudson, violar," over certain properties in the Fife Burgh of Crail, and has a reference to his "cusing Jhone Hudson seatener of Zork."² But a search among the York records has failed to bring to light any information about either him or his cousin.³

¹ *Exchequer Rolls of Scotland*, vol. xx., p. 359, *sub anno* 1579; vol. xxi., p. 152, *sub anno* 1580; vol. xxi., p. 403, *sub anno* 1588; vol. xxii., p. 63, *sub anno* 1589; vol. xxii., p. 386, *sub anno* 1593-94; vol. xxiii., p. 44, *sub anno* 1595.

² *Register of Deeds*, vol. 17, fol. 1386 *sqq.* H.M. General Register House, Edinburgh. *seatener* = *citinar*—i.e., citizen. See Appendix A, p. 149.

³ There is independent evidence for the English nationality of both Robert and James. For the former it is contained in his will, registered 11th July 1597 (*Edinburgh Testaments*, vol. 30, fol. 227. H.M. General Register House, Edinburgh), which contains the statement "sen the tyme of his first cuming to this realme." The following facts about him, additional to those given in *D.N.B.*, have been noted. He was appointed Treasurer of the Chapel Royal of Scotland on 8th May 1587. (*Register of the Privy Seal*, vol. 55, fol. 55.) In December 1592 he was granted a pension of two hundred marks a year till his death. (*Register of the Privy Seal*, vol. 64, fol. 191.) When his will was registered his death was stated to have occurred in October 1596. The evidence that James Hudson was an Englishman comes from the letter of introduction to Walsingham which Robert Bowes gave him in 1583. In it he is described as "James Hudson, Englishman, and one of the King's musicians." (*Calendar of State Papers relating to Scotland*, vol. vi., p. 430.) Though he does not find a place in *D.N.B.*, he was probably to contemporaries the most important of the four. He acted as the

It has not been possible to determine the date of Thomas Hudson's birth. What age he was at the time of his first appearance in the records of the time, which was in 1567, is unknown, but he must by then have been a grown man, which would place his birth before 1550 and perhaps even before 1545. Since, as will be shown, he was still alive in 1595 it does not seem probable that he was born much, if any, before 1520 ; he may not even have been born till after 1530. As nothing is known about him before 1567 nothing is known about his musical training. Even were it certain that he was a native of York this would help little towards such knowledge, since nothing is known about the pre-Reformation and pre-Elizabethan music schools of that city.¹

The name of Thomas Hudson is first found in the list of "The Kingis hous maid at Stirling the tent day of March 1567 (*i.e.*, 1568)," ² which was prepared for the guidance of the baby king's guardian, the first Earl of

go-between for James VI. in his dealings with the English government from the date of the king's escape from the Ruthven Raiders in 1583 till the Union of the Crowns in 1603. It is generally assumed that he was the "Uzzon, the King's Envoy in Ordinary" referred to in a letter, dated 24th April 1603, from the Venetian ambassador in London to his government. (*Calendar of State Papers, Venetian*, 1603-07, p. 10.) He may have been the James Hudson described as "one of the groomes of the privie chamber," to whom the cofferer was directed on 29th February 1603-4 to pay "the yearly wages of xx^{li} from the byrth of our Lord last past during his lyfe" (*Calendar of State Papers, Domestic*, 1603-10, p. 86), and to whom, and to whose son Thomas, was granted a pension of £20 per annum for the term of their lives. (*Calendar of State Papers, Domestic*, 1603-10, p. 91.) He was certainly the James Hudson who in 1617 asked the Earl of Mar to intercede with the king to grant him a pension. (*MSS. of the Earl of Mar and Kellie: Supplementary Volume*, p. 76.) The last time the name appears is in the *Calendar of State Papers, Domestic*, under the year 1619. Of William Hudson nothing has come to light to add to the very little that is already known about him.

¹ Private communication from Dr Angelo Raine, York.

² *MSS. of the Earl of Mar and Kellie* (Hist. MSS. Commission, 1904), pp. 18-19 ; G. Chalmers, *The Life of Mary, Queen of Scots* (1818), vol. i., p. 177.

Mar, to whom he had been entrusted by his mother, Queen Mary, four days after Darnley had died at Kirk o' Field. Among the domestics in the separate establishment now provided for the infant James were the four violars, Thomas, Robert, James, and William Hudson. Thus of all his humbler friends and servants none except perhaps his nurse, Helen Little, can have been more familiar to King James, or on more intimate terms with him, than they were. In the list the name of Thomas comes first, prefixed by the epithet "mekill," but why, unless in reference to his stature, is not known. The violars had a servant assigned to them and provision made for their maintenance. They were to have for themselves and their servant "daylie vij gret bred, j galloun j pynt aell, ij leidis collis, in vyntar and nane in symmer, ane quarter pund of candle in wyntar, nane in symmer." For their "kiching" they were to be allowed "ij quarteris of muttoun, ij poultrie with potagis and fische" at the discretion of the Master of the Household. This appointment the Hudsons continued to hold as long as the records of the time enable us to trace them. It does not, however, seem to have been formally approved or to have had a salary attached to it till 1578, in which year there was entered in the *Register of the Privy Seal* "Ane letter makand Thomas, Robert, James and William Hudsounis, Musicianis, oure soverane lordis domestick servandis and gevand to thame the zeirlie fie undir written, That is to say, the said Thomas the sowme of Thre scoir poundis, and ilk ane of the uther three fiftie poundis money of this realme."¹ Thereafter, as was noted above, the *Exchequer Rolls of Scotland* record for various years from 1579 to 1595 the payment to the four of them of the lump sum of £S210. The document from the *Register of the Privy*

¹ *Register of the Privy Seal*, vol. 45, fol. 97. H.M. General Register House, Edinburgh. See Appendix A, p. 139.

Seal explains how the money was divided among them. Their names occur again in 1580 in the *Estat of the kingis maiesties Hous maid be his hienes . . . at Striviling, 1580,*"¹ where their yearly salary is again put down at £210. The Treasurer is also ordered in it to make them an allowance of £200 "for thair leveray claithis."

In the preceding year, 1579, Thomas Hudson had been the pursuer in the lawsuit which has already been referred to. A copy of his pleadings was engrossed in the *Register of Deeds*,"² and these form a somewhat lengthy document, since they run to over three thousand words. But, stripped of the legal verbiage, their tenor is quite clear. It is this. Thomas Hudson had discharged for one Thomas Kay, a burgess of the Fife Burgh of Crail, two debts which amounted in all to £984, 1s. 8d. One of them, and by far the larger, since it amounted to £706, 13s. 4d., had been owed to Hudson's own cousin, John Hudson, described in the record as a citizen of York. As security for the money which he had advanced to pay Kay's debts, Hudson had been granted a wadset over certain heritable subjects which Kay owned in Crail, a tenement in the town itself, and a "fische hous lyand besyid the portt and hevin of the said burgh." Now the debtor was refusing to implement his engagements and the action was raised in order that Hudson might gain possession of the properties. How it ended we do not know.

The most important year in Hudson's life for posterity was 1584, the year in which appeared his *Historie of Judith*, a translation of *La Judith*, a long narrative poem

¹ Preserved in H.M. General Register House, Edinburgh. The date of the endorsement is 1584, but H. M. Paton, Esq., Curator of Historical Records, informs me that he thinks 1580 to be the correct date. Attention was first drawn to the entries relating to the Hudsons by Irving in *The Poems of Alexander Montgomerie* (1821), p. 302.

² *Register of Deeds*, vol. 17, fol. 1386 sqq. H.M. General Register House, Edinburgh. See Appendix A, p. 148 sqq.

in the epic manner by the contemporary Huguenot poet, Du Bartas. Hudson's poem was printed for him by Thomas Vautroullier, the English printer who was at that time working in Scotland and who in the same year printed for James VI. the royal *Essayes of a Prentise in the Diuine Arte of Poesy*.

But what Hudson himself probably regarded as the summit of his worldly career was reached on 5th June 1586, when he was appointed "maister of his maiesties chapell royall and commissioner for his hienes in that pairt all the dayis of his lyfetye."¹ Twice subsequently, in 1587 and again in 1592,² his appointment was ratified by the Scottish Parliament.

The historian of the Chapel Royal of Scotland regarded this appointment both as a consequence of the Act passed by the Scottish Parliament in 1579 enjoining magistrates of burghs and provosts of colleges to provide "sang scuillis" in their several localities and as intended to increase the efficiency of the Chapel Royal as a musical seminary.³ Colour is lent to this supposition by the preamble to the letter of appointment which runs as follows: "his hienes chappell royell, being foundit for his maiesties musicianis be his maist nobill progenitouris of worthie memorie, thir divers yeiris bygane hes bene neglectit and sufferit to cum to extreame decay and rwyne in sa mekill as the haill benefices prebendaris fruittis rentis and emolumentis belanging thairto hes bene unwarthelie disponit to unqualefeit personis quha

¹ *Register of Presentations to Benefices*, vol. ii., fol. 150. H.M. General Register House, Edinburgh. See Appendix A, p. 144. The appointment had been approved by the Privy Council four days earlier. *Register of the Privy Seal*, vol. 54, fol. 27. H.M. General Register House, Edinburgh. See Appendix A, p. 140.

² *Acts of the Parliament of Scotland* (1814), vol. iii., pp. 489, 563-4. The Parliament of July 1587 was the first to meet after the appointment was made.

³ Rogers, *History of the Chapel Royal of Scotland* (1882), p. xcviij.

nether ar skillit in the said arte of musik nor yit meanis in onywyis to profite thairintill." But the appointment might equally well be regarded as a result of the king's victory over Presbytery embodied in the "Black Acts" of 1584, and as a move in his plan to reform the Reformed Kirk in the direction of Episcopacy. The evidence for this motive could be found in the guardedly worded clause in the letter of appointment defining Hudson's duties as Master of the Chapel Royal. In it he is ordered "to searche and try the auld fundatioun of the said chapell royell and (all superstition and idolatree being abolist) to follow and embrace the same safar as it aggreis with Goddis word and religioun presentlie profest within this realme." On this view James was making arrangements which would provide for him in his private devotions a form of service more to his taste than the bare one favoured by his opponents, the Calvinist clergy. But a third motive was even more probably at work, generous certainly but much less lofty than either of these two. The Chapel Royal was after all a religious foundation, and in appointing Hudson to be its Master the king, even though he did it with the concurrence of his Privy Council and the Scottish Parliament, was giving a layman an ecclesiastical benefice and allowing him to draw ecclesiastical revenues, a practice from which the Church in Scotland had suffered much since the Reformation and was to suffer for some time yet. In this connection it is worth noting that Hudson's stipend was to be £200 a year. This was twice as much as had been received by the *cantor*, the pre-Reformation officer to whom he roughly corresponded,¹ and exactly as much as the *First*

¹ "Jacobus Rex cupiat quod unus ex dictis canonicis nominandis, pro quo est reseruata porcio centum librarum dicte monete Scocie, sit cantor in dicta ecclesia." From the Papal Rescript of 16th April 1502 confirming the erection of the Chapel Royal as a collegiate church. Rogers, *op. cit.*, p. 27.

Book of Discipline allowed in salary to principals of colleges.¹ Finally, in February 1604-05, King James constituted John Gib, the friend of his boyhood, receiver and administrator of the revenues of the Chapel Royal in terms that repeat in almost identical wording the appointment of Hudson as its master in 1586. The similarity extends even to the reason given for the grant of these revenues to Gib. He is given them because "the first fundatioun . . . hes beine within thir few yearis transgressit be the inopportune ingyryng² of unqualifeit persones to be presentit to the places of the said chappell, being unfit for the same and altogidder voyde and ignorant of ony knowledge in the said science of musick."³ Yet so little did the Scottish Parliament trust the clause directing that the revenues of the Chapel Royal which now came under Gib's control were "to be imployit upoun sufficient persones qualefeit in musick and able to attend and serve his hienes within the said chappell" that it protested vigorously against the king's act. None of these considerations is conclusive by itself, but their cumulative effect is to create the feeling that the real reason behind Hudson's appointment was a desire on the part of King James to make some provision for a faithful and favourite servant. Hudson's profession of musician and the nature of the post to which he was being appointed made the whole business less a barefaced job than such arrangements usually were.

¹ *First Book of Discipline* (1561), p. 45. The quotation is from the edition of 1621.

² Rogers, *op. cit.*, p. civ, from whom the quotation is taken, here reads "inquyryng." The correction is due to Professor Hannay.

³ Rogers, *op. cit.*, p. civ. For the controversy that arose upon Gib's appointment, see Rogers, *op. cit.*, pp. cii-cxviii. Gib, it is interesting to note, was one of Hudson's witnesses in the lawsuit of 1579.

It was one thing to grant Hudson the right to enjoy the revenues of the Chapel Royal. It was another thing to ensure that they would be duly received by the beneficiary. Much of the history of that particular religious foundation at that particular time is obscure, but there can be little doubt that it was one of the many religious bodies which came under the ban of the *First Book of Discipline* as an idolatrous monument,¹ and that at the time of the Reformation most, if not all, of its revenues had passed to titulars. On his appointment Hudson was granted "all and quhatsumewer prebendaris, chapilanes, annuelrentis and uthairis benefices quhatsumewer appertening to the said chapell royell unrentallit togidder with the thriddis of all benefices and prebendaris belanging thairto." But since these would not be easy to come by, the Collector-General was directed to pay him "ane yeirlye fie of twa hundrethe pundis to be yeirlye upliftit be him . . . ay and quhill samekill of the rentis of the said chapell royell be recouerit be the said Thomas as will extend to the said yeirlye fie." Towards this recovery of alienated revenues he was given powers "to searche and try how and to quhom the rentis and leving of the same is disponit, and gif the dispositionis thairof be maid to qualifeit persounes in musik according to the auld fundatioun: and gif the same be utherwyis grantit to quhatsumewer persoune or persounes, to intent, call, follow and persew for reducioun of the same giftis befor the judge ordinar," and "to call, follow and persew the present possessouris and titularis of the said benefice

¹ "As we require Christ Jesus to be truely preached, and his holy Sacraments rightly ministred, so (we) can not cease to require Idolatry, with all monuments and places of the same, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedral Churches, Chanonries, Colleges, others then presently are Parish Churches or Schooles, to be utterly suppressed in all bounds and places of this Realme."—*First Book of Discipline* (1561), p. 26, ed. of 1621.

and prebendaris quhatsumewer unrentallit . . . sen the lxi yeir of God"—*i.e.*, since 1561, the year of the *First Book of Discipline*. It is probable that it was the exercise of the powers here conferred to sue for recovery of alienated revenues that made necessary the Act of the Scottish Parliament of 1592 ratifying the appointment. It is wholly concerned with the payment of his salary, for which it repeats the arrangements of 1586 and confers the same powers.

To the year 1587 belongs the only scrap of *personalia* that has been preserved, a letter written in that year to the notorious Archibald Douglas, who was then in London. For some reason it found its way into the hands of Cecil, and is now preserved at Hatfield among his papers.¹ It is little more than a note asking Douglas to procure for him a copy of the *Common Places* of Peter Martyr, an English translation, printed at London in 1583, of Peter Martyr Vermigli's *Loci Communes Sacrarum Literarum*, which had originally appeared at Zurich in 1563.

When the royal household was reorganised on the marriage of King James to Anne of Denmark the Hudsons were retained in their old post. In May 1590, William, Robert, and Thomas Hudson, His Highness's Violars, were paid £S200 by His Majesty's precept and special command to "by thame cleithing,"² presumably to enable them to make a fitting appearance in the festivities with which in that month Scotland welcomed James and his bride home from Denmark. In the following February the names of the four of them appear in *The Estate of the King and Quenis Maiesties Houshald*, with the "quantitie of (thair) ordinar Allowance." They were to have

¹ *Hatfield MSS.* (Hist. MSS. Commission. 1889), vol. iii., p. 252.

² *Papers Relative to the Marriage of James the Sixth* (Bannatyne Club. 1828), Appendix II., p. 17.

daily for themselves and their servant the following provisions :—

“ Breid v	Mutton soddin	ij pece
Wyne j quart	Rostis of veill, mutton	
Aill ij quart j pynt	and foull	sex
Beiff ij pece		

On the fische day sex dishe first and sex dishe last at the melteth.”¹

Little is known of Thomas Hudson after this date. In January 1593-94 he was granted a pension of £110 Scots yearly for the term of his life,² and ten months later he was granted an additional one of five hundred merks a year, this also for life.³ The last time his name occurs anywhere is in the *Exchequer Rolls of Scotland* among the payments for 1595.⁴

The date of his death is not known, his will apparently not having survived. But it seems likely that he was dead before 1603, for his name nowhere occurs as being one of those on whom fortune smiled when his master succeeded Elizabeth on the throne of England. And when that occurred James forgot few of his old friends. The grant in February 1604-05, already mentioned, of the revenues of the Chapel Royal to John Gib seems to make it certain that Hudson was dead by that date. That he was married appears from the references to his wife in his pleadings in the lawsuit against Thomas Kay of Crail, and that he had children would appear both from it and from a reference to the “bairns” in his letter to Archibald Douglas. But of either wife or children

¹ *Papers Relative to the Marriage of James the Sixth* (Bannatyne Club. 1828), Appendix III., pp. 26, 33-34.

² *Register of the Privy Seal*, vol. 66, fol. 45. H.M. General Register House, Edinburgh. See Appendix A, p. 142.

³ *Register of the Privy Seal*, vol. 68, fol. 21. H.M. General Register House, Edinburgh. See Appendix A, p. 142.

⁴ *Exchequer Rolls of Scotland*, vol. xxiii., p. 44.

not a trace has been found. And with that we must take leave of Thomas Hudson.

NOTE.—It may seem curious that in this biographical sketch nothing should have been said of Hudson as a musician. The explanation is that nothing is known about his skill and activities in this capacity. Even H. Willsher, Esquire, of Dundee, than whom there is no higher authority on Scottish music of the period, has admitted in a private communication his inability to find a single mention of any of the Hudsons as musicians. Prof. Bruce Dickins of Leeds suggests that if he was a native of York he may have been a pupil of John Thorne, who was organist of York Minster, ? 1550-1573. For the very little that is known about Thorne, see Grove, *Dictionary of Music and Musicians* (3rd ed. 1928), art. Thorne, John, and the references given there.

II.

THE HISTORIE OF JUDITH.

WHILE Thomas Hudson's *Historie of Judith* has usually been dismissed in a few contemptuous words, it is not wholly a contemptible piece of work. But interesting as it is in itself it gains an additional importance from the circumstances in which it was made.

In the early 1580's, in the years when he was dividing his time between hunting and poetry,¹ King James VI. of Scotland gathered round him a little group of intimates, of varying age and rank, but chosen like the favourites of his ancestor James IV., because their tastes and outlook chimed with his. One of them, probably the oldest and certainly the lowest in rank, was His Majesty's violar and domestic servant, Thomas Hudson. It has been suggested² that the phrase "Castalian Band," which occurs in the king's epitaph for another member of the group, the poet Alexander Montgomerie, gives the coterie's own name for itself. However that may be, it

¹ "Generally hee seemeth desirous of peace, as appeareth by his disposition and exercises—viz.: 1. His great delight in hunting. 2. His private delight in enditing poesies, &c. In one or both of these commonly hee spendeth the day, when he hath no publike thing to doe." *Letters of John Colville* (Bannatyne Club. 1858), p. 315. The description occurs in a document in the Record Office endorsed "The Present State of Scotland, 1586," which was prepared for the English government by one of its agents in Scotland. But it is equally true of the earlier years of the decade.

² Westcott, *New Poems by James I. of England* (New York. 1911), p. 91.

indicates with exactness the interests of the circle. It was a poetic fraternity, interested, however, not in the earlier native poetry of Scotland, but in the new poetry of the Renaissance which had as yet hardly reached those confines of the western European world. That the leader was the king himself, despite the fact that he was by several years the youngest of the group,¹ can hardly be doubted. The others were not of sufficient importance to take the lead.

Without thereby committing oneself to any theory of the transmission of characteristics from one generation to another, it may be pointed out that James's mother, Mary Queen of Scots, had been a student and lover of French and Italian Renaissance poetry, some volumes of which from her library passed into his. But it is impossible to determine how much of this interest, if any, was inherited by him from a mother whom he never knew except as a complication in his relations with the English queen who was to put her to death. What is certain is that, while from his two tutors, Peter Young and George Buchanan, the young James received a classical training such as no prince has ever had, the study of modern French and Italian literature was not wholly proscribed. This is revealed by the catalogue of the royal library made by Young between 1573 and 1583.² Another influence to which James was exposed about this time was that of his French kinsman, Esmé Stuart d'Aubigny, whom he created first Duke of Lennox. But how much it counted for in determining his tastes cannot be ascertained, for no record of their private intercourse

¹ As far as can be ascertained the next youngest was William Fowler, who was fully five years senior to James, having been born in the second half of 1560. See *The Works of William Fowler* (S.T.S. 1940), iii., p. xi.

² See G. F. Warner, *The Library of James VI. of Scotland, 1573-83*, in *The Scottish History Miscellany*, I., pp. xi-lxxv.

survives.¹ There is no evidence that d'Aubigny was himself interested in literature, but he came with all the glamour of the French court and of French culture trailing behind him, and he must have known personally all the French poets of whom Western Europe was then talking. It may be that his presence acted as the catalyst which released the king's literary ambitions, for James was then at the impressionable stage of late adolescence. Something, too, though again how much is uncertain, may be due to the spirit of the time. It must be remembered that in James's period, the sixteenth century, literature and courts were still closely linked. A prince then derived as much glory from the poets and men of letters whom he could attract to his service as from the victories his armies might win him. The smaller Italian principalities, like Ferrara or Urbino, owed most of their fame to having been centres of culture. The house of Este had been particularly famous for its patronage of letters; it was to it that the great Ariosto had been attached. The court of France, to which James was connected by ancestral ties, had been, and was, no less a centre of attraction for poets. So it would have been quite natural for James to seek to make his court a similar home of the modern Muses.

The royal intention was obviously to bring Scottish literature out of the backwater of mediævalism in which it still lingered into the main stream of European culture; and since he could find no assistants in this work among

¹ According to the chroniclers of the time it was wholly bad, but they all represented the view of the Kirk, which saw in him its deadliest enemy. Their view is summed up by a modern historian as follows: "Graced with all the accomplishments of the Court of France . . . D'Aubigny came from the court of Henry III., the most depraved of all the Valois, and he and his train together made James as precocious in vice as he was in intelligence and attainments."—P. Hume Brown, *History of Scotland* (1908), ii., p. 137.

his nobles, whose minds were all too set on their own worldly interests, James had to take his helpers where he could. By precept the "Castalian band" would teach Scottish poetry a better technique. To this end the king wrote his *Reulis and Cautelis*. By example it would show that the new poetic forms could be established in Scotland, and so all its members wrote sonnets, the fashionable form of the age. By translation they would give to Scottish readers the best of modern literature. So Fowler translated the *Trionfi* of Petrarch, the fountain-head of Renaissance love-poetry, and John Stewart of Baldynneis made, under the title of *Roland Furious*, an abridgment of Ariosto's *Orlando Furioso*, the Romantic poem that summed up in itself nearly every aspect of the Renaissance. To this task of raising the cultural level of Scotland Thomas Hudson's contribution was *The Historie of Judith*, from the French of Du Bartas.

To no name, perhaps, has time been more unkind than to that of Du Bartas, whom James VI. of Scotland termed a "deuine and Illuster Poete."¹ In his own country in his own lifetime, the second half of the sixteenth century, his reputation stood so high that a writer of the period could say of him, "il mérite d'être mis au nombre des plus illustres poètes de notre temps,"² and his older contemporary, Ronsard, had the mortification of seeing the younger poet's fame eclipse his own. This popularity of Du Bartas in his own age is attested by the numerous editions of his works which had to be issued to meet the demand created by the enthusiasm for his poetry. His first work was printed in 1572. Within the next three-quarters of a century at least

¹ *Essayes of a Prentise* (Arber's ed.), p. 20.

² De Thou, *Histoire Universelle*, quoted by Ashton, *Du Bartas en Angleterre* (Paris. 1908), p. 34.

one hundred and fifty editions of one kind and another came from the printing presses.¹

But this popularity was not confined to France. The poems of Du Bartas, even while he was alive, found readers and admirers outside the bounds of his native country, and nowhere was he more highly esteemed than at the court of James VI. of Scotland. That monarch possessed a copy of *La Semaine* as early as some date before 1583, or within five years of the publication in 1578 of the first part of that lengthy work.² It was there, indeed, that the first renderings from his poetry into any contemporary language were made. These were King James's own *Uranie*, a rendering into Scots of the French poet's poem of the same name, and Thomas Hudson's *Historie of Judith*. Both of these appeared in 1584, and it was not till the next decade that the work of translating Du Bartas into other language really began.³ Of the two Scottish versions that of Hudson was by far the more ambitious. On his own admission the king chose to render "the easiest and shortest of all his difficile and prolixed Poems,"⁴ *L'Uranie* being a

¹ "Nous avons pu trouver quelque cent cinquante éditions françaises des œuvres de Du Bartas et nous sommes rendu compte que la liste est encore très incomplète."—Ashton, *op cit.*, p. 61.

² It was presented to him by his nurse, Helen Little. See Warner, *The Library of James VI. of Scotland*, 1573-83, in Scottish History Society Miscellany, I., p. xliii. Sir George Warner identified it with the Paris quarto of 1578, but a quarto printed at Ville Franche in the following year contained also *La Judith* and *L'Uranie*, the two poems of Du Bartas which the circle translated. Ashton, *op. cit.*, p. 350.

³ The only versions earlier than the Scottish ones were two into Latin. Ashton, *op. cit.*, p. 372. The first effort of his indefatigable English translator, Josuah Sylvester, did not appear till 1591.

⁴ *Essayes of a Prentise* (ed. Arber), p. 20. The *Uranie* did not exhaust the royal interest in Du Bartas. One of the two pieces which make up the king's *Poeticall Exercises at Vacant Houres* (1591) is *The Furies*, a poem of over fifteen hundred lines, which is a rendering of part of the First Day of the Second Week of *La Semaine*. At some period James translated two other passages of the same work. They were printed as Nos. LVI. and LVII. by Westcott in his *New Poems by James I. of England*.

work of just over three hundred lines. But *La Judith*, which Hudson turned into a language which is neither Scots nor English, but a mixture of both, is a poem of almost epic dimensions, for it extends to nearly three thousand verses.

The qualities which attracted his admirers to Du Bartas were two in number. They were his style and his subject-matter. He was at one and the same time both a disciple of the *Pléiade* and a rebel against it. One aim of that movement had been the enrichment of the French language by the extension of its vocabulary, and to this end the stores of Greek and Latin literature were ransacked and all sorts of forced figures freely employed. These practices Du Bartas so faithfully imitated that he outdid his teachers in the floridity of his language and carried their extravagances to excess. But what are now looked on as monstrosities of diction were then regarded with admiration as veins rifted with the finest ore, so much has taste changed. These tricks of style pleased then because a wealth of language and of imagery in writing was one of the ways in which the exuberance of spirit released at the Renaissance found an outlet. But many of those who were charmed by the style of the *Pléiade* were repelled by its pagan attitude to life, while Protestants found its writings additionally objectionable because its members professed the Catholic faith. One of these critics was Du Bartas, who was a Huguenot. Anticipat-

Du Bartas repaid these compliments on the part of the king by translating James's own *Lepanto* into French; his rendering was printed at Edinburgh in 1591. He had already visited Scotland in 1587 on a political mission and had been royally received and entertained. The account of his visit to St Andrews, contained in James Melville's *Diary* (Wodrow Society. 1842), pp. 255-57, has been frequently quoted. A Latin version of *La Semaine* was printed at Edinburgh by Waldegrave in 1600 under the title of *De Mundi Creatione*. It was by one Adrian Damman, a Fleming from the neighbourhood of Ghent. For an account of him see Hannay, "The Foundation of the College of Edinburgh," in the *History of the University of Edinburgh*, 1583-1933 (1933), p. 15.

ing in some measure the views of the founder of the Salvation Army, who did not see why the Devil should have all the best tunes and borrowed well-known airs for his hymns, the sixteenth century poet turned to the Bible for his subjects and treated them in the style of his contemporaries of the *Pléiade*. This explains his great popularity in Protestant countries. His co-religionists, captivated by the power and sweep of his imagination and impressed by the fluency and vigour of his language, saw in him a poet sufficiently great to give the poetry of Protestantism an equality of merit with that of the Catholics. Sir Philip Sidney was only expressing a commonly held view when he said that the poet "doth intende the winning of the mind from wickednesse to vertue."¹ A Scottish example will show how highly in at least one Protestant country Du Bartas was esteemed by one clergyman for his didactic qualities. When Alexander Hume, the minister of Logie, published in 1597 his *Hymnes, or Sacred Songs* he prefixed to them an "Epistle to the Scottish Youth," in which he said that "in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of loue, or to rehearse some fabulos faits of Palmerine, Amadis, or other suchlike raueries."² Such behaviour he condemned and recommended instead "the commendation of the vertuous, & noble actes of good men (of which) thou hast notable examples in the French toong set foorth by *Salust of Bartas*."³

It is not surprising, then, that so religious and moral a poet as Du Bartas should have appealed strongly to King James, in whose youthful studies theology had had

¹ Sidney, *Apologie for Poetry*, ed. Collins (1907), p. 25.

² *The Poems of Alexander Hume* (S.T.S. 1902), p. 6.

³ *Ibid.*, p. 8.

as important a place as the Greek and Latin classics. But on this other side the French poet's *La Judith* had an equally strong appeal. How this was is revealed by the last phrase of the explanation which Du Bartas gave of how he came to write his poem. He had been, he wrote, "commandé par feu très illustre & très-vertueuse Princesse Jeāne Royne de Nauarre, de rédiger l'histoire de Judith en forme d'un Poëme Epique."¹ So, to the attraction of its Biblical subject—it was based upon the *Book of Judith* in the Old Testament Apocrypha—*La Judith* added the interest of its classical form. It took a moment of Jewish history when the fate of the Jewish nation was hanging in the balance, and treated it in the manner of the Greek and Latin epic poets. Like them Du Bartas plunged *in medias res*, for it is not till his Fifth Book that his opening situation is made clear. As they did, he delighted in putting long speeches into the mouths of his personages. Like his models he recapitulated past history. The long speech put into the mouth of the Lord of Ammon in the Second Book relates the history of the Hebrews from the time of Abraham to the time of the poem's action. Like the classical epics, the poem of Du Bartas had its Catalogue of Places, when Holophernes was made to enumerate all the regions from which his master Arphaxat drew his armies. It had its sieges and its battles. It was adorned to overloading with similes, both long and short. So it is not surprising if it seemed to James and his intimates, as it seemed to maturer minds and greater scholars, that Du Bartas had done more than make a synthesis of disparate elements, and had achieved the fusion of Biblical truth with pagan art.

How Thomas Hudson, like the author whom he was

¹ *La Judith: Advertissement au Lecteur*. The Queen of Navarre died in 1572, two years before *La Judith* was published.

translating, undertook his task by royal command is best explained in his own words. "As your Maiestie," he wrote in his *Dedication* to the king, "after your accustomed & verteous maner was sometye discoursing at Table with such your Domestiques, as chaunced to bee attendant It pleased your Highnesse (not onely to esteeme the pereles stile of the Greke HOMER, and the Latin VIRGIL to be inimitable to vs, whose tounge is barbarous and corrupted :) But also to alledge partly throw delite your Maiest. tooke in the Hautie stile of those most famous Writers, and partly to sounde the opinion of others, that also the loftie Phrase, the graue inditement, the facound termes of the French Salust could not be followed, nor sufficiently expressed in our rude and impolished english language, I more boldly then aduisedly declared my simple opinion. . . . Rashly I alledged that it was nothing impossible euen to followe the footsteppes of the same great Poet SALVST, and to translate his vearse (which neuerthesse is of itself exquisite) succintlie, and sensibly in our owne vulgar speech. Whereupon, it pleased your Maiestie to assigne me, *The Historie of Iudith*, as an agreable Subiect to your highnesse, to be turned by me into English verse." In the translation so begun James took a keen interest, unless Hudson was engaging in flattery when in the same *Dedication* he asked the king to "receive this litle worke, at your owne commandement enterprised, (and) corrected by your Maiest. owne hand." But it is impossible now to detect the king's share in the undertaking. It may, however, be hazarded that it was due to this royal interest that it ever saw print. In support of this conjecture it may be pointed out that *The Historie of Iudith* was printed by the same printer, Vautroullier, as printed James's own *Essayes of a Prentise*, and that of all the productions of the Castalian band only the two

which he printed appeared in print in the lifetime of their authors.¹

How does Hudson show up as a translator? In attempting an answer to this question we shall examine *The Historie of Judith* from two points of view, its reproduction of the matter of *La Judith* and its rendering of the manner of Du Bartas.

A translator's first duty must surely be to give his readers all that is contained in the work he is translating. But the restrictions under which Hudson worked, to write in ten-syllable lines and not to exceed the number of lines in his original,² whether self-imposed or laid on him by his royal master,³ might seem to be such as would prevent him from accomplishing this, since only by large omissions would he find it possible to keep within his limits. This he actually never had to do, thanks to his habit of paraphrasing rather than rendering exactly. At times, it must be admitted, he does not seem to sit very close to his original, but a more careful study of his text will show that he has managed to include everything that was before him, though some of it may be indicated only very darkly. His omissions are few and unim-

¹ Except Montgomerie's *Cherrie and the Slae*, the publication of which, however, in its truncated form in 1597 may have been unauthorised.

² "Through your Maiest. concurrence I haue not exceeded the number of the lynes written by my author; In euerie one of the which, hee also hath two sillabes mo then my English beares."—*Dedication*, p. 4.

³ King James's own version of Du Bartas' *L'Uranie* is also in heroic couplets (not fourteeners as Westcott says, *New Poems by James I. of England* (New York. 1911), Intro., p. xlix), and limits itself to the same number of lines as its French original. "I haue but ten feete (i.e., syllables) in my lync, where he hath twelue, and yet translates him lyne by lyne," *Essayes of a Prentise in the Diuine Arte of Poesie* (Arber's reprint. 1895), p. 21. In the sentences immediately preceding this one King James explains why he has not observed his own rules, laid down in the *Reulis and Cautels to be obseruit and eschewit in Scottis Poetrie*. There he says that heroic couplets are "ryme quhilkis seruis onely for lang historeis, and zit are nocht verse," *Essayes of a Prentise* (Arber's reprint. 1895), p. 66.

portant ; very few of them are as much as half a line long. The more noticeable ones, when the original and the translation are compared, are given in the notes to I., 74, 241, 253 ; II., 408 ; III., 76, 90, 451, 481 ; IV., 85, 184 ; V., 48, 86, 381, 395 ; VI., 38, 62, 112, 162, 195, 196.

Indeed, Hudson's style of translation, rendering the meaning rather than the exact words, left him at times with space to fill if his couplets were not to get out of line with their opposite numbers in the French. So he eked out his lines, paying as much regard to rhyme as to meaning ; he found the second half of the line the more convenient for these additions. Sometimes he added a new detail, as when he expanded *enfançons qui pendent aux mamelles* to "sucking babes vpon their mothers knee," I., 51 ; or when he added "with garnettes spred," I., 149, to the description of Eleazar's priestly robes ; or when he said that Pharaoh's son was slain "Amongst the eldest heires of *Ægypt* land," II., 222 ; or when he included "and some were smorde," V., 336, in his enumeration of the kinds of deaths the combatants died in the fight on Ragau field. Sometimes his addition is explanatory, as when the Fr. *larron* is rendered by "the thief that stoale the fire," V., 47, to make it clear that Prometheus is meant. Sometimes the addition adds a fresh idea, as when Ammon's lord is made to disclaim that he has been made a prisoner of his own accord, II., 492 ; or when "smore the towne with smoke," III., 124, is added to the schemes for capturing Bethulia. Sometimes it is a generalisation, as when Judith's garments are described as "Beseeming well her comely corps t'enfolde," IV., 60. Sometimes it is a pure pleonasm, as when *s'enfuyent escartez* becomes "Dissundring fled, and sought their liues to saue," I., 59. Sometimes it merely repeats

what has already been said, as in the second line of the couplet—

“ Yet *God* who keeps his watch about the skyes
For his elect, who neuer ydle lyes,” III., 135-136.

which corresponds to

*Or Dieu qui fait le guet dans l'eschauguette astree
D'un œil tousiours ouuert pour la troupe sacree.*

Sometimes it is pointless, like “ from whome the rest abound,” I., 328 ; or, “ then being prest,” II., 443 ; or, “ that seemes of greater might,” II., 492 ; or, “ as they together walke,” IV., 320 ;¹ or, “ in euening dark,” IV., 419. Similar additions will be found in the notes to I., 43, 141, 229, 354, 362 ; II., 115, 215, 275, 430, 478, 484, 504 ; III., 213, 248, 285, 406, 451 ; IV., 142, 296, 329, 450 ; V., 369, 451 ; VI., 150.

Midway between omission and addition is the practice of substituting, generally for purposes of rhyme, something which has no likeness to the French which is found in the corresponding place. Thus, *Qui des plus clairs-voyans peuuent siller les yeux* is replaced by “ And see what may to *God* be agreable,” I., 227 ; *Parmi tant de frayeur viuons sans nul effroi* by “ as best for our awaile,” I., 256 ; *à peu pres iusqu' aux nues* by “ with iointure meete,” III., 113. Other instances of the same thing are given in the notes to I., 113, 188, 385, 398 ; II., 44 ; III., 359-360, 402 ; IV., 172, 176, 332 ; V., 11, 262, 411.

Positive errors are comparatively few. But the account given of Moses' rod at II., 150-152, is wrong ; at II., 203-206, the cause of the disaster that befalls the husbandman is misrepresented ; “ hote intracted tounge,” of III., 301, exactly reverses the French ; the point that Du

¹ The long speech which precedes this line seems out of place in the mouth of a sentry on night-watch in a closely beset town.

Bartas was making in V., 267-270, was not understood ; and the statement about Pontus in V., 280, is a pure blunder. Other mistranslations will be found in the notes to I., 143 ; IV., 289-290, 436 ; V., 48, 298 ; VI., 287. Changes like those at II., 56, III., 278, and III., 454, must be deliberate alterations and not errors in translation.

At three places a couplet has been transposed—viz., II., 451-452 ; V., 355-356 ; 361-362. With all three the purpose has been the same, to reverse the order of the parts in an epic simile. With Du Bartas the things to be compared come first and the comparisons follow. Hudson prefers the opposite order.

The limitations under which he worked saved Hudson from one trick of style much admired at that time. This was the piling up of synonyms, a practice which became a vice in, for example, his Scottish contemporary William Fowler, the translator of Petrarch's *Trionfi* and Machiavelli's *Il Principe*. Such pairs of words to render a single French one as "thistle, weede, and thorne," I., 23, for *poignans chardons* ; "chast and modest," I., 175, for *belles* ; "on stake and ryce," IV., 268, for *aux ormeaux* ; "pilde and paird," VI., 217, for *pelent* are some of the few instances that do occur.

The first example in the last sentence of the previous paragraph further illustrates one way of Hudson's dealings with the language of his original. A marked characteristic in the style of Du Bartas is his lavish use of adjectives, hardly a noun being without one. Hudson cuts out a great many of these picturesque epithets. Thus—

<i>leur champs feconds</i>	becomes "their land," I., 31 ;
<i>le bruslé moissonneur</i>	„ "Haruest man," I., 41 ;
<i>ses peu-seures frontieres</i>	„ "his frontiers," I., 47 ;
<i>l'auare marchand</i>	„ "the Marchant," I., 64 ;
<i>l'idolatre Chaldee</i>	„ "that Chalde," I., 79 ;
<i>ses genereux Princes</i>	„ "his princes," I., 353 ;

<i>leurs flairantes souches</i>	becomes	"their flowrs," I., 362 ;
<i>La nuit humide</i>	"	"night," II., 226 ;
<i>le bord sablonneux</i>	"	"coste," II., 230 ;
<i>maudit imposteur</i>	"	"Iugler," II., 239 ;
<i>riue escumeuse</i>	"	"floode," II., 303 ;
<i>la lyre douce</i>	"	"the Harpe," II., 307 ;
<i>son cerveau fantasque</i>	"	"his owne head," II., 417 ;
<i>des hautes montagnes</i>	"	"dounes the hils," II., 457 ;
<i>le lis neigeux</i>	"	"the lillie," II., 497 ;
<i>quelque subtil moyen</i>	"	"some meanes," III., 450 ;
<i>la luth doux-sonnant</i>	"	"her lute," IV., 173 ;
<i>la chambriere lubrique</i>	"	"seruant," IV., 231 ;
<i>l'esgale iustice</i>	"	"Iustice," IV., 252 ;
<i>les moissonneurs haslez</i>	"	"his haruest traine," IV., 271 ;
<i>les iaunes bleds</i>	"	"the graine," IV., 272 ;
<i>l'enfant unique</i>	"	"child," IV., 306 ;
<i>l'estrangere Dame</i>	"	"this Dame," V., 5 ;
<i>La salulaire Egee</i>	"	"Egei," V., 486 ;
<i>l'Euphrate profond</i>	"	"Euphrates," V., 522 ;
<i>doigt courroucé</i>	"	"fingers," VI., 220.

But to balance these omissions he sometimes adds an epithet where Du Bartas has none, as in "the hungrie Gleaner," I., 43, for *le scieur*, in "hatefull strife," II., 239, for *enuie*, and in "painfull plowman," IV., 85, for *un laboureur*. Such additions are, however, rare.

But Du Bartas had many other mannerisms. He was a successor and whole-hearted disciple of the *Pléiade*,¹ whose doctrines he carried to such an excess that he is little read or admired even in his own country to-day.² Hudson made little or no attempt to reproduce the qualities of style that acceptance of the principles of the

¹ See Georges Pellissier, *La Vie et Les Œuvres de Du Bartas* (Paris. 1882), pp. 27-30.

² "Aujourd'hui on ne lit plus guère du Bartas. On trouve une foule de défauts choquants : une recherche excessive des mots nouveaux, des tournures grecques et latines, des comparaisons bizarres ; un entassement d'épithètes étranges."—*La Grande Encyclopédie* (Paris. N.D.), Tome cinquième : art. BARTAS.

Pléiade brought in its train.¹ He did not try, for example, to imitate the way in which Du Bartas sought to enrich his vocabulary by copious borrowing from Latin and Greek. He does, it is true, use a certain number of words which have not yet been noticed in the work of any earlier writer. But the same amount of writing by almost any Elizabethan author would probably yield as many words not recorded in any earlier source, for it was a time when men delighted in verbal experiments and when the vocabulary of English was being deliberately extended. Further, most of the words for which he is the earliest author are found in use within a few years after he had employed them. Now, when they occur outside *The Historie of Judith*, they are as likely to be independent discoveries as borrowings from him, for unlike the borrowings of Du Bartas, there is nothing *recherché* or recondite about them. It is probable that the French words which Hudson lifted straight out of his original are to be considered a proof of Hudson's lack of skill as a poet as much as evidence of a desire to increase the expressiveness of English.

The aim of Du Bartas as a poet was force and sublimity. To attain these he relied largely on the use of language which often ceases to be elevated and becomes merely strained, far-fetched, bizarre. Hudson refuses for the most part to follow him here. He seeks to curb the extravagances and tone down the excesses of the French poet. Thus, what is perhaps the most artificial expression in the whole poem—

¹ The "poetic diction" of the eighteenth century has recently been traced back by Mr Geoffrey Tillotson (*On the Poetry of Pope* (1938), pp. 63-79) to Josuah Sylvester's rendering of Du Bartas' *La Sepmaine*, which the translator called *Du Bartas his deuine Weekes and Workes*. He has not, however, considered how far the stylistic features in Sylvester which later poets imitated are due to himself, and how far the result of attempting to render the manner of his original.

à grand' peine tremble
Sous vn ciel tout serain la perruque du Tremble,

is perfectly correctly rendered as "under heavne quakes not an aspin leafe," I., 208, but only by sacrificing all that is characteristic of Du Bartas' style. Similarly, *près des bisarres nues* becomes "to hils that highest weare," I., 72; *au fonds des enfers* is modified to "in deeps," II., 342; *esgorger* is softened, once to "dye," VI., 137, and once to "quell," VI., 149; *trempa le iuste glaiue/Dans l'infidele sang* is reduced to "slew that Pagan stout," I., 3;

En parlant frappe Eglon : & fait du Royal flanc
Sortir à chauds bouillons & la vie et le sang,

is represented by

"Smote Eglon with a dagger to the heft,
 And from his flanke the blood and life bereft,"
 III., 425-426 ;

and

il treuve vuide
La chambre, ou se tenait la meurtriere Isaacide,

is toned down to "He mist the Hebrew-dame away," VI., 257. Occasionally, but less often, he does go beyond the French in vigour, as when he renders *l'Arbalastier* by "bloodie bowman," VI., 78, *aiguillonne* by "enforced to suck blood," III., 130, and

se traîne,
Ayant perdu les pieds, sur le ventre & les bras,

by

"trails on his wombe & wants both foote & hand," V., 332.

The translation of metaphors into more literal language is another aspect of this smoothing-out process. Thus, *le timon de vostre ame* is replaced by "your selves," I., 223; (*Ils*) *tindrent le gouuernail de la nef des Hebreux* by

"kings
 Of all the Hebrew state the ruling had," II., 306.

Vn ver non-mourant is changed into "that most grudging griefe," IV., 391; *de la fange* into "of nought," V., 98; and

*le peuple assiegé,
D'une faim enragee à toute heure rongé,*

into

"our besieged towne,
Is so beset with mischiefe vp and downe," IV., 396.

One danger in aiming at the effect of sublimity by using strained language is that bathos, or something near to it, lies in wait for failure. Du Bartas does not always escape this danger, but Hudson refuses to follow him to the edge of the cliff. Whatever seems mean or low he replaces by something more dignified. Accordingly, when Du Bartas has *cauent des clapiers* (i.e., dig burrows) he has "Cauerns cut," III., 119; for *de quenouille armant son aisselle* (i.e., armpit) *Royale*, he substitutes "who bare a Rock in sted of Royall mace," V., 209; "He gins to lose his garments soft and warme," VI., 70, replaces *Ore il se desboutonne, ore il tire ses bas*; "got a heavnly crowne," VI., 200, is made to stand for *fut fit bourgeois des cieux*; and "his soule," V., 6, for *le louche* (i.e., squinting) *œil de son ame*.

The description of the aspen-tree quoted above has been one illustration of another of Du Bartas' mannerisms, playing upon a word, using it twice in the same line but in different ways. Hudson only infrequently attempts to reproduce this effect. Successful instances are "to dye vndead," II., 436, for *Tu mourras sans mourir*; and "warely watches," VI., 79, for *attentif attend*. "As plagues the proude," I., 248, for *aux fiers fier*, and "represour of oppressors," III., 503, for *des inuaincus vainqueur*, are half-way examples of the same thing. But the cases where he has evaded the challenge to his skill as a translator

are far more numerous. Places where he has declined the trial are *les ames de vos ames*, which he renders by "the Centers of your senses," I., 200 ; the famous line—

(*Il donne*) . . . *en prononçant ses loix,*
Esprit à leur esprit par l'Esprit de sa voix,

is tamely turned by

“(Gaue them) his law, pronounced by his voyce,
His sprite to theirs,” II., 274 ;

bouche . . . leur murmurante bouche becomes “apeasde the murmur of the route,” II., 410 ; *Juges, sans iugement* is turned into “princes indiscreete,” III., 456 ; *que les fers le ferent* is reduced to “the prison,” IV., 170 ; and

Tu priueras de chef le Chef de l'ost,

becomes

“to kill the Captaine of this hoste,” IV., 464.

The last point that needs to be noticed is the way in which Hudson prefers to name natural phenomena directly rather than to use the classical personifications for them which he found employed by Du Bartas, *e.g.*—

<i>à Boree</i>	becomes	“balefull blasts,” I., 92 ;
<i>l'Aulan & Boree</i>	„	“two winds,” II., 53 ;
<i>l'ondeuse Thetis</i>	„	“the sea,” II., 248 ;
<i>vn Eure ennemi</i>	„	“some contrarie winde,” III., 68 ;
<i>Phæbus</i>	„	“the sun,” IV., 273, 291 ;
<i>le vent Arctois</i>	„	“winter blast,” IV., 276.

Other instances of the same change will be found in the notes to I., 359-360 ; II., 34, 412, 473 ; III., 87, 276 ; IV., 269 ; VI., 6.

Reference has already been made more than once to Hudson's preference for a paraphrase rather than a direct rendering. How deep-seated this preference was can only be fully realised by comparing his poem, line by line, with the poem he was translating, and the only

real way to illustrate it would be to print the two poems side by side. An endeavour, however, has been made in the notes to show how freely he handled the actual text of his original, and the passages from *La Judith* given in Appendix F will provide further material for the study of his methods as a translator. Meantime, two brief illustrations may be given here. In the following passage the general meaning intended by Du Bartas is that though the mills of God grind slowly they grind exceeding small :—

l'Eternel
Qui du premier abord à toute iniquité
(Comme il semble aux meschans) promet impunité :
Mais, par la pesanteur d'un seure supplice,
Repare les délais de sa tarde iustice.

In Hudson this becomes—

When men applauds to sinne, they count it light,
 And but a matter small in sinners sight.
 But in the end the weight doth so encrease,
 that Iustice leaues the sinner no release.

III., 373-376.

Again, Du Bartas describes the first onset in the battle between Nebuchadnezzar and Arphaxat in the following terms :—

Deux mille enfans perdus
Attaquent l'escarmouche, & non loin esendus
Font pleuvoir les cailloux qu'une main tournoyante
Fait sortir roidement de la fond siflante :
Et croid on en voyant tant de coups inhumains,
Que non un escadron, ains tout l'ost est aux mains.

This Hudson turns into—

two thousand Lads forlorne,
 (to blunt the sword) were downe in battell borne.
 Vpon their flanks flew feruently the stones,
 that bet their bucklers to their brused bones,
 The squadrons then, steps sternly to the strokes,
 with harts inhumain all the battell yokes.

V., 319-324.

One technical point deserves a brief notice. Du Bartas was very fond of rhyming on the same syllable, e.g. :—

ce tyran peruers
Qui d'un sanglant deluge a noyé l'Vniuers ;
 I., 235-236.

and

tant d'humains, qui dispersez demeurent
Depuis le bord Indoïs iusques où les iours meurent :
 I., 277-278.

and

Israël couuert de toutes parts
D'un nuage de traicts s'enfuit dans ses remparts.
 III., 205-206.

He also liked to rhyme upon homophones as in

la forest, qui cachoit dans la nuë
Mille bras verdoyans, est or' de branche nuë :
 II., 201-202.

and even on the same word :—

Tu ne dois point faire essay de ta force
Contre un foible ennemi qui soi-mesme se force :
 III., 175-176.

and

Pour toi nous franchirons le Piuot Antarctique,
Et l'éternel glaçon de la contree Arctique.
 III., 183-184.

Not a page indeed of *La Judith* is without one such rhyme, and most have more. Other examples will be found in the French of I., 207-208 ; IV., 180-181 ; V., 269-270. But King James VI. condemned this practice in the opening sentences of his *Reulis and Cautelis*,¹ and, whether it was through respect for his royal patron's

¹ " Ryme nocht twyse in ane syllabe. As for exemple, that ze make not *proue* and *reproue* ryme together, nor *houe* for *houing* on hors bak, and *behoue*."—King James VI., *Reulis and Cautelis* (Arber's reprint. 1869), p. 57.

opinions or the insufficiency of the language, Hudson employed such rhymes very sparingly. A striking example of his rare use of this type of rhyme is—

(she) waters it full oft
to make it seemly show the head aloft.

IV., 95-96.

The only obvious place where he directly imitates his original is in

Like as ye see the wallowing sea to striue,
Flood after floode, and waue with waue to driue.

V., 347-348.

which is based upon

*Tout ainsi que tantost de la mer à la riue,
Le flot apres le flot, l'onde apres l'onde arriue.*

Contemporary opinion, and little but it has been expressed,¹ was divided on Hudson's merit. In *The Return from Parnassus*² a number of the literary figures

¹ The histories of English literature, almost without exception, pass Hudson over without notice. Warton, *History of English Poetry* (1824), iv., 103, notes without comment that he was one of the poets used for *England's Parnassus*; the *Cambridge History of English Literature* (1909), iv., 443, mentions him only in a bibliography. Nor are the historians of Scottish literature much more communicative. Irving, *Lives of the Scottish Poets* (1804), ii., 293, gives him rather less than half of an uninformative page. T. F. Henderson, *Scottish Vernacular Literature* (1911), p. 267, merely remarks that "two Englishmen, Robert and Thomas Hudson, wrote English poetry spelt after a somewhat Scottish fashion." He is passed over in silence by H. Walker, *Three Centuries of Scottish Literature* (1893), who omits even Montgomerie and James VI.; J. H. Millar, *A Literary History of Scotland* (1903); G. Gregory Smith, *Scottish Literature* (1919); Agnes Mure Mackenzie, *Scottish Literature to 1714* (1933); Janet M. Smith, *The French Background to Middle Scots Literature* (1934).

² *The Return from Parnassus* was first printed in 1606, but F. S. Boas, *Cambridge History of English Literature* (1910), vi., 309, says that "internal evidence proves that (it) must have been written before the death of Elizabeth, and indicates Christmas 1602 as the probable date of its performance." The reference to Hudson was first noted by Hawkins, *Origin of the English Drama* (1773), iii., 214.

of the day are passed under review, and among them is Hudson, who is thus addressed :—

“locke and Hudson sleepe you quiet shauers,
among the shauings of the presse, and let your
bookes lye in some old nookes amongst old bootes
and shooes, so you may auoide my censure.”¹

This obviously is not intended as praise, though what provoked such an outburst is not known. The next criticism may be the result of professional jealousy. In 1614 Josuah Sylvester published a new translation of *La Judith* under the title of *Bethulians Rescue*,² and replaced the original poetical dedication at the beginning of the First Book to Margaret of Navarre by one of his own to Anne of Denmark, the consort of King

¹ *The Return from Parnassus*, Act I., Sc. 2, ed. Macray (1886), p. 86. Gregory Smith, *Elizabethan Critical Essays* (1904), ii., 465, identifies this Hudson with Robert Hudson. This identification, however, cannot be correct unless Robert had a vast contemporary reputation as a poet of which not a whisper has survived. Thomas's poetical work, on the other hand, was well known. Further, if Gregory Smith's Robert Hudson was the Robert Hudson whose testament inventar was registered on 11th July 1597 he had been dead six years before *The Return from Parnassus* was written (see preceding note), in which case it is hardly likely that its authors would have addressed him in the present tense. Allusions like this have point only if they refer to living persons easily identifiable by those to whom they are addressed. But (i) the anonymous authors of the play may not have known that Robert Hudson was dead; or (ii) may have been referring to some other Hudson altogether.

² Later changed to *Bethulias Rescue*, the name under which it appears in the Stationers' Register. “13 Januarij, 1613 (i.e., 1614). Master Humphrey Lownes, the elder. Entred for his Coppie under the handes of Master Taverner and master warden ffeild a booke called, . . . *Bethulias Rescue*. . . with other tractes translated and severally dedicated by Josua Siluester. vjd.” Arber, *Transcript of the Stationers' Register* (1876), iii., 539. Crawford's statement, *Notes and Queries*, Series X., vol. x., p. 263, that it is a refashioning of Hudson's *Historie of Judith* is hardly accurate. There are likenesses between the two versions and in some places Sylvester has obviously borrowed a word from Hudson, but in general the two are no more alike than is to be expected in any two versions of the same original.

James. In the course of it he took occasion to speak slightly of the work of his predecessor in the same task. He wrote :—

*And You, great Comfort of Great-Britan's King,
Whose Vertues here I under JUDITH sing ;
Thrice-royall ANNE, vouchsafe auspicious Rayes
Of princely Fauour on these Pious Layes
(Composed first vpon a Queen's Command
Disposed next into a Queen's owne hand,
Transposed now to a more Queen's Protection :
As most peculiar to all Queen's Perfection).
Great-gracious Lady, let it not distaste,
That JUDITH made not (as she ought) more haste
To kisse YOUR Hands ; nor deem, nor doubt, the worst,
Though Shee have seen Your Royall Spouse the first :
It was her Truch-man, much against Her minde,
Betrayd her so to goe against Her kinde.
For which Offence, with other mo, to Her,
Sh'hath got her now a new Interpreter ;
Shee hopes, more faithfull (wishes, more discreet)
To say and lay Her Service at Your Feet :
To give DU BARTAS (at the last) His Due,
In her behalfe ; and in Her, honour You.¹*

Sylvester's opinion of the superior merit of his version was also held by Drummond of Hawthornden. Writing not long after *Bethulians Rescue* appeared he said :—

“ *Silvester's Translation of Judith, and the Battle of Yvory, are excellent. Who likes to know whether he or Hudson hath the advantage of Judith, let them compare the beginning of the 4th Book, O silver brow'd Diana, &c. And the End of the 4th Book, Her waved locks, &c. The midst of the 8th² In Ragau's ample Plain one Morning met, &c. The 6th Book, after the Beginning, Each being set anon,*

¹ *Bethulians Rescue*, i., 13-32, in Sylvester, *Du Bartas His Diuine Weekes and Workes* (1621), p. 953.

² So the printed text reads. The passage intended occurs in the Fifth Book.

fulfilled out, &c. And after, Judas,¹ said she, thy Jacob to deliver, now is the time."²

Against these unfavourable criticisms can be put the praise of Sir John Harington, the Elizabethan translator of Ariosto's *Orlando Furioso*, who wrote in one of his notes :—

" Bradamant a woman overcomming Rodomont a most terrible Turke, alludes to the notable History of Judith, that cut off Holofernes head : which story, the Lord Du Bertas, and rare French Poet, contrived into an excellent Poeme in French, and the same is translated into a verie good and sweet English verse, by one M. Thomas Hudson which worke I the rather mention, because in the 6 booke of the vice of surfeting, which I reprov'd afore in the Morall, it is notably described and withall sharply rebuked as followeth :

O plague. O poyson to the warriour state,
Thou mak'st the noble hearts effeminate.
While Rome was rulde by *Curioes* and *Fabrices*,
Who fed on rootes, and sought for no delices,
And when the onely *Cresson* was the food.
Most delicate to *Persia*, then they stood, etc.³

¹ So the printed text. It ought, of course, to be "Judith."

² *The Works of William Drummond of Hawthornden* (1711): *Heads of a Conversation* (1619), p. 227. This piece is quoted in full in *Notes of Ben Jonson's Conversations with William Drummond of Hawthornden* (Shakespeare Society. 1842). The reference to Hudson is also quoted by Masson, *Drummond of Hawthornden* (1873), p. 81, note, where, commenting on the fact that this prose work of Drummond's is undated, he says: "From some of the phrases one might infer that it was written, at least in part, at a considerably earlier date than between 1613 and 1616; but among the particulars that assign most of it to that date is the criticism of Drayton's *Polyolbion*, the first part of which did not appear till 1613." The comparison between Hudson and Du Bartas cannot have been written before some time in 1614.

³ Sir John Harington, *Orlando Furioso in English Heroical Verse* (1634 ed.). Notes to Book xxxv., p. 296. His version first appeared in 1591. The quotation, which is not textually correct, comes from *The Historie of Judith*, vi., 17-22.

From this praise it is apparent that at least one contemporary reader valued *The Historie of Judith* for its high moral tone.

Hudson's translation also found favour with two anthologists of the time, Bodenham¹ and Allot.² And while the appearance of extracts in a contemporary anthology of extracts from a poet's work is not necessarily a proof of poetic worth, it is at least evidence of contemporary admiration. The fact that *The Historie of Judith* was printed along with the translations of Du Bartas made by Sylvester may at first have been merely prompted by a desire to give as much of the French poet's writings as had been rendered into English. But the further fact that it continued to be included in editions of Sylvester which contained his own version of *La Judith*³ was as likely to be due to the belief that it was not without merit as to mere laziness on the part of the printer.

There is something in both views. When Sylvester and Drummond passed an unfavourable judgment on *The Historie of Judith* they judged it as a translation. As such, it has been shown, it makes little attempt to reproduce the distinctive qualities of its original. The eccentricities of the French poet have been largely toned down, but with them have gone much of his directness and his force. The style in which Du Bartas wrote is a highly mannered one; the translator's is not free from the

¹ (John Bodenham), *Belvedere, or the Garden of the Muses*. London. Imprinted for Hugh Astly. 1600. For the use made of Hudson, see Appendix B, p. 152.

² (Richard Allot), *England's Parnassus: or The choysest Flowers of our Moderne Poets, with their Poeticall Comparisons; Descriptions of Bewties, Personages, Castles, Pallaces, Mountains, Groves, Seas, Springs, Rivers, &c.* Whereunto are annexed other various discourses, both pleasant and profitable. Imprinted at London for N. L. C. R. and T. H. 1600. For the use made of Hudson, see Appendix C, p. 153.

³ *I.e.*, the folios of 1621, 1633, and 1641.

reproach of being pedestrian and commonplace. Du Bartas, too, is always clear ; the translator's habit of paraphrase is responsible at times for some obscurity in the meaning. The two poems indeed are like two drawings, one of which is a copy of the other. In the copy the form is there, but the firm, even hard, line of the original has not been successfully reproduced and the outline has been blurred. Judged, however, on its own merits *The Historie of Judith* is not wholly contemptible. That the long speeches are not to the taste of a modern reader and are apt to become tedious is not so much the fault of either the Scottish or the French poet as of the age. Hudson had to reproduce them because he found them in his original ; Du Bartas had them because they were demanded by the epic convention in which he was writing. As a narrative poem *The Historie of Judith* can be read with interest, even pleasure. Here the translator's somewhat matter-of-fact style is even an advantage ; it does not come between the reader and the story. It is, however, in its descriptive passages that Hudson's poem shows up best, and judging by the fact that nearly all Allot's selections for *England's Parnassus* come from them, these were the parts that appealed most to the sixteenth century taste. *The Historie of Judith* may be a minor narrative poem, but it is not the worst of its class.

III.

THE LANGUAGE OF *THE HISTORIE
OF JUDITH.*

THOUGH certainly from as early as the time of James I. Southern English had been exercising an increasing, if almost unnoticed, influence on Scots, in its written form at least, it was not till the last half of the sixteenth century that Scotsmen began deliberately to write in English. It was not, indeed, till English came to be identified with a cause for which Scotsmen were willing to give their lives that Scots began to lose ground to its southern neighbour. In the fourteenth century, English had been too closely associated with the foreign threat to national independence through the attempt at political domination to commend itself to Scotsmen. But in the sixteenth century it and the cause of the Reformed religion became bound up together, because it was only by English help that Protestantism was able to triumph and to maintain itself.

The first Scotsman to write of set purpose in English was John Knox, though his choice of a medium may have been determined by the fact that he was writing as much for England as for Scotland. His action, however, was not permitted to pass unchallenged. The Catholic party in Scotland sought to identify its cause with that of historic nationalism, and one of its spokesmen, Ninian Winzet, addressed Knox in the following terms :—

“ gif 3e, throw curiositie of nouationis, hes forȝet our auld plane Scottis quhilk ȝour mother lerit ȝou in tymes cuming, I sal wryte to ȝou my mind in Latin, for I am nocht acquyntit with ȝour Southeroun.”¹

A stronger accusation, amounting virtually to one of unpatriotic conduct, was made nearly twenty years after Winzet had made his, by John Hamilton, this time against the Protestant ministers and those who were responsible for the ‘ King’s Confession ’ of 1581. Referring to their choice of language in which to compose it and of a printer for it, he wrote—

“ giff king James the fyft var alyue, quha hering ane of his subiectis knap suddrone, declarit him ane trateur : quhidder vald he declaire you triple traitoris, quha not onlie knappis suddrone in your negatiue confession, bot also hes causit it be imprentit at London in contempt of our natiue language.”²

Hamilton’s language even suggests not only that the English way of writing was more and more gaining ground, but also that the English way of speaking, too, was creeping in. The example of Knox and the ministers, however, was not immediately and generally followed, and for some time yet Scotsmen continued to use Scots when they wrote in prose, though the use of English versions of the Bible, and later of the “ Bassendyne ” Bible, which is nothing but a straightforward copy of the Genevan version of 1560,³ must have helped to make English more familiar. But the Union of 1603 practically put an end to Scots as a prose medium, though it continued to be used for record purposes well into the seventeenth century.⁴

¹ Ninian Winzet, *The Buke of the Four Scoir Thre Questions*, 1563 (S.T.S. 1888), i., 138. Punctuation that of the original.

² John Hamilton, *Catholik Traictise* (1581), in Law, *Catholic Tractates*, 1573-1600 (S.T.S. 1901), p. 105. Quoted by Gregory Smith, *Specimens of Middle Scots* (1902), Intro., p. xlvii.

³ See Gregory Smith, *op. cit.*, Intro., p. xlvii.

⁴ See Murray, *Dialect of the Southern Counties of Scotland* (1873), pp. 71-74.

What finally killed Scots as a literary language was the literary revival under James VI. This was modernistic in its sympathies and therefore probably ahead of, and out of touch with, the general run of taste in Scotland. Rolland's *Seauen Sages* (1578) is thoroughly medieval, yet it was written only a few years before King James published his *Essayes of a Prentise in the Diuine Arte of Poesy* in 1584, which may be taken as the statement of the principles held by the new movement. The stocks of Renaissance literature carried by the Edinburgh booksellers, the inventories of whose estates were published by the Bannatyne Club,¹ were much smaller than their stocks of any other class of books. So new was the movement that it and the old could still meet in the same man. Montgomerie's sonnets were Renaissance work; his *Cherrie and the Slae* was the last, though not the worst, of a long line of medieval allegories.²

English seems to have been the written language of the coterie of *littérateurs* that James gathered round him. This can hardly have been due wholly to the superior prestige of English; as has been pointed out, the golden age of Elizabethan literature had hardly yet begun. It was probably the result of a mixture of utilitarian motives. There was the desire to reach as wide an audience as possible, and the possible audience in Scotland was small.³ English books circulated in Scotland. There

¹ *Bannatyne Society Miscellany* (1836), ii., 185-296.

² C. S. Lewis, *The Allegory of Love* (1936), pp. 258-259.

