

THOMAS HUDSON'S
HISTORIE OF JUDITH.

Edited,
with an Introduction,
Notes, Appendices, and Glossary,
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(Title-page of the British Museum copy).

THE HISTORIE OF
IUDITH IN FORME
OF A POEME.

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

Englised 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
Vautrollier.

1584.

CVM PRIVILEGIO REGALI.

I N T R O D U C T I O N .

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, and within two generations of his death Edward Phillips could write in his sketch of English poetry, "of Tho. Hudson, my researches have furnished me with no further account (than his name)".¹ What more than

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

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. With the help of hitherto unnoticed and still unprinted material in the Register of the Privy Seal and the Register of Deeds, both 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 /

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".² Since his name usually comes

² Register of the Privy Seal, vol. 45, fol. 97; Exchequer Rolls of Scotland, vol. xx, p. 359, etc.

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,³ that the Hudsons were Englishmen,

³ David Irving, History of Scottish Poetry (1861), p. 463.

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", which occur in the commendatory sonnet written by James VI for his violar's *Historie of Judith*. The evidence of the Exchequer /

Exchequer Rolls of Scotland turns the conjecture into a certainty. In them are to be found recorded, at first in Latin, then in Scots, yearly payments of £210 Scots to the four Hudsons in a number of years between 1579 and 1595.⁴

⁴ 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 1593-4; vol. xxiii, p. 44, sub anno 1595.

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".⁵

⁵ Register of Deeds, vol. 17, fol. 1386 sqq. H.M. General Register House, Edinburgh. seatener = citinar, i.e., citizen.

But a search among the York records has failed to bring to light any information about either him or his cousin.⁶

⁶ There is independent evidence for the English nationality of both Robert and James. For the former /

former it is contained in his will, registered 11 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 8 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 given as having 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 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 24 April, 1603, from the Venetian ambassador in London to his government. (Calendar of State Papers, Venetian, 1603-1607, p. 7). He may have been the James Hudson, described as "one of the groomes of the privie chamber", to whom the cofferer was directed on 29 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, 1603-1610, 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, 1603-1610, 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.

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.⁷

⁷ Private communication from Dr. Angelo Raine, York.

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)",⁸ which was prepared for the guidance of the baby

⁸ 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. 1, p. 176.

king's guardian, the first Earl of 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 /

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 gallon j pint aell, ij leidis collis, in vyntar and nane in symmer, ane quarter pund candle in wyntar, nane in symmer". For their "kiching" they were to be allowed "ij quarteris of mutton, 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 under written, That is to say, the said Thomas the sowme of Thre scoir pundis, and ilk ane of the uther three fiftie pundis money of this realme".⁹ Thereafter,

⁹ Register of the Privy Seal, vol. 45, fol. 97.
H.M. General Register House, Edinburgh.

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 /

of the lump sum of £210: this document from the Register of the Privy Seal explains how the sum was divided among them. Their names occur again in 1580 in the Estat of the kingis maiesties Hous maid be his hienes . . . at Striviling, 1580,¹⁰

¹⁰ 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.

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 Deeds¹¹ and these form a somewhat lengthy document since they

¹¹ Register of Deeds, vol. 17, fol. 1386, sqq.
H.M. General Register House, Edinburgh.

run to over three thousand words. But, stripped of the legal verbiage their tenour is quite clear. It is this. Thomas Hudson had discharged for one Thomas Kay, a burghess of the Fife burgh of Crail, two debts which amounted in all to £984:1:8. One of them, and by far the larger since it amounted to £706:13:4, 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 /

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 in the epic manner by the contemporary Huguenot poet, Du Bartas. Hudson's poem was printed for him by Thomas Vautrollier, 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 Deuine Arte of Poesy.

But what Hudson himself probably regarded as the summit of his worldly career was reached on 5 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".¹² Twice subsequently, in 1587 and again in 1592,¹³

¹² Register of Presentations to Benefices, vol. 2, fol. 150. H.M. General Register House, Edinburgh. 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.

¹³ 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.

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 scullis" in their several localities and as intended to increase the efficiency of the Chapel Royal as a musical seminary.¹⁴ Colour is lent to this

¹⁴ Rogers, History of the Chapel Royal of Scotland, (Grampian Club. 1882), p. xcvi.

supposition by the preamble to the letter of appointment which runs as follows: "his hienes chappell royall, 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 haille benefices prebendaris fruittis rentis and emolumentis belanging therto hes bene unwarthelie disponit to unqualefeit personis quha nether ar skillit in the said arte of musik nor yit meanis in onywyis to profeit 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 royall and (all superstition and idolatree being abolist) to follow and embrace the same /

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,¹⁵ and exactly as much as the First

¹⁵ "Jacobus Rex cupiat quod ex dictis canonicis nominandis, pro quo reseruata est porcio centum librorum dicte monete Scocie, sit cantor in dicta ecclesia". From the Papal Rescript of 16 April, 1502, confirming the erection of the Chapel Royal as a collegiate church. Rogers, op. cit., p. 31.

Book of Discipline allowed in salary to principals of colleges.¹⁶

¹⁶ First Book of Discipline (1561), p. 45.

Finally, in February, 1604-5, King James constituted John Gib,
the /

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 inoportune ingyring¹⁷ of unqualifeit persones

¹⁷ Rogers, op. cit., p. civ, from whom the quotation is taken, here reads "inquyring". The correction is due to Professor Hannay.

to be presentit to the places of the said chappell, being unfit for the same and altogidder voyde and ignorant of ony knowlege in the said science of musick".¹⁸ Yet so little did the

¹⁸ 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 his law-suit against Thomas Kay.

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 chapel" 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 /

which he was being appointed made the whole business less a bare-faced job than such arrangements usually were.

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 monument¹⁹

¹⁹ "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 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, chapillanes, annuelrentis and uthairis benefices quhatsumewer appertening to the said chapell royall unrentallit togidder with the thriddis of all benefices and prebendaris belonging thairto". But since these would not be easy to come by, the Collector-General was directed to pay him "ane yeirlie fie of twa hundrethe pundis to be yeirlie upliftit be him ay and quhill samekill of the rentis of the said chapell royall be recouerit be the said Thomas as will extend to the said yeirlie /

yeirlie 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 sam is disponit, and gif the dispositionis thairof be maid to qualifeit persounes in musik according to the auld fundatioun: and gif the same be utherwys grantit to quhatsumewer persoune or persounes, to intent, call, follow and persew for reductioun of the same giftis befoir the judge ordinar" and "to call, follow and persew the present possessouris and titularis of the said benefices 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.²⁰ It is little more

²⁰ Hatfield MSS (Hist. MSS Commission. 1889), vol. iii, p. 252.

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' Violars, were paid £200 by his Majesty's precept and special command to "by thame cleithing",²¹ presumably

²¹ Papers Relating to the Marriage of James the Sixth (Bannatyne Club. 1828), Appendix II, p. 17.

to enable them to make a fitting appearance in the festivities with which in that month James and his bride were welcomed on their arrival in Scotland 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 daily for themselves and their servant the following provisions:

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

On the fische day sex dishe first and sex dishe last at the melteth".²²

²² Papers Relating to the Marriage of James the Sixth. (Bannatyne Club. 1828), Appendix III, pp. 26, 33-34.

Little is known of Thomas Hudson after this date. In January 1593/4 he was granted a pension of £110 Scots yearly for the term of his life,²³ and ten months later he was granted

²³ Register of the Privy Seal, vol. 66, fol. 45. H.M. General Register House, Edinburgh.

an additional one of five hundred merks a year, this also for life.²⁴

²⁴ Register of the Privy Seal, vol. 68, fol. 21.
H.M. General Register House, Edinburgh.

The last time his name occurs anywhere is in the Exchequer Rolls of Scotland among the payments for 1595.²⁵

²⁵ Exchequer Rolls of Scotland, vol. xxiii, p. 44.

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, 1604/5, 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 not a trace has been found. And with that we must take leave of Thomas Hudson.

II.

THE HISTORIE OF JUDITH.

While Thomas Hudson's Historie of Judith has usually been dismissed in a few contemptuous words, it is not a wholly 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

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 poemes, &c. In one or both of these commonly hee spendeth the day, when he hath no publique thing to doe". Letters of John Colville, Bannatyne Club, 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.

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

² Westcott, New Poems by James I of England, p. 91.

occurs in the king's epitaph for another member of the group,
the /

the poet Alexander Montgomerie, gives the coterie's own name for itself. However that may be, it 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,³ can hardly be

³ 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.

doubted. The others were not of sufficient importance to take the lead.

Without its committing oneself to the acceptance of 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 /

revealed by the catalogue of the royal library made by Young between 1573 and 1583.⁴ Another influence to which James was

⁴ See G.F. Warner, The Library of James VI of Scotland, 1573-1583, in The Scottish History Miscellany, I, pp. xi-lxxv.

exposed about this time was that of his French kinsman, Esme 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 survives.⁵ There is no evidence that D'Aubigny was himself

⁵ 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.

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 age 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, which was the late 16th century, literature and courts were still closely linked. A prince /

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 mediaevalism in which it still lingered into the main stream of European culture, and since he could find no assistants in this work among 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 abridgement of Ariosto's Orlando Furioso, the Romantic poem that summed up in itself nearly every aspect of /

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 facond termes of the French Salust could not be followed, nor sufficiently expressed in our rude and impollished 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 neuerthelesse 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 little 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, Vautrol^llier, as printed James's own Essayes of a Prentise, and that of all the productions of the "Castalian band" only the two works which he printed /

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".⁶ In his own country in his own lifetime,

⁶ The Uranie: To the fauorable Reader.

the second half of the 16th century, his reputation stood so high that a writer of the period could say of him, "il merite d'être mis au nombre des plus illustres poetes de notre temps",⁷

⁷ De Thou, Histoire Universelle, quoted by Ashton, Du Bartas en Angleterre, (1908), p. 34.

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 one hundred and fifty editions of one kind and another came from the printing presses.⁸

⁸ "Nous avons pu trouver quelque cent cinquante éditions françaises des oeuvres de Du Bartas et nous sommes rendu compte que la liste est encore très incomplète". Ashton, op. cit., p. 61.

But this popularity was not confined to France. The poems of Du Bartas, even while he was alive, found readers and admirers /

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 of the first part of that lengthy work in 1578.⁹

⁹ It was presented to him by his nurse, Helen Little. See Warner, The Library of James VI. of Scotland, 1573-1583, 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.

It was there indeed that the first translations of any of his poems into any European 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 languages really began.¹⁰ Of the two Scottish versions that

¹⁰ 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.

of Hudson was by far the more ambitious. On his own admission the king chose to render "the easiest and shortest of all his difficil and prolixed Poems",¹¹ L'Uranie being a work of just

¹¹ The Uranie: To the fauorable Reader. This version did not exhaust the royal interest in Du /

Du Bartas. One of the two pieces which make up the king's Poeticall Exercises at Vacant Houres (1591) is a poem of over fifteen hundred lines, called by the translator The Furies. It 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. 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, pp. 255-257, 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.

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 lines.

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 /

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 objectors was Du Bartas, who was a Huguenot. Anticipating 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 16th 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".¹² A Scottish example will show how highly in at

¹² Sidney, Apologie for Poetry, ed Collins, (1907), p. 25.

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 such like raueries".¹³ Such behaviour he

¹³ The Poems of Alexander Hume, S.T.S., p. 6.

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".¹⁴

¹⁴ The Poems of Alexander Hume, S.T.S., p. 8.

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 as important 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 Jeäanne Royne de Nauarre, de rédiger l'histoire de Judith en forme d'vn Poëme Epique".¹⁵ So, to the attraction of its Biblical

¹⁵ La Judith: Advertissement au Lecteur. The Queen of Navarre died in 1572, two years before La Judith was published.

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 translating, came by royal command to undertake his task is best explained in his own words. "As your Maiestie", he wrote in his Dedication to the king, "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 /

printed appeared in print in the lifetime of their authors.¹⁶

- ¹⁶ Except Montgomerie's Cherrie and the Slae, the publication of which, however, in its truncated form in 1597 may have been unauthorised.

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,¹ whether self-imposed or laid on him by his royal

- ¹ "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".
Epistle Dedicatory.

master,² might seem to be such as would prevent him from

- ² 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 lyne 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 serues onely for lang historeis, and yet are nocht verse", Essayes of a Prentise (Arber's reprint, 1895), p. 66.

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 unimportant; 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, 68, 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 enfançons³ 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 AEgypt 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 /

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 town 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 became "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 aboue the skyes,

For his elect who neuer ydle lyes", III, 135-136.

which corresponds to

Or Dieu cui fait le guet dans l'eschaugnette astree

D'vn oeil tousiours ouuert pour la troupe sacree.

Sometimes it is pointless, like "from whom the rest abound", I, 328; or, "then being prest", II, 443; or, "that seemes of greater might", II, 492; or, "as they together walk", IV, 320;³

³ 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.

or, "in euening dark", IV, 419. Similar additions will be found in the notes to I, 141, 229, 354, 362; II, 60, 115, 275, 393, 430, 478, 492, 504; III, 213, 248, 285, 406, 451; IV, 286, 296, 329, 450; V, 369, 450; VI, 40, 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; a peu pres iusqu' aux nues by "with iointure meete", III, 113. Other instances of the same thing are given in the notes to I, 188, 386, 398; II, 44; III, 113, 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 toung", of III, 301, exactly reverses the French; the point that Du 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, 291; VI, 287. Changes like those at II, 200; III, 281, and III, 454, must be deliberate alterations, and not errors in translation.

At three places a couplet has been transposed, i. e., 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 comparison follows. Hudson prefers the opposite order.

The limitations under which he worked saved Hudson from
one /

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; "chaste 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

<u>leur champs feconds</u>	becomes "their land", I, 31;
<u>le bruslé moissonneur</u>	" "Haruest man", I, 41;
<u>ses peu-seures frontieres</u>	" "his frontiers", I, 47;
<u>l'auare marchant</u>	" "the Marchant", I, 64;
<u>l'idolastre Chaldee</u>	" "that Chalde", I, 79;
<u>ses genereux Princes</u>	" "his princes", I, 353;
<u>leur flairantes souches</u>	" "their flowrs", I, 362;
<u>La nuict humide</u>	" "night", II, 226;
<u>le bord sablonneux</u>	" "coste", II, 230;
<u>maudit imposteur</u>	" "Iugler", II, 239;
<u>riue escumeuse</u>	" "floode", II, 303;
<u>la lyre douce</u>	" "the Harpe", II, 307;
<u>Son /</u>	

<u>Son cerveau fantastique</u>	becomes	"his owne head", II, 417;
<u>des hautes montagnes</u>	"	"dounne the hils", II, 457;
<u>le lis neigeux</u>	"	"the lillie", II, 497;
<u>quelque subtil moyen</u>	"	"some meanes", III, 450;
<u>la luth doux-sonnant</u>	"	"her lute", IV, 173;
<u>la chambriere lubrique</u>	"	"seruant", IV, 231;
<u>l'esgale iustice</u>	"	"Iustice", IV, 252;
<u>les moissonneurs hasles</u>	"	"his haruest traine", IV, 271.
<u>les iaunes bleds</u>	"	"the grain", IV, 272;
<u>l'enfant vnique</u>	"	"child", IV, 306;
<u>l'estrangere Dame</u>	"	"this Dame", V, 5;
<u>La salutare Egee</u>	"	"Egei", V, 486;
<u>l'Euphrate profond</u>	"	"Euphrates", V, 522;
<u>doigt courrouce</u>	"	"fingers", VI, 220.

But to balance these omissions he sometimes adds an epithet where Du Bartas has none, as in "the hungry gleaner", I, 44, for le scieur, in "hatefull strife", II, 239, for enuie, and in "painfull plowman", IV, 85, for vn laboureur. But such additions are rare.

But Du Bartas had many other mannerisms. He was a successor and whole-hearted disciple of the Pléiade,⁴ whose

⁴ See Georges Pellissier, La Vie et Les Oeuvres de Du Bartas, (Paris. 1882), pp.

doctrines he carried to such an excess that he is little read or admired even in his own country to-day.⁵ Hudson made little

⁵ "Aujourd'hui /

- 5 "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.

or no attempt to reproduce the qualities of style that acceptance of the principles of the Pléiade brought in its train.⁶

- 6 The 'poetic diction' of the 18th 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 they are the result of attempting to render the manner of his original.

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 /

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,

a grand peine tremble

Sous vn ciel tout serain la perruque du Tremble,

is perfectly correctly rendered as "under heavne quakes not an aspen leafe", I, 208, but only by sacrificing all that is characteristic of Du Bartas' style. Similarly, pres des bizarres 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; trempe le iuste glaive/Dans l'infidele sang is reduced to "slew that Pagan stout", I, 3;

En parlant frappe Eglon: & fait du Royal flanc

Sortir a chaud bouillons & la vie et la sang.

to "Smote Eglon with a dagger to the heft,

And from his Flanke the blood and life bereft", III, 425-426;
and /

and

il treuue vuide

La chambre, ou se tenait la meurtrière 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 sucke blood", III, 130, and

se traine,

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 gouvernail de la nef des Hebrieux 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'vne faim enragee a toute heure rongé,

into

"our besieged towne,

Is so beset with mischief vpon 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. /

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 desboutonne, ore il tire ses bas; "got a heavenly crowne", VI, 200, is made to stand for fut fit bourgeois des cieux; and "his soule," V, 6, for le louche (i.e. squinting) oeil de son ame.

The description of the aspen-tree quoted above has been one illustration of another of Du Bartas's 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 proud", I, 248, for aux fiers fier, and "repressour of oppressors", III, 503, for des inuaincus vainqueur, are halfway 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) prononcant ses loix,
Esprit a leur esprit par l'Esprit de sa voix,

is tamely turned by

"(Gae 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 are 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 thing 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.,

<u>a Boree</u>	becomes	"balefull blasts, I, 92;
<u>l'Autan & Boree</u>	"	"two winds", II, 53;
<u>l'ondeuse Thetis</u>	"	"the sea", II, 248;
<u>vn Eure ennemi</u>	"	"some contrarie winde", III, 68;
<u>Phoebus</u>	"	"the sun", IV, 273, 291.
<u>le vent Arctoïs</u>	"	"winter blast", IV, 276.

Other instances of the same change will be found in the notes to I, 175, 207, 359-360; II, 34, 64, 473, 412; 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 /

actual text of his original; and the passages from La Judith given in Appendix E 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 meschants) promet impunité:
Mais, par la pesanteur d'vn seure supplice,
Repare les delais 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 enfants perdus
Attaquent l'escarmouche, & non loin expandus
Font pleuuoir les cailloux qu'vn main tournoyante
Fait sortir roidement de la fond siflante:
Et croid on en voyant tant de coups inhumains,
Que non vn escadron, ains tout l'ost 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'vn sanglant deluge a noyé l'Vniuers;

I, 235-236.

and

tant d'humains, qui dispersez demeurent
Depuis le bord Indois iusques à les iours meurent:

I, 277-278.

and

Israel couuert de toutes parts
D'vn nuage de traicts s'enfuit dans ses remparts.

III, 205-206.

He liked to rhyme upon homophones as in

la forest, qui cachoit dans la nue
Mille bras ondoyans, est or' de branche nue:

II, 201-202.

and even on the same word:

Tu ne dois point faire essay de ta force
Contre vn foible ennemi qui soi-mesme se force:

III, 175-176.

and

Pour toi nous franchirons le Piuot Antarctique
Et l'eternel glaçon de la contree Arctique.

3

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 notes to 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,⁷ and, whether it was through respect for his royal

⁷ "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.

patron's 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, 347-347.

which is based upon

Tout ainsi que tantost de la mer a 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

- 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), dismisses him in the remark 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).

from Parnassus² a number of the literary figures of the day are

- 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.

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 /

my censure".³ This obviously is not intended as praise

³ 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 11 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.

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,⁴ and replaced the original

⁴ Later changed to Bethulias Rescue, the name under which it appears in the Stationers Register. "13 January, 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 Little Bartas with other tractes translated and seuerally dedicated by Josua Silvester. 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 retranslation 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.

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 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-Britain's King,
Whose Vertues here I under JUDITH sing;
Thrice-royall ANNE, vouchsafe auspicious Rayes
Of princely Favour on these Pious Layes
(Composed first upon a Queen's Command
Disposed next into a Queen's own 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,
Betray'd 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.⁵

⁵ Bethulians Rescue, The First Book, 13-32, (Grosart, Complete Works of Joshua Sylvester, (1880), ii, 177.

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 Ivory, 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, &. And the End of the 4th Book, Her waved locks, &. The midst of the 8th⁶ In Ragau' ample Plain one Morning met, &.

⁶ So the printed text reads. The passage intended occurs in the Fifth Book.

The 6th Book, after the Beginning, Each being set anon, fulfilled out, &. And after, Judas,⁷ said she, thy

⁷ So the printed text. It ought, of course, to be 'Judith'.

Jacob to deliver, now is the time.⁸

⁸ The Works of William Drummond of Hawthornden, (1711): Characters of several Authors, 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.

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 overcoming 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.⁹

⁹ Sir John Harington, Orlando Furioso in English Heroical Verse (1634 ed.), Notes to Book xxxv, p. 296. His version first appeared in 1591. His quotation, which is not textually correct, comes from The Historie of Judith, vi, 17-22.

Hudson's translation also found favour with two anthologists of the time, Bodenham¹⁰ and Allot.¹¹ And while the

¹⁰ (John Bodenham), Belvedere, or the Garden of the Muses. London. imprinted for Hugh Astly. 1600. For the use made of Hudson see Appendix A.

¹¹ (Richard Allot), England's Parnassus: or The choyssest /

choyest 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 B.

appearance 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 Judith¹² was as likely

¹² i.e., the folios of 1621, 1633 and 1641.

