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FULL TEXT OF AUTOGRAPH LETTER TO SIR ROBERT CECH., FEB. 4, 1602-3

Fac-simile, reduced by one third, from original MS, in Hattield Library

THE COMPLETE WORKS

OF

JOHN LYLY.

NOW FOR THE FIRST TIME COLLECTED
AND EDITED FROM THE EARLIEST QUARTOS
WITH LIFE, BIBLIOGRAPHY, ESSAYS
NOTES, AND INDEX

BY

R. WARWICK BOND, M.A.

Sad patience that waiteth at the doore.—The Bee.

Ceux qui ont été les prédécesseurs des grands esprits, et qui ont contribué en quelque façon à leur éducation, leur doivent d'être sauvés de l'oubli. Dante fait vivre Brunetto Latini, Milton du Bartas; Shakespeare fait vivre Lyly.—MÉZIÈRES.

VOL. III

THE PLAYS (CONTINUED). ANTI-MARTINIST
WORK. POEMS. GLOSSARY AND
GENERAL INDEX

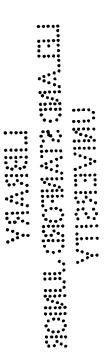
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VOLUME III

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INTRODUCTORY MATTER OF BLOUNT'S EDITION

TITLE.

SIXE

SINCE the sheets of my book have been printed off and bound, the following of the pieces which in Vol. III I have, under the title Doubtful, printed as being possibly (see pp. 438, 440, 442) or probably written by Lyly, have been found by Professor H. Littledale or myself to be the work of other hands, viz.:—

No. 1 forms ll. 112-53 of an eclogue in Arcadia, Bk. i, ad fin., added in 1593 fol.,—not in 1590 4°, and perhaps not certainly Sidney's. No. 63 (p. 498) is from Arcadia (1590 4°), Bk. ii, f. 176 v. Nos. 2, 3 (p. 449) are by W. Baldwine; No. 4 (p. 450) by John Higgins: No. 5 (p. 450), No. 22 (p. 452), and No. 54 by Robert Southwell: No. 57 is an extract from Spenser's Mother Hubberd's Tale: and the English lines in No. 68 form the closing couplets of stt. 120, 144, 145, 179, 213 of The Rape of Lucrece. I must have included both these last by some lapse of memory for which I cannot now account; The Mirror for Magistrates, which contains Nos. 2, 3, 4, and Southwell's Poems, from which 5, 22 and 54 are taken, I had not searched, being misled by Harl. MS. 6910, which gave these books as the sources of other of its extracts. The key to the authorship of No. 64 is bound up, I think, with that to the cast of The Returne from Pernassus

[The six plays, given in this order of enumeration, are 1. Endimion (for which play alone there appears no separate title-page in the half-dozen copies known to me). 2. Campaspe (with running-title

BOND III

2 INTRODUCTORY MATTER OF BLOUNT'S EDITION

'A tragicall Comedie of Alexander and Campaspe'). 3. Sapho and Phao. 4. Gallathea. 5. Mydas. 6. Mother Bombie. Blount's edition first prints the words of the numerous Songs, though some of those mentioned in the dialogue or in stage-directions are still missing. It prints, however, from the later and more corrupt quartos, correcting but a very few of their errors and adding an immense number of its own, the majority of which have been reproduced in Fairholt's edition. Blount, moreover, misplaces several pages in the fifth Act of Sapho and Phao.]

THE EPISTLE DEDICATORIE

To the Right Honovrable Richard Lymley, Viscount Lymley of Waterford.

My noble Lord:

It can be no dishonor, to listen to this Poets Musike, whose Tunes alighted in the Eares of a great and euer-famous Queene: his Inuention, was so curiously strung, that *Elizaes* Court held his notes in Admiration. Light Ayres are now in fashion; And these being not sad, fit the season, though perchance not sute so well with your more serious Contemplations.

The spring is at hand, and therefore I present you a Lilly, growing in a Groue of Lawrels. For this Poet, sat at the Sunnes Table: Apollo gaue him a wreath of his owne Bayes; without snatching. The Lyre he played on, had no borrowed strings.

I am (my LORD) no executor, yet I presume to distribute the Goods of the Dead: Their value beeing no way answerable to those Debts of dutie and affection, in which I stand obliged to your Lordship. The greatest treasure our Poet left behind him, are these six ingots of refined inuention: richer than Gold. Were they Diamonds they are now yours. Accept them (Noble Lord) in part; and Mee

Your Lordships euer Obliged and Deuoted

Ed. Blount.

To the Reader.

Reader, I haue (for the loue I beare to Posteritie) dig'd vp the Graue of a Rare and Excellent Poet, whom Queene Elizabeth then heard, Graced, and Rewarded. These Papers of his, lay like

dead Lawrels in a Churchyard; But I have gathered the scattered branches vp, and by a Charme (gotten from Apollo) made them greene againe, and set them vp as Epitaphes to his Memory.

A sinne it were to suffer these Rare Monuments of wit, to lye couered in Dust, and a shame, such conceipted Comedies, should be Acted by none but wormes. Oblivion shall not so trample on a sonne of the Muses; And such a sonne, as they called their Darling. Our Nation are in his debt for a new English which hee taught them. E(u) phues and his England began first that language: All our Ladies were then his Schollers; And that Beautie in Court, which could not Parley, Euphueisme, was as litle regarded; as shee which now there, speakes not French.

These his playes Crown'd him with applause, and the Spectators with pleasure. Thou canst not repent the Reading of them ouer: when Old Iohn Lilly, is merry with thee in thy Chamber, Thou shalt say, Few (or None) of our Poets now are such witty Companions: And thanke mee, that brings him to thy Acquaintance.

Thine. Ed. BLOVNT.

[The book has no colophon.]

NOTE ON THE TREATMENT ADOPTED IN THE TEXT OF THE PLAYS

THE text followed in the Plays is that of the earliest quarto, in every case except that of Campaspe, where only the second (though of the same year) was accessible. In later quartos corruption outweighs correction; and Blount's ed. 1632, which Fairholt unfortunately followed, is the worst offender. Obvious errors are corrected from the earliest edition where the correction is found, and the reading of the editio princeps given in the footnotes, where also all variants are reported. Each footnote implies a collation of all editions.

All modern insertions are enclosed in angular brackets (), all those due to preceding editors being assigned to them in footnotes.

The numbering of Acts and Scenes is that of the quartos; the numbering of lines in a scene, and the arrangement of them in the verse of The Woman, my own. I have localized the scenes, and noted at the same time any case of abrupt transfer.

Old stage-directions appear here, though not invariably in the old editions, unbracketed and in italics, the original spelling being always retained. Many, even for entry and exit, were omitted in the old editions; some carelessly, some as inferable from the dialogue. In inserted stage-directions names are spelt as in the modern list of Dramatis Personae, to which the prefixes to speeches are also conformed, any mistakes of the quartos being noted.

In speeches the general rule of the quartos, to print names of persons in italics and geographical or national names in romans, has been uniformly followed.

As to punctuation, I have inserted, omitted, or transposed stops with less scruple than in the *Euphues*, retaining the old irregularity wherever possible without injury to effect, and reporting every change that could affect sense.

The Bibliography, Sources, Date, and other matters appertaining to each Play are discussed in their several Introductions; for general criticism of each, or of all, the reader is referred to the essay on Lyly as a Playwright, pp. 231-89 of the second volume.

In the footnotes italies are reserved for the editor's comment.

Q, QQ = Quarto, Quartos: the small distinguishing numbers referring to the list of 'Editions' prefixed to each play.

Bl. = Blount's Sixe Court Comedies (1632).

Dil. - C. W. Dilke's Old Plays, vol. i or ii (1814).

F. = F. W. Fairholt's edition of Lyly's Plays (Library of Old Authors, 2 vols. 1858).

Bak. - G. P. Baker's Lyly's Endymion (New York, 1894).

s. p. = Stage-direction.

'Rest' after a symbol implies the agreement of all subsequent editions.

'Before' and 'after,' always of some addition, not of mere substitution or transposition.

'Only,' of words entirely unrepresented in other editions.

If a word cited from a line in the text occurs more than once in that line, it has a small distinguishing number affixed to it in the footnote; thus, his ?].

ENDIMION

EDITIONS

'4'0 Octobris 1591 mystres Broome Wydowe Late Wyfe of William Broome Entred for her copies vnder the hand of the Bishop of London: Three Comedies plaied before her maiestie by the Children of Paules th one Called. Endimion. Th other. Galathea and th other, Midas... xviijd.' Sta. Reg. ii. p. 596 (ed. Arb.).

Q. Endimion, | The Man in the | Moone. | Playd before the Queenes Ma-\iestie at Greenewich on Candlemas day | at night, by the Chyldren of | Paules. | At London, | Printed by I. Charlewood, for | the widdowe Broome. | 1591. | 4to. A, A2, B-K3 in fours. No col. (Br. Mus.)

On Aug. 23, 1601 the play is transferred together with Campaspe, Sapho and Phao, Gallathea, and Midas from 'mystres Brome Lately Deceased' to George Potter (Sta. Reg. iii. 191, ed. Arb.); and on Jan. 9, 1628 is entered to Blount as one of the Sixe Court Comedies (Sta. Reg. iv. 192).

Second ed. In the Sixe Court Comedies, Endimion is printed first, but follows the Preface (Blount's). without any separate title-page. The Prologue occupies sig. A 6 verso, the play itself the sixty leaves of sigs. B-F in twelves, and the Epilogue G recto, the verso being left blank.

Also given with Introduction and Notes in Dilke's Old English Plays, 1814, vol. ii; in Fairbolt's edition of the plays, 1858, vol. i; and separately with Biographical Introduction and Notes by G. P. Baker (New York, 1894, 8vo).

ENDIMION

Argument. - Tellus, whom Endimion has abandoned to follow a hopeless passion for Cynthia, disregards the dissuasions of her confidante Floscula, and plots with the witch Dipsas to bring him into trouble. Cynthia grows cold to him (ii. 3. 2-3, iv. 3. 80-3), and he himself lying in despair upon a lunary-bank is charmed by Dipsas to a slumber of forty years. Cynthia, relenting, dispatches his friend Eumenides and others to seek aid; and punishes some malicious words of Tellus by close imprisonment under Corsites. The latter, in love with his captive, allows himself to be engaged in a hopeless attempt to remove Endimion from his position; but is himself attacked by fairies, pinched black and blue, and made a laughing-stock to Cynthia visiting the spot with her Court. The philosophers she has summoned cannot break the spell: but Eumenides, by double virtue of his truth as a lover and a friend, has learned from a magic fountain that the sleeper can be awakened by the kiss of Cynthia; and the remedy, coyly applied, proves successful. Bagoa, Dipsas' maid, now betrays her mistress' wicked arts, and Tellus confesses her revenge taken upon Endimion, who thereupon acknowledges his passion for Cynthia. allowance of a love she will not openly return restores him to youth. Tellus is pardoned and united to Corsites; Semele, condemned to a year's silence for spiteful speech, breaks the prohibition to protest against her forced bestowal on Eumenides; but is won by her lover's offer of his own tongue to ransom hers: Geron, exiled to the fountain for fifty years by his wife Dipsas' intrigues, is reunited with her: and Bagoa, changed by her to an aspen-tree, recovers her true shape and finds a husband in the foolish braggart Sir Tophas. The latter's intercourse with three chaffing pages supplies a somewhat tedious comic element, connected, however, with the main-plot by his ridiculous passion for the crone Dipsas, which is probably intended as the parody of Endimion's for Cynthia.

Text and Bibliography .- The text here followed is that of

the first and only known quarto, that of 1591. From the absence of Lyly's name on the title-page, and from the Printer's statement to the Reader that the play came into his hands by chance after the Paul's boys were silenced, we may perhaps infer that Lyly was not personally concerned in its publication. Its errors are comparatively few, twenty-five in all; of which four (i. 3. 33, iii. 3. 31, iv. 3. 18, 27) are of punctuation affecting the sense, four others (i. 3. 43-4, 54, iii. 3. 29, v. 1. 119) may be called serious, and the rest are merely orthographical and easily corrigible by the reader.