³ "The total population of Scotland in the sixteenth century cannot have been much over 500,000, of whom only about half used a Teutonic form of speech."—P. Hume Brown in *Cambridge History of English Literature* (1908), iii., 139. And of that half not many, as the stocks of the Edinburgh booksellers show (see note 1 above), were interested in modern poetry. "In 1558 the population of England was probably from two and a half to three millions."—Black, *The Reign of Elizabeth, 1558-1603* (1936), p. 195.

was no reason why Scottish books should not circulate in England. But if they were to circulate there, they must not appear too outlandish in their language,¹ for, though English readers of Elizabeth's day had not acquired the notion of a uniform standard literary language, they were not inclined to tolerate what looked like mere rusticity. Hence the English dress given by James and his circle to their productions. They were seeking to show that Scotland was not wholly a barbarous country untouched by the new currents in literature, but one where the new poetry was practised as well as known. Besides, James at least must have been looking to the future. If things went as he hoped they would, he would one day rule England as well as Scotland. England had then a sovereign who was known to be something of a scholar.² Why should he not show his probable future subjects that in him, too, they would have a learned and a cultured monarch? The sixteenth century rather liked its princes to have some tincture of letters.

Once the degradation of Scots to an inferior position had begun, the decline was rapid; for the process by which Scots was reduced from the status of a language to that of a dialect was accomplished in little more than half a century. When Queen Mary came back from France in 1561 the change had hardly begun; by the Union of the Crowns in 1603 it was practically complete. Scotsmen, however they might speak, were writing in English. *Philotus*,³ which is written in Scots, was linguistically an anachronism when it appeared in 1603. The future lay with Sir William Alexander's

¹ Thus Richard Smith anglicised Henryson's *Fables* when he printed them at London in 1577.

² See Neale, *Queen Elizabeth* (1934), pp. 25-26.

³ *PHILOTVS*. Imprinted at Edinburgh be Robert Charteris, 1603. Reprinted in S.T.S. Miscellany Volume (1932), pp. 79-158.

Darius,¹ which, written in English, appeared in the same year.

The change, however, was still largely one of orthography. The evidence of rhymes, for instance, shows that men still heard the Scots sounds in words which they wrote in the English fashion. Thus there was a gulf between the language they spoke and the one they wrote.

How widely late sixteenth-century Scots differed from the general speech of educated Englishmen is a question that cannot yet be answered, since the necessary research into the sounds of Scots at that period has not yet been made. Miss Bald has collected contemporary opinions on the amount of resemblance and difference,² but the evidence of her witnesses is inconclusive. The only sure conclusion that can be drawn from their testimony is that the two differed in some respects and were alike in others.

It is certain that the sound-shift which changed Middle English into early Modern English had not left Scotland unaffected. There is, for instance, the evidence of Erasmus that earlier [ā] had become [ē].³ His further statement,

¹ *The Tragedy of Darius*. By VVilliam Alexander of Menstrie. Edinburgh. Printed by Robert Waldegraue. Printer to the Kings Maiestie. 1603. See Kastner, *Poetical Works of Sir William Alexander* (S.T.S. 1921), i., 113-230.

² M. A. Bald, "Contemporary References to Scottish Speech of the Sixteenth Century," *Scottish Historical Review* (1928), xxv., 163-179.

³ "H vero sonuisse videtur apud Graecos, quod nunc sonat A Scotorum."—Erasmus, *De Recta Latini Græcique Sermonis Pronuntiatione* (Basle. 1528), p. 95. But the evidence of Erasmus in all probability takes us back to more than thirty years before 1528, the date when this treatise was published. It seems likely that Erasmus acquired his knowledge of the sounds of Scots in the period 1492-96, when he and Hector Boece, later to be the first Principal of King's College, Aberdeen, were fellow students in Paris. Two letters of Erasmus to Boece have come down to us. The opening sentence of the first (P. S. Allen, *Erasmi Epistolæ* (1906), i., 154-158, No. 47) suggests a considerable correspondence, on Boece's side at least, which has not survived: "Quid sibi volunt tot tue litigratices epistole?" This letter is dated by the editor 8th November 1495. The second, dated by the editor

that [ē] had become [ī],¹ is confirmed by the evidence of rhymes. These show that earlier [ē] had become [ī] only partially. [ō] had also been advanced to [ū]. But the sound-shift does not seem to have been so thorough as in English, for both earlier [ī] and earlier [ū] appear to have remained unchanged, in part coalescing respectively with the new [ī] and [ū].

Another change in the spoken language that hardly appears in the written language at this time is the loss of 'l' after 'a.' This is vouched for by a piece of non-literary evidence that does not seem to have been noticed before. The 'apophthegmata' of his royal pupil—"ἀφ' οὖ, all fou; ἀφίημι, all fie me!"²—which Young noted on folio 21b of his Index of James VI.'s library, would have had no point unless the final consonant had been lost in 'all.' These two puns further show that King James still used the unrounded vowel in this word. The only

15th March 1530 (Allen, *op. cit.* (1934), viii., 372-377, No. 2283), is a reply to an earlier one of Boece's asking for a list of his writings. The letter of Boece's containing this request (Allen, *op. cit.* (1928), vii., 399-400, No. 1996) contains a reference to their earlier association at Paris: "dum Parrhisiis altero supra tricesimum abhinc anno in religioso Montis acuti Collegio, ubi sacros quosdam codices enarrasti, tecum essem." Scots students were numerous in Paris at that time, among them being John Major, "the last of the schoolmen." When he took his Master's degree in 1494 in the University there, of the eighty-six graduands who paid fees for degrees as Bachelors or Masters of Arts twenty-one were Scots (Hume Brown, *George Buchanan* (1890), p. 25). But neither Erasmus nor Boece mentions him. (For other Scots students in Paris about the same time, see John Major's *Greater Britain* (Scottish History Society. 1892), Intro., pp. xlix-li.) Erasmus had a further opportunity of becoming acquainted with the sounds of Scots during the first six months of 1508 when he was tutor in Italy to two natural sons of James IV., Alexander Stewart, Archbishop of St Andrews, and James, Earl of Moray. For this tutorship, see Herkless and Hannay, *Archbishops of St Andrews* (1907), i., 249. Between his student friendship with Boece and his tutorship to the young Stewarts, Erasmus had been twice in England, from 1498 to 1500 and again in 1506.

¹ "Scoti quidam pro E sonant propemodum I., dicentes pro 'faciebant,' 'faciebijant.'"—Erasmus, *op. cit.*, p. 97.

² G. F. Warner, *The Library of James VI.*, 1573-83 (Scottish History Society Miscellany. 1893), p. lxxv.

systematic account that has ever been written of the sounds of Scots about 1600 was Alexander Hume's *Of the Orthographie and Congruitie of the Britan Tongue* (1617).¹ But what he says is very brief and not very easy to interpret. He seems to have been the first to claim that the inhabitants of Scotland speak a purer English than the English themselves.² During the sixteenth century, in short, Scots seems to have acquired most, if not all, of those features that are common to the forms of the dialect spoken to-day in Central Scotland.

Though Hudson speaks in his *Dedication* of 'my English' the language he wrote is actually, but not surprisingly, a mixed one. Examination shows that in his orthography he is much nearer to English than to Scottish practice. His vowels are mainly those of Scots, but he was not above using rhymes which were properly English when the need arose. His grammar is almost purely Scots. His vocabulary has few marked Scots characteristics; it closely resembles Elizabethan English, but has certain archaic elements. All these features of his language are discussed in some detail in the paragraphs that follow.

ORTHOGRAPHY.

I. *Scottish Characteristics*.—These are comparatively few. The most common of them is the use of *i* to denote a long vowel, but the examples of even this are not very numerous. All the certain cases are: (*a*) not in rhyme—*cairles*, *Somm.* I., 23; *cairs*, *IV.*, 79; *claime*, *V.*, 384;

¹ Ed. Wheatley, E.E.T.S., 1865.

² "We sould keep the vouales of the original quherin the north warres the south; from retineo, the north retine, the south retain; from cor, the north corage, the south courage; from devoro, the north devore, the south devour; from vox, the north voce, the south voice; from devoveo, the north devote, the south devout."—Alexander Hume, *Of the Orthographie . . . of the Britan Tongue* (E.E.T.S. 1865), p. 20.

germaine, III., 234; *humaines*, I., 110; *manaige*, I., 30; *païrd*, VI., 217; *prophaine*, IV., 106; *spaird*, II., 70; *thair*, VI., 329; (b) in rhyme, the spelling having been influenced by the rhyme-word—*baine*, V., 343; *bair* (adj.), II., 202; *blayds*, VI., 214; *païle*, II., 439; III. 91, 317; *thaire*, IV., 362; *wair*, III., 37. *Ei* spellings are as likely to be English as Scots, since they were used in each at this time to represent earlier *ē*. While it is impossible to say whether the *oi* spellings in the rhymes, *voyce*: *reioyce*, II., 273:274; *Achelois*:*vois*, V., 177:178, represent Scots long vowels or English diphthongs,¹ the first is more likely than the second. The *ui* spellings which occur are also to be found in English.

2. There is no example of an *a* spelling where English has *o*—i.e., in words descended from O.E. forms with *ā*. *Maowers*, V., 477, is a slip for the English form, *moawers*.

3. In Scots at this time [e:] from earlier [a:] was often written *ea*.² Hudson has only three examples of this spelling: *fleakes*, III., 116; *reauens*, VI., 351 (but *rauens*, V., 182); and *weare* (i.e., *ware* = *wore*), IV., 61. Earlier [o:], after its change to [u:], was frequently written *u* by Scots writers. Hudson's only example of this spelling is *lumes*, I., 63.

4. Turning to the consonants we find no instance of Scots *-cht* where English has *-ght*, of Scots *quh-* where English has *wh-*, of *3-* where English has *y*, or of the excrescent *t* which Middle Scots developed freely, particularly after final *c* and *k*, unless perhaps *entraipt*, IV., 178. *Compack*, I., 338, is the only case of loss of *t* after *k*;

¹ See the quotation from Alexander Hume, *Orthographie . . . of the Britan Tongue*, p. liv, note 12.

² This spelling is very frequent in David Moysie, *Memoirs of the Affairs of Scotland*, 1577-1603, ed. J. Dennistoun (Bannatyne Club, 1830). In the *Poems of John Stewart of Baldynneis* (S.T.S. 1913), vol. i., this sound is represented by *ae*, *aei*, *ai*, *e*, *ea*, *ee*, and *ei*.

its use was due to the needs of rhyme. *Sixt*, Ep. Dedic., 2¹; *standarts*, III., 176; IV., 417; *twelf*, IV., 119; and *whote*, V., 37; VI., 234, are common Scots spellings for the period. *Sixt* and *twelf* are also Eliz. English.

5. There is no instance of the Scots ending *-tioun*. The ending *-our* is much commoner than *-or*, of which *oppressor*, III., 503, and *precursor*, V., 400, are the only examples.

6. *Variations from modern spelling*.—The more common of these are :—

(i) *aun* for *an* in words of French origin: *aduaunce*, IV., 134 (but *aduaunce*, II., 5; V., 98); *blauncheth*, II., 391; *braunch*, IV., 115; *chaunce*, III., 410; IV., 207; V., 97; VI., 172, 268, 299 (but *chance*, III., 67); *chaunge*, II., 156; IV., 112, 119; V., 163, 180, 295 (but *change*, II., 189; V., 65; VI., 201); *daunce*, IV., 133; *dauncing*, V., 555; *daunger*, Sommarie III., 17 (but *danger*, IV., 259); *enchautment*, V., 179; *Fraunce*, Admon., 21, 60; *graunt*, II., 137, 228; VI., 141 (but *grant*, I., 192; IV., 21, 23, 25, 27, 29); *launce*, III., 225; IV., 384; V., 298; VI., 237, 300; *perchaunce*, III., 370; *resemblaunce*, Ep. Dedic., 16; *resistaunce*, Sommarie II., 9; *straunge*, II., 190; V., 179 (but *stranger*, IV., 260; *strangers*, V., 102); *traunce*, VI., 238.

(ii) Earlier [e] is written *ea* in: *answeared*, Admon., 11; *ceasters*, III., 264 (but *cisterns*, I., 385); *creast*, I., 148; *geaty*, IV., 345; *ieast*, V., 113; *least*, see Glossary; *seauentie*,² I., 23; *tearmes*, Ep. Dedic., 51 (but *termes*, Ep. Dedic., 15); *vearse*, Ep. Dedic., 23; Admon., 52; IV., 176; VI., 327 (but *verse*, Ep. Dedic., 28; I., 13).

(iii) Earlier [er] before another consonant is written *ar* in: *clarks*, III., 31; *desart*, II., 245; V., 523; *hard*, see Glossary. It is retained in *sterue*, III., 334; VI., 351.

Note.—*Marchant*, I., 64, may be due to French influence.

¹ For the explanation of the contractions, see p. 175.

² But this must be the ancestor of the modern dialect form with [i:].

(iv) The representation of earlier \bar{e} , both tense and slack, shows the same uncertainty as in English at this period. Hudson knew and used all four ways of representing them, *ea*, *ee*, *ei*, and *ie*. Usually the first of these is employed to represent earlier [ɛ:], but it represents earlier [e:] in *extreame*, Arg., 25; Sommarie III., 15; *eavne*, I., 113; *eare*, I., 291, &c.

(v) Earlier [ol] is written *oul* in *controule*, IV., 223; *enroules*, I., 299; IV., 433; *powle*, VI., 155; *roule*, II., 62; IV., 78; and *souldiers*, Sommarie II., 24; III., 39, 330. It is not clear whether Hudson intended to represent by this spelling the diphthong which developed in early Modern English out of M.E. [ol] (See Wright, *Elementary Middle English Grammar* (1924), § 103) or not. The spelling of the first four words in this list has probably been influenced by the fact that these forms occur in rhymes where the other rhyme-word is *soul*. It in the modern dialects has generally a long vowel, either [o:] or [ɔ:]. But the modern dialect forms, of *powle* and *roule*, at least, have a diphthong, though whether this is due, as Gregory Smith says (*Specimens of Middle Scots* (1902), Intro., p. xxiv, 17, ii), to the loss of the final *l*, is not absolutely certain.

Note.—*Coulour*, Admon., 31; III., 317; IV., 58, is here perhaps due to French influence, though this spelling is found in other Middle Scots authors.

(vi) There is a number of what were becoming by Hudson's time archaic spellings.

(a) *e* for earlier [ē]: *appere*, I., 142; V., 386; *beleue*, V., 149; VI., 343; *bene*, IV., 138, 332; *betwene*, I., 402; *chefe*, Sommarie I., 10; *chere*, IV., 356; *ech*, IV., 412; *echone*, Somm. I., 39; *egerly*, III., 371; *empecht*, VI., 161 (but *empeached*, III., 430); *endeuoures*, Sommarie III., 18; *fourtene*, Admon., 3; *fredome*, I., 36 (but *freedome*, I., 296; III., 434); *friends*, IV., 207; *Grekes*, I., 100;

grene, V., 15, 341; *medowes*, IV., 91; *nedle*, IV., 155; *pere*, V., 198; *pereles*, Ep. Dedic., 9; *peuish*, VI., 73; *quene*, Admon., 5; II., 114; V., 204; *recheth*, III., 231; *retreue*, V., 150; *sene*, IV., 61, 331; *sherer*, I., 44; *strete*, III., 283; *stelde*, I., 6; *wende*, V., 567; *wening*, VI., 73; *yeld*, II., 142; III., 298.

(b) *o* for earlier [ō]: *bord*, VI., 3; *chose*, I., 341; *croked*, III., 111; *dome*, I., 242; *losde*, III., 248; *lose*, IV., 52; VI., 70; *Mores*, II., 376; *roted*, Sommarie I., 28; *vnlose*, Admon., 35.

(c) *o* for earlier [u], now written *u* or *ou*: *bonteous*, IV., 378; *carbonkle*, IV., 49; *combers*, I., 121; *conterfait*, III., 316 (but *counterfait*, V., 168); *domne*, III., 248 (but *dumme*, III., 468); *dronk*, VI., 94; *dronkards*, VI., 50; *dronkennes*, Sommarie VI., 17; *hong*, IV., 56; *montains*, VI., 267; *morrain*, II., 186; *nomber*, Arg., 14; IV., 275 (but *numbers*, I., 338); *plonge*, V., 81; *romble*, V., 329; *sodaine*, I., 50; II., 431; III., 120; *sodainely*, II., 227; *sommarie*, passim; *sommer*, I., 280, 399; *somond*, V., 301; *soncken*, III., 301; *tomble*, V., 330; *tong*, IV., 27; *yong*, V., 552.

(d) *ou* for earlier [u], now written *o* or *u*: *aboundant*, V., 269; *coutelas*, V., 376 (but *cutlasse*, II., 67); *secound*, IV., 302; *soung*, II., 30; *sowple*, V., 477; *toung*, see Glossary; *tourets*, I., 130; II., 361; *trouth*, IV., 429.

(e) *ew* for earlier [iu], now written *ue*: *blewe*, V., 170, 341; VI., 14; *dewtie*, I., 32; *ensewe*, II., 68, 107, 262; Sommarie III., 14; *hewe*, III., 97; V., 93, 169, 342; VI., 217; *pursewe*, III., 197; V., 431; *reuld*, II., 346 (but *rulde*, VI., 19); *subdewe*, V., 432; II., 281; *trew*, IV., 364; V., 134 (but *true*, V., 227); *vew*, V., 10, 234. An analogical spelling from other ways of representing this sound is *renue*, V., 238.

(f) *dg* appears in *alledge*, Ep. Dedic., 12, 21; *hudge*, II., 383, 485 (but *huge*, V., 403); *wadge*, II., 29.

(g) *c* appears in *facion*, IV., 100; *intencion*, VI., 194; *mocion*, VI., 82; *sedicious*, Admon., 26; *supersticious*, Admon., 51; and *t* in *gratious*, IV., 21.

(h) *e* appears in initial syllables with weak stress where *i* is now written: *deuide*, see Glossary; *deuine*, see Glossary; *deuorse*, II., 234; III., 447; *empair*, III., 28; *encensing*, Sommarie II., 19; *encline*, V., 409; *encrease*, II., 142; *enspire*, II., 413; IV., 413; *entends*, IV., 11; *entention*, Ep. Dedic., 37; *entent*, IV., 65. *i* where *e* is now found occurs in: *distroy*, Arg., 22, 35; *dispare*, V., 7, 497; *dispite*, V., 497; *imbarked*, III., 354; *distruction*, Arg., 26 (but *destruction*, II., 351); *e* for *i* occurs in a syllable now stressed in *deligence*, Ep. Dedic., 59 (but *diligence*, Sommarie II., 3), and *enfant*, II., 101, 105.

7. *Influence of rhyme*.—Spelling had not yet been rigidly fixed in Hudson's time, and a certain amount of independence in this respect was still allowed to the individual. Hudson's spelling is, on the whole, very regular, but it is not absolutely so. Many of the variations, however, are due to the necessities of rhyme.¹ Thus he writes *heires* within the line at II., 222, but when he wishes to use this word in rhyme at IV., 80, he spells it *hairs* to make it agree in appearance with its rhyme-word, *cairs*. Again, *praise* becomes *prayes* when it rhymes with *assayes* at IV., 173: 174. This change was easy, for *praise* could be, and was often, spelled *prayis* in Middle Scots. *Euen* becomes *eavne* at I., 113, to rhyme with *heavne*. *Dumme*

¹ Though it is perhaps irrelevant here, a comment by the Elizabethan critic Puttenham on orthography in rhyme is not without interest. Apparently he thought eye-rhyme as important as, if not more important than, ear-rhyme, for he wrote: "if necessitie constrained it is somewhat more tollerable to help the rime by false orthographie, then to leaue an unplesant dissonance to the eare, by keeping the trewe orthographie and loosing the rime, as, for example, it is better to rime *Dore* with *Restore* then in his truer orthographie which is *Doore*."—Puttenham, *The Arte of English Poesie* (Arber's ed. 1869), p. 95.

occurs within the line at III., 468, but *domme* is written at III., 248, since the rhyme-word there is *comme*. *Wonne* is used within the line at III., 212, but *wunne* is written at III., 219, to agree with the rhyme-word, *runne*. A number of words of frequent occurrence have two spellings; one can be used anywhere, the other occurs only in rhyme. They are:—

<i>Common form</i>	<i>Rhyme only</i>	<i>Common form</i>	<i>Rhyme only</i>
<i>bare</i>	<i>bair</i>	<i>then</i>	<i>than</i>
<i>care</i>	<i>cair</i>	<i>there</i>	<i>thaire</i>
<i>perceiue</i>	<i>persaue</i>	<i>were</i>	<i>weare,¹ wair</i>
<i>receiue</i>	<i>ressaue</i>	<i>when</i>	<i>whan</i>
<i>spirite, sprite</i>	<i>spreete</i>	<i>where</i>	<i>wheare.</i>

The exceptions to this rule, that the less common spelling appears only in rhyme, are *conteine*/*containe* and *mainteine*/*maintaine*. Here it is *ai* forms that are used in rhymes.

THE CONSONANTS.

8. There is little that needs to be said about the consonants. Where the modern spelling differs from the M.E. or early Modern English one, it is usually the earlier form that Hudson employs. Thus *aduentur*, II., 363; *licour*, III., 260; IV., 114; *perfit*, III., 496; IV., 59, 121, 185; *verdit*, Ep. Dedic., 20; *delite*, Ep. Dedic., 12; IV., 150; *hautie*, Ep. Dedic., 13; V., 313, were all forms common before the sixteenth century, but replaced then by the etymological, or pseudo-etymological, spellings now in use. On the other hand, *contempning*, IV., 290; *corpslet*, I., 389; II., 219; and *deceipt*, II., 430, are etymological spellings no longer current, and *abominable*, Admon., 38; Sommarie VI., 6, is a false etymological form once common but now no longer used.

¹ But within the line at IV., 305; V., 551.

9. Other M.E. forms which Hudson has are : *burthens*, II., 80 (but *burden*, Ep. Dedic., 40) ; *choke*, V., 317, 538 ; *confort*, III., 363, &c. ; *conforter*, IV., 256 ; *diamant*, IV., 197 ; *disconfit*, II., 330 ; *domme*, III., 248 ; *dumme*, III., 468 ; *farder*, II., 271 ; III., 10 ; *fardest*, VI., 186 ; *hassards*, V., 489 ; *laurer*, I., 18 ; *purpure*, V., 342 ; *ruther*, I., 215 ; *sith*, I., 394 ; V., 477, 480.

10. *Clymes*, V., 136, and *lim*, V., 68 ; VI., 312, were the forms current before the final *b* now found in these words was developed. *Hie*, see Glossary ; *plowman*, IV., 85 ; *thie*, V., 298, 382 ; *throw* (prep.), see Glossary, and *wey* (vb.), I., 156 ; III., 186, are spellings which show that an earlier final back open consonant has been lost in pronunciation.

11. The rhymes, *is* : *this*, I., 159 : 160 ; *was* : *surpas*, I., 125 : 126 ; *gras* : *was*, II., 183 : 184 ; and *was* : *alas*, VI., 301 : 302, show that the final consonant in *is* and *was* was still unvoiced.

12. *Metathesis*.—This is seen in the two nouns, *grainels*, I., 405, and *thrist*, III., 272, 294, 391 (but *thirst* is much more often used) ; in the two verb forms, *brent*, V., 475, and *brunt*, II., 200 ; IV., 183 ; V., 116, 218, 236, 519 ; VI., 62 ; and in the three adjectives *eldren*, IV., 115 ; *northren*, I., 279 ; *westren*, V., 352.

THE VOWELS.

13. The study of Hudson's vowels is largely a study of his rhymes. Since, however, many of his rhymes would have been correct at an earlier period of the language and are still good to-day whether in the modern dialect of Scotland or in standard English, they throw no light either on how late sixteenth-century Scots differed from Elizabethan English or on how it

differed from the modern dialect, and have, therefore, been omitted from this study. But after setting them aside and keeping in mind that no poet has ever always rhymed absolutely correctly, there are still sufficient rhymes left to give a fair amount of information about his vowel sounds. As has been shown above in the introductory paragraphs to this section on Hudson's language, early Middle Scots shared largely in the sound-shift which the vowels of English underwent in the fifteenth and sixteenth centuries. In the discussion which follows, the vowels referred to as "earlier" are the Middle Scots vowels before the sound-shift took place.

14. The change of earlier [a:] to [e:] has been illustrated above (p. lii). One or two words, however, require separate notice. *Make* rhymes only with [a]—i.e., *iacke : make*, I., 389 : 390. But *came*, *shake*, *spake*, and *take* rhyme with both [a] and [e:]—e.g., *Ramme : camme*, I., 377 : 378,¹ but *came : same*, II., 423 : 424 ; *came : Dame*, IV., 335 : 336 ;² *Dame : ouercame*, I., 1 : 2 ; *fame : became*, V., 221 : 222. The fluctuation in the case of the other three words is not so certain, since it depends upon several inter-rhymes. The only certain rhymes are *vptaks : raks* (i.e., rakes), V., 181 : 182, and *quakes : shakes*, V., 381 : 382, where the vowel must be [e:]. If we assume that in the rhyme, *spak : Izak*, II., 51 : 52, the vowel is [a], then it is probable that this vowel appears in *spake : shake*, II., 129 : 130 also. But *take : sake*, I., 181 : 182, can belong to either group.

15. Rhymes show that 'have' had [e:]—i.e., it was the direct descendant of the M.E. stressed form and the

¹ Cf. *Ramme : dramme*, II., 285 : 286.

² Cf. *Dames : fames*, I., 175 : 176 ; *dame : shame*, IV., 139 : 140.

ancestor of the modern dialect 'hae.' The rhymes in which it occurs are :—

slaue : haue, II., 119 : 120 ; V., 41 : 42 ; VI., 129 : 130 ;
haue : graue, II., 245 : 246 ; 429 : 430 ; III., 347 : 348 ;
 VI., 345 : 346 ; *braue : haue*, IV., 181 : 182 ; V.,
 191 : 192 ; *craue : haue*, V., 253 : 254 ; *knaue : haue*,
 VI., 315 : 316.

Madame is also rhymed with [e:]—*i.e.*, *flame : Madame*, V., 429 : 430.¹

16. The frequency of the spelling *aun* for *an* in words of French origin and the rhyme, *braunch : launch*, IV., 115 : 116, suggest that in such words Hudson favoured the pronunciation with a rounded vowel.

17. The history of *er : cons* and *ar : cons* in Scots presents some difficulty. Both have the same sound, [e], in the modern dialect, but it is not clear how this came about. The coalescence can have occurred in two ways. Either the original 'e' words developed an 'a' sound as they did in English and then fell in with those originally having 'a,' after which they all reverted to [e]. Or else the 'e' persisted unchanged in Middle Scots and the 'a' words were assimilated to it. Hudson gives no help to a decision. He has only one word in which he retains the 'e' spelling, and it occurs only twice, both times in rhyme—*i.e.*, *preserue : sterue*, III., 333 : 334, and *sterude : preserude*, VI., 351 : 352. With this exception he has only 'a' spellings in rhyme, but he rhymes earlier 'e' with earlier 'a' ; *i.e.* :—

'e' : 'a' rhymes—

vpstarts : departs, I., 233 : 234 ; *harts : parts*, I.,
 351 : 352 ; *clarks : barks*, III., 31 : 32 ; *dark :*
bark, IV., 419 : 420 ;

¹ Similar rhymes occur in *The Works of William Fowler* (S.T.S. 1914), i., 259, 6 : 8 : 9 : 14, and 362, 37 : 41.

'a' : 'e' rhymes—

dart : *hart*, IV., 195 : 196 ; V., 59 : 60 ; *art* : *hart*,
IV., 167 : 168.

But these rhymes only prove that the two sounds had coalesced ; they give no help towards deciding their new value. The only conclusion which it seems safe to draw is that he knew the 'e' form and used it to help him out with his rhymes, but that he thought the 'a' form the more correct. Since Hudson is generally careful in his representation of his sounds, it may be further tentatively suggested that these 'a' spellings stand for [a].

'Regard' rhymes with [e:] in *regard* : *spard* (i.e., *spared*), III., 267 : 268, but with [a:] in *fards* : *regards*, V., 211 : 212.

18. *Influence of w*.—The rhymes show that initial *w* had not yet rounded a following [a]—i.e., *ignorant* : *want*, IV., 241 : 242 ; *hard* : *himward*, VI., 85 : 86 ; *arme* : *warre*, VI., 69 : 70 ; *darre* : *warre*, II., 387 : 388 ; *farre* : *warre*, III., 9 : 10 ; V., 247 : 248 ; *warre* : *afarre*, VI., 23 : 24 ; *thwart* : *hart*, III., 23 : 24 ; *waspe* : *claspe*, I., 361 : 362 ; *was* : *surpass*, I., 125 : 126 ; *gras* : *was*, II., 183 : 184 ; *was* : *alas*, VI., 301 : 302 ; *dispatch* : *watch*, V., 9 : 10.

19. The substitution of 'i' for 'e' in *hirde*, I., 392 ; V., 13, and in *yit*, V., 482, shows that the vowel in these words in the modern dialect had already appeared in them. (On 'yit' in English, see Wyld, *English Rhymes from Surrey to Pope* (1923), p. 133.)

20. Rhymes suggest that two words which have always had [e] in English had [e:] for Hudson. They are *ieast* : ¹*beast*, V., 113 : 114, and *preast* : ²*creast*, I., 147 : 148.

The Scots form of *increase* rhymes in other writers of the period, sometimes with [e], sometimes with [e:].

¹ *Ieasts* occurs in *The Works of William Fowler* (S.T.S. 1914), ii., 30, 36, but at neither place in rhyme.

² From the M.E. form of *press* with a long vowel.

Hudson has only the second one in rhyme—*i.e.*, *peace* : *encrease*, I., 21 : 22, and *encrease* : *prease*, VI., 251 : 252. Strictly, this is an English, not a Scottish, rhyme. Similarly he uses in rhyme only the English value of the vowel in *breast*—*i.e.*, *breast* : *cælest*, IV., 57 : 58, and *breast* : *rest*, IV., 383 : 384 ; V., 275 : 276. Its vowel in Scots at this time was [i:].

21. Middle Scots had two *ē* sounds, a tense and a slack, which were kept distinct by the earlier poets. But Heuser has shown¹ that by the middle of the sixteenth century the poets were rhyming them together, which means that they had largely fallen together. This coalescence is confirmed by the practice of two of Hudson's contemporaries, William Fowler and John Stewart of Baldynneis, who regularly rhyme [e:] with [ɛ:].² Further, the passage quoted above from Erasmus shows that even as early as the opening years of the same century *ē* had partially become [i:]. This can be confirmed for the last part of the century from the rhymes of the two poets just referred to. These show that [e:] had everywhere become [i:] but that [ɛ:] in certain cases had not been raised beyond [e:].³ Hudson, however, has only a few

¹ *Anglia*, xix., p. 408.

² *The Works of William Fowler* (S.T.S. 1914), iii., p. liv. In *The Poems of John Stewart of Baldynneis* (S.T.S. 1913) the following rhymes of [e:] with [ɛ:] have been noticed: *greine* : *meine* (= mean, vb.), p. 19, 157 : 159; *beine* : *meine* (= mien, sb.), p. 31, 33 : 35; *feed* : *reed* (= red), p. 36, 212 : 213; *beir* (= bear, sb.) : *peir* (= peer, vb.), p. 147, 27 : 29.

³ *The Works of William Fowler* (S.T.S. 1914), iii., p. liv. In *The Poems of John Stewart of Baldynneis* (S.T.S. 1913), the following instances of earlier [a:] rhyming with earlier [ɛ:] have been noted—*meed* (= made) : *deid* (adj.), p. 39, 326 : 328; *abeed* (= abade) : *leed*, p. 74, 50 : 52; *meed* (= made) : *steed* (= stead), p. 49, 28 : 29; *seats* : *debeats* (= debates), p. 141, st. 1; *meit* : *steit* (= state), p. 211, st. 47; *remeed* : *bleed* (= blade), p. 240, st. 163; *glems* : *tems* (= tames), p. 39, 356 : 357; *vpreise* (= upraise) : *eise*, p. 75, 81 : 83; *lawe* (= leave) : *grawe*, p. 111, 17 : 19; *appaille* (= appeal) : *assaille*, p. 55, 72 : 73; *haist* : *laist* (= least), p. 105, 25 : 27.

faint traces of these developments. (a) The spelling *clieue*, V., 77, for *cleave* was only possible if [e:] had become [i:], for only if that had happened could the spelling proper to the one be used for the other. (b) The same explanation must hold good when *spreete* is written for *sprite*, and *Palestene* for *Palestine*. Admittedly, both appear only in rhyme and both spellings have been used to give an eye-rhyme as well as an ear-rhyme, but it is significant that both rhyme with words which earlier had [e:]—i.e., *spreete* : *fleete*, II., 467 : 468 ; *spreete* : *sweete*, III., 417 : 418 ; and *beene* : *Palestene*, I., 105 : 106. Such rhymes were only possible if the change postulated had taken place.

22. Cross-rhymes between [e:] and [ε:] are certain only when *r* follows :—

(a) [e:]/[ε:] rhymes—

teares : *beares*, III., 245 : 246 ; *feare* : *forbeare*, IV., 393 : 394 ; *teares* : *weares* (i.e., wars), II., 509 : 510 ;

(b) [ε:]/[e:] rhymes—

beares : *yeares*, I., 397 : 398 ; *beare* : *cleare*, II., 447 : 448 ; *beare* : *deare*, IV., 247 : 248 ; *beare* : *feare*, V., 153 : 154.

The rhymes to *wear*, the descendant of the M.E. stressed form of 'were,' also show that [e:] and [ε:] had fallen together, for it can rhyme with both, i.e. :—

[e:] rhymes—

were : *appere*, I., 141 : 142 ; *wear* : *year*, II., 269 : 270 ; *weare* : *heare*, III., 101 : 102 ; *teare* : *weare*, IV., 37 : 38 ; *weare* : *feare*, IV., 237 : 238 ; *were* : *chere*, IV., 355 : 356 ; *cheare* : *weare*, VI., 27 : 28.

[ε:] rhyme—

weare : *speare*, III., 435 : 436.

Note.—1. The Scots *wair* also appears in rhyme, where its vowel has the value [e:]—*i.e.*, *wair* : *fair*, III., 37 : 38, and *were* : *there*, II., 77 : 78. The second of these rhymes must belong here, despite the spelling, because wherever 'there' appears elsewhere in rhyme its rhyme-word has [e:]—*i.e.*, *aere* : *there*, III., 381 : 382 ; *faire* : *thaire*, IV., 361 : 362 ; VI., 329 : 330 ; and *care* : *thare*, V., 155 : 156. It is interesting to note that James VI. has both *wair* and *wear* in rhyme—*e.g.*, *appeare* : *weare*, in his *Uranie*, ll. 31 : 32, and *rare* : *ware*, also in the *Uranie*, ll. 253 : 254.

2. The rhymes, *weare* : *heare*, II., 317 : 318 ; III., 51 : 52, and *weare* : *cleare*, VI., 163 : 164 ; 281 : 282, are English, for the vowel of Scots 'whair' was [e:]. But if *cleare* is the Scots descendant of M.Fr. *clair*, rather than of O.Fr. *cler*, which is unlikely, then 'where,' like 'were,' has a double value in rhyme.

23. If the earlier Scots equivalents of 'meadow' and 'spread' had [ε:], then it seems as if earlier [ε:] before *d* had also become [i:]. (a) The spelling *midow* occurs at VI., 341. (b) There are the rhymes *spreeds* : *needs*, III., 501 : 502, and *seede* : *bespreede*, II., 47 : 48. But this evidence is too scanty to permit a definite conclusion to be drawn. *Dread*, whatever its early Middle Scots vowel was, seems also to have developed [i:]. The rhymes in which it appears are *reade* (vb.) : *dreade*, IV., 107 : 108 ; V., 89 : 90, and *neede* : *dreade*, III., 173 : 174.

24. *Die*, *eye* (with its Northern plural, *eene*), and *thigh* rhyme only with earlier [e:]—*i.e.*, *knee* : *dee*, I., 51 : 52 ; *free* : *dee*, II., 87 : 88 ; *free* : *ee*, III., 475 : 476 ; *eye* : *simpathie*, IV., 219 : 220 ; *eene* : *greene*, II., 325 : 326 ; *beene* : *eene*, III., 287 : 288 ; *eene* : *keene*, III., 301 : 302 ; *degrie* : *thie*, V., 297 : 298. But *eyes* and *high* rhyme both with earlier [e:] and earlier [i:]. (a) With earlier [e:] : *ees* :

knees, IV., 1 : 2 ; *blasphemies : eyes*, VI., 219 : 220 ; *flie : hie*, I., 69 : 70 ; *hie : degrie*, I., 85 : 86 ; (b) with earlier [i:] : *eyes : applyes*, V., 125 : 126 ; *defie : hie*, III., 177 : 178 ; *denye : hye*, III., 487 : 488 ; *hye : skye*, V., 205 : 206. All of these except the last are, with an earlier i, of French origin. The last at least must be an English and not a Scottish rhyme.

25. The rhymes to 'friend' and 'wet' show that for Hudson these words had [i:]—i.e., *teend : freend*, III., 157 : 158 ; and *slete : wete*, IV., 277 : 278. This is the vowel they still have in the modern dialect.

26. Except when they stand before *r*, and perhaps also before *d*, Hudson keeps earlier [e:] and earlier [ε:] apart in rhymes. But a number of his rhymes with words which had formerly [ε:] would not be good now because one of his rhyme-words has had its vowel shortened. These rhymes are *beat : sweat*, III., 15 : 16 ; *deafe : leafe*, I., 207 : 208 ; *heaths : deaths*, VI., 267 : 268, and *reame* (i.e., realm) : *streame*, V., 277 : 278.¹ It is perhaps worth noting that in the modern forms of the dialect 'beat' and 'death' can have [e:], 'deaf' can have [i:], and 'sweat' can have either.

27. For Hudson 'break' and 'great' still rhymed with the vowel from earlier [ε:]. The rhymes for 'break' are *speake : breake*, III., 313 : 314 ; V., 19 : 20 ; *wreak : break*, IV., 399 : 400 ; V., 513 : 514 ; *breake : awreake* ; IV., 451 : 452 ; and for 'great' they are *great : threat*, I., 87 : 88 ; IV., 387 : 388 ; *seate : great*, I., 165 : 166 ; *great : entreate*, I., 239 : 240 ; *great : beate*, I., 387 : 388 ; IV., 257 : 258 ; VI., 101 : 102. On the evidence it is impossible to say whether the vowel in these words was at this time [e:] or [i:]. The first seems the more likely.

¹ With the last of these compare James VI.'s rhyme, *name : realme*, in his *Phœnix*, ll. 58 : 60, which suggests that the vowel here was [e:].

28. Earlier [ɛ:] is written *a* in *apparance*. This is a common Middle Scots spelling.

29. For the rhyme, *Perse* (i.e., Persian) : *fierse*, I., 177 : 178, compare *The Works of William Fowler* (S.T.S. 1914), i., 45, 227 : 228, *reherse* : *ferse*.

30. Earlier [ind] had its vowel lengthened in late Middle, or early Modern, English, and this new long vowel fell in with original [i:]. On the evidence of the modern dialect Middle Scots did not experience this change. In Hudson earlier '-ind' usually rhymes only with itself, but two rhymes where it does not are of interest. In one, *enclinde* : *minde*, II., 259 : 260, it rhymes with earlier [i:]. In the other, *pind* (i.e., pinned) : *winde*, IV., 51 : 52, it seems to rhyme with earlier [i]. But even if *pind* is the ancestor of the modern dialect [pi:nd] the two rhymes can only be reconciled if *enclinde* had still its original long vowel and not a diphthong.

31. Modern Scots [i:] is the descendant of early Middle Scots [e:] or [ɛ:]. Earlier [i:] has, in the dialects of the Central area at least, been diphthongised to [ei], less commonly [ai]. When this occurred cannot be stated with certainty. But the rhymes given above where earlier [e:] rhymes with earlier [i:] suggest that the process was not complete by the latter part of the sixteenth century, if it had even begun. They further suggest that a distinction existed between words of native and of French origin. In the former, earlier [i:] may have been diphthongised. But that it had not in the latter class is borne out by the evidence of other poets of the time. Thus, in *The Works of William Fowler* (S.T.S. 1914), we find such—*reteirs* : *teares*, i., 156, 5 : 7 ; and *reteire* : *steire* : *cleire*, i., 218, 4 : 5 : 7. *The Poems of John Stewart of Baldynneis* (S.T.S. 1913) give *beine* : *paladeine* : *keine*, 60, 134 : 136 : 137 ; *repleit* : *infineit* : *feit* : *sueit*, 265, st. 258, and *beine* : *sereine* : *christalleine* : *betueine*, 77, 138 : 140 ; 141 : 143. And *The*

Poems of Alexander Hume (S.T.S. 1902) provide *bein* : *diuine*, 23, 211 : 212 ; *reveif* (*i.e.*, revive) : *beleene* : *releene*, 40, 192 : 195 : 197 ; *medeceine* : *atteine*, 45, 129 : 130 ; *diseasis* : *cauterises*, 45, 131 : 132 ; *breik* : *Hybernik*, 54, 57 : 58 ; *reconceill* : *weill* (*i.e.*, weal), 71, 91 : 92, and *beir* (vb.) : *heir* (adv.) : *retire*, 64, 2 : 4 : 7, where earlier [ɛ:], [e:], and [i:] all rhyme together. James VI. has *deir* (= dear, adj.) : *admire* as a rhyme in his *Uranie*, ll. 61 : 62. Hudson's rhymes, therefore, of earlier [e:] with earlier [i:] of French origin were not only permissible, but normal in late 16th century Scots.

32. Earlier [o:] had certainly become [u:] by the end of the sixteenth century, but this cannot be demonstrated from Hudson's rhymes except in those with *come*, discussed below. Points of interest here are (i) *blood* and *good* still rhymed with earlier [o:]—*e.g.*, *stood* : *blood*, II., 1 : 2 ; VI., 147 : 148 ; *good* : *blood*, III., 59 : 60, and *good* : *flood*, I., 385 : 386 ; IV., 285 : 286 ; (ii) the rhyme, *poore* : *doore*, V., 117 : 118, shows that Hudson did not differentiate between words where earlier [o:] followed a labial and those where it did not. (Wright, *Elementary New English Grammar* (1924), § 124.) The pronunciation [du:r], the natural development of M.E. *dore*, can still be heard in Central Scotland.¹ (iii) *done* : *sone* (*i.e.*, soon), I., 333 : 334 ; V., 425 : 426, was a good rhyme (*a*) if *done* had not had its vowel shortened and altered in quality, or (*b*) if both rhyme-words had already acquired [i] as their vowel, which is the one they can both have in the modern dialect.

Note.—*Smoke* had for Hudson, as for his contemporaries, a double value in rhyme. (i) Rhyming with the descendant of earlier [o]—*e.g.*, *choke* : *smoke*, III., 57 : 58 ; (ii) rhyming with earlier [o:], which had

¹ Cf. James VI.'s rhyme, *curr* : *durr*, in his *Uranie*, ll. 317 : 318.

now become [u:]—e.g., *tooke : smoke*, III., 123 : 124. The form in the first of these rhymes is descended from O.E. *smoca* ; that in the second from O.E. *smuca*.

33. *Stone : none*, II., 267 : 268 ; *Rhone : one*, II., 367 : 368 ; and *ones : bones*, II., 431 : 432, were strictly English rhymes. The rhyme, *two : wo*, III., 413 : 414, is found in other Scots poets of Hudson's time. It must be due to the transliteration of Scots *twa*, *wae*, into their apparent English equivalents. But in English by this time 'two' had become [tu:] (Wright, *Elementary New English Grammar* (1924), § 75, 3), while 'woe' had [o:] for its vowel.

34. That earlier [u:] still remained is shown by those rhymes between words which have retained this sound unchanged since early modern times and those which have lost it—e.g., *youth : mouth*, I., 229 : 230 ; *youth : drouth*, IV., 385 : 386 ; *swoune : toune*, III., 451 : 452. The rhyme, *found : wound*, VI., 305 : 306, would not be good to-day in the vernacular. The rhyme, *howre : powre* (i.e., pour), IV., 459 : 460, shows that Hudson gave to the vowel of the second rhyme-word the value [u:], which is the one it still has in the modern dialect. *Doue* and *loue* still rhymed with words which earlier had [o:]—e.g., *loue : moue*, I., 199 : 200 ; II., 373 : 374 ; IV., 27 : 28 ; *loue : remoue*, II., 63 : 64 ; VI., 61 : 62, and *doue : loue*, IV., 299 : 300.

35. *Come* requires special consideration. Like some other words already discussed it has a double value in rhyme. (i) With earlier [u:]—e.g., *comme : domme* (i.e., dumb), III., 247 : 248 ; (ii) with earlier [o:]—e.g., *become : dome* (i.e., doom), I., 241 : 242, and *ouercome : martyrdome*, I., 321 : 322. Rhymes of this second type are not uncommon in Hudson's contemporaries. *The Works of William Fowler* (S.T.S. 1914) have *come : Rome*, i., 31,

117 : 118 ; 99, 67 : 68, with which may be compared his *Rome : dome* (i.e., doom), i., 109, 155 : 156. In his tragedy of *Cræsus* (*The Poetical Works of Sir William Alexander* (S.T.S. 1921), vol. i., pp. 13-111), Sir William Alexander has as rhymes *o'ercome : whom*, 1297 : 1298, and *tombe : come*, 2035 : 2037. The explanation of Hudson's first rhyme, however, may be that the vowel in *dumb* in Scots had not yet been shortened and unrounded. The value of the vowel in *ouercumme : drumme*, V., 35 : 36, is uncertain.

36. *Lurke : wurke*, III., 125 : 126, is an English rhyme. The Scots form of the second rhyme word was *wirk*.

37. With *forme : worme*, II., 155 : 156, should be compared Fowler's *wormes : performs*, i., 193, lviii, 1 : 3.

38. The rhyme, *lowne : knowne*, I., 211 : 212, would not now be a good rhyme in Scots, if it was in Hudson's time.

39. *Syncopated Forms*.—A marked feature of Hudson's orthography is the omission of the vowel in the medial syllable of trisyllabic words with the main stress on the first syllable. It occurs in the following cases : (1) In nouns—*battries*, II., 363 (but *battery*, III., 108) ; *curtsie*, I., 239 ; *evning*, IV., 412 (but *euening*, IV., 419) ; *literture*, Ep. Dedic., 49 ; *medcine*, II., 181 ; III., 420 ; *medciners*, II., 181 ; *victrie*, III., 200 (but *victorie*, V., 25). (2) In adjectives—*barbrous*, II., 254 ; *desprate*, V., 101 ; *genrall*, I., 330 ; IV., 370 ; V., 231, 276 ; *seprate*, V., 248 ; *yvrie*, II., 311 ; IV., 53, 357. (3) In verbs—*wattreth*, II., 169 ; *considring*, VI., 67 ; *delivring*, II., 482 ; *discovring*, III., 439 ; IV., 4 ; VI., 173 ; *discyphring*, III., 71 ; *engendring*, II., 390 ; *murdring*, V., 399, 569 ; *pampring*, I., 29 ; *threatning*, III., 147 ; *thundring*, III., 379 ; *wandring*, Admon., 8 ; II., 30, 32 ; IV., 139, 208 ; V., 14 ; VI., 79 ; *wavring*, IV., 339 ; *ankred*, Ep. Dedic., 38 ; *darkned*, II., 207 ; V., 93 ; *destnyed*, VI., 185 ; *discovred*, IV., 355 ; *entred*,

III., 208 ; IV., 367 ; V., 520 ; VI., 253 ; *fethred*, I., 262 ; *fostred*, I., 230 ; *furthred*, V., 284 ; *hapned*, III., 422 ; *hardned*, I., 331 ; II., 144 ; *lightned*, Ep. Dedic., 40 ; *murdred*, III., 330 ; *opned*, II., 256 ; V., 364 ; *quickned*, II., 148, 247 ; *scattred*, Arg., 7 ; Sommarie I., 12 ; I., 44 ; II., 16 ; *suffred*, Arg., 27 ; IV., 232 ; *sulphred*, III., 167 ; *wandred*, I., 103 ; *watred*, III., 245 ; *wondred*, IV., 334.

ACCIDENCE.

40. *Indefinite Article*.—The use of this is perfectly regular according to present usage. What looks like a Middle Scots use, *an naile*, III., 366, is probably only an error of scribe or printer.

41. *Noun*.—There are three instances of the 'his' genitive—viz., *Iethro his sheepe*, II., 126 ; *the world his end*, IV., 436 ; and *the world his bound*, VI., 8. On *Riphees*, III., 168, see the note *ad loc*. The plural normally ends in *-es*. Twice only is it syllabic where it would not be now, viz. :—

In huge of learned bookës that they pend, I., 102.
Of secrete billës, but by willing act, IV., 206.

Horse, II., 421, and *yeare*, II., 45, are uninflected plurals. The weak plural, *eene*, occurs twice.¹ *Brether*¹ is the normal Northern plural form.

42. *Pronoun*.—The pronouns occur only in their English forms.

43. *Adjective*.—Postposited inflected adjectives occur in *corses infidels*, VI., 304, and *children males*, II., 86. *Beggars bolts*, II., 9, may be an imitation of this construction. *Neare*, V., 82, is an archaic comparative ; *worser*, VI.,

¹ See Glossary for references.

268, a double comparative; and *most chastest*, IV., 215, a double superlative.

44. *Verb.*—The inflections of the present indicative follow normally the rule in Middle Scots (Gregory Smith, *Specimens of Middle Scots* (1902), Intro., p. xxxv, 6), but there are fairly frequent exceptions. *Th*, which Middle Scots poets used as a verb-ending with all persons of the present tense,¹ occurs as a 2 sing., pres. ending in *doth* and *hath*, and as a 3 pl., pres. ending in *doth*, *faileth*, *hath*, *recheth*, and *redresseth*.²

45. *Weak Verbs: Past Forms.*—Both the past tense and the past participle end in *-ed* when the ending is syllabic, and in *-d* or *-t* when it is not: the rules determining whether it is to be sounded or not are the same as those for present-day English. There is no example of the Middle Scots ending *-it*.

46. Of individual past tenses *bended* is probably an anglicisation of the Middle Scots *bendit*. *Creat*, *deliberate*, and *frustrate*, like so many Middle Scots borrowings direct from Latin, have been left uninflected. *Bet* (from *beat*), as the rhyme, *beset: bet*, II., 53: 54, shows, is the sixteenth-century form with a short vowel which existed alongside the form with a long vowel (Wright, *Elementary New English Grammar* (1924), § 383). *Lad* (from *lead*) represents O.E. *lǣdde* by late O.E. shortening before a doubled consonant and the normal change of O.E. *æ* to *a* (Wright, *Elementary Middle English Grammar* (Second ed., 1928), § 91, 2). *Cled* comes from *clead*.

47. The past participles are as they would be to-day, except that the following uninflected forms, all except one ending in *-t*, are found: *depaint*, *elect*, *enfet*, *erect*, *merite*, *situate*, *suspect*, *affright*, *spend*. But *erected* occurs

¹ See *The Works of William Fowler* (S.T.S. 1940), vol. iii., p. lxix, 4.

² *Faileth* occurs at Sommarie III., 25. For other references in this and succeeding paragraphs see the Glossary.

at Admon., 45. *Builded* shows *build* treated as an ordinary weak verb. For *vphoist*, see the note *ad loc.*

48. *Strong Verbs: Preterites*.—These are normally the same as those now in use, but the following archaic forms occur. *Awooke* (from *awake*¹), *band* (from *bind*), *stroke* (from *strike*), and *wan* (from *win*) are all the normal descendants of the corresponding O.E. forms. *Baire* and *bare* (from *bear*), *brake* (from *break*), and *weare* (from *wear*) are late M.E. forms with a lengthened vowel (Wright, *Elementary New English Grammar* (1924), § 359). *Brast* (from *burst*) is the normal M.E. form. *Claiue* (from *cleave*) is the strong preterite which this verb developed in M.E. *Fand* (from *find*), when singular, is the normal descendant of the O.E. form, and *gat* (from *get*), when singular, is the common M.E. form; both when plural show the extension of the vowel of the singular into the plural. *Song* (from *sing*) probably stands for *sang* by the common change of *a* to *o* before *ng*. *Spake* beside *spak* (from *speak*) may be the new preterite with lengthened vowel which this verb, like *bear* and *break*, developed beside the older form with a short vowel. *Hong* (from *hing*, which has been ousted from the standard language by *hang*) is a form very common in the Northern dialects from the thirteenth to the seventeenth centuries.

49. *Strong Verbs: Past Participles*.—These show little variation from modern English usage. *Broke*, *byde*, and *chose* are shortened forms now obsolete. *Hong* (from *hing*), *soung* (from *sing*), and *wonne* (from *win*) all show ways of writing *u* before *n* common in M.E. *Wunne* (from *win*) is more likely to be a phonetic spelling than a survival of the correct etymological one. *Vpholden* is the normal descendant of the O.E. form.

¹ "No strong forms (for the preterite of this verb) are found in Shakespeare, Ben Jonson, the 1611 edition of the Bible, or in Milton's poetry."—Wright, *Elementary New English Grammar* (1924), § 376.

SYNTAX.

50. An ethic dative, rare in Middle Scots, occurs in

“ he with anger discontent
cuts me them all,” VI., 75-76.

There are two instances of the omission of *have* from *have been*, a construction not uncommon in the Scots of the late sixteenth century:—

“ & not so many souldiers mured beene,” III., 330.

“ Yet should his body bene to small a praye,” VI., 313.

There is a double negative at II., 309 : 310.

CHANGE OF STRESS.

51. A number of words bear a different stress from what they do to-day. They are : *agreable*, I., 227 ; *engine*, VI., 184¹ ; *enuious*, II., 121 ; *menaces*, V., 318 ; *notable*, V., 193 ; *profitable*, I., 228 ; *prouince*, VI., 116, 202 ; *ruine*, IV., 30 ; V., 410 ; *victorie*, V., 25.² But the couplet,

But euen as all the deeds that *Dauid* did,
Could not be done by none but by *Dauid*, II., 309 : 310,

shows that the poet was ready to vary the stress to fit his verse.

THE VOCABULARY.

52. There is little in Hudson's vocabulary that would have struck an Elizabethan reader as odd, for more than nine-tenths of it consist of words which, though mostly obsolete now, were good current coin in England in the latter part of the sixteenth century. His Scotticisms would have excited little comment from English readers

¹ But elsewhere it is stressed as it is now.

² But *cf. victrie*, III., 200.

who were still accustomed to find provincialisms in their own writers. His coinages and his neologisms would have been easily accepted by an age which delighted in verbal experiments the aim of which was to increase the variety and expressiveness of its language. His archaisms would have passed almost unnoticed, for English was still not out of the transition stage between Middle and early Modern English.

53. To speak generally, his language in its form has a slightly more archaic cast than that in use south of the Border. As supplementary to the illustrations already given above of this, the following may be noted here. Thus the rhyme, *drawes : waves*, I., 89 : 90, shows the survival, in literary use at least, of the common M.E. form *waze*, which has since been displaced by 'wave.' In *kaye : waye*, III., 483 : 484, the first rhyme-word is the normal descendant of O.E. *cæg*, now replaced by 'key,' which according to *O.E.D.* is of Scottish origin. *Lezard* and *ceastern*¹ are forms which existed in M.E. alongside the spellings in *i*. Other spellings used by Hudson which were by his time on the way to becoming obsolete are *denay*, *exemple*, *freate*, *mary*, *moneths*, *patron*, *quite*, *reame*. Like the Scots poets who were his contemporaries he made no scruple to use alternative forms. Thus we find him employing *brent* and *brunt*, *deuower* and *deuore*,² *renning* and *(ouer)rinning*. In each of these pairs the first word is really an English form, not a Scots one. Normally he writes *perceiue* and *receiue*, but he has the Scots spelling, *persaue* and *resaue*, in rhyme. Both spellings stood for the same vowel [e:]. The O.Fr. compounds of Latin *tenere* developed in one way in English and another way in Scots. In England they were re-formed

¹ *Cisterns* occurs at I., 385. In this section references are given only for words which do not occur in the Glossary.

² See the quotation above from Hume, *Orthographie . . . of the Britan Tongue*, p. liv, note 2.

on the analogy of *ordain* (Wright, *Elementary Middle English Grammar* (Second Ed., 1928), § 197, 2), and then followed the normal development of Middle English [ai(ei)]. But in Scotland the pure vowel was retained and followed the normal development of [e:] to [i:], but was still written *e* or *ei*. Hudson has no *e* spellings except *conteins*, *deteind*, and *mainteines*. Everywhere else he uses the English spelling *ai* and in rhyme gives it its English value—e.g., *chaine : retaine*, III., 399 : 400 ; *paine : sustaine*, I., 373 : 374 ; V., 405 : 406 ; *maintaine : gaine*, III., 65 : 66 ; *containe : remaine*, V., 251 : 252 ; *gaine : attaine*, V., 161 : 162. Other rhymes will be found at I., 79 : 80 ; 197 : 198 ; II., 81 : 82 ; 153 : 154 ; III., 303 : 304 ; 423 : 424 ; VI., 67 : 68. *Rigns* is not a misspelling of *reign* or *raign*, but is shown by its rhyme-word, *kings*, to be the Scots form usually written *rings*.

54. The purely Scottish element in Hudson's vocabulary is not extensive, and contains a number of words which are to be regarded as Scottish only because they survived there in use after they had dropped out of the vocabulary of Southern English, which had happened for most of them by the end of the fifteenth century. The words used by him which *O.E.D.* either marks as distinctively Scottish or which its illustrative quotations show to have been current in his time in Scotland only are *apardon*, *barbare*, *brether*, *clegs*, *clocks*, *cælest*, *crouping*, *dead* (sb.), *dee*, *derne*, *discriuing*, *deuore*, *drouth*, *ee*, *enarme*, *exerse*, *fards*, *flaffing*, *gestning*, *glaiue*, *illustrate*, *lightlied*, *lowne*, *medciners*, *obtemper*, *offenced*, *ouerrinning*, *ouersile*, *prydful*, *returnd* (in his sense only), *rewe*, *rigns*, *roy*, *ryce*, *sile*, *slocken*, *smore*, *snoddes*, *soldats*, *sommonds*, *sorted*, *sterue*, *stiddies*, *stithe*, *studies*, *thole*, *thring*, *trest*, *vnconquest*, *vndercot*, *vnderlyen*, *wakerife*, *yynes*. Some of these were still current in Elizabethan English, but the sense in which Hudson used them was peculiar to Scotland.

55. The French original from which he was translating has left its mark to a certain extent on Hudson's vocabulary, for, though some of the words in the list that follows are to be found in other writers of the time, where they appear in his poem they have been lifted straight out of the corresponding passage in the French of Du Bartas. The words referred to are: *adoptife*, *arter*, *assieged*, *contr'aspect*, *cresson*, *denounce*, *gazon*, *glashie*, *idolastre*, *irrepassable*, *lingots*, *mutine*, *offenced*, *orphelines*, *peisant*, *peslmell*, *poched*, *rechaced*, *redressing*, *retented*, *retire*, *singling*, *sorted*. *Architecture* and *censure*, as Hudson used them, were the Fr. *architecteur* and *censeur*, not the English words with the same spelling. In two places he rendered a French idiom literally, to the obscuring of the sense. When he wrote *drawn in consequence*, Admon., 29, he had before him *tirez en consequence*—i.e., acted upon. His *on credit*, III., 395, represents the French *à credit*—i.e., to no purpose.

56. Hudson is the only author quoted by *O.E.D.* for the following words: *assiegers*, *beggers-bolts*, *enfeares*, *gladishing*, *grainels*, *idolastre*, *intractad*, *madling*, *ouerseilde*, *retented*, *surbraued*, *vent*, *undersprout*, *unsage*, *unshrouds*, *uprent*, *wracksome*. Words which he uses but which are not given by *O.E.D.* are *contr'aspect*, *courtcozen*, *impollished*, and *thunderbet*. He uses *bracels*, *fumish*, *shops*, and *vnleuell* in senses which it does not record, and *voluntairy* is a spelling it passes over.

This readiness of his to borrow or to coin is further seen in the words or senses for which he provides *O.E.D.* with its earliest quotation. They are *compack*, *complease*, *crangling*, *crisp*, *derne*,¹ *dishaunted*, *frutrie*,² *poched*, *quiraces*, *singling*, *snoddes*, *soldats*, *trepán*, *undercot*, *vnfriese*. Most

¹ There is a gap in its quotations for this word, 1315-1584.

² *O.E.D.*'s earliest quotation for this word is the passage in Hudson in which it occurs, but wrongly attributed to Sylvester.

of these had only a brief life, and several are illustrated by only one other quotation. He would also have provided the earliest quotation for *attomy* (1595),¹ *benetted* (1602), *companions* (vb., 1606), *consort* (1590), *corpsgard* (1587), *coutelas* (1594), *cresson* (1657), *dight* (c. 1611), *discepter* (1591), *discyphring* (1594), *disthron* (1591), *gazon* (1704), *haps* (1589), *irrepassable* (1860), *mutine* (adj., 1587), *outrage* (i.e., insult) (1590), *palmy* (1602), *prouyding* (1632), *retrenched* (1607), *skallade* (1591), *sulphred* (1605), *vnloyall* (1594), *wreaks* (1590). As will be seen, most of them are recorded for a date soon after 1584.

57. Compared with these neologisms in his own time Hudson's survivals are few in number. He provides *O.E.D.* with its last quotation for seven words. They are *aspect*, *astraide*, *disparpling*, *semble*, *trest*, *thring*, *vtmost*. But he was using the following words at a date later than that of the last *O.E.D.* quotation for them, which is here given after each in brackets: *attame* (1530), *berapt* (1581), *boisteous* (1578), *buields* (c. 1460), *charely* (1562), *contrarie* (prep., c. 1536), *depaint* (1557), *entreated* (1523), *formally* (1548), *heauied* (1581), *of new* (1535), *peuish* (1548), *redeified* (1568), *righter* (1565), *stithe* (1513).

58. He has the following aphetic forms: *cause*, *gan*, *ginnes*, *lowe*, *race* (i.e., to level), *scape*, *skuse*, *stroyes*, *tweene*, *vailed*.

*Note on the Orthography of the 1608, 1611, and
1613 Reprints.*

The Printer's Address *To The Reader* prefixed to the 1608 reprint of *The Historie of Judith* claimed that the text there offered exactly reproduced that of the original

¹ The date in brackets is that of the earliest *O.E.D.* quotation.

edition of 1584.¹ Examination of his text, however, shows that this claim is not well-founded as many changes in spelling have been made. That these alterations were the work of the printer admits of hardly any doubt, and thus they provide information about what spellings in his copy an early seventeenth-century English printer felt permitted to alter, presumably as being, in this case, Scotticisms. All the changes made in 1608 are repeated in the reprint of 1611, which adds a number of its own. The reprint of 1613 in its turn makes further changes in the spelling, so that in the aggregate the differences in detail between its text and the original text of 1584 are not inconsiderable. Collation has been confined to the reprints of 1608, 1611 and 1613, because they came from the same printing-house within a comparatively brief space of time, and because collation of the reprints later than 1613 would only add to the mass of the examples without educing any new facts.

This revision of the spelling, however, was not thorough-going, for even after the third reprinting the original spelling of many words of common occurrence still remained in many places though it has been changed in others. Thus, *hart* became *heart* at II., 426; IV., 168, 283, 298, 440, 459; V., 64 in 1608, at I., 8; II., 59, 440, 485; V., 87, 282 in 1611, and at I., 201, 351, and III., 504 in 1613, but these, as the Glossary shows, are not all the places where it occurs. Similarly, *sprite* became *spirit* at Admon., 26; II., 274 in 1608, and at I., 9, 225 in 1611, and *toung* became *tongue* at Ep. Dedic., 11; Admon., 16 in 1608, at IV., 27; 103 in 1611; but both words occur oftener than at these places.

Nor were the changes made with rigid consistency. Thus, the ending *-our* became *-or* in *honour* at Sommarie I., 33 in 1608, in *inferiour* at Ep. Dedic., 29, and in *armour*

¹ See Appendix D.

at II., 454 in 1611, but *warriors* was changed to *warriours* at II., 486 in 1608 and remained in all subsequent reprints. Similarly, *soldier(s)* became *souldier(s)* at II., 378 in 1608, at III., 266, 289, 293 in 1611, but *souldiers* became *soldiers* at III., 39 in 1611 and was retained in 1613. Again, *-aun-* usually became *-an-*, but *graunt* became *graunt* at IV., 447 in 1608 and remained. *Stoale* became *stole* at V., 47 in 1608. *Stroks* was changed to *stroaks* at V., 333 in 1613.

In the list of changes which follows no notice has been taken of the omission or addition of final *e*, of the change of *-ie* to *-y* or vice versa, or of the change of *-ne* to *-en*. Nor is the date given when any particular change was made since the two preceding paragraphs sufficiently illustrate their haphazard introduction.

(a) *ant* became *ent* in *apparant*, Sommarie III., 21, and in *transparent*, V., 88.

(b) *aun* became *an* in *graunt*, II., 228; VI., 141: *chaunged*, II., 155: *straunge*, II., 190; V., 179: *daunger*, Sommarie III., 17: *daunts*, IV., 17: *daunce*, IV., 133: *aduanee*, IV., 134: *chaunce*, V., 97; VI., 172: *chaunge*, V., 180.

(c) *e* became (i) *ea* in *appere*, I., 142: *threts*, II., 404: *reherse*, III., 315: *red*, III., 427: *ech*, IV., 412, &c.: *echone*, Somm. I., 40: *brests*, V., 153: *empecht*, VI., 161; (ii) *Ee* in *pereles*, Ep. Dedic., 9: *stelde*, I., 6: *yeld*, II., 142; III., 298, also when *yeald*, V., 568:¹ *wende*, V., 567: *peuish*, VI., 73.

(d) *ea* became *e* in *answeared*, Admon., 11: *vearse*, Admon., 52; IV., 176: *ceasterns*, III., 264.

(e) *o* became *oo* in *vnlose*, Admon., 35: *to*, Admon., 40: *roted*, Somm. I., 28: *movde*, I., 286: *Mores*, II., 376: *losde*, III., 248: *lose*, IV., 52; VI., 70: *bord*, VI., 3.

