The Poetical Works of
CHRISTOPHER SMART
I
Jubilate Agno

EDITED WITH AN INTRODUCTION BY
Karina Williamson

CLARENDON PRESS · OXFORD
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PREFACE

Few poets of such intrinsic worth and interest as Christopher Smart have had to wait so long for the first complete edition of their poems. Some of his works have never been reprinted since they were published in his lifetime. The posthumous collection of 1791, on which the editions of Anderson (1795), Chalmers (1810), and other early collections were based, represented only a fraction of Smart’s total output, deliberately omitting A Song to David and almost all of his later poetry. Of modern editions, Robert Brittain’s (Princeton University Press, 1950) is outstanding for the quality of its critical and editorial matter, but prints only a selection of Smart’s poems. Norman Callan’s collection (Muses’ Library, 1949) was more comprehensive, but even that excluded not only the Latin poems and the translations of Phaedrus and Horace but also the libretti of Hannah and Abimelek and many of the discoveries and new attributions which have swelled the canon of Smart’s work in the last fifty years.

Smart’s verse falls into five loosely defined groups which have determined the shape of the present edition. Jubilate Agno stands alone as the only major work not published in his lifetime, and the only major work of which an autograph copy survives; for these and other reasons it has been given pride of place. The second volume will contain the other religious works published in the period from 1763 to 1771, apart from Smart’s translation of the psalms (1765) which will appear separately in the third volume. Miscellaneous poems and shorter translations will make up the fourth volume, and the translations of Phaedrus and Horace will complete the edition. Jubilate Agno, the religious works, and miscellaneous poems will be separately indexed, and a general index will be provided in the last volume.

In preparing the text of Jubilate Agno and compiling the notes I have received help from many people, but my greatest debt is to Mr Alan Black, who worked with me on the commentary, ferreting out Pliny references, suggesting explanations and sources of many of Smart’s scientific and occult ideas, and supplying other information. It is a pleasure to acknowledge publicly such unstinting and invaluable assistance. Gratitude is due also to other Smart scholars. All students of Jubilate Agno are of course indebted to its first editors: the late W. F.
Stead, who did such brilliant detective work on Smart's sources and allusions, and Dr W. H. Bond, who established the order of the text. I am also grateful to Dr Bond, as Librarian of the Houghton Library at Harvard University, and to Mr Rodney G. Dennis, Curator of Manuscripts, for permission to print from the manuscripts of *Jubilate Agno* and reproduce photoprints of it. It is my good fortune to have known Dr Robert Brittain from the beginning of my work on this edition, and his guidance, sympathy, and help have been a constant encouragement. I was lucky, again, to meet Professor Arthur Sherbo, who generously put at my disposal his notes on *Jubilate Agno* from which I gleaned valuable suggestions and information. The readiness of scholars to share their knowledge of Smart has indeed been one of my most agreeable discoveries: I am grateful especially to Professor Betty Rizzo, Mr Leo Sides, and Dr Marcus Walsh for their liberal assistance. I owe a considerable debt to my son, Timothy Williamson, for help of various kinds, especially on the biblical names and the dating of verses, but above all for applying his sober reason to Smart's eccentric logic. For help with classical allusions I should particularly like to thank my colleagues, Dr Doreen Innes and Dr Barbara Levick. For assistance on specific points I am grateful to the Very Revd Henry Chadwick, Miss Anne Coppins, Mr David Dew, Professor Alastair Fowler, Mr A. R. B. Fuller (Librarian of St. Paul's Cathedral), Mr J. G. Griffith, the Revd R. N. Humphries, Mr Christopher Page, Dr Judith Perera, Mr E. R. M. Pratt (who kindly gave me information about the history of his family relating to Smart's Harriot), Mr Richard Sharp, the Countess Waldegrave, Dr Preben Wernberg-Møller, and many others whom I importuned with questions and who offered helpful suggestions even when they could not provide answers. The courtesy of librarians and officers everywhere has been gratefully appreciated, but I should like especially to thank the present and former Librarian and Assistant Librarian of Pembroke College, Cambridge, and the Librarian and Assistant Librarian of the English Faculty Library, Oxford, for going out of their way to be helpful. Finally, and far from least, I am grateful to Dame Helen Gardner who proposed this edition in the first place and encouraged me to undertake it.
LIST OF PLATES

Portrait of Christopher Smart  frontispiece
Two sheets of manuscript  Between pp 30–31
REFERENCES AND ABBREVIATIONS

Quotations from the Bible are from the Authorized Version unless otherwise stated. Quotations from Pliny are from Harduin's edition, but for easy access references are to the Loeb edition.

In addition to those cited in the Introduction and notes, the following were the principal works consulted:


*Brewer's Dictionary of Phrase and Fable*.


J. Foster, *Alumni Oxonienses*.

*Grove's Dictionary of Music and Musicians*.


*Lewis and Short's Latin Dictionary*.

Liddell and Scott's Greek-English Lexicon.


W. Mocshyn Merchant, 'Patterns of Reference in Smart's 'Jubilate Agno',
The Oxford Dictionary of the Christian Church.
The Royal Masonic Cyclopaedia, ed. K. Mackenzie, 1877.
R. Surtees, The History and Antiquities of the County Palatine of Durham,
A. S. Turberville, English Men and Manners in the 18th Century, 1926.
An Universal History, from the Earliest Account of Time to the Present, 7 vols.,
1736–44.
J. and J. A. Venn, Alumni Cantabrigienses.
C. Welsh, A Bookseller of the Last Century, being some account of the life of John
Newbery, 1883.

The following abbreviations are used:
Agrippa
Ainsworth
Albin
Attwater
AV
BCP
Bond
Bowen's Life
Bowen's London Journal
Brittain
Brown, Works
Chambers
Cruden
Dearnley
DNB
Devlin
ELH

Henry Cornelius Agrippa, Three Books of Occult
Philosophy, tr. J. F., 1651.
Robert Ainsworth, Thesaurus Linguae Latinae compendiiarii, 1736.
Eleazer Albin, A Natural History of Birds, 3 vols.,
1731–8.
Aubrey Attwater, Pembroke College Cambridge: a short
Authorized Version of the Bible (King James Version).
Book of Common Prayer.
Bowen's Life of Johnson, ed. G. B. Hill, revised L. F.
Powell, 6 vols., 1934–50.
Pottle, 1950.
The Works of Sir Thomas Browne, ed. G. Keynes, 4 vols.,
1664.
Ephraim Chambers, Cyclopaedia, or an Universal
Dictionary of Arts and Sciences, 2 vols., 1728.
Alexander Cruden, A Complete Concordance to the Holy
Scriptures, 1735.
Dictionary of National Biography.
Christopher Devlin, Poor Kit Smart, 1961.
Journal of English Literary History.

Gent. Mag.
Gray, Correspondence of Thomas Gray, ed. P. Toynbee and
L. Whibley, 3 vols., 1935.
Hammond
Henry Hammond, A Paraphrase and Annotations upon
the New Testament, 1653.
Hardinus
C. Plinius Secundus, Naturalis Historia, ed. J. Hardinus,
5 vols., 1685.
Hill
John Hill, The Useful Family Herbal, 1754.
HLB
Holland
The Historie of the World commonly call'd, The Naturall
Historie of C. Plinius Secundus, tr. Philomen Holland,
2 vols., 1601.
Hunter
The Poems of the late Christopher Smart (with account of
his life by Christopher Hunter), 2 vols., 1791.
JEGP
JHI
Journal of the History of Ideas.
Matthis
S. L. Macgregor Mathies, The Kabbalah Unveiled,
1887.
Midwife
The Midwife; or, The Old Woman's Magazine (1750–
1755), 3 vols., 1751–3.
MLN
Modern Language Notes.
Nelson
Robert Nelson, A Companion for the Festivals and Fasts
of the Church of England, 16th edn., 1736.
Newton's Principia
Sir Isaac Newton, Philosophiae Naturalis Principia
Mathematica, 1687.
NT
OED
Oxford English Dictionary.
OT
Old Testament.
Parish
C. Parish, 'Christopher Smart's Knowledge of Hebrew',
Studies in Philology, iv (1907).
Pennant
Pliney
Pliny, Natural History (Loeb), 10 vols., 1949–62.
Plomer's Dictionary
H. R. Plomer and others, Dictionary of Printers and
Booksellers, 1726 to 1775, 1932.
P MLA
Poems, 1752
Christopher Smart, Poems on Several Occasions,
1752.
Psalms
Christopher Smart, A Translation of the Psalms of
David, 1675.
Salmon
William Salmon, Pharmacopoeia Londinensis, 1678.
Sherbo
Arthur Sherbo, Christopher Smart: Scholar of the
University, 1967.
Stead
Rejoice in the Lamb: A Song from Bedlam, ed. William
Forre Stead, 1939.
INTRODUCTION

1. The Life of Christopher Smart

Christopher Smart, the third child and only son of Peter Smart, was born at Shipbourne, Kent, on 11 April, 1722.¹ His mother, Winifred Griffiths, came from a family in Radnorshire; on his father's side he was descended from a Durham family, the Smarts of Snotterton, a small property in the parish of Staindrop which at the time of Christopher's birth was in the possession of his uncle John Smart.² Christopher's father, Peter Smart, a man of some cultivation, had originally been intended for holy orders but had become steward of Lord Vane's estate of Fairlawn at Shipbourne. In 1726 he purchased an estate of his own in the parish of Maidstone, and Christopher was sent to school in the town.

Peter Smart died in 1733, when Christopher was eleven, and he was sent up to Durham to have 'the advantages of a good school, change of air to strengthen a weakly frame, and the notice and protection of his Father's relations.'³ Christopher and his sisters spent their holidays at Raby Castle in Staindrop with the family of Henry Vane (the cousin of Lord Vane of Fairlawn). Among the Vane children was Anne, four years younger than Christopher, to whom his first love-poem, 'To Ethelinda', written at the age of thirteen, is said to have been addressed.⁴ The lasting impression this juvenile passion left on Smart's imagination is evident from the references to Anne Vane in 'Jubilate Agno.'

In Durham Smart attended the grammar school, which at that time

¹ The main outlines of Smart's career come from the account of his life by his nephew, Christopher Hunter, prefixed to Poems of the late Christopher Smart (Reading, 1791). The family history and pedigree of the Smarts is given in Suttee's History of Durham (Durham, 1816–40), vol. iv. Arthur Sherbo, Christopher Smart: Scholar of the University (Michigan State University Press, 1967) provides the most fully documented modern biography.

² John Smart was Peter's elder brother; on his death in 1753, Snotterton passed to his son Francis, but Christopher apparently assumed the illusion that the estate was his rightful 'inheritance' that he gave up in 1759 (see R46–52); the legal complications are lucidly explained by Devlin, 178–81.

³ Hunter, I viii.

⁴ Letter from Smart's daughter, Elizabeth Le Noel, MS Bodl. 1006 f. 245.
had as its headmaster Richard Dongworth, a scholar of some distinction. Smart excelled at school, showing a special talent for writing Latin verse; his Latin version of the popular lyric, 'Fanny, blooming fair', which was published later in the Gentleman's Magazine, was written at the age of sixteen.

Smart left Durham in 1739 and entered Pembroke College, Cambridge, as a sizare. In 1740 he was awarded a college scholarship, in addition to which he had an income of £40 a year given him by the Duchess of Cleveland (Henry Vane's sister-in-law), and continued after her death by the duke. At Pembroke Smart continued to distinguish himself as a classical scholar: he was chosen to write the Tripos verses for three successive years and won the Craven Scholarship. After proceeding to his degree in 1743, he was elected to a Fellowship at Pembroke College in 1745, which he held until he was forced to relinquish it in 1753 after his marriage. His college offices included Praelectorships in Philosophy (1745) and Rhetoric (1746), which obliged him to give instruction in philosophy, logic, classical literature, and the Greek New Testament; in 1747, as the college's nominee for Preacher before the Mayor, he had the duty of delivering a sermon on Michaelmas Day.

Academic and civic duties by no means absorbed all his energies as a young Fellow. In the spring of 1747 he wrote, produced, and acted in a comedy called The Grateful Fair, or, A Trip to Cambridge which was performed at Pembroke by a cast from the university: a typically madcap venture, in Thomas Gray's opinion. Drink and extravagant living brought him to the brink of disaster later in the same year, when a subscription among his colleagues was needed to rescue him from arrest for debt. From as early as 1744 he was spending some of his time in London, trying to get a foothold in the literary world. His first published work was a Latin translation of Pope's Ode on St. Cecilia's Day, printed in Cambridge at his own expense in 1743. Smart sent a copy to Pope, with a proposal to embark on a Latin version of the Essay on Man. Pope replied graciously, suggesting that a translation of the Essay on Criticism would be more rewarding. Smart took the hint, and his translation of the Essay on Criticism was duly published with his Poems on Several Occasions in 1752. Much of his verse in this period, however, was of a more ephemeral kind: poems for the magazines and songs for Vauxhall Gardens and other musical resorts.

During these years, Hunter relates, Smart 'entertained a long and unsuccessful passion' for Harriot Pratt, the daughter of an old Norfolk family, the Pratts of Ryston, near Downham Market. The earliest of several poems Smart wrote to or about her, 'On seeing Miss H— P—t, in an Apothecary's Shop', was published in 1746. In 1749 he was visiting her at 'her ancient mansion' and listening to her playing 'on her spinet & organ'. By 1751 the affair was over, as Smart declared in 'The Lass with the Golden Locks', a poem addressed to his future wife, Nancy Carnan: 'No more of my Harriot, of Polly no more'. But the break must have been an amicable one. Harriote's brothers, Edward and Jernyn, were both at Cambridge with Smart, and the entire family appears to have befriended him. The subscription list for his poems in 1752 included both brothers, Thurloe Stafford (who married Harriote) and Robert Stanfort, Jernyn's brother-in-law. Subscribers to Smart's version of the Psalms in 1765 included Edward and Jernyn again, their father, Roger Pratt, and Harriote herself (now Mrs Stafford). It is not surprising that Smart remembered them with affection when he was writing Pindaric Odes.

In November 1749 Smart left Cambridge (although retaining his Fellowship at Pembroke) and moved to London, where he plunged into the literary and theatrical life of the metropolis. His lifelong friendship with the musician Charles Burney, had begun in 1744; through Burney he met not only Thomas Arne (the composer at Vauxhall Gardens), but also the bookseller John Newbery. From 1750 to 1756 Smart was busy writing and editing for Newbery, on his magazines the Student and the Midwife, and other projects. In 1750 Newbery published Smart's Horatian Canons of Friendship (an imitation of Horace's Satire 1, iii), in the following year Smart took part in the promotion and presentation of another of Newbery's ventures, 'Mrs. Midnight's Oratory', (also billed as 'The Old Woman's Oratory', and other titles), a theatrical offshoot of the Midwife. This was a kind of variety-show, an extraordinary farrago of music, dancing,
clowning, recitation, and acrobatics, which ran with great success at the Haymarket Theatre in the 1751-2 season and was revived at intervals in subsequent years. A theatrical venture of a different kind to which Smart contributed was an amateur production of Othello put on at the Drury Lane Theatre by Francis and John Blake Delaval in March 1751. Smart supplied the prologue and epilogue, which were published in a handsome quarto edition in 1751.

Meanwhile Smart had not abandoned his serious literary vocation. In 1750 he wrote the first of his winning entries for the newly established Saetonian Prize, awarded annually for the best poem by a Cambridge Master of Arts on the attributes of the Supreme Being. Smart won the prize five times between 1750 and 1755. In 1752 his first collection, Poems on Several Occasions, was published by Newbery; it contained some of his lighter verse but also more ambitious works such as The Hop-Garden, a georgic in two books; The Judgement of Midas, a masque; and Latin versions of Pope’s Essay on Criticism and Milton’s L’Allegro.

In the same year Smart married Newbery’s stepdaughter, Anna Maria Carnan, and the couple moved into rooms in Canonbury House, Islington. It was there, Smart tells us, that his two daughters were born: Marianne (‘Polly’) in 1753, and Elizabeth (‘Bess’) in 1754 (Jubilate Agno, B75). The Midwife peted out in 1753, but Smart was not idle. In 1752 he became involved in the paper-war between Henry Fielding and John Hill, one outcome of which was The Hilliard, a satire modelled on the Dunciad, which Smart wrote in collaboration with Arthur Murphy; it was published in 1753. Throughout 1754 and for much of 1755 he was contributing verse almost every month to the Gentleman’s Magazine and other periodicals, and writing songs for the London musical resorts. He must also have been working on his prose translation of Horace, which Newbery published in 1756. In November 1755 Smart and Richard Holt signed a contract with another bookseller, Thomas Gardner, to provide material for a new monthly magazine, the Universal Visitor, which was to start in 1756. By that time, however, Smart was suffering from a dangerous illness, which may or may not have been the beginning of his mental breakdown, and his share of the editorial burden was taken on by Samuel Johnson and other friends.

Smart celebrated his recovery with a Hymn to the Supreme Being on

recovery from a dangerous fit of illness, published in 1756, but his relief was short-lived. By March 1757 an application for admission to St. Luke’s Hospital for the insane had been made on his behalf; and in May he was admitted; twelve months later he was ‘discharged un-cured’, and some time between May 1758 and January 1759 he was admitted to a private madhouse in Bethnal Green run by a Mr Potter, where he remained, perhaps with an occasional remission (see Jubilate Agno, B15) until January 1763.

Whatever the nature of his disorder—cyclothymia has been suggested—it most conspicuous symptom was a compulsion to pray in public, at any time or place. Samuel Johnson’s charitable comment (“He insisted on people praying with him; and I’d as lief pray with Kit Smart as any one else”) is well known, but Smart’s reminiscence in Jubilate Agno tells its own story: ‘For I blessed God in St. James’s Park till I routed all the company’ (B89). By the standards of the time, he was not harshly treated in Mr Potter’s asylum; he was evidently allowed books, writing materials, and current newspapers, and was able to work in the garden; but he resented his confinement bitterly, and after his release he tried to prosecute those who had committed him.

By the time Smart came out of the asylum his marriage had collapsed. Anna Maria Smart moved to Dublin in 1759 for two years, and then to Reading, and the couple were never reunited. In 1763 Smart moved into bachelor rooms overlooking St. James’s Park, and for the next five years he wrote and published a greater volume of serious poetry than at any previous period of his life. A Song to David and two small collections of verse appeared in 1763; the following year he produced another collection, Ode to the Right Honourable the Earl of Northumberland... with some other pieces, and his first oratorio, Hannah; the Translation of the Psalms of David, with Hymns and Spiritual Songs, and the translation of the Fables of Phaedrus were published in 1765; the verse translation of Horace in 1767, Smart’s second oratorio, Abimelech, and the Parables done into verse for children in 1768. None of these publications, however, increased either his reputation or his prosperity, and Hunter’s comment on

4. Letter from Mason in Gray’s Correspondence, ii, 802.
5. A graphic picture of Smart at this time is given in a letter from John Hawkesworth to Smart’s sister, October 1764, quoted by Hunter, 1. xxiii–xxvi.
Smart's writings after 1763 is typical of the mixture of incomprehension and distaste with which they were generally received: 'These... were written after his confinement, and bear for the most part melancholy proofs of the recent estrangement of his mind.'

By January, 1766, Smart was again seriously in debt and in imminent danger of arrest; on this occasion he was saved by the generosity of a friend, but his remaining years are a sad record of his losing battle against poverty. The letters that survive from this period are mostly pleas or gratitude for money. To Fanny Burney, writing after seeing Smart in 1768, his plight appeared a pitiful one:

This ingenious writer is one of the most unfortunate of men—he has been twice confined in a mad-house—and last year sent a most affecting epistle to papa, to entreat him to lend him half-a-guinea!—How great a pity so clever, so ingenious a man should be reduced to such shocking circumstances. He is extremely grave, and has still great wildness in his manner, looks, and voice; but 'tis impossible to see him and not to think of his works, without feeling the utmost pity and concern for him.

In spite of the efforts of his friends, especially William Mason and Charles Burney who raised and supported a subscription on his behalf, and Richard Stonewer who secured him a pension of £50, Smart's debts accumulated, and in April 1770 he was arrested for debt and imprisoned: 'After being six times arrested: nine times in a spunging house: and three times in the Fleet-Prison, I am at last happily arrived at the King's Bench,' he wrote to an unidentified correspondent. His last work, Hymns for the Amusement of Children, must have been written largely, if not entirely, in the King's Bench Prison. His brother-in-law, Thomas Carnan, obtained him the 'Rules', which allowed him the freedom of a limited area outside the prison, but he was never discharged: he died of a liver disorder on 20 May 1771, aged forty-nine.

II. Smart's principal publications
3. The Horatian Couns of Friendship, Being the Third Satire of the First Book of Horace Imitated, 1750.
6. Poems on Several Occasions, 1752.
8. The Rillid: An Epic Poem, 1753.
12. Hymn to the Supreme Being, on Recovery from a Dangerous Fit of Illness, 1756.
13. A Song to David, 1763.
14. Poems, [1763].
15. Poems on Several Occasions, [1763].
17. Ode to the Right Honourable the Earl of Northumberland, . . . With some other pieces, 1764.
21. The Parables of Our Lord and Saviour. Done into familiar verse, 1768.
22. Abimelech, An Oratorio, [1768].

III. Jubilate Agno

(i) The Manuscript
The autograph manuscript of Jubilate Agno, now preserved in the Houghton Library at Harvard University, was acquired some thirty years ago from Colonel W. G. Carwardine Probert to whom it had
descended, probably from his great-grandfather, the Revd Thomas Carwardine. The manuscript is unsigned and its early history is unknown, but Smart’s authorship has never been in doubt. He mentions himself by name in D148, and there are numerous biographical allusions by which he can be identified. He refers to his date of birth (C122), his Welsh mother (B91), his school (C55, D28), his college (B617), the house he lived in after his marriage (B75), and the mania for public prayer which led to his confinement for madness (B89–90).

Comparison with Smart’s holographs also leaves no doubt that the manuscript is in his handwriting. The existence of the manuscript was publicly unknown until 1939, when William Force Stead published a careful and well-annotated edition under a title of his own devising, Rejoice in the Lamb: A Song from Bedlam.\(^1\)

The manuscript is written on both sides of loose folio leaves, ten single and three double, giving thirty-two pages in all. Guided by the numbering of the folios and the dates within the text, Stead printed the pages consecutively, as far as possible in chronological order. It remained for a later editor, Dr W. H. Bond, to demonstrate the arrangement evidently intended by Smart. Observing that all the verses begin with either the word ‘Let’ or the word ‘For’, Dr Bond then discovered that some of the let and for folios were numbered and dated concurrently, and that these chronologically parallel texts were further connected by verbal links. From this he argued convincingly that Smart was working to an antiphonal pattern of verse (let) and response (for).\(^2\)

The manuscript consists of a series of disconnected fragments. A is a double-folio, numbered 1, containing let verses only. Folio 2 is missing. B consists of four pairs of cognate leaves (originally double-folios) containing 295 let verses (folio 3) and 768 for verses (folios 3–5). C consists of two unnumbered single leaves, one of let, one of for verses, which appear from dates in the text to be parallel; these must be portions of one of the missing folios 6–9. D consists of two double-folios of let verses, numbered 10–11. The text breaks off less than half-way down the fourth side of folio 11, so it seems unlikely that it was continued. The relation of the present text to the manuscript is shown in the following table:

<table>
<thead>
<tr>
<th>Folio no.</th>
<th>LET</th>
<th>Folio no.</th>
<th>FOR</th>
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<td>[2]</td>
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<td>3</td>
<td>B1–295</td>
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<td>B1–295</td>
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<td>[6]</td>
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<td>[6]</td>
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<td>7</td>
<td>C1–162 (folio unnumbered)</td>
<td>7</td>
<td>C1–162 (folio unnumbered)</td>
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<td>[8]</td>
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<td>[9]</td>
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<td>10</td>
<td>D1–128</td>
<td>[10]</td>
<td></td>
</tr>
</tbody>
</table>

(ii) DATE OF COMPOSITION

The only evidence for the dating of Jubilate Agno comes from dates and allusions within the text itself, but these make it possible to chart the progress of Smart’s composition from B onwards with some precision. The evidence has been examined in detail by Professor Sherbo,\(^3\) whose conclusions I have accepted, with minor modifications.

Dates in B indicate that this section was written at a daily rate of three pairs of verses (i.e. let and for) from 27 July to 29 October 1759 (folio 3); one verse from 30 October 1759 to 1 June 1760 (folio 4); three verses from 2 June to 26 August 1760 (folio 5).

Dates in C indicate a daily rate of two verses from 21 February to 12 May 1761.

Dates in D indicate a daily rate of one verse from 12 June 1762 to 30 January 1763.

These schemes are not perfectly regular: there is a discrepancy of fourteen lines in B52–116, and minor discrepancies in C and D, but they are not of sufficient importance to undermine Professor Sherbo’s hypothesis that Smart was writing normally at a fixed daily rate.

The dating of A, however, remains a problem. The missing double-folio 2, which came between A and B, might have contained nothing from folio 113 verses (as in folio 1) and 205 (as in folio 3), and as we have seen, Smart’s rate of composition varied from one to three verses a day. Even assuming, rather doubtfully, that he began writing in the regular manner demonstrable later, we are still left with a wide margin for conjecture. The maximum of roughly 400 verses in folios

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\(^1\) The previous history is outlined in Stead’s introduction.

\(^2\) Dr Bond’s reconstruction of Smart’s plan is described in detail in ‘Christopher Smart’s Jubilate Agno’, HLB iv (1950), 39–52, and incorporated in his edition, Jubilate Agno (1954).

\(^3\) A. Sherbo, ‘The Dating and Order of the Fragments of Christopher Smart’s Jubilate Agno’, HLB x (1958), 201–7.
1–2, at one per day, would have taken Smart thirteen months; the
minimum of about 230 verses, at three per day, would have taken him
less than three months. That gives us a starting date any time between
June 1758 and April 1759, which is as close as we can get without
further evidence.

(iii) Purpose and Form
For most of the period from 1758 to 1763 during which Jubilate Agno
was written Smart was confined in a private madhouse in Bethnal
Green. This is one factor, but only one, amongst those which have to
be taken into account in trying to understand the work. The fragmentary
state of the manuscript, the extraordinary richness and diversity of
the subject-matter, the cryptic and allusive style (a feature of Smart’s
poetry not confined to his ‘mad’ period), all conspire with the
peculiarities of his psychology to make Jubilate Agno appear strange
and obscure. Although it is possible to establish the chronological order
of composition and the interrelations of the Let and For sections, the
shape of the whole as Smart conceived it remains in doubt.

At its inception it was clearly intended to be a new Canticle on a
grand scale: ‘my Magnificat’, Smart calls it (B43). He was putting
literally into practice the lesson that Robert Nelson instructed
Christians to learn from the Magnificat:

That all the Faculties of our Souls, our Reason, our Will, and our Affections
ought to be employed in blessing and praising his holy Name; and though we
cannot add to his Greatness, yet we are then said to magnify the Lord, when we
publish and proclaim to the World our sense of his mighty Perfections.

(A Companion for the Fasts and Festivals of the Church of England (16th
den., 1730), 168).

Smart’s primary purpose was to present a work of praise and glorifi-
cation of God: ‘For by the grace of God I am the Reviver of
Adoration among English-Men’ (B332). His second purpose was
evangelistic: ‘For I preach the very Gospel of Christ’ (B9). With
the aid of typology, word-play, scriptural allusion, and other devices,
he constantly reaffirms the Christian message. Old Testament

Apart from the introductions to Stead’s and Bond’s editions, the most com-
prehensive and helpful accounts of Jubilate Agno are by A. J. Kahn, ‘Christopher
Smart: the Poet as Patriot of the Lord’, ELH xxx (1963), 121–36; J. B. Friedman,
‘The Cosmology of Praise: Smart’s Jubilate Agno’, PMLA 82 (1967), 259–61; and
A. D. Hope, ‘The Apocalypse of Christopher Smart’, Studies in the Eighteenth

material is treated, as the psalms were to be treated in his translation,
‘in the spirit of Christianity’. ‘Jubilate Agno’ itself combines the
opening of the 100th Psalm, Jubilate Deo, with the title of Christ,
Agnus Dei. The ark of Noah becomes the Ark of Salvation (A4), an
element of Christian typology enshrined in the baptismal service in the
Book of Common Prayer. A sequence of animals which are ‘unclean’
by Jewish law is crowned by reference to the Christian dispensation
by which that law was transcended (A48–63). His evangelism is intensely
patriotic: the English are the seed of Abraham (B43), St. Paul is the
Agent of England (B225), and the Church of England is one of the
seven churches of the Revelation (B126).

It is evident that from the beginning of B, if not earlier, Smart also
felt he had a prophetic and apocalyptic mission. In the opening verses
of the For section he takes up the stance of an Ezekiel or an Isaiah,
proclaiming from his captivity to a nation at war. Throughout this
fragment, and on through C, he concerns himself like the Old
Testament prophets with current problems, and, in his apocalyptic
role, with the final destiny of man and the world. He takes upon him-
self the task of demolishing the false philosophy of his time and
replacing it with a theory of the universe that is consonant with the
scriptures. If the Old Testament furnished Smart with models for his
role as prophet and seer, the New gives him in St. Paul a model of the
Christian controversialist: ‘For I . . . defend the philosophy of the
scriptures against vain deceit’, he declares (B130), echoing St. Paul’s
words to the Colossians. A substantial proportion of B is devoted to an
attack on Newtonian science and materialist philosophy; this is one of
the sections most easily dismissed as ‘mad’, but it is in fact one of the
most sustained and integrated passages in Jubilate Agno, and is based to
a considerable extent on serious and learned authority. Behind it lie the
doctrines of the Cambridge Platonists Cudworth and More; the widely
respected theories of the earth of Thomas Burnet and John Woodward;
and the Hutchinsonian campaign against mathematical philosophy,
which—though derided by its opponents—had a reputable following in the
universities.

In form as well as in purpose, Jubilate Agno is modelled initially on the
canticles, though it resembles the Benedictine more closely than the
Magnificat. Smart adapts both the general invocation of the Benedictine
(‘O all ye Works of the Lord, bless ye the Lord: praise him and
magnify him for ever’), and the roll-call of the various species of
creation, which are individually called on for praise and blessing. This
basic scheme is elaborated by coupling human names, biblical or contemporary, with the names of natural species or objects: animals, birds, fishes, herbs, trees, precious stones. The cryptic note in D51, 'Star—word—herb—gem', may indicate that the whole scheme had included the stars, thus completing a system of universal correspondences analogous to that on which seventeenth-century occult philosophy was based.¹

This scheme, however, accounts for only half the structure of Jubilate Agno as we have it, the half represented by the let verses. The parallel for verses, as Bond showed, were intended to provide a response, after the antiphonal pattern of Hebrew verse as expounded in Robert Lowth's De sacra poesi Hebraeorum (1753). Their function at first was to supply comment—moral, doctrinal, biographical, prophetic—on the let verses, and at the same time to follow each other consecutively, thus producing a complex structure of vertical and horizontal relationships. This works to begin with in B, but connections within the for verses predominate over cross-links with the let section from about B160. The cross-linkage is briefly resumed in B291-5 (and of course might have continued in the missing let section), but completely neglected in C. It is an open question whether this elaborate arrangement was part of the original plan of Jubilate Agno. It is conceivable that we have no for verses for A because they never existed. The let verses in A are more self-contained than those in B: the for verses may have been introduced, either in the missing folio 2 or at the beginning of folio 3, only when Smart found he had things to say which could not be accommodated within the relatively simple scheme he had been following up to that point.

This in turn raises questions about the inference we can draw from the relics that survive about the shape of the whole work. While the fragments are obviously all pieces of the same jigsaw, it does not follow that the order in which they were composed represents the order in which they would finally have stood if Smart had completed the work. Nor is it safe to assume that Smart's conception remained constant throughout the four years he was working on Jubilate Agno. On the contrary, the evidence of the text suggests a work whose purpose and plan was evolving in the process of composition.

Biblical names in the let sections may provide the clue to Smart's intentions. The names from A to B255 start in Genesis and end in Revelation. A begins with a list of patriarchs, followed by priests and Levites, then leaders of Israel; from A33 the names are taken mainly from the historical books (Joshua—Nehemiah), but not according to any apparent system. B starts again with Genesis and Numbers (drawing this time on genealogies and other lists), then moves on to the historical books, concentrating particularly on the officers and household of David (B61–105). At B123 Smart turns to the New Testament, taking names from the Gospels, Acts, and Epistles successively, and ends with one name from Revelation. The names in C are from the Old Testament again, mainly Ezra and Nehemiah, showing Smart extending his forges through the historical books.

It looks as if Smart's plans for Jubilate Agno became more ambitious after he had written A. As has been suggested, the for section may only have been begun at this stage, and Smart may have decided at the same time to expand the let section to include a more comprehensive selection of biblical names. The principle of selection seems to be based on the concept of the Christian Church as the 'Israel of God' (Gal. 6: 16). Hence all the children of Israel in the Old Testament, and especially the house of Judah into which Jesus was born, are enrolled with the apostles, family and disciples of Christ in the union of praise. Another feature of B and C which suggests that they represent stages in a process of drafting is the frequent repetition of ideas and phrases. In B296–512 (folio 4) there are numerous repetitions of verses from the previous folio, B1–295; C (for8) similarly repeats ideas from B: the exercise on the alphabet in C1–18 for example appears to be simply a revision of the first of the two alphabets in B. In short, what we have up to the end of C is probably a series of draft sections, which would eventually have been revised and reordered if Smart had persisted with his plans.