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 judgement 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 reproach of being pedestrian and commonplace. Du Bartas /

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 either of 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 16th century taste. The Historie of Judith may be a minor narrative poem but it is not the worst of its class.

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 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 dateable 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 /

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

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 15 March 1582/3, and would then be the earliest dateable 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.

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

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

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, /

Montgomerie, with 70 sonnets, a total which is raised to 79 if he is allowed those printed by Stevenson from the Laing MS.³

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

About 50 sonnets of the king's 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. 14.

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 1586.⁴ Spenser was in fact the

⁴ Edmund Spenser, Works (Globe edition), p. 607.

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 /

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 the sonnet there before 1550 but their example went unheeded for nearly forty years.⁵ France on the other hand could show as sonnet-writers,

⁵ Cambridge History of English Literature (1908), vol. iii, p. 249.

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.⁶

⁶ Lee, The Elizabethan Sonnet, vol. i, p. xxxiii, n. 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 erwahnten Dichter, und wenn wir bedenken, das /

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".⁷ But it should be noted that, while

⁷ Dr. O. Hoffman, Studien zu Alexander Montgomerie in Englische Studien, vol. xx (1897), p. 51.

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 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".⁸ But where there is no evidence any

⁸ Westcott, New Poems by James I of England, (1911), p. lii.

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, /

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 anyone 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 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 /

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.⁹

⁹ It has been pointed out by Professor W. Ll. 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. xxx (1924), pp. 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, New Poems by James I of England (1911), p. 73). The king's rendering ends with a rhyming couplet though the French original does not.

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 suggested¹⁰ that the hint for this

¹⁰ Westcott, New Poems by James I of England (1911), p. li.

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 con-
teyning tenne syllables. The first twelue do ryme in stauces
of /

of four lines by crosse meetre, and the last two ryming together do conclude the whole".¹¹ But if this passage was the

¹¹ Gascoigne, Certayne Notes of Instruction (1575).
p. 39, Arber's reprint, (1869).

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 inter-locking their ^h ryme-schemes, which 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.¹²

¹² Lois Borland, Montgomerie and the French Poets of the early Sixteenth Century, in Modern Philology, vol. 11 (1913-14), pp. 127-134.

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 15th century, being extensively used, /

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 later in falling out of use. The earliest Middle Scots poem in which it is found seems to be the Contemplacioun of Sinners in the Asloan MS.¹³ It was

¹³ Asloan MS, ed. Craigie, (S.T.S. 1925), vol. ii, p. 187 sqq.

occasionally employed by Henryson, but its use did not really become general till after 1500; and not till the 16th 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. edition) it is the stanza-form of Nos. III, XIX, XXVII, XXVIII, XLII-XLIV, XLVI, LVI, LXIII-LXVI, LXXX, LXXXI, LXXXV, CIII, CIV, CXVIII, CXXI, CXXII, CXXVIII, CXLV-CXLIX, CLI-CLIII, CLXII, CLXXV, CLXXXVII, CCXIX, CCXL-CCXLII, CCXLVII, CCXLVIII, CCLVI, CCLXIV, CCLXX, CCLXXXVII, CCLXXXIX, CCXCVIII, CCCXII, CCCXXVIII, CCCXXXVII, CCCLXX, CCCLXII, CCCIII, or nearly a quarter of the whole. These poems are on all manner of themes, showing that this stanza had become a general utility one, and by a considerable number of authors, of whom the greatest is Dunbar. The Maitland Folio also has several poems in this form, i.e., Nos. VIII, XIV, /

XIV, XVII, XIX, XXII, XXIII, LIV, LXI, LXVII, LXXII, LXXXIV, LXXXVII, LXXXVIII, CLXX, CLXXVII. Some of these are by Sir Richard Maitland himself, and one of them 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, XXVIII, XXXII, XXXVI, XXXIX, XL, XLIII-XLV, and XLVII. Since all of these were in the nature of "broadsides", 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 seven of his poems which have been printed by the Scottish Text Society, i.e., those beginning on pp. 113, 130, 136, 141, 143, 166, and 169. It is also to be found in the following poems by Montgomerie, as numbered by Cranstoun, Miscellaneous Poems, Nos. I, VII, XXVII, XXXII, XXXIII, XLI, and 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 /

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.¹⁴

¹⁴ William Fowler, Works, ed. Meikle (S.T.S. 1914) vol. i, p. 375.

The rhyme-scheme here, ababbcbddd, is quite different from that of the "dizain" of contemporary French poets, which was ababbccddc, i.e., it 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.¹⁵ The other possible line of development

¹⁵ Alexander Scot, Poems, ed. Cranstoun (S.T.S. 1896), p. 44.

is found in Montgomerie's Sacrifice of Cupid,¹⁶ and in an

¹⁶ Alexander Montgomerie, Poems, ed. Cranstoun, (S.T.S. 1886), p. 167.

Eligie by Fowler.¹⁷ Both of these are written in stanzas of

¹⁷ 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.

twelve iambic pentameters, rhyming ababbcbddc. While this

is an easy extension of "Ballat Royal", it was a stanza that had already been used in France, e.g., by Marot.¹⁸ Now, by

¹⁸ Marot, Oeuvres Completes (Paris. 1920),
vol. ii, pp. 61, 72, 73.

finishing it off with a couplet, as could be done to the eight-line one, a new sonnet form could be created.

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 16th 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 14th 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 16th 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 ze, throw curiositie of nouationis, hes forzet our
auld plane Scottis quhilk zour mother lerit zou, in
tymes /

tymes cuming I sal wryte to zou my mind in Latin, for I am nocht acquyntit with zour Southern".¹

¹ Ninian Winzet, The Buke of the Four Scoir Thre Questionis, 1563 (S.T.S.), i, 138.

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 your triple traitoris, quha not onlie knappis suddrone in your negatiue confession, bot hes also causit it to be imprentit at London in contempt of our natiue language".²

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

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 /

which is nothing but a straightforward copy of the Genevan version of 1560,³

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

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 17th century.⁴

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 Deuine 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 Club⁵ were much smaller than their stocks of any other

⁵ Bannatyne Society Miscellany (1836), ii, 185-296.

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 /

not the worst, of a long line of medieval allegories.⁶

⁶ C.S. Lewis, *The Allegory of Love* (193), pp. 258-9.

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.⁷ English books circulated in Scotland.

⁷ "The total population of Scotland in the sixteenth century cannot have been much over 500,000, of whom only about a 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 5, above,) were interested in modern poetry. "In 1558 the population of England and Wales was probably from two and a half to three millions". Black, The Reign of Elizabeth, 1558-1603 (1936) p. 195.

There 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, 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 their 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 /

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.⁸ Why should he not

⁸ See Neale, Queen Elizabeth (1934), pp. 25-26.

show his probable future subjects that in him too they would have a learned and a cultured monarch? The 16th 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,⁹ which is written in Scots, was linguistically an

⁹ Ane verie excellent and delectabill Treatise intitult PHILOTVS. Cuhairin we may persae the greit inconueniences that fallis out in the Mariage betvvene age and zouth. Imprinted at Edinburgh be Robert Charteris. 1603. Reprinted in S.T.S. Miscellany Volume (1932), pp. 87-158.

anachronism when it appeared in 1603. The future lay with Sir William Alexander's Darius,¹⁰ which, written in English,

¹⁰ The Tragedy of Darius. By WWilliam 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.

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 16th 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,¹¹ but the evidence of her witnesses is

¹¹ M.A. Bald, Contemporary References to Scottish Speech of the Sixteenth Century, 'Scottish Historical Review', xxv, 163-179.

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 \int [a] had become [e].¹² His further statement,

¹² "H vero sonuisse videtur apud Graecos, quod nunc sonat A Scotorum", Erasmus, De Recta Latini Graecique 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 1492-1496, when he and Hector Boece, later to be the first Principal of King's College, Aberdeen, were fellow students in Paris. Two letters /

letters of Erasmus to Boece have come down to us. The opening sentence of the first (P.S. Allen, Erasmi Epistolae (1906), i, 154-158, No. 47), suggests a considerable correspondence, on Boece's side at least, which has not survived: "Quid sibi volunt tot tuae litigratices epistole"? This letter is dated by the editor 8 November, 1495. The second, dated by the editor 26 May, 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 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 1498-1500, and again in 1506.

that [ē] had become [ī],¹³ is confirmed by the evidence of rhymes.

¹³ "Scoti quidam pro E sonant propemodum I, dicentes pro 'faciebant', 'faciebijant'". Erasmus, op. cit., p. 97.

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 /

and earlier [ū] appear to have remained unchanged and to have coalesced 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. Unless 'all' had lost its final consonant, ἀφ'οῦ, all fou. ἀφ'ίημι, all fie me', the two apophthegmata of his royal pupil, noted by Young on folio 21^b of his index of the king's library,¹⁴ would have had

¹⁴ G.F. Warner, The Library of James VI, 1573-1583 (Scottish History Society Miscellany. 1893), p. lxxv.

no point. These two puns further show that King James still used the unrounded vowel in this word. The only 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).¹⁵ But what he says is very brief and

¹⁵ ed. Wheatley, E.E.T.S., 1865.

not very easy to interpret. He seems to have been the first to claim that the inhabitants of Scotland spoke a purer English than the English themselves.¹⁶ During the 16th century, in

¹⁶ "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.

short, Scots seems to have acquired most, if not all, of those features that are common to the forms of the dialect spoken today in Central Scotland. The vernacular of that part of the country is a survival of the speech of educated Scotsmen four centuries ago.

An examination of his language shows that in his orthography Hudson 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.

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, I,24; cairs, IV,79; claiue, V,383; germain, II,234; humaine, I,110; manaige, I,30; paIRD, VI,217; propheine, 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; paile, II,439; III,91,317; thaire, IV,362; wair, III,37. Regaird, III,267, occurs in rhyme, but its /

its rhyme-word has -a- only. Ei spellings are as likely to be English as Scots, since they were used in each at this time to represent earlier ē. It is impossible to say whether the oi spellings in the rhymes, voyce: reloyce, II, 273: 274; Achelois: vois, V, 177: 178, represent a Scots long vowel or an English diphthong.¹ The ui spellings which occur are also to be found

¹ See the quotation from Alexander Hume, Orthographie . . . of the Britan Tongue, note 16, above.

in English.

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.

In Scots at this time [e:] from earlier [a:] was often written ea.² Hudson has only three examples of this spelling. -

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 Baldyneiss S.T.S.) it is represented by ae, aei, ai, e, ea, ee, ei.

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.

Turning to the consonants we find no instance of Scots -cht where English has -ght, of Scots guh- where English has wh-, of 3- where English has y, or of the excrescent t which Middle Scots developed freely, particularly after final g and k, unless perhaps /

perhaps entrapt, IV,178. Compack, I,338, is the only case of loss of t after k; its use was due to the needs of rhyme. Sixt, Ep. Dedic., 2; standarts, III,176; IV,417; twelf, IV,119; and whote, V,37; VI,234, are common Scots spellings for the period.

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.

Variations from modern spelling. The more common of these are -

(i) aun for an in words of French origin - aduance, IV,134 (but aduance, 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); change, II,156; IV,112,119; V,163,180,295 (but change, II,189; V,65; VI,201); daunce, IV,133; dauncing, V,555; daunger, Summary 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, Summary 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, ceastern, III,264 (but cisterns, I,385); creast, I,148; geaty, IV,345; ieast, V,113; least, see Glossary; seauentie,³ I,23; tearmes,

³

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

Ep. Dedic., 50 (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.

(iv) The representation of earlier ē, 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; Summary III, 15; eavne, I, 113; eare, I, 291, etc.

(v) Earlier [ol] is written oul in controule, IV, 223; enroules, I, 229; IV, 433; powle, VI, 155; roule, II, 62; IV, 78, and souldiers, Summary II, 25; 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, E.N.E.Gr., (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. /

Note. Coulour, Admon., 30; III, 316; 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] :- apere, I, 142; V, 386; beleue, V, 149; VI, 343; bene, IV, 138, 332; betwene, I, 402; chefe, Summary I, 11; chere, IV, 356; ech, IV, 412; echone, Admon., 40; egerly, III, 371; empecht, VI, 161 (but empeached, III, 430); endeuoures, Summary III, 18; fourtene, Admon., 3; fredome, I, 37; III, 434 (but freedome, I, 296); frends, 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., 3; II, 114; V, 204; recheth, III, 231; retreue, V, 150; sene, IV, 61, 331; sherer, I, 40; 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, Arg., 29; vnlose, Admon., 34.

(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, 188); domme, III, 248 (but dumme, III, 468); dronk, VI, 94; dronkards, VI, 50; dronkennes, Summary VI, 18; facond, Ep. Dedic., 15; hong, IV, 56; montains, VI, 267; morrain, II, 186; nomber, Arg., 14; IV, 275; (but number, I, 338); plonge, IV, 81; romble, V, 329; sodaine, I, 50; II, 431; III, 120; sodainely, I, 50; sommarie, passim; sommer, I, 280, 399; somond, /

somond, V,301; soncken, III,301; tumble, 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, Arg.,23; 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,33; ensewe, II,68,107,262; Summary III,14; hewe, III,97; V,93,169,342; VI,217; persewe, III,197; V,431; reuld, II,346 (but ruld, 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.,12,14; 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.,25; supersticious, Admon.,50; 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, Summary 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.,22,34; 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, Summary II,3), and enfant, II, 101,105.

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.⁴ Thus he writes heires within the line at II,222,

⁴ Though it is 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 constraineth it is somewhat more tollerable to help the rime by false orthographie, then to leaue an unpleasant 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.

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 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:-

Common form /

<u>Common form</u>	<u>Rhyme only</u>	<u>Common form</u>	<u>Rhyme only</u>
<u>bare</u>	<u>bair</u>	<u>then</u>	<u>than</u>
<u>care</u>	<u>cair</u>	<u>there</u>	<u>thaire</u>
<u>perceiue</u>	<u>persaue</u>	<u>were</u>	<u>weare,</u> ⁵ <u>wair</u>
<u>receiue</u>	<u>resaue</u>	<u>when</u>	<u>whan</u>
<u>spirite, sprite</u>	<u>spreete</u>	<u>where</u>	<u>where</u>

⁵ But within the line at IV,305; V,551.

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

The Consonants.

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 aduenter, II,363; licour, III,260; IV,114; perfit, III,496; IV,59,121,184; verdit, Ep. Dedic.,20; delite, Ep. Dedic.,12; IV,150; hautie, Ep. Dedic.,13; V,313, were all forms common before the 16th 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 decept, II,430, are etymological spellings no longer current, and abominable, Admon.,38; Summary VI,6, is a false etymological form once common but now no longer used.

Other M.E. forms which Hudson has are:- burthens, II,80

(but /

(but burden, Ep. Dedic., 40); chok, V, 317, 538; confort, III, 363, etc.; 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.

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.

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 consosant in is and was was still unvoiced.

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, 475, 519; VI, 62; and in the three adjectives eldren, IV, 115; northren, I, 279; westren, V, 352.

The Vowels.

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 today whether in the modern dialect of Scotland or in standard English, they throw no light either on how late 16th century Scots differed from Elizabethan English or on how it differed from /

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 15th and 16th centuries. In the discussion which follows the vowels referred to as "earlier" are the Middle Scots vowels before the sound-shift took place.

The change of earlier [a:] to [e:] has been illustrated above in one of the introductory paragraphs already referred to. 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: 378,⁶ but came: same, II, 423: 424; came: Dame,

⁶ cf. Ramme: dramme, II, 285: 286.

IV, 335: 336;⁷ Dame: ouercame, I, 1: 2; fame: became, V, 221: 222.

⁷ cf. Dame: fame, I, 175: 176; dame: shame, IV, 139: 140

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, 383: 384, where the vowel must be [e:]. If

we assume that in the rhyme, spak: Isaac, II,51: 52, the vowel is [a], then it is probable that this vowel appears in spake: shake, II,129: 130 also. But take: shake; I,181: 182 can belong to either group.

Rhymes show that 'have' had [e:], i.e., it was the direct descendant of the M.E. stressed form and the 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. ⁸

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

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.

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 /

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.

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 regaird: spard (i.e., spared), III,267: 268, but with [a] in fards: regards, V,211:212.

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: warme, VI,69: 70; darre: warre, II,387: 388; farre: warre, III,9: 10; V,247: 248; warre: afarre VI,23: 24; thwart: hart, II,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.

The substitution of 'i' for 'e' in hirde, I,329; 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).

Rhymes suggest that two words which have always had [e] in English had [e:] for Hudson. They are least:⁹ beast, V, 113: 114, and preast:¹⁰ creast, I, 147: 148.

⁹ leasts occurs in The Works of William Fowler, (S.T.S.), ii, 30, 36, but at neither place in rhyme.

¹⁰ From the M.E. form of press with a long vowel.

The Scots form of increase rhymes in other writers of the period, sometimes with [e], sometimes with [e:]. 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: coelest, IV,57: 58, and breast: rest, IV,383: 384; V,275: 276. Its vowel in Scots at this time was [i:].

Middle Scots had two e sounds, a tense and a slack, which were kept distinct by the earlier poets. But Heuser has shown¹¹

¹¹ Anglia, xix, p. 408.

that by the middle of the 16th century the poets were rhyming them together, which means that they had largely fallen together. /

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:].¹² Further, the

¹² The Works of William Fowler, (S.T.S.), iii, p. 20, In The Poems of John Stewart of Baldynneis, (S.T.S.) the following rhymes of [e:] with [ɛ:] have been noticed among others:— greine: meine (= mean, vb.), p. 19, 151: 158; beine: meine (= mien), p. 31, 33: 35; feed: reed (= red), p. 36, 212: 213; beir (= bear, vb.): peir, p. 147, 29: 30.

passage quoted above from Erasmus shows that even as early as the opening years of the same century e 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:].¹³ Hudson, however, has only a few

¹³ The Works of William Fowler, (S.T.S.), iii, p. 20, 20. In The Poems of John Stewart of Baldynneis, (S.T.S.), the following instances of earlier [a:] rhyming with earlier [ɛ:] have been noted — meed (= made): deid (adj.), p. 39, 326: 328; abeed (= abade): leid, p. 74, 50: 52; meed (= made): steed (= stead), p. 42, 29: 29; seats: debates (= debates), p. 141, st. 1; meit: steit (= state), p. 211, st. 47; remeed: bleed (= blade), p. 240, st. 163; glems: tams (= 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 /

good when spreete is written for sprite, and Palestene for Palestine. Admittedly, both appear only in rhyme and both spellings have been used in order 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,55: 56. Such rhymes were only possible if the change postulated had taken place.

Cross-rhymes between [e:] and [ɛ:] are certain only when r follows.

(a) [e:] / [ɛ:] rhymes:- teares: beares, III,245: 246;
feare: forbeare, IV,393: 394; teares:
weares (i.e., wars), II,509: 510;

(b) [ɛ:] / [e:] rhymes:- beare: yeare, 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 [ɛ:] 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;

[ɛ:] 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: /

were: there, II,57: 58. 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, II,31: 32, and rare: ware, also in the Uranie, II,253-254.

2. The rhymes, wheare: heare, II,317:318; III,51: 52, and wheare: 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.

If the earlier Scots equivalents of 'meadow' and 'spread' had [ɛ:] then it seems as if earlier [ɛ:] 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: 319: 320, and neede: dreade, III,173: 174.

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, /

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,135: 136; defie, hie, III,137: 138; denye: hie, IV,487: 488; hve: skye, V,205: 206. All of these, except the last are with an earlier [i:] of French origin. At least the last must be an English, and not a Scottish, rhyme.

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.

Except when they stand before r, and perhaps also before d, Hudson keeps earlier [e:] and earlier [ɛ:] apart in rhymes. But a number of his rhymes with words which had formerly [ɛ:] would not be good now because one of his rhyme-words has had its vowel shortened. These rhymes are beat: sweat, II,15: 16; deafe: leafe, I,207: 208; heaths: deaths, VI,267: 268, and reame (i.e., realm): streame, V,277: 278. With the last of these compare James VI's rhyme, name: realme, in his Phoenix, II,58: 60, which suggests that the vowel here was [e:]. 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.

For Hudson 'break' and 'great' still rhymed with the vowel from earlier [ɛ:]. The rhymes for 'break' are speake: breake, III,313: 314; V,19: 20; wreak: break, IV,399: 400; V,513: 514; breake: /

breake: awreake, IV, 451: 452, and for 'great' they are great: threath, I, 87: 88; IV, 387: 388; seate: greate, I, 165: 166; great: entreate, I, 239: 240; greate: 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.

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

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

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.

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 [ɛi], less commonly [ai]. When this occurred cannot be stated with certainty. But the rhymes /

rhymes given above where earlier [e:] rhymes with earlier [i:] suggest that the process was not complete by the latter part of the 16th 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.) we find such reteirs: teares, 1, 146, 5: 7; and reteire: steire: cleire, 1, 218, 4: 5: 7. The Poems of John Stewart of Baldynneis (S.T.S.) 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.) provide bein: diuine, 23, 211: 212; reveif (i.e., revive): beleue: releue, 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.): hear (adv.); retire, 64, 2: 4: 7, where earlier [ɛ:], [e:], and [i:] all rhyme together. James VI has deir (i.e., dear): admire, in his Uranie, 61: 62. Hudson's rhymes therefore of earlier [e:] with earlier [i:] of French origin were not only permissible but normal.

Earlier [o:] had certainly become [u:] by the end of the 16th 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: /

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, E.N.E.Gr., (1924), § 124). The pronunciation [du:r], the natural development of M.E. dore, can still be heard in Central Scotland, cf. James VI's rhyme, curr: durr in his Uranie, ll. 317: 318. (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 now become [u:], e.g., tooke: smoke, III,123: 124. The form in the first of these rhymes is descended from OE smoca; that in the second from OE ^xsmuca.