(f) *o*, representing M.E. *u*, became *u* in *nomber*, Arg.,

¹ *yeld*, I., 267, became *yield*. So, *chefe*, Admon., 11, becomes *chiefe*.

14; IV., 275: *dronkennes*, Sommarie VI., 17: *dronk*, VI., 94. *Conterfait*, III., 316: *hong*, IV., 56: *yong*, V., 552. *Ou* representing the same sound became *o* in *secound*, Sommarie I., 22.

(g) *old* became *ould* in *beholde*, II., 389: *wold*, II., 482; III., 127; V., 160.

(h) *prophane* became *profane* at Admon., 50; I., 179, 293; II., 140; IV., 106.

(i) *sk* became *sc* in *skarlet*, III., 3: *skale*, III., 121: *skooles*, V., 139: *skaffold*, Sommarie VI., 16: *skapte*, VI., 283, 284.

(j) In the past form of a few weak verbs *st* became *c't* or *ç't*—i.e., *forst* was written *forc't*. The change was made in *forst*, II., 75; III., 196; IV., 397: *plaste*, I., 94; II., 322: *renforst*, III., 86: *perst*, V., 333.

(k) The prefix *de* became *di* in *deuine*, I., 144; II., 38, 217, 315, 488; III., 54; IV., 156; V., 294; VI., 183: *deuide*, I., 353; II., 232, 248; V., 274, 340, 473: *deuorse*, II., 234; III., 447. All these changes were made in 1608.

(l) The prefix *di* became *de* in *distroy*, Arg., 22, 35; V., 574: *dispare*, V., 7, 497: *dispite*, V., 497.

(m) The prefix *en* became *in* in *entention*, Ep. Dedic., 37: *entent*, Arg., 22; IV., 65: *entituled*, Arg., 42: *entreate*, I., 240; V., 536: *enfant*, II., 101, 105: *encrease*, II., 142: *engendring*, II., 390: *endure*, IV., 386: *enflame*, V., 122. Similarly, *empair*, III., 28, became *impair*. All these changes were made in 1611.

(n) The following syncopated forms were expanded: *littrature*, Ep. Dedic., 49: *scattred*, Arg., 7, 13; I., 44; II., 16: *suffred*, Arg., 27; IV., 232: *genrall*, I., 330; III., 102; IV., 370: *weeuls*, I., 408: *reurence*, II., 21: *enmie*, II., 123: *enmies*, II., 511; III., 92, 280, 502; V., 308; VI., 204, 270: *wattreth*, II., 169: *considring*, VI., 67.

(o) Other changes made were :—

maister, Arg., 21 ; I., 369, to *master* :
ordeined, Sommarie V., 21, to *ordained* :
duety, Somm. I., 25, and *dewtie*, Somm. I., 33, to
duty :
subdewe, Sommarie I., 4, to *subdue* :
beutie, I., 126 ; Sommarie V., 4, to *beautie* :
heare—i.e., here, I., 135 ; II., 245 ; IV., 73, 157 ;
V., 191, to *heer* :
vew, V., 234, to *view*, and *vewing*, II., 105, to
viewing :
weare, I., 72 ; V., 551, to *were* :
fourtie, II., 266, 270, to *fortie* :
coulour(s), III., 317 ; IV., 58, to *colour(s)* :
hights, III., 75, to *heights* :
weing, III., 186, to *weighing* :
whote, V., 37 ; VI., 234, to *hote* :
maiestrats, Sommarie III., 28 ; III., 267, to
magistrats :
bonteous, IV., 378, to *bounteous* :
montains, VI., 2, 267, to *mountains* :
broght, V., 102, to *brought* :
throu, V., 60, to *through* in 1613, but *throw*, Ep.
Dedic., 12, became *thorow* in 1611.

Some of the Scriptural names were also changed. *Sisara*, Admon., 32, is altered to *Sisera* : *Izrel*, Arg., 4 ; IV., 192, and *Isrel*, II., 384, to *Israell* : *Izak*, I., 172 ; II., 47, 52, 295, 342 ; III., 409, 475 ; IV., 377, 442 ; V., 71, to *Isaac* : *Moyses*, II., 26, 125, 165, 173, 247, 416, to *Moses* : *Sampson*, I., 267 ; II., 299, to *Samson* : *Pherisee*, VI., 195, to *Pharisee*.

An interesting group of changes is that contained in the following list. Here the spelling now current had also been used in 1584, but in the early seventeenth-

century reprints it was changed to a spelling now obsolete. Thus, *alledged*, Ep. Dedic., 21, was changed to *alleadged* : *verifie*, Ep. Dedic., 37, to *verefie* : *weightie*, Ep. Dedic., 50 ; V., 32, to *waightie* : *verily*, Admon., 30, to *verely* : *hoste*, I., 33, 155 ; II., 324, 329 ; III., 442 ; V., 100, to *hoaste*¹ : *nearest*, I., 386, to *neerest* : *shepherd*, II., 187,² to *shepheard* : *neare*, Sommarie II., 23 ; II., 453 ; III., 36 ; IV., 164 ; V., 273, to *neere* : *spittle*, III., 295, to *spettle* : *discouering*, IV., 4, to *discoutring* : *bedewes*, V., 270, to *bedeawes* : *deuils*, VI., 99, to *diuels* : *spit*, VI., 218, to *spet* : *gracious*, V., 551, to *gratious*³ : *suffice*, VI., 324, to *suffise*.

¹ The reverse change is seen in the alteration of *boste*, Sommarie V., 20 ; V., 99, to *boast*. The vowel was the same in both words.

² The usual spelling of 1584 was *sheepherd*, I., 61, 124 ; at both places *ea* appeared in the second syllable in 1608.

³ But *supersticious*, Admon., 51, and *mocion*, VI., 82, both had *-cion* replaced by *-tion*.

IV.

BIBLIOGRAPHY OF *THE HISTORIE OF JUDITH*.

I. SEPARATE ISSUES.

1. The first, and for nearly three hundred and fifty years, the only separate issue of *The Historie of Judith* was that printed at Edinburgh in 1584 by Thomas Vautroullier :—

Title-page—THE HISTORIE OF / IVDITH IN
FORME / OF A POEME. / Penned in French, by
the Noble Poet, / *G. Salust*, Lord of Bartas. / En-
glished by Tho. Hudson. / *Ye learned : bind your
browes with Laurer band, / I prease not for to touch
it with my hand.* / (Printer's Device) / Imprinted at
Edinburgh, by Thomas / Vautroullier. / 1584. / (Line) /
CVM PRIVILEGIO REGALI.

Description.—Small octavo (5.5" × 3.6", 139 mm. × 91 mm.), printed in roman letter, with paging, catchwords and signatures A-G^s H³. First sixteen pages without foliation or pagination. Ninety-six numbered pages, actually ninety-nine, pages 35 and 94 occurring twice in sequence, and page 71 repeated between the two numbered 94. Other errors in page numbers are 78 for 76 and 87

for 77. Last five pages are without foliation or pagination. Gatherings signed on the first five leaves.¹

Collation.—Aj Title verso blank; Aij-Aiij, pp. (4), Dedication to James VI.; Aiiij, pp. (2), Sonnets; Av^{1a-2a}, pp. (3), To the Reader; Av^{2b}, blank; Av^{3a-4b}, pp. (4), Argument and Sommarie; B-Hij^a, pp. 1-96, The Historie of Judith; Hij^b-iiij^{2b}, pp. (5), Table.¹

Four copies of this edition are known to exist.

(a) Edinburgh University Library. Press-mark De.3.130.

This copy was presented to the Library of the University, along with other volumes, by the poet William Drummond of Hawthornden in 1627. It lacks the original title-page.

(b) British Museum. Press-mark C.70.aa21.

A manuscript signature on the title-page of this copy has been identified as that of George Carew, Baron Carew of Clopton and Earl of Totnes (1555-1629), showing that it had once been in his possession. Inquiry at the British Museum has revealed that nothing else is known of its history, not even when, how, or where it was acquired for the British Museum.

(c) Bibliothèque de l'Arsenal, Paris. Press-mark 8° B.10.365.

The inscription on the title-page of this copy, "Orat. Paris. Cat.-Y.143," shows that it was at one time in the Library of the Oratory at Paris. It passed from there to the Bibliothèque de l'Arsenal at the time of the French Revolution through the intermediary of the Depot Saint-

¹ Based on Dickson and Edmond, *Annals of Scottish Printing* (1890), p. 388.

five
six

Louis-La-Culture, one of the organisations set up to redistribute the confiscated libraries of the suppressed religious institutions. How it came to be in the library of the Oratory has not been traced. The binding of this copy, white parchment boards, must be the original binding. All the other known copies were rebound in the nineteenth century.

(d) Huntington Library, San Marino, California, U.S.A.

This copy was acquired for the Huntington Library at the Britwell Court sale on 13th March 1923, the price paid being £140.¹ It had passed to the Britwell Court Library at the sale of Heber's Library in 1834.² It had been bought by Heber at the sale of the Rev. John Brand's Library in 1807.³ Nothing is known of its earlier history.

2. *Brit. Mus. Add. MSS.* 24488, p. 411, has the following entry :—

" In Lilly's Catalogue, 1847, is ' Hudson, Thomas. History of Judith, a poem penned by the noble poet, G. Salust, Lord of Bartas, 4to half calf fine clean copy. with a sonnet addressed to the Author by King James, 7/6, 1613.' "

No trace, however, or other mention of a separate issue in 4to in 1613 has been found. Perhaps the volume listed in Lilly's catalogue was really a copy of *A.* 3 below, which had been at some time bound up separately.

3. Thomas Hudson's *Historie of Judith*, with his Sonnets.

¹ Christie-Millar, Norah, *The Britwell Hand-list* (London. 1933), vol. ii., p. 855.

² *Bibliotheca Heberiana* (1834), Pt. 4, p. 93, Lot 674.

³ *Bibliotheca Brandiana* (1807), p. 274, Lot 7098. The catalogue of this sale in Edinburgh University Library has the prices fetched by the various lots entered in ink. Hudson's *Historie of Judith* is noted as having fallen to Heber for £2.

(e) National Library of Scotland

Bought 1 Nov. 1943

Edited with an Introduction, Notes, Appendices, and Glossary, by James Craigie, M.A., Ph.D. Scottish Text Society : 1940. pp. civ + 192. This is the present edition.

II. ISSUES WITH THE WORKS OF JOSUAH SYLVESTER.

The following entry occurs in the Stationers' Register :—

18 Januarij, 1607. Master Humfrey Lownes. Entred for his copie in court holden this Day and under th(e) (h)andes of Th(e) wardens A book called *The History of JVDYTH* Translated out of French into English. by. Thomas Hudson.

vjd ¹

Thereafter Lownes reprinted it four times with the poems of Josuah Sylvester, in 1608, 1611, 1613, and 1621, before his copyrights in Sylvester's works passed to Robert Young.² By inference the copyright in Hudson's poem passed with them, though it is not mentioned in the records. At any rate, it was included by Roberts in the folio Sylvester which he printed in 1633, and again in that of 1641. This was the last time that *The Historie of Judith* was to be printed for three hundred years.

A. REPRINTS BY LOWNES.

1. As the last part of *Bartas His Devine Weekes and Workes . . . by Josuah Sylvester*. 1608. 4to.

The Historie of Judith has its own pagination and title-page. This last is given here from the British Museum copy, press-mark 11475.df.16.

¹ Arber, Edward, *Transcript of the Stationers' Register* (1876), vol. iii., p. 367.

² On 30th May 1627 and 6th November 1630. Arber, Edward, *Transcript of the Stationers' Register* (1877), vol. iv., pp. 180, 205.

copy in National Library of Scotland but with differences in title page Bought £3.00. 1943
So Am. 885 Alex. : G.

THE / HISTORIE OF / IVDITH, in Forme of a Poeme. / Penned in French, by the Noble / Poet, G. SALVST. / *Lord of Bartas.* / Englished by *Tho. Hudson.* / *Ye learned, binde your browes with Laurer bande :* / *I prease but for to touch it with my hand.* / (Device) / AT LONDON, / Printed by HVMFREY LOWNES: and are to / *be solde at his house on Bredstreet hill,* / *at the signe of the Starre.* / 1608.

2. As the last part of *Du Bartas His Devine Weekes and Workes . . .* by Josuah Sylvester. 1611. 4to.

The Historie of Judith has its own pagination and title-page. This is given here from the copy in the library of Trinity College, Cambridge :—

THE / HISTORIE OF / IVDITH, in forme / of a Poeme. / Penned in French, by the Noble / Poet, G. SALVST, *Lord of Bartas.* / Englished by *Tho. Hudson.* / *Ye learned, binde your browes with Laurer band :* / *I prease but for to touch it with my hand.* / (Device) / 1611.

3. As the last part of *Du Bartas His Devine Weekes and Workes . . .* by Josuah Sylvester. 1613. 4to.

The Historie of Judith has its own pagination and title-page ; this is given here from the copy in Edinburgh University Library :—

THE / HISTORY / OF IVDITH, IN / forme of a Poeme, / *Penned in French, by the Noble / poet, G. SALVST, Lord of / Bartas.* / (Rule) / Englished by THO. HVDSON. / (Rule) / *Ye learned, binde your browes with Laurer band :* / *I prease but for to touch it with my hand.* / (Ornament, / (Rule) / 1613.

4. At pp. 677 sqq. of *Du Bartas His Diuine Weekes and Workes . . .* by Josuah Sylvester. 1621. Folio.

The title-page of *The Historie of Judith*, dated 1620, is given from the Edinburgh University Library copy :—

THE / HISTORY OF / IVDITH, IN FORM OF / A
POEME. / PENNED IN FRENCH BY / the Noble
Poet, G. SALVST, Lord of BARTUS. / (Rule) /
Englished by Tho. Hudson. / (Rule) / *Yee Learned,*
binde your brows with Laurer band : / I preace but for
to touch it with my hand. / (Rule) / (Device) / 1620.

B. REPRINTS BY YOUNG.

5. At pp. 339 sqq. of *Du Bartas His Diuine Weekes and Workes . . . by Josuah Sylvester*. 1633. Folio.

The Historie of Judith has its own title-page, dated 1632, given here from the British Museum copy, press-mark 11475.h.12.

(Ornament) / THE HISTORY / of / JUDITH, IN
FORME / of a Poeme. / Penned in French by / that
Noble Poet, G. SALUST / Lord of Bartas. / (Rule) /
Englished by THO. HUDSON. / (Rule) / *Yee Learned,*
binde your brows with Laurer band : / I preace but
for to touch it with my hand. / (Rule) / (Device) / 1632.

6. At pp. 339 sqq. of *Du Bartas : His diuine Weekes and Workes . . . by Josuah Sylvester*. 1641. Folio.

The Historie of Judith has its own title-page, given here from the copy in Edinburgh Public Library :—

(Ornament) / THE HISTORY / OF / JUDITH, IN
FORME / of a Poeme. / Penned in French by / that
Noble Poet, G. SALUST / Lord of Bartas. / (Rule) /
Yee learned, binde your browes with Laurer band : / I
prease but for to touch it with my hand. / (Rule) /
(Device) / (Rule) 1641 (Rule).

V.

THE SONNET AT THE COURT OF KING
JAMES VI. OF SCOTLAND.

THOMAS HUDSON, like all the members of King James's literary circle, wrote sonnets; but how active a practitioner he was in this form cannot be determined, because only three sonnets by him are known to have survived. The laudatory sonnet prefixed to the king's *Essayes of a Prentise* alone was printed in his lifetime: the other two, an epitaph on Sir Richard Maitland and a laudatory sonnet on William Fowler's *Triumphs of Petrarch*, remained in manuscript for more than two centuries after they were written. Yet Hudson's sonnets, though so few, raise all the problems connected with sonnet-writing at the Scottish court of James VI.

The certain facts about the burst of sonneteering in Scotland in the 1580's are these:—

The earliest datable sonnets are also the earliest printed ones, and are either the two prefixed to Hudson's *Historie of Judith*, one of them being by the king himself and the other by William Fowler, or the twenty to be found in the royal *Essayes of a Prentise*. Of these, fifteen were written by King James; Thomas Hudson, Robert Hudson, an unidentified M. W., William Fowler, and Alexander Montgomerie wrote one each of the other five. Both of the volumes in which these sonnets are found

appeared in the same year, in 1584, but which was the earlier is not known. All that can be said about dates of publication is that the *Essayes of a Prentise* had certainly come out by December of that year, for the letter which accompanied the copy sent by the Earl of Arran to Lord Burghley is dated "Halyrudehous this xxviii of december 1584."¹

Sonnet-writing in Scotland was, so far as is known, practised exclusively by the small group made up of the king and his literary intimates. The total number of their sonnets which has survived is about 350, and the great mass of these was the work of four men—James himself, William Fowler, Alexander Montgomerie, and John Stewart of Baldynneis. Of the four the most prolific was William Fowler, whose editor has found 131 sonnets of his to print.² Though one of his sonnets was written as late as 1610, the bulk of his work in this form seems to have been done in the 1580's and 1590's. Next comes Montgomerie with 70 sonnets, a total which is raised to 79 if he is allowed those printed by Stevenson from the Laing MS.³ About 50 sonnets of the king's

¹ Stevenson, *Poems of Alexander Montgomery: Supplementary Volume* (S.T.S. 1910), p. xlvii, note. On p. xxviii of this volume Stevenson suggested that Montgomerie's sonnet, numbered LXV. in Cranstoun's edition of the poet's works, was addressed to Sir William Murray of Tullibardine, who was Comptroller to the King and a member of the Privy Council. If this assumption were correct the sonnet must have been written before Murray's death on 15th March 1582-83, and would then be the earliest datable Scottish sonnet. But against this it should be noted (i) the sonnet is headed in Cranstoun "From London," and the only known journey by Montgomerie out of Scotland was after 1586. (ii) Montgomerie elsewhere shows a nice sense of social discrimination. A minister of the Kirk is addressed as M(r) P. Galloway in Sonnet VI., but in Sonnet XXV. a court musician is only R. Hudson. It therefore seems unlikely that he would have omitted the mark of rank when addressing Sir William Murray.

² William Fowler, *Works* (S.T.S. 1914), vol. i.

³ *Poems of Alexander Montgomerie: Supplementary Volume* (S.T.S. 1914), pp. 217-222.

composition have survived, most of them written before 1603. The known sonnets by Stewart number 31. The remainder of the total is made up of occasional sonnets written by a number of people. Lists of them which supplement each other are given in *Poems of Alexander Montgomerie: Supplementary Volume* (S.T.S. 1914), pp. xliii-xlv, and by Westcott, *New Poems by James I. of England* (New York. 1911), p. li.

With the exception of Montgomerie, who used it in only 42 of his sonnets, these sonnet-writers used almost exclusively the rhyme-scheme, *ababbcbccdcdee*—i.e., they retained the five rhymes of the Petrarchan sonnet, but arranged them differently.

This rhyme-scheme was unquestionably employed by the Scottish writers before its appearance in England, where the earliest known example of its use is in a sonnet by Spenser addressed to Gabriel Harvey in 1586.¹ Spenser was, in fact, the only English poet to use it extensively, but his sonnet-sequence in this form, *Amoretti*, was not published till 1594.

The problems to be solved in connection with the Scottish sonnet movement are four in number. Where did the impulse to write sonnets come from? Who was the first Scottish poet to write sonnets? Who invented this distinctive rhyme-scheme? And where did he derive it from? If the answers given here to the last two of these questions are correct, then Thomas Hudson is entitled to be regarded as a part-inventor of the Scottish sonnet.

There can be little doubt that the impulse to sonnet-writing came from France. In the 1580's, when sonnet-writing began in Scotland, it was still little practised in England. Wyatt and Surrey admittedly had introduced

¹ Edmund Spenser, *Works* (Globe edition), p. 607.

the sonnet there before 1550, but their example went unheeded for nearly forty years.¹ France, on the other hand, could show as sonnet-writers poets of the first rank like Marot, Melin de Saint-Gelais, Ronsard, and Du Bellay, as well as many minor ones. A conclusive proof that the sonnet came to Scotland from France and not from England is to be found in the fact that the name is always correctly employed by Scottish writers. In England, on the contrary, it was for long very loosely used.²

The answer to the second question is much less certain. The honour of being the first Scottish poet to write sonnets has been claimed for Alexander Montgomerie by Dr O. Hoffman on the grounds that "Montgomerie ist ohne zweifel der weitaus bedeutendste der sechs erwähnten Dichter, und wenn wir bedenken, das er schon frühzeitig litterarisch thätig war, und dass seine technik im vers- und strophenbau auf ungewöhnlich hoher stufe steht, so liegt es nahe, ihm die erste Anwartschaft auf die Bildung oder Einführung dieser neuen Sonettenform im Gross britannien zuzusprechen."³ But it should be noted that, while Montgomerie was undoubtedly the oldest of the group, all of his 36 sonnets for which it is possible to fix, not the actual date of composition but the date before which composition could not have taken place, were written after 1584. These are *Sonnets* Nos. VI., VIII., IX.-XXX., XXXII.-XXXVIII., XLVIII.-L., LXV., and *Miscellaneous Poems*, No. LVI. in Cranstoun's edition of the poet's works. This, of course, does not prove that all of Montgomerie's sonnets were written

¹ *Cambridge History of English Literature* (1908), vol. iii., p. 249.

² Lee, *The Elizabethan Sonnet* (1904), vol. i., p. xxxiii, note 2.

³ Dr O. Hoffmann, *Studien zu Alexander Montgomerie in Englische Studien*, vol. xx. (1897), p. 51.

after that year, but if he had been the pioneer in this form it seems natural to expect that the dating of his sonnets would have given some clearer indication of this fact. A claim has also been put in for King James, whose "persistent use of it in spite of its difficulty" is thought to "indicate that he took some credit to himself for its inception."¹ But where there is no evidence any way no safe conclusions can be drawn.

The second and third questions asked above are really only two ways of asking the same thing, for the inventor of the rhyme-scheme, *ababbcbccdcdee*, was likely to be also the first writer of sonnets in Scots. The quotation from Westcott towards the end of the previous paragraph, however, seems to point the way to the answer to both queries. The little coterie at the Scottish court at this time seems to have regarded itself as an oasis of culture in a desert of barbarism, and its members were not slow to praise each other. But nowhere is there any hint that any one of them more than another was the deviser of the distinctive sonnet-form which they all employed. Yet they must have been aware they had struck out in a new line and that their sonnet-form was not to be found in the literature of any other language. These two facts, taken together, suggest that none of them had any claim to be regarded as its only begetter. It had not originated in the brain of any single individual, but was the creation of the whole group working together. It was an outcome of the literary discussions in which they frequently engaged, and so the credit for its invention was shared by all in common. This account of its origin will explain both why a number of writers began to produce sonnets practically simultaneously without any previous warning, why they all employed

¹ Westcott, *op. cit.*, p. lii.

the same form, and why that form appeared fully developed.

Two theories on the inspiration of this sonnet-form are possible. Since the influence of English literature was negligible and that of France was great, it is natural to look for it in the literature of that country. The absence, noted in the last paragraph, of any contemporary claim by or for any Scottish writer to be regarded as the inventor might be held to prove that it was, in fact, a borrowed form. Unfortunately for this expectation, no French (or Italian) sonnet with this rhyme-scheme has yet been found in the works of any writer in either language. But either the English type of sonnet or the occasional practice of both French and Italian poets may have suggested the final rhyming couplet.¹

The presence of the final rhyming couplet is easier to explain than the linking of the three quatrains together by their rhymes. It has been suggested ² that the hint for this linking came from Gascoigne's *Certayne Notes of Instruction* (1575), on which King James certainly drew for his *Reulis and Cautelis*. In his account there of English metres Gascoigne wrote that "sonnets are of fouretene lynes, euery line conteyning tenne syllables. The first twelue do ryme in staues of foure lines by crosse meetre, and the last two ryming together do conclude

¹ It has been pointed out by Professor W. L. Bullock that "the idea, still widely current, that Italian sonnets could not in the sestet be divided into a quatrain and a couplet" is erroneous. (*Modern Language Notes*, vol. xxxix. (1924), 475-478). For this reference and that below to Miss Lois Borland's article I am indebted to Mr John Purves, who further informs me that five of Melin de Saint-Gelais' sonnets end in a couplet. James VI. certainly knew his works, for he translated the best known of his sonnets, that beginning *Voyant ces monts de veue ainsi lointaine*. (Westcott, *op. cit.*, p. 73.) The king's rendering ends with a rhyming couplet, though the French original does not.

² Westcott, *op. cit.*, p. li.

the whole.”¹ But if this passage was the source whence the Scottish sonneteers drew the inspiration for their system of cross-rhyming it was because their interpretation of “ryme in staues of foure lines by crosse meetre” was different from its writer’s. Examination of his works will show that all his sonnets conform to the English type.

These Scottish poets, however, were familiar with two examples of a stanza which might be regarded as consisting of two decasyllabic quatrains bound together by interlocking their rhyme-scheme; this gave an eight-line stanza rhyming, *ababbcbc*. One of these examples was the French “huictain,” which was particularly favoured by Clement Marot, whom Montgomerie imitated, and whose use of it has been suggested as having given the Scottish writer the idea for the Scottish sonnet-form.² And it can hardly be doubted that Marot’s writings were known to some others of the Castalian band. The other was the stanza which in the 8th chapter of his *Reulis and Cautelis* King James designated as “Ballat Royal.” Used first apparently by Chaucer in his *A.B.C.* and in the *Monk’s Tale*, it enjoyed considerable popularity in England in the fifteenth century, being extensively used, for example, by Lydgate and Hoccleve. But after 1500 it was completely out of favour. In Scotland, on the other hand, it was much later in making its first appearance, to judge by the date of the surviving Middle Scots poems written in this form, but it was correspondingly late in falling out of use. The earliest Middle Scots poem in which it is found seems to be the *Contemplacioun of Synnaris* in the *Asloan MS.*³ It was occasionally employed

¹ Gascoigne, *Certayne Notes of Instruction* (1575), p. 39 (Arber’s reprint. 1869).

² Lois Borland, “Montgomerie and the French Poets of the early Sixteenth Century,” in *Modern Philology*, vol. xi. (1913-14), pp. 127-134.

³ *Asloan MSS.*, ed. Craigie (S.T.S. 1925), vol. ii., p. 187 *sqq.*

by Henryson, but its use did not really become general till after 1500; and not till the sixteenth century was nearing its close did it begin to give way to newer verse-forms.

Convincing proof of the favour in which it was held is provided by the two great manuscript collections of the time. In the *Bannatyne MS.* (S.T.S. ed.) it is the stanza-form of Nos. III., XIX., XXVII., XXVIII., XXIX., XL.-XLIV., XLVI., LVI., LIX., LXI., LXIII.-LXVI., LXXX., LXXXI., LXXXV., CIII., CIV., CXV., CXVIII., CXXI.-CXXIV., CXXVIII., CXLV.-CXLIX., CLI.-CLIII., CLXII., CLXXV., CLXXXVII., CCXIX., CCXL.-CCXLII., CCXLVII., CCXLVIII., CCLVI., CCLXIV., CCLXX., CCLXXXVII., CCLXXXIX., CCXCVIII., CCCXII., CCCXVIII., CCCXXVIII., CCCXXXVII., CCCLI., CCCLXIV., CCCLXX., CCCLXXII., CCCIII., or nearly a third of the whole. These poems are on all manner of themes, and by a considerable number of authors. Some of these also appear in the *Maitland Folio*, which has in addition the following poems in this form—viz., Nos. VIII., XIV., XVII., XIX., XXII., XXIII., LIV., LXI., LXVII., LXXII., LXXXIV., LXXXVII., LXXXVIII., CXLII., CLXX., CLXXVII. Of these, No. LXXXVII. is the only known text of Gawain Douglas's allegorical poem, *King Hart*. A more popular use is attested by those poems, printed by the Scottish Text Society under the title of *Satirical Poems of the Reformation* (1891), for which it was employed. They are Nos. III., VI., XIII., XVII.-XIX., XXIII., XXIV., XXVI.-XXVIII., XXXII., XXXVI., XXXIX., XL., XLIII., XLIV., XLVII. As these were in the nature of "broad-sides," King James's "Ballat Royal" must have been felt to be as suitable for unlearned audiences as for cultured ones.

But even in the circle round the king it found its admirers and users. He himself used it for two of the translations which he included in his *Essayes of a Prentise*, for his *Paraphrasticall Translation out of the Poete Lucan*, and his version of *Psalm CIII*. Stewart of Baldynneis employed it for eight of his poems, which have been printed by the Scottish Text Society—*i.e.*, those beginning on pp. 113, 125, 136, 141, 143, 166, 169, 174. It is also to be found in the following poems by Montgomerie, as numbered by Cranstoun, *Miscellaneous Poems*, Nos. I., VII., XXVII., XXXII., XXXIII., XLII., XLV., LI., and *Devotional Poems*, No. V.

Here was a ready-made octave lying to hand. It did not require so very much ingenuity to tack on another quatrain, link it in rhyme to these two, and round off the whole by a rhyming couplet. Then the sonnet was complete. The evolution may have taken place along two lines, both of which are to be found in poems by Montgomerie and William Fowler. One line of development is through the ten-lined stanza used by Montgomerie for a poem printed by Stevenson on p. 216 of the Scottish Text Society's *Supplementary Volume* of the poet's works, and by Fowler in a poem which has three stanzas of this length.¹ The rhyme-scheme here, *ababbcbddd*, is quite different from that of the "dizain" of contemporary French poets, which was *ababbccddc*, and so lacked the final couplet. The two Scotsmen may have borrowed their rhyme-scheme from the Scottish poet of the generation before theirs, Alexander Scot, who has it in his *Up Helsum Hairt*.² The other possible line of development is found in Montgomerie's *Sacrifice of Cupid*,³ and

¹ William Fowler, *Works*, ed. Meikle (S.T.S. 1914), vol. i., p. 375.

² Alexander Scot, *Poems*, ed. Cranstoun (S.T.S. 1896), p. 44.

³ Alexander Montgomerie, *Poems*, ed. Cranstoun (S.T.S. 1886), p. 167.

in an *Eligie* by Fowler.¹ Both of these are written in stanzas of twelve iambic pentameters, rhyming *ababbcbccdc*. While this is an easy extension of "Ballat Royal," it was a stanza that had already been used in France—*e.g.*, by Marot.² Now, by finishing it off with a couplet, as could be done to the eight-line one, a new sonnet-form could be created.

¹ William Fowler, *Works*, ed. Meikle (S.T.S. 1914), vol. i., p. 347. But since both poems here cited as Fowler's are included by his editor in the section headed *Poems of Doubtful Authenticity*, his authorship of them is not absolutely certain.

² Marot, *Œuvres Complètes* (Paris. 1920), vol. ii., pp. 61, 72, 73.

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J. C.

THE HISTORIE OF IVDITH IN FORME OF A POEME

Penned in French, by the Noble Poet,
G. Salust, Lord of Bartas.

Englified by Tho. Hudfon.

*Ye learned: bind your browes with Laurer band,
I prease not for to touch it with my hand.*

[Printer's Device.]

Imprinted at Edinburgh, by Thomas
Vautroullier.

1584.

CUM PRIVILEGIO REGALI.

A



TO THE MOST HIGH AND
 mightie Prince, *Iames the Sixt*, King of Scot-
 land : *his Maiesties most humble Seruant, Tho.*
Hudson vvisheth long life vvith euer-
lasting felicitie.

sig. Aij^a

. . .
 .

As your Maiestie Sir, after your accustomed & verteous
 maner was sometyme discoursing at Table with such your
 Domestiques, as chaunced to bee attendant.

It pleased your Highnesse (not onely to esteeme the pereles
 stile of the Greke HOMER, and the Latin VIRGIL to be 10
 inimitable to vs, whose tounge is barbarous and corrupted :)
 But also to alledge partly throw delite your Maiest. tooke
 in the Hautie stile of those most famous Writers, and partly
 to sounde the opinion of others, that also the loftie Phrase,
 the graue inditement, the facound/termes of the French Salust

sig. Aij^b

Note on the text.—The text of *The Historie of Judith* printed here is
 taken from the Edinburgh University Library copy of the 1584 print,
 which every endeavour has been made to reproduce as faithfully as
 possible. But for convenience, and following the recent practice of the
 Scottish Text Society in its recent publications, 'i' has been replaced
 by 's,' and contracted forms have been expanded, the expansions
 being printed in italics. In many cases the contracted forms were
 obviously used by the printer to avoid the necessity of overrunning;
 otherwise they are employed quite haphazardly. Proper names and
 other complete words printed in italics are not expansions; they are
 so printed in the original. The punctuation of the original has been
 retained; its basis is rhetorical and rhythmical rather than logical.
 The original title-page, which is missing from the Edinburgh Univer-
 sity copy, has been supplied from that in the British Museum.

(for the like ressemblaunce) could not be followed, nor sufficiently expressed in our rude and impollished english language. Wherein, I more boldly then aduisedly [with your Maiest. lycence] declared my simple opinion. Not calling to mind that I was to giue my verdit in presens of so sharp & clear-ied 20 a censure as your highnesse is: But rashly I alledged that it was nothing impossible euen to followe the footsteppes of the same great Poet SALVST, and to translate his vearse (which neuerthesse is of it selfe exquisite) succintlie, and sensibly in our owne vulgar speech. Whereupon, it pleased your Maiestie (amongste the rest of his workes) to assigne me, *The Historie of Iudith*, as an agreeable Subiect to your highnesse, to be turned by me into English verse: Not for any speciall gift or Science that was in mee, who am inferiour in knowledge and erudition to the least of your Maiesties Court: But by 30 reason (peradventure) of my bolde assertion your Maiestie, who will not haue the meanest of your house vnoccupied, would haue mee to beare the yoke, and driue forth the pennance, that I had rashly procured. Indeede, the burden appeared heauy, & / the charge almost insupportable to me, neuerthelesse the feruent desire which I had to obtemper vnto your Maiest. commandement, the earnest entention to verifie my rash speaking, and the assured confidence which I ankred on your highnesse helpe and correction, encouraged me so, and lightned on such wise my heauy burden, that I haue with 40 lesse paine, brought my half dispaired worke to finall end. In the which I haue so behaued my self, that through your Maiest. concurrence, I haue not exceeded the number of the lynes written by my author: In euerie one of the which, hee also hath two sillabes mo then my English beares. And this notwithstanding, I suppose your Maiest. shall find litl of my Authors meaning pretermitted. Wherefore if thus much be done by me, who am of an other profession, and of so simple litrature, I leaue it to be considered by your Maiest. what such as ar consummat in letters & knowes the weightie 50 words, the pithie sentences, the pollished tearmes, and full efficacie of the English tounge would haue done. Receiue then Sir, of your owne Seruant, this litle worke at your owne

sig. Aiiij

commandement enterprised, corrected by your Maiest. owne
hand, and dedicated to / your owne highnesse. If I haue *sig. Aijb*
done well, let the praise redound to your Maiest. whose censure
I haue vnderlyen. If otherwise, let my default of skill, bee
imputed to my selfe, or at the least my good entention allowed,
whereby others may haue occasion to do better. To your
highnes consideration, referring Sir, both my deligence done 60
in this small translation, & the inueterate affection which I
haue, and ought alwayes to beare vnto your Maiest. I commit
with all humilitie, your highnes, your Realme and estate,

to the gouernement of God,

who gouerneth all the

Worlde.



SONNET.

sig. Aiiiij

*Since ye immortall sisters nine hes left
All other countries lying farre or nere :
To follow him vvho from them all you rest,
And novv hes causde your residence be here
VVho though a straunger yet he loude so dere
This Realme and me, so as he spoilde his avvne,
And all the brookes & banks, & fountains clere
That be therein of you as he hath shavvne
in this his vvork : then let your breath be blavvne,
In recompence of this his vvilling minde
On me : that sine may vvith my pen bee dravvne
His praise : for though himselfe be not inclynde
Nor preaseth but to touch the Laurer tre :
Yet vvell he merits crownd thervvith to be.*

FINIS.



SONNET.

sig. Aiiiij^b

The *Muses* nyne haue not reueald to me
What sacred seedes are in their gardens sowne
Nor how their *Salust* gaines the *Laurer* tre
Which throw thy toyle in *Brittain* ground is grown
But sith they se thy trauell treuly showne
In verteus skoole th'expyryng tyme to spend
So haue they to his hienes made it knowne
Whose Princely power may dewly the defend
Then yow that on the *Holy mount* depend
In christall ayr and drinks the cleared spring
Of *Poetrie* I do yow recommend
To the protection of this godly King
VWho for his verteus and his gifts deuyne
Is only *Monark* of the *Muses* nyne.

M. V. F.

FINIS.

THE AVTHORS ADMONITION TO THE READER.

Beloued Reader, it is about fourtene years past since I was sig. Av*
commanded by the late Illustrate and most vertuous Princesse
Iean, Queene of Nauarre, to reduce the Historie of Iudith, in
forme of a Poeme Epique, wherein I haue not so much aimed to
follow the phrase or text of the byble, as I haue preased (without
wandring from the veritie of the Historie) to imitate Homer in
his Iliades, and Virgill in his Æneidos, and others who hath
left to vs workes of such like matter : thereby to render my worke 10
so much the more delectable. And if the effect hath not answered
to my desire, I beseech thee to laye the fault vppon her who pro-
posed to me so meane a Theame or subiect, and not on mee who
could not honestly disobeye. Yet in so much as I am the first
in Fraunce, who in a iust Poeme hath treated in our tounge of
sacred things, I hope of thy fauour to receiue some excuse, seing
that things of so great weight cannot be both perfectly begunne
and ended together. If thou neither alow my stile nor workman-
ship, at least thou shalt be driuen to alow the honest pretence
and holy desire which I haue to see the youth of Fraunce so 20
holly by mine example exercysed.

I may not forget that they doe greatly wrong mee, Who thinkes
that in discriuing the Catastrophe of this Historie (truelie
tragicall) thinkes¹ that I am becomeme a voluntairy Aduocate
to these troublesome & sedicious sprites (who for to serue their
temerarious passions, and priuate inspirations) conspires against
the / liues of placed princes. For so much doe I disassent that sig. Avb
this example and the like ought to be drawen in consequence,

¹ sic.

that I am verily perswaded that the act of Ahud, of Iaell, and of
 Iudith, who vnder coulour of obeisance and pretext of amitie 30
 layde their reuenging handes vppon Æglon, Sisara, & Holo-
 phernes: had beene worthie of a hundreth gallowes, a hundreth
 fires, and a hundreth wheeles, if they had not beene peculiarly
 chosen of God for to vnlose the chaines, and breake the bands
 which retainde the Hebrew people in more then Ægyptian serui-
 tude, and expresly called to kill those tyrants with a death as
 shamefull as their liues were wicked and abhominable. But
 seing this question is so diffuse that it cannot bee absolved in
 few words, & that my braine is to weake for so high an enterprise,
 I send you to those who haue spent more oyle and tyme in turning 40
 the leaues of the sacred scriptures, then I haue done for the
 present. It mee sufficeth for the tyme to admonish the Reader,
 to attempt nothing without a cleare and indubitable vocation of
 God against those whom he hath erected aboue vs, and aboue
 althing, not to abuse the lawe of humaine hospitalitie, and other
 holy bands for to giue place to these frenetike oppinions so to
 abolish a pretended tyrannie. I haue also to warne thee of two
 different sortes of men of the which one sort is so depraued that
 they can heare nothing, but that which is altogether prophane,
 and the other is so superstitious that they make conscience not 50
 only to write, but also to reade of holy things in vearse, as though
 that the measure and iointure of sillabes were so constrained as
 it | were vnpossible to keepe the sence vnperuerted, or at least [sig. Av^{2a}]
 excessiuely obscured. Now if I perceiue¹ that this my first
 assay may be to thee agreable, I shall continue more gladly my
 new commenced race in such sort that thou shalt not repent
 thine indulgence, nor I my passed paines. But if contrarie
 fall, in time to come I wilbe ware to lay out my small pack in
 this ample Theatre of Fraunce, where there is almost as many

Iudgements as beholders.

A Dieu.

G S S D B.

¹ 1584, *perceine*.

THE ARGVMENT OF THE
WHOLE HISTORIE OF
IVDITH.

[sig. A^o3a]

AFTER that the Children of Izrel were deliuered from captiuitie & returned to their land, the cittie of IERVSALEM reedified, the Temple builded, and prepared to the seruice of the Lorde, the multitude of the people being scattred in sundry townes & places of the land, where they liued in peaceable rest: the Lorde knowing man to bee negligent of God & his saluation, chiefly when hee liues at ease, and all things frames vnto his
10 frail desire, to th'end that his people should noght fall in such an inconuenient, would exercise them with a fearefull affliction and temptation, sending vppon their countrey an armie so great in nomber and puissance, that made the whole earth to tremble. This expedition was vnder the *Persian Monark*, named in the historie *Nabuchadnezar* (which neuerthesse is not his right name.) His chief Lieutenant generall & Conductor of the whole Armie, was *Holophernes*, who (whersoever he came) ouerthrewe all religion, permitting none to inuocate or acknowledge any other God, but NABVCHADNE / ZAR, [sig. A^o3b]
21 his Maister, whome hee enforced to constitute and establish for the onely God. So entred hee *Iudea* with entent to distroye it all, which the people perceiuing his power to be so great that no nation could resist him, and also knowing his cruell hatred, were sore affraide, and almost driuen to extreame desperation seing none other thing present before them, but ruine and distruction. And this the Lord suffred, to show (in time) his work to be more wonderfull. For the people being humbled, and hauing called to the lorde for mercy &

succour at his hand, hee both hard and succoured them at 30
 neede. The meane was not through strength or stoutnes of
 some worthie Captain, but by the hand of IVDITH, a tender
 feeble woman, to the shame of this most proud & cruell tyrant,
 and all his heathen hoste. For she cut off his head, put all
 his camp to flight, distroyd his men of Armes, in such wise
 that they fled here and there, & seeking to saue their liues,
 left all their tents and baggage. Thus the Lord by the weake,
 and those that are not regarded, makes his works admirable.
 By one selfe meane he saued his owne, & executed his iustice
 against his enemies. In which we haue / to consider his [sig. Av^{4a}]
 singuler prouidence and goodnes, and the care which he hath 41
 in especiall for his faithfull, and all his whole church. This
 History is entituled by the name of IVDITH, because it
 conteines the narration of her great vertues, and for that the
 Lord vsed her as an instrument for the deliuerance of his
 people. It is not certaine who was the first Author hereof,

neuerthelesse the reading of it hath bene
 receiued in the Church for the
 doctrine & vtilitie
 of the same.

THE SOMMARIE OF
THE I. BOOK.

[sig. A^v4b]

Holophernes lieutenant generall and cheif of the army of Nebuchadnezer King of the Assirians, was in the feild for to subdewe diuers people & amongst others the Iewes. All the Nation is seazed with great feare, for the cruelties committed by the enemye. Then as it falles out in bruits of warre, all the whole people were troubled, some sauing themselves in corners for feare, others attending in great perplexitie, som sad and Tragicall end. the best sort calles vpon God. This whyle Ioachim the chefe Priest 10 gouerned the people: he by his letters and expres commandement recalles those that wer fled and scattred, and made them returne to Ierusalem wher, in presence of the Leuits, he made sacrifice & earnest prayer vnto God to withdrawe his yre and to be mercyfull to his people, which done he enters in counsell and requyres his Princes to consulte vpon the cause, and consider what is most expedient, and to prefer the loue of Gods lawe and the countrie,¹ before all priuate things: the first that gainstands this exhortation is an hypocrite & fauourer of the enemye, who giues counsell to render them to Holophernes calling him a 20 Prince gracious to those that applaudes him, & inuincible in battell to those that dar resist him. Bot the secound Lord replying zealously againe, detecteth his fals hypocrisie and cairles securitie, exposing the people to the mercy of a barbarous godles enemy before the duety they ought to their God and their countrie: and to establish in place of the true God, a wicked Nemrod consummat in all impietie & wickednes, to abolish all vertue & godlynes, for he proues that if the nation should be roted out for the right

¹ 1584, countrie.

*religion, God should be more honored in the death of the Iewes
then in their lyues : and that it is more worthy to dye Hebrewes 30
then to lyue infidells And freemen, then sklaves. Shortly that
they ought to preferre honour and dewtie before feare, and a
vaine hope to prolong their dolefull daies. This reply encouraged
all the assistants wherof Ioachim gaue thanks to God, and
resolving him selfe vpon a iust defence for the conseruation of
the seruice of God, and the fredome of his nation : and the lyues
of the innocent against this vilanous inuasion : wysely departed
the regiments of townes to persones conuenient, who past to their
assigned places, echone preparing according to their power vnto
the war with courage, paine, and diligence.¹*

40

¹ 1584, diligence.

THE FIRST BOOKE
OF IVDITH.

p. 1.
sig. B

Proposi-
tion and
somme of
this work.

I Sing the vertues of a valiant Dame,
Who in defence of *Iacob* ouercame :
Th'*Assyrian* Prince, and slew that *Pagan* stout,
Who had beset *Bethulia* walles about.

Inuocation
of the true
God.

O thou, who kept thine *Izak* from the thrall
Of Infideles, and stelde the courage small,
Of feeble *Iudith*, with a manly strength :
VVith sacred furie fill my hart at length.
And with thy *Holy* sprite, my sprite enspire,
For matter so deuine, Lord I require
No humaine stile, but that the Reader may,
Great profit reape, I ioye, thou praise alway.

10

Dedication
of the
Authour
altred by
the trans-
latour.

*And since in vulgar verse I prease to sing,
This godly Poëme to a Christian King,
To him who God in goodnesse hath erect
For princely Piller, to his owne elect :
For lawfull Lord, to raigne with trueth and right :
For loue some Laurer, to the verteous wight :
Him (I beseech) this trauel to defend,
That to his pleasure I the same may end.*

20

p. 2.

When *Izrell* was in quiet rest and peace,
And fruitfully the ground gaue her encrease,
VVhich seauentie yeare vntilled lay beforene
And nothing bare but thistle, weede, and thorne,
It pleased *God* (vpon his iust correction)
T'awake his owne, that were of his election,

Least that the longsom peace should them withhold :
 And dull their spirites, as doth the warriour bolde,
 Who spoils his horse with pampring in the stable,
 That makes him for the manaige more vnable.

30

He spred their land with bands of ennies stout,
 VVhose cloudes of shot, bedimd their land about.
 Their *Hoste*, with arrows, pikes, and standards, stood
 As bristelpointed, as a thornie wood.

The Armie
 of *Holo-
 pherne*.

Their multitude of men, the riuers dride,
 VVhich throw the wealthy *Iuda* sweete did slide :
 So that flood *Iordane* finding drye his banke,
 for shame he blusht, and downe his head he shranke,
 For woe that he his credit could not keepe,
 To send one waue, for tribute to the deepe.

40

Scarse had the Haruest man with hooke in hand,
 Dispoilde the fruite and let the stuble stand :
 Scarse had the hungrie Gleaner put in bind,
 The scattred graine, the Sherer left behind :
 And scarce the flapping flaile began to thresh
 VVhen vnto *Iacob*, newes was brought a fresh.
 That *Holophern*, his frontiers did inuade,
 And past all Riuers, straites, and murders made
 So vile, that none he left that drew the breath :

But old and young, he put to sodaine death :
 That sucking babes vpon their mothers knee :
 His cruell cutthroates made them all to dee.

50

p. 3.
 sig. Bij

Then like a flocke of sheepe that doth beholde,
 A wolfe come from the wood vpon their fold,
 Shapes no defence, but runnes athwart the landes,
 And shortly makes of one, a hundreth bands,
 So *Isacks* sonnes, in dreading for to feele
 This tyrant, who pursued them at the heele,
 Dissundring fled, and sought their liues to saue :
 In hils, and dales, and euerie desert caue.

The
Hebreus.

60

The sheephderd of his flocke had now no care :
 But fearing death fled to some mountaine bare.
 The Craftsman now his lumes away hath laide :
 The Marchant left his traffike and his trade,

Feare
 of the
 enlmie.

To hide himselfe more safely in a vault :
 Then in a Rampier, to sustaine th'assault.
 The Lordes esteemde them selves in surer holde :
 In Dennes of beasts, then castles gilt with golde.
 Feare lent the wings for aged folke to flie,
 And made them mount to places that were hie.
 Feare made the wofull women for to beare,
 Their cradles sweete to hills that highest weare :
 Feare made the wofull child to waile and weep,
 For want of speede, on foote and hand to creep :
 Alwhere was nothing hard but hideous cryes,
 And pittious plaints that did the harts agryes.

70

Affliction
 causeth
 prayer.

O Lord (said they) wilt thou still day by day,
 The arrowes of thine anger neuer stay ?
 Wilt thou that *Calde* conquer vs againe ?
 Shall *Iuda* yet the *Heathen* yoke sustaine ?
 wilt thou againe that they make euerie towne,
 But stonie heapes of houses casten downe ?
 Againe shall sacrilegious fire deuore,
 thy holy house where we do thee adore ?

80

p. 4.

Then *Ioachim* the priest of God most hie,
 who ouer *Iuda* then had chiefe degrie :
 Stood like a Pylot stout in tempest great,
 who seeing wind and weather for to threat,
 Yet to his mates, his feare, no terrour drawes,
 Nor leaues his ship vnto the wrackfull wawes.
 But with disguising feare, his face vp casts,
 And stoutly doth gainstand the balefull blasts :
 Right so this prudent prelate sent in haste,
 two hundreth men to passe where men were plaste
 In places strong, and thence commanded them,
 For to repaire vnto *Ierusalem*.

90

Now since th'Eternall did reueale his will,
 Vpon the sacred top of *Syna* Hill,
 the Arke of *God* which wisdom more did holde,
 In Tables two, then all the *Grekes* haue tolde,
 And more then euer *Rome* could comprehend,
 In huge of learned bookes that they pend :

100

Long wandred it throw tribs, throw kin and kin,
and found no certaine place of resting in.
Yea sometime it the shamefull spoile hath beene
to sacrilegious hands of *Palestene*,
vntill that time, that *Iessies* holie race,
for euer lodged it in *Iebus* place.

Sam. 1. 4.
Sam. 2. 6.

Ierusalem.

But for that *Dauids* hands with blood were filde
throu infinits of humaines he had kilde.

110

the king of peace would haue a king of rest,
to build his *Temple* farre aboute the best :
His house, whose front vpreard so high and eavne,
that lightlied earth, & seemd to threat the heavne
vntill that wicked time a tyrant vile,
Of name and deede that bare the semble stile,
that did this king, that building braue he wract,
And to the sacred ground al whole it sackt.

p. 5.
sig. Biiij
Sam. 2. 7.

Nabüchad-
nezer.

Chr. 2. 036.¹

Yet when, long after, *Abrahms* holie race,
Of *Tiger* bankes had left the captiue place,
with combers great they redefied with paine,
that most renowned house of *God* againe.
Which though vnto the first it seemde as small,
As to a Princes house, a shepherds hall,
And though the hugenes were not as it was :
yet sure the height and beutie did surpas,
And ouerseilde the famous worke of *Pharie* :
Ephesus temple, and the tombe of *Carie*.
The *Rhodian Collos*, and the *Caldean* wall,
that *Semirame* set vp with tourrets tall.

120 *Eod. 6.*

Also the wondrous worke of this same temple,
Might serue a *Ctesiphon* for his exemple :
Lysippus eke to carue by square and line,
Or guide *Apelles* pensile most deuine.
Heare in this place, all *Izrel* most deuoute,
withdrew them selues to *Salem* round aboute,
As when the heavne his sluces opens wide,
And makes the floods vpon the ground to glide,

130

Ierusalem.

¹ *sic.*

the brookes that breakes adoune from diuers hils
with course impetious till one deepe distils.

140

Amongst the Dames, that there deuoutest were
The Holy *Iudith*, fairest did appere :
Like *Phæbus* that aboue the starres doth shine :
It seemd that shee was made on moule deuine.

p. 6.

This Primate then assisted with his kinne
Of great *Eleazar* (priests whose head and chinne,
Was neuer shaue) deuoutly on he preast :
A pearled Myter on his balmed creast.
And with a holy Alb, with garnettes spred,
And golden Belles, his sacred bodie cled.
And slew, and burnt, the bulks (as was the guise)
Of many a kid, and calfe for sacrifice.
And with their blood, the Alters hornes he dyed,
And praying thus, to *God* immortall cryed.

150

Prayer. " O Lord of Hostes, we come not vnto thee,
" To wey our merits with thy maiestie :
" Nor to protest before thy heauenly might,
" That sacklesly, thy scourge doth on vs light :
" But rather we confesse (as true it is)
" Our sinnes, haue iustly merite more then this.
" But Lord if thou thy couenant would forget,
" VVhich thou with *Abrahm* made, & so wilt set
" For mercie great, thy iustice most seueare,
" Thou should a greater plague vpon vs reare.
" Change then our proces from thy iustice seate,
" And saue vs at thy throne of mercie great.
" Forgiue vs Lord and holde farre from vs all,
" These plagues, that on our heads are like to fall.

160

Alas what helpeth vs thy heauie stroke,
To binde our necks to such a seruile yoke,
VVherewith th'*Assyrian* tyrants long haue grieved
Thine *Izak*, till their bondage thou relieued.
If so this natue ground that new is tilde,
If so these Hostries new with folke refilde :
If so (alas) our chast and modest Dames,
Our infants young, our Virgins good of fames,

170

p. 7.
sig. Biiiij

Should be a praye to *Ammon*, and to *Perse*,
 To *Calde*, and the mutine *Parthian* fierse,
 If that we see this Alter made prophane,
 And witches it abuse with Idols vaine : 180
 Yet Lord if thou no pittie on vs take,
 At least great *God*, do for thy glories sake.
 Haue pittie on this holy building nowe,
 VWhere not a God hath sacrifice but thou :
 VWhere not a God but thou hast residence,
 To feile the sauour sweete of frankensence.

Hold back (O Lord) the *Caldean* cressets bright
 From these rich *Cedar* vaults of stately hight.
 Preserue these vessels, ornaments of gold,
 From sacrilegious hands of neighbours bolde. 190
 And let the blood of beasts before thy face,
 Thy Iustice stay, and grant thy seruants grace.

This prayer done, the people went their way,
 Then *Ioachim* conuende that present day :
 the Princes all of *Iuda*, and them praide,
 gainst this mischiefe for counsell, and thus said.

Companions, if your former zeale remaine,
 If ardent loue to god ye still retaine :
 If wife, or childe, may cause your care or loue,
 VWhich should the Centers of your senses moue : 200
 If in your brests a noble hart doth bide,
 Let deede beare witnes at this wofull tide.
 For sauing *God* and your foresight, in deede
 t'is done, t'is done with vs, and all our seede.
 And after this, th'*Immortall* shall not see
 this alter fume before his maiestee.

Exhorta-
tion.

p. 8.

VWhen th'*Air* is calme, & still as dead & deafe,
 And vnder heavne quakes not an aspin leafe,
 VWhen Seas are calme, and thousand vessels fleete
 Vpon the sleeping seas with passage sweete. 210
 And when the variant wind is still and lowne,
 the cunning Pylot neuer can be knowne.

Compari-
son.

But when the cruell storme doth threat the bark,
 to drowne in deepes of pits infernall dark,

while tossing teares both ruther mast and saile ;
 While mounting seemes the Azur skye to skaile :
 while driues perforce vpon some deadly shore,
 there is the Pylot knowne and not before.

Alas I pray you then what care and strifes,
 Haue we to keepe our honours, goods, and lifes : 220
 Forget not then the care of this same place,
 your countreyes weale, gods glorie and his grace :
 But humblie giue your selues into the hand
 Of god most high, and with a holy brand,
 , repurge your sprits from euerie hatefull sinne,
 , which causeth *God* his Iustice to begin :
 And see what may to *God* be agreable,
 For *Iacobs* weale, and for you profitable.

This said : an ancient traitour from his youth,
 who fostred gall in hart, with hony in mouth, 230
 Enforcing from his eyes some fained teare,
 (to cloke his malice) spacke as ye shall heare.

p. 9.
sig. Bv

My tounge me failes, my hair for dread vpstarts,
 My heauie spirite, from pensieue corps departs.
 VVhen I bethinke me of yone tyrant stout,
 who hath bedround the world with bloud about :
 Approching threats our townes with firie flames,
 Our selfs with death, dishonour to our Dames.
 Yet when I call to minde the curtsie great,
 That this great Lord doth vse, who doth entreate 240
 Not onely those that beastiall are become,
 And haue their hope in brutall Idols dome,
 But euen to zealous folke who do embrace,
 The faith, and law, like vs of *Abrahms* race :
 who being well aduisde, did humblie sue
 His pardon, and escape his vengeance due,
 then thanke I *God* who sends vs such a foe,
 As plagues the proude, and lets the humble goe :
 For we assoone, shall vanquish him with teares,
 As will be long, to wrak him with our weares. 250
 Then whilst we may haue choice of either state
 of peace or warres, his fauour, or his hate.

Let vs not follow (seeing skath at hand)
 the follie of our fathers, to gainstand.
 But rather let vs beare a lower saile,
 And serue his king as best for our awaile.
 But thinke not yet, that I this councell giue
 for craft, or warrant for my selfe to liue :
 For I haue els my dayes so nearly spent,
 that for to dye I could be well content. 260

The *Assyrian* neede not in my brest to strike,
 His fethred Dart, nor yet his trembling pike :
 Yea if my youth to me should eft returne,
 And make my youthly bloode within me burne,
 So honour I my *God*, and contrey deare,
 that for to dye for them, I would not feare :
 As *Sampson* did, if so my death might yeld :
 The victorie of the *Vizroy*, and the field.
 But most (I feare) least we with curious zeale,
 Fight for the lawe, yet fight against her weale. 270
 Against our selfs, to bring so great a wracke :
 that proude, and cruell tyrants shall vs sacke,
 And grow in pride (suppressing *Iudaes* strength)
 For to contemne the glorie of *God* at length.

For *Israell* being lost, who shall ensue,
 to render here to *God* deuotions due ?
 what people sparsed on this earthly ball
 From *Indian* shoare to where the Sunne doth fall,
 Or from the Climate of the northren blast,
 Vnto that place where sommer aye doth last : 280
 Hath *God* elect, saue *Israell* for his owne
 Vpon this Hill to haue his glorie showne ?

At this : the valiant *Cambris* of renowne,
 with righteous rage grew pale and gan to frowne,
 And brake the silence with a vehement stile,
 His courage movde the Princes all the while.

Nay rather where I stand let ope the ground
 (Quod he) to swallowe me, in pit profound
 Yea, rather righteous heauen let fire blast,
 Light on my head that thou on *Sodom* cast, 290

A zealous
 godly
 answer.

Eare I my malice cloke or ouersile,
 In giuing *Izac* such a councell vile.
 For if the Leader of this folke prophane
 Vpon our bodies onelie sought to raigne,
 Although that we haue dearely bought alwaye
 Our freedome from our first maternall daye
 (which dearer is then gold for to be kept)
 I would assent, the holie Church except,
 But since more pride this tyrants hart enroules
 to lay a greater burden on our soules : 300
 Who are the vassalles of that onely King,
 That thunder sends & Scepters down doth thring :
 , Should we forget him who made vs of nought,
 , More then al wondrous things that he hath wrought
 who treates and loues vs like our father and king,
 Still vnder shadowes of his wondrous wing ?
 Will he that we receaue a Prince ambitious ?
 for *God*, a gods contemner *Nemrode* vitious ?
 whose beastly life is of so vile a fame,
 That of a man he merits not the name ? 310
 Goe to, goe to, let men, for men assaye
 with sword and shot, to deale it as we may :
 The victorie lyes not in mortall hands,
 Nor barded horse, nor force of armed bands.
 these are but seconde instruments of God,
 VVho, as him list, may send them euen or od.
 But if our soueraigne God willes such anoye,
 that folke vncircumsisde, our land distroye,
 Because we him offend while we haue breath,
 Alas, yet honour, honour him in death. 320
 And if we lose, and all be ouercome,
 Let patience winne the glorie of martyrdome.

p. 11.

p. 12.

Forsooth, though *Assurs* soldiers braue & bold
 Extinguish quite the race of *Izak* old,
 yet shall they not deface the liuing lorde,
 As these *Apostats* falsly doe afforde.
 For he, who peopled first this world so round,
 But with one man, from whome the rest abound

And who long after, in an arke of woode
 Repaired the waste, made by the genrall floode : 330
 May he not eke transforme the hardned stone,
 To people who will honour him alone ?
 And may not he do now, as he hath donne,
 who gaue to *Abrahms* barren wife a sonne ?
 Them giuing Children moe, then in the heauen
 Are starrie Circles, light as fire leauen,
 And mo, then Northren winds that driues the Rack
 Of *Cyrene* sands in numbers can compack
 VWho will obserue his law a hundreth fold
 More zealously then wee, who should it holde. 340
 , Then, fathers chose you warres, for better tels,
 , To lose like *Iewes*, then winne like infidels :
 , Let not the greede of gaine your harts attame,
 , to leaue the right, preferre not, feare to shame.

Scarse ended was th'Oration of this Lord,
 when all the Princes with a sound accord :
 By worde and deed confirmde ¹ his good aduise :
 The chiefe Priest gladdest of this enterprise.
 Vnto the heauen held vp his handes and face,
 And said, I thanke the lord who of his grace 350
 ' Conioynes no lesse our wils, then bolds our harts,
 ' A sure presage that *God* is on our parts.

p. 13.

This done, vnto his princes he deuides
 The tribes and townes & ordaines them for guides
 for feare least some of them led with ambition
 In *Izrell* might stirre vp some new sedition,
 So they withdrew, and stoutly did provide
 this furious storme of *Mars* for to abide.

Then as ye see sometime the honie bees,
 Exerse themselves on buddes of sweetest trees,
 where they sometime assault the buzzing waspe,
 That comes to neare their flowrs away to claspe,
 Or when they hony drawe from smelling time,
 Or from the palme, or Roses of the prime :

360

Compari-
son.¹ 1584, coufirmde.

And how they draw their wax with wondrous art,
 Obseruing iointure iust in euerie part,
 Both vp and downe they build *ten* thousand shops,
 with equall space fulfild vp to the tops :
 Or where the maister Bee, of thousand bands,
 Conducts the rest in legions throw the lands : 370
 who dayly keeps within their Cities wall :
 Their house, their work, their lawes and maners all.
 So thus the sonnes of *Iacob* plyde their paine :
 with hote desire their quarrel to sustaine.

Prepara-
 tions of
 defence.

Some built the breaches of their broken towne,
 that Heauen, and *Panim* yre, had casten downe.
 Some other found a cautell gainst the Ramme,
 to saue the wall vnbroken where it camme.
 Thus *Iacobs* townes on alsides had their flankes,
 with *Gabions* strong with bulwarks & with banks. 380
 Some others busy went and came in routs
 To terrace towers, some vnder baskets louts :
 Some others also wanting time and might,
 to strength their towns, yet vsde all kind of slight,
 To dig vp ditches deepe for cisterns good,
 To draw to them the best and nearest flood.

p. 14.

VVhile th'Armorers with hammers hard & great
 On studies strong the sturdie steele doth beate,
 And makes thereof a corpslet or a iacke,
 Sometime a helme, sometime a mace doeth make, 390
 whiles shepherds they enarme vnusde to danger
 whiles simple hirds, & whiles the wandring stranger.
 The tilling Culter then a speare was made,
 the crooked Sith became an euened blade :
 the people foode forgetes, no ease they take,
 Some on a horse, some on his proper backe,
 Some on a Cart, some on a Cammell beares,
 Corne, wine, and flesh, to serue for many yeares,
 As done these *Emets*, that in sommer tide,
 Comes out in swarmes their houses to prouide : 400
 In Haruest time (their toyle may best be seene
 In paths where they their cariage bring betwene)

Compari-
 son.

their youth they send to gather in the store,
There sick and old at home do keepe the skore,
And ouer grainels great they take the charge,
Oft turning corne within a chamber large
(when it is dight) least it do sproute or seede,
Or come againe, or weeules in it breede.

FINIS.

THE SOMMARIE OF
THE II. BOOKE.

p. 15.

We haue hard before, how the people of God used al diligence to maintaine the libertie of Gods true religion and their Countrey. Now is set forth the extreame pride of Holophernes, who thought with one worde to ouerthrow them all. But to make himselfe some pastime, he assembleth his counsell to vnderstand of them what people they were, that inhabited the mountaines in the Frontieres of Iudea, that durst make him resistance. Vpon this he is informed by the mouth of one of his chiefe Captaines 10 of that, which hee looked not for: to witte, a discours of the Historie of the Iewes, from the time of Abrahams comming out of Caldea, to enter into the lande of promise vnto their deliuerance from the captiuitie of Babylon, following the order of the times quoted by the holie Scriptures, with the praises of the prouidence of the almightie God, in defending of his Church, and a sharpe threatning to those that dare presume to disquiet the same. The chiefe Consellers of the Heathen hearing this, became more cruell, ensencing their Generall to murder this Captaine. But Holopherne with vaine ambition deferreth their bloodie request, 20 and after that he had outraged him in words, he further blasphemeth the liuing Lord. And lastly caused him to be bound hand and foote, and to be caried¹ neare to the Citie of Bethulia, where he is by the besieged Souldiers brought into the Citie, and there declareth his case exhorting them to continue constant to God, and their Countrey, and promiseth his assistance to his liues end.

¹ 1584, to caried.

THE SECOND BOOKE
OF IVDITH.

Now *Holophern* in *Scythique* Rampier stood,
 with standards pight of youthly heathen blood :
 Of nothing thinking lesse, then warre and fight,
 But in deuising pastime day and night :
 till he was war, that *Iacob* would aduance,
 Against his *Panim* force and arrogance.

A packe of what ? a packe of countrey clownes
 (*Quod Holophern*) that them to battell bownes,
 with beggers, bolts, and Leuers, to arrest
 My warriours strong with whome I haue suppress
 Both *Tigris* swift, & faire *Euphrates* streame,
 with frosty *Taurus* and rocke *Niphatheame*.
 Are they not wrackt ? ye cheefs of *Moabits*,
 And valiant *Ephrem*, ye strong *Ammonits* :
 ye that as neighbours knowes this folke of olde,
 That scattred thus, doe all these mountaines hold :
 Tell me what men are they, of what ofspring
 what is their force, their customes and their king ?
 , For wise is he that wots with whome hee playes,
 , And halfe is victor as the Prouerbe sayes.

p. 16.

10

People
of Asia.