Blount's edition (Sixe Covrt Comedies, 1632) corrects eleven of these minor errors, and adds the words of the Songs, and the Dumb Show before Act iii. It also makes thirteen corruptions, six of them important (i. 3. 31, ii. 2. 37, Dumb Show p. 39 'readeth,' iii. 3. 39, iv. 1. 35, iv. 3. 148), four of which persist until the present edition.

Dilke (Old Eng. Plays, vol. ii. 1814) corrects the text in fifteen places, including six of the eight important errors of the quarto, adds some needed stage-directions, and supplies a brief critical notice and a few notes: but he modernizes not merely the spelling, but also the idiom, in twenty-two places; makes a large number of quite otiose if slight changes, such as the substitution of the singular for plural of a substantive, the omission or insertion of 'a' and 'the,' &c., and is further guilty of twelve bad corruptions, e. g. i. 3. 9, ii. 3. 13, iii. 4. 118, iv. 2. 71, iv. 3. 130, v. 2. 87, v. 3. 240, &c.

Blount, making but one correction (i. 3. 54) and corrupting the text in twenty-nine places, of which i. 3. 1, ii. 2. 141, iii. 1. 17, 32, iii. 4. 19, 105, iv. 1. 50, iv. 3. 28, v. 1. 47, 70, may be called serious. His notes, however, and his restoration of the mistake, iii. 3. 32, 'pari' for 'Pari,' which Blount had corrected, show that he had the quarto before him.

Baker (Lyly's Endymion, New York, 1894) emends the text in six places (i. 1. 72, ii. 1. 32, iii. 1. 50, iv. 2. 36, 43, v. 3. 92); supplies about a score of stage-directions; makes eight other changes in the text, of which six are needless, and two (iv. 2. 14, iv. 3. 83) injurious; and, moreover, reproduces some of the corruptions introduced by Fairholt's edition. But Mr. Baker's Endymion, with its careful notes and full biographical introduction, is, in spite of its modernization, its want of access to the quarto, and its unsound hypotheses in the biography, a valuable and scholarly piece of work, which I have found useful in writing my own Life.

Authorship. — Lyly is not named in the entry in the Stationers' Register, nor on the title-page of the quarto: but the performance of the play by the Paul's boys, its inclusion in the Sixe Covrt Comedies, its euphuistic style, and about a dozen marked reminiscences of Euphues which it exhibits, leave us in no doubt about the authorship.

Source: the Allegory in the Play. - In Lucian's short dialogue (Deorum Dial. 11) Selene draws for Venus a pretty picture of Endymion lying asleep on his cloak, after hunting, upon the mountain of Latmos, his darts slipping from his left hand while his right is thrown back round his head, and of herself advancing on tiptoe so as not to awake him, and-'but you know the rest,' she breaks off, 'and I needn't tell you more, except that I am terribly in love with him.' Brief allusions are also found in Pausanias v. 1, §§ 2-4; Hyginus Fab. 271; Ovid Art. Am. iii. 83, &c. But it is obvious that the materials afforded by the classical myth, the perpetual sleep and the kiss of Cynthia were insufficient for a play; and what Lyly has done is to weave around this beautiful picture an allegorical drama of Court-life whose action has no place nor counterpart at all in the myth. The Moon-Goddess becomes a queen surrounded by her Court; the Greek shepherd, her favourite courtier. As the double subject of this Court-allegory Lyly takes the two most salient features in the domestic history of the reign (1) the rivalry between Elizabeth (Cynthia) and Mary of Scotland (Tellus); (2) the Queen's perennial affection for, and temporary displeasure (in 1579) with, Robert Dudley, Earl of Leicester (Endimion); a sufficient warrant for the dramatic connexion of the two being supplied in the match actually contemplated between Mary and Leicester in 1563-1565. This double subject is supplemented by two subordinate and connected subjects (1) the quarrel between the Earl and Countess of Shrewsbury (Geron and Dipsas); (2) the relations of Sir Philip Sidney (Eumenides) with his uncle Leicester and his love Penelope Rich, née Devereux (Semele); while several other personages more or less prominent are introduced. With this Court-allegory Lyly attempts, without much success, to combine a physical allegory of the Moon and the Earth as heavenly bodies.

The proper development of this view, suggested of course by Halpin's well-known essay *Oberon's Vision* (Shakespeare Society, 1843), from which, however, I have made wide departures, would

occupy too much space in this Introduction; I have, therefore, relegated it to a separate essay (see pp. 81-103), and merely append here my key to the cast, side by side with that of Halpin.

	Halpin	BOND
Endimion	Earl of Leicester	Earl of Leicester
Eumenides	Earl of Sussex	Sir Philip Sidney
Corsites	Sir Edward Stafford	(Sir Amyas Paulet
Geron	Earl of Shrewsbury	Earl of Shrewsbury
Panelion)	(: d: 6-d)	Lord Burleigh
Zontes	(unidentified)	Sir Francis Walsingham
Sir Tophas	Stephen Gosson	Gabriel Harvey
Cynthia	Queen Elizabeth	Queen Elizabeth
Tellus	Lady Sheffield (née Howard)	Mary Queen of Scots
Semele	Frances Sidney	Lady Rich (née Penelope Devereux)
Floscula	Lady Essex	Lady Essex, or Frances Howard
Bagoa	(unidentified)	? Countess of Lennox
Dipsas	Countess of Shrewsbury	Countess of Shrewsbury
	Eumenides Corsites Geron Panelion Zontes Sir Tophas Cynthia Tellus Semele Floscula Bagoa	Endimion Earl of Leicester Eumenides Earl of Sussex Corsites Sir Edward Stafford Geron Earl of Shrewsbury Panelion Zontes (unidentified) Sir Tophas Stephen Gosson Cynthia Queen Elizabeth Tellus Lady Sheffield (née Howard) Semele Frances Sidney Floscula Lady Essex Bagoa (unidentified)

For the rest—Dares, Samias, Epiton, Scintilla, Favilla; Pythagoras and Gyptes—I have no suggestions to offer, feeling it unnecessary to suppose that Lyly had an original in mind for every one of his minor characters, especially where they have absolutely no effect on the plot ¹. But Halpin professes himself 'convinced, from the importance of their names, contrasted with the nothing they have to do in the action, that the two latter, at least, were not introduced merely to fill up the theatrical pomp, without any more dignity or significance' (Oberon's Vision, p. 75).

Sir Tophas, it may be added, apart from his allegorical significance as Harvey or Gosson, is founded on the *Miles Gloriosus* of Plautus: while that part of Endimion's dream (Dumb Show and v. 1. 104 sqq.) which relates to an old man offering a book with three leaves, is obviously adapted from the fable of Tarquin and the Sibyl, related by Aulus Gellius (*Noct. Att.* i. 19).

Date. — It is obvious that the view taken of the Allegory must affect that taken of the date. My interpretation requires a date not earlier than September 14, 1584, when Shrewsbury (Geron) made his moving appeal to the Privy Council ('The other old man, what

¹ Hence the note of interrogation appended to the two lords in my cast.

a sad speech vsed he, that caused vs almost all to weepe,' v. 1. 3), and not later than the first half of 1586, for Sidney (Eumenides) died at Zutphen in September of that year, and Mary's (Tellus) long period of grace ended with her condemnation at Fotheringay on October 25. The commencement of Sir Amyas Paulet's (Corsites) custody of her on April 17, 1585, and the departure of Sidney and Leicester for the Netherlands (November 16 and December 10), after which Lyly is hardly likely to have undertaken the composition, suggest yet narrower limits. The title-page announces it as played on 'Candlemas day at night.' I believe the Candlemas in question to be February 2, 1585-61, and consider the play to have been written between May and November of the preceding year.

This date may find independent support (1) from that of its appearance in print. Whereas Campaspe and Sapho are published in 1584; and 'Titirus and Galathea,' i.e. Gallathea, is entered in the Stationers' Register on April 1, 1585-it was not proceeded with because, as Mr. Baker shows, the inhibition on the Paul's boys' acting was probably removed near the end of the month-we hear nothing of Endimion till the entry of October 4, 1591. The natural inference is that, at the time of these earlier publications and contemplated publication, it was not yet composed. Its description by the Printer in 1591 as 'the first' of 'certaine Commedies come to my handes by chaunce,' the others being Gallathea and Midas, need mean no more than that it was the first that so came to his hands on the fresh inhibition of the boys in 1500 or 1501. If Blount in 1632 prints it first among his Sixe Court Comedies, he probably does so because it is the best representative of that title; in his original entry of the volume (Sta. Reg. January 9, 1627-8) the plays appear in the following order-'Campaste, Sapho, and Phao, Galathea: Endimion Midas and Mother Bomby'-which I believe was that of their production.

(2) Lyly's appointment as Vicemaster of the Paul's boys in 1585

In Chalmers' lists of payments extracted from the Council Registers (Boswell's Malone's Shakespeare, iii. 423-5 and 442 note) those made between June 26, 1582, and Feb. 19, 1586, are reported as lost. A similar gap exists in the fragments of the Revels Accounts recovered by Cunningham, from the end of Oct. 1585 to the end of Oct. 1587. The absence of any record of a Court-performance by the Paul's boys need not, therefore, constrain us, as it constrains Mr. Fleay (Biog. Chron. ii. 41), to date the play as late as Feb. 2, 1588; nor do the Revels Accounts, p. 198, afford us anything more precise for that year than that the Queen was spending that Christmas at Greenwich, and that the Paul's boys played before her some time 'betwixte Christmas and Shrovetid.'

(see Life, vol. i. pp. 32 sqq.) would make Endimion, in which the flattery of Elizabeth is more elaborate and direct than in any other

play, a natural offering on receipt of that appointment.

(3) The amount and character of the euphuism which it exhibits indicate a date about the middle of Lyly's dramatic career. Considerably longer as it is than any other of his plays (occupying 61 pp.), it exhibits only eleven distinct reminiscences of Euphues, while his earliest play, Campaspe (45 pp.), has thirty, and Mother Bombie (56 pp.), his latest prose play with the partial exception of Loves Metamorphosis, only one or two. Of cases of single alliteration used to mark balance Mr. C. G. Child counts an equal number with that in Campaspe, seventy, while he gives Mother Bombie only nineteen: of transverse alliteration Campaspe affords twenty-six instances, Endimion twelve, Mother Bombie only one. And the general effect, which is hardly expressible in tabular form, is to my ear smoother, less constrained to a perpetual antithesis, than it is not only, as Mr. Child allows, in Campaspe and Sapho, but also in Gallathea and Loves Metamorphosis.

This last argument alone is fatal to so early a date as the autumn of 1579, assigned by Mr. Baker in his Introduction to the play, and accepted without misgiving by Professor Ward 2. The assignment is bound up with Mr. Baker's belief in an early connexion between Lyly and Leicester; and he considers that the delay in the issue of the Second Part of Euphues, which he supposes finished by July 24, 1579, the date of its entry, was due to the contemporary disgrace of Leicester. Endimion, he maintains, was composed and acted during a brief return of Court favour-between the middle of September and some date before November 12, when a letter of Leicester to Burleigh shows him to be again in disgrace—as an attempt on the favourite's part to present a softened view and excuse of his recent marriage to Lady Essex; and was one of those 'devises to Receave the Freenche' whose preparation involved Tylney in so much 'botehyer' to and from Greenwich during that autumn3. But not only does it seem little likely that Leicester would consent to represent his wife, who is ex hypothesi represented by Tellus, as a poor jealous dupe, the mere cloak of his passion for the Queen; but it is vastly improbable that either Lyly or Leicester would dream of

² English Dramatic Literature (ed. 1899), i. 289-92. ³ Baker's Endymion, pp. xxxiii, lxxxiv, xci, clix, &c., and Revels Accounts, pp. 153, 159.