The change in D from biblical to English names indicates a new departure of some kind; but there are also signs of declining interest. Already in C (let7) the links between names and objects had become wholly arbitrary, and the descriptions perfunctory. The descriptions in D are fuller, but in the great majority of verses are simply copied from standard sources: in other words, Smart is compiling his own source-book, without attempting to assimilate or transmute his raw material. The use of English names gives him new opportunities for word-play, but fails to produce any higher flights of imagination. Very likely, as Professor Sherbo suggests, the names were selected from obituary lists in current periodicals.¹ By 1762 Smart was probably

¹ See, for example, Agrippa, 31.

¹ 'Christopher Smart, Reader of Obituaries', MLN lxxi (1956), 177–82.
more absorbed by the other works he was engaged on. A Song to David was published in April 1763, at the same time as proposals for the translation of the Psalms and the Hymns and Spiritual Songs. Smart refers to both his translation and his hymns in D, and the germ of the Song may lie in the verse in B referring to his ‘magnificat’: ‘For I pray the Lord Jesus to translate my magnificat into verse and represent it.’ If for represent we read re-present, Smart could be looking ahead to the Song, which is in effect a metrical version of a substantial portion of the images and ideas first minted in Jubilate Agno.1 Certainly Smart’s interest in the work as a separate composition seems to have waned, and the manuscript in its later stages is more like a diary-cum-commonplace book, as Dr Brittain had described it,2 in which Smart recorded ideas and references, current events, visits of friends, and names of subscribers, which he was busy collecting for the Psalms.

(iv) SOURCES
The range of reference in Jubilate Agno is astonishingly wide, especially in view of the fact that Smart’s access to books in the asylum must have been severely limited. How much he was drawing on books he had with him, and how much on memory and imagination is a matter of conjecture, but some of the main sources of his knowledge and ideas can be established with reasonable certainty.

The Authorized Version of the Bible (including the Apocrypha) obviously was a primary source. That Smart was also familiar with the Vulgate and the Greek New Testament is apparent from spellings of proper names and other evidence (see notes on B214. let, C119 for, etc). The extent of his knowledge of Hebrew is debatable,3 but he is known to have borrowed a Polyglot Bible from Pembroke College library, and evidently knew something about the Semitic and Arabic versions (see notes on B228. let, C46–7 for). In addition to the Bible, he most surely have had a Book of Common Prayer with him: references to, and quotations from, the psalms are often from the prayer book psalter rather than the Book of Psalms; he was continually conscious of dates in the Anglican calendar, and concern for liturgical reform (B252r, 511–12) was a preoccupation at this period. It is also evident that Smart was interested in patristic tradition to an unusual degree by contemporary standards; his eschatological theory, in particular, owes much to Origen. He may have come to the fathers through the Cambridge Platonists: Ralph Cudworth and Henry More were still a force in theological circles in the eighteenth century, and Smart appears to have absorbed some of their ideas.

Smart’s knowledge of natural history and botany came from several sources, some of it undoubtedly from personal observation and folklore, some of it from contemporary handbooks and treatises. Particular sources of this kind are hard to identify, except when Smart’s descriptions over a series of verses tally with a particular work. Thus he seems to have used William Salmon’s Pharmacopoea Londinensis (the standard medical handbook in his day), Eleazar Albin’s Natural History of Birds, and Walton’s Compleat Angler. Descriptions of more exotic creatures and plants came from travel-books, such as George Anson’s Voyage round the World and Daniel Coxe’s Description of Carolina. The most important classical source by far was Pliny’s Natural History, which he seems to have known both in the original and in Holland’s translation. His descriptions, however, increasingly seem to be drawn from the dictionary rather than the original. The standard Latin dictionary at this time was Ainsworth’s Thesaurus, and this seems to have become as important a source in D as Pliny himself. In many verses Smart’s phrasing is identical with Ainsworth’s; more significantly, Smart follows Ainsworth even when Ainsworth adds to or differs from Pliny (see, e.g., D85, 89, 102). In fact, almost all the Latin names and descriptions in Jubilate Agno can be traced to Pliny or Ainsworth, both of which Smart probably had with him in the asylum.

Smart’s knowledge of science appears to have been wide rather than deep. Too much should not be made of the fact that he read (or at least borrowed) Newton’s Principia and three or four other scientific works from Pembroke College library. As Professor Sherbo has reminded us,4 science and mathematics were in the ascendant in the Cambridge of Smart’s day, and the popularity of science generally at this time should also be remembered. Ephraim Chambers’s great Cyclopædia (1728), another work which Smart borrowed from the library, had put modern scientific theories and discoveries within the reach of any reader of moderate intelligence, and scientific topics were a regular feature of popular magazines and journals. Between 1754 and 1759, for example, air-pumps, electricity, the prevision of the equinoxes, the ascent of vapours, and the phenomenon of the horizontal

1 I am indebted to Mr Alan Black for this suggestion.
2 Brittain, 475.
3 See Parish, 516–52.

1 Sherbo, 135.
moon—all topics which Smart discussed in B—were the subject of articles in the Gentleman’s Magazine. The principal sources of his scientific knowledge, in fact, appear to have been Chambers, contemporary magazines, and the extracts of articles from the Philosophical Transactions of the Royal Society which were regularly printed in the Monthly Review. The most important influence on Smart’s attitude to science appears to have been that of the Hutchinsonians, which is discussed separately (see Appendix).

Finally we come to the vexed question of Smart’s debt to occult literature. That he had some knowledge of, and interest in, occult philosophy is beyond dispute, but this element of his work should be seen in its right proportions. While it is true that some of his ideas patently have their source in Hermetic-Cabalist tradition, it is notable that these ideas are not distributed evenly throughout Jusilate Agno but are clustered together in B296–694 and C (covering a period of about eighteen months); also notable is that Smart’s expression of these ideas is singularly free from the jargon of the occult, in contrast to his liberal use of scientific terminology. It would seem that his interest in the occult was a temporary preoccupation, and that he never became a whole-hearted devotee but remained an eclectic, drawing from occult lore, as he drew from other sources, only what he needed to amplify and endorse his own philosophy. The question of his sources, however, remains problematic. There is no firm evidence that he knew the seventeenth-century occult writers, such as Robert Fludd, Henry Cornelius Agrippa, and Thomas Vaughan, at first hand, though he may have done. The basic doctrines of the Hermetic-Cabalist tradition are outlined in Chambers’s Cyclopaedia, but for details Smart must have gone elsewhere. Freemasonry was an important channel by which occult ideas were transmitted in the eighteenth century, and this was doubtless one of Smart’s sources. He may also have had access to Rosicrucian literature. Frances Yates describes an English translation of one of the major Rosicrucian texts, Andreae’s Chemical Wedding, which is among the Harley MSS in the British Library. It is said to be ‘by Peter Smart, 1714’. It is at least possible that this was Christopher Smart’s father. But it is in the nature of secret societies, Rosicrucian as well as Masonic, to be secretive, and speculation along these lines, therefore, is particularly unrewarding. All I have attempted in the commentary is to note analogues to Smart’s ideas in occult writings when they can be found, without claiming to have identified his source.

(v) THE TEXT
The text has been newly transcribed from the manuscript but the present edition follows Bond’s arrangement of the fragments, with two modifications: Bond’s ‘B1’ and ‘B2’ are printed in one continuous sequence, B, and the verses from B580 have been renumbered to correct the misalignment of B580 (given as three verses by Bond).

Punctuation has been supplied where necessary, but sparingly and in accord with Smart’s habits as shown in the manuscript generally. Words omitted from standard phrases have been supplied on the same principle; emendations adopted from Stead or Bond have been acknowledged when they changed the sense, but not otherwise. Spelling mistakes have been corrected, but the spelling has not been modernized, and what appear to be idiosyncratic spellings, such as double-g in some participles, and consistent mis-spellings, such as separation, have been preserved. Ampersands and the contractions such (which) and ye (the) have been silently expanded. Apostrophes indicating the omission of e have been silently supplied in positions where they are normally used by Smart.

A break in the text is indicated by a wider interlinear space and an asterisk. In the manuscript these breaks are indicated as follows: at B123 (let and for) by a larger script and indentation of the first word; at B353 by a diagonal line after ‘1759’ and a wide space; at B578 by a horizontal line across the page.

\footnote{The Rosicrucian Enlightenment (1972), p. 203. The translation (Harley MS 6486) is said by Dr Yates to be a copy of Esseblial Foxcroft’s version.}
Jubilate Agno

FRAGMENT A

Rejoice in God, O ye Tongues; give the glory to the Lord, and the Lamb.
Nations, and languages, and every Creature, in which is the breath of Life.
Let man and beast appear before him, and magnify his name together.
Let Noah and his company approach the throne of Grace, and do homage to the Ark of their Salvation.
Let Abraham present a Ram, and worship the God of his Redemption.
Let Isaac, the Bridegroom, kneel with his Camels, and bless the hope of his pilgrimage.
Let Jacob, and his speckled Drove adore the good Shepherd of Israel.
Let Esau offer a scape Goat for his seed, and rejoice in the blessing of God his father.
Let Nimrod, the mighty hunter, bind a Leopard to the altar, and consecrate his spear to the Lord.
Let Ishmael dedicate a Tyger, and give praise for the liberty, in which the Lord has let him at large.
Let Balaam appear with an Ass, and bless the Lord his people and his creatures for a reward eternal.

Probably written between June 1758 and April 1759 (see Introduction, pp. xxiii-xxiv.
1–3 Cf. the vision of the redeemed at the sealing of the twelve tribes of Israel; ‘a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb . . . And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb’ (Rev. 7: 9–10).
4–31 The biblical names begin with the patriarchs (4–14), priests and Levites (15–24), leaders and deliverers of Israel (25–31).
7 speckled Drove: see Gen. 30: 32–33, and B3777.
8 Esau’s seed were the Edomites, enemies of Israel.
Let Anah, the son of Zibion, lead a Mule to the temple, and bless God, who a mercies the consolation of the creature for the service of Man.
Let Daniel come forth with a Lion, and praise God with all his might through faith in Christ Jesus.
Let Naphthali with an Hind give glory in the goodly words of Thanksgiving.

Let Aaron, the high priest, sanctify a Bull, and let him go free to the Lord and Giver of Life.
Let the Levites of the Lord take the Beavers of the brook alive into the Ark of the Testimony.
Let Eleazar with the Ermine serve the Lord decently and in purity.
Let Ithamar minister with a Chamois, and bless the name of Him, which cloatheth the naked.
Let Gershom with an Pygarg [Hart] bless the name of Him, who feedeth the hungry.

Let Merari praise the wisdom and power of God with the Coney, who scooped the rock, and arched in the sand.
Let Kohath serve with the Sable, and bless God in the ornaments of the Temple.
Let Jehoiada bless God with an Hare, whose mazes are determined for the health of the body and to parry the adversary.
Let Ahitub humble himself with an Ape before Almighty God, who is the maker of variety and pleasantness.

19 Hart inserted above Pygarg MS

Let Abiahar with a Fox praise the name of the Lord, who balanceth craft against strength and skill against number.
Let Moses, the Man of God, bless with a Lizard, in the sweet majesty of good-nature, and the magnanimity of meekness.
Let Joshua praise God with an Unicorn—the swiftness of the Lord, and the strength of the Lord, and the spear of the Lord mighty in battle.
Let Caleb with an Ounce praise the Lord of the Land of beauty and rejoice in the blessing of his good Report.
Let Othniel praise God with the Rhinoceros, who put on his armour for the reward of beauty in the Lord.
Let Tola bless with the Toad, which is the good creature of God, tho' his virtue is in the secret, and his mention is not made.
Let Barak praise with the Pard—and great is the might of the faithful and great is the Lord in the nail of Jael and in the sword of the Son of Abinoam.
Let Gideon bless with the Panther—the Word of the Lord is invincible by him that lappeth from the brook.
Let Jotham praise with the Urchin, who took up his parable and provided himself for the adversary to kick against the pricks.

26 Joshua led the Israelites out of Egypt; Balaam's prophecy of this event is in Num. 24: 15, 'God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies ... and pierce them through with his arrows.'
27 Caleb was sent by Moses to spy out the land of Canaan; for giving a true report when other spies brought back a false one, he was rewarded with a special blessing (Num. 13-14).
28 Othniel captured the city of Debir, thereby winning Caleb's daughter as a reward (Josh. 15: 16-17).
29 Toad ... secret: perhaps a reference to the jewel supposed to be found in the head of the toad. His mention is not made: i.e. in the Bible, Smart evidently had a special feeling for toads; cf. 24: 12-13, 528-9.
30 Barak, the son of Abinoam, destroyed Sisera's army with 'the edge of the sword' (Judg. 4: 15); Sisera himself escaped but was killed with a nail by Jael.
31 Gideon chose his soldiers from those who lapped water; see Judg. 7: 4-7.
32 Jotham (son of Gideon) told the parable of the devouring bramble which was elected king of the trees, as a warning against the election of Abimelech as king of Shechem (Judg. 9). The Urchin (hedgehog) has 'pricks' like the bramble, to defend him from his enemies. To kick against the pricks: a proverbial phrase from Acts 9: 5.
Let Boaz, the Builder of Judah, bless with the Rat, which dwelleth in hardship and peril, that they may look to themselves and keep their houses in order.

Let Obed-Edom with a Dormouse praise the Name of the Lord God his Guest for increase of his store and for peace.

Let Abishai bless with the Hyena—the terror of the Lord, and the fierceness, of his wrath against the foes of the King and of Israel.

Let Ethan praise with the Flea, his coat of mail, his piercer, and his vigour, which wisdom and providence have contrived to attract observation and to escape it.

Let Heman bless with the Spider, his warp and his woof, his subtlety and industry, which are good.

Let Chalcol praise with the Beetle, whose life is precious in the sight of God, tho' his appearance is against him.

Let Durda with a Leech bless the Name of the Physician of body and soul.

Let Mahol praise the Maker of Earth and Sea with the Otter, whom God has given to dive and to burrow for his preservation.

Let David bless with the Bear—The beginning of victory to the Lord—to the Lord the perfection of excellence—Hallelujah from the heart of God, and from the hand of the artist inimitable, and from the echo of the heavenly harp in sweetness magnifical and mighty.

Let Solomon praise with the Ant, and give the glory to the Fountain of all Wisdom.

Let Romanti-ezer bless with the Ferret—The Lord is a rewarder of them, that diligently seek him.

Let Samuel, the Minister from a child, without ceasing praise with the Porcupine, which is the creature of defence and stands upon his arms continually.

Let Nathan with the Badger bless God for his retired fame, and privacy inaccessible to slander.

Let Joseph, who from the abundance of his blessing may spare to him, that lacketh, praise with the Crocodile, which is pleasant and pure, when he is interpreted, tho' his looks is of terror and offence.

Let Esdras bless Christ Jesus with the Rose and his people, which is a nation of living sweetness.

Let Mephibosheth with the Cricket praise the God of cheerfulness, hospitality, and gratitude.

Let Shallum with the Frog bless God for the meadows of Canaan, the fleece, the milk and the honey.

Let Hilkiah praise with the Wessel, which sneaks for his prey in craft, and dulleth at ambush.

Let Job bless with the Worm—the life of the Lord is in Humiliation, the Spirit also and the truth.

sweetness [majestical and deleted] magnifical MS

Salmon... Ant; see Prov. 6:6, and 'On the Omniscience of the Supreme Being', 107-15.

Esdras recounts the vision of the Son of God crowning his people (v. Esd. 3: 42-8). For the Rose as the symbol of Christ (a Rosicrucian symbol), cf. Henry Vaughan, 'Peace', Silus Scintillosus, i (1690). Smart associated it also with chastity, of which Esdras was an example (B1941; see C1442.

The association of Shallaim and Canaan suggests a personal allusion. Cf. B23: 'For my grounds in New Canaan shall infinitely compensate for the flats and maynes of Staintreap Moor,' Shallaim was the owner of land to which his nephew Jeremiah had reversionary rights, but Jeremiah bought the inheritance from his cousin (Jer. 32: 6-12). Smart similarly was heir at law to his uncle's estate at Staintreap, which had descended to his cousin in 1723. Negotiations over Smart's 'inheritance' were going on in 1759: see B146-52, and Devlin, 175-51.

Though after my skin worms destroy this body, yet in my flesh shall I see God' (Job 19:26).
Let Elihu bless with the Tortoise, which is food for praise and thanksgiving.
Let Hezekiah praise with the Dromedary—the zeal for the glory of God is excellence, and to bear his burden is grace.
Let Zadok worship with the Mole—before honour is humility, and he that looketh low shall learn.
Let Gad with the Adder bless in the simplicity of the preacher and the wisdom of the creature.
Let Tobias bless Charity with his Dog, who is faithful, vigilant, and a friend in poverty.
Let Anna bless God with the Cat, who is worthy to be presented before the throne of grace, when he has trampled upon the idol in his prank.
Let Benaiah praise with the Asp—to conquer malice is nobler, than to slay the lion.
Let Barzillai bless with the Snail—a friend in need is as the balm of Gilead, or as the slime to the wounded bark.

60 Let Joab with the Horse worship the Lord God of Hosts.
Let Shemaiah bless God with the Caterpiller—the minister of vengeance is the harbinger of mercy.
Let Ahimelech with the Locust bless God from the tyranny of numbers.

Let Cornelius with the Swine bless God, which purifieth all things for the poor.
Let Araunah bless with the Squirrel, which is a gift of homage from the poor man to the wealthy and increased good will.
Let Bakbakkar bless with the Salamander, which feedeth upon ashes as bread, and whose joy is at the mouth of the furnace.
Let Jabez bless with Tarantula, who maketh his bed in the moss, which he feedeth, that the pilgrim may take heed to his way.
Let Jakin with the Satyr bless God in the dance.

Let Iddo praise the Lord with the Moth—the writings of man perish as the garment, but the Book of God endureth for ever.
Let Nebuchadnezzar bless with the Grashopper—the pomp and vanities of the world are as the herb of the field, but the glory of the Lord increaseth for ever.
Let Naboth bless with the Canker-worm—envy is cruel and killeth and preyeth upon that which God has given to aspire and bear fruit.
Let Lud bless with the Elk, the strenuous asserter of his liberty, and the maintainer of his ground.
Let Obadiah with the Palmer-worm bless God for the remnant that is left.
Let Agur bless with the Cockatrice—The consolation of the world is deceitful, and temporal honour the crown of him that creepeth.
Let Ithiel bless with the Baboon, whose motions are regular in the wilderness, and who defendeth himself with a staff against the assailant.

Let Ucal bless with the Cameleon, which feedeth on the Flowers and washeth himself in the dew.

Let Lemuel bless with the Wolf, which is a dog without a master, but the Lord hears his cries and feeds him in the desert.

Let Hananiah bless with the Civet, which is pure from benevolence.

Let Azarias bless with the Reindeer, who runneth upon the waters, and wadeth thro' the land in snow.

Let Michael bless with the Stoat—the praise of the Lord gives propriety to all things.

Let Savaran bless with the Elephant, which gave his life for his country that he might put on immortality.

Let Nehemiah, the imitator of God, bless with the Monkey, who is work'd down from Man.

Let Manasses bless with the Wild-Ass—liberty begetteth insolence, but necessity is the mother of prayer.

Let Jethus bless with the Camelopard, which is good to carry and to parry and to kneel.

Let Huz bless with the Polyapus—lively subtilty is acceptable to the Lord.

Let Buz bless with the Jackall—but the Lord is the Lion’s provider.

Let Meshullam bless with the Dragon, who maketh his den in desolation and rejoiceth amongst the ruins.

Let Enoch bless with the Rackoon, who walked with God as by the instinct.

Let Hashbadana bless with the Catamountain, who stood by the Pulpit of God against the dissensions of the Heathen.

Let Ebed-Melech bless with the Mantiger, the blood of the Lord is sufficient to do away the offence of Cain, and reinstate the creature which is amerced.

Let A Little Child bless Him, who ordaineth strength in babes to the confusion of the Adversary.

Let Huldah bless with the Silkworm—the ornaments of the Proudf are from the bowels of their Betters.

Let Susannah bless with the Butterfly—beauty hath wings, but chastity is the Cherub.

Let Sampson bless with the Bee, to whom the Lord hath given strength to annoy the assailant and wisdom to his strength.

74. Baboon . . . assailants is usually the orang-utan that is so described in 18th-c. natural histories, but the baboon is said to be similar to the satyr (cf. A67), which is described as 'defending itself with staves against those who pursued it.' In Frederick Watson's Animal World Display'd (1754), 11. Smart may have confused the two.

77–9 Hananiah, Azarias (the Vulgate spelling) and Michael were the three young nobles of Judah who miraculously survived the fiery furnace (Dan. 1:1). The praise . . . things refers to their hymn in the Apocalypse, the Song of the Three Holy Children, sung at matts under the title Benedictae anima opera.

80. Savaran: the surname of Elesa, who 'put himself in jeopardy at the end he might deliver his people, and get him a personal name'. He was crushed to death when he slew an elephant of the opposing army (1 Macc. 6: 45–6).

81. Nehamiah 'imitated God' prophetically by rebuilding Jerusalem, in anticipation of the new Jerusalem of Rev. 21. Jerusalem is a recurrent motif in the following verses. Monkey . . . Most, perhaps alludes to the popular belief that apes were former human beings, transformed as a punishment for despising religion; see Aristotle's New Book of Problems (8th edn., 1741-1742), 111.

83. The Prayer of Manasseh in the Apocalypse relates the transgressions of the King of Judah (Manasseh in OT): his special sin was to worship Baal. Baal-worshippers are compared to 'a wild ass used to the wilderness, that snatcheth up the wind at her pleasure' in Jer. 2: 24 (D'Arcy, 110–9).

85. Polyapus: a many-footed fish in Pliny, is described as 'subtle' in Holland's translation (i. 231).

86. Drago: . . . ruins refers to the prophecy of the destruction of Jerusalem (Jer. 9: 12).

87. Enoch walked with God' (Gen. 5: 24).

88. Hashbadana stood by the pulpit while Ezra read the Law (Neh. 8: 4).

89. Ebed-Melech: an Ethiopian who was promised God's deliverance for saving Jeremiah's life (Jer. 38: 7). Smart believed the Ethiopians were descended from Cain, but were redeemable through Christ (see B4.5–7). Mantiger: a legendary monster of Ethiopia, supposed to prey on man.

90. Most of the creatures in A76–92 are predators. As in A69, Smart crowns his sequence by pointing to the Christian dispensation. A Little Child refers both to the Christ-child prefigured in Is. 11: 6 and who reconciliation boasts of prey with their victims, and to the infant Hercules who strangled two serpents in his cradle (a traditional type of Christ, cf. Milton's Patrioty Ode, 127–8). The Adversary: Satan.

92. The story of Susanna (Apocrypha) was the subject of an oratorio by Handel, first performed in 1749; it included an aria, 'Chastity, thou Cherub bright' (D'Arcy, 110).

Let Amaasiah bless with the Chaffer—the top of the tree is for the brow of the champion, who has given the glory to God.

Let Hashum bless with the Fly, whose health is the honey of the air, but he feeds upon the thing strangled, and perisheth.

Let Malchiah bless with the Gnat—it is good for man and beast to mend their pace.

Let Pedaiah bless with the Humble-Bee, who loves himself in solitude and makes his honey alone.

Let Maaseiah bless with the Drone, who with the appearance of a Bee is neither a soldier nor an artist, neither a swordsmen nor smith.

Let Urijah bless with the Scorpion, which is a scourge against the murmurers—the Lord keep it from our coasts.

Let Anaiah bless with the Dragon-fly, who sails over the pond by the wood-side and feedeth on the cresses.

Let Zorobabel bless with the Wasp, who is the Lord's architect, and buildeth his edifice in armour.

Let Jehu bless with the Hornet, who is the soldier of the Lord to extirpate abomination and to prepare the way of peace.

Let Mattithiah bless with the Bat, who inhabiteth the desolations of pride and fleeth amongst the tombs.

Let Elias which is the innocency of the Lord rejoice with the Dove.

Let Asaph rejoice with the Nightingale—The musician of the Lord! and the watchman of the Lord!

94 of tree MS

94 Amaasiah, a 'champion' of Judah, 'offered himself unto the Lord' (2 Chr. 17: 16). Chaffer: chaff, leesel.
101 Zorobabel (OT: Zerubbabel) was one of the principal builders of Jerusalem (1 Esd. 5–6).
102 In the name of 'peace' Jehu exterminated the followers of Ahab, massacred the Baal-worshippers, and put Jezebel to death (2 Kgs. 9–10). The Hornet symbolizes divine punishment in the OT.
104 Elias was the type of John the Baptist (Matt. 11: 14), who was 'the forerunner of our Saviour' because of his 'extraordinary innocence of life' (Nelson, 328–9). The Dove: the biblical symbol both of innocence and of the Holy Spirit when it descended at the baptism of Jesus (Matt. 3: 16).
105–10 Asaph, Jeduthun, Chenaniah, and Giddalti were musicians and singers of the temple in Jerusalem (2 Chr. 25). Smart associates them with birds noted for their song.

Let Shema rejoice with the Glowworm, who is the lamp of the traveller and mead of the musician.

Let Jeduthun rejoice with the Woodlark, who is sweet and various.

Let Chenaniah rejoice with Chloris, in the vivacity of his powers and the beauty of his person.

Let Gideon rejoice with the Goldfinch, who is shrill and loud, and full withal.

Let Giddalti rejoice with the Mocking-bird, who takes off the notes of the Aviary and reserves his own.

Let Jogli rejoice with the Linnet, who is distinct and of mild delight.

Let Benjamin bless and rejoice with the Redbird, who is soft and soothing.

Let Dan rejoice with the Blackbird, who praises God with all his heart, and biddeth to be of good cheer.

108 Chloris: the greenfinch (Albin, i, 56).
110 Redbird: the Virginia nightingale (Albin, i, 55).
F R A G M E N T  B

1. Let Elizur rejoice with the Partridge, who is a prisoner of state and is proud of his keepers.

For I am not without authority in my jeopardy, which I derive inevitably from the glory of the name of the Lord.

2. Let Shedef rejoice with Pyræusta, who dwell in a medium of fire, which God hath adapted for him.

For I bless God whose name is Jealous—and there is a zeal to deliver us from everlasting burnings.

3. Let Shelumiel rejoice with Olor, who is of a goodly savour, and the very look of him harmonizes the mind.

For my exultation is good even amongst the slanderers and my memory shall arise for a sweet savour unto the Lord.

4. Let Jael rejoice with the Plover, who whistles for his live, and foils the marksmen and their guns.

For I bless the PRINCE of PEACE and pray that all the guns may be nailed up, save such as are for the rejoicing days.

5. such are MS

This section was begun in July 1759, when the war with France was swinging in Britain's favor after the successes of the allies in West Africa, and the West Indies. In the former, Swift takes on the mantle of an OT prophet, in captivity, like Ezekiel, looking forward, like Isaiah, in time of war to peace and salvation through Christ.

1. The biblical names are taken from Genesis and Numbers.

1. _Like as a partridge taken and kept in a cage, so is the heart of the proud_ (Eccles. 12: 50). _Jeopardy_ 'captority'. This sense, not recorded in _OED_, is common in Smart (cf. his version of Ps. 31: 7–8). Ezekiel received his prophetic vision while in captivity (Ezek. 1: 1).

2. _Pyræusta:_ a winged insect: 'quadrus in a pute, vivit' (Pliny _i_, 129). _God_ ... _Jealous:_ 'Thus with the Lord God; now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name' (Ezek. 39: 23).

3. Smart links Olor (over) with _alere_ (to savour of); Shelumiel was one of the princes who gave burnt offerings at the dedication of the altar (Num. 7: 36): such sacrifices are commonly described in the OT as 'of a good (sweet) savour'. _Exultations:_ 'reputation'. Smart's borrowing from L. _exultans_.

4. The green _Plover_, known as the Whistling Plover (_Murex's Pinax_, 1667), is noted for its aerobatics, which make it an elusive target for guns. _Quae ... nailing up_ suggested by _Jael_, who killed Sisera with a nail (cf. Aso), thereby bringing a period of peace to Israel.


For I have obtained from the blood of the grape and that even at the Lord's table.

7. Let Hobah rejoice with Nycydalos, who is the Greek of a Grub.

For I have glorified God in GREEK AND LATIN, the consecrated languages spoken by the Lord on earth.

8. Let Zurishaddai with the Polish Cock rejoice—The Lord restore peace to Europe.

For I meditate the peace of Europe amongst family kickearings and domestic jars.

9. Let Zuar rejoice with the Guinea Hen—The Lord add to his mercies in the WEST!

For the HOST is in the WEST—the Lord make us thankful unto salvation.

10. Let Chesed rejoice with Strepsiceros, whose weapons are the ornaments of his peace.

For I preach the very GOSPEL of CHRIST without comment and with this weapon shall I slay every.

9 without MS

5. _Raguel_ the Midianite is mentioned in Numbers, but Smart evidently associates his name with Raguel the avenging angel of the Book of Enoch (201: 4). _Portugal_ was not involved in the war against France, but the importance of her long-standing alliance with England was urged in an article in the _Universal Visitor_ in January 1754. _FOH_: priests were forbidden by Ezekiel to drink wine in the sanctuary, by the ordinances introduced by Ezekiel (Ezek. 44: 20).

6. _Nycydalos_ ... _Grub_: refers to Hardiman's explanation of the Greek etymology of _nycydalos_ (Pliny _i_, 74). _Greek_ ... _zur_: presumably because they were the first languages of the Gospel (cf. _Beth_). They are said to be the sacred languages by St. Isidore of Seville (see J. B. Friedman, _The Cosmology of Praise: Smart's _Juvenile Agno_), _PLMA_ 28 (1964), 355).

7. _Poland_ was not engaged in the war in 1759, but Smart may be recalling the War of Polish Succession (1733–35). _FOH_: cf. _Isa._ 5: 5–6:1 family kickearings may allude to negotiations over Smart's 'inheritance'; cf. _Aso_, and _Bis_ 40:16.

8. _The Guinea Hen_ is an allusion to the capture of French settlements on the Guinea coast of West Africa in 1756, but the most notable victory 'in the West' was the capture of Guadeloupe in the West Indies in April 1759. _FOH_: Isaiah prophesies victory over the Philistines 'toward the west' as part of the salvation of Israel (Jas. 1: 21).

9. _Strepsiceros_ an antelope with twisted horns (Pliny _i_, 124).
Let Hagar rejoice with Gneson, who is the right sort of eagle, and
towers the highest.
For I bless God in the rising generation, which is on my side.

Let Libni rejoice with the Redshanks, who migrates not but is trans-
lated to the upper regions.
For I have translated in the charity, which makes things better and I shall
be translated myself at the last.

Let Nahshon rejoice with the Seabreese, the Lord give the sailors of
his Spirit.
For he that walked upon the sea, hath prepared the floods with the Gospel
of peace.

Let Helon rejoice with the Woodpecker—the Lord encourage the propaga-
tion of trees!
For the merciful man is merciful to his beast, and to the tree that give
them shelter.

Let Amos rejoice with the Coote—prepare to meet thy God, O Israel.
For he hath turned the shadow of death into the morning, the Lord is his name.

Let Ephraim rejoice with Buprestis, the Lord endue us with temperance
and humanity, till every cow have her mate!
For I am come home again, but there is nobody to kill the calf or to pay the
musket.

Let Sarah rejoice with the Redwing, whose harvest is in the frost and
snow.
For the hour of my felicity, like the womb of Sarah, shall come at the latter
end.

Gneson: ‘the right kind of eagle’ (Ainsworth): ‘velut vacuum, solonisque
incorruptae origines’ (Pliny i. 10. 8).
Redshank . . . regionis: Smart may be referring to the theory that birds of
passage ascend into the upper regions during their flight (see Gent. Mag. (1748),
449–50. Translated in the charity: ‘interpreted favourably’, as Smart does in A 46;
translated . . . putts on the sense of translate as ‘transport’ (to heaven), as in Heb.
11: 5.
Seabreese: a parasite on fish (OED, s.v. breese, s.v. 1b).
Ephraim: Caleb’s concubine. Buprestis: a venerated insect known as the Burn
Cow because ‘they cause last being drunk’ (Salmon). FORM: the parable of the
prodigal son (Luke 15: 11–32); it would appear from this verse that Smart was
allowed a temporary release from the asylum.

Written on 7 August, Lammas-day, a harvest festival in the early English
church. Late harvest is the theme of both vespicle and response. Sarah bore a son
when she was past age’ (Heb. 11: 11). The Redwing migrates to Britain in winter
and feeds on berries.

Let Rebekah rejoice with Lynx, who holds his head on one side to
deceive the adversary.
For I should have availed myself of waggery, had not malice been mul-
titudinous.

Let Shuah rejoice with Boa, which is the vocal serpent.
For there are still serpents that can speak—God bless my head, my heart
and my heel.

Let Ehud rejoice with Onocrotalus, whose braying is for the glory of
God, because he makes the best musick in his power.
For I bless God that I am of the same seed as Ehud, Mutius Scævolus, and
Colonel Draper.

Let Shamgar rejoice with Otis, who looks about him for the glory of
God, and sees the horizon compleat at once.
For the sword of God is a sword on my side—no matter what other weapon
a stick or a straw.