20

The Lord of *Ammon* then, with reurence due,
 Right wisely spack the Duke, and yet, for true,
 He was a *Panim* both of faith, and kinde :
 But so (with fained tounge) hee spake his minde :
 And all the *Hebreus* acts discourst so well,
 That *Esdr'* and *Moyses* seemde in him to dwell,
 As did that sprite that made the Prophete blesse,
 the *Isralits* whome *Balac* did addresse,
 To curse them all, and wadge his couetous tounge,
 which spake contrarie that he would haue soung :

Nomb. 23

30

So, please it you my Lord, I shall discrie,
 The storie of *Izrell*, yet so doing I,
 Am like the modest Bee, that takes but small
 Of euerie flowre, though she haue choice of all :
 For where she list the sweetest of she crops.

A brieft
 discourse
 of th' estat
 of the Iewes.

These people that ye see on mountaine tops,
 Encamped in these craggs, are of the line,
 Of *Abraham*, who (seruing *God* deuine,
 That mightie *God* of gods who create all,
 And firmly knit and built this mightie ball)

p. 17.
 sig. C
 40

Gen. 12.

Came to this land that then was tilde and sowne,
 And by the name of wealthie *Canaan* knowne.
 VVhere onely *God* his wealth did multiplie,
 In goods, and siluer, gold and familie.
 And when of age he was an hundreth yeare,
 His wife eke barren, neuer child did beare.
God gaue them *Izak*, swearing that his seede,
 Should many Scepters rule and land bespreede.
 But when that holy *Abraham* was olde :

And hoped well the promise made should holde,
 (O pitious case) *Th'immortal* voyce him spak :

50

Gen. 22.

And bad him sacrifice his sonne *Izak*.
 Then like a ship betweene two winds beset,
 Vpon the raging sea on both sides bet,
 In doubtfull feare, ne wots what way to keepe,
 Least one of them, confound her in the deepe :
 Makes close her ports, and slides on *Neptuns* back :
 At pleasure of the boisteous winds to wrack.

So felt this *Hebrew* in his hart to fight,
 Both loue, and duetie, reason, faith and right.

60

Nor wist he way to take, his troubled soule,
 From this to that, continually did roule,
 vntill the time, his heavnly feare and loue :
 His naturall earthlie pitie did remoue.
 Then hauing built the fire and all, anone
 His sonne he layd vpon the sacred stone,
 And with a trembling hand the cutlasse drewe,
 with heauied arme the stroke for to ensewe.

When lo : th'Eternall staid the balefull knife,
 And downe it fell, & spaird the guiltles life.
 Then *God* content to haue so great assaye,
 Of *Abrahms* faith : defended him alwaye.

p. 18.

70

Of *Izak*, *Iacob* came, & *Iacob* than,
 Of valiant sonnes had twelue in *Canaan*,
 who (forst by famine) fled to *Ægipt* land,
 wherfore a while, there dwelling good they fand
 & grew so great in number, that they were,
 a feare to those, that had them harbrowde there,
 And though th'*Egyptians* dayly them opprest,
 And burthens on their sweating backs were drest :
 Yet like the valiant *Palme* they did sustaine,
 Their peisant weight redressing vp againe,
 This movde King *Pharo* to command through all
 Great *Nilus* land, where raine doth neuer fall,
 He bad his folke should slay where so they came,
 All children males the seede of *Abrahame*,
 Assoone as they from mothers wombs were free,
 Their day of birth should be their day to dee.

Exod. 1.

80

O cruell *Tiger* thinks thou that this deede
 Of *Izak* may cut of th'immortall seede ?
 well may it stay the sucklings for to liue,
 & kill th'accustomde frute that heavne doth giue :
 But spite of this, men *Iacobs* seede shall see
 In flouring state to rule all *Cananee*.
 The first of euerie house shall feele the hand
 And wrath of *God* against this law to stand.

Exclamation.

90

It fortunde *Pharos* daughter with her traine
 Of Ladies faire to play them on the plaine,
 Vpon the shoare where *Gossan* floode doth slide
 where after many pastimes they had tride,
 She hard an enfant weepe amongst the reedes,
 Then iudging it for one of *Izaks* seeds :
 As so it was, yet, with *Paternall* feare,
 Against his piteous plaint she closde her eare :
 But after vewing in that infants face,
 I know not what of fauour and of grace,

p. 19.
sig. Cij

100

which did presage his greatnes to ensewe :
 Loue vanquist lawe, and pittie dread withdrewe :
 So from the floode not onely she him caught,
 But curiously she causde him to be taught :
 As her owne sonne, O sonne elect of *God*,
 That once shall rule the people with thy rod.
 Thou haste not found a seruant for thy mother,
 But euen a Quene to nurse thee and none other.

110

Admira-
tion.

Note.

" Now see how *God* alwayes for his elect
 " Of wicked things can draw a good effect
 " his prouidence hath made a wicked thing
 " Vnto his owne great profit for to bring.

Gen. 41.

" VVhen *Iosephs* brether sold him like a slaue,
 " He after came a kingly place to haue.

120

Est.

" Of *Haman* proude the darke enuious hate,
 " brought *Mardoche* the iust to great estate.
 " for where his enmie sought his shameful end
 " the same vnto the worker he did send.

Father
in Law.

This *Hebrew Moyses* once as he did keepe
 On *Horeb* mount his father *Iethro* his sheepe :
 He saw a fearefull sight, a flaming fire :
 Enclose a thornie bush whole and entire
 From whence a mightie voyce vnto him spake,
 which made the ground betwene the *Poles* to shake

p. 20.

130

Exod. 3.

I am that one, is, was, and ay shall bee,
 who creat all of nought, as pleaseth mee,
 I can destroye, I am the great, and Iust,
 the faire, the good, the *Holie* one to trust :
 whose strong righthand this world hath set in frame,
 I am th' *Almightie God of Abrahame*.
 I plague my foes, and graunt my seruants grace,
 All those that knowledge me and all their race.

Then follow thou my will, & quickly go,
 From me, to that Prophane King *Pharao*,
 who holds the towrs of *Memphis* and the field,
 Of *Nilus* shore that rich encrease doth yeld.
 And bid him let my people freely go :
 But if with hardned hart, he will not so.

140

Stretch out thy staffe for to confirme thy charge,
And it shall turne into a *Serpent* large.

And this he shortly did, the thing to proue,
It quickned lo, and ¹ on the ground gan moue.

(O Miracle) he saw without all faile,

It grewe a *Serpent* fell with head and taile :

150

which crangling crept, & ranne from trod to trod

In many a knot, till time th'Almightie God

Commanded him the same for to retaine,

which to the former shape returnde againe.

Thus siling humain sight, it chaunged forme,

One while a Rod, one while a creeping worme.

Then armed with this staffe the lord him sent,

The proude Idolatrous princes to torment.

He in the name of *God* full oft did pray,

the King, to let the *Hebrews* go their way,

p. 21.
sig. Ciiij

160

Vnto the desert, where he did deuise,

To offer *God* a pleasant sacrifice.

But *Pharo* closde his eare against the Lorde,

And to his holie word would not accorde.

Then *God* th'Eternall wrought by *Moyse*s hand

Exod. 4.

to approue his worde great wonders in that land.

For he not onely Riuers turnd to bloode,

Exod. 7.

But also all the heads of *Nilus* floode,

(which wattreth wealthie *Egypt* with his sources)

was turnd to blood amid their siluer courses :

170

So that the king him selfe his life to feede

was faine to vse such water for his neede.

This *Moyse*s made the froggs in millions creep,

Exod. 8.

From floods and ponds, & scrall from ditches deep,

who cled all *Misraim* with their filthie frie,

Euen on the king, and all his familie.

To young and old of either *Sexe* that while,

Exod. 9.

He sent a plague of scalding botches vile :

So that the *Memphits* layd on beds to rest,

with vncouth venim dayly were opprest,

180

¹ 1584, and.

to *Medciners*, the medcine vailed not,
So sore the poisonsd plague did vndercot.

He also smote the forrests, herbs and gras,
The flocks of sheepe and euerie beast that was :
throw poison of th'infected ground so fell,
The *Morrain* made them all to dye or swell :
So that the shepherd by the riuer side,
His flock hath rather dead then sicke espide.
He, earthly dust, to lothly lice did change,
And dimd the *Ayre*, with such a cloud so straunge
Exod. 10. Of flies, grasshoppers, hornets, clegs, & clocks,
That day and night throw houses flew in flocks,
that with incisions sharpe did sheare the skinnes,
of *Ægipt Panims* throw their proudest ynnes.

And when the heavne most quiet seemd & fair,
th'Eternall sent a tempest through the air,
& at (this *Hebrews* prayer) such a reare
Of thunder fell, that brought them all in feare.
Here lay a Bull that wood ran while he brast,
There lay the Keeper, brunt with thunder blast,
And now the forrest high that hid the air,
with many a spreeding arme, is spoild and bair.
So that the sap that grafters keeps with paine,
which should restore the stock, and leafe againe :
Is loste (alas) in lesse then half a daye,
the husbands hoped fruite gone to decaye.

VVhat more ? th'Eternall darkned so the skye,
For three dayes space none could another spye,
that cloude so thick, the *Memphis* rebels fand,
that they might firmly feele it with their hand,
It seemd that *Phœbus* left his ancient round,
And dwelt three dayes with men of vnderground.
" And as the sunne at one selfe time is felt,
" with heate to harden clay, and wax doth melt :
" so *Amrams* sacred sonne in these proiects
" made one selfe cause, haue two contrarie effects.
" For *Izak*, humbly knew their Lord deuine,
" But *Pharo*, more and more did still repine,

p. 22.
190

200

210

“ Like to the corpslet colde the more t’is bet
 “ with hammers hard, more hardnes it doth get.

p. 23.
 sig. Ciiiij
 220

Yet when his sonne was slain by th’*Angels* hand,
 Amongst the eldest heires of *Ægipt* land :

Exod. 13.

He was afraide, and let them go that night,
 where pleased them to serue their *God* of might :

Heyre.

VWho sent a cloude before them all the day,

By night a Piller of fire, to guide their way.

But sodainly this tyrant did gainstand

His former graunt, and armd all *Ægipt* land

VWith hote pursute against all *Iacobs* hoste,

that were encamped on the Red-sea coste.

230

Such noyse was neuer since the foraigne tide,

Brak throw *Gibraltar*, when it did deuide

the *Calp*, from *Abill*, or when *Sicill* strand

Deuorsd was from her *Italia* land :

As was in these two campes that one with boste,

that other with their waillings filde the coste :

It seemd the sounds of furious horse and men,

With hornes & pypes to heavne resounded then.

O Iugler, said the *Iewes*, what hatefull strife

Hath moued thee to change our happie life.

Exod. 14.
 They
 murmure.
 240

What are we fishes for to swimme the seas ?

Or are we foules to fly where as we pleas ?

Beyond the Sea, or ouer hills to soare ?

VWas there not graues for vs on *Gossen* shoare :

But in this desert heare to dye or haue

the bloodred *Occean* Sea, to be our graue.

Then *Moyses* with his quickned rod that tide

He smote the sea, which (fearefull) did deuide

Discouering land that sunne had neuer seene,

p. 24.

And staid the sea, as there two walles had beene :

250

which made a passage dry of ample space,

For all to passe who were of *Isaks* race.

But contrarie the Red-sea did deuower,

The barbrous tyrant with his mightie power,

who proudly durst himself to that present,

which opened but to saue the innocent.

O happie race, since god doth arme for thee,
Both fire and aire, the winds, the clouds and see,
which all vnto thy paye haue whole enclinde,
Let not consuming time weare out of minde :
So rare a grace, but let thine elders shewe
this to their noble seed that shall ensewe :
And let their sonnes, vnto their sonnes recorde
Throw all the world these ¹ wonders of the lorde.

260

Exod. 16. *God*, with Cœlestiall breade (in time of neede)
His loued *Iacob* fourtie yeare did feede :
And gaue them water from the solide stone,
which of it selfe, had neuer moisture none.
Their caps, their cotes, & shoes, that they did wear,
God kept all fresh and newe, full fourtie year.

270

Exod. 20. And farder, least their soules for want of food,
should faint or faile : he of his mercies good
Gaue them his law, pronounced by his voyce,
His sprite to theirs, in him for to reioyce.
So teaching them, and vs in precepts ten,
Our duetie first to god, and next to men,
To th'end that man to man should truely stand,
And ioyne with God, and neuer break that band.

Iosua. This mightie *Prophet* dead : Duke *Iosua* than,
Their Captaine stout this *Palmy* prouince wan :
Throw might of *God* he Scepters did subdewe
Of thirty tyran kings, whome all he slew.
At his commandment like the thunder sound,
The Rampers strong ² fell fearefully to ground :
Before the *Tortuse*, or the horned Ramme,
Had bet, or mined, from their wall a dramme :
For euen of hornes, full hoarse, their simple blast
An engine was, their towres adoune to cast.

280

p. 25.
sig. Cv

He prayd the heaue for to prolonge the daye,
And made the horses of the sunne to staye,
To th'end the night should not with cloud be cled
To saue the faithles, that before him fled.

290

¹ 1584, rhese.² 1584, stroug.

Now when this *Panim* scourge (with age at last)
 Had left this life, and vnto heauen past :
 Then *Izak* had of Rulers sundrie men,
 whose glorious acts deserues eternall pen.
 who knowes not *Samgar*, *Barac*, and *Othoniell* ?
 The valiant *Delbor*, *Ahud*, and good *Samuell* ?
 What land (O *Sampson*) rings not thy renowne,
 who sole, vnarmed, bet an Army downe ?
 what laude to *Iephthe* iustly might we lowe :
 Had he not hurt his owne, through hastie vowe ?
 What hill or dale, what flood or fixed ground,
 Doth not the famous *Gedeons* praise resounde ?
 In later time, their kings some good, some bad
 Of all the *Hebrew* state the ruling had.
 Had I the Harpe of *Dauid* (holy King)
 None other sound but *Dauid* would I sing,
 But euen as all the deeds that *Dauid* did,
 Could not be done by none, but by *Dauid* :
 So none but *Dauid*, on his yvrie harpe,
 The glorious praise of *God* could onely carpe.
 But here his praise, I prease not to proclame,
 Least I throw want of skill, obscure the same.
 Yet leaue I not his Sonne, whome grace deuine,
 made no lesse rich, then wondrous of engine :
 whose doctrine drew to *Salem* from all wheare,
 A hundreth thousand wyzards him to heare :
 From *Araby*, from *Ynde*, to *Affrik* shore,
 His tounge entysd them with his cunning lore.
 Shall I forget the kings who ouerthrew,
 Idolatrie and plaste religion dewe ?
 Shall I forget that King who saw descend
 A winged *Hoste Solyma* to defend ?
 Shall I forget him, who before his eene,
 Enchast the bands of *Chus* on *Gerar* greene ?
 Shall I forget him, who preparing fight
 gainst *Ammon*, *Seir*, & *Moabs*, Idoll might,
 Saw eche of their three hostes on others fall,
 And with them selfs their selfs, disconfit all ?

Iudges.

300

p. 26.

310

Salomon.

320

Iosias.

Hezekiath.

Ierusalem.

Asa.

Iosaphat.

330

Yet, for their sinnes God gaue them in the hands
 Of *Calde* kings, who conquerd all their lands :
 And tooke king *Zedekee*, and made an end
 Of that Impyre, till God did *Cyrus* send,
 VWho set them free, and gaue them of his grace
 Two rulers of their owne. And now this place
 Is kept, by sacred *Ioachim*, whose powers
 consists not onely within *Syons* towers :
 But *Edom*, *Sidon*, *Moab*, and we all
 Do know his strength & knowes him principall.

p. 27.

340

Now Sir, ye hear the progresse first & last
 Of *Izaks* race in order as it past.
 One while the Lord enhaust them to the skye :
 One while he drew them down in deeps to lye.
 , But were he Iudge, or Prince, or king of might,
 , Who reuld the *Hebrews* polycie aright,
 , VWhile they obserude thaliance made before,
 , by their forefathers who to God them swore
 , In happie state all others they surpast :
 , And vnderfoote their proudest foes were cast.
 , And all the world, that their destruction sought
 , Against their state, and name, preuailed nought.
 , But contrarie : as oft as they astraide
 , From god their guide, he on their shoulders laid :
 , The Barbare yock of *Moab*, & oftymes
 , Of *Palestine* & *Ammon*, for their crymes,
 , The heauie hand of God was seene to be,
 , On their ingratefull infidelitie.

350

Now, if so be that any odious sinne,
 Prouoke their Lord his Iustice to beginne :
 Then myne not you their towres nor tourets tall,
 Nor bring the wracksom engine to their wall :
 Nor place thy battries braue, nor yet aduenter,
 with thy couragious camp the breach ¹ to enter.
 For if *Libanus* mount or *Carmell* faire
 Or *Niphathæi* should parke them from repaire :

360

¹ 1584, breaceth.

If *Ynde* and *Nilus* with the *Rhene* and *Rhone*
 to close them round about, should runne in one.
 For their defence : yet shall they not withstand
 (With all their force) thy furious fighting hand.
 But if they haue not broke the band in deede
 That God with *Abrahm* made & with his seede :
 Beware my Lorde, beware to touch or moue :
 These people that the Lord so much doth loue.
 For though south *Autan*, would dispeople his lands,
 And bring the blackest *Mores* to swarme in bands :
 If *Northren Boreas*, vnder his banners colde,
 would bring to field his hideous Soldiers bolde :
 If *Zyphirus* from sweete *Hesperia* coste,
 would send his chosen armed men to *Hoste* :
 If *Eurus*, for to ayde thine enterprise,
 would bring his men from whence the sun doth rise :
 Yet all their numbres hudge, and forces strong,
 Can neuer do to *Isrel* any wrong,
 Nor hurt one hair if their great *God* say nay.
 That god will them defend because he may :
 with one small blast confound all kings that darre,
 (As thou doest now) prouoke him vnto warre.

p. 28.

370

380

Then like as ye beholde the quiet see,
 Not raging when the winds engendring be :
 But blauncheth first, then growes in litle space,
 In wallowing wawes to flow with fomy face :
 And lastly beats the banks, and ships vnshrouds,
 with wrackfull wawes vphoist to highest clouds :
 So, almost all the princes of that hoste,
 VVith inward anger gan to be emboste,
 As oft as they the praise of *God* did heare,
 So to his speech encreast their spitefull cheare :
 which in the end, to blasphemie them brought,
 Th'immortall *God* of gods to set at nought.

p. 29.

400

Kill & cut off (quoth they) this traitour fine,
 Whose subtill talke, with all his whole engine,
 Pretends to saue these *Hebrews* from our hands,
 And threts vs with vaine gods of forraine lands :

For if it please you (noble prince) to send,
But twentie men of value that are kend,
VVithin your camp, these recklesse rebels then
shalbe a pray to all your warlike men.

(O wicked wight) but then the *Vizroy* stout,
with powre, apeasde the murmur of the route :

410

And to him said : O shameles *Prophet* thou,
what *Sybill* or what charmer tell mee now ?

VVhat *Diuell* or *Dæmon* so doth thee enspire,
that *Izrell* shall of vs haue his desire,

Such men, as with no *God* can be content :

But such as pleased *Moyse*s to inuent

Blas-
phemie.

Of his owne head, a *God* that hath no power
for to deliuer them, nor thee this hower.

Haue we an other *God*, or king of kings,
then our great Persian *Monark* now that rigns ?

420

VVhose barded horse orerunns the Nations all,
whose armed men, out of these mountains tall

shall rake these Rebels that from *Egypt* came

To this, where they vniustly keep the same ?

Dye, dye, thou shalt, ô wretch, thy tounge vntrue,

And double hart, shall haue their wages due.

But, foole, what speake I thus ? no haste a while

Thy blood (O villaine) shall not me defile.

so iust a paine, so soone thou shalt not haue,

p. 30.

for thy deceipt, so soone to go to graue.

430

, For in a wretches sodaine death, at ones

, Their longsome ill is buried with their bones.

But to that end I may prolong thy strife,

In *Bethull* towne I will prolong thy life :

where euerie howre, thou shalt haue such affraye

to dye vndeade a thousand tymes a daye,

till time, with them who thou so strong hath thought

to shameful end with them thou shalt be brought.

what ? wherefore tremblest thou and art so paile,

VVhat sorrow makes thy hart so soone to faile.

440

If *God* be god as thou right now hast said,

then of thy faith, giue witnessse vndismaid.

A marshall of the camp then being prest
 who was not yet so cruell as the rest.
 There tooke this demy Pagan (*Ammons* lord)
 and sent him bound to *Bethull* (with a corde)
 Then euen as in his clawes the kite doth beare,
 the chirping chicken throu the weather cleare :
 while that the cakling hen below on ground,
 Bewailes her bird with vaine lamenting sound.
 So in like woe his worthie men were left,
 For that so worthie a chief was them bereft

450

The townsmen then beholding neare their wall
 These *Miscreants*, to armour straight they fall
 yclad in plate and maill & runs in bandes,
 And fearsly fronts their foes with steele in hands
 as fast as done the riuers doune the hils,
 that with their murmur hudge the deepes vpfiles.

p. 31.

The Heathen seeing this retirde awaye,
 And left the Lord of *Ammon* for a pray
 to th'*Hebrew* soldiers who did him constraîne,
 Though he was willing, with them to remaine.
 VVhen all the folke with prease about him past
 His eyes and hands vp to the pole he cast,
 , And thus he spak : *O God* that great abyds
 , vpon th'Immortall seate and iustly guyds
 , the ruled course of heavne, whose liuing spreete,
 , reuiuing spreds, & through all things doth fleete :
 , I render thee, *O God* immortall praise,
 , for that before I end my wofull dayes
 , Now from th'unfrutefull stock thou doest me race
 , to graft me in thy frutefull tree of grace,
 , where in dispite of all contrarie strife,
 , I shall bring forth the fruits of lasting life.
 And ye, *O Iacobs* sonnes, thinke not at all
 That I of purpose captiue am and thrall :
 So that I meane hereby your wrack to bring.
 For *God* he knowes I thinke not such a thing.
 But I am captiue thus because I tolde,
 VVhat wondrous works the lord hath done of old,

460

470

480

to you and your forefathers euer still,
 Delivring them that wold obey his will.
 Then doubt not you a thousand flaffing flags,
 Nor horrible cryes of hideous heathen hags :
 Coole not your harts, for if the world about,
 would compass you withall their warriours stout
 (Prouyding first yee seeke your help at need
 At power deuine, and not at mortall seede)
 You surely shall see *Mocmurs* renning flood,
 Made red, with *Assurs* hoste and *Ethnique* blood :
 ye surely shall, see men not vsde to fight,
 Subdue their foes, that seemes of greater might.
 The hand of *God* assailes you not with hate,
 but for your weale your pride he will abate,
 To let you wit, it is within his power,
 To leaue or to relieue you euery hower.

p. 32.

490

As on th'vnsavrie stocke the lillie is borne :
 And as the rose growes on the pricking thorne :
 So modest life with sobs of grieuous smart,
 And cryes deuout, comes from an humbled hart :
 For euen the faithfull flocke are like the ground,
 That for good frute, with weeds will still abound,
 If that the share and culter ydle lye,
 That ryues the soyle and roots the brambles bye :
 But in the end, *God* will his yre relent,
 Assoone as sinners truely will repent :
 And saue you from these plagues that present be
 In shorter time then ye do thinke to see.
 take courage friends, & vanquish *God* with teares
 And after, we shall vanquish with our weares
 these enmies all. Now if there rest in me
 the former force that once was wont to be :
 If elde haue not decaid my courage bolde,
 That I haue had with great experience olde,
 I render me to serue you to my end :
 for *Iacobs* weale, *Gods* law for to defend.

500

510

FINIS.

THE SOMMARIE OF
THE III. BOOKE.p. 33.
sig. D

In this third booke the Poet setteth forth the seege of Bethulia, and the extremitie that God permitted them to feelee, thereby to giue an entrie to his miraculous deliuerance: who is accustomed to lead his people to the gates of death, and from thence to retyre them aboue all humaine expectation, to the end they should confesse that the arme of flesh, nor worldly wisdomes mainteines not the Church: but the onelie fauour of the Almighty to whome, the whole glorie of duetie should be rendred. Farder: thre 10 principall things ar to be noted: First, the preparations of the beseezers, and the defences of the beseeged, and how after throw the councill giuen to Holopherne for the restraint of the water from the towne ensewes a furious assault, which the Iewes repelled with great paine: Secondly, the extreame desolation through want of water, whereof proceedeth sundrie sorts of death, with lamentations murmurations, and daunger of mutine within the Cittie, and how the Gouvernour endeuoures himself with wise and godly admonitions to appease the same: But the commons in this hard estate regarding no reason, required to render the 20 Citie, rather¹ then to perish in such apparant miserie. The Gouvernour being caried with a humane prudence promiseth to render the towne within fve dayes, if God send them no succour. Yet such is the estate of gods church in this world, that when all things faileth, God manifesteth his power: And therefore in the third part is Iudith introduced, who (being especially moued by the reading of Holy Scriptures) is encouraged to deliuer her cuntry: but when she vnderstood the resolution of the Maistrats, She (being in estimation honourable) modestly reproues them. After their excuse, she promiseth to attempt something for the 30 publike weale: not showing her deuise, but onelie desired to haue passage by night vnto the enemies camp, and this is granted.

¹ 1584, *rahter*.

THE THIRDE BOOKE
OF IVDITH.

The Snoring snoute of restles *Phlegon* blewe,
 Hote on the *Ynds*, and did the daye renewe
 VVith skarlet skye, when *Heathen* men awooke
 At sound of drumme, then pike & dart they tooke :
 In order marching, and to combat calles,
 th'vndaunted sonnes, within their Cities walles.
 The meeds in May with flowers are not so dect,
 of sundrie sauours, hewes, & seere effect,
 As in this campe were people different farre
 In touns & maners, habits, tents, and warre.
 Yea *Chaos* old, whereof the world was founded,
 Of members more confuse, was not compounded :
 yet soundely they in vnion did accord,
 To wage the warre against th'*Almightie* Lord,
 who shaks the *Poles*, whose only breath doth beat
Libanus mount, and makes *Caucasus* sweat.
 There came the *Kettrinks* wilde of colde *Hircania* :
 Ioynd with the men of great, and lesse *Armania*.
 VVith coppintanks : and there the *Parthian* tall,
 Assaid to shoot his shafts and flee withall.
 The *Persians* proud (th'Empyre was in their hands)
 with plates of gold, surbraued all their bands.
 The *Medes* declarde through fortunes ouerthwart
 they lost their Scepter, not for lacke of hart :
 And that no costly cloath nor rich aray,
 Nor painting fine, that on their face they lay
 nor borrowde hair, of fair and comly length,
 might oght empair, their ancient power & strength :

p. 34.

10

20

There were the happie *Arabs* those that buields
In thatched waggons, wandring throu the fields.

30

The subtill *Tyrians*, they who first were clarks,
that staid the wandring words in leaues and barks.
The men of *Moab*, *Edom*, *Ammon*, and
the people sparst on large *Elimia* land.
The learned *Memphians*, & the men that dwell
Neare to the *Æthiopians* black & fell.
In short the most of *Asia* (as it wair)
Encamped was within that army fair.

p. 35.
sig. Dij

So that this Duke mo forraine souldiers lad,
then all the *Hebrewes* natiue people had.
But they who did the *Hebrewes* greatest wrong
were *Apostats* of *Ephrem* fearce and strong :
who fought with hatefull harts them to deface,
Least they should be esteemde of *Izaks* race.

40

Then, as in time of spring the water is warme,
& crowding frogs like fishes there doth swarme :
But with the smallest stone that you can cast
to stirre the streame, their crouping staves as fast :
So while *Iudea* was in ioyfull dayes,
The constancie of them was worthie prayes :
for that in euerie purpose ye should heare
the praise of *God*, resounding euerie wheare.
So, that like burning candles they did shine
Among their faithfull flocke, like men deuine.
But looke how soone they hard of *Holopherne*,
their courage quailde & they began to derne.
Their ardent zeale with closed mouth they choke
their zeale to hote returnd to fuming smoke :
the feare of losse of life & worldly good :
brought Infidels to shed their brothers blood :

50

60

Alas how many *Ephramits* haue we ?
In our vnhappy time all which we see
within the Church like hypocrits to dwell,
so long as by the same they prosper well :
who feines a zeale, th'Euangill to maintaine
So long as serues their honour, or their gaine.

But turne the chance with some contrarie winde,
 So that their browes but half a blast doe finde,
 Then faints their harts, and they seeke other waye,
 Like bankers out their *God* they disobaye
 Discyphring then their malice to be more
 to gods contempt, then was their zeale before,
 And fights against the lord with greater hate,
 Then *Celsus* did, or *Iulian* Apostate.

p. 35.¹

70

The Hebrewes, now from hights of houses faire
 VVho saw so many banners beate the aire :
 And men to march against their forces small,
 who now might well decerne their feeble wall :
 They swoune with feare, & fand none other aid :
 but of that *God*, to whome their fathers praid.
 O father (quod they) father holie king,
 who shields vs alwayes vnderneath thy wing :
 Since now the worlde against vs doth conspire,
 Defende vs mightie Lord we thee require.

80

Thus hauing humbly praid the Lord of might,
 the *Gouernour* renforst his watches wight :
 And fires at midnight built in euerie way,
 which made the night appeare as cleare as day :
 and wakerife through the corpgard oft he past :
 And thought that *Phæbe* hyed her course to fast
 with horses paille to steale awaye the night,
 to leaue the *Hebrewes* to their enmies sight.
 Againe, the *Pagan* thought she did but creepe,
 Or that with *Latmies* sonne she was on sleepe.
 , But humaine wishes neuer hath the powre,
 , to haste or hold the course of heavne one howre.
 Then as *Aurora* rose with sanguine hewe,
 And our *Horyzon* did the day renewe :
 The *Vizroy* made a thousand trumpets sound,
 to drawe his scatred Cornets to a round,
 who from all parts with speede assembled weare
 About the Genrals tent his will to heare :

90

p. 36.
sig. Diiij

100

As do the hounds about their hunt at morne
Come gladishing at hearing of his horne.

Now when the towne, his somonds did disdaine
to conquer it perforce he plyde his paine :

And their, th'*Inginers* haue the *Trepan* drest,
& reared vp the *Ramme* for batterie best :

Engins
of Warres.

Here bends the *Briccoll*, while the cable cracks,
their Crosbowes were vprent with yron Racks.

110

Here croked *Coruies*, fleing bridges tall,

Their scathfull *Scorpions*, that ruynes the wall.

On euerie side they raise with iointure meete,
the tymber towres for to command ech streete.

The painefull Pioners, wrought against their will,
with fleakes & fagots, ditches vp to fill.

Or vnderground they delue in dust with paine,
to raise a mount, or make a mount a plaine.

Or Cauerns cut, where they might soldiers hide,
t'assaile the towne at sodaine vnespide.

120

Some ladders drest to skale the wall, or els
to steale vpon the sleeping *Sentinels*.

Some vndermynes, some other vndertooke,
to fire the gates, or smore the towne with smoke.

The greatest part did yet in trenches lurke
to see what harme their engins first would wurke,
that if the wall were bet, they wold not faile
with braue assault the Citie to assaile.

p. 37.

There *Mars* towremyner, there *Bellona* wood,
Enforced feeble Cowards to suck blood.

130

their hidious horses, braying loude and cleare,
their *Pagans* fell with clamor huge to heare,
made such a dinne as made the heavne resound,
retented hell, & tore the fixed ground.

Yet *God* who keeps his watch aboue the skyes
For his elect, who neuer ydle lyes :

tooke pittie on his people in that tide,
Repressing (part) this cruell princes pride

In causing all the chiefes of *Moabits*,
of *Edom* strong, and awfull *Ammonits*,

140

to speake him thus, & thus him terrours drest.

O Prince, that Scepter beares aboue the rest,
& giues them law, & holds the world in thrall,
set not thy soldiers, to assault this wall :

For neither bow, nor sling, nor weapons long,
nor sword, nor buckler, wilbe found so strong :
As is this threatning rock, whose mightie corse
sustaines their wall, of such eternall forse,
that thou can mak no skallade on no coste :

But on the corpses dead, of half thine hoste.

150

, The victor can no honour iustly clame
, to lose the men who should aduance the same.

; O valiant Prince, that fisher is not fine,
, who for a frog will lose a golden lyne
, the holy headband seemes not to attyre,
, the head of him, who in his furious yre
, prefers the paine of those that haue him teend
, before the health & saftie of one freend.

p. 38.
sig. Diij

You may (my Lord) you may in litle fight,
subdue these Roags, & not to lose a knight.

160

Surprise me first their chiefest water spring
from whence these rebels do their conduits bring :
Then drought shal driue them from their whole defence,
In cords to yeld them to thine excellence.

' The noble Lyon neuer sleas the least,
' but alway prayes vpon some worthie beast.
' The thunder throwes his sulphred shafts adowne
' on *Atlæas* high or colde *Riphees* crowne.

' The tempest fell more feruently doth fall,
' on houses high, then on the homly hall.

170

So you my Lord need not to prease your powre,
Against such foes as will themselves deuowre.

Sir, this is not for fauour or for neede,
Nor that this Citties sack may cause vs dreade.
Nor that we meane thy high attempts to stay,
For ere we from thy standarts stirre away,
For thee, th'immortall gods we shall defie,
For thee, we shall breake downe their alters hie :

For thee, we frankly shall pursue & thole,
 th'eternall heat & colde of either *Pole* : 180
 For thee, our hardy hands shall help to teare
 From *Ioue* & *Neptune*, both their Eagle & speare :
 For thee, the sonne for father shall not care :
 Nor father sonne, nor brother, brother spare.

Now, *Holopherne* to conquest whole enclynde
 And weing well this counsell in his minde :
 Dismissed from his camp a galliard rout p. 39.
 Of men to guard the *Riuers* round about.
 This strategeme, the *Hebrews* well might know
 to see their fountaines runne with passage slowe. 190
 Then manfully their soldiers out they send,
 against their foes, the watter to defend.
 There fought the *Pagan* for to winne him fame,
 the *Hebrew* ment, hee would not dye with shame.
 Together soone, they shock with hatefull yre,
 And first, they forst the heathen to retyre :
 who (turning face) againe do them pursewe,
 & wins the victorie from the victors newe.
 So doubtfull was the fight, none could define
 (*Saue God*) to whome the victrie would encline : 200
 till *Izrell* was on all sides ouercled
 with clouds of shot, then to their towne they fled,
 As doth the *Pilgrim* passing through the plaine,
 who is beset with tempest, haile, or raine,
 who leaues his way, and seekes himself to hide,
 within some caue, or hollow mountaine side.
 The *Panims* them pursued without all pittie,
 and *Peslmell* entred almost in the Cittie
 At open gate. Then rose the crye vnsweete
 Of fearefull folke who fled in euerie streete, 210
 And rent their haire & their affrighted face
 as *Panims* els had wonne that holy place.

How flee you cowards now & leaues your Port ?
 (the Captaine sayes) haue ye another fort ?
 Thinke ye to finde for saftie of your crowne
 In this *Bethulia* another *Bethull* towne ?

(Alas) if ye make no defence at all,
 while time this tyrant is without your wall.
 How dare you him resist when he hath wunne
 this forte of yours from which ye feebly runne ?
 The commons with this chek, broght to their powers,
 where *Cambris* & Sir *Carmis* like two towers,
 Stood at th'assaulted ¹ gate, & did withstand
 the Heathen host with ech of them in hand
 An yron mace (in stead of launces long)
 & brazen bucklers beating back the throng :
 Their habergions like stiddies stithe they baire
 with helmets high & pennons pight in aire :
 Of equall age they were, & equall length,
 Of equall courage, & of equall strength :
 Like Poplers twaine that recheth vp their tops
 & holds their heads so high that none them crops :
 But on the Riwers side do sweetely sway
 Like germaine brether hailing oft a day.

p. 40.
sig. Dv

220

230

The *Heathen* seing thus the *Iewes* descend
 with edge of sword their Citie to defend :
 They left th'assault,² and thence retyring went
 (as they commanded were) vnto their tent.

But when I thinke how xxx. dayes that towne,
 tormented was with mischiefe vp and downe.
 Too sad a song I cannot heare inuent
 So great a sadnesse right to represent.
 My hand for horrour shakes, & now nomore
 Can lead my sacred pen as erst before :
 For now mine eyes, that watred are with teares
 Declares my matter all of mischief beares.
 Oh Sprite from whence all sprit & life doth comme,
 thou losde the toung of *Zacharie* that was *domme*.
 and sent thy *Heralds* through the world to preach
 thy name : And in a hundreth touns to teach :
 Guide thou my pen & courage to me lend,
 that to thy honour I this worke may end.

240

250

p. 41.

¹ 1584, th assaulted.

² 1584, th, assault.

Although that *Izak* sawe on euerie hand
 A world of folke against his towne to stand :
 yet (tracting time) he thought hee would prouide
 no lesse to keepe, then coole th'Assiegers pride.
 But when they fand the conduits cut and rent,
 By which, there water to their towne was sent :
 Their courage bolde, & all their craks (alas)
 As lickour faild, so did their stoutnesse pas.

260

Their Lords preferring death to bondage vile,
 Made them beleeeue the thing did them beguile :
 To wit, they gaue men hope that they might keep
 sufficient watr' in wels, and ceasterns deepe :
 Through all the towne, the people to relieue,
 That thirst should not the soldiers greatly grieve.
 The maiestrats in deed had great regard
 To see this water wisely spend and spard,
 that Bottell sweete, which serued at the first
 to keepe the life, but not to slocken thirst.

270

When wels grew drye, the commons ran in rage ¹
 & sought out euerie sink their ² thirst t'asswage :
 And drank with longsom draught the pools in haste,
 to quench their thirst with ilcontented taste :
 which poysond ayre, enfect their purest breath :
 whereby the drinker drank his present death.

A viue
 description
 of thirst.

O wretched folke, who felt so hard a strife,
 Drink, or not drink, both ways must lose their life.

p. 42.

For he that drank, and he that did refraine,
 Had of their enmies both an equall paine.
 For why? the water vile slew them throughout,
 No lesse, then did their enmies them about.
 That wretched towne had neuer a strete nor rewe,
 But *Parcas* their, had found some facion newe.
 to murder men, or martyr them with feares,
 As movde the most indurate hart to teares :
 If so much water in their braines had beene,
 as might forbear a drop to wete their eene.

280

¹ 1584, inrage.

² 1584, theit.

There plained the oldman that the soldier strong,
 Had reft his Bottell from his head with wrong : 290
 But while he spak his hart (for thirst) did faint,
 And life him left which frustrate his complaint.
 The soldier braue, Oh hartbrek, for to tell
 his proper vryne dranke thirst to expell.

The wofull mother with her spitle fed
 Her litle childe half dead in cradle bed.
 The Lady with her Lord at point of death,
 Embracing fals & yelds their latest breath :
 , For cruell thirst came out of *Cyren* land
 , Where she was fostred on that burning sand, 300
 , with hote intracted tounge, & soncken eene,
 , with stomack worne, & wrinkled visage keene,
 , with light & meigre corse and pailed vaines,
 , in stead of blood that brimstone hote retaines :
 , Her poysond mouth blew throw that holy town,
 , such hellish ayre, that stifled vp & down.

The Arters of the *Iewes* in such a way p. 43
 That nocht was seene but burials night & daye.
 So that the heavne, to see their dollours deepe,
 Could scarsly keep his course, but preasd to weep : 310
 And would haue ioind his teares to their complaint,
 if *God* of hosts had made them no restraint.

Yea I my self must weepe, who cannot speake
 the woes, that makes my heauie hart to breake.
 And so will silent rest & not reherse,
 But conterfait the painter (in my verse)
 who thought his coulours paile could not declare,
 the speciall woe, king **Agamemnon* bare,
 when sacrificed was his onely race :
 with bend of black, he bound the fathers face. 320

*Looke the
 table.

Now while the people were in this estate
 & with their princes wrangling in debate,
 They thus besought the lord for to decide
 betweene their simplesse & their princes pride.

The lord be iudge of that which ye haue wrought
 & what your wicked counsells hath vs brought.

If you had offred peace to this great Lord
 At first, we might haue wonne him to accord.
 Then happie happie dayes we might haue seene,
 & not so many souldiers murdred beene. 330

Alas what hope haue we within this holde
 Our enmies are more meeke a thousand folde.

Then are our owne : they, haps, would vs preserue,
 our wilfull owne, pretends to see vs sterue.

Our children do our childrens weale denay,
 & headlong hastes vnto their owne decay.

VVE know, ô Lord, the breaking of thy lawe,
 hath caused thee this sword on vs to drawe, p. 44.

& iustly thou thine yrefull bow doest bend
 on our vnloyall heads the shot to send. 340

But thou, who doth not long retaine thine yre,
 Against thine owne, thy mercie we require.

Change thou the purpose of our foolish guides,
 & of these *Heathen*, armed at our sides.

Or els let vs vpon their weapons fall,
 & of their hands to be distroyed all :

Or we this drought ¹ & deadly venim haue,
 with languishing to send vs to the graue.

My brether ² deare (the ruler then gan say)
 our whole desire hath beene both night & day. 350

Not for to see the seede of *Abraham* ³ loste,
 for which we striue against this furious hoste.

VVhat ? haue ye paine ? so likewise paine haue we :

For in one bote we both imbarked be.

Vpon one tide, one tempest doeth vs tosse,

Your common ill, it is our common losse.

Th'*Assyrian* ⁴ plague shall not vs *Hebrews* grieue,

when pleaseth *God* our mischiefe to relieue,

which he will doe if ye can be content

& not with grudge his clemencie preuent. 360

Then striue not you against that puissant king
 who creat all, and gouerns euerie thing

¹ 1584, drought.

² 1584, brethen.

³ 1584, *Abrham*.

⁴ 1584, *Th Assyrian*.

For confort of his church & children deare,
 & succours them though time do long appeare.
 Sometime an Archer leaues his bow vn bent
 & hong vpon an naile to that intent :
 It may the stronger be to bend againe,
 And shoot the shot with greater might & maine :
 Right so th'eternall doth witholde his ill
 A longer time (perchaunce) for that he will
 More egerly reuenge him of their crime,
 who do abuse his long forbearing time.
 When men applauds to sinne, they count it light,
 And but a matter small in sinners sight.
 But in the end the weight doth so encrease,
 that Iustice leaues the sinner no release,
 Like th'*Vserer* who lends vpon the skore,
 & maks the reckles debtors debt the more.
 What if the thundring Lord his iustice stay,
 And (for such sinne) do not this tyrant slay ?
 The waters of the ground and in the aere,
 Are in the hand of *God*, then who is there,
 that dare sediciously his yoke refuse,
 Although he haue not water now to vse ?
 No, no, though heavne do seeme serene & cleare,
 On euerie part, & wete doth not appeare.
 He may with moisture mildly wete the land,
 As fell when *Saull* the Scepter had in hand :
 For all the starres that do the heavne fulfill,
 Are all but executors of his will.

p. 45.

370

380

390

All this could not the peoples thirst asswage,
 But thus with murmurs they their Lords outrage :
 what ? shall we dye, ô sacred soldiers bolde,
 for pleasure of our lords these traytours olde ?
 what ? shall we dye on credit, for to please
 These wyzard fooles who winks at our vnease,
 who with our blood would win them selfs renown,
 So louable, as neuer shall go downe ?
 Nay, nay, let vs cut off this seruile chaine,
 to free our selfs, let vs in hands retaine

p. 46.

400

the ruling of this towne, the forte and all :
Least we into these deadly dangers fall.

Then like a wise *Phisitian* who persuaues
His patient that in feruent feuer raues :
Yet hights him more then Art can well performe
So Prince *Osi*as in this rurall storme,
He promist to the people their intent
If *God* within fīue dayes no succour sent.
Then *Izak* left their sorrowes all and some,
& present wo and feare of chaunce to come
for that, if they through this, gat not their will :
At least they would auoyd, the greatest ill.

410

But *Iudith* ¹ then whose eyes (like fountains two)
were neuer dry which witnest well her wo :
Right sad in sound th' *Almightie* she besought,
And on the sacred scriptures fed her thought ? ²
Her prayers much auailde to raise her spreete
Aboue the skye & so, the scriptures sweete :
A holy garden was where she might finde,
the medcyme meete for her molested minde.
Then *Iudith* reading there as was her grace :
She (not by hazard) hapned on that place,
where the lamehanded *Ahud* (for disdaine
to see the *Iewes* the *Heathen* yock sustaine)
Smote *Eglon* with a dagger to the heft,
And from his flanke the blood and life bereft.
The more she red, the more she wonder had
of *Ahuds* act, and hote desire her lad
t'ensue ³ his vertue : yet her feeble kinde
Empeached oft the purpose of her minde
Proposing oft the horreur of the deed,
The feare of death, the danger to succede,
with haszard of her name, and more then that,
Though she likewise, the peoples freedome gat :
yet for a man, this act more seemly weare,
than for a wife to handle sword or speare :

420

Iudicium.
3.

p. 47.

430

¹ 1584, *Iudtih.*² *sic.*³ 1584, t ensue.

VWhile *Iudith* thus with *Iudith* did debate,
 a puft of winde blew downe that leafe by fate :
 Discovring vp the storie of *Iaell* how
 she droue a naile into *Sisaras* brow, 440
 And slew that Pagan sleeping on her bed
 VWho from the *Hebrewes* furious hoste was fled.
 In teaching vs albeit a tyrant flee,
 yet can he not auoyde the lords decree.

This last example now such courage lent,
 to feeble *Iudith* that she now was bent :
 with wreakfull blade to sley & to deuorse
 the *Heathen* soule from such a sinfull corse.
 But while she did her carefull minde imploy
 to find some meanes to murder this *Vizroy* : 450
 She hard report (that made her hart to swoune)
 Of the determination of the towne :

Then all the present perils to preuent,
 Vnto the rulers of the towne she went :
 Reprouing then with words of bitter sweete,
 what do ye meane ? O princes indiscreete.
 Will ye the helping hand of God restraine,
 And captiue it within your counsels vaine ?
 VWill ye include him vnder course of tymes,
 who made days, yeares, all seasons & their pryms : 460
 Do not abuse your selfs, his power profound,
 Is not to mens Imaginations bound :

God may all that he wills, his will is iust,
 God wils all good to them that in him trust.
 Now fathers : that which doth my hope reuiue
 Is onely this : there is no wight on liue :
 within this towne that hath contracted hands,
 to serue dumme gods like folke of forraine lands.
 All sinnes are sinne, but sure this sinne exceeds
 our former faults, by which our blind misdeeds 470
 offends the heavne, by which the lord of might,
 Is frauded of his honours due & right.

In wresting of the titles of his name :
 To stocks, and stones, and mettels, men do frame.

Since *Izak* then from such a fault is free,
 Let vs to gods protection cast our ee.
 Consider that all *Iuda* rests in feare,
 Aspecting onely our proceedings heare.
 Consider that all *Iacob* in this tresse
 will follow either-our force or feeblenesse.
 Consider that this house and alter stands
 (next vnder God) vpholden with your hands.
 Thinke that of *Izrell* whole ye keepe the kaye
 which if ye quite & giue this tyrant waye.
 VWho more then death hates all of *Izaks* kinne,
 we shall the name of kinbetrayers winne.
 Then sayd the Captaine I cannot denye,
 that we offended haue the Lord most hye.
 Vnwise are we, our promises are vaine,
 But what ? we may not call our word againe.
 But if thou feele thy hart so sore opprest,
 that moueth thee to teares for our vnrest,
 Alas, weep night & day and neuer tyre,
 So that thy weepings may appease the yre
 Of that hie Iudge, who heares in euerie parte
 the perfit prayer of the humble harte.

480

p. 49.

490

I will (quoth she) and if god giue me grace
 Repell the siege of this afflicted place
 By famous stroke. But stay me in no wise,
 But byde the ende of my bold enterprise :
 And let me goe when night his mantle spreads
 to th'enmies Camp (quod he) if thou wilt needs.
 The great repressour of oppressors pride
 Preserue thy hart and hand, and be thy guide.

500

FINIS.

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THE SOMMARIE OF
THE IIII. BOOK.

p. 50.
sig. Eij

According to the promis that Iudith made to the besieged Capitaines in Bethulia, she prepareth herselfe with armour meete for the execution of her enterprise: to wit, The innuocation of the name of God, with a holy determination to deliuer her countrey from the hand of the Tyrant: whome she deliberate to ouercome with the sweete and faire apparence of her amiable beutie and behauiour. At her departing to the enemies camp, our Poet introduceth one of the chiefe Capitaines of the towne discriuing 10 to another, her stock and vpbringing, with the progresse of her three estates, Virginitie, Mariage, and Widowhood: Thereby setting forth a singular example of all womanly behauiour and vertue. After her enterance to the Camp, she is brought to Holphernes, who was curious to know the cause of her comming there. And after audience giuen, he is so surprised with her beutie & eloquent language, that she obtaineth licence to withdrawe herself by night to the next valley, there to pray to God and continuing this exercise, she requireth strength of the Hiest, that in taking away the chieftaine, she might at one instant 20 destroye all the Heathen Armie. Herein giuing example that the beginning and end of all high attempts, ought to be grounded vpon the fauour and earnest calling vpon him, without whome all wisedome, and humane force is nothing but wind: and who contrariwise, may by the most feeble instruments of the world, execute things most incredible and incomprehensible to humane capacitie.

THE FOVRTH BOOKE
OF IVDITH.

Then wofull *Iudith* with her weeping ees
 Beholding heavn & prostrate on her knees :
 Held vp her guiltles hands and *God* besought,
 Discovering him the secrets of her thought.
 O *God* (quod she) who armed with a speare
 Dan *Symeon*, who reuengde his sister deare :
 Lend me the blade in hand, that I may kill
 this *Tyrant* that exceedes all *Sichems* ill.
 Who not contents to soile the sacred bed
 of wedlocke chaste, but more with mischiefe led :
 Entends thy holie name for to confound,
 And race *Solyma* temple to the ground.
 Ambitious *Satrap* he, whose hope doth stand
 In mortall men, led with vnrighteous hand.
 who rules a hundreth thousand stalworth steeds
 that combat craues, & in our pastures feeds.
 Not dreading thee, who daunts both man & beast,
 And kills & captiues them when they weene least.
 who strengths the pore & prydful men down thrings
 & wracks at once the powers of puissant kings.
 Grant gracious *God* that his bewitched wit
 May with my crisped haire be captiue knit.
 Grant that my sweet regards may gall his hart
 with darts of loue to cause his endles smart.
 Grant that these gifts of thine my beutie small
 may bind his furious rage, & make him thrall :
 grant that my artificiall tong may moue
 His subtill craft & snare his hart in loue :

p. 51.

10

20

But chiefly lord grant that this hand of mine
 may be the *Pagans* scourge & whole ruine : 30
 to th'end that all the world may know our race,
 Are shrouded so in rampiers of thy grace.
 that neuer none against vs durst conspire,
 that haue not felt at last thy furious yre :
 Euen so good Lord let none of these prophane
 Returne to drinke of *Euphrate* nor *Hytane*.

Thus *Iudith* prayd with many-a trickling teare,
 And with her sighs her words retrenched weare.
 At night, she left her chamber sole and colde,
 Attyrde with *Ceres* gifts and *Ophir* golde.
 O siluer *Diane*, regent of the night,
 Darst thou appeare before this lucent light ?
 This holy starre whose contr'aspect most clear,
 Doth steine thy brothers brightnes in his *Sphear* ?

p. 52.
sig. Eijj

40

While thus she ment (vnseene) away to slide,
 Her pearles and Iewels causde her to be spide.
 the musk and ciuet Amber as she past
 Long after her a sweete perfume did cast.

A *Carboncle* on her Christall brow she pight,
 whose fire gleames expeld the shadie night. 50
 Vpon her head a siluer crisp shee pind,
 Lose wauing on her shoulders with the wind.
 Gold, band her golden haire : her yvrie neck,
 the Rubies rich, and Saphirs blew did deck.
 And at her eare, a Pearle of greater vallew
 ther hong, then that th'Egiptian Quene did swallow.
 And through her collet shewde her snowie brest,
 Her vtmost robe was coulour blew Cœlest,
 Benetted all with twist of perfite golde,
 Beseeming well her comely corps t'enfolde.¹ 60
 VVhat els she weare, might well bene sene vpon,
 that Queene who built the tours of *Babylon*.
 And though that she most modest was indeede
 yet borrowd she some garments at this neede.

¹ 1584, tenfolde.

From Dames of great estate, to that entent
this *Pagan* Prince she rather might preuent.

Achior then who watched at the gate,
And saw this Lady passing out so late,
To *Carmis* spak, who warded eke that night
what is she this ? where goes this gallant wight
so trim in such a tyme : hath she no pittie
of this most wretched persecuted Cittie ?

Quod *Carmis* then, their flourisht heare of late
Merari one, that was of great estate.

Who had no childe but one & this is she,
The honour of that house and familie.
The fathers now do venture bodie and soule,
that treasures vpon treasures they may roule :
But for the wit or learning neuer cairs,
that they should leaue to their succeeding hairs,
Like those that charely keepes their rich araye
In coffers close & lets it their decay :

while that the naked bodies dyes for cold,
for whome the clothes are dearly bought & sold.

But as the painfull plowman plyes his toyle,
with share and culter shearing through ¹ the soyle
that cost him deare, and ditches it about,
Or crops his hedge to make it vnder sprout,
And neuer stayes to warde it from the weede :
But most respects to sowe therin good seede :
to th'end, ² when sommer decks the medowes plaine,
He may haue recompence of costs & paine :
Or like the mayd who carefull is to keepe,
the budding flowre that first begins to peepe
Out of the knop, and waters it full oft
to make it seemly show the head aloft,
that it may (when she drawes it from the stocks)
Adorne her gorget white, and golden locks :
So wise *Merari* all his studie stilde,
to facion well the maners of this childe,

p. 53.

70

80

Compari-
son.

90

p. 54.
sig. Eiiiij

100

¹ 1584, throug.² 1584, thend.

that in his age he might of her retire,
 Both honour & confort to his harts desire :
 For looke how soone her childish tounge could chat
 as children do, of this thing or of that.
 He taught her not to reade inuentions vaine,
 As fathers dayly do that are prophaine :
 But in the holy scriptures made her reade,
 that with her milke she might euen suck the dreade
 of the most high. And this was not for nought
 Insomuch as in short time she out brought
 Apparant frutes of that so worthie seede,
 which chaungde her earthly nature far indeede :
 As done the pots that long retains the taste
 Of licour such, as first was in them plaste :
 Or like the tree that bends his eldren braunch,
 that way, wher first the stroke has made him launch.
 So see we wolfs, and bears, and harts full olde,
 Some tamenes from their daunted youth to holde.

110

Virginitie.

Thus ere the Moone twelf dosen chaunges past,
 the maydens maners faire in forme were cast.
 For as the perfite pylot feares to runne
 Vpon the rocks, with singling sheet doth shunne
Cyanes straites or *Syrtes* sinking sands,
 Or cruell *Capharois* with stormy strands :
 So wisely she dishaunted the resort
 Of such as were suspect of light report.
 Well knowing that th'acquaintance with the ill
 Corrupts the good. And though they euer still
 Remain vpight : yet some will quarrell pike
 & common brute will deeme them all alike.
 For looke how your Companions you elect
 for good, or ill, so shall you be suspect.

120

p. 55.

130

This prudent Dame deltyed not in daunce,
 Nor sitting vp nor did her selfe aduaunce :
 In publike place, where playes & banquets beene
 In euerie house to see, & to be seene.
 But rather vnderstanding such a trade,
 Had bene the wrak of many-a modest mayd :

who following wandring *Dina* wanton dame,
 Haue oftyme put their noble house to shame :
 she kept at home her fathers habitation,
 Both day and night in godly conuersation.
 She pittious Nurse applyde her painfull thought,
 to serue & nourish them that her vpbrought :
 Like to the gratefull stork that gathereth meate,

140

& brings it to her elders for to eate,
 And on a firtree high, with *Boreas* blowne,
 Giues life to those, of whome she had her owne.
 But if she might some howre from trauell quite
 At vacant tyme it was her chiefe delyte
 to read the scriptures, where her faithfull mind
 Might confort of the heavnly *Manna* finde.
 Sometyme she broyded on the canuas gall,
 Some bird or beast, or *Ægle* or Eliphant tall.

150

VVhile subtely with siluer nedle fine
 she works on cloth some historie deuine.
 Hear *Lot* escaping the deuouring fire
 From sinnefull *Zodom* shortly doth retire
 To *Segor*, where his wife that was vnwittie
 Cast back her eye to see the sinfull Cittie.
 And for her misbeliefe *God* plagued the falt,
 transforming her into a Pillar of salt :

p. 66.
sig. Ev

160

Here she *Susannes* story viuely wrought,
 How neare she was to execution brought,
 And yet how God the secret did disclose,
 And made the mischief fall vpon her foes
 Here *Iosephs* storie stands with wondrous art,
 And how he left his cloke & not his hart
 to his lasciuious Dame & rather chose
 the Prison, then her armes him to enclose.
 Here cruell *Iephth* with his murdring knife.
 to keepe his vow, bereaues his daughters life.

170

(Her trauell done) her lute she then assayes,
 and vnto *God* she sings immortall prayes.
 not folowing those that plyes their thriftles paine
 In wanton vearse and wastefull ditties vaine,

Thereby t'entrapt great men with luring lookes
 But as the greedy fisher layes his hookes
 Alongst the coste to catch some mightie fish
 More for his gaine, then holesome for the dish.

180

Of him that byes, euen so these sisters braue,
 Haue louers mo, then honest maydens haue.
 But none are brunt with their impudent flame,
 Saue fooles & light lunatikes voyde of shame.
 Of vertue only, perfite loue doth growe,
 whose first beginning though it be more slow,
 then that of lust and quicknes not so fast :
 Yet sure it is, and longer tyme doth last.

The straw enkindles soone, & slakes againe :
 But yron is slow, and long will hote remaine.
 Thus was the holie *Iudiths* chaste renowne
 so happily spread, through *Izrell* vp and downe,
 that many-a man disdained the damesels fine,
 with Iewels rich and haire in golden twine,
 to serue her beutie : yet loues fire dart,
 Could neuer vnfriese the frost of her chast hart.
 But as the *Diamant* byds the hammer strong,
 so she resisted all her suters long

p. 57.

190

Vnminded euer for to wed, but rather
 to spend her dayes with her beloued father
 till at the last her parents with great care,
 withstood her will, and for her did prepare.
Manasses, one who was of noble race
 Both rich and faire aswell of sprite as face :

200

Mariage.

Her mariage then was not a slight contract
 Of secrete billes, but by willing act
 , before her frends : The chaunce that once befell
 , to wandring Dina may be witnesse well,
 , that secret mariage that to few is kend,
 , doth neuer leade the louers to good end
 For of our bodies we no power may clame
 , except our parents do confirme the same.

210

Then see how loue so holily begunne,
 Betweene these two, so holy a race they runne,

this chaste young-man & his most chastest wife,
as if their bodies twaine had but one life.

what th'one did will, the other wild no lesse,
As by one mouth, their wils they do expresse :

And as a stroke giuen on the righter eye
Offends the left, euen so by *Simpathie* :

p. 58.

220

Her husbands dolours made her hart vnghlad,

And *Iudiths* sorrowes made her husband sad.

Manasses then, his wife would not controule
tyraniously, but looke how much the soule
Exceeds the corse, & not the corse doth grieue,
But rather to preserue it and relieue,

So *Iudith* with *Manasses* did accorde,

In tender loue and honourde him as Lord.

Their house at home so holy was too tell
it seemd a church, and not a priuate Cell :

230

No seruant there, with villaine iestes vncouth,
was suffred to corrupt the shamefast youth.

No ydle drunkard, nor no swearing wight
Vnpunisht durst blaspheme the lord of might.

No pleasant skoffer, nor no lying knaue :

No daylie Dyce, nor no Ruffian braue,

Had there abode : but al the seruants weare
taught of their Rulers *Gods* eternall feare.

Manasses, he who saw that in his tyme

All iustice was corrupt with many-a cryme,

240

And that the most peruers and ignorant,

For money, or fauour, would none office want
of high estate, refusde all publike charge :

Contenting him with ease to liue at large.

from court, and pallace, free from worldly pelf,
but since he thought him borne not for himself :

But also that some charge he ought to beare
for confort of his friends & countrey deare :

Yet did he more, not being magistrate,

p. 59.

for publike weale, then men of more estate.

250

So that his house, was euen the dwelling due
Of Iustice, and his mouth a sentence true.

Th'afflicted poore he dayly did defend,
 and was the widowes ayde & tutor kend,
 to *Orphelines*, and was the whole support
 And chiefe conforter of the godly sorte.
 The vaine desire of *Indian* treasurs great,
 Made neuer his ship to saile nor oare to beat.
 The greedy hope of gaine with ventruous danger,
 Made neuer his sword be drawn to serue the stranger. 260
 He neuer sold within the wrangling Barre,
 Deceitfull clatters, causing clients Iarre.
 But quietly manurde his litle feilde,
 And took th'encrease therof that tyme did yeilde.
 He sowde, and planted, in his proper grange
 (vpon some sauage stock) some frutrie strange.
 The ground our common Dame, he vndermines
 On stake & ryce, he knits the crooked vines,
 and snoddes their bowes, so neither hote nor cold
 might him (from labour) in his chamber holde. 270
 But once as he beheld his haruest traine,
 with crooked Cickle cutting downe the graine
 the sunne a distillation on him sent,
 whereof he dyed, his soule to heauen it went.
 He that the number of the leaues could cast,
 that in *Nouember* fals by winter blast,
 He that could tell the drops of raine or slete,
 that *Hyad Orion* or *Pleiades* wete
 sheds on the ground, that man might only tell,
 what teares from *Iudiths* eyes incessant fell. 280
 VVhat treasur-and golde & what he left her tho,
 In place of pleasure, caused all her woe.
 The sight of them made her in hart recorde,
 their olde possessor, and her louing Lord.
 Though she had had asmuch of gold and good,
 As *Lydia* land, or *Tagus* golden flood :
 (yet losing him) of treasure she was bare :
 For whome, all other treasures causde her care.
 Yet in this state she stoutly did sustaine,
 Like patient *Iob* (contempning) all her paine. 290

Widow-
head.

p. 60.

Three times the sunne returned had his prime,
 , Since this befell, and yet the slyding tyme
 , That wonted is to weare walloes awaye,
 Could neuer for his death her dolour staye :
 But alwayes in some black attyre she went
 Right modestly & liu'd on litle rent.

Deuout she was & most tymes sole and sad
 with dole in hart & mourning vesture clad,
 Outshedding teares as doth the turtle doue
 on withred stalke that wails her absent loue :
 And widowlike all pleasure doth forsake
 And neuer intends to take a secound make.

300

Thus *Iudith* chast within her house abode,
 And seldome was she sene to come abroad,
 Vnlesse it weare to see some wofull wife,
 whose childe or husband was bereft of life,
 Or for to visit some in sicknesse rage,
 their longsome paine and dollours to asswage :
 Or for to go to Church as God allowes
 to pray and offer, & to performe her vowes.

p. 61.

310

Thus haue I shortly told you brother deare,
 the state of her, on whome our citie heare
 haue fixed all their eyes : but I can nought
 tell wher she goes, much les whats in her thought.
 But if we may of passed things collect
 the things to come : then may we well aspect
 Great good of her, for that euen in her face
 Is signe of ioy, and great presage of grace
 Or some good hap. With this and other talke
 they cut the night as they together walke.

320

This while the worthie widow with her mayd
 Past towards th'emies camp not vnafrayde :
 For ere she had two hundreth paces past,
 The *Syrian* soldiers in her way were cast :
 VVho spack her thus. O faire excellent wight
 whence ? what art thou ? what doest thou here this night
 In *Syrian* camp ? I am (quod she) againe
 An *Izralite* whome dollours doth constraîne,

To flee this towne, and for my lifes relief,
submits me to the mercie of your chiefe.

330

They tooke her to the Duke, but who hath sene
the throngs of folke where proclamations bene
In some great town, or where some monstrous beast
Is brought & wondred at by most & least,
that man might Iudge what flocks of soldiers came
From euerie part to see that *Hebrew* Dame,
To see that faire, so chaste, so amiable :
the more they gasde, she seemd more admirable.

Her wavring haire disparpling flew apart
In seemely shed, the rest with reckles art
with many-a curling ring decord her face,
and gaue her glashie browes a greater grace.
Two bending bowes of *Heben* coupled right,
two lucent starres that were of heavnly light.
two geaty sparks where *Cupid* chastly hydes,
His subtill shafts that from his quier glydes.
Tweene these two sunnes and front of equall sise,
A comely figure formally did rise
VVith draught vnleuell to her lip descend
where *Momus* self could nothing discomend.
Her pitted cheekes aperde to be depaint,
with mixed rose & lillies sweete and faint :
Her dulcet mouth with precious breath repleate
Excelde the *Saben* Queene in sauour sweete.
Her *Corall* lips discovred as it were
two ranks of *Orient* pearle with smyling chere.
Her yvrie neck and brest of *Alabastre*,
Made Heathen men of her, more *Idolastre*.
Vpon her hand no wrinkled knot was seene,
But as each nail of mother of pearle had beene.
In short this *Iudith* was so passing faire,
that if the learned *Zeuxis* had bene thaire,
And seene this Dame, when he with pensile drew,
the *Croton* Dames, to forme the picture trew
Of her, for whome both *Greece* and *Asia* fought :
this onely patron chief he would haue sought.

p. 62.

340

350

360

Helen.

No sooner *Iudith* entred his Pauillion,
 But in her face arose the red vermillion
 with shamefast feare : but then with language sweet
 The courteous Genrall mildly gan her greet.

p. 63.

370

My loue, I am, I am not yet so fell,
 As fals reporte doth to you *Hebrews* tell.
 They are my sonnes & I wilbe their father
 that honours me : and them I loue the rather,
 that worships for their *God* th' *Assyrian* King :
 They shalbe well assurde to want nothing.
 And this shall *Izak* know if they will render
 Vnto that bonteous king as their defender.
 For thy (my loue) tell me withouten feare,
 the happie motyf of thy comming heare.

