

Snapshots of Early Modern English Responses to French Poets

EEBO-TCP has made it much easier to locate contemporary references to early modern texts and authors. Where scholars once needed to browse through hundreds of texts, a single search now brings up relevant data from 40,000 works with keyed full texts in seconds. Keith Thomas, writing two years ago, gave the following self-deprecating account of how digital resources have rendered his methods of record-gathering obsolete:

Nowadays, researchers don't need to read early printed books laboriously from cover to cover. They have only to type a chosen word into the appropriate database to discover all the references to the topic they are pursuing. I try to console myself with the reflection that they will be less sensitive to the context of what they find and that they will certainly not make the unexpected discoveries which come from serendipity. But the sad truth is that much of what it has taken me a lifetime to build up by painful accumulation can now be achieved by a moderately diligent student in the course of a morning.¹

What can the 'moderately diligent student' achieve on EEBO-TCP in a morning? And how does sedulous research with early printed books compare with and complement use of electronic sources when hunting for contemporary references to a given topic?

Anders Ingram offers some answers to these questions in an article, also published in 2010, about using EEBO-TCP to gauge seventeenth-century reputations.² Taking George Sandys' *Relation of a Journey* (1615) as his test-case, Ingram observes that '[t]he volume and range of these references [found using EEBO] is extraordinary and allows us to interpret the *Relation* in a much broader contemporary context' (290) and that 'EEBO's full-text search function adds a breadth and diversity that it would be hard to achieve through simply reading widely' (296). Ingram adds the cautions that every work listed in the *English Short Title Catalogue*, *Thomason Tracts* and *Early English Tract Supplement* is not yet available for text searching, that manuscript sources are excluded, and that basic searches for a name like 'Sandys' alone will not uncover indirect, implicit or otherwise irretrievable references. 'No search conducted solely on these terms could claim to be a definitive account of extant contemporary references to a given figure or topic' (290). Nonetheless, he finds that

¹ Keith Thomas, 'Diary: Working Methods', *London Review of Books*, vol. 32 no. 11 (10 June 2010), 36-37.

² Anders Ingram, 'Readers and Responses to George Sandys' *A Relation of a Journey begun An: Dom: 1610* (1615): Early English Books Online (EEBO) and the History of Reading', *European Review of History—Revue européenne d'histoire*, 17 (2010) 287-301.

databases such as EEBO can open wide a door to contemporary responses to early modern works through which we have previously only peered darkly, and considerably broaden the contexts in which we view early modern works of literature. (298)

This paper seeks to extend Ingram's conclusions in two directions. First, I will evaluate the quantity and quality of data found using EEBO-TCP with the assiduous efforts of earlier scholars, taking printed references to the Huguenot poet Guillaume de Saluste, Sieur Du Bartas (1544-90) as my example. William Richardson Abbot surveyed these references in the 1930s, Anne Lake Prescott added new examples in the 1960s and '70s, and I have reviewed and supplemented them during my recent doctoral research on Du Bartas in English.³ A comparison between results from electronic searches and systematic skim-reading will give us a rough sense of what sort of results might be unique to each approach, and so prompt us to think about how EEBO-TCP helps us to write sensitively-contextualized reception histories.

My case study will reinforce Ingram's conclusion that EEBO-TCP may broaden our overall view of an author's reception, but that incremental gains do not in themselves produce anything that we could confidently call comprehensive. This leads into my second point, which concerns how best to work with EEBO-TCP given these limitations. The database, I will suggest, has most potential to transform our understanding of Anglo-French literary relations by producing instant impressions of the reputation and breadth of readership of lesser-known authors where we have little or no existing critical material to orientate us. Compared to panoramic surveys of an author's reputation *in toto*, these 'snapshots' are like polaroid photos more suitable for private research than public display. I conclude that EEBO-TCP is at its strongest when used alongside other tools and methods to assess a particular author or text's reputation.