Let Bohn rejoice with the Scythian Stag—he is beef and breeches
against want and nakedness.
For I have adventured myself in the name of the Lord, and he hath mark’d
me for his own.

Let Achsah rejoice with the Pigeon who is an antidote to malignity and
will carry a letter.
For I bless God for the Postmaster general and all conveyancers of letters
under his care especially Allen and Shelley.

Rebekah deceived Isaac (Gen. 24: 16–27), as the lynx (wryneck) may be said to
deceive its enemies by twisting its neck like a snake (Darwin’s Physico-Theology
(1796), 188).
Boa . . . serpents: Smart’s idea seems to be based on a pun: θηρίον means ‘cry’, but
there is no etymological connection with boa. FORM: alludes to God’s sentence on the
serpent after the Fall (Gen. 3: 15).
Oh! blew a trumpet to summon the Israelites to battle (Judg. 3: 27).
Onocrotalus: ‘a large water-fowl that brayeth like an ass, thought to be the bystern’
(Ainsworth). White braying . . . power, cf. ‘On the Goodness of the Supreme Being’
(66–7). Ehud, Scævolus, and Colonel Draper were all heroes of their nations, Israel,
Spain, and England respectively (Smart believed that Romans and Englishmen
were both descended from Israel, see 968). William Draper (1731–87), a contem-
porary of Smart’s at Cambridge, enlistd in 1744, was promoted lieut-colonel in
1757, and commanded a regiment in the defence of Maderia (1759); his later career
was also distinguished (see Ode to General Draper). He subscribed to no less than
forty copies of Smart’s Psalms.
Otis, the great bustard, was noted for its ‘circumspect’ behaviour (Withalby).
The sword of God is called ‘the sword of the Spirit’ in Eph. 6: 17.

Numerous medicinal uses of the Pigeon are described by Willughby. Allen
and Shelley: Ralph Allen (1683–1764), philanthropist and friend of Pope and
Fielding, set up a cross-country postal service in 1723; George Shellecock was
Secretary to the General Post Office from 1742 to 1762.
Let Tohu rejoice with the Grouse—the Lord further the cultivating of heaths and the popling of deserts. For my grounds in New Canaan shall infinitely compensate for the flats and maynet of Staindrop Moor.

Let Hillel rejoice with Ammodytes, whose colour is deceitful and he plots against the pilgrim’s feet. For the praise of God can give to a mute fish the notes of a nightingale.

Let Eli rejoice with Leucon—he is an honest fellow, which is a rarity. For I have seen the White Raven and Thomas Hall of Willingham and am my self a greater curiosity than both.

Let Jamuel rejoice with Charadius, who is from the HEIGHT and the sight of him is good for the jaundice. For I look up to heaven which is my prospect to escape every by surmounting it.

Let Pharaoh rejoice with Anataria, whom God permits to prey upon the ducks to check their increase. For if Pharaoh had known Joseph, he would have blessed God and me for the illumination of the people.

Let Lotan rejoice with Sauterelle. Blessed be the name of the Lord from the Lote-tree to the Palm. For I pray God to bless improvements in gardening till London be a city of palm-trees.

Let Dishon rejoice with the Landrail, God give his grace to the society for preserving the game.

Let Dishon rejoice with the Landrail, God give his grace to the society for preserving the game.

For I pray to give his grace to the poor of England, that Charity be not offended and that benevolence may increase.

Let Hushim rejoice with the King’s Fisher, who is of royal beauty, the plebeian size.

For in my nature I quested for beauty, but God, God hath sent me to sea for pearls.

Let Machir rejoice with Convolvulus, from him to the ring of Saturn, which is the girth of Job; to the signet of God—from Job and his daughters BLESSED BE JESUS.

For there is a blessing from the STONE of JESUS which is founded upon hell to the precious jewel on the right hand of God.

Let Atad bless with Eleos, the nightly Memorialist ελεονος κορες. For the nightly Visiter is at the window of the impotent, while I sing a psalm of my own composing.

of Hosea’s Gede II. xxviii. City of palm-trees: the description of Jericho in Moses’s vision of the promised land (Deut. 34: 3).

29 A society for preserving the game was established in 1750 (see Gent. Mag. 1751, 505-8).

30 For alludes to the parable of the merchant seeking for pearls, representing the kingdom of heaven (Matt. 13: 45-6). To the King’s Fisher is thus a symbol of Christ.

31 Written on 7 August, the Feast of the Name of Jesus. The clue to this extraordinary complex of allusions lies in the idea of blessing, of which the girdle and the signet are both symbols. The girdle symbolism, contained in the proverb ‘unjust, unblest,’ is explained by Browne (Works, II, 375-9). Smart traces it through Convulvulus (bindweed), the ring of Saturn (described as ‘begirt’ by its ring in ‘On the Omnipotence of the Supreme Being,’ 50), and the girth of Job (see Job xviii: 3, the text cited by Browne). Through the ‘ring’ the girdle-symbol is linked with the signet on the right hand of God, which is a symbol of God’s blessing in Jer. 23: 24, and this in turn connects with the precious jewel, and the pearls of the previous verse. The ‘pearl of great price’ found by the merchant in the parable was identified with Jesus Christ by Origen (Comm. in Matt. xii. 35), an identification which Smart accepts and extends in Hymn 11, 48, where Christ is called ‘the pearl of God, the Father’s ring.” The Stone of Jesus derives from the symbol of Christ as foundation-stone or corner-stone of the true faith, which occurs (among many occasions) in the lesson for 6 August (Acts 4: 11). The equation of the two kinds of stone was doubiously suggested by 1 Pet. 2: 1-6. Why all this should be attached to the name of Machir is obscure; perhaps Smart though Machir earned God’s blessing by helping David when he was in trouble (2 Sam. 17: 27-9).

32 Eleos: Smart puns on ελεος, an owl, and ἀλεος, ‘mercy’. ἀλεος ελεονος κορας, ‘Lord have mercy’. For: perhaps refers to Ps. 17: 7 (‘Thou hast visited me in the night’), in which the psalmist contrasts the iniquities of his enemies with his own righteousness. Psalm ... composing: the first reference to Smart’s version of the Psalms (cf. Daze).
Let Jamin rejoice with the Bittern—blessed be the name of Jesus for Denyer Sluice, Ruston, and the draining of the fields.

For there is a note added to the scale, which the Lord hath made fuller, stronger and more glorious.

Let Ohad rejoice with Byturos who eateth the vine and is a minister of temperance.

For I offer my goat as he browses the vine, bless the Lord from chambering and drunkeness.

Let Zohar rejoice with Cychramus who cometh with the quails on a particular affair.

For there is a travelling for the glory of God without going to Italy or France.

Let Seraf, the daughter of Asher, rejoice with Ceyx, who maketh his cabin in the Halcyon’s hold.

For I bless the children of Asher for the evil I did them and the good I might have received at their hands.

Let Magdiel rejoice with Ascariades, which is the life of the bowels—the worm hath a part in our frame.

For I rejoice like a worm in the rain in him that cherishes and from him that tramples.

Let Becher rejoice with Oscen who terrifies the wicked, as trumpet and alarm the coward.

For I am ready for the trumpet and alarm to fight, to die and to rise again.

Let Shaal rejoice with Circo, who hath clumsy legs, but he can wheel it the better with his wings.—

31 Jamim MS Bittern blessed MS

35 name of 'Jeuyn: see B111. Denyer Sluice, part of the drainage system of the fen, runs close to Ruston (see Drog.). FOX: Smart is probably thinking of the ancient Greek scale, which consisted of five tetrachords, ‘and one note added at the bottom of the scale to complete the double octave’; it was known as systema perfectum, maximum, inestimatum. ‘because its extremities formed a perfect consonance’ (C. Burney, A General History of Music, 1 (1796), 7-9).

35 Cychramus a bird which travels with quails to protect them (Pliny 10. 66).

36 Cychramus: a bird breeding in the halcyon’s nest (Ainsworth). The Halcyon was said to build its nest on the sea.

37 Ascariades: a worm in the intestines.

38 Oscen: a bird of augury, usually the raven.

39 Circo: ‘a kind of hawk, stone of one foot’ (Ainsworth).
Let Phuvah rejoice with Platycerotes, whose weapons of defence keep them innocent.

For I this day made over my inheritance to my mother in consideration of her infirmities.

Let Shimron rejoice with the Kite, who is of more value than many sparrows.

For I this day made over my inheritance to my mother in consideration of her age.

Let Sered rejoice with the Wittal—a silly bird is wise unto his own preservation.

For I this day made over my inheritance to my mother in consideration of her poverty.

Let Elon rejoice with Attelabus, who is the Locust without wings.

For I bless the thirteenth of August, in which I had the grace to obey the voice of Christ in my conscience.

Let Jahnael rejoice with the Woodcock, who liveth upon suction and is pure from his diet.

For I bless the thirteenth of August, in which I was willing to run all hazards for the sake of the name of the Lord.

Let Shuni rejoice with the Gull, who is happy in not being good for food.

For I bless the thirteenth of August, in which I was willing to be called a fool for the sake of Christ.

Let Ezdon rejoice with Musimon, who is from the ram and she-goat.

For I lent my flocks and my herds and my lands at once unto the Lord.

Let Barkos rejoice with the Black Eagle, which is the least of his species and the best-natured.

For nature is more various than observation the observers be immemorable.

Let Bedan rejoice with Osifrage—the bird of prey and the man of prayer.

For Agricola is Γαυρώνος.

Let Naomi rejoice with Pseudophasia who is between a wasp and a hornet.

For I pray God to bless POLLY in the blessing of Naomi and assign her to the house of David.

Let Ruth rejoice with the Tumbler—it is a pleasant thing to feed him and be thankful.

For I am in charity with the French who are my foes and Moabites because of the Moabitish woman.

Let Ram rejoice with the Fieldfare, who is a good gift from God in the season of scarcity.

For my Angel is always ready at a pinch to help me out and to keep me up.

Let Manoah rejoice with Cerasotes, who is a Dragon with horns.

For CHRISTOPHER must slay the Dragon with a PHEON’s head.

53–56 Barkos begins a new series of names, from the historical books of the OT. The Black Eagle (melanoleucus) is described as ‘minima magnitudo’ and the only species of eagle to nurture its young (Pisay 10. 5).

54 Smart is evidently reminded by Bedan (one of the judges of Israel, 1 Sam. 12: 11) of Bede (Bede), ‘the man of prayer’. For: the MS contains three deletions: ‘For [illegible] Agricola [illegible] is Παύρων [which is by the blessing of God SAINT GEORGE]’ (Bened.). Παύρων may be a mistake for παραπληθύνω or an inverted formation, from παράν (παρά) + ἤπτομαι (ἦπτομαι). Both Agricola and George mean ‘farmer’. See B137v.

55–6 Polly is Smart’s pet name for his daughter Marianne (cf. C55v). Naomi was mother-in-law of Ruth, a Moabite. Smart, like the Puritans, uses ‘Moabite’ to mean Roman Catholic. De Lin (p. 67) suggests that the Moabitish woman signifies Smart’s wife (a Roman Catholic), and that Smart’s prayer is that his daughter will be brought up in the Anglican church rather than in the faith of her mother.

57 Fieldfare: a winter migrant, ‘accounted very good meat’ (Willesby).

58 The MS reads: ‘For [Agricola is SAINT GEORGE, but his son deleted] CHRISTOPHER’, etc. (Bened.) cf. B34n. Phen in heraldic terms is a broad arrow; the Smart coat of arms was a chevron between three phenes. Smart sees himself as the champion of Christianity, like St. George, slaying the Dragon of atheism and false philosophy (cf. B19–21, 129–30).
Let Talmai rejoice with Alcedo, who makes a cradle for it's young, which is rock'd by the winds.

For they have separated me and my bosom, whereas the right comes by setting us together.

Let Bulki rejoice with the Buzzard, who is clever, with the reputation of a silly fellow.

For silly fellow! silly fellow is against me and belongeth neither to me nor my family.

Let Michal rejoice with Leucrocota who is a mixture of beauty and magnanimity.

For he that scorneth the sooner hath condescended to my low estate.

Let Abiah rejoice with Morphus who is a bird of passage to the Heavens.

For Abiah is the father of Job and Job of all Romans and English Men.

Let Hur rejoice with the Water-wag-tail, who is a neighbour, and loves to be looked at.

For they pass by me in their tour, and the good Samaritan is not yet come.—

Let Dodo rejoice with the purple Worm, who is cloathed sumptuously, tho he fares meanly.

For I bless God in the behalf of TRINITY COLLEGE in CAMBRIDGE and the society of PURPLES in LONDON—

61 Leucrocota MS

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59 Alcedo, often identified with the Halcyon (see Is. 60:1); 'a bird which makes its nest in the sea about mid-winter, when there is always a great calm; some take it for the king's-fisher' (Ainsworth).

51-102 Most of the names are from the house of David; his wife (61, 70, 98, 101-5), son (67-69), other kin, officers, servants, etc.

61 FOR: see Prov. 3: 14. Michal was rebuked for 'scorning' David when he danced before the Lord (2 Sam. 6: 5-7). Leucrocota: a fabulous beast, part stag, part lion, part badger, but not noted in Pliny (v. 7. 74) for beauty or magnanimity.

62 Morphus: an eagle used as messenger between Zeus and the earth (Hom. Il. xxxv, 316). Abiah . . . Job: perhaps simply an error (Abiah was not Job's father), or Smart's own notion, based on the fact that both names mean 'God is father' (Pariah). For Job, see R23-41.

64 the purple Worm, also called the 'naked snake' (a fish), was described in Philosophical Transactions, 1758. Cloathed . . . meanly: Smart contrasts the worm with Dives who 'was clothed in purple and fine linen, and fared sumptuously' (Luke 16: 19). The Learned Society of Purple used to meet at the Castle Tavern in Paternoster-Row (see Drury-Lane Journal, 16 January, 1758, p. 20): this was presumably the same as the Hon. Purple Society, 'for promoting the Liberal Sciences', which announced a dinner in the Daily Advertiser, 24 May 1758.

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65 nephew Christopher: Christopher Hunter (1745-1814), Smart's first biographer, was the son of Smart's sister Margaret.

66 John Higgs, an undergraduate and Fellow of Trinity College, Cambridge, subscribed to Smart's Poems, 1752. Mr Washbourne is probably the Revd. Richard Washbourne, of Edmonton, who married a Miss Washbourne in 1744. He subscribed to four copies of Smart's Poems, 1752.

67 Opheon: 'a beast in Sardinia, less than an hart' (Ainsworth); Pliny ii. 131. The King of Sardinia, Charles Emmanuel III (1701-1753), a great-grandson of Charles 1 of England, entered into alliance with England at the Treaty of Worms (1745). He had not joined the allies in the current war, but was reported in February 1739 to be preparing forces in their support (Gent. Mag. (1739), 92).

68 Catalogue of Gen: 'flying cat' was a term for the Little Owl, perhaps on account of its meowing cry.

69 FOR: degeneration in standards of learning and morality in the universities was a subject of general concern: Smart had written about it in the Student (1750-1751) see Sherbo, pp. 39-41.

70 Abigail was the widow of Nabal when she married David. Lethophagus: 'a worm that catcheth the bodies of the dead' (Ainsworth).
Let Anathoth bless with Saurix, who is a bird of melancholy.
For I pray God be gracious to the house of Stuart and consider their afflictions.

Let Shamua rejoice with the Vultur who is strength and fierceness.
For I pray God be gracious to the seed of Virgil, to Mr. GOODMAN SMITH of King's and Joseph STUD.

Let Shobab rejoice with Evech who is of the goat kind which is meditation and pleasantness.
For I give God the glory that I am a son of ABRAHAM a PRINCE of the house of my fathers.

Let Ittal the Gittite rejoice with the Gerfalcon—amicus cervus in re incertâ cernitur.
For my brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away.

Let Ichab rejoice with the Pochard—a child born in prosperity is the chiefest blessing of peace.
For I bless God for my retreat at CANBURY, as it was the place of the nascence of our children.

Let Elisbaa rejoice with Cantharitis—God send bread and milk to the children.

Virgil to MS 74 Gerfalcon amicus MS 75 Pochard a MS 76 Cantharitis God MS

71 Anathoth, the city to which Ablathar, David’s counsellor, was exiled after being reprieved from death on the grounds that he had suffered the same afflictions as David (1 Kgs. 1:24; 26), reminds Smart of the exiled house of Stuart, Saurix, an owl asigned to Saturn by soothsayers.

72 For All Christians are said to be children of Abraham by virtue of their faith (Gal. 3:29), but Smart may be thinking of William Stukeley’s theory that the ancient Britons derived their religion from Abraham (see A. J. Kuhn, ‘Christopher Smart: the Poet as Patriot of the Lord’, ELH xxx (1963), 114). Cf. B433.

73 Smart contrasts the loyalty of Ittal the Gittite to David in his time of trouble (2 Sam. 15; 19–23) with the treachery of his own family (probably referring again to negotiations over his inheritance, cf. B462–71). My brethren ... away is quoted from Job 6:15, but suggested no doubt by the fact that Ittal and his brethren passed over the ‘brook’ Kidron with David. Amicus ... cernitur, ‘a friend in need is a friend indeed!’ Cicero (quoting Ennius), De Amicitia, xvii, 64.

74 Itshaar was one of the sons born to David in Jerusalem at the height of his prosperity (2 Sam. 1:12–16); the others are named in adjacent verses (vs 23, 76–7, 79–80, 82, 84–5). Cumbrey Canobury House, Helston, ‘a curious old monastic building, now let out in lodgings’ (Bunyan’s London Journal 26 June 1763, 483), were Smart lived after his marriage.

76 Cantharitis a beetle that consumes the corn (Pliny 18, 353).

For I pray God to give them the food which I cannot earn for them any otherwise than by prayer.
Let Chimham bless with Drepanis who is a passenger from the sea to heaven.
For I pray God bless the Chinese which are of ABRAHAM and the Gospel grew with them at the first.
Let Toi rejoice with Percopterus which haunteth the sugar-fens.
For I bless God in the honey of the sugar-cane and the milk of the cocoan.

Let Nepheg rejoice with Condras which is the spotted serpent.
For I bless God in the libraries of the learned and for all the booksellers in the world.

Let Japhua rejoice with Buto who hath three testicles.
For I bless God in the strength of my loins and for the voice which he hath made sonorous.

Let Gibbon rejoice with the Puttock, who will shift for himself to the last extremity.
For its no more a merit to provide for oneself, but to quit all for the sake of the Lord.

Let Elisham rejoined with Mylaros Ixere cepha μιλαιον αλετρεις.
For there is no invention but the gift of God, and no grace like the grace of gratitude.

Japhua MS 80 Ixere MS

77 Drepanis: the sea-swallow. Gospel ... first St. Thomas was traditionally supposed to have preached in China; Smart may have thought the Chinese were of Abraham through their Christian faith (cf. B432), or have had particular views about their racial descent. The origin of the Chinese was much debated at this time (see, e.g., Goldsmith’s essay in the Royal Magazine (1760); Collected Works, ed. A. Friedman (1965), iii, 76). Thomas Burnet’s theory that the primate world was not divided by oceans and mountain ranges and was therefore freely peopled by the progeny of Abraham (Theory of the Earth (1684), i, 272) would permit the belief that the Chinese were descended from Abraham.

78 Percopterus, an eagle in Pliny, is probably confused with Morphnus, another eagle, which ‘haunteth lakes, fens, and standing waters’ (Holland i, 273).

80–1 Puttock is the English name for Buto, the common buzzard; the account of its three testicles (Pliny i, 163) is discredited by Willughby.

82 Mylaros: a worm which breeds in mills. The quotation ‘(Stay your hand from the mill, you grinders; long may you sleep)’ is from Antipater’s epigram (Palatine Anthology, ix, 418), which Smart translated in 1754.
Let Elimelech rejoice with the Horn-Owl who is of gravity and among my friends in the tower.  
For grey hairs are honourable and tell every one of them to the glory of God.

Let Eliada rejoice with the Gier-eagle who is swift and of great penetration.  
For I bless the Lord Jesus for the memory of GAY, POPE and SWIFT.

Let Eliphalet rejoice with Erodius who is God's good creature, which is sufficient for him.  
For all good words are from GOD, and all others are cant.

Let Jonathan, David's nephew, rejoice with Oripelargus who is noble by his ascent.  
For I am enabled by my ascent and the Lord hath raised me above my Peers.

Let Sheva rejoice with the Hobby, who is the service of the great.  
For I pray God bless my lord CLARENDON and his seed for ever.

Let Ahimaz rejoice with the Silver-Worm who is a living mineral.  
For there is silver in my mines and I bless God that it is rather there than in my coffers.

Let Shobi rejoice with the Kastrel—blessed be the name JESUS in falconry and in the MALL  
For I blessed God in St James's Park till I routed all the company.

Let Elkanah rejoice with Cymindis—the Lord illuminate us against the powers of darkness.

Let the officers of the peace are at variance with me, and the watchman smiles me with his staff.

Let Ziba rejoice with Glottis whose tongue is wreathed in his throat.  
For I am the seed of the WELCH WOMAN and speak the truth from my heart.

Let Micah rejoice with the spotted Spider, who counterfeits death to effect his purposes.  
For they lay wagers touching my life.—God be gracious to the winners.

Let Rizpah rejoice with the Eyed Moth who is beautiful in corruption.  
For the piety of Rizpah is imitable in the Lord—wherefore I pray for the dead.

Let Nahash, Job's armour-bearer rejoice with Rock who is a bird of stupendous magnitude.  
For the Lord is my ROCK and I am the bearer of his CROSS.

Let Abiezer, the Anethothite, rejoice with Phrynos who is the scaled frog.  
For I am like a frog in the briers, but the Lord hath put his whole armour upon me.

Let Nuchon rejoice with Parcas who is a serpent more innocent than others.  
For I was a Viper-catcher in my youth and the Lord delivered me from his venom.

Let Lapidoth with Pencos—the Lord is the builder of the wall of CHINA—REJOICE.

For I rejoice that I attribute to God, what others vainly ascribe to feeble man.

Let Ahin, the watchman, have a good heart and a good horse.  
For I am the seed of the WELCH WOMAN and speak the truth from my heart.

For the officers of the peace are at variance with me, and the watchman smiles me with his staff.

Let Ziba rejoice with Glottis whose tongue is wreathed in his throat.  
For I am the seed of the WELCH WOMAN and speak the truth from my heart.

Let Micah rejoice with the spotted Spider, who counterfeits death to effect his purposes.  
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For I rejoice that I attribute to God, what others vainly ascribe to feeble man.
Let Ahinoam rejoice with Prester—The seed of the woman hath bruised the serpent's head. 

For I am ready to die for his sake—who lay down his life for all mankind.

Let Phraah rejoice with Penelopes, the servant of Gideon with the fowl of the brook. 

For the son of Joshua shall prevail against the servant of Gideon—Good men have their better.

Let Jether, the son of Gideon, rejoice with Ecchetae which are musical grasshoppers. 

For my seed shall worship the Lord Jesus as numerous and musical as the grasshoppers of Paradise.

Let Hushai rejoice with the Ospray who is able to parry the eagle. 

For I pray God to turn the council of Athisiphil into foolishness.

Let Eglish rejoice with Phalaris who is a pleasant object upon the water. 

For the learning of the Lord increases daily, as the sun is an improving angel.

Let Haggith rejoice with the white Wesori who devoureth the honey and it's maker. 

For I pray God for a reformation amongst the women and the restoration of the well.

Let Ahial rejoice with Pysas who is arrayed in green and gold. 

For beauty is better to look upon than to meddle with and is good for a man not to know a woman.

Let Maacah rejoice with Dryophyte who was blessed of the Lord in the valley.

For the Lord Jesus made him a rose-gold and blessed it and he blessed the inhabitants of flowers.

Let Zabud Solomon's friend rejoice with Oryx who is a frolicsome mountaineer. 

For a faithful friend is the medicine of life, but a neighbour in the Lord is better than he.

Let Adoniram the receiver general of the excise rejoice with Hyphane the sleepy adder.

For I stood up betimes in behalf of liberty, property and no excise.

Let Pedahel rejoice with Pityocampa who eath his house in the pine. 

For they began with grabbing up my trees and now they have excluded the planter.

Let Ibaan rejoice with the Brandling—the Lord further the building of bridges and making rivers navigable. 

For I am the Lord's builder and free and accepted Mason in Christ Jesus.

Let Gilead rejoice with the Gentle—the Lord make me a fisher of men. 

For I bless God in all gums and balsams and every thing that minister's relief to the sick.

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109 Ibaan MS Brandling the MS Gentle the MS

106-22 The names are taken, apparently at random, from the Pentateuch and historical books of the OT.

106 Oryx: a wild goat, described as ferocious by Martial but depicted in Bochartus's Hieroglyph (to which Harduinus refers) with 'frolicsome' expression. 

107 Adoniram was Solomon's tax-collector. Liberty, property and no excise was an opposition slogan during the later years of Walpole's ministry (G. Rudé, Hanoverian London (1971), p. 105). Smart was a boy of eleven at the time of the riots over the Excise Bill (1752). Hyphane: a adder that killes a man by casting him into a sleep' (Ainsworth); see Solinus, Collectanea, 27, 31.

110 Pityocampa: a caterpillar, 'pinorium erucis' (Pliny i. 69).

109-20 Brandling and Gentle are kinds of fish-bait. Free and Accepted Masons was the title adopted by the reconstituted society of freemasons in 1777. Smart's claim, to be a 'Mason in Christ' is inserted in defence of the non-doctrinal cred of 28th-e. freemasonry, and of papal condemnation; freemasonry was proscribed by the Roman church in 1751. William Hutchinson, in The Spirit of Masonry (1773), was at pains to defend the Christian faith of freemasons. Lord make me a fisher of men: cf. 1.213.
Let Zelophehad rejoice with Ascalabotes who casteth not his coat till a new one is prepared for him.  
For the Sun’s at work to make me a garment and the Moon is at work for my wife.

Let Mahlah rejoice with Pellos who is a tall bird and stately.  
For tall and stately are against me, but humiliation on humiliation is on my side.

Let Tirzah rejoice with Tylus which is the Cheeslip and food for the chicken.  
For I have a providential acquaintance with men who bear the names of animals.

Let Hologlah rejoice with Leontophonos who will kill the lion, if he is eaten.  
For I bless God to Mr Lion Mr Cock Mr Cat Mr Talbot Mr Hart Mrs Fish Mr Grub and Miss Lamb.

Let Mileah rejoice with the Horned Beetle who will strike a man in the face.  
For they throw my horns in my face and reptiles make themselves wings against me.

Let Noah rejoice with Hibris who is from a wild boar and a tame sow.  
For I bless God for the immortal soul of Mr Pigg of Downham in Norfolk.

Let Abdon rejoice with the Glede who is very voracious and may not himself be eaten.  
For I fast this day even the 31st of August N.S. to prepare for the Sabbath of the Lord.

111 FOR: cf. B195.3.
112-16 The names are of the five daughters of Zelophehad. Pellon a heron.
113 Tylus an insect under stones, commonly called a cheeslip (Ainsworth); the wood-louse.
114 Leontophonos ... eaten see Pliny 8.136. FOR: the names cannot be identified with any confidence. Mr Lion may be the Hon. Thomas Lyte, who was at Cambridge from 1758 and subscribed to Smart’s Psalms. Mrs Fish subscribed to Smart’s Poems, 1751. Miss Lamb was probably related to Joseph Lamb, of Ryton Hall, Co. Durham, who subscribed to Smart’s Poems, 1758.
116 Hibris: a pig of a tame sow and a wild boar (Ainsworth); Pliny 8. 213. Mr Pigg: Andrew Pigg, a tanner of Downham Market, died 1751/2 (Norfolk Will); he was the father of Thomas Pigg (see B387a.).
117 Glede: the kite, a most savours bird (Holland, 1.275). FOR: 31 August 1759, was a Friday; Smart retains the distinction between the Sabbath (Saturday) and the Lord’s Day (cf. Barz-13).
Abuse and right JUBILATE AGNO, Pp1-150,
from the holograph in the Houghton Library at Harvard University.
Reproduced by permission of the Curator of Manuscripts.
Let Zuph rejoice with Dipsas, whose bite causeth thirst.
For the bite of an Adder is cured by its greese and the malice of my enemies by their stupidity.
Let Schechem of Manasseh rejoice with the Green Worm whose livery is of the field.
For I bless God in SHIPBOURNE FAIRLAWN the meadows the brooks and the hills.
Let Gera rejoice with the Night Hawk—blessed are those who watch when others sleep.
For the adversary hath exasperated the very birds against me, but the Lord sustain'd me.
Let Anath rejoice with Rauca who inhabiteth the root of the oak.
For I bless God for my Newcastle friends, the voice of the raven and heart of the oak.
Let Cherub rejoice with the Cherub who is a bird and a blessed Angel.
For I bless God for every feather from the raven in the sedge to the CHERUBS and their MATES.

* * *

LET PETER rejoice with the MOON FISH who keeps up the life in the waters by night.
FOR I pray the Lord JESUS that cured the LUNATICK to be merciful to all my brethren and sisters in these houses.

Dipsas: a kind of viper or adder, which having stung a man puts him into a great thirst (Ainsworth). For this remedy is not found in medical books but was known to viper-catchers (see B96): 'The viper-catchers have a specifick, in which they can so far confide, as not to be afraid of being bitten.—That specifick is the arsenic [greese] of the viper presently rubb'd into the wound' (Chambers). Smart used this idea in his epigram 'To the Author of some defamatory Verses' ('When the viper has vented its venom, 'tis said, 'That the fat heals the wound which the poison has made').

Fairbourne was Lord Vane's estate at Shipbourne, Kent, where Smart spent his early years; see The Hop-Garden, ii, 261-73.
Cherub: a place-name (Ezra 2: 59). Two 19th-c. uses of Cherubim for the barn-owl are recorded in OED.

At this point Smart embarks on a series of names from the NT, beginning with the twelve apostles whom he links with the names of fishes, as is appropriate ('Follow me, and I will make you fishes of men', Matt. 4: 19). Isaac Walton notes
Let Andrew rejoice with the Whale, who is array'd in beauteous blue and is a combination of bulk and activity.

For they work me with their harping-irons, which is a barbarous instrument, because I am more safeguarded than others.

Let James rejoice with the Skuttle-Fish, who foils his foe by the effusion of his ink.

For the blessing of God hath been on my epistles, which I have written for the benefit of others.

Let John rejoice with Nautilus who spreads his sail and plies his oar, and the Lord is his pilot.

For I bless God that the CHURCH of ENGLAND is one of the SEVEN ev'n the candlestick of the Lord.

Let Philip rejoice with Bocar, which is a fish that can speak.

For the ENGLISH TONGUE shall be the language of the WEST.

Let Bartholomew rejoice with the Eel, who is pure in proportion to where he is found and how he is used.

For I pray Almighty CHRIST to bless the MAGDALEN HOUSE and to forward a National purification.

Bartholomew MS

that the first four apostles in Matt. 10 (the order followed by Smart) are all fishermen.

124 The Whale suggests harping-irons (harpoons), but what Smart means by it is obscure; he may be referring to the instrument described by Alexander Cruden in his account of his own experiences twenty years earlier: 'if the Prisoners in this Mathhouse refuse to take what is ordered them, there is a terrible Instrument put into their mouths to hold down their tongues, and to force the physic down their throats' (The London Citizen Excessively Injured (1739), 7).

125 James reminds Smart of the Epistle of James in the NT, and thus of his own verse epistles. Skuttle-Fish i.e. the cuttle-fish: see Addison's account of its behaviour in the Spectator, no. 476.

126 John relates the occasion on which Christ was 'pilot' to the disciples on the sea of Tiberias (6:18–21); cf. Hymn 15, 21–4. The seven churches, symbolized by seven golden candlesticks (Rev. 1:20), which were addressed by St. John, were of course in Asia Minor.

127 Bocar 'the only fish that hath voice, whereas all the rest are mute' (Ainsworth). For: cf. Hymn 15, 21–4.

128 Eel had to be cooked with care, for it could be 'dangerous meat' (Walton, 156). The Magdalen House, an asylum for prostitutes in Goodman's Fields, London, was opened in 1738.

Let Thomas rejoice with the Sword-Fish, whose aim is perpetual and strength insuperable.

For I have the blessing of God in the three POINTS of manhood, of the pen, of the sword, and of chivalry.

Let Matthew rejoice with Uranoscopus, whose eyes are lifted up to God.

For I am inquisitive in the Lord, and defend the philosophy of the scripture against vain deceit.

Let James the less, rejoice with the Haddock, who brought the piece of money for the Lord and Peter.

For the nets come down from the eyes of the Lord to fish up men to their salvation.

Let Jude bless with the Bream, who is of melancholy from his depth and serenity.

For I have a greater compass both of mirth and melancholy than another.

Let Simon rejoice with the Sprat, who is pure and innumerable.

For I bless the Lord JESUS in the innumerable, and for ever and ever.

Let Matthias rejoice with the Flying-Fish, who has a part with the birds, and is sublimity in his conceit.

For I am redeemed, and reelectable in the Lord, as is THOMAS BECKET my father.
Let Stephen rejoice with Remora—The Lord remove all obstacles to his glory.
For I have had the grace to go back, which is my blessing unto prosperity.

