Notes

Preface

1. Strier, Resistant Structures, 66, 2.


11. Quoted by Sommerville, Thomas Hobbes, 66. Sommerville notes that “The Engagement did not invoke God and so was no oath, though modern commentators on Hobbes invariably describe it as one” (67). For a useful summary of the Engagement controversy, see Baumgold, Hobbes’s Political Theory, 124–33.


30. Charles I’s view of Eliot has been explained in these terms by many historians, including Carlton, *Charles I*, 122.


33. Mendelsohn, “Theatres of War.”


36. The sentiment quoted introduces a “seven point comparison” that Reynolds and Saxonhouse claim “reappears in a slightly expanded and rearranged form near the end of *Leviathan*, chapter 26” (117 n.34).

Chapter Two “To Governe the Reader”: Hobbes and Davenant


7. A useful guide to its subject is Tuck, “Hobbes and Descartes.” For a case that Thomas’s now classic essay has garnered a reputation exceeding its deserts, see my “Keith Thomas’s ‘Definitive Refutation’ of C. B. Macpherson."
8. Quoted in Edmond, *Rare Sir William Davenant*, with emphasis on how Davenant’s “contribution to the royalist cause . . . has been much under-valued” (96).
10. For a definitive account, see Russell, “The First Army Plot of 1641.”
18. Macpherson is the scholar attaching most significance to Hobbes’s recourse to language of the marketplace: see his “Hobbes’s Bourgeois Man,” reprinted with Thomas’s “Social Origins” as a rebuttal.
Chapter Three “Plain Magick”:
Hobbes and Cowley

7. Trotter quotes Hobbes, Leviathan, ed. C. B. Macpherson, 133, but modernizes the spelling. I also cite this edition, keeping the original spelling.
17. *Carmina*, 4.2 (25–26), as rendered in *The Complete Works of Horace*, trans. Charles Passage; like the ode itself, the phrase quoted offers an admiring portrait of Pindar.
26. Margaret Anne Doody, *The Daring Muse*, 63, sees not the confining notes to *Davideis* but the poem’s own open-endedness as problematic: “The project ramifies so much under the poet’s treatment that it is little wonder he never completed his great work.”
29. Butler quotes Sprat’s *Account of the Life and Writings of Mr. Abraham Cowley* (1668).
30. Butler quotes Hinman’s *Abraham Cowley’s World of Order*, 159, which, instead of specifying links, vaguely references “Hobbes’s spirit.”

Chapter Four “Joynt Innterest”: Hobbes and Waller

5. I follow the introduction to Robert Durling, ed. and trans., *Petrarch's Lyric Poems*.
13. For a fuller account, see my “Better Read than Dead,” where I mistakenly give the poem’s year of first publication as 1686.
19. Chernai, “ ‘Every Conqueror Creates a Muse,’ ” 211 n.3.
26. Wikelund, “ ‘Thus I Passe My Time in This Place,’ ” 268 and 268 n.17.
30. Bishop Burnet’s History of His Own Time, 1: 388.
Chapter Five  “Absurd and Foolish Philosophy”: Hobbes and Rochester


2. The sources for Dorimant’s quotations from Waller appear in the notes to Salgado, ed., Three Restoration Comedies, 49, 50, 72, 93, 96, 102, 125, 134.


15. Introduction to Adlard, ed., The Debt to Pleasure, 17.


20. Pinto, Enthusiast in Wit, 22.


23. Creech, preface (unpaginated) to *T. Lucretius Carus the Epicurean Philosopher*.


42. Strier, *Resistant Structures*, 220 n.54.


46. Though Love credits Treglown’s edition of Rochester’s letters for making the connection between “Love and Life” and *Leviathan* (358), Thomählen notes that the link was first suggested by Treglown in an essay published in 1973 (69).


48. See Humphreys, “The Social Setting,” 39; Greene, *Lord Rochester’s Monkey*, 206; and Rogers, “Introduction,” 5. Humphreys states that the lines come from another poem by Mulgrave; Rogers attributes them to the Duke of Buckingham. In recounting how Mulgrave’s tribute featured at the Malmesbury commemoration of the tercentenary of Hobbes’s death, Rogow, *Thomas Hobbes*, notes its misattribution on that occasion to Buckingham and either quotes the standard two couplets or follows “the printed program for the dinner” in doing so (233).

Chapter Six  “Common Passions”: Hobbes and Suckling

1. Wedgwood, Seventeenth-Century English Literature, 62.
7. Occupying the middle ground between Malcolm and Trevor-Roper is the approach to defining the Great Tew circle taken by Weber, Lucius Cary, Second Viscount Falkland.
8. On the identities of the contestants, see The Works of Sir John Suckling: The Non-Dramatic Works, ed. Thomas Clayton, 268–69. This is the edition from which I quote Suckling’s letters and poems of his not linked with his plays. I have omitted the square brackets establishing The Wits as an editorial title.
10. For Falkland’s enthusiasm as a Son of Ben, see the poems of his reprinted in Ben Jonson, ed. C. H. Herford and Percy and Evelyn Simpson, 11: 399–404, 430–37. Clayton notes “Suckling’s long-standing hostility to Jonson and his attacks upon him during his declining years of theatrical failure and illness” (267). See also the foreword to The Works of Sir John Suckling: The Plays, ed. L. A. Beaurline, ix, together with the associated commentaries to which it points. This is the edition from which I quote Suckling’s drama and verse relating to it.
11. Sommerville, Thomas Hobbes, 159; see also 135–37.
12. On Socinianism in its various senses, see Trevor-Roper, Catholics, Anglicans and Puritans, 186–92, and Sommerville, Thomas Hobbes, 142, 198 n.11.
21. Clayton, “‘At Bottom a Criticism of Life,’” 222.
29. Carew’s death dates the poem as no later than ca. 1639; Clayton assigns it to ca. 1626–32.
30. The definitive treatment of the plain style remains Trimpi, *Ben Jonson’s Poems*.

Chapter Seven  “Sufficiently Disposed”: Hobbes and Godolphin

5. Introduction to *The Poems of Sidney Godolphin*, ed. Dighton, xli; see also 73. This is the edition I follow when quoting Godolphin’s work.
10. Maclean, ed., *Ben Jonson and the Cavalier Poets*, 278 n.4, also diverging on this point from Saintsbury’s text.
16. Sir Richard Fanshawe wrote a poem about Strafford comparing him with Otho; I discuss it in relation to three other poems about Strafford (including one by Collop) in the second chapter of my “Royalist Verse of the English Civil War.”


### Chapter Eight  “Ordinary Artifice”: Hobbes and Jonson


13. On Horace’s profound importance for Jonson, see my “In More than Name Only,” especially 1–2.


24. For another example of how *Philosophical Rudiments* might be more accurate than the Tuck-Silverthorne version of *De Cive*, see my “Hobbes’s Explicated Fables and the Legacy of the Ancients,” 279–81.
34. Dunn, *Pretexts of Authority*, 10–11.
35. Armstrong and Tennenhouse, *The Imaginary Puritan*, 258 n.35 (continued from 257).
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