Early modern English responses to French poets is a congenial topic for the present purpose because it has received just the sort of careful attention that Thomas describes, involving large and sustained investments of time from several researchers. The major study in the field remains Anne Lake Prescott's *French Poets and the English Renaissance* (1978), a book which sought to 'illuminate [...] English assumptions and attitudes during the Renaissance' towards five French

³ Abbot, 'Studies in the Influence of Du Bartas in England 1584-1641' (University of North Carolina, 1931); Prescott's *French Poets and the English Renaissance: Studies in Fame and Transformation* (New Haven, 1978) expands upon her 'The Reception of Du Bartas in England', *Studies in the Renaissance* 15 (1968), 144-73 and her doctoral dissertation 'The Reception of Marot, Ronsard and Du Bartas in Renaissance England' (Columbia University, 1966); Peter Auger, 'The *Semaines*' Dissemination in England and Scotland until 1641', *Renaissance Studies* (2011) DOI: 10.1111/j.1477-4658.2011.00760.x.

poets, using ‘explicit reference, quotation, citation, and undoubted borrowings or translations’ as her principal guide (p. xi). Prescott investigates the contemporary fame of Clément Marot, Joachim Du Bellay, Philippe Desportes and Pierre de Ronsard, who was ‘clearly the most important modern French poet except, probably, Du Bartas’ (p. xi).

Guillaume de Saluste, Sieur Du Bartas (1544-1590) was a soldier and later courtier in Henri de Navarre’s service who wrote several divine poems which were well-received across sixteenth- and seventeenth-century Europe. His best-known poems, then as now, are his two *Semaines*: *La Premiere Sepmaine* (1578), which relates the first week of Creation through lengthy catalogues on celestial bodies, the elements and their features, mammals, trees, and so on using classical and modern sources, and *La Seconde Sepmaine* (1584 *et seq.*) which runs through the first four ages of history from Adam to David. Josuah Sylvester’s English translation, *Devine Weekes and Workes* (1605 *et seq.*; printed a further six times until 1641), helped to disseminate the poems widely and facilitated a broad range of English responses from poetic appreciations to targeted extraction of individual passages.

I will concentrate here on printed texts which make reference to Du Bartas, defining ‘reference’ as any casual allusion, quotation of any length, marginal citation, entry in a library list, or other occasion in which he is directly named. Totalling up print references located through different methods will inevitably produce arbitrary results, not just because the category ‘print reference’ excludes allusions that are implicit or in manuscript, but also because a scholar may have located but not mentioned references in published research. Ballpark figures nonetheless give us an initial sense of relative strengths and differences between different approaches, as well as drawing attention to some complications attached to such quantitative analysis of EEBO-TCP’s data.

Crude full-text searches of EEBO-TCP texts (conducted in August 2012) bear out Prescott’s conclusion about the relative popularity of early modern French poets: tapping in the name ‘Du Bartas’ as a keyword gives 615 hits in 184 records, against 194 mentions of ‘Ronsard’ in 76 records and 228 occurrences in 77 records to ‘Marot’. Truncation and wildcard operators help to locate other references using variant forms of the Huguenot poet’s name: Baptist Goodall’s *Tryall of Travell* (1630, D2v) has ‘Dubartus’ in the margin; Thomas Foster’s *Plouto-Mastix* (1631) has a note citing Du Bartas’ ‘Furies’ from *La Seconde Semaine* (‘*Du Bart. Fur.*’ on D4r) and William Covell (who Prescott has read) gives ‘Barlasse’ and ‘Bartasse’ in *Polimanteia* (1595, L2r). If we remove translations from our totals and focus for the time being on the period until the final edition of Sylvester’s translation was printed in 1641, which is roughly where

Prescott's survey ends, then we are left with about approximately 115 different printed texts from EEBO that refer to Du Bartas.

EEBO-TCP gives us about twenty references which Prescott does not mention; these are listed in appendix A below. These allusions mostly date from the seventeenth century, which is unsurprising given that Sylvester's *Devine Weekes* was not in print before 1605. The texts are neither especially rare nor obscurer than the texts that Prescott cites.⁴ The majority are religious writings, both poetry (e.g. by John Hagthorpe and the physician Edmond Graile) and prose (e.g. by Samuel Ward and the pseudonymous Dwalphintramis). Several new treatises, including Robert Harcourt's *Relations of a Voyage to Guinea* (1613) and James Hart's *Klinike* (1633), remind us that the *Semaines* were treated and cited as an authority on non-fictional matters. And three works that Edward Grimston translated from the French each cite Du Bartas as well. In emphasizing Du Bartas' prominence in prose, especially in religious texts, these results do indeed broaden our contexts for viewing the *Semaines* though not as 'considerably' as Ingram's statement might lead us to believe. This significant handful of previously undiscussed references to Du Bartas updates Prescott's research by re-asserting his prominence across a variety of seventeenth-century print genres.