Let Paul rejoice with the Seale, who is pleasant and faithful, like God's good Englishman.
For I paid for my seat in St Paul's, when I was six years old, and took possession against the evil day.

Let Agrippa, which is Agricola, rejoice with Elops, who is a choice fish.
For I am descended from the steward of the island—blessed be the name of the Lord Jesus king of England.

Let Joseph rejoice with the Turbut, whose capture makes the poor fisher-man sing.
For the poor gentleman is the first object of the Lord's charity and he is the most pitied who hath lost the most.

Let Mary rejoice with the Maid—blessed be the name of the immaculate Conception.
For I am in twelve hardships, but he that was born of a virgin shall deliver me out of all.

island blessed MS

A pun on Seale is probably intended: St. Paul uses seal to signify God's covenant with the faithful (Rom. 4:11, etc.). For the association of St. Paul with England, see Bakyn. For: the point of this is obscure: the renting of seats was common practice in parish churches, but the church at Shipbourne, where Smart was living at the age of six, is not dedicated to St. Paul, and there have never been pew-rents at St. Paul's Cathedral.

Agrippa II, last of the Harudes, reigned in Palestine AD 50–53; he gave a sympathetic hearing to Paul's speech of defence after his arrest (Acts 25–6). Agricola was governor of Britain AD 73–85. Smart's equation of the two has its rationale (cf. a sov) in his identification of the English as descendants of the Jews (see Bakyn) and the coincidence that Agrippa and Agricola, both renowned for their justice and humanity, were ruling simultaneously. For Smart's claim to be descended from Agricola ("the steward of the island"), see Bakyn. The fact that Smart's father was a steward (see Introduction, p. 27), no doubt played a part in his fantasy.

Written on the eve of 8 September, the Nativity of the Virgin Mary, which suggests that Smart was thinking both of the Immaculate Conception of the Virgin (a Roman doctrine) and the virgin birth of Christ. Maid is both a 'virgin' and the name given to a young slave. Twelve Hardships suggests the Twelve Labours of Hercules: possibly another allusion to the Heracles/Christ typology (see Agon.).

Let John, the Baptist, rejoice with the Salmon—blessed be the name of the Lord Jesus for infant Baptism.
For I am safe, as to my head, from the female dancer and her admirers.
Let Mark rejoice with the Mullet, who is John Dore, God be gracious to him and his family.
For I pray for Chichester to give the glory to God, and to keep the adversary at bay.

Let Barnabas rejoice with the Herring—God be gracious to the Lord's fishery.
For I am making to the shore day by day, the Lord Jesus take me.
Let Cleopas rejoice with the Mackerel, who cometh in a shoal after a leader.
For I bless the Lord Jesus upon Ramsgate Pier—the Lord forward the building of harbours.
Let Abid of the Lord's line rejoice with Murcox, who is good and of a precious tincture.
For I bless the Lord Jesus for his very seed, which is in my body.
Let Eliakim rejoice with the Shad, who is consumed in his abundance.
For I pray for R and his family, I pray for Mr Becher, and I bow for the Lord Jesus.

Let Azor rejoice with the Flounder, who is both of the sea and of the river.
For I pray to God for Nore, for the Trinity house, for all light-houses, beacons and buoys.

Chichester MS

the female dancer Salome, the daughter of Herodias, who demanded the head of John the Baptist (Matt. 14:6–11).
John Dore: both a nickname for a fish (John Dory) and the name of an inmate of St. Luke's Hospital during Smart's confinement (Stead).
The Lord's fishery refers to Barnabas's mission to the Gentiles; but Smart may also be alluding to the British Herring Fishery, of which his friend, John Lockman, was secretary.
The rebuilding of Ramsgate harbour had begun in 1749, but a new Secretary of the Trustees had just been appointed (London Gazette, 25 August 1759). The new pier was hailed as 'the finest of its kind in England, or perhaps in the world' (Description of the Isle of Thanet (1765), 2:1).
The names are taken from the genealogy of Joseph in Matt. 1:13–16.
The Shad was held in 'great disrepute' because of its abundance in the Thames (Pennant, iii. 268). R and his family: perhaps the unidentified Rain and his family (Cyp). Brown may mean 'prayer'; from bona, a prayer (Bonda); but no verbal use is recorded, and even as a noun it was obsolete in the 18th-c.
Trinity House was given the charge of light-vessels, beacons, and buoys in
Let Sadoc rejoice with the Bleak, who playeth upon the surface in the Sun.
For I bless God that I am not in a dungeon, but am allowed the light of the Sun.

Let Achin rejoice with the Miller’s Thumb, who is a delicious morsel for the water fowl.
For I pray God for the PYGMIES against their feather’d adversaries, as a deed of charity.

Let Eliud rejoice with Cinedus, who is a fish yellow all over.
For I pray God for all those, who have defiled themselves in matters inconvenient.

Let Eleazar rejoice with the Grampus, who is a pompous souter.
For I pray God be gracious to CORNELIUS MATTHEW’S name and connection.

Let Matthan rejoice with the Shark, who is supported by multitudes of small value.
For I am under the same accusation with my Saviour—for they said, he is besides himself.

Let Jacob rejoice with the Gold Fish, who is an eye-trap.
For I pray God for the introduction of new creatures into this island.

Let Jairus rejoice with the Silver Fish, who is bright and lively.
For I pray God for the ostriches of Salisbury Plain, the beavers of the Medway and silver fish of Thames.

Let Lazarus rejoice with Torpedo, who chills the life of the assailant through his staff.

For Charity is cold in the multitude of possessions, and the rich are covetous of their crumbs.

Let Mary Magdalen rejoice with the Place, whose goodness and purity are of the Lord’s making.
For I pray to be accepted as a dog without offence, which is best of all.
Let Simon the leper rejoice with the Eel-pout, who is a rarity on account of his subtlety.
For I wish to God and desire towards the most High, which is my policy.

Let Alpheus rejoice with the Whiting, whom God hath blessed in multitudes, and his days are as the days of PURIM.
For the tides are the life of God in the ocean, and he sends his angel to trouble the great DEEP.

Let Onesimus rejoice with the Cod—blessed be the name of the Lord Jesus for a miraculous draught of men.
For he hath fixed the earth upon arche and pillar, and the flames of hell blow under it.

Let Josias rejoice with the Sturgeon, who saw his maker in the body and obtained grace.
For the greater the particles the nearer to the sink, and the nearer to purity, the quicker the gravitational.

body of the fish’ (A Voyage Round the World (1748), 166). This passage is quoted in the Student, i, 512. (Bonac). For refers to the parable of Lazarus the beggar, who desired the crumbs which fell from the rich man’s table’ (Luke 16: 21); the link with Lazarus of Bethany who was raised from the dead (John 11), to whom the LVR verse probably refers, is suggested in the final words of the parable ‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead’ (Luke 16: 31).

156 The Eel-pout is described as exceptionally ‘smooth, slippery and slimy’ by Pennant (iii, 162).

157 Alpheus means ‘a thousand’ (Cruden). Purim is a two-day festival commemorating the deliverance of the Jews from massacre by the Persians; the idea of ‘multitude’ comes from the ordinance ‘that these days should be remembered and kept throughout every generation, every family, every province, and every city’ (Esth. 9: 28). He sends... Deep (John 5: 4) is an allusion to the miracle at the pool of Bethesda on a feast-day traditionally supposed to have been Purim; it picks up the theme of Christ’s healing suggested by the names in B155-6.

158 Onesimus: one of Paul’s converses (Philam. 10). For the image of the earth built on pillars has biblical sources (Job 9: 6, etc.), but Smart’s elaboration of it appears to be original cf. his version of Ps. 18: 15. The flames of hell are connected with the draught of men through the parable of the draught of fishes (Matt. 13: 47-50), representing the separation of the righteous from the wicked for whom a furnace of fire is prophesied.

159 Josias: Smart could be referring either to the brother of Jesus, or Josias the Levite, a Christian convert, afterwards called Barnabas, who was esteemed one of...
Let Theophilus rejoice with the Folio, who hath teeth, like the teeth of a saw.

For **MATTER** is the dust of the Earth, every atom of which is the life.

Let Bartimeus rejoice with the Quaviver—God be gracious to the eyes of him, who prayeth for the blind.

For **MOTION** is as the quantity of life direct, and that which hath not motion, is resistance.

Let CHRISTOPHER, who is Simon of Cyrene, rejoice with the Rough—God be gracious to the CAM and to DAVID CAM and his seed for ever.

For **Resistance** is not of **GOD**, but he—hath built his works upon it.

Let Timeus rejoice with the Ling—God keep the English Sailors clear of French bribery.

For the **Centripetal and Centrifugal forces** are **GOD SUSTAINING** and **DIRECTING**.

The Seventy disciples chosen by our **Saviour** (Nelson, 348, 288. The allusion is again to hell. 'Hell is the sink of all sinner and wickedness. The strong Magicks of Nature, pull and draws every thing continually to that place which is suitable to it...so all these heavy bodies press downwards, towards the centre of our earth, being drawn in by it: In like manner Hell...will by a strong Sympathy pull in all since' (R. Cudworth, A Sermon Preached before the House of Commons (1647)). Cf. also the alchemical idea of a purifying fire, 'which works upon that which is nearer to it, and purer, as it shall be most pure' (M. Senebogius, A New Light of Alchemy (1650), 120).

The **Theophilus** is the unknown patron to whom Acts and the Gospel of St. Luke are addressed, but Smart is probably following the common, though erroneous, identification of him as Theophilus of Antioch, a 3d.-c. theologian notable for his development of the doctrine of the Logos as creative Word. The main object of the 5 verses is to retain scientific explanation in spiritual and animistic terms, and to defend 'the philosophy of the scriptures' (Brig.) against natural philosophy, i.e. the creative Word against inferences drawn from the works of nature alone (see Br. 54, 230). Smart bases this philosophy primarily on John 1:1-5, 'The life, etc. of God' (John 1:6, 9, 10). Matter, Motion, Resistance, Centripetal and Centrifugal forces are the first five principles of Newton's Principles.

**Folio**: probably intended as a pun: besides meaning a large-size volume, it is the name of a fish, 'whose teeth are like a saw' (Ainsworth, s.v. chimaera).

**Bartimeus**: the blind beggar healed by Jesus (Mark 10:46).

**Writon**: on 15 September, the day after Holy Cross Day, Simon of Cyrene carried Christ's cross, as St. Christopher carried the infant Christ. The **Cam** is one of the few rivers in which the **Rough** (Ruff) is found (Brown, **Worlds**, iii, 425). David **Cam** (Cam), a Welsh officer, was one of the heroes of Agincourt (see D173) his story evocatively captured Smart's imagination (see Hymn 17, 43-5), but he may have been reminded of him by the announcement (stated by Stendel) of the birth of three sons, 'baptised Abraham, Isaac, and Jacob', to a Mr Cam (Gent. Mag. July 1759). For: cf. 'Bodies find no resistance from the omnipotence of God' (Newton's **Principia**, tr. A. Motte (1749), ii, 310).

Let Salome rejoice with the Mermaid, who hath the countenance and a portion of human reason.

For **Elasticity** is the temper of matter to recover its place with vehemence.

Let Zacharias rejoice with the Gudgeon, who improves in his growth till he is mistaken.

For **Attraction** is the earning of parts, which have a similitude in the life.

Let Campanus rejoice with the Lobster—God be gracious to all the **CAMPELLS** especially John.

For **the Life of God is in the Leadstone, and there is a magnet, which pointeth due EAST**.

Let Martha rejoice with the Skallop—the Lord revive the exercise and excellence of the Needle.

For the **Glory of God is always in the East, but cannot be seen for the cloud of the crucifixion**.

Let Mary rejoice with the Carp—the ponds of Fairlawn and the garden bless for the master.

For due East is the way to Paradise, which man knoweth not by reason of his fall.

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164 The **Mermaid** was still believed to exist; a description of a famous one found off the Dutch coast appears in Newbery's *Wonders of Nature and Art* (and edn., 1756, ii, 197), and a 'Mermaid' was on show at St. Germain's in 1758 (Gent. Mag. (1759), 190). For: Elasticity of matter was explained by Newton in terms of attractive forces. 165 For the standard explanation of the phenomenon of Attraction before Newton: cf. (e.g.) Robert Hookes: 'Coherence [is] nothing but a similitude of parts and motions' (*Fusiffous Works* (1709), 191). *Earning* 'yearning'. 166 Campanus: the inclusion of this non-biblical name is a mystery. Smart may be referring to John Campanus, a mad prophet of Juliers who preached the imminence of the end of the world and the Day of Judgement. An account of him appeared in Bayleys *Dictionary* (tr. J. P. Bernard, T. Birch, and J. Lockman (1739), iv, 411), which Smart used at Cambridge. John Campbell may be the writer, a friend of Johnson's, well known for his hospitality to men of learning and letters (Bowdell's *Life of*, i, 417-18). His publications included works on the fishing industry, which might have made him seem appropriate here; but cf. B49499. For: cf. Henry Vaughan, 'The Querry' ('holiness the Magnet is'), *Selva Scintillans*, ii (1657). 167 Skallop (scallop): both a shell-fish and a trimming on clothes, hence the Needle, which may also be linked with the magnet in B166. Glory...East see Ezek. 4.31 a. 168 Fairlawn: see B1193. For: 'And the Lord God planted a garden eastward in Eden' Gen. 2:8.
176. Let Ephraim rejoice with the Chefs—a good coffee! For a God of the Lord Jesus.

Let Ephraim rejoice with the Chefs—a good coffee! For a God of the Lord Jesus.

177. Let Jonathan rejoice with the Medus—so the Lord provided for...

Let Jonathan rejoice with the Medus—so the Lord provided for.

178. For a God of the Lord Jesus.

179. Let Jonathan rejoice with the Medus—so the Lord provided for.

180. For a God of the Lord Jesus.

181. Let Jonathan rejoice with the Medus—so the Lord provided for.
Let Jorim rejoice with the Roach—God bless my throat and keep me from things strangled.

For the power of the Shears is direct as the life.

Let Addi rejoice with the Dace—It is good to angle with meditation.

For the power of the Wedge is direct as it’s altitude by communication of Almighty God.

Let Luke rejoice with the Trout—Blessed be Jesus in Aa, in Dee and in Isis.

For the Screw, Axle and Wheel, Pulleys, the Lever and inclined Plane are known in the Schools.

Let Cosam rejoice with the Perch, who is a little tyrant, because he is not liable to that, which he inflicts.

For the Centre is not known but by the application of the members to matter.

Let Levi rejoice with the Pike—God be merciful to all dumb creatures in respect of pain.

For I have shown the Vis Inertiae to be false, and such is all nonsense.

Let Melchi rejoice with the Char, who cheweth the cud.

For the Centre is the hold of the Spirit upon the matter in hand.

Let Joanna rejoice with the Anchovy—I beheld and lo! a great multitude!

For FRICTION is inevitable because the Universe is FULL of God’s works.

Let Neri rejoice with the Keeling Fish, who is also called the Stock Fish.

For the PERPETUAL MOTION is in all the works of Almighty GOD.

Let Janna rejoice with the Pilchard—the Lord restore the seed of Abishai.

For it is not so in the engines of man, which are made of dead materials, neither indeed can be.

Let Esli rejoice with the Soal, who is flat and spackles for the increase of motion.

For the Moment of bodies, as it is used, is a false term—bliss God ye Speakers on the Fifth of November.

Let Nagre rejoice with the Perriwickle—‘for the rain it raineth every day.’

For Time and Weight are by their several estimates.

Let Anna rejoice with the Porpus, who is a joyous fish and of good omen.

For I bless GOD in the discovery of the LONGITUDE direct by the means of GLADWICK.

185 I beheld... multitude: Rev. 7: 9. For: 'The scriptures are very express, that this system is full of created solid matter' (An Abstract from the Works of John Hutchinson (2nd edn., 1755), 47).

186-7 For: although perpetual motion is actually unachievable in the physical sphere, Newtonian conceived it as hypothetically possible (see C. Macaulay, An Account of Sir Isaac Newton’s Philosophical Discoveries (1738), 178). But Smart’s notion is Hutchinsonian: ‘We suppose the mechanism established in the heavens... so contrived as to be a regular perpetual motion’ (R. Spearman, An Enquiry into Philosophy and Theology (Edinburgh, 1755), 346).

187 seed of Abishai: i.e. the Spanish, according to Smart (B442).

188 'Soal' the sole; speaking Smart’s radius, presumably from sp气势, 'speedily' (Bond).

188-9 the Moment of bodies: a term in dynamics. Smart’s objection is that time and weight should have separate terms of measurement. Speakers... November 5 November was the day in the Anglican calendar on which the Papists’ Conspiracy was commemorated by special sermons.

189 'for the rain... day': Psalms song, Twelfth Night, V: I.

190-1 Anna, the daughter of Phanuel, was in the temple at the presentation of Jesus, which she saw as an omen of redemption (Luke 2: 25-38). Gladbach: Smart’s name for men (see B199-202). Its use in the discovery of longitude is obscure.
Let Phanuel rejoice with the Shrimp, which is the children's fishery. For the motion of the PENDULUM is the longest in that it parries resistance.

Let Chuza rejoice with the Sea-Bear, who is full of sagacity and prank. For the WEDDING GARMENTS of all men are prepared in the SUN against the day of acceptance.

Let Susanna rejoice with the Lamprey, who is an eel with a title. For the Wedding Garments of all women are prepared in the MOON against the day of their purification.

Let Candace rejoice with the Craw-fish—How hath the Christian minister renowned the Queen. For CHASTITY is the key of knowledge as in Eldar, Sr Isaac Newton and now, God be praised, in me.

Let The Eunuch rejoice with the Thorn-Back—It is good to be discovered reading the BIBLE. For Newton notwithstanding is more of error than of the truth, but I am of the WORD of GOD.

Let Simon the Pharisee rejoice with the Grigg—the Lord bring up Issachar and Dan.

perhaps Smart envisaged coloured micas as a substitute for dark glass in taking measurements from the sun (see B349).

191 FOR: 'A pendulum suspended in an advantageous manner, will vibrate for a great while, notwithstanding the resistance of the air' (Macarlas, op. cit. 124).

192 The 'sagacity' of the Sea-Bear (fur-seal) was described in Gent. Mag. 1754.


193 Charity connects with Susanna (193; cf. 194) and with Candace, which means 'pure possession' (Oriel). Charity . . . Eldar see 2 Esd. 6: 32-3. Newton declared that he had kept his charity inviolate all his life (F. Manuel, A Portrait of Isaac Newton (1698), 193).

194-5 Candace, the queen of Ethiopia, was 'renowned' because her treasurer, the Eunuch, was discovered by Philip reading Isaiah, and was converted to Christianity (Acts 7: 25-50).

195 Word of God: (i) the Bible; (ii) Logos, the creative Word (B62a); (iii) Jesus Christ, the second person of the Trinity. Smart is 'of the Word' in that he preaches the gospel of Christ (B30) and defends the 'philosophy of Scripture' (B150). Newton is 'of error' because of his mathematical philosophy and his semi-Trinitarian views. Though concealed in his lifetime, they came to light with the posthumous publication of Two Letters of Sir Isaac Newton to Mr Le Clerc in 1756 (see F. Manuel, op. cit. 311-2 and 464 n. 24). Cf. B220. 196 Smart's idea is not wholly fanciful cf. Chambers, 'Not a body in all nature but will yield water... The hardest stones, ground and distill'd, do always discover a portion thereof.' Cf. B501.

For WATER is not of solid constituents, but is dissolved from precious stones above.

Let Simon the converted Sorcerer rejoice with the Dab quoth Daniel.

For the life remains in its dissolvent state, and that in great power.

Let Joanna, of the Lord's line, rejoice with the Minnow, who is multiplied against the oppressor.

For WATER is condensed by the Lord's FROST, the not by the FLORENTINE experiment.

Let Jonas rejoice with the Sea-Devil, who hath a good name from his Maker.

For GLADWICK is a substance growing on hills in the East, candied by the sun, and of diverse colours.

Let Alexander rejoice with the Tunny—the worse the time the better the eternity.

For it is neither stone nor metal but a new creature, soft to the ax, but hard to the hammer.

Let Rufus rejoice with the Needle-fish, which is very good in his element.

For it answers sundry uses, but particularly it supplies the place of Glass.

196 constituents MS


198 Joanna . . . line i.e. Joanna in Joseph's genealogy (already named in B83), as distinct from the wife of Chuza. Florentine experiment: the famous experiment at the Accademia di Firenze in the 17th c. which demonstrated the incomparability of water: see Locke's Essay Concerning Human Understanding, Bk. II, ch. iv.

199 Jonas was the father of Simon Peter, but Jonas is also the NT form of Jonah. Smart may have thought the Sea-Devil (road-fish) was a kind of whale; it is described as 25 ft. long in Newbery's Wonders of Nature and Art (1750; and edn., 1761, v. 16).

199-203 Gladwick Smart is clearly describing mica, which had various names at this date (Muscovy-glass, marienglass, etc.), and was much discussed (see 'Account of a fossil-glass found in Siberia', Annual Register, 1763). Smart's name reflects his description of it as 'a benign light' (B50). It was identified with Pliny's lapis spiraenius (56. 160), which Hardouin explains is used 'ad vicem & insim vitreorum' (B50a). Mica was noted for its toughness compared with glass (B50b) and its variety of colours (B50c). Malodour or mischief of glass. cf. the popular belief that glass is poisonous (Brown, Works, ii. 124).

200-2 Alexander and Rufus were sons of Simon of Cyrene, but the corresponding verse shows that Smart had Alexander the coppersmith in mind. He inflicted 'much evil' on Paul, despite which Paul is assured of an eternal reward (2 Tim. 4: 14-18).
Let Mattha rejoice with the Trumpet-fish—God revive the blowing of the TRUMPETS.
For it giveth a benignant light without the fragility, malignity or mischief of Glass.

Let Mary, the mother of James, rejoice with the Sea-Mouse—it is good to be at peace.
For it attracteth all the coloures of the GREAT BOW which is fixed in the EAST.

Let Prochorus rejoice with Epodes, who is a kind of fish with Ovid who is at peace in the Lord.
For the FOUNTAINS and SPRINGS are the life of the waters working up to God.

Let Timotheus rejoice with the Dolphin, who is of benevolence.
For they are in SYMPATHY with the waters above the Heavens, which are solid.

Let Nicanor rejoice with the Skate—Blessed be the name of the Lord Jesus in fish and in the Shewbread, which ought to be continually on the altar, now more than ever, and the want of it is the Abomination of Desolation spoken of by Daniel.

mother James MS Sea-Mouse it MS

204-5 For is MS 209 feet will MS

For the Fountain springs and rivers are all of them from the sea, whose water is filtrated and purified by the earth.

Let Timon rejoice with Crusium—The Shew-Bread in the first place is gratitude to God to shew who is bread, whence it is, and that there is enough and to spare.
For there is Water above the visible surface in a spiritualizing state, which cannot be seen but by application of a CAPILLARY TUBE.
Let Parmenas rejoice with the Mixon—Secondly it is to prevent the last extremity, for it is lawful that rejected hunger may take it.
For the ASCENT of VAPOURS is the return of thanksgiving from all humil bodies.

Let Dorcas rejoice with Dracunculus—blessed be the name of the Lord Jesus in the Grotto.
For the RAIN WATER kept in a reservoir at any altitude, suppose of a thousand feet, will make a fountain from a spout of ten feet of the same height.
Let Tychicus rejoice with Scolopendra, who quits himself of the hook by voiding his entrails.
For it will ascend in a stream two thirds of the way and afterwards pranks itself into ten thousand agreeable forms.

204-5 The origin of fountains, springs and rivers was much debated in 206 Smart follows the outmoded theory of Verrius that sea-water percolates back through fissures in the earth, which sifts out the salts and other impurities (cf. Thomson's Seasons (1748), 'Autumn,' 743-9).

205 waters ... Heavens see Ps. 145:4. The waters above and below the firmament were all one (hence 'in sympathy') before the Creation (see Gen. 1:7). Smart's idea of 'solid' waters, made of precious stones (R156) probably derives from Rev. xv. 6, where the throne of heaven is said to be a 'sea of glass like unto crystal'; this crystalline sea was identified by Hebrew writers with the 'waters above the firmament.'

206-8 Nicanor, Timon, and Parmenas were three of the seven deacons (Acts 6:5). The office of deacons was to distribute alms and assist in administering the sacrament (Hammond on Phil. 1:1). Shewbread means bread displayed in the presence of God; according to Jewish rite it had to be kept always on the table in the temple (Exod. 25:30). But Smart seems to be thinking of it as a type of the Eucharistic bread, and to be reflecting contemporary High Church feeling about the decline of Eucharistic observance. See Samuel Hody's Scripture-Account of the Nature and Ends of the Holy Eucharist (1743). 'We have great reason to believe, that

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207 For is MS 209 feet will MS

the Primitive Christians considered the Eucharist as their Shew-Bread, and that they therefore reserved it ... that it might be before the Lord Night and Day, continually. —And that it would be well, if the Present Church of Christ did likewise (p. 135).

208 Scaftus, the name ... fish: the fish symbol of Christ is supposed to derive from the acrostic Ἐριθαὶ Ἱερᾶ Ἡθοῖ Υἱὸς Ὀρφής ('Jesus Christ God's Son Saviour')—1980, 6th. 'Fish. The Abomination of the Desolation (Dan. 12:11) was the desecration of the temple.

209 Crusium crucian, a kind of carp. To show noah is bread i.e. Jesus, the 'bread of life' (John 6:52-57). Capillary attraction is a famous phenomenon which has long embarrassed the philosophers (Chamber). Smart interprets the fact that the water-level in a capillary tube immersed in a basin of water will rise above the level outside as evidence of the existence of invisible 'spiritual' water. This was a Hermetic concept: see T. Vaughan, Works, 24.

210 lawfull ... take it: see Mark 3:25-6, and Acts 13:26. Ascend of Vapours: the subject of lengthy discussion in Philosophical Transactions, 1755-60.

211 Dorcas, who was raised from the dead (Acts 9:40-41) is linked with the resurrection of Jesus. Grotto i.e. the sepulchre, which was 'shewn out of the rock' (Matt. 27:59). FOR: an abbreviated and garbled paraphrase of Chamber's explanation (iv. Fountain) of the construction of an artificial fountain operating by water-pressure.

212-9 All the names, except in 213-15, are from Acts.

214 Scolopendra ... entrails: Pliny 9. 145.
Let Trophimus rejoice with the Sea-Horse, who should have been to Tychicus the father of Yorkshiremen.

For the SEA is a seventh of the Earth—the spirit of the Lord by Esdras.

Let Tryphonsa rejoice with Fluta—Saturday is the Sabbath for the mouth of God hath spoken it.

For MERCURY is affected by the AIR because it is of a similar subtlety.

Let Tryphosa rejoice with Acran—With such preparation the Lord's Jubile is better kept.

For the rising in the BAROMETER is not effected by pressure but by sympathy.

Let Simon the Tanner rejoice with Alausa—Five days are sufficient for the purposes of husbandry.

For it cannot be separated from the creature with which it is intimately and eternally connected.

Let Simeon Niger rejoice with the Loach—The blacks are the seed of Cain.

For where it is stinted of air there it will adhere together and stretch on the reverse.

Let Lucius rejoice with Corias—Some of Cain's seed was preserved in the loins of Ham at the flood.

For it works by balancing according to the hold of the spirit.

Let Manaen rejoice with Donax. My DEGREE is good even here, in the Lord I have a better.

For QUICK-SILVER is spiritual and so is the AIR to all intents and purposes.

Let Sergius Paulus rejoice with Dentex—Blessed be the name Jesus for my teeth.

For the AIR-PUMP weakens and dispirits but cannot wholly exhaust.

Let Silas rejoice with the Cabot—the philosophy of the times ev'n now is vain deceit.

For SUCKTION is the withdrawing of the life, but life will follow as fast as it can.

Let Barsabas rejoice with Cammarus—Newton is ignorant for if a man consult not the WORD how should he understand the WORK?

For there is infinite provision to keep up the life in all the parts of Creation.

Let Lydia rejoice with Atillus—Blessed be the name of him which eat the fish and honey comb.

For the AIR is contaminated by curses and evil language.

Let Jason rejoice with Alopeias, who is subtlety without offence.

For poyonous creatures catch some of it and retain it or ere it goes to the adversary.

215 Cabot the MS

217 Degree—more likely to refer to the three symbolical 'Degrees' of Freemasonry than to academic awards: cf. B194., and 'On Gratitude'.

218 Dentex 'a kind of fish with sharp teeth' (Alsworthy). FOR: The Air-Pump can never produce a precise Vacuum... every exaction only takes out part of the air: so that there will be some left after any finite number of evacuations' (Chambers, s.v. Vacuum). Dispiritus: literally, 'eliminates the spirit (etw).'


220 Newton... Work: see B194.

221 him... honey comb: the resurrected Christ (Luke 24: 42).

224 FOR: According to occult writers, the air 'receives into itself, as it were a divine Looking-glass, the species of all things, as well natural, as artificial, as also all manner of speeches, and retains them' (Agrippa, 10).

223 Alopeias: the 'sea-fox'.
Let Dionysius rejoice with Alabes who is peculiar to the Nile. For *IRELAND* was without these creatures, till of late, because of the simplicity of the people.  

Let Damaris rejoice with Anthias—The fountain of the Nile is known to the Eastern people who drink it. For the *AIR* is purified by prayer which is made aloud and with all our might.  

Let Apollos rejoice with Ascanius, but St Paul is the Agent for England. For loud prayer is good for weak lungs and for a vitiated throat.  

Let Justus rejoice with Crispus in a Salmon-Trout—the Lord look on the soul of Richard Atwood. For *SOUND* is propagated in the spirit and in all directions.  

Let Crispus rejoice with Leviathan—God be gracious to the soul of Hobbes, who was no atheist, but a servant of Christ, and died in the Lord—I wronged him God forgive me. For the *VOICE* of a figure is compleat in all its parts.  

Let Aquila rejoice with Beemoth who is Enoch, no fish but a stupendous creeping thing. For a man speaks *HIMSELF* from the crown of his head to the sole of his feet.  

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223 Ireland was believed to have been cleared of poisonous reptiles by the blessing of St. Patrick (Brown, *Works*, 8, 473).  

225 The idea that St. Paul founded the Christian Church in England was popularized by Nelson (1773-4); it was propounded in Edward Stillingfleet’s *Origines Britannicae* (1685). Apollos was a founder, with Paul, of the church at Corinth.  

226 *Richard Atwood* (d. 1720) was Fellow of Pembroke College, Cambridge; his epitaph calls him “Virt discipulus, beneficus, pius” and refers to his love of fishing (Atwater, 88).  

228-8 Leviathan and Beemoth are titles of books by Hobbes, whom Smart pilloried in “Nestarens gaudet vi incerta” (1742); the change of opinion may have been caused by the defence of Hobbes against the charge of atheism in *Biographia Britannica*, iv (1743). Hobbes is said to have “embraced the Christian religion as taught in the reformed Church of England... and professed himself equally ready to defend her tenets, when attacked either by Papists or Sceptics.” This article was by John Campbell (see Br66).  

229-30 Enoch in the Syriac and Ethiopic versions of a *Ex. 61. 49-52* is Enoch in AV. According to this passage the world was divided between Behemoth, who ruled the dry land, and Leviathan, the sea. Beemoth is usually identified as the hippopotamus. Cytherea a confusion (or confusion) of Venus’s island with sythoras, a kind of turbot (Pitney 32. 146).  

Let Priscilla rejoice with Cytherea. As earth increases by Beemoth so the sea likewise enlarges. For a *LION* roars *HIMSELF* compleat from head to tail.  

Let Tyrannus rejoice with Cephalus who hath a great head. For all these things are seen in the spirit which makes the beauty of prayer.  

Let Gaius rejoice with the Water-Tortoise—Paul and Tychicus were in England with Agricola my father. For all whispers and unsual sounds are general are of the Adversary.  

Let Aristarchus rejoice with Cynoglossus—The Lord was at Glastonbury in the body and blessed the thorn. For “I will his saith the Lord” is God’s denunciation of death.  

Let Alexander rejoice with the Sea-Urchin—The Lord was at Bristol and blessed the waters there. For applause or the clapping of the hands is the natural action of a man on the descent of the glory of God.  

Let Sopater rejoice with Elacate—the waters of Bath were blessed by St Matthias. For *EARTH* which is an intelligence hath a voice and a propensity to speak in all her parts.  

Let Secundus rejoice with Echeneis who is the sea-lamprey. For ECHO is the soul of the voice exerting itself in hollow places.
Let Eutychochus rejoice with Climede—Fish and honeycomb are blessed to eat after a recovery.
For *ECHO* cannot act but when she can carry the adversary.

237 Let Mason rejoice with Vulvula a sort of fish—Good words are of God, the cant from the Devil.
For *ECHO* is greatest in Churches and where she can assist in prayer.

238 Let Claudius Junias rejoice with Corecineus who is black and peculiar to Nile.
For a good voice hath its Echo with it and it is attainable by much supplication.

239 Let Bernice rejoice with Corophium which is a kind of crab.
For the *VOICE* is from the body and the spirit—and a is a body and a spirit.

240 Let Pebe rejoices with Echinometra who is a beautiful shellfish red and green.
For the prayers of good men are therefore visible to second-sighted persons.

