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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. IX.

ALCIDA: GREENES METAMORPHOSIS.

GREENES MOURNING GARMENT.

AND

GREENES FAREWELL TO FOLLY.

1588—1591.



Days of old,
Ye are not dead, though gone from me ;
Ye are not cold,
But like the summer-birds gone o'er the sea.
The sun brings back the swallows fast,
O'er the sea :
When thou comest at the last,
The days of old come back to me.

GEORGE MACDONALD, LL.D.

The Smith Library

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ELIZABETHAN-JACOBÆAN

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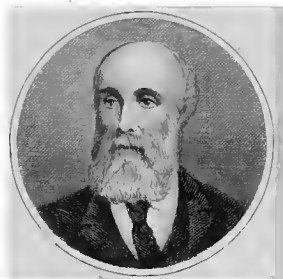
BOOKS

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THE
LIFE AND COMPLETE WORKS
IN
PROSE AND VERSE
OF
ROBERT GREENE, M.A.
CAMBRIDGE AND OXFORD.

IN TWELVE VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED
WITH NOTES AND ILLUSTRATIONS, ETC.,

BY THE REV.

ALEXANDER B. GROSART, LL.D. (EDIN.), F.S.A.,
St. George's, Blackburn, Lancashire.

VOL. IX.—PROSE.

ALCIDA: GREENES METAMORPHOSIS.

GREENES MOURNING GARMENT.

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GREENES FAREWELL TO FOLLY.

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1881—83.

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False world, thou ly'st : Thou canst not
 lend

 The least delight :

Thy favours cannot gain a Friend,

 They are so slight :

Thy morning pleasures make an end

 To please at night :

Poore are the wants that thou supply'st,

And yet thou vaunt'st, and yet thou vy'st

With heav'n ; Fond earth, thou boasts ;

 false world, thou ly'st.

Thy babbling tongue tels golden tales

 Of endlesse treasure ;

Thy bountie offers easie sales

 Of lasting pleasure ;

Thou ask'st the Conscience what she ails,

 And swear'st to ease her ;

There's none can want where thou

 supply'st :

There's none can give where thou deny'st.

Alas, fond world, thou boasts ; false

 world, thou ly'st.

What well-advised ease regards

 What earth can say ?

Thy words are gold, but thy rewards

 Are painted clay ;

Thy cunning can but pack the cards,

 Thou can'st not play :

Thy game at weakest, still thou vy'st ;

If seen, and then revy'd, deny'st ;

Thou art not what thou seem'st : false

 world, thou ly'st.

Thy tinsel-bosome seems a mint

 Of new-coin'd treasure,

A Paradise, that has no stint,

 No change, no measure ;

A painted cask, but nothing in't,

 Nor wealth, nor pleasure :

Vain earth ! that falsly thus comply'st

With man : Vain man ! that thus rely'st

On earth : Vain man, thou dot'st : Vain

 earth, thou ly'st.

What mean dull souls, in this high mea-
 sure

 To haberdash

In earth's base wares ; whose greatest
 treasure

 Is drosse and trash ?

The height of whose inchaunting pleasure

 Is hut a flash ?

Are these the goods that thou supply'st

Us mortals with ? Are these the highest ?

Can these bring cordiall peace ? False

 world, thou ly'st.

FRANCIS QUARLES ('Chertsey Worthies' Library, vol. iii. p. 59).



XIX.

ALCIDA:
GREENE'S METAMORPHOSIS.

1588—1617.



NOTE.

‘Alcida Greene’s *Metamorphosis*,’ was licensed for the press in 1588, and probably printed in the same year, or shortly thereafter ; but the earliest and only edition now known is of 1617. I am indebted for it to the ‘Huth Library’ as before. See annotated Life in Vol. I.—G.

ALCIDA
GREENES
Metamorphosis,

VVherein is discovered, a pleafant
transfformation of bodies into fundrie fhapes,
fhewing that as vertues beautifie the mind, fo vani-
ties giue greater ftaines, than the perfection
of any quality can rafe out :

The Discourfe confirmed with diuerfe
merry and delightfull Hiftories ; full of graue
Principles to content Age, and fawfed with pleafant
parlees, and witty answeres, to fatisfie youth :
profitable for both, and not of-
fenfiue to any.

By R. G.


Omne tulit punctum, qui miscuit dulci.



LONDON,
Printed by George Purflowe. 1617.

The Epistle Dedicatory.

To the Right Worshipfull, Sir *Charles Blount*,
Knight, indewed with perfections of learning, and
titles of nobility : *Robert Greene* wisheth
increase of honour and vertue.

 *Chilles*, the great Commander of the
Mirmidones, had no sooner (Right
Worshipfull) encountred the hardie
Troian with his Courtelax, and registred his valour
on the helme of his enemie, but returning to his
tents, hee pourtraied with his pen the praise of
Polixena, ioyning Amors with Armors, and the
honor of his Learning with the resolution of his
Launce. In the *Olympiades* the Laurell strived as
well for the Pen, as the Speare: and *Pallas* had
double Sacrifice, as well perfumes of torne papers,
as Incense of broken truncheons. Enttring (right
worshipfull) with deep insight into these premisses,
I found [*Fame*] blazoning your resolute indeuors in
deeds of Armes, and report figuring out your euer-

intended fauours to good letters: presuming vpon the courteous disposition of your Worship, I aduentured to present you, as *Lucius* did *Cæsar*, who offered him an Helmet topt with Plumes in warres, and a booke stuffed with precepts in peace, knowing that *Cæsar* held it as honorable to be counted an Orator in the Court, as a Souldier in the field. So (right worshipfull) after your returne from the Low Countries, (passing ouer those praiseworthy resolutions executed vpon the enemie) see / ing absence from armes had transformed *Campus Martius* to Mount *Helicon*, I ouerbolnded my selfe to trouble your Worship, with the sight of my Metamorphosis: A pamphlet too simple to patronage vnder so worthy a *Mæcenæ*s, and vnworthy to be viewed of you, whose thoughts are intended to more serious studies. Yet *Augustus* would read Poems, and write Roundelayes, rather to purge melancholly with toyes, then for any delight in such trifles. So I hope your Worship wil, after long perusing of great volumes, cast a glance at my poore pamphlet: wherein is discovered the Anatomy of womens affections: setting out as in a mirror, how dangerous his hazard is, that sets his rest vpon loue: whose enemie (if it haue any) is momentany, and effects variable. If either the method, or matter mislike, as wanting scholarisme in the one, or grauity in the other: yet if it shall

ferue your Worship as a trifle to passe away the time, and so slip with patience, as a boord Iest, I shall be lesse grieved : if any way it please, as to procure your delight, I shall be glad and satisfied, as hauing gained the end of my labours : but howsoeuer, hoping your Worship will pardon my presumption in presenting ; and weigh more of the well affected will, then of the bad labored worke, I wish your Worship such fortunate fauours, as you can desire, or I imagine.

Your Worship to command,

Robert Greene. /

To the Gentlemen Readers, HEALTH.

Falling (Gentlemen) by chance amongst a company of no meane Gentlewomen: after supposes and such ordinary sports past, they fell to prattle of the qualities incident to their owne Sexe: one amongst the rest, very indifferent, more addicted to tell the truth, then to selfe conceit, said, That woman that had fauours, had most commonly contrary faults: for (quoth shee) beauty is seldome without pride, and wit without inconstancie. The Gentlewomen began to blush, because shee spake so broad, be sure, and blamed her that shee would so fondly soyle her owne nest. Shee still maintained it, that what she had spoken was true: and more, that she had forgotten their little secrecie. Whereupon there grew arguments: and a Sophisticall disputation fell out among the Gentlewomen, about their owne qualities. I sate still as a cypher in *Algorisme*, and noted what was spoken: which after I had perused in my chamber, and seeing it would be profitable for yong Gentlemen, to

*know and foresee as well their faults as their fauours,
I drew into a fiction, the forme and method, in manner
of a Metamorphosis: which (Gentlemen) I present
vnto your wonted curtesies, desiring you not to looke
for any of Ouids wittie inuentions, but for bare and
rude discourses: hoping to finde you, as hitherto I haue
done, whatsoeuer in opinion, yet fauorable and silent
in speech. In which hope setting downe my rest, I
bid you farewell.*

Yours euer, as he is bound

ROBERT GREENE.

Authoris ad librum suum carmen Ouidianum,
cum diutina febri rure laboraret.

Parue (nec inuideo) sine me liber ibis in urbem:

Hei mihi, quod domino non licet ire tuo. |

Et palma tu dignus, & hic, & quisquis in altam,

Pluribus ut profit, doctus descendit arenam.

R. A. Oxon.

In praise of the Author.

The busie Bee, that riseth with the Sunne,
Hies forth her hiue, to end her daily taske:
With weary wings she plies into the fields,
And Natures secrets searacheth by her skill,
From flower to flower her carefull way doth flie:
To sucke her hony from her natie sweet;

Loden, she rich bestirres her to her home,
And there she workes and tilles within her hiue:
Not for her selfe thus busily she romes,
But for vs men, that feed vpon her combes.
So GREENE hath fought into the depth of Art,
With weary labours toyling at his bookes
For fruits, such as the learned Authors yeeld ;
Searching the secrets that their wits haue pen'd,
Tossing amongst their learned principles
Their Rhethoricke and deepe Philosophy :
Gathering the sweet that euery Science giues,
To carry pleasant hony to his hiue.
Not for himselfe alone the Author lookes,
But for such men as daigne to read his bookes,

Sic vos non vobis mellificatis apes.

Ed. Percy. /



To the Authour his Friend.

Well hast thou painted in thy learned Prose,
The perfect portraiture of womens workes :
How many scapes they shadow with a glose,
What mortall faults amongst their fauours lurkes.
How if they haue a vertue to entice,
A cooling card comes following with a vice :
Beautie doth grace, and yet is stain'd with pride,
Faire is abas'd by being ouer-coy :
It is a gemme, but if inconstant try'd,
Account it for a trifle and a toy.
Constant and kinde are vertues that do grace :
But babling dames such glories doe deface.
Vertue[s] thus set oppos'd vnto their vice,
Giues vs a light to fettle safe our loues :
To feare lest painted shewes may vs entice.
Subtill are women, then it men behoues
To read, sweet friend, and ouer-read thy bookes,
To teach vs 'ware of womens wanton lookes.

Bubb Gent. /

IN ROBERTI GRENI Metamorphosin carmen
ENKOMIASTIKON.

Bellica pacificæ concedat lancea linguæ,
Seu tibi proſa magis, ſeu tibi metra placent.
Sæpe Duces inter laudem meruere Poetæ,
Hoſtibus in medijs arma viroſq̃ canunt.
Inter Philoſophos laudem meruere Poetæ,
Qui leuibus miſcent ſeria metra iocis.
Bella Ducum, & claros multi ſcripſere triumphos,
Inter quos primas Maro Poeta tenet.
Sunt qui mutatas ſtuduſerunt dicere formas,
Quales quæ quondam Naſo Poeta dedit.
Poſt Metamorphosin Naſonis, carmine ſcriptam,
Mutatas formas carmine nemo dedit.
Grenus adeſt tandem, rhetor bonus atque Poeta,
Qui ſua cum proſis carmina iuncta dedit
Si cupis ingrata pœnas perſoluere amicæ,
Hic exempla legas, moribus apta ſuis.
Orabis Venerem (ſolet exaudire precantem)
Inque nouam formam vertet amica Venus.
Dura eſt? in faxum: leuis eſt? in Chameleontem:
Inque roſam vertet, garrula ſi fuerit.

G. B. Cant.

*In laudem Roberti Greni Cantab. in
Artibus Magistri.*

Olim præclaros scripsit *Chaucerus* ad Anglos,
Aurea metra suis patrio sermone refundens :
Post hunc *Gowerus*, post hunc sua carmina *Lydgate*,
Postque alios alij sua metra dedere Britannis.
Multis post annis, coniungens carmina profis,
Florint *Ascamus*, *Chekus*, *Gascoynus*, & alter
Tullius Anglorum nunc viuens *Lillius*, illum
Consequitur *Grenus*, præclarus vterque Poeta.

Alci-/



ALCIDA GREENES

Metamorphosis.



Oofing from *Tripoly*, to make for *Alexandria*, as we thought to croſſe the Seas with a ſpeedy cut, our Ship had not long gone vnder ſaile, ſcarce paſt two hundred Leagues vpon the maine ; but whether our vnhappy Fortune, the frowardneſſe of the Fates, the Conſtellation of ſome contrary Aſpect, or the particular deſtinie of ſome vnhappy Man had ſo decreed : when the calme was ſmoothed, the ſea without ſtorme, the ſkie without clouds ; then *Neptune*, to ſhew he was God of the ſeas, and *Æolus* maſter of the windes, either of them ſeuerally and both of them coniointly, ſo conſpired, that they firſt drew a foggie vale ouer *Phæbus* face, that the heauens appeared

all gloomie, the Trytons daunced, as foreshewing a rough sea: and *Æolus* setting his winds at libertie, hurled such a gale into the Ocean, that euery surge was ready to ouertake our ship, and the barke ready to founder with euery waue: such and so miserable was our estate, that wee shooke all our Sailes, weighed our Ankers, and let the ship hull at winde and weather, from our handy labours falling to heartie praiers. Thus looking euery houre to commit / our Soules to the gods, and our bodies to the seas, after we had floted by the space of fīue dayes without hope of life, our barke by chance fel vpon the coast of *Taprobane*, an Iland situated far South, vnder the pole *Antarticke*, where *Canopus* the faire starre gladdeth the hearts of the inhabitants: there wee suffered shipwracke, all perishing in the sea, except my infortunate selfe: who count my mis-fortune greater in surueying [= suruiving] the rest, than if I had beene partner with them of their destinies. Well, the gods would haue me liue to be more miserable, and despaire I would not, lest I should proue guiltie of mine owne mishap, but taking heart at grasse, wet and weary as I was, I passed vp into the Iland, which I found inhabited and fruitfull, the aire passing temperate, the situation pleasant, the soyle abounding with trees, hearbes, and grasse, fowles and beasts of all kind: the Champion fit for corne and graine, the

wood-land full of thickets, the meades full of springs and delightfull fountaines: that the soyle and the aire equally proportioned, the Ile seemed a sacred Eden, or Paradife: much like that faire *England* the flower of *Europe*, stored with the wealth of all the Westerne world, which as *ex opposito* is contrarily placed farre North, vnder the pole *Articke*. Well, crept vp the clyffes into the maine continent of this Iland, I wandred farre, and found no village, til at last, vnder a hill I spied a little cottage, at the door whereof sat an old woman decrepit, ouer worne with yeares, her haire as white as the Downe found vpon the shrubbes of *Arabia*, her face full of wrinkles, furrowed so with age, as in her visage appeared the very map of antiquitie: yet might I perceiue by the lineaments of her face, that she had beene beautifull and well featured; and that she was descended from some good parentage, such sparkes of Gentilitie appeared in her countenance. Musing at this old Matron, that sat passing melancholy, my teeth for cold beating in my head, I saluted her in this manner.

Mother: for this Title I may vse in respect of your age, crauing / pardon if I impart not what reuerence belongs to your estate, in that I am a stranger: I salute you, wishing as many good fortunes may end your dayes, as you haue past ill

fortunes in the course of your life. My name, or Countries, little availes now to reueale, time being too short, and my state too miserable: let it suffice, I am a stranger that haue suffered shipwracke on your coast, my fellow comforts drowned, ending their sorrowes: I escaped, referued to great misfortunes. The weather is cold, and I am wet, might I craue harbour this night, I should bee bound to make such requitall as distresse can afford, which is thanks, and pray to the gods that you may die as fortunate as the mother of *Cleotis* and *Byton*. The old beldam lifting vp her head, and seeing mee stand shaking for colde, vttered not a word, but taking vp her staffe, and me by the hand, confirmed my welcome with silence, and led mee into her Cottage: where stumbling about on her three legges, shee made me a lustie fire, that cheered my halfe dead limbes, and reuiued what the Sea had halfe mortified. After she perceiued I began to waxe warme, and that my colour grew to be fresh, she began to make me answere in this manner.

Since now that the fire hath made thee frolicke, and the warmth of my poore Cottage hath beene as good as household Physicke to cure thy weather-beaten loynes, let mee say as thou shalt finde, that thou art welcome: for I hold it a religion to honor strangers, especially distrest, with comfort in miserie

is a double gift. I know not thy degree, nor I recke not : suffice I vse thee as thou seemest, and entertaine thee as my abilitie can : thy estate may bee great, for the Hood makes not the Monke, nor the apparrell the man. *Mercurie* walked in the shape of a Country Swaine, *Apollo* kept *Midaes* sheep, and poore *Philemon* & *Barwcis* his wife, entertained *Iupiter* himselfe, supt him & lodged him : they honored an vnknowne ghest : he not vngratefull to so kinde an Oast, for hee turned their Cottage to a Temple, and made them Sacrificers at his Altars. Thus I may be deceiued in thy degree, / but howsoeuer, or whosoever, this cottage, & what is in it, is mine and thine : lesse thou shalt not find, and more in conscience thou canst not craue. Sonne, I speake thus frankly, for that I am olde, for age hath that priuiledge, to be priuate & familiar with strangers : for were I as I haue been, as beautifull as now I am withered : as young as I am olde : I would bee lesse prodigall and more churlish, lest with *Phillis* I might entertaine *Demophon*, which did make account of the trothlesse Troian, or with *Ariadne* tye my selfe to the proportion of *Theseus*. But age hath put water in the flame, & many yeeres turned the glowing sparkes to cold windes. Time (sonne) is like the worme *Tenedes*, which smoothly lying on the barke of the tree, yet eateth out the sappe. It stealeth

on by minutes, and fareth like the Sunne, whose shadow hasteth on, yet cannot be perceiued: but letting this parle passe, seeing thou art weary and hungrie, two fruits that grow from shipwracke, rest thee till I provide Supper, which how homely soeuer it be, yet must thou account it dainty, for that it is my delicates, and accept it as a prodigall banquet, for that euery dish shall bee sauced with welcome.

With this, shee rose from her stoole and went to provide supper, leauing me amazed at her gracious reply, making me to coniecture by her words, that as she was wise, so shee had beene well brought vp and was descended of no small Parentage: I sate in a muse till shee had made ready our cates: which being set on the table, we fell to make tryall of our teeth, as before we had done of our tongues, that we began and ended supper without any great chat. Well, our repast taken, the old woman seeing me fitter for sleepe than for prattle, gaue me leaue to goe to bedde, where I past away the night in golden slumbers, lying so long in the morning till *Phæbus* glimmering on my face, bade me good day.

Awakt by the summons of the Sunne, I arose, and found mine old Oastesse sitting at her doore in her old melancholly mood, sighing and sorrowfull: an interchange of salues passed, / betweene her and

me, I with thanks for my great and courteous intertainment, and shee with oft repetitions of welcomes: taking a stoole and sitting down by [t]his old dame, seeing shee fell againe to her dumpes, I began to bee thus inquisitiue.

Mother, if I may without offence presume to vse a question, I would inquire what I muse at, and be absolued in a darke Enigma that I haue found in your cottage: but rather had I still hold my thoughts in suspence, than bee offensive either to your age, or to so courteous an Oastesse. The old woman smiling at my feare, or at my folly, bade me say on: and I boldly prosecuted my purpose thus.

Since my arriuall in your Cottage, I haue noted your thoughts to be passionate, and your passions to be violent: I haue seene care lurking midst the wrinkles of your age, and sorrow breath'd out with broken sighes. I do not deny but age is giuen to melancholy, and many yeeres acquainted with many dumps: but such farre fetcht grones, the heralts of griefes, such deepe sighes, the Ambassadors of sorrow, make me thinke either you grieve at your sinnes with repentance, or else recount some great forepassed misfortunes: this is the doubt, and here lies the question.

I had no sooner vttered these words, but the old woman leaning her head against her staffe, fell

into such bitter teares, as did discover a multitude of sorrowes and perplexed passions : insomuch as taking pittie of her griefes, I lent her a fewewarm drops, to shew how in minde I did participate of her vnknowne doloures. After shee had filled the furrows of her face with the streams of her teares, ending the catastrophe of her passions, with a vollee of sighes, shee blubbered out this reply. Ah son, ill haue those painters deciphered time with a pumice stone, as rasing out both ioyes and sorrowes with obliuie : seeing experience tels mee, that deepe conceiued sorrowes are like the Sea Iuie, which the older it is, the larger rootes it hath : resembling the Eagle, which in her oldest age reneweth her bill. Passions / (my sonne) are like the arrowes of *Cupid*, which if they touch lightly prooue but toyes, but piercing the skin, proue deep wounds, as hardly to be rased out as the spots of the Leopard : I was, sonne, (and with that shee entred her narration with a deepe sigh) once young and buxsome as thou art, beauty discovering her pride, where now a tawny hiew pulleth downe my plumes : the lineaments of my face were leueld with such equall proportion, as I was counted full of fauour : and of so faire a Dye had Nature stained my cheekes, that I was thought beautifull : yea (son) giue me leaue a little to fauour of selfe loue, I tell thee I was called the

Venus of *Taprobane*: my parentage did no whit disgrace what nature had imparted vpon mee, for I was the daughter of an Earle. To be brieft (my sonne) as well the qualities of my mind, as my exteriour fauours were so honored in *Taprobane*, that the Prince of the Iland called *Cleomachus* took me to wife, and had by me foure children, one son and three daughters: and with this she fell afresh to her teares, pouring forth many passionate plaints, til at last the sorrow of her teares stopping, she went forward in her tale: My Husband in the prime of yeeres dyed, my sonne succeeded in the gouernment, and I and my daughters courted it, as their youth and my direction would permit. Liuing thus contentedly, and as I thought armed against fortune, in that we foregarded all our actions with vertue, the Fates, if there be any, or the destinies, some star or planet, in some infortunate and cursed aspect, calculated such ill hap to all my daughters natiuities, as they proued as miserable, as I would haue wished them happy. And here multiplying sigh vpon sigh with double and trebble reuies, shee ceased: but I desirous to know the sequell of their misfortunes, asked her the cause and manner of their mishaps: she replied not, but taking mee by the hand, shee led mee from her cottage, to a valley hard by, where she brought me to a marble piller, fashioned and pourtraied like

a woman, which made me remember *Pigmaliions* picture, that hee carued with his hand and / doted on with his heart. No sooner were wee come to the stone, but *Alcida* (for so was the old ladies name) taking it in her armes, kissed it, and washt it with her teares. I amased at this strange greeting of *Alcida* and the stone, drew more nigh, and there I might perceiue the Image to hold in either hand a table. In the right hand was depainted the portraiture of *Venus*, holding the ball that brought *Troy* to ruine, and vnder were written these verses.

When Nature forged the faire vnhappy mould,
Wherein proud beauty tooke her matchlesse
shape:

She ouer-slipt her cunning and her skill,
And aym'd to farre, but drew beyond the marke ;
For thinking to haue made a heauenly blisse,
For wanton gods to dally with in heauen,
And to haue fram'd a precious iem for men,
To solace all their dumpish thoughts with glee,
She wrought a plague, a poyson, and a hell :
For gods, for men, thus no way wrought she well.
Venus was faire, faire was the queene of loue,
Fairer then *Pallas*, or the wife of *Ioue* ;
Yet did the Gigglets beauty greeue the Smith,
For that she brau'd the Creeple with a horne.
Mars said, her beauty was the starre of heauen,

Yet did her beauty staine him with disgrace :
Paris for faire, gaue her the golden ball ;
And brought his, and his fathers ruine so :
Thus nature making what should farre excell,
Lent gods, and men, a poifon and a hell.

In her left hand, was curiously pourtraied a Pea-
cocke, clad gloriously in the beauty of his feathers ;
vnder was written as followeth :

The bird of *Iuno* glories in his plumes,
Pride makes the Fowle to prune his feathers so,/
His spotted traine, fetcht from old *Argus* head,
With golden rayes, like to the brightest sunne :
Inferteth selfe-loue in a filly bird,
Till midst his hot an[d] glorious fumes,
He spies his feete, and then lets fall his plumes.
Beauty breeds pride, pride hatcheth forth disdaine,
Disdaine gets hate, and hate calls for reuenge,
Reuenge with bitter prayers vrgeth still :
Thus selfe-loue nurfing vp the pompe of pride,
Makes beautie wracke against an ebbing tide.

After I had viewed the pictures, and read the
poesies, I grew to be more desirous to know what
this image ment : intreating *Alcida* to discourse
vnto me what this portraiture did meane : shee
fitting downe at the foot of the stone, began to
tell her tale in this manner.



ALCIDA, her first Historie.

While I liued in the Court, honoured of all, as mother to the Prince and loued of euery one, as one that laide the methode of my fonnes happy and vertuous gouernment, beeing princely wedded to the higher, and affable to the lower, a Mother to them that were in want, and a Nurfe to the distreffed; I counted my glorie the more, and my fortune the greater, in that I was guarded with my three daughters, Virgins adorned fo with excellent qualities both of mind and body, I meane as well exterior fauours as interior vertues, that fame made report of their honors, not only through all *Taprobane*, but through all the Ilands adiacent, especially of my eldest daughter, called (for her beauty in her cradle) *Fiorde spine*: Nature had fo inricht her with supernaturall beauty, that shee / seemed an immortal creature, shrowded in a mortall carcase, infomuch that if her times had been equall with *Troy*, *Paris* had left *Greece*, and come to *Taprobane* for her loue. Liuing thus loued and admired of all: selfe-loue the moth that creepeth into young mindes, fo tickled her with the conceit of her owne beauty, that shee counted no time well spent which she bestowed not in setting out that

more glorious by Art, which Nature had made so absolute and excellent: no drugges from *Arabia*, that might cleere the skinne, were vnought for: no herbes nor secrets that any Philosopher in Phyficke had found out, which might increafe beautie, but she made experience of: following *Venus* euery way in such vanities, and playing the right woman: for, to confesse the truth, their sexe careth more for the tricking of their faces, than the teaching of their soules, spending an houre rather in righting the tresses of their haire, than a moment in bending their thoughts to deuotion. The foulest must be faire, if not in deed, yet in conceit: and she that is faire must venter her soule to keep her beauty inuiolate: but leauing off this digression, my daughter *Fiordeespine* being thus selfe conceited, was more curious than wise, and could sooner afford a pound of pride, then an ounce of humility: for diuers Noble men resorted from all the bordering Ilands to be futors vnto her, but her beauty made her so coy, that happy was hee that might haue a glance of her perfection. So that many came ioyful in hope to haue fauor, but departed sorrowfull, answered with disdain. For as none pulleth vp the barran root, but he is stifled with the fauour: as none looketh into the poole of *Babylon*, but he hazardeth his health: as none gaseth against the Cockatrice, but either hee loseth his fight, or his

life; so none tooke view of the beauty of *Fiorde-spine*, but they returned either frantike in affection, fond with fancy, or pained with a thousand perplexed passions. Yet she taking delight in their griefes, resembled the Crysolite, which the more it is beaten with hammers, the harder it is, and as the Palme / tree can by no meanes be depressed, nor the Margarites of *Europe* wrought into no other forme, than Nature hath fram'd them: so no praiers, promises, passions, sighes, sorrowes, plaints, teares nor treaties could preuaile, to make her shoue some fauour to any of her futors. In so much that the poore Noble men finding themselves fettered, without hope of freedome, seeing their liberties restrained within an endlesse labyrinth, and no courteous *Ariadne* to giue them a clew of threed to draw them out of their miseries, cried out against loue, against *Venus*, against women, as mercilesse monsters, hatched to torture the mindes of men: and at last spying their owne follies, shaking off the shackles of loue with disdaine, went home, and at their departure pronounced with *Demosthenes*, that they would not *Pœnitentiam tanti emere*. *Cupid* seeing how his schollers flocked from his schoole, thought hee would retaine some one, with whom to dally; and therefore pulling forth a fierce inflamed arrow, hee strooke the sonne of a Noble man here in *Taprobane* to the quicke, that he

of all the rest remained fast snared in her beauty : his name was *Telegonus*, a youth euery way equall to *Fiordeispine*, except in parentage, and yet he was no meaner man than the son of an Earle. This *Telegonus* (omitting his proportion and qualities, for that it shall suffice to say they were excellent) hauing had a sight of *Fiordeispine*, stood as the Deere at the gaze, swallowing vp greedily the inuenomed hooke that *Venus* so subtilly had baited for him: for after the Idea of her person and perfection had made a deepe impression on his minde, and that hee had passed three or foure daies in ruminating her excellency, and debated in his bed with many [a] betweene slumber, how sweete a faint she was, he fell from liking to so deepe loue, that nothing but death did rase it out.

And thus he marched vnder the standard of fancy, being but a fresh water souldier, to abide the alarums of affection, feeling a restlessse passion that fretted his minde, as the caterpillar the fruit, he could not tell on which eare to sleep, but / builded Castles in the ayre, and cast beyond the moone: first, hee began to consider with himselfe, how many braue Noble men of fundry Ilands, rich in possessions, honourable in parentage, in qualities rare, in property excellent, had sought her loue, and yet missed. When hee had made comparison

betweene himfelfe and them, defpaire began with darke perfwafions to diffwade him from attempting fuch high loues, knowing, that *Aquila non capit muscas* : Ladies of great beauty looke not at meane perfonages: that *Venus* frowned on the fmith with a rinkle on her forehead, when ſhe ſmiled on *Mars* with a dimple on her chin.

Theſe premifes conſidered, poore *Telegonus* ſad, nipped on the pate with theſe new thoughts, reſembling the melancholy diſpoſition of *Troilus*, for the inconfſtancy of *Creſſida*, yet after hee had muſed awhile, and paſt ouer a fewe dreaming dumpes ; Hope clad in purple futed robes, tolde him that *Cupid* had but one ſtring to his bowe, one head to one arrow ; that *Venus* greateſt number was an vnity, how the heart could harbour but one fancy and one woman be wedded but to one man. Therefore though they miſt, as either infortunate, or croſſed by ſome contrary influence, ſith loues fee ſimple was regiſtred in the court of their deſtinies, there was no cauſe of his deſpaire, but that hee might bee the man that ſhould enioy *Fiordeſpine*, and ſet vp the trophee of loue, maugre all the ſiniſter determinations of *Cupid*. Floting thus between deſpaire and hope, he paſſed ouer three or foure dayes, melancholy and paſſionate, taking his only content in being ſolitary : ſo that at laſt finding himfelfe all alone, feeling the fire too

great to smother in secrecy, he burst forth into these flames.

Ah *Telegonus*, miserable in thy life, and infortunate in thy loves : is thy youth blasted with fancy, or the prime of thy yeeres daunted with affection : canst thou no sooner see *Paphos*, but thou must provide sacrifice for *Venus*? Canst thou not heare the Syrens sing, but thou must bend thy course to their musike? may not beauty kindle a fire, but thou must / straight step to the flame : wilt thou dally with the flye in the candle, sport with the *Salamander* in the heate of *Aetna*, and with *Troilus* hazard at that which will breede thy harme? Knowest thou not loue is a frantike frenzie that so inforceth the minds of men, that vnder the taste of nurture, they are poisoned with the water of *Stix* : for as hee which was charmed by *Laon*, fought still to heare her inchauntment : or as the Deere after he once brouseth on the *Tamariske*, he will not be driuen away untill he dyeth : so Louers haue their fencelesse fences so besotted with the power of this lasciuious god, they count not themselues happy, but in their supposed vnhappinesse : beeing at most ease in disquiet ; at greatest rest, when they are most troubled : seeking contentation in care, delight in misery, and hunting greedily after that which alwaies breedeth endlesse harme. Yea but *Telegonus*, beauty is therefore to be obeyed because it is

beauty : and loue to be feared of men, because it is honoured of the gods. Dare reason abide the brunt, when beauty bids the battell : can wisedome win the field, where loue is captaine? No, no, loue is without law, and therefore aboue all lawe : honoured in heauen, feared in earth, and a very terror to the infernall ghosts : Bow then vnto that *Telegonus*, whereunto lawlesse necessity doth bend : be not so fond, as with *Zeuxes* to bind the Ocean in fetters : fight not with the *Rascians* against the wind : bark not with the *Wolues* against the Moone : seeke not with them of *Scyros* to shoot against the Starres : striue not with *Thefides* against *Venus* : for loue being on[ce] [al]lowd, lookes to command by power, and to be obeyed by force : truth *Telegonus*, for *Iuno* stroue but once with *Venus*, and hee was vanquished : *Iupiter* resisted *Cupid*, but hee went by the worst. It is hard for thee with the Crabbe to striue against the stream, or to wrastle with a fresh wound, lest thou make the fore more dangerous. Wel *Telegonus*, what of all this prate? thou dost loue : thou honorest beauty as supernatural : thou sayst, *Venus* amongst al the goddesses is most mighty : that / there is no Iland like *Paphos*, no bird like the doves, no god like *Cupid* : what of this? but why dost y^u loue no meaner woman than *Fiorde spine*, the daughter of the Prince, the fairest in *Taprobane*? Ah *Telegonus*, derogate not

from her beauty, the fairest in the world: vnhappy man in recounting her beauty, in reckoning her perfections, thou doest imblaze thine owne misfortunes: for the more shee is excellent, the lesse will be her loue, and the greater her disdaine. Can the Eagle and the blind Ofyphrage build in one tree: will the Falcon & the Doue couet to sit on one pearch: will the Ape and the Beare be tyed in one tedder: will the Fox and the Lambe be in one den; or *Fiorde spine*, who thinketh herselfe fairer then *Venus*, stoope to the lure of one so base as I? No, for the more beauty, the more pride and the more pride, the more precifeness. None must play on *Ormenes* harpe, but *Orpheus*: none rule *Lucifer* but *Phæbus*: none weare *Venus* in a tablet but *Alexander*, nor none enioy *Fiorde spine*, but such a one as farre exceedeth thee in person and personage. Tush *Telegonus*, enter not into these doubts: *Sapho* a Queene loued *Phao* a Ferri-man; shee beautiful and wise, he poore and seruile: she holding a scepter, hee an Oare; the one to gouerne, the other to labour. *Angelica* forooke diuers Kings and tooke *Medon* a mercenary Souldier: Loue *Telegonus* hath no lack; *Cupid* shooteth his shafts at randon; *Venus* as soone looketh at the sun, as at a star. Loue feareth a Prince as soone as a peasant, and fancy hath no respect of persons.

Then *Telegonus* hope the best: *Audaces fortuna*

adiuuat: Loue and fortune fauoreth them that are resolute. The stone *Sandaftra* is not so hard, but being heat in the fire it may be wrought: nor Iuory so tough, but seasoned with *Zathe* it may be ingrauen. The gates of *Venus* temple are but halfe shut: *Cupid* is a churle and peremptory, yet to be intreated: women are wilful, but in some meanes they may be won: were she as full of beauty as *Venus*, or as great in Maiesty as *Iuno*. Hope then the best and be bold: for cowards are admit/ed to put in no plea at the barre of loue. *Telegonus* hauing, by vttering these passions, disburdened some part of his paines, and yet not in such sort, but his temples were restlesse, his griefe much, his content none at all, his care in his sleepe incessant, his mind melancholy, so that his only delight was to be in dumpes; in so much that he gadded solitary vp and downe the Groues as a Satyre enamoured of some Country Nymph. *Cupid* seeing his art did well, thought to shewe him some sport; for on a day as hee walked, contemplating the beauty of *Fiordeaspine*, being sore athirst with inward sorrow, he went to a fountaine hard by to coole his heate, where he found his heart set on fire with a great flame: for there he espied *Fiordeaspine*, and her other two sisters fitting solacing themselues about the spring: which sodaine sight so appalled his senses, as if he had been appointed a new Judge to the three

goddeſſes in the valley of *Ida* : yet ſeeing before his eyes the miſtris of his thoughts, and the ſaint vnto whom he did owe his deuotion : hee began to take heart at graſſe, thinking that by this fit opportunity, Loue and Fortune began to fauour his enterpriſe : willing therfore not to omit ſo good an occaſion, he ſaluted them in this ſort.

Muſe not, faire creatures, if I ſtand in a maze, ſith the ſight of your ſurpaſſing beauties makes me doubt, whether I ſhould honour you as earthly ladies, or adore you as heavenly goddeſſes : for no doubt *Paris* neuer ſaw fairer in *Ida*. But now noting with deep inſight the figure of your diuine faces ; I acknowledge your honours to be ſiſters to our prince, whom I reuerence, as allyed to my ſouereigne, and offer my ſeruice, as a ſeruant euer deuoted to ſuch faire and excellent ſaints.

The ladies hearing this ſtrange and vnlooked for ſalutation, began to ſmile : but *Fiordeſpine* frowning, as halfe angry he ſhould preſume into her preſence, with a coy countenance returned him this anſwere.

If fir *Telegonus*, for ſo I ſuppoſe is your name, your eye/ſight be ſo bad, perhaps with peering too long on your bookes, or your ſelfe ſo far beſide your fences, as to take vs for Nymphes : I would wiſh you to read leſſe, or to prouide you a good Phyſition, elſe ſhall you not iudge colours for me :

and yet since I would you should know wee count our penny good filuer, and thinke our faces, if not excellent, yet such as may boote compare.

Telegonus taking opportunity by the forehead, and thinking to strike the yron at this heat, made reply.

Maiden, hee might be thought either blinde or enuious, that would make a doubt of *Venus* beauty, and he be deemed either frantike or foolish, that cannot see and say, as you are superior to most, so you are inferiour to none. Pardon Madam, if my censure be particular, I meane of your sweet selfe, whose fauours I haue euer loued and admired, though vnworthy to set my fancy on such glorious excellency.

Fiorde-spine hearing her self thus praised, was not greatly displeased, yet past she ouer what was spoken, as though her eares had beene stopt, with *Vlisses*: but *Eriphila*, the second, who was as wise as her sister was beautifull, desired *Telegonus* to rest him by them on the grasse, and that they would at their departure aske him as a guard to the court: *Telegonus* as glad of the command, as if he had been willed by the gods to haue been chamberlaine to *Venus*, fate downe with a mind full of passions, hauing his eye fixed still on the beautie of *Fiorde-spine*: which *Eriphila* espying, thinking to be pleasant with *Telegonus*, she began thus to prattle.

Your late passionate speech *Telegonus*, to my sister *Fiordeaspine*, makes me think that *Venus* is your chiefe goddesse, and that loue is the lord, whose liuery you weare: if it be so, neighbour take heede (for fancie is a Shrew): many like, that are neuer loued: *Apollo* may cry long after *Daphne* before she heare him: and *Troilus* may stand long enough on the walls before *Cresida* waue her gloue for a salue. I speak *Telegonus* against our selues: take heed, we be coy, and wily: we with our lookes can change men, though *Venus* will weare / the target, and *Mars* the distaffe, *Omphalo* handle the club, and *Hercules* the spindle: *Alexander* must crouch and *Campaspe* looke coy: women will rule in loues, howsoeuer men bee lofty in courage. Indeed Madam, quoth *Telegonus*, him whom no mortall creature can controll, loue can command: no dignity is able to resist *Cupids* deitie. *Achilles* was made by his mother *Thetis* invulnerable, yet wounded by fancie: *Hercules* not to be conquered of any, yet quickly conquered by affection: *Mars* able to resist *Iupiter*, but not to withstand beautie. Loue is not onely kindled in the eye by desire, but ingrauen in the minde by destinie, which neither reason can eschew, nor wisedome expell: the more pittie I confesse Madam, for poore men, and the greater impietie in the gods, that in giuing loue free libertie, they

grant him a lawlesse priuiledge : but since *Cupid* will bee obeyed, I am contented to bowe: especially, seeing I haue chanced to set my affection on so excellent a creature.

And who might that be, I pray you, (quoth *Fiordeaspine*) (taking the matter in dudgen, that *Telegonus* should make report) that is of such great excellencie? dwelleth shee in *Taprobane*? In *Taprobane* Madam, replied *Telegonus*, but with such a peale of sighes, bewraying his loues in silence : that *Eriphila* smiling, sayd ; I see fire cannot be hidden in the Flaxe without smoke, nor Muske in the bosome without smell, nor loue in the brest without suspicion : I perceiue, in faith neighbour, by your lippes what lettice you loue : the saint that you account of such excellency, whose perfection hath so snared your senses, is my sister *Fiordeaspine*. I, quoth *Fiordeaspine*, filling her Iuory browes full of Shrewish wrinkles, I hope the young lord *Telegonus* knowes what Suters I haue shaken off : and therefore not inferring comparisons, because they bee odious, I may giue him his answere with an &c. There are more Maydes then Maulkin, and more birds for the Faulcon to pearch with, then the Eagle : the Lyon is a bloody / beast, for that he knoweth his strength : I will not conclude, but lord *Telegonus*, if I be the woman you mean, cease from your sute : for in faith so well I doe loue you,

that you cannot more displease mee, then in seeking to please mee: for if I knew no other cause to mislike, yet this might suffice, that I cannot loue. At this flat and peremptorie answere, *Telegonus* fate nipped on the pate, like to them which taste of the fish *Mugra*, whose operation maketh them for a time sencelesse: which *Eriphila* espying, thinking to iumpe euen with the Gentleman, pittying his passions, in that *Fiordeaspine* was so coy to so courteous a Youth, sayd: You may see now *Telegonus*, that *Venus* hath her frownes, as shee hath smiles: that *Cupid* hath arrowes headed with lead to procure disdaine, as well as with golde to increase loue: heare mee that am a Virgin, as dutifull to *Vesta*, as reuerent to *Venus*.

The paines that louers take, for hunting after losse, if their mindes were not confirmed with some secret enchantment, were able to keepe their fancies from being inflamed, or else to coole desire alreadie kindled: for the daies are spent in thoughts and the nights in dreames: both in danger, either of beguiling vs of that wee had, or promising vs that wee haue not. The head fraught with fantasies, fiered with ielosie, troubled with both: yea so many inconueniences waite vpon loue as to reckon them all, were infinite: and to taste but one of them were intollerable, being alwaies begun with grieve, continued with sorrow, and ended with

death: for it is a paine shadowed with pleasure, and a ioy stuffed with misery. So that I cōclude, that as none euer sawe the altars of *Busiris* without sorrow, nor banqueted with *Phæbus* without surfetting: so as impossible it is to deale with *Cupid*, and not either to gaine speedie death, or endlesse danger: As I was ready in defence of loue to make reply, there came a little page from their lady mother, to call them home to dinner: wherupon they all rose, and would haue taken their leaue, but boldly I stood / to my tackling, and told them: Ladies you passe not so; for construe my meaning how you please, or accept of my repay how you list, I will not bee so discourteous to leaue you so slenderly garded, as in the guard of this little page: and with that I conducted them vnto the court, and there with a loth to depart, tooke my leaue, hauing a courteous farewell of all but *Fiordeaspine*: who frowning like *Iuno*, in her maiestie gaue mee a niggardly *A dio* with a nod: which notwithstanding, loue commanded me to take as a prodigall courtesie. Well, *Telegonus* thus left alone, fearing too much solitarinesse might breede intemperate passions, went home, musing on the strange qualities of his mistresse: where casting himselfe on his bed, he began to consider, that as she was beautifull, so she was proud; and that her exterior fauour was blemished with an

interiour disdaine : that *Venus* was as much despised for her lightnesse, as honoured for her deity : that the blacke violet was more esteemed for her smell, then the Lilly for her whitenesse : that the darkeſt Topas was held more precious then the brighteſt Cryſtall : and women are to bee meaſured by their vertues, and not by their beauties : And why doſt thou vrge this *Telegonus*, for that ſhee hath not fawned on thee at the firſt meeting, giuen ouer the fort at the firſt aſſault, and conſented to thy loue at the firſt motion ? wouldeſt thou haue her ſo light, fond youth, as to ſtoope to the lure at the firſt call ? *Helena* was wanton, yet was ſhee long in wooing : *Paris* courted her before he caught her : if a ſtraggler made it ſtrange, blame not her that is vertuous and a Virgin, if ſhe be ſomewhat coy : reſting in this hope, he ſomewhat appeaſed his paſſions, driuing away his melancholy and deſpairing humours, by ſetting his reſt on this point. But loue that is impatient, was in the day his companion, and in the night his pillow : *Venus* commanded her ſonne to be beaten with Roſes, which as they are faire coloured, and fauour ſweet, ſo they are full of prickes, and pierce the ſkin : Loue, thus hammering in the head of *Telegonus*, hee was doubt / full what to do, or how beſt to proſecute his purpoſe : to reſpaire to the court, and there to court her, was to attempt an aduventure

the Fox is no phere for the Lion : none so meane a man as I worthy to gaze at so glorious a personage, so that I may rather be counted impudent than passionate, in attempting that which so many my betters haue missed.

To this obiection giue mee leaue to say, that *Venus* respecteth not the robes, but the minde : not the parentage but the / minde : not the Parentage, but the person : not the wealth, but the heart : not the honours but the loyaltie : if then faith in fancie, not possessions, are to bee respected, I hope, as Nature by her secret iudgement hath endewed al creatures with some perfect quality, where want breeds mislike : as the Mole depriued of sight, hath a wonderful hearing : the Hare being very feareful, is most swift : the Fish hauing no eares, hath most cleere eyes : so I, of parentage meane, of wealth little, of wit lesse ; yet haue I giuen mee, by nature, such a loyall heart, as I hope the perfection of the one shall supply the want of the other, coueting not to rule as a Husband, but to liue dutifull and louing euer to the Lady *Fiordeespine*.

Blame me not Madame, if I pleade with my penne, for euer since I fell into the labyrinth of your lookes, I haue felt in my heart, as in a little worke, all the passions and contrarieties of the elements : for mine eyes (I call the gods to witnesse, I speake without fayning) almost turne into water,

through the continuall streames of teares, and my fighes flie as winde in the ayre, proceeding from the flaming fire which is kindled in my heart, as that without the droppes of your pittie, it will turne my bodie into drie earth and cinders.

Then *Fiorde-spine*, sith your beauty hath giuen the wound, let it like *Achilles* speare, cure the same fore: couet not to set out the trophe of disdaine, where already you are conquered: striue not for life, sith you haue any liberty, but fetch water from the fountaine of *Alcidalie*, simples from the hill *Erecius*, conferues from the temple of *Venus*, to appease that passion that otherwise cannot be cured: render but loue for loue, yea Madame, such loue as time shall neuer blot out with obliuion, neither any sinister fortune diminish. So that if the world wondred at the loyalty of *Petrarch* to his *Lawra*, or of *Amadis* to his *Gryance*, they shall haue more cause to maruell at the loue of *Telegonus* to *Fiorde-spine*, whose life and death standeth in / your answere, which I hope shall bee such as belongeth to the desert of my loue, and the excellencie of your beautie.

Yours, if he be

Telegonus of Taprobane.

T*elegonus* hauing finished this letter, caused it to be deliuered to *Fiorde-spine* with great trustinesse and secrecie, who receiuing it with a frowning

looke, as halfe ſuſpecting the contents, yet vnripped the ſeales and read it : which when ſhee had throughly peruſed, draue her into ſuch a furie, that ſhee in a rage rent it, and flung it into the fire, ſaying : There end his letters and his loues. But as the Sea once hoyle with a gale, calmeth not till it hath paſſed with a ſtorme : as the ſtone *Pyrites* once ſet on fire burneth in the water : ſo a womans ſtomacke once ſtirred, ceaſeth not to be diſcontent, till it bee glutted with reuenge : for, *Fiordeſpine* not ſatiſfied with tearing the letter of *Telegonus*, could take no reſt, till either ſhee had breathed out ſome hard ſpeeches with her tongue, or ſet downe bitter taunts with her pen : ſeeing therefore no fit meanes for the one, ſhee ſtept in great choller to her ſtandiſh, and wrote to him thus ſatyrically.



Fiordeſpine to Telegonus.

THOUGH *Vulcan* with his polt foote preſumed to couet the queene of beauty : though *Ixion* aduentured to attempt the loue of *Iuno* : yet lord *Telegonus*, no offence to your perſon, theſe paltring preſidents are no concluſions that perſons vnworthy ſhould diſgrace, by their impudent and worthleſſe motions, the honours of excellent perſonages. How I am greeued at your letters, geſſe by my

sharp reply: how I like of your lines, examine in my writing: how I disdain them both, time shall put you in euidence. My beautie, you say, hath made an impression in your heart: a man of soft metall, that so soone takes the stampe; a louer of great conceit, that is fixed at the first looke: but since it is your gentle nature to be so full of fancie, I would haue the gods to make you either *Venus* chamberlaine, or *Cupids* chaplaine, or both: because being so amorous, you should not want offices: you forestalled me in red letters, / with an obiection that many your betters haue courted me and mist: then good louely lord *Telegonus*, thinke not, if I delighted not to gaze at stars, that I meane to stumble at stones: if I vouchsafe not to smel to most fragrant flowers, that I mean to make me a nosegay of weeds. If honorable princes offered to *Venus*, and could not be heard, and sought for my fauours but found them not, I thinke: suppose the rest, for I list not to be tedious, lest I should weary my selfe, and grace thee with writing so much. For thy loyalty keep it for thy equals: for thy loue, lay it not on me, lest as I disdain thy person, so I reuenge thy presumption. And so my hand was weary, my eyes sleepe, and my heart full of contempt, and with that I went to bed.

Her owne *Fiordeaspine*
of *Taprobane*.

This letter was no sooner sealed, but (as women are impatient of delaies) it was conuiued with all possible speed to *Telegonus* ; who receiuing it, kissed and rekindled it, as comming from the hands of his goddesse, changing colour oft, as one betweene feare and hope : at last vnripping the seales, he read such a corasieue, as cut him to the heart. The *Aspis* stingeth not more deadly, the serpent *Porphyrus* inuenometh not more deeply, neither did euer the sight of *Medusas* head more amaze a man, than the contents of this satyricall letter did *Telegonus* : yea it draue the poore Gentleman into so many passions, that he became halfe lunaticke, as if hee had eaten of the seed of sputanta, that troubleth the braine with giddinesse : he fell to exclaime against *Venus* and her deitie, blaming the gods that would suffer such a gigglet to remaine in heauen, repeating her lawlesse loues with *Adonis*, and her scapes with *Mauors*. *Cupid* he called a boy, a fondling, blind in his ayme, and accursed in hitting the marke : rageth against women, saying, they were mercilesse, cruell, vniust, deceitfull, like vnto the Crocodile in teares : in sight, they seem to be Carnations ; in smelling, Roses ; in hearing, Syrens ; in taste, worme-wood ; in touching, nettles : Thus he rayled and raged, casting himselfe on his bed, and there forging a thousand perplexed passions, one while accusing loue as a lunacie, and

then againe faying : Beautie was diuine, and the richeſt iewell that euer nature beſtowed vpon men. Lingring a day or two in this frenzie, he thought not to giue ouer the Caſtle at the firſt repulſe, nor to prooue ſo lewd a Huntsman as to giue ouer the chafe at the firſt default : therefore he once again armed himſelfe with his pen and paper, and gaue a freſh alarum to his friendly foe in this manner. /



Telegonus to faire Fiordeſpine, of Taprobane.

HONourable Ladie, the Phyſicians ſay, ſalues ſeldome helpe an once long ſuffered ſore, and too late it is to plant Engines to batter, when the walls are already broken. Autumne ſhowres are euer out of ſeaſon, and too late it is to diſlodge loue out of the breſt, when it hath infected euery part of the body. The ſore, when the feſtering fiſtula hath by long continuance made the ſound fleſh rotten, can neither with lenitiue plaſters, nor cutting coraſiues, be cured : ſo loue craueth but onely time to bring the body and mind to ruine. Your honor ſeeing how deeply I am deuoted to your beauty and vertue, hath ſent mee pilles of hard digeſtion, to affwage the force of my loue, and qualifie the flame ſet on fire by fancy ; but as the biting of the Viper rankleth, til it hath brought the body bitten

to bane: so your exquisite perfection hath so pierced euery veine with the sting of loue, that neither your bitter reply, nor satyrical inuectiue, can in any wise preuaile / : only the mild medicine of your mercie may salue the fore, and cut away the cause of my carefull disease.

The extremity of my loue, and the violence of my passions, hath forced mee to hazard my selfe on your clemencie: for I was neuer of that minde to count him martiall, that at the first shoot would yeeld vp the keyes of the Citie; for the more hard the rebut is, the more hautie is the conquest; the more doubtfull the fight, the more worthy the victorie; the more paine I take about the battery, the more pleasure to win the bulwarke of your brest, which if I should obtaine, I would count it a more rich prize, then euer *Scipio*, or any of the nine Worthies wonne by conquest, and that these words / be verity, and not vanity, troth, and not trifling; I appeale to your good grace and fauor, minding to be tried by your courtesie, abiding either the sentence of consent vnto life, or deniall vnto death.

Yours, euen after death

Telegonus of Taprobane.

THIS letter finished and sent vnto *Fiordeaspine*, so troubled her patience, for that *Telegonus* was importunate, that she fared like the frownes of

hate thy person, and will liue and dye thine enemy, if for no other cause, yet for that thou hast dared to court *Fiordeaspine*.

Thy mortall enemy

Fiordeaspine of Taprobane.

AFTER that *Telegonus* had read this letter, sawced with such peremptory disdain, hee fell in a trance, lying in his bed as a dead carcase: but when he was come to himself, hee fell into such extreme passions, that his father and his friends comming into the Chamber, thought him possessed with some spirit: the Physician felt his pulses, and found hee had a sound body: whereupon they did coniecture it was loue: and to verifie the same, after he had raised himself vp in his bed, with a gasty looke, he cryed nothing but *Fiordeaspine*: fetching such greeuous grones & deepe sighes, that all the chamber fell into teares: whereupon the old Earle, hauing his haire as white as snowe, came himself trudging to the Court, telling the extreme passion of his son, entreating *Fiordeaspine* that she would so much as vouchsafe to come to his house, onely with her presence somewhat to mitigate his sonnes passions: but such was the pride and disdain of my daughter, that neither the teares of the olde Earle, the intreaty of my son, nor my command, could preuaile with her, insomuch that the old

man returned comfortlesse and forrowing. Well, *Telegonus* lying thus distrest by the space of a weeke, at last faining himselfe to amend, would needes walk abroad that he might be folitary, and stumbled weake as hee was into this vale, and to this place, where sitting downe he fell into these passions: Infortunate *Telegonus*, whose stars at thy natiuity were in some cursed aspect, why didst thou not perish at thy birth, or how did fortune frowne that / thou wert not stifled in thy swadling cloathes? now growne to ripe yeeres, thou feelest more miseries than thou hast liued moments: ah loue, that labyrinth that leadeth men to worse dangers then the Mynotaure in *Greece*: loue that kindest desire, but allowest no reward: inconstant *Venus*, whose sacrifices fauour of death, whose lawes are tyrannous, whose fauours are misfortunes! trumpet as thou art; (for I disdaine to call thee goddesse) thou and the bastard brat thy sonne, shew your power, your deitie: reuenge my blasphemies how you can; for how great foeuer your choller be, my calamitie cannot be more. Mercilesse women, whose faces are lures, whose beauties are baites, whose looks are nets, whose words are charmes, and all to bring men to ruine. But of all, cruel *Fiordeaspine*, borne of a Tyger, and nursed of the shee Wolues in *Syria*: whose heart is full of hate, whose thoughts are disdaine, whose beautie is ouerlaid with pride.

Let *Venus*, if shee haue any iustice, or *Cupid*, if he haue the equitie of a god, make thee loue where thou shalt be mislikt. Alas *Telegonus*, cease not with these praiers, the reuenge is too easie, but cry to the bitternesse of thy passions, that they quit thy reuenge against *Fiordeispine*: and with this his speech ceasing, hee beat himselfe against the ground in such pitifull sort, that the gods tooke compassion, and resolued reuenge. But while hee lay thus perplexed, his father mist him, and taking some of his Gentlemen with him, sought him, and found him in this Valley, passionate and speechlesse. The rumour of *Telegonus* distresse came to the Court: whereupon, I, and my sonne, with my other two daughters so intreated *Fiordeispine*, that she granted to go see the Gentleman: walking therfore to this place, here we found him accompanied with his friends, all signifying with teares, how they greeued at his mishap. *Telegonus* no sooner sawe *Fiordeispine*, but turning himselfe vpon the grasse with a bitter looke, hee first gazd her on the face, then lifting vp his eyes to heauen, gaue a great sigh, as though his heart-strings had broke: which / *Fiordeispine* perceiuing, triumphing in the passions of her louer, shee turned her backe and smiled. Scarce had she fram'd this scornefull countenance, but *Mercury* sent from the gods in a shepherds attire, shooke her on the head with his Caduceus,

and turned her into this marble picture : which we amazed at, and *Telegonus* noting, turning himselfe on his left side, groned forth these words, the gods haue reuenged, and I am satisfied : and with that hee gaue vp the ghost. The old Earle greeued at the death of his sonne, taking vp his body, departed: I sorrowing at the Metamorphosis of my daughter, wept : but to small effect : for euer since she hath remained, as thou seest, a wonder to the world, and a perpetuall griefe to me.