Atone: none, II,267: 268; Rhone: one, II,367: 368, and ones: bones, II, 431: 432, were strictly English rhymes. The rhyme, two: wo, I,211: 212, 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, E.N.E.Gr., (1924), § 75, 3), while 'woe' had [o:] for its vowel.

That earlier [u:] still remained is shown by those rhymes between words which have retained this sound unchanged since early /

early modern times and those which have lost it, e.g., youth: mouth, I, 229: 230; youth: drouth, IV, 385: 386; swoune: towne, III, 451: 452. The rhyme, found: wound, VI, 305: 306, would not be good today 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 loue: doue: IV, 299: 300.

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.), have come: Rome, I, 33: 117: 118; 99, 67: 68, with which may be compared his Rome: dome (i.e., doom), I, 109, 155: 156. In his tragedy of Croesus (The Poetical Works of Sir William Alexander (S.T.S.), vol. I), Sir William Alexander has as rhymes ouercome: 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 ouercome: drumme, V, 35: 36, is uncertain.

Lurke: wurke, III, 125: 126, is an English rhyme.

The Scots form of the second rhyme word was wirk.

With forme: worme, II,155: 156, should be compared Fowler's wormes: performes, I, 198, lviii, 1: 3.

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

Syncopated Forms. A marked feature of Hudson's orthography is the omission of the vowel in the medial syllable of tri-syllabic 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 evening, IV,419), litrature, Ep. Dedic., 48, 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,253, discovred, IV,355, entred, III,208, IV,367; V,520; VI,253, fethred, I,262, fostred, I,230, furthered, V,284, happed, III,422, hardned, I,331; II,144, lightned, Ep. Dedic., 39, murdrred, III,330, opned, II,256; V,364, quickned, II,148,247, scattred, Arg.,7; Summary, I,13; I,44; II,16, suffred, IV,232, sulphred, III,167, wandred, I,103, watred, III,235, wondred, IV,334.

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.

Noun. There are three instances of the "his" genitive, i.e., 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, i.e.,

In huge of learned bookès that they pend, I, 102.

Of secret billès, but by willing act, IV, 206.

Horse, II, 421, and yeare, II, 45, are uninflected plurals. The weak plural, eene, occurs twice.¹ Brether¹ is the normal Nthn

¹ See glossary for references.

plural form.

Pronoun. The pronouns occur only in their English forms.

Adjective. Postposited inflected adjectives occur in corse 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, 268, a double comparative; and most chastest, IV, 215, a double superlative.

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 could use as a /

a verb ending for any person in the present tense,² occurs as a

² See The Works of William Fowler (S.T.S.), Vol. III, p. ; and The Poems of Stewart of Baldynneis (S.T.S.), Vol. I, (not yet published).

2 sing., pres. ending in doth and hath, and as a 3 pl., pres. ending in doth, faileth, hath, recheth, and redresseth.³

³ Faileth occurs at Summary III, 25. For other references see the Glossary.

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.

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, bet: beset, II, 53: 54, shows, is the 16th century form with a short vowel which existed alongside the form with a long vowel (Wright, E.N.E.Gr., § 383). Lad (from lead) represents O.E. laēdde by late O.E. shortening before a doubled consonant and the normal change of O.E. ae to a (Wright, E.M.E.Gr., § 91, 2). Cled comes from clead.

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, enfect, erect, merite, situate, suspect, /

suspect, affright, spend. (But erected occurs at Admon., 45).
Builded shows build treated as an ordinary weak verb. For
vphoist see the note ad loc.

Strong Verbs: The Preterit. These are normally the same
as those now in use, but the following archaic forms occur.
Awooke (from awake⁴), band (from bind), stroke (from strike)

⁴ "No strong forms (for the preterit of this verb) are
found in Shakespeare, Ben Jonson, the 1611 edition
of the Bible, or in Milton's poetry". Wright,
E.N.E.Gr. § 376.

and wan (from win) are all the normal descendants of the corres-
ponding 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, E.N.E.Gr., § 359). Brast (from burst)
is the normal M.E. form. Claiue (from cleave) is the strong
preterit 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 preterit 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 13th to the 17th centuries.

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.

Syntax.

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 16th century.

"& not so many soldiers murdred 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.

A number of words bear a different stress from what they do today. They are - agreable, I, 227; engine, VI, 184;¹

¹ But elsewhere it is stressed as it is now.

enuious, /

envious, II, 121; menaces, V, 318; notable, V, 193; profitable, I, 228; prouince, VI, 116, 202; ruine, IV, 30; V, 410; victorie, V, 25.²

² But cf. victrie, III, 200.

But the couplet,

But even as all the deeds that Dauid did
Could not be done but by Dauid, II, 309: 310.

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

The Vocabulary.

There is little in Hudson's vocabulary that would have struck an Elizabethan reader as odd, for more than nine-tenths of it consists of words which, though mostly obsolete now, were good current coin in England in the latter part of the 16th century. His Scotticisms would have excited little comment from English readers 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.

To speak generally, his language in its form has a slightly more archaic cast than that in use south of the Border. As
supplementary /

supplementary to the illustrations already given above of this the following may be noted here. Thus the rhyme, drawes: wawes, 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. caeg, now replaced by 'key' which according to OED is of Scottish origin. Lezard and ceastern¹ are forms

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

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

² See the quotation above from Hume, Orthographie... of the Britan Tongue.

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 OFr. compounds of Latin tenere developed in one way in English and another way in Scots. In England they were reformed on the analogy of ordain (Wright, E.M.E.Gr., (2nd Ed. 1928), § 197,2), and then followed the normal development /

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; 432: 424; VI,67: 68. Rigns is not a misspelling of reign or raign but as its rhyme-word, kings, shows ^{is} the Scots form usually written rings.

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 15th century. The words used by him which OED 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, coelest, crouping, dead (sb.), dee, derne, descriuing, 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, studies, stithe, thole, thring, trest, vnconquest, vndercot, /

vndercot, vnderlien, wakerife, ynnes. Some of these were still current in Elizabethan ^{English}, but the sense in which Hudson used them was peculiar to Scotland.

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, offended, orphelines, peisant, peslmell, poched, rechased, 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.

Hudson is the only author quoted by OED for the following words:- assiegers, beggers-bolts, grainels, enfeares, gladishing, idolastre, intracted, madling, ouerseilde, retented, surbraued, vent, vndersprout, vnsage, vnshrouds, vprent, wracksome. Words which he uses but which are not given by OED 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 OED with its earliest quotation. They are compact, complease, crangling, crisp, derne,³ dishaunted, frutrie,⁴ poched, quiraces, singling,

³ There is a gap in its quots for this word, 1315-1584.

⁴ OED's earliest quot. for this word is the passage in Hudson in which it occurs, but which is wrongly given to Sylvester.

snoddes, soldats, trepan, vndercot, vnfriese. Most 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 (1591),⁵ benetted (1602), companions (vb.

⁵ The date in brackets is that of the earliest OED quotation.

1606), consort (1586), corpsgard (1587), coutelas (1594), cresson (1657), dight(c. 1611), discepter (1591), discyphring (1594), disthrone (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), wreaks (1590), vnloyall (1594). As will be seen most of them are recorded for a date soon after 1584.

Compared with these neologisms in his own time Hudson's survivals are few in number. He provides OED with its last quotation for seven words. They are aspect, astraide, disparpling, semble, trest, tring, vtmost. But he was using the following words at a date later than that of the last OED quotation for them, which is here given after each in brackets:-
attame /

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), redefied (1568), righter (1565), stithe (1513).

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

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 edition of 1584.¹

¹ See Appendix C.

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 17th century printer felt himself 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 /

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 educating any new facts.

This revision of the spelling, however, was not thoroughgoing, 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 25: 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, 103; IV, 27, in 1611, but both words occur oftener than at these places.

Nor were the changes made with rigid consistency. Thus, the ending -our is replaced by -or in honour at Admon., 33, in 1608, in inferiour at Ep. Dedic., 29, and in armour 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 grant became graunt at IV, 447, in 1608 and remained. Stoale became stole at V, 47, in 1608, while stroks was changed to strokes 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, Summary III, 21, and in transparant, V, 88.

(b) aun became an in graunt, II, 228; VI, 141: chaunged, II, 155: straunge, II, 190; V, 179: daunger, Summary III, 17: daunts, IV, 17: daunce, IV, 133: aduance, IV, 114: chaunce, V, 97; VI, 172: enchautment, V, 179: chaunge, V, 180.

(c) e became (i) ea in appere, I, 142: threts, II, 404: reherse, III, 315: red, III, 427: ech, IV, 412, etc.: echone, Admon., 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, 568:² wende, V, 567: peuish, VI, 73.

² yeld, I, 267, became yield. So, chefe, Admon., 11, became chiefe.

(d) ea became e in answeared, Admon., 12: vearse, Admon., 52; IV, 176: ceasterns, III, 264.

(e) o became oo in vnlose, Admon., 34: to, Admon., 40: roted, Arg., 29: movde, I, 286: Mores, II, 376: losde, III, 248: lose, IV, 52; VI, 70: bord, VI, 3.

(f) o, representing ME u, became u in nomber, Arg., 14; IV, 275: dronkennes, Summary VI, 18: dronk, VI, 94. It became /

became ou in facond, Ep. Dedic., 15: conterfait, III, 316: hong, IV, 56: yong, V, 552. ou, representing the same sound, became o in secound, Arg., 23.

(g) old became ould in behold, 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, Summary VI, 16: skapte, VI, 283, 284.

(j) In the past form of a few weak verbs st became c't or c'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, 34; 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 belong to 1611.

(n) The following syncopated forms were expanded - litrature, Ep. Dedic., 48: scattred, Arg., 7, 13; I, 44; II, /

II, 16: suffred, Arg., 27; IV, 232: genrall, I, 330; III, 102;
 IV, 370: weeuls, I, 408: reurence, II, 21: ennie, II, 123:
emmies, II, 511; III, 92, 280, 502; V, 308; VI, 204, 270:
wattreth, II, 169: considring, VI, 67.

(o) Other changes were -

maister, Arg., 20; I, 369, to master:

ordeined, Summary V, 22, to ordained:

duety, Arg., 25, and dewtie, Arg., 33, to duty:

subdewe, Summary I, 4, to subdue:

beutie, I, 126; Summary 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, Summary III, 29; III, 267, to magistrats:

bonteous, IV, 378, to bounteous:

montains, VI, 2, 267, to mountains:

brought, V, 102, to brought:

throgh, V, 60, to throu in 1608 and to through in 1613,

but throw, Ep. Dedic., 12, became thorow in 1611.

Some of the Scriptural names were also changed. Sisara,
Admon., /

Admon., 32, was 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 17th 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., 29, to verely: hoste, I, 33, 155; II, 324, 329; III, 442; V, 100, to hoaste:³ nearest, I, 386, to neerest:

³ The reverse change is seen in the alteration of boste, Summary V, 20; V, 99, to boast. The vowel was the same in both words.

shepherd, II, 187,⁴ to shepherd: neare, Summary II, 23;

⁴ The usual spelling of 1584 was shepherd, I, 61, 124; at both places ea appeared in the second syllable in 1608.

II, 453; III, 36; IV, 164; V, 273, to neere: spitle, III, 295, to spettle: discovring, IV, 2, to discouvring: theeues, V, 47, to theefs: bedewes, V, 270, to bedeawes: deuils, VI, 99, to diuels: spit, VI, 218, to spet: gracious, V, 551, to gratious:⁵

⁵ But supersticion, Admon., 51, and mocion, VI, 82, both had cion replaced by tion.

suffice, VI, 324, to suffise.

IV.

EDITION AND REPRINTS OF THE HISTORIE OF JUDITH.

I. Separate issue. The first, and only separate, issue of The Historie of Judith was that printed by Thomas Vautrollier at Edinburgh in 1584.

Title-page of the British Museum copy. -

The Historie of/ Ivdith in forme/ of a poeme./ Penned in French, by the Noble Poet,/ G. Salvste. Lord of Bartas./ Englished by Tho. Hvdson./ Ye learned: bind your browes with Laurer band,/ I prease not for to touch it with my hand./ (Vautrollier's Device)/ Imprinted at Edinburgh, by Thomas/ Vautrollier./ 1584./ (Line)/ Cum priuilegio regali.

Description.- Small octavo, printed in roman letter, with paging, catchwords and signatures A-G⁸ H⁴. The first sixteen pages are without foliation or pagination. Then follow ninety-six numbered pages, really ninety-nine, since pages 35 and 94 occur twice in sequence, and page 91 is repeated between the two numbered 91; other errors in numbering are 78 for 76, and 87 for 78. The last five pages are without foliation or pagination. There are eight leaves to a gathering, except H, which has only four. Each gathering is signed on the first five leaves.

Collation.- A_j Title, verso blank; A_{ij}-A_{iiij}, pp(4), Dedication to James VI; A_{iiiij}, pp (2), Sonnets; Av-6^a, pp (3), To the Reader; A6^b, blank; A7-8, pp (4), Argument and /

and Sommarie; Bl-Hij^a, pp 1-96, The Historie of Judith; Hij^b-4, pp(5), Table.¹

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

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. Its test^x has been used for this edition.

- (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 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-Louis-La-Culture, one of the organisations set up to redistribute the confiscated libraries of /

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 19th century.

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

This copy was acquired for the Huntington Library at the Britwell Court sale on 13 March, 1923, the price paid being £140.² It had passed to the Britwell Court Library at the sale

² Christie-Millar, Norah, The Britwell Hand-list, (London. 1933), vol. ii, p. 855.

of Heber's library in 1834.³ It had been bought by Heber at the

³ Bibliotheca Heberiana (1834), Pt. 4, p. 94, Lot 674.

sale of the Rev. John Brand's library in 1807.⁴ Nothing is

⁴ 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.

known of its earlier history.

II. Issues with the works of Josuah Sylvester.

The following entry occurs in the Stationers' Register.-

18 Januarie, 1607. Master Humfrey Lowmes. Entred for his copie in court holden this Day and under th(e) (h)andes of Th(e) wardens A booke called The history of JVDITH Translated out of French into English, by. Thomas Hudson. vjd⁵

⁵ Arber, Edward, Transcript of the Stationers' Register (1876), vol. iii, p. 367.

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.⁶ By

⁶ On 30 May, 1627, and 6 December, 1630. Arber, Edward, Transcript of the Stationers' Register, (1877), vol. iv, pp. 145, 171.

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.

A. Reprints by Lownes.

1. As the last part of Bartas His Deuine Weekes and Workesby Josuah Sylvester. 1608. 4to.

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

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 HVMPREY Lownes: and are to/ be solde at
his house on Bred-street hill,/ at the signe of the
 Starre./ 1608.

2. As the last part of Du Bartas His Deuine 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 Deuine Weekes and Workes.....by Josuah Sylvester. 1613. 4to.

The Historie of Judith has its own pagination and title-page, 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)/ 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 Historie of Judith has its own title-page, dated 1620, given here from the copy in Edinburgh University Library.

THE/ HISTORY OF/ IVDITH, IN FORM OF/ A POEME./
 PENNED IN FRENCH BY/ the Noble Poet, G. SALVST, Lord
 of BARTAS./ (Rule)/ Englished by Tho. Hudson./ (Rule)/
Yee /

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 preace but for to
touch it with my hand./ (Rule)/ (Device)/ 1641.

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(Ornament)

TO THE MOST HIGH AND

sig. Aij^a

mightie Prince, James the Sixt, King of Scot-
land: his Maiesties most humble Seruant, Tho.

Hudson vvisheth long life vvith euer-
lasting felicitie.

...

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
10 stile of the Greke HOMER, and the Latin VIRGIL to be inimitable
to vs, whose toung 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 facond / termes of the French Salust (for the
like resemblaunce) 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
20 I was to giue my verdit in presens of so sharp & clear-ied 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 /

sig. Aij^b

THE EPISTLE DEDICATORIE.

in our owne vulgar speech. Whereupon, it pleased your
 Maiestie (amongst the rest of his workes) to assigne me, The
Historie of Iudith, as an agreeable Subject 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
 30 and erudition to the least of your Maiesties Court: But by
 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 help and
 correction, encouraged me so, and lightned on such wise my
 40 heauy burden, that I haue with 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
 50 weightie words, the pithie sentences, the pollished tearmes, and
 full /

THE EPISTLE DEDICATORIE.

full efficacie of the English toung would haue done. Receiue
 then Sir, of your owne Seruant, this litle worke at your owne
 commandement enterprised, corrected by your Maiest. owne hand,
 fig. Aiiij^b and dedicated to / your owne highnesse. If I haue 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 in this
 60 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.

(Device)

sig. Aiiij^aSONNET.

Since ye immortal sisters nine hes left
All other countries lying farre or nere:
To follovv him vvho from them all you reft,
And novv hes causde your residence be here
VVho though a straunger yet he lovde 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 crowvnd thervvith to be.

FINIS.

(Ornament)

sig. Aiiiij^b

SONNET.

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'expyring 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.

FINIS.

M. V. F.

THE AVTHORS ADMONI-
TION TO THE READER.

sig. Av^a Beloued Reader, it is about fourtene years past since I was
commanded by the late Illustrate and most vertuous Princesse
Iean, Quene 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 AEneidos, and others
10. who hath left vs workes of such like matter: thereby to render
my worke 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 proposed 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 toung 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
allow my stile nor workmanship, at least thou shalt be driuen to
20. allow the honest pretence and holy desire which I haue to see
the youth of Fraunce so holyly by mine example exercysed.

I may not forget that they doe greatly wrong mee, Who
thinkes that in discriuing the Catastrophe of this Historie
¹ (truelie tragicall) thinkes¹ that I am become a voluntary
Aduocate to these troublesome & sedicious sprites (who for to
serue their temerarious passions, and priuate inspirations)
Conspires /

ADMONITION TO THE READER.

sig. Av^b. conspires against the /liues of placed princes. For so much
doe I disassent that this example and the like ought to be
 30. drawen in consequence, that I am verily persuaded that the act
of Ahud, of Iaell, and of Iudith, who vnder coulour of obeisance
and pretext of amitie layde their reuenging handes vpon
AEglon, Sisara, & Holophernes: had beene worthie of a hundreth
gallowes, a hundreth fires, and a hundreth wheelles, if they had
not beene peculiarly chosen of God for to vnlose the chaines,
and breake the bands which retaine the Hebrew people in more
then AEgyptian seruitude, 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 absolued in few words, & that my braine is to
 40. weake for so high an enterprise, I send you to those who haue
spent more oyle and tyme in turning 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
 50. that which is altogether prophane, and the other is so super-
sticious that they make conscience not only to write, but also
to reade of holy things in vearse, as though that the measure
and /

ADMONITION TO THE READER.

[sig. Av^{2b}]1584,
perceine.

60.

and iointure of sillabes were so constrained as it / were
vnpossible to keepe the sence vnperuerted, or at least
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.

(sig. Av^{3a})

THE ARGUMENT OF THE
WHOLE HISTORIE OF
IUDITH.

After that the Children of Izrel were deliuered from captiuitie,
& returned to their land, the cittie of IERUSALEM 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,
10 chiefly when hee liues at ease, and all things frames vnto his
frail desire, to th'end that his people should not fall in such
an inconuenient, would exercise them with a fearefull affliction
and temptation, sending vpon their countrey an armie so great
in number 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 NABUCHADNE/ZAR, his Maister, whome hee enforced to
sig. Av^{3b}
21 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, /

ARGUMENT.

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
 30. them at 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
 (sig. Av^{4a}) against his enemies. In which we haue/ to consider his
 40 singuler prouidence and goodnes, and the care which he hath 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,
 neuerthesse the reading of it hath beene
 receiued in the Church for the
 doctrine & Vtilitie
 of the same.

THE SOMMARIE OF
THE I. BOOK.

Holophernes lieutenant generall and cheif of the army of Nebu-
chadnezer 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 falls out in bruits of warre, all
the whole people were troubled, some sauing themselues in
corners for feare, others attending in great perplexitie, som
 10 sad and Tragicall end. the best sort calles vpon God. This
whyle Ioachim the chefe Priest 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 pres-
ence 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
 1584,
 countrie.
prefer the loue of Gods lawe and the countrie¹, before all
priuate things: the first that gainstands this exhortation is
 20 an hypocrite & fauourer of the enemye, who giues counsell to
render them to Holophernes calling him a Prince gracious to
those that applaudes him, & inuincible in battell to those that
dar resist him. Bot the secound Lord replying zealously
again, 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 /

THE SOMMARIE OF THE I. BOOK.

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
30 out for the right 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 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 whereof
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
40 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.

THE FIRST BOOKE
OF IVDITH.

p. 1
sig. B

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.

Proposi-
tion and
somme of
this work.

O thou, who kept thine Izak from the thrall
Of infideles, and stelde the courage small,

Of feeble Iudith, with a manly strength:

With sacred furie fill my hart at length.

And with thy Holy sprite, my sprite enspire,

For matter so deuine, Lord I require

No humane stile, but that the Reader may,

Great profite reape, I ioye, thou praise alway.

Inuocation
of the true
God.

10

And since in vulgar verse I prease to sing,

This godly Poeme 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.

Dedication
of the Au-
thour al-
tered by
the tran-
slatour.

20

THE HISTORIE OF

When Izrell was in quiet rest and peace,

p. 2

And fruitfully the ground gaue her encrease,
 VVhich seauentie yeare vntilled lay beforne
 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 manaigne more vnable.

30

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

The Ar-
 mie of
Holo-
pherne.

40

Scarse had the Haruest man with hooke in hand,
 Dispoild 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 afresh,

IVDITH THE I. BOOKE.