However, these results attest just as strongly to the thoroughness of earlier efforts using physical books and microfilm reels. Prescott identified about eleven references from texts which have no digital edition available on EEBO (see appendix B). Their range is as wide as that for the unique EEBO references: most are from seventeenth-century prose, and Prescott finds examples in books with many surviving copies (such as Cambridge's anthology of verses written on Elizabeth's death, *Threno-Thriambenticon* (1603)) and with very few (such as Abraham Darcie's *Honour of Women* (1622) and the anonymous *Haec-Vir* (1620)). In addition, she was able to maximize her research's relevance to existing conversations among literary scholars by using critical editions to locate other references: J. B. Leishman's edition of the Parnassus plays furnished her with a reference in the Second Parnassus play that does not show up on EEBO, while in two other cases she found references from long prose works which do not come up in EEBO searches even though a TCP edition exists, presumably of a different text: she found references by Robert Burton and Walter Raleigh using Floyd Dell and Paul Jordan-Smith's edition of *The Anatomy of Melancholy* (1927; TCP edition based on 1621 text) and William Oldys and Thomas Birch's edition of *The History of the World* (1829; TCP edition based on 1617 text).⁵ Attention given to other notable writers allowed allusions with unusual forms of Du Bartas'

⁴ e.g., Robert Bolton's *General Directions* went through five editions between 1625 and 1638 (ESTC 3250-54).

⁵ Prescott, 'Du Bartas', pp. 198 (p. 276 n. 42) and 214 (p. 279 n. 73).

name to come to light, i.e. the reference to ‘the French Salust’ on the titlepage of Abraham Fraunce’s *Arcadian Rhetorike* (1588) and to ‘Salustius’ in Thomas Nashe’s *Pierce Pennilesse* (1592).⁶

Yet Prescott did much more than amass responses from canonical writers: her conspectus was alert to Du Bartas’ reach into non-fictional texts and her methods just as capable of locating references that EEBO-TCP does not currently reveal as EEBO-TCP is of locating references that eluded her. EEBO-TCP searches are undoubtedly superior for their speed, but not necessarily because they produce more authoritative results. Our moderately diligent student, then, cannot replicate Prescott’s research in a morning any more than EEBO-TCP is a substitute for earlier practices: different methods will always produce different results. So while EEBO-TCP has become an essential resource for this kind of work, it only slightly depreciates results gained from laborious and pain-staking research such as Prescott’s.

This conclusion will hold even once Phase II of the EEBO-TCP project is complete, and Prescott’s unique references presumably found among the 30 000 texts that will be made available for searching. For a list of every occasion on which a single word or phrase occurs in print should not be mistaken for a catalogue of every allusion to the author, text or concept denoted. Prescott mentions numerous unnamed references and quotations that are beyond the reach of any text-search, e.g.: quotations in Wye Saltonstall’s translation of Mercator’s *Historia Mundi* (1635) and their reappearance in Henry Hexham’s edition (1636), and poetic imitations in James Day’s *New Spring of Divine Poetry* (1637) and Charles Horne’s *In Obitum G. Whitakeri* (1596, E4v) contain unattributed debts that only come to light through a scholar’s observation.⁷ She also draws on relevant references to Sylvester, such as ‘M. Sylvest: Diuine Weekes’ in James Martin’s *Via Regia* (1615, C7v) and the many quotations in Robert Allott’s printed commonplace book *Englands Parnassus* (1600).⁸ Meanwhile, manuscript sources like Elizabeth Isham’s ‘Book of Remembrance’ (c. 1639) and Tristram Risdon’s ‘Peritinerary of Devon’ (1633) provide insights into individual encounters with Du Bartas’ poetry, especially among groups not well represented in print.⁹ And there are further print references that neither Prescott nor EEBO-TCP elicits, especially in Latin: for example, Caleb Dalechamp’s praise for the ‘Gallic nightingale’ in his Latin

⁶ Ibid., pp. 199 and 215.

⁷ Ibid., pp. 229, 206 and 201.