¹ See his Table, quoted above, vol. ii. p. 289.

dramatizing this delicate matter before the whole Court, at a time when the wound to the Queen's feelings was still fresh. The whole idea of a connexion between Leicester and Lyly rests on the most shadowy foundations. If it existed, would not Leicester have been eulogized along with Burleigh in Euphues' Glasse for Europe? This eulogy, together with the dedication to Burleigh's son-in-law Oxford, as well as Lyly's letter of 1582, are enough to show that Lyly was not yet attached to the faction of Leicester, to whom Burleigh was generally in opposition. The delay in publishing Euphues and his England was due, not to any disgrace of Leicester, but simply to its unfinished state, as is clear from the allusion in the middle of the book (vol. ii. p. 99, l. 17) to Gosson's Ephemerides of Phialo, which was not entered in the Stationers' Register till November 7, 1579: nor, if Endimion had been then written, would the youthful Lyly be likely to ignore it as he does in his Dedication, vol. ii. p. 4, l. 11 'I haue brought into the worlde two children,' namely, the First and Second Parts of Euphues. Lastly, to suppose that an allegory so long and elaborate as that of Endimion could be planned and composed by an inexperienced dramatist of twenty-five, and then rehearsed and performed, all in the narrow space of two or three weeks between Leicester's partial restoration to favour in September and the close of Tylney's rehearsing-work early in October, is to suppose what is practically impossible 1.

I date the composition, then, May to November, 1585, and the first performance at Court February 2, 1586.

Imitations.— The relation and character of Sir Tophas and Epiton are closely followed by Shakespeare in those of Armado and Moth, and Sir Tophas pairing with Bagoa is paralleled by Armado's declension upon Jaquenetta. The pinching of Corsites by fairies is borrowed for the punishment of Falstaff in the Merry Wives, Act v.

Far less thoughtful, though more fortunate, was Mr. Joel Spingarn's attempt, in a letter to the Athenaeum of Aug. 4, 1894, to show that the play was written in 1586, because seven years' waiting is three times alluded to (ii. 1. 14, iii. 4. 54, iv. 2. 114), and, as Tylney had been appointed Master of the Revels in 1579, Lyly had been waiting for the post since that date. In my answer (Athen. Aug. 11) I pointed out that 'seven years' is probably merely a conventional expression for a long period, and that if Lyly was only 'entertained her Majestics seruant' in 1579 his 'despair' at Tylney's appointment in that year was unreasonable. It now appears, since the first petition speaking of ten years' service dates in 1595 (see Life, vol. i. p. 33), that he did not even receive the vague promise of the Mastership till 1585.

See also the Essay in vol. ii. pp. 297-8: the allegory of Oberon's speech in *Midsummer Night's Dream* is largely suggested by our play: and Dogberry and his fellows are indebted to the Watch, iv. 2, pp. 57-8.

Place and Time. — I have marked the localities of the several scenes, though Mr. Baker justly remarks on the difficulty of doing so satisfactorily. Either no hint is given, or it is contradicted by something else: thus Corsites speaks in iv. 3 of removing Endimion 'from this Caban,' though he fell asleep in ii. 3 on the lunary-bank (but see note ad loc.); and later on (in iv. 3, line 54) Cynthia and her courtiers speak as if on their way to the lunary-bank, while a few lines later (1. 75) they are evidently beside it. Mr. Baker concludes that 'Lyly's audience was to follow in imagination where he led: if it was important to know the place he gave a hint of it; if it was not, no one bothered about it; he could shift his place at will, even in the same scene.' This is quite the correct account of the matter: such imaginary transfer in the middle of a scene is pretty frequent in the pre-Shakespearean drama, where there was seldom any definite scenery to localize the stage as one particular spot in the first instance. Lyly employs it at least four times in his earliest play Campaspe, though but rarely afterwards (see for fuller notice, and instances from other dramatists, the essay on 'Lyly as a Playwright,' vol. ii. p. 269). Other examples of an ideal treatment of Place in the present play are found in the fact that, though Tellus is imprisoned in 'the Castle in the Deserte,' p. 41, she can dispatch Corsites to the lunary-bank in the neighbourhood of the Court, and witness his unavailing efforts from her prison, p. 54; while in v. 3, p. 72, the lords who have just left Cynthia speak of bringing Tellus, who is apparently still at the castle, immediately before her, and do so bring her forty lines later. Again, though Eumenides has been absent from Court so long that Cynthia fears he is dead, p. 60, and Geron alludes to the tedious journey from the fountain back to Court, p. 52. yet Epiton, iv. 2. 67, speaks of it as 'hard by,' i.e. near the lunary-bank, whose guardians enter just afterwards.

A similar confusion hangs over his treatment of Time. In regard to Endimion's slumber, Dilke noted the inconsistency between the 'almost these twentie yeeres,' of iii. 4. 19, and the 'fortie yeeres,' of v. 1. 50. This lapse of twenty years during the journey back to Court is contradicted by the fact that Geron, banished as a young

man, has in iii. 4. 5 been at the fountain 'these fiftie Winters,' while in v. 3. 21, Dipsas has practised the wicked arts that caused his exile, not seventy, but only 'almost these fiftie yeeres.' There is the further inconsistency that, while the actual lapse of a long period is marked by the growth of the twig supporting Endimion's head into a tree, v. 1. 51-2, none of the characters except Endimion have aged at all. Cynthia, of course, was secure of an immortality of youth and beauty; but the pages still possess their pagehood and impudence, Semele's charms are still the object of ardent passion, and Tellus has lived but 'few yeres,' v. 3. 57. Clearly we must recognize a treatment of Time, as of Place, quite arbitrary. Where it is necessary to indicate intervals for a special effect, Lyly does so; but otherwise the play proceeds on the general assumption that the events are compressed into a few days. When it suits his purpose, the characters are sent on journeys to places far distant; but other passages show that, for stage-purposes, these same places, the magic fountain and the castle in the desert, are conceived as lying in the immediate neighbourhood of the Court. In the present case these inconsistencies, more marked than in any other play, may be adopted as appropriate to his 'tale of the Man in the Moone,' which, as the Prologue confesses, may 'seeme ridiculous for the method': but his general practice exhibits something of the same inconsistency, arguing not, I think, an incomplete intelligence of the dramatic Unities, but an indecision as to whether they should or should not be observed. Taking them as his working basis, he contradicts them when he feels inclined, without care to make his contradiction complete; and so this play, and his work considered as a whole, occupies an intermediate position between classical rule supported by contemporary precedent and that absolute freedom exercised by the later Romanticists.

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ENDIMION,

The Man in the

Moone.

Playd before the Queenes Maiestie at Greenewich on Candlemas day at night, by the Chyldren of Paules.



Printed by I. Charlewood, for the widdowe Broome.

C

◆ The Printer to the Reader.

Since the Plaies in Paules were dissolued, there are certaine Commedies come to my handes by chaunce, which were presented before her Maiestie at seuerall times by the children of Paules. This is the first, and if in any place it shall dysplease, I will take more paines to perfect the next. I referre it to thy 5 indifferent iudgement to peruse, whom I woulde willinglie please. And if this may passe with thy good lyking, I will then goe forwarde to publish the rest. In the meane time, let this haue thy good worde for my better encouragement.

Farewell. 10

I This address is found in the Quarto only

(DRAMATIS PERSONÆ.

Endimion, in love with Cynthia. EUMENIDES, his friend, in love with Semele. CORSITES, a Captain, in love with Tellus. PANELION, Lords of Cynthia's Court. PYTHAGORAS, a Greek Philosopher. GYPTES, an Egyptian Soothsayer. GERON, an old man, husband to Dipsas. SIR TOPHAS, a foolish braggart. DARES, Page to Endimion. ٥ SAMIAS, Page to Eumenides. EPITON, Page to Sir Tophas. Master Constable. 1st and 2nd Watchmen, CYNTHIA, the queen. 5 TELLUS, in love with Endimion. FLOSCULA, her attendant and confidante. SEMELE, beloved by Eumenides. Scintilla, Maids in waiting at the Court. FAVILLA, 0 DIPSAS, an old Enchantress. BAGOA, her Servant. Watchmen, Fairies, three Ladies and an old Man in the Dumb Show.

5

Scene.—Chiefly at Cynthia's Court.

DRAM. PERS.] list first suppl. Dil. 4 PANELION] PANTALION Dil. F. and so in Act iii. sc. 1, l. 50 Bl. Dil. F.: Pantlion in Q. But later (iv. 3; v. 1 and 3) always PANELION all eds.: and so Baker here and iii. 1 10-11 I reverse the services of the two Pages, as given by Dil. F. Bak. See note

THE PROLOGUE.

Most high and happy Princesse, we must tell you a tale of the Man in the Moone, which if it seeme ridiculous for the method, or superfluous for the matter, or for the meanes incredible, for three faultes wee can make but one excuse. It is a tale of the Man in the Moone.

It was forbidden in olde time to dispute of Chymera, because it was a fiction: we hope in our times none will apply pastimes, because they are fancies; for there liueth none under the Sunne, that knowes what to make of the Man in the Moone. Wee present neither Comedie, nor Tragedie, nor storie, nor anie thing, but that whosoeuer heareth 10 may say this, Why heere is a tale of the Man in the Moone.

8 know Bak.

ENDIMION

ACTUS PRIMUS

SCENA PRIMA. - (Gardens of CYNTHIA'S Palace.)

(Enter) Endimion. Eumenides.

End. I Finde Eumenides in all thinges both varietie to content, & satietie to glut, sauing onelie in my affections, which are so stayed, and withall so statelie, that I can neither satis-fie my hart with loue, nor mine eyes with wonder. My thoughts Eumenides are stitched to the starres, which beeing as high as I can see, thou maist imagin how much higher they are then I can reach.

Eum. If you be enamored of any thing aboue the Moone, your thoughts are ridiculous, for that thinges immortall are not subject to affections; if allured or enchaunted with these transitory things vnder the Moone, you shew your selfe sencelesse, to attribute such lofty tytles, to such lowe trifles.

End. My loue is placed neither vnder the Moone nor aboue.

Eum. I hope you be not sotted upon the man in the Moone.

End. No; but setled, eyther to die, or possesse the Moone 15 herselfe.

Eum. Is Endimion mad, or doe I mistake? doe you loue the Moone Endimion?

End. Eumenides, the Moone.

Eum. There was neuer any so peeuish to imagin the Moone eyther capable of affection, or shape of a Mistris: for as impossible it is to make loue fit to her humor which no man knoweth, as a coate to her forme, which continueth not in one bignesse whilst she is measuring. Cease of Endimion to feed so much vpon fancies.

ACTUS PRIMUS... Palace] the division into Acts and Scenes is that of the oldest and all succeeding editions. The localities of the several scenes are first marked in this 11 lowe] loue all eds. 21 sit Bl. F. the latter giving the true reading in the notes 22-3 continueth... measuring, and just below melancholy... purged, are printed by Bl. in italics 23 Cease of Q Bl. F.: Cease Dil.: Cease of Bak.

That melancholy blood must be purged, which draweth you to a dotage no lesse miserable then monstrous.

End. My thoughts have no vaines, and yet vnlesse they be let blood, I shall perrish.

Eum. But they have vanities, which beeing reformed, you may be restored.