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: 50
 That sucking babes vpon their mothers knee:
 His cruell cutthroats made them all to dee. p. 3
 Then like a flocke of sheepe that doth beholde, sig. Bij.
 A wolfe come from the wood vpon their folde,
 Shapes no defence, but runnes athwart the landes,
 And shortly makes of one, a hundreth bandes,
 So Isacks sonnes, in dreading for to feele
 This tyrant, who pursued them at the heele, The He-
 Dissundring fled, and sought their liues so saue: brews.
 In hils, and dales, and euerie desert caue. 60
 The sheepherd of his flocke had now no care:
 But fearing death fled to some mountaine bare. Feare of
 The Craftsman now his lumes away hath laide: the eni-
 The Marchant left his traffike and his trade, mie.
 To hide himselfe more safely in a vault:
 Then in a Rampier, to sustaine th'assault.
 The Lordes esteemde them selves in surer hold:
 In Dennes of beasts, then castles gilt with golde.
 Feare lent the wings for aged folks to flie,
 And made them mount to places that were hie. 70
 Feare made the wofull wemen for to beare,
 Their cradles sweete to hills that highest weare;

THE HISTORIE OF

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.

O Lord (said they) wilt thou still day by day,
 The arrowes of thine anger neuer stay?

Affliction
 causeth
 prayer.

Wilt thou that Calde conquer vs againe?

Shall Iuda yet the Heathen yoke sustaine?

80

Wilt thou againe that they make euerie towne,

p. 4

But stonie heapes of houses casten downe?

Againe shall sacrilegious fire deuore,

thy holy house where we do thee adore?

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.

90.

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.

Now since th'Eternall did reueale his will,

Vpon the sacred top of Syna Hill,

IVDITH THE I. BOOKE.

the Arke of God which wisdome more did holde,
 In Tables two, then all the Grekes haue tolde, 100
 And more then euer Rome could comprehend,
 In huge of learned bookes that they pend:
 Long wandred it throw tribs, throw kin and kin,
 and found no certaine place of resting in. Sam. 1. 4.
Sam. 2. 6.
 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. 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 aboue the best: p. 5
sig. Biiij
Sam. 2. 7.
 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. Nabu-
chadne-
zer.
Chr. 2.036.¹
¹ sic.
 Yet when, long after, Abrahms holie race,
 Of Tiger bankes had left the captiue place, Esd. 6.
 with combers great they redefied with paine, 121.
 that most renowned house of God againe.
 Which though vnto the first it seemde as small,
 As to a Princes house, a shepherds hall,

THE HISTORIE OF

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 touretts tall. 130

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,
 withdraw them selues to Salem round aboute, Ierusalem
 As when the heavne his sluces opens wide,
 And makes the floods vpon the ground to glide,
 the brookes that breakes adoune from diuers hils
 with course impetious till one deepe distils. 140

Amongst the Dames, that there deuoutest were p. 6
 The Holy Iudith, fairest did appere:
 Like Phœbus that aboue the starres doth shine:
 It seemd that she was made on mould deuine.

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. 150

IVDITH THE I. BOOKE.

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.

Prayer.

"O Lord of Hostes, we come not vnto thee,
 "To wey our merits with thy maiestie:
 "Nor to protest before thy heauenly sight,
 "That sacklessly, 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 griued
 Thine Izak, till their bondage thou relieued.
 If so this natiue 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. Biiij.

THE HISTORIE OF

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: Exhorta-
 If wife, or childe, may cause your care or loue, tion.
 VWhich should the Centers of your senses moue: 200
 If in your brests a noble hart doth bide, p. 8
 Let deede beare witnes at this wofull tide.

IVDITH THE I. BOOKE.

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.

VWhen th'Air is calme, & still as dead & deafe, Compari-
son.
 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,

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.

THE HISTORIE OF

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 heaue spirite, from pensieue corps departs. The Ora-
 VVhen I bethinke me of yone tyrant stout. tion of a
 who hath bedround the world with bloud about: subtile
 Approaching threats our townes with firie flames, worldling.
 Our selfs with death, dishonour for our Dames.
 Yet when I call to mind the curtsie great,
 That this great Lord doth vse, who doth entreate 240
 Not onely those that beasiall 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 escapte 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 whilest 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,

IVDITH THE I. BOOKE.

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, p. 10
 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 to so great wracke:
 that proud, 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

THE HISTORIE OF

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 swallow me, in pit profound
Yea, rather righteous heauen let firie blast,
Light on my head that thou on Sodom cast,
Eare I my malice cloke or ouersile,
In giuing Izac such a counsell vile.

A zealous
godly an-
swer.

290.

p. 11

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 vassales 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?

IUDITH THE I. BOOKE.

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 second instruments of God,
 VWho, as him list, may send them euen or od.
 But if our soueraigne God willes such anoye,
 that folke vncircumsisde, our land distroy,
 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. 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
 Repaird the waste, made by the genrall floode:

330

May he not eke transforme the hardned stone,
 To people who will honour him alone?

THE HISTORIE OF

And may he not 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 firie 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 shoulde 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 confirme¹ his good aduise:

¹ 1584,
 coufirmde.

The chief 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,

p. 13

'A sure presage that God is on our parts.

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 prouide
 this furious storme of Mars for to abide.

IVDITH THE I. BOOXE. (sic).

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:
 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 fulfilde 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.

Some built the breaches of their broken towne,
 that Heauen, and Panin yre, had casten downe. Preparations of defence.
 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 p. 14
 To terrace towers, some vnder baskets louts:
 Some others also wanting time and might,
 to strength their towns, yet vsde all kind of slight,

THE HISTORIE OF

To dig vp ditches deepe for cisterns good,
To draw to them the best and nearest flood.

VWhile 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,
Whiles shepherds they enarme vnusde to danger
Whiles simple hirds, & whiles the wandring stranger.

390

The tilling Culter then a speare was made,
the crooked Sith became an euened blade:
the people food forgetes, no ease they take,
Some on a horse, some on his proper backe,
Some on a cart, some on a Camell 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:

Comparison.

400.

In Haruest time (their toyle may best be seene
In paths where they their cariage bring betwene)
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 weeuls in it breede.

IVDITH THE II. BOOKE.

THE SOMMARIE OF

p. 15

THE II. BOOKE.

We haue hard before, how the people of God vsed 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 himself
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 resistaunce. Vpon this
10 he is informed by the mouth of one of his chiefe Captaines of
that, which hee looked not for: to witte, a discourse 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
20 Captaine. But Holopherne with vaine ambition deferreth their
bloodie request, 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.

¹1584, to
caried.

IVDITH THE II. BOOKE

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 supprest

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 Esdra' and Moyse seemde in him to dwell,
 As did that sprite that made the Prophete blesse, Nom. 23
 the Isralits whom Balac did adresse,

To curse them all, and wadge his couetous tounge,
 which spake contrarie that he would haue soung: 30

So, please it you my Lord, I shall discerie,
 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.

These people that ye see on mountaine tops, A briefe
 Encamped in these craggs, are of the line, discourse
 Of Abraham, who (seruing God deuine of th'
estat of
the Iewes.

IUDITH THE II. BOOKE.

That mightie God of gods who create all,
 And firmly knit and built this mightie ball) p. 17
sig. C
40
 Came to this land that then was tilde and sowne,
 And by the name of wealthie Canaan knowne. Gen. 12
 VWhere 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, 50
 (O pitious case) Th'immortal voyce him spak:
 And bad him sacrifice his sonne Izak. Gen. 22
 Then like a ship betweene two winds beset,
 Vpon the raging sea on both sides bet,
 In doubtsome 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.

THE HISTORIE OF

Then hauing built the fire and all, anone
 His sonne he layd vpon the sacred stone,
 And with a trembling hand the cutlasse drew,
 with heauied arme the stroke for to ensewe.

When lo: th'Eternall staid the balefull knife, p. 18
 And downe it fell, & spaird the guiltles life, 70
 Then God content to haue so great assaye,
 Of Abrahams faith: defended him alwaye.

Of Izak, Iacob came, & Iacob than,
 Of valiant sonnes had twelue in Canaan.
 who (forst by famine) fled to AEgipt land, Exod. 1
 wherfore a while, there dwelling good they fand
 & grew so great in nomber, 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: 80
 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.

O cruell Tiger thinks thou that this deede Exclamation.
 Of Izak may cut of th'immortall seede? 90

IVDITH THE II. BOOXE. (sic)

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.

It fortunde Pharos daughter with her traine
 Of Ladies faire to play them on the plaine,
 Vpon the shoare wher 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 enfants face,
 I know not what of fauour and of grace,
 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.
 "Now see how God alwayes for his elect
 "Of wicked things can draw a good effect

p. 19
 sig. Cij
 100

110

Admiration.

Note.

THE HISTORIE OF

"his prouidence hath hade a wicked thing
 "Vnto his owne great profit for to bring.
 "VVhen Iosephs brether sold him like a slaue, Gen. 41.
 "he after came a kingly place to haue. 120
 "Of Haman proude the darke enuious hate,
 "brought Mardoche the iust to great estate. Est.
 "for where his enmie sought his shamefull end
 "the same vnto the worker he did send.

This Hebrew Moyses once as he did keepe
 On Horeb mount his father Iethro his sheepe: Father
 He saw a fearefull sight, a flaming fire: in Law.
 Enclose a thornie bush whole and entire
 From whence a mightie voyce vnto him spake, p. 20
 which made the ground betwene the Poles to shake 130

I am that one, is, was, and ay shall bee, Exod. 3.
 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'Almighty 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. 140
 who holds the towrs of Memphis and the field,
 Of Nilus shore that rich encrease doth yeld.

IUDITH THE II. BOOKE.

And bid him let my people freely go:

But if with hardned hart, he will not so.

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^l on the ground gan moue.

^l1584, and

(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 proud 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 Moyses 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,

THE HISTORIE OF

(which watreth 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 Moyses 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
 to Medciners, the medicine vailed not
 So sore the poisond 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 flocke hath rather dead then sicke espide.

He, earthly dust, to lothly lice did change, p. 22
 And dimd the Ayre, with such a cloud so straunge 190
 Of flyes, grashoppers, hornets, clegs, & clocks, Exod. 10
 That day and night throw houses flew in flocks,
 that with incisions sharpe did sheare the skinnes,
 of AEgypt Panims throw their proudest ynes.

IVDITH THE II. BOOKE.

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, 200
 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, 210
 It seemd that Phoe bus 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,
 "Like to the corpslet colde the more t'is bet
 "with hammers hard, more hardnes it doth get.

THE HISTORIE OF

Yet when his sonne was slain by th'Angels hand, Exod. 13
Amongst the eldest heires of Ægipt land:

He was afraide, and let them go that night, Heyre

where pleased them to serue their God of might:

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

Deuorsed was from her Italia land:

As was in these two campos that one with boste,

that other with their wailings 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 Exod. 14
Hath moued thee to change our happie life. They mur-
mure.

What are we fishes for to swimme the seas? 241

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 desart heare to dye or haue

the bloodred Occean Sea, to be our graue.

IVDITH THE II. BOOKE.

Then Moyses with his quickned rod that tide
 He smote the sea, which (fearefull) did deuide
 Discouering land that sunne had neuer seene,
 And staid the sea, as there two walles had beene:
 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.

p. 24.

250

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 these¹ wondrous of the lorde.
God, with Coelestiall 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.

260

¹1584,
 these.
Exod. 16

270

And farder, least their soules for want of food, Exod. 20
 should faint or faile: he of his mercies good

THE HISTORIE OF

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.

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^l 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.

p. 25
 sig. Cv
Iosua.

281

^l1584,
 stroug.

He prayd the heavne 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.
 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?

290

Iudges.

IVDITH THE II. BOOKE.

What land (O Sampson) rings not they renowne,
 who sole, vnarmed, bet an Army downe? 300
 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, p. 26
 Could not be done by none, but by Dauid: 310
 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, Salomon.
 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 toung entysd them with his cunning lore. 320
 Shall I forget the king who ouerthrew, Iosias.
 Idolatrie and plaste religion dewe?
 Shall I forget that King who saw descend Hezekiath
 A winged Hoste Solyma to defend? Ierusalem

THE HISTORIE OF

Shall I forget him, who before his eene,
Enchast the bands of Chus on Gerar greene?

Asa.

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?

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

p. 27

Do know his strength & knowes him principall.

340

Now Sir, ye hear the progresse first & last
Of Izaks race in order as it past.

One while the Lord enhaunst 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.

350

IVDITH THE II. BOOKE.

, 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 and Ammon, for their crymes,
 , The heaule hand of God was seene to be,
 , On their ingratefull infidelitie.

Now, if so be that any odious sinne,
 Proucke their Lord his Iustice to beginne:

360

Then myne not you their towres nor tourets tall,
 Nor bring the wracksome engine to their wall:
 Nor place thy battries braue, nor yet aduenter,
 with thy couragious camp the breach¹ to enter.

¹1584,
breachth.

For if Libanus mount or Carmell faire

Or Niphathaei should parke them from repaire:

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.

p. 28

370

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...

And bring the blackest Mores to swarme in bands:

THE HISTORIE OF

If Northren Boreas, vnder his banners colde,
would bring to field his hideous Soldiers bolde:

If Zephirus from sweete Hesperia coste,
would send his chosen armed men to Hoste:

380

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.

Then like as ye behold the quiet see,

Not raging when the winds engendring be:

390

But blancheth 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,

p. 29

Th'immortall God of gods to set at nought.

400

Kill & cut off (quoth they) this traitour fine,

Whose subtill talke, with all his whole engine,

IVDITH THE II. BOOKE.

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,
 VWithin 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?

VWhat Diuell or Daemon 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 Moyses to inuent
 Of his owne head, a God that hath no power 410
 for to deliuer them, nor thee this hower. Blasphemie

Haue we an other God, or king of kings,
 then our great Persian Monark now that rigns? 420

VWhose 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 toung 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.

THE HISTORIE OF

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 vndead a thousand tymes a day,
 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 paille,
 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,
 Bewailles her bird with vaine lamenting sound. 450
 So in like woe his worthie men were left,
 For that so worthie a chief was them bereft.

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

IVDITH THE II. BOOKE.

as fast as done the riuers doune the hils,
 that with their murmur hudge the deepes vpfils.
 The Heathen seeing this retirde awaye,
 And left the Lord of Ammon for a pray 460
 to th'Hebrew soldiers who did him constraine,
 Though he was willing, with them to remaine.
 VWhen 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 rules 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 470
 ,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, think 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,
 VWhat wondrous works the lord hath done of old, 480
 to you and your forefathers euer still,
 Delivring them that wold obey his will.

THE HISTORIE OF

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 with all 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 idle 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.

500

IUDITH THE II. BOOKE.

take courage friends, & vanquish God with teares
And after we shall vanquish with our weares 510
these ennies 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.

F I N I S.

IVDITH THE III. BOOKE.

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 feele, thereby to giue an entrie to his miraculaus 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 wordly wisdomes mainteines not the Church: but the onelie fauour of the Almighty to whome the whole glorie of duetie should be rendred. Farder: thre principall things ar to be noted: First, the preparations of the beseegers, 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 endeououres himself with wise and godly admonitions to appease the same: but the commons in this hard estate regarding no reason, required to render the Citie, rather^l then to perish in such apparant miserie. The Gouvernour being caried with a humane prudence promiseth to render the towne within fiue dayes, if God send them no succour. Yet such is the estate of gods church in this world, that when all things faileth, God /

10

20

^l1584,
rahter.



THE SOMMARIE OF THE III. BOOKE.

30 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 countrie: but when she vnderstoode the resolution of the Maiestrats, She (being in estimation honourable) modestly reprocues them. After their excuse, she promiseth to attempt something for the publike weale: not showing her deuise, but onelie desired to haue passage by night vnto the enemies camp, and this is granted.

THE THIRDE BOOKE

OF IVDITH.

The snoring snout of restless Phlegon blewe,
 Hote on the Ynds, and did the day 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 HISTORIE OF

The meeds in May with flowers are not so dect, p. 34.
of sundrie sauours, hewes, and seere effect,
As in this campe were people different farre
In toung & maners, habits, tents, and warre. 10
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. 20
The Persians proud (th'Empyre was in their hands)
with plates of gold, surbraued all their bands.
The Medes declarede through fortunes ouer thwart
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 ought empair, their ancient power & strength:
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,

IVDITH THE III. BOOKE.

The men of Moab, Edom, Ammon, and
the people sparst on large Elimia land.

The learned Memphians, & the men that dwell
Neare to the Aethiopians black & fell.

In short the most of Asia (as it wair)
Encamped was within that army fair.

p. 35.
sig. Di.

So that this Duke mo forraine souldiers lad,
then all the Hebrewes natiue people had.

40

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.

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:

50

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 HISTORIE OF

the feare of losse of life & worldly good:

brought infidels to shed their brothers blood: 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'Euangell to maintaine

So long as serues their honour, or their gaine.

But turn the chance with some contrarie winde,

p. 35¹

So that their browes but half a blast doe find,

¹sic.

Then faints their harts, and they seeke other waye,

Like bankers out their God they disobaye

70

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.

The Hebrewes, now from hights of houses faire

VWho 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.

80

O father (quod they) father holie king,

who shields vs alwayes vnderneath thy wing:

Since now the world against vs doth conspire,

Defende vs mightie Lord we thee require.

IVDITH THE III. BOOKE.

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 corpsgard oft he past:
 And thought that Phoebe hyed her course to fast 90
 with horses paille to steale awaye the night,
 to leaue the Hebrewes to their ennies 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, p. 36.
 And our Horyzon did the day renewe: sig. Diij.
 The Vizroy made a thousand trumpets sound,
 to drawe his scatred Cornets to a round, 100.
 who from all parts with speede assembled weare
 About the Genrals tent his will to heare:
 As do the hounds about their hunt at morne
 Come gladishing at hearing of his horne.

Now when the towne, his somonds did disdain
 to conquer it perforce he plyde his paine:
 And their, th'Inginers haue the Trepan drest, Engines
 & reared vp the Ramme for batterie best: of Warre.
 Here bends the Briccoll, while the cable cracks,
 their Crosbowes were vprent with yron Racks. 110.

THE HISTORIE OF

Here croked Coruies, fleing bridges tall
 Their scathfull Scorpions, that ruynes the wall.
 On euerie side they raise with iointure meete,
 the tyber 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 p. 37
 with braue assault the Citie to assaile.
 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:

IVDITH THE III. BOOXE. (sic)

took 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 how, 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
 , preferrs the paine of those that haue him teend p. 38
 , before the health & saftie of one freend. sig. Diiij.

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:

IVDITH THE III. BOOKE.

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 win him fame,
 The Hebrew ment, hee would not dye with shame.
 Together soone, they shocke 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 mountain 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?

THE HISTORIE OF

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?

p. 40
sig. DV

220

The commons with this chek, broght to their powers,

where Cambris & Sir Carmis like two towers,

Stoode at th'assaulted¹ 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:

230

Like Poplers twaine that recheth vp their tops

& holds their heads so high that none them crops:

But on the Riuers side do sweetly sway

Like germain brether hailsing oft a day.

The Heathen seing thus the Iewes descend

with edge of sword their Citie to defend:

They left th'assault,¹ and thence retyring went

(as they commanded were) vnto their tent.

¹1584,
th assault.

But when I thinke how xxx. dayes that towne,

tormented was with mischiefe vp and downe.

240

IVDITH THE III. BOOKE.

Too sad a song I cannot heare inuent
 So great a sadnesse right to represent.
 My hand for horroure shakes, & now no more
 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, p. 41
 thou losde the toung of Zacharie that was domme.
 and sent thy Heralds through the world to preach
 thy name: And in a hundreth toungs to teach: 250
 Guide thou my pen & courage to me lend,
 that to thy honour I this worke may end.

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 beleue 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 grieue.

THE HISTORIE OF

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

A viue
 descrip-
 tion of
 thirst.

When wels grew drye, the commons ran in rage
 & sought out euerie sink their^l thirst t'asswage: ^l1584,
 And drank with longsom draught the pools in haste, theit.
 to quench their thirst with ilcontented taste:
 which poysond ayre, enfect their purest breath:
 whereby the drinker drank his present death.

O wretched folke, who felt so hard a strife, p. 42.
 Drink, or not drink, both ways must lose their life.
 For he that drank, and he that did refraine,
 Had of their ennies both an equall paine. 280
 For why? the water vile slew them throughout,
 No lesse, then did their ennies 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.
 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.

IVDITH THE III. BOOKE.

The soldier braue, Oh hartbrek, for to tell
his proper vryne dranke thrist to expell.

The wofull mother with her spittle 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 toung, & 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 noight 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 paille could not declare,

the speciall woe, king ^xAgamennon bare,

*Looke the
table.

THE HISTORIE OF

when sacrificed was his onely race:

with bend of black, he bound the fathers face.

320

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 counsellis 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 ennies are more meeke a thousand folde.

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

Our children do our childrens weale deny.

& headlong hastes vnto their owne decay.

VVE know, ô Lord, the breaking of thy lawe,

p. 44

hath caused thee this sword on vs to drawe

& 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.

IVDITH THE III. BOOKE.

Or els let vs vpon their weapons fall,
 & of their hands to be distroyed all:
 Or we this drought¹ & deadly venim haue,
 with languishing to send vs to the graue.

¹1584,
 drought.

My brethren¹ deare (the ruler then gan say)
 our whole desire hath beene both night & day.
 Not for to see the seede of Abraham¹ loste,
 for which we striue against this furious hoste.

¹1584,
 brethen.
 350

VWhat? haue ye paine? so likewise paine haue we:
 For in one bote we both imbarcked be.

¹1584,
 Abrham.

Vpon one tide, one tempest doeth vs tosse,
 Your common ill, it is our common losse.

Th'Assyrian¹ 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.