⁸ Ibid., pp. 203 and 183. The quotations are listed in Robert Allott, *England’s Parnassus*, ed. by Charles Crawford (Oxford, 1913).

⁹ Princeton University Library, MS RTC01 no. 62, 31r [available online at <http://www2.warwick.ac.uk/fac/arts/ren/projects/isham>] and British Library, Add. MS 36748, fol 45r-v.

treatise *Artis poeticae et versificatoriae encomium* (1624) only came to my attention through J. W. Binns' edition.¹⁰

Moreover, all this gathered data still requires expert analysis: references must be verified and placed alongside other references before they can provide any new information about Du Bartas' readership among clergymen, courtiers, scholars, poets and other writers. Prescott's research is ready for revision because of numerous critical and methodological advances over the past thirty years, of which digital humanities are part. Similarly, EEBO-TCP is one tool among several that helps us work towards offering the most detailed image possible of an author's reputation. And so EEBO-TCP cannot be said to revolutionize our understanding of Du Bartas' reception however valuable its contribution in finding new references, and the same situation is likely to hold true for Ronsard, Du Bellay and other poets who have already received sustained critical attention.

So how else might EEBO-TCP transform our knowledge of Anglo-French literary relations? My comments so far imply that EEBO-TCP is especially useful for undertaking quick reconnaissance of subject areas that have never received such close study as early English responses to Du Bartas have. Snapshots whose pixels are tens of thousands of searchable texts offer new data and hypotheses, directing our attention to fruitful areas for closer investigation. It is in this way, I think, that TCP editions could be a potent catalyst for re-aligning critical perceptions of such topics as the reception of French poets.

Critics have, for instance, largely ignored Du Bartas' reputation after 1641. Ever since Harry Ashton's judgement over a century ago that Du Bartas' and Sylvester's popularity collapsed in about 1660, a verdict which Prescott endorsed, scholars have had little motivation to delve into the evidence of later seventeenth-century reading activity.¹¹ John Dryden's remark that Sylvester's translation was 'abominable Fustian' in the *Spanish Fryar* (1681) is still taken as a death knell for their reputation.¹² Yet this received view is instantly challenged when we find that a keyword search for 'Bartas' for the period 1641-1700 brings up as many as seventy-five fresh references, including forty-two after 1660 (see appendix C). This quick search does not immediately discredit the older account of Du Bartas' reception history, but it does prompt us to re-evaluate the chronology of Du Bartas' popularity and the reasons for his continued visibility.

¹⁰ *Artis poeticae et versificatoriae encomium* (1624), in *Latin Treatises on Poetry from Renaissance England*, ed. and trans. by J. W. Binns (Signal Mountain, TN, 1999), pp. 156-57.

¹¹ Ashton, *Du Bartas en Angleterre* (Paris, 1908), pp. 72-98 (91); Prescott, 'Du Bartas', p. 231.

¹² Dryden, *The Spanish Fryar, or, The Double Discovery* (1681), A3r.

Clearly he was still being cited regularly on non-fictional matters into the final decades of the seventeenth century: Did prose writers who cite Du Bartas still admire his poetry? Did Du Bartas' and Sylvester's reputation rise and fall in synchrony? Was Milton's and Bradstreet's use of Du Bartas alive to the Huguenot poet's continued cultural presence?¹³ Snapshots from EEBO-TCP help us to ask significant research questions like these, and to propose strategies for answering them.