241 Let Epenetus rejoice with Erythrus who is red with a white belly.
For *HARPSICHORDS* are best strung with gold wire.

242 Let Andronicus rejoice with Esoc, the Lax, a great fish of the Rhine.
For *HARPS* and *VIOLS* are best strung with Indian wood.

243 Let Junius rejoice with the Faber—Broil'd fish and honeycomb may be taken for the sacrament.
For the *GERMAN FLUTE* is an indirect—the common flute good, bless the Lord Jesus *BENJAMIN HALLET*.

244 *BENJAMIN MS*

245 Eutychochus was restored to life by Paul (Acts 20: 9-12). *Fish and honeycomb*:
 cf. Basiin.

237 Vulvula actually a 'little worm' (Apericus 2, 3), but called 'a kind of fish' by Alainworth. *Good words* . . . *Devile* see B3. *Echo* . . . *Churches* see Harris's account of an echo in Shapley church, Sussex, 'much the finest and most distinct Echo that ever I tried' (*Lexicon Technicum* (2nd edn., 1723), s.v. *Echo*).

240-244 The names are a catalogue of the faithful, taken more or less in order from the Epistles. The names in 240-242 are all from Rom. 16.

241 *FORI* 'Chords of gold wire in Harpsichords, yield a sound almost twice as strong as those of brass' (Chambers, s.v. *Chord*).

242 *Indian wood* 'Indian grass', a name for silk-worm gut.

243 *Fish and honeycomb* cf. Basiin. and 245. *The German Flute* (transverse flute) replaced the *common flute* (recorder) during the 18th c. Benjamin Hallet was a child-musician who took part in Mrs. Midnights's Oration, 1751-2 (*Midwife*, iii, 61).

Let Amplias rejoice with Garus, who is a kind of Lobster.
*For the feast of TRUMPETS should be kept up, that being the most direct and acceptable of all instruments.*

Let Urbane rejoice with Glaneus, who is a crafty fish who bites away the bait and saves himself.
*For the TRUMPET of God is a blessed intelligence and so are all the instruments in HEAVEN.*

Let Stachys rejoice with Glauceius, who is good for Women's milk.
*For GOD the father Almighty plays upon the HARP of stupendous magnitude and melody.*

Let Apelles rejoice with Glauceus—behold the seed of the brave and ingenious how they are saved!
*For innumerable Angels fly out at every touch and his tune is a work of creation.*

Let Aristobulus rejoice with Glycynmerides who is pure and sweet.
*For at that time malignity ceases and the devils themselves are at peace.*

Let Herodion rejoice with Holothuria which are prickly fishes.
*For this time is perceptible to man by a remarkable stillness and serenity of soul.*

Let Narcissus rejoice with Hordea—*I will magnify the Lord who multiplied the fish.*
*For the Æolian harp is improveable into regularity.*

244 *Instrument. MS* 249 *Hordea I MS*

244 *The feast of Trumpets* (Lev. 23: 24) was celebrated in the seventh month of the Jewish religious calendar, i.e. October (this verse was written about 15 October 1779).

245 *Glanie . . . himself* Pliny 9, 145.

246 *Glaucus . . . milk* Pliny 31, 129.

246-9 For belief in the divine power of music, see J. Holland, *The Untaming of the Spy. Ideas of Music in English Poetry 1500-1700* (Princeton, 1961). The symbol of the harp was used by the Cambridge Platonists for their concept of 'Plastic Nature', the agency by which the divine work of creation was executed; see R. Cadbury, *The True Intellectual System of the Universe* (1678), Bk. I, ch. iii, sect. 57. H. More, *Annotations upon Lux Orientalis* (1684), i, 49.

247 *Glaucus . . . saved*; Hardianus refers to Aelian's story of how the father fish guards his young, swallowing them in moments of danger and disgorging them unharm'd when the crisis has passed (*De Anim. 1, 16*).

250-1 *Hordea*, a kind of fish in Plautus (Casia 4.9.4), means lit. 'of barley'. Smart picks up Plautus's pun, to work in an allusion to the feeding of the five thousand with the fish and barley loaves. Smart's interest in the *Æolian harp* dated from 1750 when he wrote *Inscriptions on an Æolian Harp* for a Norfolk friend. It was still a novelty at that date; see *Gent. Mag. (1754), 174-5*, and G. Grigson, *The Harp of Æolus* (1948).
Let Persis rejoice with Liparis—I will magnify the Lord who multiplied the barley loaves.
For when it is so improved it will be known to be the SHAWE M.

Let Rufus rejoice with Ichthyocolla of whose skin a water-glue is made.
For it would be better if the LITURGY were musically performed.

Let Asynicitus rejoice with Labrus who is a voracious fish.
For the strings of the SHAWE M were upon a cylinder which turned to the wind.

Let Phlegon rejoice with the Sea-Lizard—Bless Jesus THOMAS BOWLEY and all the seed of Reuben.
For this was spiritual music altogether, as the wind is a spirit.

Let Hermes rejoice with Lamyrus who is of things creeping in the sea.
For there is nothing but it may be played upon in delight.

Let Patrobas rejoice with Lepas, all shells are precious.
For the flames of fire may be blown thro musical pipes.

Let Hermes rejoice with Lepus, who is a venomous fish.
For it is so higher up in the vast empyrean.

Let Philologus rejoice with Ligarius—shells are all parries to the adversary.
For [nothing] is so real as that which is spiritual.

Let Julia rejoice with the Sleeve-Fish—Blessed be Jesus for all the TAYLERS.
For an IGNIS FATUUS is either the soul's conceit or a blast from the adversary.

Liparis I MS
Liturgy MS

For nothing is Stead's emendation

The Shewer was actually a real instrument, but the word was associated with stringed instruments in the 17th c; see Coles's English Dictionary (1670; e.g. Palinary, 'a shawm (like a harp) with 10 strings' (unchanged in 1732 edn.). Smart may have been thinking of the legend of the harp which was hung above David's bed and played on by the wind (S. B. Finsinger, Musical Instruments in the Old Testament [Baldwin 1932], 18).

Thomastic Bowley (1721-95), a contemporary of Smart's at Durham School and Cambridge, became Commissioner of Excise and Paymaster of the Forces.

For: Smart may have witnessed or read about experiments of the kind recorded by Brian Higgins in 1771, in which a jet of hydrogen burning in an open tube was found to emit a musical note (Bond). Of Smart's 'instruments unknown ... Work'd by ethereal fire', Hymn 9, 39-49.

For: Sleeve-Fish, a name for cuttlefish, reminds Smart of tailors. Major Taylor subscribed to ten copies of Smart's Poems, 1732, 1813; cf. Samuel Butler's description of the 'spiritual light' claimed by Ralph (a tailor) in Hudibras: 'An Ignis Fatuus, that bewitches; And leads men into pools or ditches' (11, 1, 303-4).

Let Nereus rejoice with the Calamary—God give success to our fleets.
For SHELL-FIRE or ELECTRICAL is the quick air when it is caught.

Let Olympas rejoice with the Sea-Lantern, which glows upon the waters.
For GLASS is worked in the fire till it partakes of its nature.

Let Soisipater rejoice with Conuta. There are fish for the Sea-Night-Birds that glow at bottom.
For the electrical fire is easily obtained by the working of glass.

Let Lucius rejoice with the Cackrel Fish. God be gracious to JMD FLETCHER, who has my tackling.
For all spirits are of fire and the air is a very benign one.

Let Terius rejoice with Maia which is a kind of crab.
For the MAON in VACUO is a flat conceit of preservative folly.

Let Erastus rejoice with Melandry which is the largest Tunny.
For the breath of our nostrils is an electrical spirit.

Let Currus rejoice with Menas. God be gracious to the immortal soul of poor Carte, who was barbarously and cowardly murder'd—the Lord prevent the dealers in clandestine death.
For an electrical spirit may be exasperated into a malignant fire.

For: there MS
JMD I Mr Stead, Mr Bond
Erastis MS
Exasperated MS

Nereus (Rom. 16: 15) evidently reminds Smart of Nereus, the sea-god. In the autumn of 1779 the navy was defending England against a threatened invasion from France. Rodney was sent to demolish the invasion fleet at Cape Havre, Roseawen destroyed the Toulon fleet at Lagos Bay in August, and Hawke's ships were blocking the French fleet at Brest, finally defeating it at Quiberon Bay in November. Shell-fire (like ignis fatuus) is phosphorescence from decaying vegetation, often associated with static electricity in this period.

Sea-Lantern must be Pliny's lantern, 'a fish, the lantern of the sea' (Ainsworth).

Interest in electrical charges was stimulated in the 1740s by the invention of the Leyden jar and experiments by Benjamin Franklin. An account of the production of 'natural electricity' from glass by friction was published in the Gent. Mag. 1762.

Lucius probably conceals a pun on luz, light (cf. B 161-2), and St. Luke, whose day falls on 18 October when this verse was written. James Fletcher, a bookseller at Oxford, had a shop in St. Paul's Churchyard in London, at which A Song to David was sold. Foxt: cf. Berkeley's concept of aetherial fire, 'the vital spirit of the world' and source of the life-giving properties of air (Spritt (1744), sect. 142).
Let Sosthenes rejoice with the Winkle—all shells like the parts of the body are good kept for those parts.
For it is good to quicken in paralytic cases being the life applied unto death.

Let Chloe rejoice with the Limpin—There is a way to the terrestrial Paradise upon the knees.
For the method of philosophizing is in a posture of Adoration.

Let Carpus rejoice with the Frog-Fish—A man cannot die upon his knees.
For the School-Doctrine of Thunder and Lightning is a Diabolical Hypothesis.

Let Stephanas rejoice with Mormyra who is a fish of divers colours.
For it is taking the nitre from the lower regions and directing it against the Infinite of Heights.

Let Fortunatus rejoice with the Burrer—it is good to be born when things are crossed.
For THUNDER is the voice of God direct in verse and music.

Let Lois rejoice with the Angel-Fish—There is a fish that swims in the fluid Empyrean.
For LIGHTNING is a glance of the glory of God.
Let Achates rejoice with the Fat-Back—The Lord invites his fishers to the WEST INDIES.
For the Brimstone that is found at the times of thunder and lightning is worked up by the Adversary.

Let Sylvanus rejoice with the Black-Fish—Oliver Cromwell himself was the murderer in the Mask.
For the voice is always for infinite good which he strives to impede.
Let Titus rejoice with Mys—O Tite siquid ego adjuro curamve levasse!
For the Devil can work coals into shapes to afflict the minds of those that will not pray.

Let Euodias rejoice with Myrcus—There is a perfumed fish I will offer him for a sweet savour to the Lord.
For the coffin and the cradle and the purse are all against a man.
Let Synythe rejoice with Myhas—There are shells in the earth which were left by the FLOOD.
For the coffin is for the dead and death come by disobedience.

267 fluid Empyrean: the region of waters forming the highest heaven, in Mosiac cosmology (Gen. ii. 7).
272 For: 'That there is in lightening a sulphureous vapour, appears from the sulphur which attends it' (Chambers, s.v. Thunder).
274 Oliver Cromwell may have been suggested by the reference in 273 to the West Indies, because of his conquest of Jamaica, 'murderer in the Mask': i.e. the masked executioner of Charles I (Stead). Smart's idea is of course pure fantasy: an anecdote concerning the real executioner, Richard Branden, was published in the Student (i, 1956) during Smart's editorship.
275 Titus, Paul's companion and disciple, reminds Smart of Cicero's friend, Titus Pomponius Atticus, to whom Cicero applied the quotation from Eustius, O Tite, etc. (v. Titus, if I have in any way helped you or lightened your trouble') in De Senectute, 1. 7.
275-80 For: Smart refers to a method of divination by fire. In the North, the cinders that bound from the fire are examined by old women, children, etc. and according to their respective forms, are called either coiffins or purses; and consequently thought to be preseages of death or wealth' (Brand's Popular Antiquities, cf. Drury-Lane's Journal (1752), 176-7). The cradle seems to be Smart's own addition to the superstition.
276 Myrcus does not exist: it may be a mistake for myrus (μυρο), the sea-otter; μυρο means 'perfume'.
277-82 Smart's interest in the study of fossils was probably more theological than scientific. John Woodward's Essay toward a Natural History of the Earth (1693)
Let Onesiphorus rejoice with Orca, who is a great fish. *For the Satellites of the planet prove nothing in this matter but the glory of Almighty God.*

Let Eubulus rejoice with Ostrum the scarlet—God be gracious to Gordon and Groat. *For the SHADE is of death and from the adversary.*

Let Pudens rejoice with Polypus—The Lord restore my virgin! *For Solomon said vanity of vanities, vanity of vanities all is vanity.*

Let Linus rejoice with Ozena who is a kind of Polype—God be gracious to Lyne and Anguish. *For Jesus says vanity of vanities, vanity of vanities all is vanity.*

Let Claudia rejoice with Pascor—the purest creatures minister to wantonness by unthankfulness. *For Solomon said THOU FOOL in malice from his own vanity.*

Let Artemas rejoice with Pastinaca who is a fish with a sting. *For the Lord reviled not [at] all in hardship and temptation unutterable.*

283 Onesiphorus MS 289 vanities vanity MS 290 not at all Stead's emendation

Evidence. All this Smart could have read in Chambers (i.e. Light), but like the Hutchisonians he preferred the 'Mosaic' theory. Cf. B345.

286 Ostrum: 'the fish of the liquor whereof a sort of purple, or scarlet colour is made' (Alstonworth). John Gordon was at Durham School and Cambridge with Smart, and helped Smart after his release in 1765 (Gray, Corresp. ii. 423). He and Robert Groat subscribed to Smart's Poems, 1752. Shade probably means eclipse see previous note and B58–59.

287 Foi: Eccles. i. 2.

288 Richard Lynne (1715–69): Fellow of King's College, Cambridge, and Chaplain to the King. Thomas Anguish (1724–63) was at Cambridge with Smart, subscribed to his Poems and Psalms, and helped him after his release in 1765 (Gray, Corresp. ii. 803–4).

289 Pascor must be a mistake for passer, a fish in Pilny's list (bk. 31) from which the following fishes are taken. Pater also means 'a lecherous fellow' (Alstonworth).

289–90 Foi: Smart continues the contrast between the teaching of Solomon and of Jesus from 287–8. The proverbs of Solomon are a castigation of folly, but Jesus warned, 'whosoever shall say, Thou fool, shall be in danger of hell fire' (Matt. 23. 22). *not [at] all* the MS reading is intelligible, but Stead's inspired emendation is preferable. An intransitive use of revile, which is in keeping with Smart's linguistic habits, suggests an apt allusion to 1 Pet. 22. 21–3, where Christ's refusal to vitilify ('Whose when he was reviled, reviled not again'), even when suffering, is given as an example of Christian virtue.

58
Let Zenas rejoice with Pecten—The Lord obliterates the laws of man! For Fire hath this property that it reduces a thing till finally it is not. Let Philemon rejoice with Pelagia—The laws and judgement are impudence and blindness. For all the fifth of wicked men shall be done away by fire in Eternity. Let Apphia rejoice with Pelmis—The Lord Jesus is man's judgement. For the furnace itself shall come up at the last according to Abraham's vision. Let Demetrius rejoice with Peloris, who is greatest of Shell-Fishes. For the Conven of Heaven shall work about on that great event. Let Antipas rejoice with Pentadactylus—A papist hath no sentiment—God bless CHURCHILL. For the ANTICICK POLE is not yet but shall answer in the Consummation. For the devil hath most power in winter, because darkness prevails. For the Longing of Women is the operation of the Devil upon their conceptions.

For the marking of their children is from the same cause both of which are to be purred by prayer.

For the laws of King James the first against Witchcraft were wise, had it been of man to make laws.

For there are witches and wizards even now who are spoken to by their familiars.

For the visitation of their familiars is prevented by the Lord's incarnation.

For to conceive with intense diligence against one's neighbour is a branch of witchcraft.

For to use pollution, exact and cross things and at the same time to think against a man is the crime direct.

For prayer with music is good for persons so exacted upon.

For before the NATIVITY is the dead of the winter and after it the quick.

For the sin against the HOLY GHOST is INGRATITUDE.

For stuff'd guts make no music; strain them strong and you shall have sweet melody.

For the SHADOW is of death, which is the Devil, who can make false and faint images of the works of Almighty God.

For every man beareth death about him ever since the transgression of Adam, but in perfect light there is no shadow.

Zenas was a lawyer (Titus 3:13). The theme of both let and for verses is the Last Judgement. Abraham's vision of a 'smoking furnace' in Gen. 19:12-17, was interpreted as a prophecy of the Last Judgement (St. Augustine, Civ. Del., xiv. 25).

Lord ... judgment refers to the prophecy of the Day of Judgement in Matt. 13:40-2.

Convex: i.e. burning-glass, a common usage in the 18th c. Smart envisages the whole area of the sky as a gigantic burning-glass, bringing about the final conflagration. (See J. Owen, The Explicator, xxx (1772), 78.)

Antipas: an unknown Christian martyr at Pergamos (Rev. 2:13). Hammond discusses the theme by his name signifies that the early martyrs were anti-papists. Charles Churchill (1737-64), the poet, was at this time curate of St. John's, Westminister, and had published a pamphlet upon Cato and other anti-papists, which was consumed by fire and humanity consummated by regaining its pristine perfection (De Princ. I, vii). The Antomick Pole represents this purification because it is the polar opposite of the north, the region of evil (see § 422).

Pick up from Bsd. 1st: 'Antipas was slain among you, where Satan dwelleth!' (Rev. 2:13). Power ... perverses cf. B355n.

323-4 'The longing of a woman with child doth act upon another's body, when it signs the infant in the womb with the mark of the thing longed for' (Agrippa, P. 14).
For all Wrath is Fire, which the adversary blows upon and exasperates.

For SHADOW is a fair Word from God, which is not returnable till the furnace comes up.

For the ECLIPSE is of the adversary—blessed be the name of Jesus for Whisson of Trinity.

For the shadow is his and the penumbra is his and the perplexity of the the phenomenon.

For the eclipse happen at times when the light is defective.

For the more the light is defective, the more the powers of darkness prevail.

For deficiencies happen by the luminaries crossing one another.

For the SUN is an intelligence and an angel of the human form.

For the MOON is an intelligence and an angel in shape like a woman.

For they are together in the spirit every night like man and wife.

For justice is infinitely beneath Mercy in nature and office.

For the Devil himself may be just in accusation and punishment.

For HELL is without eternity from the presence of Almighty God.

For Volcanoes and burning mountains are where the adversary hath most power.

For the angel GRATITUDE is my wife—God bring me to her or her to me.

For the propagation of light is quick as the divine Conception.

For FROST is damp and unwholesome air candied to fall to the best advantage.

For I am the Lord’s New-Writer—the scribe-evangelist—Widow Mitchell, Gun and Grange bless the Lord Jesus.

For Adversity above all other is to be deserted of the grace of God.

For in the divine Idea this Eternity is compleat and the Word is a making many more.

For there is a forlorn hope etc. for impenitent sinners because the furnace itself must be the crown of Eternity.

For my hope is beyond Eternity in the bosom of God my savour.

For by the grace of God I am the Reviver of ADORATION amongst ENGLISH-MEN.

For being desert-ed it to have desert in the sight of God and intitles one to the Lord’s merit.

For things that are not in the sight of men are there! God of infinite concern.

For envious men have exceeding subtlety quiue quin—invidiant.

For avaricious men are exceeding subtle like the soul separated from the body.

For their attention is on a sinking object which perishes.

For they can go beyond the children of light in matters of their own misery.

For Snow is the dew candied and cherishes.

324 God be his MS 331 beyond MS 333 being MS


325 See Gen. 1: 1 and B854.

327 Widow Mitchell: M. Mitchell (or Mechell), widow of J. Mechell, the printer, took over the printing of the Westminster Journal in 1754. The editor was Smart’s friend, Richard Rolfe, and at least one of Smart’s poems appeared in its pages (‘Jenny Grey’, May 1754). Orange was signatory of a letter in the issue of 8 November 1753; perhaps Gun was another contributor.

329-31 See B770-760, Baga.

333-5 The theme is the contrast between true and false riches, as in the parable of the unjust steward, from which Smart quotes. “For the children of this world are in their generation wiser than the children of light” (Luke 16: 8). quiue quin—invidiant, ‘as much as they see into things’; a pun on invideo, ‘to envy’.
For TIMES and SEASONS are the Lord's—Man is no CHRONOLOGER.
For there is a CIRCULATION of the SAP in all vegetables.
For SOOT is the dress of Fire.
For the CLAPPING of the hands is naught unless it be to the glory of God.
For God will descend in visible glory when men begin to applaud him.
For all STAGE-Playing is Hypocrisy and the Devil is the master of their revels.
For the INNATATION of corpuscles is solved by the Gold-beater's hammer—God be gracious to Christopher Peacock and to all my God-Children.
For the PRECESSION of the Equinoxes is improving nature—something being gained every where for the glory of God perpetually.
For the souls of the departed are embodied in clouds and purged by the Sun.

340 'It is not for you to know the times or the seasons, which the Father hath put in his own power' (Acts 1:7). Cf. 'On the Omniscience of the Supreme Being', 167–168. Another criticism of Newton may be implied; his Chronology of Ancient Kingdoms amended (1725) was intended to correct the traditional chronology of ancient history by means of astronomical calculations. Pope's quip about men who aspire to 'Correct old Time, and regulate the Sun' (Essay on Man, ii, 24) was said by Warburton to be aimed at Newton.

345 Mulgrave's theory of the Circulation of the Sap in plants, analogous to the circulation of blood in animals, was popular early in the 18th c. Although refuted in Hales's Vegetable Staticks (1737) it continued to be disseminated through Chambers's Cyclopædia.

345–46 Cf. B.323n.
345 The argument of William Law's Absolute Unknowfulness of the Stage-Entertainment (1735).
346 Innatation 'intermingling' (Smart's coinage from L. innatam, corpuscles: small particles, the basic components of matter according to corpuscular philosophy. The question to be 'solved' was how particles cohere, 'a great and yet unknown secret' according to Locke (Essay Concerning Human Understanding, II, 200, 264). Newton explained the cohesion of matter by attraction, but the phenomenon of ductility, which was demonstrated by gold-beating, was thought to result from 'the particles of the ductile body being, as it were, joined and entangled within each other' (Chambers, 577. Ductility): Smart thus uses the Gold-beater's hammer to refute Newton again.
347 Precession of the Equinoxes: the phenomenon, much discussed in the 18th c., whereby equinoxes occur earlier in each successive sidereal year, owing tonutations of the earth's axis.

348 Perhaps Smart's version of the Hermetic idea that the air is 'the immediate receptacle of spirits after dissolution, whereas they pass to a superior limbus' (T. Vaughan, Works, 74).

For the LONGITUDE may be discovered by attending the motions of the Sun. Way 26.
For you must consider the Sun as dodging, which he does to pass observation.
For he must be taken with an Astrolabe, and consider'd respecting the point he left.
For you must do this upon your knees and that will secure your point.
For I bless God that I dwell within the sound of Success, and that it is well with ENGLAND this blessed day. NATIVITY of our LORD N.S. 1759.

* * *
For a Man is to be looked upon in that which he excels as on a prospect.
For there be twelve cardinal virtues—three to the East—Greatness, Valour, Piety.
For there be three to the West—Goodness, Purity and Sublimity.
For there be three to the North—Meditation, Happiness, Strength.
For there be three to the South—Constancy, Pleasantry and Wisdom.
For the Argument A PRIORI is GOD in every man's CONSCIENCE.
For the Argument A POSTERIORI is God before every man's eyes.
For the Four and Twenty Elders of the Revelation are Four and Twenty Eternities.
For their Four and Twenty Crowns are their respective Consummations.

355 East Greatness MS

349 Longitude: cf. B.169n.
350 Cf. B.171n.
351 English victories in 1759 were so numerous that Horace Walpole complained that the church bells were worn out from ringing (W. Williams, The Whig Supremacy (1939), 96).
352–3 The twelve cardinal virtues recur in this order in B.622–13, and A Song to Davids, 19–21. There are four cardinal virtues in Christian tradition, but Smart's scheme may derive from Masonic ritual (see B.601n.).
353–6 The a priori argument for a Deity is that the existence of the idea of God necessitates its existence in fact; the a posteriori argument is that the created world presupposes a divine creator. Henry More, who used both kinds of evidence, argued especially from conscience: 'I conclude from natural Conscience in a Man ... that there is a God' (Antidotes against Atheism (1635), Bk. I, ch. 2).
356–8 Rev. ch. 4. Consummation: see B.506n.
For a CHARACTER is the votes of the Worldling, but the soul is of Almighty GOD alone.

For there is no music in flats and sharps which are not in God’s natural key.

For where Accusation takes the place of encouragement a man of Genius is driven to act the votes of a fool.

For the Devil can set a house on fire, when the inhabitants find combustibles.

For the old account of time is the true—Decr 28th 1759—60

For Faith as a grain of mustard seed is to believe, as I do, that an Eternity is such in respect to the power and magnitude of Almighty God.

For a DREAM is a good thing from GOD.

For there is a dream from the adversary which is terror.

For the phenomenon of dreaming is not of one solution, but many.

For Eternity is like a grain of mustard as a growing body and improving spirit.

For the malignancy of fire is owing to the Devil’s hiding of light, till it became visible darkness.

For the Circle may be SQUARED by swelling and flattening.

For the Life of God is in the body of man and his spirit in the Soul.

For there was no rain in Paradise because of the delicate construction of the spiritual herbs and flowers.

For the Planet Mercury is the WORD DISCERNMENT.

For the Scotchman seeks for truth at the bottom of a well, the Englishman in the Haven of Heavens.

For the Planet Venus is the WORD PRUDENCE or providence.

For GOD nevertheless is an extravagant BEING and generous unto loss.

For there is no profit in the generation of man and the loss of millions is not worth God’s tear.

For this is the twelfth day of the MILLENNIUM of the MILLENIUM foretold by the prophets—give the glory to God ONE THOUSAND SEVEN HUNDRED AND SIXTY—

For the Planet Mars is the word FORTITUDE.

For to worship naked in the Rain is the bravest thing for the refreshing and purifying the body.

For the Planet Jupiter is the WORD DISPENSATION.

For Tully says to be generous you must be first just, but the voice of Christ is distribute at all events.

For Kittim is the father of the Pigmies, God be gracious to Pigg his family.

For the Soul is divisible and a portion of the Spirit may be cut off from one and applied to another.

For is MS MILLENNIUM of MS prophets give MS

328 Cf. the proverb, “Truth lies at the bottom of a well”. There was also a theory (popularized by the numerous 18th-c. editions of Aristotle’s Problems) that a man looks down when thinking of the past and up to heaven when imagining (see Sterne, Tristram Shandy, Bl. II, ch. vii). Smart may be thinking of the great Scottish historians of the 1750s, Hume and Robertson; John Campbell (see Br66b) also published historical works.

329 Written on 22 January, 84 (1 January, 84) in Protestant interpretations of Rev. 17–20, the Millennium was to follow the overthrow of the Church of Rome: Smart probably regarded the victories over France in 1759 in this light cf. the pamphlet published in 1758: A Short Explanation of the Apocalypse of St. John ... wherein is shewn, that the present war may probably terminate in the restoration of the Jews, and in the millennium.


333 Dispensation i.e. Justice (see following verse), the traditional attribute of Jupiter in astrology.


338 Kittim was the son of Java, who was traditionally the father of the Greeks: Smart’s idea appears original. Pigg Thomas Pigg, son of Andrew Pigg (Br66b), was curate of Wornegay, Norfolk, close to the home of the Pratts (see Introduction, p. xvi).
For NEW BREAD is the most wholesome especially if it be leaven'd with honey.

For a NEW SONG also is best; if it be to the glory of God; and taken with the food like the psalms.

For the Planet Saturn is the word TEMPERANCE or PATIENCE.

For Jacob's Ladder are the steps of the Earth graduated hence to Paradise and thence to the throne of God.

For a good wish is well but a faithful prayer is an eternal benefit.

For SPIGA VIRGINIS is the star that appeared to the wise men in the East and directed their way before it was yet inscribed.

For an IDEA is the mental vision of an object.

For Lock supposes that an human creature, at a given time may be an atheist i.e. without God, by the folly of his doctrine concerning innate ideas.

For it is not lawful to sell poizen in England any more than it is in Venice, the Lord restrain both the finder and receiver.

For the ACCENTS are the invention of the Moabites, who learning the GREEK tongue marked the words after their own vicius pronunciation.

For the GAULS (the now-French and original Moabites) after they were subdued by Caesar became such Grecians at Rome.

399 moabites MS

392 'Jacob's Ladder (Gen. 28: 12-17) figures in Masonic ritual; also associated with Masonry is the Mithraic symbol of a ladder of seven steps (corresponding to the seven planets), representing the soul's ascent to the throne of God. In Masonry, Jacob's ladder has three rungs, representing the trinitarian virtues, but the cardinal virtues form part of the ritual for the 'First Degree'; this may explain the two stages of ascent envisaged by Smart, and the references to planets and their virtues in preceding verses.

394 Most 18th-c. commentators accepted Kepler's explanation of the star of the wise men as a conjunction of Jupiter and Saturn. Smart's idea is original and ingenious. Spiça Virgílis, the brightest star in the constellation of Virgo, is obviously appropriate for the son of the Virgin, but Smart probably also remembered Pliny's comment that it rises in Egypt as the seasonal winds cease (38. 517); a miraculous bolt in the wind at the nativity is described in Hymn 32, 15-8 (cf. Milton's Nativity Ode, 65-8). Before . . . inscribed: Smart seems to be remembering Hammond's paraphrase and comment on Matt. 2: 1, in which the star is taken to be new.

396 Although Locke denies the existence of innate ideas of God, he argues that his existence can be deduced by process of reason (Essay Concerning Human Understanding, i. 17); but since, by his showing, the capacity to reason is acquired only by degrees, it follows that there is a time when man is 'without God'.

398-9 Accents were in fact introduced by Alexandrian scholars, but Smart probably bases his idea on Caesar's report that Greek letters were in use among the Druids in Gaul (De Bello Gallico, vi. 14). French . . . Meabites: cf. B438.

400 For the Gaulic manuscripts fell into the hands of the inventors of printing.

401 For all the inventions of man, which are good, are the communications of Almighty God.

402 For all the stars have satellites, which are terms under their respective words.

403 For tiger is a word and his satellites are Griffin, Stergis, Cat and others.

404 For my talent is to give an impression upon words by punching, that when the reader casts his eye upon 'em, he takes up the image from the mould which I have made.

405 For Job was the son of Issachar and patience is the child of strength.

406 For the Names of the DAYS, as they now stand, are foolish and abominable.

407 For the Days are the First, Second, Third, Fourth, Fifth, Sixth and Seventh.

408 For the names of the months are false—the Hebrew appellatives are of God.

409 For the Time of the Lord's temptation was in early youth and imminent danger.

410 For an equivocal generation is a generation and no generation.

411 For putrifying matter nevertheless will yield up its life in diverse creatures and combinations of creatures.

412 For a TOAD can dwell in the centre of a stone, because—there are stones whose constituent life is of those creatures.

413 stone whose constituent MS

404 'Impression' then, is a talent or gift of Almighty God, by which a Genius is empowered to throw an emphasis upon a word or sentence in such wise, that it cannot escape the notice of those good sense, and true critical sagacity' (Smart's introduction to The Works of Horace, translated into verse (1767), t. p. xii). The word punching is in larger script in the MS; the metaphor is from type-making.

405 Smart associates Job, the son of Issachar, with Job whose patience was proverbial, for the sake of his moral point; there is no scriptural connection. Strength is Issachar's attribute in Gen. 49: 14.

406-8 Smart's objection is presumably based on the derivation of the names from pagan deities.

410-11 Equivocal generation (or 'spontaneous generation') had been disproved for larger organisms by the 18th c. but it was still believed that minute organisms (animalcules) bred 'spontaneously' in putrifying matter.

412 Reports of live toads found inside stones were published in Gent. Mag. 1736. stones . . . creatures refers to the Toadstone, which was supposed to be produced by toads.
For a Toad hath by means of his eye the most beautiful prospects of any other animal to make him amend for his distance from his Creator in Glory.

For P.A.T is the fruit of benevolence, therefore it was the Lord's in the Mosaic sacrifices.

For the very particular laws of Moses are the determinations of CASES that fell under his cognizance.

For the Devil can make the shadow thicker by candlelight by reason of his pow'r over malignant fire.

For the Romans clipped their words in the Augustan thro idleness and effeminacy and paid foreign actors for speaking them out.

For when the weight and the pow'r are equivalent the prop is of none effect.

For slavery of the beard was an invention of the people of Sodom to make men look like women.

For the ends of the world are the accomplishment of great events, and the consummation of periods.

For ignorance is a sin because illumination is to be obtained by prayer.

For Preference is not from the East, West or South, but from the North, where Satan has most pow'r.

For the ministers of the Devil set the heavier of wood over the head of God's free Man.

For this is inserting God's good order, edifice and edification, and appointing place, where the Lord has not appointed.

For the Ethiopian question is already solved in that the Blacks are the children of Cain.

For the phenomenon of the horizontal moon is the truth—she appears bigger in the horizon because she actually is so.

For it was said of old 'can the Ethiopian change his skin?' the Lord has answered the question—by his merit and death he shall—

For the moon is magnified in the horizon by Almighty God, and so is the Sun.

For she has done her day's work and the blessing of God upon her, and she communicates with the earth.

