

A3 Goe soule the bodies guest [and A3b Flye soule the bodies guide]

Notes. Sir Walter Raleigh's poem "The Lie" (or, as here, the "Farewell") is a relatively conventional satire, which hardly warrants inclusion in the present edition. It assumes greater significance, however, because it elicited several answer-poems, which focused hostile attention on Raleigh himself. Although the poem initially circulated anonymously, these responses show that its authorship clearly became widely known. Raleigh's poem is typically transcribed alone (as is the case in most, if not all, of the other known sources listed below), but perhaps the most enlightening way of presenting "The Lie" and one of the answer-poems is simply to follow the scribe of Bodleian MS Rawl. Poet. 212. The following text intersperses stanzas from Raleigh's poem (marked as "Far [ewell]") with stanzas from the answer-poem (marked "Ans[wer]"), attributed to "Dr. Lateware" ("Latworth" in some manuscript copies). As these attributions suggest, the apparent author of the "Answer" is Dr. Richard Latewar, a chaplain of Charles Blount, Lord Mountjoy, whose long and openly adulterous relationship with Essex's sister Penelope, Lady Rich, made him the Earl's de facto brother-in-law during the 1590s. The earliest date associated with "The Lie" among its many manuscript copies is 1595 (Raleigh, Poems 33), by which time Raleigh had endured three years of exclusion from court for lying about his secret marriage to Elizabeth Throckmorton, one of the Queen's maids of honour. Raleigh finally recovered his position at court in May 1597, thanks to his cultivation of Cecil and Essex. During the naval expedition to the Azores that summer, however, the relationship between Raleigh and Essex collapsed and it seems likely that the anti-Raleigh rhymes by Essexians such as Latewar were written after Raleigh re-emerged as an opponent of Essex in late 1597. Here Raleigh's bitter "farewell" to the courtly life from which he had been excluded is transmuted to become a poem urging respect for the institutions scorned by Raleigh and instead wishing good riddance to Raleigh himself, whose name is mocked as "Rawhead" and "raw-lye made against all stats". Latewar's "Answer" also repeatedly condemns qualities and actions associated with Raleigh, such as excessive "ambition", "pride" and "spendinge". As indicated in the textual notes, the version of Raleigh's poem answered in this manuscript lacks one stanza found in some other copies which circulated in the 1590s.

"W R farewell made by D: Lat:"

Far: Goe soule the bodies guest
 Upon a thanckles arrante¹
 Spare not to tuch the best
 The truth shalbee thy warrante

Goe since I needs must dye
And give the world the lye. 5

Ans: flye soule the bodies guide
with speede in honors arrante
feare not to touch prince pride
duty shall bee thy warrante
And since thou needs must flye 5
Give him againe the lye

f: Say to the court it glowes
And shines like rotten woode
Say to the church it showes
whats good, yet doth no good 10
If Courte or Church repleye
Give Courte & Church the lye

A: Say to the Courte it shines
Gone is that rotten woode
from courte & church devine
which never there did good 10
If Rawhead² this denye
Tell him that hee doth lye

f: Tell potentats they live
Actinge but others actions³
Not lovd unles they give 15
Not stronge but by a faction
If potentats repleye
Give potentats the lye

A: Say potentats neare⁴ leave - off
Actinge princelye actions

	Well lov'd though groomes deceave	15
	Stronge to subdew their factions	
	And if hee this denye	
	Give him againe the lye.	
f:	Tell men of high condition	
	That rule affaires of state	20
	Their purpose is ambition	
	Their practise onely hate	
	And if they once replye	
	Then give them all the lye	
A:	Say men of high condition	
	Rule well affaires of state	20
	They plucke downe proude ambition	
	which only breedeth hate	
	If Rawhead this denye	
	Tell him his tongue doth lye	
f:	Tell those that brave it most	25
	They begg for more by spendinge	
	who in their greatest coste	
	Seek nothinge but commendinge	
	And if they make replye	
	Give each of them the lye	30
A:	Tell him that bravd ⁵ it most	25
	whose begginge gott his spendinge ⁶	
	was at such thankles coste	
	As well deserved hanginge	
	Which if hee doe denye	
	Tell him that hee doth lye.	

f: Tell zeale it wants devotion⁷
Tell love it is but lost⁸
Tell time it meets⁹ but motion
Tell flesh it is but dust
And wish them not repleye
for thou must give the lye 35

A: ——— deest¹⁰

f: Tell age it dayly wasteth
Tell honor how it alters
Tell bewty how it blasteth¹¹
Tell favour how it falters
And as they shall repleye
Give every one the lye¹² 40

A: ——— deest

f: Tell Physicke¹³ of her boldnes
Tell skill¹⁴ it is prevention¹⁵
Tell charity of coldnes
Tell lawe it is contention
And if they doe repleye
Straight give them all the lye 45