380

O Prince (quoth she with an assured face)
 Most strong and wise & most in heauens grace,
 that drawes the sword, with steele vpon his brest
 with helme on head, and launce in yron rest :
 Since that my feeble *Sex* and tender youth,
 Cannot longtime endure, the cruell drouth,
 the wakrife trauels, frayes, and haszards great,
 That day and night, our Burgesses doth threat :
 Yet neuerthesse this is not whole the cause
 that from my Citties body me withdrawes
 to this your Camp : but that most grudging griefe,
 Which burnes my zealous hart without reliefe :
 Is this (my Lord) I haue a holy feare
 to eate those meates that *God* bids vs forbear :
 But Sir, I see that our besieged towne,
 Is so beset with mischief vpon and downe.
 The people wilbe forst to eate in th'end
 the meats that God expresly doth defend :
 Then will the lord with iust reuenge him wreak
 Vpon all those, that do his statutes break.
 Withouten fight their Citties he will sack,
 And make one man of thine ten thousand wrack,
 that flyes his furie, and thy furious face,
 Nowe I of *Bethull* am, and in this place

390

400

p. 64.
sig. F.

Beseech thy noble grace if so thee please,
 with courteous ayde, to giue my dolours ease.
 , Of common sence he is depriued cleene,
 , that falls with closed eye on danger seene.
 , And he that may both paine and hurt eschewe,
 , Is vaine if he his proper death pursewe.

410

Then in this quiet dale if I may byde
 (in secret) for to pray ech evning tyde
 to God : I shall as he doth me enspyre,
 Assure you when enkindled is his yre,
 Against our folke. Then shall I take on hand,
 to leade thine Armie through all *Iurie* land,
 And streaming standarts set on *Syon* hill,
 where none with weapons dare resist thy will.
 No, not a verie dog in euening dark,
 At noyse of harnes shall against thee bark.
 Thy onely name shall fray the Armies bold,
 Before thy face the mountaine tops shall fold.
 The floods shall drye & from their running stay,
 To make thine Hoste, a new & vncouth way.

420

} R

O Iewell of the world (quoth he) ô Dame,
 For gracious spech and beutie worthie fame,
 Now welcome here, would God it might you please
 Longtime with vs to dwell in rest and ease,
 For if your faith and trouth concurrant be,
 to this your talke, which greatly pleaseth me :
 I will from this time forth with you accord,
 to serue your onely *Hebrewes* God & Lord,
 And will my seruice whole to you enrowle :
 Not of my Scepter onely, but my soule.
 I will your name and honour ay defend
 From *Hebrew* bounds vnto the world his end.
 This sayd : with silence as the moone arose,
 The widow her withdrew, and forth she goes
 Vnto a valley close on euerie part,
 where as she washt her corse & clenst her harte :
 And with her weeping eyes the place beraid,
 And to the God of *Izak* thus she praide.

p. 65.

430

440

O Lord withdraw not now thy helping hand
 from those, that at thy mercie onely stand.
 O Lord defend them that desires to spend
 their goods and blood, thy cause for to defend.
 O Lord grant that the cryes of Children may
 with plaints of oldmen weeping night and day.
 And virgins voyces sad in shroude of shame
 And laudes of *Leuits* sounding forth thy fame. 450
 Mount to thy throne, and with dissundring breake
 thy heauie sleepe. VVherefore doest thou awreake
 thy self on *Hermon* with thy burning blast?
 or why? doest thou on carefull *Carmell* cast
 Thy dreadfull darts? forgetting all this space,
 these *Giants* that thy Scepter would displace?
 Ah wretch what say I? lord apardon me,
 thy burning zeale (and none hypocrisie)
 that frets my heauie hart at euerie howre
 Compels my tounge this ¹ language out to powre. 460
 O thou, the euerliuing *God*, and Guide
 of all our race, I know thou wilt prouide
 For our reliefe against this furious boste,
 And iustly kill the Captaine of this hoste.
 I know, that thou wilt help my onely hand,
 to be the wrak, of all this heathen band.

p. 66.
Sig. Fij.

FINIS.

¹ 1584, rhis.

THE SOMMARIE OF
THE V. BOOK.

Holophernes being surprised with the sweete language, and excellent beutie of the chaste Iudith becommeth altogether negligent of his charge & gouvernement. Wherein is represented the vnhabilitie of the reprobate, who can not withstand such temptations as the lord sendeth vpon them. But as they become slaues to their owne affections, so by the same they are enforced to fall into perdition. In place of some faithfull seruant to warne him of his vyces, Holophernes conferreth with Bagos an Eunuch, 10 who feedeth him in his humour, and bringeth Iudith to his Tent. And here the Poet reprooues all flatterers & bawdes with the vyces of all Courts in Generall. Iudith seing her chastitie in perill, and the time vnmeete to execute her enterprise: Subtily drawes the Tyrant to talke of other affaires. He thinking to insinuate himself the more into her fauour, taketh pleasure to crack of his conquests and of his speciall worthinesse: discoursing so long till suppertyme approached and she auoided the inconuenience: And here is to be noted that whilest the tyrants boste of their crueltie against the Church, God prouideth for his 20 owne and preserueth them for that worke, that he hath ordeined by them to be done.

THE FIFTH BOOKE
OF IVDITH.

In stead of mary-in bone, and blood in vaines,
Great *Holopherne* doth feed his cruell paines :
He bootlesse flees, and feeles, but he ne knowes
the quenched fire that of his ashes growes.
For so the charming Image of this Dame,
the onely mark wherat his soule did ame,
Transported him in passions of dispare,
that of his mightie camp he quits the care,
And goes no more his matters to dispatch,
Nor vewes his corpsgard, nor relieues his watch,
Nor counsell calls, nor sent to spye the coste,
Nor vewes the quarters of his spacious hoste.
But as the sheep that haue no hirde nor guide,
But wandring strayes along the riuers side :
Throu burbling brookes, or throu the forests grene
Throw medows, closures, or throu shadows shene :
Right so the Heathen hoste, without all bridle,
Runns insolent, to vicious actions ydle,
where none obeyes ech one commanding speaks,
Eche one at pleasure from his banner breaks :
What do you *Hebrews* now within your wall ?
Now time to fight, or neuer time at all,
To pay these *Pagans*, whose confused corse,
Combats against themselves with deadly forse.
Nay, stay a while, of such a great victorie,
Your onely *God* will haue the onely glorie.

p. 67.

10

20

Before this tyrant was with loue yblent
To winne the towne, he plyde his whole entent :

But now both night & day his mynd doth frame
 to conquer, this most chast vnconquest Dame.
 So lust him led : th'vndaunted *Theban* knight,
 with weightie mace had neuer him affright :
 But now a womans looke his hart enfeares,
 And in his brest the curelesse wound he beares.
 Ambition erst, so had him ouercumme,
 that made him dayly ryse by sound of drumme.
 Now *Cupid* him awaks with whote allarmes,
 That him witholds to do the *Hebrewes* harmes.
 Before he rulde aboue both prince and king,
 now can he not himself in order bring.

30

p. 68.
sig. FivjCom-
plaint

Alas (quod he) what life is this I haue
 Becomming captiue to my captiue slaue ?
 (vnhappie chance) what life is this I say ?
 My vertue gone, my forces falls away.

40

Prome-
theus.

Nay sure no life, it is more paine I feele,
 Then *Ixion* torne vpon th'*Eternall* wheele :
 My life is like the theefes that stoale the fire
 On whose mortall hart doth alwayes tire.
 A rauenous fowle that gnaues him to the bone,
 Reuiuing still bound to the *Scythian* stone,
 what serues it me t'haue won wher I haue haunted ?
 what serues my victor arme for to haue daunted ?
 The people situate tweene *Hydaspe* large,
 And port wher *Cydnus* doth in sea discharge ?
 Since I am vanquisht by the feeble sight,
 Of captiue *Iudith* what auails my might ?
 My targe of steele, my Burguinet of Brasse,
 My guard of warriours stout where so I passe,
 Since her sweete eye hath sent the pointed dart
 Throgh men and weapons pearcing throu my hart.
 What serues my coursers, who with swiftnes light
 Exceeds the swallow swiftest bird of flight :
 since I on him cannot auoide one ynch,
 the care that night and day my hart doth pinch.
 Then change (ô *Hebrewes*) change your tears in song,
 And triumphe ore my hoste and army strong.

50

60

p. 69.

I am no more that Duke whose name allone,
 hath made great wariours quake both lim & bone
 But I am he, whose hart was sometime braue :
 Now lesse then nought, the slaue but of a slaue. 70

I come not here your *Izak* to annoy,
 with fire and sword, your houses to distroy :
 But to require your *Iudith* her to render
 More milde to me. What is my wit so slender
 (berapt with loue) haue I not here my ioye.
 that onely may relieue me from annoye ?
 yet neuerthelesse I clieue the aire in vaine,
 with plaints and makes myne eyes but fountaines twaine

I wretch am like the wretched man indeed :
 the more he hath the greater is his need. 80

Although he deeply plunge in water cleare,
 To quenche his thirst : yet is he not the neare.
 for so do I respect the heavnly grace,
 that largely is bestowde vpon hir face,
 that with mine eyes I dare not her behold,
 My tounge doth stay & in the pallet folde.

Why haue not I a hart of *Chrystall* cleare,
Transparent through to let my paine appeare ?
 that there she might of all my torments reed,
 Which loue withholds within my hart in dreed ? 90

Now since, that *Iudith* to this camp aryvde,
 the light of heavn had thrise his course revyvde,
 And darkned thrise, and gan with saffron hewe
 to light the *Ynds*, the fourth day to renewe :
 when thus the Duke who left repast and rest
 Vnto his *Eunuch* this like porpos drest.

p. 70.
 sig. Fiiiij

O *Bagos* sonne adoptife not by chaunce,
 whome I haue chose of nought thee to aduance
 By speciall grace, and made thee (though I boste)
 first of my hart, and second of myne Hoste : 100
 I rage, I burne, I dye in desprate thought,
 Throgh loue by this same strangers beutie broght.
 Go seeke her then, and shortly to her saye,
 what secrete flame torments me day by day :

shew that I shall her to such honours bring,
 As he that beares the Scepter of a King :
 But chiefly see thy talke be framed thus,
 that she do come this night and suppe with vs.
 Now should it not to me be folly and shame,
 to haue within my holde the fairest dame,
 That ground doth beare, if I dare not aspire,
 to quench the burning flame of my desire ?
 I should but serue my soldiers for a least,
 And *Iudith* faire wold count me but a beast.

110

Then *Bagos* well acquaint with such a cast
 He fed the lamp that brunt but ouerfast.
 If priuate men (quoth he) and people poore,
 that goes not ouer the threshold of their doore,
 But spends their dayes in trauell and debate,
 And neuer seeks to win a better state :
 Liues not content, if that the *Cyprian* Dame
 Do not sometime their frozen harts enflame ?
 what slaues are those then on whose baks ar drest
 The burdens of this world ? who takes no rest,
 for Publike weale : but wakes with *Argus* eyes
 For others ease that to no care applies :
 If they among so many great vexations,
 May not receiue in loue some recreations ?
 Pursue your loue my Lord, and make no let,
 to take the fish that els is in your net.
 And as ere this you haue me faithfull found,
 In like Ambassades when ye them propound
 So shall you find me in this loue of new,
 To be as faithfull secret trest and trew.

120

p. 71.

130

Alas how many such are in our tymes
 In princes Courts that high to honour clymes,
 More for their handling such an enterprise,
 Then for their being valiant learnde or wise ?
 Sometimes the Courts of Kings were verteous skooles
 now find we nought in Court but curious fooles.
 O you whose noble harts cannot accord,
 to be the sclaues to an infamous lord :

140

And knowes not how to mixe with perlous art,
 the deadly poyson with the Amorus dart :
 whose natures being free wills no constraint,
 Nor will your face with flattring pensile paint,
 for well nor wo, for pittie, nor for hyre,
 Of good my Lords their fauours to acquyre :
 Go not to court if yee will me beleue :
 For in that place where ye think to retreue,
 the honour due for vertue, ye shall find
 nought but *contempt*, which leaues good men behind.

150

p. 72.
sig. Fv

Ye worthy Dames, that in your brests do beare
 Of your Al-seing God no seruile feare :
 ye that of honour haue a greater care,
 then sights of Courts I pray you come not thare.
 Let men that in their purse hath not a myte,
 Cloth them like kings, and play the hypocryte,
 And with a lying tale and feined cheare,
 Courtcozen them whom they wold see on beare :
 Let their, the *Pandar* sell his wife for gaine,
 with seruice vyle, his noblesse to attaine.
 Let him that serues the time, chaunge his entent,
 VVith faith vnconstant saile at euerie vent.

160

Ye sonnes of craft, beare ye as many faces,
 As *Proteus* taks among the Marine places,
 And force your naturs all the best ye can
 to counterfait the grace of some great man :
Camelion like, who taks to him ech hewe
 Of black or white, or yellowe greene or blew,
 that comes him next. So you that finds the façion
 to hurt the poore, with many-a great taxaçion :
 you that do prease to haue the princes eare,
 to make your names in Prouinces appeare,
 ye subtyll *Thurims*, sell your furnish wind,
 to wicked wights whose sences ye do blind.

170

Ye fearefull Rocks, ye ymps of *Achelois*,
 who wracks the wisest youth with charming vois :
 ye *Circes*, who by your enchantment straunge,
 In stones and swine, your louers true do chaunge :

180

ye *Stimphalids*, who with your youth vptaks,
 ye rauens that from vs our riches raks :
 Ye who with riches art, and painted face,
 For *Priams* wife, puts *Castors* sister-in place :
 ye *Myrrhas*, *Canaces*, and *Semirames*,
 And if there rest yet mo defamed dames,
 Come all to Court, and there ye shall resauē
 A thousand gaines vnmeete for you to haue.
 There shall you sell the gifts of great prouinces,
 there shall you sell the grace of graceles princes.

p. 73.

190

Stay heare my muse, it thee behoues to haue
 Great constancie and many-a *Hercles* braue
 to purge this age, of vyces most notable,
 then was the stals of foule *Ægeans* stable.

Returne to *Iudith*, who to bring to passe,
 Her high atempt, before her sets her glasse
 And ginnes to deck her hair like burnisht gold,
 whose beutie had no pere for to behold.
 Then went she to his tent where she espide,
 the gorgious tappestries on euerie side,
 Of *Persian* Kings, of *Meds*, and *Syrian* stories,
 How *Ninus* first (priect forth with great vainglories)
 Subdewde the East Then next in order came
 (disguisde in kinde) his wife Quene *Semirame* :
 who tooke the Scepter and with tourrets hye
 great *Babylon* erected to the skye,

200

Sardana-
palus.

Lo, how a Prince with fingers white and fine
 In womans weede the tender twist doth twine,
 who bare a Rock in sted of Royall mace,
 And for a man with woman changeth grace
 In gesturs all, hee frisles and he fards,
 He oynts, he bathes, his visage he regards
 In *Christall* glasse, which for his sword he wore,
 And lost his crowne without all combat more.

210

Amongst his vertugals for ayde he drew
 from his Leutenant who did him pursew,
 And wan his Scepter. Yet with feeble yre,
 He brunt himself, and ended his empyre.

p. 74.

Behold a Bitch then feeds a sucking childe,
 Amongst the pricking thornes and brambles wild
 who grew so great & was of such a fame,
 that bond and free, his waged men became,
 And afterward subuerted to his lawe,
 the *Median* scepter vnder *Persians* awe.

220

Cyrus

But what is he that so deformed goze
 Before the camp and wants ¹ his eares and noze ?
 that was that seruant true, who by that slight,
 Brought *Babylon* againe in *Darius* might.

Xopyrus.

While *Iudith* fed her eyes with figurs vaine,
 Her hart replete with passions and with paine :
 the *Genrall* came, and with a visage gent,
 Saluted her, and by the hand her hent,
 And caused her sit downe vpon a chare,
 the more at ease to vew her beuties rare.

230

Then when he saw himself so neare his pleasure,
 He brunt in hart & scarce could byde the leasure,
 Till *Venus* with her garland shewde in sight
 On his *Horizon* to renue the night.

This widow finding then the tyme vnmete,
 Gods iust determination to complete
 Made much delay, and fand full many-a skuse,
 with sundrie talke this tyrant to abuse :
 And sayd my Lord, I pray you shewe to me,
 what furie iust hath movde your maiestie,
 what haue our people done (please it your grace)
 By whome or when that *Izaks* holy race,
 Might so prouoke a Prince to wrackfull warre
 In touns, and lawes, so seprate from vs farre ?

240

p. 76.

Then sayd the Duke, vncourteous should I be
 If I denye (ô faire) to answer thee.

250

Now as the heavne two Sunnes cannot containe,
 So in this earth two kings cannot remaine
 Of equall state. So doth ambition craue,
 One king will not another equall haue.

¹ 1584, want.

My Prince is witnesse who at warrs did fall,
 with king *Arphaxat* cause he raisde his wall
 Of *Ecbatane* so high that it did shame
 to *Niniué*, and *Babell* feard the same :
 For which, he vndertooke to spoyle his throne,
 And race his Scepter to the lowest stone : 260
 with spite, his buildings braue, he cast adowne.
Arphaxat then, a man of great renowne,
 And worthie of his Scepter and his state,
 thought better in the field to make debate,
 Then beare a scorne, his *Meds* to battell drew.
 Thus tweene them two did cruell warre ensewe.
Arphaxat armed all the yles of *Greece*,
 where *Iason* was, but sought no golden fleece,
 But golden lingots with abundant gaine,
 wher *Phasis* streame bedewes the pleasant plaine. 270
 The *Harmastans*, and *Albans*, strong, and wise,
 that sowes but once, and haue their haruest thrise.
 The men that neare to *Oxus* banks abydes, p. 78.¹
 And those that *Antitaurus* horns deuydes.
 And those that mans the mount vpon whose brest
 the ship ² that scapt the genrall flood did rest :
 And those that are (not hyd) within the Reame,
 wher proud *Iaxartes* flowes with furious streame.
 In short : the *Meds* brought men to ayde their plea
 From *Pontus* farre beyond the *Caspian* sea : 280
 And of this Hoste *Arphaxat* was commander
 with hope and hart more high then *Alexander*.

My prince desirous then to winne or dye,
 Left nought vndone that furthred to supplye :
 His troubled state. He armed *Syttacene*,
 And waged Archers out of *Osrohene* :
 ye lords of lands that yelds the hundreth corne,
 Leaue *Euphrates* & bounds where ye were borne :
 ye *Carmans* bolde that all on fish do feede,
 And of their pelts do make your warlike weede : 290

¹ sic.² 1584, shipt.

Leaue *Hytan* bounds, go seeke the golden sands,
 ye *Parths*, ye *Cosses*, *Arabs*, and ye lands,
 That of your *Magi* Prophets thinks ye know,
 their spells deuine, your self for pikmen show.

O *Calde*, chaunge thine *Astrolab* and square
 To speare and shield : for, we no wight will spare
 Of able age, of high or lowe degrie,
 that trails the pik or launce layes on his thie.
 Let women, Children, and the burghers olde
 At home alone, let them their houses holde.

300

VVe somond eke the *Persians* and *Phaenicians*,
 the soft *Ægyptians*, *Hebrewes*, and *Cilicians* :
 to come in hast. & ioyne their force to ours :
 But they disdainfully deteind their powrs :
 And with their wicked hands and words vnsage,
 They did our sacred messengers outrage.

p. 87.¹

My maister for a time, put vp this wrong,
 Attending tyme, to quite these enmies strong,
 with purpose more at leasure to prouyde,
 t'abate this sacrilegious peoples pride.

310

Two greater kings were neuer seene beforene,
 Then camped was in *Ragau* field at morne,
 with hautie harts enarmed all in yre :
 Ech soldier set an other so on fire,
 that scarsly they could keep them in their bound
 till pype or *Cymball* or the trumpets sound,
 Denounce the choke : but with their furious faces,
 they thret their foes afarre with fell menaces,
 And strokes at hand, two thousand Lads forlorne,
 (to blunt the sword) were downe in battell borne.
 Vpon their flanks flew feruently the stones,
 that bet their bucklers to their brused bones,
 The squadrons then, steps sternly to the strokes,
 with harts inhumain all the battell yokes,
 And are supplyde with many mightie bands,
 Some counters them, and sternly them withstands,

Battell.

320

¹ *sic.*

with foote to foote ech other ouer plyes,
 Both *Meds* and *Caldes* clasp with gastly cryes,
 Like *Nilus* streame that from the rocks doth romble,
 Or *Encelade* when he in tombe doth tomble. 330

Here some lyes headles : some that cannot stand,
 trails on his wombe & wants both foote & hand,
 cut off with stroks, some perst throu plate & mails, p. 78.
 Some shoulder slasht, some panned in th'entrails.
 Some brains outbet, some in the guts were gorde,
 Some dying vomit blood, & some were smorde.
 Some neither quicke nor dead do yet attend,
 what place it pleaseth god their soules to send :
 So loth the litle life that doth abyde,
 Is from the dying body to deuyde. 340

The ground that erst was yellow, grene, & blew
 Is ouercled with blood in purple hew.

While this man giues some one his deadly baine,
 He of another gets the like againe.

The rage encreasing growes with yrefull flame,
 the field is spred with bodies dead and lame.

Compari-
 son.

Like as ye see the wallowing sea to striue,
 Flood after floode, and waue with waue to driue,
 Then waues with waues the floods with floods do chace
 And eft returns vnto their former place : 350
 Or like the crops of corne in mids of May,
 (blowne with the westren wind) aside doth sway :
 Both to and fro, as force doth them constraine,
 And yet their tops redresseth vp againe :
 So whiles the *Syrians*, are by *Meds* displaced,
 And whiles the *Meds*, by *Syrians* are rechaced.

Then like two raging floods that down doe fall
 From two contrarie mutine mountaines tall :
 Downe bearing bridge & bank, and all destroyes,
 And striues which one may do the most annoyes : 360
 So these two kings in force and courage stout,
 Exceld the rest with slaughter them about,
 VVherso they preast, they left on either side,
 Behind them two long opned wayes and wide : p. 79.

for all their bucklers *Morions* and *Quiraces*,
 were of no prooffe against their peisant maces.
 Yet (for the time) the *Meds* so fearcely fought,
 that they th'*Assyrian* bands in terrour brought,
 And pauld their soldiers harts & brak their might :
 Who (ouercome) tooke them to shamefull flight.
 The *Meds* pursewde and wounded in that chace,
 ten thousand men, but none vpon the face.

370

In short, this day our Scepter had depriued,
 Had I not like the thunder dint arriued
 In battels brunt. Their male & their vantbras,
 Their helme and shield, before my Coutelas,
 Were fraile as glas : and neuer a stroke I lent,
 But deadly was, and them more terrour sent,
 then all our camp. The soldier then in feare
 with trembling hand could scarsly weild his speare.
 the palhewd knight with hart in brest that quakes
 His thyes in sadle, and feete in stirrops shakes
 for dread of me. There some with trenchant glaiue
 From hight of head, to midle downe I claiue.

380

And some so farre I foyned through the Iack :
 the blade aperde a foote behind his back.
 So that the *Meds* afrayd at such a thing,
 In heat of fight they fled & left their king,
 who seing himself betrayd : his clothes he rent,
 And bloodie towards *Ragau* towne he went,
 where we him met, yet (*Braue*) did him defend,
 And sought amongst his foes a famous end.

390

As doth the *Tyger* wilde who sees her den
 Beset about with hunters dogs and men,
 that turns her feare to furious raging rife
 & will not vnreuenged lose her life :

p. 80.
sig. G

So he them thunderbet ¹ wherso he went,
 that neuer-a stroke in vaine his righthand spent :
 But er with murdring blade they could him quell,
 Full many-a bold precursor-he sent to hell.

400

¹ 1584, thunderbet.

At last *Arphaxat* gan of slaughter tyre
 And (wounded sore) left both his life and yre :
 And fell, as doth some huge high planted oak,
 that long hath byde the winds, & many-a stroak
 Of many an axe : yet stoutly doth sustaine
 their trauels long and frustrats all their paine,
 The roote doth sigh, the dale doth roring sound,
 And to the heavne the noyse doth high rebound,
 his head now here, now there, seemes to encline,
 & threats them here & there with great ruine :
 Yet stands vpright aboue the highest okes,
 till, vanquisht with a thousand thousand strokes,
 He falls at last & brings with him to ground
 Both trees and cattell to the plaine profound.
 So with *Arphaxat* fell the *Meds* empyre :

410

My king, the king of kings then in his yre
 Rasd *Ecbatan*, and now growes weed & herbe,
 where sometime stood his palaces superbe.
 So that where erst the lute and lowde *Haubois*,
 were wont to sound with sweete concordant nois,
 Now shriking owles and other monsters moe
 In funerall sound fulfils the place with woe.

420

My potent Prince when all this warre was ceast
 Consumed moneths foure in Royall feast,
 In *Niniué* the great, which banket done,
 He me commanded to assemble sone,
 His Royall hoste, to punish all and some,
 that to his former ayd disdained to come :
 And that I shortly should with sword and flame
 Reuenge his honour, but alas *Madame*
 Full farre am I from that I would pursewe,
 for comming here thy nation to subdewe :
 I vanquisht am by thee, so that deaths might,
 shall shortly close mine eyes with endles night :
 If you not (with a louing kisse) to me
 Restore my life. O worthie Prince, quoth she,
 Continue your discours, and to me tell,
 what great aduentures to your Hoste befell.

430

p. 81.

Then he retooke his tale he left a late,
 And made a long discours of all his state : 440
 Part true, part fals, as do some warriours braue,
 who speaking of their Acts will lye and raue.

My camp assembled, then gan I t'enflame Oration.
 My soldiers harts thus for to win them fame.

Companions now, if euer ye pretend
 To winne renoume that neuer shall haue end.
 Go forwards now, plague these inhumain lands,
 that on our sacred legats layd their hands.
 Reuenge, reuenge, ye men your most hie prince,
 that euer Scepter bare in rich prouince, 450
 that euer came adowne with mightie arme.

From circled starres. *Alarm'* soldats alarme :
 Take blades in hand, & brands of burning yre,
 to wast the westren world with sword and fyre,
 with bloody seas bedewe ech mount and wood,
 And make your horses fearce to swimme in blood.

*p. 82.
 sig. Gij*

Receiue the Scepter great & crowne of might,
 of all this world which is to you behight.
 Receiue this laude that for your conquest braue,
 shall draw your fames from the forgetfull graue : 460
 Receiue ye valiant men the noble spoyle
 of many-a land that ye shall put to foyle.

Let men behold that sees you day by daye,
 How ye are cloyde with honour spoyle & pray,
 thus ended I. And as my words were spent
 They bet their bucklers, showing them content
 with courage bolde, to fight with me and byde.

Then sixscore thousand men I had to guide,
 Or moe : and so from *Niniue* we past
 And marched vnto (*Bectile*) at last, 470

I through *Edessi*, *Amidi*, and *Carran* came,
 where sometime dwelt your father *Abrahame* :
 I wan the mount whose thwarting hornes deuyds
 All *Asie*, and serues for bounds on sundrie syds,
 to many great Empyrs : I slewe, I brent
 All in my way. My fellow soldiers went

Like maowers with their sithes in sowple hands,
 who leaues not after them a straw that stands :
 But ample swathes of grasse on ground doth cast,
 & shoves what way their sharped siths haue past.

480

All *Lydia* knowes, that nought now growes in it
 but weeds. And *Phuli*-and *Tharsis* feeles it yit.

I was welneare the straits that closeth all,

p. 83.

Phœnice and th'*Ishique* Rouers, like a wall,

when *Rosea*, *Solea*, *Mops*, *Anchiali*' and *Iscia*,

And sweete *Egei* : and (short) the whole *Cilicia*,

This passage took before and lay in wait,

to stay my Armie for to passe this strait.

If I the harmes and hassards all should tell

of all th'affairs and bloody frayes that fell

490

and succours sent : the day would slide away

Before my tale. For that *Cilicia* I say,

through great auantage of their ground so narrow

Defended them from both the speare & arrow :

So that my Hoste that gaue before the chace,

to puissant kings : now fled with great disgrace.

Craking.

Then foming in dispite, dispaire, and yre,

I cast my self where shot flew like the fyre,

and though they hurt me in a hundreth parts,

And though my Buckler bare a wood of darts :

500

yet left not I, but with audacious face :

I brauely fought, & made them all giue place.

My Armie followde where my arme made way

with trenching blade, on bodies dead that lay.

The greatest coward that my captains led,

Pursewd & slew, the most of them that fled.

The *Cidnus* streame (who for his siluer flood

Esteemd a king ran now with humane blood.

The *Pyram* fearce, in seas discharged than

Full many-a helm, & sword and worthie man.

510

In short as your owne riuer seemes to rest

with swelling tyds and frothy floods repress

within his bank : yet furiously him wrecks

with weightie force & banks and bridges breaks,

p. 84.
sig. Gijj

& stroyes the plaines, and maks for many a day
 More wrak, then if his channels open lay :
 In semble sort their bands I did enchace,
 that kept the entrance of that craggie place.
 I brunt, I slew, cast downe, all that I fand,
 And *Asia* spoild, I entred th'easter land. 520
 I wan *Celei*, and raged pittie les
 Vpon the frutefull shore of *Euphrates*.
 I bet the desert *Rapse*, & *Eagria* land,
 who knowes the vertue of my conquering hand.
 From thence to seaward sewing mine entent
 I wasted *Madian*. Northward then I went
 to *Liban* ward, *Damascus* ouerrinning,
 with other towns, *Abilia* & *Hippas* winning.
 From thence, with curious mind my standerds styes,
 the hill, where sunne is sene to set and ryes. 530
 And so from thence I forward led mine hoste,
 To th'*Occident* on the *Phœnician* coste.
 Then *Sidon*, *Bible*, *Beryte*, *Tyre* & *Gaze*,
 with *Ascalon*, and *Assot*, in a maze,
 For feare, sent humblie to my sacred seat,
 wise messengers, my fauour to entreat.
 We come not here, my lord sayd they, with armes
 for to resist the chok of thy *Gensd'armes* :
 But Prince, we come, of thee for to resaue,
 Both life and death, & what lawe we shall haue. 540
 Our townes ar thine, our citties & our hills,
 Our fields, our flocks, our wealth is at your wills.
 Our seruice, and our treasures, great and small,
 Our selfs, our wyues, and our faire children all :
 Now onlie rests to thee, if so thee please
 to take vs thus. O *God* what greater ease :
 O god what greater good may vs befall,
 Then vnto such a chiefe for to be thrall ?
 who weilds the valiant lance & ballance right,
 with vertue like the Gods of greatest might 550
 So weare to me, as gracious to beholde
 Their townes & Citties both, for yong and olde

with crownes, and presents of the *Flora* sweete,
 & costly odours, humbly did me greete.
 At sounds of hornes & pypes they dauncing went
 with goods and bodyes me for to present.

Then I abusing not the law of armes
 Entreated them, and did to them no harmes,
 nor to their lands. But first their forts I mand,
 with men of mine, and theirs tooke in my band. 560
 For where that I, my people farthest drew,
 My camp in bands, from bands, to armies grew,
 As doth the *Danow* which begins to flow
 By *Raurak* fields with snakish crangling slow,
 then swels his floods with sixtie riuers large,
 that in the *Golfe Euxinus* doth discharge :
 I wende *Madame* that *Izrell* like the rest,
 would yeald to me, that I should not be strest
 Against their brest to moue my murdring speare,
 But as I came the *Scythique* rampier neare 570
 (the Tombe of her whose milk had such a hap
 To feede the twice borne *Denis* in her lap)
 I hard their wilfull rage first in that place,
 which doubtles will distroye all *Abrahms* race.

FINIS.

THE SOMMARIE OF
THE VI. BOOK.

Iudith hauing escaped the perill of her chastitie is brought to a sumptuous banquet prepared by Holophernes for the intertainement of her, and farder prouocation of his filthie lust: In which the abhominable vice of gluttonie is by the Poet viuely descriued, and sharply reprehended. And whereas the Tyrant thought by such excesse to ouercome the chaste widow: himselfe is so ouercome with wine, that vpon a verie simple delay he lets her goe till he was in his bed. And here is noted that the 10 snares that the wicked layes for others, they fall in them their selfs. Whiles the Tyrant contemplated his lust, Iudith in trouble called vpon her God, who made way for her worke through the Tyrants owne wickednesse: who heaping sin vpon sinne, approched at last to the end of his tragædie and mounting vpon the skaffold of the yre of God, falles a sleepe in his sinfull bed, and is by Iudith beheaded in his beastly dronkennes. True it is that in this execution she felt her great infirmitie, but likewise she found that God was able to strengthen the most feeble for the execution of his Iustice. And as before she was preserued in 20 the midst of her enemies: so the Lord to make a miraculous end of his worke, brings her safe home to her people. The Bethulians giues thankses to God. The Ammonit rauished with this miracle, embraced the true religion. The head of Holophernes (that Iudiths seruant brought) being set vp for a terrible spectacle to the Heathen, encouraged the Cittezens to giue assault vpon the camp. Bagos, who had bene an instrument of the tyrants wickednes, is the first that finds his masters headles Carkas, and putts the camp in such affray, that they fled all before Izraell, in such sort that scarce one was left to bring newes to Niniue, 30 of the fortune of the battell. And that was Gods Iustice, that those that had followed this tyrant in his wickednesse, should be companions of his death. Iudith last of all celebrates the deliuerance of God with a song, to the honour and glorie of his almightie name.

THE SIXTH BOOKE
OF IVDITH.

Before the Pagan had his purpose ended,
the night obscure from montains high descended
And sewers set the bord with costly meate,
Of passing price, so delicate to eate,
that *Holopherne* vnto his ioyous feast
Aperd t'haue cald the kings of west and East.

p. 87.

Exclamation.

O glutton throtes, ô greedy guts profound,
the chosen meats within the world his bound
By th'*Abderois* inuented may not staunche,
Nor satisfie your foule deuouring paunche :
But must in *Moluke* seeke the spices fine.
Canarie suger and the *Candy* wine.
Your appetits (O gluttons) to content,
the sacred brest of *Thetis* blew is rent :
the Aire must be dispeopled for your mawes
the *Phœnix* sole can skarse escape your iawes.

10

Gluttonie.

O plague, O poyson to the warriour state,
, thou maks the noble harts effeminate,
, while *Rome* was rulde by *Curioes* and *Fabrices*,
, who fed on roots and sought not for delices,
, and when the onely *Cresson* was the foode
, most delicate to *Persia*, then they stooode
, in happy state, renownde in peace and warre,
, & throu the world, their triumphes spred afarre :
, But when they after in th'*Assyrian* ¹ hall,
, Had learned the lessons of *Sardanapall*.

20

¹ 1584, th Assyrian.

, and when the other, giuen to belly cheare,
 , By *Galbaes*, *Neroes*, *Vitells* gouern'd weare,
 , who gloried more to fill a costly plate,
 , then kill a *Pyrrhus* or a *Mythridate* :
 , then both of them were seene for to be sacked
 , by nations poore, whom they before had wracked.
 , Of litle nature liues superfluous meate,
 , But duls the sprite, and doth the stomack freate,
 When they were set, then throw that Royall rout,
 the *Maluesie* was quaffed oft about.

30

p. 88.
sig. Gv

One drinks out of an *Alabaster* Cuppe,
 one out of *Christall* doth the *Nectar* suppe :
 Some out of curious shells of *Unicorne* :
 Some spills the wine, & some to beds were borne :
 But namely there the *Vizroy* would not tyre,
 But more he drank, the more he had desyre :
 Like to the *Ocean-Sea*, though it resaues
 All *Nilus* floods, yet all fresh water craues
 From East to West, yet growes he not a graine,
 But still is ready forasmuch againe.

40

One glas drawes on another glas, and whan
 the butler ment to cease he but began,
 to skinck good *Bacchus* : thus this dronken wight,
 Among his dronkards tippled till midnight,
 then ech of them with stackring steps out went,
 And groping hands retyring to his tent.
 This tyrant wisht them oft away before,
 to whome ech moment seemd to be a skore.

50

Assoone as they were gone, then gan he prease,
 the trembling *Iudith*. Cease great prince ô cease
 the widow sayd : what hast neede you to make
 to reap the flowre that none other can from you take ?
 My Lord go to your bed & take your ease,
 wher I your sweet embracings will complease,
 Assoone as I my garments may remoue,
 that binds my body brunt with ardent loue.

60

Now if that sober wits and wylie brains
 Cannot auoyde the female tricks & trains.

p. 89.

Abash not reader though this reckles Roy
 (Bewitcht by *Semels* sonne, and *Uenus* boy)
 was thus beguilde : considring both these twaine,
 Confounds the force of those that them retaine.

So letting *Iudith* slide out of his arme,
 He gins to lose his garments soft and warme :
 But throw his hast, his hand came lesser speed,
 And though he was deceivd, yet tooke no heed.
 But wening well t'vntrus his peuish points,
 He knits them twyfold with his trembling ioints :
 so long till he with anger discontent,
 cuts me them all, and off his clothes he rent,
 And naked went to bed. Then as ye see
 the bloodie bowman stand behind a tree,
 who warely watches for the wandring deare :
 to euerie part, where he doth think to heare
 Some trembling bush, some beast or *Lezard* smal,
 that mocion maks, so turneth he withall
 His face, and hand to shoot, but all in vaine
 for to relieue his long aspecting paine :
 Euen so, this foolish tyrant when he hard
 some rat or mouse, then thought he to himward :
 His Mistris came : and when he hard no more,
 yet thought (she came) whome most he did adore.
 VVhile vp he lifts his head, while lets it fall :
 while lookes about, while counts the paces all,
 that she should passe, to come vnto his bed.
 Thus turning oft, as ardent lust him led :
 he thoght his bed was sown with pricking thorne :
 but now the drink that he had dronk beforne,
 Brewd in his braine, and from his minde it tooke,
 the sweete remembrance of her louing looke.
 So fell on sleepe : and then to him appears
 Ten thousand flames, ten thousand dinns he hears,
 and dreames of Deuils, and *Dæmons* dark & dim
Medusas, *Minotaurs*, and *Gorgons* grim.

This while the hart of *Iudith* gan to beat
 Incessantly beset with battell great :

70

80

90

p. 90.

100

One while her feare refeld her first entent :
one while her action Iust her courage lent.

Then sayd she *Iudith* now is tyme, go to it,
And saue thy people : Nay, I will not do it.
I will, I will not, Go, feare not againe :
wilt thou the sacred gestning then prophaine ?
Not it prophane, but holyer it shall stand,
when holy folke are helped by my hand.

110

But shamefull liues the traitour euermore,
No traitour she who doth her towne restore :
But murdrers all, are of the heavne forsaken ?

All murder-is not for murder alwayes taken.
Alas are they not murdrers sleys their Prince ?

This tyrant is no prince of my prouince :
But what if God will haue vs vnder-his awe ?
Hees not of *God* that fights against his lawe.
For then should *Ahud*, *Iahell*, and *Iehewe*,
Be homicids, because they tyrants slewe.

120

But what ? they were commanded of the lord,
to such an act, my hart should soone accord.

Alas my hart is weak for such a deed,
th'are strong ynough whom God doth strength at need.
But when t'is done who shall my warrant be ?
God brought me here, *God* will deliuer me.
VVhat if the Lord leaue thee in *Heathen* hands ?
were this *Duke* dead, I feare no death nor bands.
but what if they polute thee like a slaue ?
my body with my hart they shall not haue.

p. 91.

130

Thus she resolved in her mind at last,
Her hands and eyes vnto the heavne she cast,
And with an humble voyce to God she prayde,

O gracious God that alwayes art the ayde
to thy beloued *Izak*, I thee pray,
to strength my hand, euen my right hand this day,
that I may make this bloodie tyrant dye,
that to discepter thee would skale the skye.
But since thy goodnesse hath preserued me,
& brought my bote so neare the shoare to be :

140

Graunt that some sleepe I may prouide,
 To dull this tyrants hart and daunt his pride,
 to thend that I may free thy congregation
 Vnto thy honour, and our consolation.

This prayer done, she looked round about,
 And hard this dronken prince in sleeping rout,
 then stept she to his sword that by him stood,
 which oft had bathd the world with humain blood
 But as she preast this tyrant for to quell,
 Feare, reft the sword from her, & down she fell,
 and lost at once the strength of hart and corse.

150

O God (quoth she) now by thy mightie forse,
 Restore my strength. This said (with pale annoy)
 she rudly rose, and stroke this sleeping *Roy*
 so fell, that from his shoulders flew his powle,
 and from his body fled his *Ethnique* sowle
 hye way to hell. His bulk all blood bestaind
 Lay still, his head in *Iudiths* hand remaind.

p. 92.

The which her mayd put vp into a sack,
 thus throw the camp they close away do pack
 Empecht of none. For those that had her seene,
 Suposde she went (as she had wonted bene
 the nights before) vnto the valley wheare,
 they thought she went to serue *Diana* cleare.

160

When *Iudith* chast came near the *Hebrew* wall:
 Let in (quoth she) for our great god of all
 hath broke this night the whole *Assyrian* powre,
 and raisd the horne of *Izak* at this howre.

Then men amazde of her vnhoped state,
 About her ran assembling at the gate,
 where holy *Iudith* on a hill was mounted,
 And all her chaunce from point to point recounted,
 And there, discovring drew out of the sack,
 The bloody head of th'enmie ¹ of *Izak*,

170

The Citezins that saw how she did stand
 with th'ead of *Assurs* head in her right hand:

¹ 1584, th enmie.

they praised God who by her hand had slaine,
& punished that traitour inhumaine.

, But most of all Duke *Ammon* did admyre
, the work of God. Then he t'escape the yre 180
, of *Iacobs* God who aydes the weakest part :
, he shortly Circuncisde his flesh and hart.

, O *God* that rightly by foresight deuine, p. 93.
, repels the purpose of all mens engine,
, who for to lead th'elect to destnyed health,
, Euen when it seemes them fardest from their wealth.
, of ill, thou drawes the good, and some in ill
, thou letst them runne thy Iustice to fulfill.

, (O lord) the vile desire of blood and sak,
, made *Holopherne* to warre vpon *Izak*. 190
, But where that he would *Izaks* blood haue shed,
, he lost his owne for *Izak* on his bed.

, Thus thy good grace hath made his vaine inuencion,
, to take effect contrarie his intencion.

, So *Paull* became a *Saint*, who was a *Pherisee*,
, and of a tyrant, teacher of thy veritee :

, So was the thief that hong with our *Messias*,
, (for all his sinne) preserued with *Elias* :
, his vitious corps could haue no life here downe,
, his soule by grace yet got a heavnly crowne. 200

, Change then (*ô God*) the harts of christian princes
, who sheds the faithfuls blood in their prouinces.
, Let thou that sword that thou giues them to guide
, vpon thy enmies onely be applyde.

, Vpon those tyrants whose vnrighteous horne
, deteins the land where thy dear son was borne.
, not on the backs of those who with humilitie,
, Adores the *Triple* one great God in vnitie.

Then at commandement of this widow chaste,
A soldier tooke the tyrants head in haste, 210
And for to giue the *Hebrews* hart withall,
He fixed it vpon the foremost wall.

There, fathers came, and sonns, & wiues, & mayds, p. 94.
who erst had lost amongst the *Heathen* blayds,

There sonnes, their parents, maks, & louers deare,
 with heauie harts & furious raging cheare.
 They pilde & paired his beard of paled hew,
 Spit in his face ¹ & out his tounge they drew,
 which vsde to speak of God great blasphemies,
 And with their fingers poched out his eyes. 220
 The rife remembrance of so late an ill,
 Made vulgar folke such vengeance to fulfill.

This while *Aurora* ceased to embrace,
 Her ancient loue and rose with ruddy face,
 Vpon the *Indian* heavne, the warriours strong,
 that kept the towne : now sorted forth in throng.
 Enarmed all, with such a hideous sound :
 as seemde the elements foure for to confound.
 And break the bands that keeps *them* in their border,
 Retyring them vnto their old disorder. 230

The *Pagan* watches next the Citties side
 (Awaked with this din) start vp and cryde :
Alarme, Alarme, like fearefull men agast,
 then through the Camp, the whote Alarum past.
 Confusion. Some takes his neighbours armour first he finds,
 And wrong on armes the bracels both he binds.
 Some takes a staf for hast, and leaues his launce :
 Some madling runnes, some trembles in a traunce :
 Some on his horse ill sadled ginnes to ryde,
 And wants his spurres, some boldly do abyde : 240
 Some neither wakes nor sleeps, but mazing stands :
 Some braue in words, are beastly of their hands.
 This brute from hand to hand, from man to man,
 vnto the *Pagans* court at last it ran. p. 71.
 Then *Bagos Eunuch* sadly forth he went
 t'awake the sleeping *Ethnique* in his tent,
 & knockt once, twice, or thrise with trembling hand
 But such eternall sleep his temples band,
 that he had past already (miserable)
 Of *Styx* so black the flood irrepassable. 250

¹ 1584, space.² sic.

Yet *Bagos* hearing *Izaks* crye encrease,
 He with his foote, the dore began to prease :
 And entred where the bed he did beholde
 All bled with *Holophernes* carcasce colde :
 He tore his haire & all his garments rent,
 and to the heavne his houling cryes he sent.
 But when he mist the *Hebrew*-Dame away
 then raging he began a gastly fray.
 And from the bloody tent as he ran out,
 Among the *Heathen* thus he gan to shout. 260
 Woe, woe to vs, a slaue (they *Iudith* call)
 In sleaing *Holopherne* hath slaine vs all :
 That daunted all the world. These nouels last,
 Ioynde the former feare that lately past,
 Affrighted so the soldiers one and all,
 that pike and dart, and target they let fall,
 And fled through montains, valeis, & throw heaths,
 where evrie chaunce, procurde them worser deaths.

Then all th'assieged ¹ folk in flocks descended,
 & on their enmies backs their bowes they bended. 270
 Both parties ran, but th'one ² that other chased,
 The wearie flyers flight, themselves defaced.
 The *Hebrewes* there, in fight not one they loste,
 But they bet downe and slew the *Heathen* hoste,
 As doth a Lyon of *Getulia* woode
 Bespred the land with worried beasts & bloode
 So long as he may find a beast abide,
 that dare oppone him to his cruell pride.

p. 94.³
 sig. H

Some headlong throwes themselves from craggie Rocks,
 & breaks their bones & al their brains out knocks 280
 Some hath forgot that *Parcas* euerie wheare,
 waits on their end that drowne in water cleare :
 But if that any skapt by some great hap,
 He skapte the first, but not the after clap :
 fore all the straits and passages were set,
 that none should scape aliue wher they were met :

¹ 1584, th assieged.

² 1584, th one.

³ sic.

Yea scarsly one was left to tell the king,
At *Niniue* of all this wondrous thing.

This battell done, all those whose *Sex* and age
withheld at home (their dolours to asswage) 290
Came forth out of their fort to see and heare,
what God hath done for them his people deare.
They found some men dismembred hauing breath,
that cride in vaine a hundreth tymes for death.
Another gnashes with his teeth in paines,
some dead, in face their former rages retains.
And some is shot directly throw the hart
Ech soule departs to his appointed part,
According to the valew, or the chaunce,
that fortune them to dye on sword or launce. 300
In short to see this sight so dreadfull was,
That euen the *Hebrews* would haue said alas :
If they had vanquisht any enmie els, p. 95.
This while amongst the corses infidels,
Among a hundreth thousand there was found,
the cheftains carcas rent with many-a wound,
Of speare and sword, by th'*Hebrewes* ¹ in their yre.
There was no sinew, Arter, vaine, nor lyre,
that was not mangled with their vulgar rage,
No time nor moment might their yre asswage. 310
If *Holophern* had bene like *Atlas* long :
Or like in limmes vnto *Briarius* strong,
Yet should his body bene to small a praye,
to satisfie their fury evrie waye.
For in that camp was not so small a knaue,
but of his flesh some collup he would haue.

O tyrant now (quod they) giue thy right hand,
to the *Cilicians*, and to *Media* land,
leauethou thy left. And to *Celea* sweete,
to *Ismaell* and *Ægypt* leauethy feete, 320
to thend that all the world by thee offended
with such a present may be recompenced.

¹ 1584, th *Hebrewes*.

But here I faile thy corps thus to deuise
In *Attomy* for it would not suffice.

This thankfull widow then, who neuer thought
to smore this wondrous work that god had wrought,
Entunde her vearse and song to sweet consort ¹
Of instruments & past with gracious port
Before the chosen Dames and virgins thair,
that were esteemde for honest chast and fair.

330

Sing sing with hart & voyce and sounding strings,
And praise the Lord of lords, and king of kings,
who doth disthrowe the great, and in their place
Erects the poore that leanes vpon his grace.

p. 96.

Who would haue thought that in a day one town
Could ouercome a camp of such renown ?

who daunted all the world whose pride was felt
From *Indian* shore to where the *Calpees* dwelt ?

Great God who will beleue that *Holopherne*,
who did a hundreth famous princes derne,

340

should be disceptred,² slaine, left in a midow,
by no great *Gyant*, but by a feeble widow ?

great *God* who will beleue that he who raind,
From north to south, & in his hands retaind

Both East and West : now gets not grace to haue
An ynch of *Gazon* ground to be his graue ?

This Conqurour that came with no armie small,
now lyes on ground abandond of them all.

Not sole : for those companions him in death,
that followde him while he had life and breath.

350

Not now the ground, but Reauens hunger sterude,
Are now his tombe as he hath well deserude.

No vaults of Marble, rich nor *Porphyre* pure,
that he had built could be his sepulture.

Euen so good Lord from henceforth let vs finde,
thee, not our Iudge, but for our father kinde.

But let all Tyrants that against thee gather,
finde thee their Iudge, but not their louing father.

¹ 1584, confort.² 1584, discreptred.

Here *Iudith* ends. And also heare I stay
 With thanks to God. So for his state I praye,
 At whose command I vndertooke this deed,
 To please his Grace, and those that will it reed.

360

The trans-
 latour.¹

FINIS.

¹ *sic.*

A TABLE OF SIGNIFI-
CATION OF SOME WORDS
AS THEY AR VSED BEFORE.

[sig. Hij^b]

Words.	Significations.
<i>ABderois</i> . . .	Prophane & delicate Epicurs.
<i>Abile</i> . . .	A hill in <i>Affrica</i> , one of the <i>Pillers</i> of <i>Hercules</i> .
<i>Abraham</i> . . .	Father of the Iewes or the faithfull.
<i>Achelois Ympes</i> . . .	<i>Sirenes</i> or <i>Mermaids</i> .
<i>Amram</i> . . .	The father of <i>Moyses</i> .
<i>Assur. Assurs</i> head	the countrey of <i>Assyria</i> or their king.
<i>Assyrian Prince</i> . . .	<i>Holophernes</i> . Vizroy or genrall.
<i>Agamemnon</i> . . .	The generall of the <i>Grekes</i> , being present at the sacrificing of his onely Doughter was painted with a bend about his eies, either for th'vnskillfulness ¹ of the <i>painter</i> , who could not sufficiently expres the fathers speciall teares, or els for that he thought it not decent to paint so mightie a Prince weeping, or vnnaturall not to weepe.
<i>Aconite</i> . . .	A poisonable herbe.
<i>Autan</i> . . .	the South or southwind.
<i>Aurora</i> . . .	the morning.
<i>Arphaxat</i> . . .	supposed to be <i>Arbactus</i> , King of <i>Medes</i> .
<i>Atlas</i> . . .	A great <i>Gyant</i> .
<i>Argus</i> . . .	Had a hundreth eyes.
<i>Alexander</i> . . .	The great.
<i>Apelles</i> . . .	An excellent painter.
<i>Bethull</i> or <i>Bethulia</i> . . .	the Citie where <i>Iudith</i> dwelt.
<i>Babell</i> . . .	<i>Babylon</i> , or the whole countrey.
<i>Bellona</i> . . .	Goddesse of Battell.
<i>Briccoll</i> . . .	an engine of warre.
<i>Briarius</i> . . .	a Giant with a hundreth hands.
<i>Bacchus</i> . . .	Wyne or drunkennes.
<i>Boreas</i> . . .	the north or north wind.
<i>Camelion</i> . . .	a beast that chaungeth his collours.
<i>Ctesiphon</i> . . .	a cunning <i>Architecture</i> or builder.
<i>Chaos</i> . . .	a confusion before the worlds creation.
<i>Capharois</i> . . .	Two perilous Rocks.
<i>Cyanes</i> straits . . .	²
<i>Calpe</i> . . .	A hill in <i>Spaine</i> one of the pillours of <i>Hercules</i> .
<i>Cyprian Dame</i> . . .	<i>Uenus</i> , loue, or lust.

[sig. Iij^{1a}]¹ 1584, th vnskillfulness.² Blank in all editions and reprints.

Words.	Significations.
<i>Cupido</i> . . .	Loue or lust.
<i>Coruies</i> . . .	crooked yrons to draw down buildings.
<i>Castors sister</i> . . .	<i>Helen</i> the dishonest wife of <i>Menelaus</i> .
<i>Canaces</i> . . .	Incestuous wemen.
<i>Circes</i> . . .	witches, abusers of louers.
<i>Cyrene</i> . . .	a dry sandy countrie, or drouth.
<i>Carmell</i> . . .	a montain in <i>Iudea</i> or the whole contrey.
<i>Danow</i> . . .	<i>Danubius</i> , a riuier in <i>Germanie</i> .
<i>Denis twice borne</i> . . .	<i>Bachus</i> .
[sig. Hiiij ^{1b}] <i>Diana or Cynthia</i> . . .	The Moone.
<i>Dina</i> . . .	The daughter of <i>Iacob</i> .
<i>Ægyptian Queene</i> . . .	<i>Cleopatra</i> the Concubine of <i>M. Antonius</i> , who swallowed a rich pearle.
<i>Elimia Land</i> . . .	The Elamits.
<i>Eurus</i> . . .	The East, or East wind.
<i>Ægeans stable</i> . . .	where horses deuoured men.
<i>Encelade</i> . . .	a Giant burried vnder mount <i>Etna</i> .
<i>Genrall</i> . . .	<i>Holophernes</i> .
<i>Gibraltar</i> ¹ . . .	A cittie in <i>Spaine</i> , neare to <i>Calpe</i> -hill, one of the Pillers of <i>Hercules</i> .
<i>Holopherne</i> . . .	Vizroy, chiefe of the Armie.
<i>Hernon</i> . . .	a Hill in <i>Iudea</i> , or the countrey of <i>Iudea</i> .
<i>Hesperian coste</i> . . .	The west.
<i>Hyade</i> . . .	a water nymph or watrie star.
<i>Heraults</i> . . .	Apostles, or preachers.
<i>Iacobs sonnes</i> . . .	the people of <i>Izrell</i> .
<i>Izrell or Iacob</i> . . .	the land of <i>Iudea</i> .
<i>Izaak</i> . . .	the people of the Iewes.
<i>Ismaell</i> . . .	<i>Idumeans</i> or <i>Edom</i> .
<i>Ixion</i> . . .	One tormented in Hell.
<i>Iebus place</i> . . .	<i>Ierusalem</i> or <i>Syon</i> .
<i>Iudith</i> . . .	of <i>Bethulia</i> of the trybe of <i>Ruben</i> .
<i>Iessies race</i> . . .	<i>David</i> and his seede.
<i>Iethro</i> . . .	Father in law to <i>Moyeses</i> .
<i>Latmies sonne</i> . . .	<i>Endymion</i> , the long sleper supposed to lye with the Moone.
<i>Lysippus</i> . . .	a cunning caruer.
<i>Monark</i> . . .	One sole gournour.
[sig. Hiiij ^{2a}] <i>Memphiis</i> . . .	Men of that Cittie in <i>Ægypt</i> .
<i>Misraim</i> . . .	The land of <i>Egypt</i> .
<i>Mocmur</i> . . .	the riuier neare <i>Bethulia</i> .
<i>Momus</i> . . .	a scornfull detractour of all thing.
<i>Mars</i> . . .	God of strife or battell.
<i>Myrrhaes & Syllaes</i> . . .	wemen betrayers of their contrey.
<i>Minotaurs</i> . . .	Vnnatural monsters.
<i>Medusaes</i> . . .	furies of hell.
<i>Neptunes back</i> . . .	the Sea.

¹ 1584, Gibaltar.

Words.	Significations.
<i>Niphathæi</i> . . .	A mightie strong Roch or mountaine in Syria.
<i>Palestene</i> . . .	the land of the <i>Philistins</i> .
<i>Pharia</i> . . .	a famous tower in <i>Egypt</i> .
<i>Phlegon</i> . . .	One of the foure horses that was supposed to draw the sunne.
<i>Phæbus</i> . . .	the sunne.
<i>Phæbe</i> . . .	His sister the moone.
<i>Proteus</i> . . .	A man changing him selfe in sundry formes, there is a fish of like nature.
<i>Priams wife</i> . . .	<i>Hecuba</i> the honorable.
<i>Peslmell</i> . . .	all mixt confusedly together.
<i>Ramme</i> . . .	an ingine of warre for battrie.
<i>Sina-hill</i> . . .	<i>Sinai-hill</i> .
<i>Salem</i> . . .	<i>Ierusalem</i> .
<i>Solyma</i> . . .	<i>Ierusalem</i> .
<i>Sichem</i> . . .	the rauisher of <i>Dina</i> .
<i>Sabeane Queene</i> . . .	Sauours of <i>Saba</i> land.
<i>Simeon</i> . . .	<i>Dinaes</i> brother.
<i>Scythique Rampier</i> . . .	The tombe of <i>Semele</i> , mother of <i>Bacchus</i> .
<i>Styx</i> . . .	a Riuer in hell.
<i>Sympathie</i> . . .	Concordance of natures and things.
<i>Sentinelles</i> . . .	watchmen.
<i>Scmirames</i> . . .	wemen <i>Uiragoes</i> .
<i>Syrtes</i> . . .	Dangerous sands.
<i>Satrap</i> . . .	Prince.
<i>stymphalids</i> . . .	Rauenous foules with female faces <i>Harpyes</i> .
<i>Syrian camp</i> . . .	the Hoste of <i>Holophernes</i> .
<i>Semels sonne</i> . . .	<i>Bacchus</i> or wine.
<i>Transparant</i> . . .	that which may be seene ¹ throgh and whole like glasse.
<i>Tortusé</i> . . .	An engine of warre.
<i>Trepan</i> . . .	An engine of warre.
<i>The forrain tyde</i> . . .	Supposed to haue beene the flood of <i>Noah</i> , or the deluge of <i>Deucalion</i> that deuided ² <i>Affrica</i> from <i>Europe</i> , & <i>Sicilia</i> from <i>Italia</i> .
<i>Thetis</i> . . .	The sea.
<i>Thurims</i> . . .	Deceitfull Aduocats.
<i>Theban knight</i> . . .	Captain of the Grekes army.
<i>Theefe that stole the fire</i> . . .	<i>Prometheus</i> , who stole fire from <i>Iupiter</i> .
<i>Zedechias</i> . . .	Last king of the Iewes.
<i>Zephyrus</i> . . .	West or west wind.
<i>Zeuxis</i> . . .	A painter of <i>Italie</i> , who being required to paint the picture of <i>Helen</i> , desired to haue all the fairest women of <i>Croton</i> to be present for his paterne.

[sig. Hiiij^{2b}]

FINIS.

¹ 1584, may seene.² 1584, uided.

THE SONNETS OF
THOMAS HUDSON

I.

SONNET.

If *Martiall* deeds, and practise of the pen
 Haue wonne to auncient *Grece* a worthie fame :
 If Battels bold, and Bookes of learned men
 Haue magnified the mightie *Romain* name :
 Then place this Prince, who well deserues the same : 5
 Since he is one of *Mars* and *Pallas* race :
 For both the *Godds* in him haue sett in frame
 Their vertewes both, which both, he doth embrace.
 O *Macedon*, adornde with heauenly grace,
 O *Romain* stout, decorde with learned skill, 10
 The *Monarks* all to thee shall quite their place :
 Thy endles fame shall all the world fulfill.
 And after thee, none worthier shalbe seene,
 To sway the *Syvord*, and gaine the *Laurell* greene.

T. H.

II.

EPITAPH OF SCHIR RICHARD MAITLAND OF LETH-
 INGTOUN KNY^t: QUHO DIED OF THE AAGE
 OF FOUR SCOIR AND TENE ZEIRIS IN THE
 ZEIR OF GOD 1585 DIE MENSIS 20 MARTII.

The slyding tyme sa slilie slippis avey
 It reavis frome ws remembrance of *our* state
 And *quhill* we do the cair of tyme delay
 We tyne the tyde and do Lament to Laitt
 Thene to eschew such dangerous debaitt 5
 Prepone for patrone manlie maitland knycht
 Leirne by his Lyff to leive in sembill reatt
with Luiff to god religioun Law and Rycht
 ffor as he was of wertu Lucent Light
 Off ancient bluid of nobill spritt and Name 10
 Belovit of god and everie gracios vight
 So diet he auld deserving worthie fame
 A Rair exampill sett for ws to sie
 Quhat we have beine now ar and aucht to be
 Quod Thomas hudsone

III.

Ane *Summarie* and a Sonett
vpon the Triumphs and the Translatour.

If conquering Cupid, captane of Renoune,	.1.
Who chaines his captiues to his chariot bright,	
BY CHASTETIE is chaist and beaten doune,	.2.
And by her vertew spoyled is of might ;	
If DEATHE, the daunter of the humane wight,	.3.
Triumphe vpon that Dame and doeth hir thrall,	
Surviving FAME clames bot hir propper right	.4.
To liue through land or lak as doth befall :	
Bot thow, O TYME, that long and short we call,	.5.
The Triumphe of the rest thow wouldest retane,	
Wer not ETERNITIE confounds tham all,	.6.
as nothing more Triumphant may remane.	

Than what abyds to Fowlar thame hes pend ?—

Eternitie, to which he dois pretend.

TH. HUDSOUN.

NOTES

NOTES.

TITLE-PAGE.

Motto. Westcott, *New Poems of James I. of England* (1911), p. 87, has pointed out that this is an adaptation of two lines near the end of Du Bartas' *L'Vranie* :—

*Bien-heureux si ie puis non poser sur mon chef,
Ains du doight seulement toucher ceste couronne.*

When James VI. translated the French poem he rendered these lines by,

I thought me blest, if I might only clame
To touche that crowne, though not to wear the same.

—*Essayes of a Prentise* (Arber's ed.
1895), p. 38.

THE EPISTLE DEDICATORY.

1. To THE MOST HIGH AND mightie Prince, *Iames the Sixt*, King of *Scotland* : this replaces the original dedication to "*Madame Marguerite de France, Royne de Nauarre.*"

45. two sillabes mo : Du Bartas wrote in Alexandrines.

SONNET :

Since ye immortall sisters nine hes left.

The author of this sonnet was King James VI.

SONNET :

The Muses nyne haue not reueald to me.

M. F. W. stands for Master William Fowler, for whom see *The Works of William Fowler* (S.T.S. 1940), iii., pp. ix-xlii. This sonnet is printed, *op. cit.*, i., p. 4.

THE AUTHOR'S ADMONITION.

4. illustrate : the only *O.E.D.* quotation earlier than 1584 is from Alexander Scott.

6-7. wherein I haue not . . . byble : Fr. *ie n'ay pas tant suyui l'ordre, ou la phrase du texte de la Bible*. And see Appendix G.

13. so meane a Theame : *vn si sterile suiet*.

25. voluntairy : a combination of *voluntaire* and *voluntary*.

30. Ahud : see note to III., 423.

39. absolved : Fr. *expliquee*. "Absolve" was current in this sense only c. 1577-1677.

41. I send you : Fr. *ie la renuoye*—i.e., I leave it (*sc.* to you to find out whether tyrannicide is justifiable or not).

46. the lawe of humaine hospitalitie : Fr. adds *amitié paternelle*.

51. make conscience : Fr. *font conscience*—i.e., scruple.

57. race : Fr. *carriere*, a metaphor from the tilt-yard.

THE SOMMARIE OF THE I. BOOK.

10. the best sort : Fr. *les mieux instruits*.

17. the loue of Gods lawe and the countrie : Fr. *la gloire de Dieu & l'amour de la patrie*.

21. applaudes : Fr. *fleschissoyent*.

26. a wicked Nemrod : Fr. *vn malheureux* simply.

BOOK I.

1. Dame : Fr. *Vesue*—i.e., widow.

5-6. the thrall of Infideles : Fr. *la rage du peuple incirconcis*.

13-20. The original dedication reads :—

*Et tandis que i'ourdi vne plus riche toille
Espoir des bons esprits, & fauorable Estoille,
Qui luis au mesme ciel, où n'aguereus luisoit
Cest astre, qui benin, mes vers fauorisoit,
Fille du grand HENRY, & compagne pudique
D'un autre grand HENRY, ô MARGVERITE vnique
Qui decore la France, oy ma Muse qui dit
Tes beaultez, & vertus sous le nom de Iudith.*

For Sylvester's adaptation, see Intro., p. xliv.

22. Fr. *seillonant sans danger de sa terre la dos*.

25. vpon : Fr. *par*—i.e., by.

26. Fr., *Dieu . . . souuent resueille ceux qu'il aime chèrement*.

30. for the manage more vnable : Fr. *lasche & rebours*—i.e., sluggish and intractable. manage : here a technical term of horsemanship. Cf. Shakespeare, *As You Like It*, I. i., *His horses . . . are taught their manage*.

34. thornie : Fr. *touffu*—i.e., luxuriant.

43. the hungrie Gleaner : Fr. *le scieur*—i.e., reaper.

48-52. These lines are a paraphrase of

*Noye ià ses guerets de sanglantes riuieres :
Que, fier, il ne pardonne au sexe féminin,
Qu'il haste des vieillards la trop hastiue fin,
Et que les enfans qui pendent aux mamelles,
N'eschappent la fureur de ces bandes cruelles.*

60. The Fr. is

*dans les roches plus creuses,
Es haliers plus poignans, és forests plus ombreuses.*

63. lumes : the sense of " tools " in which it is used here, and which was its original sense, seems to have been confined to Scots after 1500.

65-66. In the Fr. this couplet refers to all the people mentioned in the previous one.

68. in Dennes of beasts : Fr. *les tasnieres des loups*—i.e., the lairs of wolves.

70. places that were hie : Fr. *les monts plus aigus*.

74. on foote and hand : Fr. adds *comme Dains*.

81-82. A free paraphrase of

*(ils) iettonnent les buissons
Sur les monceaux pierreux de nos cheutes maisons.*

91. with disguising feare—i.e., disguising his fear.