End. O favre Cynthia, why doe others terms thee vnconstant, 30 whom I have ever founde vnmoueable? Iniurious tyme, corrupt manners, vnkind men, who finding a constancy not to be matched in my sweete Mistris, haue christned her with the name of wauering, waxing, and waning. Is shee inconstant that keepeth a setled course, which since her first creation altereth not one minute in her 35 mouing? There is nothing thought more admirable or commendable in the sea, then the ebbing and flowing; and shall the Moone, from whom the Sea taketh this vertue, be accounted fickle for encreasing, & decreasing? Flowers in theyr buds are nothing worth till they be blowne, nor blossomes accounted till they be ripe 40 fruite: and shal we then say they be changeable, for that they growe from seedes to leaves, from leaves to buds, from buds to theyr perfection? then, why be not twigs that become trees, children that become men, and Mornings that grow to Euenings, termed wavering. for that they continue not at one stay? I, but Cynthia, being in her 45 fulnes, decayeth, as not delighting in her greatest beautie, or withering when she should be most honoured. When mallice cannot object any thing, folly will, making that a vice, which is the greatest vertue. What thing (my Mistris excepted) being in the pride of her beauty, & latter minute of her age, that waxeth young againe? Tell mee 50 Eumenides, what is hee that having a Mistris of ripe yeeres, & infinite vertues, great honors, and vnspeakeable beauty, but woulde wish that shee might grow tender againe? getting youth by yeeres, and neuer decaying beauty by time, whose fayre face, neyther the Summers blase can scorch, nor Winters blast chappe, nor the 55 numbring of yeeres breede altering of colours. Such is my sweete Cynthia. whom tyme cannot touch, because she is diuine, nor will offend because she is delicate. O Cynthia, if thou shouldest alwaies continue at thy fulnes, both Gods and men woulde conspire to rauish thee. But thou to abate the pride of our affections, dost 60 detract from thy perfections, thinking it sufficient, if once in a month

we enioy a glymse of thy maiestie, and then, to encrease our greefes, thou doost decrease thy glemes, comming out of thy royall robes, wherewith thou dazelist our eyes, downe into thy swath clowtes, 65 beguiling our eyes. And then—

Eum. Stay there Endimion, thou that committest Idolatry, wilt straight blaspheme, if thou be suffered. Sleepe woulde doe thee more good then speech: the Moone heareth thee not, or if shee doe, regardeth thee not.

Find. Vaine Eumenides, whose thoughts neuer grow higher the the crowne of thy head. Why troublest thou me, having neither heade to conceive the cause of my love, or a hart to receive the impressions? followe thou thine owne fortunes, which creepe on the earth, & suffer me to flye to mine, whose fall though it be desperate, 75 yet shall it come by daring. Farewell.

Eum. Without doubt Endimion is bewitched, otherwise in a man of such rare vertues there could not harbor a minde of such extreame madnes. I wil follow him, least in this fancie of the Moone, he depriue himselfe of the sight of the Sunne.

Exit.

SCENA SECUNDA. - (The same.)

(Enter) Tellus. Floscula.

Tellus. Trecherous and most periurde Endimion, is Cynthia the sweetnes of thy life, and the bitternes of my death? What reuenge may be deuised so full of shame, as my thoughts are replenished with mallice? Tell me Floscula if falsenes in loue can possibly be punished with extremitie of hate. As long as sworde, fire, or poison may be hyred, no traytor to my loue shall liue vnreuenged. Were thy oathes without number, thy kisses without measure, thy sighes without end, forged to deceiue a poore credulous virgin, whose simplicity had beene worth thy fauour and better fortune? If the 10 Gods sitte vnequall beholders of iniuries, or laughers at Louers deceipts, then let mischiefe be as well forgiuen in women, as periurie winked at in men.

Flosc. Madame, if you woulde compare the state of Cynthia with your owne, and the height of Endimion his thoughts, with the meane-

⁶⁷⁻⁸ Sleepe... speech italicized Bl. 72 a om. Dil. Bak the latter reading nor heart 73 impression Dil. 8. D. [Exit] suppl. Dil. 14 Endimion his] Endymion's Bak.

nesse of your fortune, you would rather yeeld then contende, being 15 betweene you and her no comparison, and rather wonder then rage at the greatnes of his minde, beeing affected with a thing more then mortall.

24

Tellus. No comparison Floscula? and why so? is not my beauty diuine, whose body is decked with faire flowers, and vaines are 20 Vines, yeelding sweet liquor to the dullest spirits, whose eares are Corne, to bring strength, and whose heares are grasse, to bring abundance? Doth not Frankinsence & Myrrhe breath out of my nostrils, and all the sacrifice of the Gods breede in my bowels? Infinite are my creatures, without which neyther thou, nor Endimion, 25 nor any could loue, or liue.

Flosc. But know you not fayre Ladie, that Cynthia gouerneth all things? Your grapes woulde be but drie huskes, your Corne but chaffe, and all your vertues vaine, were it not Cynthia that preserueth the one in the bud, and nourisheth the other in the blade, and by 30 her influence both comforteth all things, and by her authoritie commaundeth all creatures. Suffer then Endimion to followe his affections, though to obtaine her be impossible, and let him flatter himselfe in his owne imaginations, because they are immortall.

Tellus. Loth I am Endimion thou shouldest die, because I loue 35 thee well; and that thou shouldest liue it greeueth mee, because thou louest Cynthia too well. In these extremities what shall I doe? Floscula no more words, I am resolued. He shall neyther liue, nor die.

Flose. A strange practise, if it be possible.

Tellus. Yes, I will entangle him in such a sweet nette, that he shall neither find the meanes to come out, nor desire it. All allurements of pleasure will I cast before his eyes, insomuch that he shall slake that loue which he now voweth to Cynthia, and burne in mine, of which he seemeth carelesse. In thys languishing, betweene my 45 amorous deuises, and his owne loose desires, there shall such dissolute thoughts take roote in his head, and ouer his hart grow so thicke a skinne, that neither hope of preferment, nor feare of punishment, nor counsel of the wisest, nor company of the worthiest, shall alter his humor, nor make him once to thinke of his honor.

Flosc. A reuenge incredible, and if it may be, vnnaturall.

Tellus. Hee shall knowe the mallice of a woman, to have neither

21 sprits Q 36 thou om. F. but not Bl. as F. supposes 38 resolved he Dil.

meane, nor ende; and of a woman deluded in loue, to haue neither rule, nor reason. I can doe it, I must, I will! All his vertues will 55 I shadow with vices; his person (ah sweet person) shall he decke with such rich Roabes, as he shall forget it is his owne person; his sharp wit (ah wit too sharpe, that hath cut off all my ioyes) shall hee vse, in flattering of my face, and deuising Sonnets in my fauour. The prime of his youth and pride of his time, shall be spent in 60 melancholy passions, carelesse behauiour, vntamed thoughts, and vnbridled affections.

Flosc. When thys is done what then? shall it continue tyll hys death, or shall he doate for euer in this delight?

Tellus. Ah Floscula, thou rendest my hart in sunder, in putting 65 me in remembrance of the end.

Flosc. Why if this be not the end, all the rest is to no ende.

Tellus. Yet suffer mee to imitate *Iuno*, who woulde turne *Iupiters* louers to beastes on the earth, though she knew afterwards they should be starres in heauen.

Flosc. Affection that is bred by enchauntment, is like a flower that is wrought in silke, in colour and forme most like, but nothing at all in substance or sauour.

Tellus. It shall suffice me if the world talke that I am fauoured of Endimion.

75 Flosc. Well, vse your owne wyll; but you shal finde that loue gotten with witch-craft is as vnpleasant, as fish taken with medicines vnwholsome.

Tellus. Floscula, they that be so poore that they have neyther nette nor hooke, will rather poyson dowe then pyne with hunger: 80 and she that is so opprest with love, that shee is neyther able with beauty nor wit to obtaine her freende, wyll rather vse vnlawfull meanes, then try vntollerable paines. I will doe it.

Exit

Flose. Then about it. Poore Endimion, what traps are layde for thee, because thou honourest one that all the world wondreth at. 85 And what plots are cast to make thee vnfortunate, that studiest of all men to be the faithfullest.

Exit.

59-61 The ... affections ital. Bl. except shall be and melancholy passions 75-82 loue ... paines ital. Bl. 79 dowe] dough Dil. Bak.

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SCENA TERTIA. - (The same.)

DARES, SAMIAS, SIR TOPHAS, EPITON.

(Enter DARES and SAMIAS.)

Dares. Now our Maisters are in loue vp to the eares, what have wee to doe but to be in knauery vp to the crownes?

Samias. O that we had Sir Tophas, that braue Squire, in the midst of our myrth, & ecce autem, wyl you see the deuill?

Enter SIR TOPHAS (and EPITON).

Top. Epi!

Epi. Heere syr.

Top. I brooke not thys idle humor of loue, it tickleth not my lyuer, from whence the Loue-mongers in former age seemed to inferre they should proceede.

Epi. Loue, sir, may lye in your lunges, and I thinke it doth, 10 and that is the cause you blow, and are so pursie.

Top. Tush boy! I thinke it but some deuise of the Poet to get money.

Epi. A Poet? whats that?

Top. Doost thou not know what a Poet is?

Epi. No.

Top. Why foole, a Poet is as much as one shoulde say, a Poet. (Perceiving DAR. and SAM.) But soft, yonder be two Wrennes, shall I shoote at them?

Epi. They are two lads.

Top. Larkes or wrennes, I will kill them.

Epi. Larkes! are you blinde? they are two lyttle Boyes.

Top. Byrdes, or boyes, they are both but a pittance for my breakefast, therefore haue at them, for theyr braines must as it were imbroder my bolts.

Sam. Stay your courage valiant Knight, for your wisdome is so wearie that it stayeth it selfe.

Dar. Why Syr Tophas have you forgotten your olde freendes?

Top. Freendes? Nego argumentum.

Sam. And why not freends?

Top. Because Amicitia (as in old Annuals we find) is inter pares:

1 our] are F. S. D. [and EPITON] supplied Dil. 9 they] it Dil. Bak. 18 [Perceiving &c.] supplied Bak. 31 Annals Bl. mods.

now my pretty companions, you shall see how vnequall you be to mee: but I will not cut you quite off, you shall be my halfe friendes; for reaching to my middle, so farre as from the ground to the wast 35 I wil be your freend.

Dar. Learnedly. But what shall become of the rest of your bodie, from the wast to the crowne?

Top. My children quod supra vos nihil ad vos, you must thinke the rest immortall, because you cannot reach it.

€ Epi. Nay I tell ye my Maister is more then a man.

Dar. And thou lesse then a mouse.

Top. But what be you two?

Sam. I am Samias, page to Eumenides.

Dar. And I Dares, page to Endimion.

5 Top. Of what occupation are your Masters?

Dar. Occupation, you clowne, why they are honourable, and warriers.

Top. Then are they my prentises.

Dar. Thine, and why so?

Top. I was the first that euer deuised warre, and therefore by Mars himselfe given me for my Armes a whole Armorie, and thus I goe as you see, clothed with Artillary; it is not Silkes (milksops) nor Tyssues, nor the fine wooll of Seres, but yron, steele, swords, flame, shot, terror, clamor, blood, and ruine, that rocks a sleepe my 55 thoughts, which neuer had any other cradle but crueltie. Let me see, doe you not bleede?

Dar. Why so?

Top. Commonly my words wound.

Sam. What then doe your blowes?

65 Top. Not onely wound, but also confound.

Sam. Howe darst thou come so neere thy Maister Epi1 Syr Tophas spare vs.

Top. You shall liue. You Samias because you are little; you Dares, because you are no bigger; and both of you, because you 65 are but two; for commonly I kil by the dosen, and haue for euerie particular aduersarie, a peculiar weapon.

33-4 friendes; F.: semicolon transferred to middle Dil. Bak. perhaps rightly: comma at both Q Bl. 36 But om. Dil. 43-4 Samias, page to Eumenides &c.] all prev. eds. transpose the names Eumenides and Endimion. See note on Dram. Pers. 51 was before given Dil.: had before given F. Bak. 53 nor 1 not Dil. Seres Ceres all eds. 54 rock Dil. Bak. 60 wound... confound F. Bak.: confound... confound Q Bl.: confound... contund Dil.

Sam. May we know the vse for our better skyll in warre?

Top. You shall. Heere is a burbolt for the vglie beast the Black-bird.