Thus (sonne) hast thou heard the discourse of my daughters misfortune, which hath not been so delightfull for thee to heare, as greeuous for me to reueale : but seeing I am entred into the discoueries of their ills, no sooner shall wee haue taken our repast, but I will shew thee what fortunèd to her second sister *Eriphila*, for I knowe the nature of men is desirous of nouelties : and with that taking mee by the hand, she went home to her Cottage.



The second Discourse.

WE had no fooner dined with our homely delicates, tempring our times with prattle of *Fiordefpine*, but *Alcida* rofe vp, and walked to a Groue hard by, a place interfeamed with shrubbes, but placed between two hills, like the fupposed entrance of hell, as there feemed that melancholy *Saturne* had erected an Academie. Enttring into this Groue, fo thicke as *Phæbus* was denied paffage, wandring awhile by many vncoth paths, at / laft wee came into a faire place, where was a goodly Spring : the fituation round, enuironed with trees : hard by this fount, flood two Cedars, tall and ftraight, on whose barke was curiously engrauen certaine Hieroglyphicall Embleames : on the one was carued *Mercury* throwing feathers into the winde, and vnder was written these verses.

The richeft gift the wealthy heauen affords,
The pearle of price fent from immortall *Ioue*,
The fhape wherein we moft refemble gods,
The fire *Prometheus* stole from lofty fkies :
This gift, this pearle, this fhape, this fire is it,
Which makes vs men, bold by the name of wit.
By wit we fearch diuine afpect aboue,
By wit we learne what fecrets fcience yeelds,

By wit we speake, by wit the mind is rul'd,
By wit we gouerne all our actions :
Wit is the Load-starre of each humane thought,
Wit is the tooles, by which all things are wrought.
The brightest Iacynth hot becommeth darke,
Of little steeme is crystal being crackt,
Fine heads that can conceit no good, but ill,
Forge oft that breedeth ruine to themselves:
Ripe wits abus'd that build on bad desire,
Do burne themselves like flies within the fire.

On the other Cedar, was cut very cunningly
Cupid blowing bladders in the ayre : the poesie
vnder written was this.

Loue is a locke that linketh noble mindes,
Faith is the Key that shuts the spring of loue,
Lightnesse a wrest, that wringeth all awry,
Lightnesse a plague, that fancie cannot brooke :
Lightnesse in loue, so bad and base a thing,
As foule disgrace to greatest States do bring. /

As I was reading these verses, from the thicket
there came a bird flittering, of colour gray, which
houered ouer the head of *Alcida*, as though she
had saluted her with her wings: I maruelled at
the familiaritie of the fowle, and with that she
changed colours, from gray to white, and then to
redde, so to greene : and as many fundry shapes, as

euer *Iris* blazed in the Firmament: so that by the changing of hiewes, I perceiued it to be *Cameleon*: As thus I stood musing at the bird, *Alcida* tooke me by the hand, and fate downe at one of the roots of the Cedars, bidding mee be attentiuē, and shee would discourſe the euill fortune of her ſecond daughter, *Eriphila*: the which I willingly conſented vnto: ſhee began her tale in this manner.



The Second Historie of ERIPHILA of Taprobane.

AFTER that my daughter *Fiordeſpine* was metamorphoſed by the gods, in reuenge of her cruelty to *Telegonus*; time hauing rooted out ſome part of my ſorrowes, I beganne to ſolace my ſelfe with the other two daughters, *Eriphila* and *Marpeſia*. This *Eriphila* was as wittie, as her ſiſter was beautifull, ſo that ſhe was admired in *Taprobane*, and all the bordering regions about, accounted (though not in yeeres, yet in wit) a *Sibil*: beeing able to anſwere as darke an Enigma, as the ſubtilleſt *Sphinx* was able to propound: and I tell thee, ſonne, as ſhe was fauoured by *Pallas*, ſo *Venus* was not behind in her fauours: for ſhe was beautifull, inſomuch, that theſe gifts co-vnited, made fundrie Suters come from fundry coaſts, to bee wooers to ſuch a wily Minion.

Amongst the rest, by fortune, there arriued in this coast, imbarcked / in a small Pinace, the Dukes sonne of *Maffilia*, called *Meribates* : who comming on shoare for fresh water, came to see the Court of *Taprobane* : where being greatly welcommed by my sonne, falling into talk with my daughter, hee found *Eriphila* so adorned with a supernaturall kinde of wit, as hee was snared in the sweetnesse of her answeres : swallowing downe the conceit of her wisdome with such greedinesse, that hee lay drunke in the remembrance of her qualities ; finding seuerall delayes to make stay in the country couertly : causing his Mariners to crack their tackling, to vnrigge their Shippe in the night, that they might haue iust cause to lye there the most part of that Summer. Loue beginning to make this youngster politike, caught him so fast by the heart, that *Mars* was neuer more feately intangled in *Vulcans* net, nor the forerunners of *Iason* more subtilly wrapped in the labyrinth, then *Meribates* was in the snares of fancie : for what he talked, euen amongst the meanest of his Mariners, was of *Eriphila* : his thoughts, his musing, his determinations, his resolutions, his dayes watchings, his night slumbers were of the excellent wit of *Eriphila*, infomuch that loue lodged the Nouice vnder her Canapie, where hee breathed out these passions.

Infortunate *Meribates*, whom the enuious Fates

haue scorned to make infortunate! Haft thou mann'd thy felfe in a Barke to scoure the Seas, and in this quest art thou like to lose thy fences? Soughtest thou to abide the pleasure of *Neptune*, and art faine to stand to the courtesie of loue? Haft thou found flames amidst the waues? Fire in the water, and fancy where no affection was meant? Well now I see, that as the Bee, that flyeth from flowre to flowre, hauing free choyse to choose at libertie, is at last taken by the wings, and so fettered: In like manner, my fancy taking the view of manie a face, hath a restraint of his freedome, and is brought into bondage with the wit of a stranger: But *Meribates*, wilt thou loue so lightly? Shall / fancy giue thee the foile at the first dash? Shall thine eares bee the cause of thy misery? Wilt thou with *Vlisses* heare the *Syrens* sing, listen to their melody, and runne vnto endlesse misfortune?

Eriphila is wise, so was *Helena*, yet shee played the wanton with *Paris*: shee aunsweres like the Virgin at *Delphos*, and her words are as *Nectar*. Roses are sweete, yet they haue prickles: the purest hunny Bee is not without his sting: wit in a woman is like Oyle in the flame, which either kindleth to great vertue, or extreme vanity: Well *Meribates*, howsoeuer it bee, wit cannot bee placed so bad but it is precious? What is beauty but a colour dasht with euery breath, a flowre nipt with euery frost, a

fauour that time and age defaceth : whereas wit increaseth by yeeres ; and that loue continueth longest, that is taken by the eare, not by the eye : yeeld then *Meribates*, when thou must needs consent ; runne when thou art called by command : *Pallas* is wise, and will not bee ingratefull to her votaries : say none, but *Eriphila* : for sure, if euer thou wilt bestowe thy freedome, shee is worthy to haue thee captiue. If thou meanest to marrie, thou canst not haue a meeter match : yea, but how if her heart be placed, and her mind settled vpon some Gentleman in *Taprobane* ? then were I a great deale better to wayle at the first, then to weepe at the last : to be content with a little pricke, then a deepe wound ; to resist loue at the brimme than at the bottome.

The Scorpion, if he touch neuer so lightly inuenometh the whole body : the least sparke of wilde fire will set an whole house on flame : the Cockatrice killeth euen with his sight : the sting of loue woundeth deadly : the flame of fancy sets on fire all the thoughts ; and the eyes of a louer are counted incurable.

Fearefulnesse (*Meribates*) in loue is a vertue : hast thou turned ouer so many bookes of Philosophy, and hast thou not quoted *Phocas* precept to bee fruitfull ? that louers should / proceede in their suite, as the Crabbe, whose pace is

euer backward ; that though loue bee like the Adamant which hath vertue to drawe, yet thou shouldest bee sprinkled with Goates bloud, which resisteth his operation. If the wit of some *Pallas* Nymphes haue inclosde thy minde, yet thou shouldest take the Oyle of *Nenuphar*, that cooleth desire : what *Meribates*, wilt thou become a precise *Pythagoras*, in recounting of loue ? No, let not the precepts of Philosophy subiect the will of nature ; youth must haue his course : he that will not loue when hee is young, shall not bee loued when hee is olde : say then *Meribates*, and neuer gaine-say, that *Eriphila* is the marke thou [doest] shoote at : that her surpassing wit is the *Syren*, whose song hath enchanted thee : and the *Cyrces* cup which hath so sotted thy fences, as either thou must with *Vlisses* haue a speedy remedie, or else remaine transformed. Consider *Meribates* the cause of thy loue, lest thou faile in the effects. Is the foundation of thy fancy fixed vpon her feature ; think with thy selfe, Beautie is but a blossome, whose flowre is nipt with euery frost : it is like the grasse in *India*, which withereth before it springeth : What is more faire, yet what more fading ? What more delightfull, yet nothing more deadly ? What more pleasant, and yet what is more perilous ?

Beautie may well bee compared to the bath in

Calycut : whose streams flow as cleere as the flood *Padus*, and whose operation is as pestilent, as the riuer *Ormen* : I but *Meribates*, what more cleere then the Cryfall, and what more precious? what more comely then cloth of *Arras*, so what more costly? what creature so beautifull as a woman, and what so estimable? Is not the Diamond of greatest dignity that is most glistering: and the pearle thought most precious, that is most perfect in colour?

Aristotle faith, they cannot be counted absolutely happy, although they had all the vertues, if they want beautie : yea *Apollonius* (an arch-heretike, and a professed enemy against / the sacred lawes of beauty) is driuen both by the lawes of Nature, and nurture, to confesse that Vertue is the more acceptable, by how much the more it is placed in a beautifull bodie : but what long digressed discourse is this thou makest of beautie, *Meribates*? it is not vpon such a fickle foundation thou buildest thy loue : but vpon her wit, which only parteth with death : and therefore whatsoever Philosophie, or learning wils, I will consent vnto nature, for the best Clarkes are not the wisest men : whatsoever wisdoms wils, I wil at this time giue the crimes of beautie to my amorous passions; for he that makes curiositie in loue, will so long straine courtesie, that either hee will be counted a solemne

futer, or a witleffe wooer: therefore, whatfoeuer the chance be, I will caſt at all.

Meribates hauing thus debated with himſelfe, reſted on this reſolution: that he would moderate his affection, vntill he found opportunity to diſcourſe his mind to *Eriphila*: who on the contrary ſide noting the perfectiõ of *Meribates*, was more enamored of his perſon and qualities, then *Phillis* of *Demophon*, or *Dido* of the falſe and vniuſt *Troian*: for he was ſo courteous in behauiour, ſo liberall not onely of his purſe, but his courteſie, that he had wonne all their hearts in *Taprobane*.

Theſe conſiderations ſo tickled the mind of *Eriphila*, that ſhee fell thus to debate with her ſelfe. What meanes (*Eriphila*) theſe ſtrange and ſodaine paſſions: ſhall thy ſtayed life be compared now to the *Camelion*, that turneth her ſelf into the likenefſe of euery obiect? to the herbe *Phanaros*, whoſe budde is ſweet, and the roote bitter? to the *Rauens* in *Arabia*, which being young, haue a pleaſant voice, but in their age a horrible crie? Wilt thou conſent vnto luſt, in hoping to loue? Shall *Cupid* claime thee for his captiue, who euen now wert vowed a veſtall Virgine? Shall thy tender age bee more vertuous then thy ripe yeeres? What, ſhall the beauty of *Meribates* inchant thy minde, or his filed ſpeech bewitch thy fences? Shall the property / of a ſtranger drawe thee on

to affection? If thou shouldest hap to like him, would hee not thinke the Castle wanted but scaling, that yeeldeth at the first shot? That the bulwarke wanteth but batterie, that at the first parley yeeldes vp the keyes? Yes, yes *Eriphila*, his beauty argues inconstancy, and his painted phrases deceit: and if he see thee wonne with a word, hee will thinke thee lost with the winde: he will iudge that which is lightly to be gained, is as quickly lost.

The Hawke that commeth at the first call, will neuer proue stedfast on the stand. The Niese that will be reclaimed to the fist, at the first sight of the lure, will bate at euery bush: the woman that will loue at the first looke, will neuer be charie of her choyce. Take heed *Eriphila*, the finest scabbard hath not euer the brauest blade; nor the goodliest chest hath not the most gorgeous treasure: the Bell with the best found hath an iron clapper: the fading apples of *Tantalus* haue a gallant shewe, but if they be touched, they turne to ashes: So a faire face may haue a foule mind; sweet words, a sowre heart: yea rotten bones out of a painted sepulchre; for all is not gold that glisters. Why, but yet the Jemme is chosen by his hiew, and the cloth by his colour: condemne not then *Eriphila*, before thou hast cause: accuse not so strictly without tryall; search not so narrowly, till thou hast occasion of doubt.

Yea, but the Mariners found at the first, for feare of a Rocke: the Chirurgion tainteth betimes, for his surest prooffe: one fore-wit is worth two after: it is not good to beware when the act is done: too late commeth repentance: what is the beauty of *Meribates* that kindleth this flame? who more beautifull then *Iason*, yet who more false? for after *Medea* had yeelded, he sacked the fort, and in liew of her loue, he killed her with kindeffe. Is it his wit? who wiser then *Theseus*, yet none more traitorous?

Beware *Eriphila*, I haue heard thee say: she that marries for beautie, for euery dramme of pleasure, shall haue a pound / of sorrow: choofe by the eare, not by the eye. *Meribates* is faire, so was *Paris*, and yet fickle: hee is witty, so was *Corfiris*, and yet wauering: No man knoweth the nature of the hearbe by the outward shew, but by the inward iuice; and the operation consists in the matter, not in the forme.

The Foxe winnes the fauour of the Lambes by play, and then deuours them: so perhaps *Meribates* shewes himselfe in outward shewe a demy god: whereas who tries him inwardly, shall finde him but a solemne faint. Why, since his arriual in *Taprobane*, all the Iland speakes of his vertue and courtesie: but perchance hee makes a vertue of his neede, and so layes this baulmed hooke of fained

honesty, as a luring baite to trap some simple Dame.

The cloth is neuer tried, vntill it come to the wearing, nor the linnen neuer shrinkes, till it comes to the wetting : so want of liberty to vse his will, may make a restraint of his nature: and though in a strange place hee vse faith and honesty to make his marriage, yet she perhaps that shall try him, shal either find he neuer had them, or quite forgot them: for the nature of men (as I haue heard say) is like the Amber-stone, which will burne outwardly, and frieze inwardly: and like the barke of the Mirtle trees that grow in *Armenia*, that is as hot as fire in the taste, and as colde as water in the operation.

The dogge biteth forest when he doth not barke: the Onix is hottest, when it lookes white: the *Syrens* meane most mischief when they sing: the Tyger then hydeth his crabbed countenance when he meaneth to take his prey: and a man doth most dissemble when hee speaketh fairest. Trie then *Eriphila* ere thou trust, especially since hee is a stranger: prooue ere thou put in practise: cast the water before thou appoint the medecine: doe all things with deliberation: goe as the Snaile, faire and softly: haste makes waste: the malt is euer sweetest, where the fire is softest: let not wit ouercome wisdom, nor the hope of a husband be

the hafard / of thine honeftie : caft not thy credite on the chance of a ftranger, who perchance may proue to thee as *Theſeus* did to *Ariadne* : wade not too far where the foord is vnknowne: rather bridle thy affections with reaſon, and mortifie thy mind with modeſty : that as thou haſt kept thy Virginitie inuiolate without ſpot, ſo thy choice may bee without blemiſh : know this, it is too late to call againe the day paſt : therefore keepe the memorie of *Meribates* as needfull, but not neceſſarie: like him, whom thou ſhalt haue occaſion to loue, and loue where thou haſt tried him loyall : vntill then remaine indifferent.

When *Eriphila* had vttered theſe words, ſhe ſtraight (to auoide all dumpes that ſolitarineſſe might breede) came to me and her ſiſter, and there paſſed away the day in prattle. Thus theſe two louers paſſionate, and yet ſomewhat patient, for that hope had miniſtred lenitiue plaſters to their new wounds, paſſed ouer two or three daies, onely with glances and lookes, bewraying their thoughts with their eyes, which they could not diſcouer with their tongues: *Venus* taking pittie of her patients, found them out ſo fit occaſion, that as *Eriphila* with her ſiſter *Marpeſia* were walking alone in the garden, gathering of flowers, at that inſtant (guided by loue and fortune) *Meribates* went into the garden to be ſolitarie: where ſtraight

he espied his mistress walking with her sister : now *Meribates* was driuen into an extasie, with the extreeme pleasure hee conceiued in the sodaine fight of his goddesse : insomuch, as hee stood amazed for feare, and necessity found a deadly combate in the mind of *Meribates* : he doubted if he should be ouer bold, to giue offence to *Eriphila*, and so spill his pottage. But the law of necessitie (saith *Plato*) is so hard, that the gods themselues are not able to resist it : for as the water that by nature is cold, is made hot by the force of fire, and the straight tree pressed downe groweth alwayes crooked, so nature is subiect to necessitie, that kind cannot haue his course : and yet if there be any thing which is more forcible then necessitie, it / is the lawe of loue ; which so incensed *Meribates*, that casting all feare aside, he offered himselfe to his mistress, with this courteous parole.

Gentlewomen, if my presumption do trouble your muses, yet the cause of my boldnesse deserueth pardon, sith where the offence proceedeth of loue, there the pardon ensueth of course : I stood in a maze at the first sight, for meethought you resembled *Pallas* and *Iuno*, departing away from *Venus*, after shee had wonne the ball : you Madam *Eriphila*, like the one for wit, and *Marpesia* like the other for maiestie : but howsoeuer (sweet faints) you grace this Garden with your presence, as *Diana*

doth the Groues, and honour mee, in admitting so vnworthy a man into the company of such excellent personages. *Eriphila* hearing *Meribates* in these tearmes, giuing a glory to her face, by staining her cheekes with a vermillion blush, both sharply and shortly made this reply.

It is neuer presumption (lord *Meribates*) that fortune presents by chance, and therefore no pardon, where is no offence: our musing was not great, onely gathering flowres, which wee like by the hiew but know not by the vertue: herein resembling louers, that aiming at the fairest, oft stumble on such as are little worth: If you haue made vs any fault, it is in giuing so kinde a frumpe, with your vnlikely comparisn: I being as vnlike to *Pallas* in wit, as *Vulcan* to *Mars* in property: and shee as far different from *Iuno* in maiestie, as olde *Bawcis* was to *Venus* in beauty: but you Gentlemen of *Maffilia* haue the habite of iesting, and therefore since it is a fault of Nature, we brooke it, and beare with it.

Meribates hearing so courteous and witty an answere swilled in loue as merrily as euer *Iupiter* did vertue: so that delighting to heare his mistresse prattle, hee profecuted his talke thus.

As I am glad, Madam, that my rashnesse was no occasion of offence, so I am sorrie you take what I vttered in earnest, / to be spoken in sport:

my comparifon as I inferred it, fo by your patience I dare maintaine it, if not able by reasons, for that I am no Scholler, yet by loue, for that I fhall drawe mine arguments from fancie; which hath fet on fire a poore ftranger's heart, that he deemes your fweet felfe not only like *Pallas*, but *Pallas* herfelfe: fo that had I in this humour beene Judge for *Paris* in the vale, wit (not beauty) had gotten what they ftroue for.

I but fir (quoth *Marpefia*) from whence will you drawe your arguments to prooue mee in maieftie like *Iuno*? you dare not fay, from reason, in regard y^e the perfons are without compare; and from loue if you argue, you proue your felfe double-faced like *Ianus*, and double-hearted like *Iupiter*, to haue two ftrings to a bowe, and two loues at one time.

Yes Madam, quoth *Meribates*, my common place in this Enthymema fhall bee alfo from loue, for in affecting fo dearely your fifter, I cannot but deeply honour you, if not in loue as my Paramour, yet in friendly affection as her fifter.

You harpe ftill, answered *Eriphila*, on one ftring, which is loue: if you be in earneft, looke for a frowne, as I gaue you a fauour: belecue me, lord *Meribates*, there is nothing eafier than to fall in loue, nor harder than to chance well; therefore, omitting fuch ferious matter as fancie, for that I

am vowed to *Vesta*, tell mee, will you prouide you, as me, of a Nosegay? And if you be so minded, tell me, of all flowers which like you best? Those, Madam, that best fit with my present humour. And what bee they, quoth *Marpesia*? Penfes, Madam, answered *Meribates*, for it is a prettie flowre, and of fundrie colours, feeding the eye with varietie, which is the chiefeft pleasure to the sight: especially I like it for the agnonimation, in that the word comming from *France*, signifies fancies. Now how I am contented with fancies, I would you could as well see, as I feele. / One while imagination presents vnto me the Idea of my mistris face, which I allow with a fancie: another while a thought of her beautie wakens my senses, which I conforme with a fancie: straight her vertue sayes shee is most excellent, which I gratifie with a fancie: then to seale vp what may bee sayd, her care and supernaturall wit sayes, her conceits are diuine, which auowed with a catalogue of solemne oathes, I set downe as a maxime, with a fancie.

Thus are my thoughts fed with fancies: and to be brief, my life is lengthened out by fancies: then Madam, blame me not if I like Penfes well; and thinke nothing, if I set no other flowre in my nose-gay. And truly lord *Meribates* answered *Eriphila*, you and I are of one mind, I meane in choice of

flowres, but not fir, as it is called a Penſe, or as you deſcant a fancie : but as we homely Huſwiues call it, Hearts eaſe, I baniſh (as with a charme) the frownes of fortune, and the follies of loue, for the partie that is toucht by the inconstancy of the one, or the vanitie of the other, cannot boalt hee meaneth hearts eaſe : ſeeing then it breedeth ſuch reſt vnto the minde, and ſuch quiet to the thoughts, we will both weare this flowre as a fauour, you as a Penſe, but I as a Hearts eaſe.

As theſe two louers were thus merrily deſcantiſh vpon flowres, I came into the Garden, and found this young lord and my daughter at chat : no whit diſpleaſed, in that I knew the honour of his houſe, his great poſſeſſions and parentage, I winkt at their loues, and after a little ordinary parle called them in to dinner : where there was ſuch banding of glances and amorous lookes, betweene *Meribates* and *Eriphila*, as a blinde man might haue ſeene the creeples hault : well, dinner being ended, as *Meribates* entred into the conſideration of *Eriphilaes* wit ; ſo ſhee more impatient, as the horſe that neuer hauing felt the ſpurre, runneth at the firſt pricke ; ſo ſhe neuer hauing felt before the like / flame, was more hot, and leſſe wearie, than if before ſhe had beene ſcorched with affection.

Now ſhe called him in her thoughts beautifull,

faying ; that the fayrest and greenest herbes haue the most secret operation : shee sayd hee was well proportioned, and so the reddest Margarites had the most precious vertues : that hee was vertuous: and then shee called to minde the olde verse :

Gratior est pulchro veniens è corpore virtus.

But when shee weighed his wife and witty arguments that he vttered in the garden, how they not onely fauored of wit, but of mirth : then

Omnia vincit amor, & nos cedamus amori.

Shee could not but in her conscience sweare, that hee should be the faint at whose shrine she would offer vp her deuotion. These two louers thus liuing the more happily, for that they rested vpon hope, it pleased my sonne and mee to walke abroad into a parke hard adioining to the Court, and with vs my two Daughters, and forget the strangers we could not: pacing thus abroad to take the aire, when wee were in the greene meades, *Meribates* and my daughter had singled themselues, and he taking time while she proffered opportunity, began boldly to court her in this manner.

It is an olde faying (Madam) holden as an Oracle, that in many words lyeth mistrust, and in painted speech deceit is often couered. Therefore I (sweet mistresse) whose acquaintance with you is

small, and credit lesse, as beeing a stranger, dare vse no circumstance for feare of mistrust, neither can I tell in what respect to bring a sufficient triall of my good will, but only that I wish the end of my loue to be such, as my faith and loialtie is at this present, which I hope tract of time shall trie without spot. Thy / wit, *Eriphila*, hath bought my freedome, and thy wisdome hath made me captiue, that as he which is hurt of the scorpion, seeketh a salue from whence he receiued the sore, so you onely may minister the medicine which procures the disease. The burning feuer is driuen out with a hot potion, the shaking palsie with a cold drinke: loue onely is remedied by loue, and fancie must be cured by continuall affection.

Therefore, *Eriphila*, I speake with teares outwardly, and with drops of blood inwardly, that vnlesse the misling showres of your mercy mitigate the fire of my fancy, I am like to buy loue & repentance with death: but perhaps you will obiect, that the beasts which gaze at the Panther, are guilty of their own death: that the mouse taken in the trap, deserueth her chance: that a loue which hath free will, deserueth no pittie, if he fall into any amorous passions. Can the straw resist the vertue of the pure Jet, or flaxe the force of the fire? can a loue withstand the brunt of beauty, or freeze if he stand by the flame, or preuent

the lawes of nature? weigh all things equally, and then I doubt not but to haue a iust iudgement: and, though small acquaintance may breede mistrust, and mistrust hinders loue: yet tract of time shall inferre such tryall, as I trust shall kindle affection. And therefore I hope you will not put a doubt till occasion be offered, nor call his credit in question, whome neyther you haue found nor heard to be halting: what though the Serpentine powder is quickly kindled, and quickly out? yet the Salamander stone once sette on fire, can neuer bee quenched: as the sappie Myrtle tree will quickly rotte, so the Sethim wood will neuer be eaten with wormes: though the Polype changeth colour, euery houre, yet the Saphyr will cracke, before it will consent to disloyalty. As al things are not made of one mould, so all men are not of one minde: for as there hath beene a trothlesse *Iason*, so there hath beene a trustie *Troylus*, and as there hath been a dissembling *Damocles*, so there hath beene a loyall *Lelius*. And sure, / *Eriphila*, I call the gods to witnesse, without fayning, that sith thy wit hath so bewitched my heart, my loyaltie and loue shall bee such, as thy honour and beautie doth merite. Sith therefore my fancie is such, repay but halfe so much in recompence, and it shall bee sufficient. *Eriphila* hearing this passionate speech of *Meribates*, made him this answere.

Lord *Meribates*, it is hard taking the fowle when the net is defcried, and ill catching of fifh when the hooke is bare, and as impoffible to make her beleue that will giue no credite, and to deceiue her that fpieth the fetch. When the ftring is broken, it is hard to hit the white, when a mans credite is called in queftion, it is hard to perfwade one. Blame me not (*Meribates*) if I vrge you fo ftrictly, nor thinke nothing if I fufpect you narrowly : a woman may knit a knot with her tongue, that fhee cannot vntie with all her teeth, and when the finnet is fet on, it is too late to breake the bargaine: therefore I had rather miftruft too foone then miflike too late: I had rather feare my choice, then rue my chance : for a womans heart is like the ftone in *Egypt*, that will quickly receiue a forme, but neuer change without cracking. If then I feare, thinke mee not cruell ; nor fcrupulous, if I be wife for my felfe : the Wolfe hath as fsmooth a fkin as the fimple fheepe, the fowre Elder hath a fairer barke then the fweete Juniper: where the fea is calmeft, there it is deepeft, and where the greateft colour of honeftie is, there oftentimes is the moft want : for *Venus* veffels haue the lowdeft found, when they are moft emptie: and a diffembling heart hath more eloquence then a faithfull minde, for truth is euer naked: I will not, Lord *Meribates*, runne for my particular comparifon.

Thus I cast all these doubts, and others haue tryed them true, yet am I forced by fancy to take some remorse of thy passions. *Medea* knew the best, but yet followed the worst in choosing *Iason* : but I hope not to finde thee so wauering. Well, / *Meribates*, to be short and plaine, thou hast wonne the castle that many haue besieged, and hast obtained that which others haue sought to gaine : it is not the shape of thy beautie, but the hope of thy loyalty which inticeth me : not thy faire face, but thy faithfull heart : not thy parentage, but thy manners : not thy possessions, but thy vertues : for she that builds her loue vpon beauty, meanes to fancie but for a while : would God I might find thee such a one as I will trie myselfe to be, for whereas thou dost protest such loialtie, which suppose it be true yet shall it be but counterfait respecting mine : be thou but *Admetus*, and I will be *Alceft* : no torments, no trauell : no, only the losse of life shall diminish my loue : in lieu thereof remaine thou but constant, and in pledge of my protested good will, haue heere my heart and hand to be thine in dust and ashes.

Here (son) maist thou iudge into what quandary *Meribates* was driuen, when he heard the answer of his mistress so correspondent to his sute : the prisoner being condemned hearing the rumor of his pardon, neuer reioiced more then *Meribates*

did at this pronouncing of his happineſſe. Wel, theſe louers thus agreeing, broke off from their parle for feare of ſuſpicion, and ioined with companie, where falling into other talke, we paſt away the afternoone in many pleaſant deuices. *Eriphila* and *Meribates* thus ſatiſfied, liuing in moſt happy content, honoring no deity but *Venus*, determined as well as opportunity would miniſter occaſion to breake the matter to mee and her betime : but in the meane while my Sonne proclaymed for his delight, certaine Juſtes and Turneyes, whither reſorted all the braueſt Noblemen and Gentlemen in *Taprobane*, where they performed many worthie and honourable deedes of Cheualry. The Juſtes ended, my ſonne bade them all to a banket : where, to grace the boord and to honour the companie, was placed my daughters, *Eriphila* and *Marpesia* : gazed on they were for their beauties, and admired for their honourable behauiour. /

Eriphila, whoſe eye walked about the troope of theſe luſtie Gallants, eſpied a young gentleman miſt the reſt, called *Lucidor*, the ſonne of an Eſquire : a man of perſonage tall and well proportioned, of face paſſing amiable, of behauiour well nurtured. This Gallant furniſhed with theſe ſingular qualities, ſo ſet on fire *Eriphilas* fancie, that as if ſhe had drunk of the fountaine of *Ardenia*, her hot loue was turned to a cold liking. Now

her heart was fet vpon *Lucidor*, which of late was vowed to *Meribates*, in such fort that her stomake lost the wonted appetite, to feed the eyes with the beauty of her new loue, as that shee seemed to haue eaten of the herbe *Sputania*, which shutteth vp the stomake for a long season. Yea so impatient was her affection, as shee could not forbear to giue him such lookes, that the Gentleman perceiued shee was either resolu'd to outface him, or else affected towards him. Wel, the dinner ended, and the Gentlemen all departed, *Eriphila* getting secretly to her closet, began to fall into these tearmes.

Infortunate *Eriphila*, what a contrariety of passions breeds a confus'd discontent in thy minde? what a warre doest thou feele betweene the constant resolution of a loue, and the inconstant determination of a lecher, betweene fancie and faith, loue and loyaltie? Wilt thou proue *Eriphila*, as false as *Venus*, who for euery effeminate face hath a new fancie? as trothlesse as *Cresida*, that changed her thoughts with her yeeres; as inconstant as *Helena*, whose heart had more louers, than the Camelion colours? wilt thou vowe thy loyaltie to one, and not proue stedfast to any? The Turtle chooseth, but neuer changeth: the Lion after that he hath entred league with his mate, doth neuer couet a new choice: these haue but nature for

their guide, and yet are constant, thou hast both nature and nurture, and yet art moueable : breaking thine oth without compulsion, and thy faith without constraint, whereas nothing is so hated / as periury, and a woman hauing crackt her loyaltie, is halfe hanged. *Ciuillia* being betrothed to *Horatius secundus*, chose rather to be rackt to death, than to falsifie her constancie.

Lamia a Concubine, could by no torments bee haled from the loue of *Aristogiton* : what perils suffered *Cariclia* for *Theagynes*? Let these examples *Eriphila*, moue thee to be constant to *Meribates* : be thou stedfast, and no doubt thou shalt not finde him stragling. *Caustana*, when she came into the Court to sweare that she neuer loued *Sudalus*, became dumbe, and after fell mad : beware of the like rewarde, if thou commit the like offence. Tush, they that would refraine from drinke because they heard *Anacreon* dyed with the pot at his head, or that hateth an egge, because *Appeyus Sanleyus* dyed in eating of one, would bee noted for persons halfe mad : so if I should stand to my peny-worth, hauing made my market like a foole, and may change for the better, because other in like case haue had ill hap, I may either bee counted faint hearted or foolish. What *Eriphila*, *Iupiter* laught at the periurie of louers. *Meribates* is faire, but not second to *Lucidor* : he

is wittie, but the other more wise: well what of this, but how wilt thou answere *Meribates*? tush, cannot the Cat catch mife, but shee must haue a bell hanged at her eare? he that is afraid to venter on the Buck, for that he is wrapt in the bryers, shall neuer haue hunters hap: and hee that puts a doubt in loue at euery chance shall neuer haue louers lucke: well, howsoeuer it be, *Lucidor* shall be mine, hee shall haue my heart, and I his, or else I will sit beside the saddle: and thus hauing debated with her selfe, she rested perplexed, till shee might haue a sight of her new louer; which was not long: for *Lucidor* no sooner got home, but calling to minde the amorous glances of *Eriphila*, and noting both her beauty and her wit, although her honour was farre beyond his parentage, yet presuming vpon her fauours shoven him at the banquet, hee boldly, as loues champion, ventured to winne what *Cupid* had / fet as a prize: so that he began to frequent the Court, and become a Courtier, first brauing it amongst the Lords, then by degrees creeping into fauour with the Ladies, where in time he found opportunity to parle with *Eriphila*: whom for fashion sake at the first hee found somewhat strange, but in short time became so tractable, that there was but one heart in two bodies; in so much, that not only *Meribates* and my sonne, but all the Court saw how *Eriphila*

doted on *Lucidor* : whereat my sonne beganne to frowne : but *Meribates* would not see it, left his Mistris should thinke him iealous, but smothered vp the grieffe in secrecie, and thought either time, or the perswasion of her friends, or his continued affection would dissuade her from her follies. Well, *Eriphila* had not fauored *Lucidor* long, but there came to the Court another young Gentleman, called *Perecius*. Who likewise was enamored of *Eriphila*, and she of him, that she proued more light of loue then she was wittie ; yet shee excelled in wit all the Virgins of *Taprobane*.

To be briefe, so many faces, so many fancies, that shee became as variable in her loues, as the *Polype* in colours: which so perplexed the minde of *Meribates*, that falling into melancholy and grieuous passions, he exclaimed against the inconstancie of women, who like Fortune stood vpon a globe, and were winged with the feathers of ficklenesse : yet not willing to rage too far, till hee had talked with *Eriphila*, hee would not stay till opportunity would serue, but early in a morning stepped into her bed chamber, where finding her betweene halfe sleeping and waking, he saluted with great courtesie ; being resaluted againe of *Eriphila* with the like priuate kind of familiaritie : after a few ordinary speeches, *Meribates* taking *Eriphila* by the hand, began to vtter his mind in these wordes.

Sweet mistresse, I feele in my mind, a perilous and mortall conflict betweene feare and loue : by the one doubting in discouering my mind, to purchase your disfauour, by the other / forced to bewray what I thinke, lest I perish through my own secrecie : hoping therefore you will take that comes from me, as from your second selfe; giue me leaue to say that grieues me to repeate : How I doubt (Madame) of your constancie: what vowes there haue past betweene vs, what protestations, what promises, I referre to your owne conscience : What vnseemly fauours you haue shewed to *Lucidor*, what extreme fancie to *Perecius*, all *Taprobane* wonders at, with sorrow, that so witty a lady should proue so light : and I especially, whom the cause toucheth at the quicke, and paineth at the heart, feele more miserable passions for your disloialtie, than I did receiue ioyes in hope of your constancie. As *Meribates* was readie to haue prosecuted his parle, my daughter broke off his discourse in this manner.

And what of this, lord *Meribates*, may not a woman looke, but she must loue? are you iealous, forsooth, before the wedding? well, suppose I fauoured *Lucidor* and *Perecius*; *Si natura hominum sit nouitatis auida*, giue women leaue to haue more fancies than one; if not as we are louers, yet as we are women. *Venus* temple hath many entrances :

Cupid hath more arrowes than one in his quiver, and fundry strings to his bowe: women haue many lookes, and so they may haue many loues.

What, lord *Meribates*, thinke you to haue a womans whole heart? no, vnlesse you can procure *Venus* to make her blind, or some other deity deafe; for if either she see beauty or gold, or heare promises or passions, I thinke shee will keepe a corner for a friend, and so will I. But Madam, the glorious frame of the world, consists in vnitie, for wee see that in the firmament there is but one sunne: yea, quoth *Eriphila*, but there be many stars. The Iris or Rainbow Madam (quod. he) hath but one quality. Truth answered my daughter, but it hath many colours: but to come to a familiar example, replied *Meribates*: the heart hath but one string; yea but, quoth *Eriphila*, it hath many thoughts, and from these thoughts / spring passions, and from passions, not loue but loues: therefore content you, sir, for if you loue me you must haue riuals: and so turning her face, as in choller, to the other side of the bed, she bade him good morning: he passing away out of the chamber in great melancholy, began as soon as he was alone to exclaim against the inconstancy of women: saying, they were like marigolds, whose forme turneth round with the sunne: as wauering as wethercocks, that moue with euery winde: as fleeting as the North-

west Ilands, that flote with euery gale : wittie, but in wiles : conceited, but in inconstancy : as brittle as glasse, hauing their harts fram'd of the Polipe stones : their faces of the nature of the Adamants, and in quality like the Jacinth, which when it seemeth most hot, is then as cold as Iron : carrying frownes in their foreheads, and dimples in their cheekes : hauing their eyes framed of Jette, that drawe euery beauty in a minute, and let them fall in a moment. Thus he exclaimed against women : but such was his feruent affection towards *Eriphila*, that he would neither rage against her openly nor secretly, but smothered his passions in silence : which growing to the extreme, brought him into a feuer, wherein lingring he dyed : but in such sort, that all *Taprobane* said, it was for the inconstancy of *Eriphila*. Wel, his Gentlemen and mariners mourned and sorrowed, in that their Pynace should bring him home dead, whome they brought forth aliue : al ioyntly praying, that the gods would be reuenged on *Eriphila* : who as she was then attending with me and her brother on the dead corps to the shippe, suddenly before all our sights was turned into this byrd (a Camelion) : wherevpon the mariners reioyced : hoising vp sailes, and thrusting into the maine, we scowred and returned home to the court.

Thus (Sonne) thou hast heard the misfortune of

my two daughters, the one for her pride, the other for her inconstancie : it is late, and the setting of the sunne calleth us home with the Bee, to our poore hiue : therefore we will now to / our cottage, and to morrow at thy breakfast I will fatisfie thee with the hard fortune of *Marpesia* : with that I gaue the Countesse *Alcida* great thanks, and accompanied my courteous Oastesse to her cottage.



The third Discourfe, of MARPESIA.

NO fooner was the day vp, and *Phæbus* had marched out the greateft gates of heauen, lighting the world with the ſparkling wreath, circled about his head, but old *Alcida* got vp, and called me from my bedde: aſhamed that old age ſhould bee more early then youth, I ſtart vp to waite vpon mine Oaſteſſe, who being readie with her ſtaffe in her hand, carried me forth into the fields hard adioining to the Seafide, where wee came to a tombe, on which lay the picture of a Gentleman very artificially carued: by him hung two tables without any ſimbole, embleme, impreſt, or other Hieroglyphicall character, onely there were written certaine verſes to this effect.

*The Graces in their glorie neuer gaue
A rich or greater good to womankind:
That more impall's their honors with the Palme
Of high renowne, then matchleſſe conſtancie,
Beauty is vaine, accounted but a flowre,
Whoſe painted hiew fades with the ſummer ſunne:
Wit oft hath wracke by ſelfe-conceit of pride.
Riches is traſh that fortune boaſteth on.
Conſtant in loue who tries a womans minde,
Wealth, beautie, wit, and all in her doth find.*

In / the other table were set downe these verses.

*The fairest Iem oft blemisht with a cracke,
 Loseth his beauty and his vertue too :
 The fairest flowre nipt with the winters frost,
 In shew seemes worser then the basest weede.
 Vertues are oft farre ouerstain'd with faults :
 Were she as faire as Phæbe in her sphere,
 Or brighter then the paramour of Mars,
 Wiser then Pallas daughter unto Ioue,
 Of greater maiestie then Iuno was,
 More chaste then Vesta goddesse of the Maides,
 Of greater faith then faire Lucretia :
 Be she a blab, and tattles what she heares,
 Want to be secret giues farre greater staines,
 Then vertues glorie which in her remains.*

After I had read ouer the verses ; *Alcida* sayd :
 (sonne) I perceiue thou dost muse at this tombe,
 set in so vncoth a place, hard by the steepe-downe
 cliffes of the Sea : especially, furnished with Enig-
 maticall posies : yet hast thou not considered what
 after thou shalt finde, and therefore let vs sit downe
 vnder the shadowe of this Rose tree, which thou
 seest flourish'd in this barren place so faire and
 beautifull, and I will driue thee out of these
 doubts, by discouering the fortune of my daughter
Marpesia. I desirous to heare what the meaning of
 this monument feated so prospectiue to *Neptune*,

should be, fate mee downe very orderly vnder the Rose tree, and began to settle my selfe very attentive to heare what old *Alcida* would say, who began in this manner. /



The third Historie of MARPESIA
of *Taprobane*.

MY two daughters beeing thus metamorphosed, and transformed for their follies into strange shapes: I had left mee onely my youngest daughter *Marpesia*, in face little inferiour to her eldest sister *Fiordeaspine*, for shee was passing beautifull: wife she was, as not second to *Eriphila*: but other speciall vertues she had, that made her famous through all *Taprobane*: and as the burnt childe dreads the fire, and other mens harmes learne vs to beware: so my daughter *Marpesia*, by the misfortune of *Fiordeaspine*, feared to be proud, and by the sinister chance of *Eriphila*, hated to be inconstant, infomuch, that fearing their natiuities to be fatall, and that hers being rightly calculated would proue as bad as the rest: Shee kept such a strict method of her life, and manners, and so foregarded all her actions with vertue, that she thought shee might despise both the fates and fortune.

Liuing thus warily, I and her brother conceiued great content in her modestie and vertue: thinking, though the gods had made vs infortunate by the mishappe of the other two: yet in the fortunate successe of *Marpefias* life, amends should bee made for the other mishap. Perfwaded thus, it fortunied that my sonne intertained into his seruice the son of a Gentleman, a bordering neighbour by, a youth of greater beauty then birth: for hee was of comely personage: of face louely, and though but meanly brought vp, as nussed in his fathers house: yet his nature discouered that hee was hardie in his resolution touching courage: and courteous in disposition, as concerning his manners.

This / youth, called *Eurimachus*, was so diligent and dutifull towards his lord, so affable to his fellows, and so gentle to euery one, that hee was not onely well thought on by some, but generally liked and loued of all. Continuing in this method of life, hee so behaued himselfe, that in recompence of his seruice, my sonne promoted him not onely to higher office and some small pension, but admitted him into his secret and priuate familiarity. Liuing thus in great credit, it chanced that *Venus* seeing how my daughter *Marpefia* liued carelesse of her loues, and neuer sent so much as one sigh to *Paphos* for a sacrifice: shee called *Cupid*, complaining that shee was atheist to her deitie, and one

opposed to her principles : whereupon the boy at his mothers becke, drewe out an inuenomed arrow, and leuelling at *Marpesia*, hit her vnder the right pappe, so nigh the heart, that giuing a grone she felt she was wounded, but how, or with what, she knew not ; as one little skilfull in any amorous passions : yet shee felt thoughts vnfitting with her wonted humor : for noting the person of *Eurimachus*, which she found in property excellent, and admiring the qualities of his minde, co-vnited with many rare and precious vertues, which she perceiued to bee extraordinarie, she fell to conceiue a liking, which for the baseness of his birth, shee passeth ouer for a toy : but the blinded wagge, that suffers not his wounds to bee cured with easie salues, nor permitteth any lenitiue plaisters to preuaile where hee pierceth with his arrowes, put oyle in the flame, and set fire to the flaxe, that she felt her fancy scarce warme, to grow to such a scalding heate, as euery veine of her heart sweet passions : feeling this new lord, called loue, to be so imperious, shee stooped a little, and entred into deeper consideration of *Eurimachus* perfection, and so deepe by degrees, that although shee coueted with the Snaile to haue her pace slow, yet at length she waded so farre, that she was ouer her shooes : so that feeling her selfe passing into an vnknowne forme, shee fell into this doubtfull meditation.

What / flame is this *Marpefia*, that ouer heateth thy hart? what strange fire hath *Venus* sent from *Cipres*, that scorcheth thee heere in *Taprobane*? hath *Cupids* bowe such strength; or his arrowes such flight, as being loosed in heauen, hee can strike here vpon earth? a mighty goddesse is *Venus*, and great is *Cupid*, that work effects of such strange operation: make not a doubt (*Marpefia*) of that is palpable: dreame not at that which thou seeest with thine eyes, nor muse not at that which thou feelest with thy heart: then confesse and say thou art in loue, and loue in thee, so deeply, as Pumice-stones of reason will hardly raze out the characters. In loue? thou art young *Marpefia*; so is *Cupid*, a very childe? a maid; so was *Venus* before shee lost her Virginitie, and yet for her lightnesse, shee was the goddesse of loue: but with whom art thou in loue? with *Eurimachus*! one of base birth, and small liuing; of no credite, a meane Gentleman, and thy brothers seruant?

Consider *Marpefia*, that loue hath his reasons, and his rules to fettle fancy, and gouerne affections: honour ought not to looke lower in dignitie, nor the thoughts of Ladies gaze at worthlesse persons: Better is it for thee to perish in high desires, then in lowe disdain: oppose thy selfe to *Venus*, vnlesse her presents be more precious: say loue is folly, except her gifts be more rich: count rather

to dye in despising so meane a choice, then liue in liking so vnlikely a chance : what will thy mother, thy brother, thy friends, nay all *Taprobane* say : but that thou art vaine, carelesse, and amorous : but note this *Marpesia*, loue is a league that lasteth while life : thou art in this to feede thine eye, not thine humour : to fatisfie the desire of thy heart, not the consideration of their thoughts : for in marrying, either a perpetuall content, or a general mislike is like to fall to thy selfe : what though he be poore, yet hee is of comely personage : though he be base of birth, yet he is wise : what hee wanteth in gifts of fortune, hee hath in the minde : and the defect of honours is supplied with vertues.

Venus / her selfe loued *Adonis* : *Phæbe* stooped from heauen to kisse a poore Shepheard : *Ænone* loued *Paris*, as hee was a Swaine, not as the son of *Priamus* : loue is not alwaies companion to dignity, nor fancy euer lodged in kings Palaces. Then *Marpesia*, looke at *Eurimachus*, for hee is courteous, and loue him as he is vertuous ; supply thou his want with thy wealth, and increase his credite with thy countenance : but how dare he motion loue, that is so low ? or enterprise to attempt so great an assault ? Neuer stand in doubt *Marpesia* : giue him thou but fauors, and loue and fortune will make him bold.

Marpefia hauing thus meditated with her felfe, fought by all meanes poffible, how to make him priuy to her affections: ſhe vſed in her ſalutations affable courteſie, and ſomewhat more then ordinary: her lookes were full of fauours, her glances many and milde; he vſed no exerciſe but ſhe did commend, nor performed any thing, which ſhee ſayd not to be excellent. The young *Eurimachus* was not ſuch a Nouice, but hee could eſpie a pad in the ſtraw, and diſcerne a glowing coale, from colde cinders: hee noted her glances, her looks, her geſtures, her words, examining euery particular action, in the depth of his thoughts, finding by the touchſtone, that all tended vnto meere loue, or extreme diſſimulation; for whatſoeuer ſhe did was in extremes. Well, hope put him in comfort that ſhee was too vertuous to diſſemble; and feare, that ſhe was too honorable to loue ſo baſe a man: yet ſuppoſing the beſt, he tooke her paſſions for loue, & had a deſire to return a liking with affection: but the conſideration of his parentage, of his ſmall poſſeſſions, of her honour, his lords diſfauour, and the impoſſibility of his ſute, was a cooling card to quench the hotteſt flame that *Cupid* could ſet on fire with his enchanted brand: but *Venus* had pittied the fondling, gaue him ſuch precious comfortiues to incourage her champion, that he reſolued to attempt, whatſoeuer his fortune were:

thus in fuspence he began to debate with himselfe.

It / hath beene an old saying *Eurimachus*, suckt from his mothers teate, that it is good to looke before thou leape, and to sound the Ford before thou venter to wade, fith time past cannot be recalled, nor actions performed reuoked, but repented; gaze not at starres, lest thou stumble at stones: looke not into the Lions denne, lest for thy presumption, thy skinne be pulled ouer thine eares. In loues thoughts are to be measured by fortunes, not by desires, for *Venus* tables are to be gazed at with the eye, not to be reacht at with the hand. In loue, *Eurimachus*? why, it fitteth not with thy present estate: fancy is to attend on high lords, not on such as are seruile: it were meeter for thee to sweate at thy labours then to sigh at thy passions: to please thy lord then to dote on thy mistresse: busie then thy hands to free thy heart: bee not idle, and *Venus* charmes are to a deafe Adder.

Cedit amor rebus, res age tutus eris.

But *Eurimachus*, *Phidias* painteth loue young, and her garlands are made with the buds of Roses, not with withered flowres: Youth holdeth the fire, and fancy puts in the oyle; but age carries the colde cinders, now that heate of young yeeres hath yeelded; therefore if thou refuse to loue,

when wilt thou finde time to fancie? wrinkles in the face, are spelles againſt *Cupid*, and *Venus* ſtarteth backe from white haire: then now or elſe neuer, loue is a greater lord then thy maſter: for hee hath deity to counteruaile his dignitie. Thou tattleft *Eurimachus* of loue, but ſay who is the obieſt: thy thoughts ayme at no leſſe, nor no lower than *Marpeſia*, ſiſter to thy lord, a Princeſſe by birth: faire and beautifull, full of honourable and vertuous qualities, fought by men of high parentage; to ſay all in one word, the flowre of *Taprobane*: fond foole, thinkeſt thou the Kite and the Eagle will pearch on one tree? the Lyon and the Wolfe lye in one denne? Ladies of great worth, looke on ſuch worthleſſe peaſants? No, thinke her diſdaine will bee greater then thy deſire: and aſſure thee this, if thou preſume, ſhee / will reuenge: why? is *Cupid* blind, and ſhoots he not one ſhaft at random? may he not as ſoone hit a Princeſſe, as a Milk-maid? truth, but his arrowes are matches: he ſhoots not high with the one, and low with the other: hee ioynes not the Mouſe and the Elephant, the Lambe and the Tiger, the Flie and the Faulcon, nor ſets not honor in any ſeruile roome: yet *Omphita* the queene of the Indians loued a Barber: *Angelica Medes*, a mercenary ſouldier. Yea *Venus* herſelfe choſe a Blacke-smith.

Women oft reſemble in their loues, the Apothe-

caries in their art : they choofe the weed for their fhop, when they leaue the faireft flowre in the garden : they oft refpect the perfon, more then the parentage, and the qualities of the man, more than his honors : feeding the eye with the fhape, and the heart with the vertues, howfoeuer they liue difcontent for want of riches : but build not *Eurimachus*, on thefe vncertaine instances, nor conclude on fuch premifes, left thy foundation faile, and thy Logike prooue not worth a lowfe : what reafon haft thou to perfwade thee once to aime a thought at *Marpefia*, fuch as *Venus* if ſhe heard them pleaded, would allow for Aphorifmes ? if fauors be a figne of fancie, what glances haue I had that haue pearced deep : what looks, as difcouering loue : what courteous fpeeches to my face : what praifes behind my backe ? Nay, what hath *Marpefia* done of late, but talke of *Eurimachus*, and honor *Eurimachus* ? what of this, young Nouice, are not women Arch-practifers of flattery and diffimulation ? lay they not their lookes to intrap, when they meane to keepe the fowle for tame fooles ? haue they not defire in their faces, when they haue difdaine in their hearts ? did not *Helena* kiffe *Menelaus*, when ſhee winked at *Paris* ? did not *Crefida* wring *Troylus* by the hand, when her heart was in the tents of the Grecians ? euery looke that women lend, is not

loue : euery fmile in their face is not a pricke in their bosome : they present Roses, and beate men with Nettles : burne perfumes, and yet stifle them with the blacke : speak faire and affable, when / God wot, they mean nothing lesse : If then *Eurimachus*, thou knowest their wiles, feare to make experience of their wits ; rest thee as thou art : let *Marpesia* vse fauors, cast glances, praise and dispraise how she list, thinke all is wanton dissimulation, and so rest.

In this melancholy humour he left his loues, and went to his labours. Loue espying how in the day he withstood her face with diligence, she caused *Morpheus* to present him in his sleepes with the shape of his Mistresse, which recording in the day, hee found that where fancie had pierced deepe, there no salue would serue to appease the Maladie: that from these light paines, he fell into extreme passions. As he could take no rest, he sought alwaies to be solitary, so to feed his thoughts with imaginations, that like *Cephalus*, he delighted to walke in the Groues, and there with *Philomela* to bewaile his loues.

Cupid pittying his complaints, sent Opportunity to find her, who brought it so to passe, that as (on a day) he walked into a place (hard adioining to the parke, hauing his Lute in his hand, playing certaine melancholy dumpes, to mitigate his pinching

humor) *Marpefia* with one of her Gentlewomen, being abroad in the lanes, espied him thus solitary : stealing therefore behind him to heare what humor the man was in, heard him sing to his Lute this mornefull madrigall.

Rest thee desire, gaze not at such a Starre,
Sweet fancy sleepe, loue take a nappe awhile :
My busie thoughts that reach and come so farre,
With pleasant dreames the length of time beguile.
Faile *Venus* coole my ouer-heated brest,
And let my fancy take her wonted rest.

Cupid abroad was lated in the night :
His wings were wet with ranging in the raine :
Harbour he sought, to me he tooke his flight,
To drie his plumes : I heard the boy complaine, /
My doore I oped to grant him his desire,
And rose my selfe to make the Wagge a fire.

Looking more narrow by the fires flame,
I spied his quiuer hanging at his backe :
I fear'd the child might my misfortune frame,
I would haue gone for feare of further wracke ;
And what I drad (poore man) did me betide,
For forth he drew an arrow from his side.

He pierst the quicke, that I began to start
The wound was sweete, but that it was too hie,

And yet the pleasure had a pleasing smart:

This done, he flyes away, his wings were drie ;
But left his arrow still within my brest,

That now I greeue, I welcom'd such a gheft.

He had no sooner ended his sonet, but *Marpesia* perceiuing by the contents, that it was meant of her, stepped to him, and draue him thus abruptly from his passions.

If you grieve *Eurimachus* for enterteining such a gheft, your sorrow is like the raine that came too late : to beleue loue is such an vnruely tenant, that hauing his entrance vpon courtesie, he will not bee thrust out by force ; you make me call to mind the counterfait of *Paris*, when he was *Ænones* darling : for *Phidias* drew him sitting vnder a Beech tree, playing on his pipe, and yet teares dropping from his eyes, as mixing his greatest melody with passions : but I see the comparifon will not hold in you, for though your instrument bee answerable to his, yet you want his lukewarme drops, which sheweth, though your musike bee as good, yet your thoughts are not so passionate : but leauing these ambages, say to me *Eurimachus* ; what may she bee that is your Mistrresse ?

Eurimachus amazed at the sight of his Ladie, more then *Priamus* sonne was at the view of the three goddesses, fate / still like the picture of *Niobe*

turned into marble, as if some strange apoplexy had taken all his senses. Gaze on her face hee did: speak hee could not; in so much that *Marpesia* smiling at the extremity of his loves, wakened him out of this trance, thus:

What, cheere man, hath love witched thy heart, as all thy senses have left their powers? is thy tongue tied, as thy heart is fettered, or hath the feare of your mistris cruelty driven you into a cold palsie? if this be the worst, comfort your selfe, for women will be true: and if shee be too hard hearted, let me but know her, and you shall see how I will prattle on your behalfe: what say you to me, what makes you thus mute?

By this *Eurimachus* had gathered his senses together, that rising vp and doing reuerence to *Marpesia*, he thus replied: Madam, it is a principle in Philosophy, that *Sensibile sensui superpositū nulla fit sensatio*, the colour clapt to the eye, hindreth the sight, the flower put in the nostrill, hindreth the smell: and what of this Philosophical Enigma, quoth *Marpesia*? I dare not madam, quoth *Eurimachus*, infer what I would; but to answer more plainly, *Endimion* waking, and feeling *Phebe* grace him with a kisse, was not more amazed, than I at your heavenly presence, fearing, if not *Asteons* fall, yet that I had committed the like fault: for at the first blush, your excellency draue me into such a

maze, that I dreamed not of the Lady *Marpesia*, but of some goddesse that had solaced in these woods : which supposition made me so mute.

You fly still (quoth *Marpesia*) from my demand, playing like the Lapwing, that cryeth farthest from her nest. I asked who it was that you loued so as to honour her with such a sonet.