Full-text searches may be most powerful for Anglo-French literary relations, and perhaps for reception studies more widely, when used routinely and repeatedly to produce sketch-maps showing when, where and why authors and texts were being read. Consider the six or so other French poets who Josuah Sylvester translated and whose works are almost unknown today: Guy de Faur, Sieur de Pibrac; Jean du Nesme; Odet de la Noue, Seigneur de la Teligny; Pierre Duval; Jean Bertaut; Pierre Matthieu; and also the Italian physician Girolamo Fracastoro. Was Sylvester alone responsible for introducing these poets to English readers, or did others read or know of them? EEBO-TCP, like some scholarly magic 8-ball, provides instant opinions about where answers to these questions lie. We already know from manuscript evidence that Pibrac's *Quatrains* were known more widely in England: Prince Henry translated them into Latin prose, Sylvester presented a copy to Prince Charles, and the calligrapher Esther Inglis transcribed them ten times.¹⁴ EEBO-TCP searches rapidly situate these manuscript materials within print culture: excluding editions of Sylvester's *Devine Weekes*, 46 records spanning 1589 to 1700 mention 'Pibrac' which together offer a valuable first step in assessing Sylvester's place in his English reception. We encounter, for instance, a new French edition printed in London in 1697 (Wing P2148A), and Edward Bohun's translation of Johannes Sleidanus' *Historie of the Reformation* (1689; Wing S3989, M2r) which describes the occasion when Pibrac was sent as an ambassador from Henri III to the Council of Trent. But for Pierre Duval a close examination of references reveals much less, encouraging me to concentrate attention on the circumstances of Sylvester's translation, starting with the edition he used, *Les Cantiques du Sieur de Maisonfleur*, which also contains Pibrac's *Quatrains*.¹⁵

¹³ The major, but outdated, study of Milton's reading of Du Bartas is George Coffin Taylor, *Milton's Use of Du Bartas* (Cambridge, MA, 1934).

¹⁴ Trinity College, Cambridge, MS R. 7. 23. vii; and *Τετραστικά; or, the Quatrains of Guy de Faur, Lord of Pibrac*, trans. by Josuah Sylvester (1605); British Library Classmark: C.28.g.8.(11.); Sarah Gwyneth Ross, 'Esther Inglis: Linguist, Calligrapher, Miniaturist, and Christian Humanist', in *Early Modern Women and Transnational Communities of Letters*, ed. by Julie D. Campbell and Anne R. Larsen (Farnham, 2009), pp. 159-181 (pp. 176-80). Inglis' transcriptions are found in British Library Add. MS 19633 (dated 1615) and Add. MS 22606 (dated 1617) and Newberry Library Wing MS ZW 645.K292. See A. H. Scott-Elliot and Elspeth Yeo, *Calligraphic Manuscripts of Esther Inglis (1571-1624): A Catalogue* (New York, 1990).

¹⁵ Étienne de Maisonfleur, *Les Cantiques du Sieur de Maisonfleur: Œuvre auquel ont este adioustez en ceste edition plusieurs opusculs spirituels Recueillis de divers auteurs, etc* (Paris, 1586; repr. Rouen, 1587, 1602 and 1613).

EEBO-TCP is a vital resource for early modern reception studies, not just as a time-saving device but also in facilitating new assessments of literary reputations, especially where the topic has never received attention before. I have argued here that it is at its most revolutionary when used to gain first impressions that are not compromised by awareness that the database can never produce definitive results. EEBO-TCP could also provide a platform for capturing and disseminating the research of committed scholars like Prescott. Work done on verifying individual allusions to Du Bartas, such as finding line references for quotations and discerning relations between texts, could be made accessible for other scholars to use, for example by marking up texts and including author pages (like those found on Literature Online). This already happens in a limited way through searchable records: for example, Edward Browne's *Sacred Poems* (1641), which contains heavy debts to Sylvester that Abbot identified, would only come to the casual EEBO browser's attention through the *ESTC* record which states that '[m]ore than half of the selections are taken from Josuah Sylvester's translation of Du Bartas's Divine weeks'.¹⁶ Searchable tags or comments on the Interactions forum could describe and give exact line references for the citations and direct interested readers to the sequence of five pamphlets in which Browne defends his practice; each text names Du Bartas but only one has a TCP edition.¹⁷

One precedent for the kind of intertextual annotation that could be achieved is the outstanding online edition of Vincent Van Gogh's letters produced by the Van Gogh Museum and Huygens Institute. The interface makes it simple to navigate, for example, between references to Shakespeare within the letters: clicking on one mention takes you to a list of others, while accompanying notes elucidate individual allusions.¹⁸ It would not be necessary to create anything as sophisticated as marked-up editions of every EEBO-TCP text: for a tightly-defined topic like responses to contemporary European poets, you could simply tag individual references, and provide a bibliography to editions, translations and critical works available on EEBO and elsewhere. Cross-referencing to the *Universal Short Title Catalogue* and resources like Gallica would help to reconstruct how continental books were being used and translated in early modern England. It would allow me, for example, to record the Sylvester's use of Maisonfleur's *Cantiques*, and seek assistance from specialists in French literature. If it became a platform that

¹⁶ < http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:12646837>.