Dar. A cruell sight.

Top. Heere is the Muskit, for the vntamed (or as the vulgar sort terme it) the wilde Mallard.

Sam. O desperate attempt!

Epi. Nay my Maister will match them.

Dar. I if he catch them.

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Top. Heere is a speare and shielde, and both necessarie, the one to conquer, the other to subdue or ouercome the terrible Trowte, which although he be vnder the water, yet tying a string to the top of my speare and an engine of yron to the ende of my lyne, I ouer-throwe him; and then heerein I put him.

Sam. O wonderfull warre! (Aside.) Dares, didst thou euer heare such a dolt?

Dar. (aside). All the better, we shall have good sport hereafter, if we can get leysure.

Sam. (aside). Leysure! I will rather loose my Maisters seruice 85 then his companie! looke howe he stroutes!—But what is this, call you it your sword?

Top. No, it is my Simiter; which I by construction often studying to bee compendious, call my Smyter.

Dar. What, are you also learned, sir?

90

Top. Learned? I am all Mars and Ars.

Sam. Nay, you are all Masse and Asse.

Top. Mock you mee? You shall both suffer, yet with such weapons, as you shall make choise of the weapon wherewith you shall perrish. Am I all a masse or lumpe, is there no proportion in 95 me? Am I all Asse? is there no wit in mee? Epi, prepare the to the slaughter.

Sam. I pray sir heare vs speake! we call you Masse, which your learning doth well vnderstande is all Man, for Mas maris is a man. Then As (as you knowe) is a weight, and we for your vertues account 100 you a weight.

Top. The Latine hath saued your lyues, the which a world of siluer could not have ransomde. I vnderstand you, and pardon you.

68 bird-bolt Bl. mods. S.D. [Aside] the asides first marked in Bak. 86 strowtes Bl.: struts Dil. Bak. 94 weapons so all. See note

Of Dar. Well Sir Tophas we bid you farewell, & at our next meeting we will be readie to doe you service.

Top. Samias I thanke you, Dares I thanke you, but especiallie I thanke you both.

Sam. (aside). Wiselie. Come, next time weele haue some prettie Gentle-women with vs to walke, for without doubt with them he will be verie daintie.

Dar. Come let vs see what our Maisters doe, it is high time.

Excunt.

Top. Now will I march into the fielde, where if I cannot encounter with my foule enemies, I will withdraw my selfe to the 15 Riuer, & there fortifie for fish: for there resteth no minute free from fight.

Exit.

S(c) ENA QUARTA. — (The same.)

(Enter, at one side,) Tellus, Floscula, (at the other) DIPSAS.

Tellus. Behold Floscula, we have met with the Woman by chaunce that wee sought for by trauell; I will breake my minde to her without ceremonie or circumstance, least we loose that time in aduise that should be spent in execution.

Flosc. Vse your discretion; I will in this case neither give counsell nor consent, for there cannot bee a thing more monstrous then to force affection by sorcery, neither doe I imagin anie thing more impossible.

Tellus. Tush Floscula, in obtaining of loue what impossibilities 10 will I not try? and for the winning of Endimion, what impieties will I not practise? Dipsas, whom as many honour for age as wonder at for cunning, listen in few words to my tale, & answere in one word to the purpose, for that neither my burning desire can afforde long speech, nor the short time I haue to stay manie delayes. Is it 15 possible by hearbes, stones, spels, incantation, enchauntment, exorcismes, fire, mettals, plannets, or any practise, to plant affection where it is not, and to supplant it where it is?

Dipsas. Faire Ladie, you may imagin that these horie heares are not void of experience, nor the great name that goeth of my cunning to bee without cause. I can darken the Sunne by my skil, and remooue the Moone out of her course; I can restore youth to the

s. D. [Enter &c.] so first in Bak. 2-3 I will . . . circumstance and (below) I will . . . nor consent ital. Bl. 15 incantantation Q 15-6 exorcism, fire, metal, Dil.

aged, and make hils without bottoms; there is nothing that I can not doe, but that onely which you would have me doe; and therin I differ from the Gods, that I am not able to rule harts; for were it in my power to place affection by appointment, I would make such 25 euill appetites, such inordinate lusts, such cursed desires, as all the worlde should be filled both with supersticious heates, and extreame love.

Tellus. Vnhappie Tellus, whose desires are so desperate, that they are neither to be conceived of any creature, nor to be cured by any 30 arte.

Dipsas. This I can,—breede slacknes in loue, though neuer roote it out. What is he whom you loue, & what she that he honoureth?

Tellus. Endimion, sweet Endimion is he that hath my hart; and 35 Cynthia, too too faire Cynthia, the myracle of Nature, of tyme, of Fortune, is the Ladie that hee delightes in, and dotes on every day, and dies for ten thousand times a day.

Dipsas. Would you have his love, eyther by absence or sicknes aslaked? Would you that Cynthia should mistrust him, or be 40 iealous of him without colour?

Tellus. It is the onelie thing I craue, that seeing my loue to Endimion vnspotted, cannot be accepted, hys truth to Cynthia (though it be vnspeakeable) may bee suspected.

Dipsas. I will vndertake it, and ouertake him, that all his loue 45 shal be doubted of, and therefore become desperate: but this will weare out with time, that treadeth all things downe but trueth.

Tellus. Let vs goe. Dipsas. I follow.

Exeunt.

ACTUS SECUNDUS

SCENA PRIMA. — (Gardens of the Palace, as before.)

ENDIMION. TELLUS.

(Enter Endimion.)

End. O Fayre Cynthia ! ô vnfortunate Endimion! Why was not thy byrth as high as thy thoughts, or her beautie lesse then heauenlie? or why are not thyne honors as rare as her

47 time, . . . but trueth italics Bl. except that

beautie? or thy fortunes as great as thy deserts? Sweet Cynthia, 5 how wouldst thou be pleased, how possessed? wil labours (patient of all extremities) obtaine thy loue? There is no Mountain so steepe that I will not climbe, no monster so cruell that I will not tame, no action so desperate that I will not attempt. Desirest thou the passions of loue, the sad and melancholie moodes of perplexed 10 mindes, the not to be expressed torments of racked thoughts? Beholde my sad teares, my deepe sighes, my hollowe eyes, my broken sleepes, my heauie countenaunce. Wouldst thou haue mee vowde onelie to thy beautie? and consume eueric minute of time in thy seruice? remember my solitarie life, almost these seauen yeeres: 15 whom have I entertained but mine owne thoughts, and thy vertues? What companie haue I vsed but contemplation? Whom haue I wondred at but thee? Nay whom have I not contemned, for thee? Haue I not crept to those on whom I might haue troden, onelie because thou didst shine vpon them? Haue not iniuries 20 beene sweet to mee, if thou vouchsafedst I should beare them? Haue I not spent my golden yeeres in hopes, waxing old with wishing, yet wishing nothing but thy loue. With Tellus, faire Tellus, haue I dissembled, vsing her but as a cloake for mine affections, that others seeing my mangled and disordered minde, might thinke it 25 were for one that loueth me, not for Cynthia, whose perfection alloweth no companion, nor comparison.

In the midst of these distempred thoughts of myne thou art not onelie iealous of my truth, but careles, suspicious, and secure: which strange humor maketh my minde as desperate as thy conceits 30 are doubtfull. I am none of those Wolues, that barke most when thou shynest brightest; but that fish (thy fish Cynthia in the floode Araris) which at thy waxing is as white as the driuen snowe, and at thy wayning, as blacke as deepest darknes. I am that Endimion (sweet Cynthia) that haue carryed my thoughts in equall ballance 35 with my actions, being alwaies as free from imagining ill, as enterprysing; that Endimion, whose eyes neuer esteemed anie thing faire but thy face, whose tongue termed nothing rare but thy vertues, and whose hart imagined nothing miraculous but thy gouernment. Yea, that Endimion, who divorsing himselfe from the amiablenes of 40 all Ladies, the brauerie of all Courts, the companie of all men, bath

⁴ thy] her Dil. perhaps rightly 7 monseer F. 20 vouchsasedst Dil. Bak.: vouchsasest Q Bl. F. 23 affection Dil. 31 brightest; but Dil. Bak.: brightest. But Q Bl. F. 32 Aranis Bak.: Aranis all preceding eds.

chosen in a solitarie Cell to liue, onely by feeding on thy fauour, accounting in the worlde (but thy selfe) nothing excellent, nothing immortall; thus maist thou see euerie vaine, sinew, muscle, and artery of my loue, in which there is no flatterie, nor deceipt, error, nor arte. But soft, here commeth *Tellus*, I must turne my other 45 face to her like *Ianus*, least she be as suspicious as *Juno*.

Enter Tellus (, Floscula and Dipsas following).

Tellus. Yonder I espie Endimion, I will seeme to suspect nothing, but sooth him, that seeing I cannot obtaine the depth of his loue, I may learne the height of his dissembling. Floscula and Dipsas, with-drawe your selues out of our sight, yet be within the hearing 50 of our saluting.—How now Endimion, alwaies solitary? no companie but your owne thoughts? no freende but melancholie fancies?

End. You know (fayre Tellus) that the sweet remembrance of your loue, is the onely companion of my life, and thy presence, my paradise: so that I am not alone when no bodie is with mee, and 55 in heaven it selfe when thou art with me.

Tellus. Then you loue me Endimion.

End. Or els I liue not Tellus.

Tellus. Is it not possible for you Endimion, to dissemble?

End. Not, Tellus, vnlesse I could make me a woman.

Tellus. Why, is dissembling ioyned to theyr sex inseparable? as heate to fire, heavines to earth, moysture to water, thinnesse to ayre?

End. No, but founde in their sex, as common as spots vpon Doues, moles vpon faces, Caterpillers vpon sweet apples, cobwebs vpon faire windowes.

65

Tellus. Doe they all dissemble?

End. All but one.

Tellus. Who is that?

End. I dare not tell. For if I should say you, then would you imagin my flattery to be extreame; if another, then would you thinke 70 my loue to be but indifferent.

Tellus. You will be sure I shall take no vantage of your words. But in sooth *Endimion*, without more ceremonies, is it not Cynthia?

s. D. [FLOSC... following] supplied Dil. 48-9 obtaine... dissembling, and, below, How now... fancies, and Tellus' next speech but one are italicized in Blount, as well as many others in this scene. Since these frequent italicizations seem merely due to underlinings by some reader in the Q copy from which the compositor was printing, I report no more 61 inseparably Dil. 72 advantage Dil. 73 ceremony Dil.

75 End. You know Tellus, that of the Gods we are forbidden to dispute, because theyr dieties come not within the compasse of our reasons; and of Cynthia we are allowed not to talke but to wonder, because her vertues are not within the reach of our capacities.

Tellus. Why, she is but a woman.

Bo End. No more was Venus.

Tellus. Shee is but a virgin.

End. No more was Vesta.

Tellus. Shee shall have an ende.

End. So shall the world.

85 Tellus. Is not her beautie subject to time?

End. No more then time is to standing still.

Tellus. Wilt thou make her immortall?

End. No, but incomparable.

Tellus. Take heede Endimion, lest like the Wrastler in Olimpia, 90 that striuing to lifte an impossible weight catcht an incurable straine, thou by fixing thy thoughts aboue thy reach, fal into a disease without al recure! But I see thou art now in loue with Cynthia.

End. No Tellus; thou knowest that the statelie Cedar, whose toppe reacheth vnto the clowdes, neuer boweth his head to the 95 shrubs that growe in the valley; nor Iuie that climeth vp by the Elme, can euer get hold of the beames of the Sunne: Cynthia I honour in all humilitie, whom none ought, or dare aduenture to loue, whose affections are immortall, & vertues infinite. Suffer me therefore to gaze on the Moone, at whom, were it not for thy selfe, 100 I would die with wondering.

Execunt.

SCENA SECUNDA. - (The same.)