93-96. The Fr. is needed to make the meaning clear :—

*(Ioachim) despeschant cent & cent messagers
Vers les cachots obscurs, où les proches dangers
Tenoient Iacob mussé, prie, exhorte, commande
Qui subit vn chacun dans Solyme se rende.*

102. By not noticing that " bookes " is dissyllabic the 1613 printer emended this line to

" In huge of learned books that they ypend."

106. Palestene : Fr. *du Philisthin*—i.e., the Philistines. Cf. II., 356.

110. he had kilde : added by the translator.

113. eavne : Fr. *magnifique*. The translator's word is obviously suggested by the need for a rhyme ; it can be taken as meaning " well-proportioned."

115-117. The point here, which is obscure, seems to be that the Nebuchadnezzar who led the Jews into captivity is not to be identified with the Nebuchadnezzar of the poem, showing that Du Bartas was aware of the historical difficulties connected with *The Book of Judith* in the Apocrypha ; for these, see Appendix H. The Fr. is

*vn tyran execrable
D'impieté de nom, & de faits tout semblable
Au Roi de ce Tyran,*

where *ce Tyran* is Holophernes.

117-118. that building braue : a paraphrase of

*d'un si beau bastiment,
Forcené descouurit le sacré fondement.*

127. worke of Pharie : the tower built to be a lighthouse by Ptolemy II. (B.C. 285-247) on the island of Pharos ; it was at the entrance to the harbour of Alexandria.

129. the Rhodian Collos—*i.e.*, the Colossus of Rhodes. the Chaldean wall: the walls of Nineveh, of which Semiramis and her husband Ninus were the mythical founders. the tombe of Carie : the Mausoleum at Halicarnassus in Asia Minor, built by Queen Artimisia to the memory of her husband, Mausolus, who was king of Caria, B.C. 377-353.

132. Ctesiphon : more correctly, Chersiphron, an architect of Crete, who built, or commenced building, the great temple of Diana at Ephesus about the beginning of the sixth century B.C.

133. by square and line : Fr. *l'ingenieux ciseau*. Lysippus : the distinguished Greek sculptor, contemporary with Alexander the Great.

134. most deuine : Fr. *industrieux*.

141. that there deuoutest were : added by the translator.

143. The translator has either altered the comparison or misread his text for the Fr. is *Comme Phœbé* (*i.e.*, the moon) *parmi ses lampes de la nuit*.

145. his : ought to be " the."

146. priests . . . shaue : In Du Bartas this clause refers to Eleazar alone.

147. There should be no stop after " preast."

151. The Fr. has a longer list—*i.e.*, *maint bouc, maint agnelet, maint veau, mainte genisse*.

156. Fr. *pour produire vn caier de merites*.

161-162. But Lord . . . Abrahm made : see Genesis xv. 18.

180. The Fr. is

*dessus cest autel tombe
A l'honneur d'un faux Dieu maint soüef hecatombe.*

188. of stately hight : substituted for *ces riches porches*.

207. " & deafe " is a meaningless addition by the translator.

211. Fr. *les vents mutins sont enclos dans leurs grottes*.

215. tossing : a present participle agreeing with " bark " in l. 213 ; so also " mounting " in l. 216. " ruther " is added by the translator.

216. the Azur skye : Fr. *au plancher azuré des brillantes estoilles*.

229. from his youth : added by the translator.

232. In Du Bartas it is his words, not his tears, that hide his hypocrisy.

241. those : after this is omitted *privez de raison*.

253. This line omits to translate *fermons l'œil aux dangers*.

254. the follie : Fr. *les obtenez courages*.

268. of—*i.e.*, over.

271-273. A very free paraphrase of

*Contre nos propres seins affilant tant de dards,
Et d'un deffi superbe irritant les soldards
Qui fiers aboliront d'une seule victoire
Et les forts de Iacob, & du grand Dieu la gloire.*

283. the valiant Cambris of renowne : Fr. *le vieillard Cambris, prince au reste tres-doux.*

308. a gods contemner : Fr. *qui tasche escheler les cieux.*

316. This represents the couplet :

*Ce ne sont qu'instrument dont l'Eternel se sert
Pour couronner les bons d'un laurier tousiours verd.*

euen or od—i.e., good fortune or bad.

326. "afforde" has no meaning here ; it is used purely for rhyme.

327. this world so round : Fr. *le desert vniuers.*

331. Is Cambris supposed to be thinking of Deucalion ?

338. "Cyrene" is a dissyllable here. The Fr. is needed to make the meaning clear : *Es deserts Cyrenois ne repousse d'arene.*

344. to leaue the right . . . shame : The Fr. is

*ne vueillez preferer
Le profit au deuoir, à la honte la peur.*

354. & ordaines them for guides : added by the translator.

359-360. the honie bees . . . trees : the translator has omitted the classical allusions :

*l'Aristean troupeau
S'exercer diligent sur l'Hyblean coupeau.*

362. away to claspe : a meaningless addition by the translator.

364. the palme : Fr. has *serpolet*—i.e., wild thyme ; the "thyme" of the previous line is the cultivated species. Roses of the prime : Fr. *rosmarin.*

366. iointure : Fr. *symmetrie.*

367. they build ten thousand shops : Fr. *Cent mille cabinets il creuse en ses borneaux.*

369-370. The reference is to swarming. The Fr. is

Il conduise autre part de belles colonies.

371-372. The meaning is that they carry to their new homes the habits of their old :

*Qui vont tousiours gardant, mesme en leurs nouveaux murs,
De leur mere-cité la police & les mœurs.*

385. for cisterns good : substituted for *cauez à fond de cuue.* The reference is to flooding ditches for defence, not to laying up a store of water for time of scarcity.

388. the sturdie steele : Fr. *le fer estincelant.*

398. to serue for many yeares : substituted for *dans quelque place forte.*

401-402. The Fr. says that they leave as marks of their toil the ruts they make in their highways :

*(Les fourmis),
Courans aux moissons, leur diligence engrauent
Es pierres du chemin que leurs voyages cauent.*

405. grainels : according to *O.E.D.* a variant of "garnel," which is itself a variant of "garner," perhaps influenced by Fr. *grenaille*.

407-408. The Fr. only mentions sprouting :

*de peur qu'en renaissant
Il ne s'esleue encor en tuyau verdissant.*

BOOK II.

3. thinking : this ought to agree with "youthly heathen blood," not with "Holophernes."

5-6. Du Bartas represents the Hebrews as standing on the defensive :

*Quand on sçeut que Iacob d'une braue assurance,
Despitoit dans ses forts la Payenne arrogance.*

12. Niphatheame : Fr. *Niphatois*. The reference is to Mount Niphates, the name given in classical times to a mountain chain in Armenia which formed a continuation eastward of the Taurus range. For another form of the name, see II., 365-368. It was on Mount Niphates that Satan landed when he came to the Earth, according to Milton, *Paradise Lost*, III., 742.

21. with reurence due : Fr. *ploye son humble greue*.

27-30. The original of this obscure passage is

*D'autant que cest esprit, qui fit benir Isac
Par le Prophete auare, à qui le Roy Balac
Pour ce peuple maudire auoit loué la langue,
Est le saint orateur qui dicte sa harangue.*

The antecedent of "whome," l. 28, is "Prophete." his—i.e., the Prophet's. l. 30 is added by the translator.

34. flowre : *par les champs Himettois* omitted.

39-40. The translator owes only "knit" to his original :

*Ce grand Dieu des dieux, qui d'un ferme ciment
Lie de l'univers le ferme bastiment.*

42. This line is a version of

(seillonnée)
Par l'araire trenchant du riche Chananee.

44. and familie : substituted by the translator for *de bestail*.

50. A paraphrase of

Cuide gouter le fruit de si riche promesse.

56-58. The translator has shifted the point of view from the waves to the ship ; "makes close her ports" is one of his additions. The Fr. is

*Jusqu'à tant que l'un d'eux pour vainqueur deuenir
Ses bouffees renforce, & d'une roide haleine
Sur le dos de Neptune à son gré la promeine.*

70. But the Fr. is (*le glaiue*) *qui tomboit* (i.e., was about to fall) *sur l'innocente teste*.

75. Ægipt land : Fr. *du Nil le riuage fertil*.

95-96. In Du Bartas the warning is particular to Pharaoh, not general for the Egyptians :

*Et ceux de ta maison les beaux premiers seront
Qui ton iuste edit, iustes, mespriseront.*

110. curiously : Fr. *soigneusement*.

115. for his elect : added by the translator.

122. Mardoche : this is the form of the name used by Du Bartas ; the Authorised Version of 1611 has Mordecai's.

123. his . . . his :—i.e., Mordecai's.

124. he—i.e., God. The Fr. makes a stronger contrast :

*luy fit encor
Pour vn honteux licol porter vn carquan d'or.*

130. the ground betwene the Poles : Fr. *la terre & le pole*.

135. hath set in frame : Fr. *balance*.

150-152. It grewe . . . knot : the translator totally misrepresents the last clause of the French poet's description :

*l'un des bouts . . . se muë
En vne horrible teste, & l'autre en vne queue
Qui dardille sans cesse, et le bois du milieu
En cent glissans replis (sc. se mue).*

crangling : *O.E.D.* says this is a variant of "crankle," but while it quotes this passage for "crangle" it has no quotation for "crankle" before 1594. "trod" is a *hapax legomenon* of uncertain signification.

167-170. A loose and inaccurate paraphrase. The translator did not notice that *sources* means "springs" :

*Il change en pur sang non seulement les eaux
Des sept cornes du Nil, & de tous les ruisseaux
Qui fecondent l'Egypte : ainçois mesmes les sources
Qui par des tuyaux d'or font leur contraintes courses.*

184. and euerie beast that was : Fr. *troupeaux barbus*—i.e., goats.

185-186. Again the Fr. is needed to make the meaning clear :

*Et le venin d'une vapeur infecte
Si promptement empeste & leur cœur & leur teste.*

189. He—i.e., Moses.

194. throw their proudest ynnnes—i.e., even the highest in the land did not escape. But Du Bartas says *Payens haut & bas*—i.e., all classes suffered equally.

197. rear : according to *O.E.D.*, a word of obscure origin.

203-206. In the Fr. it is not the tempest that ruins the husbandman's hopes, but caterpillars :

*Que si la viue humeur, qui les fruictiers nourrit,
Les fournit derechef & de feuille & de fruit,
Las ! presqu'en demi iour la puante chenille
Deuore tout l'espoir du pere de famille.*

212. men of vnderground : Fr. *les bas Antichthons*—i.e., the inhabitants of the other side of the earth.

215. proiects : used for rhyme to render *faits*.

220. This line is an expansion of *vostre propre deffence*.

233. Calp, properly Calpe, was the classical name for the Rock of Gibraltar. It and Mount Abyla (Hudson's "Abill") on the coast of Africa opposite were the ancient Pillars of Hercules.

233-234. Sicill strand . . . Italia land : Du Bartas has *Trinacrie* for the first and *l'Oenotrie* for the second.

275. in precepts ten : added by the translator.

283-288. See Joshua vi. 1-20.

291. the night should not with cloud be cled : Hudson turns a metaphor into matter of fact language :

la nuict brune à l'ombre de ses ailes.

296. The corresponding passage in the Fr. is

*dont la gloire
Est escrite en l'airain du temple de memoire.*

297. "Samgar" is the Shamgar of Judges iii. 31 ; "Othoniell" the Othniel of Joshua xv. 17 ; "Delbor" is Deborah of Judges iv. 4-14.

308. The Fr. says

Rien ne retentiroit que David sur mon pource.

312. God : but the Fr. has *David*.

337-338. whose powers . . . towers. The Fr. is much fuller :

*qui par ses chastes mœurs,
Sa lance, & son sçauoir n'est pas dans les seuls murs
De Sion respecté.*

356. Palestine—i.e., Philistine. Cf. I., 106.

365-368. Again the translation weakens the force of the passage :

*Ils ont beau sur Liban le Niphate entasser,
Et Carmel sur Niphate : ils ont bel amasser
En vn mesme canal l'Inde avecques le Rhosne,
Le Rhin avec le Nil, l'Istre avec la Garonne,
Et se parquer d'iceux.*

For "Niphathæi," see II., 12.

372. & with his seede : Fr. *pour toute sa semence*.

394. vphoist : more probably from "uphoise" than from "uphoist."

401. fine : Fr. *desloyal*.

402. subtilt talke : Fr. *la langue traïstresse*.
 404. vaine gods . . . lands : Fr. *du vain nom d'un faux Dieu*.
 408. shalbe a pray : after this is omitted *d'un tourne-main—i.e.*, in a twinkling.
 412. charmer : Fr. *Trepîé*, a reference to the oracle of Apollo at Delphi.
 416. Fr. *Isaac qui n'a pour Dieu qu'un Dieu qu'il a songé*.
 419. king of kings : in Du Bartas this refers to the "great Persian monarch":

*Auons-nous autre Dieu que le grand roy des rois,
Le Roy des Syriens.*

430. so soone to go to graue : added by the translator.
446. with a corde : Fr. *de mainte corde*.
451-452. In the Fr. these lines come after l. 446.
456. The Fr. particularises :

(ils) arment
L'une main du bouclier, l'autre du coutelas.

458. Fr. *Bruyant, tombe à grans sauts dans les basses campagnes.*
 459. retirde awaye : Fr. *regainant ses espais estendarts.*
 473. contrarie strife : Fr. *l'Autun et la Bize plus forte.*
 478. Added by the translator.
 484. hags : used for rhyme, the Fr. has *soldars.*
 500. comes from an humbled hart : Fr. *sont enfans des douleurs.*
 502. weeds : Fr. *ronces & chardons*—i.e., brambles and thistles.
 504. and roots the brambles bye : added by the translator but suggested by the original of l. 502 above.

THE III. BOOK.

1. Phlegon : one of the four horses of the sun-god Apollo's chariot.
2. Hote : added by the translator.
17. Kettrinks : for this word see *O.E.D.* under Cateran.
19. coppintanks : see *O.E.D.* under Copintank.
26. Fr. *Ni des ioïes le fard, ni des yeux la peinture.*
42. Apostats of Ephrem : Fr. *Les nouveaux d'Ephraïm, apostats.* These were the Jews of the northern kingdom of Israel, who apostatized under Jeroboam. See 2 Chronicles x. 16.
45. warme : Fr. *moyne & bonasse.*
46. like fishes there doth swarme : but the Fr. is *d'un vivier poisson-neux*—i.e., in a fish pond.
48. i.e., as soon as the stone touches the water the croaking ceases.
58. returnd—i.e., changed. The only two *O.E.D.* quotations for the sense are from Dunbar and Douglas.
- 59-60. Hudson misunderstood *infideles* in his original and mis-represented the motive. The Fr. is

*Pour un peu d'or (ils) souillèrent, inhumains,
Dans le sang fraternel leurs infidèles mains.*

64. The Fr. is

*tandis qu'un Zephyre clement
Contre sa sainte pouppé halene heureusement.*

70. bankers out: this was a common misdivision in the sixteenth century of the Fr. *banqueroute*.

74. Celsus: a writer against Christianity in the late second century A.D. Iulian Apostate: the Roman emperor, A.D. 361-363, who tried to restore Paganism as the official religion of the Empire. Du Bartas has a third name, Porphyry. It is that of the neo-Platonic philosopher of the third century A.D. who wrote a book, now lost, against the Christian religion.

76. From this line is omitted *par le vague de l'air*.

82. Another place where a metaphor is translated:

*de qui l'aile
Nous a tousiours serui d'une espaisse rondelle.*

84. The original Fr. carries on the metaphor of the previous couplet:

Tien nous, ô Tout-Puissant, sous ton aile couuers.

87. at midnight: condenses *quand Phæbus se cache en son moite seiour*.

90. Phœbe: after this is omitted *l'autre lampe du monde*.

94. Latmies sonne—i.e., Endymion. on sleepe: the only O.E.D. quotation later than c. 1550 is from Acts xiii. 36 in the Authorised Version of 1611.

97. with sanguine hewe: but the Fr. is *safranee*—i.e., saffron.

100. Cornets: but the Fr. has *escadrons*—i.e., squadrons.

111. croked Coruies: Fr. *le Corbeau violent*. The second half of the line is not in apposition to "Coruies," but mentions another type of engine of war.

116. with fleakes and fagots: Fr. *de faissines & de rocs*.

125-128. Here Hudson for once goes beyond his original:

*Toutesfois la pluspart se tient coye en bataille
Pour aller à l'assaut, soudain que la muraille,
Foudroyee du choc de diuers instrumens,
Monstrera par dehors ses plus bas fondemens.*

129. wood: Fr. *l'aime-sang*.

149. that—i.e., so that.

151-152. The reference is to a Pyrrhic victory:

*La vainqueur n'est vainqueur quand le gain ne surmonte
La perte de ses gens, & pour gloire la honte.*

161. their chiefest water spring: Fr. *le surion caché dans ce coupeau*.

168. The printer of the 1613 reprint, not realising that "Riphees" was a trisyllable, emended the phrase to "on cold Riphes crowne."

180. heat: a meaningless addition by the translator.

182. both—i.e., his eagle from Jove and his trident from Neptune.

213. & leaues your Port : added by the translator.

214. haue ye another fort : condensed from

*quelle autre cité,
Quel mur, quel fort vous reste, ayant se Fort quitté.*

225. mace : but the Fr. says they carried masts for lances : *pour deux lances deux masts.*

226. brazen : but the Fr. has *d'acier*—i.e., of steel.

227. The Fr. puts it more forcefully :

*leurs corps sont deffendus
Non par deux haubergeons, ainçois par deux enclumes.*

228. pennons : the Fr. shows that these were really crests on their helmets :

Et sur leurs morions ondoyent deux grand's plumes.

231-232. Like Poplers twaine . . . crops : The Fr. is

*Tels que deux verds peupliers, qui bessons, dans les nues
Cachent esgalement leurs testes non tondues.*

239. xxx dayes : the Apocrypha says "four and thirty."

248. Zacharie—i.e., Zacharias. See Luke vii. 5-54. that was domme : added by the translator.

255-256. The meaning is that in a war of endurance the Hebrews hoped to be able to hold out the longer :

*Il s'asseuroit de voir par la longueur du siege,
Non moins que l'assiégé, miné cil qui l'assiege.*

262-265. The Hebrews were led by their leaders to believe that ample supplies of water had been laid up :

*Les Chefs
Donnent aux citadins ce qu'eux-mesmes n'ont pas,
Sçauoir est un espoir que les eaux conseruees,
Tant és auges communs, qu'és cisternes priuees
Suffiroient, sans chercher bruuage en autre part,
Pour abreuuier long temps le peuple & le soldart.*

276. his present death : Fr. *les eaux noires du Lethe.*

278. drink, or not drink : Du Bartas offers three choices, *Pour peu boire, ou trop boire, & pour ne boire pas.*

285. or martyr them with feares : added by the translator.

286. movde—i.e., would have moved.

291. It was not "the water vile" that slew them, according to Du Bartas, but *la pisle soif.*

299. Cyren land—i.e., Cyrene in North Africa.

301. with hote intracted toung : this completely reverses the statement in the Fr., *tirant un pied de langue*—i.e., with a foot of tongue hanging out.

305. mouth : Fr. *poulmon.*

307. Arters : from Fr. *artère*. It was as common as "artery," from Lat. *arteria*, in the sixteenth and seventeenth centuries.

316. conterfait the painter : omits the oxymoron of the Fr. :

imitant la sauante ignorance

Du peintre.

The painter was Timanthes.

320. bend : for the history of this word see O.E.D. under Bend, sb³.

321. the people : Fr. *ce peu d'Hebrieux, qui d'un tel fleau restoient.*

333. our owne—i.e., our own fellow-citizens.

340. on our vnloyall heads. In Du Bartas the blame is put on the leaders, *nos chefs desloyaux*, not accepted by the petitioners.

344. The Fr. corresponding to this refers to "guides," of whom it is said that they

Les Payens cousteaux contre nos seins aiguissent.

359-360. Substituted for

*Commun, commun sera le plaisir lors que Dieu
Aura des mains d'Assur sauué le peuple Hebrieu.*

381-384. The real meaning is that since God has sent the drought, the clouds cannot give rain contrary to His will ; the rain will come in His own good time :

*Tout ce grand amas d'eaux, que sous & sus les cieux
Sa main sage estendit, peut-il, seditieux,
Secouer son ioug saint, si bien que d'une orée
Il n'en puisse humecter la campagne alterée ?*

402. Substituted for

Sages deliurons-nous des frayeurs de la mort.

403-405. The comparison is with a physician who indulges his patient in order to help him to recover the will to live :

*Comme le Medecin pressé par le malade,
Qui dans le lit, tremblant, se chagrîne, mau-sade,
Permet bien quelquefois ce que l'art ne permet.*

406. in this rurall storme : meaningless addition by the translator.

422. not by hazard : Fr. :

non par hazard,

Ains par le vœu de Dieu.

423. the lamehanded Ahud : Fr. *le manchot Hebrieu*. The A.V. calls him Ehud and says that he was left-handed. See Judges iii. 12-26.

440. The translator has omitted two epithets :

*Iahel courageuse
Enfonce un fer aigu dans la teste orgueilleuse.*

See Judges iv. 15-24.

446. feeble : Fr. *craintive*—i.e., timid.

451. She hard report : Fr. adds *d'une voisine Dame*. that made her hart to swoune : added by the translator.

454. Vnto the rulers . . . she went : but the Fr., following the Apocrypha, says the opposite :

elle fait chez soy venir les Chefs.

474. mettels : Fr. *masses d'or subtilement moulees*.

479. tresse : as a rendering of Fr. *aduersité* must be used solely for rhyme.

481. house and alter : Fr. adds *cheuance*—i.e., goods and chattels. this : refers back to Jacob in l. 479.

483. kaye : represents the normal development of O.E. *cæg*. See O.E.D. under Key.

501. night his mantle spreads : Fr. *la nuict brune estendra ses ailes*.

502. There should be a full stop after "Camp."

THE IV. BOOK.

5. with a speare : but the Fr. has *d'un glaiue punisseur*.

6. Dan Symeon : the Fr., following the Apocrypha, has *mon ayeul Simeon*. For the allusion, see Genesis xxxiv. Sichem : the Biblical Shechem.

14. In mortall men : Fr. *sur cent mille guerriers que sa dextre regit*.

16. in our pastures feeds : this presents a different picture from the Fr. :

*qui d'une ongle superbe
. . . de cent bonds foulent l'herbe.*

18. when they weene least : added by the translator.

23-24. The translator fails to reproduce the metaphor of the original :

*Fay que mes doux regards seruent d'autant de flesches
Pour faire dans son coeur mille amoureuses bresches.*

36. Hytane—i.e., the Hytanus, a river flowing into the Persian Gulf on its east side. Cf. V., 291.

40. Ceres gifts : Fr. *presens de Seres*—i.e., fine silks. From Lat. *Seres*, Chinese.

43. contr'aspect : Fr. *vn aspect contraire*.

44. Fr. *En son plus clair midy fait vergongne à ton frere*. steine : noted in O.E.D. as common in the sense of "eclipse" in the sixteenth century.

47. The Fr. does not mention "civet." amber : the sense "ambergis" was the original one.

56. th' Egiptian Quene—i.e., Cleopatra. The Fr. :

*la princesse peu chiche
De Memphe aux hautes tours.*

This must refer to the story of Cleopatra dissolving in vinegar a pearl

from her earring and drinking it. See *Notes and Queries*, Vol. III. (1939), p. 266. swallow : the spelling is obviously for rhyme.

58. vtmost : *O.E.D.* has only one other quotation, which is earlier, for the sense required here.

62. that Queene—*i.e.*, Semiramis. See note to I., 129-130.

85-89. From this catalogue of activities *il l'espierre tantost*—*i.e.*, sometimes he clears it of stones, is omitted. to make it vnder sprout : an addition by the translator. 1. 89 replaces *N'en departant iamais, ni le fer, ni la main*.

91. decks : Fr. *fera iaunir*.

94. first : Fr. *auant saison*—*i.e.*, early.

95. it : Fr. *le iardin portatif dont il prend nourriture*.

117-118. The meaning is that beasts bred in captivity retain their early tameness.

122. with singling sheet : Fr. *en singlant*. This is the first of *O.E.D.*'s two quotations for the word ; the other is from Greene, 1587.

123. Cyanes straites : properly *Insulae Cyaneae*, two islands in the Symplegades, the entrance to the Euxine. The Fr. has *du destroit Cyanee*.

124. Capharois—*i.e.*, Caphareus, the ancient name for a rocky promontory at the S.E. end of the island of Euboea. The Greek fleet was said to have been wrecked on it while returning from the siege of Troy.

129. pike : a form with a long vowel which existed in M.E. alongside "pick."

135. This line refers to Judith. There should be a comma after "beene." in publicke place : the Fr. has

De festin en destin, ou bien de rue en ruë.

139. wandring Dina : the Fr. calls her, less politely, *la trotiere Dina*. Cf. IV., 6.

142. in godly conuersation : but the Fr. has *inuoquant l'Eternel*.

149. quite : a form with a long vowel which existed in M.E. beside "quit."

151. her faithfull mind : the Fr. is more general, *l'ame du fidelle*.

153. the canuas gall : Fr. *quelque drape fin*. "gall" seems to be used solely for rhyme.

154. some bird or beast : less definite than the Fr., *vn Griffon, vn Dauphin*.

159. Segor : the Zoar of the A.V.

160. the sinfull Cittie : the Fr. makes it more personal, *son hostel qui brusle*.

163-165. A free rendering of

*Ici semble qu'un voye au supplice conduire
L'innocente Susanne, il semble que l'on tire
Contre elle des cailloux : il semble que soudain
Le peuple instruit du vray, tourne sa iuste main
Contre les faux tesmoins.*

172. To keepe his vow : this is substituted for

& d'un dueil domestique
Insensé va troublant la liesse publique.

176. This line represents

par lasciuës dances,
Par regards affetez, par prodigues despenses.

178-180. The translator has missed the point altogether :

Mais comme le Pescheur, qui le bord de la mer
Empoisonne d'apasts fait vne plus grande pesche,
Non si saine pour nous que celui la qui pesche
A la ligne & filets.

183. impudent : Fr. *impudique*.

184. The Fr. adds a third class, *le lubrique*.

193-194. the damesels fine . . . twine : This stands for

les visages fardez,
Les dots presque royaux, les cheueux mignardez.

209. that to few is kend : an expansion of "secret," which is used to translate *baiser clandestin*.

219-220. And as a stroke . . . left : the reference is to the well-known fact that the right hemisphere of the brain controls the left side of the body, and vice-versa. The Fr. makes this clear :

Et comme vn coup donné sur la droite partie
Respond dessus la gauche.

sympathie : as used here, is defined by *O.E.D.* as "a (real or supposed) affinity between certain things, by virtue of which they . . . affect or influence one another (esp. in some occult way)."

231. seruant : Fr. *la chambrière lubrique*.

233. ydle drunkard : Fr. *l'yurongne valet*.

236. Dyce : Fr. *ioüeur*—i.e., gamester.

254-255. tutor kend to Orphelines : this combines two phrases in the French :

les moindres pour tuteur,
Les orphelins pour pere.

256. the godly sorte : substituted for *tout sexe, aage, office*.

259. ventruous : an unusual form.

264. *Receuoit de la terre & le sort & l'usure*
De ses pénibles prests.

265. He sowde, and planted : the Fr. is

tantost il plantoit
Vn verger à la ligne.

The verb, *entoit*—i.e., grafted, which ought to govern "frutrie," is omitted.

269. neither hote nor cold : the Fr. has personifications here, *ni le Chien du Ciel, ni le glacé Decembre.*

273. distillation : used here in its medical sense, now obsolete, for which *O.E.D.* quotes Sir Thomas Elyot, *The castel of helth* (1541), 78a, "Destyllation is a droppynge downe of a lyquyde mater out of the head, and fallynge eyther in to the mouth, or in to the nosethrilles, or in to the eyes." The Fr. has

Phœbus fit de son chef distiller vn caterre.

274. The Fr. is

Qui mit son ame au ciel, & sa chair sous la terre.

278. wete : this adjective goes with both "Orion" and "Pleiades" ; the Fr. is *l'Orion pluuiieux, & la moite Pleyade.*

280. fell : *pour sa mort* has been omitted in translation.

286. The reference to the Tagus is the translator's. In the Fr. the allusion is to the Pactolus in Lydia, famous in classical times for its gold :

Du fleuve Lydien parmi le sable arriue.

James VI. speaks of the "golden Tagus" in a sonnet printed by Westcott, *New Poems by James I. of England* (New York, 1911), p. 39, which, since it contains an allusion to Sir Philip Sidney's *Arcadia*, is hardly likely to be earlier than 1590. Westcott (*op. cit.*, p. 97) traces the allusion to Lucan, *De Bello Civili*, vii., 755, *quidquid Tagus expuit auri.*

289-290. The original states a hypothesis, the translator describes a fact :

*Mais en le possedant, ioyeuse, elle eust souffertes
Du miserable Iob les trop frequentes pertes.*

293. to weare walloes awaye : this is substituted for *qui peut guerir tout mal.*

296. and liu'd on litle rent : added by the translator.

323. two hundreth : Fr. *cent.*

328-330. whome dollours . . . chiefe : the Fr. is

*qui fuyant tant de moris,
Pendantes sur le chef de ma foible Prouince,
Me iette entre les bras de vostre braue Prince.*

and for my lifes relief : added by the translator.

332. where proclamations bene : substituted for

assembler à la voix

D'un langard Charlatan.

342. glashie : Fr. *plus poli qu'une piece de glace.*

343. Heben : according to *O.E.D.* the "o" form, "ebon," only appears in the sixteenth century.

347. of equall sise : Fr. *liberal*—i.e., noble.

348. A comely figure: Fr. *vn montelet*, meaning "her nose." formally: added by the translator.

349. With draught vnleuell: Fr. *d'un traict inesgal*—i.e., her nose was not proportioned to the rest of her features. Was Du Bartas thinking of the fleshy Hebraic nose? After "descend" should come something to render *tout-iour croissant*.

350. Momus: the Roman god of mockery.

351. her pitted cheekes: Fr. *sa poupine ioüe*—i.e., her fresh-coloured cheek.

353. Fr. *sa bouche de cinabre & de musc toute pleine*.

354. the Saben Queene—i.e., the Queen of Sheba. Cf. "incense from Sheba," Jeremiah vi. 20.

406. to giue my dolours ease: this is hardly what the Fr. says:

Ne troubler par rigueur ce qui me reste d'aise.

416. Iurie land—i.e., the land of the Jews.

430. In the original Holophernes praises her beauty as well:

Comme à l'oreille & l'oeil ie vous trouue agreable.

436. This is much more specific in the Fr.:

de l'Ebre, & du Gange, & de l'Istre cornu.

The translator seems to have confused *Ebre*—i.e., the River Ebro in Spain with *Hebreu*—i.e., Hebrew.

437. arose: this one word translates a whole line:

Commença de ses rais argenter la nuict brune.

441. beraid—i.e., befouled. According to *O.E.D.* it is compounded from the prefix "be" and "ray," an aphetic form of "array."

450. sounding forth thy fame: added by the translator.

454. carefull Carmell: the Fr. is nothing like this; it is

l'innocente faiste

De l'herbageux Carmel.

456. these Giants: Fr. *les Geans Terre-nez*, a reference to the war of the Titans against Jove.

THE V. BOOK.

1. mary: the usual Middle Scots form was "merch"—e.g.:

the subtell quent fyre

Waistis and consumis merch, banis, and lyre.

—Douglas, *Eneados* (Small's ed.), II. 179, 12.

The form used here is Southern English and may be a Chaucerian borrowing—e.g.:

Out of the harde bones knokke they

The mary.

—Chaucer, *Pardoner's Tale*, 214.

7. A paraphrase of

Mau-sade, songe-creux, chagrin, pasle, transi.

11. nor sent to spye the coste : substituted for *ne baille plus le mot*.

16. shene : added by the translator, but meaningless here.

23. whose confused corse : Fr. *dont le confus effort*.

27. yblent : Fr. *aveuglé*.

30. vnconquest : the only *O.E.D.* quotations for the form are this line and one from Montgomerie.

31. th'vndaunted Theban knight—*i.e.*, Hercules.

48. mortall : but Prometheus was immortal. Since, however, the Fr. has *immortel* and since the line is a syllable short the error is probably due to the printer. hart : after this the Fr. has

D'un reuiuuant poulmon & d'un renaissant foye.

tire : a technical term of falconry, meaning "tear with the beak."

55. sight : substituted for *pouuoir* for rhyme.

86. folde : after this the Fr. adds

*tout soudain qu'elle (i.e., his tongue) tasche
Descouurir ma douleur.*

90. Fr. *ce que par trop aimer ma bouche ne peut dire*.

97. sonne adoptife not by chaunce : the Fr. is *adoptif de moi, non de Fortune*.

104. Another instance of oxymoron is here passed over by the translator. The Fr. is

L'amoureuse rigueur de mon nouuel ennui.

139. somtimes : Fr. *iadis*—*i.e.*, once upon a time.

144. with : this should be "or." The Amorus dart—*i.e.*, love philtres. The Fr. is

L'aconite mortel, ou le philtre amoureux.

161-162. This couplet runs two kinds of baseness into one (the Fr. is in the 2nd person, not the 3rd, as in Hudson) :

*Qui, prodigues, vendez pour vn estat vos femmes,
Qui vous anoblissez par seruires infames.*

163. entent : Fr. *foi*.

176. to wicked wights : but the Fr. is *aux chetifs poursuyuans*—*i.e.*, to poor suitors.

177. Ye fearefull Rocks : added by the translator as a gloss on "ye ymps of Achelois"—*i.e.*, the Sirens.

185. Myrrhas : Myrrha was in classical mythology the daughter of Cinyras. She bore Adonis to her own father and was afterwards changed into a myrrh tree. Canaces : Canace was the daughter of Aeolus ; she lived in incest with her brother Macareus. Semiramis : see note to I., 129-130. All three represent the lascivious type of woman.

190. graceles : Fr. *malconseillez*.

193. age : Fr. *auge*—*i.e.*, sink.
 194. foule Ægeans stable : the stable of King Augeas, to cleanse which was one of the labours of Hercules.
 197. her hair like burnisht gold : Fr. *sa flairante perruque*.
 198. This clause properly refers to Judith, not to her hair.
 202. first : this goes with "prict"—*i.e.*, he was the first to be inflamed with vainglory.
 204. disguise in kinde : Fr. *desguisant son sexe*—*i.e.*, she wore man's attire. his wife : added by the translator.
 215. Amongst his vertugals—*i.e.*, he disguised himself as a woman and tried to hide in the women's quarters. The character of an effeminate given here to Sardanapalus, though descended from classical times, is no longer accepted as true by historians.
 226. Xopyrus—*i.e.*, Zephyrus.
 237. with her garland : Fr. *d'estoilles couronnee*.
 248. in touns, and lawes : Fr. adds *de terre*.
 256. Arphaxat : see Appendix H.
 260. The corresponding Fr. is *rauir son sceptre d'or*.
 262. of great renowne : substituted for *commandé d'un courage*.
 266. This line represents two and a half in the Fr. :

*Ainsi d'entre deux Rois,
 Desquels l'un de plus grand, l'autre d'egal n'endure,
 Il s'allume vne guerre & trop longue & trop dure.*

267-270. all the yles of Greece : Du Bartas was referring to a rationalisation of the Jason story which Hudson did not understand. The Fr. is

*ceux chez qui le Grec Iason
 Prit non les poils dorez d'un vieille toison,
 Ains les beaux lingots d'or, dont la feconde plaine,
 Que la grand' Phaze arrouse, est heureusement pleine.*

where Phasis streame—*i.e.*, in the Colchis of antiquity.

271. Harmastans : perhaps intended for the people of Armosata, in antiquity a town of Armenis situated near the Tigris. Albans—*i.e.*, Albanians, the name given in ancient times to the natives of the modern Daghestan. The whole region was noted for its fertility.

276. The Fr. emphasises the importance of the Ark's survival, not merely the fact that it did survive the Flood :

*La nef, qui garentit de la rage des flots
 L'Vniuers amoindri.*

280. Pontus is not "farre beyond the Caspian sea." The Fr. simply says *les voisins du Pont, & de la Caspe mer*.

285. Syttacene : Sittacene, an ancient town between the lower Tigris and lower Euphrates.

286. Osrohene : Osroene, formerly the district to the east of the upper Euphrates.

287. that yelds the hundreth corne : Fr. *qui rend cent grains d'un grain*.

289. Carmans : natives of Carmania, a province of the old Persian empire situated at the entrance to the Persian Gulf.

290. of their pelts : *du cuir espais d'une Vache marine.*

291. Leaue Hytan bounds, go seeke the golden sands : a mistranslation of

Tu t'esloignes des bords d'Hytane au sable d'or.

292. Cosses : the inhabitants of Cossae, in former times a district on the confines of Persia and Media.

296. for we no wight will spare—*i.e.*, all will be obliged to serve in the army.

312. Ragau—*i.e.*, Ragae, the former name for the plain which begins 100 miles N.E. of Ecbatana.

337-338. yet attend . . . send : the Fr. is

ainçois void en mesme heure

Du bas & haut Iupin la diuerse demeure.

347-348. The reference is to the advance and retreat of waves on the sea-shore.

355-356. In the original this couplet comes after l. 346.

358. mutine : in the Fr. this adjective refers to the torrents.

359. and all : Fr. *saules, guerets*—*i.e.*, willows and fallow-land.

361-362. In the Fr. this couplet comes after l. 356.

365. Quiraces : this is the first of *O.E.D.*'s two quotations for the form.

369. pauld : Fr. *glace*. and brak their might : added by the translator.

381-383. From this catalogue is omitted *au poing la lame*. glaiue : Milton, *History of England*, ii. (Works, 1851, V., p. 70), is the first English author quoted by *O.E.D.* for the sense "sword." It is there quoted for this sense in Scots from Blind Harry on.

395. After this line is omitted

*Se lance où plus il void eminent le danger,
Blece, tue.*

397-400. There is nothing in the Fr. corresponding to these lines.

403. high : Fr. *dessus quelque haut roc*.

411. aboue the highest okes : substituted for *estant en vain secous*.

421. shriking : more likely to be from "shrike," *O.E. scrīcan*, than from "shriek" (a variant of "scream"), for which *O.E.D.* has only two quotations before 1584, whereas "shrike" was common in *M.E.* other monsters moe : Fr. *tout autre oiseau triste*.

423. when all this warre was ceast : Fr. *las de tant guerroyer*.

451. with mightie arme : added by the translator.

463-464. A paraphrase of

*Faites que reuenans chez vous quelque matin,
Vous vous trouuiez chargez d'honneur & de butin.*

470. Bectile : this place is mentioned in *The Book of Judith*, but Biblical scholars have not succeeded in identifying its whereabouts.

471. Edessi: the Christian kingdom of Edessa in Northern Mesopotamia, which survived till the twelfth century; its modern name is Urfa. Amidi: Amida, on the upper Tigris. Carran:—i.e., Haran in N.W. Mesopotamia, where Terah, the father of Abraham, died on the way from Ur to Canaan. The form in the text of Hudson is that used by Du Bartas; it comes from Acts vii. 2. Du Bartas has a fourth name in his list, *Nisibus*, the name of a celebrated town of Mesopotamia in ancient times.

473-475. i.e., the Taurus range. thwarting—i.e., oblique. Asie—i.e., Asia Minor.

477. with their sithes: added by the translator.

480. sharpened: Fr. *courbe*.

482. Phuli: a town of Cilicia.

483-484. the straits . . . wall: Fr. *(le) destroit qui fermé sert de mur*—i.e., the narrow way which, when it is closed, serves as a wall. This is the pass where Alexander the Great defeated Darius at the battle of the Issus, B.C. 333.

484. th' Ishique Rouers: pirates who had their headquarters in what is now known as the Gulf of Iskanderun.

485. Anchiali': Anchiale, a town of Cilicia. Mops: this must be Mopsuestia, a town in Eastern Cilicia. Solea: Soli, on the coast of Cilicia, which gave the word "solecism" to English through Greek. Rosea: a town in Cilicia.

486. Egei: Aegae in Cilicia.

502. I brauely fought: *seul* is omitted.

508. esteemd a king: Fr. *s'estimer Roi des eaux*.

509. Pyram: a river discharging into the modern Gulf of Iskanderun.

511-516. The picture intended is that of a river dammed by some obstruction:

*Bref, comme ton Mocmur, pour vn temps arrêté,
D'une haute leuee, escume despité,
Contre son bord nouveau, & son eau courroucée,
Par sa force & son poids en fin prompt la chaussée,
Degaste la campagne.*

521. Celei: Cœle, the name in Greek times for that part of Syria behind the Lebanon Range.

523. I bet the desert Rapse: Fr. *ie deserte Rapsez*. Hudson's "desert" describes the state of the town after, not before, the dealings of Holofernes with it. Rapse: the ancient Rapsis in Parthia. Eagria land: the land of the Agraiei, an Arab tribe of antiquity who lived near the main road from the Red Sea to the Euphrates.

526. Madian—i.e., Midian.

527. Liban—i.e., Lebanon.

528. Abilia: Abila, a town about 20 miles N.W. of Damascus. Hippas: unidentified. Du Bartas has a third name, *Caane*.

533. Bible: Byblis, an ancient town on the coast of Phoenicia. Beryte: the modern Beirut. Gaze: Gaza.

534. Assot: Azotus, on the coast of Palestine. It was the Ashdod of Scripture.

563. Danow : the Danube.
 564. By Raurak fields : the territory of the Rauraci, a Germanic tribe who in Roman times lived on the upper Rhine.
 570-572. This allusion has not been traced.

THE VI. BOOK.

3. sewers : Fr. *le Maistre d'hostel*.
 6. the kings of west and East : Fr. *les Rois du Soir & du Matin*.
 8. Fr. *Tous les viures exquis de mille & mille mondes*.
 9. Th'Abderois : the allusion here has not been traced.
 16. your iawes : Fr. *vostre dent famelique*.
 19. Curioes and Fabrice's : M. Curius Dentatus and C. Fabricius, Roman heroes of the third century B.C., were celebrated in later times as noble specimens of the old Roman frugality.
 25-26. In the original these lines refer to the Persians only :

*Mais dès que ceste-ci apprit des successeurs
 De Nine Assyrien les sucres douceurs.*

The mention of Sardanapalus is Hudson's own.

31. to be sacked : Fr. adds *iustement*.
 33. There should be a full-stop after "liues."
 36. Maluesie : this is the French form of the name, the usual English one is "malmsey."
 38-40. Hudson has dealt very freely with his original here. It runs :

*L'un boit dans vn albastre en ouale creusé,
 L'autre ayant vn crystal de Nectar espuisé,
 Boit en vne coquille, ou bien en vn clair verre,
 Et la moitié du vin tremblotant verse à terre.*

44-45. yet all fresh water craues/From East to West : substituted for *les eaux de Lystre*.

62. brunt with ardent loue : after this is omitted & *flairant d'oignemens*.
 72. though he was deceivd : Fr. *d'amour aueuglé*.
 74. twyfold : Fr. *trois fois*.
 75. with anger discontent : Fr. *vaincu tant de desir que d'ire*.
 78. behind a tree : Fr. *sur vn fourchu sentier*—i.e., on a by-path.
 79. the wandring deare : Fr. *le Lieure ou le Lapin*.
 81. beast : Fr. *oiseau*. Lezard : the "e" and "i" forms of the words existed side by side in M.E.
 97. So fell on sleepe : substituted for *là se tourne son lict*.
 99-100. The visions are more numerous in the Fr. :

*Il void des Minotaures,
 Meduses, Aletons, Chimeres, & Centaures.*

112. The beginning of the corresponding Fr. line is omitted, *Traistre est cil qui trahit*.

125. who shall my warrant be : Fr. *qui te garentira*—i.e., who will bring thee to safety.

150. & down she fell : added by the translator.
 154. Roy : common in Scots poetry of the sixteenth century.
 162. suposde : Fr. adds *trompé du ciel*.
 193. inuencion : Fr. *ambition*.
 195. became : Fr. adds *pres Damas*. was a Pherisee : Fr. *fut profane*.
 196. A condensation of

*Apostre de tyran, & d'imposteur organe
 Du Dieu de verité,*

after which the translator has omitted

*si qu'ensemble les saincts
 Admiroient sa doctrine, & craignoient ses desseins.*

198. preserved with Elias : Fr. *fut conduit à la vie*.
 209. chaste : Fr. *aguerrie*—i.e., warrior.
 217. his beard of paled hew : Fr. *son menton pasle*.
 218. This line omits *esgratignent*—i.e., scratch.
 220. poched : from Fr. *pocher*, to thrust with the fingers.
 224. Her ancient loue—i.e., her aged lover, Tithonus.
 275. Getulia—i.e., Gaetulia, in N.W. Africa.
 277. So long as he may find : Fr. *sans qu'il treuve*—i.e., without finding.

- 281-282. They drown themselves trying to cross a river :

*L'autre, ayant oublié que la Parque nous treuve
 Mesme au fond de la mer, se iette dans vn fleuve.*

290. their dolours to assuage : substituted for *d'un allegre courage*.
 298. to his appointed part : substituted for *à sa porte diuerse*—i.e., each soul departs by a different outlet according to the part of the body where the death-wound was inflicted.
 299. valew : Fr. *valeur*—i.e., bravery.
 305. was found : Fr. adds *quand on butine*.
 319-320. And to Celea sweete . . . feete : the Fr. is

*baille vn bras au Phenice,
 Et l'autre à Ismael : baille à l'Egyptien
 L'un de tes blesmes pieds, & l'autre au Choeleen.*

For "Celea," see V., 521, above.

324. Atomy : from Lat. *atomi*, the pl. of *atomus*, but treated as a singular.

327. consort : the earliest *O.E.D.* quotation for the use of *consort* in music is dated 1586.

338. Calpees : natives of South Spain. See note on II., 233.

340. famous : Fr. adds *fameux pour leur force & leur cœur*.

- 360-362. So for his state . . . reed. These replace the original *Envoy*, which runs

*à vous, Madame, aussi,
 A Dieu, qui à voulu ceste oeuvre a fin conduire :
 A vous (l'honneur François) qui l'avez daigné lire.*

ADDITIONAL NOTES.

TITLE-PAGE: [*Printer's Device*]. This consists of an anchor held by a hand from clouds, the whole surrounded by the motto, ANCHORA SPEI. It is No. 233 in M'Kerrow, *Printers' and Publishers' Device*, 1485-1640 (Bibliographical Society. 1913), p. 90, and is noted as "the roughest of Vautroullier's anchor devices."

I. 106. Palestene: This form derives from the Vulgate—e.g., Gen. 21, 33, *in terram Palæstinorum*; Amos 9, 7, *Palæstinos de Cappadocia* (A.V., the Philistines of Caphtor). O.E.D.'s only quotation for it is Wyclif, *Amos*, ix. 7, *Palestins of Capadocie*, but *Palestinis* occurs in *The Gude and Godlie Ballatis* (S.T.S. 1897), p. 105.

V. 570-572. The nurse of Bacchus (Hudson's "twice borne Denis") was Ino, sister of his mother, Semele. But she was not buried near any "*Scythique rampier*." The error is in the French, which reads

*pres du rampart Scythique,
(Tombeau de celle la dont le laict fortuné
Nourrit dans le berceau Denis le deux-fois né.)*

Professor Bruce Dickins suggests a confusion between Ino and Io, who visited Scythia in her wanderings.

VI. 9. Neither the people of Abdera as a whole nor any single native of it had a reputation in antiquity as gluttons or epicures. Professor Bruce Dickins suggests a confusion with Sybaris. The obscurity is again due to the French—

*Tous les viures exquis de mille & mille mondes
Songez par l'Abderois.*

NOTES ON THE SONNETS.

I.

First printed as one of the laudatory sonnets prefixed to James VI.'s *Essayes of a Prentise in the Divine Art of Poesie* (1584), and included by Gillies (1814) and by Arber (1869) in their reprints of James's book. The author was identified as Thomas Hudson by Ritson, *Bibliographica Poetica* (1802), p. 252.

II.

From *The Maitland Folio*, p. 366 (ed. Craigie (S.T.S. 1919), i., 447). Printed by Pinkerton, *Ancient Scottish Poems* (1786), p. 350, by Irving, *Lives of the Scottish Poets* (1804), ii., p. 151, and *History of Scottish Poetry* (1861), p. 463; it is also found in *The Maitland Quarto*, p. 129a (ed. Craigie (S.T.S. 1920), p. 263).

III.

From the Drummond MS., F.4b, in Edinburgh University Library. Printed by Irving, *History of Scottish Poetry* (1861), p. 461, and by Meikle, *The Works of William Fowler* (S.T.S. 1912), i., 21. Its theme is Fowler's translation of Petrarch's *Trionfi*.

·APPENDICES

APPENDIX A.

DOCUMENTS FOR THE LIFE OF THOMAS HUDSON.

I.

MSS. of the Earl of Mar and Kellie (Historical MSS. Commission, 1904), pp. 18-19; G. Chalmers, *The Life of Mary, Queen of Scots* (1818), Vol. I., p. 176.

"The Kingis Hous maid at Stirling the tent day of Marche, 1567-8."

Violaris.

Mekill Thomas Hudsoun.
Robert Hudsoun.
James Hudsoun.
William Hudsoun.
Thomas Fowlartoun their servand.

Item. To the violaris and thair servand daylie vij gret bred, j galloun j pint aell, ij leidis collis in vyntar and nane in symmer, ane quarter pund of candle in wynter, nane in symmer.

Kiching to the Wiolaris.

Item. ij quarteris of muttoun, ij poultrie with potagis and fische to be refarrit to the Maister Household his discretoun.

II.

From the Register of the Privy Seal.

(a) Vol. 45, folio 97.

Ane letter makand Thomas, Robert, James and William Hudsounis, Musicianis ourre soverane lordis domestick servandis and gevand to *thame the zeirlie fee undir written*. That is to say the said Thomas the sowme of Thre scoir poundis and ilk ane of the uthir three fiftie poundis

money of this realme. To be payit to thame *zeirlie* be the comptrollar and custumare of Edinburgh *present* and to cum of *the* reddiest of his hienes great custumes of Edinburgh. Begynnand *the* first payment *thairof* at *the* terme of Martymes last bipast, and so furth *zeirlie* and termly in tyme cuming &c, with comand in *the* same to *the* Maister of His Hienes house. To ressave the saidis musiciones in His Maiesties houshold and to caus ansuer thame of *thair* leveray and ordinaire as effeiris comandng alsua *the* said comptrollare and custumare *present* and to cum. To ansuer and mak thankfull payment to thame of *thair* saidis *zeirlie* feis as is abovewritten. Begynnand *the* first payment at *the* said terme of Martymes last bipast and sa furth *zeirlie* in tyme cuming and *the* same allowit in *thair* comptis be the auditouris *thairof* quhome his hienes ordainis and comandis to diffeis and allow the same. The said *lettre* being anis schewin upoun compt and registrat in the rollis as use is &c., At the Castell of Striveling the tenth day of December the *zeir* of God foirsaid 1578.

Per Signaturam.

(b) Vol. 54, fol. 27.

Ane letter maid makand mentioun that oure soverane lord and lordis of his secreit counsale and auditors of his hienes chekker understanding that his hienes chepell royall being foundit for his maiestes musicianis be his maist nobill progenitors of worthie memorie thir dyverse *zeiris* bygane hes bene neglectit and sufferit to cum to extream decay and rwyne Insamekill as *the* hail benefices prebendaries fructes rentis and emolimentis belonging *thairto* hes bene unworthelie disponit to unqualifeit personis quha *nather* are skillit in *the* said airt of musick nor *zit* menis in ony wysis to proffitt *thairintill* quhair throu *the* said chappell royall is abill to fall in decay in all tyme cuming gif spedie remeid be not provydit *thairunto* Thairfore his hienes with avise foirsaid and of Mr Robert Douglas provest of Lincluden collector generall of *the* surplus of the thirds of benefices within *this* realme makand constituand and ordinand Thomas Hudsoun musiciane maister of his maiesties chapell royall and commissioner for his hienes in that pairt during all the days of his lifetime with power to him to search and try *the* auld fundatioun of *the* said chapell royall (And all superstitioun and idolatrie being aboleist) To follow and embrace *the* sam safar as it aggreis with Godis word and religioun presentlie profest within *this* realme As alsua to serche and try how and to quhome *the* rentis and leving of *the* sam is disponit and gif *the* dispositionis *thairof* be maid to qualifeit personis in musick according to *the* auld fundatioun And gif *the* same be *vitherwyis* grantit to quhatsumevir person or personis To intend call follow and persew for reductionn of the sam giftis befor *the* Judge ordinar and siclyke to confer and admit sic qualifeit personis *thairto* as his hienes sall happin to present in ony tyme cuming to quhatsumevir benefice pertenyng and belonging to *the* said chappell royall Ilkis presentationis giftis and dispositionis of *the* said chapell royall that sal happin to be maid to ony personis in tyme cuming our said soverane lords (*sic*) be yir presents declairis now as *than* and *than* as now To be null in ye self And of nane awaill force nor effect in all tyme cuming except *the* said commissioneris collatioun and admissioun

be had and obtenit *thairupone* in dew forme as effeiris And finallie to use and exerce all thingis concernyng *the* said office of *the maister* of *the chapel royall* siclyke and als frelie as ony *vthers maisters* of *the samin* or *bischopis* of *Galloway*¹ occupying *that rowme* or *vtheris quhatsumevir* commissioneris appointit be his hienes or his predecessors hes usit and broukit *the samin* in tymes bygane ffor using and exercing of *the quhilk* office our soverane lord gevis grantis and disponis To *the said Thomas* The gift of all and quhatsumevir prebendaris chaplaineries annualrentis and *vtheris* benefices quhat sumevir appertenying to *the said chapell royall* unrentallit Togidder with *the* thirdis of all prebendareis and beneficis belonging *thairto quhilkis* ar rentallit to be brouk(it) joysit upliftit intromittit withset usit and disponit upoun at his plesyr during all *the* dayis of his lyfytyme with power to *the said Thomas* To call follow and persew *the* present possessouris and titularis of *the said* prebendaries and benefices quhatsumevir unrentallit Pertenying to *the said chapell royall* for *the* hail maillis fermes proffittis and dewties *thair*of of all *zeiris* and termes *thair*of sen *the thriescoir* ane *zeir* of God fallin and becum in our soverane lordis handis and at his hienes dispositioun Be ressoun of *the* now upgeving of *the iust* rentallis *thair*of. According to *the* actis of secreit counsall maid *thair*anent And siclyke *zeir*lie in tyme cuming during *the* space foirsaid And als to call follow and persew for *the* thirdis of *the* saidis benefices rentallit *zeir*lie in tyme cuming And to lift intromet and uptak *the sam* and dispose *thairupoun* at his plesyr In all tyme cuming during *the* space foirsaid And because *the said Thomas* can not instantlie attene to *the* present possessioun of *the* renttis and leving of *the said* chapell royall nor or (*sic*) not abill to reporte ony commoditie *thairby* without grit chargys and expenss debursit be him and bestowit upoun *the* reducioun of *the* estait *thair*of To *the* auld foundatioun and upone *the* calling and persewing of *the* titulars and possessors of *the said* unrentallit benefices *Thairfore* his hienes gevis and disponis To *the said Thomas* his maisteis commissioner foirsaid In *zeir*lie fie two hundreth pundis To be *zeir*lie upliftit be him furth of *the* best and reddiest payment of *the* superplus of *the* thirds of benefices fra *the* collector generall present and to cum ay and quhill samekill of *the* rentis of *the said* chapell royall be recoverit be *the said Thomas* as will extend to *the zeir*lie fie of *the* crope and *zeir* of God 1585 *zeiris* And siclyke *zeir*lie and termliie in tyme cuming during *the* space foirsaid Attour our said soverane hes appointit commandit and ordanit James Meldrum of Segie and Mr Johnne Scharp to concur and assist with *the said Thomas* in all thingis concernyng *the said* office And anent *the* reducioun of *the* premisses &c. with command *thairin* to *the* lordis of counsall and chekker to grant and direct letters at *the said Thomas* instance for ansyring and obeying of him of his said *zeir*lie fie Conforme to his gift maid to him *thairupoin* &c. At Leith *the* fyrst day of Junii *The zeir* of God 1586 *zeiris*.

Per Signaturam.

¹ The Bishops of Galloway were deans of the Chapel Royal. See Rogers, *History of the Chapel Royal of Scotland* (1882), p. xlii.

(c) Vol. 66, fol. 45.

Ane letter maid makand mentioun That our soverane lord Remembering the gude trew and thankfull service done to his hienes be his daylie servitouris Thomas and Robert Hudsouns his hienes musicianis now efter his maiestys aige of twenty fyve zeiris with avise and consent of his hienes comptrollaris And lordis auditouris of his hienes chekker Gevand grantand and disponand to thame and the langest levair of thame tua during all the dayis of thair lyftymes zeirly in feall The soun of Tua hundreth ten pundis money of this Realme To be payit to thame zeirly at tua termes in the zeir witsounday and mertimes in winter be equall portionis Furth of the frest and redyest of his maiestyes custumes of the Trone of Edinburgh be the custumar thairof present and being for the tyme To wit to the said Thomas the sowme of ane hundreth and ten pundis And to the said Robert the sowme of ane hundreth pundis money zeirly as said is Begynnand the first termes payment thairof at the fest and terme of martimes last bypast and sa furth to indure and to be peceable liftit bruikit and disponit upoun be thame at thair plesyr but ony revocatioun or calling again *quhatsumevir* &c. with command in the same to the custumar of the Trone of Edinburgh and taksmen thairof present and to cum To reddilie ansyr intend obey and mak payment to the saidis Thomas and Robert The langest levair of thame tua during all the dayis of thair lyftymes of thair said zeirly feall zeirly and termelie at the termes abovewritten In dew forme as effeiris commanding also the lordis of counsale and session To grant and direct letters agais the said custumar and his under resaveris ffor payment making to the saidis Thomas and Robert of thair said zeirly feall zeirly and termelie at the termes abovewritten in dew forme As appertenis And als with command thairin to the lordis auditouris of his hienes chekker To give allowance of the said zeirly feall to his said comptrollair present and to cum in thair comptis zeirly and termly so oft as the samyne sal happin to be maid upoun the sight of the said gefe anis producit and registrat in the rollis conforme to the ordour observit in the like caisses &c. At Edinburgh the twenty fyve day of January &c. 93 zeiris foirsaid.

Per Signaturam.

(d) Vol. 68, fol. 21.

Ane letter maid with avise and consent of maister Robert Douglas provost of Lincluden collectour generall and thesaurair of the new augmentatiounes to Thomas Hudsoun maister of the kingis maiesties Chappell Royall Gevand grantand and disponand to him during all the dayis of his life all and haill that pensioun of fyve hundreth merkis usuall money of this realme Quhilk pertenit of befoir to Maister Adame Jhonestoun Provost of Crichtoun and assignis to be payit to him out of the superplus of the thirds of the Archibischoprik of Sanct Andros and now pertening to our said soverane lord in respect the said Maister Adame is now provydit and in full possessioun of the said provestrie with power to the said Thomas be himself his factouris and servitouris in his name to ask crave resave intromet with and uplift the said pensioun fra the personnes *quhatsumevir* addetit in payment thairof to the said Maister Adame of befoir and that zeirly and termelie in tyme cuming

during his lyfetye beginnand the first termes payment at the feist and terme of Mertimes nixt to cum And gif neid beis to call and persew *thairfoir* as accordis of the law acquittances and dischairges *thairupone* to gif subscribe and delyver Quhilk salbe als sufficient as gif the same wer gevin and subscrivit be his collectour generall or his deputtis and *underresaveris* with command in the same to the Lords of Counsall and Sessioun To grant and direct Letters and executorialis necessar for causing of the said Thomas his factours and servitoires be ansrit and obeyit of the said pensioun in forme as effeiris. At Dundie the sevint day of October The ȝeir of God 1594 ȝeiris.

Per Signaturam.

III.

From *The Exchequer Rolls of Scotland* (Edinburgh. Various years).
Ed. G. F. M'Neill.

(a) Vol. XX., p. 359, *sub anno* 1579.

Et eidem in ducentis decem libris solutis Thome, Roberto, Jacobo, et Willelmo Hudsonis, anglis, histrionibus dictis violars, ut patet per preceptum domini regis et acquittantias dictorum Thome, Roberti, Jacobi, et Willelmi, productas et ostensas super computum, de terminis computi. £210.

(b) Vol. XXI., p. 152, *sub anno* 1580.

Et eidem in ducentis decem libris solutis Thome, Roberto, Jacobo, et Willelmo Huidsounis, Anglis histrionibus lie vyolaris domini regis, de mandato ipsius domini regis, ut patet per preceptum ejusdem et acquittantias dictorum Thome, Roberti, Jacobi, et Willelmi, productas et ostensas, super computum. £210.

(c) Vol. XXI., p. 403, *sub anno* 1588.

Item to Thomas, Robert, James, and William Hudsonis, Inglis violaris, servandis to his majestie, for thair fies of the termes of Mertimes and Witsonday foirsaidis, as thair acquittances beiris. £200.¹

(d) Vol. XXII., p. 63, *sub anno* 1589.

Item to Thomas, Robert, James, and William Hudsonis, Inglis violaris, servandis to his majestie, for thair feis of the termes of Martimes and Witsounda befoir wrettin, as thair acquittans beris. £210.

(e) Vol. XXII., p. 386, *sub anno* 1593-4.

Item to Thomas, Robert and William Hudsonis, Inglismen, violaris, servandis to the kingis grace, for thair feis of the termes of Martimas and Whitsounda as thair acquittance beris. £210.

(f) Vol. XXIII., p. 44, *sub anno* 1595.

Item to Thomas, Robert, and Williame Hudsonis, Inglismen, violaris, servandis to the kingis grace for thair feis of the termes of Martimes and Witsonday foirsaidis, as thair acquittance beris. £210.

¹ This must be a clerical error.

IV.

From the *Estat of the kingis maiesteis Hous maid be his hienes with the auise of the lordis of his secreit counsall at Striviling*, 1580.¹

Thomas, Robert, William and James Hudsones, Violders, appointed to serue the haill ȝeir, be the Comptroller. ij^ex^{li}.

And for thair levery claithis be the thesaurair. ij^{cl}.

V.

From the *Register of Presentations to Benefices*, Vol. 2, fol. 150.

OURE soverane lord and lordis of secreit counsall and auditors of his hienes chekker Understanding that his hienes chappell royell being foundit for his maiesties musicianis be his maist nobill progenitouris of worthie memorie thir divers yeiris bygane hes bene neglectit and sufferit to cum to extreame decay and rwyne in sa mekill as the haill benefices prebendaris fruttis rentis and emolumentis belanging thairto hes bene unwarthelie disponit to unqualefeit personis quha nether ar skillit in the said arte of musik nor yit meanis in onywyis to profite thairintill quhairthrow the said chaipman royell is able to fall in decay in all tymes cuming gif spedie remeid be nocht provydit therunto Thairfoir his hienes with avis of the saidis lordis and of Mr Robert Douglas proveist of Lincluden collectour generall of the superplus of the thriddis of the benefice within this realme Ordanis ane lettre to be maid under his privie seill in dew forme Makand constituand and ordinand his weil-belovit dailie servitour THOMAS HUDSOUN musiciane master of his maiesties chapell royell and commissioner for his hienes in that part during all the dayis of his lyvetye with power to him to searche and try the auld fundatioun of the said chapell royell and all superstitioun and idolatree being abolist to follow and embrace the same safar as it aggreis with Goddis word and religioun presentlie profest within this realme as alsua to searche and try how and to quhom the rentis and leving of the same is disponit and gif the dispositionis thair of be maid to qualifiet persounes in musik according to the auld fundatioun and gif the same be utherwyis grantit to quhatsumewer persoune or persounes to intent call follow and persew for reducioun of the same giftis befor the judge ordinar and siclyk to confer and admitt sic qualefeit persounes therto as his hienes salhappin to present in onie tyme cuming to quhat-

¹ This paper is endorsed, *Estat of the Hous in the (ȝeir) 1584*, but H. M. Paton, Esq., Curator of Historical Records, H.M. General Register House, Edinburgh, where it is now preserved, informs me that he thinks the proper date is 1580. Attention was first drawn to the appearance of the Hudsons in it in the *Poems of Alexander Montgomery* (ed. Irving. 1821), p. 302.

sumewer benefice or¹ belonging to the said chapell royell quhilkis presentatiounes giftis and dispositiounes of onie part of the rentis leving and emolumentis of the said chapell royell that salhappin to be maid to onie persounes in tyme cuming Our said soverane lord be thir presentis declaris now as than and than as now to be null in the self and of nane avail force and effect in all tymes cuming except the said commissioun collatioun and admissioun be had and obtenit therwpoun in dew forme as effeiris and finallie to use and exerce all thingis concerning the said office of the master of the chapell royell siclyk and alsfrelie as onie uthers masters of the same or bischoppis of Galloway occupeing that rouse or uthairis quhatsumewer commissioneris appointit be his hienes or his predicessoris hes usit and bruikit the same in tymes bygane for using and exercising of the quhilk office our soverane lord gevis and grantis and with effect disponis to the said Thomas the gift of all and quhatsumewer prebendaris chapillanes annuelrentis and uthairis benefices quhatsumewer appertening to the said chapell royell unrentallit togidder with the thriddis of all benefices and prebendaris belonging thairto quhilkis ar rentallit to be bruikit joysit upliftit intronettit with sett usit and disponit upoun at his plesour during all the dayis of his lyvetye with powar to the said Thomas to call follow and persew the present possessouris and titularis of the said benefice and prebendaris quhatsumewer unrentallit pertening to the said chappell royell of the haill males fermis profeittis and deutes thairof of all yeiris and termes thairof sen the lxi yeir of God fallin and becumyn in our souerane lordis handis and at his hienes dispositioun be ressoun of the nonupgeving of the iust rentallis thairof according to the actis of secreit counsall maid thairanent and siclyk yeirlie in tyme cuming during the space foirsaid and als to call follow and persew for the thriddis of the said beneficeis rentallit yeirlie in tyme cuming and to lift intronemet and uptak the same and to dispoine thairwpoun at his plesour in all tyme cuming during the space foirsaid And becaus the said Thomas can (not) attene to the said present possessioun of the rentis and leving of the said chapell royell nor is not abill to report onie commoditie thairby without greit chaarges and expenses debursit be him and bestowit upoun the reduction of the estait thairof to the auld fundatioun and upoun the calling and persewing of the titularis and possessors of the saidis unrentall(it) benefices Thairfoir his hienes gevis and disponis to the said Thomas his maiesties commissione(r) foirsaid ane yeirlie fie of twa hundrethe pundis to be yeirlie upliftit be him furthe of the best and reddiest payment of the superplus of the thriddis of benefices fra the collectour generall present and to cum ay and quhill samekill of the rentis of the said chapell royell be recouert be the said Thomas as will extend to the said yeirlie fie Commanding the said collectour present and to cum to reddrillie (*sic*) anser intend obey and mak thankfull payment to the said Thomas of his yeirlie fie of the crop and yeir of God JM^olxxx yeiris and siclyk in tyme cuming during the space foirsaid Attour our said soverane lord hes appointit commandit and ordanit

¹ Something has been omitted here by the clerk who engrossed the record.