¹1584,
 Th Assyrian.

Then striue not you against that puissant king
 who creat all, and gouerns euerie thing
 For confort of his church & children deare,
 & succours them though time do long appeare.

360

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

p. 45.

370

THE HISTORIE OF

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'Vsurer 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? 380
 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: Sam. 1.12.
 For all the starres that do the heavne fulfill,
 Are all but executors of his will. 390

All this could not the peoples thrist 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,

IVDITH THE III. BOOKE.

who with our blood would win them selfs renown, p. 46
 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 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 Osias in this rurall storme,
 He promist to the people their intent
 If God within fiue dayes no succour sent.
 Then Izak left their sorrowes all and some,
 & present wo and feare of chaunce to come 410
 for that, if they through this, gat not their will;
 At least they would auoyd, the greatest ill.

But Iudith¹ then whose eyes (like fountains two) ¹1584,
Iudtih.
 were neuer dry which witnest well her wo:
 Right sad in sound th'Almightie she besought,
 And on the sacred scriptures fed her thought?
 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. 420
 Then Iudith reading there as was her grace:
 She (not by hazard) hapned on that place, Iudicium.
3.

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THE HISTORIE OF

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^l his vertue: yet her feeble kinde
Empeached oft the purpose of her minde
Proposing oft the horroure 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 fredome gat:
yet for a man this act more seemly weare,
than for a wife to handle sword or speare:

p. 47

^l1584,
t'ensue.
430

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

440

This last example now such courage lent,
to feeble Iudith that she now was bent:
with wreekfull blade to sley & to deuorse
the Heathen soule from such a sinfull corse.

IVDITH THE IIII.¹ BOOKE.¹sic.

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 swoone)
 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, p. 48
 And captiue it within your counceles vaine? sig. E
 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.

THE HISTORIE OF

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.

480

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,

p. 49

that we offended haue the Lord most hye.

Vnwise are we, our promises are vaine,

But what? we may not call our word againe.

490

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.

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 bolde enterprise:

500

IVDITH THE III. BOOKE.

And let me goe when night his mantle spreads
 to th'ennies Camp (quod he) if thou wilt needs.
 The great repressour of oppressors pride
 Preserue thy hart and hand, and be thy guide.

F I N I S.

• • • • •

THE SOMMARIE OF
THE IIII. BOOK.p. 50
sig. Eij

According to the promis that Iudith made to the besieged
Captaines in Bethulia, she prepareth herselfe with armour meete
for the execution of her enterprize: to wit, The inuocation of
the name of God, with a holy determination to deliuer her
countray 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 Captaines of the towne
discriuing to another, her stock and vpbringing, with the pro-
gresse 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 Holophernes, who was curious to know the cause of
her comming there. And after audience giuen, he is so sur-
prised 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 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 wisdom, and humaine force is nothing
but wind: and who contrarie wise, may by the most feeble
instruments of the world, execute things most incredible and
incomprehensible to humaine 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.

THE HISTORIE OF

Who not contents to soile the sacred bed p. 51
 of wedlocke chaste, but more with mischief led: 10
 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. 20
 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:
 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:

IVDITH THE IIII. BOOKE.

Euen so good Lord let none of these prophane
Returne to drinke of Euphrate or 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.

p. 52
sig. Eijj.
40

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?

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 firie gleames expeld the shadie night.
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 vallewe
ther hong, then that th'Egyptian Quene did swallow.
And through her collet shewde her snowie brest,
Her vtmost robe was coulour blew Coelest,
Benetted all with twist of perfite golde,
Beseeming well her comely corps t'enfolde.¹

50

¹60
1584,
tenfolde.

THE HISTORIE OF

What 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 borrowed she some garments at this neede.
 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 aray
 In coffers close & lets it their decay:
 while that the naked bodies dyes for colde,
 for whome the clothes are dearly bought & sold.

But as the painfull plowman plyes his toyle,
 with share and culter shearing through¹ the soyle

p. 53

70

80

Compari-
 son.
¹1584,
 throug.

IVDITH THE IIII. BOOKE.

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^l, 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,
 that in his age he might of her retire,
 Both honour & confort to his harts desire:
 For looke how soone her childish toung 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:

90

^l1584,
 thend.

p. 54
sig. Eiiii
 100

110

THE HISTORIE OF

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.

Thus ere the Moone twelf dosen chaunges past, Virginitie.
 the maydens maners faire in forme were cast. 120

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 vpright: yet some will quarrell pike
 & common brute will deeme them all alike. p. 55

For looke how your Companions you elect
 for good, or ill, so shall you be suspect. 130

This prudent Dame dellyted 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:

IVDITH THE IIIII. BOOKE.

who following wandring Dina wanton dame,
 Haue oftyme put their noble house to shame: 140
 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,
 & brings it to her elders for to eate,
 And on a firtree high, with Boreas blowne,
 Glues life to those, of whomeshe had her owne.
 But if she might some howre from trauell quite
 At vacant tyme it was her chiefe delyte 150
 to read the scriptures, where her faithfull mind
 Might confort of the heavnly Manna finde.
 Sometye she broyded on the canuas gall,
 Some bird or beast, or AEgle or Eliphant tall.
 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 160
 Cast back her eye to see the sinfull Cittie.
 And for her misbeliefe God plagued the falt,
 transforming her into a Piller of salt:
 Here she Susannes story viuely wrought,
 How neare she was to execution brought,

p. 56
 Sig. Ev.
 160

THE HISTORIE OF

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. 170
 Here cruell Iephthe with his murdring knife.
 to keepe his vow, bereaues his daughters life.

(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^l great men with luring lookes 1^l1584,
 But as the greedy fisher layes his hookes sic.
 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: p. 57
 But yron is slow, and long will hote remaine. 190

IVDITH THE IIII. BOOKE.

Thus was the holie Iudiths chaste renowne
 so happily spred, through Izrell vp and downe,
 that many-a man disdaind the damesels fine,
 with Iewels rich and haire in golden twine,
 to serue her beutie: yet loues firie dart,
 Could neuer vnfriese the frost of her chast hart.

But as the Diamant byds the hammer strong,
 so she resisted all her sutors long
 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,

200

Manasses, one who was of noble race
 Both rich and faire aswell of sprite as face:

Her mariage then was not a slight contract

Mariage.

Of secret billes, but by willing act

,before her frends: The chaunce that once befell

,to wandring Dina may be witnessse well,

,that secret mariage that to few is kend,

, doth neuer leade the louers to good end

210

For of our bodies we no power may clame

,except our parents do confirm the same.

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.

THE HISTORIE OF

what th'one did will, the other wilde no lesse,

As by one mouth, their wils they do expresse:

And as a stroke giuen on the righter eye

p. 58

Offends the left, euen so by Simpatie:

220

Her husbands dolours made her hart vnglad,

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 to 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

IVDITH THE IIIII. BOOKE.

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 oar 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'increase 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,

THE HISTORIE OF

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.

p. 60
Widow-
head.

VVhat treasur-and golde & what he left her tho,
In place of pleasure, caused all her woe.

281

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

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 stayer:

IVDITH THE IIII. BOOKE.

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: 300
 And widowlike all pleasure doth forsake
 And neuer intends to take a secound make.

Thus Iudith chast within her house abode,
 And seldome was she sene to come abrode,
 Vnlesse it weare to see some wofull wife,
 whose child 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 p. 61
 to pray and offer, & to performe her vowes. 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
 Grear 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

THE HISTORIE OF

This while the worthie widow with her mayd
 Past towards th'ennies camp not vnafrayde:
 For ere she had two hundreth paces past,
 The Syrian soldiers in her way were cast:
 VWho 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 constraine,
 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 chast, 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 quiuer glydes.

p. 62

340

IVDITH THE IIIII. BOOKE.

Tweene these two sunnes and front of equall sise,

A comely figure formally did ryse

VVith draught vnleuell to her lip descend

where Momus self could nothing discomend.

350

Her pitted cheekes apered to be depaint,

with mixed rose & lillies sweete and faint:

Her dulcet mouth with precious breathe replete

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.

360

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:

Helen.

this onely patron chief he would haue sought.

No sooner Iudith entred his Pauillion,

But in her face arose the red vermillion

with shamefast feare: but then with language sweet

p. 63

The courteous Genrall mildly gan her greet.

370

My loue, I am, I am not yet so fell,

As fals report doth to you Hebrews tell.

THE HISTORIE OF

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.
 Forthy¹ (my loue) tell me withouten feare,
 the happie motyf of thy comming heare.

¹1584,
 for thy.
 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 grieffe,
 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 meates that God expresly doth defend:

390

IVDITH THE IIII. BOOKE.

Then will the lord with iust reuenge him wreak
Vpon all those, that do his statutes break.

p. 64
sig. F.
400

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
Beseech thy noble grace if so thee please,
with courteous ayde, to giue my dolours ease.
,Of common sence he is deprivied 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.

THE HISTORIE OF

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, p. 65.
 to this your talke, which greatly pleaseth me: 430
 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: 440
 And with her weeping eyes the place beraid,
 And to the God of Izak thus she praide.

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 lauds of Leuits sounding forth thy fame. 450

IVDITH THE IIII. BOOKE.

Mount to thy throne, and with dissundring breake
 thy heaule sleepe. VWherefore 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 haeule hart at euerie howre
 Compels my tounge this¹ language out to powre.
 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

460
1584,
rhis.

F I N I S.

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 vnabilitie 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

10 Bagos an Eunuch, who feedeth him in his humour, and bringeth Iudith to his Tent. And here the Poet reproues 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 suppertime approached and she auoided the inconuenience: And here is to

20 be noted that whilst the tyrants boste of their crueltie against the Church, God prouideth for his 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

p. 67.

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,

10

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

Throu 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:

20

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.

IVDITH THE V. BOOXE. (sic)

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:

30

But now a woman 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.

p. 68
sig. Fiii

40

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.
 Nay sure no life, it is more paine I feele,
 Then Ixion torne vpon th'Eternall wheele:
 My life is like the theeues 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?

Complaint.

Prometheus.

50

THE HISTORIE OF

The people situate tweene Hydaspe large,
 And port wher Cydnes 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. 60

What serues my coursers, who with swiftnes light
 Exceeds the swallow swiftest bird of flight:
 since I on him cannot auoide one ynch, p. 69
 the care that night and day my hart doth pinch.

Then change (ô Hebrews) change your tears in song,
 And triumphe ore my hoste and army strong.
 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 neuerthesse I cliue the aire in vaine,
 with plaints and makes myne eyes but fountaines twaine

IVDITH THE V. BOOKE.

I wretch am like the wretched man indeed:
 the more he hath the greater is his need.
 Although he deeply plunge in water cleare,
 To quench 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 toung doth stay & in the pallet folde.

Tantalus

80

Why haue I not a hart of Chrystall cleare,
Transparant 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. Fiiij

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:
 I rage, I burne, I dye in desprate thought,
 Through loue by this same strangers beutie broght.
 Go seeke her then, and shortly to her saye,
 what secrete flame torments me day by day:

100

THE HISTORIE OF

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, 110
 That ground doth bears, if I dare not aspire,
 to quench the burning flame of my desire?
 I should but serue my soldiers for a Ieast,
 And Iudith faire wold count me but a beast.

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: 120
 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 p. 71
 The burdens of this world? who takes no rest,
 for Publike weale: but wakes with Argus eyes
 For others ease that to no care applyes:
 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. 130

IUDITH THE V. BOOKE.

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.

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. 140
 O you whose noble harts cannot accord,
 to be the sclaues to an infamous lord:
 And knowes not how to mixe with perlous art,
 the deadly poyson with the Amorus dart:
 whose natures being free will 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 acqyre:
 Go not to court if yee will me beleue:
 For in that place where ye think to retreue, 150
 the honour due for vertue, ye shall find
 nought but contempt, which leaues good men behind.

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.

THE HISTORIE OF

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: 160

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,
 VWith faith vnconstant saile at euerie vent.

Ye sonnes of craft, beare ye as many faces,
 As Proteus take among the Marine places,
 and force your natur's 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, 170
 that comes him next. So you shall find the façion
 to hurte the poore, with many-a great taxaçion:
 you that do prease to haue the princes eare,
 to make your names in prouinces appeare,
 ye subtill Thurims, sell your fumish wind,
 to wicked wights whose sences ye do blind.

Ye fearefull Rocks, ye ymps of Achelois,
 who wracks the wisest youth with charming vois:
 ye Circes, who by your enchauntment 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:

IVDITH THE V. BOOKE.

Ye who with riches art, and painted face, p. 73
 For Priams wife, puts Castors sister-in place:
 ye Myrrhas, Canaces, and Semirames,
 And if there rest yet no defamed Dames,
 Come all to Court, and there ye shall resae
 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. 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 AE geans 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, 200
 Of Persian Kings, of Meds, and Syrian stories,
 How Ninus first (prict 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,
 Lo, how a Prince with fingers white and fine
 In womansweede the tender twist doth twine,

THE HISTORIE OF

who bare a Rock in sted of Royall mace,
 And for a man with woman changeth grace 210
 In gesturs all, hee fristles and hee fards,
 He oynts, he bathes, his visage he regards
 In Christall glasse, which for his sword he wore, p. 74
 And lost hie crowne without all combat more.
 Amongst his vertugals for ayde he drew
 from his Lieutenant who did him pursew.
 And wan his Scepter. Yet with feeble yre,
 He brunt himself, and ended his empyre.
 Behold a Bitch then feeds a sucking childe,
 Amongst the prickling thornes and brambles wild 220
 who grew so great & was of such a fame, Cyrus.
 that bond and free, his waged men became,
 And afterward subuerted to his lawe,
 the Median scepter vnder Persians awe.
 But what is he that so deformed goze
 Before the camp and wants¹ his eares and noze? Xopyrus.
 that was that seruant true, who by that slight, ¹1584, want.
 Brought Babylon againe in Darius might.

While Iudith fed her eyes with figurs vaine,
 Her hart replete with passions and with paine: 230
 the Genrall came, and with a visage gent,
 Saluted her, and by the hand her hent,
 And caused her sit down vpon a chare,
 the more at ease to vew her beuties rare.

IVDITH THE V. BOOKE.

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 240
 Made such delay, and fand full many-a skuse,
 with sundrie talke this tyrant to abuse:

And sayd my Lord, I pray you shew to me, p. 75
 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?

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.

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

THE HISTORIE OF

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. 78¹

And those that Antitaurus horns deuydes. ¹ sic.

And those that mans the mount vpon whose brest

the ship² that scapt the genrall flood did rest: ² 1584,

And those that are (not hyd) within the Reame, shipt.

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:

IVDITH THE V. BOOKE.

ye lords of lands that yelds the hundreth corne,
 Leaue Euphrates & bounds where ye were borne:
 ye Carmans holde that all on fish do feede,
 And of their pelts do make your warlike weede: 290

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 Phoenicians,
 the soft AEgyptians, Hebrewes, and Cilicians:
 to come in hast, & ioyne their force to ours: p. 87¹
 But they disdainfully deteind their powrs: ¹sic.
 And with their wicked hands and words vnsage,
 They did our sacred messengers outrage.

My maister for a time, put vp this wrong,
 Attending tyme, to quite these ennies strong,
 with purpose more at leasure to prouyde,
 t'abate this sacrilegious peoples pride. 310

Two greater kings were neuer seene beforne,
 Then camped was in Ragan field at morne, Battell.

THE HISTORIE OF

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. 320
 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,
 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 panched 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:

IUDITH THE V. BOOKE.

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 purpure 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.

Like as ye see the wallowing sea to striue, Comparison.
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,
Wherso they preast, they left on either side, p. 79
Behind them two long opned ways and wide:

THE HISTORIE OF

for all their bucklers Morions and Quiraces,
 were of no proof agaist their peisant maces.
 Yet (for a time) the Meds so fearcelly fought,
 that they th'Assyrian bands in terrour brought,
 And pauld their soldiers harts & brak their might;
 Who (ouercome) tooke them to shamefull flight. 370
 The Meds pursewde and wounded in that chace.
 ten thousand men, but none vpon the face.

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. 380
 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.
 And some so farre I foyned through the Iack:
 the bladesaperde a foote behind his back
 So that the Meds afrayd as 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, 390

IVDITH THE V. BOOXE. (sic)

where we him met, yet (Braue) did him defend,

And sought amongst his foes a famous end.

As doth the Tyger wilde who sees her den

p. 80

Beset about with hunters dogs and men,

sig. G

that turns her feare to furious raging rife

& will not vnreunged lose her life:

So he them thunderbet^l wherso he went,

^l1584,
thuuderbet.

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

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:

410

Yet stands vpright aboue the highest okes,

till, vanquisht with a thousand thousand strokes,

He falls at last & brings with him to the ground

Both trees and cattell to the plaine profound.

So with Arphaxat fell the Meds empyre:

My king, the king of kings then in his yre

THE HISTORIE OF

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, 420
 Now shriking owles and other monsters moe
 In funerall sound fulfils the place with woe.

My potent Prince when all this warre was ceast p. 81
 Consumed moneths foure in Royall feast,
 In Niniue the great, which banquet 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 430
 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.

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.

IVDITH THE V. BOOKE.

My camp assembled, then gan I t'enflame
 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,
 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.
 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:
 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,

Oration.

450

p. 82
sig. Gij

460

470

THE HISTORIE OF

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
Phoenice and th'Ishicue 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'affaires 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.

IVDITH THE V. BOOKE.

Then foming in dispite, dispaire, and yre.

Craking.

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 humaine 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 repret

within his bank: yet furiously him wreaks

with weightie force & banks and bridges breaks.

& 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 Asis spoild, I entred th'easter land.

520

I wan Celei, and raged pittie les

Vpon the frutefull shore of Euphrates.

p. 84
sig. Giiij

THE HISTORIE OF

I bet the desart 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 Phoenician coste.
 Then Sidon, Bible, Beryte, Tyre & Gaze,
 with Ascalon, and Assot, in a maze,
 For feare, sent humble 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, p. 85
 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?

IVDITH THE V. BOOKE.

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 greeete.

At sound 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.

p. 86
sig. Giiij

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 intertainment 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
 10 lets her goe till he was in his bed. And here is noted that the 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 tragoedie 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 drunkennes. True it is that in this execution she felt her great infirmitie, but likewise she found that God was able to
 20 strengthen the most feeble for the execution of his iustice. And as before she was preserued in the midst of herennemies: so the Lord to make a miraculous end of his worke, brings her safe home to her people. The Bethulians giues thankes 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 /

encouraged the Cittezens to giue assaults vpon the camp.

30 Bagos, who had bene an instrument of the tyrants wickednes, is
the first that finds his masters headles Carkas, and outts the
camp in such affray, that they fled all before Izrael, in such
sort that scarce one was left to bring newes to Niniue, 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

THE HISTORIE OF

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

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.

Exclamation.

Your appetits (O gluttons) to content,
 the sacred brest of Thetis blew is rent:
 The Aire must be dispeopled for your mawes
 the Phoenix sole can scarce escape your iawes.

10

,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 stoode
 ,in happy state, renownde in peace and warre,
 ,& throu the world, their triumphes spred afarre:
 ,But when they after in th'Assyrian¹ hall,
 ,Had learnd the lessons of Sardanapall.

Gluttonie

20

,and when the other, giuen to belly cheare,
 ,By Galbaes, Neroes, Vitells gouernd weare,

¹1584, th
Assyrian.

IVDITH THE VI. BOOKE.

,who gloried more to fill a costly plate,
 ,then kill a Pyrrhus or a Mythridate: 30

,then both of them were seene for to be sacked
 ,by nations poore, whom they before had wracked.

,Of litle nature liues superfluous meate, p. 88
sig. Gv

,But duls the sprite, and doth the stomack freate,
 When they were set, then throw that Royall rout,
 the Maluesie was quaffed oft about.

One drinks out of an Alabaster Cuppe.

one out of Christall doth the Nectar suppe:

Some out of curious shells of Vnicorne:

Some spills the wine, & some to beds were borne: 40

But namely there the Vizroy would not tyre,

But more he drank, the more he had desyre:

Like to the Ocean-Sea, though it resauces

All Nilus floods, yet all fresh water craues

From East to West, yet growes he not a graine,

But still is ready forasmuch againe.

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, 50

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.

THE HISTORIE OF

Assoone as they were gone, then gan he prease,
 the trembling Iudith. Cease great prince ô cease
 the widow sayd: what hastneede 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, 60
 Assoone as I my garments may remoue,
 that binds my body brunt with ardent loue.

Now if that sober wits and wylie brains 89
 Cannot auoyde the female tricks & trains.
 Abash not reader though this reckles Roy
 (Bewicht by Semels sonne, and Venus 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: 70
 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 80

IVDITH THE VI. BOOKE.

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,

90

that she should passe, to come vnto his bed.

Thus turning oft as ardent lust him led:

he thoght his bed was sown with prickling thorne:

p. 90

but now the drink that he had dronk beforen,

Brewd in his braine, and from his minde it tooke,

the sweets remembrance of her louing looke.

So fell on sleepe: and then to him appears

Ten thousand flames, ten thousand dinns he hears,

and dreams of Deuils, and Daemons dark & dim

Medusas, Minotaurs, and Gorgons grim.

100

This while the hart of Iudith gan to beat
Incessantly beset with battell great:

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.

THE HISTORIE OF

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 murderers all, are of the heavne forsaken?

All murder-is not for murder alwayes taken.
 Alas are they not murderers 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.

130

Thus she resolued in her mind at last,
 Her hands and eyes vnto the heavne she cast,

IVDITH THE VI. BOOKE.

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 drink 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)

p. 92

she rudely 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.

THE HISTORIE OF

The which her mayd put vp into a sack,
 thus throw the camp they close away do pack 160
 Empecht of none. For those that had her seene,
 Suposde she went (as she had wonted bene
 the nights before) vnto the walley wheare,
 they thought she went to serue Diana cleare.