It was, Madam, to keepe accord to my lute, not to discover any passions, for all the amordelayses *Orpheus* played on his harp, were not amorous, nor euery sonet that *Arion* warbled on his instrument, vowed vnto *Venus*. I am too young / to loue, for feare my youth be ouerbidden ; fancy being so heauy a burden, that *Hercules* (who could on his shoulder sustaine the heauens) groned to beare so weighty a lode.

If then, Madame, I striue aboue my strength, especially in loue, I shall but with the Giants heape *Peleon* vpon *Offa*, passions vpon passions, so long, till I be strooken to death with loues thundering bolt : therefore, Madame, I dare not loue.

Marpesia, who determined to sound the depth of his thoughts, tooke him before hee fell to the ground, and made this reply: Trust mee *Eurimachus*, your looks, your actions, your sighes and gesture, argues no lesse than a louer : therefore seeing we are alone, none but we three, Ile haue you once in shrift, and therefore I coniure you by your Mistresse

fauour and beautie, to tell me whether you be in loue or no.

You straine me so hard, Madam, (quoth *Eurimachus*) that I am in loue, and loue so farre in mee, as neither time nor fortune can raze out: the name of my mistresse, Madam, pardon, for in naming her I discouer mine owne presumption, hauing aymed so by the meanes of aspiring loue, as her excellency crosseth all my thoughts with disdaine: For Madam, giue me leaue to say (making no compare) that the Graces at her birth did agree to make her absolute: I hauing soared so high, as the sunne hath halfe melted my feathers, I feare with *Icarus* to fall into the Ocean of endlesse miseries; for be her disdaine neuer so great, yet my desire will neuer be lesse; sorne she I should looke so hie, affection will not bate an ounce of his maine; but seeing the dice be in his hands, will throw at all.

But Madam, so farre I am out of conceit to haue but one fauour at her hands, as I passe euery day and houre in as deep perplexed estate, as the ghosts greeued by the infernall furies: and with this, the water stood in his eyes, which *Marpesia* not able to brooke, began to saue thus.

I will / not *Eurimachus*, be inquisitiue of your Mistresse name, sith you haue yeelded a reason to conceale it, but for your loues that are lodged so

hie, feare not man : the Blacksmith dared to couet faire *Venus* ; the little Sparrow pecketh sometimes wheare the Eagle taketh stand ; and the little Moufe feedeth, where the Elephant hath eaten hay : loue as soone stoopeth to visite a poore cottage, as a Palace : to dare, I tell thee *Eurimachus*, in loue, is the first principle : and *Helen* told *Paris* :

Nemo succenset amanti.

Thou must then to *Paphos*, and not vse bashfulnesse in *Venus* temple : sacrifices serue at her altars, as a thing vnfit for louers ; and be she as high of degree as any in *Taprobane*, court her *Eurimachus*, and if thou misse, it is but the hap that louers haue. As shee should haue prosecuted her talke, her brother who was stalking to kill a Deire, came by, and espying them at so priuate and familiar chat, frowned, commanding *Eurimachus* (as halfe in anger) to get him home : hee leauing his sport, accompanied my daughter to the court.

These louers thus parted, were not long ere they met, where *Eurimachus* following the precepts of *Marpesia*, began very boldly to giue the assault ; she very faintly, for fashion sake, making a womans resistance : but the batterie was so freshly renewed, that *Marpesia* yeelded, and there they plighted a constant promise of their loues : vowing such faith

and loyaltie as the troth of two louers hearts might afford.

In this happie content they liued a long while, till *Marpesia* blabbing the contract out to a gentleman of the court: it came to her brothers and her mothers eare: who taking the matter grieuouſly, had her ſtrictly in examination. *Marpesia* confeſſed her loues, and maintained them: on the contrary / ſide, they perſwaded with promiſes, and threatned with bitter ſpeeches: but in vaine, for *Marpesia* was reſolued and tolde for a flat concluſion, *Eurimachus* was the man, and none but he. Whereupon my ſonne ſeeing no means could preuaile to remoue her affection, he thought by taking away the cauſe, to raze out the effects: and therfore he ſent for *Eurimachus*, whom after he had nipped vp with bitter taunts, he baniſhed from the Court.

This being grieuous to the two louers, yet the aſſurance of each others conſtancie, and the hope in time to haue the Prince reconciled, mitigated ſome part of their martyrdome: and *Marpesia*, to ſhew to the world ſhee was not fleeting, whatſoeuer her friends ſaid, diſcouered the grief ſhe conceiued by his abſence, openly: for ſhe went apparelled in mourning attire. Well, *Eurimachus* thus baniſhed, went home to his father, who for feare of ſ^y prince, durſt not entertaine him: which vnkindneſſe had

doubled his griefe, that he fell almost frantike, and began to leaue the company of men as a flat Timonist: in which humor, meeting with the Gentleman that bewraide their loues, he fought with him and slew him, and buried him so secretly as the care of his owne life could deuise.

Well, *Cleander* was mist: but heare of him they could not: Postes were sent out, messengers through all *Taprobane*, but no newes, so that diuerse did descant diuersly of his departure: some said he was vpon secret displeasure betweene him and the Prince, passed out of the land: others, that he was slaine by theeues: some that hee was deuoured by wild beasts. Thus debating of his absence, he was generally lamented of all the court.

But (leauing the supposition of his death), againe to *Marpesia*, who taking the exile of *Eurimachus* to her heart, began to growe into great and extreme passions, and for griefe of the minde, to bodily disease, that she fell into a Quartaine: which so tormented her, as the Physicians said, ther was no hope of life, nor no art to cure her disease, vnlesse her minde were at quiet: whereupon her brother fearing his sisters life, recalled home *Eurimachus*, admitted him into great fauour, and gaue free grant of his goodwill to their marriage.

Vpon this, *Marpesia* growing into a content, in

short time amended. After shee had recouered her health, shee dayly vsed the company of *Eurimachus* very priuately and familiarly, but she found him not the man he was before: for before he was exiled, no man more pleasant nor more merrily conceited; now none more melancholly nor fuller of dumps, vttering farre fetcht sighes, and vncertaine answers, so that it discouered a minde greatly perplexed. *Marpesia* noting this, being on a day all alone with *Eurimachus*, in his chamber: shee sought with faire intreaties and sweete dalliance, to wring out the cause of his sorrowes, protesting, if shee could, euen with the hazard of her life redresse it: if not, to participate in grieve some part of his distresse.

Eurimachus, that loued her more than his life, although hee knew womens tongues were like the leaues of the Aspe tree, yet thinking her to bee wise, after a multitude of mortall sighes, hee discoursed vnto her, how hee had slaine *Cleander*, and that the remembrance of his death bred this horror in his conscience.

Marpesia hearing this, made light of the matter, to comfort *Eurimachus*, promising and protesting to keepe it as secret as hitherto she had been constant. But shee no sooner was parted from her best beloued, but shee was with childe of this late and dangerous newes, laboring with great paines till

hee might vtter it to her Gossips : where we may note, sonne (I speake against my selfe) that the clofets of womens thoughts are euer open, that the depth of their heart hath a string that stretcheth to the tongues end, that with *Semele* they conceiue and bring forth oft before their time : which *Marpesia* tried true, for sitting one day solitarie with a Ladie in the court, called *Celia*, hee / fetcht many pinching fighes : which *Celia* marking desired her to tel her the cause of that late conceiued grief, as to a friend, in whose secrecie she might repose her life. *Marpesia* made it somewhat coy and charie a great while, infomuch that *Celia* began to long ; and therefore vrged her extremely. *Marpesia* could keep no longer, and therefore vsing this preamble, began to play the blabbe.

If I did not, Madam *Celia*, take you for my second selfe, and thinke you to bee wife and secret, I would not reueale a matter of so great importance, which toucheth me as much as my life to conceale : Women, you know, hauing any thing in their stomake, long while they haue discourst it to some friend : taking you therefore for my chiefeft, and hoping all shal be troden vnder foote, know Madam, that *Eurimachus* hath slaine *Cleander*, and that is the cause that makes him thus melancholy. Mary, God forbid, (quoth *Celia*). It is true Madam, quoth *Marpesia*, and

therefore let whatſoeuer I haue ſaid be buried in this place. With that I came into [the] place, and they broke off their talke.

Celia longing to be out of the chamber, that ſhee might participate this newes to her Goſips, as ſoone as opportunity gaue her leaue, went abroad, & meeting by chance another Gentlewoman of the Court, calling her aſide, tolde her, if ſhe would be ſecret, and ſweare not to reueale it to any one, ſhe would tell her ſtrange newes: the other promiſing, with great proteſtation, to bee as cloſe as a woman could bee, *Celia* told her, how *Eurimachus* was the man that ſlew *Cleander*, and that her authour was *Marpeſia*.

They were no ſooner parted, but this newes was told to another, that before night it was through the whole court, that *Eurimachus* had ſlaine *Cleander*: whereupon the Prince could doe no leſſe (though very loth for his ſiſters ſake) but cauſe him to be apprehended and caſt into priſon: then aſſembling his Lords and Commons, produced / *Eurimachus*, who after ſtriſt examination was found guilty: the greateſt witnes againſt him being the confeſſion of *Marpeſia*. The verdict giuen vp, the prince could not but giue iudgement, which was, that within one moneth in the place where he kild *Cleander*, he ſhould be beheaded. Sentence giuen, *Eurimachus* took his miſfortune

with patience. Newes comming to *Marpesia* of this tragicall euent, she fell downe in a fount, and grew into bitter passions, but in vaine.

My sonne, to shewe how he loued *Eurimachus*, caused a Caruer to cut out this sumptuous tombe in this forme: wherein after his death, hee resolved to burie him, so to grace him with extraordinary honor. All things prouided, and the day of his death being come, *Eurimachus* clad all in blacke veluet, came forth, mourning in his apparell, but merrie in his countenance, as one that sorrowed for the fault but was not daunted with death. After him followed my Sonne, the Earles, Lords, and Barons of the land, all in black: and I and my daughter *Marpesia*, and the ladies of the court, couered with sable vails, attending on this condemned *Eurimachus*: being come to the place, the deaths-man hauing laid the blocke, and holding the axe in his hand, *Eurimachus* before his death vttered these words.

Lords of *Taprobane*, here I flew *Cleander*, & here must I offer my bloud as amends to the foule of the dead Gentleman: which I repent with more sorrow then I performed the deed with furie: The cause of his death, and my misfortune is all one: he slaine for bewraying my loues, I executed for discouering his death: but infortunate I, to bewray so priuate a matter to the secrecy of a

woman: whose hearts are full of holes, apt to receiue but not to retaine: whose tongues are trumpets that set open to the world what they know: Foolish is hee that commits his life into their lappes, or tyes his thoughts in their beauties: such is the nature of these fondlings that they cannot / couer their owne scapes, nor straine a vaile ouer their greatest faults: their hearts are so great, their thoughts so many, their wits so fickle, and their tongues so slippery: the heart and the tongue are Relatiues, and if time serues they cannot paint out their passions in talke, yet they will discouer them with their lookes: so that if they be not blabbes in their tongues, they will be tatlers with eyes: the gods haue greatly reuenged this fault in men, letting it ouerslip in women, because it is so common amongst that sex. *Mercurie*, for his babbling turned *Battus* to an Index or touchstone, whose nature is to bewray any metal it toucheth: and *Tantalus* for his little secrecie in bewraying that *Proserpina* ate a graine of Pomegranate, is placed in hell, vp to the chin in water, with continuall thirst, and hath apples hang ouer his head, with extreme hunger: whereof the Poet saith:

*Quærit aquas in aquis, & poma fugatia captat
Tantalus: hoc ille garrula lingua dedit.*

But why doe I delay death with these friuolous

discourfes of women : fuffice they are blabs? and fo turning to the deaths-man, laying his necke on the blocke, his head was fmitten off. The execution done ; his death was lamented, and his body folemnly intombed as thou feeft, all exclaiming againft my daughter *Marpeftaies* little fecrecy: who in penance of her fault, vfed once a day to vifite the tombe, and here to her loue[r]'s] foule, facrifice many fighes and teares : at length *Venus* taking pittie of her plaints, thinking to eafe her of her forrow, and to inflict a gentle and meek reuenge, turned her into this Rose tree.

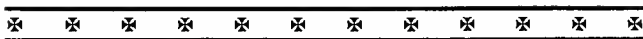
As *Alcida* had vttered thefe words, there was a fhip within kenne, whose freamers hanging out, I judged by their colours they were of *Alexandria*: whereupon I waued them to leeward : the Mariners (more than ordinary courteous) ftruck failes, & fent their cockbotes a fhore : the / fhippers were no fooner a land, but I knew them to be of *Alexandria*, and for all my misfortunes, bafely attired as I was, the poore knaues called me to remembrance, and their reuerence done, asked if I would to *Alexandria*: I told them it was mine intent: whereupon, taking leaue of my old Oafteffe, the Counteffe *Alcida*, with many thanks for my courteous entertainment, fhee verie loth to leaue me, went with the Mariners towards the boate.

The poore Lady, feeing her felfe alone, fell to

her wonted teares, which the gods taking pittie on,
before my face turned to a fountaine; I wonder-
ing at their deities, entered the boate, and
went to the ship, where welcommed and
reuerenced of the Master, and the
rest, hoising vp all our sayles,
we made for
ALEXANDRIA.

(:·:)





xx.

MOURNING GARMENT.

1590—1616.



NOTE.

'Greene's Mourning Garment' appeared originally in 1590; but the only edition that I have been able to trace is that of 1616, for which I am again indebted to the 'Huth Library,' as before. See annotated Life in Vol. I.—G.

GREENES
Mourning Garment:
GIVEN HIM BY RE-
pentance at the Funerals
of LOVE;

*which he presents for a fauour to all
young Gentlemen, that wish to weane
themselues from wanton desires.*

Both Pleasant and Profitable.

By R. GREENE.

Vtriusq. Academiae in Artibus Magister.

Sero *sed* Serio.

Aut Nvnquam vt Nvnc.

LONDON

Printed by *George Purflowe*, dwelling at the East end of
Christs Church. 1616. (4^o).



TO THE RIGHT
Honourable, GEORGE *Clifford*,
Earle of Cumberland :

ROBERT GREENE, *wisheth increase of all
Honourable vertues.*

WHILE wantonneſſe (Right Honourable) ouerweaned the *Niniuites*, their ſur-coates of biſſe were all poliſhed with gold : But when the threatening of *Ionas* made a iarre in their eares, their fineſt fendall was turned to ſackcloth : the exterior habite of the *Iewes*, bewrayed their interiour hearts, and ſuch as mourned for their finnes, were by preſcript and peremptorie charge commanded to diſcouer it in their garments. Enttring (Right Honourable) with a reaching in-ſight into the ſtriſt regard of theſe rules, hauing my ſelfe ouerweaned with them of *Niniue* in publiſhing fundry wanton Pamphlets, and ſetting forth Axiomes of amorous Philoſophy, *Tandem aliquando* taught with a feeling of my palpable follies, and hearing with the eares of my heart *Ionas* crying, / *Except thou*

repent, as I haue changed the inward affectes of my minde, so I haue turned my wanton workes to effectuall labours, and pulling off their vaine-glorious titles, haue called this my *Mourning Garment*, wherein (Right Honourable) I discouer the forwardnesse of youth to ill, their restlesse appetites to amorous effects, the preiudice of wanton loue, the disparagement that growes from prodigall humours, the discredite that ensues by such inordinate desires: and lastly, the fatall detriment that followes the contempt of graue and aduised counsaile. Thus (may it please your Honour) haue I made my Mourning Garment of fundry pieces; but yet of one colour, blacke, as bewraying the sorrow for my finnes, and haue ioyned them with such a simparchie of according seames, as they tend altogether to the regard of vnfeined repentance. But here may your Honour bring my presumption in question, why I attempted to shrowd it vnder your Lordships patronage, as if by this I should infer, that it were a perswasive Pamphlet to a Patron toucht with the like passion: which obiection I answere. *Ouid*, after hee was banished for his wanton papers written, *de Arte Amandi*, and of his amorous Elegies betweene him and *Corinna*, being amongst the barbarous *Getes*, and though a Pagan, yet toucht with a repenting passion of the follies of his youth, hee sent his *Remedium Amoris*, and part

of his *Tristibus* to *Cæsar*, not that *Augustus* was forward in those fancies, or that hee sought to reclaime the Emperor from such faults ; but as gathering by infallible coniectures, that hee which feuerely punished such lasciuious liuers, would be as glad / to heare of their repentant labours. Thus (Right Honorable) you heare the reason of my bold attempt, how I hope your Lordship will be glad with *Augustus Cæsar*, to read the reformation of a second *Ouid* : pardon my Lord, inferiour by a thousand degrees to him in wit or learning, but I feare halfe as fond in publishing amorous fancies. And if any young Gentlemen or Schollers shall weare this weede, as I doubt not many will looke on it, and handle^a it, and by the vertue therof wean themselues from wanton desires, and hate the monstrous and deformed shape of vice, when it is shaken from vnder the vayle of pretended vertue, let the recouery of such loue-sicke Patients, be attributed to your Honour, whose Patronage shrowdes it from the preiudice of contempt ; and if your Honour shall but looke on it, and laugh at it, and partly like it, the end of my labours haue a condigne counterpoise. In which hope I commit your Honour to the Almighty.

Robert Greene. /



To the Gentlemen Schollers of both
Vniuerfities,

increase of all vertuous fortunes

(* * *)

IT was hard (courteous Loue-mates) of Learning for *Anthony* to *Captare beneuolentiam Senatorum*, when his owne deedes had proued him a peremptory foe to *Rome*. The *Grecians* would not heare *Antisthenes* dispute of the immortality of the soule, because his former Philosophy was to the contrary. Sodain changes of mens affects craue great wonder, but little beliefe; and such as alter in a moment, win not credit in a moneth. These premisses (Gentlemen) driues me into a quandary, fearing I shall hardly insinuate into your fauours, with changing the titles of my Pamphlets, or make you beleue the inward metamorphosis of my minde, by the exterior shew of my workes, seeing I haue euer professed my selfe Loues Philosopher. Yet *Diogenes* of a coyner of money became a Corrector of manners: and *Aristotle* that all his life had been

an Atheist, cryed at his death, *Eris entium miserere mei*: What *Ouid* was in *Rome*, I referre to his Elegies: what he was amongst the *Getes*, I gather from his *Tristibus*: how he perseuered in his repentant sorrowes, the discourse of his death doth manifest. The *Romanes* that heard his loues beleueed his penance. Then Gentlemen let me finde like fauour, if I that wholly gaue my selfe to the discoursing of amours, bee now applyed to better labours; thinke, though it be *Sero*, yet is it *Serio*, and though my showers / come in Autumne, yet thinke they shall continue the whole yeare. Hoping you will grace me with your fauorable suspence till my deedes proue my doctrine, I present you with my *Mourning Garment*. Wherein (Gentlemen) looke to see the vanity of youth, so perfectly anatomised, that you may see euery veine, muscle and arterie of her vnbridled follies. Looke for the discouery of wanton loue, wherewith ripe wits are sooneest inueigled, and Schollers of all men deepest intangled. Had *Ouid* beene a Dunce, he had neuer deliuered such amorous precepts: had *Aristotle* had lesse wit, he had had lesse loue, and *Hermia* had not ridden him with a snaffle: of all flowres the Rose sooneest withereth, the finest Lawne hath the largest moale, the most orient Pearle sooneest blemisht, and the most pregnant wit sooneest tainted with affection. Schollers haue piercing

infights, and therefore they ouerweene in their fights, feeding their eyes with fancy, that should bee peering on the principles of *Plato*: they reade of *Venus*, and therefore count euery faire face a goddesse, and grow so religious, that they almost forget their God: they count no Philosophy like Loue, no Author so good as *Ouid*, no object so good as Beauty; nor no exercise in schooles so necessary as courting of a faire woman in a Chamber: but please it you (Gentlemen) to put on my *Mourning Garment*, and see the effects that grow from such wanton affects, you will leaue *Ouids* Art, & fall to his remedy, abiure *Auicen* and his principles, and with *Horace* sit downe and dine with his Satyres, you will think women *Mala*, although they be to some kinde of men *Necessaria*, you will hold no heresie like Loue, no infection like Fancie, no object so preiudiciall as Beautie, and entring into the follies of your youth fore-past, will sigh, and say:

Semel insaniuimus omnes.

Ah Gentlemen, I wish to you as I would to my selfe, new Loues, not to *Venus*, but to Vertue, not to a painted goddesse, but to a pittifull God: and therefore being a member of both Uniuersties, haue I presumed to present it to the Youth of the two famous Academies, hoping they will as

gratefully accept it, as I heartily fend it. If you enter into the depth of my conceit, and see how I haue, onely with humanity, moralized a diuine Historie, and some odde scoffing companion, that hath a Common-wealth of selfe-loue in his head, / say ; euery painted cloth is the subiect of this Pamphlet: I answere him with a common principle of Philosophy :

Bonum quo communis eo melius :

and if that will not serue, let him either amend it, or else fit downe and blowe his fingers, till hee finde his *Memento* will serue to shape my Garment after a new cut. I know (Gentlemen) fooles will haue bolts, and they will shoote them aswell at a Bush as at a Bird, and some will haue frumps, if it be but to call their Father whorefson : but howsoeuer, I know, *facilius est μωμῆσέται quam μιμῆσέται*, and a dog will haue a barking tooth, though he be warned : to such I write not, let them be still vaine, but to the courteous Schollers, whom if I profite with my *Mourning Garment*, and weane them with the sight of it from their wanton desires, I haue the full desired end of my labours, in which hope resting, I commit my selfe, and my booke to your fauorable censures.

Yours

ROBERT GREENE. /





GREENES
M O U R N I N G
G A R M E N T .



DN the Citty of *Callipolis* seated in the land of *Auilath*, compassed with *Gihon* and *Euphrates*, two riuers that flowe from *Eden*, there sometimes dwelled a man called *Rabbi Bileffi*, lineally descended from the feede of holy *Sem*, ayming in his life to imitate his predeceffors perfection, as he was allied vnto him in Parentage. This *Rabbi Bileffi* was a man vpon whom Fortune had powred out the *Cornucopia* of her fauours, and prodigally had wrapt him in the vestment of her riches, seeking as farre to exceede Nature in excellence, as Nature had ouer-reacht her selfe in cunning: For hee was the chiefe

Burgamafter of the whole City : aged he was, for the Palme tree had displayed her bloſſomes on his head, and his haire were as white as the filke that is ſolde in Tyre : honour had pitcht her pavilion in his treſſes, and the tramelles of his haire were full of reuerence : his countenance graue, as became his yeares, and yet full of lenity ; that as the Eagle hath talents to ſtrike, and wings to ſhadow : ſo his lookes carried threats to chaſtiſe, and fauours to incourage. This old man being thus grac'd by Nature and fortune, hath the gifts of the minde ſo interlarded with the excellence of all vertues, that if *Ariſtotle* had been aliue, he would haue confeſt this *Rabbi* to haue attained to the perfection / of his *ſummū bonum*. Thus euery way happy, Fortune, not content to enrich him with theſe fauours, that he might bee the Phenix of all felicity, gaue him by one wife two ſonnes, iſſued of ſuch a tree, as might diſcouer the tripartite fourme of his life.

The deſcription of his eldeſt Sonne.

THE eldeſt, whoſe name was *Sophonos*, was ſo beholding vnto Nature for the liniaments of his body, as he could not wrong her with any default of cunning, for ſhe had ſo curiouſly leueld euery lim, as thogh ſhe would preſent vertue a ſubiect wherein to flouriſh. His exterior pro-

portion was not more pleasing to the eye, than his inward perfection to the eare, resembling the Panther in excellence of hiew, and the Syren in harmony of vertues : young he was, for as yet the prime of his yeeres was in the flowre, and youth fate and basted him Calendes in his forehead. But as the Synamon tree looketh tawny when he is a twigge, and the Halciones most black when they are most young : so *Sophonos* in his tender yeeres carried graue thoughts, and in the spring of his youth such ripe fruits, as are found in the Autumne of age : yet was he not *Morofus*, tyed to austerne humours, neither so cinicall as *Diogenes*, to mislike *Alexanders* royalty, nor such a *Timonist*, but hee would familiarly conuerse with his friends : he counted *Cato* too feure, and *Cassius* too fullen, and both too fond, not laughing once a yeere with *Apollo*, but holding all honest and merry recreation necessary, so it were not blemisht with any excesse : yet as he was indued with these speciall qualities, Nature was spotted with some little imperfections : the Phenix amongst all her golden plumes may haue one sicke feather, and yet a Phenix : the purest Pome-granates may haue one rotten kernell, and the perfectest man is not without some blemish, and so was *Sophonus* : for as he was graue, wise, vertuous, and affable, yet hee had that fault which / *Tully* called *defectum Naturæ*,

and that was cowardize: fearefull he was of his flesh, and thought it good sleeping in a whole skinne: hee preferd the Oliue before the Sword, and the Doue before the Eagle, peace before wars: and therefore giuing himselfe to Marchandize, he remained at home with his father.

The description of the youngest sonne.

THE youngest, who was called *Philador*, was so beautified with exterior fauour, that *Natura naturans*, which the Philosophers call the exquisite former of features, seemed to set (*non ultra*) on his liniaments. When Nature had cast this curious mould, that she might triumph as the mistress of all perfection, shee infused such interiour and vitall spirits into this carkase, that it seemed repolished with the purity of the senses. For *Philador* had so pregnant a wit, and such a swift insceing and reaching capacity, as it seemed the graces in some Synode had poured out the plenty of their influence. Quicke it was and pleasant, full of such wittie *facetiae* and affable sentences, that those Epithetons that *Homer* assigned to *Vlisses*, might very well haue beene ascribed to *Philador*: he was courteous to salute all, counting it commendable prodigality that grew from the Bonnet and the Tongue, alluding to this olde verse of *Chaucer*.

Mickle grace winnes he

That's franke of bonnet, tongue and knee.

To court amongst the beautifull Dames of *Callipolis*, he had such a ready insinuation of pleasant prattle, powdred with such merry questions, sharpe replies, sweet taunts, and delightful iests, that as he was an Adamant to euerie eye, for his beauty, so hee was a *Syern* to euery eare for his eloquence, drawing women desirous of his company, as *Orpheus* the *Bachanals* with his melody. Fit he was for all companies, as a man that had wit at will, his countenance at / commaund, and his thoughts in his fist. He could with *Cleanthes* study with a Candle, and with *Brutus* determine in the night, and yet with *Salerne* say :

Balnea, Vina, Venus, &c.,

Hæc nocent oculis, sed vigilare magis.

With *Diogenes* he would eate Coleworts, with *Aristippus* delicates, with *Aristotle* he would allow *Materia prima*, with *Moses*, that there was no *forma* nor *priuatio*, but *fiat*. To be briefe, he could *cretizare cum Cretensibus*, and pay sterling where hee had receiued money that was currant: he, contrary to the disposition of his brother, frequented such company as was agreeable both to his yeares and his thoughts, spending the time as pleasant as

his wit could deuise, and his purse maintaine, and would haue done more, if olde *Rabbi Bileffi* his father had not ouerlooked him with a careful eye: but as the Storke when hee sees his young too forward to flye, beateth them into the nest: so *Bileffi* when he saw his sonne beginning to soare too high with *Icarus*, hee cried to him, *Medium tutissimum*, with a fatherly voice, so reclaiming him for prouing too rauening. *Philador* feeling his father held the reines of his liberty with a hard hand, and that if he bated neuer so little, he was checkt to the fist, thought to desire that he might trauell, and see the world, and not be brought vp at home like a meacock: finding therefore one day his olde Father sitting alone in an Arbour, he began thus:

Philadors request to olde Rabbi Bileffi.

SIR, quoth he, when I consider with my selfe, what experience *Vlisses* got by trauerfing strange Countries: what Aphorismes the Philosophers fought into, by seeking farre from home, I may either thinke your fatherly loue too tender, that limits me no further then your looks, or mine owne folly great, that couet no further trauels. *Tully* / said, Euery country is a wise mans natiue home; & *Thales Milefius* thought, as the sun doth compasse the world in a day, so a man should cut

through the world in his life, & buy that abroad with trauell, which at home could be purchased with no treasure. If *Plato* had liued still in *Greece*, hee had neuer fetcht his Hieroglyphics from the Egyptians. If *Aristotle* had still, like a Micher, been stewed vp in *Stagyra*, he had neuer written his workes *De natura Animalium* to *Alexander*: Trauell (father) is the mother of experience; and for euery penny of expenſe, it returnes home laden with a pound of wifedome. Men are not borne to be tyed to their cradles, nor ought wee with the Tortoise to carry our house vpon our backe: the Eagles no sooner see the pennes of their young ones able to make wing, but they pull their nests afunder, and let them fly. What? Fortune hateth meacockes, and shutteth her hand to such as feare to seeke her where she is: here at home I deny not but I shall haue wealth, but gotten by your labours, and lands purchased by your trauels, so like a Drone shall I feede on that hony which others haue brought home vnto the Hiue: in *Callipolis* I may learne to trafficke, and to take a turne vp and downe the Exchange, I may for pleasure take a walke about your Pastures, and either with the hound course the Hart, with the Hawke flye the Pheasant: recreations they be, and fit for such as thinke no smell good, but their Countries smoake. But in traueiling forraine Nations, and

trauerſing the Paralels, I ſhall ſee the manners of men, the cuſtomes of Countries, the diuerſities of Languages, and the fundry ſecrets the mother earth miniſtreth : I ſhall be able at my returne, with the Geographers, to deſcribe the ſituation of the earth : with Coſmographers to talke of Cities, Townes, Seas and Riuers ; to make report what the Chaldees be in *Ægypt*, the Gymnoſophiſts in *India*, the Burgonians in *Hetruria*, the Sophi in *Grecia*, the Druides in *France* ; to talke as well as *Ariſtotle* of the nature of beaſtes, as well as *Plinie* of Trees and Plants, as / *Gefnerus* of mineralles and ſtones : thus wit augmented by experience, ſhall make me a generall man, fit any way to profit my Common wealth. Further, I ſhall haue a deep inſight into cuſtomes of all Countries : I ſhal ſee how the Grecians prize of learning, how they value Chiualry, and practiſe their youth in both, ſo ſhal I taſte of a Scholler, and ſauour of a Souldier, able, when I returne, in peace to apply my booke, and in warre to vſe my Launce. Seeing then (ſir) I am in the prime of my youth, liuing at home, onely to feede your lookes ; let me not ſo idly paſſe ouer the flowre of mine age, but giue me leaue to paſſe abroad, that I may returne home to your ioy and my countries comfort. Old *Rabbi Bileſſi* hearing his ſon in this mind, began to wonder what new deſire to ſee ſtrange Countries, had tickled

his sonnes humour, but knowing young wits were wandring, he began to reclaime him thus.

Rabbi Bileffies answere to his sonne Philador.

Sonne, quoth he, thou seeft my yeares are many, and therefore my experience should be much, that age hath furrowed many wrinkles in my face, wherein are hidden many actions of deepe aduice : my white haire I tel thee, haue seene many Winters, and further haue I trauelled then I either reaped wisedome or profite. Sonne, as yet thou hast not eaten bread with one tooth, nor hath the blacke Oxe trodden vpon thy foote, thou hast onely fed on the fruits of my labours, and therefore dost thou couet to taste of strange pleasures : But knewest thou *Philador*, what a long haruest thou shouldest reape for a little corne : What high hazards thou shouldest goe through for little amends : What large preiudice for small profite, thou wouldest say, *Nolo tanti pœnitentiam emere*. First, (my sonne) note, thou art heere in thy natieue country loued of thy friends / and feared of thine enemies, here hast thou plenty at commaund, and Fortune daunceth attendance on thy will. If thou wilt be a Scholler, thou hast here learned men with whom to conuerse : if a Traueller, and desirous to know the customes & manners of men, here be Jewes, Grecians, Arabians, Indians, and men of all

nations, who may fully decipher to thee the nature of euery climate: for the scituation of the world, thou hast Mappes, and maiest wander in them as farre with thine eye as thou wouldest repent to trauell with thy foote. Seeing then thou maiest learne as much in *Callipolis*, as *Vlisses* found in all his weary & dangerous iournies, content thee with these helps, and rest at home with thine olde father in quiet: for (my son) in trauel thou shalt pocket vp much disparagement of humor, which I know will be yerksome to thy patience: thou must fit thine humour to the place, and the person, be he neuer so base. If he wrong thee, thou must either beare his braue, or feele the force of his weapon, thou shalt be faine to content thee with the meridionall heate that scorcheth, and passe through the septentrionall cloudes that freeze, oft in danger of theeues, many times of wilde beasts, and euer of flatterers. In *Creete* thou must learne to lye, in *Paphos* to be a loue, in *Greece* a dissembler, thou must bring home pride from *Spaine*, lasciuoufnesse from *Italy*, gluttony from *England*, and carowling from the *Danes*. Thus (my sonne) packe thee forth with as many vertues as thou canst beare, thou shalt disburthen them all, and returne home with as many vices as thou canst bring. Therefore rest thee from that foolish desire to trauell, and content thee at home with thine old father in quiet. All

these perſwaſiue principles of the olde *Rabbi* could not diſſwade *Philador* from the intent of his trauels, but that he replyed ſo cunningly, and ſo importunately, that the olde man was faine to graunt, and bade him provide him all things neceſſary for his iourney. *Philador* was not ſlacke in this, but with all ſpeede poſſible, did his indeuor, ſo that within ſhort time hee / had all thinges in readineſſe: at laſt the day of his departure came: and then his father bringing forth coine and treaſure great ſtore, deliuered it vnto his ſonne as his portion; and then fitting downe with his ſtaffe in his hand, and his handkercher at his eyes, for the olde man wept, he gaue his ſonne this farewell :

Rabbi Bileſies farewell to his ſonne PHILADOR.

NOW my ſonne, that I muſt take my leaue of thee, and ſay farewell to him that perhappes ſhall fare ill, yet before we part, marke and note theſe precepts which thy father hath bought with many yeares, and great experience.

Fiſt (my ſonne) ſerue God, let him be the Author of all thy actions, pleaſe him with prayer and penance, leſt if hee frowne, hee confound all thy fortunes, and thy labours be like the droppes of raine in a ſandy ground.

Then forward, let thine owne ſafety be thy next

care, and in all thy attempts foresee the end, and bee wise for thy selfe.

Be courteous to all, offensive to none, and brooke any iniury with patience, for reuenge is preiudiciall to a Traueller.

Be Secretary to thy selfe, and hide all thy thoughts in thy hearts bottome, and speake no more to any priuately then thou wouldest haue published openly.

Trust not him that smyles, for he hath a dagger in his sleeue to kill, and if his words be like honycombes, hie thee from that man, for he is perillous.

Be not too prodigall, for euen they that consume thee laugh at thee: nor too couetous, for sparing oftentimes is dishonour.

Little talke shewes much wisedome, but heare what thou canst, for thou hast two eares.

Boast / not of thy coyne, but faine want: for the praie makes the theefe.

Be not ouercome with wine, for then thou bewrayest all thy secrets.

Use not dice, for they be fortunes whelpes, which consume thy wealth, and impaire thy patience.

For women, my sonne, oh for them take heede: they bee Adamants that drawe, Panthers that allure, and Syrens that intice: they be glorious in shewe like the apples of *Tantalus*, but touch them and they bee dust: if thou fallest into their beauties,

Philador, thou drinkeſt *Aconitum*, and ſo doeſt periſh.

Be (*Philador*) in ſecrecy like the Arabick-tree, that yeelds no gumme but in the darke night : Be like the Curlew, Phyſician to thy ſelfe, and as the Pyrite ſtone ſeems moſt hoat when it is moſt cold, ſo euer diſſemble thy thoughts to a ſtranger. Followe (*Philador*) theſe principles and feare no preiudice, but as thou goeſt out ſafe, ſo returne home without diſparagement to thy father. With this the olde man fell aweeping, and could ſpeake no more, and his ſon that had his ſpurres on his heeles, though[t] his ſaddle was full of thornes, and therefore ſhaking his brother *Sophonos* by the hand, hee tooke his leaue of his friendes : his father (old man) ſhooke his head and got him in, and away flings *Philador* as his thoughts preſent, or his future fortunes would guide him : On he paceth with his men and his foot-boyes towardes *Affyria*, and coaſting many Countries, he ſhewed by his expences how liberality kept his purſe ſtrings, and that he cared for money no more then for ſuch mettall as ſerued onely for ſeruile exchange : whereſoeuer he came, or with whomſoeuer he did conuerſe, he ſtil obeyed his fathers precepts, and thoſe axiomes and Economicall principles that old *Rabbi Bileffi* deliuered to him, he obſerued with ſuch diligence, that all men ſayd, as he was witty,

so he was politicke, and though he was sometimes wanton, yet hee was alwaies chary, lest he might ouerflip to bee found / faulty : beeing amongst the Magistrates of any towne, why, young *Philador* talked of grauity, as though he did only *Catonis lucernam olere* : hauing the lawes of countries for the subiect of his chatt, somewhere he commended *Aristocracie*, amongst popular men *Democracie*, amongst other *Oligarchia* : Thus he fitted his humour to euery estate. If hee were amongst Schollers, then hee had *Aristotle* at his fingers end, and euery phrase smelled of *Cicero*, shewing his witte in quirkes of Sophistrie, and his reading in discurations of Philosophie : if amongst Courtiers, why, hee could braue it out as well as the rest : amongst Ladies, there hee was in his *Q* [*ω*], for he could court them with such glaunces, such lookes, such louing and amorous prattle, as they thought him oft passionate when he had not once stirred his patience : but were they [the] fayrest, the finest, the coyest, the most vertuous, or the most excellent of all : *Caueat Emptor* (quoth hee) he remembered his fathers charge, that they were Syrens, whose harmony as it was pleasing, so it was preiudiciall, and therefore he viewed euery face with a smile, and gaue the fowlest as well as the fairest kindes fauour, but for his loue towards thē it was like to the breath of a man vpon Steele, which no sooner

lighteth on, but it leapeth off, holding women as wantons to bee plaid with for a while, but after to bee shaken off as trifles. Being in this humour, he passed ouer many Countries, and at last he came into *Theffalia*, where he found the Countrie a Champaine, yet full of faire and pleasant springs, and in diuers places in the vallies replenish'd with many pleasant groues. In this Country trauailed *Philador* in the heat of Summer, when the Sunne at the highest shewed the strength of his motion, & passed vp into the continent almost a whole day, without descrying either towne, village, hamlet, or house, so that wearied, hee allighted and walked afoote down a vale, where he descryed a Shepherd and his wife sitting, keeping flockes, hee of sheepe, shee of kids. *Philador* glad of this, bade his men be of good cheare : for now (quoth he) I haue / within ken a country Swayne, and he shall direct vs to some place of rest. With that, he paced on easily, and seeing them sit so nye together, and so louingly, he thought to steale vpon them, to see what they were doing, and therefore giuing his horse to one of his boyes, he went afore himselfe, and found them sitting in this manner.

The Description of the Shepheard and his Wife.

It was neere a thicky shade,
That broad leaues of Beech had made :

Ioyning all their tops so nie,
That scarce *Phæbus* in could prie,
To see if Louers in the thicke,
Could dally with a wanton tricke.
Where fate the Swaine and his wife,
Sporting in that pleasing life,
That CORIDON commendeth so,
All other liues to ouer-go.
He and she did sit and keepe
Flocks of Kids, and fouldes of sheepe :
He vpon his pipe did play,
She tuned voice vnto his lay.
And for you might her Hufwife knowe,
Voice did sing and fingers sowe :
He was young, his coat was greene,
With welts of white, seamde betweene,
Turnèd ouer with a flappe,
That breſt and boſome in did wrappe :
Skirts ſide and plighted free,
Seemely hanging to his knee.
A whittle with a ſiluer chape,
Clope was ruſſet, and the cape
Serued for a Bonnet oft,
To ſhrowd him from the wet aloft. /
A leather ſcrip of colour red,
With a button on the head,
A bottle full of Country whigge,
By the Shepheards ſide did ligge :

And in a little bush hard by,
There the Shepheards dogge did lye,
Who while his Master gan to sleepe,
Well could watch both kiddes and Sheep.
The Shepheard was a frolicke Swaine,
For though his parell was but plaine,
Yet doone the Authors foothly say,
His colour was both fresh and gay :
And in their writtes plaine discusse,
Fairer was not TYTIRVS.
Nor MENALCAS whom they call,
The Alderleefest Swaine of all :
' Seeming him was his wife,
Both in line, and in life :
Faire she was as faire might be,
Like the Roses on the tree :
Buxfame, blieth, and young, I weene,
Beautious, like a Summers Queene :
For her cheekes were ruddy hued,
As if Lillies were imbrued,
With drops of bloud to make the white
Pleafe the eye with more delight ;
Loue did lye within her eyes,
In ambush for some wanton prize :
A leefer Lasse then this had beene
CORIDON had neuer seene.
Nor was PHILLIS that faire May,
Halfe so gawdy or so gay :
She wore a chaplet on her head,
Her cassocke was of Scarlet red,
Long and large, as streight as bent,
Her middle was both small and gent. /

A necke as white as Whales bone,
 Compaſt with a lace of ſtone.
 Fine ſhe was and faire ſhe was,
 Brighter then the brighteſt glaſſe.
 Such a Shepheards wife as ſhe,
 Was not more in Theſſaly.

Philador ſeeing this couple fitting thus louingly, noted the concord of Country amity, and began to coniecture with himſelfe what a ſweete kinde of life thoſe men uſe, who were by their birth too low for dignity, and by their fortunes too ſimple for enuy: well, he thought to fall in prattle with them, had not the Shepheard taken his pipe in his hand and began to play, and his wife to ſing out this Roundelay.

The Shepheards Wiues Song.

Ah what is loue? It is a pretty thing;
 As ſweet vnto a Shepheard as a King,
 And ſweeter too:
 For Kings haue cares that waite vpon a Crowne,
 And cares can make the ſweeteſt loue to frowne:
 Ah then, ah then,
 If countrie loues ſuch ſweet deſires do gaine,
 What Lady would not loue a Shepheard Swaine?

His flocks are fouled, he comes home at night,
 As merry as a King in his delight,
 And merrier too:

For Kings bethinke them what the state require,
Where Shepherds carelesse Carroll by the fire.

Ah then, ah then, /

If country loues fuch sweet desires gaine,
What Lady would not loue a Shepherd Swaine?

He kisseth first, then sits as blyth to eate
His creame and curds, as doth the King his meate;

And blyther too :

For Kings haue often feares when they do sup,
Where Shepherds dread no poyson in their cup.

Ah then, ah then,

If country loues fuch sweet desires gaine,
What Lady would not loue a Shepherd Swaine?

To bed he goes, as wanton then I weene,
As is a King in dalliance with a Queene ;

More wanton too :

For Kings haue many griefes affects to moue,
Where Shepherds haue no greater grief then loue :

Ah then, ah then,

If countrie loues fuch sweet desires gaine,
What Lady would not loue a Shepherd Swaine?

Vpon his couch of straw he sleeps as found,
As doth the King upon his beds of downe,

More founde too :

For cares cause Kings full oft their sleepe to spill,
Where weary Shepherds lye and snort their fill :

Ah then, ah then,

If country loues fuch sweet desires gaine,
What Lady would not loue a Shepherd Swaine?

Thus with his wife he spends the yeare as blyth,
As doth the King at euery tyde or fyth,

And blyther too :

For Kings haue warres and broyles to take in hand,
When Shepheards laugh, and loue vpon the land.

Ah then, ah then, /

If Countrie loues such sweet desires gaine,
What Lady would not loue a Shepheard Swaine?

The Shepheards wife hauing thus ended her song,
Philador standing by, thought to interrupt them,
and so began to salute them thus: My friends
(quoth hee) good fortune to your selues, and
welfare to your flockes, being a Stranger in this
Country, and vncouth in these plaines, I haue
straggled all this day weary and thirfty, not hauing
discried Towne or house, onely your selues the first
welcome obiects to our eyes: may I therefore of
courtesie craue your direction to some place of rest;
I shall for such kindnesse requite you with thanks.
The Shepheard starting vp, and seeing hee was a
Gentleman of some calling, by his traine, put off
his bonnet and answered him thus: Sir, quoth hee,
you are welcome, and such courteous Strangers as
your selfe, haue such simple Swaines at command
with your lookes, in greater matters then direction
of wayes, for to that we are by courtesie bound
to euery common Traueller. I tell you Sir, you
strooke too much vpon the South, and so might
haue wandred all day, and at night haue beene

And in a little bush hard by,
There the Shepheards dogge did lye,
Who while his Master gan to sleepe,
Well could watch both kiddes and Sheep.
The Shepheard was a frolicke Swaine,
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With drops of bloud to make the white
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Loue did lye within her eyes,
In ambush for some wanton prize :
A leeper Lasse then this had bene
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What Lady would not loue a Shepherd Swaine?

The Shepherds wife hauing thus ended her song, *Philador* standing by, thought to interrupt them, and so began to salute them thus: My friends (quoth hee) good fortune to your selues, and welfare to your flockes, being a Stranger in this Country, and vncouth in these plaines, I haue straggled all this day weary and thirsty, not hauing discried Towne or house, onely your selues the first welcome objects to our eyes: may I therefore of courtesie craue your direction to some place of rest; I shall for such kindnesse requite you with thanks. The Shepherd starting vp, and seeing hee was a Gentleman of some calling, by his traine, put off his bonnet and answered him thus: Sir, quoth hee, you are welcome, and such courteous Strangers as your selfe, haue such simple Swaines at command with your lookes, in greater matters then direction of wayes, for to that we are by courtesie bound to euery common Traueller. I tell you Sir, you strooke too much vpon the South, and so might haue wandred all day, and at night haue bene

glad of a thicket, for this way there is no lodging ; but whereas, me thought, you sayd you were weary and thirfty, first take my bottle and taste of my drinke : sorne it not, for we Shepherds haue heard tell, that one *Darius* a great king, being dry, was glad to swink his fill of a Shepherds bottle : hunger needs no fauce, and thirst turnes water into wine : this we earne with our hands thrift, and this we carowe of to ease our hearts thirst : spare it not Sir, theres more mault in the floore. *Philador* hearing the Shepherd in such a liberall kinde of phrase, fet his bottle to his head, and dranke a hearty draught, thinking it as sauourie as euer he tasted at home in his fathers house : wel, he dranke and he gaue the Shepherd thanks, who still went forward in his prattle thus : Now that you haue quencht your thirst, for the way it is so / hard to finde, as how charily foeuer I giue you direction, yet vnlesse by great fortune, you shall misse of the way ; and therefore seeing it is night, I will leaue my wife and my boy to folde the flockes, and I my selfe will guide you on to the view of a Towne. *Philador* gaue him a thousand gramercies, and accepted his gentle proffer, and the Shepherd telling his wife where to folde, went with *Philador*, and as they past downe the way there was a pillar erected, whereupon stood the picture of a Storke, the young one carrying the olde, and

vnder was ingrauen this motto ANTIPECHARGEIN. *Philador* demanded of the Shepheard what this picture meant? Marry sir, quoth he, it is the representation of a Tombe, for here was buried a lusty young Shepheard, whose name was *Merador* : who hauing a father that was so old as he could not goe, was so kinde to his olde Syre, that he spent all his labours to relieue his fathers wants, nourishing him vp with such fare as his flockes could yeeld, or his penny buy ; and when the man would couet to take the ayre, euen to this place from his lodge would *Merador* bring him on his shoulders, resembling they say herein the Storke, who when she sees the Damme is so olde she cannot flye, the young takes him on his backe, and carries him from place to place for food : and for that *Merador* did so to his father, after his death they buried him here with this picture. It was well done (quoth *Philador*) but if I be not grieuous in questions; what monument is that which standeth on yonder hill? Our way lyes by it (quoth the Shepheard) and then I will tell you it. In the meane time looke you here, quoth he : and with that he shewed him a stone lying vpon the ground, whereupon was ingrauen these words :

Non ridet periuria Amantum Iupiter.

Here was buried a Shepheard, who in this place

forswearing his Loue, fell mad, and after in this place flew himself, and was here buried: whereupon in memorie of the fact, the Shepheards erected this monument as a terrour to the rest / to beware of the like trechery. By this, they were come to the hill where *Philador* saw a Tombe most curiously contriued with Architecture, as it seemed some cunning Caruer had discovered the excellency of his workmanship: vpon it stood the picture of a woman of wonderfull beauty naked, only her haire trussed vp in a caule of gold, and one legge crossing another by art, to shadow that which Nature commands bee secret: in her left hand shee held her heart, whereout issued droppes of bloud: in her right hand she held a pillar, whereon stood a blacke Swan, and the olde verse written about:

Rara Avis in terris nigro'q simillima Cigno.

Philador seeing by the beauty of the Tombe, that it was some monument of worth, demaunded of the Shepheard who was buried there? at this the Shephearde stayd, and with a great sigh, began thus: I will tell you Sir, quoth he, here was intombed the faire *Theffalonian* mayde, so famozed in all writings vnder the name of *Phillis*: for loue she dyed, and sith it is a wonder that women should perish for affection, being as rare a thing as to see a blacke Swan, they haue placed her here

holding a blacke Swan, with the poesie : and sith we haue yet a mile and more to the place where I meane to bring you, I will rehearse you the course of her life, and the cause of her death : and so the Shepheard began thus.'

The Shepheards tale.

HERE in *Theffaly* dwelled a Shepheard called *Sydaris*, a man of meane Parentage, but of good possessions, and many vertues, for hee was holden the chiefe of all our Shepheards, not onely for his wealth, but for his honest qualities : this *Sydaris* liued [so] long without any Issue, that he meant to make a sisters sonne hee had his heire, but Fortune that meant to please the olde man in his age, euen in / the winter of his yeares, gaue him by a young wife a young daughter called *Rosamond*, which, as she was a ioy to the olde Shepheard at her birth, so she grew in proceffe of time vnto such perfection, that she was the onely hearts delight that this olde man had. *Rosamond* went with her fathers sheepe to the felde, where she was the Queene of al the Shepheards, being generally called of them all *Diana*, as well for her beauty as her chastity : her fame grew so great for the excellency of her feature, that all the Shepheards made a feast at *Tempe*, to see the beauty of *Rosamond*, where all the *Theffalonian* Virgins met

decked in the roialty of their excellency, all striving to exceed that day in outward perfection : gallant they were, and glorious, wanting nothing that Art could adde to Nature, filling euery eye with admiration ; but still they expected the comming of *Rosamond*, infomuch, that one *Alexis* a young Shepheard, who was the Paragon of all proportions aboue the rest, sayd ; that when *Rosamond* came, she could not bring more then she should finde : as he spake these words, in came olde *Sydaris*, and after him his daughter, who seeing such a company of bonny Lasses, and country Swaines in their brauery, bewrayed her modesty with such a blush, that all the beholders thought that *Luna* and *Tytan* had iustled in her face together for preferment : euery eye at her presence stood at gaze, as hauing no power to draw themselves from such an heavenly obiekt ; wrapt their looks in the tramels of her locks, and snared them so in the rarenesse of her face, that the men wondred, and the women hung downe their heads, as being eclipsed with the brightnesse of so glorious a Comet. But especially *Alexis* : he poore Swaine, felt in him a new fire, and such vncouth flames, as were not wont to broile in his brest ; yet were they kindled with such delight, that the poore boy lay like the *Salamander*, and though he were neuer so nigh the blaze of the bauine, yet he did not *Calefcere plus*

quam satis. As thus all gazed on her, so she glaunched her lookes on all, surueying them as curiously, / as they noted her exactly: but at last she set downe her period on the face of *Alexis*, thinking he was the fairest, and the featest Swaine of all the rest. Thus with lookes and chearing, and much good chat, they passed away the day till euening came, and then they all departed: *Sydaris* home with his *Rosamond*, and euery man else to his cottage, all talking as they went by the way, of the beauty of *Rosamond*; especially *Alexis*, who the more highly commended her, by how much the more he was deeply in loue with her. The affects of his fancies were restlesse, and his passions peremptory, not to bee pacified, vnlesse by her perswasive arguments, and therefore did *Alexis* finde sundry occasions to walk into the fields of *Sydaris* to meet with *Rosamond*: oft would he faine he had lost one of his Ewes, to seeke amongst the sheep-cotes of *Sydaris*, and if Fortune so fauoured him that he met with *Rosamond*, then his piteous lookes, his glaunces [which] were glazed with a blush, his sighes, his silence, and euery action bewrayed the depth of his passion: which *Rosamond* espying, smiled at, and pittied, and so farre grew into the consideration of his affects, that the thoughts thereof waxed in her effectuell; for she began to loue *Alexis*, and none

but *Alexis*, and to thinke that wanton *Paris* that wooed *Enone*, was not like to her *Alexis*: infomuch, that on a day *Alexis* meeting with her, saluted her with a blush, and she abashed; yet the Swaine emboldned by Loue, tooke her by the hand, fate downe, and there with sighes and teares bewrayed his loues: she with smiles and pretty hopefull answeres, did comfort him; yet so, as shee held him in a longing, and doubtful suspence: part they did, she assured of her *Alexis*, he in hope of his *Rosamond*, and many of these meetings they had, so secret, that none of the Shepheards suspected any loue between them. Yet *Alexis* on a day lying on the hill, was sayd to frame these verses by *Rosamond*. /

Hexametra ALEXIS in laudem ROSAMVNDI.

Oft haue I heard my liefse *Coridon* report on a loue-day,
 When bonny maides doe meete with the Swaines
 in the vally by *Tempe*,
 How bright eyd his *Phillis* was, how louely they
 glanced,
 When fro th' Aarches Eben black, flew lookes as a
 lightning,

That set a fire with piercing flames euen hearts
adamantine :

Face Rose hued, Cherry red, with a filuer taint like
a Lilly.

Venus pride might abate, might abash with a blush
to behold her.

Phæbus wyers compar'd to her haire vnworthy
the praying.

*Iuno*s state, and *Pallas* wit disgrac'd with the
Graces,

That grac'd her, whom poore *Coridon* did choose
for a loue-mate :

Ah, but had *Coridon* now seene the starre that
Alexis

Likes and loues so deare, that he melts to sighs
when he sees her.

Did *Coridon* but see those eyes, those amorous
eyelids,

From whence fly holy flames of death or life in a
moment.

Ah, did he see that face, those haire that *Venus*,
Apollo

Basht to behold, and both disgrac'd, did grieve, that
a creature

Should exceed in hue, compare both a god and a
goddesse :

Ah, had he seene my sweet Paramour the taint of
Alexis,

Then had he sayd, *Phillis*, sit downe furpassed in
all points,
For there is one more faire then thou, beloued of
Alexis.

These verses doe the Shepheards say, *Alexis* made by *Rosamond*, for he oft-times sung them on his pipe, and at last they came to the eares of *Rosamond*, who tooke them passing kindly: for sweet words, and high prayses are two great arguments to winne womens wils, infomuch, that *Alexis* stood so high in her fauour, that no other Shepherd could haue any good looke at her hand. At the last, as Fame is blab, and Beauty is like smoake in the straw, that cannot be concealed: the excellency of *Rosamond* came to the Court, where it was set out in such curious manner, and /deciphered in such quaint phrases, that the King himselfe coueted to see her perfection; and therefore vpon a day disguised himselfe, and went to the house of *Sydaris*, where, when he came, and saw the proportion of *Rosamond*, hee counted Fame partiall in her prattle, and mans tongue vnable to discouer that wherein the eye by viewing might surfet: hee that was well skilled in courting, made loue to her, and found her so prompt in wit, as she was proportioned in body: infomuch, that the King himselfe was in loue with her. The Noble men that were

with him, doated vpon her, and each enuied other as iealous who should court her with the most glaunces, but all in vaine: her heart was so fet vpon *Alexis*, as she respected King nor Keifar in respect of her Country Paragon, insomuch that the King returned home with a flat denyall. This caused not his Noble-men to cease from their futes, but they daily followed the chase; insomuch that the house of *Sydaris* was a second Court: some offered her large possessions for her dowry, other as great reuenues, some were Causaliers, and men of great value. Thus euery way was she haunted with braue men, that poore *Alexis* durst not come neere the sight of the smoake that came out of the chimney, past all hope of his *Rosamond*, thinking women aymed to be supremes, that they prize gold before beauty, and wealth before loue: yet he howered a farre off, while the Courtiers fell together by the eares who should haue most fauour, insomuch that there arose great mutinies. Whereupon the King fearing some man-slaughter would grow vpon these amorous conuents, and that *Rosamond* like a second *Helena* would cause the ruine of *Theffaly*, thought to preuent it thus: he appointed a day, when all the Lords, Knights, and Gentlemen, with the country Swaines of his land should meete, and there before him take their corporall oath, to bee content with that verdict *Rosamond* should. fet

downe, which amongst them all to choofe for her husband, he to poffeffe her, and the reft to depart quiet. /

Upon this they were refolued, and fworne, and *Rofamond* fet vpon a fcaffold, to take view of all, the King charging her to take one, and, quoth he, if it be my felfe (sweet heart) I will not refufe thee. Heere *Rofamond* dying all her face with a vermillion blufh, flood, and viewed all : the King in his pompe commanded all the Realme, and asked her if fhee would bee a Queene, and weare a Crowne : but fhee thought ouer-high defires had often hard fortunes, and that fuch as reached at the toppe, flumbled at the roote, that inequality in marriage was oft enemy to Loue, that the Lion, howfoeuer yoaked, would ouerlooke all beafts but his phere, and therefore the meane was a merry fong. Beauty, though fhee is but a flafh, and as foone as that withers, the King is out of his bias, I muft bee loathed, and hee muft haue another lemman.