(Enter) DARES, SAMIAS, SCINTILLA, FAUILLA.

Dar. Come, Samias, diddest thou euer heare such a sighing, the one for Cynthia, the other for Semele, & both for moone shine in the water?

Sam. Let them sigh, and let vs sing: how say you gentlewomen, 5 are not our Masters too farre in loue?

Scint. Their tongues happily are dipt to the roote in amorous words and sweete discourses, but I thinke their hearts are scarce tipt on the side with constant desires.

76 deities Bl. rest 6 haply Bak.

DOND III

Dar. How say you Fauilla, is not loue a lurcher, that taketh mens stomacks away that they cannot eate, their spleene that they cannot laugh, their harts that they cannot fight, theyr eyes that they cannot sleepe, and leaueth nothing but lyuers to make nothing but Louers?

Favil. Away pecuish boy, a rodde were better vnder thy girdle, than loue in thy mouth: it will be a forward Cocke that croweth in 15 the shell.

Dar. Alas! good olde gentlewoman, how it becommeth you to be graue.

Scint. Fauilla though she be but a sparke, yet is shee fyre.

Favil. And you Scintilla bee not much more then a sparke, 20 though you would be esteemed a flame.

Sam. (aside to DARES). It were good sport to see the fight betweene two sparkes.

Dar. (aside to SAM.). Let them to it, and wee will warme vs by theyr words.

25

Scint. You are not angry Fauilla?

Favil. That is, Scintilla, as you list to take it.

Sam. (to Scintilla). That! that!

Scint. This it is to be matched with girles, who comming but yesterday from making of babies, would before tomorrowe be 30 accounted Matrons.

Favil. I crye your Matronship mercy; because your Pantables bee higher with corke, therefore your feete must needs be higher in the insteppes: you will be mine elder, because you stande vppon a stoole, and I on the floore.

Sam. (aside). Good, good.

Dar. (to SAM.). Let them alone, and see with what countenance they will become friendes.

Scint. Nay, you thinke to bee the wyser, because you meane to have the last worde.

Sam. Step betweene them least they scratch.—In faith gentlewomen, seeing wee came out to bee merry, let not your iarring marre our iestes: be friendes, how say you?

Scint. I am not angry, but it spited mee to see howe short she was.

Favil. I ment nothing, till she would needs crosse me.

22 Sam. [aside &c.] the asides first marked by Baker 32 Pantables so all 35 floore] flowre Q 37 alone] lone Bl. mods.

Dar. Then so let it rest.

Scint. I am agreede.

Favil. And I, yet I neuer tooke anything so vnkindly in my life.

(Weeps.)

Scint. Tys I have the cause, that neuer offered the occasion.

(Weeps.)

Dar. Excellent, and right like a woman.

Sam. A strange sight to see water come out of fire.

Dar. It is their propertie to carrie, in their eyes, fire and water, teares and torches, and in their mouthes, honie and gall.

Scint. You will be a good one if you liue; but what is yonder formall fellowe?

Enter SIR TOPHAS (, Epiton following).

Dar. Sir Tophas, syr Tophas of whom we tolde you: if you bee good wenches make as though you loue him, and wonder at him.

Favil. Wee will doo our parts.

Dar. But first let vs stand aside, and let him vse his garbe, for all consisteth in his gracing. (The four retire.)

Top. Epil

Epi. At hand, syr.

Top. How likest thou this Martiall life, where nothing but bloud 65 besprinkleth our bosomes? Let me see, be our enemies fatte?

Epi. Passing fat: and I would not chaunge this life to be a Lord; and your selfe passeth all comparison, for other Captaines kill and beate, and there is nothing you kill, but you also eate.

Top. I will drawe out their guttes out of their bellies, and teare 70 the flesh with my teeth, so mortall is my hate, and so eger my unstaunched stomacke.

Epi. (aside to the ladies). My master thinkes himselfe the valiantest man in the world if hee kill a wren: so warlike a thing he accompteth to take away life, though it be from a Larke.

Top. Epi, I finde my thoughtes to swell, and my spirite to take winges, in so much that I cannot continue within the compas of so slender combates.

Favil. This passeth!

Scint. Why, is he not madde?

Sam. No, but a little vaine glorious.

L. [veeps] (ors) supplied Bak. after Dilke's note S.D. [EPITON following] supplied Dil. S.D. [The four retire] supplied Bak. 72 S.D. [Aside] supplied Dil. 74 it after accounteth Dil. 79 Why is Q

Top. Epi! Epi. Syr.

Top. I will encounter that blacke and cruell enemie that beareth rough and vntewed lockes vpon his bodie, whose Syre throweth downe the strongest walles, whose legs are as many as both ours, on 85 whose head are placed most horrible hornes by nature, as a defence from all harmes.

Epi. What meane you, Master, to be so desperate?

Top. Honour inciteth mee, and very hunger compelleth mee.

Epi. What is that monster?

Top. The Monster Ouis. I have saide, -let thy wits worke.

Epi. I cannot imagin it; yet let me see,—a black enemie with rough lockes—it may be a sheep, and Ouis is a sheep: his Syre so strong—a Ram is a sheepes Sire, that beeing also an engine of war: hornes he hath, and foure legs,—so hath a sheepe: without doubt this 95 monster is a blacke sheepe. Is it not a sheepe that you meane?

Top. Thou hast hit it, that Monster will I kill and sup with.

Sam. Come let vs take him off. (Advancing.) Syr Tophas, all haile.

Top. Welcome children, I seldome cast mine eyes so low as to 100 the crownes of your heads, and therfore pardon me that I spake not all this while.

Dar. No harme done: here be faire Ladies come to wonder at your person, your valour, your witte, the report whereof hath made them careles of their owne honours, to glut their eyes and harts vpon 105 yours.

Top. Report cannot but iniure mee, for that not knowing fully what I am, I feare shee hath beene a niggard in her praises.

Scint. No, gentle knight, Report hath beene prodigal; for shee hath left you no equall, nor her selfe credite; so much hath she tolde, 110 yet no more than we now see.

Dar. (aside). A good wench.

Favil. If there remaine as much pittie toward women as there is in you courage against your enemies, the shall we be happie, who hearing of your person, came to see it, and seeing it, are now in loue 115 with it.

Top. Loue me, Ladies? I easily believe it, but my tough heart receiveth no impression with sweet words. Mars may pearce it, Venus shall not paint on it.

84 vntewed so all 85 wall Dil. 113 woman Dil.

20 Favil. A cruell saying.

Sam. (aside). Ther's a girle.

Dar. Will you cast these Ladyes away, and all for a little loue? doo but speake kindly.

Top. There cometh no soft syllable within my lips; custome hath as made my wordes bloudy, and my hart barbarous: that pelting word loue, how watrish it is in my mouth, it carrieth no sound; hate, horror, death, are speaches that nourish my spirits. I like hony, but I care not for the bees: I delight in musicke, but I loue not to play on the bagpipes: I can vouchsafe to heare the voice of women, but 30 to touch their bodies I disdaine it, as a thing childish, and fit for such men as can disgest nothing but milke.

Scint. A hard heart! shall wee dye for your loue, and finde no remedy.

Top. I have already taken a surfet.

35 Epi. Good master, pittie them.

Top. Pittie them, Epi? no I do not thinke that this breast shalbe pestred with such a foolish passion. What is that the gentlewoman carrieth in a chaine?

Epi. Why it is a Squirrill.

O Gods what things are made for money.

Dar. (to the ladies). Is not this gentleman ouerwise?

Favil. I could stay all day with him, if I feared not to be shent.

Scint. Is it not possible to meete againe?

45 Dar. Yes, at any time.

Favil. Then let vs hasten home.

Scint. Sir Tophas, the God of warre deale better with you, than you doe with the God of loue.

Favil. Our loue we may dissemble, disgest we cannot; but 150 I doubt not but time will hamper you, and helpe vs.

Top. I defie time, who hath no interest in my heart: come Epi, let me to the battaile with that hideous beast: loue is pappe and hath no relish in my taste, because it is not terrible.

(Exeunt SIR TOPHAS and EPITON.)

Dar. Indeede a blacke sheepe is a perrilous beast: but let vs in 155 till another time.

Favil. I shall long for that time.

Exeunt.

124 syllables Dil. 126 it is om. Bak. 137 gentlewomen F. 141 gentlemen F. otherwise F. s. d. [Exeunt &c.] supplied Bak.

SCENA TERTIA. - (A Grove.)

(Enter) Endimion: Dipsas (and) Bagoa (in the background).

End. No rest Endimion? still vncertaine how to settle thy steps by day, or thy thoughts by night? thy trueth is measured by thy fortune, and thou art judged vnfaithfull because thou art vnhappy. I will see if I can beguile my selfe with sleep, & if no slumber will take hold in my eyes, yet will I imbrace the golden thoughts in my 5 head, and wish to melt by musing: that as Ebone, which no fire can scorch, is yet cosumed with sweet sauours; so my heart which cannot bee bent by the hardnes of fortune, may be brused by On yonder banke neuer grewe any thing but amorous desires. Lunary, and hereafter I will neuer haue any bed but that banke. 10 O Endimion, Tellus was faire, but what auaileth Beautie without wisedome? Nay, Endimion, she was wise, but what auaileth wisdome without honour? Shee was honourable Endimion, belie her not. I but howe obscure is honor without fortune? Was she not fortunate whome so many followed? Yes, yes, but base is fortune 15 without Maiestie: thy Maiestie Cynthia al the world knoweth and wondereth at, but not one in the world that can immitate it, or comprehend it. No more Endimion / sleepe or dye; nay die, for to sleepe, it is impossible; and yet I knowe not how it commeth to passe. I feele such a heavines both in mine eyes and hart, yt I am 20 sodainly benummed, yea in euery ioint: it may be wearinesse, for when did I rest? it may bee deepe melancholy, for when did I not Cynthia! I so; I say Cynthia! He falles a sleepe.

Dipsas (advancing). Little doost thou knowe Endimion when thou shalt wake, for hadst thou placed thy heart as lowe in loue, 25 as thy head lieth now in sleepe, thou mightest haue commanded Tellus whome nowe in stead of a Mistris, thou shalt finde a tombe. These eyes must I seale vp by Art, not Nature, which are to be opened neither by Art nor Nature. Thou that laist downe with golden lockes, shalt not awake vntill they bee turned to siluer haires; 30 and that chin, on which scarcely appeareth soft downe, shalbe filled with brissels as hard as broome: thou shalt sleep out thy youth and flowring time, and become dry hay before thou knowest thy selfe greene grasse, & ready by age to step into the graue whe thou

s. D. [Enter &c.] old eds. Dil. F. simply Endimion, Dipsas, Bagoa. Baker brings in Dipsas and Bagoa after Endimion's speech
13 believe Dil.
17 that om. Dil.
21 ioint] iont Q
29 liest Bak.
30 wake Bak.
knowest Dil. Bak.: knewest Q Bl. F.

35 wakest, that was youthfull in the Courte when thou laidst thee downe to sleepe. The malice of Tellus hath brought this to passe, which if shee could not have intreated of mee by fayre meanes, shee would have commanded by menacing, for from her gather wee all our simples to maintaine our sorceries. Fanne with this hemlocke over 40 his face, and sing the inchantment for sleepe, whilst I goe in and finish those cerimonies that are required in our Art: take heede yee touch not his face, for the Fanne is so seasoned that who so it toucheth with a leafe shall presently dye, and over whom the wind of it breatheth, hee shall sleepe for ever.

Exit.

Bagoa. Let me alone, I will bee carefull.—What happe hadst thou Endimion to come vnder the hands of Dipsas / O faire Endimion / how it grieueth me that that faire face must be turned to a withered skinne, & taste the paines of death before it feele the reward of loue. I feare Tellus will repent that which the heauens themselues seemed to rewe. But I heare Dipsas comming; I dare not repine, least she make me pine, and rocke me into such a deepe sleepe, that I shall not awake to my marriage.

