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End of Fellowship Report
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I came to Durham to complete a transcription and reverse translation of a portion of Hunter MS 27, a seventeenth century manuscript collection that includes an important early Latin translation of George Herbert's long, apocalyptic poem "The Church Militant." The manuscript is a key piece of data for my larger project, which documents the complex relationships between colonial projects and eschatological thought in the seventeenth century Atlantic world. George Herbert's long poem, published posthumously in 1633, provided his contemporaries with an apocalyptic vision of the true church standing "on tiptoe," westward bound out of England. The most cited of Herbert's poems during the two centuries after his death, "The Church Militant" threw fuel on a raging debate about the geographical location of "true religion" in an era of intense separatism and apocalyptic expectation. An ecclesiastical censor refused to print *The Temple* (the verse collection this long poem originally appeared in) unless the offending lines were removed. Nathaniel Ward, a fiery preacher who encouraged the "Great Migration" of Puritans out of England to the New World during the 1630s, quoted lines from Herbert's poem in his arraignment for sedition before the Star Chamber; meanwhile, at Cambridge, the eminent scholar and theologian Joseph Mede wrote an angry counterblast to Herbert's predictions that New Jerusalem would be located in New England.

I had hoped that the translation of the poem in Hunter MS 27, dedicated to John Coke, an important Caroline political figure, would shed new light on Herbert's Atlantic connections, but I found a different yet equally fascinating story about the early reception of Herbert during my time in the library. An ownership mark inside the text reveals it to be part of the library of Isaac Basire, a seventeenth-century minister and missionary: originally French, he came to Cambridge and eventually Durham, during which time he was ordained and became obsessed with the Anglican church. After the outbreak of the English Civil War he traveled throughout Europe and the Middle East as far as Mesopotamia, evangelizing to Muslims and Eastern Orthodox churches alike and distributing copies of the Book of Common Prayer in local languages. Basire eventually returned to England and spent his final years helping restore the church in Durham. His library passed into the hands of the antiquarian Christopher Hunter after Basire's death in 1676 and from thence into the Cathedral Library after Hunter's death in 1757.

The Basire connection led to further discoveries in Durham's collections. I had initially given up finding out more about James Leeke, the translator of the poem, despite vigorous archival searching in various places, including the papers of John Coke (the poem's dedicatee) at the British Library. Ten minutes in the Basire collections after discovering that he owned the manuscript, however, turned up not one but two Latin letters from the elusive James Leeke! One, relatively short, contains some boilerplate congratulations on a promotion: another, which has never been transcribed or translated and is unknown to Herbert scholars, contains a treatise, several pages long, about the importance of poetry! Written in a tiny and not very legible 17th-century Latin hand, it

took me a long time to transcribe, and I am still working on translating the bulk of it. However, it is an amazing find, and should tell us more about the circumstances of the translation and its goals, the early reception and marketing of Herbert, and Leeke himself.

The Basire connection is exciting for other reasons. The poem appears in Hunter MS 27, a large bound volume that seems, *prima facie*, extremely miscellaneous. But further examination reveals a strong thematic connection among much of the material, sections of which can be traced back to Basire through ownership marks in the text and topical connection to things we know he was interested in. This may indicate that the volume should be re-evaluated, especially given that Hunter seems to have played a curatorial role with Basire's other papers: Hunter MS 9 is a collection of Basire's letters, bound together and prefaced with an index by Hunter, and Hunter seems to have loosely organized other volumes of Basire's papers by type. Basire's medical and scientific writings, Basire's travel writings and documents he collected during his travels, and Basire's collection of small theology tracts all have early 18th century bindings and reveal that Hunter was either organizing the library thematically (or received it that way from Basire). With this in mind, the traces of Basire's library in Hunter MS 27 take on a different cast, inviting us to see the materials not as a random aggregation of spare items but as the result of a deliberate curatorial practice which, in turn, has implications for how we understand Herbert's early reception and readership.

The Herbert that emerges from these findings is a far cry from the pastoral, introspective poet and minister of Bemerton, and is instead a political poet whose work was eventually refitted for international circulation, lifted out of the vernacular and made newly transportable not to the New World, but to the Old. As I continue translating these materials in the next few months, I hope to learn more about the specific political motivations that attended their production.

Thank you to the staff of IMEMS and the library for all their help during my time at Durham, which was extremely productive and eye-opening. Over the next months I will be continuing my translation work on these materials and preparing an article for submission to *English Manuscript Studies*, in which the library will be duly acknowledged.