¹⁷ *A Compendious and Patheticall Retraction for Book-Making Very Usefull for these Distracted Times* (1643) has a TCP text. Browne's other pamphlets are: *A Paradox Usefull for the Times* (1642), *A Potent Vindication for Book-Making, or, An Embleme of these Distracted Times* (1642), *Sir James Cambels Clarks Disaster, by Making Books* (1642), and *Time Well Spent* (1643).

¹⁸ Leo Jansen, Hans Luijten and Nienke Bakker (eds.), *Vincent van Gogh: The Letters* (Amsterdam and The Hague: Van Gogh Museum and Huygens ING, 2009) <<http://vangoghletters.org>>.

stimulated researchers to build connections and ask new questions which could be answered through collaboration with other scholars, then EEBO-TCP would be truly indispensable for reception studies.

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Appendix

(place of publication London unless stated)

A. Du Bartas references from EEBO-TCP which Prescott does not cite (1584-1641)

1. Basse, William, *A Helpe to Memory and Discourse with Table- Talke as Musicke to a Banquet of Wine* (1630), B3v
2. Bolton, Robert, *Some Generall Directions for a Comfortable Walking with God* (1626), A3v
3. Dwalphintramis, *The Anatomie of the Service Book* (1641), H4r
4. Foster, Thomas, *Plouto-Mastix* (1631), D4r.
5. Goodall, Baptist, *The Tryall of Travell* (1630), D2v
6. Gordon, Patrick, *The Famous Historie of the Renowned and Valiant Prince Robert surnamed the Bruce King of Scotland e^c.* (Dort, 1615), *3r
7. Graile, Edmond, *Little Timothe his Lesson* (1611), A8v
8. Guillemard, Jean, *A Combat Betwixt Man and Death*, trans. by Edward Grimeston (1621), 2F3v, 2F7r and 2K5r
9. Hagthorpe, John, *Visiones rerum* (1623), E6v
10. Harcourt, Robert, *A Relation of a Voyage to Guiana* (1613), I1v
11. Hart, James, *Klinike, or The Diet of the Diseased* (1633), L4r
12. Harvey, Gabriel, *A New Letter of Notable Contents* (1593), A4v
13. Jackson, John, *Ecclesiastes The Worthy Church-man* (1628), B1v
14. Le Petit, Jean François, *A Generall Historie of the Netherlands*, trans. by Edward Grimeston (1608), 4D2r
15. Matthieu, Pierre, *The History of Lewis the Eleventh*, trans. by Edward Grimeston (1614), 3F2r

16. Monro, Robert, *Monro his Expedition with the Worthy Scots Regiment (called Mac-Keyes Regiment) levied in August 1626* (1637), K2r
17. Person, David, *Varieties: or, A Surveigh of Rare and Excellent Matters Necessary and Delectable for All Sorts of Persons* (1635), C8r, D3r, I2v and N5v
18. Vaughan, William, *The Arraignment of Slander Perjury Blasphemy, and other Malicious Sinnes* (1630), 2I3r
19. Ward, Samuel, *A Coal from the Altar, to Kindle the Holy Fire of Zeale* (1615), F3v

B. Du Bartas references without EEBO-TCP full texts which Prescott cites

1. Adamson, Patrick, *Poemata sacra* (1619), b1r
2. Bense, Peter, *Anologo-diaphora* (Oxford, 1637), D5v
3. Butler, Charles, *Principles of Musik* (1626), ¶2v, N4v and R2r-3r
4. Cambridge, University of, *Threno-thriambenticon* (Cambridge, 1603), I2r
5. Darcie, Abraham, *The Honour of Ladies* (1622), A3r (and C2v-3r)
6. de Grey, Thomas, *Compleat Horse-man* (1639), D2r-3r
7. Fitzgeffrey, Charles, *Affaniae* (1601), N2r-v
8. anon., *Haec-Vir* (1620), B3v
9. anon., *The Returne from Pernassus: or The Scourge of Simony* (1606), E4r
10. T[outeville], D[aniel], *St Pauls Threefold Cord* (1635), E3r-4v
11. Wodroephe, John, *The Spared Houres of a Souldier, Or, the True Marrow of the French Tongue* (1623), 2M4r