For when she rises she has been strengthened by the Sun, who cherishes her by night.

For man is born to trouble in the body, as the sparks fly upwards in the spirit.

For man is between the pinchers while his soul is shaping and purifying.

For the ENGLISH are the seed of Abraham and work up to him by Joab, David, and Napoleon. God be gracious to us this day. General Fast March 14th 1760.

For the Romans and the English are one people the children of the brave man who died at the altar praying for his posterity, whose death was the type of our Saviour's.

For inviting MS

415 Pat signifies both fruitfulness and blessings in the OT (Gen. 27: 28, etc.), and was used in sacrificial offerings.

416 Romans...effeminacy: probably a confused recollection of Seneca. In Ep. 60. 10, Q. Haterius, an Augustan orator, is criticized for his over-hasty delivery, but 'clipped words' sounds more like the 'amputata sententiae et verba ante expectatum cadentia' for which Seneca criticizes the orators of Sallust's generation (Ep. 114. 17). Seneca's general argument that speech in a reflection of character is illustrated by the effeminacy of Macrinas (Ep. 114. 4). Foreign actors most actors on the Roman stage were imported from abroad (see J. P. V. D. Baladen, Life and Leisure in Ancient Rome (1969), 279).

417 Shaving of the beard was forbidden to the Jews (Lev. 21: 5).

418 See Rev. 6: 15.

419 'For promotion cometh neither from the east, nor from the west, nor from the south' (Ps. 127: 1). The tradition that the forces of Satan come from the north is based on Isa. 14: 13. Cf. Milton, PL v, 668–9.

420 This heuer of wood is the epitome of servitude; see Josh. 9: 23.
For the WELCH are the children of Meshebozeth and Ziba with a mixture of David in the "Jones"s.

For the Scotch are the children of Doeg with a mixture of Cush the Benjamite, whence their innate antipathy to the English.

For the IRISH are the children of Shimei and Cush with a mixture of something lower—the Lord raise them!

For the FRENCH are Moabites even the children of Lot.

For the DUTCH are the children of Gog.

For the Poles are the children of Magog.

For the Italians are the children of Samuel and are the same as the Grecians.

For the Spaniards are the children of Abishai Joab's brother, hence is the goodwill between the two nations.

For the Portuguese are the children of Ammon—God be gracious to Lisbon and send good angels amongst them!

For the Hottentots are the children of Gog with a black mixture.

For the Russians are the children of Ishmael.

For the Turks are the children of Esau, which is Edom.

For the Wallachians are the children of Huz. God be gracious to Elizabeth Hughes, as she was.

For the Germans are the children of the Philistines and the seed of Anak.

For the Prussians are the children of Goliath—but the present, whom God bless this hour, is a Campbell of the seed of Phineas.

Welsh ... Ziba cf. B91.

Doeg is chosen presumably because, as a priest-slayer (1 Sam. 22:18), Smart sees him as a "type" of Presbyterian. Doeg and Cush the Benjamite were both enemies of David.

Moabites cf. B399. Moab was the grandson of Lot. No doubt Smart saw the conquest of the Moabites by David as a portent of England's victory over France in the current war: cf. C96-7.

Moabites, and the signification of the words, cf. B441. An article on the origin of the Romans in Gent. Mag. 1759, argued that they were of Greek origin, by descent from the Acilami (cf. Caree).

For the two nations: i.e., Spanish and English, since the English descend from JOB (B65). The friendship with Spain did not survive long; a secret treaty between Spain and France was signed in 1755, and England declared war on Spain in 1759.

Lisbon probably alludes to the great earthquake of 1755.

For the seed of Cush were giants (Doubt, 91:3). Cf. B449n.

Prussians ... Goliath an allusion to the giant grandsons of Frederick William I. Phineas is the Apocrypha form of Phinehas, who fought against the Midianites (Num. 31:6). John Campbell, Esq. (perhaps the John Campbell, Esq. who subscribed

For the Hanoverians are Hittites the seed of Uriah. God save the king.

For the Hessians are Philistines with a mixture of Judah.

For the Saxons are Benjamites, men of great subtlety and Marshal Saxe was direct from Benjamin.

For the Danes are of the children of Zabulon.

For the Venetians are the children of Mark and Romani.

For the Swiss are Philistines of a particular family. God be gracious to Jonathan Tyers his family and to all the people at Vaux Hall.

For the Sardinians are of the seed of David—The Lord forward the Reformation amongst the good seed first.

For the Mogul's people are the children of Phut.

For the Old Greeks and the Italian are one people, which are blessed in the gift of Musick by reason of the song of Hannah and the care of Samuel with regard to divine melody.

For the Germans and the Dutch are the children of the Goths and Vandals who did a good in the destruction of books written by heathen Free-Thinkers against God.

glossary: MS

to Smart's Poems and Psalms! had been appointed commander of a battalion in January (Gent. Mag. 1760, 47).

For the king: still George II this date (May 1760).

Marshall Saxe (1696-1750), the French commander, was renowned for his brilliant military exploits and his huge stature (Stead). From Benjamin: Smart is probably linking him with Saul, son of Kish, "a man of Benjamin", of whom it is said, "from his shoulders upward he was higher than any of the people" (1 Sam. 3:2).

St. Mark is the patron saint of Venice, but the connection with Romans is obscure.

Jonathan Tyers, proprietor of Vauxhall Gardens, and his son Thomas were old friends of Smart's, both subscribed to Smart's Psalms.

Sardinians see B87n.

Greeks ... people: cf. B441. The song of Hannah celebrated the birth of Samuel (1 Sam. 2:1-10), and forms the centrepiece of Smart's oratorio, Hannah (1764). Smart links Hannah and David as singers of "divine melody" in Hymn 1. 37-4, but the connection of Samuel with music is obscure.

This cannot refer to the Alexandrian Library, as Stead suggested, because it was not destroyed by Goths and Vandals; the allusion must be more generally to the ravages of the barbarians in Athens, Rome, and other centres of learning. The heathen Free-Thinkers probably include Pyrrho and Epicurus, whose works survive only in fragments: Smart mentions both contemptuously in ‘Mansets gaudet vi ineritas', 20.
For there are Americans of the children of Tei.—

For the Laplanders are the children of Gomer.

For the Phenomena of the Diving Bell are solved right in the schools.

For NEW BREAD is the most wholesome—God be gracious to Baker.

For the English are the children of Joshua, Captain of the host of Israel, who was the greatest man in the world to GIVE and to ACHIEVE.

For T.R.A is a blessed plant and of excellent virtue. God give the Physicians more skill and honesty!

For nutmeg is exceeding wholesome and cherishing, neither does it hurt the liver.

For The Lightning before death is God's illumination in the spirit for preparation and for warning.

For Lavender Cotton is exceeding good for the teeth. God be gracious to Windsmore.

For the Fern is exceeding good and pleasant to rub the teeth.

For a strong preparation of Mandragora is good for the gout.

For the Bark was a communication from God and is sovereign.

For the method of curing an ague by terror is execution.

For Exaction is the most accurced of all things, because it brought the Lord to the cross, his betrayers and murderers being such from their exaction.

For an Ague is the terror of the body, when the blessing of God is withheld for a season.

For benevolence is the best remedy in the first place and the bark in the second.

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For, when the nation is at war, it is better to abstain from the punishment of criminals especially, every act of human vengeance being a check to the grace of God.

For the letter י which signifies GOD by himself is on the fibre of some leaf in every tree.

For י is the grain of the human heart and on the network of the skin.

For י is in the veins of all stones both precious and common.

For י is upon every hair both of man and beast.

For י is in the grain of wood.

For י is in the ore of all metals.

For י is on the scales of all fish.

For י is on the petals of all flowers.

For י is upon all shells.

For י is in the constituent particles of air.

For י is on the mire of the earth.

For י is in the water yea in every drop.

For י is in the incomprehensible ingredients of fire.

For י is in the stars the sun and in the Moon.

For י is upon the Sapphire Vault.

For the doubling of flowers is the improvement of the gardeners talent.

For the flowers are great blessings.

For the Lord made a Nosegay in the meadow with his disciples and preached upon the lily.
For the angels of God took it out of his hand and carried it to the Height.
For a man cannot have publick spirit, who is void of private benevolence.
For there is no height in which there are not flowers.
For flowers have great virtues for all the senses.
For the flower glorifies God and the root passes the adversary.
For the flowers have their angels even the words of God's Creation.
For the warp and woof of flowers are worked by perpetual moving spirits.
For flowers are good both for the living and the dead.
For there is a language of flowers.
For there is a sound reasoning upon all flowers.
For elegant phrases are nothing but flowers.
For flowers are peculiarly the poetry of Christ.
For flowers are medicinal.
For flowers are musical in ocular harmony.
For the right names of flowers are yet in heaven. God make gardeners better nomenclators.
For the Poorman's narrative is an introduction to a Prince.
For it were better for the SERVICE, if only select psalms were read.
For the Lamentations of Jeremiah, Songs from other scriptures, and parts of Esdras might be taken to supply the quantity.
For A is the beginning of learning and the door of heaven.
For B is a creature busy and bustling.
For C is a sense quick and penetrating.
For D is depth.

For E is eternity—such is the power of the English letters taken singly.
For F is faith.
For G is God—whom I pray to be gracious to Livemore my fellow prisoner.
For H is not a letter, but a spirit—Benedicat ! Jesus Christus, sic sperem!
For I is identity. God be gracious to Henry Hatsell.
For K is king.
For L is love. God in every language.
For M is musick and Hebrew מ is the direct figure of God's harp.
For N is new.
For O is open.
For P is power.
For Q is quick.
For R is right.
For S is soul.
For T is truth. God be gracious to Jeramy Pratt and to Harrizee his Sister.
For U is unity, and his right name is Uve to work it double.
For W is word.
For G is hope—consisting of two check G—God be gracious to Anne Hope.

517 power . . . singly refers to the Caballistic procedure, adopted by the Freemasons, of using initial letters to stand for words; cf. Capin.
519 Livemore: probably Ezra Livemore, a patient at St. Luke's Hospital at the same time as Smart (Stead).
520 a spirit: i.e. an aspirate (called spiritus asper by Latin grammarians). Benedictat . . . sperem: 'Blessed be Jesus Christ, so may I breathe'; another allusion to Smart's illness (cf. B179).
521 Henry Hatzell, a barrister, subscribed to Smart's Poems, 1732. He became Reader of the Middle Temple in 1753.
522 ג is Hebrew mem (מ).
523 Jeramy Pratt . . . Sister: see Introduction, p. xvi.
524 Uve: i.e. U-Y, identical letters in the Roman alphabet. 'U' still had a dual function as vowel and consonant in the 18th c.
525 ס is hope: presumably because it is the symbol of Christ. Written thus, the letter is something like two 'G's back to back ('two check G'). Anne Hope: Anne Vane (see Introduction, p. xv) married Charles Hope Weir in 1746.
For Z is zeal.

537 For in the education of children it is necessary to watch the words, which they pronounce with difficulty, for such are against them in their consequences.

538 For  is ace, if pronounced full. Stand in awe and sin not.

539 For B pronounced in the animal is key importing authority.

540 For C pronounced hard is he importing to shut.

541 For D pronounced full is day.

542 For E is east particularly when formed little e with his eye.

543 For F in its secondary meaning is fair.

544 For G in a secondary sense is good.

545 For H is hearse.

546 For I is the organ of vision.

547 For K is keep.

548 For L is light, and  is the line of beauty.

549 For M is meet.

550 For N is nay.

551 For O is over.

552 For P is peace.

553 For Q is quarter.

554 For R is rain, or thus reign, or thus rein.

555 For S is saw.

556 For T is take.

557 For V is well.

For W is world.

558 For X begins not, but connects and continues.

559 For  is young—the Lord direct me in the better way of going on in the Fifth year of my jeopardy June the 17th N.S. 1760. God be gracious to Dr YOUNG.

560 For Z is zest. God give us all a relish of our duty.

For Action and Speaking are one according to God and the Ancients.

562 For the approachers of Death are by illumination.

563 For a man cannot have Public Spirit, who is void of private benevolence.

564 For the order of Alamoth is first three, second six, third eighteen, fourth fifty four, and then the whole band.

565 For the order of Sheminith is first ten, second twenty, third thirty and then the whole band.

566 For the first entrance into Heaven is by complement.

567 For Flowers can see, and Pope's Corintheans knew him.

568 For the devil works upon damp and loath and causes agues.

569 For Ignorance is a sin, because illumination is to be had by prayer.

570 For many a genius being lost at the plough is a false thought—the divine providence is a better manager.

571 For a man's idleness is the fruit of the adversary's diligence.

572 thought the MS

556 goods ... consequences: probably refers to the punishment of those who could not pronounce 'Shibboleth'; Judg. 12:6 (Bond).

558 Stand ... not Ps. 41:4.

559 Smart puns on bey and boy (a Turkish governor).

560 In i.e. bey.

558 'b' see B477n. Hogarth expounded the theory that the spiral curve was the 'Line of Beauty'; the basic principle of beauty in nature and art, in his Analysis of Beauty (1753).

559 'g' resembles the connection between links of a chain.

560 my jeopardy: see B1n. Although there is no record of Smart's confinement before 1757, he probably dates his 'jeopardy' from his serious illness in 1756. Dr Young: two subscribers to the Psalms bear this name, but Smart may be referring to Edward Young, the poet, who was awarded the DCL in 1719. Young's Conjectures on Original Composition (1759) had recently been published, and Smart seems to have read it (see B571n).

562 See B467n.

563 See B496n.

564 6 The meaning of Alamoth and Sheminith, musical terms used in the OT, is disputed; Smart's numerical series have no biblical source.

565 complements: that which makes complete, or perfect, i.e. 'consummation'; see B568n.

566 boweth 'bowlands' (Yorks. dialect).

570 CS B427.

571 Perhaps provoked by Edward Young: 'There might have been more able Consuls called from the plough, than ever arrived at that honour: Many a Genius, probably, there has been, which could neither write, nor read' (Conjectures on Original Composition (1759), 55).

572 Cf. the proverb, 'if the devil catch a man idle, he'll set him at work'.
For diligence is the gift of God, as well as other good things.
For it is a good NOTHING in one's own eyes and in the eyes of fools.
For era in its primitive sense is but a weed amongst corn.
For there is no knowing of times and seasons, in submitting them to God stands the Christian's Chronology.
For Jacob's brown sheep were the Golden fleece.
For Shaving of the face was the invention of the Sodomites to make men look like women.
For God has given us a language of monosyllables to prevent our slipping.
For a toad enjoys a finer prospect than another creature to compensate his lack.
Tho' toad I am the object of man's hate
Yet better am I than a reprobate. (who has the worst of prospects).
For there are stones, whose constituent particles are little toads.
For the spiritual music is as follows.
For there is the thunder-stop, which is the voice of God direct.
For the rest of the steps are by their rhimes.
For the trumpet rhimes are sound bound, hear more and the like.
For the Sheen rhimes are lacen fawn moon boen and the like.
For the harp rhimes are sing ring string and the like.
For the cymbal rhimes are bell wall tell soul and the like.
For the flute rhimes are tooth youth suit mate and the like.
For the dulcimer rhimes are grace place beat heat and the like.
For the Clarinet rhimes are clean seen and the like.

For the Bassoon rhimes are pass, class and the like. God be gracious to Bauwgarde.
For the dulcimer are rather van fan and the like and grace place &c are of the bassoon.
For heat heat, veep prep &c are of the pipe.
For every word has its narrow in the English tongue for order and for delight.
For the dissyllables such as able table &c are the fiddle rhimes.
For all dissyllables and some trisyllables are fiddle rhimes.
For the relations of words are in pairs first.
For the relations of words are sometimes in oppositio.
For the relations of words are according to their distances from the pair.
For there be twelve cardinal virtues the gifts of the twelve sons of Jacob.
For Reuben is Great. God be gracious to Lord Falmouth.
For Simeon is Valiant. God be gracious to the Duke of Somerset.

592 Bauwgarde: a bassoon-player in London theatres from 1757. He was playing at the Haymarket at the time of Mother Midnight's concerts in the 1757-8 season.
595 it narrow MS
597 era means both a period of time, and a kind of 170-grass.
597 In 1753, it is obviously prompted here by era in 1755.
597 'Jacob's brown sheep were the means by which he acquired wealth' (Gen. 31: 32-45); cf. A7.
597 See 1755.
597 See 1757.
598 See 1752.
599-1 See 1752-413.
599 See 1752.
58 For the Bassoon rhines are pass, class and the like. God be gracious to Bauwgarde.
595-6 For the dulcimer are rather van fan and the like and grace place &c are of the bassoon.
598-9 For heat heat, veep prep &c are of the pipe.
599-600 For every word has its narrow in the English tongue for order and for delight.
600 For the relations of words are in pairs first.
601 For the relations of words are sometimes in oppositio.
602 For the relations of words are according to their distances from the pair.
603 For there be twelve cardinal virtues the gifts of the twelve sons of Jacob.
604 For Reuben is Great. God be gracious to Lord Falmouth.
606 For Simeon is Valiant. God be gracious to the Duke of Somerset.
For Levi is Pious. God be gracious to the Bishop of London.

For Judah is Good. God be gracious to Lord Granville.

For Dan is Clear—near, dextrous, apt, active, compact. God be gracious to Draper.

For Nephthali is sublime—God be gracious to Chesterfield.

For God is Contemplative—God be gracious to Lord Northampton.

For Ashur is Happy—God be gracious to George Basset.

For Issachar is strong—God be gracious to the Duke of Dorset.

For Zabulon is Constant—God be gracious to Lord Bath.

For Joseph is Pleasant—God be gracious to Lord Bolingbroke.

For Benjamin is Wise—God be gracious to Honeywood.

For all Foundation is from God depending.

For the two Universities are the Eyes of England.

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604 Thomas Sherborn (1672–1761), Bishop of London, was formerly Vice-Chancellor of the University of Cambridge. He subscribed to Smart's Poems, and his Letter to the Clergy and People of London (1752) may have influenced Smart's ode 'On the Power of the Supreme Being' (Drumley, 10–8).

605 John Carteret (1690–1753), Earl of Granville, was Secretary of State under Walpole, 1712–9, but later became his leading opponent.

606 Draper: see 892.

607 Philip Dormer Stanhope (1694–1773), Earl of Chesterfield, was a leader of the Whig opposition, especially through his manifold contributions to the Crotchets and other journals.

608 Charles Compton (1727–63), 7th Earl of Northampton, had not yet made his mark in politics, but Smart may be thinking of his father (d. 1758), the 6th Earl, a Tory and persistent opponent of Walpole.

609 George Bowles (1701–60), a great landowner in Co. Durham, and MP from 1727, was prominent in the Whig opposition. He subscribed to four copies of Smart's Poems, 1752. Ashur: Smart's spelling corrects Ashur of 2 Chr. 41:5 with Asher (means 'happiness') the son of Jacob.

610 Lionel Cranfield Sackville (1668–1763), Duke of Dorset, joined the Whig opposition after the fall of Walpole. He owned large estates in Kent, and was father of the Earl of Middlesex, to whom Smart dedicated his Poems, 1752.

611 Zabulon: See form of Zabulon. William Pulterney (1662–1740), Earl of Bath, helped to bring down Walpole by his oratory in Parliament; and writings in the Crotchets: he was related by marriage to the Vanses.

612 Frederick St. John (1734–87), and Viscount Bolingbroke, played no significant part in politics, but Smart may be thinking of Henry St. John (d. 1757), the friend of Pope and Swift, an influential writer and a leading opponent of Walpole after quarrelling with him in 1745.

613 Frances Honewood (d. 1764), a wealthy banker and zealous Whig, was MP for Steyning from 1739; he subscribed to Smart's Psalms.

615–17 The image of the universities as 'eyes' was common (OED s.v. Eye, sb.3, 91), but Smart's application may have been suggested by Giles Fletcher: For Cambridge is the right and the brightest. 616 For Pembroke Hall was founded more in the Lord than any College in Cambridge. 617 For mustard is the proper food of birds and men are bound to cultivate it for their use. 618 For they that study the works of God are peculiarly assisted by his Spirit. 619 For all the creatures mention by Pliny are somewhere or other extant to the glory of God. 620 For yere is food rather for fowls than men. 621 For yere-bread is not eaten with thankfulness. 622 For the lack of yere may be supplied by Spelt. 623 For languages work into one another by their bearings. 624 For the power of some animal is predominant in every language. 625 For the power and spirit of a CAT is in the Greek. 626 For the sound of a cav is in the most useful preposition 

The Greek is thrown from heaven and falls upon its feet. 632 For the Greek when distracted from the line is sooner restored to rank and rallied into some form than any other. 633 'what are the two eyes of this Land, but the two Universities ... and truly I should forget myself, if I should not call Cambridge the right eye'; Fletcher, like Smart, goes on to claim his own college (Trinity) as 'the fairest sight in Cambridge': Dedication of Christ's Victory and Triumph (1649).

627 κοίνος, 'according to prayer', or 'in pursuance of a vow'.

628 Jack Upon Pranck perhaps means 'head-over-heels': σπερ' means 'round, round about'; as a compound with κοίνος it means 'upside down'.

629 Clapetoineam 'claw', 'scratch' (cf. 'Madam and the Magpie', 44) but Smart gives it a special application here.

630 κοίνος, 'splendour', 'beauty'.

631 Greek ... heaven: see 864 and 626. Falls upon its feet: Smart may be thinking again of vindication (2650). Causal is the shortening or omission of a foot. Cat- means 'down'.

82

83
634 For the purring of a Cat is his προάζας.
635 For his cry is in ovo, which I am sorry for.
636 For the Mouse (Mus) prevails in the Latin.
637 For Gaius, bibi-mus, vivi-mus—are-mus.
638 For the Mouse is a creature of great personal valour.
639 For—this is a true case—Cat takes female mouse from the company of male—male mouse will not depart, but stands threatening and daring.
640 For this is as much as to challenge, if you will let her go, I will engage you, as prodigious a creature as you are.
641 For the Mouse is of an hospitable disposition.
642 For bravery and hospitality were said and done by the Romans rather than others.
643 For two creatures the Bull and the Dog prevail in the English.
644 For all the words ending in -ble are in the creature. Invisi-ble, Incomprehensi-ble, insefia-ble, A-ble.
645 For the Greek and Latin are not dead languages, but taken up and accepted for the sake of him that spake them.
646 For can is (canis) is cause and effect a dog.
647 For the English is concise and strong. Dog and Bull again.
648 For Newton's notion of colours is ἀληθις unphilosophical.
649 For the colours are spiritual.
650 For WHITE is the first and the best.
651 For there are many intermediate colours, before you come to SILVER.
652 For the next colour is a lively GREY.
653 For the next colour is BLUE.
654 For the next is GREEN of which there are ten thousand distinct sorts.

For the next is YELLOW which is more excellent than red, the Newton makes red the prime. God be gracious to John Delap. For RED is the next working round the Orange. For Red is of sundry sorts till it deepens to BLACK. For black blooms and it is PURPLE. For purple works off to BROWN which is of ten thousand acceptable shades. For the next is PALE. God be gracious to William Whitehead. For pale works about to White again. NOW that colour is spiritual appears inasmuch as the blessing of God upon all things descends in colour. For the blessing of health upon the human face is in colour. For the blessing of God upon purity is in the Virgin's clothes. For the blessing of God in colour is on him that keeps his virgin. For I saw a blush in Steindrop Church, which was of God's own colouring. For it was the benevolence of a virgin shown to me before the whole congregation. For the blessing of God upon the grass is in shades of Green visible to a nice observer as they light upon the surface of the earth. For the blessing of God unto perfection in all bloom and fruit is by colouring. For from hence something in the spirit may be taken off by painters. For Painting is a species of idolatry, tho' not so gross as statuary. For it is not good to look with earing upon any dead work. For by so doing something is lost in the spirit and given from life to death.

655 John Delap (1735-1812), a playwright and poet, was Fellow of Magdalene College, Cambridge, and a friend of Grey and Johnson. He subscribed to Smart's Poems, 1752.
660 William Whitehead (1715-43), the Poet-Laureate, was another Cambridge contemporary of Smart's, and subscribed to his Poems and Psalms.
664-5 purity . . . blushed: cf. Hymn 2. 34-5 where Smart again associates blushing with chastity.
666-7 Probably a reference to Anne Vase (cf. B34a, and D185), whose home at Raby Castle was adjacent to Steindrop Church (see Introduction, p. xx).
For BULL in the first place is the word of Almighty God.

For he is a creature of infinite magnitude in the height.

For there is the model of every beast of the field in the height.

For they are blessed intelligences and all angels of the living God.

For there are many words under Bull.

For Bul the Month is under it.

For Sea is under Bull.

For Brook is under Bull. God be gracious to Lord Bolingbroke.

For Rock is under Bull.

For Bullfinch is under Bull. God be gracious to the Duke of Cleveland.

For God, which always keeps his work in view has painted a Bullfinch in the heart of a stone. God be gracious to Gasling and Canterbury.

For the Bluecap is under Bull.

For the Humming Bird is under Bull.

For Beetle is under Bull.

For Toad is under Bull.

For Frog is under Bull, which he has a delight to look at.

684 palted MS

674 The Bull, one of the four cherubim of Ezekiel's vision, is one of the 'emanations' of God in Cabalist doctrines; in Hutchinsonian theology it represents the first person of the Trinity (in Abstract from the Works of John Hutchinson (and edn., 1755), 179).

676 Another Cabalist notion: 'All that is in the air' upon the earth has its spiritual counterpart also to be found on High' (J. C. Fuller, The Secret Wisdom of the Kabbalah [1936], 44).

677 'they' may have been the sun and moon again in the missing 1ST verse cf. E355-358.

679 But the eighth month in the Jewish pre-exilic year.

680 The Sea-bull, or horned fish, is described in Newberry's Wonders of Nature and Art (1750) and edn., 1758, v, 94).

681 Half-hour is an area of Berkshire. Frederick St. John, Lord Bolingbroke was nicknamed 'Bally' (Wyndham, Correspond. in, 183).

682 Bull Rock is an islet off the west coast of Ireland.

683 William Fitzroy, Duke of Cleveland, married Henrietta Finch, Smart's patroness (see Introduction, p. xvi).

683 Francis Gilling, a bookseller and banker, recommended Smart for admission to St. Luke's Hospital in 1757 (Divilly, 4).

685 Bluecap usually means the blueshirt, but it is also a name for the young salmon which 'is under Bull' in that bull-trout is another name for salmon.

687 'Bull-come' is a name for the dung-beetle.

For the Pheasant-eyed Pink is under Bull. Blessed Jesus RANK E L.

For Bugless is under Bull.

For Bugle is under Bull.

For Oxeye is under Bull.

For Fire is under Bull.

For I will consider my Cat 'Jeffry.'

For he is the servant of the Living God duly and daily serving him.

For at the first glance of the glory of God in the East he worships in his way.

For is this done by wheezing his body seven times round with elegant quickness.

For then he leaps up to catch the musk, which is the blessing of God upon his prayer.

For he rolls upon pranks to work it in.

For having done duty and received blessing he begins to consider himself.

For this he performs in ten degrees.

For first he looks upon his fore-paw to see if they are clean.

For secondly he kicks up behind to clear away there.

For thirdly he works it upon stretch with the fore paws extended.

For fourthly he sharpens his paws by wood.

For fifthly he washes himself.

For Sixthly he rolls upon wash.

For Seventythly he feast himself, that he may not be interrupted upon the beat.

For Eighthly he rubs himself against a post.

For Ninethly he looks up for his instructions.

For Tenthly he goes in quest of food.

For having consider'd God and himself he will consider his neighbour.

707 fifty MS

690 RANK E L i.e. 'in the rank of God' (see B177n.). In the Cabbala, the title EL is used of Christ in Isa. 9:6 (Matthew, 144). This entry was written on 6 August, Feast of the Transfiguration of Jesus.

691 The varieties of Bugless include the Prickly Ox-tongue.

692 Bugle is a dialect term for a young bull.
For if he meets another cat he will kiss her in kindness.
For when he takes his prey he plays with it to give it chance.
For one mouse in seven escapes by his dallying.
For when his day's work is done his business more properly begins.
For he keeps the Lord's watch in the night against the adversary.
For he counteracts the powers of darkness by his electrical skin and glaring eyes.
For he counteracts the Devil, who is death, by brickling about the life.
For in his morning orisons he loves the sun and the sun loves him.
For he is of the tribe of Tiger.
For the Cherub Cat is a term of the Angel Tiger.
For he has the subtlety and hissing of a serpent, which in goodness he suppresses.
For he will not do destruction, if he is well-fed, neither will he spit without provocation.
For he purrs in thankfulness, when God tells him he's a good Cat.
For he is an instrument for the children to learn benevolence upon.
For every house is incomplete without him and a blessing is lacking in the spirit.
For the Lord commanded Moses concerning the cats at the departure of the Children of Israel from Egypt.
For every family had one cat at least in the bag.
For the English Cats are the best in Europe.
For he is the cleansest in the use of his fore-paws of any quadrupede.
For the dexterity of his defence is an instance of the love of God to him exceedingly.
For he is the quickest to his mark of any creature.
For he is tenacious of his point.
For he is a mixture of gravity and waggery.
For he knows that God is his Saviour.

738 For he keeps MS

739 The children of Israel were instructed to take their flocks and herds at their departure (Exod. 13:32), but the cats are Smart's interpolation.
763 For God has blessed him in the variety of his movements.
764 For, tho he cannot fly, he is an excellent climber.
765 For his motions upon the face of the earth are more than any other quadrupeds.
766 For he can tread to all the measures upon the musick.
767 For he can swim for life.
768 For he can creep.

FRAGMENT C

Let Ramah rejoice with Cochineal.
For $H$ is a spirit and therefore he is God.
Let Gaba rejoice with the Prickly Pear, which the Cochineal feeds on.
For $I$ is person and therefore he is God.
Let Nebo rejoice with the Myrtle-Leaved-Sumach as with the Skirret.
For $K$ is king and therefore he is God.
Let Magbish rejoice with the Sage-Tree Phlomis as with the Goatsbeard.
For $L$ is love and therefore he is God.
Let Hashum rejoice with Moon-Trefoil.
For $M$ is musick and therefore he is God.
Let Netophah rejoice with Cow-Wheat.
For $N$ is novelty and therefore he is God.
Let Chephireh rejoice with Millet.
For $O$ is over and therefore he is God.
Let Beeroth rejoice with Sea-Buckthorn.
For $P$ is power and therefore he is God.
Let Kirjath-arim rejoice with Calantheatum.
For $Q$ is quick and therefore he is God.
Let Hadid rejoice with Capsicum Guiney Pepper.
For $R$ is right and therefore he is God.
Let Senaah rejoice with Bean Caper.
For $S$ is soul and therefore he is God.

3 Skirret Jed, Bond 11 Bean Cape MS

This section was written from 11 February to 12 May 1761. Biblical names, with a few exceptions, come from Ezra and Nehemiah. Botanical names come from standard 18th-c. herbals and horticultural books or Pliny.

1-17 For a revised version of Smirg's first alphabet (B23-30).
1-2 Cochineal dye is made from the dried bodies of insects; the name signifies both the insect and the plant on which it feeds.
3-4 Skirret, ad may refer to the missing second double-folio of Habitate Aquo, in which perhaps Nebo had already been coupled with Skirret, and Magbish with Goatsbeard (Bond).
Let Kadmil rejoice with Hemp-Agrimony.
For T is truth and therefore he is God.

Let Shobai rejoice with Arbor Molle.
For U is union and therefore he is God.

Let Hatita rejoice with Millefolium Yarrow.
For W is worth and therefore he is God.

Let Zita rejoice with Mitellia.
For X has the pow'r of three and therefore he is God.

Let Hasupsa rejoice with Turky Baln.
For Y is yes and therefore he is God.

Let Hattil rejoice with Xeranthemum.
For Z is zeal and therefore he is God, whom I pray to be gracious to the Widow Davis and Davis the Bookseller.

Let Bilshian rejoice with the Leek. David for ever! God bless the Welch March 1st 1701. N.S.
For Christ being A and Ω is all the intermediate letters without doubt.

Let Sotai rejoice with the Mountain Ebony.
For there is a mystery in numbers.

Let Sopherch rejoice with White Hellebore.
For One is perfect and good being at unity in himself.

Let Darkon rejoice with the Melon-Thistle.
For Two is the most imperfect of all numbers.

Let Jalah rejoicing with Moly wild garlic.
For every thing infinitely perfect is Three.

Let Ami rejoice with the Bladder Sena in season or out of season bless the name of the Lord.
For the Devil is two being without God.

Let Pochereth rejoice with Fleabane.
For he is an evil spirit male and female.

Let Keris rejoice with Tree Germander.
For he is called the Duce by foolish invocation on that account.

Let Paddor rejoice with Tannus Black Briony.
For Three is the simplest and best of all numbers.

Let Mizpor rejoice with Stickadore.
For Four is good being square.

Let Baahs rejoice with Napus the French Turnip.
For Five is not so good in itself but works well in combination.

Let Reeliah rejoice with the Sea-Cabliage.
For Five is not so good in itself as it consists of two and three.

Let Parosh rejoice with Cacubals Chickweed.
For Six is very good consisting of twice three.

Let Hagab rejoice with Serpyllum Mother of Thyme. Hosanna to the memory of Q. Anne, March 8th n.s. 1761—God be gracious to old Windsmore.
For Seven is very good consisting of two compleat numbers.