Then fhee looked lower amongst the Lords, and confidered how sweete a thing wealth was, that as riches was the mother of pleafure, fo want, and pouerty was a hatefull thing : yet quoth fhee, all is but trash, I fhall buy gold too deare, in fubiecting my felfe to fo high a husband : for if I anger him, then fhall hee obiect the baseneffe of my birth, the newneffe of my parentage, and perhaps, turne me

home into my former estate : then the higher was my feat, the forer shall be my fall, and therefore will I content me with meane desires, as I was borne to low fortunes. Thus she suruaied them all, seeing many braue youths, and lusty Caualiers, that were there present for her loue. But as she looked round about her, as farre off on a hil saw she *Alexis* sit with his pipe laid downe by him, his armes folded, as a man ouergrowne with discontent, and vpon his arme hung a willow-garland, as one in extreme despaire to be forsakē : seeing so many high degrees, to snare the thoughts of his *Rosamond*, his lookes were such as *Troilus* cast towards the Greekish tents to *Cressida*, suing for fauour with teares and promising constancy with continuall glances : so fate poore *Alexis*, expecting when *Rosamond* should breathe out the / fatall censure of his despairing fortunes. *Rosamond* seeing her louer thus passionate, comforteth him thus. Shee tolde the King that she had taken a generall view of all the *Thessalians*, that Loue with her alluring baites had presented her with many shewes of beauty, and Fortune had there sought to inuegle her with the enticing promises of dignities : but Sir, quoth shee, my Parents are base, my birth low, and my thoughts not ambitious : I am neither touched with enuy, nor disdaine, as one that can brooke superiours with honour, and inferiors with

loue. I am not Eagle-flighted, and therefore feare to flie too nigh the Sunne: such as will foare with *Icarus*, fall with *Phaeton*, and desires aboue Fortunes, are the forepointers of deep falls. Loue, quoth she, is a queasie thing, and great Lords hold it in their eyes, not their hearts, and can better draw it with a penfell then a passion. *Helena* shal be but a hang by, when age fits in her forehead. Beauty is momentany, and such as haue onely loue in their looks, let their fancies slip with time, and keepe a Calender of their affection; that as age drawes on, loue runs away. Seeing then high estates haue such slippery fancies, let honours and dignities goe: *Venus* holds them needfull, but not necessary, and welcome the meane estate, and the Shepheards loues, who count it religion to obserue affection: and therefore, seeing I must choose one, and of all these but one, yonder fits the lord of my loue, and that is the young Shepheard *Alexis*. With that he started vp, and the King and all the rest of the company looked on him, and saw him the dappereft Swaine of all *Theffalia*: being content to brooke the choice of *Rosamond*, for that they were bound thereto by oath and promise, all accusing Loue, that had made so faire a creature looke so lowe. Well, home went the King with his traine, and *Alexis* a proud man guarded with the Shepheards, went toward the house of *Sydaris*,

where with great feasting the match was made vp. *Alexis* remaining thus the possessor of the fayrest Nymph of *Theffaly*, went / to his cottage, determining with himselfe when the wedding day should be. As thus he was about to resolute, it chanced that Loue and Fortune armed themselves to giue poore *Rosamond* the frumpe, and that on this manner. *Alexis* going one day abroad, met with a Shepherds daughter called *Phillida*, a Mayd of a homely hiew, nut-brown, but of a witty and pleasant disposition: with her he fell in chat, and shee (to tell you the truth) with her *Alexis* fell in loue. In loue did *Alexis* fall with this nut-browne *Phillida*, that he quite forgot his faire *Rosamond*, and *Phillida* [who] perceiued that she had wonne the faire Shepheard, left not to inuegle him with her wit, till shee had snared him in, that *Alexis* could not be out of her sight: which at last came to the eares of *Rosamond*: but she incredulous, would not beleeeue, nor *Alexis* confesse it, till at last *Sydaris* espied it, and told it to his daughter, wishing her to cast off so inconstant a louer. But loue that was settled in the centre of her heart, made her passionate, but with such patience, that she smothered the heate of her sorrowes, with inward conceit pining away, as a woman forlorne: till on a day *Alexis* ouerdoating in his fancies, stept to the Church and married

himselfe to *Phillida* : which news for certain brought vnto the eares of *Rosamond*, shee cast her selfe downe on her bedde, and passed away the whole day and night in sighs and teares : but as soone as the Sunne gaue light to the world, shee leapt from her couch, and beganne to wander vp and downe the fieldes, mourning for the losse of her *Alexis* : wearied at last with tracing through the fieldes, shee fate her downe by *Tempe*, and wrote these mournfull verses. /

Hexametra ROSAMVNDÆ in dolerem amissi ALEXIS.

*T*Empe the Groue where darke *Hecate* doth keep
her abiding :

Tempe the Groue where poore *Rosamond* bewails her
Alexis,

Let not a tree nor a shrub be greene to shew thy
reioycing ;

Let not a leafe once decke thy boughes and
branches, O *Tempe*,

Let not a bird record her tunes, nor chaunt any
sweet Notes,

But *Philomele*, let her bewayle the losse of her
amours,

And fill all the wood with dolefull tunes to bemone
her :

Parched leaues fill euery Spring, fill euery Fountaine,

All the Meades in mourning weede fit them to
lamenting.

Eccho fit and sing despaire i' the Vallies, i' the
Mountaines;

All *Theffaly* helpe poore *Rosamond* mournfull to
bemone her :

For she's quite bereft of her loue, and left of *Alexis*:
Once was she liked, and once was she loued of
wanton *Alexis*.

Now is she loathed, and now is she left of trothlesse
Alexis:

Here did he clip and kisse *Rosamond*, and vowe by
Diana:

None so deare to the Swaine as I, nor none so
beloued,

Here did he deeply fweare, and call great *Pan* for
a witnesse,

That *Rosamond* was onely the Rose belou'd of
Alexis,

That *Theffaly* had not such an other Nymph to
delight him :

None (quoth he) but *Venus* faire shall haue any
kisses.

Not *Phillis*, were *Phillis* aliue should haue any
fauours,

Nor *Galate*, *Galate* so faire for beautilous eyebrows,

Nor *Doris* that Lasse that drewe the Swaines to
behold her :

Not one amongst all these, nor all should gaine any
graces,

But *Rosamond* alone to her selfe should haue her
Alexis.

Now to reuenge the periurde vowes of faithlesse
Alexis,

Pan, great *Pan*, that heardst his othes, and mighty
Diana,

You *Dryades* and watry Nymphes that sport by the
Fountaines :

Faire *Tempe* the gladfome groue of greatest *Apollo*,
Shrubs, and dales, and neighbouring hils, that heard
when he swore him /

Witnes all, and seeke to reuenge the wrongs of a
Virgin :

Had any Swaine been liefse to me but guilefull
Alexis,

Had *Rosamond* twinde Myrtle boughes, or Rose-
mary branches,

Sweet Holihocke, or else Daffadill, or slips of a Bay
tree,

And giuen them for a gift to any Swaine but *Alexis* :
Well had *Alexis* done t' haue left his rose for a
giglot.

But *Galate* nere lou'd more deare her louely *Me-
nalcas*,

Then *Rosamond* did dearely loue her trothlesse
Alexis.

Endimion was nere beloued of his *Citherea*,
Halfe so deare as true *Rosamond* beloued her
Alexis:

Now feely Lasse, hie downe to the lake, haste downe
to the willowes,
And with those forsaken twigs go make thee a
Chaplet,
Mournful sit, & sigh by the springs, by the brookes,
by the riuers,
Till thou turne for griefe, as did *Niobe* to a Marble:
Melt to teares, poure out thy plaints, let *Eccho*
reclame them,
How *Rosamond* that loued so deare is left of *Alexis*:
Now dye, dye *Rosamond*, let men ingraue o' thy
toombe-stone :

Here lyes she that loued so deare the youngster Alexis,
Once beloued, forsaken late of faithlesse Alexis:
Yet Rosamond did dye for loue, false hearted Alexis.

These Verses shee wrote, and many dayes after
shee did not liue, but pined away, and in most
pittifull passions gaue vp the ghost: her death did
not onely grieue her father *Sydaris*, but was bruted
abroad to y^e eares of *Alexis*; who, when he heard
the effectual essence of her loues, and entred into
consideration of his wrongs, hee went downe vnto
the water side, and in a fury hung himselfe vpon
a willow tree. This tragicke newes came to the

earess of the King, who being certified the whole truth by circumstance, came downe, and in mourning attire lamented for the losse of faire *Rosamond*; and for that hee would haue the memorie of such a Virgine to be kept, hee erected this Toombe, and fet vp this Monument. /

The Shepheard had scarce ended his tale, but they were within ken of a Towne, which gladded the heart of young *Philador*: for had not this history of *Rosamond* made the way somewhat short, he had been tyred long before: well, the Towne once descryed, Yonder (quoth the Shepheard) Sir, is your place of rest: a pretty City it is, and called *Saragunta*: good lodging you shall finde, but the people within it are passing false: especially (if a plaine Country mans counsaile might auaille) take heed of the signe of the Unicorne: there Sir is a house of great ryot, and prodigality in youth, it is like rust on yron that neuer leaues fretting till it be consumed: besides, there be three Sisters, all beautifull and witty, but of small honesty: their eyes are hookes that draw men in, and their words birdlime that tyes the feathers of euery stranger, that none can escape them, for they are as dangerous as the Syrens were to *Vlisses*. Some say they are like *Circes* riches, and can turne vaine glorious fooles into Affes, gluttonous fooles into Swine, pleasant fooles into Apes, proude fooles into Pea-

cockes : and when shee [they] hath [have] done, with a great whippe, scourge them out at doores : take heed maſter (quoth the Shepheard) you come not there, vnleſſe you haue the herbe that *Vlyſſes* had, left you returne ſomeway transformed. Thus Maſter, I haue brought you to the foot of the hill: now will I take my leaue, and home to my wife, for the ſun wil ſet ere I can get to my little cottage. The Gentleman gaue the Swain hearty thanks, both for his pains & his prattle, and rewarded him well, and ſo ſent him away. The Shepheard gone, *Philador* takes his way to the City, and for that hee had heard him tell of the three Siſters, he went to take vp his lodging there, and ſo make experience of the orders of the houſe, and qualities of the women : in he rode and enquired to the place & there alighted. Theſe merry Minions ſeeing ſuch a frolick Gallant come riding in, thought that now their purſes ſhould be fild, if his abode were lōg there, and his coffers ful of any crownes: his boy no ſooner held his ſtyrop, / and he lept from his horſe, but the Eldeſt of them al, a gallant and ſtately Dame, came and ſaluted him, and gaue him a hearty welcome, ſhewing him her owne ſelfe ſtraight to his chamber, where hee found all things in ſuch order, that he thought he was not come into a common Inne, but ſome ſtately Palace. *Philador* ſeeing ſo faire an Hoſtis,

and fuch good lodging, fayd to himfelfe the old text :

Bonum eft nobis effe hic,

And fo thought to fet vp his reft for a weeke or two. As he was in a quandary what he should do, came in the fecond fifter, more braue then the firft: a woman of fuch comely perfonage, and fo fweete a countenance, that *Philador* turned his doubt to a peremptorie refolution, that there he would ftay for a while : this cunning Courtefan gaue him friendly intertainment and a welcome with a fmile, and a cup of wine to wafh downe: all which *Philador* tooke kindly, and defired her they might haue good cheare to fupper, and to promife that both ſhe and her fifters would be his gueſts: a little intreatie ſerued, and ſhe made faithful promiſe, which indeede was perfourmed : for when fupper time came, and *Philadors* ſeruants had ſerued vp the meate, in came (for the laſt diſh) the three fifters, very ſumptuouſly attyred: but the youngeſt exceeded them all in excellencie: vpon whom *Philador* no ſooner caſt his eye, but he felt himſelfe fettered. He that could [ſhew] his courteſie, intertained them al as graciouſly, and welcommed them on this manner : Faire Gentlewomen (quoth he) I would by outward demonſtration you could coniecture how kindly I take it, that all three

of you would vouchsafe so friendly to come and beare a Gentleman and a stranger company: now I haue no other meanes to requite you, but thankses, and such simple cheare as you haue taken paines to prouide, but wherefoeuer I come I shall make report what fauourable intertainement I haue found in this place: and giue me leaue to seate you. The eldest straying backe a little, before shee fate, made this reply: I am glad sir, if any waies we haue brought you content: but / Sir, I pray you thinke it not a common fauour that we vse to euery stranger thus to beare him company, for our custome is to attend below, and to be seene little aboue; especially al together in such equipage: if your fortune bee better than the rest, then say you came in a lucky houre: but we are not so blinde but we can discerne of colours, and though they be both CrySTALLINE, yet discover a Diamond from a Saphir, and so Sir I will take you this night for mine Hoast: with that shee and both her sisters fate down to supper. *Philador* seeing these, thought on the three goddessees that appeared to *Paris* in the vale of *Ida*, and though he were passing hungry with long trauaile, yet had fedde his eyes with beauty as well as hee did his stomake with delicates, so that euery sence for supper time was occupied.

When hee had well victualled himselfe, and that his belly began to be full, hee thought to try their

wittes with chat, and therefore began thus. Now Gentlewomen, do I finde the olde Prouerbe true: Better fill a mans belly then his eye, for your fauoury victuals haue stayd my stomake.; but mine eye restlesse, takes such greedy suruey of your beauties, as I feare by long looking, he wil surfet: but I am in good hope, if I should fall loue-sicke, I might finde you fauourable Physicions. It is fir (quoth the eldest) a dangerous disease, and we haue little skill in herbes, yet in what we might, we would seeke to ease your maladie with womens medicines. I pray you, quoth *Philador*, let me aske you all a question without offence: you may fir (quoth the eldest) if it be not offensive: & how if it be (quoth *Philador*?) Then pardon fir (q^d. she) if we be as lauish to reply as you to demaund. Howsoeuer you take it (q^d. *Philador*) then this it is: I pray you faire Ladyes, are you all maides? at this they blusht, and the eldest made answere they were. And so (quoth *Philador*) long may you not continue, for feare any of you should dye with her Virginitie, and leade Apes in hell: but it is no matter, maydes or not maides. /

Bene vixit qui bene latuit, Caute si non Caste.

The Cat may catch a mouſe and neuer haue a bel hanged at her eare: and what needes the hand a Taber, when hee meanes to catch the Hare? I

beleue and hold it for a principle that you are all maides: now then let me craue so much fauour at your hands, as to tell me if you were to chuse husbands at your owne voluntary, and it stood in your free election, what manner of husbands would you chuse? I (quoth the eldest) would haue one that were beautifull: the second sayd, witty: the youngest, valiant. We haue nothing to do (quoth *Philador*) after supper: and therefore may it please you feuerally to shew me the reasons that do induce you to this choyce. The Gentlewomen agreed to this, and the eldest began thus.

The discourse of the eldest Sister.

I Hope Sir (quoth shee) you expect no Rhethoricall insinuation, nor no curious *Circumquaque* to fetch my *exordium* in with figures: only you consider I am a woman, and therefore looke for no more but bare reasons without Sophistry or eloquence. Such Philosophers generally as haue written *de sensu*, as *Aristotle* and other Naturalists, or such Physicians as by anatomizing haue particularly set downe the parts of man, affirme that the sight is the most pure, quickest & busiest of all the senses, and therefore most curious in the choice of his object: and so precious a sense it is, that nature to comfort it, made all things vpon the face of the earth green, because the sight aboue all

delightes in that colour. The eye beeing the surueyour of all exteriour obiects, pleaseth himselfe in those that are most beautifull, and coueteth that euery superficies be faire and pleasing, commending it straight to the phantasie as a thing of worth. For in flowers it alloweth with fauour of the fairest, as the Carnation, the Rose, the Lylly, and the Hiacynth. In trees, the / eye liketh of the tall Cedar, before the low Beech, and prayseth the stature of the Oake, before the smallnesse of other plants. So in stones, the Diamond is preferd before the flint, the Emerauld before the marble, and the Saphir highlier esteemed for the hue, then the Porphuer for his hugenessse: and so by consequence in humane creatures, loue being of al the passions in man the most excellent, alotteth herselfe to the eye, of al the parts the most pure, thinking that the sight will be soonest inueagled with the fairest: and what fairer thing can there be then beauty? so that loue bringing a beautifull creature, presents it to the eye, and that liking it for the property, conueies the effect thereof to the heart, and there is knit vp the simpathy of desires. By these premises fir, then I infer that the eye is loues Cator, and who so pleaseth his eye contenteth his affects: then why should not I choose a beautifull husband, whose exquisite perfection euery way may content my fancy? for if the eye find any

blemish in deformitie, straight loue begins to waxe colde, and affection to take his farewell. A beautifull man, why he is a pearle in a womans eye, that the lineaments of his feature, make her surfet with delight, and there can be no greater content then to enioy a beautifull and comely personage: and in my opinion by so much the more are wel proportioned men to be loued, by how much the more they excell the deformed. In all things the perfection of the inward qualities is knowne by the exteriour excellence: the Rose being the fayrest of flowers, hath the most precious fauour, the brightest Diamond the most deepest operation, the greenest herbe the most secret vertue: Nature hath euer with a prouident foresight harboured the most excellent qualities in the most beautifull carkasse: *Diogenes* had a deformed body, so had he a crooked minde: *Paris* well fauoured, and full of curtesie: *Thirsites* ill-shapen, and none (sayth *Homer*) more full of bad conditions: *Achilles* comely and courteous: if then sir, the more a man be beautifull, the more he is vertuous: /

Gnatior est pulchro veniens è corpore virtus.

Let mee haue for my husband, such a one as may content mine eye with his beauty, and fatisfie my sight with his proportion.

The discourse of the second Sister.

I Cannot denie (quoth the second) but beauty is a precious thing, and Metaphuficall, as being diuinely infused vpon man from aboue, but yet he that commended it moſt, writ vpon [it] this diſtichon.

*Forma bonum fragile eſt quantumque accedit ad annos,
Fit minor & ſpatio carpitur ipſe ſuo.*

The fayreſt Roſe hath his canker, the braueſt branch his Caterpillers, the brighteſt ſun his clowde, and the greateſt beauty his blemiſh. *Helena* had a ſkar, *Leda* a wen, *Layes* a ſpot in her browe, and none ſo faire but there is ſome fault: but grant all theſe be graces, as *Paris* called *Helens* ſkar, *Cos amoris*, yet at length ſhe looking in a glaſſe, ſigh'd to ſee age triumphant in her forehead. There is none ſo faire but the ſunne will parch, the froſt nip, the leaſt ſickneſſe will change, or the leaſt exteriour preiudice blemiſh, and then where is loue that grows from the pleaſure of the eye? vaded, and vaniſht, and turned to a cold miſlike. But giue me that which is permanent, that feedeth the eare with delight, and increaſeth with age, and that is wit, farre excelling beauty: for by how much the more the interiour ſenſes are more precious, and the gifts of the minde more excellent then the exteriour organes and inſtruments of the body, by ſo much the more is wit to be preferred before

the outward proportion of lineaments: wit is a simparchie of those perfections that growe from the minde: and what can delight a woman more then to haue a man full of pleasant conceits, witty answeres, and eloquent deuices? were not the Philosophers for their wits fellow companions to Kings? *Ouid* that was the grand-master of loue, wanne he / not *Corinna* more with his wit then his beauty? yes: we finde that as the herbes are more esteemed by the inward vertue then the outward colour, so the glories of the minde are more then the glosses of the body: the Cedar is beautifull, yet lesse valued then the crooked Synamond, for that men measure the profit more then the proportion: weeds are gathered for their operation, not for their outward excellence, and such stones, whose secret nature worketh most, are worth most, and so in men, *Cicero* was not so amiable, but hee was eloquent, and that pleased *Terentia*, *Vlisses* whom *Homer* so highly commends in his *Odissea*, wounded *Circes*, not with his beautie but with his wisedome, in so much that he is called *facundus Vlisses*. How sweet a thing is it, when euery word shal as a harmony fall in a cadence to please the eare? euery fillable weighed with a pleasant wit, either turned to a graue sentence, or a pleasant iest, hauing that *salem ingenij* which intangleth more then all the curious features in the world: *Pallas* helpt *Paris*

more then *Venus*, or else *Helena* had still remained in *Greece*. *Mercurie* was faine in all Amours to be *Iupiters* messenger, and to witch more with his wit, then he could do with his Deitie. Therefore seeing wisdome is so pleasing a thing, if euer I marry, God fend me a witty husband.

The discourse of the third Sister.

YOU haue said well, sisters, quoth the youngest, to haue made a good choice, both to please the eare, and the eye, in electing wit and beauty, as two objects fit for such excellent senses: but yet to feede my fancy, giue me a man of valour, a Souldier, a Cauallire, one that with his sword dare maintaine right, and reuenge wrong. What is it for mee to pinne a fayre meacocke and a witty milkfop / on my sleeue, who dare not answere with their swords in the face of the enemy? Shall I braue mine enemy with beauty, or threaten him with wit? Hee will then either thinke I bring him a faire foole, or a wise Coward. Was it the wit of *Alexander* that wonne him so much fame, or his courage? Was it *Cæsars* penne, or his sword that installed him Emperour? *Paris* got *Helena*, but who defended her? *Hector*. When the Greekes lay before *Troy*, might not *Andromache* stand on the walls, and see *Hector* beating *Achilles* to his tent, with more honour then *Helena Paris*

ietting in his filkes? Yes, and therefore she rested her whole estate in his prowesse, and sayd :

Tu dominus, tu vir, tu mihi frater eris.

The Oake is called *Arbor Iouis* for the strength, the Eagle King of Birds for his courage, the Lyon for his valor, the Diamond is esteemed for the hardnesse, and men esteemed for their magnanimity and prowesse. *Hercules* was neither famous for his beauty, nor his wit, but his valiant resolution made him lord of the world, and louer of faire *Deianira*. *Theseus* was a Souldier, and therefore *Ledas* daughter first liked him, and rewarded him with her Virginitie. Tush, *Venus* will haue *Mars* to be her Paramour. Loue careth not for Cowards: faint heart neuer wonne faire Lady : a man is the marke all wee ayme at : and who is a man without valour? Therefore a Souldier for my money, or else none.

Philador hearing them discourse so wittily, beganne to smile, and iumpt in with them thus. Gentlewomen, so many heads, so many censures, euery fancy liketh a sundry friend, and what is an *Antidote* to one is an *Aconiton* to another: you like a faire man, you a wife, you a valiant ; but tell mee, what if there came in a man indued with welth, who like to *Midas* could turn al to gold with a touch, should / hee bee thrust out for a

wrangler? or might hee not rather displace beauty, disgrace wit, and put downe valor? I speake this, for that I haue heard them say; that womens eyes are of the nature of Chrisocoll, that wheresoeuer it meeteth with gold, it mingleth with it, and their hearts like the hearbe *Aurifolium*, that if it be not rubbed with gold once a yeare, it dyeth. I know Sir, quoth the youngest, the conclusion of this Induction, you would with these enigmaticall allusions prooue, that women are couetous, and care more for an ounce of giue mee then a pound of heare me. I deny it not Sir, but wealth and women would be Relatiues; and therefore Sir, in our choyce, *Quod sub-intelligitur non deest*: when my Sister chose a beautiful man, she meant he should be rich: and when the second spake of wit, she vnderstood wealth: and thinke you me so simple Sir, that I would haue a beggerly Souldier? No, no Sir, whether he be beautiful, wise, or valiant, let this stand for a principle:

Si nihil attuleris, ibis Homere foras.

Gramercy for that, sweet wench, quoth *Philador*, giue vs one cup of Claret more, *in vino veritas*. I see women are no lyars, they will tell truth in those matters that require no conceited secrecie: so he dranke to them all: and for that it was late in the night, they all tooke their leaue of him, and went

to bedde. *Philador* once being alone, began to commend his fortune that had brought him to so good a lodging, where, with three such witty wenches he might make his dinners and suppers with pleasant chat, *philosophica conuiuia*; but especially he highly had in his thought the excellency of the youngest, being already ouer the shooes in a little loue forfooth, taking but a little sleep for his new entertained fancy. The next morning he vp very early, and bade the Gentlemen good morrow with a cup of Hipocras, and after, calling the youngest aside, where he courted her a great / while, and at the first found her coy, but at the last, they ended with such a courteous close, that he commanded his horses to be put to graffe, intending for a time there to make his residence. The Gentlewomen seeing the foole caught, thought to be quick Barbers, & therefore spared for no good cheare; and the more daintily they fared, the more he thanked them, so it might content his young Mistris, on whose fauour depended his whole felicity: he was not content in gluttony to spend his patrimony, but sent for such copesmates as they pleased, who with their false dice, were oft sharers with him of his crownes. Thus sought they euery way to disburden him of that store with which he was so fore combred. Tush, his purse was well lined,

and might abide the shaking, and therefore as yet hee felt it not. The young Courtesan his Paramour, thinking all too little for her selfe, beganne as though she had taken care of his profite, to with him, seeing he ment there to make some abroad, to liue with a lesse charge, and cassier some of his men ; which *Philador* seeing it would spare him somewhat, and to please his Mistris fancy, and for his owne profit, put them all out of seruice but one boy. The Seruingmen seeing the veine of their young Master, were sorry that hee tooke that course of life, to bee ouer-ruled with women, but his will stood for a law, and though it were neuer so preiudiciall, yet would he be peremptory, and therefore they brookt their discharge with patience; but one of them that beforetime had serued his father, hearing what farewell olde *Rabbi Bileffi* gaue him, thought to take his leaue with the like adew, and so being solitary with his Master, at his departure he told him thus :

Sir (quoth hee) I see well, if *Vlisses* stops not his eares, the Syrens wil put him to shipwracke, if he carry not Moly about him, *Circes* will inchaunt him, and youth if he blush not at beauty, and carry antidotes of wisedome against flattery, folly will be the next hauen hee shall be in. I speake this by experience, as seeing the Syrens of this house following / your eares with harmony, that will

bring you to split upon a Rocke : and here I finde be such *Circes*, as will not onely transforme you, but so inchaunt you, that you will (at last) buy repentance with too deare a price. Ah Master, doe you remember the precepts that your father gaue you ; especially against women, nay chiefly against such women as these, whose eyes are snares, whose words are charmes, whose hands are bird-lime, whose deceit is much, whose desires are insatiable, whose couetousnesse is like the *Hidaspis*, that the more it drinkes the more thirstie it is, whose conscience is like a Pomice-stone, light and full of holes, whose loue is for lucre, whose heart is light on your person, whose hand heauy on your purse, being Vultures that will eate men alieue ?

Ah Master ! be not blinded with a Courtesan : there are more maydes then Maulkin ; if you will needs be in loue, loue one, and marry, so shall you haue profite and credite ; if not, lye not here in a consuming labyrinth : the idle life is the mother of all mischief, it fretteth as rust doth iron, and eateth as a worme in the wood, till all perish. Liue not here, Master, without doing somewhat ; *Mars* himselfe hateth to be euer on *Venus* lappe, he scorneth to lye at racke and manger. Consider how the *Caldes* haue set downe in their writings, that from the first creation of the world idleness was had in hatred, and man was commanded to satisfie his

thirst with his hands thrift. *Adam* tilled the earth, and fedde himfelfe with his labours. *Iubal* exercised Musike, and spent his time in practising the simpathy of fundry founds. *Tubal-caine* did worke in metalles, and was a grauer in brasse: *Noe* hauing the world before him for his inheritance yet planted Vineyards: tush, all the holy *Israelites* liued by their labours, and men hated to haue an houre idely spent: *Traian* numbered not that day amongst the date of his life, which he had wholly consumed in idleneffe. If then this lasciuious kinde of life be so odious, shake off these *Calippes*, trauell with *Vlisses*, see / countries, and you shall, as he did, return to *Ithaca* with credite. Be a Souldier, winne honour by armes: a Courtier, winne fauour of some King with seruice: a Scholler, get to some Uniuerfity, and for a while apply your booke; fit not here, like *Sardanapalus* amongst women, be not bewitched with *Hercules* to spinne by *Omphales* side, leaue all, yet may ye stoppe before you come to the bottome: but if you be so befotted, that no counsaile shall preuaile, I am glad that I may not see your future misfortunes.

Although these words of his man draue him into a dumpe, and made him call to remembrance his fathers farewell, yet did hee so doate on his young Loue, that he bade his man bee iogging, and so went downe into the Parlour to shake off

melancholly with company. Thus did *Philador* lye in the fire, and dally in the flame, and yet like the Salamander, not feele the fire, for this is an olde theologicall action :

Consuetudo peccandi, tollit sensum peccati.

He counted fornication no sinne, and lust, why hee shadowed that with loue: hee had a vaile for euery vanity, till that he might see day light at euery hole. While thus he liued in his iollity, there fell a great dearth in the land, corne was scant, and the poore were oppressed with extreame penury; and in such fort, that they dyed in the streetes. *Philador* heard by the Chapmen how the market went, and might perceiue by the cry of the poore, what famine was spread throughout the whole Countrey, but hee had gold, and want could not wring him by the finger, the blacke Oxe could not treade on his foote, and therefore he stopped his eares, and prooued half mercilesse: only his care was to spend the day as deliciously as he thought the night delightful, hauing euer his Paramor in his presence: whose finger was neuer far from his purse: tush, all went vpon wheels, till on a day looking into his coffers, he found a great want, and saw that his store was in the waning: whereupon hee put / away his boy, and sold his horses: hee had enough of himselfe, and

too many by one. This youngsters purse drew lowe, but as long as he let angelles flye, so long they honoured him as a god. But as all things must haue an end, so at last his coffers waxed empty, and then the poft began to bee painted with chalke. The score grew great, and they waxed weary of such a beggerly ghest. Where-vpon on a day, the eldest of them tolde him, that either hee must prouide money, or else to furnish him of a new lodging, for there was a great dearth throughout the whole Countrey, victuals were deare, and they could not pay the Baker and the Brewer with chalke. Upon this hee went vnto his Trunke, and all his rich apparell and iewels walked to the Brokers, and for that time hee cleared the score. Which when hee had done, hee got him into his chamber, and sitting downe, began to call to remembrance the precepts of his olde Father: but as soone as his young Mistris was in sight, shee banished all such thoughts out of his remembrance.

Long it was not before he grew deeply indebted againe in the house, and so farre, that he had not wherewithall to discharge it, and then very early in the morning the three Sisters came vp into his chamber, seized of his Trunke, and that apparell that was left: yea, so neere they went him, that they tooke his doublet that was on his backe.

Philador feeling the cruelty of his Hostesse ; and especially, how forward his Mistris was to wrong him, rose out of his bedde, and putting on his hose, (fitting on the bed side) beganne thus.

Why (Gentlewomen) haue I been so ill a ghest, that I deserue such extremity? or so badde a paymaster, that so hardly you hold Bayard in the Stable? Are these the fauours that I was promised at my first welcome? Are womens courtesies such sharpe showres? Now I doe see, although too late, that all is not Golde that doth glister, that euery / Orient stone is not a Diamond, [that] all Drugges that are deare, are not precious, nor euery woman that can flatter, is not faithfull. Did you at the first decke mee with Roses, and now doe you beate mee with Nettles? Did you present me with Perfumes, and now do you stifle me with Hemlocke? Did you say, I should neuer want, and now do you wrong me, when I doe want? Then must I brooke it with patience, and accuse you of periury. I haue spent my Portion in this house, my Reuenues are all fallen into your purses, and now for a few pence will you seeke my prejudice? Be not (and with that hee looked on the youngest sweet Mistris) so cruell: if you cannot releue mee, yet intreat for me to your Sisters, that they bereaue me not of my cloathes, to the disparagement of my credit: Remember the fauours

I haue shewed you in my prosperity, and requite them with some courtesies in my aduersities : think what promises and protestations haue passed betweene vs. No sooner had he spoken these words, but she cryed out : What a beggerly knaue is this, quoth she, for to challenge promises at my hands? and for to tell me of fauours : if thou hast spent thy money, thou hast had meate, and penyworths for thy pence. Couldst thou not (like a prodigall patch) haue looked better into thine owne life, but thou must straine further then thy fleecue would reach? Repentance is a whippe for such fooles ; and therefore, were thy hose off, thou shouldest go in thy Shirt, vnlesse that thou dost pay the vttermost farthing. *Philador* hearing this, fetched a very deepe sigh, and sayd : Is there any grieve to a troubled Soule? or any mischiefe vnto the mischiefe of a woman? Why? insatiable are her fetches. You haue had heere my bloud, will you haue my heart? My liuing you haue amongst you, and now doe you ayme at my life? Fie vpon such Gripes as cease not to prey vpon poore *Prometheus*, vntill they haue deuoured vp his very entrailes.

What Sisters? (quoth the youngest) shall wee suffer this / Rascall for to raile against vs, and bee in our debts? Come, let vs beate him out at the doores: with that they called vp the Seruants of the house, and so thrust him out of the Chamber,

naked as hee was, and beat him fore ; infomuch, that they did shut him out comfortlesse and wounded. Being ashamed of himselfe, hee durst not tarrie in the Citie where hee was knowne, but in all haste hee got him out of the Gates, and hyed him farre from the Citie, lest that hee should bee discouered by some of his acquaintance. In the meane while, the three Sisters began for to count what gaines they had gotten by their Nouice : and as they did smile at his pelfe, so they did laugh at his penury, and wished that they might haue many more such ghefts.

Thus were they very pleasant, whilest *Philador*, like vnto some poore Pilgrime, wandred on still vpon his way, going now naked, that earst came riding with such pompe, and seeing himselfe to be in the depth of miserie, that thought no frowne of Fortune could shake him from Felicity : after that he had (in this desolate estate) wandered a long while, being weary, hungrie, and thirstie, in the extremity of grieve, he fate him downe by a brookes side, where hee dranke his fill, and with very sorrow hee fell asleepe : and when hee awaked, and entred into due consideration of his present misfortune, looking vpon himselfe, hee melted into teares, and at last burst forth into these mournfull passions.

Infortunate *Philador*, and therefore infortunate,

because thou wouldest neither be directed by aduice, nor reclaimed by counsaile. Thy Father, whose yeares had reaped much experience, whose white haire were instances of graue insight, whose age contained a multitude of reuerent aduertisements, foretold these misfortunes, and with fore-pointing actions, gaue thee caueats of these most bitter Croffes. / The Fawne doth choose his foode by the laie of the olde Bucke : the Lyon doth teach his young whelpes : and the young Eagles make not flight but as the olde ones do learne them to carrie wing, yet I instructed by my Father, doe flye from nature as a Haggard, and refuse nurture as one that would euer proue rauening. Selfe-loue is a fault that followes youth, and like the sting of the *Tarantala* fretteth inwardly before it paineth outwardly : I thought my Fathers counsaile to bee good, but too graue for my young yeeres : quoth I, these precepts are too seuer for the Calends of my youth. What? he doth measure my quicke coales by his dead cinders, and thinketh that I should be in the prime as he is in the wane. No, his Aphorismes are too farre fetcht for me, and therefore, *Quæ supra nos, nihil ad nos* : What? I can see what is good for my selfe, and also preuent a preiudice if it bee imminent.

Thus did I flatter my selfe, vntill such time as

too late repentance hath giuen me a *Mourning Garment*. Oh now I doe plainly see when my Father gaue vnto me precepts, hee gaue vnto me more then pence, for counsaile is more worth then coyne, but I did then lightly regard it, and therefore doe I now heauily repent it. Ah *Philador*, thou wert warned not to be prodigall, and who more riotous? Not for to straine aboute thy reach, and yet thou wouldest needes beyond the Moone. Now dost thou sorrow at thy losse, and they doe smile that haue gained : whilest that thou haddest Crownes crammed in thy Coffers, thou haddest friends enow at commaundement, and wert able to take many flatterers with trencher-flyes : thou haddest such as soothed thee in thy follies, and fedde vpon thy fortunes, that did ordinarily pay thee with a cappe and a knee, and that could tricke thee vp with titles of honour. But now (*Philador*) now that thou art in this extremity of want, they are all vanished like an empty Clowde : now that there is no wealth left they are all lost, thy Gold / is flowne, and they are fledde : Thus (poore man) fittest thou, altogether comfortlesse and friendlesse, hauing bought witte at too deare a rate ; and only gotten this Verse for all thy treasure :

Nullus ad amissas ibit amicus opes.

Thus as *Philador* sate debating with himselfe of

his former Fortunes and present miserie, such melancholly entred into his thoughts, that hee feared he should fall in despaire : and therefore rose vp, and went traueilling into the Country, passing ouer three or foure dayes without any foode, that hee was almost famished ; till at last it was his good hap to meete a Citizen that had a Farme in the country : him *Philador* humbly saluted, and desired him of seruice: the Citizen looking earnestly vpon him, seeing hee had a good face, pittied the extremity of the poore young man, and answered him thus :

My friend (quoth hee) thou seeest there is a generall dearth ouer the whole Countrey, and many perish through penurie: food is so scant, that our Seruants are ready to famish, and therefore euery man coueteth to make his charge lesse ; yet for that I pittie thy youth, and fauour thy personage, I will place thee in a Farme house of mine hard by adioining, where thy labour shall be to feede my Swine : wherein if thou shewest thy selfe diligent, thy recompence shall be the greater. *Philador* glad of this, with teares in his eyes for ioy, made this answere.

Master (quoth he) penury is a fore pinch, and I thinke there is no sharper sting then necessity ; therefore, doubt not of my labour, for I will take any paines to please, and brooke any toyle to

content, and so I beseech you to fauour me as you shall finde me dutifull. With that, the Citizen tooke him into seruice, and sent him to his Farmehouse, where *Philador* kept the Swine, but himself had very hard fare, in so much that for extreme hunger, he ate the huskes with / the Hogges, and yet had not enough to fatisfie his stomake. Sitting downe at last, and seeing the Hogges feed, hauing a huske in his hand, he wept and blubbered out these passionate complaints.

Ah hunger, hunger, the extreamest of all extremes, now doe I see that high desires haue lowe fortunes: that they whose thoughts reach at starres, stumble at stones: that such as gaze at the heauens, fall on the earth: that pride will haue a fall, and euery fault is punished with the contrary. Ah *Philador*, thou that of late diddest swimme in gluttony, art now pinched with penury: thou that diddest inuent what to eate, hast not now any thing to eate: thine eye could not be contented with meane cates, that now demisheth for want of any fare: where be thy dainties, thy excessse, thy wines, thy delicates? all past with *Philexenus*, through thy throat, and thou left to eate huskes with Swine in the deepest extremity of hunger: ah miserable *Philador*, how art thou Metamorphosed: where be thy costly abyments, thy rich robes, thy gorgeous attire, thy chaines

and thy rings? *Omnia vanitas*, they are fallen to the Lombard, left at the Brokers, and thou here fitteſt poore and naked, brooking this miſery as patiently as thou diddeſt ſpend thy goods riotouſly. But now *Philador*, enter into conſideration of thy hard happe, and ſee into the cauſe of thy froward Fortunes: What? ſhall I attribute it to my natiuity, and ſay the Planets did calculate as much at my birth? no, there is no neceſſitie in their influence, the ſtarres determine, but God diſpoſeth, tuſh:

Sapiens dominabitur Aſtris.

What then ſhalt thou accuſe? ah nothing but the folly of my youth, that would neither accept of aduice, nor vouchſafe of counſaile. Loue, *Philador*, loue: ah no, ſhadow not vanity / with the vale of vertue; not loue but luſt brought me to this bane: wanton affects forced me to this fall, and the pleaſure of mine eye procured theſe bitter paſſions. Beauty, ah beauty, the bane that poiſoneth worſe then the iuyce of the Baaron. Beauty, the Serpent that infecteth worſe then the Baſiliſke. Beauty, the Syren that draweth vnto death. Beauty, that leadeth youth captiue into the labyrinth, where reſteth that mercileſſe Mynotaure. But rather fond man that delighteſt in ſuch a fading flowre, in ſuch a manifeſt poyſon, in ſuch an open preiudice. The Deere knoweth Tamariske to be deadly,

and wil not broufe on the branches, the moufe hateth the trap, the Bee Hemlocke, the Serpent the Oliphant: but man runneth greedily after that which worketh his fatall difparagement. Ah *Philador*, did not thy Father forewarne thee of womens beauty? did he not fay they were Adamants that drew, Panthers that with their painted fkinnes doe allure? if my fonne (quoth he thou furfetft with their beauty, thou drinkeft Aconitum and fo doft perifh. Tush, but I little regarded his precepts, but now haue I bought his axiomes with deepe repentance: now doe I finde that their faces are painted fepulchres, whereas their mindes are tombes full of rotten bones and Serpents: their browes containe like the Diamond, vertue to relieue, and poyfon to kill, their looks are like Calends, they can determine no certaintie, but as the leafe of the Liquonico when it lookes moft moyft, is then moft drye, fo when they fmyle, they imagine deceit, and their laughters are tempered with enuy and reuenge. Ah *Philador*, what are womens vowes? words written in the winde: what are their promifes? characters figured in the ayre: what are their flatteries? figures grauen in the fnow, which are blowne with the winde or melted with the Sunne: what are their loues? like the paffage of a Serpent ouer a ftone, which being once paff, can neuer be feene.

They will promise mountaines, and performe Molehills, / say they loue with *Dido*, when they faine with *Cressida*, and follow *Demophon* with *Phyllis*, when they are more straggling then *Luna*: they have teares at commaund as the Crockadile to betray, and smyles at voluntary to bewitch: as thou hast golde they are horse-leeches, and will not out of thy bosome: but they hate an empty purse, as the *Hiena* doth the sight of a man, and will flye from thee when thou art poore, as the fowle from the Faulcon. Ah *Philador*, mightest thou be the last who were intrapt by their loue, it were well, and happy wert thou to be an instance to all other Gentlemen; nay might young youth bridle their follies by thy fall, they would ere [long] say to themselves

Felix quem faciunt aliena pericula cautum.

But alas, *Philador*, *Troilus* fortunes could not make others feare the like foolish end. Though *Theseus* bought *Helens* loue deare; yet *Paris* would not bee warned, but brought her home to *Troy*: so thou art but one Swallow, and makest not Summer: and young Gentlemen will say, that folly will not bee euery mans fortune: but when repentance shall couer them with a *Mourning Garment*, then will they say, Had I wist is a little too late. But, *Philador*, why fittest thou here dis-

courting againſt Loue, againſt women, againſt beauty? Leaue them as refuze, and things too low for thy lookes, and prouide for thy body, for thou art here almoſt famiſhed, and fitteſt eating of huſkes with the Hogges, whereas the meaneſt of thy Fathers ſeruants, his Hynd *Mercenaries*, haue bread enough to eate, and thou fitteſt and feeleſt the extremity of hunger. What ſhal I do, ſhall I home? will my Father vouchſafe of ſuch a prodigall ſonne, who in ſo ſhort a time hath conſumed ſo large a portion? can he looke on him with fauour that hath committed ſuch folly? or receiue him into his houſe, that hath deſpiſed his counſaile? /

Ah, why not *Philador*? loue is more vehement in deſcent then in aſcent: Nature will plead for me, if nurture condemne me: fathers as they haue frownes to chaſtiſe, ſo they haue ſmyles to pardon: as they can lowre, ſo they can laugh: and they are as ready to forgiue as thou to be penitent. Then will I home to my father, and ſay to him: Father, I haue ſinned againſt heauen and before thee, and am no more worthy to be called thy ſonne, make me as one of thy hired ſeruants: with this he fell into bitter teares, and in this reſolution continued, and taking leaue of his maſter, hyed him home towards the land of *Hauilath*; by the way trauerſing many Countries, and noting the manners of

men, he ſaw how folly had wrapt many in the ſnares of womens beauties : amongſt the reſt, one day as hee lay in a thicket to ſhrowde him from the heate of the Sunne, hearing a great noyſe, hee heard the complaint of a forſaken Louer, who exclaimed againſt the cruelty of women, that denyed to grant loue for loue, and grew ſo farre into paſſions, that pulling forth his rapier, there he reſolued both to end his loue and his life. As hee was ready to haue fallen on his ſword, *Philador* ſtept out of the thicket, and caught hold of him : the Gentleman turning his head, and ſeeing ſuch a poore ſnake to hinder his attempt, thought to checke him with a frowne : but *Philador* vſed theſe ſpeeches vnto him : Sir, maruaile not that ſo meane a man hath dared to ſtay you from ſo bad a deede, for to this I am compeld by manhood : deſperation is a double ſinne, and finall impenitence hath no remiſſion. There is no hap paſt hope, and therefore bewray your griefe ; perhaps, I may perſwade with reaſon, or relieue with counſaile : meaſure me not by my ragges, ne eſtimate my preſent fortunes, but thinke as the fouleſt weedes haue oft the moſt vertuous operation, ſo the hooſe makes not the Monke, nor the apparell the man ; but I may ſooner apply a medicine for your malady, then a ſeemelier Phyſician. The Gentleman hearing ſuch a ſenſible induction, did

straight coniecture, that whatfoeuer his present / estate was, his nurture had beene good, and there looking him in the face, and leaning on his rapier, he began to discourse vnto him how long time he had been a Votarie vnto *Venus*, and a seruant vnto Loue: that he was snared in the beauty of a young Damfell, who the more she perceiued him passionate, the lesse she was pittifull, and by how much the more hee sought to shew manifest signes of his affection, by so much the more she made little regard of his fancy: in so much that wearied with loue, and seeing no hope of fauour, he thought with a momentarie death to end those passions, wherein still to linger were worse then any death.

At this *Philador* fell into a great laughter, and after into these tearmes: What (quoth hee) art thou so mad to die for loue, or so fond as to grieve thy selfe at the frown of a woman? I tell thee fir (quoth he) if thou knewest how Fortune fauours thee, and how the starres agree to make thee happy, thou wouldest count thy selfe not the most miserable, but the most fortunate of all men: ah my friend diddest thou as well as I know the effects of loue, and the wyles of women, thou wouldest say:

O me fœlicem, quantis me periculis fortuna mea eripuit!

If she be faire whom thou louest, first consider that beauty is a flower to-day fit for the eye, to-morrow

withered and to be cast into the furnace : that loue which growes from such a fading obieſt is momentarie, and ſubieſt to euery accident : beſides, beauty brings with it ſuſpicion, feare, and ieloſie, ſeeing euery mans eye will feede on a faire face, and euery mans thought will ſeeke to be partner in thy fancies, and how weake veſſels women be, eſpecially if they be beautifull, I referre thee to *Helena* & *Creſſida*. But thou ſayſt ſhe is coy : ah my friend, womens faces are not the Chriſtals of truth, nor their words Goſpell : what ſhe hates in outwardly, ſhe likes inwardly, and what ſhee thruſts / away with one finger, ſhee will pull againe with both her hands : but as long as thou fawneſt vpon her, ſhe will be froward, but be a little abſent, and ſhe wil wiſh thy preſence : womens thoughts are like babies fancies, that will and will not : proffer them meate, and they reſuſe it, offer it to an other, and they cry after it : ſo weane thou thy ſelfe from her for a while, and frequent the companie of ſome other as faire as ſhe, and ſo either ſhalt thou draw her on to bee fond, or elſe by ſuch abſence, ſhake off thine owne folly. But ſuppoſe loue and fortune fauour thee, that thou haſt her loue ; diddeſt thou know what a world of woes thou doeſt enter into by taking a wife, thou wouldeſt ſay, Fie on loue, and farewell to women. Be ſhe neuer ſo faire, thou ſhalt finde faultes enow in her face

shortly to mislike : and besides, the fairest flower hath oft the most infectious fauour ; the Cedar is beautifull, but beares no fruit : the Christolite of an orient hiew, yet of a deadly operation : and so in the fairest proportion shalt thou finde oft the least perfection, and the sweetest face, the most preiudiciall qualities. Who was fairer then *Venus*? but such a wanton as she would neuer want one. *Clytemnestra* beautifull, but a giglot. I tell thee sir they are fullen, and be *Morosæ*, as was *Zenia* the wife of *Antisthenes*, or scoldes as she that ouer-ruled *Socrates*, or froward as *Marpesia*: deceitfull, flattering, contentious, sicke with the puffed of euery winde, and lowring at the shew of euery storm. These vices are incident by nature, though they seeme neuer so vertuous by nurture. *Penelope* had furrowes in her brow, as well as she had dimples in her chinne: *Artemisia* could frowne, as well as she could smile, and *Lucrece* though she were chaste, yet she could chide. Sir, belecue me, I speake it by experience, if thou marrie one faire and dishonest, thou weddest thy selfe to a world of miseries: if thou marriest one beautifull, and neuer so vertuous, yet thinke this, thou shalt haue a woman, and therefore in despight of Fortune, a necessary euill. /

At this period, the passionate Gentleman put vp his rapier into his sheath, and tolde *Philador* his

medicine had somewhat eased his maladie, and his counsaile mitigated the force of his despairing passions ; infomuch, that his hot loue was waxen a little colde, and the heate of his fancie was qualified, with the lenitiue plaisters that grew from his experienc'd aduice. Therefore Sir (quoth hee) as the Date tree is not knowne by the barke, but by the bloomes : and the precious balme not by his colour, but by the operation : so the outward shew did not alwaies manifest the inner man, but the effects of his vertues : and therefore not measuring your parentage by your present estate, nor your calling by your aduerse fortune : I first (as one that coueteth not to be vngratefull) render thanks for your Patheticall precepts, and seeing you haue kindly releued mee with your counsaile, as *Terence* wisheth :

Re mea te adiuuabo :

I will supply your want with my wealth, and change your fortunes with my possessions ; so that what I haue in treasure, shal be parted between vs with a friendly proportion.

Philador gaue him great thanks for his courteous proffer, and tolde him that such vrgent haste of his iourney called him away, as no alteration of his fortune, how beneficiall soeuer, might stay him. My way (quoth hee) is long, & my wearinesse great : I haue many places to tread, and many

thoughts to meditate vpon : I goe laden with much forrow, and little hope : yet despaire I must not, for though my miseries be many, and my friends few, yet doe I say in my selfe to salue my passion :

O passi grauiora ? dabit Deus his quoque finem.

Therefore Sir, if my counsaile haue done you any comfort, or my words beene so effectually, as to mitigate your / affects, think loue hath brought me to these fortunes, and therefore beware of the like follies, for he that shunnes *Scilla*, and falls into *Caribdis*, that wil accuse *Circes* for an Inchauntresse, and yet wed himselfe to *Calipso*, that thinks he may shake off fancy for a moment, and entertaine loue for a moneth, shall tread vpon glasse, and worke himselfe into a labyrinth of ouerweening fooleries. The Sunne waxeth low, and my Inne is farre hence : therefore must I leaue you : and yet (quoth he) because I see you are willing to learne, take this scrowle as a president how to eschew much preiudice : the only fauour that I request, is, that you will be as ready to deliuer precepts of vertue, as I haue bin to set downe axiomes to you : with that he gaue him a paper folded vp, and shaking him by the hand, bade him farewell. The Gentleman with great courtesie bade him adieu, and so they parted, *Philador* towards his fathers, and hee towards his lodging :

yet longing to see what was in the scrowle, he fate him down and vnfolded it, where he found these strange Aphorismes. /



The Contents of PHILADORS Scrowle.

Ouidius.

Hei mihi quod nullis Amor est medicabilis herbis.

Thoue is a thing, I know not of what it commeth, I know not from whence: it groweth, but vnknowne whereof: goeth wee know not whither, and beginneth and endeth I knowe not which way: yet a passion full of martyrdom, misery, griefe, and discontent, hauing pleasures but tempered with paines, and a short delight mixed with a long repentance.

The *Hidaspis* hath a faire skinne and a sweet breath, but his sting is fatall: gaze not too much lest thou attempt to touch and perish.

The Crockadile weeps, but then she worketh wyles, for her teares pretend reliefe but intend destruction: rue not her sorrowes, lest when she reioiceth thou repentest.

The Syren sits and sings in a calme Bay, but her seate is enuironed with rockes: beware of her melody, for if it please the eare, it pincheth the heart.

When the Tigre hideth her clawes, then she menaceth for her prey : see either her claw open, or hold her at thy Rapiers point.

The eye of a Basiliske is as bright as a starre, but as preiudiciall as a thunder-bolt : whilest thou lookest with delight, it woundeth with death : holde thine eyes from such objects, lest thou become an abiect.

Cyrce amongst all her potions had one most sweete, and that turned men to Affes : taste not of that, without before thou chaw on Moly. /

The *Hiena* will fawne on thee and smile, but if thou follow her, she leades thee to a denne full of Serpents : either shunne her flatteries, or weare the horne of a Hart that driues away infectious vermine.

There are no Hawks sooner manned then they of *India*, none eate more, and flye lesse : while she is full gorged, she keepes the fist, but keep her low, and she proues rauening : either be not a Falconer, or beware of such fowles.

Giue a Cammell store of prouender, and she will strike thee with her foote, beate her, and she will kneele till thou gettest vpon her backe : for such a beaſt weare a cudgell, then when thou seest her lift her heele, thou mayest strike.

If these Aphorismes be too enigmaticall, become a Louer, and experience will quickly set thee downe

a comment ; but if thou canst, find them out and be Philosopher to thy selfe.

The Gentleman read these obscure principles, and perceiued they all tended to the discouery of womens qualities, wherefore he held them most precious : but looking vpon the page, there he perceiued certain verses, which were these.

PHILADORS Ode that he left with the *despairing*
Louer.

When merry Autumne in her prime,
Fruitfull mother of swift time,
Had filled *Ceres* lappe with store
Of Vines and Corne, and mickle more
Such needful fruitès as do growe
From Terras bosome, here belowe ;
Tytirus did figh, and see
With hearts griefe and eyès gree,
Eyes and heart both full of woes
Where *Galate* his louer goes. /
Her mantle was vermillion red,
A gawdy Chaplet on her head :
A Chaplet that did shrowd the beames
That *Phæbus* on her beauty streames :
For Sunne it selfe desired to see
So faire a Nymph as was shee ;
For, viewing from the East to West,
Faire *Galate* did like him best :

Her face was like to Welkins shine,
Cryftall brookes, fuch were hir eyne :
And yet within thefe brookes were fires,
That fcorchèd youth and his defires.
Galate did much impaire
Venus honour for her faire.
For ftately stepping, *Iunoës* pace,
By *Galate* did take difgrace :
And *Pallas* wifedome bare no prize
Where *Galate* would fhew her wife.
This gallant Girle thus paffeth by
Where *Tityrus* did fighing lye :
Sighing fore, for Loue[rs] ftraines
More then fighes from Louers vaines.
Teares in eye, thought in heart,
Thus his grieve he did impart.
Faire *Galate* but glance thine eye,
Here lyes he that here muft dye :
For loue is death, if loue not gaine
Louers falue for Louers paine.
Winters feuen and more are paff,
Since on thy face my thoughts I caft :
When *Galate* did haunt the Plaines,
And fed her fheepe amongft the Swaines :
When euery Shepheard left his flockes,
To gaze on *Galates* faire lockes.
When euery eye did ftand at gaze :
When heart and thought did both amaze, /

When heart from body would afunder,
On *Galates* faire face to wonder :
Then amongft them all did I
Catch fuch a wound as I muft dye :
If *Galate* oft fay not thus,
I loue the Shepheard *Tityrus*.
Tis loue (faire nymph) that doth [me] paine
Tytirus thy trueft Swaine ;
True, for none more true can be,
Then ftill to loue, and none but thee.
Say *Galate*, oft fmile and fay,
Twere pittie loue should haue a nay :
But fuch a word of comfort giue,
And *Tytirus* thy Loue shall liue :
Or with a piercing frowne reply,
I cannot loue, and then I dye ;
For Louers nay, is Louers death,
And heart-breake frownes doth ftop the breath.
Galate at this arofe,
And with a fmile away ſhe goes,
As one that little carde to eafe
Tytir, pain'd with Loues difeafe.
At her parting, *Tytirus*
Sighed amaine, and fayed thus :
Oh that women are fo faire,
To trap mens eyes in their haire :
With beauteous eyes, Louers fires,
Venus ſparkes, that heates defires :

But, oh that women haue fuch hearts,
Such thoughts, and fuch deep piercing darts,
As in the beauty of their eye,
Harbor nought but flattery :
Their teares are deawes that drop deceit,
Their faces, Calends of all fleight,
Their fmiles are lures, their lookes guile,
And all their loue is but a wyle. /
Then *Tytir* leaue, leaue *Tytirus*
To loue fuch as fcornes you thus :
And fay to loue, and women both,
What I likèd, now I loath.
With that he hyed him to the flockes,
And counted loue but *Venus* mockes.