A: Say Physickes skill is bolde
diseases to prevente
And charities not colde
The law goodmen contente
If Rawhead this denye
Tell him that hee doth lye 35

f: Tell fortune of her blindnes

	Tell nature of decaye	50
	Tell frindshippe of unkindnes	
	Tell justice of delaye	
	And if they doe repleye	
	Give all of them the lye	
A: ———	deest	
f:	Tell arts ¹⁶ they have noe soundnes	55
	But vary by esteeminge	
	Tell schooles they lacke profoundnes	
	And stand to much on seeminge	
	If arts & schooles repleye	
	Give arts & schooles the lye	60
A:	Say arts weare neare more sounde	40
	By learnings deepe esteeminge	
	Nor schools weare more profounde	
	Then in this age is seeminge ¹⁷	
	If Rawhead this denye	
	Arts schooles & schollers give the lye	45
f:	Tell fayth is ¹⁸ fledd the cittye	
	Tell how the country erreth	
	Tell manhoode shakes off pittye	
	Tell vertue least preferreth ¹⁹	
	And if they doe repleye	65
	feare not to give the lye	
A:	Say fayth is in the cittye	
	In country erres not one	
	In men is manly pittye	
	Now prince of beggers gone.	

Whose raw-lye made against all stats 50
deserves both prince & subjects hates.

f: Soe when thou hast as I
Commaunded thee done blabbinge
Although to give the lye
deserve noe lesse then stabbinge 70
Stabbe at thee hee that will
No stabbe thy sowle can kill

A: Now since thy taske is done
And dutye showne by blabbinge
Though little thou hast wonne
That though²⁰ deservst noe stabbing 55
for all men out did crye
Returne prince pride his lye.

Source. Bodleian MS Rawl. Poet. 212, fols. 88r-90r

Other known sources for A3a. *Poetical Rapsodie* 17; *Dr Farmer Chetham Manuscript* 114; *First and Second Dalhousie Manuscripts* 110 and 181; Bodleian MS Ashmole 51, fol. 6r; Bodleian MS Douce f.5, fol. 11r; Bodleian MS Eng. Poet. d.3, fol. 2v; Bodleian MS Firth d.7, fol. 146r; Bodleian MS Firth e.4, p. 3; Bodleian MS Rawl. Poet. 172, fol. 12v; BL Add. MS 29764, fol. 9r; BL Add. MS 69847A, fol. 5r; BL MS Harley 2296, fol. 135r; BL MS Harley 6910, fol. 141v; Doctor Williams's Library MS Jones B.60, p. 257; Nottingham MS Portland PW V 37, p. 138; Folger MS V.a.103, fol. 67r; Folger MS V.a.345, p. 176; Folger MS V.b.198, fol. 2r; Rosenbach MS 1083/15, p. 32

A3

¹ *arrante*: i.e. errand.

² *Rawhead*: often used in a phrase with “bloody-bones” as the name of a bug-bear to terrify children (*OED*), but also an obvious allusion to Raleigh’s name. The reference to Raleigh as “rotten woode” expelled “from courte & church devine” turns the wording of his poem “Goe soule the bodies guest” against him; however, the allusion also presumably reflects more directly on Raleigh’s own career—specifically his sequestration from court in 1592 and the curious investigation of charges of atheism

against him and his friends held in Dorset in March 1594.

³ *Actinge but others actions*: i.e. acting only by means of the actions of others. This line, like the verse as a whole, could mean either that a prince can only be strong by working through others, or only if factional politics among the courtiers permit him to seem strong. The former reading makes the prince a puppet-master, while the latter makes him a puppet—a proposition repugnant to official Tudor notions of royal authority (as the answering verse shows).

⁴ *neare*: never.

⁵ *bravd*: put on an impressive display to the world.

⁶ *whose begginge gott his spendinge*: Raleigh's wealth was heavily dependent upon the royal grants he won from the Queen in the 1580s.

⁷ *zeale...devotion*: i.e. excessive commitment to the display of faith results in losing the essential qualities that make it laudable. This could be a comment on either Catholic or Puritan extremism (or both).

⁸ *lost* : probable scribal error; read "lust".

⁹ *meets*: measures out.

¹⁰ *deest*: "it is lacking".

¹¹ *blasteth*: is blasted, worn away.

¹² *lye*: a variant of Raleigh's poem, dated 1595, includes another stanza at this point: "Tell wyt how mutche it wrangles, / In tyckle poynets of nycenes / tell wysdom shee intangles / her sellfe in others wysenes / and when they do repleye / strayght gyve them boothe the lye" (Raleigh, *Poems* 32; ll. 43-48).

¹³ *Physicke*: medicine or, more generally, natural philosophy. The "Answer" focuses on the former meaning.

¹⁴ *skill*: the human capacity to reason.

¹⁵ *prevention*: anticipation; more specifically action to avoid ill-effects.

¹⁶ *arts*: i.e. the liberal arts.

¹⁷ *seeminge*: appropriate.

¹⁸ *is*: probable scribal error; read "it's".

19 *preferreth*: advances, promotes.

20 *though*: probable scribal error; read “thou”.