Let Shalma rejoice with Meadow Rue.—
For Eight is good for the same reason and propitious to me Eighth of March 1761 hallelujah.

25 Duce (Dunce): a slang term for the devil.
30 8 March is the anniversary of the ascension of Queen Anne: cf. Hymn 17, 49–56. Seven is a ‘perfect’ number in St. Augustine’s numerology, one important reason being that it is the sum of ‘the first odd whole number’ and ‘the first whole even number’ (Civ. Dei, xii. 31).
32 ‘The Pythagoreans call eight the number of justice...because it is first of all divided into numbers equally even’ (Agrrippa, 204). Smart celebrates the eighth of the month again in C94, D120, D142.
Let Habalah rejoice with Asteriscus Yellow Starwort. 
For nisi is a number very good and harmonious.
Let Tel-harsa rejoice with Aparine Glivers. 
For cipher is a note of augmentation very good.
Let Rehoboam rejoice with Palium Montanum. God give grace to the Young King. 
For innumerable cipher will amount to something.
Let Hanan rejoice with Poleyn Crete. 
For the mind of man cannot bear a tedious accumulation of nothing without effect.
Let Sheshbazzar rejoice with Polygonatum Solomon’s seal. 
For infinite upon infinite they make a chain.
Let Zeboim rejoice with Bastard Dittany. 
For the last link is from man very nothing ascending to the first Christ the Lord of All.
Let The Queen of Sheba rejoice with Bulapathon Herb Patience. 
For the vowel is the female spirit in the Hebrew consonant.
Let Cyrus rejoice with Baccharis Plowman’s Spikenard. God be gracious to Warburton. 
For there are no letters in all languages not communicated.
Let Lebanon rejoice with the Golden Winged Flycatcher a Mexican Small Bird of Passage. 
For there are none that have the power of sentences. O rare thirteenth of march 1761.

Let Hagabah rejoice with Orchis. Blessed be the name of the Lord Jesus for my seed in eternity.
For St Paul was caught up into the third heavens.
Let Siahah rejoice with the Razor-Fish. God be gracious to John Bird and his wife.
For there he heard certain words which it was not possible for him to understand.
Let Artaxerxes rejoice with Vanellos. Palm Sunday 1761, The Lord Strengthen me. 
For they were constructed by uncommunicated letters.
Let Bishlam rejoice with the Cotton-bush. 
For they are signs of speech too precious to be communicated for ever.
Let Mithridath rejoice with Balsam of Tolu. 
For after | there follows another letter in the Hebrew tongue.
Let Tabeel rejoice with the Cardo-Tree. 
For his name is 5aw and his figure is thus `�'.
Let Ariel rejoice with Balsam of Peru, which sweats from a tree, that flowers like the Foxglove. 
For the 5bolians knew something of him in the spirit, but could not put him down.

33 FOR: Refers to the music of the spheres: cf. Milton, ‘the celestial aires’ harmony, / That sit upon the nine enfolded spheres’ (Arcades, 63–4).
34 Cipher (zero) ‘augments’ numbers by multiplying them by ten.
35 Rehoboam succeeded Solomon as king of Israel. George III succeeded on 25 October 1760, at the age of twenty-two.
37 FOR: Refers to the mathematical symbol for infinity (ox), which appears like a chain of numbers (Stend).
39 The Hebrew word for vowel is ‘feminine’; Hebrew grammarians called the vowels (which were unvoiced) the soul, and the consonants the body of the word.
40 Smart satirized William Warburton in the Hesiodian Cynics of Friendship (1750).
34–5 some ... sentences describes the secret language (‘notarikon’) of the Cabbalists, in which each letter of a word provides the initial of another word, so that a sentence can be formed out of a single word (Chambers, s.v. Cabbala).
Let Ebed rejoice with Balsam of Gilead. God be gracious to Steed.
For the figures were first communicated to Esau. God be gracious to Mungroate.

Let Jarib rejoice with Balsam of Capivi. The Lord strengthen my reins.
For he was best a merchant.

Let Shimshai rejoice with Stelis Miesletoe on Fir.
For the blessing of Jacob was in the spirit and Esau's for temporal thrift.

Let Jolaiib rejoice with Veronica Fluellen or Speedwell.
For the story of Orpheus is of the truth.

Let Tatanai rejoice with the Barbadoes Wild Olive.
For there was such a person a cunning player on the harp.

Let Ezra rejoice with the Reed. The Lord Jesus make music of it.
Good Friday 1761.
For he was a believer in the true God and assisted in the spirit.

Let Josiphiah rejoice with Tower-Mustard. God be gracious to Durham School.
For he play'd upon the harp in the spirit by breathing upon the strings.

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winds (see B25–4). St. Paul told the Athenians that the 'Unknown God' whom they worshipped was in reality the Christian God (Acts 17: 22–31). A verified paraphrase of St. Paul's speech was published in the Student (6, 7–8).

49 Steed: an old gentleman late prompter and now in the Cabinet Council of Covent Garden Theatre (Steele's London Journal (59 December 1762), 96). Mrs Steed subscribed to Smart's Poems.
49–51: FOR: Esau certainly became wealthy, but there is no biblical authority for Smart's statement in C49. For the blessing of Jacob and Esau by Isaac, see Gen. 27: 26–40. Mungroate: Edward Musgrave (d. 1773) was at Pembroke College with Smart, and afterwards became rector of Knypwell, Cambs. He subscribed to Smart's Poems and Poems.
50 Balsam of Capivi is described as 'good in all complaints of the urinary passages' (Hill), reins joins.
51 The theory that Orpheus had a real existence as a historical figure was expounded by Cudworth (The True Intellectual System of the Universe (1678), Bk. 1, ch. xiv) and supported by many scholars in Smart's day. Earlier, Smart had accepted Delany's idea that Orpheus was a legendary figure based on the historical David ('On the Goodness of the Supreme Being', i-2).
52 Smart refers to Orpheus as the founder of Orphism, a mystic Greek cult, some elements of which anticipated and influenced Christian doctrine.

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Let Shetter-boznai rejoice with Turnera. End of Lent 1761. No. 5.
For this will affect every thing that is sustained by the spirit, even every thing in nature.

Let Jozabad rejoice with Stephanitis a vine growing naturally into chaplets.
For it is the business of a man gifted in the word to prophecy good.

Let Jozabad rejoice with the Lily-Daffodil. Easter Day 22nd March 1761.
For it will be better for England and all the world in a season, as I prophecy this day.

Let Telem rejoice with Hart's Penny-royal.
For I prophecy that they will obey the motions of the spirit descended upon them as at this day.

Let Adbi rejoice with Winter-green. God be gracious to Abdy.
For they have seen the glory of God already come down upon the trees.

Let Binnui rejoice with Spotted Lungwort or Couslif of Jerusalem. God give blessing with it.
For I prophecy that it will descend upon their heads also.

Let Aziza rejoice with the Day Lily.
For I prophecy that the praise of God will be in every man's mouth in the Publick streets.

Let Zabbai rejoice with Buckhorn Plaintain Coronopus.
For I prophecy that there will be Publick worship in the cross ways and fields.

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56 No. 5: perhaps a cross-reference is intended. Double-folio 5 begins at B1:3 with an allusion to 'A' (= Christ, cf. C18) as 'the door of heaven'; the Resurrection is called 'the gate of everlasting life' in the Collect for the end of Lent. Or No. 5 may mean the fifth Lent Smart had spent in confinement, as Sherbo suggests (p. 266).
57 Stephanitis... chaplets see Play L 64, 42.
58 FOR: Smart's 'prophecies' begin with a verse written on Easter Day and continue through the rest of this fragment. Orpheus was regarded as father of the prophetic arts.
59 FOR: Probably refers to the Collect for Easter Day: 'We humbly beseech thee, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect.'
60 Abdy: probably related to Sir John Abdy (1714–59). MP. For Esser, who subscribed to Smart's Poems, 1753. FOR: written in spring, this may refer to the idea (see B66a–9) that the colours of vegetation reflect the blessing of God (Bond).
61 FOR: Cf, B89.
64 Let Ramoth rejoice with Persicaria.  
For I prophecy that the general salutation will be, The Lord Jesus prosper you. I wish you good luck in the name of the Lord Jesus.
65 Let Athlai rejoice with Bastard Marjoram.  
For I prophecy that there will be more mercy for criminals.
66 Let Uel rejoice with Lysimachia Loose-strife which drinks of the brook by the way.  
For I prophecy that there will be less mischief concerning women.
67 Let Kelaiah rejoice with Hermannia.  
For I prophecy that they will be scooped up and kept under due control.
68 Let Elasah rejoice with Olibanum White or Male Frankincense from an Arabian tree, good against Carcinus and Splitting blood from which Christ Jesus deliver me.  
For I prophecy that there will be full churches and empty play-houses.
69 Let Adna rejoice with Gym Opopanax from the wounded root of a species of pane, Heracleum, a tall plant growing to be two or three yards high with many large wings of a yellowish green—good for old coughs and asthma.  
For I prophecy that they will learn to take pleasure in glorifying God with great cheerfulness.
70 Let Bedeiah rejoice with Gym Sagapenum growing from a species of Ferula which grows in Media. Lord have mercy on my breast.  
For I prophecy that they will observe the Rubrick with regard to days of Fasting and Abstinence.
71 Let Ishijah rejoice with Sago gotten from the inward pith of the bread-tree. The Lord Jesus strengthen my whole body.  
For I prophecy that the clergy in particular will set a better example.
72 Let Chelal rejoice with Apios Virginian Liquorice Vetch.  
For I prophecy that they will not dare to imprison a brother or sister for debt.

Let Miamin rejoice with Mezereum. God be gracious to Polly and Bess and all Canterbury.  
For I prophecy that hospitality and temperance will revive.
Let Zebida rejoice with Tormentill good for hemorrhages in the mouth—even so Lord Jesus.  
For I prophecy that men will be much stronger in the body.
Let Shemaria rejoice with Ricasisides.  
For I prophecy that the gout, and consumptions will be curable.
Let Jadau rejoice with Flixweed.  
For I prophecy that man will be as good as a Lupine.
Let Shimeon rejoice with Squills.  
For the Lupine professes his Saviour in Grain.
Let Sheal rejoice with Scorpioides. God be gracious to Legg.  
For the very Hebrew letter is fairly graven upon his Seed.
Let Ramiah rejoice with Water-Germander.  
For with diligence the whole Hebrew Alphabet may be found in a parcel of his seed.
Let Jeziah rejoice with Viper’s Grass.  
For this is a stupendous evidence of the communicating God in externals.
Let Machnadebai rejoice with the Mink, a beast.  
For I prophecy that they will call the days by better names.
Let Meremoth rejoice with the Golden Titmouse of Surinam.  
For the Lord’s day is the first.
Let Matterniah rejoice with Hatchet Vetch.  
For the following is the second.

74 mouth even MS.  So this a MS

58 Por: cf. B.454.
58–76 Further evidence that Smart was suffering from some kind of respiratory illness: cf. B.379. Olibanum, Opopanax, Sagapenum: Smart’s descriptions are taken almost verbatim from William Salmon’s Pharmacopia Llandinensis, the standard work in the 18th c. (Stead).
Let Chelluh rejoice with Horehound.
For so of the others until the seventh.

Let Jaasau rejoice with Bird's foot.
For the seventh day is the Sabbath according to the word of God direct for ever and ever.

Let Maadal rejoice with Golden Rod.
For I prophecy that the King will have grace to put the crown upon the altar.

Let Shari rejoyce with Honey-flower.
For I prophecy that the name of king in England will be given to Christ alone.

Let Shashai rejoyce with Smyrnium.
For I prophecy that men will live to a much greater age. This ripens apace God be praised.

Let Hananiah the son of an apothecary rejoyce with Bdelium.
For I prophecy that they will grow taller and stronger.

Let Hasannaah rejoyce with the White Beet. God be gracious to Hasse and all musicians.
For degeneracy has done a great deal more than is in general imagined.

Let Hachaliath rejoyce with Muscus Arboreus.
For men in David's time were ten feet high in general.

Let Sanballat rejoice with Ground Moss found sometimes on human skulls.
For they had degenerated also from the strength of their fathers.

Let Cole-hozech rejoice with Myrobalans, Bellerica, Chebula, Citrina, Emblea and Indica.

86-92 FOR: The longevity and gigantic stature of antediluvian men is discussed by St. Augustine (Chap. Dei, xx, 5); the notion is based on Gen. 6: 3-4.
89 Hananiah ... apothecary (Neh. 1: 5); as distinct from Hananiah of Judah, named in Acts 2: 6.
90 Bdelium: Smart is presumably thinking of the shrub, whose gum has a variety of medicinal uses, not the stone named in Gen. 3: 12.
91 Hase: Johann Adolph Hasse (1699-1783), a German composer whose operas and cantatas were popular on the London stage in the 18th c. A concerto by Hasse was played in the Old Woman's Oratory in 1752.
92 Muscus Arboreus: Tree Moss, as distinct from Ground Moss. Both kinds in fact were said to grow on human skulls. Moss of an Human Skull was said to be "good against disorders of the head" (SIL). 93 Bellerica ... Indica: the five varieties of the Indian Myrobalan tree, whose fruit was used for purges. FOR: cf. B345, C68.

For I prophecy that players and mimes will not be named amongst us.
Let Meah rejoice with Variae, a kind of streaked panther. April 8th praise the name of the Lord.
For I prophecy in the favour of dancing which in mutual benevolence is for the glory of God.

Let Eliashib rejoice with Shepherd's Purse.
For I prophecy that the exactions of Meah will soon be at an end.
Let Azuzak rejoice with Valerianella Corn Sallet.
For the Moabites even the French are in their chastisement for humiliation.
Let Geshem (which is Rain) rejoice with Kneeholm. Blessed be the name of the Lord Jesus for Rain and his family and for the plenteous rain this day. April 9th 1761. N.S.
For I prophecy that the Reformaion will make way in France when Meah is made meet by being well rubbed by the English.

Let Bana rejoice with Calceolus Ladies Slipper.
For I prophecy that the Reformaion will make great way by means of the Venetians.

Let Henadad rejoice with Calcantheum.
For the Venetian will know that the Englishman is his brother.

Let Shallum rejoice with Mullein Tapsus barbatus, good for the breast.
For the Liturgy will obtain in all languages.

For England is the head and not the tail.
Let Meshezabeel rejoice with Stephanomelis. Old April bless the name of the Lord Jesus.
For England is the head of Europe in the spirit.

Let Zadok the son of Baana rejoice with Viburnum.
For Spain, Portugal and France are the heart.

92 Variae ... panther: Pliny 6. 63. The 8th is noted as prophetic in C3a.
96 FOR: Probably refers to allied successes in the war against the French in February 1761.
97 Geshem means 'rain' in Hebrew (Parish).
98 FOR: Probably refers to the rebellion of the Venetians against the Pope in 1749-51 (see Walpole, Corresp. xx, 166ff.).
103 Written on Smart's birthday, 11 April, 178: 'Old April', because he was born under the old Calendar (cf. C122).
Let Varunah rejoice with Pug in a pinner. God be gracious to the house of Vane especially Anne.

For Holland and Germany are the middle.

Let Besodeiah rejoice with the Nettle.

For Italy is one of the legs.

Let Melatiah rejoice with Adonis Bird’s eye.

For I prophecy that there will not be a meetinghouse within two miles of a church.

Let Jadon rejoice with Borrage.

For I prophecy that schizanthus will be detected.

Let Patral rejoice with the female Balsamim. God be gracious to my wife.

For I prophecy that men will learn the use of their knees.

Let Ezer rejoice with Basella Climbing Nightshade.

For every thing that can be done in that posture (upon the knees) is better so done than otherwise.

Let Uzal rejoice with Meadow Sweet.

For I prophecy that they will understand the blessing and virtue of the rain.

Let Zalaph rejoice with Rose-bay.

For rain is exceedingly good for the human body.

Let Halosheshe rejoice with Ambrosia, that bears a fruit like a club.

For it is good therefore to have flat roofs to the houses, as of old.

Let Malchiah Son of Rechab rejoice with the Rose-colour’d flow’ring Rush.

For it is good to let the rain come upon the naked body unto purity and refreshment.

Let Sia rejoice with Argemone Prickly Poppy.

For I prophecy that they will respect decency in all points.

Let Lebana rejoice with Amaranthoides Globe Amaranth.

For they will do it in conceits, word, and motion.

Let Rephaiah the Son of Hur rejoice with the Berry-bearing Angelica.

For they will go forth afield.

Let Harahaiah of the Goldsmiths rejoice with Segullum, the earth that detects the mine.

For the Devil can work upon stagnating filth to a very great degree.

Let Harumaph rejoice with the Upright Honeysuckle.

For I prophecy that we shall have our horns again.

Let Hashabiah rejoice with the Water Melon. Blessed be the manuscripts of Almighty God.

For in the day of David Man as yet had a glorious horn upon his forehead.

Let Phaseah rejoice with the Cissioberry Bush.

For this horn was a bright substance in colour and consistence as the nail of the hand.

Let Nephihasim rejoice with Cananarius Indian Reed.

For it was broad, thick and strong so as to serve for defence as well as ornament.

Let Tama rejoice with Cainsco Star-Apple—God be praised for this Eleventh of April o.s. in which I enter into the Fortieth Year of my age. Blessed. Blessed. Blessed!

For it brighten’d to the Glory of God, which came upon the human face at morning prayer.

Let Siliah rejoice with Guidonia with a Rose-Colour’d Flower.

For it was largest and brightest in the best men.

117 Segullum: a kind of soil said to indicate the presence of native gold (Pliny 33. 67).

118 E. Smart’s disquisition on horns, which occupies the remainder of the for verses in C. doubtless has psychological significance, but it also has a basis in OT symbolism: see Hastings’s Dictionary of the Bible (1899), ii. 455-16.

119 Hashabiah took part in the ritual reading of the book of God’s law (Neh. 9, the manuverca, i.e., God). Cf. Cypreus. For: use of the horn symbol is particularly bold and frequent in the psalms of David, but Smart’s images have derived from the Vulgate description of Moses descending from Mt. Sinai, ’cornu est tab ac facies sua ex consortio seraphim Dei’ (Exod. 34:29). This was the source of representations of Moses with horns (as onMichelangelo’s statue).

120 Eleventh of April O.S. (Smart’s birthday, cf. C134). i.e. 22 April, N.S. For: probably suggested by the AV version of Exod. 34:29 [see previous note]: ‘the skin of his face shone while he talked with God’. Shone and horn have a common root in Hebrew.

104. Pug in a pinner: Smart’s variant of pug-in-a-primer, a dialect name for pugionanthus. Pug was a term of endearment, and pinner a kind of bonnet, hence perhaps the association with Anne Vane (seead). Anne Vane: see Introduction, p. XV.


124. Let Benjamin, a Rebuilder of Jerusalem rejoice with the Rock-Rose. 
Newton, bless!
For it was taken away all at once from all of them.
125. Let Malchijah Son of Harim rejoice with Crysanthemoides.
For this was done in the divine contempt of a general pusillanimity.
126. Let Besai rejoice with Hesperis Queen’s Gilly-Flower’s.
For this happened in a season after their return from the Babylonish captivity.
127. Let Perida rejoice with Potted Fumitory.
For their spirits were broke and their manhood impair’d by foreign vices for exaction.
128. Let Tabbaoth rejoice with Goldy Locks. God be merciful to my wife.
For I prophesy that the English will recover their horns the first.
129. Let Bakbuk rejoice with Soft Thistle.
For I prophesy that all the nations in the world will do the like in turn.
130. Let Hodevah rejoice with Coronilla.
For I prophesy that all Englishmen will wear their beards again.
131. Let Tobiah rejoice with Crotolaria. God be praised for his infinite goodness and mercy.
For a beard is a good step to a horn.
132. Let Mehetaheel rejoice with Haemanthus the Blood Flower. Blessed be the name of the Blood of the Lord Jesus.
For when men get their horns again, they will delight to go uncovered.
133. Let Bazilith rejoice with the Horned Poppy.
For it is not good to wear any thing upon the head.

134. Hagabah rejoice with the Turnsole. God be gracious to Cutting.
For a man should put no obstacle between his head and the blessing of Almighty God.
135. Let Shalmai rejoice with Lycopersicium Love-apple. God be gracious to Dunn.
For a hat was an abomination of the heathen. Lord have mercy upon the Quakers.
136. Let Araba rejoice with Fritillaria the Chequer’d Tulip.
For the ceiling of the house is an obstacle and therefore we pray on the house-top.
137. Let Raamiah rejoice with the Double Sweet-scented Pione.
For the head will be liable to less disorders on the recovery of its horn.
138. Let Hashub Son of Pahath-moab rejoice with the French Honey-suckle.
For the horn on the forehead is a tower upon an arch.
139. Let Amanah rejoice with the Corn-Flag.
For it is a strong munition against the adversary, who is sickness and death.
140. Let Nahamani rejoice with the May-apple. God give me fruit to this month.
For it is instrumental in subjecting the woman.
141. Let Mispereth rejoice with the Ring Parrakeet.
For the insolence of the woman has increased ever since Man has been cret-fallen.
142. Let Nebum rejoice with the Artichoke.
For they have turned the horn into scoff and derision without ceasing.

138. Son Pahath-moab MS

I observe a quaker-like connection between the hat and the head. I cannot looke upon the wearer without some degree of pity and contempt (ii, 130).

139. Hagahah is the spelling of Neh. 7: 43; Hagbahah (Ezra 2: 45) appears in C42. Leonard Cotton was an undergraduate at Pembroke College, Cambridge, in Smart’s time (Shebbe, 138).
140. Dunn. William Dunn, of Fishburn, Durham, who was at Trinity College, Cambridge, in Smart’s time, subscribed to Smart’s Poems, 1754. William Dunn, perhaps the same, was in St. Luke’s Hospital in 1752-3 and afterwards in Bedlam where he died in 1759 (Stead).
141. Written on 3 May.
Let Ginnethon rejoice with the Bottle Flower.
For we are amerced of God, who has his horn.

Let Zidkijah rejoice with Mulberry Blight. God be gracious to Gum my fellow Prisoner.
For we are amerced of the blessed angels, who have their horns.

Let Mulsich rejoice with Methonica Superb Lily.
For when they get their horns again they will put them upon the altar.

Let Jeremiah rejoice with Hemlock, which is good in outward application.
For they give great occasion for mirth and music.

Let Bilgai rejoice with Tamarapata Indian Leaf.
For our Blessed Saviour had not his horn upon the face of the earth.

Let Maazziah rejoice with Chick Peas: God be gracious to Harris White 5th of May 1761.
For this was in meekness and condescension to the infirmities of human nature at that time.

Let Kelin rejoice with Xiphion the Bulbous Iris.
For at his second coming his horn will be exalted in glory.

Let Pelaiah rejoice with Cloud-Berries. God be gracious to Peele and Ferry.
For his horn is the horn of Salvation.

Let Azaniah rejoice with the Water Lily.
For Christ Jesus has exalted my voice to his own glory.

Let Rehob rejoice with Caucasus Bastard Parsley.
For he has answered me in the air with a horn from Heaven to the ears of many people.

Ginnethon MS

143 amerced: punished by deprivation (cf. Milton, PL, i, 609). God . . . horn see Hab. 3: 4.
144 Gum my fellow Prisoner cannot be William Ginn, as Strad suggests, because Ginn had died in St. Luke's in 1757.
145 The pointed projections at the corners of the altar of sacrifice in Jewish worship are called Horns.
146 Hemlock: 'outwardly it is strongly repercussive' (Salmon).
147 Harris White subscribed to Smart's Poems, 1752.
149 For: Cf. the song of Hannah, traditionally interpreted as a prophecy of the Messiah: 'the Lord shall . . . exalt the horn of his appointed' (1 Sam. 2: 10).
150 John Peele was at Pembroke College, Cambridge, with Smart, as an undergraduate and a Fellow, and was vicar of Tilney All Saints, Norfolk (1749–1805). He helped rescue Smart from debt in 1747 (Gray, Corresp. i, 291) and subscribed to his Poems, 1752. For: see Luke 11: 69.

Let Sherebiah rejoice with Nigella, that bears a white flower.
For the horn is of plenty.

Let Beninu rejoice with Heart-Pear. God be gracious to George Bening.
For this has been in all ages.

Let Bunni rejoice with Bulbine-leaves like leek, purple flower.
For Man and Earth suffer together.

Let Zattuhu rejoice with the Wild Service.
For when Man was amerced of his horn, earth lost part of her fertility.

Let Hizkijah rejoice with the Dwarf American Sun-Flower.
For the art of Agriculture is improving.

Let Azzur rejoice with the Globe-Thistle.
For this is evident in flowers.

Let Hariph rejoice with Summer Savoury.
For it is more especially manifest in double flowers.

Let Nebai rejoice with the Wild Cucumber.
For earth will get it up again by the blessing of God on the industry of man.

Let Magpiash rejoice with the Musk.
For the horn is of plenty because of milk and honey.

Let Heriz rejoice with Scorpion Senna.
For I pray God be gracious to the Bees and the Beeswax this day.

Bening MS

155 Bulbine: 'an herb having leaves like leeks, and a purple flower' (Alstonworth); Pinny (20. 197) says it is the root that is purple.
159 For: cf. 492.
FRAGMENT D

1. Let Dew, house of Dew rejoice with Xanthenes a precious stone of an amber colour.
2. Let Round, house of Round rejoice with Myrmecites a gem having an Emnet in it.
3. Let New, house of New rejoice with Nasanonites a gem of a sanguine colour with black veins.
4. Let Hook, house of Hook rejoice with Sarda a Cornelian—blessed be the name of the Lord Jesus by hook.
5. Let Crook, house of Crook rejoice with Ophites black spotted marble—Blessed be the name of the Lord Jesus by crook. The Lord enable me to shift.
6. Let Lime, house of Lime rejoice with Sandareses a kind of gem in Pliny’s list.
7. Let Linnet, house of Linnet rejoice with Tanos, which is a mean sort of Emerald.
8. Let Hind, house of Hind rejoice with Pæderos Opal—God be gracious to Mrs Hind, that lived at Canbury.
9. Let Tyrrel, house of Tyrrel rejoice with Sardius Lapis an Onyx of a black colour. God speed Hawke’s Fleet.

Let Moss, house of Moss rejoice with the Pearl-Oyster behold how God has consider’d for him that lacketh.

Let Ross, house of Ross rejoice with the Great Flabber Dubber Flat Clapping Fish with hands. Vide Anson’s Voyage and Psalm 98th ix.

Let Fisher, house of Fisher rejoice with Sandastros a kind of burning stone with gold drops in the body of it. God be gracious to Fisher of Cambridge and to all of his name and kindred.

Let Fuller, house of Fuller rejoice with Perileucos a precious stone with a white thread descending from its face to the bottom.

Let Thorpe, house of Thorpe rejoice with Xystios an ordinary stone of the Jasper-kind.

Let Alban, house of Alban rejoice with Scorpites a precious stone in some degree of the creatures.

Let Wand, house of Wand rejoice with Synochitis a gem supposed by Pliny to have certain magical effects.

Let Freeman, house of Freeman rejoice with Carcinias a precious stone the colour of a sea-crab. The Lord raise the landed interest.

Let Quince, house of Quince rejoice with Onychipuncta a gem of the jasper kind.

12. Sandastros kind MS

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10. Pearl-Oyster described in George Anson’s Voyage Round the World (1748), 213 (Stead).
11. Great Flabber Dubber appears to be Smart’s name for the ‘large kind of flat fish’ described by Anson (Voyage, 217), ‘which we supposed to be the fish that is said frequently to destroy the pearl-divers, by clapping them in its fins’ (Stead). Psalm 98:9 (BCP); ‘Let the floods clap their hands’.
12. Fisher of Cambridge perhaps William Fisher, Clare College 1745–9, or the musician, ‘Mr. Fisher from Cambridge’, who performed at a concert put on by Charles Burney in 1753 (Shepherd, 245).
13. Xystios ‘an ordinary stone in the Indies, of a jasper kind’ (Ainsworth); xanthes in modern editions of Pliny (37.128).
14. Scorpites: a stone named after the scorpion (‘ab animalibus cognominatus’), Pliny 37.127) because of its supposed resemblance.
15. Synochitis said to have been used to keep up spirits which had been raised from the dead; Pliny in fact reports this as one of the falsehoods of Sostratus (37.192).
16. Ralph Freeman was a leading Hanoverian Tory; Tories were traditionally the upholders of the ’landed interest’ (landowners). Defence of the landed interest against the advances of the moneyed men was a constant motive in the political career of Bolingbroke, whom Smart admired (Bliss, 281); see H. T. Dickinson, Bolingbroke (1970).
Let Manly, house of Manly rejoice with the Booby a tropical bird.
Let Fage, house of Fage rejoice with the Fiddlefish—Blessed be the name of the Lord Jesus in the fish's mouth.
Let Benning, house of Benning rejoice with the Sea-Egg. Lord have mercy on the soul of Benning's wife.
Let Singleton, house of Singleton rejoice with the Hog-Plumb. Lord have mercy on the soul of Lord Vane.
Let Thickness, house of Thickness rejoice with Papah a fruit found at Chequetan.
Let Heartlly, house of Heartlly rejoice with the Drummer-Fish. God be gracious to Heartly of Christ, to Marsh, Hingeston and Bill.
Let Sizer, house of Sizer rejoice with Trichros a precious stone black at bottom, white atop and blood-red in the middle.
Let Chetwind, house of Chetwind rejoice with Hammocryos, a gem with gold sands on it.
Let Branch, house of Branch rejoice with Hamaatites—Blessed be the name of the Lord Jesus THE BRANCH.
Let Dongworth, house of Dongworth rejoice with Rhymay the Bread-fruit. God be gracious to the immortal soul of Richard Dongworth.
Let Randall, house of Randall rejoice with Guavoos. God give Randall success.
Let Osborne, house of Osborne rejoice with Lithiszones a sort of carbuncle. God be gracious to the Duke of Leeds and his family.

Let Oldcastle, house of Oldcastle rejoice with Leucophalmos. God put it in heart of king to repair and beautify Dover Castle.
Let Beeson, house of Beeson rejoice with Pyrcopus, carbuncle opal. God be gracious to Masters of Yoke's Place.
Let Salmon, house of Salmon rejoice with Sapinosa a kind of Amethyst.
Let Crutenden, house of Crutenden rejoice with Veneris Gemma a kind of amethyst.
Let Bridges, house of Bridges rejoice with Jasperynx, which is the Jasper-Onyx.
Let Lane, house of Lane rejoice with Myrmecias a precious stone with little knots in it.
Let Cope, house of Cope rejoice with Centipedes. God give me strength to cope with all my adversaries.
Let Sutton, house of Sutton rejoice with Chlos a gem of the Emerald kind.
Let Pelham, house of Pelham rejoice with Callinus in Taphisius one stone in the body of another. God bless the Duke of Newcastle.
Let Holles, house of Holles rejoice with Pyrissias a black stone that burns by friction. The Lord kindle amongst Englishmen a sense of their name.
Let Lister, house of Lister rejoice with Craterites a very hard stone. The Lord hear my prayer even as I attend unto his commandments.
Let Ash, house of Ash rejoice with Callaica a green gem. God be gracious to Miss Leroche my fellow traveler from Calais.

19-23 Booby, Fiddlefish, Sea-Egg, Hog-Plumb, and Papah are all described in Anson's Voyage (Stead).
21 Benning's wife: William Benning (1725-93), a Fellow of Peterhouse and Vicar of Abingdon, married a Mrs Stevenson in August 1765.
22 Lord Vane: William Vane of Fairlawn, created Viscount Vane in 1710, died in 1734. Smart's father was his steward (see Introduction, p. xi).
24 The Drummer-Fish is described in Hans Sloane's Natural History of Jamaica (1723), ii, 370. George Harrington, Richard Marsh, Charles Hingeston, and John Bill were all at Christ's College, Cambridge, while Smart was at Pembroke. The last three all subscribed to Smart's Poems.
27 The Menish is called the 'branch' in the AV (Zech. 5:1). Cf. Smart's psalm 79:41.
28 Rhymay: called by the Indians Rima, but by us the Bread-fruit, Anson's Voyage, 510 (Stead). Richard Dongworth (1709-61) was Master of Durham School in Smart's time, and subscribed to Smart's Poems, 1752.
29 Guavoos are mentioned in Anson's Voyage, 510 (Stead). Thomas Randall became Master of Durham School on Dongworth's death in 1761.
Let Baily, house of Baily rejoice with Catapryrites of Capadocia. God be gracious to the immortal soul of Lewes Baily author of the Practice of Piety.

Let Glover, house of Glover rejoice with Capnites a kind of Jasper—blessed be the memory of Glover the martyr.

Let Egerton, house of Egerton rejoice with Sphragis, green but not pellucid.

Let Reading, house of Reading rejoice with Synodontites found in the fish Synodontes. 27th July n.s. 1762. Lord Jesus have mercy on my soul.

Let Bolton, house of Bolton rejoice with Polygammus, a kind of Jasper with white streaks.

Let Paulet, house of Paulet rejoice with Chalcites, a precious stone of the colour of Brass.

Let Stapleton, house of Stapleton rejoice with Scythis a precious stone—the Lord rebuild the old houses of England.

Let Newdigate, house of Newdigate rejoice with Sandserion a stone in India like Green Oil.