The Gentleman hauing read ouer this Ode, held it as a treasure, and went home as free from loue as *Tytirus* was from affection, wondering what this poore Pilgrime should be, that had giuen him fuch enigmatical precepts; and praying, that his fortune might be answerable to his qualities. Well, leauing him thus, free from his passion, againe to *Philador* : who wandering homewards met with many aduentures, and faw many fights that had made him for to wonder at the follies of the world : at the laft he came within fight of his fathers houle, the which he no fooner faw but it was fuch a piercing obiect to his eye, ftriking fuch

remorse to his heart, that he fate him downe and melted into teares, thinking on the prosperity of his former estate, and the misery of his present fortunes: as thus hee fate in a deepe passion, lifting vp his eyes, he saw where his aged father was walking in the pastures to take the ayre: although his aduerse fall were a meanes to make him bathfull, yet the sight of his father kindled so the fewel of nature in him, that imboldned, he arose vp, and went towards him in those robes of distresse, that hee was banished [in] out of his Inne. And when he came neere, naked and poore, hee went to his father, and falling flat vpon the ground, sayd: Father, I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. Olde *Rabbi Bileffi* looking in his visage, and seeing it was his sonne, Nature that hath neuer such dead cinders but there be *Quædam scintillæ* certaine sparkles of secret affection, began to drawe remorse into his face, pittie into his heart, and teares into his / eyes, that throwing downe his staffe, hee stepped to his sonne, and fell on his necke, weeping bitterly, and yet with such an extasie, as the storme pretended both ioy and sorrow, the one for his hard fortunes; the other, for his happy recovery. *Philador* seeing his father thus passionate, tooke heart-a-grace, and on his knee began thus.



PHILADORS submission to his Father, at his returne.

I know not (Sir) what insinuation to vse for your fauor, so many, and so monstrous are the number of my follies; nor can I plead any excuse, the distresse of my present fortunes are so manifest: onely submission must sue to nature for a pardon, and my repentant sorrowes put in plea for some fatherly remorse. Ah the wanton desires of youth! why they be like to the giddines of rauening Hawkes, that bate at the sight of euery bush: and the prime of young age is as the flowres of the Pine tree, that are glorious to the sight, but vnfaoury, and without smel. Vanity is the mask wherein it marcheth, and folly is the Page that attendeth vpon the actions of youth, so that all his affects are flippernesse, and the effects full of preiudiciall disparagement: had I regarded the graue Aphorismes of your aduised counsaile or the golden precepts deliuered from the experience of your yeares; or the sweet actions that drop as balm from the siluer tresses of your haire, neither had my fall bin such, my distresse so great, nor my fortune so miserable: fooles are they which say, bought wit is best; especially, if it be rated at my price. Counsaile is the sweet conferue, and aduice the purest antidote: happy is he that is ware by

other mens harmes, and such most miserable, that are wise by their owne woes. /

Piscator iētus sapit.

But hard is his hap that flies from the viper for her sting, that hateth the Tarantala, for that hee hath felt her venome, and infortunate is that man that can anatomize miserie by his owne distresse: Ah Father, had I reuerenced my God as I honoured my goddesse, and offered as many Orisons to his deity, as I powred out passions for her beauty: then had I been graced with as many fauours as I am crossed with misfortunes. But I thought hee had not seene my faults, and therefore went forward: in hue I thought their faces to be Adamants, their beauties to bee like the spots of deuouring Panthers: had I deemed them to be preiudiciall *Syrens*, had I beleueed what I was foretold, *Philador* had been lesse miserable, and more fortunate. But I counted their beauties metaphisicall, their qualities diuine, their proportions heauenly, themselues Angels: I thought, as the Phenix had none but precious feathers, as the Myrrh tree hath no Caterpillars, as the Topas hath no operation but excellent, so I thought women to be such perfit creatures as had nothing in them but supernaturall. But at last I found the precepts of *Rabbi Bileffi* to be authentically, that as the Sinamon tree, though it hath a

ſweet barke, yet it hath bitter leaues, and the Pirite ſtone, though it haue one vertue, hath twenty preiudiciall operations: ſo women though they were neuer ſo beautifull, yet were they the painted continents of flattery, of deceit, inconstancie, & the very guides that leade men vnto y^e pernicious labyrinth of endleſſe diſtreſſe. Had I thought prodigality ſuperfluous exceſſe, my coffers had been full of Crownes, and my heart voyd of cares: but I counted expence the empreſſe of a Gentleman, and gifts the thing that graced a traveller: as *Traian* numbred not that day amongſt the date of his life, wherein he had not done ſomething worthy of memory, ſo I did hold that *Nefanda dies*, wherein I did / not triumph in magnificall prodigality. Tush, I did thinke coyne to be called currant *à currendo*: golde, why I held it as droſſe, and counted it the deepeſt diſhonour to be counted frugall: *Parsimonia*; why (quoth I) it is paltry, and ſparing it is the badge of a Peaſant. The *Chaldes* in their Hieroglyphickes deſcribed a Gentleman with his hand alwaies open; meaning, that to giue was heroicall. And *Titus* the Emperour ſayd, Giue, if thou wilt be worthy the worlds Monarchy: I counted *Cyancynatus* the Dictator a foole for his frugality: I diſcommended the ſmal dyet of *Caius Fabritius*, and ſayd *Agathocles* was baſe minded that dranke in earthen veſſels. But

for *Lucullus*, I commended his sumptuous fare, and the prodigall thoughts of *Iulinus*.

Thus did I glory in excesse, and thought not that measure was a merry meane. While thus I flowed in the conceit of my folly, I had many that like trencher flyes waited vpon my person, more for the hope of my purse, then for any perfect loue. And as the Doues flocke where the house is faire; so where the carrion is, thither such hungry Eagles resort. I can best compare them vnto empty vessels that haue loud sounds, to painted sheathes that haue rusty blades, vnto glorious flowres that haue no smell; and so they pretend much friendship, and containe nothing but superficiall flattery. For as soone, as by drawing too oft, the Well waxed drie, that my purse began with so many purging glisters to waxe not onely laxatiue, but quite emptie: then these insinuating hang-byes flew away like vapours, and left me vnto the deep fall of my fortunes. This experience hath poore *Philador* bought with much sorrow, and this wit hath hee purchased with great repentance; infomuch, that the loathfomeneffe of my faults is more then the pleasure of my follies, and the hate of such vanities is greater then the desire of such vices: oh, then graunt pardon vnto him that is penitent, haue remorse vpon him that groaneth vnder the burthen of his finnes: let thine

eye beholde me, and thy heart pittie the extremity of my distresse. And if my offences be so great that thou wilt not entertaine me as a sonne, yet make me as one of thy hyred seruants.

Rabbi Bileffi hearing the penitent passion of his sonne, felt nature pleading for the reconciliation of so sorrowfull a pilgrimage, and therefore folding his armes about his necke, and wetting his cheeks with teares, made this fatherly reply.



RABBI BILESSI *his comfortable answere to his sonne.*

Tell thee *Philador* (quoth he) though I haue teares in mine eyes, yet I haue ioy in my heart : these droppes are not signes of sorrowes, but instances of content : I conceiue as much pleasure in thy penitence, as I reaped grieve at thy disobedience. Ah *Philador*, haddest thou followed thy fathers counsaile, thou haddest not tasted of this care, and my precepts funke into thy heart, these misfortunes had not been rewards of thy follies. But to rubbe the sore afresh, by recounting thy offences, is but to make thee more passionate, and me deeper perplexed. Therefore, omitting all matters that are past, hoping these protestations are not present sorrowes, but continuall penitence, I admit thee into former fauor, forgiuing and for-

getting the follies of thy youth. With that, lifting vp *Philador*, he imbraced him afresh, couered him in a new robe, but with a garment of blacke, as a man mourning at his high faults and low fortunes, and so carried him home to his house, where hee commanded all his seruants to make preparation for a solemne feast ; which was done with all diligence. *Sophonos* being from home, and at his returne hearing of this, had his face full of frownes, and his heart of grieffe, that such a prodi / gall vnthrif should so soone be reconciled, and so boldly entertained : infomuch, that discontent, he fate him down at the doore, and would not come in. Newes was brought vnto *Rabbi Bileffi*, that *Sophonos* was male content. With that, the old man stumbled out of the doores, and comming to his sonne, perswaded him to thinke nothing if he graciously accepted of his penitent brother. *Sophonos* with a lowring countenance made him this answere.

SOPHONOS to olde Rabbi Bileffi.

WHY Sir (quoth he) haue I not reason to frowne, when I see you so fond, and to be deeply discontent, when I see you so diuers in your actions? one while with *Diogenes* to exclaime against pride : and straight, with *Aristippus* to

iet in furcoates of golde : aged thoughts should haue but one period, and the resolution of gray haire ought alwayes to bee peremptory : hath not *Rabbi Bileffi* inueighed against the follies of youth? and doth he not now maintaine it in his owne son? hath he not said, that a prodigal man is like to a floud that ouerfloweth, which inforceth preiudice to the whole plaines? and now he welcomes him with feasting, that hath spent all in riotous expence. What is this but to foster folly, and to nurse vp vice? I speake not this as enuying my brothers reconciliation, but that *Sophonos* hath deserued more grace, and yet hath found lesse fauor.

Ah sonne, quoth *Rabbi Bileffi*, hast thou not heard, that unexpected chances are most welcome, that losses recouered are most sweete, that nature likes best feldome seene? Ah *Sophonos*, and art thou angry then with thine olde father, for entertaining his sonne that was lost, and is found, that was dead and is aliue againe? for welcoming home of *Philador*, that returnes backe poore, but penitent, crossed / with ill fortunes, but carefull for his faults, distressed, but vowed to deuotion? his minde hath altered with a strange Metamorphosis, he hath (*Sophonos*) bought wit, and now will beware : better late then neuer : *Nunquam fero est ad bonos mores via*. Then (my sonne) if thou bee

sonne to *Rabbi Bileffi*, and beeſt as kind as I am naturall ; come, and welcome home with me thy brother *Philador*, greete him with fauours, as I haue done with teares : be as glad to ſee him come home as thou wert ſorry to ſee him depart, and for thy courteſie thou ſhalt haue his brotherly loue, and my fatherly bleſſing. With that *Sophonos* was content, and his olde father carried him in : and then *Sophonos*, as kindly as his ſtomake would ſuffer, entertained *Philador*, and then frolickly they went to feaſting. Olde *Rabbi* reioicing at the great change of his ſons manners, in that he went forth full of vanity, and returned home tempered with grauity : all the company were pleaſant, and a feaſt it could not be without muſique : The Shepherds they came in with their Timbrels and Cimballs, and plaid ſuch melodie, as the Country then required : amongſt them all, one Swaine ſtept forth, and as they ſate reuiued them with this ſong. /



The Song of the country Swaine at the returne
of PHILADOR.

THe silent shade had shadowed euery tree,
And *Phæbus* in the west was shrowded
low :

Ecch hiue had home her busie laboring Bee,
Ech bird the harbour of the night did knowe:

Euen then,

When thus

All things did from their weary labour linne,
Menalcas fate and thought him of his finne.

His head on hand, his elbowe on his knee,
And teares, like dewe, be-drencht vpon his face,
His face as fad as any Swaines might bee :
His thoughts and dumpes befitting well the place.

Euen then,

When thus

Menalcas fate in passions all alone,
He fighed then, and thus he gan to mone.

I that fed flockes vpon *Theffalia* plaines
And bad my lambs to feede on Daffadill,
That liued on milke and curdes, poore Shep-
heards gaines,

And merry fate, and pyp'd vpon a pleasant hill.

Euen then,

When thus

I fate secure and fear'd not fortunes ire,
Mine eyes eclips'd, fast blinded by desire. /

Then lofty thoughts began to lift my minde,
I grudg'd and thought my fortune was too low;
A Shepherds life 'twas bafe and out of kinde,
The tallest Cedars haue the faireft growe.

Euen then,

When thus

Pride did intend the sequell of my ruth,
Began the faults and follies of my youth.

I left the fields, and tooke me to the Towne,
Fould sheepe who list, the hooke was cast away,
Menalcas would not be a country Clowne,
Nor Shepherds weeds, but garments far more

Euen then, [gay.

When thus

Aspiring thoughts did follow after ruth,
Began the faults and follies of my youth.

My futes were filke, my talke was all of State,
I stretcht beyond the compasse of my sleeue,
The brauest Courtier was *Menalcas* mate,
Spend what I would, I neuer thought on grieve.

Euen then,

When thus

I lasht out lauish, then began my ruth,
And then I felt the follies of my youth.

I cast mine eye on euery wanton face,
And straight desire did hale me on to loue:
Then Louer-like, I pray'd for *Venus* grace,
That she my mistris deepe affects might moue.

Euen then,

When thus

Loue trapt me in the fatall bands of ruth,
Began the faults and follies of my youth. /

No cost I spar'd to please my mistris eye
No time ill spent in presence of her fight,
Yet oft she frownd, and then her loue must dye,
But when she smyl'd, oh then a happy wight.

Euen then,

When thus

Desire did drawe me on to deeme of ruth,
Began the faults and follies of my youth.

The day in poems often did I passe,
 The night in sighs and sorrowes for her grace,
 And she is fickle as the brittle glasse,
 Held Sun-shine showres within her flattering face.

Euen then,

When thus

I spy'd the woes that womens loues enfueth,
 I saw, and loath[']d the follies of my youth.

I noted oft that beauty was a blaze,
 I saw that loue was but a heape of cares,
 That such as stood as Deare do at the gaze,
 And sought their wealth amongst affections snares

Euen such,

I sawe,

With hot purfuit did follow after ruth,
 And fostered vp the follies of their youth.

Thus clogg'd with loue, with passions and with
 griefe,

I saw the country life had least molest,
 I felt a wound and paine would haue reliefe,
 And thus resolu'd I thought would fall out best :

Euen then,

When thus

I felt my senses almost solde to ruth,
 I thought to leaue the follies of my youth. /

To flockes againe, away the wanton towne,
 Fond pride au aunt, giue me the Shepherds
 hooke,

A coate of gray, Ile be a country clowne :
 Mine eye shall scorne on beauty for to looke.

No more,

A doe:

Both Pride and loue, are euer pain'd with ruth,
 And therefore farewell the follies of my youth.

WHEN the Swaine had made an end of his
 Song, *Philador* fetcht a sigh, and beeing
 demanded by old *Rabbi Bileffi*, why this Sonnet
 did driue him into a passion, hee made answere,
 that it rub'd the scarre afresh, and made him call
 to mind how he had vainely past ouer the prime of
 his yeares, and suffered the Caterpillers of time to
 confume the blossomes of his young thoughts.

How sweet foeuer (quoth hee) desire seemes at
 the first, it hath a most bitter taste at the last :
 resembling the iuice of the India apples, that are
 most precious in the mouth, and most pernicious
 in the maw. Sonne (quoth his father) leaue off
 these dumpes, penance is enough for youths follies,
 and repentance satisfies the deepest offences. Let
 vs therefore fit our selues to the time, and be
 merry, I for the recouery of thy person, thou for

the change of thy qualities, and all the rest as welcome guests to such homely fare. And so as *Rabbi Bileffi* wild, there was nothing all dinner time, but witty mirth and country melody. /



THE CONCLUSION.

Thus (Gentlemen) haue I presented you with my MOURNING GARMENT: though a rough threed, and a course dye, yet the wool is good. If any Gentleman weare it, and finde it so warme, that it make him sweate out of all wanton desires, then:

O me foelicem & fortunatum.

It may be though the shape seeme bad, yet the operation may be better, and seeme secret: vertue may be hidden in so ragged a garment. DIOGENES cloake would make a man a Cynicke, and if my roabe could make a man ciuill, what care I, though I sate with him, and deliuered precepts out of a tubbe: scorne it not, ELIAS garment was but a mantle, and yet it doubled the spirit vpon ELIZEUS: reiect not this, bee it neuer so base: it is a mourning sute: if you make the worst of it, weare it as the NINIUITES did their sackcloth, and repent with them; and I haue played the good Taylor. I hope there will be none so fond as to measure the matter by the man, or to proportion the contents of my Pamphlet, by the former course of my fond life: that were as extreme folly as to refuse the

Rose because of the prickles, or to make light esteeme of honny, because the Bee hath a sting. What? HORACE writ wanton Poems, yet the grauest embraced his Odes, and his Satyres. MARCIAL had many lasciuious verses, yet none reiected his honest sentences. So I hope, if I haue been thought as wanton as HORACE, or as full of amours, as OUID: yet you will vouchsafe of my MOURNING GARMENT, for that it is the first fruites of my new labours, and the last farewell to my fond desires. I know MOMUS will looke at it narrowly, and say there is too little cloth, ZOILUS with his squint eyes will finde fault with the shape, so shall I be bitten both for matter and method. Well, I care not though they be crabbed, if I finde other Gentlemen courteous: let an Asse strike me, I will neuer lift my heele, and if DIOGENES be cinicall, I will shake off his frumps with ARISTIPPUS. Because that Gentlemen haue past ouer my workes with silence, and haue rid mee without a spurre, I haue (like blinde Bayard) plodded forward, and set forth many Pamphlets, full of much loue and little Schölarisme: well though HIPANCHIAN could not warble like ORPHEUS, yet hee could pipe, and though ENNIUS wrot a rough stile, yet he was a Poet: the flint is a stone as well as the Diamond, and I may terme my selfe a writer, though an vnskillfull indighter. What? Euery one dippes not his finger with HOMER in the bason, nor all mens workes

cannot be excellent. Howsoever? I haue pleased some, and so I passe it ouer. But henceforth I meane to offend few: for as this is the first of my reformed passions, so this is the last of my trifling Pamphlets: so farewell.

ROBERT GREENE.

FINIS. /



XXI.

GREENES FAREWELL TO FOLLY.

1591.



NOTE.

‘Greenes Farewell to Folly’ appeared originally in 1591. For an exemplar of this edition I am under obligation to the Bodleian Library. The edition of 1617 is in the ‘Huth Library.’ See annotated Life in Vol. I.—G.

Greenes farewell to Folly:
S E N T T O
COVRTIERS AND

Schollers as a president to warne them
from the vaine delights that drawes
youth on to repentance.

Sero sed serio.

ROBERT GREENE,
Vtriusque Academia in Artibus magister.



Imprinted at London by Thomas Scarlet
for T. Gubbin and T. Newman.

1591.



TO THE HONORABLE
MINDED GENTLEMAN

Robert Carey, Esquire :

*Robert Greene wisheth as many good fortunes
as the honor of his thoughts doe
merite.*

HAuing waded (noble minded Courtier) through the censures of many both Honourable and worshipfull, in cōmitting the credite of my bookes to their honorable opinions, as I haue found some of them not onely honourably to patronize my workes, but curteouslie to passe ouer my vnskilfull presumption with silence, so generally I am indebted to all Gentlemen that with fauors haue ouerslipt my follies: Follies I tearme them, because their subiects haue bene superficiall, and their intents amorous, yet mixed with such morrall principles, that the precepts of vertue seemed to craue pardon for all / those vaine opinions loue set downe in hir periods. Seeing then (worthie *Mæcen*as of letters)

my workes haue beene counted follies, and follies the fruit of youth, many yeeres hauing bitten me with experience, and age growing on bidding mee *Petere grauiora*, to satisfie the hope of my friends, and to make the world priuie to my priuate resolution, I haue made a booke, called my *Farewell to Follies*: wherein as I renounce loue for a foole, and vanitie as a vaine too vnfit for a Gentleman, so I discouer the generall abuses that are ingrafted in the mindes of Courtiers and schollers, with a Co[o]lling Card of counsell, suppressing those actions that straie from the golden meane of vertue. But (right worshipfull) some are so peremptorie in their opinions, that if *Diogenes* stirre his stumpe, they will saie, it is to mocke dancers, not to be wanton, that if the fox preach, tis to spie which is the fattest goose, not to be a ghostly father, that if *Greene* write his *Farewell to Follie*, tis to blind the world with follie, the more to shadow his owne follie. My reply to these thought-searchers is this, I cannot / Martinize, sweare by my faie in a pulpit, & rap out gogs wounds in a tauerne, faine loue when I haue no charitie, or protest an open resolution of good, when I intend to be priuately ill, but in all publike protestations my wordes and my deedes iumpe in one simpathie, and my tongue and my thoughts are relatives. But omitting these digressions (right worshipful) to my book, which

as it is the farewell to my follies, so it is the last I meane euer to publish of such superficial labours : which I haue aduentured to shroude vnder the shelter of your worshippes patronage, as vnder his wing, whose generall loue bought with honorable deserts, may defend it from the iniurie of euerie enuious enemie. I can shadowe my presumption with no other excuse but this, that seeking to finde out some one courtier, whose vertuous actions had made him the hope of many honours, at whose feete I might laie downe the follies of my youth, & bequeath to him all the profitable fruits of my ensuing age, finding none that either fame could warrant me, or my own priuat fancie persvade to be of more / hope then your selfe, I set downe my rest, and ventured boldly on your worships fauour, which if as I haue found before, I obtaine now, I shall thinke my selfe as fortunate in getting so honorable a patrone for my new indeuours, as vnhappy for blemishing my forepassed youth with such friuolous labours. And thus hoping my honest resolution to do well, shall be counte-

nanst with your worships curteous
acceptance, I commit you to
the Almightye.

Your worships in all
humble seruice,

ROBERT GREENE. /



TO THE GENTLEMEN

Students of both Vniuersities health.

Gentlemen and Studentes (my olde friendes and companions) I presented you alate with my Mourning garment, howe you censure of the cloth or cut I knowe not, but the Printer hath past them all out of his shop, and the Pedler founde them too deare for his packe, that he was faine to bargain for the life of Tom-liuclin to wrappe vp his sweete powders in those vnsauorie papers: If my garment did any Gentleman good I am glad, if it offended none I am proud, if good man find fault that hath his wit in his eyes, and can checke what he cannot amend, mislike it, I am careles, for *Diogenes* hath taught me, that to kicke an asse when he strikes, were to smell of the asse for meddling with the asse. Hauing therefore Gentlemen (in my opinion) mourned long enough for the misdeedes of my youth, least I should seeme too Pharisaicall in my fastes, or like our deare English breethren that measure their praiers by the houre glasse, fall a sleepe in preaching of repentance. I haue nowe left

of the intent, and am come to the effect, and after my mourning present you with my Farewell to follies, an vltimum vale to al youthful vanities: wishing al Gentlemen as wel Courtiers as Schollers, to take view of those blemishes that dishonor youth with the quaint shew of pleasant delights. What a glorious shew would the Spring present if the beautie of hir floures were not nipt with the frostes? how would Autumne boast of hir fruites, if she were not disguised with the fall of the leafe, and how would the vertues of youth shine (polished with the ripe conceit of wit) if they were not eclipsed with the cloudes of vanity. Then sweete companions and louemates of learning, looke into my Farewel, and you shall find the poisons which infect young yeares, and turning but the leafe reade the Antidotes to preuent the force of such deadly confections. Lay open my life in your thought and beware by my losse, scorne not in your age what you haue learned in your Accidence, though stale yet as sure as check, *Felix quem faciunt aliena pericula cautum*. Such wags as haue bene wantons with me, and haue marched in the Mercers booke to please their Mistris eye with their brauerie, that as the frolike phrase is haue made the tauerne to sweate with riotous expences, that haue spent their wits in courting of their sweethearts, and emptied their purses by being too

prodigall, let them at last looke backe to the follies of / their youth, and with me say farewell vnto all such vanities. But those young nouices that haue not yet lost the maidenhead of their innocency, nor haue heard the melody of such alluring Syrens, let them read that they may loth, and that seeing into the depth of their follie, they may the more detest that whose poysoned sweetenesse they neuer tasted. Thus generally I woulde wish all to beware by me to say with me farewell to follie. Then should I glorie that my feede sowne with so much good will, shoulde yeeld a haruest of so great aduantage. But by your leaue Gentlemen, some ouer curious will carpe and say that if I were not beyond, I would not be so bold to teach my betters their dutie, and to shew them the Sunne that haue brighter eyes than my selfe, well *Diogenes* tolde *Alexander* of his follie and yet he was not a King. Others will flout and ouer read euerie line with a frumpe, and say tis scurue, when they themselues are such scabd lades that they are like to dye of the fazion, but if they come to write or publish anie thing in print, it is either distild out of ballets or borrowed of Theologicall poets, which for their calling and grauitie, being loth to haue anie prophane phāphlets passe vnder their hand, get some other *Batillus* to set his name to their verses: Thus is the asse made proud by this vnder hande

brokerie. And he that can not write true Englishe without the helpe of Clearkes of parish Churches, will needes make him selfe the father of interludes. O tis a iollie matter when a man hath a familiar stile and can endite a whole yeare and neuer be beholding to art? but to bring Scripture to proue any thing he sayes, and kill it dead with the text in a trifling subiect of loue, I tell you is no small peece of cunning. As for example two louers on the stage arguing one an other of vnkindnesse, his Mistris runnes ouer him with this canonicall sentence, A mans conscience is a thousand witnesse, and hir knight againe excuseth him selfe with that saying of the Apostle, Loue couereth the multitude of finnes. I thinke this was but simple abusing of the Scripture. In charitie be it spoken I am perswaded the sexten of Saint Giles without Creeplegate, would haue beene ashamed of such blasphemous Rhetoricke. But not to dwell in the imperfection of these dunces, or trouble you with a long commentarie of such witleffe cockescombes, Gentlemen I humbly intreat pardon for my selfe, that you will fauour my farewell and take the presentation of my booke to your iudiciall insights in good part, which courtesie if I find at your hands as I little dout of it, I shall rest yours as euer I haue done.

Robert Greene. /





Greene his farewell to Follie.



Hen the state of *Italie* was pestered with the mutinous factions of the Guelphes and Ghibellines, so that the common wealth groned vnder the burden of their seditious tumults, and the Church infected with sundrie schismaticall opinions, was stained with that blemish of dissention. *Florence*, a citie greatly molested with this ciuill controuersie, in sted of palmes that presented peace, was stored with armour that denounced warres, the stréets that were a mart for the trafficke of merchants, serued for a place wherein to martiall fouldiers, the Senate went not in roabes of purple to challenge reuerence, but in coates of stéele to maintaine their safetie: age, honour nor religion bare no priuiledge in their foreheads, but the nobilitie with ambition and the commons with enuie, so dissented in their seuerall thoughts, that

the particular ruine of the Citie, and the generall subuerfion of the weale publique was daily expected. Yet amidſt theſe broiles the houſe of the *Farneze* ſo behaued them ſelues with ſuch equal proportion, that they were neither friends to the Guelphs nor foes to the Ghibellins, but with an indifferent poize of affectiōs, countermanded the factious mutiny of thoſe two mortall enimies. The chiefe of theſe was *Ieronimo Farneze*, a noble man, honorable for his parentage, and honoured for his vertue, one that in his youth armed his / actions with prowefſe, and in his age made a prooſe of his life by wiſdome, who diſcouering the miſerie of time by experience, founde that ſweeter was the deaw that dropt from peace, than the ſhowers that powred downe from wars, that the garland of *Mercurie* was more precious than the helmet of *Mars*, that quiet and content ſooner reſted vnder the marble altar of *Pallas*, than vnder the ſiluer targets of *Bellona*, not that the noble man thought it diſhonorable to be martiall, but that he counted it prodigall to be factious: to auoide therefore all ſuſpition that might enſue by his reſidence in ſo troubleſome a Citie, ſetting his houſehold affaires in ſome good order, accompanied with his wife, three daughters, and foure young Gentlemen, allied vnto him by affinitie, hee departed from *Florence*, ſeated himſelfe in a farme of his about

fixe miles distant from *Vienna*: the eldest of his daughters was named *Margaret*, the seconde *Fraunces*, the youngest *Katherine*, all which as ioyning in a sympathie of their parents propagation, were beholding to Nature for beauty, to Fortune for wealth, and to the Gods for wifedome and vertue: the young Gentlemen were these, Seignior *Peratio*, seignior *Bernardine*, seignior *Cosimo*, and messieur *Benedetto*, all as I said before, allied to *Farneze* by affinitie, and therefore honorable, and directing the course of their liues after his compasse, and therefore vertuous. These thus associated both in nature and nourture, accompanied the olde Countie to his house, where arrayuing they found a Grange place by scituation melancholie, as seated in the middest of a thicket, fitter for one giuen to metaphusi[c]al contemplation than for such yong Gentlemen, as desired sooner to daunce with *Venus*, than to dreame with *Saturne*, whose thoughts aimed not at the stoicke content of *Pythagoras*, but at an exteriour conceite of honest pleasure, which contrarie to their expectation in such a centurie or Countrie cottage, / they founde: for *Ieronimo Farneze* seeing the picture of discontent shadowed in their foreheads, conceiuing this frowarde humour to come, for that the place of their abode was so solempnely seated, beganne at the enteraunce into the base Court to vse these words.

Gentlemen, the learned and wise worldlings whome experience and wisedome hath priuiledged to censure rightly of the due expence of time, haue thought with the Phisition, that as the stomacke hath his orifice strengthened as well with the iuyce of bitter wormwood as with the sap of swéete liquerice: so the minde oft steppeth as soone to content by beeing passionate as pleasant, desire hangs not alwaies on the héeles of delight, man hath his time to meditate, and holy writ tels vs, that as we haue a daie for mirth, so we haue a daie to mourne; *Salomon* whose content passed al proportion of measure, counted all things vanitie that stooped to the centre of the earth, *Alexander* amidst al y Embassadors at *Babylon*, stole thrée dayes to bée solitarie, *Philip* would bée put in remembrance of his mortalitie: and we Gentlemen, that haue liued pleasantlie at *Florence* wearing out time with vanitie, may now refine our senses dulled with the tast of fundrie vaine obiects, and for a weeke or two betake our selues to this solitarie place, wherein I thinke to finde no other pleasure but a swéete meditation and friendly conference of the vaine suppose of such as thinke none Philosophers but Epicures, and none religious but Atheists. Thus Gentlemen, I appoint your penance, and therefore shew me your opinion by your countenance. Seignior *Peratio* who was

nephew to *Ieronimo*, made aunfwere for the rest and faide, they were all content : wherewith the olde Countie leading the waie, entered the house, where finding all thinges in a readines they went to dinner : the fresh air had procured a good appetite, that little talke past till they had ended their repast: dinner / being done, counting it Phisicke to sit a while, the olde Countesse spying on the finger of feignior *Cosimo* a ring with a deaths head ingrauen, circled with this posie, *Gressus ad vitam*, demanded whether hee adorde the signet for profit or pleasure : feignior *Cosimo* speaking in truth as his conscience wild him, tolde her that it was a fauour which a Gentlewoman had bestowed vpon him, and that onely he wore it for her sake. Then, quoth the countesse, tis a whetstone to sharp fancie : if it be madam quoth *Cosimo*, I am not so olde but I may loue : nor so young fir, quoth shee, but that you may learne by that to leaue such folly as loue : no doubt nature works nothing vaine, the Lapidarie cuts not a stone, but it hath some vertue : men weare not iems only to please the sight, but to be defensiuies by their secreet operatiōs against perils, & so feignior *Cosimo* wold I haue you vse the gentlewomans fauour, not for a whetstone to further folly, but for a cooling card to inordinate vanities. *Themistocles* wore in his shield the picture of a storke, his

motto *Antipelargein*, for that he would not be stained with ingratitude. *Socrates* had but one toie in his house, and that was the counterfait of patience, for that he had a shrew to his wife: By your leaue madame (quoth *Cosimo*) had not *Socrates* counterfait also a sentēce: yes answered *Farneze*, but my wife plaies like the Priest that at his *Eleuatio* left out his *Memento*, the motto was this, *Neque hæc sufficit*, meaning patience was as good a medicine to cure a waspish woman of fullenes as an ants egge in sirop for him that is troubled with the *Sciatica*. The Gentlemen laught at the drie frumpe of *Farneze*, and the Countesse for that she had talkt of patience, tooke it for a president, and prosecuted her intent in this maner. Iest howe you please Gentlemen, still I saie that well cannot be gainsayd how the image of death figured in *Cosimos* ring, should be a glasse whereby to direct his actions, that the pagans who builde their blisse in the / swéete conceit of Fame, vsed the picture of death as a restraint to all forward follies. *Alexander* when he named himselfe the son of *Iupiter*, was reuoked from heresie by the sight of a dead mans scull that *Calistenes* presented to him in a casket. *Augustus Cæsar* set on the dore of his banketting house the scalpe of a dead man, least extremitie should turne delight to vice: so seignior *Cosimo*, vse you your mistres fauor as

a benefit to profit the minde, not as a toy to please fancie. *Cosimo* was driuen into a dump with this sodain insinuation of the countesse, as in déed he stood like the picture of silence, whereat *Bernardin* smiling made the countesse this answere.

I cannot denie madame, but you say well, yet your censure is a little too peremptorie, neither can I gainsay but such a resolution would do well in age, whose sappe shronke from y^e branches, cōforts the water, but affoords no blossoms: your hairs being siluer had a sōmons vnto death, & therefore to be armed with deuotion: our yeres growen & budding forth a restles desire to plesure, which if we should cut off with a continuall remembrance of death, we should preuent time & metamorphose our selues by conceit into a contrary shape: the Astronomer by long staring at the stars forgets the globe at his féet: so fearefull was *Phaeton* of the signe in the zodiaock, that he forgot his course: & so would you haue the delight of youth dasht with the sight of a death head, y^e laying aside al recreation, we should fall to be flat Saturnists. By this doctrine madam, you would erect again the Academie of the stoicks, & make young men either *apathoi* to liue without passions, or els so holy to die without sin: the gentlemen were glad that *Bernardino* had made such an answere, & *Farneze* to draw them farther

into talke, told his wife y^e he thought she was driuen to a *non plus* : no fir (qd she) but the gentleman mistakes me, for I meane not to haue him so holy as to liue without sinne, but so honest as to liue without follies, which our Florentins/shrowd vnder the shadowe of youth, that in déede are meére enemies to the glorie of youth. *Messieur Benedetto* interrupted the countesse, as one amongst al the companie most giuen to follie, for he was a fine courtier and was thus quicke in his replie. I remember madame that *Phocion* carped at all men that went shod, because he him selfe was euer barefoot. *Antisthenes* admitted no guesst but Geometritians. None supt with *Cassius* but such as neuer laught, and they which feele your humour must (though not in yeres yet in action) be as old as you, or else they are fondlings. But they which stood at *Diogenes* tubbe came as well to laugh as to learne, and we that heare you, may sooner fall a fléepe than follow your doctrine, for I perceiue vnder this worde folly, you abridge young gentlemen of euerie laudable pleasure and delight, allowing mirth in no measure, vnlesse poured out after your proportion : As to hunt, to hauke, to daunce, to loue, to go cleanly, or whatfoeuer else that contenteth youth his folly. And thus by an induction you conclude *omnia vanitas*. The Lady *Katherin* hearing hir mother

so sharply shaken vp by messieur *Benedetto*, protecting hir boldnesse with a modest blushe made this answere: And sir quoth she, they which laught at *Diogenes* perhaps were as foolishhe as he was cynicall: & might with *Alexander* whatsoever they brought take a frumpe for a farewell: my mother sets not downe peremptorie precepts to disallow of honest recreation, but necessary perswasion to diswade men from vanitie: she seekes not with *Tullie* to frame an Orator in concept, with *Plato* to build a common wealth vpon supposes, nor with *Baldeffar* to figure out a courtier in impossibilities: but seeing the wings of youth trickt vp with follies plumes, seekes to perswade him with *Icarus* from soaring to high. And I pray you, qd *Benedetto*, what terme you follies, womens fancies? no sir, quoth she, mens fauours. *Sylenus* asse neuer sawe a wine bottle but he would winch, / and you cannot beare the name of folly but you must frowne: not that you mislike of it in thought, but that deckt in your *pontificalibus* a man may shape & *cetera* by your shadow: *Benedetto* let not this bitter blow fall to the ground but told hir hir Latine was verie bad and worst placst: for & *cetera* was no word of art for a foole, but in déede he did remember Parrats spake not what they thinke, but what they are taught: And so, quoth *Cosmo*,

you make a bare exchange with Ladie *Katherine* for a foole to deliuer a popingay, but in déede to take hir parte in this, we Florentines, nay more generallie, we Italians ouer wise in our owne conceipt, stand so much vppon wit that follie treading vppon our héeles bids vs oft looke backe vnto repentance: Seignior *Farneze* taking time by the forehead iumpt in with *Cosimo*, and said that not onely Italians but other nations whatsoeuer were faultie in that imagination, and that follie was as common as loue, and loue so common that he was not a gentleman that was not in loue: and by this argument, quoth *Cosimo*, you conclude all gentlemen both fooles and louers: I reason not answered *Farneze a coniugatis*, but séeing that we are thus farre entered into the Anatomie of follies, let vs spende this afternoone in discourfing of the fondnesse of such our councitriemen, as ouergrowne with felfe loue drownes themselues in that follie which all the world giues vnto vs as due: I meane pride, which seignier *Peratio* for that I knowe you alwaies to haue borne the profession of a scholler, I commit vnto your charge: Not to me sir, quoth *Peratio*, I pray you kéepe decorum, let the Ladie *Katherine* discourse of that which best beséemeth hir sexe: for if we may giue credit to men verie skilfull and excellent in Chronographie, the first patterne of pride came from *Eua* the moother of

women and the mistresse of that faulte: You mistake the matter, quoth the Ladie *Katherine*, *Eua* was obedient / and simple, following nothing but what hir husbände foresheved and foretaught hir. Let vs leaue women, quoth *Farneze*, and priuiledge them a little to be proud, onely *Signor Peratio* touch you the follie of our Italians, and we will be silent auditours to your good philosophie: The gentlemen setled them selues in silence, which gaue a prooffe to *Peratio* that they agréed to *Farnezes* request, and therefore he began his talke in this manner.

Although gentlemen it hath pleased the Countie to giue me in charge the discourse of such a weightie matter as the discouery of pride, yet I knowe my sufficiencie so farre vnable to performe his request, as of force I must craue pardon if either my censures be too rashe or verdict offensive: resting therefore in hope of your courteous patience, thus to the purpose. The learned clerkes whose experience may auouche their sayings for Oracles, affirme this folly to discend by course of propogation, as naturally inferted into the minde of man *ab ipsis incunabilis*, setting downe by physicall reasons that pride doth possesse the inward senses of infants as *sensum cōmunem* & *Phantezian* before any exterior object can delude the sense with vanitie, which *Plato* considering in his *Timæo*

calleth it *Anthropomafia*, the scourge of man, as a vice so déepely bred by the bone, as it will hardly be rooted out of the flesh, alluding the reason that his maister *Aristotle* did for the heart which liuing first dieth last: so pride entring at the cradle endeth in the graue. *Scipio Affricanus* the great, whose triumphes had filled the stréetes of *Rome* with trophes, being demãded why the state of *Rome* began to ruinate, what made him forsake the senate, why he liued solitarie from the ciuill gouernement, why he tasted not the fruites of his foregotten glories? answered to all these demands briefly, for that *Rome* waxeth proude, meaning that pride as ill befitteth a crowne as a cottage: / what ouerthrewe the house of the *Tarquins* but pride, what wrought the confusion at *Babel* but the pride of *Nemroth*? Pride ouerthrew the pompe of *Alexander*, and had not pride hatched ambition the Romanes had neuer bewailde the death of *Pompey*: to repeat a catalogue of infinit examples were friuolous: and therefore leauing this generall discouerie let vs come to a more particular discourse of this follie. Our Florentins which professe themselues to be souldiers, are wedded to this vaine, as men shadowing the verie substance of pride with the two colours of fame and honour: for what attempts they seeke to atchieue by martiall prowesse, what exploites they performe

in warres, what daies and nightes they spende in watching either to preuent or preiudice the enemie, still claime the finall cause of those actions to be fame or honour. But who heareth the fundry and feuerall brauados our martialistes make of their strange encounters? how cunningly they ordred their squadrons? how couragiously they incountered the enemie? how stoutly they assaied the push of the pike? how strongly they bare the shock of the horsses? what lances they brake? what massacres they made? what stratagemes they perfourmed? what citties they both assaulted and sacked, shall finde this report to tast of selfe loue, and these warlike endeuours to fauour as much of pride as either of fame or honour. But grant their allegations true, they couet to be famous and honourable, yet shall we finde the end of these vertuous imaginatiōs, to be touched a little with the staine of this follie: for the desire of fame aimed with aspiring thoughts foreth so high, that seeking with *Phaeton* to rule aloft, his very prescription draweth them in a selfe concept of their owne glories. Had not *Haniball* founde pride in the hope of fame, he had neuer / scaled the *Alpes* to besiege *Capua*. Had not *Alexander* béene proude in the glorie of his victories and conquestes, he had neuer fighed that there was but one worlde to subdue. *Hercules* was proude of his labours, *Hector* of his

combats with the Grecians, and to be short, the meanest fouldiour getting either fame or honor by fundrie hardy and happy attempts, glories so much in the glorious reward of his indeuor that willingly he passeth his proportion, and commeth within the compasse of this follie.

Seignior *Bernardino*, who all his life time, had professed him selfe a soldiour, seeing *Peratio* so peremptorily to appech his profession of pride, made this answer. I can not thinke, seignior *Peratio* but your natiuitie being rightly calculated, hath *Mercurie* so predominant, as we may censure without offence, that you are farre more bookish than wise, especially in martiall affaires, whose honourable conceit I see is so farre beyonde the reache of your capacity, that in gazing at a starre you stumble at a stone, and in aiming particularly at a fouldiour, you generally load him with the fault of the whole worlde: are you so simple your selfe as to account euerie humour that fitteth man with delight to be pride, that the desire of fame and honour is nothing else but selfe loue? Then sir, let me say, that *Mineruas* owle was proude, for pirking vnder hir golden target, and that *Apelles* boies aimed at selfe loue for grinding colours for their maisters shadowes. But it did not preiudice the valour of *Themistocles* to be called coward at the mouth of *Aristot*, because the foole was a

fidler, and knewe scarce a speare from a spigot, neither may souldiours take offence to be thought proude at your handes, which neuer saw battell but in your booke, and yet I can not deny but there be such fantastick martialists / as you talke of, whose tongues are more hardie than their hands, and dare sooner scale the heauens with a braue than anger a man with a blow: such seignior *Peratio* as Thraasonically countenance themselves wth the title of a souldior, comprehend you within the cōpasse of folly: but these personages which in defense of their country and despight of the enemy, seeke after fame and honour, and glorie in the gaine of such a golden benefit, let them triumphe in their conquests, & delight themselves in recounting those fauours which fame hath bestowed vpon them for their warlike indeuours. But sir, in this discourse of pride you are partiall & play like *Diogenes*, who carping at the beggery of *Antisthenes*, neuer marked the patch on his owne cloake. *Sylenus* would oft inuey against drunckennes with a bottle of wine in his hande. *Thersites* appeached *Menalcas* of deformitie, him selfe being most ill fauoured: and you sir, induce a souldiour as prologue to your comedie of pride, whereas you schollers ought to be formost in the scene, for he that maketh but a step into the vniuersitie of *Padua*, where the youth of *Florence* chiefly

flourishe, and with a déepe insight marketh the nature of our Mercurialists, shall find as fit a harbour for pride vnder a schollers cap as vnder a souldiours helmet, and that as great selfe loue lurketh in a fide gowne, as in a short armour. Tell me good feignior *Peratio*, is not *Mercurie* as arrogant as *Mars* is presumptuous? The one is figured with wings as bewraying his aspiring thoughtes, the other pictured in armes, as importing a resolution. Turne they not ouer manie leaues? Reade they not large volumes? Consume they not long time? Apply they not their wits and willes? Some in *Astronomy* to gaze at the starres, some in *Phyficke* to searck out the nature of simples, other in the *Mathematiks* / to worke out metaphysicall experimentes, euerie a particularitie in euerie art: spending all his life to haue the worlde giue a plauditie of their studies. Is not this, feignior *Peratio*, a tickling humour of selfe loue, that may bring schollers within the compasse of pride? *Tullie* gadded the stréetes of *Rome*, that the people might call him *pater patriæ*. *Demostenes* tooke such a conceit of his eloquence, that he walked vp & downe *Athens* to haue the citizens say, *hic est ille Demostenes*. *Plato* was so proude that he scarce thought King *Dionysius* his fellowe, and not onely in learning, but in life and apparell so neate, that *Diogenes* séeing a braue

currier richly decked with golden trappers, demanded of him when hee was in *Cumæo*, as taking the horſſe for one of *Platoes* diſciples : and I thinke ye ſchollers of *Padua* haue ſo long read *Platoes* workes, that ye taſt of *Platoes* vanities, I mene not of his philoſophy, but of his follies : for now he beareth no touch in *Padua* that can not as well braue it with *Plato* as reaſon with *Plato*, that couet as well to imitate *Ariſtotle* in the ſumptuouſnes of his apparell as the ſubtilneſſe of his arguments, that hath not a tailer as well to picture out his lineaments, as a Stationer to furniſh out his librarie : therefore ſeignior *Peratio* looke to your owne laſt, meaſure not the length of an other mans foot by your owne ſhoe, but ioine the ſouldier and ſcholler in one ſillogiſme, and then the premiſes equall, conclude how you liſt. Seignior *Farneze* and the reſt ſmiled at the ſharpe reply of *Bernardino*, and among the reſt meſſieur *Benedetto* galled *Peratio* with this gléeke. By my faith gentlemen ſeignior *Bernardino*, in my opinion hath done well not onely in his defence of a ſouldier, but in his Satyricall inuectiue againſt ſchollers, wreſting *argumentum coniuñctum* againſt *Peratio* him ſelfe : I hope fir you / are a batchelor, and therefore this kinde of phraſe giues the leſſe offence. *Peratio* thought to puſh him with the pike, as hee had hit him with the launce, reſembling the fall of *Heſtor*, who while he

vnarmde *Patroclus* was vnhorfed himselfe: *Peratio* fomewhat cholerike, & not well able to brooke the frump of *Benedetto*, was thus rough with him: masse courtier I am glad you kéepe so good a *decorum*, as to let the lightnes of your head & lauishnes of your follies so well to agree in *eode tertio*: you take *Bernardinos* part, but when the gentleman ran so mery a descant on the pride of schollers, had he by hap but glancst at the gaudinesse of your apparell, he had spoken farre more reuerently of schollers than he did: for you Florentine Courtiers, nay to be flat, we Florentine Gentlemen, to bring my selfe within the same predicament, discouer our selues to be the verie anatomies of pride: for he that marketh our follies in being passing humorous for the choise of apparell, shall finde *Ouids* confused *chaos* to affoorde a multitude of defused inuentions. It was obiected to *Cæsar* for a fault in his youth that he euer vsed to go vntrust, and we count it a glorie, by a carelesse cloathing of our selues, to be counted malcontent. *Sardanapalus* was thrust from his empire, for that he was a little effeminate, and we striue to be counted womanish, by kéeping of beautie, by curling the haire, by wearing plumes of fethers in our hands, which in warres our ancestors wore on their heads, they feared of men, we to be fauoured of women. *Alexander* fell in hate of his Macedons,

being the monarch of the whole world for wearing a Persian roabe imbroidered with gold, and we Florentines that are scarce maisters of one towne, so decke our selues in costly attire, so rich and so rare, that did the Macedons liue and see our follies, / they would grant *Alexander* to weare his robe without enuy as a priuiledge: yea now a daies Time hath brought pride to such perfection in *Italie*, that we are almost as fantasticke as the English Gentleman that is painted naked with a paire of shéeres in his hande, as not being resolued after what fashion to haue his coat cut. In truth, quoth *Farneze*, to digresse a little from your matter, I haue seene an English Gentleman so defused in his futes, his doublet being for the weare of *Castile*, his hose for *Venice*, his hat for *France*, his cloake for *Germanie*, that he seemed no way to be an Englishman but by the face. And quoth *Peratio*, to this are we Florentines almost grown: for we must haue our courtesies so cringed, our conges deliuered with such a long accent, our speeches so affected, as comparing our conditions with the liues of our ancestors, we seeme so farre to differ from their former estate, that did *Ouid* liue, he woulde make a second Metamorphosis of our estates. Now masse *Benedetto*, are not you and the scholler fellowe comperes in follies? Hath not pride taught the one as large

principles as the other? Are not Courtiers as proude of their coates as we of our bookes? Nay Gentlemen, not souldiours, schollers and courtiers onely, but all other estates whatsoeuer are comprised within the compasse of our inquisition, and may verie well and rightly be appeached of this folly.

But feignior *Peratio*, quoth the olde Countesse, what doe you thinke euerie one proud that weareth costly apparell? No Madam, quoth *Peratio*, neither doe I thinke but verie beggers haue their pride, and therefore appoint the seat of this folly in the heart, not in the habit: for as the coule makes not the monck, nor the gray wéede the frier, so sumptuous attire, procureth not alwaies presumption, neither doeth pride / euer harbour in filkes: pride looketh as lowe as the cottage, and pouertie hath his conceit tainted with selfe loue. *Crates* was more proud of his scrip and wallet, than *Cressus* of all his wealth. *Plato* had such an insight into the péeuish pride of *Diogenes*, that he durst boldly say, *Calco superbiâ Diogenis*. The begger *Irus* that hanted the pallace of *Penelope*, would take his ease in his Inne as well as the péeres of *Ithaca*. Thoughts are not measured by exteriour effects, but by inward affectes. Roabes made not *Agathocles* leaue to drinke in earthen vessels, but ragges shrowded a proude mind in *Eubulus*, that

presumd to call him the sonne of a potter: tis as bad a consequent to call a king proud for his treasure, as a begger humble for his want, and therefore in my opinion, from the king to the begger, no estate is frée from this follie. But pride as the predominant qualitie in euerie sexe, degré and age challengeth in euerie ones mind some special and particular prerogatiue. To confirme which, Gentlemen if you will giue me leaue, I will rehearse you a pleasaunt historie. The Countie and the rest of the Gentlemen and Ladies, desirous to heare *Peratios* tale, fetled themselues to silence, and he beganne in this manner.

The Tale of Peratio,

WHILE the citie of *Buda* remayned frée from the inuasion of the Turk and was one of the chief promontories of Christendom, there reigned as king *Iohannes Vadislaus*, a man so possessed with happines in the prime of his youth, as it seemed / the starres in his natiuitie had conspired to make him fortunate. By parentage royally and rightly discended from the ancient kings of *Hungaria*, by birth sole king and monarch of all the *Tranfalpine* regions, nature had so curiously performed his charge in the lineaments of his bodie, & the planets by happie aspects so carefully enriched his mind with fundrie gifts: as it was in

question which of all these might challenge by right the supremacie. But as the purest christall hath his strakes, the cleereſt ſkie his cloudes, the fineſt die his ſtaine : ſo *Vadiſlaus* amidſt all theſe golden legacies bequeathed to him by nature, Fortune and the gods, had yet a blemiſh darkened all his other glories with diſgrace. For his minde was ſo puffed vp with a diſdainefull kinde of pride, that he purchaſed not onely a ſpeciall enuie of his nobilitie, but a generall hate of his commons: ſeated thus by his owne conceipt in a ſecure content, although in verie déede daylie ſtanding upon thornes: for that the liues of kings pinched with enuie are as brittle as glaſſe, he thought Fortune had bene tied to his thoughtes in a ſtring, and that the forehead of time had bene furrowed with no wrinckles, that kings might commande the heauens, and that ſuch monarchs as he might attempt with *Xerxes* to tie the Ocean in fetters: but experience taught him that the counterfet of Fortune, was like the picture of *Ianus*, double faced, in the one preſenting flatterie, in the other ſpight: that time had two wings, the one plumd with the feather of a doue to foreſhew peace, the other with the penne of an eagle to denounce warres, that kings might determine but God diſpoſe: that a ſcepter was no warrant to priuiledge them from miſfortune, that euerie bliſſe hath his bane, that euerie pleaſure

hath his paine; and euerie dram of delight counterpoised with / a whole tunne of miserie. But in the bloffoms of his youth, when selfe loue tickled him forward to ouerweene of his owne estate, consideration, the enemie of vntimely attempts, had not trode on his héele, but taking the raines of libertie in his handes, he ranne with *Phaeton* headlong into his owne misfortune. For on a day, as oft he desired to delight his senses with the fragrant verdure of the meades, intending to be solitarie, for he hated disport, in that he scorned any of his nobility shoulde beare him companie, he passed secretly out at a posterne gate, onely accompanied with one of his nobles, whom amongst all the rest he admitted into priuat familiaritie: an Earle he was, and called *Selydes*, and went to a groue hard adioyning to the pallace, where in an arbour that nature, without the helpe of art, had most curiously wrought; he passed away parte of the day in melancholy meditation: at last tickled with a déepe conceit of his owne happinesse, commanding his noble man a part, he beganne thus to sooth him selfe in his owne follies. Hast thou not heard *Vadislaus*, nay doest thou not know, that kings are gods, and why gods, because they are kings, that a crowne containeth a worlde of pleasures, and Fortune euer commeth at the sight of a scepter, that the maiestie of a prince is like the lightning from

the East, and the threatens of a king like the noyse of thunder? What sayest thou *Vadislaus*, are kings goddes? Why doest thou so muche abase thy selfe? kings are more than goddes, for *Iupiter* for all his Deitie was glad to reigne a pettie king in *Créete*, *Saturne* fued for the Diademe of *Italie*, both goddes, if Poets say true, and yet both inferiour vnto thée in crowne and kingdome. The *Tranfalpine* Regions that border vppon the *Rheine* are thine, thou art sole king in all those dominions./ The starres feares to crosse thée with any contrary aspect, the temple of peace opens hir gates at thy presence: riche thou art, featured thou art, feared thou art, happy thou art, conclude all that may bee sayd either of honour, fauour, or fortune, a king thou art *Vadislaus*: yea, so surely seated in the Monarchie, as did the heauens oppose themselues against thy prosperitie and happinesse, their spight were in vaine to determine thy ruine and ouerthrow. Therefore *Vadislaus* bring not contempt to such a royall dignitie by too muche familiaritie: disdayne in a king is the figure of maiestie, tis glorious for princes to let their subiects feare at the thought of their Soueraigne, so then *Vadislaus*, let this censure bee ratified, and from hence forth vse thy nobilitie as necessarie members to perfourme thy commande, but for companions, none *Vadislaus*, but kinges. At this he swelled, and being droncke

with the dregges of his owne folly, desirous to bée foothered in this imagination, he called vnto him the Countie *Selydes*, vnto whome hee vttered these wordes.

Thou féeft *Selydes*, I am a king, to be feared of men, because honoured of the goddes, tell me fréely without flatterie, what doest thou thinke either of me or my gouernement? The Countie who all his life time had bene a courtier, and yet neuer learned nor loued with *Aristippus* to be *Dionysius* spaniell, craued pardon of the king: which granted, he framed his talke in this manner.

I can not deny (mighty foueraigne) but kings are gods, in that they ought to resemble their Deities in gouernement and vertue, but yet as the fairest Cedar hath his water boughes, the richest Marguerite hir fault, and the swéetest rose his prickle: so in a crowne / is hidden far more care than content, for one moment of perfect ease a whole moneth of disquiet thoughtes, that were the perils apparant that are hid in a Diademe, hardly would ambition boast in such triumphes: the gold of *Tholosse* glistered and yet it was fatall, *Seianus* horse was faire to the eye yet vnluckie, a scepter beset with stones is beautiful but dangerous: kings (my liege) are men and therefore subiect to misse, mortall and therefore bondslaues vnto Fortune, and yet the title of a crowne oft puffeth vp their

mindes so with pride, as forgetting themselves, they suddenly prooue infortunate. *Polycrates* so swelled in the conceit of his happinesse, as hee thought the heauens coulde not countermand his prosperitie, yet experience taught him that Time and Fortune stoode on a gloabe and therefore mutable, that the calmeſt ſea hath his ſtormes, and the higheſt ſteps to felicitie, the deepeſt fall to miſfortune: for the beginning of his youth was not ſo prosperous, as the ende of his age was tragicall. *Nero* was proud, and therefore tyrannous, for the one is a conſequent to the other, and ſo by pride loſt both life and Lordſhip: kings (my liege) haue found this by experiēce, & haue feared to make prooffe of it by triall: ſo that *Philip* had a boy to put him in minde of his mortalitie. *Alexander* woulde bee called the ſonne of *Iupiter*, but *Califtenes* made him denie ſuch arrogancie in *Babylon*. *Crefus* was proude of his pelfe, but *Solon* pulde downe his plumes by preferring *Byton* before him in happinesse: kings heads are not impalled with fame, for that they are kings, but becauſe they are vertuous. *Augustus Cæſar* was not famous for his Empire but for his clemencie. *Seuerus* was not chronicled for his treaſure but for his iuſtice. *Antonius Pius* / had not his picture plaſt in the Capitoll, becauſe of his ſcepter, but for he was mercifull: So my Lorde to

your question, I thinke your maiestie a king in déede with large dominions, and honoured with royall titles of dignitie, and it fitteth not a subiect to mislike of his princes gouvernement: onely this I conclude, and this hartely I wish, that your highnesse may liue fauoured of the goddes, and loued and honoured of men. He that brufeth the Oliue trée with hard iron, fetcheth out no oyle but water, and he that pricketh a proude heart with perswasions, draweth out onely hate and enuie. For *Vadislaus* so grudged at the friendly aduertisementes of the Countie *Selides*, that choaking his choler with silence, he made no replie, but went home to the palace: where, for the receipt of a fishe, thinking to repay a scorpion, he whetted his thoughtes onely on reuenge. And Fortune, who still thought to fauour him in his follies, soothed him with succeffe in his enuie, that raising him to the highest sphere of selfe conceit, she might throw him downe to the lowest center of dispaire: for manie dayes had not past before, by some sinister meanes, he had wrought so with the rest of his nobilitie, that the Countie was founde faultie by false witnesse in a penall statute, that his goodes were confiscated vnto the kings vse, his bodie exiled into *Germanie*, and his onely daughter, for one and but one hee had, as a distressed virgine was refte at once both of parentes and patrimonie. The Countie

arming his thoughtes with pacience, against the despight of Fortune, counting it good counsayle to make a vertue of necessitie, left his daughter in steade of a dowrie to inriche hir marriage, fatherlye / doctrine to increafe her manners: for giuing hir coyne that enuie had reft, leauing hir aduise and counsayle that experience had taught, counting it more happineffe to haue his daughter prooue wise than wealthie, as preferring the giftes of the mind farre before the goodes of Fortune, parting thus from his onelye childe, from his fréendes and from his Countrie hee coulde not but forrowe, and yet in such meafure, as dispaire coulde take no aduantage of his passions. The Ladye, as made of a more tender complexion, let loose the fountaynes of hir teares, and hauing taken hir farewell of hir father lamented his case, as farre as the reach of hir eye could kéepe the Barke within ken, and after the shippe was out of sight, and shée left alone and comfortlesse on the shoare, shée beganne after this manner to complayne with hir selfe.