(Re-)Enter DIPSAS.

Dipsas. How now, haue you finished? Bagoa. Yea.

Dipsas. Well then let vs in, and see that you doo not so much as whisper that I did this, for if you do, I will turne thy haires to Adders, and all thy teeth in thy heade to tongues: come away, come away.

Exeunt.

A DUMBE SHEW (representing the dream of Endimion). Musique sounds.

Three Ladies enter; one with a Knife and a looking glasse, who by the procurement of one of the other two, offers to stab ENDIMION as hee sleepes, but the third wrings her hands, lamenteth, offering still to prevent it, but dares not.

At last, the first Lady looking in the glasse, casts downe the Knife.

Exeunt.

Enters an ancient man with bookes with three leaves, offers the same twice. ENDIMION refuseth: hee rendeth two and offers the third, where hee stands a while, and then ENDIMION offers to take it.

Exit (the Old Man).

35 wert Dil.: wast Bak. S. D. This Dumb Show first appears in Blount rendeth Dil. Bak.: readeth Bl. F. Cf. v. 1, p. 66, l. 109 offers to take] takes Dil. [the Old Man] added Bak.

ACTUS TERTIUS

SCENA PRIMA.—(Gardens of the Palace, as before.)

Cynthia, three Lordes, Tellus.

(Enter Cynthia, Tellus, Semele, Eumenides, Corsites, Zontes, Panelion.)

Cynthia. Is the report true, that Endimion is striken into such a dead sleep, that nothing can either wake him or mooue him?

Eum. Too true Madame, and as much to be pittied as won-dered at.

Tellus. As good sleepe and doe no harme, as wake and doe no good.

Cynth. What maketh you Tellus to bee so short? the time was Endimion onely was.

Eum. It is an olde saying Madame, that a waking dog doth a farre 10 off barke at a sleeping Lyon.

Sem. It were good Eumenides that you tooke a nappe with your friend, for your speech beginneth to be heavy.

Eum. Contrarie to your nature, Semele, which hath beene alwaies accounted light.

Cynth. What have we heare, before my face, these vnseemely and malepart overthwarts? I will tame your tongues, and your thoughts, and make your speeches answerable to your dueties, and your conceits fitte for my dignitie, els will I banish you both my person and the worlde.

Eum. Pardon I humbly aske: but such is my vnspotted faith to Endimion, that whatsoeuer seemeth a needle to pricke his finger, is a dagger to wound my heart.

Cynth. If you bee so deere to him, howe happeneth it you neither go to see him, nor search for remedy for him?

Eum. I have seene him to my griefe, and sought recure with despaire, for that I cannot imagine who should restore him that is the wounder to all men: your highnes on whose handes the

s. D. CYNTHIA, three Lordes, Tellus Q Bl. F. though Sem. Eum. Cors. Zon. appear in all three among the following prefixes, and Pantlion or Pantalion in the text. Ditke merely adds SEMELE to the imperfect enumeration of the old eds. Baker gives the list as here 17 tame] take F. 28 wounder Q, i.e. wonder as Bl. mods. on] in Dil.

compasse of the earth is at comaund, (though not in possession) 30 may shewe your selfe both worthy your sex, your nature, and your fauour, if you redeeme that honorable *Endimion*, whose ripe yeres foretell rare vertues, and whose vnmellowed conceits promise rype counsell.

Cynth. I have had tryal of Endimion, & conceive greater assur-35 ance of his age, then I coulde hope of hys youth.

Tellus. But timely, Madam, crookes that tree that wil be a camock; and young it pricks that will be a thorne: and therefore he that began without care to settle his life, it is a signe without amendment he will end it.

of vnrecouerable displeasure. Corsites, carry her to the Castle in the Deserte, there to remaine and weaue.

Cors. Shall she worke stories or poetries?

Cynth. It skyleth not which—goe to! in both; for she shall find examples infinite in eyther what punishment long tongues haue. Eumenides, if eyther the Soothsayers in Egipt, or the Enchaunters in Thessaly, or the Philosophers in Greece, or all the Sages of the worlde, can find remedie, I will procure it; therefore dispatch with al speede: you Eumenides, into Thessalie. You Zontes into Greece, 50 (because you are acquainted in Athens.) You Panelion to Egypt, saying that Cynthia sendeth, and if you will, commaundeth.

Eum. On bowed knee I give thanks, and with wings on my legs I flye for remedie.

Zon. We are readie at your highnes commaund, & hope to returne 55 to your full content.

Cynth. It shall neuer be said that Cynthia, whose mercy and goodnes filleth the heauens with ioyes, & the world with meruailes, will suffer eyther Endimion or any to perrish, if he may be protected.

Eum. Your Maiesties wordes haue beene alwaies deedes, and 60 your deedes vertues.

Exeunt.

SCENA SECUNDA.—(Before a Castle.)

(Enter) Corsites, Tellus.

Cors. Heere is the Castle (fayre Tellus) in which you must weaue, till eyther time end your dayes, or Cinthia her displeasure. I am sorrie so fayre a face shoulde bee subject to so hard a fortune, and

32 whose] those F. 46 Southsayers Bl. 50 Panelion Bak.: Pantlion Q: Pantalion Bl. Dil. F. 57 meruailes] maruaile Bl. F.; marvel Dil. Bak.

that the flower of beautie, which is honoured in Courts, shoulde heere wither in pryson.

Tellus. Corsites, Cynthia may restraine the libertie of my bodie, of my thoughts she cannot, and therefore doe I esteeme my selfe most free, though I am in greatest bondage.

Cors. Can you then feede on fancie, and subdue the mallice of enuie by the sweetnes of imagination?

Tellus. Corsites, there is no sweeter musicke to the miserable then dispayre; and therefore the more bitternesse I feele, the more sweetnes I find; for so vaine were liberty, and so vnwelcome the following of higher fortune, that I chuse rather to pine in this Castle, then to be a Prince in any other Court.

Cors. A humor contrary to your yeeres, and nothing agreeable to your sex: the one commonly allured with delights, the other alwaies with soueraigntie.

Tellus. I meruaile Corsites that you being a Captain, who should sound nothing but terror, and suck nothing but blood, can finde in 20 your hart to talke such smooth wordes, for that it agreeth not with your calling to vse words so soft as that of loue.

Cors. Ladie, it were vnfit of warres to discourse with wome, into whose minds nothing can sinck but smoothnes; besides, you must not thinke that Souldiours bee so rough hewne, or of such knottie mettle, 25 that beautie cannot allure, and you beeing beyondeperfection enchaunt.

Tellus. Good Corsites talke not of loue, but let me to my labor: the little beautie I haue, shall be bestowed on my Loome, which I now meane to make my Louer.

Cors. Let vs in, and what fauour Corsites can shewe, Tellus shall 30 commaund.

Tellus. The onely fauour I desire, is now and then to walke.

Excunt.

SCENA TERTIA.— Gardens of the Palace, as before. (Enter) SYR TOPHAS and EPI(TON).

Tophas. Epi.

Epi. Heere sir.

Tophas. Vnrigge mee. Hey ho!

Epi. Whats that?

Tophas. An interiection, whereof some are of mourning: as 5 cho, vah.

Epi. I vnderstand you not.

Tophas. Thou seest me.

Epi. I.

10 . Tophas. Thou hearst me.

Epi. I.

Tophas. Thou feelest me.

Epi. I.

Tophas. And not vnderstand'st me?

15 Epi. No.

Tophas. Then am I but three quarters of a Nowne substantiue. But alas Epi, to tell thee the troth, I am a Nowne Adiectiue.

Epi. Why?

Tophas. Because I cannot stand without another.

20 Epi. Who is that?

Tophas. Dipsas.

Epi. Are you in loue?

Tophas. No: but loue hath as it were milkt my thoughts, and drained from my hart the very substance of my accustomed courage; it worketh in my heade like newe Wine, so as I must hoope my skonce with yron, least my head breake, and so I bewray my braines: but I pray thee first discouer me in all parts, that I may be like a Louer, and then will I sigh and die. Take my gunne and give me a gowne: Cedant arma toga.

30 Epi. Heere.

Tophas. Take my sworde and shielde, and give mee beard-brush and Cyssers: bella gerant alii, tu Pari semper ama.

Epi. Will you be trimd sir?

Tophas. Not yet: for I feele a contention within me, whether 35 I shall frame the bodkin beard or the bush. But take my pike and give mee pen: dicere quæ puduit, scribere iussit amor.

Epi. I wyll furnish you sir.

Tophas. Nowe for my bowe and bolts giue me ynke and paper; for my Smiter a pen-knise: for Scalpellum, calami, atramentum, 40 charta, libelli, sint semper studiis arma parata meis.

Epi. Sir, will you give ouer warres, & play with that bable called loue?

to hearest Bl. mods.

29 Cedant Dil, Bak.: Cædant Q Bl. F.

31 beard-brush Dil, Bak.: beard, brush Q Bl. F.

32 Pari Bl. Dil, Bak.: pari Q F.

35 a before pen Dil. quæ] que Q

36 a before pen Dil. quæ] que Q

37 Smiter Q: Semiter Bl. F.:

38 scimitar Dil.: simitar Bak.; but cf. i. 3. 89

Tophas. Giue ouer warres? no Epi, Militat omnis amans, et habet sua castra Cupido.

Epi. Loue hath made you very eloquent, but your face is nothing 45 fayre.

Tophas. Non formosus erat, sed erat facundus Vlisses.

Epi. Nay, I must seeke a new Maister if you can speake nothing but verses.

Tophas. Quicquid conabar dicere versus erat. Epi, I feele all Ouid 50 de arte amandi lie as heauie at my heart as a loade of logges. O what a fine thin hayre hath Dipsas! What a prettie low forehead! What a tall & statelie nose! What little hollowe eyes! What great and goodly lypes! Howe harmlesse shee is beeing toothlesse! her fingers fatte and short, adorned with long nayles like 55 a Bytter! In howe sweete a proportion her cheekes hang downe to her brests like dugges, and her pappes to her waste like bagges! What a lowe stature shee is, and yet what a great foote shee carryeth! Howe thrifty must she be in whom there is no waste! Howe vertuous is shee like to be, ouer whom no man can be ielous!

Epi. Stay Maister, you forget your selfe.

Tophas. O Epi, euen as a dish melteth by the fire, so doth my wit increase by loue.

Epi. Pithily, and to the purpose. But what? beginne you to nodde?

Tophas. Good Epi, let me take a nappe: for as some man may 65 better steale a horse, then another looke ouer the hedge: so divers shall be sleepie when they woulde fainest take rest.

He sleepes.

Epi. Who euer saw such a woodcock? loue Dipsas! without doubt all the world will nowe account him valiant, that ventureth on her, whom none durst vndertake. But heere commeth two wagges.

Enter DARES and SAMIAS.

Sam. Thy Maister hath slept his share.

Dar. I thinke he doth it because he would not paie me my boord wages.

Sam. It is a thing most strange, and I thinke mine will neuer returne, so that wee must both seeke newe Maisters, for we shall 75 neuer liue by our manners.

Epi. If you want Maisters, ioyne with me, and serue Sir Tophas, who must needes keepe more men, because he is toward marriage.

44 castea Q 53 tall] tale Q 56 Bytter Q, cf. 1. 96: Byttern El. mods.

Sam. What, Epi / wher's thy Maister?

So Epi. Yonder, sleeping in loue.

Dar. Is it possible?

Epi. Hee hath taken his thoughts a hole lower, and sayth, seeing it is the fashion of the world, hee will vaile bonet to beautie.

Sam. How is he attyred?

85 Epi. Louelie.

Dar. Whom loueth this amorous knight?

Epi. Dipsas.

Sam. That vglie creature? Why shee is a foole, a scold, fat, without fashion, and quite without fauour.

Epi. Tush you be simple, my Ma. hath a good marriage.

Dar. Good? as how?