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 amazd of her vnhoped state,
 About her ran assembling at the gate, 170
 where holy Iudith on a hill was mounted,
 And all her chaunce from point to point recounted,
 And there, discovering drew out of the sack,
 The bloody head of th'ennie¹ of Izak,
¹ 1584,
 th enmie.

The Citezins that saw how she did stand
 with th'ead¹ of Assurs head in her right hand: ¹ sic.
 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,

IVDITH THE VI. BOOKE.

,who for to lead th'elect to destyned 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 theef 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 ennies onely be applyde.
 ,Vpon those tyrants whose vnrighteous horne
 ,deteins the land where thy deare 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

THE HISTORIE OF

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 heaule harts & furious raging cheare.
They pilde & paird his beard of paled hew,
Spit in his face & out his toung 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.
Some takes his neighbours armour first he finds, Confusion.
And wrong on armes the bracels both he binds.

IVDITH THE VI. BOOKE.

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,

p. 71¹

vnto the Pagans court at last it ran.

¹sic.

Then Bagos Eunuch sadly forth he went

t'awake the sleeping Ethnique in his tent,

& knockt once, twise, 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

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 carcasse 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 he began to shout.

260

Woe, woe to vs, a slaue (they Iudith call)

In sleaing Holopherne hath slaine vs all:

THE HISTORIE OF

That daunted all the world. These nouels last,
 Ioynde to 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^l folk in flocks descended,
 & on their emmies backs their bowes they bended.
 Both parties ran, but th'one^l that other chased,
 The wearie flyers flight, themselves defaced.
 The Hebrewes there, in fight no 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.

^l1584, th
 assieged.
 270

^l1584,
 th one.

p. 94^l
^lsic.
sig. G.

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:
 Yea scarsly one was left to tell the king,
 At Niniuè of all this wondrous thing.

IUDITH THE VI. BOOKE.

This battell done, all those whose Sex and age
withheld at home (their dolours to asswage) 290

Come 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 fortunde them to dye on sword or launce. 300

In short to see this sight so dreadfull was,

That euen the Hebrewes 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 carcass rent with many-a wound,

Of speare and sword, by th'Hebrewes¹ in their yre. ¹ 1584, th

Hebrewes.

There was no sinew, Arter, vaine, or 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.

THE HISTORIE OF

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,
leaue thou thy left. And to Celea sweete,
to Ismaell and Ægypt leaue thy feete, 320
to thend that all the world by thee offenced
with such a present may be recompenced.
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 consort¹
Of instruments & past with gracious port 1^{1584,}
Before the chosen Dames and virgins thair, confort.
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 disthroned the great, and in their place p. 96
Erects the poore that leanes vpon his grace.
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

IVDITH THE VI. BOOKE.

should be disceptred,¹ slain, left in a midow,
 by no great Gyant, but by a feeble widow?
 Great God who will beleue that he who rained,
 From north to south, & in his hands retained
 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 Porphyr pure,
 that he had built could be his sepulture.
 Euen so good Lord from henceforth let vs finde,
 thee, not our Iugge, but for our father kinde.
 But let all Tyrants that against thee gather,
 finde thee their Iudge, but not their louing father.
 Here Iudith ends. And also heare I stave
With thanks to God. So for his state I praye, 360
At whose command I vndertooke this deed, The trans-
To please his Grace, and those that will it reed. latour.¹
¹sic.

F I N I S.

A TABLE OF SIGNIFI-
CATION OF SOME WORDS
AS THEY ARE USED BEFORE.

<u>Words.</u>	<u>Significations.</u>
<u>Abderois.</u>	Prophane & delicate Epicurs.
<u>Abile.</u>	A hill in <u>Affrica</u> , one of the <u>Pillars</u> of <u>Hercules</u> .
<u>Abraham.</u>	Father of the Jewes or the faithfull.
<u>Achelois</u> Ympes.	<u>Sirenes</u> or <u>Mermaids</u> .
<u>Amram.</u>	The father of <u>Moyses</u> .
<u>Assur.</u> <u>Assurs</u> head.	the countrey of <u>Assyria</u> or their king.
<u>Assyrian</u> Prince.	<u>Holophernes</u> . Vizroy or genrall.
<u>Agamemnon.</u>	The generall of the <u>Grekes</u> , being present at the sacrificing of his onely Doughter was painted with a bend about his eies, either for th'vnskil- fulnes ¹ of the <u>painter</u> , 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 vnnatural not to weepe.
<u>Aconite.</u>	A poisonable herbe.
<u>Autan.</u>	the South or southwind.
<u>Aurora.</u>	the morning.
<u>Arphaxat.</u>	supposed to be <u>Arbactus</u> , King of <u>Medes</u> .
<u>Atlas.</u>	A great <u>Gyant</u> .
<u>Argus.</u>	Had a hundreth eyes.
<u>Alexander,</u>	The great.
<u>Apelles.</u>	An excellent painter.

¹1584, th
vnskilfulnes.

sig.
Hiii.

Words.	THE TABLE.	Significations.
<u>Bethull</u> or <u>Bethulia</u> .		the Citie where <u>Iudith</u> dwelt.
<u>Babell</u> .		<u>Babylon</u> , or the whole countrey.
<u>Bellona</u> .		Goddesse of Battell.
<u>Briccoll</u> .		an engine of warre.
<u>Briarius</u> .		a Giant with a hundreth hands.
<u>Bacchus</u> .		Wyne or drunkennes.
<u>Boreas</u> .		the north or north wind.
<u>Camelion</u> .		a beast that chaungeth his collours.
<u>Ctesiphon</u> .		a cunning <u>Architecture</u> or builder.
<u>Chaos</u> .		a confusion before the worlds creation.
<u>Capharois</u> .		Two perilous Rocks.
<u>Cyanes</u> straits.		
<u>Calpe</u> .		A hill in <u>Spaine</u> one of the pillours of <u>Hercules</u> .
<u>Cyprian</u> Dame.		<u>Venus</u> , loue, or lust.
<u>Cupido</u> .		Loue or lust.
<u>Coruies</u> .		crooked yrons to draw down buildings.
<u>Castors</u> sister.		<u>Helen</u> the dishonest wife of <u>Menelaus</u> .
<u>Canaces</u> .		Incestuous wemen.
<u>Cirdes</u> .		witches, abusers of louers.
<u>Cyrene</u> .		a dry sandy countrie, or drouth.
<u>Carmell</u> .		a montain in <u>Iudea</u> or the whole contrey.
<u>Danow</u> .		<u>Danubius</u> , a riuer in <u>Germanie</u> .
<u>Denis</u> twice borne.		<u>Bachus</u> .
<u>Diana</u> or <u>Cynthia</u> .		The Moone.
<u>Dina</u> .		The daughter of <u>Iacob</u> .

Words.	THE TABLE.	Significations.
<u>AEgyptian</u> Queene.	<u>Cleopatra</u> the Concubine of <u>M. Antonius</u> ,	who swallowed a rich pearle.
<u>Elimia</u> Land.	The Elamits.	
<u>Eurus</u> .	The East, or East wind.	
<u>AEgeans</u> stable.	where horses deuoured men.	
<u>Encelade</u> .	a Giant burried vnder mount <u>Etna</u> .	
<u>Genrall</u> .	<u>Holophernes</u> .	
<u>Gibraltar</u> . ¹	A cittie in <u>Spaine</u> , neare to <u>Calpe</u> -	
Gibaltar.	hill, one of the Pillers of	
	<u>Hercules</u> .	
<u>Holopherne</u> .	Vizroy, chiefe of the Armie.	
<u>Hermon</u> .	a Hill in <u>Iudea</u> , or the countrey of	
	<u>Iudea</u> .	
<u>Hesperian</u> coste.	The west.	
<u>Hyade</u> .	a water nymph or watrie star.	
<u>Heraults</u> .	Apostles, or preachers.	
<u>Iacobs</u> sonnes.	the people of <u>Izrell</u> .	
<u>Izrell</u> or <u>Iacob</u> .	the land of <u>Iudea</u> .	
<u>Izaak</u> .	the people of the Iewes.	
<u>Ismaell</u> .	<u>Idumeans</u> or <u>Edom</u> .	
<u>Ixion</u> .	One tormented in Hell.	
<u>Iebus</u> place.	<u>Ierusalem</u> or <u>Syon</u> .	
<u>Iudith</u> .	of <u>Bethulia</u> of the trybe of <u>Ruben</u> .	
<u>Iessies</u> race.	<u>Dauid</u> and his seede.	
<u>Iethro</u> .	Father in law to <u>Moyses</u> .	
<u>Latmies</u> sonne.	<u>Endymion</u> , the long sleper supposed to	
	lye with the Moone.	

¹1584,
Gibaltar.

Words.	THE TABLE.	Significations.
<u>Lysippus.</u>		a cunning caruer.
<u>Monark.</u>		One sole gouernour.
<u>Memphits.</u>		Men of that Cittie in <u>AEgypt.</u>
<u>Misraim.</u>		The land of <u>Egypt.</u>
<u>Mocmur.</u>		the riuer neare <u>Bethulia.</u>
<u>Momus.</u>		a scornfull detractour of all things.
<u>Mars.</u>		God of strife or battell.
<u>Myrrhaes & Syllaes.</u>		wemen betrayers of their contrey.
<u>Minotaurs.</u>		Vnnatural monsters.
<u>Medusaes.</u>		furies of hell.
<u>Neptunes</u> back.		the Sea.
<u>Niphathæi.</u>		A mightie strong Roch or mountaine in Syria.
<u>Palestene.</u>		the land of the <u>Philistins.</u>
<u>Pharia.</u>		a famous tower in <u>Egypt.</u>
<u>Phlegon.</u>		One of the foure horses that was supposed to draw the sunne.
<u>Phœbus.</u>		the sunne.
<u>Phœbe.</u>		His sister the moone.
<u>Proteus.</u>		A man changing him selfe in sundry formes, there is a fish of like nature.
<u>Priams</u> wife.		<u>Hecuba</u> the honorable.
<u>Peslmell.</u>		all mixt confusedly together.
<u>Ramme.</u>		an ingine of warre for battrie.
<u>Sina</u> -hill.		<u>Sinai</u> -hill.

Words.	THE TABLE.	Significations.
<u>Salem.</u>	<u>Ierusalem.</u>	
<u>Solyma.</u>	<u>Ierusalem.</u>	
<u>Sichem.</u>	the rauisher of <u>Dina.</u>	
<u>Sabeane</u> Queene.	Sauours of <u>Saba</u> land.	
<u>Simeon.</u>	<u>Dinaes</u> brother.	
<u>Scythique</u> Rampier.	The tombe of <u>Semele</u> , mother of <u>Bacchus.</u>	
<u>Styx.</u>	a Riuer in hell.	
<u>Sympathie.</u>	Concordance of natures and things.	
<u>Sentinelles.</u>	watchmen.	
<u>Semirames.</u>	wemen <u>Viragoés.</u>	
<u>Syrtes.</u>	Dangerous sands.	
<u>Satrap.</u>	Prince.	
<u>stymphalids.</u>	Rauenous foules with female faces <u>Harpyes.</u>	
<u>Syrian</u> camp.	the Hoste of <u>Holophernes.</u>	
<u>Semels</u> sonne.	Bacchus or wine.	
<u>Transparant.</u>	that which may be seene ^l through and whole like glasse.	
<u>Tortusé.</u>	An engine of warre.	
<u>Trepan.</u>	An engine of warre.	
<u>The forrain</u> tyde.	Supposed to haue beene the flood of <u>Noah</u> , or the deluge of <u>Deucalion</u> that deuided ^l <u>Affrica</u> from <u>Europe</u> , & <u>Sicilia</u> from <u>Italia.</u>	
<u>Thetis.</u>	The sea.	
<u>Thurims.</u>	Deceitfull Aduocats.	
<u>Theban</u> knight.	Captain of the Grekes army.	

^l1584,
may seene.

^l1584,
uided.

Words.	THE TABLE.	Signification.
<u>Theefe</u> that stole the fire.	<u>Prometheus</u> , who stole fire from <u>Iupiter</u> .	
<u>Zedechias</u> .	Last king of the Iewes.	
<u>Zephyrus</u> .	West or west wind.	
<u>Zeuxis</u> .	A painter of <u>Italie</u> , who being required to paint the picture of <u>Helen</u> , desired to haue all the fairest women of <u>Croton</u> to be present for his paterne.	

F I N I S.

Sonnet.

If Martial's words, and practice of the pen
Have made you such a worthy poet,
The Sonnets

If Spenser's lines, and Lodge's of learned man
Have taught you such a noble style,
of

Then give this Thomas Hudson.

Since he is not of any and Pallas' school

For both the gods -----

And yet he writes with such a noble style

As if he had the gods themselves for guides

O Spenser's words, and Lodge's of learned man

The Sonnets all so still shall quite their place;

For neither force shall all the world fulfill

And after this, none rival in the space

Is ever the dream, and give the laurel crown.

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 Gods in him haue sett in frame
 Their vertewes both, which both, he doth embrace.
 O Macedon, adorne with heauenly grace,
 O Romain stout, decorde with learned skill,
 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 LETHINGTOUN KNY^t:
 QUHO DIED OF THE AAGE OF FOUR SCOIR AND TENE 3EIRIS IN THE
 3EIR OF GOD 1585 DIE MENSIS 20 MART II.

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 tyme 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 nudsone

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 leaue 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 man remane.

Than what abyds to Fowler thame hes pend?—
Eternitie, to which he dois pretend.

TH. HUDSOUN.

Notes to

The History of ...

...

... It has been printed ... by ...
... by James I of ... 2.87. that this note is really an
... of the ... the ... of ...
... ..

NOTES.

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Notes to

The Historie of Judith.Title-page.

Motto. It has been pointed out by Westcott, New Poems by James I of England, p.87, that this motto is really an adaptation of the last two lines of Du Bartas's L'Uranie,

Bien-heureux si ie puis non poser sur mon chef
Ains du doight seulement toucher ceste couronne.

which James VI rendered in his version of that poem 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. 1869)
p. 38.

In the 1608 reprint of the Historie of Judith, and in all subsequent reprints, "but" is substituted for "not" in the second line.

Device. The device of an anchor held by a hand from the clouds, with the motto Anchora Spei, is No. 233 in M'Kerrow, Printers' and Publishers' Devices in England and Scotland, 1485-1640 (Bibliographical Society. 1913), p 90, where it is noted as "the roughest of Vautrollier's anchor devices."

The Epistle Dedicatory.

1. To THE MOST HIGH AND mightie Prince, James the Sixt,
King of Scotland: This replaces the original dedication to
"Madame Marguerite de la France, Royne de Nauarre."

44. two sillabes mo: Du Bartas wrote in Alexandrines.

Sonnet:

Since ye immortal sisters nine hes left.

The author of this sonnet was King James VI.

Sonnet:

The Muses nine haue not reueald to me.

M.F.W. stands for Master William Fowler, for whom see
The Works of William Fowler, (S.T.S), iii, Intro. This
sonnet is printed, op. cit., i, p.4.

The Authors Admonition.

4. illustrate: the only OED 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 F.

13. so meane a Theame: vn si sterile suiet.

24. voluntary: a combination of voluntaire and
voluntary.

30. Ahud: see Note to III, 423 infra.

39. absolued: Fr. expliquee. 'Absolve' was current in this sense only c. 1577-1677 according to O.E.D.

40. I send you: Fr. ie la renuoye, i.e., I leave it aside (i.e. finding out whether tyrannicide is justifiable or not).

46. the lawe of humane hospitalitie: Fr. add 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.

18. the loue of Gods lawe and the countrie: Fr. la gloire de Dieu & l'amour de la patrie.

22. applaudes: Fr. fleschissoyent.

27. 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.

11-20. The original dedications reads

Et tandis que i'ourdi vne plus riche toille
Espoir des bons esprits, & fauorable Estoille,
Qui luis au mesme ciel, ou n'agueres luisoit
Cest astre, qui benin, mes vers fauorisoit,
 Fille/

Fille du grand HENRY, & compagne pudique
D'un autre grand HENRY, ô MARGUERITE unique
Qui decore la France, oy ma Muse qui dit
Tes beautez, & vertus sous le nom de Iudith.

For Sylvester's adaptation see Intro., p. xliii.

22. Fr. seillonnant sans danger de la terre la dos.

25. vpon: Fr. par, i.e., by.

26. This is put generally in the Fr., Dieu... souuent
resueille ceux qu'il aime chèrement.

30. for the manige more vnable: Fr. lasche & rebours,
 i.e., sluggish and intractable.

34. thornie: Fr. touffu, i.e. luxuriant.

43. the hungry gleaner: Fr. le scieur, i.e. reaper.

48-52. These lines are a paraphrase of

Noye ia ses guerets de sanglantes riuieres:
Que, fier, il ne pardonne au sexe feminin,
Qu'il haste des vieillards la trop hastiue fin,
Et que les enfancons qui pendent aux mamelles,
N'eschappent la fureur de ces bandes cruelles.

60. Fr. dans les roches plus creuses,
Es haliers plus poignans, es forests plus ombreuses.

63. lumes: the sense of 'tools', in which it is used here, was its original sense but 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, ou les proches dangers
Tenoient Iacob mussé, prie, exhorte, commande,
Qui subit vn chacun dans Solyne 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. Philisthin, i.e., the Philistines.
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/

see Appendix G. The Fr. is

vn tyran execrable

D'impiete 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'vn si beau bastiment

Forcené descourit le sacré fondement.

127. worke of Pharie: the tower built to be a light-house 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/

misread his text for the Fr. is Comme Phoebé (i.e., the moon)
parmi ses lampes de la nuict.

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, maint genisse.

156. Fr. pour produire vn caier de merites.

161-162. But Lord...Abrahm made: See Genesis 15,18.

180. The Fr. is

dessus cest autel tombe

A l'honneur d'vn faux Dieu maint sottief 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 is "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 priuez de raison.

253. This line omits to translate fermons l'oeil aux dan-
(gers.

254. the follie: Fr. les obstinez courages.

268. of, i.e., over.

271-273. A very free paraphrase of

Contre nos propres seins affilant tant de dards,
Et d'vn deffi superbe irritant les soldards
Qui fiers aboliront d'vne seule victoire
Et les forts de Iacob, & du grand Dieu la gloire.

283. the valiant Cambris of renown: 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'instrumens dont l'Eternel se sert
Pour couronner les bons d'vn 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: here a dissyllable. 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 veuillez 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 of the Fr.

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. icinture: 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
De leur mere-cité la police et les moeurs. (murs.)

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 years: 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 des chemins que leurs voyages cauent.

405. grainels: According to OED 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 sceut que Iacob d'vne 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. According to Milton, Paradise Lost, III, 742, it was on Mt. Niphates that Satan landed when he came to the Earth.

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 'whom', 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'une ferme ciment
Lie de l'univers le ferme bastiment.

42. This line is a version of

(seillonnee)

Par l'araire trenchant du riche Chananee.

44. and familie: substituted by the translator for du bestail.

50. A paraphrase of

Guide gouster le fruit de si riche promesse.

56-58. The translator has shifted the point of view from the waves to the ship: maks close her ports: added by Hudson. The French original of these lines is:

Jusqu'à tant que l'un d'eux pour vainqueur devenir
Ses bouffees renforce, & d'une roide haleine
Sur le dos de Neptune a son gre la promène.

70. But the Fr. is (le glaive) qui tomboit (i.e., was about to fall) sur l'innocente teste.

75. Aegypt land: Fr. du Nil le riuage fertil.

95-96. In Du Bartas the warning is particular for 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 Authorized Version of 1611 has Mordecai.

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 grew...knot: the translator totally misrepresents the last clause of the French description:

l'vne des bouts....se muë"

En vne horrible teste, & l'autre en vne queuë

Qui dardille sans cesse, et le bois du milieu

En cent glissans replis (sc. se mue).

crangling: OED 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 the Fr. 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: aincois mesme 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. makes the meaning clear.

Et le venim relent d'une vapeur infecte

Si promptement empeste & leur coeur & leur teste.

189. He: i.e., Moses.

194. throw their proudest ynnes: 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. reare: According to OED, 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 fruict:

Las! presque en demi iour la puante chenille

Deuore tout l'espoir du pere de famille.

212. men of vnderground: Fr. les bas Antichthons, i.e.
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.

233-234. Calp, properly Calpe, was the classical name for
the Rock of Gibraltar. It and Mt. Abyla (Hudson's 'Abill')
on the coast of Africa opposite were the ancient Pillars of
Hercules.

Sicill strand.... Italia land: Du Bartas has Trin-
acrie for the first and l'Oenotrie for the second.

275. in precepts ten: added by the translator.

283-288 See Joshua 6, 1-20.

291. the night should not with cloud be cled: Hudson turns a metaphor into matter of fact language:

la nuit brune à l'ombre de ses ailes.

296. The corresponding passage in the Fr. is

dont la gloire

Est écrite en l'airain du temple de memoire.

297. 'Samgar' is the Shamgar of Judges 3, 31: 'Othoniell' the Othniel of Joshua 15, 17: 'Delbor' is Deborah of Judges 4, 4-14.

308. The Fr. says

Rien ne retentiroit que Daud sur mon pouce.

312. God: but the Fr. has Daud.

337-338. whose powers...towers. The Fr. is much fuller:

qui par ses chastes moeurs

Sa lance, & son scauoir n'est pas dans les seuls murs

De Sion respecte.

356. Palestine: i.e., Philistine.

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 'Niphathael' see note on II, 12. supra.

372. & with his seede: Fr. pour toute sa semence.

394. vphoist: more probably from "uphoise" than from "uphoist".

401. fine: Fr. desloyal.