C. Du Bartas references from EEBO-TCP which Prescott does not cite (1642-1700)

1. Alexander, William, *Medulla Historiae Scoticae* (1685), I9r
2. Ashmole, Elias, *The Way to Bliss* (1658), 2B1r
3. Baker, Thomas, *The Head of Nile* (1681), F1r
4. Barker, Matthew, *Natural Theology* (1674), G5r
5. Baron, Robert, *Mirza, a Tragedie* (1647), N6r

6. Blount, Thomas, *Glossographia* (1661), C1r, C2v, D7v, F3r, P6r, S3r, 2F3v, 2G2v and 2H1v
7. Bohun, Edmund, *A Geographical Dictionary* (1693), F3v
8. Boileau Despréaux, Nicolas, *The Art of Poetry Written in French*, trans. by William Soames (1683), A3v and A6r
9. Boothby, Richard, *A Briefe Discovery or Description of the Most Famous Island of Madagascar* (1647), K4v
10. Butcher, Richard, *The Survey and Antiquitie of the Towne of Stamford* (1646), D1r
11. Caus, Isaac de, *New and Rare Inventions of Water-Works*, trans. by John Leak (1659), L1v
12. Cavendish, Margaret, *The Philosophical and Physical Opinions* (1655), A2r
13. ——— *The Worlds Olio* (1655), C2v
14. Clarke, Samuel, *A Mirrour or Looking-Glasse* (1654), 2O2r-v
15. ——— *A True and Faithful Account of the Four Chiefest Plantations of the English in America to wit, of Virginia, New-England, Bermudus, Barbados* (1670), A4r
16. ——— *A New Description of the World* (1689), B3v
17. Collier, Jeremy, *A Short View of the Immorality and Profaneness of the English Stage* (1698), D1v
18. Colvil, Samuel, *Mock Poem, or, Whiggs Supplication* (1681), A7r
19. Comenius, Johann Amos, *A Generall Table of Europe*, trans. by anon. (1670), C3v-D1r
20. Cook, Moses, *The Manner of Raising, Ordering, and Improving Forrest-Trees* (1676), A3v
21. Cox, Nicholas, *The Gentleman's Recreation in Four Parts* (1686), G5r-v
22. Danforth, Samuel, *An Astronomical Description of the Late Comet or Blazing Star as it Appeared in New-England* (Cambridge, 1665), epigraph
23. Dryden, John, *The State of Innocence and Fall of Man An Opera* (1677), c2r
24. Evelyn, John, *Numismata* (1697), 2O2v
25. Flecknoe, Richard, *Miscellania or, Poems of All Sorts, with Divers Other Pieces* (1653), G8v
26. Gove, Richard, *The Saints Hony-Comb* (1652), H7v-8v and M1r
27. Greene, William, *Mementos to the World* (1681), E2r
28. Hare, John, *St. Edwards Ghost* (1647), B4r

29. Hartlib, Samuel, *The Reformed Common-wealth of Bees* (1652), F2v
30. Heath, Robert, *Clarastella Together with Poems Occasional, Elegies, Epigrams, Satyrs* (1650), H4v
31. Hilton, John, *Catch that Catch Can* (1652), C4r
32. Howell, James, *A German Diet* (1653), N1r
33. Jackson, John, *The Booke of Conscience Opened and Read in a Sermon Preached at the Spittle on Easter-Tuesday, being April 12, 1642* (1642), D10r
34. Jonstonus, Joannes, *An History of the Constancy of Nature*, trans. by John Rowland (1657), 2B2v
35. ——— *An History of the Wonderful Things of Nature* (1657), H1r
36. King, Philip, *The Surfeit to A B C* (1656), C2r
37. King, William, *Animadversions on a Pretended Account of Danmark* (1694), N5v
38. Kircher, Athanasius, *The Vulcanos: or, Burning and Fire-Vomiting Mountains*, trans. by anon. (1669), H4r
39. Le Bossu, René, *Monsieur Bossu's Treatise of the Epick Poem*, trans. by W. J. (1695), A2r
40. Leigh, Edward, *A Systeme or Body of Divinity Consisting of Ten Books* (1654), 2H1r
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