Distressed and sorrowfull *Mæfia*, for so was hir name, where shalt thou beginne to recount thy gréefes, or make an ende of thy dispayring forrowes: the prime of youth, which to others is a summer of good happe, being to thee a frostie winter of misfortune? Nowe doeth experience teache thée for trueth, which earst thou accountedst

for a fable, that the priuiledge of honour is sealed with the signet of time, that the highest degrés haue not the surest seates, that nobilitie is no warrant against mishappe, that the highest cedars are blasted with lightning, when the lower shrub waues not with the wind, small brookes bubble forth silent streames, when greater seas are troubled with tempestes: enuie yea enuie, the verie caterpillar of content, spareth the touche of a cottage, when he endeouours the ruine of a pal/lace, he scorneth a begger when he stricketh a king, and vouchsafeth not to checke pouertie, when hee giueth honour the mate. Then *Mæfia*, what reason hast thou to bewaile thy present fall, and not rather to ioy at thy future hap? accuse not fates or Fortune as thy foes, when their despight redounded not to thy losse, but thy libertie, whilome thou wert honourable, and therefore fearefull, now thou art poore, and therefore secure: alate restlesse, feare of mishappe disquieted thy slêepes in a pallace, nowe a quiet content shall afoorde thee swéete slumbers in a cottage: there didst thou sigh in filkes, heere mayest thou sing in ruffët, there nobilitie was counterpoysed with care, here pouertie is inriched with quiet. Then *Mæfia*, chaunge thy affections with thy fortunes, liue as though thou wert borne poore, and hope as one assured to dye riche: for there is no greater

honour than quiet, nor no greater treasure than content. But alas my father, mine aged father: Scarfe had shee vttered these wordes, but grieve presented fuche a heape of distressed thoughts, that either the heart must burst by smothering such scalding sorrowes, or else the tongue and eyes resolute vnto playntes and teares. Ah despightfull and iniurious Fortune, quoth shee, well did *Zeuxes* paint thee blinde, and yet without a vale, as having thine eyes not couered with a lawne, but darkened with despight: the frost nippeth the budde when he spareth the root, the goddess flue the brattes of *Iocasta* but spared *Oedipus*, the^r wrinckles of age shoulde be warrauntes of weale, the siluer haire should bee pledges of peace. But fynde or furie as thou art, thou hast threatned my father with a contrarye / malice, in the cradle giuing him swéete syrops, at the graue presenting him with bitter potions, in the prime of his youth bring[ing] him a sléepe with honour, in the ende of his dayes disquieting his thoughtes with pouertie. Silence *Mæssa*, leaſt Fortune hearing thy complaynts, ioy in hir owne spight, and triumphe in thy sorrowes: the swéeteste salue of mishappe is pacience, and no greater reuenge can be offered Fortune, than to rest content in miserie: teares are no cures for distresse, neither can thy present playntes pleasure thy absent

father: then *Mæſia* comfort thy ſelfe, and what time thou ſhouldeſt beſtowe on diſcourſing thy miſfortunes, ſpende in oriſons to the goddeſs, to redreſſe thy fathers cares and reuenge his iniuries: and vpon this reſolution ſhe reſted, and for that ſhe would kéepe a *decorum*, as well in hir attire as in hir actions, ſhe put off hir rich roabes and put on homely ragges, transforming hir thoughtes with hir apparell, trauelled from the court into the countrie: where ſéeeking for ſeruice, ſhe had not paſſed long, before ſhe met with a welthy farmers ſonne, who handſomely deckt vp in his holy day hoſe, was going very mannerly to be foreman in a Morice dāce, and as néere as I can geſſe thus he was apparelled: he was a tall ſlender youth, cleane made with a good indifferent face, hauing on his head a ſtrawne hat ſtéeply wiſe, bound about with a band of blue buckram: he had on his fathers beſt tawnye worſted iacket: for that this daies exploit ſtood vpon his credit: he was in a pair of hoſe of red kerſie, cloſe truſt with a point afore, his mother had lent him a newe muffler for a napkin, & that was tied to his girdle for looſing: he had a paire of harueſt gloues on his hands as ſhewing good huſbādry, & a pen & inck-horn at his backe: for the young man was a little bookiſh, his pompes were a little too heauie, beīng trimmed ſtart-vps made of a paire of boote legges,

tied before with two white leather thongs: thus handfomely arrayed, for this was his sonday fute, he met the Ladie *Mæfia*, and ſeeing hir ſo faire and well formed, farre paſſing their countrie maides in proportion, and nothing differing in apparell, he ſtoode halfe amazed as a man that had ſcene a creature beyond his countrie conceit, and in déede ſhe was paſſing faire, for this I remember was hir deſcription.

*Hir ſtature and hir ſhape was paſſing tall,
Diana like, when longſt the lawnes ſhe goes :
A ſtately pace like Iuno when ſhe braued,
The queene of heauen fore Paris in the vale :
A front beſet with loue and maieſtie,
A face like louely Venus when ſhe bluſht
A ſeely ſhepherd ſhoulde be beauties iudge :
A lip ſweete rubie red, graced with delight,
Hir eies two ſparkling ſtarres in winter night,
When chilling froſt doth cleere the azurd ſkie :
Hir haires in treſſes twind with threds of filke,
Hoong wauing downe like Phœbus in his prime :
Hir breasts as white as thoſe two ſnowie ſwannes
That drawes to Paphos Cupids ſmiling dame :
A foote like Thetis when ſhe tript the ſands,
To ſteale Neptunus fauour with her ſteps :
In fine, a peece deſpight of beauty framd,
To ſee what natures cunning could afford.*

Thus I haue hearde the Ladie described, and this hir rare forme droue this countrie youth into this maruelous admiration: at last *Mæfia* seeing the poore fellowe in a maze, after salutations done as countrie like as she could, and yet too courtly for/ his calling, she enquired of him if hee knew anie good and honest house, where she might be entertained into seruice. The young man who all this while had starde her in the face, told her that she came in pudding time, for his mother wanted a maide, and if shee could take anie paines no doubt she should find a house fit for her purpose. And (quoth hee) I haue such good hope that you will proue well, that although this daie I shoulde haue bene fore-man in a may-game, yet I will rather marre the plaie then your market, and so will tourne backe to leade you the waie to our house. *Mæfia* gaue him thanks, and together they went to his Fathers, where after the young springall had talked a while with his mother, for he was his fathers eldest sonne, the good wife had such liking of the maide, that shee gaue her an earnest penny to serue her for a yéere, and so hired her before the Constable. *Mæfia* beeing thus honestly plaist, by her good behauour grewe into such fauour with all the house, that the olde fooles began to thinke her a fit match for their eldest sonne, and in this hope vsed her meruailous well. But leauing her

to her Countrie content, at laſt to *Vadiſlaus*, who hauing nowe glutted enuie with reuenge in banniſhing the good Earle, peaked ſo highe with *Danidas* Parrat, that at the laſt hee fell to the ground: For pride had taught him this principle, that princes wils ware lawes, and that the thoughts of kings could not erre : diſdaine and contempt, two monſters of nature, had ſo fotted his mind with ſelfe loue, that as his actions grew to be insolent, ſo his gouernment began to be tyrannous, commanding as fancie wild him to affect, not as iuſtice wiſht him to afford: he ſought not with *Auguſtus* to be called *Clemens*, but with *Tarquin* to glorie in the title of *Superbus*: alluding the diſtike which *Virgil* wrote in the praiſe of *Cæſar* to him/ſelfe, *Diuiſum imperium cum Ioue Cæſar habet*. He would not with *Phillip* bee called martiall, but with *Alexander* be honored as the ſonne of *Ammon*: hee ſought not to ſit in his throne with a braunch of palme, to gouerne with peace, but vſed a ſwoorde as a ſcepter to rule with conſtraint. Long hee dyd not continue in this life, but that hee grewe in mortall hate with his ſubiectes: the poore commons grudged and groned vnder the burden of his crueltie, the Nobilitie beganne to conſider with themſelues, that more did the ſtate of *Rome* ruinate in one yeere vnder the gouernment of the Emperour *Calygula*, than it prospered in manie vnder

the vertuous regiment of *Traian*, that more blossomes die the first nippe in a morning, than the heate of the Sunne can reuiue in a whole daie, and more harme doeth the pride of a king in a moment, than good pollicie can restore in a moneth : wherevpon they determined to forewarne him of his follies, and to perswade him from that course of life, which would in time bring the commonwealth to mischief, and him selfe to misfortune : finding fit time and opportunitie with a generall consent they beganne to dissuade him from his presumption, but *Vadislaws* who brookt not to be countermanded by anie of his nobles, returnde them this scornfull answere.

My Lords, as the Sunne is set in the heauens, so kings are seated vppon earth : the one too glorious an obiect for euerie eie to gaze at, the other too full of maiestie for anie man to controule. The woulfe had his skin pulled ouer his ears for prying into the lions den : the actions of Princes are like the pearles of *Arabia*, the one too costly for euerie marchant to prise, the other too honourable for euerie base person to censure of. Dare the proudest birde beare wing against the / Eagle? Is not the print of a lyons clawe a seale of his safetie, and the verie title, nay the verie thought of a king, a warrant of his blisse? Take héede my Lordes, let the preiudice of others bee a president

for you to beware: me thinke the Countie *Selydes* mishap might warne you from preffing too much on my fauour. *Seneca* by grudging at *Neros* blisse procured his owne bane. *Calistenes* checking the thoughts of *Alexander* wrought his owne ouerthrowe. Kings must not be controuled for that they are Kings, and therefore from henceforth doome not of my doinges least. And with that he flung from them in a rage, as one aiming at reuenge, if heereafter they mislikt of his gouernment. The nobles whome disdaine had armed to despaire, beganne to murmure at the kings wicked resolution, and [resolved] either to frée the commonwealth from miserie, or by attempting such an enterprise to procure their owne mishap: amongst them all *Rodento*, a nobleman more bolde then the rest burst forth into these passions.

My Lordes and worthie Peeres of *Buda*, feared for your valour, and famous for your victories, let not the priuate will of one man bee the ruine of such a mightie kingdome: kings are Gods, then let them gouerne like Gods, or giue vs leaue to account them worse then men: let the examples of other nations tie vs to the consideration of our present estate. The Athenians preferred the weale of their Countrie before the pride of *Alcibiades*, *Cæsar* was flaine in the Senate for his pride, *Hannibal* twice exiled *Carthage* for his presumption,

Dyonisius banished out of *Scycily* for his insolencie : Crownes (my Lordes) are no plackardes of wickednesse, Securitie waiteth not anie longer vpon a Scepter than it is fwayde with equitie, a Diademe is no longer glorious then it is / decked with vertue, so y^e occasion presents vs a double proffer, either by soothing y^e king in his pride to suffer the commonwealth to perishe, or by rooting out such a prince, to saue both our selues and the kingdome from preiudice: now my Lords the ballance is poised, choose which part you please. *Rodento* hauing fet their harts on fire with these wordes, they all consented to recall Countie *Selides* from banishment, and if at the second perswasion the king would not take a better course, to make him sole monarch of *Buda*: they wer not slack in their purposed intent, but dispatcht letters secretlie by a speedie Post into *Germanie*: which the Countie *Selides* receiuing, suspected at the first a further mischiefe, but at last thoroughly satisfied by the messenger of their faithful intent, he cut ouer with as much speed as might be, & secretly in the night came to the house of *Rodento*, where being honourable intertained, the next daie all the nobles assembled, and there in counsaile tolde the Countie *Selides* how in requitall of his exile they meant either to set him in his former estate, or else to enrich him with the benefit of a crowne. The

County was vnwilling to grant to their requests, yet at last seeing deniall could not preuaile, he consented, and all ioyntly went together to the Court: where they founde the king walking according to his wonted manner in his accustomed melancholie: who scarce saluting his Lordes with a good looke, yet straight had espied the Countie *Selides*: at whose sight with a face inflamed with cholar, and eies sparkling hate, hee demanded why the Countie *Selides* was reuoked from exile, how he durst presume so nigh to approach his presence, or which of his Lords was so hardie as to admit him into their company? *Rodento* speaking for the rest made answere, that as the Countie *Selides* was banished without cause, so he might lawfully returne with / out pardon, that offences measured with enuie, were to be salued without entreatie, & therefore did no more then they all present were readie to iustifie: and further, whereas his maiestie was so fotted in selfe conceit that he held his will as a lawe, and made a metamorphosis of a monarchie into a flat gouernment of tyrannie: they were come to perswade his highnesse from such folly, wherein if he resolved to persist, they were determined not onely to depriue him of his crown and kingdome, but before his face to celebrate the coronation of *Selides*. *Vadislaus* hearing this peremptorie resolution of his Lordes, was nothing

dismaide, but with a countenance ouer shadowed with disdaine, tolde them hee feared not their braues: for quoth he, the trecherous attempt of a subiect cannot dismaie the princely courage of a king. When the slaues of *Scythia* rebelled against their Lordes, they were not subdued with weapons, but with whips. *Cirus* punished traitors, not with the axe to infer death, but with a fooles coate to procure perpetuall shame: therefore my lords I charge you vpon your allegiance take holde of that outlawe *Selides*, put him in prison till he heare farther of my pleasure, and for your owne partes submit your selues and craue pardon. The noble men plaide like the deafe Addar that heareth not the forcerers charme, neither could they bee disswaded from their intent by the threatens of a king, but following their purpose, presently deposed him of all regal dignitie, and celebrated the coronation of *Selides*: who seated in the regall throne, had no sooner the scepter in his hand, but enuie beganne to grow in his heart, and reuenge haled him on to seale vp his comicall succeffe with tragicall sorrow, for he commanded *Vadislaus* to be pulled out of his robes and put into rags, in stead of a crowne to giue him a scrip, for a scepter a palmers / staffe, making generall proclamation that none of what degré so euer, shoulde allowe him anie maintenance, but that his inheritance shoulde be the

wide fields, and his reuenues nought else but charitie. *Vadislaus* thus at one time depofed and metamorphofed from a king to a begger, was now difdayned of thofe whome before he did fcorne, and laught at by fuch as before hee did enuie : the nobilitie fhakt him off as a refufe, the commons vfed him as a bad companion, both ioyntly forgot he had ben their king, and fmoothly fmiled at his misfortune. *Vadislaus* as a man in a trance, being paff a little from his pallace, feeing the place which whilome was the fubieft of pleafure, now the obieft of difcontent, that wher he did command as a king, he was controlled as an abieft, he fel into thefe diftreffed paffions.

Is youth the wealth of nature, to be wracked with euerie flawe? Is honour the priuiledge of nobilitie, fubieft to euerie fall? Hath maieftie that makes vs fellow partners with the Gods in dignitie; no warrant to graunt a fympathy of their deities, that as we are equal in highnes, fo we may be immortal in happines? Why doeft thou enter *Vadislaus* into fuch friulous questions, when thy prefent misfortune telles thee kings are but men, and therefore the verie fubiefts of Fortune? Ah vnhappy man, hadft thou confefled as much as prooffe fets thee downe for a principle, the ouerflowing gale of felfe loue had neuer brought thy barke perforce to fo bad an harbour. Hadft thou

gouerned like a God in equitie, thou hadst stil ruled like a God in honour : but pride perfwading thee a crowne had made thee more than a man, hath now induced time to assure thee, that thou art the worst of all men. Kings seats are like the rooms that *Egistus* made for straungers, wherein beeing placed, the eare was de / lighted with melodie, the eie with fundrie shewes of content, the smelling with swéet fauors : but to counteruaile these pleasures, ouer their heads hung naked swoordes in slender fillets of filke, which procured more feare than the rest did delight : maiestie is lyke the triple string of a Lute, which let too lowe maketh badde musicke, and stretched too high, either craketh or setteth all out of tune. Fortunes fauours resemble the prickes of a Porcupine, that careleslie gazed at, pleaseth the eie and the touch, but narrowly handled, both hurteth the sight and the sense. Ah *Vadislaus*, had consideration foretaught thee these vntimelie principles, thou hadst neither found the seats of kings vn Timer, maiestie out of time, nor fortune but as shée is to all men inconstant. But pride, what sayest thou of pride *Vadislaus*? Was it not lawfull for thee to be prouder then all men, that wert higher in dignitie then all men? Might not a crown yeeld to thee a selfe conceit in thy actions? What diddest thou beeing king that becomed not a king? Disdaine

I tell thee is the glorie of a Scepter, and in that still bee resolute: beest thou neuer so poore in estate, bee still a Prince in thought: parentage is without the compasse of Fortune, the Gods may dispose of welth, but not of birth: imagine thy palmers bonnet a princes diadem, thinke thy staffe a scepter, thy graie weeds costlly attire: imaginations are as swéete as actions: and seeing thou canst not bee a king ouer nobilitie, bee yet a king ouer beggers: holde pouertie as a flaue, by thinking thy want store, and still disdayne all that art despised of all: *Dionisius* was for the same braue minde exiled out of his kingdome, but hee kept a school in *Corinth*, and there although hee were not a prince ouer men, yet hee was a king ouer boies, and the force of his imagination footed him in a princely content. /

Tush *Vadisslaus*, neuer shrinke at this shot, now thou art more thē a king, for thou art a monarch both ouer fates and fortune, and yet this priuiledge is left thee, that none in *Buda* can challenge, thou maiest boaste thou hast bene a king, and whosoever giues thee for almes, neuer yéeld him thanks, for hee bestowes but what once was thine: *Vadisslaus* arming him selfe thus with a desperate kinde of patience, passed poorely disguised and despised through his owne Countrie. And *Selides* safely seated in the kingdome, after hee had set the

affaires of the weale publike in good order, tooke all his care to know where his daughter was bestowed, but hearing no newes where shée was harboured, made generall proclamation through all his dominions, that who so could tell newes what was become of the ladie *Mæfia* the kings daughter, should be greatly aduanced in calling, and haue a thousand crownes for his paines. The Farmers sonne happened to bée with his mothers butter at the market when this proclamation was made, and comming home, tolde it in secet for great newes, how that the king was depofed from his crowne, & *Selides* created in his place, and that whofoeuer could tel where *Mæfia* was should be well rewarded for his labour. The old Farmer nodding his head at these newes, made answere: you may fée sonne, quoth he, what it is to bée a great man: I tell you the gaie coates of kings couers much care, as they haue many pleasures, so they haue mickle perils: the plowman hath more ease then a king: for the one troubles but his bodie with exercife, the other disquiets his minde with waightie affaires: I warrant thée wife, we haue as much health with féeding on the browne loafe, as a Prince hath with all his delicates, and I steale more fwéete naps in the chimney corner in a wéeke, then (God faue his maieftie) the King doth / quiet fléepes in his beds of doune in a whole moneth. Oft haue I heard

my Father saie (and I tell thée our predeceffours were no fooles) that a husbandman plowed out of the ground three things, wealth, health, and quiet, which (quoth hee) is more worth then a kinges ranfome : but tis no matter, let not vs meddle with kings affaires, but if the counsell haue thought it good to put downe *Vadislaus*, he may thank his own pride, which sonne learne of me, is the root of all mischiefes, and if they haue crowned *Selides*, wée sée a goodly example, he that humbleth himselfe shall be exalted : but I would I could tel where the kings daughter were, for he that reaps fauour and wealth gets a double benefite. *Mæfia* who heard these newes of her Fathers preferment, smiled in her owne conceit, that fortune had made so sharpe and short a reuenge, and that now after many miseries past ouer with patience, shée might not onlie saie *Dabit Deus his quoque finem*, but *Hæc olim mæminisse iuuabit*. The remembrance of honor tainted her chéekes with a purple die at the sight of hir present drudgerie, the hope of dignity tickled hir mind with a sodaine ioy, to thinke what a metamorphosis should happen at her pleasure, but when she called to minde the Countrie sayings of her olde maister, and sawe by prooffe how fickle fortune was in her fauors, and had considered what mishap laie in maiestie, and what a secure life it was to liue poore, she found dignitie ouershadowed

with danger, wheras pouertie slept quietly at his plough beame. Honour wilde her to bewraie what she was, quiet perswaded her that content was a kingdome. Perplexed thus wth fundrie thoughts, after her house was handsomely and hufwifely dreaft vp, she toke her spinning wheele to the doore, and there setting her selfe solitarily in the shade, she had not drawen forth thrée or foure threddes, but *Vadislaws* in his / beggers roabes came to the doore, and seeing so neate a Countrie wench at her wheele, without anie salutations, after his cynicall manner began to gaze on her beautie. The maide taking him for no other but some stout begger, as Countrie maides vse to solace themselues, began to carroll out a song to this effect.

*Sweet are the thoughts that sauour of content,
the quiet mind is richer then a crowne :
Svveet are the nights in carelesse slumber spent,
the poore estate scornes fortunes angrie frowne :
Such svveet cōtent, such mindes, such sleep, such blis
Beggars inioy, when Princes oft do mis.*

*The homely house that harbors quiet rest,
the cottage that affoords no pride, nor care :
The meane that grees with Countrie musick best,
the sweet consort of mirth and musicks fare :*

*Obscured life sets downe a type of blis,
a minde content both crowne and kingdome is.*

The song of *Mæfia* somewhat touched the minde of *Vadislaus*, that meruailing what pretie musition this should be that had so swéete a voice and so pithie a dittie, he began to interrupt her melodie in this sorte. Faire maide, for so I may tearme you best, in that I giue thee but thy due to saie thou art beautifull, and allow thee a fauour in thinking thou art honest, tel me, is this Country cottage thy fathers house? and if it be thy birth is so base, & thy bringing vp so bad, how hap thou hast found disquiet with dignity, and care containd in a crowne? Hast thou seene the court, and so speakest by experience, or learnd this dittie as a song of course, and so hittest the crow by hap? *Mæfia* hearing the begger so inquisitiue, especially placing his wordes in / such a commanding phrased, thinking him to be no other then his ragges did report, shooke him vp thus sharply. Tis for beggers (quoth shee) whome fortune hath tied to the curtesie of others, to craue almes with treaties, not to demand questions with inquisition, for as they haue no other plackard than pouertie, so their charter is submiffion and lowlines: whatsoeuer my tongue contained, step thou not farther than thy scrip: thou art meane

inough, therefore quiet inough : no almes would do thée more good than a question : and therefore staie while my thredde is drawen, and thou shalt haue my deuotion. *Vadislaus* whose pride was not changed with his apparell, told her y the vertue of the trée was not discerned by the outward barke, but by the inward sap, that the Lapidarie might be deceiued in colours, that roabes made not kings, nor rags beggers, that *Appollo* beeing a God, metamorphosed himselfe, not into a prince, but to a shepheard, that *Mercurie* for his pleasure tooke the forme of a cowehearde, to try the tabling of *Bacchus* : outward shewes are not inward effects, and therefore she might mistake him, and though his cloathing discouered pouertie, his calling might be honourable. *Mæssa* hearing so well ordered an answer to come from such a disordered person, began to note more narrowly the lineaments of his face, & at last perceiued it was the *quondam* king *Vadislaus*, but still dissembling what both she thought and knew, made him this answere : Friend, if I haue shot awrie blame the marke that I aimed at, and not my censure by outward show, for we Countrie maids are so homely brought vp, that wée count none kings but what weare crownes, and all beggers that carrie scrippes and craue almes, if your degré be aboue your shewe, it was youre owne faulte, and not my folly that made

mée so foolishe: my / song I hope what so ere ye be, hath giuē none offence: if thou hast bene rich, it tells thée what disquiet is in dignitie, and that the cottage affoords more quiet then a kingdome: if thou wert neuer but as thou art, then maist thou sée what content is in pouertie, and learne that the obscure life containeth ȳ greatest blisse: kings are men, and therefore subiect to mishap: Fortune is blinde, and must either misse of her aime, or shoote at a great marke, her boltes flie not so lowe as beggerie, when honour is pierced with euerie blow: and therefore *Marcus Curcius* that had thrice bene dictator, and as many times triumphed, hidde himselfe in a poore farme to be frée from the iniurie of fortune. *Vadislaus* driuen into a passion with this parle, asked her why she told him of the stratagems of kings, séeing her selfe was a begger: for that, quoth *Mæfia*, thou didst scorne euen now to be counted a begger: nay quoth *Vadislaus* for that thou knowest, or at the least doest suspect that I am a king: *Mæfia* tolde him she had small reason to make such a surmise, but desired that she might know if hée were *Vadislaus*, that of late was deposed: I am quoth he, the same, I tel thée maide, euerie waie the same, for mishap hath no whit altered my minde. Then (quoth *Mæfia*) hath fortune done ill, to ioyne in thée both pouertie and pride, for either hath

Report a blister on her tongue, or thy fall did infue of disdainfull insolencie: thy fault hath bene alwaies the fall of princes, the ruine of states, and the vtter subuersion of kingdomes: *Dyoclesian* the Romane was so proude, that he called himselfe brother to the Sunne, and was the first that euer made edict to haue the feete of Emperours kist, in signe of seruill submission: his end was madnesse: the pride of *Pompey* was his ouerthrow: the desire of kingly title caused *Cæsar* to die in the senate house: / but thy haruest is out of the grasse, and my councell commeth now, as a shower of raine doeth when the corne is ripe: yet seeing you are fallen into pouertie, let mee aduise thee how to beare it with patience. Want is not a depriuation of vertue, but a release of care and trouble. *Epamynondas* was not called halfe a God, no[r] *Lycurgus* a sauiour, because they abounded in wealth and were slaues to their passions, but because they were Princes, and yet content with pouertie: then let their liues be a marke whereby to direct your actions, that as you are fallen from dignitie by default, so you may liue in pouertie with patience, & so die a more honorable begger then thou diddest liue a king, and if thou meruaile who it is that giues thee such friendly councell, know I am the daughter of *Selydes*, who driuen by thy iniustice to this distresse, although my father

now a king, yet I find fuch content in pouertie as I little haſt to exchange this life with dignitie.

Vadiſlaus carefully marking the weight of euery word, eſpecially proceeding from her whom he had iniured, bluſhed at the ſight of her patience, and yet as a man whom deſpaire had hardned on to miſhappe, nothing relented at her perſwaſions, but in a melancholy furie flong from the doore without ſaying one worde, or bidding her farewell. *Mæſia* noting ſtill the peruerſe ſtomacke in the man, ſayde to her ſelfe, What folly is there greater than Pride, which neyther age nor pouertie can extinguiſh? What afterwarde became of *Vadiſlaus*, the *Annales* of *Buda* makes not mention, but onely of this, that he died poore, and yet proude. For *Mæſia* pittying her fathers ſorrowes that he made for her abſence, more for his content than for anie delight in dignitie, ſhortly after ſhee forſooke the Countrie and went to the court. /

Peratio hauing ended his tale, the whole companie commended his diſcourſe, and eſpecially the old counteſſe, who not onely gaue him praiſe as a laurell for his labours, but thanks, as due to him by deſerts, ſaying, that in déede pride was one of thoſe finnes which nature had fram'd without change, that Fortune was a miſtreſſe ouer other paſſions, and Time had a medicine for other

maladies, onely pride and the gout hath his similitude in effects, that they were incurable. Wel madam, quoth *Bernardino*, *Peratio* hath done well, but praie God he resemble not the rich Bishop of *Cullen*, that preaching against couetousnes, had a poore mans lease to pawne in his handes, which hee vsed as an instrument to act against vsurie: he is a scoller madam, and therefore within the compasse of his owne conclusions, for we see those Vniuersitie men ouercome themselues déeplly in this folly, insomuch that not content to be proude at home, they seeke by trauell to hunt after vanity. As I cannot, quoth *Peratio*, excuse my self, so I will not accuse all generally, because the premises are too peremptorie that inferre such censurers, but no doubt, schollers are men, and therefore subiect to this fault. And so be courtiers, quoth Ladie *Katherine*, for you may smell their pride by their perfumes. Tis well qd. *Benedetto*, that seignior *Farneze* hath made an exception of women, otherwise *Peratio* had neuer made an ende of his discourse. *Peratio* taking hold of Lady *Katherines* talke, thought to crosse *Benedetto* ouer the thumbs, and therefore made this reply. Truth it is, that *Tully* writ to *Atticus*, that the conquest of *Asia* had brought fve notable follies into the Citie of *Rome*, to make glorious sepulchres, to weare rings of gold, to vse spice in meats, to alay wine with sugar,

and to carrie about fwéet perfumes and smels. These messieur *Benedetto*, *Tully* countes follies and / y vſe as fauours : he thought them preiudiciall, and ye courtiers count them as neceſſary, and therefore argue how you liſt, I will haue you within the compaſſe of my diſcourſe. I can ſmile, quoth the Ladie *Katherine*, to ſee how meſſieur *Benedetto* thinking to wring water out of a ſtone, hath ſtumbled on a flint, which ſtriking too hard hath brought fire. Yet (quoth *Cofimo*) his lucke was good, for hee burnt but his owne clothes. Seignior *Farneze* hearing theſe drie blowes, broke off their talke at this time by commanding one of his mē to couer for ſupper, which done, ſitting down with his gueſts about him, euerie one plied his téeth more than his tongue, *Benedetto* excepted, who was ſo chafed in conceit at the Lady *Katherine*, that his thoughts onely were employed after dinner how to be reuenged, which indéed he performed in this forte.

The ſecond diſcourſe of Folly.

AFTER *Farneze* & the reſt had ſatiſfied their ſtomacks with meat, & their minds with mirth, *Cofimo* ſeeing *Benedetto* ſo paſſionate, began to whet him on to prattle in this maner. Maſſe courtier, qd. he, to drawe you out of your dūps with a demād, I pray you anſwer me to this

questiō : why do y painters in figuring forth the counterfet of loue, draw her blind, & couered with a vale, when as we see that in nothing there is a déeper insight than in loue : *Benedetto* seeing *Cosimo* put forth this questiō only to moue talke, told him, that if he had spent but as many idle houres about y substance of affection, as he had done daies about the quiddities of fācy, he would willingly haue answered his demand : but seeing twere for a souldier to teach *Orpheus* how to handle his harpe, hée would aunswere him as *Zeuxis* did king *Perfius*, who desiring him to shewe how he coule drawe the picture of enuie, presently brought him a looking Glasse wherein *Perfius* / perceiuing his owne phisnomie blusht : And yet for al this, qd. *Bernardino*, feignior *Cosimo* doth not change countenance, and yet we all know him to be a louer : and therefore, quoth the Ladie *Frances*, within the compasse of folly, for this I remember that *Anacrion* saith, *Cupid* was depriued of his sight, not by nature but by iniurie, for the Gods summoning a parliament, whereat appeared all the heauenly deities, *Cupid* by hap, or rather by fatall presence of the destinies, met with Folly, who furcharged with ouerwéening passions, began to dispute of their seuerall powers : the boy not able to brooke comparisōns, bent his bow, and was ready to discharge an arrowe against Follie,

but shée being readier furnished with wepons, neither regarding his youth, beautie, nor deitie, scratched out his eies, in requital wherof she was by the Gods appointed his guide. Then by this, quoth *Peratio*, there is no loue without folly. That I denie, answered the Ladie *Frances*, for true and perfect loue is beyonde the deitie of *Cupid*, and therefore without the compasse of follie. But such loue as you yong Gentlemen vse, that hath as great a confusion of passions, as *Ouids* chaos had of simples, is that which I meane, in truth it is lust, but shadowed with the name of loue which rightly *Euripides* calleth a furie. I am gladde, quoth *Farneze*, that we are entered into the discourse of loue, for I will inioyne this nights worke to bée about the discouerie of the verie substance of lust, which drowned in voluptuous pleasures, haleth on the minde to the foule deformed sinne of lecherie, a fault that we Italians greatly offend in, and yet the custome of sinne hath so taken awaie the feeling of the offence, that wee shame not oft times to glorie in the fault. And for that feignior *Cosimo* I haue knowen you amongest all the rest to bee most amorous, though I must needes / confesse alwaies honestly, yet for that you haue béene acquainted with such passions, I commit the charge vnto your hands. *Cosimo* séeing the company smile, in that the Countie had

tied him to ſuch a taſke, willingly would haue ſurrendered vp his right into an other mans handes, but fearing to diſpleaſe *Farneze*, and by ſhrincking, to diſcouer where his ſhoe wroong him, arming him ſelfe with patience, ſeemed very content: and therefore began to frame his ſpéech in this manner. Although (Gentlemen) *Hiparchon* coulde play on his flute, yet he was not to diſpute of Muſicke, in that hée knewe more by the practiſe of his finger, than by ſkill of the concordes. *Epheſtion* coulde handle *Bucephalus*, but not ride *Bucephalus*. *Mene-cas* the Macedonian was a very good ſimpler, but knewe not how to conſect a potion, as one aiming at the vertue of the hearbe, not at the qualitie of the diſeaſe: ſo although I haue, as a nouice, gazed at the temple of *Venus*, yet I am not able to diſcourſe of the Deitie of *Cupid*: tis no conſequent, that by feeling a fewe paſſions, I ſhould be able to ſet downe principles, or that a ſparke of fancy ſhould kindle a whole flame of wanton affections, yet that I be not accuſed to be more ſcrupulous than courteous, I will ſay what I haue heard and read of this follie. The Cyriniake Philoſophers, as *Ariſtippus*, *Metrodorus* and *Epicurus*, who founded their *ſummum bonum* in pleaſure, to ſhadow their brutiſhe principles with ſome ſhewe of reaſon, drew, as *Phidias* did ouer his deformed pictures, courteines of filke, that the outward vale

might countenance the imperfection of his art, placing the substance of pleasure vnder the simple superficies of vertue, couering an inuenomed hooke with a faire baite, and like *Ianus* presenting a double face, the foremost of flatterie, the hindmost of sorrow. *Hercules* meeting / vice and vertue, found the one gorgeously tricked vp in ornamentes of gold, the other courfely attired in simple clothing, vertue bare faced wering in forehead the counterfait of trueth, vice valed with a maske to couer the deformitie of hir visage, wherein appeared the staynes of pleasure, as the infection of leprosie, which *Plutarke* noting, being demanded what pleasure was: aunswered, a swéete step to repentaunce, alludinge vnto the censure of *Phocion*, who wrote of the picture of *Venus* this sentence: *Ex vino Venus ex venere ruina & mors*. But seeing my charge is not to speak generally of pleasure, but of that follie which claiming the name of pleasure, most besotteth the senses of all other obiectes with deceit, I meane lust, which the better to bring in credit, is honoured with the title of loue, I must confesse my selfe herein to be of *Aristotles* opinion, who being demanded by *Alexander* the great, what loue was, answered, a metamorphosis of mens bodies and soules into contrarie shapes: for after that the impressiõ of lust, inueigled by the fading obiect of beautie, hath

crept in at the eye and possessed the heart, we wholly deliuer our selues, as slaues to sensualitytie, forgetting our God for the gaine of a goddesse, whose altars fauours of stincking perfumes, and whose temple is not perfumed with roses, but infected with hemblocke: they which sacrifice vnto *Vesta* offer vp incense with fire, they which stande at the shrine of *Venus* offer vp bladders onely filled with winde, the one representing the purenesse of chastitie, the other the lightnesse of affection: you say true, quoth the Ladie *Frances*, *Venus* coffers are alwaies emptie, and therefore giuing great sounge, hir garments imbroidered with feathers, as noting inconstancie: for he that marketh the confused estate of you Florentines, / who couet to be counted louers, shall finde howe vnder that one folly you heape together a masse of mischieuous enormities: for the Gentleman, that drawne by a voluptuous desire of immoderate affections, seekes to glut his outward senses with delight, first layeth his platforme by pride, seeking to allure a chaste eye with the sumptuous shewe of apparell, vnder that maske to entise the minde vnto vanitie, others by an eloquent phrase of speech to tickle the eare with a pleasing harmonie of well placed words: well placed in congruitie, though ill construed in sense: some by Musicke to inueigle the minde with melodie, not sparing to spende parte

of the night vnder his mistresses window, by such paines to procure hir dishonour and his owne misfortune. These (Gentlemen) be fruites of your loues, if I tearme it the best way, and yet follies in that they preiudice both purse and person: the same baite is flatterie, which giueth the forest batterie to the bulworke of their chastitie, for when they see the minde armed with vertue, hard to be wonne, and like the Diamonde to refuse the force of the file, then they apply their wittes and wils to worke their owne woe, penning downe ditties, songs, sonnets, madrigals, and such like, shadowed ouer with the pensell of flatterie, where from the fictions of poets they fetch the type and figure of their fayned affection: first, decyphering hir beautie to bee more than superlatiue, comparing hir face vnto *Venus*, hir haire vnto golde, hir eyes vnto starres: naye more, resembling hir chastitie vnto *Diana*, when they seeke onely to make hir as common as *Lais*: then howe hir feature hath fired their fancie, howe hir sight hath besotted their senses, howe beautie hath bewitched them: paynting out their passions as *Appelles* did puppettes for children, which inwardly / framed of claye, were outwardlye trickt vpper with freshe colours, they plunge in paine, they waile in woe, they turne the restless stone with *Sisyphus*, and alleage the tormentes of *Tantalus*, what grieve, what payne,

what sorrow, what sighs, what teares, what plaintes,
 what passions, what tortures, what death is it not
 they indure till they optaine their mistresse fauour,
 which got, infamie concludeth the tragedie with
 repentance : so that I allow those pleasing poems
 of *Guazzo*, which begin : *Chi spinto d'amore*, thus
 englished.

*He that appaled with lust would saile in hast to
 Corinthum,*

*There to be taught in Layis schoole to seeke for a
 mistresse,*

*Is to be trained in Venus troupe and changd to the
 purpose :*

*Rage imbraced but reason quite thrust out as an exile,
 Pleasure a paine rest, tournd to be care, and mirth as a
 madnesse :*

*Firie mindes inflamd with a looke, intraged as *Aleto* :
 Quaint in aray, sighs fetcht from farre and teares,
 marie, fained :*

*Pen sicke, sore, depe plungd in paine, not a place but
 his hart whole.*

*Daies in griefe and nights consumed to thinke on a
 goddesse,*

*Broken sleeps, swete dreams, but short fro the night to
 the morning :*

*Venus dasht, his mistresse face as bright as *Apollo*,
 Helena staine, the golden ball wrong giuen by the sheep-
 heard.*

*Haires of gold, eyes twinckling starres, hir lips to be
rubies,
Teeth of pearle, hir brests like snow, hir cheekes to be
roses.
Sugar candie she is, as I gesse, fro the waist to the
kneestead,
Nought is amisse, no fault were found if soule were
amended,
All were blisse if such fond lust led not to repentance.*

So that of these verses I conclude, that such young Gentlemen as tickled with lust, seeke to please their senses with such pernicious delights, may iustly come within the compasse of this folly : may (quoth the Ladie *Margarite*)? let the selfe same predicament comprehend such fantastike poets, as spende their times in penning downe pamphlets of loue, who with *Ouid* seeke to nourish vice in *Rome* by setting downe *Artem amandi*, and giuing dishonest precepts of lust and lecherie, corrupting youth with the expence of time, vpon / such friuolous fables : and therefore deserue by *Augustus* to be banished from so ciuill a countrie as *Italie*, amongst the barbarous *Getes* to liue in exile.

Stay there, quoth messieur *Benedetto*, your commission is too large, and your censures too Satyricall, we read not that any woman was euer Stoicke or

Cynicke, either to be so strict in passions, or bitter in inuectiues, and to write of loue, not to fauour the follie but to condemne the fault : and therefore Madam, either be more partiall or more particular. These glances (quoth *Farneze*) are nothing to the purpose, and therefore seignior *Cosimo* to your charge : I knowe sir, answered *Cosimo*, that Madam *Frances* hath said well, in painting out the phantasticke description of a loue, yet hath she béene fauourable in figuring out their follies : for this loue or rather lust endeth not, till it tasteth of the very dregges of adulterous lechery, a folly, nay a sinne so in hate with God and contempt with man, as *Seleucus* forbad it to be named amongst the *Locrians*. The end of concupiscence is *luxuria*, sayeth *Socrates* in his disputation with *Euthydemus*, frō whom floweth, as from a sea of wickednes, incest, murther, poison, violēce, subuersiō of kingdoms and infinit other impieties. *Aristotle* being demanded what adulterie was, made answer, a curious inquiry after an other mans loue, and being desired to penne downe the effects, wrote these or such like wordes. He that seeketh by a plausible shadow of flattery to seduce a minde from chastity to adulterie, sinneth against the law of nature in defrauding a man of his due, his honour and reputation, spoiling him of a most pretious iewell, which is the los of his

wiues loue and frendship : for as the feethim trée being cut or pearted with brasse, straight perissheth, so the league of marriage violated by adultery extinguisheth loue, and leaueth be / hind at the most, nought but the painted vale of flatterie : the peace of the house is changed into discorde, dissention in stead of laurell presenteth a sword, and content sleépeth not with *Mercuries* melodie, but waketh with *Alectos* disquiet : the face that in forme being honest, resembleth the sunne in beautie, stained with adulterie, blussheth to see the same as guiltie of hir owne deformitie : credit hath suffered shipwracke and fame as spotted with the foyle of dishonour, all these hatefull discommodities insuing by the voluptuous desire of such young Gentlemen, as wedded to vanitie, glory in the title of this folly. I maruel then, quoth *Peratio*, what woman (these effects considered) will listen vnto the melody of such Syrens, whose allurementes perswades them to suche misfortunes, or howe they can thinke that man to loue them, which by fulfilling his momentary lust, procureth their perpetuall discredit, and subuersion both of soule and bodie. Know you not (quoth *Benedetto*) the reason of that, are not the thoughts of women like the inhabitants of *Scyrum*, which knowing that the fauour of Dates is deadly vnto their complexion, yet neuer cease till they dye with Dates in their mouthes.

You mistate it, quoth the Lady *Frances*, it is because men consume them selues into teares with the Crocodile, till they haue gotten their pray, and then they neither respect their honour nor honestie. Howsoeuer it bee, quoth *Cosimo*, I haue not to deale with women, but for our Florentines, I know none more addicted vnto this folly, which to conclude, hath bene so odious amongst our ancestaurs, that it hath béene chaftned with feure punishments. *Alexander* greatly blamed *Cassander*, because hee offered but to kisse a minstrels mayde. *Augustus Cæsar* made the lawe *Iulia*, which permitted the father to / kill the daughter for adulterie. *Cato* banished a Senator for kissing his wife in his daughters presence. *Marcus Antonius Carcalla* was banished his Empire for lust, with infinite other, whose miseries, mis-happes, and misfortunes were innumerable onely for this folly, as *Tarquinus Superbus* for *Lucrece*, *Appius Claudius* for *Virginia*, *Iulius Cæsar* for *Cleopatra*, *Iohn Countie Armiake* for his owne sister, *Anthonie Venereus* duke of *Venice* for his Secretaries wife, *Abusahid* king of *Fez* for the wife of *Cosimo de Cheri*, as *Leon* in his description of *Affrike* setteth downe : but amongst all these Gentles, an historie at large for the confirmation of this my discourse.

THE TALE OF

Cosimo.

WHile *Ninus* the sonne of *Belus* raigned as Soueraigne ouer the dominions of *Egypt*, and kept his Court Royall in *Babylon*, there dwelled in the suburbes of the Citie a poore labouring man called *Mænon*, who was more honest than wealthye, and yet sufficiently rich, for that hee liued contente amongst his neighbours: this poore man accounted his possessions large enough, as long as hee enioyed and possessed his ground in quiet, imitating *Cyncynatus* in his labours, who founde health of bodie and quiet of mind the chiefeſt treasure, by tilling his felde with continual toyle. But as content had satisfied his thoghts in / this, so *Mænon* was as greatly fauoured of Fortune, for he had a wife of the same degré and parentage, so beautifull, as there was none so faire in *Babylon*, so honest, as there was none more vertuous, so courteous, that there was not one in the whole city who did not both loue and like of *Semyramis* the wife of *Mænon*, for so was hir name: insomuch that *Ninus* desired to haue a fight of hir beauty, and

in disguised apparell, went to the poore mans house, where seeing such a heavenly faint about his homely hufwifery, fitter (as he thought) to be a paramour for a prince, than a wife for a subject, sighed and sorrowed that she was not in his power to command: yet favouring him in that she was honest, as fancying him for that she was beautiful, he departed with resolution to be master of his owne affections, and not to deprive the poore man of so great good. After he was returned to the palace and was solitarie by himselfe, the *Idea* of his perfection representing a humane shape of a heavenly creature, so assaulted his minde with sundry passions, that giving the raines of libertie to his wanton appetites, he fell into these tearmes. Vnhappy *Ninus*, and therefore vnhappy because a king and subject to sensuality, shall the middle of thy yeares be worse than the prime of thy youth, shall love conquer that Fortune could neuer subdue, shall the heate of affection searche that in the frute that it could neuer hurt in the budde, shalt thou governe a kingdome and canst not subdue thine owne passions? Peace *Ninus*, name not so much as love, race out fancy with silence, and let the continency of other kings be presidents for thee to direct thy course aright. *Alexander* made a conquest of his thoughts, when the beauty of *Darius* wife bad him battell. *Cyrus* abstained

from the fight of *Panthea*, because he would not be intemperate. *Pompey* would not speak to the wife of *Demetrius* his frée man for that shée was faire : and what of this *Ninus*? Yet had *Alexander* concubines, *Cyrus* a lemman, and *Pompey* was not so chaste, but he liked *Phrinia*, and so maist thou make a choice of *Semyramis*: shée is poore and vnfit for a king: I, but she is faire, and fit for none but a king: loue filleth not the hand with pelfe, but the eie with pleasure: shée is honest: truth, but thou art a monarch, and the waight of a scepter is able to breake the strongest chastitie: but that is more *Nynus*, shée is another mans wife: but hir husbände is thy subiecte, whom thou maiest command, and hee dare not but obey: haue not beggers their affectiōs as wel as kings? may not *Semyramis*? nay doth she not loue poore *Mænon* better than euer shee will like *Nynus*? yea, for crownes are as farre from *Cupid* as cottages, princes haue no more priuiledge ouer fancie than peafants: yet *Nynus* feare not, loue and fortune fauoureth not cowards, command *Semyramis*, nay, constraîne *Semyramis* to loue thée, and vppon this resolue, for kings must haue power both ouer men and loue. *Nynus* resting vpon this resolution, determined to trie the mind of *Semyramis* how shee was affected towards her husband, and therefore dispatcht a Letter to her to this effect.

It may seeme strange *Semyramis*, that the monarch of *Egypt* should write to the wife of a poore labourer, seeing the proportion of our degrees are so far vnequall, but if it bee considered that kinges are but men, and therefore subiect to passions, sooner shalt thou haue cause to sorrow for my griefes, than muse at my writings. Did my desire aime at a kingdome, I wold attempt to satisfie desire with my sword? Did enuie crie for content, then coude I step to reuenge: were my thoughts as insatiate as *Midas*, the worlde is a / storehouse of treasures: these desires are to be satisfied with friends or fortune, but the restless sorrow that so pincheth my minde with disquiet, onely resteth in thy power to appease. It is *Semyramis* the deitie of beutie, which is priuiledged farre aboue dignitie, that Gods haue obeyed, and men cannot resist: the sight of thy perfection entered at the eie, the report of thy vertues tickling the eare, and both ioyntly assaulting the heart with sharp and furious alarums, haue so snared my minde, as naught pleaseth the eies that is not thy object, and nothing contenteth the eare but *Semyramis*. Seeing then the Egyptian monarch, who hath triumphed ouer all the nations of the South and East climate, with many bloudie conquestes, is by them brought as a captiue, seruite to thy beutie & his owne passions, boast that loue

hath lotted thee such a victory, and be not ingrateful to the Gods, by denying me that I deserue, fauour. But perhaps thou wilt obiekt thou art married, and therefore tyed to poore *Mænon*, (for loue hath taught me thy husbands name) that honestie beareth blossoms as wel in a cottage, as in the court, that vertue harboreth as soone with beggers as princes, that fame or infamie can stoupe as low as they can fore high, that report and enuie soonner stingeth want than plentie : this *Semyramis* I confesse, but yet the picture of the eagle placed ouer the temple of *Venus*, feared the faulcon for offending her doues. *Damætus* popiniay pearched vnder a dragon of brasse to auoide the vultures tyrannies : dishonour touches not the vesture of a king, and the concubines of princes purchase renowme, not infamie : *Mænon* is poore, and will ioy to haue such a riual as *Nynus* : the want of *Semyramis* darkens the glorie of her beautie, which the loue of a king shall enrich with ornamentes. Then *Semyramis* pittie his plaintes, who is thy foueraigne / and might command, and yet desirous to be thy paramour, seekes a conquest, not by constraint, but by intreaties : in graunting which thou climbest to dignitie, and sleepest at the foote of a scepter : honour and quiet entertaines thee with delight : and to these thou addest thy friends preferment and thy husbands welfare : if as thou art

poore, thou art proud, and selfe conceit armes thee with disdaine, consider that the counterfait of kings cannot bee drawn without the shadowes of duetie, and that the pill that purgeth the cholar of a prince is reuenge. This thinke, and farewell.

Nynus Monarch of Egypt.

He committed this Letter to the charge of one of his Secretaries, whom he made priuy to the contents, who poasting in hast to the house of *Semyramis*, found her bringing one of her babes asleepe with a song. The Secretarie delighted with the pleasing harmonie of her voice, stood a little listning to her melodie, at last stepped into the house: at whose presence the poore woman amazed, for that her cottage was not accustomed to such guests, she blusht, which gaue such a glory to her former beautie, and such a president of her inward vertue, that the Secretarie enuied the happie placing of his soueraines passions: yet after her homely fashiō she intertained him, greatly fearing when he deliuered her the Letters, y^e they had bin some warrant to apprehend her husband for some fault, but by the superscription she perceiued they were directed to hir: hauing set before y^e secretarie a messe of creame to busie him, she stept aside to read the contents, which whē she perceiued and wel noted the effects, not onely alluring with

promises, but perswading with threats, she burst into teares, cursing that daie where[in] y^e king had / a sight of her face as dismall and infortunate, falling at last from teares into these feareful complaints: Are the destinies (poore *Semyramis*) fore-pointers of good or ill, so inequall allotters of mishappe, that some they blesse with daily fauours, and others they crosse with continuall hard fortunes? Had the fates no proportion in their censures? could it not suffice thou wert poore, but thou must be miserable? cannot enuie paint the picture of content at thy cottage dore, but she must grudge? is there no shrub so low, but it is subiect to the winde: no woman so poore if shee bee faire, but some blasing her beautie aimeth at her chastitie? Then *Semyramis* be patient but resolute, rather choose despite and sorrow than disgrace and infamie. Is labour an enemy to loue, howe then shoulde affection touch mee who am neuer idle? therefore fond foole, doth loue enuie thee, because thou art not idle, but by labour shewest thy selfe a recreant to his law. But yet *Semyramis* consider who it is that perswades thee to loue, *Nynus* a king, a monarch, and thy soueraigne: one whose maiestie may shadowe thy misse, and whose verie name may warrant thee from the preiudice of enuie: if thou offend, dignitie counteruailes the fault, and fame dare not but honour the concu-

bines of kings. For shame *Semyramis*, sooth not thy selfe in such follies : are not kings feates obiects for euerie eie to gaze at? Are not their actions censured by euerie base person? As the pyramides are markes for the sea, so their doings are notes for the world : Doth not fame build in the foreheads of princes? yes *Semyramis*, kings faults though they are passed ouer with feare, yet they are iudged of with murmure : the greater the dignitie, the greater the offence : shame followeth vice euerie where, and adulterie, if lawes were not partiall, deserueth punishment as well in a king as in a begger. *Mænon* is poore but thy husband, in louing him thou pleasest the Gods. *Nynus* is rich and a monarch, in contenting him thou dishonourest thy selfe and discontentest the heauens : hath *Babylon* counted thee faire, so thou art still by reseruing thy beautie? hath *Babylon* counted thee honest? so remaine still by preseruing thy chastitie : be not more charie ouer thy beautie than ouer thine honestie, for many knowe thee by fame that neuer sawe thy face. Then *Semyramis*, aunswere the kings passions with denial : but alas he threatneth reuenge : sweeter it is to die with credit thã liue with infamy. Then why staieest thou thus fondly debating with thy selfe? reply as one that preferreth fame before life, and with that she stept to a standish, and taking paper wrote a Letter to this effect.

Kings are Gods, not that they are immortall, but for they are vertuous : Princes haue no priuiledge to do ill, Fame is not partial in her trumpe : the chiefeft treasure is not golde, but honour : to conquere a kingdome is a fauour of fortune, to subdue affection is a gift from the Gods : loue in kings is princely, but luft is pernicious : kinges therefore weare crownes, becaufe they should be iuft : iuftice giue[s] euerie one his due : *Semiramis* is *Mænon*s wife, and therfore his inheritance : the Gods threaten Princes as well as poore men : hot loue is soone colde : the eie is variable, inconstant and insatiate : Adulterie is odious, though graced with a sceptor, beutie is a slipperie good, Princes concubines prise honour too deare, in selling the precious iewell of honestie for golde : death is a farre more swéete than discredite, fame to bee preferred before friendes. *Nynus* is a king, whose seate is sure sanctuarie for the oppressed : *Semiramis* is poore, yet honest, loue of *Mænon* in her youth, and loyall to / him in hir age, resolued rather to dye than be proued vnchast : subiects pray for their soueraignes, wishing they may liue princely and dye vertuous.

Semyramis the faithfull wife of poore Mænon.

This confused *chaos* of principles being written and sealed vp, she deliuered it to the Secretarie

who courteously taking his leaue hied in haft to the Court, where the king carefully expecting his comming, receiuing the letter, vnript the feales: where in ftead of an amorous reply, he found nothing but a heape of philofophicall axiomes, and yet his doom answered to the full: the pithie fentences of *Semyramis* whome by hir penne he found to be poore, honeft, beautifull, and wife, did not take ſ effect, which poore foule ſhe aimed at, for in ftead of cooling his defires with good counſayle, ſhe inflamed his mind with a deeper affection: for where before he onely was allured with hir beautie, nowe he was entifed with hir wifedome. *Pallas* gaue him a déeper wounde than *Venus*, and the inwarde vertues were more forcible than the outwarde ſhadowes: ſo that he perſiſted in his paſſions, and began to confider with him ſelfe, that the meanes to procure his content, was onely the ſimplicite of *Mænon*, with whome he would make an exchange rather than be fruſtrate of his deſire: an exchange (I meane) for *Ninus* being a widower had one onely childe, which was a daughter, about the age of fixteene yeares: hir he determined to giue in marriage vnto *Mænon*, rather than he would not enioy *Semyramis*, thinking that the feare of his diſpleaſure, the burthen of his owne pouertie, the hope of preferment, the tickling conceit of dignity, would force the poore vaſſall to looke

twife on his faire wife before he refused fuche a proffer: think / ing this pretence to bee his best pollicie, hee resolued presentlye to put it in execution: and therefore foorthwith commanded a Purfuiuant to fetch *Mænon* vnto the Court: who comming with commiffion vnto the poore mans house, founde him and his wife at dinner: to whome, after he had declared the fumme of his message, he departed, willing him with as much fpéede as might be to repaire vnto the Court. *Mænon* although amazed with this newes, yet for that his conscience was cléere feared not, but with as much haft as was poffible, made him felfe readie to goe. *Semyramis* difsembled the matter, fetcht hir husbande forth his newe hofe, and his best iacket, thinking to fpunge him vp after the cleanlieft fashion, that *Ninus* might fee ſhe had cauſe to loue and like ſo proper a man: ſetting hir husbande therefore foorth in print, he tooke his waye vnto the Court, where at the gate the Secretarie awayted to bring him into prefence: whither no ſooner hee was entered, but the king takinge the poore man aſide, began to common with him in this manner.