402. Subtill talke: Fr. la langue traistresse.

404. vain goods...lands: Fr. du vain nom d'vn faux Dieu.

408. shalbe a pray: after this is omitted d'vn tourne-main,
i.e., in a twinkling.

412. charmer: Fr. Trepie, a reference to the oracle of Apollo at Delphi.

415. Fr. Isaac qui n'a pour Dieu qu'vn 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'vne main du bouclier, l'autre du coutelas.

458. Fr. Bruyant, tombe a grans sauts dans les basses
campagnes.

459. retirde awaye: Fr. regaignant 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 OED under Cateran.

19. coppintanks: see OED under Copintank.

26. Fr. Ni des ioues le fard, ni des yeux la peinture.

42. Apostats of Ephrem: Fr. Les neueux d'Ephraim, apostats. These were the Jews of the northern kingdom of Israel, who apostagized under Jeroboam. See 2 Chronicles 10,16.

45. warme: Fr. morne & bonasse.

46. like fishes there doth swarme: but the Fr. is d'vn viulier poissonneux.

48. i.e., as soon as the stone touches the water the croaking ceases.

58. returnd: i.e., changed. The only two OED quotations for the sense are from Dunbar and Douglas.

59-60. Hudson misunderstood infideles in his original and misrepresents the motive. Fr.

Pour vn peu d'or (ils) souillèrent, inhumains,
Dans le sang fraternal leurs infidels mains.

64. The Fr. is

tandis qu'vn Zephyre clement
Contre sa sainte poupe halene heureusement.

70. bankers out: this was a common misdivision in the 16th century of the Fr. banqueroute.

74. Celsus: a writer against Christianity in the late second century A.D. Julian 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'vne espaisse rondelle.

84. The original Fr. carries on the metaphor of the previous couplet:

Tien nous, O Tout-Puissant, sous ton aile couuers.

87. at midnight: condenses quand Phoebus se cache en son moite seiour.

90. Phoebe: after this is omitted l'autre lampe du monde.

94. Latmies sonne: i.e., Endymion. on sleepe: the only OED quotation for the phrase later than c.1550 is from Acts 13,36

97. with sanguine hewe: but the Fr. is safranee, i.e. saffron.

100. Cornets: but the Fr. has escadrons, i.e., squadrons.

111. crooked Coruies: Fr. le Corbeau violant. 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 a l'assuat, 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 cache
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. and leaues your Port: added by the translator.

214. haue ye another fort: condensed from

quelle autre cite,

Quel mur, quel fort vous reste, ayant se Fort
(quitte)

Les Chefs

Donnent aux citadins ce qu'eux-mesmes n'ont pas,
Scauoir est vn espoir que les eaux conseruees,
Tant es auges communs, qu'es cisternes priuees
Suffiroient, sans chercher bruuage en autre part,
Four abreuer long temps le peuple & le soldat.

276. his present death: Fr. les noires eaux du Lethe.

278. drink, or not drink: Du Bartas offers three choices,
Pour peu boire, ou trop boire, & pour ne boire pas.

281. It was not 'the water vile' that slew them according
to Du Bartas, but la pasle soif.

285. or martyr them with feares: added by the translator.

286. movde: i.e., would have moved.

299. Cyren land: i.e., Cyrene in North Africa.

301. with hote intracted toung: this completely reverses
the statement in the Fr., tirant vn pied de langue, i.e., with
a foot of tongue hanging out.

305. mouth: Fr. poulmon.

307. Arters: from Fr. artere. It was as common as
'artery', from Lat. arteria, in the 16th and 17th 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 OED under
Bend, sb²

321/

321. the people: Fr. ce peu d'Hebrieux, qui d'vn 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 sauue 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 sage main estendit, peut-il, seditieux,

Secoder son ioug saint, si bien que d'vne ore

Il n'en puisse humecter la campagne alteree?

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 presse par le malade

Qui dans le lict, tremblant, se chagrine, mau-sade,

Permet bien quelquefois ce que l'art ne permet.

406. in this rurall storme: a meaningless addition by the translator.

422. not by hazard: Fr. non par hazart

Ains par le vueil 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 3, 12-26.

440. The translator has omitted two epithets:

Iahel courageuse

Enfonce vn fer aigu dans la teste orgueilleuse.

See Judges 4, 15-24.

446. feeble: Fr. craintiue, i.e., timid.

451. She hard report: Fr. adds d'vne 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 soi venir les Chefs.

474. mettels: Fr. masses d'or subtilement moulees.

479. tresse: as a rendering of Fr. aduersite must be used solely for rhyme.

481. house and alter: Fr. adds cheuance, i.e., goods chattels. this: refers back to Jacob in 1, 479

483. kaye: represents the normal development of O.E.

caeg. See OED under Key

501. night his mantle spreads: Fr. la nuict brune
estendra ses ailes.

502. There should be a full stop after 'camp'.

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5. with a speare: but the Fr. has d'vn glaiue punisseur.

6. Dan Symeon: the Fr., following the Apocrypha, has mon ayeul Simeon. For the allusion see Genesis 34.

Sichem: the Biblical Shechem.

14. In mortall men: Fr. sur cent mille guerriers que sa dextre regit.

16. in our pastures feeds: presents a different picture from the Fr:

qui d'vn 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 steine: noted in OED as common in the sense of 'eclipse' in the 16th century.

47. The Fr. does not mention 'civet'. amber: the sense 'ambergris' was the original one.

56. th'Egyptian Quene: Fr. la princesse plus chiche
De Memphis aux hautes tours. i.e., Cleopatra. This must refer to the story of Cleopatra dissolving in vinegar a pearl from her earring and drinking it. See Notes & Queries, Vol. 177, p. 266. swallow: the spelling is obviously for rhyme.

58. vtmost: OED has only one other quotation, which is earlier, for the sense required here.

62. that Queene: i.e., Semiramis. See note to I, 129 supra.

85-89. From this catalogue of activities il l'espierre tantost, i.e., sometimes he clears it of stones, is omitted to make it vndersprout: an addition by the translator. l. 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 OED'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. in publicke place:
The Fr. has

De festin en destin, ou bien de rue en ruë

There should be a comma after 'beene'.

139. wandring Dina: The Fr. calls her, less politely, la trotiere Dina. cf. iV, 6.

142. in godly conuersation: but the Fr. has inuouant 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 fidele.

153. the canuas gall: Fr. quelque drap fin. 'gall' seems to be used solely for rhyme.

154. Some bird or beast: less definite than the Fr., vn Griffon, vn Daufin.

159. Segor: the Zoar of the Authorised Version.

160. the sinfull Cittie: the Fr. makes it more personal,

son hostel qui brusle.

162-165. A free rendering of

Ici semble qu'vn 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 vowe: this is substituted for

& d'vn dueil domestique

Insensé va troublant la liesse publique.

176. This line represents

par lasciués dances,

Par regards effetez, 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 sain 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'.

substituted for 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.

simpatie: as used here, is defined by OED 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 chambriere lubrique.

233. ydle drunkard: Fr. l'yurongne valet.

236. Dyce: Fr. iotteur, 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, probably a misprint.

264. Fr. Receuoit de la terre & le sort & l'vsure

De ses penibles prests.

265. He sowde, and planted: the Fr. is

tantost il plantoit

Vn verger a 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 OED 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
Phoebus 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 pluuioux, & 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. James VI speaks of the "golden Tagus" in a sonnet printed by Westcott, New Poems by James I of England (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.

Du fleuve Lydien parmi le sable arriue.

289-290. The original states a hypothesis, the translator describes a fact.

Mais en le possedant, loyeuse, elle eust souffertes

Du miserable Iob les trop frequentes pertes.

293. to weare walloes away: this is substituted for
qui peut guerir tout mal.

296. and liu'd on little rent: added by the translator.

323 two hundreth: Fr. cent.

328-330. whome dollours....chiefe: the Fr. is

qui fuyant tant de morts,

Pendants sur le chef de ma foible Prouince,

Me iette entre les bras de vostre braue Prince.

and for my life's relief: added by the translator.

332. where proclamations bene: substituted for

assembler a la voix

D'vn langard Charlatan.

342. glashie: Fr. plus poli qu'une piece de glace.

343. Heben: according to OED the 'o' form only appears
in the 16th 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'vn traict inegal, 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 tout-croissant.

350. Momus: the Roman god of mockery.

351. her pitted cheekes: Fr. sa poupine iouë, i.e.,
her fresh-coloured cheek.

353. Fr. sa bouche de cinabre & de musc toute ne pleine.

354. the Saben Queene: i.e., the Queen of Sheba. cf. "incense from Sheba," Jeremiah 6, 10.

406. to giue my dollours 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 a 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 OED 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., which is nothing like this, 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/

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, Aeneis IV, ii, 38.

The form used here is Southern English and may be a Chaucerian borrowing: cf. Chaucer, Pardoner's Tale, 214.

Out of the harde bones knocke they

The mary.

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. aveugle.

30. vnconquest: the only OED quotations 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'vn reuiuant poulmon & d'vn renaissant foye.

tire: a technical term of falconry, meaning 'tears 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 passed over by the translator. The Fr. is

L'amoureuse rigueur de mon nouuel ennui.

139. sometimes: Fr. iadis, i.e., once upon a time.

143-144. 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., it will be noticed, is in the 2nd person, not the 3rd, as in Hudson.

Qui, prodigues, vendez pour vn estat vos femmes,

Qui vous anoblissez par seruices 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/

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 on I,129 above. All three represent the lascivious type of woman.

190. graceles: Fr. malconseillez.

193. age: Fr. auge, i.e., trough.

194. foule AEgeans 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 'priet', i.e., he was the first to be inflamed with vain-glory.

204. disguise in kinde: Fr. desguisant sa sexe, i.e., she wore a 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 garlands: Fr. d'estoilles couronnee.

248. in toungs, and lawes: Fr. adds de terre.

256. Arphaxat: See Appendix F.

260. The corresponding Fr. is rauir son sceptre d'or.

262. of great renowne: substituted for commande d'vn 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 grande 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'vn 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'vne 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

aincois 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.-366. In the Fr. this couplet comes after 1.356.

365. quiraces: this is the first of OED'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 for the sense 'sword'. It is found for this sense in Scots from Blind Harry on.

395. After this line is omitted

Se lance ou plus il void eminent le danger
Blece, tue.

396-400. There is nothing in the Fr. corresponding to these lines.

403. high: Fr. dessus quelque haut roc.

411. about the highest oaks: substituted for estant en vain secous.

421. shriking: more likely to be from 'shrike', O.E. scrican, than from 'shriek', a variant of 'scream', for which OED 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/

463-464. A paraphrase of

Faites que reuenans chez vous quelque matin,

Vous vous trouuiez chargez d'honneur & de butin.

470.Bectile: 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 12th 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 7.4. Du Bartas has a fourth name in his list, Nisibus, the name of a celebrated town of Mesopotamia in ancient times.

473-473. i.e., the Taurus range. thwarting: i.e., oblique. Asia: i.e., Asia Minor.

477.with their sithes: added by the translator.

480.sharped: Fr. courbe.

482. Phuli: a town of Cilicia.

483-484. the straits...wall: Fr. (le) destroit qui ferme 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.The Ishique Rouers: pirates who had their headquarters in what is now known as the Gulf of Iskanderun.

485/

485. Anchiali: Anchiale, a town of Cilicia. Mops: this must be Mopsuestia, a town in eastern Cilicia. Solea: Soli, on the coast of Cilicia; it gave the word 'solecism' to English through Greek. Rosea: a town in Cilicia. Ischia: Issus. See note to V, 483-484, above.

486. Egei: Aegae in Cilicia.

502. I brauely fought: seul is omitted.

508. esteemed a king: Fr. s'estimer Roi de eaux.

509. Pyram: a river discharging into the modern Gulf of Iskanderun.

511-515. The picture intended is that of a river dammed by some obstruction:

Brief, comme ton Mocmur, pour vn temps arresté,
D'vne haute leuee, escume despité,
Contre son bord nouueau, & son eau courroucée,
Par sa force & son poids en fin prompt la chaussee,
Degaste la campagne.

521. Celei: Coele, 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 Holophernes with it. Rapse: the ancient Rapsis in Parthia. Eagraia land: the land of the Agraai, 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/

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 lived on the upper Rhine in Roman times.

570-572. The allusion here has not been traced. A query in Notes and Queries brought no reply.

3. known noble Bacchus - Cimeter

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 ezquis de mille & mille mondes.

9. Th'Abderois: The allusion here has not been traced.

A query in Notes and Queries brought no reply

16. your iawes: Fr. vostre dent famelique.

19. Curioes and Fabrices: 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 des que cestui-ci apprit des successeurs

De Nine Assyrian les sucrees 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'vn 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 ia se tourne son
lict.

99-100. The visions are more numerous in the Fr:

Il void des Minotaures,

Meduses, Alectons, 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 16th century.

162. suposde: Fr. adds trompe' du ciel.

193. inuention: 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 verite',

after which the translator has omitted

si qu'ensemble les saints

Admiroient sa doctrine, & craignoient ses dessiens.

198. perserued with Elias: Fr. fut conduit a 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 treuue, i.e.,

without/

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'vn
allegre courage.

298. to his appointed part: substituted for à sa porte
diuerse, i.e., each soul departs by a different outlet accord-
ing to the part of the body where the death-wound was inflicted.

299. vales: 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 a Ismael: baille a l'Egyptien

L'vn de tes blesmes pieds, & l'autre au Choeleen.

For 'Celea' see note on V, 521, above.

324. Attey: from Lat. atomi, the pl. of atomus but
treated as a singular.

327. consort: the earliest OED quotation for the use of
consort in music dated 1586.

338. Calpees: natives of South Spain. See note on II,
233 above.

340. famous: Fr. fameux pour leur force & leur coeur.

360-362. So for his state...reed. These lines replace the
original envoy, which runs

a vous, Madame, aussi,

A Dieu, qui a voulu ceste oeuvre a fin conduire:

A vous (l'honneur Francois) qui l'auez daigné lire.

NOTES

ON

THE SONNETS.

I

First printed as one of the laudatory sonnets prefixed to James VI's Essayes of a Prentise in the Diuine 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; S.T.S. ed., i, 447. Printed by Pinkerton, Ancient Scottish Poems (1786), p. 350, and by Irving, Lives of the Scottish Poets (1804), ii, p.151; History of Scottish Poetry (1861), p. 463. It is repeated in the Maitland Quarto, p. 129a (S.T.S. ed., p. 263).

III/

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.

APPENDIX 1.

John Deane's History of the

History of the

John Deane's History of the

was first published in 1850. It is really a history of
quotations, and is one of the best and most
a number of subjects and subjects in
order. The editor's address is the London

For a fuller account see Deane's
APPENDICES.

lists of the subjects and in that of the History of
John Deane's History of the
is represented by only six subjects. The History of
John Deane's History of the
The following is a list of the subjects in the History of

On p. 3, subject-heading of Deane's
History of the

On p. 4, subject-heading of Deane's
History of the

On p. 5, subject-heading of Deane's
History of the

APPENDIX A.

John Bodenham's Belvedere and
Thomas Hudson's Historie of Judith.

John Bodenham's Belvedere, or Carden 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

¹
For a fuller account see Crawford, England's Parnassus (1913), p.xv.

lists of the authors excerpted and in that of the "Moderne 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 with notes on the textual alterations.

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 "skies".

On p. 7, subject-heading, Of Heauen, are given The Historie of Judith, III, 95-96; "but" is replaced by "all" and

On/

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".

APPENDIX B.

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

¹
This total of fifty-four treats The Historie of Judith, 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 makes a total of fifty-five from Hudson.

The passages selected vary considerably in length and seem to have been chosen for their descriptive or sententious qualities.

Allot's compilation was a very carelessly edited and carelessly printed volume, and the selections from The Historie of Judith have their full share 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/

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 have been dropped. They are lines 71-72 from I, 69-74, printed on p. 89; line 136 from II, 131-138 on p. 114; lines 389-390 from III, 271-298 on p. 374; and line 406 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,¹ are with very

¹
op.cit., Intro., pp. xxxvii-xxxix.

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 English practice, e.g., he turned aperde into appeared, 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, spitle into spettle, throu into through, tumble into tumble, weare into ware, and wheare into where. And he did not scruple to alter the words of his text. A selection of his changes are noted here.

On/

On p.	42	<u>sound</u>	should be	<u>free</u> ;
		<u>require</u>	" "	<u>acquyre</u> ;
"	43	<u>bearing</u>	" "	<u>bear ye</u> ;
		<u>wits</u>	" "	<u>Rocks</u> ;
		<u>takes</u>	" "	<u>raks</u> ;
		<u>see</u>	" "	<u>sell</u> ;
"	77	<u>shore</u>	" "	<u>soyle</u> ;
"	89	<u>lendeth</u>	" "	<u>lend the</u> ;
"	111	<u>clawes</u>	" "	<u>iawes</u> ;
		<u>warlike</u>	" "	<u>warriour</u> ;
"	112	<u>which in</u>	" "	<u>within</u> ;
"	119	<u>eternal</u>	" "	<u>ceolestiall</u> ;
		<u>hurt or hast</u> "	" "	<u>Haste or hold</u> ;
"	117	<u>heate retaine</u>	" "	<u>hote remaine</u> ;
"	307	<u>rage</u>	" "	<u>race</u> ;
"	343	<u>flames</u>	" "	<u>flanks</u> ;
"	374	<u>lothsome</u>	" "	<u>longsome</u> ;
"	376	<u>died</u>	" "	<u>dride</u> ;
"	413	<u>coller</u>	" "	<u>collet</u> ;
"	432	<u>crowding</u>	" "	<u>crouping</u> ;
"	446	<u>old</u>	" "	<u>cold</u> ;
"	452	<u>Cydnaes</u>	" "	<u>Cyanes</u> ;
"	460	<u>armour</u>	" "	<u>hammer</u> .

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 among the raging scills,

which/

which does not occur in any of the known writings and whose author has never been identified.

The following table shows in detail what Allot took from Hudson for his compilation.

	<u>England's Parnassus.</u>	<u>The Historie of Judith.</u>
page	Section	
5	<u>Ambition</u>	V, 251, 254.
42	<u>Court</u>	V, 139-152.
43	"	V, 153-164.
	"	V, 177-190.
49	<u>Danger</u>	IV, 407-410.
54	<u>Death</u>	II, 431-432.
77	<u>Faith</u>	II, 501-504.
89	<u>Feare</u>	I, 69-74.
95	<u>Felicitie</u>	V, 165-176.
111	<u>Gluttonie</u>	VI, 13-16.
	"	VI, 33-34.
	"	VI, 17-32.
112	"	VI, 7 -12.
114	<u>Of God.</u>	II, 131-138.
116.	" "	III, 436-464.
118	" "	I, 351-352.
119	" "	II, 265-270.
127	<u>Heauen</u>	III, 95-96.
140	<u>Humilitie</u>	II, 497-500
177	<u>Loue</u>	IV, 185-190
200/		

200	<u>Marriage</u>	IV, 207-212.
294	<u>Victory</u>	III, 151-152.
	"	III. 153-158
307	<u>Woe</u>	III, 317-320.
330	<u>Soles Ortus (sic)</u>	III, 1-3.
343	<u>Of Battaile</u>	V, 311-330.
347	<u>Of Thirst</u>	III, 299-306.
374	" "	III, 271-298.
376	<u>Of an Hoast</u>	I, 33-40.
413	<u>Beautie</u>	IV, 45-62; IV, 339-366.
428	<u>Sorrow</u>	IV, 219-222.
430	<u>Loue</u>	IV, 178-182
432	<u>Feare</u>	III, 45-56.
439	<u>Pittie</u>	IV, 143-148.
441	<u>Courage</u>	I, 207-218.
446	<u>Hope</u>	II, 213-220.
449.	<u>Of Adam</u>	IV, 133-118.
	" "	IV, 195-198.
450	<u>Drunkards</u>	VI, 42-46.
	<u>Illl Companie</u>	IV, 121-128.
452	<u>Companie</u>	IV, 129-132
455	<u>Fight</u>	V, 347-356.
460	<u>Labour</u>	I, 359-374.
	"	I, 387-408
462	<u>Care of Children</u>	IV, 85-100
479	<u>Description of Seas, Waters, Riuers, &</u>	V, 507-508.
	" " "	II, 84.

499	<u>Preparations for Defence</u>	I, 375-386.
504	<u>Nylus</u>	II, 84
506	<u>Impossibilitie</u>	IV, 275-280
508	(No Heading)	III, 165-170
509	<u>Engines of War</u>	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:- 1-2: 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 C.

The Printer to the Reader.

(First printed by Lownes on the verso of the title-page to the 1608 reprint, and repeated in 1611, 1613, 1620, 1633 and 1641.)

Perceiuing our diuine DU BARTAS so generally
applauded, euen of the greatest and the grauest of this
Kingdom; and all His Workes so welcome vnto all; to make¹
the same (in this second Edition) more compleat, I haue
presumed in stead of The Miracle of Peace and Telnigies
Paradox to annex This Peece; indeede no part of his incom-²
parable 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, and now the rather
respecting our happie vnion by the same established): I
haue not dar'd 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 D.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 17th 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/

the substitution of burnt and thirst for brunt and thrist.¹

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.

Of the rest some are obvious blunders.² One is a necessary

²
Ep. Dedic., 44: Summary I, 10; I, 102; I, 255; I, 392; III, 168; V, 369; VI, 116, 260. See the table which follows.

correction.³ Two at least bring the text into conformity

³
Admon., 54

with the French of the original.⁴ The others are neutral,

⁴
I, 145; II, 101.

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 improvements 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 1604 or 1604, a revision such as
Sir/

Sir William Alexander was continually making in the text of his Dramatic Works, with the object of removing barbarisms and Scotticisms.