James Meldrum of Segy and Mr Johnne Schairp to concur and assist with the said Thomas in all thingis concerning his said office and anent the redutioun of the premises and that the said lettre be extendit in the best with all clauses neidfull with command in the samyn to the lordis of counsall and sessioun to grant and direct lettres to the said Thomas for ansering and obeying of him conforme to his gift maid to him. Subscrivit at Leith the fift day of Junii 1586 yeris.

VI.

From *The Acts of the Parliament of Scotland* (1814),
vol. iii., pp. 489, 563-564.

(a) (1587). Ratificatioun to thomas hudsoun musiciane.

OUR SOUERANE LORD with aduise of his thre estaittis assemblit in this *present* parliament Ratifies appreis and for his hienes and his successouris perpetuallie confermes the *lettre* maid be his hienes with aduise of the lordis of his secreit counsall and of his collectour generall Makand his lovit daylie suitour thomas hudsoun musiciane maister of his hienes chappell royall and commissioner to the effect *specefeit* in the said *lettre* and of the *zeir*lie fie contenit thairin as the same of the fyft day of Junij The *zeir* of god J^mV^e fourescoir sex *zeiris* at lenth beiris And ordinis the said *lettre* to haif full effect and executioun Not onlie concerning his hienes chappel royal of striuiling Bot his hienes vther chantorie colleges quhairvpoun his *Maiestie* grantis lyk powar and commissioun to the said thomas as vpoun his hienes awin chappell royall Saulffand to all pairties thair awin titillis and richtis quhairvnto thai(wer) lauchfullie and ordourlie prouidit And that this *present* ratificatioun and commissioun salbe na preiudice to the ordour to be takin for the lordis modifearis of stipendis of ministeris anent the prouisioun of the ministrie of the kirkis annex to the saidis colleges And dischargis all vtheris commissionis and giftis toward the ordouring of the saidis colleges or intromissioun and vptaking of ony pairtis of the rentis of the same Except that quhilk is disponit to ministeris and reidars actuallie serueand at the kirkis annex to the saidis colleges or to studentis for sevin *zeir* actuallie remaining at thair studie to the condition of the giftis maid to thame thairvpoun.

(b) (1592). Concerning the kingis chappell royall of striuiling and his hieness musicianis.

OURE SOUERANE LORD with auise of his estaittis in this *present* parliament Ratifies appreis and for his hienes and his successouris confermis the *lettres* maid and grantit be his hienes with aduise of the lordis of his secreit counsall and of his collectour generall / Makand and constituand his hienes dalie suitour Thomas hudsoun musiciane maister of his hienes chappell royall and commissioner to the effect specifiet in the said *lettre* / and of the *zeir*lie fie thairin contenit as the samyne of the dait the fyft day of Junij the *zeir* of god J^mV^e fourscoir sex *zeiris* at mair lenth beris / In all pointis articles and clauss thairrof efter the forme and tennour of the same And ordanis the said *lettre* to have full effect strenth and executioun in tyme cuming nocht onlie con-

cerning his maiesties chappell royall of striuling bot his hienes vther chantorie collegis / quhairvpoun his *Maiestie* grantis lyk power and commissioun to the said thomas as vpoun his awn chappell royall / And becaus thair is ane greit pairt of the fruittis and rentis of the kirkis and benefices pertening to to (*sic*) the said chappell royall disponit and assignit to the Ministeris *serving* the cure of the saidis kirkis THAIRFOIR his *Maiestie* with auise foirsaid Ordanis and commandis his hienes collectour generall and thesaurair of the new augmentationis / to anßer and mak payment zeirlie to the said thomas of samekle as he sall want of the zeirlie fruittis and rentis of the saidis kirkis and teyndis thair of be the benefices or stipendis assignit or disponit to the ministeris furth of the same And for the remenant prebendaries and rentis of the said chappell royall foundit vpoun temporall landis and disponit to quhatsumeuir vtheris nor to the said thomas / and vse of the saidis musicianis at ony tyme sen the dait of his said gift / findis and declaris / that he hes gud richt and actioun to persew for redoucioun and annulling thair of To the effect the same may be Josit and vsit according to the effect and meaning of the said gift and prouisioun in all pointis / And because it is speciallie prouydit be the *lettre* That the said thomas salhaue payit to him zeirlie in his fie be the collectour generall off the superplus of the thriddis of benefices within this realme / the sowm of twa hundreth pundis moe / ay and *quhill* samekle of the rentis of the same chappell royall be recoverit be him as will extend to the same sowme / THAIRFOIR his *Maiestie* with auise and consent of his saidis thre estaitis hes *thocht* meit statute & ordanit that his hienes sal *nocht* dispone at na tyme heirefter nane of the prebendaries of the same chappell royall to quhatsumeuir personis / ather vacand be deceiss or vtherwayes Bot hes ordanit the said thomas to intromett with the fruittis and rentis of the same / euir as thay salhappin to vaik and to be comptable thair of to his maiestie and his chekker / allowand thairin his awin fie contenit in the said *lettre* ay and *quhill* his hienes haue declarit quhat nowmer of musicianis he wilhaue to *serue* him in his houß and chappell / and quhat fie euerie persone salhaue / And that if be found thair is samekle of the rentis of the same prebendaries extant / as to pay the same fies with / and incace it salhappin his *maiestie* to mak ony new dispositioun of ony of the same prebendaries vtherwayis nor is befor prouydit / In that caiss his *Maiestie* with aduise foirsaid decernis and declaris the same to be of nane avaiill strenth force nor effect / And ordanis and commandis the said thomas to refus thair admissioun.¹

VII.

From *Papers Relative to the Marriage of James the Sixth*.
Bannatyne Club. 1828.

(a) Appendix II., p. 17.

The Expensis Debursit be his Majesties Preceptis and Speciall Command in the Moneth of Maii, 1590.

¹ Quoted by Rogers, *History of the Chapel Royal of Scotland*, p. xcix.

ITEM, be his Majesties precept and speciall command, the sowmes of money following delyverit to his Hienes Ministeris and certain domes-
tiques, to by thame cleithing.

(g) Item, to William, Robert and Thomas Hudsones, his Hienes
Violeris. ij^{chl}.

(b) Appendix III., p. 26.

The Estate of the King and Quenis Majesties Houshald, Reformit
begynnand on Monunday the first day of Februare, 1590 (*i.e.*, 1591)

The Kingis Househald.

Thomas Hudsoun.
James Hudsoun.
Robert Hudsoun.
William Hudsoun.

ther servand.

(c) Appendix III., pp. 33-34.

The Nowmer and Names to be servit at Tables, and Quantitie of
ordinar Allowance.

The Table for the Violars.

Thomas Hudsoun.	William Hudsoun.
James Hudsoun.	Thair servand.
Robert Hudsoun.	

Breid	v	Mutton soddin	ij pece
Wyne	j quart	Rostis of veill, mutton,	
Aill	ij quart j pynt	and foull	sex.
Beiff	ij pece		

On the fishe day sex dishe first and sex dishe last at the melteth.

VIII.

From *The Register of Deeds*, vol. 17, fol. 1386.¹

At Edinburgh 4 June 1579. Anent our soverane lordis letters pur-
chased at the instance of Thomas Hudson violar against Thomas Kay
makand mentioun that whair by virtue of ane Contract and appoint-
ment maid betuix the said Thomas Hudson on that ane part and

¹ Not printed *in extenso*. Original unpunctuated.

the said Thomas Kay in Tarquhar on that other part *the* said Thomas is bund and obleisit to infett *the* said pursuer in certain his lands in Carrell¹ and to fulfil divers other points articles and clauses contained in *the* said contract. . . . Nevertheless *the* said Thomas Kay will not consentt to *the* registrating of *the* said contract conform to *the* said claus of consentt contentit in *the* samen without he be compellit. . . . *The* Lordis of counsall decernis and ordains *the* said contract and appointment to be insert and registrat in *the* said buikis of counsell to have *the* strenth of ane act and decreitt of *the* Lords thairoff and hes interponit and Interponis thair authoreteis thairto and decernis and ordainis letters and executorialis to pas thairupone in maner specifeit thairintill conforme to *the* said claus of consentt conteinit in *the* samyn of *the* quhilk *the* tennor followis. At Strevilling *the* penult day of Apryll *the* zeir of God 1579 zeiris it is appointit and finalle contractit betuix honorable personis To witt Thomas Kay burgess of Craill and Margaret Lyndsay my spous one *that* ane pairt and Thomas Hudsone servitour to our soverane lord *the* kingis maiesteis one *that* uther pairt in maid forme and effect as efter followis: That is to say that forsamikle as *the* said Thomas Hudsone hes causit his cusing Jhone Hudsone seatener of York discharge *the* said Thomas Kay and his spous foirsaid of *the* sowme of sevin hundreth sex pundis 13/4 aucht be *the* said Thomas and his said spous to *the* said Jhone be ressonne of certane obligationis maid be *the* said Thomas to *the* said Jhone thairupone as at mair lenth is contenit in ane acquittance thairupone maid and grantit unto *the* said Thomas beand of *the* daitt At Sterveling² *the* —day of— zeir of God 1579 zeiris and siclyk hes remittit and outquyte all and haill thair tenementt of land within *the* zaird croft belonging thairto as *the* samyn is lyand in *the* brugh of Craill in *the* mercat gaitt one *the* north pairt thairoff, Betuix *the* landis off Jhone Ross and *the* Kirkzaird of *the* same brugh and *the* landis of Williame Corstorphin one *the* eist, *the* landis of Mr. Jhone Buthill and umquhile Thomas Kay one *the* west, *the* commoun lone of *the* said brugh one *the* north, and *the* commoun gaitt of *the* said brugh one *the* sowth; and siclyk all and haill ane buith callit *the* fische houss lyand besyid *the* port and hevin off *the* said brugh one *the* eist syid of *the* samyn, betuix *the* landis off Williame Corstorphin one *the* eist and *the* landis of umquhile Patrik Geddie one *the* northe, *the* hie gaitt one *the* west and *the* sic² fluid one *the* sowth: Quhilkis tenement zaird croft and buith war annaleit be him and his said spous to Patrik Lyndsay of Craill upone Reversioun for payment of *the* sowme of threttein scoir sevintein pundis 8/8 As at mair lenth is contenit in *the* said contract and infettment maid be him and his said spous to *the* said Patrik Lyndsay and reversioun be *the* said Patrik to him and his said spous for redemption of *the* same: conforme to *the* quhilk *the* said Thomas Hudsone hes lawfullie redemitt *the* same fra *the* said Patrik: and in consideratioun that at *the* redeming of *the* said tenement zaird croft buith and land foirsaid fra *the* said Patrik Lyndsay maid be *the* said Thomas Hudsone, be(caus) *the* said Thomas Kay and his said spous could not mak through absence of *the*

¹ i.e., Craill.² sic.

said Thomas Kay sufficientt securetie of *the* same to *the* said Thomas Hudstone, and for *that* caus to *the* end *the* said Thomas Hudstone mycht be sure of payment alsweill of *the* foirsaid sowme of sevin hundrethe sex pundis $13\frac{3}{4}$, As also of *the* sowme of threettein scoir sevintein pundis $8\frac{3}{8}$, payment for redemptioun of *the* foirsaid landis as is above rehersit, Amonting in *the* hail the sowme off nyne hundreth fourscoir four pundis and ane shilling and 8d, *the* said Thomas Kay and his said spous hes causit the said Patrik Lyndsay to mak resignatioun heretable of all and hail the foirsaid tenementt zaird croft and buith and *thair* pertinenttis boundit as is above rehersitt in favors of *the* said Thomas Hudstone and his airs gotten or to be gotten for heretable sasing to be gevin to *the* said Thomas and his airs foirsaidis of *the* same : upone *the* quhilk resignatioun the said Thomas hes obtenitt heretable sasing of *the* hail foirsaidis tenementts zaird croft and buith with *thair* pertinenttis as is above mentionit. . . . Thairfore he the said Thomas Kay and his spouse be *thir* presents . . . sall warrand acqueitt and defend the samyn fra all alienationis dispositionis assedationis and assignationis of ony pairt *thairoff* or annual rentt furth of the samyn maid or annaleit be thame the said Thomas and his said spous to any persone or personis befor *the* day and daitt heiroff, and fra all utheris caussis of action or reducttioun questionis clames executionis quhatsumevir may followis ¹ upon the said tenement croft zaird and buith with *thair* pertinenttis or that may be requyrit of the same. And siclyk thay *the* said Thomas Kay and his spous foirsaid binds and obless thame *thair* airis and assignays to thankfule contenitt ¹ and pay to *the* said Thomas Hudstone his airis and assignays the foirsaid sowme of nine hundreth and four scoir four ² pundis ane shilling and 8d betwixt the daitt heiroff and the fyft day of Junii next heirafter following at *the* actual dwelling-house of Michall Gilbert at Edinburgh : and failleing of payment of the sowme foirsaid as said, the said Thomas and his spous for thame *thair* airis and assignayis be *the* tennor heirof resigns renuncis and perpetuallie overgevis and discharges the said tenements zaird croft and buith with *thair* pertinenttis in favors of the said Thomas Hudstone and his foirsaidis and sall immediatla ¹ efter *the* foirsaid fyft day of Junii willingle and actualle remove thamesellfis *thair* servands famele guids and geir *thairfra* without ony premonitiouns or warning entress of law or calling of thame to thatt effect, and for that caus grantis thame sellfis now sufficientla ¹ and lawfule warnitt, in caice of non-paymentt at *the* day tyme and place befor expreset and binds and obleis thame and *thair* foirsaidis to enter *the* said Thomas and his foirsaidis to *the* paciable possessioun *thairoff* to be *thairefter* brukitt and josit be him and his foirsaidis in all tyme efter *the* foirsaid day without ony stoppe truble or impediment quhat sumevir, and binds and obleis thame nather directlie or indirectlie to cum in the contrar heiroff. . . . And giff It sall happin the foirsaidis lands be not redemitt be thame, *the* said Thomas and his spous, fra *the* said Thomas Hudstone betuix *thes* and *the* foirsaid daitt . . . it salbe lawfule to *the* said Thomas Hudstone to dispone upone *the* samyn as his proper heretage

¹ sic.² Four omitted by the clerk who engrossed the record.

irredeemable in tyme cuming And to sell the samyn for his better paymentt for sic sowmes of money according to the valour of the same as he best may . . . giff the samyn extends not to *the* sowme of nyne hundreth fourscoir four pundis ane shilling and 8d. foirsaidis, for *the* better paymentt of *the* rest of the said sowme the said Thomas and his spous be *thir* presents turnis and transferris overhaill with ane tytill off *rycht* clame propertie and possessioun of all and haill *our* takes off all and haill *our* landis togider with all *our* cornis cattell guidds and geir movable and unmovable quhatsumevir and in speciall aucht aikeris off lands pertaining in tak to us and *the* cornis sawin and to be sawin Thairupone lying and being within the feild and territories of Craill foirsaid, callit nakit feilds and brand leyis, *quhilk* tackis stadingis lands cornis guiddis and geir quhatsumevir be *thir* presents we mak lawfulle to *the* said Thomas Hudson to be dispoise upone at his plesour ay and quhile he be fullerie and compleitlie satisfieit off *the* foirsaid sowme as is above wrytten. . . . In Witness of *the* *quhilk* thing bayth the saids pairteis hes subscrivitt *thir* presents with *thair* hands Befoir *thir* witnesses, Jhone Gibbe servitor to *the* kingis maiestie, Mr Richert Gray servitor also to *the* kingis maiestie, Alexander Dryisdail servitor to *the* Maister of Requeistis, Patrik Leslie, and Thomas Andersone, with uthers divers. (And) Becaus the said Thomas Kay was lawfulle summondis to haiff comperit befor *the* said lords at ane certaine day bygane to have had and seine the said contract and appointment to have beine insert and registratt in *the* saids buikis of counsall and letteris and and executorialls direct thairupone in maner above specifeit or ells to haiff allegit ane ressonable caus quhy *the* samyn sould not have bene done with certificatioun to him and he faillzeit, *thairintill* the saids lords wald decerne in maner foirsaidis; and he be ane lawfulle summons to thatt effect comperitt not to schaw ony ressonabill caus in the contrar lyk as was cleirlye understain¹ to the saids lords, and *thairfor* *thai* have decernit in maner foirsaid.

IX.

From the *Hatfield MSS.* (Historical MSS. Commission. 1889),
vol. iii., p. 252.

*Letter from T. Hudson to Archibald Douglas.*²

I am not in use to write occurrents to your lordship, but such as I learn of Thorny Murray, who is now become my schoolmaster in "knyffing." For this cause I will begin at your lordship, and crave at your hand a book of Peter Martyr's commonplaces, in English, because is not here to be had. And for that your lordship marvellis what I have to do therewith, you shall understand that the "barnes" are now all grown old, and seeing they thrive not so well as your lordship would wish them in this world, they are making for the world to come. Some of them protesting for heaven through their purgatory in marriage, and some becoming holy after your lordship's good example of chastity.—Holyroodhouse, 1 May, 1587.

¹ *sic.*² *A modernised transcription. Original not seen.*

APPENDIX B.

 JOHN BODENHAM'S *BELVEDERE* AND
 THOMAS HUDSON'S *HISTORIE OF JUDITH*.

John Bodenham's *Belvedere, or Garden of the Muses*, was first published in 1600. It is really a Dictionary of Quotations, limited to one or two lines and arranged under a number of subject-headings but without any indication of source.¹ The editor's address *To the Reader* gives classified lists of the authors excerpted, and in that of the "Modern and extant Poets, that haue liu'd together" occurs the name of Thomas Hudson. Little, however, was taken from him, for he is represented by only six quotations from *The Historie of Judith*, amounting in all to eleven lines. Not one of these quotations is printed exactly as it appears in Hudson's poem. The following is a list of them:—

On p. 3, subject-heading *Of God*, are given *The Historie of Judith*, II. 115-116; "our mightie" has been substituted for "now see how."

On p. 3, subject-heading *Of God*, are given *The Historie of Judith*, III. 135-136; in the first line "yet" has been omitted and "starrie" added before "skyes."

On p. 7, subject-heading *Of Heauen*, are given *The Historie of Judith*, III. 95-96; "but" is replaced by "all."

On p. 70, subject-heading *Of Honour and Dishonour*, are given *The Historie of Judith*, III. 151-152; "means" has been substituted for "men."

On p. 147, subject-heading *Of Feare, Doubt, &*, is given *The Historie of Judith*, I. 69; "lendeth" has been substituted for "lent the."

On p. 193, subject-heading *Of Humilitie and Lowlinesse*, are given *The Historie of Judith*, III. 165-166; "some worthie" has been changed to "the proudest."

¹ For a fuller account see Crawford, *England's Parnassus* (1913), p. xv.

APPENDIX C.

 ALLOT'S *ENGLAND'S PARNASSUS* AND
 HUDSON'S *HISTORIE OF JUDITH*.

England's Parnassus, an octavo volume of over five hundred pages published in 1600, was a florilegium of recent and contemporary English poetry compiled by one Robert Allot. Fifty-four of its two thousand three hundred and fifty extracts from the poets were taken from Hudson's *Historie of Judith*.¹ The passages selected vary considerably in length and seem to have been chosen for their descriptive or sententious qualities.

Allot's compilation was very carelessly edited and equally carelessly printed, and the selections from *The Historie of Judith* have their full shares of errors and mistakes. Two passages, that on p. 49 and the first of the two on p. 294, were left unsigned. The extract on p. 347 was assigned to a *Th. Had.* That on p. 460 is *The Historie of Judith*, I. 387-408, but with lines 399-408 set before 387-398, and that on p. 413 is made up of two separate passages, *The Historie of Judith*, IV. 45-62, and IV. 339-366. Then *The Historie of Judith*, IV. 121-132, was divided in the middle of a sentence to give two selections, that on p. 450 and that on p. 452. Had the selections from Hudson been printed correctly they would have amounted to four hundred and forty lines, but six lines were dropped out by the printer. They are ll. 71-72 from I. 69-74, on p. 89; l. 136 from II. 131-138, on p. 114; ll. 289-290 from III. 271-298, on p. 374; and l. 403 from I. 387-408, the second extract on p. 460.

The text of Allot's selections shows many variations from that of 1584. But these changes are like those which he made in the text of the other authors whom he excerpted. His alterations there, as Crawford has shown,² are with very few exceptions errors of transcription and not independent readings. He changed singulars to plurals and vice-versa. He altered the orthography to make it conform to current

¹ This total of fifty-four treats II. 84 as a single extract, though it appears twice, first on p. 479 and again on p. 504. Crawford, *England's Parnassus*, 1600 (1913), p. 377, treats it as two extracts, and thus makes a total of fifty-five from Hudson.

² *Op. cit.*, Intro., pp. xxxvii-xxxix.

English practice—e.g., he turned *aperde* into *appeard*, *beforne* into *before*, *byes* into *buies*, *freend* into *friend*, *hard* into *heard*, *harts* into *hearts*, *hautie* into *haughtie*, *geaty* into *ietty*, *nomber* into *number*, *patron* into *patterne*, *perfite* into *perfect*, *renownde* into *renown'd*, *resaue* into *receiue*, *romble* into *rumble*, *spille* into *spetille*, *throu* into *through*, *tumble* into *tumble*, *weare* into *were*, and *weare* into *where*. And he did not scruple to alter the words of his text. Some of his changes are :—

On p. 42	<i>sound</i>	for <i>free</i> ;
	<i>require</i>	„ <i>acquyre</i> ;
43	<i>them</i>	„ <i>men</i> ;
	<i>wits</i>	„ <i>Rocks</i> ;
	<i>takes</i>	„ <i>raks</i> ;
	<i>see</i>	„ <i>sell</i> ;
77	<i>share</i>	„ <i>soyle</i> ;
89	<i>lendeth</i>	„ <i>lend the</i> ;
111	<i>clawes</i>	„ <i>iawes</i> ;
	<i>warlike</i>	„ <i>warriour</i> ;
112	<i>which in</i>	„ <i>within</i> ;
119	<i>eternal</i>	„ <i>cœlestiall</i> ;
127	<i>hurt or hast</i>	„ <i>haste or hold</i> ;
177	<i>heate retaine</i>	„ <i>hote remaine</i> ;
307	<i>rage</i>	„ <i>race</i> ;
343	<i>flames</i>	„ <i>flanks</i> ;
374	<i>lothsome</i>	„ <i>longsome</i> ;
376	<i>died</i>	„ <i>dride</i> ;
413	<i>coller</i>	„ <i>collet</i> ;
432	<i>crowding</i>	„ <i>crouping</i> ;
446	<i>old</i>	„ <i>coldē</i> ;
450	<i>Cydnæs</i>	„ <i>Cyānes</i> ;
460	<i>armour</i>	„ <i>hammer</i> .

Finally, on p. 7 of *England's Parnassus* he attributed to Hudson the couplet :

*Haughtie Ambition makes a breach in Hills,
Runs drie by sea amongst the raging scills,*

which does not occur in any of his known writings and whose author has never been identified.

The following table shows in detail what Allot took from Hudson for his compilation :—

<i>England's Parnassus.</i>		<i>The Historie of Judith.</i>
page	section	
5	<i>Ambition</i>	V. 251-254.
42	<i>Court</i>	V. 139-152.
43	„	V. 153-164.
	„	V. 177-190.
49	<i>Danger</i>	IV. 407-410.
54	<i>Death</i>	II. 431-432.
77	<i>Faith</i>	II. 501-504.

*England's Parnassus.**The Historie of Judith.*

page	section	
89	<i>Feare</i>	I. 69-74.
95	<i>Flatterer</i>	V. 165-176.
111	<i>Gluttonie</i>	VI. 13-16.
	"	VI. 33-34.
	"	VI. 17-32.
112	"	VI. 7-12.
114	<i>Of God</i>	II. 131-138.
116	"	III. 463-464.
118	"	I. 351-352.
119	"	II. 265-270.
127	<i>Heauen</i>	III. 95-96.
140	<i>Humilitie</i>	II. 497-500.
177	<i>Loue</i>	IV. 185-190.
200	<i>Marriage</i>	IV. 207-212.
294	<i>Victory</i>	III. 151-152.
	"	III. 153-158.
307	<i>Woe</i>	III. 317-320.
330	<i>Soles Ortus</i> (sic)	III. 1-3.
343	<i>Of Battaile</i>	V. 311-330.
347	<i>Of Thirst</i>	III. 299-306.
374	"	III. 271-298.
376	<i>Of an Hoast</i>	I. 33-40.
413	<i>Beautie</i>	{ IV. 45-62.
428	<i>Sorrow</i>	{ IV. 339-366.
430	<i>Loue</i>	IV. 219-222.
432	<i>Feare</i>	IV. 178-182.
439	<i>Pittie</i>	III. 45-56.
441	<i>Courage</i>	IV. 143-148.
446	<i>Hope</i>	I. 207-218.
449	<i>Of Adam</i>	II. 213-220.
	"	IV. 113-118.
450	<i>Drunkards</i>	IV. 195-198.
	<i>Ill Companie</i>	VI. 42-46.
452	<i>Companie</i>	IV. 121-128.
455	<i>Fight</i>	IV. 129-132.
460	<i>Labour</i>	V. 347-356.
	"	I. 359-374.
462	<i>Care of Children</i>	I. 387-408.
479	<i>Description of Seas,</i>	IV. 85-100.
	<i>Waters, Riuers, &c.</i>	V. 507-508.
	" "	II. 84.
499	<i>Preparations for Defence</i>	I. 375-386.
504	<i>Nylus</i>	II. 84.
506	<i>Impossibilities</i>	IV. 275-280.
508	(No Heading)	III. 165-170.
509	<i>Engines of War</i>	III. 107-116.
	" "	III. 29-32.

An examination of this table shows that a number of fairly lengthy passages have been broken up into shorter pieces. Reassembling these, the continuous passages taken by Allot from *The Historie of Judith* were :—

Book I.—33-40 ; 69-74 ; 207-218 ; 351-352 ; 359-408.

Book II.—84 ; 131-138 ; 213-220 ; 265-270 ; 431-432 ; 501-504.

Book III.—1-3 ; 29-32 ; 45-56 ; 95-96 ; 107-116 ; 151-158 ; 165-170 ;
271-306 ; 317-320 ; 463-464 ; 497-500.

Book IV.—45-62 ; 85-100 ; 113-118 ; 121-132 ; 143-148 ; 178-182 ;
185-190 ; 195-198 ; 207-212 ; 219-222 ; 275-280 ; 339-366 ;
407-410.

Book V.—139-190 ; 251-254 ; 311-330 ; 347-356 ; 507-508.

Book VI.—7-34 ; 42-46.

APPENDIX D.

 THE PRINTER TO THE READER.

(First printed by Lownes on the verso of the title-page in 1608, and repeated in 1611, 1613, 1620, 1633, and 1641.)

Perceiuing our diuine du BARTAS so generally applauded, euen of the greatest & the grauest of this Kingdom; and all His Workes so welcom vnto all: to make¹ the same (in this second Edition) more compleat, I haue presumed in stead of The Miracle of Peace and Telignies Paradox² to annex This Peece; indeed no part of his incomparable WEEKS (neither heer apparelled by the same Workman) yet doubt-les a Child of the same Parent, and (if I be not deceiued) one of his first borne: which, arriuing long-since in Scotland, was thear (among the rest) royallie receiued, and thus (as you see) suited, somewhat to that Countrie fashion. Whose Dialect and Orthography (considering vnder what authoritie it was first published, & now the rather respecting our happie union by the same established) I haue not dar'd at all to alter. Accept it therefore (gentle Reader) as it is: and allow at least of my good will; who, wishing thee the profit of these happy labours, haue aduentured to doo thee pleasure, to incur (I doubt) double displeasure.

Thine, H. L.³

¹ and added before to make, 1611 and later reprints.

² in stead of . . . Paradox: omitted in 1611 and later reprints.

³ changed to R. Y. in 1633 and 1641 reprints.

APPENDIX E.

THE TEXT OF THE 1608, 1611, AND 1613 REPRINTS.

It has been shown in the Introduction that in their orthography the printers of the 1608, 1611, and 1613 reprints did not live up to their claim to have reproduced with absolute fidelity the original edition of *The Historie of Judith*. In addition to these orthographical changes these early seventeenth century reprints also show verbal changes in the text, the number of which increases from reprint to reprint since each successive one not only repeats all the changes of its immediate predecessor but also introduces others of its own. As a result of this process the text of the 1613 reprint differs in many places from that of 1584.

The question naturally suggests itself, who was responsible for these alterations, the author or the printer? If they had been all of the same class or quality the answer would be easy. But they are not. In rather more than half of them the change consists in the substitution of the common Elizabethan forms in words where Hudson has used a form which was felt to be unusual or archaic or northern in dialect. Changes of this type which occur more than once are (i) the change of *hundreth* to *hundred*; (ii) the change of *quod* to *quoth*; (iii) the change of *hard* to *heard*; (iv) the substitution of the adjectival ending *-uous* for *-eous*; (v) the substitution of *burnt* and *thirst* for *brunt* and *thrist*.¹ Of the rest some are obvious blunders.² One is a necessary correction.³ Two at least bring the text into conformity with the French of the original.⁴ The others are neutral—*i.e.*, neither wrong nor necessary. Since there is nothing to show that the alterations in any one reprint are the work of more than one individual it is not permissible to pick and choose between them, to assign the improve-

¹ It is not always easy to decide between what are orthographical variants and what are different forms of the same word arising from a difference in descent. So some of the words treated here might equally well have been treated in the Introduction, and some of those handled there might have been listed here.

² *Ep. Dedic.*, 45; *Summary*, I. 10; I. 102; I. 255; I. 392; III. 168; V. 369; VI. 176; VI. 260.

³ *Admon.*, 55.

⁴ I. 145; II. 101.

ments to the author, the corruptions to the printer, and the anglicisations to the press-corrector; all the changes made in the text in any one reprint must stand or fall together.

The blunders can be safely granted to the printer. The anglicisations might be the author's. They might represent the results of a revision which he made after he went to England with King James in 1603 or 1604, a revision such as Sir William Alexander was continually making in the text of his *Dramatic Works*, with the object of removing barbarisms and Scotticisms.¹ But even Scottish printers were in the habit of giving the language even of Scottish works an English dress when they reprinted them. And there is no reason to believe that a London printer would not feel himself at liberty to modernise or anglicise the language of his copy. Besides, it is practically certain that Hudson was dead at least ten years before 1608.² Consequently, the probability that he saw any of the reprints is highly unlikely. Hence, if we can decide against accepting the variants of 1608, there is no need to inquire into the status of the readings in any later reprint.

Of none of the changes made in 1608 can it be said that it must be the work of the author himself. Against them, in addition to the considerations set out in the preceding paragraph, can be put the fact that two of them are blunders of a serious nature. (a) The change of *best* to *last* at *Sommarie* I. 10 makes nonsense of the passage. (b) The change of *th'ead* to *th'end* at VI. 176 looks an obvious correction, but actually the text as it stood was a literally exact rendering of the French of the original.³ The wrongness of these changes cast doubt on the validity of the rest, so that it is safer to assume that all the changes originated in the printing-house and were the work either of the compositor or of the press-corrector than that the author had any responsibility for them.

In the following table the second column gives the reading of the 1584 edition. The third shows how the text was changed, and when:—

<i>Ep. Dedic.</i>	6	verteous	vertuous, 1608.
	12	delite	delight, 1611.
	21	censure	censor, 1608.
	26	amongste	among, 1611.
	45	sillabes	syllables, 1608.
	45	my	any, 1611.
<i>Admon.</i>	25	voluntairiy	voluntarie, 1608.
	33	hundreth	hundred, 1613.
	46	althing	all things, 1611.
	48	pretented	pretended, 1608.
	53	sillabes	syllables, 1608.
	55	excessiuelly	not excessiuelly, 1613.

¹ See *The Poetical Works of Sir William Alexander* (S.T.S. 1921), vol. i., pp. cxciv-cc.

² Introduction, p. xx.

³ *Le chef du Chef*. With these perhaps should go the failure to supply after *least* at *Admon.*, 55, the *not* necessary to complete the sense.

<i>Argument</i> , 12	inconuenient	inconuenience, 1608.
23	his power to be	that his power was, 1608.
30	hard	heard, 1608.
31	or	and, 1613.
42	his faithfull	the faithfull, 1613.
44	conteines	containes, 1611.
<i>Somm. I.</i> 10	best	last, 1608.
31	sklaues	slaues, 1608.
<i>Book I.</i> 18	verteous	vertuous, 1608.
83	deuore	deuoure, 1611.
102	pend	ypend, 1613.
140	impetuous	impetuous, 1608.
145	his	the, 1608.
147	shaue	shav'n, 1608.
251	of	in, 1613.
255	a lower	another, 1611.
288	quod	quoth, 1611.
392	hirds	birds (!), 1611.
<i>Somm. II.</i> 3	hard	heard, 1608.
16	the almightie	the omitted, 1613.
<i>Book II.</i> 8	quod	quoth, 1611.
45	hundreth	hundred, 1608.
67	cutlasse	curtlasse, 1608.
78	harbrowde	harbourd, 1608.
101	hard	heard, 1608; hears, 1611.
157	this	his, 1613.
200	brunt	burnt, 1611.
214	doth	to, 1608.
217	their Lord	the Lord, 1611.
318	hundreth	hundred, 1613.
330	disconfit	discomfit, 1613.
341	ye	you, 1608.
344	deepes	deepe, 1611.
361	nor	and, 1611.
437	hath	hast, 1608.
<i>Somm. III.</i> 8	mainteines	maintaines, 1608.
17	mutine	mutinie, 1608.
<i>Book III.</i> 46	crowding	crowping, 1608.
55	hard	heard, 1608.
103	do	doth, 1611.
147	as is	and is, 1611.
168	cold	on cold, 1613.
220	feebly	feeble, 1613.
294	thrist	thirst, 1608.
363	confort	comfort, 1611.
391	thrist	thirst, 1611.
473	titles	title, 1611.
502	quod	quoth, 1611.
<i>Book IV.</i> 5	quod	quoth, 1611.
61	weare	wore, 1608.

<i>Book IV.</i>	115	eldren	elder, 1613.
	179	alongst	along, 1613.
	183	brunt	burnt, 1611.
	185	perfite	perfect, 1608.
	256	conforter	comforter, 1613.
	259	ventrouous	ventrous, 1608.
	270	his chamber	the chamber, 1608.
	301	pleasure	pleasures, 1611.
	327	quod	quoth, 1608.
	366	patron	pattern, 1613.
	445	desires	desire, 1608.
<i>Book V.</i>	1	mary	marrow, 1608.
	11	sent	sends, 1613.
	41	quod	quoth, 1608.
	86	pallet	palat, 1608.
	116	brunt	burnt, 1613.
	139	verteous	vertuous, 1608.
	142	sclaues	slaues, 1608.
	144	with	of, 1611.
	218	brunt	burnt, 1613.
	236	brunt	burnt, 1613.
	252	this	the, 1611.
	369	their soldiers	his soldiers, 1611.
	410	them	him, 1611.
	465	spent	sent, 1613.
	493	auantage	aduantage, 1611.
	499	hundreth	hundred, 1611.
<i>Somm. VI.</i>	4	sumptuous	sumptuous, 1608.
	11	snares that	that omitted, 1613.
	12	whiles	while, 1613.
	13	worke	works, 1611.
<i>Book VI.</i>	87	hard	heard, 1611.
	146	hard	heard, 1611.
	176	th'ead	th'end, 1608.
	260	thus he gan	thus began, 1611.
	305	hundreth	hundred, 1608.
	317	quod	quoth, 1608.

In three places the form now current had been used in 1584, and was replaced in the early seventeenth century reprints by a form now obsolete, *i.e.* :—

<i>Ep. Dedic.</i>	31	peraduenture	paraduenture, 1608.
	40	burden	burthen, 1608.
II.	216	contrarie	contraire, 1611.

APPENDIX F.

 HUDSON'S HISTORIE OF JUDITH AND
 SYLVESTER'S BETHULIANS RESCUE.

The poet Drummond of Hawthornden, as has been seen,¹ thought *Bethulians Rescue* by Josuah Sylvester a better translation of Du Bartas' *La Judith* than Hudson's *Historie of Judith*, and cited certain passages in Sylvester's version in support of his preference. These passages, together with the French originals, are given below so that the reader may be able to judge for himself how far Drummond was justified in his choice.

(a) = *The Historie of Judith*, IV. 41-62.

*Diane au front d'argent, ô Royne de la nuict,
 T'oses tu bien monstrier tandis que ça bas luit
 L'Astre saintement beau, qui d'un aspect contraire,
 En son plus clair midy fait vergongne à ton frere ?
 Bien qu'au deceu du peuple elle vueille sortir,
 Les perles la font voir, & les odeurs sentir.
 Le musc & l'ambre gris par quel lieu qu'elle passe,
 Laissent d'elle long temps une odorante trace.
 Sur son front de crystal vne escarboncle luit
 Qui fait par ses rayons luire l'obscur nuict :
 Vn crespé à fil d'argent agencé sur sa teste,
 Meu d'un Zephyre doux sur l'espaule volette :
 L'or lie ses poils d'or, son col blanc est cerné
 D'un carcan de saphirs, & de rubis orné.
 A son oreille pend une perle plus riche
 Que celle qu'aualla la princesse peu chiche
 De Memphe aux hautes tours : son sein blanc & douillet
 Est à demi couuert d'un transparant colet.
 La soye de sa robe est de couleur celeste,
 Couuverte haut & bas d'un rets d'or, & le reste
 De ses habits pompeux, est digne du beau corps
 De celle qui d'Euphrate entourela les bords.*

—Du Bartas, *La Judith*, IV. 41-62.

¹ Introduction, p. xliv.

O ! silver-browd *Diana*, Queen of Night,
 Dar'st thou appear, while heer below, so bright
 Shines such a sacred Star, whose radiant flame
 Would even at Noon thy Brothers splendor shame ?
 Though, as vnkknown, to passe vnshown she ween,
 Her Odors made her smelt, her Iewels seen ;
 Musk, Ambergris, and Civet, where she went,
 Left all along an odoriferous Sent :
 A Carbuncle shin'd on her Brow so bright,
 That with the Rayes it clarified the Night :
 A silver Tinsel waving in the winde.
 Down from her head hung light and loose behinde :
 Gold bound her golden Tress ; her Ivory Neck
 Rubies and Saphirs, counter-chang'd in check :
 At either Eare, a richer Pearle then yerst
Aegypts proud *Princesse* in her Cup disperst :
 Her soft white Bosom (as with Curtains drawn)
 Transparent coverd vnder Cob-web Lawne :
 Her Robe, Sky-colour'd Silk, with curious Caul
 Of golden Twist, benetted over all.
 The rest she wore, might haue besee'm'd for Tires
 The stately Foundress of the *Euphratean* Spires.
 —Sylvester, *Bethulians Rescue* (1621 ed., p. 986),
 IV. 41-62.

(b) = *The Historie of Judith*, IV. 339-360.

De ses ondez cheueux les uns esparpillez
Voloient d'un art sans art, les autres crespillez
En mille & mil aneaux donnoient beaucoup de grace
A son front plus poli qu'une piece de glace.
D'Ebene precieux deux arceaux deliez
Sur deux astres brillans sont dextrement pliez ;
Sur deux yeux noirelets, où Cupidon se cache,
Et d'où les chastes traicts de sa trousse il delasche :
Entre ces deux Soleils & ce front liberal
S'esleue vn montelet, qui d'un traict inesgal
Se va, tout-iour croissant, pres des leures estendre,
Où le Mome enuieux ni trouue que reprendre.
De sa poupine iouë il semble que le teint
D'un meslange de lis, & de rose soit peint.
Sa bouche de cinabre & de musc toute pleine,
Et qui plus doucement qu'une Sabee haleine,
A pour ses riches bords deux coraux, qui riant,
Descouurent deux beaux rangs de perles d'Orient.
Ce beau pilier d'ivoire & ce beau sein d'albastre
Font l'idolatre camp de Iudith idolastre.
Sa main, où nulle ride, où nul nœud n'apparoît,
A de nacre enrichi le bout de chaque doigt.

—Du Bartas, *La Judith*, IV. 343-364.

Her waved Locks, som dangling loose, som part
 In thousand rings curld-vp, with art-less art ;
 With gracefull Shadowes sweetly did set-out
 Her broad high Fore-head, smooth as Ice, about :
 Two slender Bowes of *Ebene*, equall bent
 Over two Stars (bright as the Firmament)
 Two twinkling Sparks, Two sprightfull Ietty Eyes
 (Where subtle *Cupid* in close Ambush lyes,
 To shoot the choysest of his golden Darts
 Into the chariest of the chastest hearts) :
 'Twixt these Two Suns, down from this liberall Front,
 Descendingly ascends a pretty Mount ;
 Which, by degrees, doth neer those Lips extend,
 Where *Momus* Lips could nothing discommend :
 Her ruddy, round Cheeks seem'd to be composed
 Of *Roses Lillied*, or of *Lillies-Rosed* :
 Her musky Mouth (for shape and size so meet,
 Excelling *Saba's* pretious Breath, for sweet)
 A swelling Welt of *Corall* round behemms,
 Which smiling showes two Rowes of orient Gemms :
 Her Ivory Neck, and Alabaster Brest
 Ravish the *Pagans* more then all the rest :
 Her soft, sleek, slender hands, in Snowe bedipt,
 With purest Pearl-shell had each Finger tipt.
 —Sylvester, *Bethulians Rescue* (1621 ed., p. 992),
 IV. 357-380.

(c) = *The Historie of Judith*, V. 311-340.

*Dans le champ de Ragau se campent vn matin
 Les osts des plus grands Rois, qu'oncques Mars le mutin
 Arma d'ire & de fer. La superbe & la rage
 L'un & l'autre soldat tellement acourage,
 Qu'à peine peuuent-ils attendre que le cor,
 Le phifre, la cymbale, & la trompette encor
 Denoncent la bataille : ains horriblant leurs faces,
 S'entreblecent de loin d'outrageuses menaces,
 Et de pres de grans coups. Deux mille enfans perdus
 Attaquent l'escarmouche, & non loin espendus
 Font pleuuoir les cailloux qu'une main tournoyante
 Fait sortir roidement de la fonde siflante :
 Et croid on en voyant tant de coups inhumains,
 Que non vn escadron, ains tout l'ost est aux mains.
 Ceux là sont secondez de mille bandes fieres,
 Qui promonent par l'air cent ondantes bannieres.
 Les deux camps sont ià prés : desià le pied Medois
 Presse le pied Chaldee : & leurs chocs, & leurs voix
 Bruyent plus que le Nil, quand de ses rocs il tombe,
 Ou qu'Encelade alors qu'il ebranle sa tombe.*

*L'un gist ici sans chef, l'autre se traine, hélas !
 Ayant perdu les pieds, sur le ventre & les bras :
 A l'un l'espaule pend : a cestui-ci les mailles
 Fresles n'ont garanti de l'estoc ses entrailles.
 L'un est au front blessé, l'autre l'est dans le flanc :
 L'un en mourant vomit un chaud ruisseau de sang :
 L'autre ne vit ni meurt : ainçois void en mesme heure
 Du bas & haut Iupin la diuerse demeure,
 Pource qu'un peu d'esprit qui reste dans le corps
 Ne veut trop contumax, encor sortir dehors.*

—Du Bartas, *La Judith*, V. 311-340.

In Ragau's ample Plain, one Morning, met
 These Royall Armies, of two Kings, as great
 As ever Mars with steele and Furie arm'd,
 Fury and Pride so Eithers Souldier warm'd,
 That hardly could they stay till Trumpets shrill
 Denounce the Battaile, and giue leaue to kill ;
 But with stern Looks, and brauing Threats, afar ;
 At hand, with Blowes ; they had begun to war ;
 Exchanging wounds. Two Thousand *Perduz* first
 Giue brauely th'Onset : and not much disperst,
 From suddain whirle-wind of their nimble Slings,
 So thick a storm of humming Pebbles sings
 So-sad a *Dirge* of Deaths, that they suppose,
 That not one Troop, but All, had bin at Blowes.
 To second Those, then, in good ordinance,
 With waving Ensignes, thousand Troops aduance :
 Both Armies ioyned. Now fiercely fall they to't,
Mede vpon *Chalde*, pressing foot to foot ;
 Incount'ring felly with a furious noise
 Of clashing Arms, and Angry-braving Voice,
 Lowder then *Nile*, rushing from Rocky-Coomb :
 Or then *Encélade*, when he shakes his Toomb.
 Here lyes one head-lesse : foot-lesse there (alas !)
 Another craules among the gorie Grasse :
 One's shoulder hangs : another hangs his Bowels
 About his neck (but new bound vp in towells) :
 This, in the Face, That in the Flank is hurt :
 This, as he dyes, a Floud of Blood doth spurt :
 That, neither lues nor dyes ; but sees at once
 Both vpper *Ioue's* and neather's diuerse Thrones ;
 Because, some little spirit (too-stubborn-stout)
 Still, in the Body, will not yet come out.

—Sylvester, *Bethulians Rescue* (1621 ed., p. 1002),
 V. 319-350.

(d) = *The Historie of Judith*, VI. 35-40.

*Chacun s'estant assis, la maluoisine coupe
 Va souuent & reuiert à l'entour de la troupe.*

*L'un boit dans vn albastre en ouale creusé,
L'autre ayant vn crystal de Nectar espuisé,
Boit en vne coquille, ou bien en vn clair verre,
Et la moitié du vin tremblotant verse à terre.*

—Du Bartas, *La Judith*, VI. 35-40.

Each being set : anon, full filled-out
In massie Boules the *Malmsey* walks about :
One drinks deuoutly in an Estridge Egge ;
On in a Lute, another in a Legge ;
One in a Ship, another in a Shell ;
Another takes a broad deep siluer Bell,
To ring his Peal : but so his hand doth sway
And shake, that half he sheds it, by the way.

—Sylvester, *Bethulians Rescue* (1621 ed., p. 1010),
VI. 37-44.

(e) = *The Historie of Judith*, VI. 105-133.

*Judith, c'est à ce coup (dit-elle) que ton bras
Doit deliurer Iacob. Mais, non, ne le fay pas.
Si fay-le : mais non fay. Voy ! laisse ceste crainte.
Tu veux donc profaner l'hospitalité sainte ?
Ce n'est la profaner : plus sainte elle sera
Quand par elle ma main les Saints garentira.
Mais sans honte iamaïs le traistre ne peut viure.
Traistre est cil qui trahit, non qui ses murs deliure,
Mais contre les meurtriers le ciel est irrité.
Tout homme qui meurtrit n'est meurtrier réputé.
Hé ! n'est il pas meurtrier cil qui meurtrit son Prince ?
Holoferne est Tyran, non Roy de ma Prouince.
Mais quoy ? Dieu maintenant le nous donne pour Roy.
Celuy n'est point de Dieu qui guerroye sa Loy.
Tous peuuent estre donc des Tyrans homicides,
Jahel, Ahod, Jehu furent tyrannicides.
Voire, mais il leur fut commandé du Seigneur :
D'une pareille loy ie sens forcer mon coeur.
Las ! pour faire vn tel coup ton bras a peu de force :
Assez fort est celui que l'Eternal renforce.
Mais ayant fait le coup, qui te garentira ?
Dieu m'a conduit ici, Dieu me remenera :
Que si Dieu te deliure és mains des infideles ?
Mort le Duc, ie ne crain les morts les plus cruelles.
Mais quoy ? tu saouleras leur impudicité :
Mon corps peut estre à eux, mais non ma volonté.
Estant donc de ce point saintement resoluë,
Vers le Pole elle esleue & ses mains & sa veuë :
Et puis à basse voix prie ainsi l'Eternel.*

—Du Bartas, *La Judith*, VI. 105-133.

IVDITH, said She, Thy *Iacob* to deliuer,
Now, is the Time ; Now to-it. *Do-it neuer.*
O ! Yes. O ! No. I will. *I will not, I :*

Shall I profane kinde Hospitalitie ?
Nay, rather shall I sanctifi't the more,
When by the same I shall the *Saints* restore.

But, Traitors euer bear Dishonors brand.
Traitors be Those betray ; not save, their Land.
But, Murderers Heau'ns righteous Iudge abhors.
Why ? all Man-killers are not Murtherers.

But Hee's a Murderer who his Prince hath slain.
This is a Tyrant ; not my *Soverain.*

But, GOD hath now bequeath'd him vs for Lord.
Hee's not of God that wars against his *Word.*

Why, then, may ALL, their Tyrants kill and rid ?
So *Ahod, Iahel*, and so *Iehu* did.

Yea, but from Heau'n had They autentik Warrant.
So hath my Soule (approued and apparant)

But, ah ! how weake art Thou, this Work to act !
Whom God assisted, neuer strength hath lackt.

But, hadst thou done, the Sequel's more to doubt.
God brought me in : and God will bring me out.

What, if He please leaue thee in Heathens hands ?
Their Chieftain dead, I fear nor Death, nor Bands.

But to their Lust thou shalt be left a pray.
Neuer my Minde ; my Body force they may.

Then, in this point thus sacredly confirm'd ;
With hands heav'd vp, her eies on Heav'n she firm'd ;
And softly, Thus poures to the Lord her Prayer.

—Sylvester, *Bethulians Rescue* (1621 ed., p. 1011),

VI. 109-141.

APPENDIX G.

LA JUDITH AND THE BOOK OF JUDITH.

When Du Bartas, whom Hudson followed, perhaps not line by line but certainly couplet by couplet, declared that he had not "aimed to follow the phrase or text of the byble"¹ he intimated that he had treated his source with a very free hand. The following remarks show briefly how he dealt with the story of Judith as it is told in the *Apocrypha*. He omitted what he felt was unessential. He made two important transpositions, shifting (a) the account of Judith's upbringing and married life into his Book IV., when, had he followed the order of the narrative in the *Apocrypha*, it would have come in his Book III.; and (b) transferring the account of Nebuchadnezzar's war against Arphaxat from the beginning of the story to the narrative of Holofernes when he entertained Judith in his tent in Book V. and boasted to her of his achievements. He expanded when the opportunity offered itself—e.g., the account of the plague at II. 165-212 corresponds to *The Book of Judith*, 5, 12; the description of the crossing of the Red Sea at II. 227-256 expands *The Book of Judith*, 5, 13; and Ammon's speech at II. 465-516 expands *The Book of Judith*, 6, 17. His additions are numerous and varied.

The table that follows shows the correspondences between *La Judith* and *The Book of Judith*.

<i>La Judith</i> , I. 21-96	<i>The Book of Judith</i> , 4, 1-end.
II. 1-44	5, 1-10.
73-82	5, 11-12.
159-end	5, 13-6, 21.
III. 1-60	7, 1-5.
75-389; 403-412	7, 6-32.
449-504	8, 9-37.

¹ "Je n'ay pas suyui l'ordre ou la phrase du texte de la Bible."
—Du Bartas, *La Judith*, *Aduertissement au Lecteur*, p. 8.

La Judith, IV. 1-36

37-66

73-310

321-330

331-338

367-436

437-466

V. 91-114

195-238

249-261

283-310

311-430

468-574

VI. 49-52

131-178

179-182

209-220

231-303

325-358

The Book of Judith, ch. 9.

10, 1-5.

8, 1-8.

10, 10-13.

10, 18-19.

10, 23-11, 23.

12, 7-8.

12, 10-12.

12, 15-17.

1, 1-5.

1, 7-11.

1, 12-2, 13.

2, 14-15; 2, 21-3, 10.

12, 20-13, 1.

13, 4-17.

14, 6-10.

14, 1; 14, 11.

14, 12-15, 3.

16, 1-17.

APPENDIX H.

THE HISTORICITY OF THE BOOK OF JUDITH.

How *The Book of Judith* is to be regarded has long been a problem to Biblical scholars. In the sixteenth century two contradictory views were current, which were thus stated by Simon de Goulas when he wrote his commentary on *La Judith* of Du Bartas. "Plusiers tiennent que le liure de Iudith est vne allegorie perpetuelle du combat & de la victoire de l'Eglise sur ses ennemis, & que quelque personnage, desirant consoler les fideles affligez, a dressé de son inuention vn poëme entier en forme historique, pour en rendre la lecture plus aisee & plaisante. D'autres estiment ce qui est recité du fait de Iudith estre aduenue à la verite."¹ Except that belief in the allegorical nature of the story has been largely given up, these are the two views held to-day on the origin of *The Book of Judith*.

On the one hand, Roman Catholic criticism has always maintained its canonicity and, accepting it as a narrative of fact, has included it in the Catholic Bible. The difficulty that the historical and geographical statements in the narrative cannot be reconciled with the facts of history and geography is overcome by the theory that the story was committed to writing at a period long subsequent to the events it relates, and that these in the interval had been much corrupted.

Some of the difficulties alluded to in the previous paragraph are (i) the story of *The Book of Judith* is laid in post-exilic times, but Nebuchadnezzar was dead long before the return of the Jews from the Exile; (ii) Nebuchadnezzar never reigned in Nineveh;² (iii) he did not make war on Media; (iv) Arphaxat is not the name of any Median king; (v) the king who built the walls of Ecbatana was called Deioces, not Arphaxat;³ (vi) Bethulia is not the name of any known place.

These difficulties, and others, have caused Jewish and Protestant scholars to incline to the view that *The Book of Judith* is an historical romance, based upon the campaign of Artaxerxes Ochus against Phœnicia and Egypt about B.C. 350. It is significant that one of the

¹ Du Bartas, *La Judith* (La Rochelle. 1591), *Argument*, p. 11.

² *The Historie of Judith*, V. 423-425.

³ *The Historie of Judith*, V. 255-258.

generals in that war was called Holophernes, one of whose most trusted servants was a certain Bagos. But the Holophernes of history died in his own country, not at the hands of a woman patriot, as does the Holophernes of *The Book of Judith*. Bethulia is usually identified with Schechem. As to the purpose of the book, the scholars of both faiths are agreed that it was originally composed to hearten the Jewish people in one of the times of trial which they had so frequently to endure, and the time of the Maccabean Wars in the second century B.C. is commonly regarded as having been the most probable period of its composition. But who the author was is quite unknown.

One of the latest notices on it, that in the *Encyclopædia Judaica*, expresses the cautious view that "ob das Judith-Buch eine Legende oder eine geschichtliche Novelle zu nennen ist, oder ob es die Mitte zwischen diesen Gattungen hält, bleibt offen." Similarly, its last English editor, though inclining to the view that it is not history but romance, is willing to concede that its author may have adopted "an existing story or popular tradition," but holds that, if he did so, he purposely confused his historical allusions in order to disguise the basis of his tale.

See Charles, *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford. 1913), Vol. I., pp. 242-248; *Jewish Encyclopædia* (London. 1904), Vol. VII., pp. 388-389; *Encyclopædia Judaica* (Berlin. 1932), Neunter Band, coll. 580-584; *Catholic Encyclopædia* (London. 1910), Vol. VIII., pp. 554-555; *Encyclopædia Biblica* (London. 1901), Vol. II., coll. 2642-2646; Hastings, *Dictionary of the Bible* (Edinburgh. 1899), Vol. II., pp. 822-824; Oesterley, *Introduction to the Books of the Apocrypha* (London. 1935), pp. 177-180.

GLOSSARY

GLOSSARY.

The contractions employed are the usual ones, but *Ep. Dedic.* = The Epistle Dedicatory, *Admon.* = The Author's Admonition to the Reader, *Arg.* = The Argument of the Whole Historie, and *Somm.* = Sommarie, the Roman numeral following indicating which one. Brief etymologies have been given for words which are rare or unusual or whose form as used by Hudson differs from their modern form.

- Abash, *imperat.*, be surprised, VI. 65.
 abhominable, *adj.*, abominable, *Admon.*, 38; *Somm.*, VI. 6.
 abundant, *adj.*, abundant, V. 269.
 absolved, *pt. ptc.*, explained, *Admon.*, 39.
 acquaint, *ppl. adj.*, acquainted, V. 115.
 adoptife, *adj.*, adopted, V. 97. [Fr. *adoptif.*]
 adoune, *adv.*, down, I. 139; II. 288; adowne, III. 167; V. 261, 451.
 adowne. See adoune.
 aduenter, *imperat.*, risk, II. 363.
 aere, *sb.*, air, III. 381.
 affright, *ppl. adj.*, frightened, V. 32.
 agryes, *infin.*, shudder with terror, I. 76. [O.E. *āgrisan.*]
 alarme, *excl.*, To arms! V. 452; VI. 233.
 alate, *adv.*, lately, V. 439. [a, prep., of + late.]
 all wheare. See alwhere.
 alongst, *prep.*, parallel to, IV. 179.
 althing, *sb.*, everything, *Admon.*, 46.
 alwhere, *adv.*, everywhere, I. 75; all wheare, II. 317.
 ambassades, *sb., pl.*, missions, V. 132. [M.E. *ambassade* < Fr. *ambassade.*]
 amber, *sb.*, ambergris, IV. 47.
 ancient, *adj.*, aged, I. 229; VI. 224.
 ankred, 1 *pret., sing.*, anchored, *Ep. Dedic.*, 38.
 apardon, *imperat.*, pardon, IV. 457.
 apparant, *adj.*, manifest, *Somm.*, III. 21; IV. 111.
 architecture, *sb.*, architect. *Table sub Ctesiphon.* [Fr. *architecteur.*]
 arter, *sb.*, artery, VI. 308; arters, *pl.*, III. 307. [Fr. *artère.*]
 artificall, *adj.*, artful, IV. 27.
 aspect, *infin.*, to expect, IV. 316; aspecting, *pres. ptc.*, watching, III. 478; VI. 84.
 assaye, *sb.*, attempt, *Admon.*, 56; proof by trial, II. 71.
 assayes, 3 *sing., pres., indic.*, takes up, IV. 173.
 assieged, *ppl. adj.*, besieged, VI. 269. [M.E. *asege* < Fr. *asegier* < Late Lat. *assediāre.*]
 assiegers, *sb., pl.*, besiegers, III. 256.
 assistants, *sb., pl.*, those present, *Somm.*, I. 34.

- astraide, 3 *pl. pret.*, went astray, II. 353. [M.E. *astray*, < O.F. *estraier*, < Lat. **extrāvagāre*.]
 attame, *infin.*, to subdue, I. 343. [*a*, prefix + *tame*, vb.]
 attending, *pres. ptc.*, awaiting, *Somm.*, I. 9.
 attomy, *sb.*, atoms, VI. 324. [*atomi*, *pl.* of Lat. *atomus*.]
 auantage, *sb.*, advantage, V. 493.
 auoide, *infin.*, V. 63.
 awooke, 3 *pl., pret.*, awoke, III. 3.
 awreake, *infin.*, to avenge, IV. 452.

 Baine, *sb.*, death, V. 343. (O.E. *bana*.)
 baire. See bare.
 ballance, *sb.*, the scales of Justice, V. 549.
 balmed, *ppl. adj.*, anointed, I. 148.
 band, 3 *sing., pret.*, bound, IV. 53; VI. 248.
 bankers out, *sb., pl.*, bankrupts, III. 70. [Fr. *banqueroute*, from Ital. *banca rotta*.]
 barbare, *adj.*, barbarous, II. 355.
 barded, *ppl. adj.*, armed with bards—i.e., a protective covering for the breast and flanks of a warhorse, I. 314; II. 421. [Fr. *barde*, horse armour.]
 bare, 3 *sing., pret.*, bore, I. 24, 116; III. 318; V. 209, 450, 500: baire, 3 *pl., pret.*, III. 227.
 batterie, *sb.*, attack, III. 108: battries, *pl.*, batteries, II. 363.
 beare, *sb.*, bier, V. 160. [O.E. *bær*, mod. spelling influenced by Fr. *bière*.]
 beastiall, *adj.*, bestial, I. 241.
 beene, 3 *pl., pres., indic.*, are, IV. 135: bene, IV. 332.
 beforne, *adv.*, before, I. 23; V. 311. [O.E. *beforan*.]
 beggers-bolts, *sb., pl.*, stones, II. 9. [Beggard + bolt.]
 behight, *pt. ptc.*, promised, V. 458.
 bend, *sb.*, bandage, III. 320. [M.E. *bende* < O.F. *bende*.]
 bended, 3 *pl., pret.*, bent, VI. 270.
 bene. See beene.
 benetted, *pt. ptc.*, covered with a net, IV. 59.
 beraid, 3 *sing., pret.*, befouled, IV. 441. See note *ad loc.*

 berapt, *ppl. adj.*, carried away, V. 75. [*Be* + *rapt*.]
 bespred, *infin.*, to cover, VI. 276: bespreede, II. 48.
 bespreede. See bespred.
 bet, 1 *sing., pret.*, beat, V. 523: 3 *sing., pret.*, II. 300: 3 *pl., pret.*, V. 322, 466; VI. 274: *pt. ptc.*, II. 54, 219, 286; III. 127.
 beutie, *sb.*, beauty, I. 126; *Somm.*, IV. 8, 17; IV. 25, 195, 426; *Somm.*, V. 4; V. 102, 198: beuties, *pl.*, V. 234.
 billes, *sb., pl.*, letters, IV. 206. [M.E. *bille* < A.F. *bille*.]
 blauncheth, 3 *sing., pres., indic.*, whitens, II. 391. [M.E. *blancher* < Fr. *blancher*.]
 bled, *pt. ptc.*, covered with blood, VI. 254.
 blew, *adj.*, blue, IV. 54, 58; V. 170, 341; VI. 14.
 boisteous, *adj.*, boisterous, II. 58. [?]
 bolds, 3 *sing., pres., indic.*, emboldens, I. 351.
 bonteous, *adj.*, generous, IV. 378.
 botches, *sb., pl.*, boils, II. 178.
 bownes, 3 *pl., pres., indic.*, make ready, II. 8.
 bracels, *sb., pl.*, pieces of armour covering the arms, VI. 236. [O.F. *bracel* < Lat. *bracchiāle*, a bracelet.]
 brak, 3 *sing., pret.*, broke, II. 232: brake, I. 285: brak, 3 *pl., pret.*, V. 369: broke, *pt., ptc.*, II. 371; VI. 167.
 brast, 3 *sing., pret.*, burst, II. 199.
 brent. See brunt.
 brether, *sb., pl.*, brethren, II. 119; III. 234.
 briccoll, *sb.*, a catapult for throwing stones or bolts, III., 109. [Fr. *bricole* < Late Lat. *briccola*.]
 bristelpointed, *adj.*, bristling, I. 34.
 broght, *pt. ptc.*, brought, V. 102.
 broke. See brak.
 broyded, 3 *sing., pret.*, embroidered, IV. 153.
 bruits. See brute.
 brunt, 1 *sing., pret.*, burned, V. 519; brent, V. 475: brunt, 3 *sing., pret.*, V. 116, 218, 236: brunt, *pt. ptc.*, II. 200; IV. 183; VI. 62.

- brutall, *adj.*, in the shape of animals, I. 242.
- brute, *sb.*, report, IV. 130; VI. 243: *bruits*, *pl.*, rumours, *Somm.*, I, 7. [M.E. *brute* < Fr. *bruit*.]
- buields, 3 *pl.*, *pres.*, *indic.*, dwell, III. 29.
- builded, *pt. ptc.*, built, *Arg.*, 6.
- bulk, *sb.*, trunk, VI. 157: *bulks*, *pl.*, carcasses, I. 151.
- burguinet, *sb.*, "a helmet with a visor, so fitted to the gorget, or neckpiece, that the head could be turned without exposing the neck."—O.E.D., V. 57. (O.F. *bourguignotte*.)
- burthens, *sb.*, *pl.*, burdens, II. 80.
- byde, *infin.*, to await, V. 236: *byds*, 3 *sing.*, *pres.*, *indic.*, resists, IV. 197: *byde*, *imperat.*, await, III. 500: *byde*, *pt. ptc.*, withstood, V. 404.
- Cairles, *adj.*, unconcerned, *Somm.*, I. 23.
- captiue, *infin.*, to take captive, III. 458: *captiues*, 3 *sing.*, *pres.*, *indic.*, IV. 18.
- carefull, *adj.*, IV. 454. See note.
- cariage, *sb.*, load, I. 402.
- carpe, *infin.*, to sing, II. 312.
- cast, *sb.*, design, V. 115.
- casten, *pt. ptc.*, cast, I. 82, 376.
- cause, *conj.*, because, V. 256.
- cautell, *sb.*, a protective device, I. 377. [M.E. *cautell* < Fr. *cautèle* < Lat. *cautēla*.]
- ceasterns, *sb.*, *pl.*, cisterns, III. 264.
- censure, *sb.*, censor, *Ep. Dedic.*, 21. [Fr. *censeur*.]
- charely, *adv.*, carefully, IV. 81.
- chat, *infin.*, to chatter, IV. 103.
- cheare, *sb.*, mood, II. 398.
- chok, *sb.*, shock of battle, V. 538: *choke*, V. 317. [Fr. *choc*.]
- chose, *imperat.*, choose, I. 341: *pt. ptc.*, V. 98.
- circuncisde, 3 *sing.*, *pret.*, circumcised, VI. 182.
- claiue. See *clieue*.
- clap, *sb.*, stroke, VI. 284.
- clarks, *sb.*, *pl.*, learned men, III. 31.
- clad, 3 *pl.*, *pret.*, covered, II. 175: *pt. ptc.*, clad, I. 150; II. 291.
- clegs, *sb.*, *pl.*, horse-flies, II. 191. [O.N. *kleggi*.]
- clieue, 1 *sing.*, *pres.*, *indic.*, cleave, V. 77: *claiue*, 3 *sing.*, *pret.*, V. 384.
- clocks, *sb.*, *pl.*, beetles, II. 191. [?]
- cllosures, *sb.*, *pl.*, enclosed places, V. 16.
- clymes, 3 *pl.*, *pres.*, *indic.*, climb, V. 136.
- cœlest, *adj.*, sky-blue, IV. 58.
- collet, *sb.*, the neckband of a garment, IV. 57. [Fr. *collet*.]
- collup, *sb.*, piece of flesh, VI. 316. [?]
- combers, *sb.*, *pl.*, trouble, I. 121.
- compact, *infin.*, to pack together, I. 338.
- companions, 3 *pl.*, *pres.*, *indic.*, keep company, VI. 349.
- complease, *infin.*, to gratify, VI. 60. [Com + *please*.]
- concordant, *adj.*, harmonious, V. 420.
- conduits, *sb.*, *pl.*, aqueducts, III. 162, 257.
- confort, *sb.*, comfort, III. 363; IV. 102, 152, 248.
- conforter, *sb.*, comforter, IV. 256.
- confuse, *adj.*, intermingled, III. 12.
- coniocytes, 3 *sing.*, *pres.*, *indic.*, unites, I. 351.
- consists, 3 *sing.*, *pres.*, *indic.*, is, II. 338.
- consort, *sb.*, accompaniment, VI. 327.
- constitute, *infin.*, to set up, *Arg.*, 21.
- conteines, 3 *sing.*, *pres.*, *indic.*, contains, *Arg.*, 44.
- contempning, *pres. ptc.*, despising, IV. 290.
- conterfait, *infin.*, to imitate, III. 316: *counterfait*, V. 168.
- contrarie, *prep.*, against, VI. 194.
- contr'aspect, *sb.*, IV. 43. See note.
- controule, *infin.*, to control, IV. 223.
- conuenient, *adj.*, suitable, *Somm.*, I. 38.
- coppintanks, *sb.*, *pl.*, a high crowned hat in the form of a sugar-loaf, III. 19. [?]
- corps, *sb.*, body, I. 234; IV. 60; VI. 199.
- corpsgard, *sb.*, the small body of soldiers stationed on guard, III. 89; V. 10. [Fr. *corps de garde*.]