Mænon for the Soueraigne to make a long diſcourſe vnto the ſubieſt were friuolous, ſéeing as the one for his maieſtie is priuiledged to commande and conſtrayne, ſo the other by obedience is tyed

to obeye : therefore omitting all needelesse preambles, thus to the purpose : *Mænon* thou art poore, and yet a Lorde ouer Fortune, for that I heare thou art content, for it is not richesse to haue much, but to desire little, yet to thy want thou hast such a fauour graunted thee by the Destinies, as euerie waie may counteruaile thy pouertie, I meane the possession of thy wife *Semyramis*, whome mine eye can witnesse to be passing faire and beautifull : / enuie, that grudged at thy happinesse, and loue that frowned at my libertie, ioyning their forces together, haue so disquieted my minde with fundrie passions, as onely it lies in thy power to mitigate the cause of my martyrdom, for know *Mænon*, I am in loue with thy wife : a censure I knowe, which will bee hard for thee to digest, and yet to be borne with more patience, for that thou hast a king and thy foueraigne to bee thy riual : her *Mænon* I craue of thee to bee my concubine, which if thou grant not, thinke as now thou hast pouertie with quiet, so then thou shalt haue both content & dignitie. The poore man who thought by the kings speeches that his wife had bene consenting to this pretence, framed the king this answere.

I knowe right mightie foueraigne, that Princes may command, where poore men cannot intreate, that the title of a king is a writ of priuiledge in

the court of Loue, that chafitie is of fmall force to refift, where wealth and dignitie ioyned in league, are armed to affault : kings are warranted to command, and fubiefts to obey, therefore if *Semiramis* be content to grant the intereft of her affections into your maiefties hands, I am refolued to redeliuer vp my fee fimple with patience. No *Mænon*, qd. *Ninus*, as thy wife is faire, fo fhe is honeft, and therefore where I cannot command I wil then conftaine, I meane, that thou force her to loue me. *Mænon* grieuing at the wordes of the king, made this replie. If my wife, mightie *Ninus* bee contented to preferre a cottage before a crowne, and the perfon of a poore labourer before the loue of a Prince, let me not (good my Lord) be fo vnnaturall as to refolue vppon fuch a villanie, as the very beafts abhorre to commit : the lion killeth the lyoneffe beeing taken in adulterie, the fwanne killeth her make for fufpition of the fame fault, and fhall I whom reason willeth to be / charie of my choife, force my wife perforce to fuch a folly : pardon my liege, neuer fhall the loyaltie of my wife be reuenged with fuch treachery : rather had I fuffer death than be appeached of fuche difcourtefie. *Ninus* hearing the poore man fo refolute, thought there was no adder fo deafe, but had his charme, no bird fo fickle but had hir call, no man fo obftinat but by fome meanes might be

reclaimed, therefore he made him this answer. *Mænon* be not so fonde as to preferre fancie before life, nor so insolent as to refuse the fauour of a king, for the affection of an inconstant woman : though I meane to depriue thee of a present ioy, so I meane to counteruaile it with a greater blisse : for the exchange of *Semyramis*, I meane to giue thee my daughter *Sarencida* in marriage, so of a subiect to make thee a sonne and my equall, so that nothing shall be different betwixt vs but a crowne and a kingdom : for a poore wife thou shalt haue a rich princeesse, from pouertie thou shalt rise to honour, from a begger to a duke : consider with thyselfe then *Mænon*, how I fauour thee, which might possesse my desire by thy death, and yet seeke it at thy handes by intreatie and preferrement : take time now by the forehead, she is bald behinde, and in letting hir turne hir backe, thou bidst fare well to oportunitie : if thou refuse dignitie, my daughter and the fauour of a soueraigne, hope not to liue nor inioy thy wife : for this censure holde for an oracle, *Ninus* before night will enioy the loue of *Semyramis*. This seuer resolution of the king droue poore *Mænon* into a thousand fundry passions, for he considered with him selfe *Semyramis* was a woman, and in the middle of hir age, and though she were beautifull she was but a woman, and had hir equals : he knew that *Sarencida*

was honourable, of royall parentage, the daughter of a king, beautifull, young, / and riche: he felt pouertie to be the fister of distresse, and that there was no greater woe than want: dignitie presented to his imagination the glory that deaws from honour, the swéete content that preferrement afoordes, and howe princely a thing it was to be the sonne in law to a king: these vnacquainted thoughts fore troubled the minde of the poore man, but when he called to remembrance the constancie of *Semyramis*, how the motion of fuche a mightie monarch, was in vaine to mitigate one sparke of hir affection, that neither dignitie, nor death, no not the maiestie of a king coulede perswade hir to falsifie hir faith, returned *Ninus* this answer. As (my liege) kings haue honour to countenance their actions, so poore men haue honestie whereby to direct their liues. *Diogenes* was as desirous of good fame, as *Alexander* was of glory. Pouertie is as glad to creepe to credite, as dignitie, and the thoughts that smoke from a cottage, are oft as sweete a sacrifice to the gods, as the perfumes of princes: the heauens are equall allotters of mishap, and the destinies impartiall in their censure: for as oft doeth reuenge followe maiestie for iniustice, as pouertie for doing amisse: the one offendes with intent, the other eyther by ignorance, or necessitie: then my Liege, if your

Highnesse offer me wrong, by taking away my wife perforce, assure your selfe that honour is no priuiledge against infamie, neyther will the gods sleepe in reuenge of poore *Mænon*: for your proffers: know this, I account preferment in ill discredite, not dignitie, and the fauour of a Prince in wickednesse, the frowne of God in iustice: for your daughter, I am sorie the vnbrideled furie of lust shoulde so farre ouerrule the lawe of nature, as to alienate the loue of a father for such follie: her I vtterly refuse, not that I contemne the Princeesse, / but that I pitie hir estate, and wishe hir better Fortune: for death which your highnesse threatens, I scorne it, as preferring an honest fame before mishap, and the loue of my wife before death, were it neuer so terrible: for pouertie denies me to make other requitall for hir vnfayned affection, than constancie, which I will pay as hir due, though with the losse of my life: why shoulde not the examples which historiographers penned downe for presidentes, serue as trumpettes to incourage poore men in honest and honourable resolutions: when *Marcus Lepidus* the Romane Confull was driuen into banishment, and hearde that the Senate in despighte had giuen his wife vnto an other, he presently died for sorrowe: when *Nero* the tyrant (pardon my liege I inferre no comparisons) inflamed with lust towardes the wife of *Sylaus*, a Romane,

neither respecting the law *Julia* made to the contrarie, by his predeceſſor *Augustus*, neither iuſtice nor the gods, but oppoſing himſelfe to the heauens, reſt the poore citizen of his wife, *Syllaus* ſlewe himſelfe at the pallace gate: which brought the Emperour in great hate with his Commons. I inferre not theſe examples as fearefull of your Highneſſe diſfauour, but as one determined to followe theſe Romanes in their fortunes, and eyther with quiet to liue ſtill the huſbande of *Semyramis* in *Babylon*, or to let the worlde witneſſe I neuer was ſo cowardly to deliuer vp ſo deare an intereſt, but by death. *Nynus* ſtorming at the anſwere which poore *Mænon* made, did not take his ſpeeches as perſwaſions from his follye, but as preparatiues to further choller: for ſo deepe was the vnſatiabie deſire of filthie luſt ingrauen and imprinted in his minde, and the fowle imagination / of adulterous thoughtes had ſo blinded his ſenſes, that as a man halfe fraught with a lunacie he became furious, that, in a rage taking a ſword that hong at his beds head, he ruſht vpon the poore man and ſlue him: this cruell deede being thus vniuſtly executed, he felt no remorse in his conſcience, but as a man wholly ſoulde ouer vnto miſchiefe, proceeded in his purpoſe, and preſently ſent his Secretarie for *Semyramis*: who no ſooner heard the meſſage, but fearing that hir

husband for hir cause might come to mishap, in hir woorst attire, as she was, hied to the Court: where being brought into the kings chamber, *Ninus* hauing caused the dead body before to be carried away, told hir briefly all the matter, howe hir husbände was flaine, and that nowe he had sent for hir not to make hir his concubine but quéene. *Semyramis* no sooner heard of the death of hir husbände, but she fell into a pafme, and was hardly brought to life, but at last being reuiued, she burst forth into fountaines of teares, & into bitter exclamations against the tyrant: who sought to appease hir with fundrie swéete promises, but seeing nothing could preuaile, he sent for his daughter *Sarencida* to whom he committed the charge of *Semyramis*, as of one that shoulde be a quéene and hir mother. *Sarencida* as nothing daring (what so euer she thought) to disobey hir fathers commande, led hir by the hand into hir chamber, & as womens perswasives are best confectaries for womens sorowes, did somewhat mitigate some parte of hir grieve, that shee ceast from hir teares, till at night being alone in hir bed, the *Idea* of hir husbändes person presented it selfe, though not an object to hir eyes, yet to hir imagination, that ouercome with the passions of loue, thinking to take the benefit of the place and time, & determining to follow hir husband in his fortunes, tooke hir knife

in hir / hande, and standing in hir smocke by the bed side, fell into these furious tearmes. *Semyramis* this day hath béene the beginning of thy forrowes and the end of thy good fortunes: the fame of thine honestie so generally blazed abroad through all *Babylon*, shall this day without desert be spotted with infamie, the bloudie action of *Ninus* shall be attributed to thee for a fault, and the intent of his death harbour vnder the suspection of thy dishonesty: if thou liuest and become queene, yet shall this deede make thee a table talke amongest beggers, honour shall not priuiledge thee from the hate of them which are honest, neither shall the glorie of a crowne shrowd thee from discredit. Then *Semyramis* seeing thou seekest after fame, seeke not to liue, vse the knife thou hast in hand, as a meanes to requite thy husbands loue, and to warrant thy former honestie: *Panthea* the wife of *Abradatus*, seeing hir husbände slaine in the campe of *Cyrus*, sacrificed hir selfe on his dead corps: when *Iulia* the wife of *Pompey* saw but a gowne of hir husbands bloudy, suspecting some mishap, fell into a trance & neuer reuiued. *Portia* the wife of *Brutus* hearing of hir husbands death, choked hir self with hot burning coales. *Aria* the wif[e] of *Cæcinna* died with her condemned husband before the capitoll.

Let the resolute loue of these noble dames encourage thee to the like constancy, consider

Semyramis thy husband is deade, and déedes done can not be reuoked. *Ninus* meanes to make thée his wife: his wife, cowardly wretch as thou art, answer to this foolish obiection which *Pisca* the wife of *Pandoerus* did, who being slaine by the king of *Persia*, after the slaughter of hir husbände, he profered hir marriage, but holding, as thou doest, the instrument of death in hir hand, she vttered these wordes: The Gods forbid, that to be a queene, I shoulde euer wed him that hath béene the / murtherer of my deare husband. And with this shée was readie to stab her selfe to the heart, but staying her selfe and pausing a while, she beganne as women are prone to conceit reuenge, to thinke with her selfe how in time better to quite the iniury proffered by *Nynus* to her poore husbände. This Gentlemen, I coniecture was her imagination, for she sodainly let fall her knife, leapt into her bed, & past the rest of the night in a sound sleepe. And in déede, had not the sequele proued the contrarie, it might haue been coniectured that the hope of a crowne had bene a great perswasion from her desperate resolution: but letting these supposes passe, to *Nynus*, who made it his mornings worke, as soone as he was vp to visite *Semyramis*, and finding her in a better tune than he left her, conceiued such ioy in the appeasing of her passions, that presently he sommoned all his

Lordes to a Parliament, where hée vnfolded vnto them the intent hee had to make *Semyramis* quéene, and therefore craued their consents. The nobilitie whatsoeuer they thought, durst not gainfaie the will of their Prince, but assented to his demand, so that all things were prepared for the coronation : but when the brute of *Mænon's* death was noised abroad in *Babylon*, euerie one after their fundrie and feuerall imaginations began to conferre of the action, all generally meruailing that so honest a wife shuld commit so hainous a fact : for euerie one thought her an actor in the tragedie, yet they considered that ambitious honour was a mortall enemy to honestie, and that few women were so chaste but dignitie could draw to follie. Well, murmure what they list, the kings purpose tooke effect. The daie came, and the coronation was most solempnely and sumptuouslie perfourmed, the king conceiuing such felicitie in his newe wife, that hée continued the feast for tenne dayes : which / tearme ended, euerie one departed to their home, and the late married couple liued so contentedly to euerie mans coniecture, that *Semyramis* won her fame halfe lost by her obedience, and especially shée gained the loue of the commons, for preferment had not puffed her vp with pride, nor dignitie made her disdainfull of the glorie of a crowne, nor the title of a quéene had made no metamorphosis

of her minde, but in this, that as she grew in honour, so she increased in courtesie, bountifull to all that were poore, and enuious to none that were noble, preferring the futes of them were wronged, and seeming as neare as shee coulde to cause the king doe iustice to all. This her vertuous disposition not onely stole the heartes of the commons, but also the loue of her husband, who to increase affection more had a sonne by her called *Nynus*. Passing thus three or foure yeeres in great pleasure, the king furcharged with content, commaunded his wife to aske whatsoeuer she woulde, that was within the compasse of his Babylonish monarch[y], and it should bee graunted her.

Semyramis refused such a proffer, but the king being vrgent, summoned all his Lordes to the Court, and there made them priuie what a free graunt he made to his wife. The noble men although smiling at the fondnesse of the king, that so wilfully woulde put a naked swoorde into a madde mans hande, yet outwardly seemed to allowe of his will, so that *Semyramis* demanded that she might absolutely without checke or controlement rule the Babylonian Empire, as sole queene for three daies. The king who no whit mistrusted that reuenge could so long harbour in the heart of a woman, graunted her request, and therefore presently with all conuenient speede caused a

sumptuous scaffolde in forme of a Theatre to / be erected in the middest of *Babylon*, whither calling his nobles and commons by the sound of a trumpet vpon the next festiuall, which was holden in honour of their God *Iphis*, he there in presence of all his subiectes, resigned vp his crowne and scepter into the handes of *Semyramis*, placing hir in the Imperiall throne, as sole quéene, monarch and gouerneffe of *Egypt*. *Semyramis* being thus inuested with the Diadeame and regall power: first publikey declared the effect of the kings grant, how she was for the tearme and space of thrée dayes to reigne as soueraigne ouer the land, to haue as great authoritie to do iustice, and to execute martiall law as hir husbände : to confirme which, *Ninus* as a subiect did hir reuerence, and iointly with the rest of the nobility, swore to performe whatsoeuer she shoulde commande, and to obey hir as their sole and soueraigne princes. After the king had solemely taken his oath, *Semyramis* vttered these or such like spéeches to the people. It is not vnknowne (worthy péeres of *Egypt* and inhabitantes of *Babylon*) that I liued in my youth the wife of poore *Mænon* with credit fit for my degré, and with fame equall to the honesty of my life. Occasion neuer armed reporte to staine me with disgrace, neither was the wife of *Mænon* accounted to be prodigall of hir affections, although

perhaps a little proud of hir beautie, the pouertie of my husbände neuer touched me with mislike, nor the proffers of preferment coulde perswade me to inconstancie, but Fortune that is euer fickle in hir fauours, and enuie that grudgeth at quiet, seeing we liued securely in loue and content, set king *Ninus* to be the meanes of my ouerthrow: for he, inflamed with the sight of my beautie, yelded presently to the allaromes of lust, and fought with the golden baite of dignitie to hale me on to the wracke of my / honestie, which by no meanes he could bring to passe: ioyning murther with the pretence of adulterie, hee slew my husband in his bed chamber, so the better to obtaine his purpose. After whome I call the Gods to witnes, I haue liued for no other cause but to see this day, neither hath the gaine of a crowne counteruailed my former content: the glistering shew of dignitie hath not tickled my minde with delight, the vaine pleasure of preferment neuer made me proude: onlie (worthie péeres of *Egypt*) the hope that one daie I should make reuenge of poore *Mæmons* iniurie, hath made me liue in such contented patience, which now is come, for it befitteth a quéene in iustice to be impartiall, and two mischiefes are neuer founde to escape mishap: therefore how saiest thou *Nynus*, quoth shee, declare héere before the Lordes and commons of *Egypt*, wert thou not

the sole murtherer of my husband without my consent? *Nynus* aunfwered as one halfe afraide at the countenance of *Semyramis*, I confesse that onely *Mænon* was murthered by me, but for the loue of thée, which I hope thou holdest not in memorie while this time. Yes *Nynus*, and now will I reuenge the iniurie offered to *Mænon*, and therefore I command that without further delaie thy head bee heere smitten off, as a punishment due for murther and adulterie. The nobilitie and commons hearing the seuere sentence of *Semyramis*, intreated for the life of their soueraigne, but it was in vaine, for she departed not from the scaffolde till shee sawe her command executed : which done, she intombed his bodie roiallie, and in so famous a sepulchre, that it was one of the seuen wonders of the world, and after swaied the kingdome with politike gouernment vntill her sonne *Nynus* was of age to rule the kingdome. /

Seignior *Cosimo* hauing ended his tale, *Farneze* greatly commended the discourse, applying the effect of this historie to the Gentlemen present, telling them that in déede the youth of *Florence* were greatlie giuen to this folly, as a vice predominant amongest them. *Peratio* who meant to be pleasant with the olde Countie, tolde him that he had learned this fruit in *Astronomie*, that the influence of *Venus* and *Saturn* kept the same

constellation to inferre as wel age as youth, and that respect and experience had taught him, that olde men were like léekes gray headed, and oft gréene tailde, that they would finde one foote at the doore for a young wife, when the other stumbled in the graue to death, so that *Diogenes* being demanded where a man left off from lust: vnlesse, quoth he, he be vertuous, not vntill the coffin be brought to his doore, meaning that time neuer wore out this follie but by death. And yet to fée, quoth *Benedetto*, what cynicall axiomes age wil prescribe to youth, when they themselues are neuer able to performe their owne precepts, allowing more priuiledge to their siluer haire, than to our greene yéeres, and shrouding vnder the shadowe of vertue the verie substance of vice, béeing as intemperate in the frostie winter of their age, as we in the glowing summer of our youth, and yet for that they are olde, and though they cannot deale more *caute*, yet will worke more *caute*, and simplie conceale that wee rashlie reueale. They are in age generally taken for Gods, when compared euen with youth they are meere deuils. Yet by your leaue messieur *Benedetto*, quoth the Ladie *Margeret*, you speake too generally of age, for the verie constitution of the naturall temperature of our bodies is able to infringe your reasons, féeing that same *naturalis calor* is ouerpressed with a cold

drineſſe in age, which in youth furthered with moiſture, / cauſeth ſuch voluptuous motions. *Cupid* is painted a childe, *Venus* without wrinkles in her face, and they which calculate the influence of *Saturne*, ſet not down many notes of venerie. Howe philoſophically you ſpeake, quoth *Peratio*, and yet ſmall to the purpoſe, for although naturall heate be extinguished in age, yet remaines there in the minde certain *Scyntillulæ voluptatis*, which confirmed by a ſaturnall impreſſion, were harder to root out than were they newly ſprong vp in youth, neither did meſſieur *Benedetto* conclude generally of olde men, but brought in as a premiſſe or propoſition, that age as well as youth was infected with this folly: but well it is Ladie *Margeret*, that our diſcourſe ſtretcheth not ſo farre as women, nor to talke of their wanton affections, leaſt happilie we had vntied ſuch a labyrinth of their laſciuious vanities, as might haue made vs ſooner deſire our reſt then end the diſcourſe. You are alwaies glancing at women, quoth *Cofimo*, not that you are a Pythagorian, and hate that ſexe, for ſir I knowe your lippes can digeſt ſuch lettuce, but that your mouth were out of temper if once a daie you had not a woman in your mouth, héerein reſembling *Marcus Læpidus*, who made an inuectiue againſt ſumptuouſneſſe of diet, himſelfe being called the glutton of *Rome*: not that hée was ſparing in his

chéere, but that *Athens* abstaining from daintie cates, might leaue the market more stored with delicate dishes.

Benedetto was nipt on the head with this sharpe replie, especiallye for that all the whole companie laught to see how he answered with silence, & *Farneze* about whom the talke began, made this answer, I can not denie Gentlemen, but anger is subiect to many foolish and intemperat passions, & therefore to be comprehēded within the compas of this folly, but either age / or youth, it bréedeth many inormities, so that for this night I will take in hand to send you all to bed with a farewell of foure verses, which I read once in the monastery of *Santo Marco* in *Venice*: the author I know not, the verses are these.

Quatuor his pænis Certo afficietur adulter,
Aut Egenus erit Subita vel morte peribit,
Aut Cadet in causam qua debet Iudice vinci,
Aut aliquod membrum casu vel Crymine perdit.

The time of the night beeing somewhat late, they tooke his iest for a charge, and solempnly taking their leaue, euerie man departed quietlie vnto his lodging.

*The third discourse of
Follie.*

THe morning being come, and the Sun displaying her radiant beames vpon the gloomie mantle of the earth, *Flora* presented her glorious obiectes to the eie, and swéete smelling parfumes to the nose, with the delight of fundrie pleasing and odoriferous flowers, when these young Gentlemen ashamed that *Tytan* should sommon them from their beddes, passing into the garden, found the olde Countie, his wife and foure daughters walking for health and pleasure in a fresh and gréene arbour: where after they had saluted each other with a mutuall God morrowe, they ioyned all in seuerall parties, amongst the rest *Bernardino* spying a marigolde opening his leaues a little by the heate of the Sunne, / pulling Ladie *Frances* by the fléeue, began his morning mattens on this manner: The nature of this hearbe, Ladie *Frances*, which we call the marrigolde, and the Grecians *Helitropion*, and the Latinistes *Sol sequiam*, is thought by the ancient Philosophers to bee framed onely by nature, to teach the duetie of a wife towards her husband, for séeing that as *Aristides* said, a woman was the contrarie of a man: this flower presents a president of her affection, for which waie so euer the Sunne turneth,

it still openeth the leaues by degrés, and as y^e Sun declineth, so it shutteth: that *Phebus* being gone to bed, the marrigolde denies any longer to shew her glorie: so saith *Plato*, shoulde a good wife imitate her husbands actions, directing her selfe after his course in his presence, being pleasant to content the eie and humour of her husband in his absence with a modest bashfulness, scarce with the wife of *Tarquin* to looke out of her windowe. In déede, quoth the Ladie *Frances*, I haue heard saie, that young mennes wiues and maidens children are alwaies wel taught: no doubt sir, your Oeconomical preceptes are verie good, and happie is she that heares them and neuer beléeues them: I praie God your wife may bee a marigolde whensoever you are married, that to auoide ielousie, you may euer weare her pinde on your fléeue. *Peratio* ouer hearing stepte in and asked the Ladie *Frances* if she thought *Bernardino* would be ielous. I haue not, quoth the Ladie, such assured sight in phisognomie, as I dare auouch it for truth, but I promise you sir, the Gentleman is well forehanded and well foreheaded, two of the nine beauties to haue a fine finger and a large browe, nowe take the paines to conclude how you list. *Peratio* laught, and *Bernardino* replied, tis no meruaile if men bée ielous, when *Hesiodus* affirms, that hee which / trusteth to the loue of a woman, resembleth

him that hangs by the leaues of trées in Autumne. But in earnest *Bernardino*, quoth *Peratio*, what doest thinke of him that is married? That hee is quoth he, arested with a grieuous action, for no doubt young Gentlemen shoulde flie vp to heauen if they were not kepte backe with such an arest: but for better aunswere to thy question, take the replie of *Metellus* to *Pyso*, that asked him why hee married his sonne being so young, and before hee was wife: Because *Pyso*, quoth hee, if my sonne grow to be wife, he will neuer marrie: nor if you were wife, quoth the Ladie *Frances*, woulde yee speake so vnreuerently of marriage: but tis no matter, we shall finde you in time like *Crates* the cynike Philosopher, who inueighing greatly against this honourable societie, was seene begging a péece of bread at *Lais* doore in *Corinth*. If the lawe that *Euphorius* of *Lacedemonia* constituted were kepte, such as refused marriage should be banished, but I thinke *Bernardino*, if you were brought within the forfaiture of such a statute, you woulde take that for a shifte, which a Lacedemonian banisht did, beeing produced before *Lycurgus* for the like crime. And what was that madame, quoth *Peratio*? Marie Sir, quoth shée, being assigned to exile, hee brought forth witnesse that he had begotten thrée children, and vppon that excuse *Lycurgus* made the strict lawe against adulterie, yet mittigated

before some parte of the punishment. I thinke madame, aunfwered *Bernardino*, the Prieste hath a pennie for your banes, your sophistrie is so good for marriage. Onelie Sir, quoth shee, I speake it agaynst such seuerer censurers of matrimonie as you are, which for what cause I knowe not, liuing stale bachelors, are of *Appolonius Tianeus* opinion, and therefore frame principles. According to your / preceptes, as no doubt one of your sect did who made these two verses :

*L'amor del donna il vin del flasco,
Nul fera bon nel matutina guasco.*

Such stoicall Gentlemen as runne into such inconstant and heathenish conclusions, I had as lief haue their roome as their companie. *Bernardino* perceiuing the Ladie *Frances* was halfe angrie, thought rather to recant than make her cholerike, and therefore tolde her his meaning was not to condemne mariage, but meereley to ieast for conference sake. Then sir, quoth she, all is in ieast, and so let vs to the rest of the companie: whome they founde talking with a Cooke that was come to his maister, to knowe if hee would haue anie extraordinarie dishe pro[ui]ded for dinner. No sir, quoth *Farneze*, I will aunfwere with *Socrates*, if they bee vertuous there is enough, if they bee not, there is too much. The olde Countie tooke occasion

hereof to speake of temperaunce in diet, and thus he began. I remember Gentlemen that *Timotheus* a Grecian Captaine, hauing supped with *Plato* in his Academie, at a sober and simple repaste, for their festiuall fare was Oliues, cheefe, apples, colewortes, bread and wine, tolde the next daie certaine noble men his companions, that they which supped with *Plato* digest not his viandes in a long time, meaning that wise banquet void of excesse, not to content the bodie with Epicurisme, but to decke the minde with philosophicall precepts, such were the feasts of *Socrates*, *Zenocrates*, and other: the sages which compared the pleasures conceiued in delicates, to the fauour of perfumes, which for all their swéete smell passe awaie like smoake. The Egyptians vsed in the midst of their banquets to bring in the / anatomie of a dead man, that the horreur of the corps might mitigate immoderate delightes. Indéede sir, quoth *Bernardino*, I remember that *Alexander* before he fell into the Persian delicacy, refused those cookes and pasterers that *Ada* quéene of *Caria* sent vnto him, saying to the messenger, for my dinner I vse earely rising, for my supper a slender dinner, for he did vse to eat but once a day: so that *Plato* séeing *Dionysius* making two meales, reported in *Athens* hee sawe nothing in *Sycillia* but a monster, that did féede twise before the funne set. *Cyrus* monarch

of the Perfians, in his childhoode, being demanded of his grandfather *Aftiage* why he woulde drinke no wine, aunfwered, for feare they giue me poifon : for (quoth *hée*) at the celebration of your natiuitie, I noted that fome haue made mixture of the wine with fome enchanted potion, fith at the ende of the feaft there was not one departed in his right minde. So did (quoth *Peratio*) *Epaminondas* the greateft captaine and philofopher in his time, for being inuited by a friende of his to fupper, the tables ouercharged with superfluitie & fumptuousneffe of fare, he told his hoft in great choller that he thought he had béen requested, as a friend to dine competently, not to fuffer iniury by being intertained like a glutton. *Caius Fabritius* a notable Romane knight, was found by the Samnit ambaffadours that came vnto him, eating of reddifh roasted in the afhes, and that in a verie poore houfe, and by the waie to induce a ftrange miracle that Sainct *Ierome* reporteth of one *Paule* an heremit, who liued from fixtéene to fixtie of Dares onely, and from fixtie to fixe fcore and fiue (at what time he died) he was fed by a little bread brought to him by a crowe. Truth (quoth *Farneze*) infinit are the examples which might perfwade vs to temperance, but fo fonde are we now a dayes as / wee leaue the studie of philofophie to learne out kitching commentaries, but if we perfeuere ftill in this

diffolute kind of superfluity ; being Christians in name and Epicures in life, we are to feare that in the ende néede and necessitie will force vs to forsake it, and as it happened vnto king *Darius*, who when he had liued a long time in delightes, drowning him selfe in the superfluitie of the Persians, not once looking so low as hunger and thirst, as he fled from *Alexander*, and waxed verie thirstie, drinking puddle water taken from a riuer tainted with deade carcasses, he burst foorth into this spéeche, that in all his life he neuer drancke swéeter : so will it befall to vs by our inordinate excesse, and seeing we may best see this vertue of frugalitie by discouering his contrary, we will spend this forenoone in discoursing the follie of superfluitie or gluttonie : which *Bernardino* I appoint vnto your charge, as one which we all knowe to haue béene an enemy to such disordered bankets. *Bernardino* not greatly discontent at this command, beganne after the gentlemen were seated in the harbour, to frame his spéech in this manner. *Plato* the prince of the Academickes, who for his sacred sentences with his maister *Socrates*, amongst all the Philosophers, challenged the name of diuine, had alwayes this saying in his mouth, that whatsoeuer exceedeth this word necessarie is superfluitie, which *genus*, he deuided into two especiall partes of apparell and fare : for the last whereof I am

appointed to intreat, thus to the purpose. Those Gentlemen which build vpon the doctrine of the Epicures, and place their chiefe felicitie or *summum bonum* in the delicacie of fare, consider not that gluttonie is like to the Lymons in *Arabia*, which being passing swéete to the mouth, are infectious in the stomack, like to the floure of *Amyta* which glorious to / the eye greatly molesteth the smell, the swéete content or rather the bitter pleasures that proceede from these follies, féeding our lust with a tickling humour of delight: for euerie dram of pretended blisse presents vs a pounce of assured enormitie, for we are so blinded with the vale of this vayne follie, that forgetting our selues we runne headlong with *Vlisses* into *Cyrces* lappe, and so by tasting hir inchaunted potion, suffer our selues to be like beasts transformed into fundrie shapes, for that was the meaning *Homer* aimed at by the Metamorphosis, saying: some were chaunged into Lyons as by dronkenesse made furious, some into Apes, whom wine had made pleasaunt, some into swine, whose brutishe manner bewrayed their imperfection by sleéping in their pottes, comparing the alteration of men by ouer much drinke to no other but a bestiall chaunge of their natures: besides this discouerie *Galen*, *Hypocrates* and other learned Phisicians approue it at the source from whence all diseases and euill dispositions of the

body do flow, for sayth *Plutarch* we are sicke of those things whereof we doe liue, and by our naturall disposition are wholly giuē to health, if the disorder of our diet did not infringe the perfect temperature of our complexions. *Homer* going about to prooue the immortalitie of the Goddes, and that they dye not, groundeth his argument vpon this, because they eate not, as if he woulde argue, that as eating and drinking maintaines life, so they are the efficient causes of death, and that more dye of gluttonie than of hunger, hauing oft more care to digest meate than care to get it. *Seneca* saide that the Phisitians in his time cried out that life was shorte and art long, that complaint was made of nature that shēe had graunted vnto beastes to liue fīue or fixe ages, and to limite / mans dayes but the length of a spanne, which notwithstanding, being so short and momentarie, was oft consumed in excesse, drawing on death by our owne desires, and offering vp our gorged stomaches vnto *Atropos* as sacrifice to intreat that the date of our yeares bēe vntimely preuented, so that (as the wise man sayth) more perishe by surfet than by the sword: vnto whome (sayth *Salomon*) falleth woe, affliction, sorrowe, strife, teares, rednesse of the eyes, and diseases? Euen to them that sit long at the wine, which at the first pleaseth both the eye and the tast, but at the last stingeth as deadly as a scorpion.

Heraclytus was of this opinion that the insatiate appetite of gluttonie doth obscure the interiour vertues of the minde, oppressing the diuine parte of man with a confused *chaos* of fundrie delicates, that as the sunne eclipsed with darke and vndigested vapours, hath not the perfection of his brightnesse, so the bodie ouercharged with superfluitie of meates, hath the senses so sotted, as they are not able to pierce by contemplation into the Metaphysicall secretes of anie honourable science. Innumerable also be dissolute fashions and wicked enormities that spring from gluttony and drunkennesse, for where this follie is predominant, there is the minde subiect vnto lust, anger, sloth, adulterie, loue, and all other vices that are subiectes of the sensuall part: for as the olde Poet sayth,

Cine Cerere & Baccho friget Venus.

And by the way I remember certaine verses written by our countriman *Dante* to this effect.

Il vitio chi conduce :

Englified thus :

*A monster seated in the midst of men,
Which daily fed is neuer satiat. |
A hollow gulse of vild ingratitude,
Which for his food vouchsafes not pay of thanks,*

*But still doth claime a debt of due expence:
From hence doth Venus draw the shape of lust,
From hence Mars raiseth bloud and stratagemes:
The wracke of wealth, the secret foe to life,
The sword that hastneth on the date of death,
The surest friend to phisicke by disease,
The pumice that defaceth memorie,
The misty vapour that obscures the light,
And brightest beames of science glittering sunne,
And doth eclipse the minde with sluggish thoughtes:
The monster that afoordes this cursed brood,
And makes commixture of these dyer mishaps,
Is but a stomach ouerchargd with meates,
That takes delight in endlesse gluttony.*

Well did *Dante* note in these verses the fundrie mischiefes that proceede from this folly, seeing what expēces to the purse, what diseases to the person, what ruine to the common wealth, what subuersion of estates, what miserie to princes haue ensued by this insatiate sinne of gluttonie: We read of the Emperour *Vitellius Spynter* that he was so much giuen to superfluity and excesse, that at one supper he was serued with two thousand feuerall kind of fishes, and with seauen thousande flying foules, but the heauens storming at such an insatiable monster, that so highly abused the benefites of God, conspired his ouerthrow, for

Vespasian did not onely dispossesse him of the imperiall Diademe, but caused him to be publicly executed in *Rome*. *Dionysius* the younger, from gluttony fell to tyrannie, vntill he was exiled for his wickedness out of *Sicilia*. *Mulcasses* king of *Thunis* was so drowned in pleasure & delight of superfluous banketting, that in the midst of his miseries when the Emperour *Charles* / had forsaken him, and left him of a king almost the outcast of the world, yet as *Paulus Iouius* rehearseth, he spent a hundredth crownes vppon the dressing of a peacocke, whereat his musitians playing, he couered his eyes to reape the greater content: but the iudgement of God speedelie followed this vaine delicacie, for within two dayes after his owne sonnes put out his eyes with barres of hoat iron. Infinit also were the examples might be brought of dronckenneffe, and of his discommoditie: of *Alexander*, how he prepared crownes for them that excéded in that filthie vice, and made a great cup which he called *Alexander*, after his owne name, wherein he did carrous to his nobles, but *Calistenes* his deare friend refusing, & saying: for drinking in *Alexander* I will not stand in néede of *Esculapius*, he fell into such a furie, that he commanded him to be put in an iron cage with dogges: which *Calistenes* not brooking poisoned him selfe. At an other dronken feast he slue his faithfull friende

Clytus, a worthie captaine and a counsellor, to whome hee had so many times béene beholding for his life: but afterwarde when he came to him selfe, hée was so grieued for this fact, that he fought to shorten his dayes with his owne sword, and spent many dayes in continuall teares for his friende: whereby we euidently see how the best that insueth of this folly is shame and repentance. This meant *Heraclytus* to teache his countrie men, when after a mutinous sedition was appeased, and the commons demanded of him, what antydote were best to preuent the like misfortune? presentlye gat him vp to a place where the magistrate vsed to deliuer Orations to the people, and there in steade of pronouncing some eloquent and learned discourse, only beganne to feede on a morfell of browne bread, & to drinke a glasse of cleere water: thus setting downe a golden precept by silence, for by this he signified vnto them that as long as daintinesse and riot and needlesse expences flourished in the citie, so long shoulde they stand in danger of ciuill sedition, but this vaine excesse abolished, a peaceable and perpetuall quiet was like to insue: if this counsell of *Heraclytus* were requisit in a monarchie, what neede haue wee of suche necessarie principles, in whose common wealth nothing is glorious, but superfluitie of foode and apparell. Let me borrow a word with you (quoth

Peratio) in this, for in déede if men thoroughly confider the vaine delight diuerſe of our Florentines tooke in trimming and decking out the bodie, which *Epaminondas* called the priſon of the ſoule, we ſhall bee at length forced to confeſſe with *Eraſmus*, that they rather ſerue to whet the eyes of the beholders to wicked deſires, than vnto anie honeſt opinion or conceit.

Epiſtetus gaue this onely precept vnto his countrimen at his death: Friendes (quoth he) decke not your bodie with curious ſuperfluitie of apparell, but paint them with temperaunce, for the one is but a ſhadowe that bleareth the eyes, the other an ornament that inricheth the minde: which counſell the ancient Monarkes and Chieftaines of the world foretaught vs: for *Auguſtus* famous through the whole worlde for his fortunes, and honoured for his maieſtie, neuer ware other garmentes than ſuche as his wife and daughters made, and thoſe verie moderate. *Ageſilaus* king of *Lacedemonia* had but one coat for winter and ſummer. *Epaminondas* generall captaine of the Thebans, was contented with one onely gowne all the yeare long: this ſimplicite and moderate uſe of apparell in ſuch worthie perſonages, might well ſerue vs for preſidentes, but that vanity hath ſo long / lulled our ſenſes a ſléep with pleaſure, as the cuſtome of the fault hath taken away the

feeling of the fact. Well fir (quoth *Bernardino*) this belongeth to your discourse of pride, and therefore againe to our purpose, which seeing I haue confirmed with sufficient reasons & examples to be an inordinate vice and more follie, I will nowe also ratifie it with a verie briefe and short hiftorie.

Bernardinos Tale.

IN the citie of *Auspurg* in *Germanie*, there ruled not long since a duke whose name for reuerence I conceale, & therefore will tearme him *Don Antonio*: a man of very honorable parentage, but so giuen to the filthy vice of dronkenesse as he almost subuerted the state of the citie, with his gluttonies, for oftimes he fell into tyrannous and barbarous cruelties, as one that had martiall law in his power, and other whiles gaue wrong sentence against the innocent, as his humour fitted, which excesse had led him. But aboue all the rest, a poore man hauing a matter to plead before him, which he was accertained by law should goe on his side, *Don Antonio* comming dronke to the place of iudgment, sleéping in his fursfets, neuer considered the equitie of the cause, but gaue sentence against the poore man, and condemned him in so great a summe, as scarce all his moueables were able to discharge: well the

verdict giuen, he had no other remedy but to abide the censure of the iust iudge, & to make sale of all that he had to answer his condemnation: which done, so little remayned that hee had nothing left to maintaine his wife and childrẽ: wherevpon pouertie being the heauiest burden / a man can beare, presented vnto him a glasse of many miseries, which were apparent to insue by distressed want, wherein after the poore wretch had a long while gazed, he fell to despaire, that flinging into his backe side, he toke the halter out of his stable, and running into the field, went to hang him selfe in a thicket hard adioyning to his house. where yet a little entering into consideration with him selfe, he began thus to debate.

Infortunate *Rustico*, for so we will terme him, how art thou oppressed with fundrie passions, distress haling thee on to despaire, and the care of thy soule willing thee rather to choosẽ pouertie than hell. Well did *Tymon* of *Athens* see the miserie of mans life, when hee bought a peece of ground, wherein hee placed gibbets, and spent his time in such desperate Philosophie, as to perswade his friendes to hang them selues, so to auoide the imminent perilles of innumerable misfortunes: so *Rustico* seeme thou an Athenian, be one of *Tymons* friendes, listen to his doctrine, follow his counsell, preuent miserie with death. But alas this is not

sufficient, for in freeing thy selfe from calamitie, thou leauest thy wife and children in a thousand sorrowes, and further thou cuttest off all hope of reuenges. Reuenge, yea reuenge *Rustico*, for assure thy selfe, if thou liuest not, yet God will reuenge: haue two finnes escaped vnpunished? hath not the accursed duke to his drunkennesse added iniustice? yes, and therefore deserues to bee reuenged with thine owne hande: let examples arme thee to the like attempt. *Philip* king of *Macedonia* was slaine by a meane Gentleman *Pausanias*, because he would not let him haue iustice against *Antipater*, who had offred him wrong. *Demetrius* hauing receiued many requests of his poore subiects, as he passed ouer a bridge / threwe all their supplications into the water, for which cause hee became so odious to his subiects, that they suffered *Pyrrhus* his enemy to driue him out of his kingdome without battell. *Ferdinando* the fourth putting to death a knight more for anger than anie iust cause, the Gentleman at the sentence, cried out: Iniurious Emperour, I cite thee to appeare before the tribunall seate of God, to answere this wrong within thirtie daies: on the last of which expired tearme the Emperour died. Then comfort thy selfe *Rustico*, let not despaire arme thee to such an heathenish resolution, rather liue to reuenge than die to double thy miserie, and seeing the duke hath dealt thus

hardly, vse him as *Alexander Seuerus* handled his secretarie, who béeing a caterpillar in the Court, and felling the verie fauourable lookes of his maister for coyne, promising poore men to prosecute their futes, when he neuer mooued their cause: at last in requitall of this treacherous dealing was tied to a post and choaked with smoake, hauing a proclamation made before him by sound of trumpet, that they which fell smoake shoulde so perishe with smoake: the poore man from these plaintes fell into teares, that ouercome with the passions hee fell a sleepe, where in a dreame was by God reuealed vnto him the meanes of reuenge: as soone as he awoake and called vnto minde the vision, thinking it to be no fantasticke illusion of the brayne, but a strickt commaunde from the heauenly powers, presently went home and waxed contrarye vnto his woonted custome very merrie, frequenting dayly the Dukes Palace: where giuing him selfe vnto drinking, he became in time to bee in some fauour with the Duke, who neuer remembred that hee sat in iudgement against the poore man. On a time séeing that oportunitie fauoured him, he requested the Duke that as he went on hunting, he would take the paines to visit his poore house, where he shoulde finde no daintie fare, but onely that he durst promise a cup of good wine. This worde was enough to perswade the Duke to a

greater matter, so that he granted to come. The poore man glad that his purpose was like to take effect, went home and made a sale of all that hee had euen to his verie shirt, to the great sorrow of his wife, and wonder of his neighbours, which knew not his pretence. As soone as he had pretilie furnished him selfe with mony, he bought great store of excellent and delicate viandes of strong and pleasant wine, and conuaied them home to his house, whether within two daies after the Duke foresent his cooke, certifieng the poore man that he would dine with him: who prouiding most sumptuous fare, set all his wealth vpon the table at one dinner, and intertained the Duke with such a heartie welcome, that he not onely wondered where *Rustico* got such store of victuals, but gaue great thanks for his good chéere. *Rustico* serued in wine in such abundaunce that *don Antonio* fell to his olde vice of dronkennes, and in such fort, as he neuer tooke so much in his life. The poore man seeing him take his drinke so fréely, went to one of his Trumpetters, and tolde him that the Duke commanded hee shoulde by sounde of Trumpet presently summon all the Citizens to appeare at his house, eyther without delaie or excuse. Which commande, hee forthwith executed: and the Burgo-maisters & chiefe men of the Citie meruailing what this should meane, yet hasting to the house

of *Rustico*, they found a scaffold erected at the doore, where after they had staid a while, *Rustico* came forth, and began to speake in this manner.

Worthie Citizens and Burgomasters of *Auspourg*,/ I know you meruaile what the cause of your coming is, especially seeing mee that am poore and vnlettered prepare to offer an Oration to such politike gouernours, but it is the care of my Countrie, & especially of this Citie, which is like to ruinate through the want of the possession of a perfect magistrate, that driues me to this resolute and desperate attempte : The dutie of a magistrate, as I haue heard, a certaine Philosopher should set downe, consisteth in three especiall pointes, in ruling, teaching and iudging, that hee be wise to gouerne, vertuous to giue infample, and impartiall to iudge : for as *Cicero* saith, sooner shall the course of nature faile, than the subiects will leaue to follow the steps of their Prince. If then that common wealth be happy that is gouerned by such a king, in what distresse is that Citie that wanteth such a magistrate, and hath one that neither ruleth, teacheth, or doth iustice, but censures all things by the pallet. *Philip* of *Macedonia* being desired by an olde woman to heare her complaint, answered, hee had no leasure. Then, quoth she, be not King: meaning that a Prince ought to haue more care ouer the affaires of the common wealth, then

ouer his owne priuate busines: Then worthie Citizens, what may that Citie faie, whose gouernour is addicted to his own pleasure, that delights not in iustice, but in superfluity, that honors not the feate of iudgement with Philosophie, but polluteth the place with dronkenesse, that studieth not in the lawe, but his library is in the kitchin, that seeketh not to learne wisdom, but to gorge his stomack with delicates? such a one, worthie Citizens haue we, for our Duke, our gouernour, our magistrate, and as hee vttered that word, his poore wife and children dragged the Duke vpon the scaffolde, who was all besmeared in his owne vomite, & resembling rather a brute beast / then a man, bred loathsomnes to all the people: which the poore man taking for his aduantage, cried out: Sée Burgomasters and Citizens of *Auspourg*, your duke, your magistrate, your gouernour, who is come vpon the scaffolde to heare the complaints of the widow and fatherlesse, and to minister iudgement. This is the man that condemned me in the halfe of my goods, by iniustice, and the other halfe I haue solde to present you this spectacle: the one halfe hee gaue awaie beeing dronken, and the other this daie hee hath consumed in gluttony. Now citizens, shame you not at such a sight? what shall *Germanie*, *France*, *Italy*, and all the bordering Cities report of our towne?

What straunger will desire to traffique where there is such a glutton? What Citie can ioy where there is such a gouernour? If you suffer this, the common wealth is like to ruinate, and you and your children like to beare the burthen of a superfluous tyrant: See what *Rustico* hath done for his Countie, now vse him as you please. The Burgomaisters by a generall assent, gaue commandement that he should be vncouered vpon the scaffold til he came to himself, and in the meane time they assembled themselues and determined his exile. The duke after he had taken two or three houres sleepe, finding himselfe vpon an open scaffold, was ashamed. But hearing what had happened to him by the meanes of *Rustico*, and how the Burgomaisters had resolved on his banishment, as one feeling the horrour of the fact, desperately went into the poore mans backe side and hanged himselfe. Which newes being brought to the Burgomaisters, with a generall voice they created *Rustico* gouernour of the Citie. /

This short and swéete tale of *Bernardino* greatlie pleased the Countie and the rest of the companie, all praising the pollicie of the poore man, that had made so spéedie and sharpe a reuenge. Well, quoth the olde Countesse, wee haue so long discoursed of gluttonie, that our simple cheere hauing so good a sauce as hunger, will proue verie good

delicates, therefore Gentlemen, séeing wee must either make our Cooke cholerike, or else leaue our present parle, let vs at this time not disturbe his patience, but hie vs in to dinner: and repast being taken, willingly wee will continue our discourse.

Then seignior *Farneze* and the rest hauing
their stomackes armed to such a combat,
willingly obeied, and so for this
time we will leaue them.

FINIS.

I. NOTES AND ILLUSTRATIONS.

* * * See general explanatory remarks prefixed to Notes and Illustrations in Vol. II., pp. 301-2.

ALCIDA : GREENES METAMORPHOSIS.

Title-page, l. 11, '*sawused*' = sauced.

Page 5, l. 2, '*Sir Charles Blount*'—see Index of Names, as before: l. 3, '*indewed*' = endowed, as before—see Glossarial-Index, s.v.: l. 7, '*Mirmidones*'—see Index of Names, as before: l. 9, '*Courtelax*' = Fr. *coutelas*, cutlass, a short, broad, crooked, and rather heavy sword. Nares quotes Fairfax's Tasso (ix. 82)—

"His curtlex by his thigh, short, hooked, fine."

„ 6, l. 13, '*resolution*' = bravery: l. 15, '*patronage*'—note verbal use: l. 17, '*intended*' = stretched to, dedicated to: l. 25, '*rest*' = stake, card term. So p. 9, l. 8: l. 26, '*momentany*' = momentary—the words are frequently interchanged.

„ 7, l. 2, '*boord Iest*' = Table jesting.

„ 8, l. 4, '*supposes*' = a game so called: l. 6,

- ‘*indifferent*’ = impartial: l. 11, ‘*broad*’ = outspokenly: l. 12, ‘*fondly*’ = foolishly: l. 15, ‘*little secrecie*’ = woman’s tendency to blab what ought to be kept secret: l. 18, ‘*Algorisme*’ = Arith. Alguarismo or Guarismo in the science of Arithmeticke (Florio’s Sp. Dict.)
- Page 9, l. 22, ‘*plies*’ = bend or turn (Fr. *plier*): l. 18, ‘*R.A.*’—see Index of Names, as before.
- „ 10, l. 16, ‘*Ed. Percy*’—*ibid.*
- „ 11, l. 7, ‘*cooling card*’—see Glossarial-Index, *s.v.*, for prior examples: l. 14, ‘*Vertue[s]*’—cf. l. 12, and ‘*their*’ in the line itself: l. 18, ‘*ouer-read*’ = read over attentively: last l., ‘*Bubb Gent*’—see Index of Names, as before.
- „ 12, last l., ‘*G. B.*’—*ibid.*
- „ 13, l. 8, ‘*Florint*’—*sic*, by misprint doubtless.
- „ 15, l. 6, ‘*speedy cut*’—short cut is our phrase: l. 10, ‘*Constellation*’ = planet (in Astrology): l. 13, ‘*Taprobane*’ = Sumatra.
- „ 16, l. 8, ‘*hull*’ = drive before—not used in its then and now nautical sense: l. 15, ‘*Canopus*’ = Canopus: last l., ‘*Champion*’ = plain country, champagne.
- „ 17, l. 9, ‘*continent*’ = interior?
- „ 18, l. 17, ‘*three legs*’ = two, and a staff.
- „ 19, l. 6, ‘*Midaes*’—*qy.* an error for Admetus: l. 10, ‘*Oast*’ = host. So ‘*Oastesse*’ p. 20, l. 26, and p. 21, l. 11: l. 24, ‘*proportion*’ = the measure—we should say ‘*proportions*.’

Page 20, last l., '*salues*' = salutations (Latin *salve*).

„ 21, l. 4, '*dumpes*' = melancholy, *ut freq.* : l. 22, '*heralts*' = heralds.

„ 22, l. 7, '*catastrophe*' = finish : l. 11, '*obliuie*' = oblivion : l. 24, '*leueld*' = plotted out, delineated, mapped out.

„ 23, l. 13, '*courted it*' = vaunted it in court : l. 16, '*foregarded*' = guarded beforehand : l. 23, '*reuies*' = stakings and re-stakings against the adversary — a card figure or metaphor.

„ 24, l. 9, '*a table*' = a picture, *ut freq.* : l. 24, '*Gigglets*' = giddy, wantonly disposed girl. Cotgrave says, *s.v.* Gadrouillette, 'A minx gible[t], callet, Gixie, (a feigned word applicable to any such cattle) : l. 25, '*brau'd*' = adorned : *ibid.*, '*Creeple*' = the famous blacksmith god Vulcan : *ib.*, '*horne*,' = usual symbol of cuckoldry : but why ?

„ 25, l. 22, '*poesies*' = verses rather than (brief) posies.

„ 26, l. 19, '*Fiordespine*' — Editor can't find out what flower this Italian word represents. The two 'e's' don't seem Italian. Possibly it may have been meant for *Fior di spina*, the blossom of the thorn (qy. the hawthorn blossom; though the hawthorn has a different name).

, 27, l. 1, '*glorious*' — contemporaneously adjectives were not unfrequently used where we should use adverbs : l. 17, '*curious*' = artful ? l. 25, '*barran*' — see separate lists, as before.

Page 28, l. 3, '*fond*' = foolish, *ut freq.*: l. 8, '*Margarites*' = pearls, *ut freq.*

„ 29, l. 14, '*betweene*'—misprinted '*lewtene*' in the original: l. 19, '*freshwater soldier*'—an epithet then used, and not difficult to understand of an island now at peace within itself, and not invaded.

„ 32, l. 13, '*Thesides*'—some error here, *ut freq.*, in proper names and others: l. 14, misprinted—'bring on lewd lookes' in the original: l. 17, 'hee was'—read '[s]hee was.'

„ 33, l. 6, '*blind Osyphrage*' = the bone breaker, *i.e.* the osprey or sea-eagle, then said to be short-sighted by comparison with the true eagle, and by some to be a mongrel, and a kind of vulture. See Holland's Pliny x. 3, and xxx. 7: l. 11, '*lure*' = used in hawking, etc.: l. 16, '*tablet*' = picture: l. 19, '*Sapho a Queene*'—how this error arose Editor knoweth not, nor of any classical origin for it: l. 25, '*randon*' = random—note spelling: l. 26, '*feareth*' = causal verb, not unfrequently, *i.e.* caused (a prince) to fear.

„ 34, l. 3, '*heat*' = heated—verb ending in *t*, as before: l. 4, '*Zathe*'—see separate lists of names, etc., as before.

„ 36, l. 1, '*since*'—seems superfluous here: l. 3, '*boote compare*' = compare with advantage (cf. Sherwood, *s.v.*)

„ 37, l. 9, '*salue*' = salutation, as before: l. 11,

'*Though*'—superfluous, as 'since' before (p. 36, l. 1).

Page 39, l. 2, '*no*'—misprinted 'not' in the original: but it may have been = knew not [of any] other, etc.: l. 8, '*iumpē*' = agree: l. 19, '*from*'—misprinted 'for' in the original, albeit it may have been meant as a co-relative of the 'for hunting' of the previous clause (l. 16). 'For' was then used in the sense of 'against.' Cf. Holland's Pliny i. 195E, "to cut his throat, so making him sure *for* telling tales": also Abbot's Shak. Grammar, §§ 147 and 154.

„ 40, l. 19, '*frowning*'—cf. p. 44, last l.—in the original misprinted 'fermning,' which is nonsense.

„ 42, l. 11, '*before*,' i.e. before [that], etc., heart [else they would die]: l. 24, '*supersedeas*' = Law term—a writ commanding one to forbear from doing that which in appearance of law ought to be done. Here = the supersedence or superseding.

„ 43, ll. 7-9—probably repetitions by misprint here.

„ 44, l. 9, '*conquered*'—sic — qy. misprint for 'conqueror'?

„ 45, l. 9, '*discontent*' = ed—verb ending in t, *ut freq.*: l. 16, '*standish*' = dish for holding pens, sand, etc., as well as ink, *ut freq.*: l. 19, '*polt foote*' = club foot, *ut freq.*

„ 46, l. 11, '*in red letters*' = a synonym for 'by a rubric': l. 19, '*I think: suppose*'—read,

as it would be now printed, 'I think —— : suppose.'

Page 47, l. 20, '*fondling*' = foolish one.

48, l. 5, '*lewd*'—here used in our sense of 'poor,' it being then ordinarily used = base or vile.

„ 49, l. 6, '*carefull*' = full-of-care : l. 12, '*rebut*' = repulse : l. 21, '*tried*' = as a cause, and judged : l. 28, '*frownes*'—qy. misprint for 'frowes' of Bacchus, *i.e.* the half-mad or delirious Bacchantes.

„ 50, l. 20, '*decipherst*' = expoundest.

„ 53, l. 5, '*quit*' = quite.

„ 55, l. 5, '*interseamed*'—properly 'interlined,' but more loosely, as here, = interspersed : or qy. = intersown ? l. 9, '*as*'—example of its use where we should use 'that' : l. 24, '*aspect*'—used astrologically as = intent.

„ 56, l. 6, '*steeme*' = esteem : l. 16, '*wrest*' = an old instrument for tuning, its name explaining its mode of action : l. 21, '*flittering*' = fluttering.

„ 57, l. 1, '*euer*'—misprinted 'euery' in the original : last l., '*Minion*' (Fr. *mignon*)—was used, like its original, in a good sense—here = dainty one, etc.

„ 58, l. 18, '*featly*' = feat-like, whence it sometimes means the same as 'neatly,' but here is rather equivalent to dexterously, successfully, artfully.