5

See The Poetical Works of Sir William Alexander (S.T.S. 1921), Vol. I, pp cxciv-cc.

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 more than ten years before 1608. If he had been still alive then he would have been an old man by the standards of those days. Consequently, the probability that he saw any of the succeeding reprints progressively diminishes. Hence, if we can decide against accepting the variants of 1608, there is no need to enquire 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 Summary 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.

6

6

Le chef du Chef. With these perhaps should go the failure to supply after least at Admon., 54, the not necessary to complete the sense.

these changes casts 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.

<u>Ep. Dedic.,</u>	6	verteous	vertuous, 1608.
	12	delite	delight, 1611.
	21	censure	ensor, 1608.
	26	amongste	among, 1611.
	44	sillabes	syllables, 1608.
	44	my	any, 1611.
<u>Admon.,</u>	10	vs	to vs, 1608.
	24	voluntairy	voluntarie, 1608.
	32	hundreth	hundred, 1613.
	42	conteines	containes, 1611.
	45	althing	all things, 1611.
	47	pretented	pretended, 1608.
	53	sillabes	syllables, 1608.
	54	excessiuely	not excessiuely, 1613.
	55	persaue	perceiue, 1608.
<u>Argument,</u>	12	inconuenient	inconuenience, 1608

	23	his power to be	that his power was, 1608.
	29	hard	heard, 1608.
	30	or	and, 1613.
	41	his faithfull	the faithfull, 1613.
<u>Summary I,</u>	10	best	last, 1608.
	32	sklaues	slaues, 1608
I, 18		verteous	vertuous, 1608
83		deuore	deuoure, 1611
102		pend	ypend, 1613.
140		impetious	impetuous, 1608
145		his	the, 1608
146		shaue	shav'n, 1608
251		of	in, 1613.
255		a lower	another, 1611.
287		quod	quoth, 1611.
392		hirds	birds (!), 1611,
<u>Summary II,</u>	3	hard	heard, 1608.
	16	the almightie	the omitted, 1613.
II, 8		quod	quoth, 1611.
45		hundreth	hundred, 1608.
67		cutlasse	curtlasse, 1608.
78		hardbrowde	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	deeps	deepe, 1611.
361	nor	and, 1611.
437	hath	hast, 1608.
<u>Summary III, 8</u>	mainteines	maintaines, 1608
	17 mutine	mutinie, 1608.
III, 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.
472	titles	title, 1611.
502	quod	quoth, 1611.
IV, 5	quod	quoth, 1611.
61	weare	wore, 1608.
115	eldren	elder, 1613.
179	alongst	along, 1613.
183	brunt	burnt, 1611.
185	perfite	perfect, 1608
256	conforter	comforter, 1613

	259	ventruous	ventrous, 1608.
	270	his chamber	the chamber, 1608
	301	pleasure	pleasures, 1611.
	327	quod	quoth, 1608.
	366	patron	pattern, 1613.
	445	desires	desire, 1608
V,	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	auntage	aduantage, 1611.
	499	hundreth	hundred, 1611.
<u>Summary VI,</u>	4	sumpteous	sumptuous, 1608
	11	snares that	that <u>omitted</u> , 1613
	12	whiles	while, 1613.
VI,	13	worke	works, 1611.
	87	hard	heard, 1611.

116	th'ead	th'end, 1608.
146	hard	heard, 1611.
260	he began	thus he gan, 1608. thus began, 1611.
305	hundreth	hundred, 1608.
317	quod	quoth, 1608.

In three places the form now current had been used in 1584, was replaced in the early 17th century reprints by a form now obsolete, i.e.,

Ep. Dedic.,	31	peraduenture	paraduenture, 1608
	40	burden	burthen, 1608
II, 216		contrarie	contraire, 1611.

APPENDIX E.

Hudson's Historie of Judith and
Sylvester's Bethulians Rescue.

The poet Drummond of Hawthornden, as has been seen, ¹

¹
 Introduction, p. xliv.

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, 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, lV, 41-62.

Diane au front d'argent, ô Royne de la nuict,
T'oses tu bien monstrer tandis que ca bas luit
L'Astre saintement beau, qui d'vn aspect contraire,
En son plus clair midy fait vergongne à ton frere?
Bien qu'au decue 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 vne odorante trace.
Sur son front de crystal vne escarboncle luit
Qui fait par ses rayons luire l'obscre nuict:
Vn cresse a fil d'argent agencé sur sa teste,
Meu d'vn Zephyre doux sur l'espaule volete:
L'or lie ses poils d'or, son col blanc est cerne
D'vn/

D'vn carcan de saphirs, & de rubis orne.
A son oreille pend vne perle plus riche
Que celle qu'analla la princesse peu chiche
De Memphe aux hautes tours: son sein blanc & douillet
Est à demi couuert d'vn transparant colet.
La soye de sa robe est de couleur celeste,
Couuerte haut & bas d'vn 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.

O! silver browed 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 vnknown, 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 she clarified the Night:
 A silver Tincel waving in the wind,
 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/

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 beseem'd for Tires
 The stately Foundress of the Euphratean Spires.

Sylvester, Bethulians Rescue,
 IV, 41-62. (1621 ed. p. 986).

(b) - The Historie of Judith, IV, 339-360.

De ses ondez cheueux les vns esparpillez
Voloient d'vn art sans art, les autres crespillez
En mille & mil aneaux donnoient beaucoup de grace
A son front plus poli qu'vn 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 la trousse il delasche:
Entre ces deux Soleils & ce front liberal
S'esleue vn montelet, qui d'vn traict inegal
Se va, tout-iour croissant, pres des leures estendre,
Où le Mome enuieux ne trouue que reprendre.
De sa poupine iouë il semble que le teint
D'vn meslange de lis, & de rose soit peint.
Sa bouche de cinabre & de musc toute pleine,
Et qui plus doucement qu'vne Sabeë haleine,
A pour ses riches bords deux coraux, qui riant,
Descourent/

Descourent deux beaux rangs de perles d'Orient.
Ce beau pilier d'ivoire & ce beau sein d'albâtre
Font l'idolâtre camp de Judith idolâtre.
Sa main, où nulle ride, où nul nœud n'apparoit,
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 sprightful Ietty Eyes
 (Where subtle Cupid in close Ambush lyes,
 To shoot the choysrest of his golden Darts
 Into the chariest of the chastest hearts):
 'Twixt these Two Suns, down from this liberall Front,
 Descendingly ascends a prety Mount;
 Which, by degrees, doth neer those Lips extend,
 Where Memus 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/

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, IV, 357-380.
(1621 ed., p. 992).

(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'vn & l'autre soldat tellement acourage,

Qu'à peine peuvent-ils attendre que le cor

Le phifre, la cymbale, & la trompette encor

Denoncent la bataille: ains horriblant leurs faces,

S'entreblecent de lion d'outrageuses menaces,

Et de pres de grans coups. Deux mille enfans perdus

Attaquent l'escarmouche, & non loin esendus

Font pleuvoir 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'est est aux mains.

Ceux là sont secondez de mille bandes fieres,

Qui promrrent par l'air cent ondantes bannieres.

Les deux camps sont ià prés: desia le pied Medois

Presse le pied Chaldee: & leurs chocs, & leurs voix

Bruyent plus que le Nil, quand de ses rocs il tombe,

Ou/

Ou qu'Encelade alors qu'il ebranle sa tombe.

L'vn gist ici sans chef, l'autre se traine, hélas!
Ayant perdu les pieds, sur le ventre & les bras:
A l'vn l'espaule pend: a cestui-ci les mailles
Fresles n'ont garanti de l'estoc ses entrailles.
L'vn est au front blesse, l'autre l'est dans le flanc:
L'vn en mourant vomit vn chaud ruisseau de sang:
L'autre ne vit ni meurt: aincois void en mesme heure
Du bas & haut Iupin la diuerse demeure,
Pource qu'vn 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 thich a storm of humming Pebbles sings
 So-sad a Dirge of Deathe, that they suppose,
 That not one Troop, but All, had bin at Blowes.
 To second Those, then, in good ordinance,
 With/

With waving Ensignes, thousand Troops aduance:
 Both Armies ioyne. 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 Encelade, 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 liues 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, V, 319-350
 (1621 ed., p. 1002).

(d) = The Historie of Judith, VI, 35-40.

Chacun s'estant assis, la maluoisine coupe
Va souuent & reuient à l'entour de la troupe.
L'vn boit dans vn albastre en ouale creuse,
L'autre ayant vn crystal de Nectar espuisse,
Boit en vne coquille, ou bien en vn clair verre,
Et la moitié du vin tremblotant verse à terre.

Du Bartas, Ia 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;
 One 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, VI, 37-44.

(1621) ed., p. 1010.

(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 iamais 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/

Tous peuuent estre donc des Tyrans homicides,

Jahel, Ahod, Jehu furent Tryannicides.

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'Eternel renforce.

Mais ayant fait le coup, qui te garentira?

Dieu m'a conduit ici: Dieu ne remenera:

Que si Dieu te deliure és mains des infideles?

Mort le Duc, ie ne crains 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 poinct 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 Iand.

But/

But, Murderers Heav'n's 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 Iehu did.

Yea, but from Heav'n had They autentik Warrant.

So hath my Soule (approued and apparrant)

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 Heathen hands?

Their Chieftain dead, I fear not 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, VI, 109-141.
(1621 ed., p.1011).

APPENDIX F.La Judith and The Book of Judith.

When Du Bartas declared that he had not "aimed to follow the phrase or text of the byble" ¹ he intimated that he

¹

"Je n'ay pas suyvi l'ordre ou la phrase du texte de la Bible." Du Bartas, La Judith, Aduertissement au Lecteur, p. 8.

had treated his source with a very free hand. The following remarks are intended to show in outline how he dealt with the story as 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 Arphaxad from the beginning of the story to the narrative of Holophernes 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/

between La Judith and the Book of Judith.

<u>La Judith</u> , I,	21-96	<u>Book of Judith</u>	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, 4-32.
	449-504		8, 9-37.
IV,	1-36		ch. 9.
	37-66		10, 1-5.
	73-310		8, 1-8.
	321-330		10, 10-13.
	331-338		10, 18-19.
	367-436		10, 23-11, 23.
	437-466		12, 7-8.
V,	91-114		12, 10-12
	195-238		12, 15-17.
	249-261		1, 1-5.
	283-310		1, 7-11.
	311-430		1, 12-2, 13.
	468-574		2, 14-15; 2, 21-3, 10
VI,	49-52		12, 20-13, 1.
	131-178		13, 4-17.
	179-182		14, 6-10.
	209-220		14, 1: 14, 11.
	231-303		14, 12-15, 3.
	325-358		16, 1-17.

APPENDIX G.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 16th 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 la 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 dresse de son inuention vn poëme entier en forme historique, pour en rendre la lecture plus aisee & plaisante. D'autres estiment ce qui est recite du fait de Iudith estre aduenu a la verite." ¹ Except that belief in the

¹ Du Bartas, La Iudith (La Rochelle. 1591), Argument, p. 11.

allegorical nature of the story has been largely given up, these are the two views held today 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/

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 Nebucadnezzar was dead long before the return of the Jews from the Exile: (ii) Nebucadnezzar never reigned in Nineveh:¹ (iii) he did not make war on Media: (iv) Arphaxad is not the name of any Median King: (v) the king who built the walls of Ecbatana was called² Deioces, not Arphaxad: (vi) Bethulia is not the name of any known place.

¹ The Historie of Judith, V, 423-425.

² do. V, 255-258.

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 Phoenicia and Egypt about B.C. 350. It is significant that one of the generals in that war was called Holophernes, one of whose most trusted servants was a certain Bagoas. 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, /

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 notice on it, that in the Encyclopedia 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 Encyclopaedia, (London. 1904) Vol. VII, pp. 388-389: Encyclopedia Judaica (Berlin. 1932), Neunter Band, coll. 580-584: Catholic Encyclopaedia (London. 1910), Vol. VIII, pp. 554-555: Encyclopaedia Biblica (London. 1901), Vol. 11, 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.

- Abash, imperat., be surprised, VI, 65
- Abominable, adj., abominable, Admon., 38; Summary VI, 6.
- aboundant, adj., abundant, V, 269.
- absolued, pt. pte., explained, Admon., 39.
- acquaint, pl. adj., acquainted, V, 115.
- adoptife, adj., adopted, V, 97.
- 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, pl. adj., frightened, V, 52
- agryes, infin., to shudder with terror, I, 76
- alarm, excl., To arms! V, 452: alarme, VI, 233.
- alate, adv., lately V, 439
- all wheare. See alwhere.
- alongst, prep., parallel to, IV, 179
- alwhere, adv., everywhere, I, 75: all wheare, II, 317
- ambassades, sb., pl., missions, V, 132
- amber, sb., ambergris, IV, 47.
- ankred, 1 pret., sing., anchored, Ep. Ded., 38
- apardon, imperat., pardon, IV, 457
- apparent, adj., manifest, Summary III, 21; IV, 111
- architecture, sb., architect. Table: sub Ctesiphon.
- arter, sb., artery, VI, 308: arters, pl. III, 307. [Fr. artere]
- artificiall, adj., artful, IV, 27.
- aspect/

aspect, infin., to expect, IV, 316: pres. ptc.

watching, III, 478: VI, 84.

assay, sb., attempt, Admon., 56; proof by trial, II, 71

assayes, 3 sing., pres., indic., IV, 173

asseiged, ppl. adj., beseiged, VI, 269.

assiegers, sb. pl., besiegers, III, 256.

assistants, sb., pl., those present, Summary I, 35.

astraide, 3 pl. pret., went astray, II, 353.

attame, infin., to subdue, I, 343.

attending, pres. ptc., awaiting, Summary I, 9.

attomy, sb., atoms, VI, 324.

auantage, sb., advantage, V, 493.

auoyde, infin., V.

awooke, 3 pl. pret., awoke III, 3.

awreake, infin., to avenge, IV, 452.

Baine, sb., death, V, 343.

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.

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.

bare, 1 sing., pret., bore, V, 500: 3 sing., pret., I, 24, 116;

III/

- III, 318; V, 209, 450; baire, 3 pl., pret., III, 227.
- batterie, sb., attack, III, 108; battries, pl., batteries,
II, 363.
- beare, sb., bier, V, 160.
- beastiall, adj., bestial, I, 241.
- beene, 3 pl., pres., indic., are, IV, 135; bene, IV, 332.
- beforene, adv., before, I, 23; V, 311.
- beggars-bolts, sb., pl., stones, II, 9.
- beight, pt. ptc., promised, V, 458.
- bend, sb., bandage, III, 320. See note ad loc.
- bended, 3 pl., pret., bent, VI, 270.
- bene, See beene.
- benetted, nt. ptc., covered with a net, VI, 59.
- beraid, 3 sing., pret., befouled, IV, 441. See note ad loc.
- berapt., ppl., adj., carried away, V, 75.
- 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; nt ptc., II, 54.
219; II, 286; III, 127.
- beutie, sb., beauty, I, 126; Summary IV, 9, 17; IV, 25, 195,
426; Summary V, 4; V, 102, 198; beuties, pl.,
V. 234.
- billes, sb., pl., letters, IV, 206.
- blauncheth, 3 sing., pres., indic., whitens, II, 391
- bled, pt ptc., covered with blood, VI, 254.
- blew, adj., blue, IV, 54, 58; V, 170, 341; vi, 14.
- boisteous/

- 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.
- 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., brethern, II, 119; III, 234.
- briccoll, sb., a catapult for throwing stones or bolts, III, 109.
- bristlepointed, adj., I, 34.
- brought, 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,
Summary I, 7.
- buields, 3 pl., pres., indic., dwell, III, 29.
- builded, pt ptc., built, Argument, 6.
- bulk, sb., trunk, VI, 157: bulks, pl., carcasses, I, 151.
- burguinet/

- 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.
- 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, Summary I, 24.
- capitue, infin., to take captive, III, 458: captiues, 3 sing.,
pres. indic., IV, 18.
- careful, adj., IV, 454. See note.
- carpe, Infin., to sing, II, 312.
- carriage, sb., load, I 402.
- cast, sb., design, V, 115.
- casten, pt ptc., cast, I, 82, 376.
- cause, conj., because, V, 256
- cautell. sb., a protective device, I, 377
- ceasterns, sb., pl., cisterns, III, 264.
- censure, sb., censor, Ep. Ded., 21.
- 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
- chose, imperat., choose, I, 341: pt ptc., V, 98.
- circuncisde, 3 sing., pret., circumcised, VI, 182.
- claiue, See cliue.
- clap/

- clap, sb., stroke, VI, 284
- clarks, sb.,pl., learned men, III, 31.
- clad, 3 pl., pret., covered, II, 175: pt ptc., clad, I, 50:
II, 291.
- clegs, sb., pl., horse-flies, II, 191.
- clieue, 1 sing., pres., indic., cleave, V, 77: claiue,
3 sing.,pret., V, 384
- clocks, sb.,pl., beetles, II, 191
- closures, sb.,pl., enclosed places, V, 16.
- clymes, 3 pl.,pres.,indic., climb, V, 136
- coelest, adj., sky-blue, IV, 58.
- collet, sb., the neckband of a garment, IV, 57
- 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.
- 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.
- conioynes, 3 sing.,pres.,indic., unites, I, 351
- consists, 3 sing.,pres.,indic., is, II, 338.
- consort, sb., accompaniment, VI, 327.
- constitute/

- constitute, infin., to set up, Argument, 21.
- containes, 3 sing., pres., indic., contains, Argument, 42
- 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, Summary I, 39.
- coppintanks, sb., pl., high crowned hats 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.
- corpslet, sb., corslet, I, 389; II, 219.
- corse, sb., body, III, 304, 448; IV, 225, 440; VI, 151:
corse, pl., corpses, VI, 304: corse, sb., bulk,
III, 147: for corse, sb., V, 23. See note.
- 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.
- coulour, sb., colour, IV., 58; coulours, pl., III, 316
- coulour, sb., pretence, Admon., 30.
- councell, sb., advice, I, 257, 292.
- counsell, sb., council, Summary I, 16.
- counterfait. See conterfait.
- courtcozen/

- courtcozen, 3 pl., pres., indic., trick, V, 160.
- coutelas, sb., cutlass, V, 376.
- crack, infin., to boast, Summary, V, 17
- craks, sb., pl., boasting, III, 259.
- crangling, pres., ptc., writhing, II, 151; winding, V, 564.
- creast, sb., crest, I, 148.
- creat, 3 sing., pret., created, II, 132; III, 362; create,
II, 39.
- cresson, sb., cress, VI, 21.
- crisp, sb., a veil of finely-woven material, IV, 51.
- crisped, ppl., adj., curled in short wavy folds, IV, 22.
- croked, ppl., adj., III, 111.
- crouping, ger., croaking, III, 48.
- culter, sb., the iron blade in front of the plough-share,
I, 393; II, 503; IV, 86.
- curiously, adv., carefully, II, 110.
- curtsie, sb., courtesy, I, 239.
- Dan, sb., Lord, IV., 6.
- dar, 3 pl., pres., indic., dare, Summary I. 22; darre, II, 387.
- dead, sb., death, I, 207.
- deceipt, sb., deceit, II, 430.
- decerne, infin., perceive, III, 78.
- decord, 3 sing., pret., adorned, IV., 341.
- dee, infin., die, I, 52; II, 88.
- deface, infin., to blot out of existence, I, 325; III, 43:
defaced/

- defaced, 3 sing., pret., VI, 272.
- defend, infin., to prohibit, IV, 398.
- define, infin., to decide, III, 199.
- deliberate, 3 sing., pret., determined, Summary IV, 7.
- delices, sb., pl., delicacies, VI, 20.
- delite, sb., delight, Epist. Dedic., 12; delyte, IV, 150.
- delyted, 3 sing., pret., delighted, IV., 133.
- denay, infin., to repudiate, III, 336.
- denounce, 3 sing., subj., announce, V, 317.
- depaint, pt., ptc., painted, IV, 351.
- departed, 3 sing., pret., divided out, Summary I, 38.
- derne, infin., to hide(oneself), III, 56; to cause to hide,
VI, 340.
- 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.
- deteind. See deteins.
- deteins, 3 pl., pres., indic., hold, VI, 206: deteind,
3 pl., pret., detained, V, 304.
- deuine, adj., divine, I, 10, 134; II, 38, 217, 315, 488:
III, 54; IV, 156; V, 294; VI, 183.
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- shops, sb., pl., cells in a honey-comb, I, 367.
- shriking, ppl.adj., shrieking, V, 421.
- siling, pres., ptc., deceiving, II, 155.
- sillabes, sb., pl., syllables, Ep. Dedic., 44; Admon., 53.
- simpathie, sb., affinity, IV, 220. See note ad loc.
- simplesse, sb., innocence, III, 324.
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- sink, sb., cess-pool, III, 272.
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- tire, infin., to tear with the beak (of a bird), V, 48.
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- tortuse, sb., "a sort of penthouse under which besiegers were protected as a tortoise by its shell." OED., II, 285.
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- trauel, sb., labour, exertion, I, 19.
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vallewe, sb., value, IV, 55.

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- vndercot, infin., to fester inwardly, II, 182.
- vnderlyen, pt.,ptc., been subject to, Ep. Dedic., 56.
- vndersprout, infin., IV, 88.
- vnease, sb., wretchedness, III, 396.
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- vnhabilitie, sb., inability, I. ; Summary V, 6.
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- vnloyall, adj., disloyal, III, 340.
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- vnsage, adj., foolish, V, 305.
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shrouds, II, 393.
- vnwittie, adj., unwise, IV, 159.
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wunne, III, 219.
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- warded, 3 sing., pret., kept watch, IV, 69.
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- welneare, adv., nearly, V, 483.
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indic., vents his force, V, 513.
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