- corpslet, *sb.*, corslet, I. 389; II. 219.
- corse, *sb.*, body, III. 303, 448; IV. 225, 440; VI. 151: corses, *pl.*, corpses, VI. 304: corse, *sb.*, bulk, III. 147: *for* corse, *sb.*, V. 23, *see* note *ad loc.*
- coruies, *sb.*, *pl.*, beams of timber armed with grappling irons and used by besiegers to pull down stones from the works of the besieged, III. 111. [*? Lat. corvus*, in sense of *Fr. corbeau*.]
- coulour, *sb.*, colour, IV. 58: coulours, *pl.*, III. 317: coulour, *sb.*, pretence, *Admon.*, 31.
- councell, *sb.*, advice, I. 257, 292.
- counsell, *sb.*, council, *Somm.*, I. 15.
- counterfait. *See* conterfait.
- courtcozen, 3 *pl.*, *pres.*, *indic.*, trick, V. 160. [*court* + *cozen*, to cheat.]
- coutelas, *sb.*, cutlass, V. 376. [*Fr. coutelas*.]
- crack, *infin.*, to boast, *Somm.*, V. 17.
- craks, *sb.*, *pl.*, boasting, III. 259.
- crangling, *pres. ptc.*, writhing, II. 151: winding, V. 564. [*See* note *ad loc.*, II. 151.]
- creast, *sb.*, crest, I. 148.
- creat, 3 *sing.*, *pret.*, created, II. 132; III. 362: create, II. 39.
- cresson, *sb.*, cress, VI. 21. [*Fr. cresson*.]
- crisp, *sb.*, a veil of finely-woven material, IV. 51. [*Fr. crisp*, *adj.*]
- crisped, *ppl. adj.*, curled in short wavy folds, IV. 22. [*Fr. crisp*, *adj.*]
- croked, *ppl. adj.*, crooked, III. 111.
- crouping, *ger.*, croaking, III. 48. [*Onomatopoeitic*.]
- culter, *sb.*, coulter, the iron blade in front of the plough-share, I. 393; II. 503; IV. 86. [*O.E. culter* < *Lat. culter*, coulter.]
- curiously, *adv.*, carefully, II. 110.
- curtsie, *sb.*, courtesy, I. 239.
- Dan, *sb.*, Lord, IV. 6. [*M.E. dan* < *O.F. dan* < *Lat. dominus*.]
- dar, 3 *pl.*, *pres.*, *indic.*, dare, *Somm.*, I. 22: darre, II. 387.
- dead, *sb.*, death, I. 207. [*Northern form of O.E. dēap*.]
- deceipt, *sb.*, deceit, II. 430.
- decerne, *infin.*, perceive, III. 78.
- decord, 3 *sing.*, *pret.*, adorned, IV. 341. [*Fr. décorer*.]
- dee, *infin.*, die, I. 52; II. 88.
- deface, *infin.*, to blot out of existence, I. 325; III. 43: defaced, 3 *sing.*, *pret.*, VI. 272.
- defend, *infin.*, to prohibit, IV. 398.
- define, *infin.*, to decide, III. 199.
- deliberate, 3 *sing.*, *pret.*, determined, *Somm.*, IV. 7.
- delices, *sb.*, *pl.*, delicacies, VI. 20. [*M.E. delice* < *Fr. delice*.]
- delite, *sb.*, delight, *Ep. Dedic.*, 12: delyte, IV. 150.
- delyted, 3 *sing.*, *pret.*, delighted, IV. 133.
- denay, *infin.*, to repudiate, III. 335. [*M.E. denaye* < *O.F. deneier*.]
- denounce, 3 *sing.*, *sb.*, announce, V. 317.
- depaint, *pt. ptc.*, painted, IV. 351.
- departed, 3 *sing.*, *pret.*, divided out, *Somm.*, I. 37.
- derne, *infin.*, to hide (oneself), III. 56: to cause to hide, VI. 340. [*O.E. diernan*.]
- desart, *sb.*, desert, II. 245: *adj.*, made waste, V. 523.
- descriued. *See* discriuing.
- deserude, *pt. ptc.*, deserved, VI. 352.
- destnyed, *pt. ptc.*, destined, VI. 185. [*From destiny*, *sb.*]
- detecteth, 3 *sing.*, *pres.*, *indic.*, lays bare, *Somm.*, I. 23.
- deteind. *See* deteins.
- deteins, 3 *pl.*, *pres.*, *indic.*, hold, VI. 206: deteind, 3 *pl.*, *pret.*, detained, V. 304.
- deuide, *infin.*, to divide, II. 232, 248: deuyde, V. 340: deuides, 3 *sing.*, *pres.*, *indic.*, I. 353: deuydes, 3 *pl.*, *pres.*, *indic.*, V. 274: deuyds, V. 473.
- deuine, *adj.*, divine, I. 10, 134; II. 38, 217, 315, 488; III. 54; IV. 156; V. 294; VI. 183.
- deuore, *infin.*, devour, I. 83. [*O.F. devorer*.]
- deourse, *infin.*, to separate, III. 447: deoursed, *pt. ptc.*, II. 234.
- deuower, *infin.*, to devour, II. 253: deuowre, III. 172. [*O.F. devourer*.]

deuowre. *See* deuower.

diamant, *sb.*, diamond, IV. 197.

[M.E. *diamant* < O.F. *diamant*.]

diffuse, *adj.*, obscure, *Admon.*, 39.

dight, *pt. ptc.*, winnowed, I. 407.

disassent, 1 *sing.*, *pres.*, *indic.*,

deny, *Admon.*, 28.

disceper, *infin.*, to dethrone, VI.

138: disceptred, *pt. ptc.*, VI. 341.

discomend, *infin.*, to find fault

with, IV. 350.

disconfit, *infin.*, to defeat, II. 330.

discontent, *adj.*, discontented, VI.

75.

discouering. *See* discovred.

discovred, 3 *pl.*, *pret.*, revealed, IV.

355: discouering, *pres. ptc.*, II.

249: discovring, III. 439; IV.

4; VI. 173.

discrie, *infin.*, to describe, II. 31.

discriuing, *pres. ptc.*, describing,

Somm., IV. 10: *vbl. sb.*, *Admon.*,

24: descriued, *pt. ptc.*, *Somm.*,

VI. 7.

discyphring, *pres. ptc.*, revealing,

III. 71.

dishaunted, 3 *sing.*, *pret.*, avoided,

IV. 125. [*Dis* + *haunt*.]

disparpling, *pres. ptc.*, scattering

themselves, IV. 339.

dissundring, *pres. ptc.*, separating,

I. 59: *vbl. sb.*, IV. 451.

distrhone, *infin.*, to dethrone, VI.

333.

distillation, *sb.*, a catarrh, IV. 273.

distils, 3 *pl.*, *pres.*, *indic.*, falls, I.

140.

diuell, *sb.*, devil, II. 413.

dole, *sb.*, grief, IV. 298. [M.E.

doel < O.F. *doel*.]

dolour, *sb.*, grief, IV. 294: dol-

lours, *pl.*, III. 309; IV. 308,

328: dolours, IV. 221, 406;

VI. 290.

dome, *sb.*, power, I. 242. [O.E.

dōm.]

domme, *adj.*, dumb, III. 248. *Cf.*

dumme, III. 468. [O.E. *dumb*.]

done. *See* doth.

doth, 2 *sing.*, *pres.*, *indic.*, dost,

III. 341: 3 *pl.*, *pres.*, *indic.*,

I. 53; III. 46; IV. 328, 388;

V. 479: done, 3 *pl.*, *pres.*, *indic.*,

I. 399; IV. 113.

doubtsume, *adj.*, doubting, II. 55.

doughter, *sb.*, daughter, *Table* sub

Agamemnon.

draught, *sb.*, stroke (in drawing),

IV. 349. [M.E. *draȝt*.]

drest, *pt. ptc.*, placed, II. 80.

driue (forth), *infin.*, to endure,

Ep. Dedic., 33.

dronk, *pt. ptc.*, drunk, VI. 94:

dronken, *ppl. adj.*, VI. 49, 146.

drouth, *sb.*, drought, IV. 386.

[O.E. *drūzað*.]

dyce, *sb.*, gamester, IV. 236.

Eare, *conj.*, ere, I. 291.

easter, *adj.*, eastern, V. 520.

ee, *sb.*, eye, III. 476: eene, *pl.*,

II. 325; III. 288, 301: ees,

IV. 1.

eft, *adv.*, again, I. 263; V. 350.

elde, *sb.*, old age, II. 513. [O.E.

ieldu.]

eldren, *adj.*, aged, IV. 115.

elect, *pt. ptc.*, chosen, I. 281:

ppl. adj., II. 111.

emboste, *pt. ptc.*, swollen, II.

396.

emets, *sb.*, *pl.*, ants, I. 399. [O.E.

æmete.]

empeached, 3 *sing.*, *pret.*, impeded,

III. 430: empecht, *pt. ptc.*,

VI. 161.

empecht. *See* empeached.

enarme, 3 *pl.*, *pres.*, *indic.*, arm, I.

391: enarmed, *pt. ptc.*, V. 313;

VI. 227. [*In* + *arm*.]

enchace, *infin.*, to pursue, V. 517:

enchast, 3 *sing.*, *pret.*, put to

flight, II. 326. [*In* + *chase*.]

enchast. *See* enchace.

enfeares, 3 *sing.*, *pres.*, *indic.*,

fills with fear, V. 33. [*In* +

fear.]

enfect, *pt. ptc.*, infected, III. 275.

engendring, *pres. ptc.*, rising, II.

390.

engine, *sb.*, understanding, II. 316:

mind, VI. 184: purpose, II.

402: weapon, II. 288, 362:

engins, *pl.*, weapons of war, III.

126.

enhaust, 3 *sing.*, *pret.*, raised, II.

343.

enkendled. *See* enkendles.

enkendles, 3 *sing.*, *pres.*, *indic.*,

flames up, IV. 189: enkendled,

pt. ptc., IV. 414.

enmie, *sb.*, enemy, II. 123; VI.

174, 303: enmies, *gen.*, *sing.*,

III. 502; IV. 322: enmies, *pl.*,

- I. 31; II. 511; III. 92, 280, 282, 332; V. 308; VI. 204: *enemies*, *gen.*, *pl.*, VI. 270. [M.E. *ennie* < O.F. *enemi*.]
enroules. See *enrowle*.
enrowle, *infin.*, to dedicate, IV. 433: *enroules*, 3 *sing.*, *pres.*, *indic.*, inflames, I. 299. [*in* + *roll*.]
ensewe, *infin.*, to follow, II. 107: to follow after, II. 262: *ensue*, I. 275: *ensue*, *infin.*, to imitate, III. 429: *ensewe*, *infin.*, to cause to happen, II. 68.
entitled, *pt. ptc.*, entitled, *Arg.*, 43.
entreated, 1 *sing.*, *pret.*, parleyed, V. 558.
erect, *pt. ptc.*, erected, I. 15.
ethnique, *adj.*, heathen, II. 490; VI. 156: *sb.*, heathen, VI. 246. [M.E. *ethnike* < Gk. *ἔθνικός*, heathen.]
euened, *ppl. adj.*, made straight, I. 394.
excellent, *adj.*, surpassing, *Somm.*, V. 4.
exmple, *sb.*, example, I. 132. [M.E. *exmple* < O.F. *exmple*.]
exerse, *infin.*, to busy (oneself), I. 360. [O.F. *exercer*.]
Facion,¹ *sb.*, fashion, III. 284: *façion*, V. 171.
facion,² *infin.*, to fashion, IV. 100.
facound, *adj.*, eloquent, *Ep. Dedic.*, 15. [M.E. *faconde* < O.F. *facond*.]
fames, *sb.*, reputation, I. 176; V. 460.
fand, 1 *sing.*, *pret.*, found, V. 519: 3 *sing.*, *pret.*, V. 241: 3 *pl. pret.*, II. 76, 209; III. 79, 257.
farder, *adv.*, further, II. 271; III. 10: *adj.*, *Somm.*, VI. 5: *fardest*, *adv.*, *Somm.*, VI. 186. [M.E. *ferder*, variant of *ferder*.]
fards, 3 *sing.*, *pres.*, *indic.*, paints his face with fard (to improve the complexion and to hide blemishes), V. 211. [Fr. *farder*.]
fearefull, *adj.*, exhibiting fear, III. 210.
flaffing, *pres. ptc.*, flapping, II. 483. [Onomatopoeitic.]
fleakes, *sb.*, *pl.*, hurdles, III. 116. [? O.N. *flake*, *fleke*.]
fleete, *infin.*, to flow, II. 468: 3 *pl. pres.*, *indic.*, float, I. 209. [O.E. *flēotan*.]
forbeare, *infin.*, to spare, III. 288.
formally, *adv.*, in shapely style, IV. 348.
forraine, *adj.*, foreign, II. 404; III. 39, 468: *foraigne*, II. 231.
forth, *adv.*, therefore, IV. 379. [O.E. *forði*.]
forwards, *adv.*, forward, V. 447.
foyle, *sb.*, defeat, V. 462.
fourtie, *adj.*, forty, II. 266, 270.
foyned, 1 *sing.*, *pret.*, thrust, V. 385.
frauded, *pt. ptc.*, defrauded, III. 472.
fray, *infin.*, to terrify, IV. 421.
freate, *infin.*, eat away, VI. 34. [M.E. variant of *fret*.]
frenetike, *adj.*, fanatical, *Admon.*, 47.
frustrate, 3 *sing.*, *pret.*, made ineffectual, III. 292.
frutrie, *sb.*, crop of fruit, IV. 266. [Fr. *fruiterie*.]
fulfill, *infin.*, to fill completely, III. 389: *fulfils*, 3 *pl.*, *pres.*, *indic.*, V. 422: *fulfilde*, *pt. ptc.*, I. 368.
fume, *infin.*, to smoke, I. 206. [Fr. *fumer*.]
fumish, *adj.*, affecting the head, V. 175. [Fume + *ish*.]
Gabions, *sb.*, *pl.*, "wicker baskets, of cylindrical form, intended to be filled with earth for use in fortifications."—O.E.D., I. 380. [Fr. *gabion* < Ital. *gabbione* < Lat. *cavea*.]
gainstand, *infin.*, to oppose, I. 92, 254: to revoke, II. 227: *gainstands*, 3 *sing.*, *pres.*, *indic.*, opposes, *Somm.*, I. 18.
gall, IV. 153. See note *ad loc*.
gan. See *gins*.
gat, 3 *sing.*, *pret.*, achieved, III. 434: 3 *pl.*, *pret.*, III. 411.
gazon, *sb.*, turf, VI. 346. [Fr. *gazon*.]
geaty, *adj.*, made of jet, IV. 345. [Geat (= jet) + *y*.]
genrall, *adj.*, universal, I. 330; V. 276: *sb.*, general, IV. 370; V. 231.

gensd'armes, *sb., pl.*, men at arms, V. 538. [Fr. *gens d'armes*.]
 gent, *adj.*, courteous, V. 231. [M.E. *gentle* < O.F. *gent*.]
 gestning, *vbl. sb.*, hospitality, VI. 108. [See O.E.D. under *Gestening*.]
 gins, 3 *sing., pres., indic.*, begins, VI. 70: ginnes, V. 197: ginnes, 3 *pl., pres., indic.*, VI. 239: gan, 1 *sing., pret.*, V. 443: 3 *sing., pret.*, I. 284; III. 349; IV. 370; V. 93, 401; VI. 55, 101, 260. [Aphetic form of *begin*.]
 gladishing, *pres. ptc.*, barking, III. 104. [O.F. *glatir*.]
 glaive, *sb.*, sword, V. 383. [M.E. *gleyve*, *glayve* < O.F. *glaiue*.]
 glashie, *adj.*, polished, IV. 342. [Fr. *glacée*.]
 gorget, *sb.*, "an article of feminine dress covering the neck and breast," IV. 98. [O.F. *gorgete*.]
 grainels, *sb., pl.*, granaries, I. 405. See note *ad loc.*
 grange, *sb.*, farm, IV. 265.
 Habergions, *sb., pl.*, sleeveless coats of mail, III. 227. [M.E. *habergeon* < Fr. *haubergeon*.]
 hailsing, *pres. ptc.*, embracing, III. 234. [M.E. *hails* < O.N. *heilsa*, to greet.]
 hairs, *sb., pl.*, heirs, IV. 80.
 happily, *adv.*, happily, IV. 192.
 haps, *adv.*, perhaps, III. 333.
 harbrowde, *pt. ptc.*, sheltered, II. 78.
 hard, 1 *sing., pret.*, heard, V. 573: 3 *sing., pret.*, *Arg.*, 30; II. 101; III. 451; VI. 85, 87, 146: 3 *pl., pret.*, III. 55: *pt. ptc.*, I. 75; *Somm.*, II. 3.
 hart, *sb.*, heart, I. 8, 201, 230, 299; II. 59, 144, 426, 440, 500; III. 24, 286, 291, 314, 451, 491, 504; IV. 23, 28, 168, 196, 283, 392, 459; V. 33, 48, 60, 64, 69, 87, 90, 100, 230, 236, 282, 381; VI. 101, 122, 123, 130, 142, 151, 182, 211, 297, 331: harte, III. 496; IV. 440: harts, *gen., sing.*, IV. 102: harts, *pl.*, I. 76, 351; II. 485; III. 43, 69; IV. 117; V. 122, 141, 313, 324, 369, 444; VI. 18, 201, 216.

hartbrek, *sb.*, heart-break, III. 293.
 hassards, *sb., pl.*, hazards, V. 489: haszards, IV. 387.
 hatefull, *adj.*, hating, III. 43, 195.
 hath, 2 *sing., pres., indic.*, hast, II. 437: 3 *pl., pres., indic.*, have, *Admon.*, 9; III. 95; V. 157; VI. 281.
 hautie, *adj.*, lofty, *Ep. Dedic.*, 13; V. 313.
 headband, *sb.*, crown, III. 155.
 hear, *adv.*, here, IV. 157: heare, I. 135; III. 241; IV. 73, 312, 380; V. 191; VI. 359.
 heauied, *ppl. adj.*, distressed, II. 68.
 heben, *sb.*, ebony, IV. 343. See note *ad loc.* [Lat. *hebenus*.]
 heft, *sb.*, handle, III. 425. [O.E. *hæft*.]
 hent, 3 *sing., pret.*, took, V. 232.
 hew, *sb.*, hue, V. 342; VI. 217: hewe, III. 97; V. 93.
 hie, *adj.*, I. 70, 85; III. 178, 495; V. 449: hye, III. 488; VI. 157.
 hight, *sb.*, height, I. 188: *pl.*, hights, III. 75.
 hights, 3 *sing., pres., indic.*, promises, III. 405.
 himward, *pron., refl.*, himself, VI. 86.
 hirde, *sb.*, herdsman, V. 13: *pl.*, hirds, I. 392.
 hong, 3 *sing., pret.*, hung, IV. 56; VI. 197: *pt. ptc.*, III. 366.
 hostries, *sb., pl.*, hostleries, I. 174. [O.F. *hosterie*.]
 hudge, *adj.*, huge, II. 383, 458: huge, *sb.*, quantity, I. 102.
 huge. See hudge.
 humain, *adj.*, human, II. 155: humaine, *Admon.*, 46; I. 11; *Somm.*, III. 7, 22; *Somm.*, IV. 24, 27; V. 508: humaines, *sb., pl.*, human beings, I. 110.
 hundreth, *adj.*, hundred, *Admon.*, 33, 34; I. 56, 94, 339; II. 45, 318; III. 250; IV. 15, 323; V. 287, 499; VI. 294, 305, 340. [M.E. *hundrethe* < O.N. *hundrað*.]
 hunt, *sb.*, huntsman, III. 103.
 hye. See hie.
 Hyest, *sb.*, Highest—i.e., God, *Somm.*, IV. 19.

- Iacke, *sb.*, a sleeveless tunic of leather plated with iron, I. 389.
 idolastre, *adj.*, idolatrous, IV. 358. [O.F. *idolastre*.]
 ieast, *sb.*, jest, V. 113.
 illustrate, *adj.*, illustrious, *Admon.*, 4. [Lat. *illustrātus*, made famous.]
 impetuous, *adj.*, impetuous, I. 140.
 impolished, *adj.*, unpolished, *Ep. Dedic.*, 17. [In, not + *polished*.]
 inconuenient, *sb.*, mishap, *Arg.*, 12.
 inditement, *sb.*, composition, *Ep. Dedic.*, 15. [Indite + *ment*.]
 indurate, *adj.*, hardened, III. 286. [Lat. *indūrātus*.]
 infinits, *sb.*, *pl.*, great numbers, I. 110.
 inginers, *sb.*, *pl.*, engineers, III. 107.
 inhumain, *adj.*, inhuman, V. 324, 447: inhumaine, VI. 178.
 intracted, *ppl. adj.*, drawn in, III. 301. [Lat. *intractus* < *intrahēre*.]
 inuocate, *infin.*, to invoke, *Arg.*, 19.
 iointure, *sb.*, act of joining, I. 366: a joint, III. 113: combination, *Admon.*, 53.
 irrepassable, *adj.*, which cannot be repassed, VI. 250.
 iugler, *sb.*, trickster, II. 239.
 Kaye, *sb.*, key, III. 483. See note *ad loc.*
 kend, *pl. ptc.*, known, II. 406; IV. 209, 254.
 kettrinks, *sb.*, *pl.*, caterans, III. 17. See note *ad loc.*
 knop, *sb.*, bud, IV. 95. [M.E. *knop*.]
 knowledge, 3 *pl.*, *pres.*, *indic.*, acknowledge, II. 138.
 Lad, 3 *sing.*, *pret.*, led, III. 39, 428.
 laudes, *sb.*, *pl.*, praise, IV. 450.
 laurer, *sb.*, laurel, I. 18. [M.E. *laurer* < Fr. *laurier*.]
 least, *conj.*, lest, I. 27, 269, 355, 407; II. 56, 271, 314; III. 44, 402.
 leasure, *sb.*, leisure, V. 236, 309.
 leauen, *sb.*, thunder-bolt, I. 336. [M.E. *levene*.]
 lezard, *sb.*, lizard, VI. 81. [O.F. *lezard* < Lat. *lacertus*. See note *ad loc.*]
 lickour. See *licour*.
 licour, *sb.*, liquor, IV. 114: lickour, III. 260. [M.E. *licour* < O.F. *licour*.]
 lightlied, 3 *sing.*, *pret.*, despised, I. 114. [From *lightly*, *adj.*]
 lim, *sb.*, limb, V. 68: *pl.*, limmes, VI. 312. [O.E. *lim*.]
 lingots, *sb.*, *pl.*, "masses of metal shaped like the mould in which they had been cast."—O.E.D., V. 269. [Fr. *lingot*.]
 litrature, *sb.*, polite learning, *Ep. Dedic.*, 49.
 liue, on, *phr.*, alive, III. 466.
 longsom, *adj.*, long, I. 27; III. 273: longsome, II. 432; IV. 308.
 losde. See *lose*.²
 lose,¹ *adj.*, loose, IV. 52.
 lose,² *infin.*, to loosen, VI. 70: losde, 2 *sing.*, *pret.*, III. 248.
 louable, *adj.*, praiseworthy, III. 398. [Fr. *louable*.]
 louts, 3 *pl.*, *pres.*, *indic.*, bend, I. 382. [O.E. *lutan*.]
 lowe, *infin.*, allow, II. 301. [Aphetic form of *allow*.]
 lowne, *adj.*, calm, I. 211. [O.N. **lugn*.]
 lumes, *sb.*, *pl.*, tools, I. 63. [M.E. *lome* < O.E. *gelōma*.]
 lyre, *sb.*, muscle, VI. 308. [O.E. *lira*.]
 Madling, *adv.*, madly, VI. 238. [*mad* + *ling*, *adv. suffix*.]
 maiestrats, *sb.*, *pl.*, magistrates, III. 267.
 mainteines, 3 *sing.*, *pres.*, *indic.*, maintains, *Somm.*, III. 8.
 maister, *sb.*, master, *Arg.*, 21; I. 369; V. 307.
 make, *sb.*, spouse, IV. 302: *pl.*, maks, VI. 215. [O.E. *gemaca*, *sb.*, equal.]
 manaigne, *sb.*, handling, I. 30.
 manurde, 3 *sing.*, *pret.*, cultivated, IV. 263.
 maowers, *sb.*, *pl.*, mowers, V. 477.
 marchant, *sb.*, merchant, I. 64. [M.E. *marchant* < O.F. *mar-cheant*.]
 mary, *sb.*, marrow, V. 1. [O.E. *mearz*. See note *ad loc.*]
 meane, *sb.*, means, *Arg.*, 31, 39.

- medciners, *sb., pl.*, physicians, II. 181.
 meigre, *adj.*, thin, III. 303.
 merite, *pt. ptc.*, merited, I. 160.
 midow, *sb.*, meadow, VI. 341.
 mids, *sb.*, the middle, V. 351. [See *O.E.D.* under *Mids*.]
 mo, *adj.*, more, *Ep. Dedic.*, 45; I. 337; III. 39; IV. 182; V. 186; moe, I. 335; V. 421; moe, *pron.*, more, V. 469.
 mocion, *sb.*, motion, VI. 82.
 moe. See *mo*.
 moneths, *sb., pl.*, months, V. 424.
 montains, *sb., pl.*, mountains, VI. 2, 267.
 morions, *sb., pl.*, helmets without beaver or visor, V. 365. [Fr. *morion*.]
 morrain, *sb.*, murrain, II. 186. [M.E. *morayne* < Fr. *morine* < ? Lat. *morī*, to die.]
 murmurations, *sb.*, complaining, *Somm.*, III. 17.
 mutine, *sb.*, mutiny, *Somm.*, III. 17; *adj.*, mutinous, I. 178; turbulent, V. 358. [Fr. *mutin*.]
 Ne, *adv.*, not, V. 3; *conj.*, nor, II. 55.
 neare, *adv., comp.*, nearer, V. 82.
 new, of, *phr.*, new, V. 133.
 noblesse, *sb.*, rank of nobleman, V. 162. [M.E. *noblesse* < Fr. *noblesse*.]
 noght, *pron.*, nothing, III. 308; *adv.*, not, *Arg.*, 11.
 nomber, *sb.*, number, *Arg.*, 14; II. 77; IV. 275.
 none, *adj.*, no, IV. 242.
 nothing, *adv.*, not, *Ep. Dedic.*, 22.
 nouels, *sb.*, news, VI. 263.
 Obeisance, *sb.*, obedience, *Admon.*, 31. [M.E. *obeisance*, Fr. *obéissance*.]
 obserude, 3 *pl., pret.*, observed, II. 347.
 obtemper, *infin.*, to obey, *Ep. Dedic.*, 36. [Fr. *obtempérer*.]
 offence, *pt. ptc.*, offended, VI. 321.
 once, *adv.*, one day, II. 112.
 ones, *adv.*, once, II. 431.
 oppone, *infin.*, to oppose, VI. 278. [Lat. *oppōnere*.]
 ordeined, *pt. ptc.*, ordained, *Somm.*, V. 21.
 ore, *prep.*, over, V. 66.
 orphelines, *sb., pl.*, orphans, IV. 255. [M.E. *orphelyne* < O.F. *orphelin*.]
 ouercled, *pt. ptc.*, covered, III. 201; V. 342. [Over + *cled*, *pt. ptc.* of *clead*, to clothe.]
 ouerrinning, *pres. ptc.*, overrunning, V. 527.
 ouerseilde. See *ouersile*.
 ouersile, 1 *sing., pres., indic.*, conceal, I. 291; ouerseilde, 3 *sing., pret.*, surpassed, I. 127. [Over + *ceil*, to cover.]
 ouerthwart, *adj.*, hostile, III. 23.
 ought, 3 *pl., pret.*, owed, *Somm.*, I. 25.
 outbet, *pt. ptc.*, beaten out, V. 335.
 outrage, *infin.*, to insult, III. 392; V. 306; outraged, *pt. ptc.*, *Somm.*, II. 21.
 oynts, 3 *sing., pres., indic.*, anoints, V. 212. [M.E. *oynt* < Fr. *oint*.]
 Painefull, *adj.*, painstaking, III. 115; painfull, IV. 85, 143.
 paired, 3 *pl., pret.*, cut, VI. 217.
 pallet, *sb.*, palate, V. 86. [M.E. *palet* < Lat. *palātum*.]
 palmy, *adj.*, flourishing, II. 280.
 panned, *pt. ptc.*, stabbed, V. 334. [From *paunch*, *sb.*.]
 parke, *infin.*, to enclose, II. 366.
 patron, *sb.*, pattern, IV. 366. [M.E. *patron* < Fr. *patron*.]
 pauld, 3 *pl., pret.*, terrified, V. 369. [Pall, aphetic form of *appal*.]
 peisant, *adj.*, heavy, II. 82; V. 366. [M.E. *peisant* < O.F. *pesant*.]
 pensile, *sb.*, pencil, I. 134; IV. 363; V. 146.
 perchaunce, *adv.*, perchance, III. 370.
 pereles, *adj.*, peerless, *Ep. Dedic.*, 9.
 perfit, *adj.*, perfect, III. 496; perfite, IV. 59, 121, 185. [M.E. *perfit* < O.F. *parfit*.]
 perforce, *adv.*, by force of arms, III. 106.
 perlous, *adj.*, perilous, V. 143.
 persauces, 3 *sing., pres., indic.*, perceives, III. 403.
 peslmell, *adv.*, pell-mell, III. 208. [O.F. *pesle-mesle*.]
 peuish, *adj.*, wretched, VI. 73.

- pight, 3 *sing.*, *pret.*, placed, IV. 49: *pt. pic.*, II. 2; III. 228.
- pike, *infin.*, to pick, IV. 129. See note *ad loc.*
- pilde, 3 *pl.*, *pret.*, plucked, VI. 217.
- pioners, *sb.*, *pl.*, sappers, III. 115.
- plaind, 3 *sing.*, *pret.*, complained, III. 289. [M.E. *playne* < O.F. *plaighn*, stem of *plaindre*.]
- plaste, 3 *pl.*, *pret.*, placed, II. 322: *pt. pic.*, I. 94; IV. 114.
- pleasant, *adj.*, jesting, IV. 235.
- plonge, 3 *sing.*, *pres.*, *indic.*, plunge, V. 81.
- plowman, *sb.*, ploughman, IV. 85.
- poched, 3 *pl.*, *pret.*, poked, VI. 220. [O.F. *pocher*. See O.E.D. under *poach*,² vb.]
- poisonable, *adj.*, poisonous, Table sub *Aconite*.
- polycie, *sb.*, state, II. 346.
- porphyr, *sb.*, porphyry, VI. 353. [O.F. *porfire*]
- porpos, *sb.*, purpose, V. 96.
- port,¹ *sb.*, gate, III. 213. [M.E. *porte* < O.F. *porte* < Lat. *porta*.]
- port,² *sb.*, bearing, VI. 328. [M.E. *porte* < O.F. *port*, *sb.* < *porter*, vb.]
- powle, *sb.*, head, VI. 155. [M.E. *polle*.]
- prease, with, *phr.*, in a crowd, II. 463.
- prease, *infin.*, to put forth, III. 171: to strive, V. 173: to urge, VI. 55: to push, VI. 252: prease, 1 *sing.*, *pres.*, *indic.*, strive, II. 313: presume, I. 13: preast, 3 *sing.*, *pret.*, set, I. 147: advanced, VI. 149: preast, 3 *pl.*, *pret.*, forced their way, V. 363: preasd, *pt. pic.*, compelled, III. 310: preased, *pt. pic.*, striven, *Admon.*, 7. [M.E. form with lengthened vowel existing side by side with *press*.]
- present, *adj.*, immediate, III. 276.
- prest, *adj.*, ready, II. 443. [M.E. *preste* < O.F. *prest*.]
- pretend, 2 *pl.*, *pres.*, *indic.*, intend, V. 445: pretends, 3 *pl.*, *pres.*, *indic.*, III. 334.
- pretented, *ppl. adj.*, alleged, *Admon.*, 48. [Lat. *prætentāre*.]
- pretermitted, *pt. pic.*, omitted, *Ep. Dedic.*, 47.
- prime, *sb.*, spring, I. 364.
- proces, *sb.*, a lawsuit, I. 165.
- proiects, *sb.*, *pl.*, performances, II. 215.
- proper, *adj.*, one's own, I. 396; III. 294; IV. 265, 410.
- prouocation, *sb.*, stimulation, *Somm.*, VI. 5.
- prouyding, *conj.*, if only, II. 487.
- prydful, *adj.*, proud, IV. 19.
- puff, *sb.*, puff, III. 438. [By-form of *puff*.]
- purpose, of, *phr.*, intentionally, II. 476.
- purpure, *adj.*, purple, V. 342. [O.E. *purpure* < Lat. *purpura*.]
- Quell, *infin.*, to kill, V. 399; VI. 149. [O.E. *cwellan*, to kill.]
- quickned, 3 *sing.*, *pret.*, came to life, II. 148: *ppl. adj.*, II. 247.
- quiraces, *sb.*, *pl.*, cuirasses, V. 365. [Fr. *cuirasse*.]
- quite, *infin.*, to find release, IV. 149: to requite, V. 308: 2 *pl.*, *pres.*, give up, III. 484. See note *ad loc.*, IV. 149.
- quod. See quoth.
- quoth, 3 *sing.*, *pret.*, said, III. 497; IV. 381, 425; V. 117, 436; VI. 152, 166: 3 *pl.*, *pret.*, II. 401: quod, 3 *sing.*, *pret.*, I. 288; II. 8; III. 502; IV. 5, 73, 327; V. 41: 3 *pl.*, *pret.*, III. 81; VI. 317.
- Race,¹ *sb.*, offspring, III. 319.
- race,² *infin.*, to level with the ground, IV. 12; V. 260. [Variant of *raze*.]
- race,³ *infin.*, to pluck away, II. 471. [Aphetic form of *arace*, to *raze*.]
- rack, *sb.*, *pl.*, clouds, I. 337.
- raigne, *infin.*, to reign, I. 17, 294: rigns, 3 *sing.*, *pres.*, *indic.*, II. 420: raind, 3 *sing.*, *pret.*, VI. 343.
- ramme, *sb.*, battering-ram, I. 377; II. 285; III. 108.
- rampers. See rampier.
- rampier, *sb.*, rampart, I. 66; II. 1; V. 570: *pl.*, rampiers, IV. 32; rampers, II. 284. [O.F. *rampar*.]
- rather, *adv.*, sooner, IV. 66.

- reame, *sb.*, realm, V. 277. [M.E. *reame* < O.F. *reame*.]
 reare, *sb.*, crash, II. 197. [?]
 reauens, *sb.*, *pl.*, ravens, VI. 351.
 rechaced, *pt. ptc.*, chased in turn, V. 356.
 recheth, 3 *pl.*, *pres.*, *indic.*, reach, III. 231.
 redefined, 3 *pl.*, *pret.*, rebuilt, I. 121 :
 reedified, *pt. ptc.*, Arg., 5.
 redresseth, 3 *pl.*, *pres.*, *indic.*, rise up, V. 354 : redressing, *pres. ptc.*, II. 82.
 reduce, *infin.*, to change, *Admon.*, 5.
 regiments, *sb.*, *pl.*, rule, *Somm.*, I. 38.
 renforst, 3 *sing.*, *pret.*, reinforced, III. 86.
 renning, *adj.*, running, II. 489.
 renoume, *sb.*, renown, V. 446. [Fr. *renom*.]
 renownde, *pt. ptc.*, renowned, VI. 23 : renowned, *ppl. adj.*, I. 122. [Fr. *renomé*.]
 rent, *sb.*, income, IV. 296.
 renue, *infin.*, to renew, V. 238.
 repaire, *sb.*, intercourse, II. 366.
 repurge, *imperat.*, purge, I. 225.
 resau, *infin.*, to receive, V. 187, 539 : resauas, 3 *sing.*, *pres.*, *indic.*, VI. 43.
 retented, 3 *pl.*, *pret.*, made resound, III. 134. [Fr. *retentir*.]
 retire, *infin.*, to receive, IV. 101 : retyre, *infin.*, to lead back, *Somm.*, III. 6.
 retrenched, *pt. ptc.*, cut short, IV. 38.
 retreue, *infin.*, to recover, V. 150.
 returnd, 3 *sing.*, *pret.*, changed, III. 58.
 rewe, *sb.*, street, III. 283. [Fr. *rue*.]
 rife, *adj.*, general, V. 395 ; VI. 221.
 righter, *adj.*, right, IV. 219. [Right, *adj.* + -er.]
 rigns. See raigne.
 roags, *sb.*, *pl.*, rogues, III. 160.
 rock, *sb.*, distaff, V. 209.
 romble, *infin.*, to rumble, V. 329.
 roted, *pt. ptc.*, rooted, *Somm.*, I. 28. [Root.]
 roule, *infin.*, to roll, II. 62 ; IV. 78.
 rout,¹ *infin.*, to snore, VI. 146. [O.E. *hrutan*.]
 rout,² *sb.*, company, III. 187 ; VI. 35 : route, II. 410 : routs, *pl.*, crowds, I. 381. [M.E. *route* < O.F. *route*.]
 roy, *sb.*, king, VI. 154. [Fr. *roi*.]
 ruther, *sb.*, rudder, I. 215. [O.E. *rōdor*.]
 ryce, *sb.*, twigs, IV. 268. [O.E. *hrīs*.]
 Sacklesly, *adv.*, without just cause, I. 158. [O.E. *sac̃leas* + *lic*.]
 scape, *infin.*, to escape, VI. 286 : scapt, 3 *sing.*, *pret.*, V. 276 : skapt, VI. 283 : skapte, VI. 284.
 scathfull, *adj.*, doing damage, III. 112.
 science, *sb.*, learning, *Ep. Dedic.*, 29.
 sclaues, *sb.*, *pl.*, slaves, V. 142 : sklaves, *Somm.*, I. 31. [O.F. *esclave*.]
 scorpions, *sb.*, *pl.*, "engines of war for hurling stones, &c., used chiefly in the defence of the walls of a town"—O.E.D., III. 112.
 scrall, *infin.*, to crawl, II. 174. [Altered form of *crawl*.]
 seautentie, *adj.*, seventy, I. 23.
 secound, *adj.*, second, *Somm.*, I. 22 ; IV. 302.
 securitie, *sb.*, confidence, *Somm.*, I. 23.
 seere, *adj.*, sundry, III. 8. [M.E. *seir* < O.N. *sér*.]
 semble, *adj.*, similar, I. 116 ; V. 517. [M.E. *semble* < O.F. *semble* < Lat. *similis*.]
 sepulture, *sb.*, sepulchre, VI. 354.
 sewers, *sb.*, *pl.*, attendants who superintended the arrangements at table, VI. 3. [M.E. *sewar*, aphetic form from O.F. *asseour* < Lat. *adsidēre*.]
 sewing, *pres. ptc.*, following, V. 525. [A.F. *suir* < Lat. *sequi*.]
 shamefast, *adj.*, modest, IV. 232, 369.
 sharpened, *ppl. adj.*, sharpened, V. 480.
 shed, *sb.*, parting in the hair, IV. 340.
 shene, V. 16. See note *ad loc*.
 shock, 3 *pl.*, *pres.*, *indic.*, meet in the shock of battle, III. 195.

- shops, *sb., pl.*, cells in a honeycomb, I. 367.
- shriking, *ppl. adj.*, shrieking, V. 421. [See note *ad loc.*]
- siling, *pres. ptc.*, deceiving, II. 155. [M.E. *syle* < O.F. *ciller*, from *cil*, eyelash.]
- sillabes, *sb., pl.*, syllables, *Ep. Dedic.*, 45; *Admon.*, 53. [Fr. *syllabe*.]
- simpathie, *sb.*, affinity, IV. 220. See note *ad loc.*
- simplesse, *sb.*, innocence, III. 324. [M.E. *simplesse* < O.F. *simplesse*.]
- singling, *ppl. adj.*, sailing, IV. 122. [Fr. *singler*, nasalised form of O.F. *sigler* < O.N. *sigla*, to sail.]
- sink, *sb.*, cess-pool, III. 272.
- sith, *sb.*, scythe, I. 394: sithes, *pl.*, V. 477: siths, V. 480. [M.E. *sith* < O.E. *sīð*.]
- situate, *pt. ptc.*, situated, V. 53.
- sixt, *adj.*, sixth, *Ep. Dedic.*, 2.
- skallade, *sb.*, an attack by scaling ladders, III. 149. [It. *scalada*.]
- skapt. See *scape*.
- skinck, *infin.*, to serve drink, VI. 49. [M.E. *skynke* < M.Du. *schenken*.]
- sklaves. See *sclaues*.
- skore, *sb.*, tally, I. 404: vpon the skore, *phr.*, on credit, III. 377.
- skuse, *sb.*, excuse, V. 241.
- slakes, 3 *sing., pres., indic.*, dies down, IV. 189.
- sleaing, *sleas*. See *sley*.
- sleepe, on, *phr.*, asleep, III. 94; VI. 97.
- sleepie, *adj.*, causing sleep, VI. 141.
- sley, *infin.*, to slay, III. 447: sleas, 3 *sing., pres., indic.*, III. 165: sleys, 3 *pl., pres., indic.*, VI. 115: sleaing, *vbl. sb.*, VI. 262.
- slight, *sb.*, skill, I. 384: ruse, V. 227. [M.E. *sleȝp* < O.N. *slægð*.]
- slocken, *infin.*, to slake, III. 270. [M.E. *sloken* < O.N. *slokna*.]
- smore, *infin.*, to suffocate with smoke, III. 124: to hide, VI. 326: smorde, *pt. ptc.*, smothered, V. 336. [O.E. *smorian*.]
- snoddes, 3 *sing., pres., indic.*, prunes, IV. 269. [?]
- sodaine, *adj.*, sudden, I. 50; II. 431: sodainly, *adv.*, II. 227: at sodaine, *phr.*, suddenly, III. 120.
- soldats, *sb., pl.*, soldiers, V. 452. [Fr. *soldat*.]
- sommarie, *sb.*, summary, *Somm.*, I. 1, etc.
- sommer, *sb.*, summer, I. 280, 399.
- somond, 3 *pl., pret.*, summoned, V. 301.
- somonds, *sb.*, summons, III. 105.
- soncken, *ppl. adj.*, sunken, III. 301.
- song, 3 *sing., pret.*, sang, VI. 327: soun, *pt. ptc.*, II. 30.
- sorted, 3 *pl., pret.*, sallied out, VI. 226. [Fr. *sortir*.]
- souldiers, *sb., pl.*, soldiers, *Somm.*, II. 24; III. 39, 330.
- soung. See *song*.
- sowple, *adj.*, supple, V. 477.
- spack, 3 *sing., pret.*, spoke, II. 22: spacke, I. 232: spak, II. 51; III. 291; IV. 69: spake, II. 24, 129: spack, 3 *pl., pret.*, IV. 325.
- sparsed, *pt. ptc.*, scattered, I. 277: sparst, III. 34. [Lat. *spars*-, stem of *spargere*.]
- spend, *pt. ptc.*, used, III. 268.
- spreeds, 3 *sing., pres., indic.*, spreads, III. 501: spreading, *pres. ptc.*, II. 202. [O.E. *sprædan*.]
- spreete. See *sprit*.
- sprit, *sb.*, spirit, III. 247: sprite, I. 9; II. 27, 274; III. 247; IV. 204; VI. 34: spreete, II. 467; III. 417: sprites, *pl.*, *Admon.*, 26: sprits, I. 225. [Fr. *esprit*.]
- stackring, *ppl. adj.*, staggering, VI. 51. [M.E. *stakker* < O.N. *stakra*.]
- stalworth, *adj.*, mettlesome, IV. 15. [O.E. *stælwierthe*.]
- standarts, *sb., pl.*, standards, III. 176; IV. 417.
- steine, *infin.*, to eclipse, IV. 44. [Stain.]
- stelde, 3 *sing., pret.*, steeled, I. 6. [Steel.]
- sterude. See *sterue*.
- sterue, *infin.*, to die, III. 334: sterude, *pt. ptc.*, starved, VI. 351. [M.E. *sterue* < O.E. *steorfan*.]

- stiddies, *sb., pl.*, anvils, III. 227 : studies, I. 388. [O.N. *steði.*]
 stithe, *adj.*, strong, III. 227. [O.E. *stīd.*]
 strength, *infin.*, to strengthen, I. 384 ; VI. 124, 136 : strengths, 3 *sing., pres., indic.*, IV. 19.
 stroke, 3 *sing., pret.*, struck, VI. 154.
 stroyes, 3 *sing., pres., indic.*, destroys, V. 515.
 studies. See stiddies.
 styes, 3 *pl., pres., indic.*, ascend, V. 529. [O.E. *stīgan.*]
 subverted, 3 *sing., pret.*, compelled to submit, V. 223.
 succintlie, *adv.*, succinctly, *Ep. Dedic.*, 24.
 suffred, *pt. ptc.*, allowed, *Arg.*, 27 ; IV. 232.
 sulphred, *ppl. adj.*, sulphurous, III. 167.
 sumptuous, *adj.*, sumptuous, *Somm.*, VI. 4.
 supplye, *infin.*, to relieve, V. 284.
 surbraued, 3 *pl., pret.*, excelled in splendour, III. 22. [*Sur*, exceedingly + *brave*, vb., to dress splendidly.]
 suspect, *pt. ptc.*, suspected, IV. 126.
 swallow, *infin.*, to swallow, IV. 56.
 Taxaçon, *sb.*, taxation, V. 172.
 tearmes, *sb., pl.*, terms, *Ep. Dedic.*, 51.
 teend, *pt. ptc.*, annoyed, III. 157. [O.E. *tēonian.*]
 thair, *adv.*, there, VI. 329 : thaire, IV. 362 : thare, V. 156.
 than, *conj.*, then, II. 73, 279 ; V. 509.
 thare. See thair.
 their selfs, *pron.*, themselves, *Somm.*, VI. 12.
 then, *conj.*, than, *Ep. Dedic.*, 18, 45 ; *Admon.*, 30, 36, 42 ; *Somm.*, I. 30, 31 ; I. 66, 68, 100, 101, 160, 297, 304, 335, 337, 340, 342 ; II. 3, 188, 205, 316, 420, 508 ; *Somm.*, III. 21 ; III. 40, 72, 74, 170, 256, 282, 333, 405, 433, 485 ; IV. 56, 170, 180, 182, 187, 250 ; V. 46, 70, 138, 156, 194, 265, 282, 312, 379, 516 ; VI. 30.
 thie, *sb.*, thigh, V. 298 : thyres, *pl.*, V. 382.
 tho, *adv.*, then, IV. 281.
 thoght, 3 *sing., pret.*, thought, VI. 93.
 thole, *infin.*, to endure, III. 179. [O.E. *þolian.*]
 threat, *infin.*, to threaten, I. 88, 114, 213 ; IV. 388 : threats, 3 *sing., pres., indic.*, I. 237 ; V. 410 : threts, II. 404 : thret, 3 *pl., pres., indic.*, V. 318.
 thring, *infin.*, to cast down by force, I. 302 : thrings, 3 *sing., pres., indic.*, IV. 19. [O.E. *þringan.*]
 thrist, *sb.*, thirst, III. 272, 294, 391.
 throgh, *prep.*, through, V. 60, 102.
 throu. See throw.
 throw, *prep.*, through, *Ep. Dedic.*, 12 ; I. 103, 370 ; II. 185, 192, 194, 232, 264, 281, 314 ; *Somm.*, III. 12 ; III. 305 ; V. 16 ; VI. 35, 71, 267, 297 : throu, I. 110 ; II. 448 ; III. 30 ; V. 15, 16, 60, 333 ; VI. 24.
 thunderbet, 3 *sing., pret.*, beat like thunder, V. 397.
 thwarting, *adj.*, transverse, V. 473.
 till, *prep.*, to, I. 140.
 tire, *infin.*, to tear with the beak (of a bird), V. 48. [M.E. *tire* < O.F. *tirer.*]
 toamble, *infin.*, to tumble, V. 330.
 tong. See tounge.
 tortuse, *sb.*, "a sort of penthouse under which besiegers were protected as a tortoise by its shell" — O.E.D., II. 285. [M.E. *tortuse* < Lat. *tortuca.*]
 tounge, *sb.*, tongue, *Admon.*, 15 ; I. 233 ; II. 24, 29, 425 ; IV. 460 ; V. 86 ; VI. 218 : tong, IV., 27 : toungs, *pl.*, III. 10, 250 ; V. 248.
 tourrets, *sb., pl.*, turrets, I. 130 ; V. 205 : tourets, II. 361. [M.E. *tourette* < O.F. *tourete.*]
 tours, *sb., pl.*, towers, IV. 62. [M.E. *tour* < O.F. *tur.*]
 tracting, *pres. ptc.*, protracting, III. 255. [Lat. *tract-*, stem of *trahere*, to draw.]
 trains, *sb., pl.*, wiles, VI. 64.
 trauel, *sb.*, labour. exertion, I. 19.

- trenchant, *adj.*, cutting, V. 383.
 trenching, *pl. adj.*, cutting, V. 504.
 trepan, *sb.*, an engine of war for boring holes in walls, III. 107. [Fr. *trepan* < Gk. *τροπανον*, a borer.]
 trest, *adj.*, trustworthy, V. 134. [Parallel form to *traist* < O.N. *treystir*.]
 trod, *sb.*, II. 151. See note *ad loc.*
 trouth, *sb.*, truth, IV. 429.
 tutor, *sb.*, guardian, IV. 254.
 tweene, *prep.*, between, IV. 347; V. 53, 266.
 twelf, *adj.*, twelve, IV. 119.
 twine, *sb.*, thread, IV. 194.
 twist, *sb.*, thread, IV. 59; V. 208.
 twyfold, *adv.*, double, VI. 74.
 tyran, *adj.*, tyrannous, II. 282.
 tyraneously, *adv.*, tyrannically, IV. 224.
 Vailed, 3 *sing.*, *pret.*, availed, II. 181.
 vaillewe, *sb.*, value, IV. 55.
 vanquist, 3 *sing.*, *pret.*, overcame, II. 108. [O.F. *venquis*.]
 vantbras, *sb.*, protective armour for the forearm, V. 375. [M.E. *vauntbras* < A.F. *vantribras*.]
 variant, *adj.*, variegated, I. 211.
 vearse, *sb.*, verse, *Ep. Dedic.*, 23; *Admon.*, 52; IV. 176; VI. 327.
 vent, *sb.*, wind, V. 164. [Fr. *vent* < Lat. *ventus*.]
 ventruous, *adj.*, venturous, IV. 259.
 verdit, *sb.*, opinion, *Ep. Dedic.*, 20. [M.E. *verdit* < A.F. *verdit*.]
 verteous, *adj.*, virtuous, *Ep. Dedic.*, 6; I. 18; V. 139.
 vertue, *sb.*, virtue, *Somm.*, I. 27; *Somm.*, IV. 14; IV. 185; V. 151, 550; merit, III. 429; strength, V. 44, 524; virtues, *pl.*, *Arg.*, 44; I. 1. [M.E. *vertu* < Fr. *vertu*.]
 vertugals, *sb.*, *pl.*, farthingales, V. 215. [O.F. *vertugale*.]
 vew, *infin.*, to view, V. 234; *vewes*, 3 *sing.*, *pres.*, *indic.*, V. 12: *vbl. sb.*, vewing, II. 105.
 victrie, *sb.*, victory, III. 200.
 villaine, *adj.*, improper, IV. 231.
 viuely, *adv.*, vividly, IV. 163; *Somm.*, VI. 6. [O.F. *vive* + *ly*.]
 vizroy, *sb.*, viceroy, I. 268; II. 409; III. 99. [Fr. *visroy*.]
 vnconquest, *ppl. adj.*, unconquered, V. 30. [*Un* + *conquess* < Fr. *conquess* < *conquerir*.]
 vncouth, *adj.*, unknown, II. 180; IV. 424.
 vndeade, *adj.*, living, II. 436.
 vndercot, *infin.*, to fester inwardly, II. 182. [*Under* + ?]
 vnderlyen, *pt. ptc.*, been subject to, *Ep. Dedic.*, 57. [*Under* + *lie*.]
 vndersprout, *infin.*, grow more thickly, IV. 88.
 vnease, *sb.*, wretchedness, III. 396.
 vnfriese, *infin.*, to thaw, IV. 196.
 vnglad, *adj.*, sad, IV. 221.
 vnhabilitie, *sb.*, inability, *Somm.*, V. 6.
 vnleuell, *adj.*, disproportionate, IV. 349.
 vnlose, *infin.*, to loosen, *Admon.*, 35.
 vnloyall, *adj.*, disloyal, III. 340.
 vnpossible, *adj.*, impossible, *Admon.*, 54.
 vnsage, *adj.*, foolish, V. 305.
 vnshrouds, 3 *sing.*, *pres.*, *indic.*, strips a vessel of the shrouds, II. 393.
 vnwittie, *adj.*, unwise, IV. 159.
 voluntary, *adj.*, voluntary, *Admon.*, 25. See note *ad loc.*
 vphoist, *pt. ptc.*, hoisted up, II. 394. See note *ad loc.*
 vpholden, *pt. ptc.*, upheld, III. 482.
 vprent, *pt. ptc.*, drawn up, III. 110.
 vryne, *sb.*, urine, III. 294.
 vtmost, *adj.*, outer, IV. 58.
 Wadge, *infin.*, to hire, II. 29; waged, 3 *sing.*, *pret.*, V. 286; *ppl. adj.*, V. 222.
 waged. See wadge.
 wair. See weare.²
 wakerife, *adj.*, wakeful, III. 89; wakrife, IV. 387. [*Wake* + *rife*.]
 walloes, *sb.*, *pl.*, ? IV. 293.
 wan, 1 *sing.*, *pret.*, won, V. 473, 521: 3 *sing.*, *pret.*, II. 280; V. 217; wonne, *pt. ptc.*, III. 212; wunne, III. 219.
 war, *adj.*, aware, II. 5.

- warded, 3 *sing.*, *pret.*, kept watch, IV. 69.
 warely, *adv.*, attentively, VI. 79.
 wawes, *sb.*, *pl.*, waves, I. 90; II. 392.
 weare,¹ 3 *sing.*, *pret.*, wore, IV. 61.
 weare,² 3 *sing.*, *pret.*, were, III. 435; 3 *pl.*, *pret.*, I. 72; III. 101; IV. 38, 237; V. 551; VI. 28: wair, 3 *sing.*, *subj.*, III. 37: weare, IV. 305.
 weares, *sb.*, *pl.*, wars, I. 250; II. 510. [Lengthened form of M.E. *werre*.]
 weene, 3 *pl.*, *pres.*, *indic.*, expect, IV. 18: wende, 1 *sing.*, *pret.*, deemed, V. 567.
 weeules, *sb.*, *pl.*, weevils, I. 408.
 weing. *See* wey.
 welneare, *prep.*, nigh to, V. 483.
 wende. *See* weene.
 wey, *infin.*, to weigh, I. 156: weing, *pres. ptc.*, III. 186.
 whan, *conj.*, when, VI. 47.
 where, *conj.*, where, III. 52; VI. 163, 281.
 wherso, *conj.*, wherever, V. 363, 397: where so, V. 58.
 while, *conj.*, till, II. 199: while . . . while, *correl.*, at one time . . . at another time, I. 215-216; VI. 89-90.
 whiles, *conj.*, while, *Somm.*, VI. 12: whiles . . . whiles, *correl.*, at one time . . . at another time, I. 391-392; V. 355-356.
 whote, *adj.*, hot, V. 37; VI. 234.
 wight, *adj.*, strong, III. 86.
 wild, 3 *sing.*, *pret.*, willed, IV. 217.
 wist. *See* wit.
 wit, *infin.*, to know, II. 495: wots, 3 *sing.*, *pres.*, *indic.*, II. 19, 55: wist, 3 *sing.*, *pret.*, II. 61.
 witholde, *infin.*, to withhold, III. 369: 3 *sing.*, *pres.*, *indic.*, V. 38.
 withouten, *prep.*, without, IV. 379, 401. [M.E. *wipouten* < Late O.E. *wipūtan*.]
 wold, *vb.*, would, II. 482; III. 127; V. 114, 160.
 wonne. *See* wan.
 wood, *adj.*, mad, II. 199; III. 129. [O.E. *wōd*.]
 worsen, *adj.*, *comp.*, worse, VI. 268.
 wots. *See* wit.
 wrack,¹ *sb.*, ruin, II. 477: wrak, IV. 138, 466; wracke, *sb.*, disaster, I. 271: wrak, V. 516. [O.E. *wræc*, punishment.]
 wrack,² *infin.*, to suffer shipwreck, II. 58: to come to ruin, IV. 402: wrak, *infin.*, to overthrow, I. 250: wracks, 3 *sing.*, *pres.*, *indic.*, causes the ruin of, IV. 20: wracks, 3 *pl.*, *pres.*, *indic.*, cause the ruin of, V. 178: wract, 3 *sing.*, *pret.*, destroyed, I. 117: wracked, *pt. ptc.*, ruined, VI. 32: wrackt, II. 13. [M.E. *wrak* < M.Du. *wrak*, a wreck.]
 wrackfull, *adj.*, causing shipwreck, I. 90; II. 394: destructive, V. 247. [*Wrack*, a wreck + *full*.]
 wracksom, *adj.*, destructive, II. 362. [*Wrack*, a wreck + *some*.]
 wract. *See* wrack.²
 wrak. *See* wrack.¹
 wreak, *infin.*, to avenge, IV. 399: wreaks, 3 *sing.*, *pres.*, *indic.*, vents his force, V. 513.
 wreakfull, *adj.*, avenging, III. 447.
 wrought, *pt. ptc.*, wrought, I. 304.
 wunne. *See* wan.
 wurke, *infin.*, to work, III. 126.
 Yblent, *pt. ptc.*, mingled, V. 27.
 yclad, *pt. ptc.*, clad, II. 455.
 yeald. *See* yeld.
 yeld, *infin.*, to yield, I. 267; II. 142; III. 164: yeald, V. 568: yelds, 3 *pl.*, *pres.*, *indic.*, III. 298; V. 287.
 yit, *adv.*, yet, V. 482.
 ymps, *sb.*, *pl.*, offspring, V. 177.
 ynnnes, *sb.*, *pl.*, dwellings, II. 194.
 yock, *sb.*, yoke, II. 355; III. 424.
 yong, *adj.*, young, V. 552.
 youthly, *adj.*, young, I. 264; II. 2.
 yrefull, *adj.*, angry, III. 339; V. 345.
 yvrie, *adj.*, ivory, II. 311; IV. 53, 357.

GENERAL INDEX.

(Proper names in *The Historie of Judith* are not included.)

- Add. MSS.* 24488, ix n., lxxxviii.
 Alexander, Sir William, Earl of Stirling, lii, lxxii.
 Allot, Richard, xlv, 153-154.
 Anne of Denmark, xix, xliii.
Asloan MS., xcvi.

Bannatyne MS., xcix.
Belvedere, 152.
 Bibliotheque de l'Arsenal, Paris, lxxvii.
 Bodenham, John, xlv, 152.
Book of Judith, xxix, 170-171.
 Brand, Rev. John, lxxxviii.
 Buchanan, George, xxii.

Calendar of State Papers, Domestic, 1603-1610, xii n.
Calendar of State Papers relating to Scotland, xi n.
Calendar of State Papers, Venetian, 1603-1607, xii n.
 Chapel Royal of Scotland, xv-xvii.
 Chaucer, Geoffrey, xcvi.
 Carew, George, Baron Carew of Clopton, lxxxvii.
 Crail, burgh of, xiv, 149.
 Crawford, Charles, 153.

 Damman, Adrian, xxvii n.
 d'Aubigny. See Stuart, Esmé.
 Douglas, Archibald, xix, 151.
 Douglas, Robert, provost of Lincluden, 140, 142.
 Drummond, William, of Hawthornden, xlv, lxxxvii.

 Du Bartas, xxv-xxix.
 —, *La Judith*, xiv, xxvii, xxix, xli, xliii, 168.
 —, *La Semaine*, xxvi, xxvii n.

Edinburgh Testaments, xi n.
England's Parnassus, xlvii, 153-154.
 Erasmus, lii.
Estat of the Kingis Maiesties Hous, xiv.
Exchequer Rolls of Scotland, xiii, xx.

First Book of Discipline, xvii, xviii, xix.
 Fowler, William, xxv, xxxiv, lxxv, lxxix, lxxi, xcii, xciii, c, ci.

 Galloway, Patrick, xciii n.
 Gascoigne, George, xcvi.
 Gib, John, xvii, xx, 151.

 Hamilton, John, xlix.
 Harington, Sir John, xlv.
 Heber, Richard, lxxxviii.
 Hoffman, Dr O., xcvi.
 Hudson, James, x, xi n., xiii, 139, 143, 144, 148.
 Hudson, John, xi, xiv, 149.
 Hudson, Robert, x, xi n., xiii, xix, xliii n., 139, 142, 143, 144, 148.
 Hudson, Thomas, ix, x, xi, xii, xiii, xix, xx, xxii, xxv, xxix, xxxi, xcii, 139, 140, 142, 143, 144, 146, 148.
 —, *Historie of Judith*, x, xiv, xxii, xxv, xxvi, xxvii, xxx, xli, xlvii.

- Hudson, William, x, xii *n.*, xiii, xix, 139, 143, 144, 148.
- Hume, Alexander, minister of Logie, xxviii, lxx.
- Hume, Alexander, grammarian, liv.
- Huntington Library, lxxxviii.
- Irving, David, x.
- James VI., x, xiii, xv, xvi, xvii, xxii, xxiii, xxiv, xxv, xxvi, xxx, li, xcii, xciii, xcvi.
- , *Essays of a Prentise*, xv, xxx, xciii, c.
- , *The Furies*, xxvi *n.*
- , *Lepanto*, xxvii *n.*
- , *Reulis and Cautelis*, xxv, xxxi *n.*, xli, xcvi, xcvi.
- , *Uranie*, xxvi, xxxi *n.*, lxvii, lxx.
- Johnston, Adam, provost of Crichton, 142.
- Kay, Thomas, burgess of Crail, xiv, 148-151.
- Knox, John, xlviii.
- Lee, Sir Sidney, xcv.
- Lennox, Duke of. See Stuart, Esmé.
- Leslie, Patrick, 151.
- Little, Helen, xiii, xxvi.
- Lownes, Humphrey, lxxxix.
- Maitland, Sir Richard, xcii, 107.
- Mailland Folio*, xcix.
- Mar, Earl of, xii.
- Margaret of Navarre, xliii.
- Marot, Clément, xcvi, ci.
- Mary, Queen of Scots, xiii, xxiii.
- Martyr, Peter—*i.e.*, Peter Martyr Vermigli, xix.
- Meldrum, James, of Segy, 146.
- Melville, James, xxvii *n.*
- Montgomerie, Alexander, xxi, xxii, 1, xcii, xciii, xciv, xcv, c.
- MSS. of the Earl of Mar and Kellie*, xii.
- Murray, Sir William, of Tullibardine, xciii *n.*
- Philotus*, li.
- Pleiade*, xxvii, xxviii, xxxv.
- Return from Parnassus, The*, xlii.
- Rolland, John, of Dalkeith, 1.
- Ronsard, Pierre, xxv.
- Register of Deeds*, xi, xiv.
- Register of the Privy Seal*, xiii.
- Satirical Poems of the Reformation*, xcix.
- Scot, Alexander, c.
- Sharp, John, 146.
- Sidney, Sir Philip, xxviii.
- Smith, G. Gregory, xliii *n.*
- Spenser, Edmund, xciv.
- Stewart of Baldynneis, John, xxv, lxv, lxix, xciii, c.
- Stuart, Esmé, d'Aubigny, Duke of Lennox, xxiii.
- Sylvester, Josuah, xxvi *n.*, xxxvi *n.*, lxxxix.
- , *Bethulia's Rescue*, xliii, xlv.
- Thorne, John, xxi.
- Theatrum Pætarum Anglicanorum*, ix.
- Tillotson, Geoffrey, xxxvi *n.*
- Vautroullier, Thomas, xv, xxx, lxxxvi, 134.
- Warner, Sir G. F., xxvi *n.*
- Westcott, Allan F., xxvi *n.*, xxxi *n.*, xciv, xcvi, 111, 126.
- Winzet, Ninian, xlviii.
- Young, Peter, xxiii, liii.
- Young, Robert, lxxxix.

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