„ 61, l. 2, '*Adamant*' = loadstone, *ut freq.* : l. 20, '*feature*' = person, *ut freq.*

- Page 62, l. 26, '*crimes*' — misprint doubtless for '*reines*' or some such word : l. 27, '*curiositie*' = over carefulness—good example.
- „ 64, l. 11, '*Niese*' = eyas, a young (nestling) hawk, *ut freq.* : l. 13, '*bate*' = flutter.
- „ 65, l. 2, '*tainteth*' = tenteth—a surgical term, a '*tent*' being a linen roll which is used to enlarge or search or stop a wound—generally = probeth : l. 24, '*tries*' = proves. So, *e.g.*, pp. 67, l. 12, 74, l. 3, 77, l. 2 : l. 25, '*solemne saint*' = a saint in outward solemnity.
- „ 66, l. 13, '*grow*'—misprinted '*grew*' in the original.
- „ 67, l. 13, '*indifferent*' = impartial, unprejudiced, or free.
- „ 68, l. 5—remove comma (,) after '*feare*' and place after '*amazed*' : l. 6, '*doubted*' = feared—excellent example : l. 20, '*muses*' = musings. Cf. p. 69, l. 9 : l. 22, '*ensueth*' = followeth.
- „ 69, l. 15, '*frumpe*' = quip or jest, *ut freq.* : l. 17, '*property*' = qualities.
- „ 70, l. 1, '*inferred*' = brought in : l. 19, '*Enthymema*' — a logical form — an argument where one of the (two) premises of the syllogism is understood, *i.e.* not stated : l. 20, '*affecting*' = loving : l. 21, '*Paramour*' = lover (in good sense).
- „ 71, l. 5, '*Penses*' = pansies. So Shakespeare : "pansies that's for thoughts" (Hamlet iv. 5). Pascall's '*Pensees*' has made the

word immortal : l. 9, '*agnomination*' = an added name or nickname.

Page 72, l. 3, '*Heart's ease*.' Cf. Henry V., IV. i. 254: and Romeo and J., IV. v. 104.

„ 73, l. 3, '*reddest Margarites*'—more applicable to the opal.

„ 74, l. 18, '*misling*' = small-dropping — our 'mizzling.'

„ 75, l. 13, '*Sethin*' = shittim-wood, as before.

„ 76, l. 5, '*fetch*' = trick or snare.

„ 78, l. 11, '*Justes and Turneyes*' = jousts and tournaments : l. 17, '*to grace . . . daughters*'—a noteworthy example of a singular verb after a plural nominative placed after it. This is caused by the real objective '*companie*' immediately preceding, though it is to be remarked that the preceding objectives are two and therefore would seem to suggest a plural verb.

„ 84, l. 17, '*string*' = one band, etc. [supporting it] : last l., '*the North-west Ilands*'—see separate lists, as before.

„ 85, l. 3, '*Polipe stones*'—what ? see *ibid.* : l. 4, '*Adamants*' = diamonds : ll. 25-6, punctuate (by transposition) '*reioyced, . . . maine*' : l. 26, '*scowred*'—now vulgar cant word = left them.

„ 87, l. 13, '*imprest*' = impresa or motto : l. 18, '*impalls*' = impales—used heraldically, as surrounding within one border or circumference. So when a husband and wife's coats of arms are put side by side within

one coat of arms, they are said to be impaled.

Page 90, l. 11, '*nusled*' = nurtured.

„ 91, l. 20—read '*heart*' [had].

„ 92, l. 22, '*settle*'—*qy.* fettle?

„ 93, l. 6, '*while*' = during.

„ 94, l. 23, '*cooling card*'—see Glossarial-Index, *s.v.*, for prior examples : l. 26, '*fondling*' = foolish one : l. 27, '*comfortures*' = comforts.

„ 95, l. 10, '*loues*'—*qy.* error for '*loue*' through '*s*' of thoughts?

„ 96, l. 21, '*matches*' = mates.

„ 97, l. 13, '*Aphorismes*' = maxims : l. 26, '*wring Troylus by the hand*' = fervent hand-shaking.

„ 98, l. 4, '*blacke*' = smoke? : l. 5, '*nothing lesse*'—a common phrase at that time = nothing so little as that, not that at all. Cf. Richard II., II. ii. 34.

„ 99, l. 12, '*lated*' = belated : l. 22, '*drad*' = dreaded : l. 24, '*start*'—read '*start*' ;

„ 100, l. 23, '*ambages*' = circumlocutions.

„ 101, l. 21—'*smell*' ends his speech : l. 23, '*infer*' = bring in.

„ 102, l. 2, '*solaced*' = was solacing himself or herself : l. 9, '*amordelayes*' = love lays.

„ 103, l. 18, '*maine*' = the number sought for by the throw or throws at dice.

„ 104, l. 3, '*wheare the*'—misprinted in the original '*wheat, the*'—*qy.* whereat : l. 16, '*Deire*' = deer.

„ 105, l. 11, '*tolde*' = said . . . [that] : *ibid.*, '*flat*'—see Glossarial-Index, *s.v.*, for prior

- examples, *freq.* : l. 17, '*nipped*' = reprov'd, *ut freq.*
- Page 108, l. 7, '*tried*' = proved : l. 22, '*while*' = until —excellent example.
- „ 109, l. 2—perhaps the supplied 'the' is useless —the phraseology of the day answered to ours in saying 'into position.'
- „ 111, l. 11, '*serues they*'—read as though 'serves [that] they.'
- „ 112, l. 18, '*cockbotes*' = small boats. See Glossarial-Index, *s.v.*, for prior examples.

MOURNING GARMENT.

- Page 119, *George Clifford, Earle of Cumberland*—see Index of Names, as before : l. 6, '*over-weaned*' = over-ween, but in causal sense, *i.e.* made the Niniuites to overween (themselves). Cf. l. 16 and p. 124, l. 1 : l. 8, '*surcoats*' = outer or upper coat : *ibid.*, '*bisse*'—see Glossarial-Index, *s.v.*, for prior examples.
- „ 120, l. 1, '*affectes*' = affections. So p. 122, l. 11, *et freq.*
- „ 121, l. 4, '*coniectures*' = throwing together, conclusions : l. 12, '*fond*' = foolish—he means [only] half, etc. : l. 14, '*weede*' = garment. In supplement to a former note (see Glossarial-Index, *s.v.*) add Hamlet iv. 7, "his sables and his *weeds*," neither implying mourning, besides "maiden weeds" and "woman's weeds" in Twelfth Night v. 1,

- and other places in Shakespeare : l. 24, 'condigne' = merited, fitting.
- Page 122, l. 8, 'dispute of' = to maintain the thesis of.
- „ 123, l. 1, 'Eris'—*qy.* Ens : l. 24, 'Hermia' = Hermias, a male friend : l. 26, 'moale' = (here) a sort of knot or formless swelling in the thread, such as is easily noticed in fine cloth, and corresponding with the Latin *mola*. Usually it is = a rusty stain or mould : *ibid.*, 'orient'—here used in sense of Eastern, for Eastern pearls were considered the better. This use of Greene is found in the translation of Levinus Lamnius's Herball to the Bible. Cochineal is spoken of as a 'most . . . orient red' and as 'a most orient colour.'
- „ 124, l. 13, Avicen or Avicenna is alleged to have died of intemperance.
- „ 125, l. 9, 'communis'—read 'commune': l. 25, 'censures' = judgments.
- „ 127, l. 8, 'sometimes' = some time.
- „ 128, l. 2, 'leueld' = laid out, plotted out, *ut freq.* : l. 4, 'Callipolis'—none of the cities so called were or are so placed : l. 5, 'tramelles' = nets, *i.e.* locks of hair : l. 8, 'talents' = talons.
- „ 131, l. 5, 'pleasant'—misprinted 'present' in original : l. 7, 'Adamant' = diamond, *ut freq.* : l. 8, 'Syern'—misprint by transposition for 'Syren' : l. 15, 'Salerne'—a noted medical school. The *Regimen Sanitatis Salerni* was a book of great note and

popularity in its day: l. 18, '*Coleworts*' = cabbages.

Page 132, l. 9, '*rauening*' = preying on his own (*i.e.* his father's) estate, prodigal: l. 11, '*bated*' —to 'bate' as a hawking term was not only to 'flutter' but to 'fly off and at something.' Here it seems the latter, from the after expression 'checkt to the fist': l. 14, '*meacock*' = an effeminate dastardly fellow: l. 24, '*couet*'—read '*couet[s]*': last l., '*cut*' = go (vulgarly).

„ 133, l. 5, '*Micher*' = truant, though staying at home. A derivative sense was a 'sneak,' also a 'niggard' (see Cotgrave, *s.v.* Chiche), which seems its meaning here.

„ 135, l. 18, '*preiudice*' = ill, as elsewhere.

„ 136, l. 1, '*decipher*' = expound: l. 11, '*yerk-some*' = irksome: l. 14, '*braue*' = bravado.

„ 139, l. 1, '*Aconitum*'—used for 'poison' in general: l. 5, '*like the Curlew*'—see Glossarial-Index, *s.v.*: last l., '*witty*' = wise.

„ 140, l. 14, '*discurations*' = discursions, discursive discourses: l. 16, the odd *ω* and context = his great O's, or as we should say in his notes of admiration, his exclamations in various tones of O and Oh.

„ 141, l. 8, '*travailed*' = travelled.

„ 142, l. 13, '*Huswife*' = [to be or as a] Huswife: l. 19, '*side*' = long: *ibid.*, '*plighted*' = pleated: l. 21, '*whittle*' = knife—still an American word: *ibid.*, '*chape*' = metal band at top of scabbard or knife covering:

- l. 27, '*whigge*' = preparation of fermented whey.
- Page 143, l. 6, '*parell*' = apparell : l. 7, '*doone*' = do :
 l. 12, '*alderleefest*' = dearest of all, *i.e.* lief = dear, liefer = dearer, liefest = dearest, alder = of all : l. 14—probably should be line[s] as dissyllable : l. 17, '*Buxsame*' = buxom : l. 21, '*the*'—misprinted 'thee' in original : last l., '*gawdy*' = joyous. But it was also used as now for fine or well decorated.
- „ 144, l. 3, '*bent*' = a coarse grass. Parkinson gives an engraving of it and calls it 'Bent, or Corn Reed grass, or of some Windlestrawes,' 1640 : l. 4, '*gent*' = neat, pretty.
- „ 145, l. 6, '*swink*' = to labour, but really = to swill or drink fully (metaph.) : l. 23, '*gramercies*' = great or grateful thanks (Fr. *grand merci*).
- „ 146, l. 1, '*antipecthargein*'—*i.e.* a compound, *αντιπηγαιον* (from *αντιπηξ*, an osier basket or cradle, and *αργέω*, I am inactive), to lie inactive in a cradle, or basket : l. 15, '*takes him*'—'him' is the Damme, or more probably the young one; in the latter case it is an instance of idiomatic use overcoming grammar, for either of the 'hims' is by the foretext a 'she' : l. 26, '*non*'—a variant of a familiar line.
- „ 147, l. 3, '*fact*' = heinous fact, *ut freq.* : l. 8, '*discouered*' = shown.
- „ 148, l. 25, '*feature*'—the singular number here,

et freq., shows that the word was used in its primary sense of '(her) making.'

Page 149, l. 13, '*bewrayed*' = betrayed, *ut freq.*: l. 16, '*at gaze*'—said of deer, who when first roused stand and look at the unexpected or terrifying sight: l. 18, '*trammels*'—another instance bearing out that it was used—as before explained—as netlike knots or locks of hair: l. 24, '*uncouth*' = strange: last l., '*bauline*'—see Glossarial-Index, *s.v.*, *freq.*

„ 150, l. 3, '*curiously*' = carefully: l. 4, '*period*' = made a full stop at. This is (*meo iudicio*) an example of a figurative mode of speech, exemplified elsewhere and in Hamlet's—

“And stand a comma 'twixt their amities.”

„ 151, l. 18, '*liefe*' = dear: l. 14, '*by*'—we should write 'on,' but it may be presumed Greene uses it in the sense of 'through the influence of.' See Abbot's Shakesp. Gr. p. 99: l. 24, '*Aarches*' = eyebrows or lashes.

„ 152, l. 2, '*taint*' = stain, or as we might say superficial covering. We have a similar thought in 'glaunces . . . glazed with a blush,' at p. 150, l. 22. In l. 27 also '*stain*,' *i.e.* that which stains or renders the beauty of Alexis a thing of no account: l. 23, '*disgrac'd*'—remove the comma.

„ 153, l. 14, '*deciphered*' = unfolded, *ut freq.*:

- l. 21, '*partial*' = imperfect, telling only in part.
- Page 154, l. 22, '*conuents*' = coming together, assemblies.
- „ 155, l. 5, '*scaffold*' = scaffolding : l. 16, '*phere*' = mate: l. 19, '*bias*' — adaptation of a bowling term : l. 20, '*lemman*' = one loved or beloved, without (here) any injurious signification, the king having offered marriage.
- „ 156, l. 17, '*censure*' = decision or doom.
- „ 157, l. 8, '*hang-by*' = dependant, or perhaps here a thing hung up out of use, neglected : l. 9, '*momentary*' = Latin *momentanum*. See Glossarial-Index, s.v. : l. 19, '*Alexis*'—he being 'afar off on a hill' must have had acute ears : l. 22, '*dapperest*'—then, as shown by Cotgrave and Minsheu, it meant as now 'neatest' and most spruce, or smartest. According to them also 'dapper' meant 'pretty and dainty' : l. 23, '*brooke*' = bear, submit to. So p. 156, l. 28, *et freq.*
- „ 158, l. 7, '*frumpe*' = lie—sometimes 'taunt' : l. 12, '*shee*'—probably an error for 'soe,' etc. Up to that moment Alexis could not be called '*her Alexis*'—the next sentence by its more emphatic repetition confirms this: l. 24, '*passionate*' = sorrowful, as not unfrequently, and as shown by 'sorrowes.'
- „ 160, l. 7, '*clip*' = embrace.
- „ 161, l. 9, '*liefe*' = dear, *ut freq.* : l. 13, '*giglot*'

= a merry, wanton lass, *ut freq.* But cf. Nares and Halliwell-Phillipps, as earlier Minsheu and Holyoke's Rider and Kersey. It had lighter and darker meanings.

Page 162, l. 25, '*his wrongs*' = the wrongs done by him : last l., '*willow*'—used as appropriate in like manner as Shakespeare conjoins a willow with Ophelia's death.

„ 163, l. 14, '*Sagunta*'—unknown—there was a Saguntum in Spain.

„ 164, l. 1, '*shee*'—he was thinking of Circe. See p. 163, l. 26.

„ 165, l. 4, '*rest*'—not the gaming metaphor here : l. 6, '*braue*' = more finely attired : l. 22, '*could*' = could do as—therefore '*shew*' perhaps not needed.

„ 166, l. 14, '*equipage*' = habiliments, dress.

„ 168, l. 15, '*circumquaque*' = circumlocutions ; but where did Greene get it ?

„ 169, l. 14, '*Porphuer*'—doubtless our porphyry (*porphyrites* in Latin ; *porphyre* Fr.) : l. 25, '*Cator*' = caterer : l. 26, '*affects*' = affections, *ut freq.*

„ 170, l. 4, '*feature*'—see Glossarial-Index *s.v.*, *freq.* : l. 13, '*most deepest*'—double superlative, *ut freq.*

„ 171, l. 3, '*Metaphusicall*' = beyond nature, as in Macbeth I. v. 28. See Glossarial-Index, *s.v.* : l. 8, '*canker*.' See Glossarial-Index, *s.v.*, *freq.* : l. 11, '*Layes*' = Lais : l. 19, '*vaded*'—see Glossarial-Index, *s.v.*, for distinction between '*fade*' and '*vade*.'

- Page 172, l. 13, '*Synamond*' = cinnamon.
- „ 173, l. 15, '*meacocke*' : l. 16, '*milksop*'—see Glossarial-Index *s.v.*, *freq.*
- „ 174, l. 1, '*ietting*' = strutting, showing off : l. 20, '*iumpt*' = agreed, *ut freq.* : l. 23, '*Aconiton*' = poison in general, *ut freq.*
- „ 175, l. 4, '*Chrisocoll*'—see Glossarial-Index, *s.v.*, for prior examples : *ib.*, '*Aurifolium*'—unknown plant-name.
- „ 176, l. 24, '*copesmates*' = associates, as before.
- „ 177, l. 6, '*cassier*' = cashier : l. 19, '*Master*'—oddly misprinted '*Mistris*' in the original—perchance '*M*' only in the Author's MS.
- „ 178, l. 12, '*Pomice-stone*' = pumice-stone : l. 26, '*Caldes*' = Chaldees or Chaldeans.
- „ 179, l. 12, '*Calipses*' = Calipsos : l. 17, '*apply*'—as *freq.*, our '*to*' not used.
- „ 180, l. 20, '*only*'—we transpose and say '*his only care*.'
- „ 181, l. 2, '*angelles*' = coins so called.
- „ 182, l. 7, '*Bayard*' = steed, *ut freq.*
- „ 183, l. 10, '*patch*' = a fool : l. 18, '*fetches*' = stratagems : l. 22, '*Gripes*' = vultures.
- „ 185, l. 9, '*laie*' = lying-place : l. 13, '*Haggard*' see Glossarial-Index, *freq.* : l. 21, '*quick*' = living.
- „ 186, l. 14, '*trencher-flyes*'—a figure from fly-fishing, caught by food.
- „ 187, l. 20, '*swine*'—here and elsewhere he follows the Lord's Parable.
- „ 188, l. 21, '*demisheth*' = diminisheth or famisheth.

- Page 189, l. 2, '*Lombard*' = the banker and pawn-broker, etc., of the day : l. 20, '*Baaron*'—see separate lists, as before.
- „ 190, l. 3, '*Oliphant*' = elephant—this, the Scotch pronunciation of 'elephant' at the date, gave point to a contemporary epigram on one of the Jameses *liasons* with one 'fair frail lady' named Oliphant : l. 18, '*Liquonico*'—see separate lists, as before.
- „ 193, l. 20, '*bewray*' = betray or reveal, *ut freq.* : last l., '*induction*' = beginning, or our introduction.
- „ 194, l. 17, '*fond*' = foolish, *ut freq.*
- „ 196, l. 3, '*Christolite*'—note spelling—perhaps a compositor's error from the likeness to Christ or to Christal. Cf. p. 195, l. 9 : l. 4, '*orient*'—another instance where it seems used in the conventional sense of 'bright' : l. 9, '*giglot*'—as before ; see Glossarial-Index, *s.v.* : l. 26, '*necessary euill*'—here he uses the saying of the philosopher whom he before quoted as describing women as *mala necessaria*.
- „ 197, l. 15, '*Pathetical*' = that can move the feelings (not as now merely the feeling of pity).
- „ 198, l. 20, '*preiudice*' = ill, as before.
- „ 199, l. 15, '*Hidaspis*'—several times in Greene we have had 'Hidaspis' as a serpent—not so elsewhere, though it must be somewhere contemporaneously. Probably some one has spoken of Hydaspis (a river of

Parthia and India) as a serpent—much as the 'Links of the Forth' at Stirling has been—and so brought about the error. It is odd, and yet congruous with this, that each notice in Greene (as here) can be adapted to a river, as for instance that its thirst is insatiable and can swallow up anything.

- Page 200, l. 8, '*abiect*' = cast down : l. 17, '*maimed*' = tamed.
- „ 201, l. 17, '*gree*'—misprinted '*greee*' in the original.
- „ 202, l. 1, '*Her*'—misprinted '*His*' in the original.
- „ 203, l. 16, '*loue*'—misprinted '*liue*' in original; but *qy.* is the '*nay*' of l. 17 only as spoken understood? and does l. 18 refer to l. 15? If so '*liue*' must be meant.
- „ 204, l. 5, '*deawes*' = dews—misprinted '*drawne*', unless '*drawne*' be held = by (voluntary) effort, not falling naturally.
- „ 205, l. 24, '*pretended*' = brought forward.
- „ 206, l. 8, '*remorse*' = pity, *ut freq.* : l. 10, '*bate*' = flutter or fly off (Fr. *battre*), *ut freq.* : l. 16, '*slipperness*' = slipperiness—Sir Thomas More uses the former form, Donne the latter.
- „ 207, l. 14, '*Adamants*' = diamonds, *ut freq.* : l. 19, '*metaphysicall*' = beyond nature, as in l. 25, '*supernatural*.'
- „ 208, l. 26, '*Cyancynatus*'—read Cyncynatus = Cincinnatus.

- Page 209, l. 6, '*trencher flies*' = parasites, *ut freq.* :
 l. 19, '*hang-byes*'—see on p. 157, l. 8 :
 l. 27, '*remorse*'—see on p. 206, l. 8—
 excellent examples.
- „ 210, l. 15, '*instances*' = examples. Cf. "wise
 saws and modern *instances*": l. 18, '*and
 my*'—probably either '[had] my' or 'and
 [had] my.'
- „ 211, ll. 12, 25, '*discontent*' = ed—ending in 't,'
 as usual : l. 17, '*think nothing*' = think
 nothing [ill]; but qy. did Greene write
 'nothing [of it] if,' etc. : l. 24, '*fond*' =
 foolish, *ut freq.*
- „ 212, l. 1, '*iet*' = to carry one's body in a stately
 manner ('*incedere magnificè*,' Baret): *ibid.*,
 '*surcoates*'—see on p. 119, l. 7 : l. 23,
 '*careful*' = full of care.
- „ 214, l. 8, '*thus*'—throughout in the original :
 after 'thus' : l. 9, '*linne*' = cease.
- „ 215, l. 21, '*Nor Shepheards weeds*,'—evidently
 a verb lacking—qy. 'Nor [wear the] shep-
 heards,' etc. We have such an Alexandrine
 in l. 5, and so elsewhere.
- „ 216, l. 12, '*affects*' = affections, *ut freq.* : l. 19,
 '*she*'—misprinted 'we' in the original,
 and as elsewhere, corrected by Dyce.
- „ 217, l. 3, '*is fickle*'—error for '*as fickle*': l. 12,
 '*snares*' — misprinted 'thares' : l. 15,
 '*With*'—misprinted 'Which' in the ori-
 ginal : but if we change 'same,' l. 14, to
 'sawe' or even ' ; ' 'which' might stand :
 l. 19, '*molest*'—used as substantive, having

a less active signification than molestation.

Page 218, l. 7, '*A doe*' = Ado — such A's being frequently separated contemporaneously : l. 9, '*And*,' superfluous to sense and measure ; but Greene may, as did Shakespeare similarly, have made '*And therefore*' his first foot : l. 13, '*passion*' = grief as passionate, frequently contemporaneously. Cf. '*sigh*,' l. 11 : l. 22, '*dumpes*' = sorrows.

„ 219, l. 3, '*wild*' = willed.

„ 220, l. 11, '*with him*,' i.e. with Diogenes, not with the man.

„ 221, l. 17, '*frumps*' = mocks, flouts, taunts : l. 20, '*Bayard*' = horse, *ut freq.* : l. 22, '*Hipanchian*'—no such name. Possibly Greene meant to write Hipparchus (the Athenian comic poet), or Hipparchus the author of an Egyptian Iliad ; and some slight evidence in favour of the latter is afforded by the mention of Ennius immediately after.

„ 225, l. 4, '*president*' = precedent. When did the distinction between '*president*' and '*precedent*' come in ?

„ 227, l. 3, '*Robert Carey, Esq.*'—see Index of Names, as before : l. 15, '*ouerslipt*' = slipt over, or allowed themselves to slip over "*my follies*" without notice.

„ 228, l. 7, '*vaine*' = vein : l. 10, '*Cooling Card*'—see Glossarial-Index, *s.v.*, for prior ex-

- amples : l. 20, '*Martinize*'—the reference is to the Martin Mar-Prelate books, to which Greene several times alludes : *ibid.*, '*faie*' = faith (Fr. Sp. Port.) : l. 21, '*gogs wounds*' = Gods wounds—an attempted inoffensive oath : l. 25, '*iumpé*' = agree.
- Page 229, l. 15, '*rest*' = card term at primero, *i.e.* setting my stake, or the amount one stakes on the cards in hand, on which one rests.
- „ 230, l. 4, '*alate*' = lately : l. 9, '*Tomliuclin*' = corruption of Tom o' Lincoln ? : l. 13, read 'if [a] good man' : l. 22, '*houre-glasse*'—a hit at the Martinists and Puritans.
- „ 231, l. 6, '*quaint*'—see Glossarial-Index, *s.v.*, foreexamples : l. 14, '*louemates*' = associates : l. 21, '*stale . . . check*'—a sort of equivoque on the chess terms stale-mate and check-mate : l. 23, '*marched in the Mercers books*' = gone into debt for dress.
- „ 232, l. 14, '*were*'—*qy.* misprint for 'went' ? l. 19, '*ouer-read*' = read over sarcastically and skimingly : l. 20, '*frumpe*' = taunt, etc., *ut freq.* : l. 23, '*fazion*' *alias* fashion, corrupted forms of farcins, farcy. This is shown by the words 'scabd Iades.' Shakespeare has 'fashions' in same sense (T. of Sh. iii. 2).
- „ 233, l. 11, '*runnes over him*' = crushes him.
- „ 235, l. 11, '*denounced*' = our 'announced.' So also p. 256, l. 25.
- „ 236, l. 7, '*countermanded*' = checked : l. 9,

'*Ieronimo Farnese*'—Farnese is also introduced into 'Mamillia.'

Page 237, l. 6, '*indifferent*' = impartial: l. 8, '*Bernardine*'—mistake for Bernardino: l. 14, '*Countie*' = count—so spelt throughout the book: l. 15, '*Grange*' = farm place. Cf. 'Countrie cottage' below: l. 22, '*centurie*'—another form of error for 'centry' or 'sentry' = a watch-tower or other small place. Cf. Cotgrave, *s.v.* Guerite: last l., '*base Court*'—a lower court, said by some to be in front, but more generally behind the building, etc. Cf. Cotgrave, *s.v.* Basse-cour.

„ 238, l. 3, '*censure*' = judgment, *ut freq.*

„ 239, l. 8, '*sit a while*'—According to the old couplet—

“ After dinner sit awhile,
After supper walk a mile.”

„ 240, l. 1, '*Antipelargein*'—see Glossarial-Index, *s.v.*, for note: l. 3, '*counterfeit*' = picture, as frequently: l. 11, '*ants egg . . . Sciatica*,' *i.e.* no good at all: l. 23, '*reuoked*' = called back.

„ 241, l. 12, '*therefore to be*'—to be read as though it were '[are] or [you are] to be.' So l. 26, '*holy [as] to die*': l. 15, '*preuent*' = go before, as often: l. 19, '*Zodiaock*'—note spelling of 'Zodiac.' See Index of Names, *s.n.* Phaeton: l. 23, '*Saturnists*' = sullen and morose ones.

„ 242, l. 26, '*youth his folly*'—an early example

of the supposed origin of the apostrophe, 'youth's.'

- Page 243, l. 22, '*pontificalibus*' = one may judge by your habits what other things you profess.
- „ 244, l. 8, '*iumpt*' = agreed with: l. 18, '*fondnesse*' = folly, as 'fondlings,' p. 242, l. 17, is 'foolish ones': l. 27, '*Chronography*' = History in Chronicles.
- „ 246, l. 1, '*Anthropomasia*'—probably a misprint for '*Anthropomastis*' or -mastix: l. 3, '*alluding the reason*' = applying. So p. 268, l. 14: l. 17, '*Nemroth*' = Nimrod.
- „ 247, l. 21, '*his my prescription*'—*qy.* his = its (*i.e.* fame's) and 'prescription' = writing (or name written) before them, etc.?
- „ 248, l. 9, '*appech*' = appeach, accuse: l. 24, '*pirking*' = perking: l. 25, '*for*' (1st) = on account of: l. 26, '*shadowes*' = pictures.
- „ 249, l. 8, '*braue*' = bravado: l. 9, '*Thrasonically*' = boastfully: l. 22, '*appeached*'—see on p. 248, l. 9: l. 24, '*induce*' = bring in or introduce.
- „ 250, l. 5, '*side gowne*' = long gown: last l., '*neate*' = nice.
- „ 251, l. 1, '*cursier*' = courser—see l. 3.
- „ 252, l. 4, '*masse*' = master. So p. 253, l. 26: l. 6, '*eode*' = eodē: l. 20, '*vntrust*' = strings of clothes (then used instead of buttons) unfastened.
- „ 254, l. 16, '*euer*' = always: l. 22, '*Calco*,' etc.—on this and other 'slips' of Greene, see annotated Life in Vol. I.

- Page 255, l. 25, '*lineaments*'—a good example of its more general meaning than that in which it is now used.
- „ 257, l. 4, '*ouerweene*' = think too highly.
- „ 258, l. 13, '*featured*' = well made up in body.
- „ 259, l. 16, '*water boughes*' = low set or near to the water: l. 17, '*Margarite*' = pearl: l. 26, '*misse*' = amisse, ill, or misfortune.
- „ 260, l. 22, '*impalled*' = impaled with fame as with a crown: l. 26, '*Antonius*' = Antoni[n]us.
- „ 261, l. 24, '*in*' = in [the penalties of] a penal statute.
- „ 262, l. 5, '*for*' = instead of giving her coyne he left her advice, etc.: l. 15, '*complexion*' = temperament, *ut freq.*
- „ 263, l. 13, '*mate*' = checkmate—the winning close of a game at chess.
- „ 264, l. 7, '*resolve*' = dissolve: l. 16, '*fynde*' = fiend.
- „ 265, l. 14, '*Morice*' = morris—a lively dance derived, as its other name Morisco more clearly implies, from the Moors—danced in England on May-day and other festivities: l. 17, '*strawne*' = strawen, adj. of straw = made of straw: l. 24, '*for*' = against: l. 27, '*pompes*' = pumps, slighter-soled shoes for dancing, as still in use: *ibid.*, '*start-ups*'—Nares describes them as “a kind of rustic shoes with high tops, or half-gaiters.” Cf. Halliwell-Phillips, *s.v.*, extract from Thynne. The meaning is

that what were being used for 'dancing,' and so named 'pompes,' were so heavy as rather to resemble 'start-ups.'

Page 266, l. 26, *despight* = framed in despight of, or, to spite or dull all other created beauty.

„ 267, l. 10, *'in pudding time'* = in season. See Nares, *s.v.*, and Withel's Dict., 1608, p. 3 : l. 22, *'earnest penny'* = engagement penny.

„ 268, l. 2, *'enuie'* = hatred, as commonly. Cf. St. Mark xv. 10.

„ 269, l. 1, *'regiment'* = government, *ut freq.*

„ 270, l. 8, *'doome not'* = judge not : *ibid.*, *'least'* —Did Greene mean 'in the smallest matter' ? or is 'least' = lest—a common spelling, and should it be followed by — as showing he left the sentence in his rage imperfect, and more terrible because of its imperfection ?

„ 271, l. 2, *'plackardes'* = signs, *i.e.* sign-boards : l. 21, *'cut ouer'*—a vulgarism still.

„ 272, l. 18, *'did'* = [he, Selides] did.

„ 273, l. 3, *'braues'* = bravados, *ut freq.* : l. 8, *'infer'* = bring in (so p. 285, l. 15) : l. 20, *'enuie'* = hatred, as before : l. 22, *'comi-call'*—see Glossarial-Index, *s.v.*, for a full note : l. 25, *'palmers'* = pilgrims.

„ 274, l. 13, *'abiection'* = fallen, vilest : l. 16, *'flawe'* = wind—see Glossarial-Index, *s.v.*

„ 275, l. 16, *'prickes'* = pens or quills : l. 20, *'vntimelie'* = too late discovered..

„ 277, l. 13, *'created'* = created [king].

„ 278, l. 20, *'tainted'* = stained or tinted.

- Page 279, l. 10, '*neate*' = handsome and 'orderly' dressed : l. 25, '*meane*' = medium : *ibid.*, '*grees*' = agrees.
- „ 280, l. 24, '*plackard*' = sign.
- „ 281, l. 13, '*tabling*'—see Glossarial-Index, *s.v.*
- „ 285, l. 5, '*Cullen*' = Cologne : last l., '*alay*' = alloy.
- „ 286, l. 12, '*drie blowes*'—elsewhere 'dry bobs'—see Glossarial-Index, *s.v.*: l. 25, '*Masse*' = Master, as before.
- „ 287, l. 2, '*counterfet*' = picture.
- „ 289, l. 12, '*simpler*' = maker up of simples.
- „ 293, l. 8, '*appaled*' = pale : l. 15, '*Pen sicke*' = sick of writing—see Glossarial-Index on Dyce's (mis)reading.
- „ 294, l. 3, '*knee-stead*'—see Glossarial-Index, *s.v.*, for full Note.
- „ 296, l. 1, '*seethim*'—see Glossarial-Index for prior examples.
- „ 299, l. 4, '*paramour*'—see Glossarial-Index, *s.v.*, for good and bad use of this word. Cf. here p. 302, ll. 16, 23 : l. 24, '*race*' = raze.
- „ 300, l. 5, '*lemman*' = mistress . l. 26, '*trie*' = prove.
- „ 302, l. 1, '*lotted*' = allotted : l. 12, '*for*' = from : l. 13, '*popiniay*' = parrot.
- „ 304, l. 15, '*blasing*' = blasoning.
- „ 305, l. 5, '*markes*' = sea-marks, lighthouses: l. 27, '*standish*' = inkstand : but see Glossarial-Index, *s.v.*
- „ 307, l. 6, '*doom*' = sentence.

- Page 308, l. 21, '*presence*' = the presence or audience of the king : l. 23, '*common*' = commune.
- „ 310, l. 9, '*then*'—misprinted '*them*' in the original : l. 19, '*make*' = mate : l. 24, '*appeached*' = accused, *ut freq.* : l. 27, '*call*' = summons—a sporting term, on which see Glossarial-Index, *s.v.*
- „ 312, l. 5, '*deaws*' = dews.
- „ 314, l. 20, '*fraught*' = distraught.
- „ 315, l. 9, '*pasme*' = spasm : l. 20, '*confectaries*' = confections.
- „ 317, l. 4, '*abiection*'—see Glossarial-Index, *s.v.* : l. 16, '*quite*' = requite : l. 24, '*supposes*' = suppositions.
- „ 318, l. 7, '*brute*' = report : l. 9, '*conferre*' = consult : l. 23, '*coniecture*'—misprinted '*coniectured*.'
- „ 321, l. 9, '*allaromes*' = alarums : l. 13, '*pretence*' = intent, purpose.
- „ 322, l. 4, '*onely*' = 'Mænon was murdered by me onely' : l. 6, '*while*' = until : l. 17, '*Astronomie*'—this science then included astrology, as here.
- „ 323, l. 1, '*constellation*'—The co-aspects of the stars, *i.e.* planets, as differing from the aspect of one planet, which in astrology might be neutralized by the aspect (or position) of another : l. 7, '*where*' = our when : l. 27, '*infringe*' = break, *ut freq.*
- „ 325, l. 11, '*either*'—misprinted '*neither*' in the original.
- „ 326, l. 11, '*arbour*'—context shows that this

was not used as we now do, but as Chaucer, Shakespeare (Jul. Cæsar iii. 2), and Dryden used it, for walks benched with grass seats, and shaded with trees.

Page 327, l. 23, '*beauties to haue*' = 'beauties [being] to haue.'

„ 329, l. 3, '*banes*' = bans — the whole phrase means—'has an [earnest] penny for declaring your bans,' *i.e.* you are thinking of being married.

„ 330, l. 5, '*cole-wortes*' = cabbages : l. 9, '*anatomie*'—from the after word '*corps*' it might be thought that Greene has here made a slip, and that '*anatomie*' was here made = corse ; but he used it = skeleton (as in Comedy of Errors v. 1 : K. John iii. 4) : l. 22, '*pasterers*' = pastry-bakers.

„ 331, l. 19, '*induce*' = bring in : l. 26, '*fonde*' = foolish, *ut freq.* : l. 27, '*kitching*' = kitchen.

„ 333, l. 7, '*floure*' = flower : l. 27, '*as*'—misprinted '*at*' in the original.

„ 334, l. 21, '*preuented*' = anticipated.

„ 335, l. 17, '*Cine*' = sine : l. 26, '*vild*' = vile.

„ 336, l. 21, '*Spynter*'—Was Greene's ancient history at fault? I cannot find Vitellius was so called ; nor was he killed by order of Vespasian, but by the soldiery who entered Rome.

„ 337, l. 18, '*his*' = its : l. 27, '*brooking*' = bearing.

„ 338, l. 4, '*fact*'—see Glossarial-Index for many examples of use as if from '*fascinus*.'

„ 340, l. 19, '*which*' = [into] which.

- Page 341, l. 2, '*iust*'—may have been used ironically; but qq. misprint for [un]iust?
- „ 342, l. 7, '*drunkenness*'—misprinted in original 'drunken messe.'
- „ 343, l. 24, '*on hunting*' = our 'a-hunting.'
- „ 344, l. 6, '*pretence*' = intention or design.
- „ 345, l. 10, '*ruinate*'—used by Shakespeare in Comedy of Errors iii. 2, etc.: l. 24, '*pallet*' = palate.
- „ 347, l. 18, '*backside*'—as p. 341, l. 11, shows = the 'backside' of a house, though it meant 'back garden,' and generally = back court. Sherwood's English Dictionary has "a Backside or back court," and Cotgrave, *s.v.*, has a "back yard or base-court." See 'Base-court' in Glossarial-Index, *s.v.*

II. PROVERBS, PROVERBIAL SAYINGS, PHRASES, ETC.

- Page 8, l. 12, '*soyle her owne nest*.'
- „ 16, l. 23, '*taking heart at grasse*' [= grace], *ut freq.*
- „ 19, l. 4, '*the Hood makes not the Monke, nor the apparell the man*.'
- „ 27, l. 18, '*afford a pound of pride then an ounce of humility*.'
- „ 29, l. 8, '*as the Deere at the gaze*': l. 18, '*freshwater soldier*'—see Notes and Illustrations: l. 21, '*he could not tell on which eare to sleepe, but builded Castles in the ayre, and cast beyond the moone*.'

- Page 30, l. 9, '*nipped on the pate.*'
- „ 31, l. 11, '*dally with the flye in the candle, sport with the Salamander in the heate of Aetna.*'
- „ 32, l. 5, '*loue is without law and therefore about all lawe.*'
- „ 33, l. 12, '*the more beauty, the more pride*': l. 24, '*Loue . . . hath no lack.*'
- „ 35, l. 4, '*take heart at grasse*': l. 28, '*you shall not iudge colours for me.*'
- „ 36, l. 1, '*wee count our penny good siluer*': l. 4, '*taking opportunity by the forehead*'—'*thinking to strike the yron at this heate.*'
- „ 37, l. 5, '*fancie is a Shrew*' . . . '*many like that neuer loued.*'
- „ 38, l. 11, '*I see fire cannot be hidden in the Flaxe without smoke,*' . . . '*I perceiue, in faith neighbour, by your lippes what lettice you loue*': l. 21, '*not inferring comparisons, because they be odious*': l. 23, '*There are more Maydes then Maulkin,*' etc.
- „ 39, l. 5, '*nipped on the pate.*'
- „ 40, l. 11, '*I stood to my tackling*': l. 17, '*with a loth to depart.*'
- „ 41, l. 19, '*setting his rest*' = a card term: l. 25, '*hammering in his head.*'
- „ 48, l. 14, '*Autumne showres are euer out of season.*'
- „ 49, l. 10, '*I was neuer of that minde to count him martiall, that at the first shoote could yeeld vp the keyes of the Citie.*'
- „ 50, l. 14, '*looke on thy feete and so fall thy*

plumes'—usually, as here, said of the peacock.

Page 62, l. 24, '*best Clarkes are not the wisest men.*'

„ 63, l. 2, '*I will cast at all*'—a dicing and gambling phrase.

„ 64, l. 24, '*all is not gold that glisters.*'

„ 65, l. 1, '*the Mariners sound at the first, for feare of a Rocke ; the Chirurgion tainteth betimes, for his surest prooffe : one fore-wit is worth two after : it is not good to beware when the act is done : too late commeth repentance*': l. 9, '*he killed her with kinnesse*': l. 27, '*hee makes a vertue of his neede.*'

„ 66, l. 3, '*The cloth is neuer tried, until it come to the wearing, nor the linnen neuer shrinkes, till it comes to the wetting*': l. 21, '*Trie then Eriphila ere thou trust*': l. 23, '*prooue ere thou put in practise : cast the water before thou appoint the medecine : doe all things with deliberation : goe as the Snaile, faire and softly : haste makes waste : the malt is euer sweetest, where the fire is softest : let not wit ouercome wisdom, nor the hope of a husband be the hasard of thine honestie.*'

„ 67, l. 1, '*cast not thy credite on the chance of a stranger*': l. 3, '*wade not too far where the foord is unknowne*': l. 8, '*know this, it is too late to call againe the day past.*'

„ 68, l. 7, '*spill his pottage*': l. 8, '*the law of necessitie*': l. 11, '*the straight tree pressed downe groweth alwayes crooked*': l. 13, '*kind cannot haue his course.*'

Page 69, l. 8, '*no pardon, where is no offence.*'

„ 70, l. 16, '*haue two strings to a bowe*': l. 23, '*you harpe still . . . on one string.*'

„ 72, l. 19, '*a blinde man might haue seene the the creeples hault.*'

„ 73, l. 1, '*the fayrest and greenest herbes haue the most secret operation*': l. 24, '*in many words lyeth mistrust and in painted speech deceit is often couered.*'

„ 75, l. 16, '*al things are not made of one mould.*'

„ 76, l. 1, '*it is hard taking the fowle when the net is descried, and ill catching of fish when the hooke is bare, and as impossible to make her beleue that will give no credit, and to deceiue her that spieth the fetch. When the string is broken, it is hard to hit the white; when a man's credite is called in question, it is hard to perswade one*': l. 10, '*a woman may knit a knot with her tongue, that shee cannot vntie with all her teeth, and when the signet is set on, it is too late to breake the bargaine: therefore I had rather mistrust too soone then mislike too late*': l. 19, '*the Wolfe hath as smooth a skin as the simple sheepe, the sowre Elder hath a fairer barke then the sweete Juniper: where the sea is calmest, there it is deepest, and where the greatest colour of honestie is, there oftentimes is the most want: for Venus vessels haue the loudest sound when they are most emptie.*'

„ 79, l. 25, '*The Turtle chooseth, but neuer changeth.*'

„ 80, l. 5, '*a woman hauing crackt her loyaltie is*

halfe hanged': l. 22, '*if I should stand to my penyworth*' = stand to the bargain I've made.

- Page 81, l. 1, '*wittie but the other more wise*': l. 3, '*cannot the Cat catch mise, but shee must haue a bell hanged at her eare? he that is afraid to venter on the Buck, for that he is wrapt in the bryers, shall neuer haue hunters hap: and hee that puts a doubt in loue at euery chance shall neuer haue louers lucke*': l. 10, '*I will sit beside the saddle*'—apparently (from this example) it means sit 'beside' and not 'in' the saddle—i.e. fail or perhaps not make the attempt: l. 26, '*there was but one heart in two bodies.*'
- „ 82, l. 13, '*so many faces, so many fancies*': l. 22, '*early in a morning stepped into her bed chamber*'—to be noted as then no uncommon reception-room (so-to-say).
- „ 83, l. 22, '*may not a woman looke, but she must loue?*'
- „ 89, l. 15, '*as the burnt childe dreads the fire.*'
- „ 91, l. 26, '*she waded so farre, that she was ouer her shooes.*'
- „ 94, l. 9, '*hee could espie a pad in the strawe, and discerne a glowing coale, from cold cinders.*'
- „ 95, l. 3, '*it is good to looke before thou leape, and to sound the Ford before thou venter to wade*': l. 6, '*gaze not at starres, lest thou stumble at stones*': '*looke not into the Lions denne, lest for thy presumption, thy skinne be pulled ouer thine eares.*'

- Page 97, l. 10, '*thy Logike prooue not worth a lowse*':
 l. 21, '*lay they not their lookes to intrap,
 when they meane to keep the fowle for tame
 fooles.*'
- „ 98, l. 5, '*God wot.*'
- „ 100, l. 10, '*your sorrow is like the raine that came
 too late.*'
- „ 101, l. 19, '*the colour clapt to the eye, hindreth
 the sight, the flower put in the nostrill,
 hindreth the smell.*'
- „ 102, l. 5, '*like the Lapwing, that cryeth farthest
 from her nest.*'
- „ 104, l. 24, '*making a womans resistance.*'
- „ 107, l. 27, '*shee was with childe of this late and
 dangerous newes.*'
- „ 108, l. 24, '*hoping all shall be troden vnder foote.*'
- „ 111, l. 1, '*whose hearts are full of holes.*'
- „ 123, l. 11, '*though my showers come in Autumne*':
 l. 24, '*had not ridden them with a snaffle,*
i.e. tenderly and lightly.
- „ 125, l. 11, '*sit downe and blowe his fingers*':
 l. 13, '*fooles will haue bolts*'—allusion to
 the proverb: l. 18, '*a dog will haue a
 barking tooth.*'
- „ 129, l. 6, '*basted him Calends in his forehead*' =
 in his younger virile age Time marked its
 course on his forehead and nowhere else:
 l. 17, '*not laughing once a yeare with
 Apollo.*'
- „ 130, l. 2, '*thought it good sleeping in a whole
 skinne*': l. 25, '*commendable prodigality
 that grew from the Bonnet and the Tongue*':

- l. 28, '*Chaucer*'—see Index of Names, *s.n.*
- Page 131, l. 13, '*thoughts in his fist*' = keeps his thoughts close except on proper occasion, when he readily opens his hand, or gives them. See '*The Secretary*,' p. 138, l. 6.
- „ 133, l. 27, '*thinke no smell good, but their Countries smoake*.'
- „ 135, l. 1, '*young wits were wandring*': l. 11, '*hast not eaten bread with one tooth*' = not come to an age when you are all but toothless: '*nor hath the blacke Oxe trodden vpon thy foote*' = not worn with age or (as here probably) with cares: l. 15, '*what a long haruest thou shouldest reape for a little corne*,' etc.: l. 23, '*Fortune daunceth attendance on thy will*'—a phrase still used from the delays and consequent impatience of the suitor fidgets and moves about (so metaph. 'daunceth').
- „ 138, l. 10, '*Trust not him that smyles*,' etc. Cf. Shakespeare's "Smile, and smile, and be a villain"—Hamlet i. 5.
- „ 145, l. 7, '*hunger needs no sauce, and thirst turnes water into wine*': l. 10, '*theres more mault in the floore*.'
- „ 153, l. 11, '*Beauty is like smoake in the straw*,' etc.
- „ 154, l. 4, '*as she respected King nor Kesar*.'
- „ 155, l. 14, '*inequality in marriage was oft enemy to Loue*': l. 17, '*the meane . . . a merry song*': l. 25, '*I shall buy gold too deare*.'

- Page 156, l. 1, '*the higher was my seat, the sorer shall be my fall.*'
- „ 157, l. 3, '*desires aboue Fortunes, are the fore-pointers of deep fall*': l. 11, '*keepe a Calender of their affection.*'
- „ 163, l. 19, '*like rust on yron that neuer leaues fretting till it be consumed.*'
- „ 167, l. 3, '*Better fill a man's belly then his eye*': l. 22, '*leade Apes in hell*'—Is the origin of this phrase to be found either in the custom of itinerant showmen leading an ape or apes (= monkey) as an employment and for gain, or from the custom of young unmarried women having them as a source of amusement? In the latter case, 'in hell' was added as the place of amusement ironically: last l., '*what needes the hand a Taber, when hee meanes to catch the Hare?*'
- „ 170, l. 2, '*A beautifull man, why he is a pearle in a woman's eye.*'
- „ 173, l. 15, '*To pinne,*' etc. = a phrase probably derived from the custom of pinning or fastening favours on the sleeve.
- „ 174, l. 14, '*Loue careth not for Cowards: faint heart neuer wonne faire Lady*': l. 17, '*a Souldier for my money.*'
- „ 176, l. 7, '*being already ouer the shooues in a little loue forsooth*': l. 15, '*commanded his horses to be put to grasse.*'
- „ 177, l. 13, '*his will stood for a law.*'
- „ 178, l. 3, '*buy repentance with too deare a*

price': l. 17, '*there are more maydes then Maulkin*': l. 20, '*the idle life is the mother of all mischiefe*': l. 25, '*lye at racke and manger*' = to eat (and do nothing).

Page 179, l. 20, '*yet may ye stoppe before you come to the bottome.*'

„ 180, l. 8, '*see day light at euery hole*': l. 17, '*not wring him by the finger, the blacke Oxe,*' etc.: l. 23, '*all went vpon wheels.*'

„ 181, l. 1, '*too many by one*': l. 5, '*then the post began to bee painted*' = he began to run up bills, '*scores*' being chalked, in taverns at least, on posts and behind doors.

„ 182, l. 9, '*Are women's courtesies such sharpe showres?*': l. 10, '*all is not Golde that doth glister*': l. 11, '*euery Orient [Eastern] stone is not a Diamond*': '*all Drugges that are deare, are not precious, nor euery woman that can flatter, is not faithfull*': l. 14, '*Did you at the first decke mee with Roses, and now doe you beate mee with Nettles?*'

„ 183, l. 11, '*straine further then thy sleeue would reach.*'

„ 186, l. 9, '*needes beyond the Moone*': l. 10, '*they doe smyle that haue gained*': l. 16, '*pay thee with a cappe and a knee*' = by off-capping and bending the knee: l. 24, '*hauing bought witte at too deare a rate.*'

„ 188, l. 13, '*thoughts reach at starres, stumble at stones*': l. 14, '*such as gaze at the heauens, fall on the earth.*'

- Page 189, l. 10, '*the starres determine, but God disposeth.*'
- „ 191, l. 1, '*promise mountaines and-performe Molehills*': l. 22, '*thou art but one Swallow, and makest not Summer*': l. 26, '*say, Had I wist is a little too late.*'
- „ 193, l. 19, '*There is no hap past hope*': l. 23, '*the foulest weedes haue oft the most vertuous operation, so the hooe makes not the Monke, nor the apparell the man.*'
- „ 195, l. 16, '*women's thoughts are like babies fancies.*'
- „ 196, l. 8, '*such a wanton as she would neuer want one.*'
- „ 197, l. 9, '*the outward shew did not alwaies manifest the inner man.*'
- „ 206, l. 25, '*bought wit is best.*'
- „ 207, l. 8, '*Ah Father, had I reuerenced my God as I honoured my goddesse.*'
- „ 209, l. 3, '*thought not that measure was a merry meane*': l. 8, '*as Doues flocke where the house is faire ; so where the carrion is, thither such hungry Eagles resort*': l. 11, '*empty vessels . . . haue loud sounds*': l. 12, '*painted streakes . . . haue rusty blades*': l. 13, '*glorious flowres . . . haue no smell*': l. 15, '*by drawing too oft, the Well waxed drie*': l. 22, '*wit hath hee purchased with great repentance.*'
- „ 210, l. 21, '*rubbe the sore afresh . . . by recounting . . . offences.*'
- „ 212, l. 18, '*that nature likes best seldome seene*'

= as we should express it, 'that [that]' or 'that [which].' There is an ellipsis of '[is] seldome,' the [is] being understood from the previous 'are': l. 26, '*bought wit . . . better late than neuer.*'

Page 213, l. 9, '*as kindly as hys stomake would suffer.*'

„ 216, l. 2, '*I stretcht beyond the compasse of my sleeue.*'

„ 218, l. 13, '*rubd the scarre afresh*' . . . '*suffered the Caterpillers of time to consume the blossomes of his young thoughts.*'

„ 221, l. 19, '*rid mee without a spurre*': l. 27, '*Euery one dippes not his finger with Homer in the bason.*'

„ 228, l. 13, '*if Diogenes stirre his stumpes,*' etc. . . . '*if the fox preach, tis to spie which is the fattest goose,*' etc.

„ 230, l. 13, '*Diogenes hath taught me, that to kicke an asse,*' etc.

„ 231, l. 25, '*haue made the tauerne to sweate with riotous expences.*'

„ 232, l. 14, '*if I were not beyond,*' etc.

„ 233, l. 12, '*a mans conscience is a thousand witnesses.*'

„ 236, l. 14, '*sweeter was the dew that dropt from peace, than the showers that powred downe from wars.*'

„ 239, l. 16, '*'tis a whetstone to sharp fancie.*'

„ 240, l. 11, '*an ant's egge,*' etc.—see Notes and Illustrations *in loco*.

„ 243, l. 17, '*women's fancies . . . men's fauors*': l. 27, '*Parrats spake not what they thinke.*'

- Page 244, l. 5, '*follie treading vpon our heeles*' . . .
 '*taking time by the forehead.*'
- „ 246, l. 2, '*deepely bred by the bone*': l. 14,
 '*pride as ill befitteth a crowne as a cottage.*'
- „ 248, l. 16, '*gazing at a starre you stumble at
 a stone.*'
- „ 249, l. 1, '*knewe scarce a speare from a spigot.*'
- „ 250, l. 2, '*as fit a harbour for pride vnder a
 scholler's cap as vnder a souldiours helmet.*'
- „ 251, l. 7, '*no touch in Padua,*' etc.: l. 13, '*Peratio
 looke to your owne last,*' etc.: l. 26, '*Peratio
 thought to push him with the pike,*' etc.
- „ 253, l. 10, '*English Gentleman . . . painted
 naked,*' etc.
- „ 254, l. 13, '*the coule makes not the monk, nor
 the gray weede the frier*': l. 23, '*take his
 ease in his Inne.*'
- „ 256, l. 14, '*thought Fortune had beene tied to
 his thoughtes*': l. 25, '*kings might deter-
 mine but God dispose.*'
- „ 257, l. 5, '*consideration, the enemie of vntimely
 attempts*': l. 27, '*Fortune euer commeth
 at the sight of a scepter.*'
- „ 258, l. 20, '*bring not contempt to such a royall
 dignitie by too muche familiaritie.*'
- „ 262, l. 3, '*a vertue of necessitie.*'
- „ 263, l. 1, '*the priuiledge of honour is sealed
 with the signet of time*': l. 15, '*accuse
 not fates or Fortune as thy foes.*'
- „ 264, l. 11, '*the frost nippeth the budde,*' etc. (a
 number here together): l. 27, '*teares are
 no cures for distresse.*'

- Page 267, l. 15, *I will rather marre the plaie then your market*: l. 22, *'so hired her before the Constable.'*
- „ 268, l. 3, *'pearked so highe with Danida's Parrat, etc.*
- „ 269, l. 1, *'more blossomes die the first nippe in a morning,' etc., etc.*: l. 19, *'his skin pulled ouer his eares'*: l. 25, *'Is not the print of a lyon's clawea seale of his safetie?'*
- „ 270, l. 9, *'flung from them in a rage.'*
- „ 273, l. 8, *'a fooles coat to procure perpetual shame.'*
- „ 276, l. 18, *'neuer shrinke at this shot.'*
- „ 277, l. 18, *'the gaie coates of kings couers much care'* . . . l. 20, *'the plowman hath more ease then a king'* . . . l. 23, *'we haue as much health with feeding on the browne loafe as a Prince hath with all his delicates, and I steale more sweete naps in the chimney corner in a weeke then (God saue his maiestie),' etc.*
- „ 279, l. 1, *'pouertie slept quietly at his plough beame.'*
- „ 280, l. 16, *'hittest the crow by hap'*: l. 26, *'step thou not farther than thy scrip.'*
- „ 282, l. 9, *'Fortune is blinde'*: l. 27, *'ioyne in thee both pouertie and pride.'*
- „ 283, l. 1, *'Report . . . a blister on her tongue'*: l. 11, *'thy haruest is out of the grasse.'*
- „ 285, l. 18, *'you may smell their pride by their perfumes'*: l. 23, *'crosse Benedetto ouer the thumbs.'*
- „ 286, l. 8, *'wring water out of a stone'*: l. 11, *'hee burnt but his owne clothes.'*

- Page 287, l. 27, '*brooke companions.*'
 „ 289, l. 4, '*discover where his shoe wroong him.*'
 „ 290, l. 3, '*couering an inuenomed hooke with a faire baite.*'
 „ 291, l. 3, '*forgetting our God for the gaine of a goddessse.*'
 „ 292, l. 10, '*apply their wittes and wils.*'
 „ 300, l. 9, '*loue filleth not the hand with pelfe, but the eie with pleasure.*'
 „ 304, l. 25, '*shadowe thy misse*' = cover thy fault.
 „ 306, l. 11, '*hot loue is soone colde.*'
 „ 307, last l., '*looke twise . . . before he refused.*'
 „ 308, l. 17, '*like so proper a man*' . . . '*setting her husbände . . . foorth in print.*'
 „ 309, l. 4, '*it is not richesse to haue much, but to desire little.*'
 „ 311, l. 17, '*take time now by the forehead.*'
 „ 313, l. 27, '*I inferre no comparisons.*'
 „ 319, l. 7, '*stole the heartes of the commons.*'
 „ 323, l. 3, '*like leekes gray headed and . . . greene tailde.*'
 „ 324, l. 23, '*your lippes can digest such lettuce.*'
 „ 325, l. 4, '*nipt on the head.*'
 „ 327, l. 11, '*young mennes wiues and maidens children are alwaies wel taught*': l. 17, '*weare her pinde on your sleeue.*'
 „ 329, l. 15, '*as liefte haue their roome as their companie.*'
 „ 334, l. 14, '*life shorte, art long.*'
 „ 338, last l., '*Let me borrow a word.*'

A. B. G.

END OF VOL. IX.