Let Knightly, house of Knightly rejoice with Zoronyelos a gem supposed by the ancients to have magical effects. Star—word—herb—gem.

Let Fellows, house of Fellows rejoice with Syrites a gem found in a Wolf's bladder.

Let Ascham, house of Ascham rejoice with Thyritis a precious stone remarkably hard. God be gracious to Bennet.

Let Mowbray, house of Mowbray rejoice with The Black and Blue Creeper a beautiful small bird of Brazil.

Let Aldrich, house of Aldrich rejoice with the Trincalo or Tricolor, a leaf without a flower or the flower of a leaf.

Let Culmer, house of Culmer rejoice with Phloginos a gem of a fire-colour.

Let Catesby, house of Catesby rejoice with Cerites a precious stone like wax.

Let Atterbury, house of Atterbury rejoice with Eurotias a black stone with the appearance of mould on it.

Let Hoare, house of Hoare rejoice with Crysopis a precious stone of a gold-colour. God be gracious to John Rust.

Let Fane, house of Fane rejoice with Chalcodonius Lapis a sort of onyx called a Chalcodynam.

Let Lorman, house of Lorman rejoice with Cheramites, a sort of precious stone.

Let Flexney, house of Flexney rejoice with Triopthalmos—God be gracious to Churchill, Loyd and especially to Sheels.

Let Gavel, house of Gavel rejoice with Phlogites a precious stone of various flame-colour.

Let Hederick, house of Hederick rejoice with Pyritis a precious stone which held in the hand will burn it; this is fixed fire.

60 called Chalcodynam Stead, Bond

54 The Black and Blue Creeper of Brazil is described in George Edwards's Glimpings of Natural History (1758).

55 Tricolor: a species of amaranth (amaranthus tricolor).

59 Richard Hoare, tutor to the son of Sir Richard Hoare, entered Trinity College, Cambridge, in 1744, and became a Fellow in 1747. He died in 1783; see Gent. Mag. (March 1789), 196–9.

62 William Flexney, a London bookseller, sold Smart's Poems on Several Occasions (1753) and Psalms, to which he also subscribed. In 1761–2 he published Churchill's Rambler, Lloyd's Epistles to Charles Churchill, and Sheel's Sermon on the First for Churchill, see Bagot. Robert Lloyd (1733–63), Churchill's friend, was editor of St. James's Magazine in which several of Smart's poems appeared in 1763–4. James Sheel's (1738–62), rector-designate of Long Burton, Donnet, had already had poems published in 1760–1. He may have been especially mentioned because he was ill; this entry was written in August 1762, two months before his death (see 'Record to the Memory of the Rev'd James Sheel'). His sister helped to secure Smart's release from hospital in 1763, and three of his family subscribed to the Psalms.

64 Pyritis see Dacon.
Let Pleasant, house of Pleasant rejoice with The Carrier Fish—God be gracious to Dame Fysh.

Let Tayler, house of Tayler rejoice with the Flying Mole—God keep him from the poor man's garden. God be gracious to William 'Tayler Sen and Jun'.

Let Grieve, house of Grieve rejoice with Ortes a precious stone perfectly round. Blessed be the name of the Man of Melancholy, for Jacob Grieve.

Let Bowes, house of Bowes rejoice with the Dog Fly. Lord have mercy upon me and support me in all my plagues and temptations.

Let Alberton, house of Alberton rejoice with Paneros a precious stone good against barrenness.

Let Morgan, house of Morgan rejoice with Pratius Lapis of a Leek-green colour.

Let Powell, house of Powell rejoice with Synochitis a precious stone abused by the ancient sorcerers.

Let Howell, house of Howell rejoice with Ostracias a gem like an oyster.

Let Close, house of Close rejoice with Chalophones a gem sounding like brass. O all ye gems of the mine bless ye the Lord, praise him and magnify him for ever.

Let Johnson, house of Johnson rejoice with Omphalocarpa a kind of bur. God be gracious to Samuel Johnson.

Let Hopgood, house of Hopgood rejoice with Nepenthes an herb which infused in wine drives away sadness—very likely.

Let Hopwood, house of Hopwood rejoice with Aspalathus the Rose of Jerusalem.

Let Benson, house of Benson rejoice with Sea-Ragwort or Powder'd Bean. Lord have mercy on the soul of Dr Benson Bsp. of Gloucester.

Let Marvel, house of Marvel rejoice with Brya a little shrub like birch.

Let Hull, house of Hull rejoice with Subis a bird called the Spight which breaks the Eagle's eggs.

Let Mason, house of Mason rejoice with Suberies the Capitol Cork Tree. Lord be merciful to William Mason.

Let Fountaine, house of Fountaine rejoice with Syracus Rephanus a sweet kind of Radish.

Let Scoope, house of Scoope rejoice with Fig-Wine—Palmi primarium vinum. Not so—Palmi-primum is the word.

Let Hollingstede, house of Hollingstede rejoice with Sisitiubsteris herb of good fellowship. Praise the name of the Lord September 1762.

Let Moyle, house of Moyle rejoice with Phlox a flame-colour'd flower without smell. tentanda via est. Via, veritas, vita sunt Christus. Gloucester MS

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62 Carrier Fish a kind of mollusk. Dame Fysh, see Brain.  
63 Flying Mole the mole-cricket. William Tayler, see Bsgn.  
65–8 Man of Melancholy: Christ, 'a man of sorrows, and acquainted with grief' (Isa. 53:3). Jacob Grieve died in 1761 he married a cousin of George Bowes (see Bsgn.).  
70–1 Morgan Pocet was a Welshman Smart knew at Cambridge; he subscribed to Smart's Psalms. 'To the Rev. Mr. — on the Non-Performance of a Promise' (1753) was addressed to him.  
73 Close marks the end of the catalogue of gems, hence the apostrophe, O all . . . every, echoing the first verse of the Benedictine.  
74 Samuel Johnson may have visited Smart in the asylum at this date (see Boswell's Life, i. 397).  
75 Nepenthis . . . sadness: Pliny 31. 159 (quoting Homer, Od. iv. 242) is the source, but the phrasing is Ainsworth's; very likely, in darker ink in the MS, is apparently an afterthought.

114

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115
Let Mount, house of Mount rejoice with Anthera a flowering herb. The Lord lift me up.

Let Dowers, house of Dowers rejoice with The American Nonpareil a beautiful small-bird.

Let Cudworth, house of Cudworth rejoice with the Indian Jaca Tree, which bears large clusters of fruit like apples.

Let Cuthbert, house of Cuthbert rejoice with Phylandria a good herb growing in marshes—Lord have mercy on the soul of Cornelius Harrison.

Let Chillingworth, house of Chillingworth rejoice with Polygonoides an herb with leaves like laurel, long and thick, good against serpents.

Let Conworth, house of Conworth rejoice with Nenuphar a kind of Water Lily.

Let Ransom, house of Ransom rejoice with Isidus Plocamos a sea shrub of the Coral kind, or rather like Coral.

Let Ponder, house of Ponder rejoice with Polion an herb, whose leaves are white in the morning, purple at noon, and blue in the evening.

Let Woodward, house of Woodward rejoice with Nerium the Rose-Laurel—God make the professorship of fossils in Cambridge a useful thing.

Let Spinaks, house of Spinaks rejoice with Struthiomea a little sort of Quinces—The Lord Jesus pray for me.

laurel long MS thick good MS

Isidus Stead, Bond

are are MS

Struthiomea Stead, Bond

Let Peacock, house of Peacock rejoice with Engalanon an herb good to breed milk.

Let Nason, house of Nason rejoice with Erhinum a medicine to clear the nose.

Let Bold, house of Bold rejoice with the Hop-Hornbeam. God send me a neighbour this September.

Let Spriggings, house of Spriggings rejoice with Eon the Tree of which Argo was built.

Let Bear, house of Bear rejoice with Gelotophyllis an herb which drank in wine and myrrh causes excess of laughter.

Let Sloper, house of Sloper rejoice with Gelotophyse another laughing plant.

Let Tollfree, house of Tollfree rejoice with Fern of Trees—Lord stave off evil this day.

Let Clare, house of Clare rejoice with Galeotes a kind of Lizard at enmity with serpents. Lord receive the soul of Dr Wilcox Master of Clare Hall.

Let Wilmot, house of Wilmot rejoice with Epipetos an herb coming up spontaneous (of the seed of the earth) but never flowers.

Let Anstey, house of Anstey rejoice with Eumeses a kind of balm. Lord have mercy on Christopher Anstey and his kinswoman.

93 Engalanon: Pliny has several herbs of this description, but the name seems to be Smart's borrowing, from 'γελοιόματος, 'lae habens' (Stephanus's Thesaurus, s.v. "goolun").

96 Erhinum: 'a medicine taken at the nose to clear the brain' (Ainsworth); source untraced, but Smart could have got it from Salmon.

coc Gelotophyse 'an herb causing much laughter' (Ainsworth); Ps.—Appuleius's Herbarium, 5.

102 Galeotes: Smart's description follows Ainsworth; Pliny calls them enemies of scorpions (49. 90). John Wilcox, Master of Clare, died on 16 September 1762, a few days before this entry.

103 Epipetos: 'an herb which never flowers, and comes spontaneously' (Ainsworth); Pliny only says that it never flowers (21. 69).

104 Christopher Anstey (1724–1805), the poet, was Fellow of King's College, Cambridge, 1745–54. He published a Latin version of Gray's Elegy in February 1762.
Let Ruston, house of Ruston rejoice with Fulviana Herba, ab inventore, good to provoke urine. Lord have mercy upon Roger Pratt and his family.

Let Atwood, house of Atwood rejoice with Rhodora with leaves like a nettle and flower like a rose. God bless all benefactors of Pembroke Hall.

Let Shield, house of Shield rejoice with Reseda an herb dissolving swelling, and imposthumes.

Let Atkins, house of Atkins rejoice with Salicastrum Wild Wine upon willows and osiers.

Let Pearson, house of Pearson rejoice with the American Aloe. I pray for the soul of Frances Burton.

Let Hough, house of Hough rejoice with Pegasa The Flying Horse—there be millions of them in the air. God bless the memories of Bsp. Hough and of Peter.

Let Evelyn, house of Evelyn rejoice with Phu a Plinian shrub sweet-scented. I pray God for trees enough in the posterities.

Let Wing, house of Wing rejoice with Phlemon a sort of Rush. I give the glory to God, thro Christ, for taking the Havanah. Sept 30th 1762.

Let Chace, house of Chace rejoice with Papyrus. God be gracious to Sr Richard and family.

Let Pulteney, house of Pulteney rejoice with Tragion a shrub like Juniper.

Let Abdy, house of Abdy rejoice with Ecblia a medicine to fetch a dead child out of the womb. God give me to bless for Gulstone and Halford.

Let Hoadley, house of Hoadley rejoice with Drysos Hyphecar which is the Oak-Mistletoe.

Let Free, house of Free rejoice with Thya a kind of Wild Cypress.

Let Pink, house of Pink rejoice with Trigonum a herb used in garlands—the Lord succeed my pink borders.

Let Somner, house of Somner rejoice with the Blue Daisy—God be gracious to my neighbour and his family this day, th Oct 1762.

Let Race, house of Race rejoice with Osiris Doghead. God be praised for the eighth of October 1762.

Let Trowell, house of Trowell rejoice with Teuchites a kind of sweet rush.

Let Tilson, house of Tilson rejoice with Teramnos a kind of weed. Lord have mercy on the soul of Tilson, Fellow of Pembroke Hall.

Let Loom, house of Loom rejoice with Colocasia, an Egyptian Bean of whose leaves they made cups and pots.

Let Knock, house of Knock rejoice with Condurdon which bears red flowers in July and worn about the neck is good for scrofulous cases.

Let Dust, house of Dust, Bond 118 Trigonum herb MS

Teuchites kind MS Teachites kind Stead, Bond 122 Tilson house MS

Colocasia Bond MS

Francis Gulston and Richard Halford were undergraduates at Pembroke while Smart was a Fellow, and Halford took part in Smart's play in 1749. Gulston subscribed to Smart's Psalms but Halford did not, which may account for the embittered allusion in DAS.

Trigonum (trigonum in Ps.—Appuleius, Herbarium, 3. 67) seems to be Ainsworth's Tragion, 'an herb used in garlands. Lord . . . borders. Johnson observed that Smart was allowed to dig in the garden at the asylum (Barwell's Life, 3. 397).

Blue Daisy a Kentish name for the Michaelmas daisy.

Oziris: the Egyptian name for cerespeecus ('dog's head'), a magical plant (Pliny 30. 18). Eighth of October of C39.

Robert Tilson, Fellow of Pembroke College, Cambridge, 1731, was vicar of Ugly, Essex, from 1729 until his death in 1739.
Let Case, house of Case rejoice with Coctanum a Syrian Fig. The Lord cure my cough.

Let Tomlyn, house of Tomlyn rejoice with Tetralyx a kind of herb.

Let Bason, house of Bason rejoice with Thelyperis which is Sea-Fern.

Let Joslyn, house of Joslyn rejoice with Cotonea a Venetian herb.

Let Mace, house of Mace rejoice with Adipos a kind of Green Palm with the smell of a quince.

Let Potts, house of Potts rejoice with Ulex an herb like rosemary with a quality of attracting gold.

Let Bedingfield, house of Bedingfield rejoice with Zygia, which is a kind of maple.

Let Tough, house of Tough rejoice with Accipitrina. N.B. The hawk beat the raven St Luke’s day 1762.

Let Balsam, house of Balsam rejoice with Chenomycon an herb the sight of which terrifies a goose. Lord have mercy on William Hunter his family.

Let Graves, house of Graves rejoice with Cinnaris the stag’s antidote— the persecuted Christian is as the hunted stag.

Let Tombs, house of Tombs rejoice with Acessis Water Sage—God be gracious to Christopher Charles Tombs.

Let Addy, house of Addy rejoice with Crysippea a kind of herb so called from the discoverer.

Let Jump, house of Jump rejoice with Zoster a Sea-Shrub. Blessed be the name of Christ for the Anniversary of the Battle of Agincourt 1762.

Let Bracegirdle, house of Bracegirdle rejoice with Xiris a kind of herb with sharp leaves.

125 care [cure?] my Stead. care for my Bond

134 antidote the MS


137 William Hunter, a surgeon, married Smart’s sister Margaret and was the father of Christopher (B65).

138 Christopher Charles Tombs: perhaps related to John Tombs, of Trinity College, Cambridge, who subscribed to Smart’s Psalter.

139 Battle of Agincourt: 25 October 1415.

Let Girdlestone, house of Girdlestone rejoice with Crysocarpum a kind of Ivy.

Let Homer, house of Homer rejoice with Cinnabar which makes a red colour.

Let Lenox, house of Lenox rejoice with Achnas the Wild Pear Tree. God be gracious to the Duke of Richmond.

Let Altham, house of Altham rejoice with the Everlasting Apple-Tree.

Let Travell, house of Travell rejoice with Ciborium The Egyptian Bean.

Let Tyers, house of Tyers rejoice with Aegilops a kind of bulbous root. God give good will to Jonathan Tyers and his family this day. All Saints. N.S. 1762.

Let Clever, house of Clever rejoice with Calathiana a sort of Autumnal flower.

Let Bones, house of Bones rejoice with The Red-Crested Black and Blue Bird of Surinam.

Let Pownall, house of Pownall rejoice with the Murmion a creature of the Beaver kind.

Let Fig, house of Fig rejoice with Flawort. The Lord magnify the idea of Smart singing hymns on this day in the eyes of the whole University of Cambridge. Novr 5th 1762. N.S.

Let Codrington, house of Codrington rejoice with Thelyphonon an herb whose root kills scorpions.

Let Butler, house of Butler rejoice with Theombrotios a Persian herb. God be gracious to the immortal Soul of the Duke of Ormond.

142 Achnas (so spelt in Ainsworth) must be a mistake for achrus (Columella 7. 9. 6). Charles Lennox (1735–1806), Duke of Richmond, distinguished himself at the battle of Minden in 1759.

143 Jonathan Tyers: see B45. All Saints’ Days: 1 November.

144 The Red-Crested... Bird of Surinam seems to be an imperfect recollection of the Red-breasted Humming-bird from Surinam described in George Edwards’s Gleanings of Natural History (1736), just after the Creeper referred to in D54.

145 Murmion: a variant of morion, a helmet without a beaver (Stead).

146 hymn: see D84. Smart might have been writing Hymn 29, ‘The Fifth of November’ (Britain, 277).

150 James Butler (1610–88), Duke of Ormond, was Chancellor of Oxford University: his name is one of a series (Codrington, Bedley, Peckwater, Sheldon) associated with Oxford.
Let Bodley, house of Bodley rejoice with Tetragnathius a creature of the Spider kind.

Let Acton, house of Acton rejoice with Theangeli an herb used by the Ancients for magical purposes.

Let Peckwater, house of Peckwater rejoice with Tettigonia a small kind of Grasshopper.

Let Sheldon, house of Sheldon rejoice with Teucrion an herb like Germander.

Let Brecknock, house of Brecknock rejoice with Thalasseege an herb. God be merciful to Timothy Brecknock.

Let Plank, house of Plank rejoice with the Sea Purslain—God be gracious to Thomas Rosoman and family.

Let Goosetree, house of Goosetree rejoice with Hippophaes a kind of tealze used in the dressing of cloth. God exalt the Soul of Captain Goosetree.

Let Baimbridge, house of Baimbridge rejoice with Hippophaestum of the same kind. Horses should be deck'd in winter.—Bambridge praise the name of the Lord.

Let Metcalfe, house of Metcalfe rejoice with Holcus Wall-Barley—God give grace to my adversaries to ask council of Abel.

155 Let Brecknock MS 158 clock'd in winter Stead, Bond


156 Thomas Rosoman, proprietor of Sadler's Wells, was a witness to the contract of the Universal Vixier signed by Smart in 1755, and subscribed to Smart's Psalms.

157 Captain Goosetree (Goosetree), commander of the Cambridge on the expedition to Havana in 1762 (see D172), was killed during the bombardment of the Mons fort in a painting of this episode in the National Maritime Museum, Greenwich. Pocock's dispatch (London Gazette, 9 September 1762) paid tribute to his bravery.

157–8 Hippophaes: 'a kind of tealze which shimmer set in dressing cloth'; Hippophaestum, 'an herb which seemeth to be the same as hippophaes' (Ainsworth).

159 my adversaries: probably those who committed him to hospital; he tried to prosecute them after his release (Stead); see Grey, Correct, iii, 801; To ask council of Abel was a proverbial saying for ending a matter (see 2 Sam. 20: 18).

158 clock'd in winter Stead, Bond

159 My adversaries: probably those who committed him to hospital; he tried to prosecute them after his release (Stead); see Grey, Correct, iii, 801. To ask council of Abel was a proverbial saying for ending a matter (see 2 Sam. 20: 18).

Let Graner, house of Graner rejoice with Hircules Bastard Nard. The Lord English Granier and his family.

Let Cape, house of Cape rejoice with Orgament an herb.

Let Oram, house of Oram rejoice with Halus an herb like unto Orgament.

Let Sykes, house of Skyes rejoice with Hadrobolum a kind of sweet gum.

Let Plumer, house of Plumer rejoice with Hastula Regia an herb resembling a spear.

Let Digby, house of Digby rejoice with Glycurhiza Sweetroot. God be gracious to Sir Digby Legard his Son and family.

Let Otway, house of Otway rejoice with Hippece an herb which being held in an horse's mouth keeps him from hunger.

Let Cecil, house of Cecil rejoice with Gnaphaliun an herb bleached by nature white and soft for the purpose of flax. God bless Lord Salisbury.

Let Rogers, house of Rogers rejoice with Hypelates a kind of Laurel—God be gracious to Rogers and Spilsbury with their families.

Let Cambden, house of Cambden rejoice with Glischromargos a kind of white marl.

Let Conduit, house of Conduit rejoice with Gracela a kind of Rose. God be gracious to the immortal soul of Sir Isaac Newton.

165 Helus Stead, Bond 165 a Sweetroot Bond

165 Sir Digby Legard (1725–71) sat at Trinity Hall, Cambridge (1746–9), and subscribed to Smart's Poems and Psalms. His son was born on 4 November 1762, two weeks before this entry.

166 Celot: the family name of the Earl of Salisbury.

168 Roger (known also as Roger or Roper) was a performer in Garrick's company, 1747–66. Spilsbury, treasurer of the opera company at King's Theatre, Haymarket (where Smart's Hannah was performed), subscribed to Smart's Psalms.
171 Let Hands, house of Hands rejoice with Hadrosphaerum a kind of Spikenard with broad leaves.
172 Let Snipe, house of Snipe rejoice with Hamotimon a kind of red glass. Blessed be the name of Jesus for the 29th of Novr.
173 Let Aylesworth, house of Aylesworth rejoice with Glinon which is a kind of Maple.
174 Let Aisley, house of Aisley rejoice with Halicastrum which is a kind of bread corn.
175 Let Ready, house of Ready rejoice with Junco The Reed Sparrow. Blessed be the name of Christ Jesus Voice and Instrument.
176 Let Bland, house of Bland rejoice with Lacta a kind of Cassia. God be gracious to Bland of Durham and the Widow George.
177 Let Abington, house of Abington rejoice with Lea a kind of Colewort — praise him upon the sound of the trumpet.
178 Let Adcock, house of Adcock rejoice with Lada a shrub, which has gummy leaves.
179 Let Snow, house of Snow rejoice with Hysginum a plant dying Scarlet.
180 Let Wardell, house of Wardell rejoice with Leistremum a smooth oyster. God give grace to the black trumpeter and have mercy on the soul of Scipio.
181 Let Herrig, house of Herrig rejoice with Iberica a kind of herb. Blessed be the name of the Lord Jesus for Miss Herrig.
182 Let Dolfen, house of Dolfen rejoice with Irio Winter Cresses, Rock Gentle or Rock Gallant.
183 Let Oakley, house of Oakley rejoice with the Skink a little amphibious creature found upon Nile.

174 Halicastrum [alestrum]: a kind of bread corn (Ainsworth): Columella, 2. 6.
175 Leistremum [alestrum]: a kind of bread corn (Ainsworth): Columella, 2. 6.
176 Henry Bland was Prebendary of Durham from 1737 to 1768.
177 Praise . . . trumpet (Ps. 150. 3): perhaps suggested by brassica, the generic name Colewort (cabbage).
179 Hysginum, described by Ainsworth as 'a plant that dyeth a colour like scarlet', is actually the dye itself, made from hyacinths (Pilny 21. 170).
181 Irio Wintercress, rockgentle or rockgallant (Ainsworth).

184 Shag-green: not an animal but the leather itself.
185 Neottophora appears to be Smart's coinage from neos + phora, 'young bearing'.
186 Anne Hope: see B34A. and B665-7u.
187-208 All the birds in these verses are as described in Ainslin's Natural History of Birds, 1731-8 (Stead).
189 Richard Busby (1686-95) was the famous headmaster of Westminster School satirized by Pope (Dunciad IV, 139-48).
191 The restoration of the Havannah was one of the preliminary articles of peace signed by Britain, France, and Spain on 5 November 1762.
192 The K. of Prussia and Empress Queen (Maria Theresia of Austria) were involved in the current peace negotiations, but the Bohemian Jay is a reminder of their earlier conflict over Bohemia in 1744-5.
193 William Hogarth (1697-1764) married the daughter of Sir James Thornhill (1675-1754), a German-born painter to George I, whose work adorned the interior of St. Paul's Cathedral, later Addiscombe House, near Croydon (Benson's History of Surrey (1795), iii. 237). George and Thomas Thornhill and Hogarth all subscribed to Smart's Psalms. The Albiscoe is a fish.
Let Waite, house of Waite rejoice with the Shittah-Tree—blessed be the name of the Lord Jesus for the musicians and dancers this holiday-time.

Let Stedman, house of Stedman rejoice with Jacobae St James's Wort. God be merciful to the house of Stuart.

Let Poet, house of Poet rejoice with Helichrynum a kind of ointment of a sweet smelling savour. God speed the New Year thro' Christ 1763.

Let Jesse, house of Jesse rejoice with the Lawrey a kind of bird. God forward my version of the psalms thro' Jesus Christ our Lord.

Let Clemison, house of Clemison rejoice with Helix a kind of Ivy. God be praised for the vision of the Redcap and packet.

Let Crockett, house of Crockett rejoice with Emboline an Asiatic Shrub with small leaves, an antidote. I pray for the soul of Crockett the bookseller the first to put me upon a version of the Psalms.

Let Oakley, house of Oakley rejoice with Halipheus a tree with such bitter fruit that nothing but swine will touch it.

Let Preacher, house of Preacher rejoice with Helvella a small sort of cabbage. God be merciful to the immortal soul of Stephen [the] Preacher.

Let Heron, house of Heron rejoice with the Tunal-Tree on which the Cochinale feeds.

Let Kitcat, house of Kitcat rejoice with Copec the Pitch-Stone. Janry 8th 1763 Hallelujah.

Let Gibourne, house of Gibourne rejoice with Isocinnamom an herb of a sweet smelling savour.

Let Waite, house of Waite rejoice with the Shittah-Tree—blessed be the name of the Lord Jesus for the musicians and dancers this holiday-time.

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Let Heron, house of Heron rejoice with the Tunal-Tree on which the Cochinale feeds.

Let Kitcat, house of Kitcat rejoice with Copec the Pitch-Stone. Janry 8th 1763 Hallelujah.

Let Gibourne, house of Gibourne rejoice with Isocinnamom an herb of a sweet smelling savour.
Let Poor, house of Poor rejoice with Jasione a kind of Withwind—Lord have mercy on the poor this hard weather. Jan. 10th 1763.

Let Eccles, house of Eccles rejoice with Heptapleuros a kind of Plantain. I pray for a musician or musicians to set the new psalms.

Let Moseley, house of Moseley rejoice with Spruce—I bless God for Old Foundation Day at Pemb. Hall.

Let Pass, house of Pass rejoice with Salt—The Lord pass the last year's accounts in my conscience thro' the merits of Jesus Christ. New Year by Old Sicle 1763.

Let Forward, house of Forward rejoice with Immensusus a kind of bird—the Lord forward my translation of the psalms this year.

Let Quarme, house of Quarme rejoice with Thyosiris yellow Succory—I pray God bless all my Subscribers.

Let Larkin, house of Larkin rejoice with Long-wort or Torch-herb—God give me good riddance of my present grievances.

Let Halford, house of Halford rejoice with Siren a musical bird. God consider thou me for the baseness of those I have served very highly.

Let Ayerst, house of Ayerst rejoice with the Wild Beet—God be gracious to Smith, Cousins, Austin, Cam and Kingsley and Kinleside.

Let Decker, house of Decker rejoice with Sirpe a Cyrenian plant yielding an odoriferous juice.

Let Cust, house of Cust rejoice with Margaris a date like unto a pearl.

Let Usher, house of Usher rejoice with Condurdon an herb with a red flower worn about the neck for the scurvy.

bird the MS considered MS yielding MS

hard weather see Daniel.

Smart's prayer was answered by the Collection of Melodies for his psalms by leading composers of the day, published in 1765 (Brittain, 49-50).

Old Foundation Day the Founder's Feast was held on New Year's Day.

New... Side: 12 January, 1763.

Robert Quarme subscribed to Smart's Poems, 1762, but not to the Psalms.

Halford: see D152. The Sirens were singing birds with the faces of maidens (Ovid, Met. v. 553).

The names may represent people Smart was canvassing for subscriptions to the Psalms (see D221). General Kingsley, Capt. Nathaniel Austin, and several Smits appear in the list.

Sirpe: a plant growing in Cyrene, yielding out of the stem an odoriferous liquor (Aisworth): Plutus, Rudens, 3. 2. 16.

Condurdon: see D224n.

Let Slingsby, house of Slingsby rejoice with Midas a little worm breeding in beans.

Let Farmer, house of Farmer rejoice with Merosi an herb growing at Merosi, leaf like lettuce and good for dropsy.

Let Affleck, house of Affleck rejoice with The Box-thorn. Blessed be the name of the Lord Jesus Emanuel.

Let Arnold, house of Arnold rejoice with Leucographia a simple good against spitting of blood.

Let Morris, house of Morris rejoice with Lepidium a Simple of the Cress kind.

Let Crane, house of Crane rejoice with Libanotis an herb that smells like Frankinsense.

Let Arden, house of Arden rejoice with Mew an herb with the stalk and leaves like Anise.

Let Joram, house of Joram rejoice with Meliphylia Balm Gentle God. God be gracious to John Sherratt.

Let Odwell, house of Odwell rejoice with Lappago Maiden Lips. Blessed be the name of Jesus in singularities and singular mercies.

Let Oney, house of Oney rejoice with Canaria a simple called Hound's-grass.

Merosi leaf MS Gentle God MS.

William Affleck (d. 1806), a Fellow of Emmanuel College, Cambridge, subscribed to Smart's Psalms. The Box-thorn grows in Palestine. Smart may have identified it with Christ's thorn, another Palestinian shrub.

Mew (meu): 'an herb with a stalk and leaves like anise' (Aisworth): Pliny.

Meliphylia: Aisworth gives this as a variant of meliphylia (Virgil, Georg. iv. 63) John Sherratt, a London merchant, one-time manager of Marylebone Gardens, was instrumental in securing Smart's release from the mylant; see 'Epistle to John Sherratt'.

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APPENDIX

Smart and the Hutchinsonians

Smart’s outright rejection of Newtonian science in *Jubilæus Agno* was a new feature of his poetry. In earlier poems, especially the Tripos verses ‘Materies gaudet vi inertiae’ (1742) and ‘On the Omniscience of the Supreme Being’ (1752), he had taken up an attitude similar to Pope’s, combining admiration for the genius of Newton with scepticism about the capacity of human reason to comprehend the mysteries of Nature; but he had never totally repudiated scientific explanation as such. The change in his opinions between 1752 and 1759 was probably due to the influence of the Hutchinsonians.

The Hutchinsonians took their name from John Hutchinson (1674–1757), the author of *Moses Principio* (1744–7) and other works.1 *Moses Principio* was an attempt to refute Newton’s *Principia* by showing that the entire system of nature was contained in the first chapter of Genesis, if rightly interpreted. Later works amplified this thesis by adding the ‘evidence’ of Hebrew etymology and typology. Absurd though his methods of argument appeared to rationalists, Hutchinson’s theory attracted some able followers, including George Horne, Bishop of Norwich, and William Jones of Nayland: it clearly answered the need for a philosophy which reconciled science and revelation, and restored belief in the divine origin and nature of creation. Hutchinsonianism took hold at first in Oxford, after the publication of Hutchinson’s collected *Philosophical and Theological Works*, edited by Robert Spearman and Julius Bate (1748–9). Horace Walpole gave a witty and irreverent account of the new ‘sect’ in 1753, while it was still confined to Oxford,8 but Hutchinsonianism soon attracted wider interest. It was discussed in the pages of the Gentleman’s Magazine several times between 1752 and 1755; George Horne published *A Fair, Candid, and Impartial Statement of the Case between Sir Isaac Newton and Mr. Hutchinson* in 1753; and Robert Spearman wrote *An Enquiry after Philosophy and Theology*, based on Hutchinson’s system, in 1755.

The Hutchinsonians were by no means the only writers who opposed Newtonian scientific principles in the eighteenth century. The most powerful critic was of course Berkeley, but Berkeley’s influence on general currents of thought in his own time was negligible, and there is no evidence that Smart read or knew his works.9 There are, on the other hand, reasons for supposing

2 *Corresp.* xxxiv, 156.
3 See, however, D. J. Greene, ‘Smart, Berkeley, the Scientists and the Poets’, *JHI* xiii (1953), 527–53; and E. Williamson, ‘Smart’s Principia: Science and Anti-Science in *Jubilæus Agno*’, *RES* xxx (1979), 409–22.

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that Smart was acquainted with Hutchinson's theory, at least at second-hand. He must have known something about it as early as 1751, when a parody of Hutchinsonian reasoning was published in the Student (ii, 377–80). But more significant than this is the fact that two of Hutchinson's leading disciples, George Horne and Robert Spearman, were subscribers to Smart's Poems on Several Occasions (1752). Robert Spearman (1705–61) was the son of a Durham attorney, and a lifelong resident of Smart's home county, so Smart's connection with him was probably of long standing. An indirect link with Hutchinson is through John Woodward, the geologist, whose writings Smart evidently knew and admired (B180 a): Hutchinson assisted Woodward in his collection of fossils, and Mute Principia began as a development of Woodward's own theory of the earth.

Smart's philosophy, like Hutchinson's, is a rejection of the materialist principles of Newtonian science, but the affinities are not merely of this general kind. There is, in particular, a striking coincidence of ideas between certain passages in Judicante Agno and the Hutchinsonian system as expounded in Spearman's Enquiry. Like Spearman, who professes to follow 'the scripture-philosophy' (p. 88), Smart sets out to 'defend the philosophy of the scripture' (B1 30). Both Spearman (p. 21) and Smart see Newton's fundamental error as a denial of the doctrine of the Trinity (see B185 a), and both reject his principles of a eis inertiae and a vacuum. These and other similarities are discussed in the notes on B183–6 and B674. They do not prove that Smart was a committed Hutchinsonian, any more than his use of occult ideas proves him to have been a disciple of the occult philosophers, but they do suggest a debt to Hutchinsonian doctrine which might repay further study.

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