Epi. Why in marrying Dipsas, hee shall have everie day twelve dishes of meate to his dinner, though there be none but Dipsas with him. Foure of flesh, four of fish, foure of fruite.

95 Sam. As how Epi?

Epi. For flesh these; woodcock, goose, bitter, & rayle.

Dar. Indeed he shal not misse, if Dipsas be there.

Epi. For fish these; crab, carpe, lumpe, and powting.

Sam. Excellent! for of my word, she is both crabbish, lumpish, 100 and carping.

Epi. For fruite these; fretters, medlers, hartichockes, and Lady longings. Thus you see hee shall fare like a King, though he be but a begger.

Dar. Well, Epi, dine thou with him, for I had rather fast then 105 see her face. But see, thy Ma. is a sleepe: let vs haue a song to wake this Amorous knight.

Epi. Agreed. Sam. Content.

THE FIRST SONG.

Eģi.

110

H Ere snores Tophas,
That Amorous Asse,

Who loues Dipsas, With face so sweet,

Nose and Chinne meet.

All three. { At sight of her each Fury skips And flings into her lap their whips.

96 bitter Q, cf. l. 56: Byttern Bl. mods. 99 of om. Dil. 101
Fritters Bl. mods. 8. D. THE FIRST SONG so Bl. where it first appears; Q has merely Song, without giving it

Dar.	Holla, Holla in his eare.	
Sam.	The Witch sure thrust her fingers there.	
Epi.	Crampe him, or wring the Foole by th' Nose.	
Dar.	Or clap some burning flax to his toes.	
Sam.	What Musique's best to wake him?	120
Epi.	Baw wow, let Bandogs shake him	
Dar.	Let Adders hisse in's eare.	
Sam.	Else Eare-wigs wriggle there.	
Epi.	No, let him batten; when his tongue	
	Once goes, a Cat is not worse strung.	125
All three.	But if he ope nor mouth, nor eies, He may in time sleepe himselfe wise.	

1 Top. Sleepe is a bynding of the sences, loue a loosing.

Epi. (aside). Let vs heare him awhile.

Top. There appeared in my sleepe a goodly Owle, who sitting 130 vpon my shoulder, cryed twyt twyt, & before myne eyes presented her selfe the expresse image of Dipsas. I meruailed what the Owle said, til at the last, I perceived twyt twyt, to it, to it: onely by contraction admonished by thys vision, to make account of my sweet Venus.

Sam. Sir Tophas, you have over-slept your selfe.

Top. No youth, I have but slept over my love.

Dar. Loue? Why it is impossible, that into so noble and vnconquered a courage, loue should creepe; having first a head as hard to pearce as steele, then to passe to a hart arm'd with a shirt 140 of male.

Epi. I, but my Maister yawning one day in the Sun, loue crept into his mouth before he could close it, and there kept such a tumbling in his bodie, that he was glad to vntrusse the poynts of his hart, and entertaine Loue as a stranger.

Top. If there remaine any pittie in you, pleade for me to Dipsas.

Dar. Pleade? Nay, wee will presse her to it.—(Aside to SAM.)
Let vs goe with him to Dipsas, and there shall wee have good sport.—
But sir Tophas when shall we goe? for I finde my tongue voluble, 150 and my hart venturous, and all my selfe like my selfe.

Sam. (aside to DAR.). Come Dares, let vs not loose him till we

¹³³⁻⁴ twyt... admonished so punctuated Q Bl.: twit, twit, was to it, to it, only by contraction; admonished Dil.: 'Twit, twit,' 'To it, to it'—only, by contraction admonished Bak.

S. D. [Aside &cc.] the asides here supplied by Bak.

find our Maisters, for as long as he liueth, we shall lack neither mirth nor meate.

155 Epi. We will trauice. Will you goe sir?

Top. I præ, sequar.

Exeunt.

Scæna Quarta.—(A desert place, with a fountain.) Eumenides. Geron.

(GERON singing: to whom, at close of song, enter EUMENIDES.)

Eum. Father, your sad musique beeing tuned on the same key that my harde fortune is, hath so melted my minde, that I wish to hang at your mouthes ende till my life end.

Ger. These tunes, Gentleman, haue I beene accustomed with 5 these fiftie Winters, hauing no other house to shrowde my selfe but the broade heauens: and so familiar with mee hath vse made miserie, that I esteeme sorrowe my cheefest solace. And welcommest is that guest to mee, that can rehearse the saddest tale, or the bloodiest tragedie.

10 Eum. A strange humour, might I enquire the cause?

Ger. You must pardon me if I denie to tell it, for knowing that the reuealing of griefes is as it were a renewing of sorrow, I have vowed therefore to conceale them, that I might not onely feele the depth of euerlasting discontentment, but dispaire of remedie.

15 But whence are you? What fortune hath thrust you to thys distresse?

Eum. I am going to Thessalie, to seeke remedie for Endimion my deerest freende, who hath beene cast into a dead sleepe, almost these twentie yeeres, waxing olde, and readie for the graue, beeing almost 20 but newlie come forth of the cradle.

Ger. You neede not for recure trauell farre, for who so can cleerely see the bottome of thys Fountaine shall have remedie for any thing.

Eum. That mee thinketh is vnpossible: why, what vertue can 25 there be in water?

Ger. Yes, who soeuer can shedde the teares of a faythfull Louer shall obtaine any thing he would: reade these words engrauen about the brimme.

Eum. Haue you knowne this by experience, or is it placed heere 30 of purpose to delude men?

155 travice] traverse Bak. 3 my om. Bl. mods. 19 and] am F. 29

Ger. I onely would have experience of it, and then shoulde there bee an ende of my miserie. And then woulde I tell the strangest discourse that ever yet was heard.

Eum. (aside). Ah Eumenides!

Ger. What lacke you Gentleman, are you not wel?

Eum. Yes Father, but a qualme that often commeth ouer my hart doth nowe take hold of me. But did neuer any Louers come bether?

Ger. Lusters, but not Louers; for often haue I seene them weepe, but neuer could I heare they saw the bottome.

Eum. Came there women also?

Ger. Some.

Eum. What did they see?

Ger. They all wept that the Fountaine ouerflowed with teares, but so thicke became the water with theyr teares, that I could scarce 45 discerne the brimme, much lesse beholde the bottome.

Eum. Be faithfull Louers so skant?

Ger.. It seemeth so, for yet heard I neuer of any.

Eum. Ah Eumenides, howe art thou perplexed! call to minde the beautie of thy sweet Mistris, and the depth of thy neuer dying 5° affections: howe oft hast thou honoured her, not onelie without spotte, but suspition of falsehoode! And howe hardly hath shee rewarded thee, without cause or colour of despight! Howe secrete hast thou beene these seauen yeeres, that hast not, nor once darest not, to name her, for discontenting her. Howe faythfull! that hast 55 offered to dye for her, to please her. Vnhappie Eumenides!

Ger. Why, Gentleman, did you once love?

Eum. Once? I Father, and euer shall.

Ger. Was she vnkind, and you faithfull?

Eum. Shee of all women the most froward, and I of all creatures 60 the most fond.

Ger. You doted then, not loued: for affection is grounded on vertue, and vertue is neuer peeuish: or on Beautie, and Beautie loueth to be praised.

Eum. I, but if all vertuous Ladies should yeelde to all that be 65 louing, or all amiable gentlewomen entertaine all that be amorous, theyr vertues would bee accounted vices, and their beauties deformities; for that loue can bee but betweene two, and that not proceeding of him that is most faithfull, but most fortunate.

55 hath F. Bak. 67 their om. Bl. mods.

70 Ger. I would you were so faithfull, that your teares might make you fortunate.

Eum. Yea father, if that my teares cleare not this fountaine, then may you sweare it is but a meere mockerie.

Ger. So saith every one yet, that wept.

75 Eum. Ah, I fainte, I dye! Ah sweete Semele let me alone, and dissolue, by weeping, into water.

(He gazes into the fountain.)

Ger. This affection seemeth straunge: if hee see nothing, without doubt this dissembling passeth, for nothing shall drawe mee from the beleefe.

80 Eum. Father, I plainlie see the bottome, and there in white marble engrauen these wordes, Aske one for all, and but one thing at all.

Ger. O fortunate Eumenides, (for so haue I hearde thee call thy selfe) let me see. \(\langle Looks into the fountain. \rangle\) I cannot discerne any 85 such thing. I thinke thou dreamest.

Eum. Ah Father, thou art not a faithfull louer, and therefore canst not beholde it.

Ger. Then aske; that I may be satisfied by the euent, and thy selfe blessed.

whome should I aske but Semele? the possessing of whose person is a pleasure that cannot come within the compasse of comparison; whose golden lockes seeme most curious, when they seeme most carelesse; whose sweete lookes seeme most alluring, when they are most chaste; and whose wordes the more vertuous they are, the more amorous they bee accounted. I pray thee, fortune, when I shall first meete with fayre Semele, dash my delight with some light disgrace, least imbracing sweetnesse beyond measure, I take a surfit without recure: let her practise her accustomed coynesse, that I may dyet my selfe vpon my desires: otherwise the fulnesse of my ioyes will diminish the sweetnesse, and I shall perrish by them

Why doe I trifle the time in words? The least minute, beeing spent in the getting of Semele, is more worth then the whole worlde:

105 therefore let mee aske. What nowe Eumenides? Whether art thou

78 this so all 81 one] once Dil. perhaps rightly 93 seeme²] are Dil. perhaps rightly 104 of om. Dil. 105 aske.] aske, F. spoiling sense

1

before I possesse them.

drawn? Hast thou forgotten both friendship and duetie? Care of *Endimion*, and the commaundement of *Cynthia?* Shall hee dye in a leaden sleepe, because thou sleepest in a golden dreame? I, let him sleepe euer, so I slumber but one minute with *Semele*. Loue knoweth neither friendshippe nor kindred.

Shall I not hazard the losse of a friend, for the obtayning of her for whome I woulde often loose my selfe? Fonde Eumenides, shall the intycing beautie of a most disdainfull Ladie, bee of more force then the rare fidelitie of a tryed friend? The loue of men to women is a thing common and of course: the friendshippe of man to man 115 infinite and immortall. Tush, Semele dooth possesse my loue. I, but Endimion hath deserved it. I will helpe Endimion. I founde Endimion vnspotted in his trueth. I, but I shall finde Semele constant in her loue. I will have Semele. What shall I doe? Father, thy gray haires are Embassadours of experience. Which shall I 120 aske?

Ger. Eumenides, release Endimion, for all thinges (friendship excepted) are subject to fortune: Loue is but an eye-worme, which onely tickleth the heade with hopes and wishes: friendshippe the image of eternitie, in which there is nothing moueable, nothing 125 mischeeuous. As much difference as there is betweene Beautie and Vertue, bodies and shadowes, colours and life; so great oddes is there betweene loue and friendshippe.

Loue is a Camelion, which draweth nothing into the mouth but ayre, and nourisheth nothing in the bodie but lunges: beleeue mee 130 Eumenides, Desire dyes in the same moment that Beautie sickens, and Beautie fadeth in the same instant that it flourisheth. When aduersities flowe, then loue ebbes: but friendship standeth stifflie in stormes. Time draweth wrinckles in a fayre face, but addeth fresh colours to a fast friende, which neither heate, nor cold, nor 135 miserie, nor place, nor destiny, can alter or diminish. O friendship! of all things the most rare, and therefore most rare because most excellent, whose comforts in misery is alwaies sweet, and whose counsels in prosperitie are euer fortunate. Vaine loue, that onely comming neere to friendship in name, woulde seeme to be the same, 140 or better, in nature.

Eum. Father, I allowe your reasons, and will therefore conquer mine owne. Vertue shall subdue affections, wisdome lust, friendship

118 shall finde] found Dil. 129 chameleon Bak. 132 flourishes Dil. 133 friendships standeth Dil. 138 is] are Dil.

beautie. Mistresses are in euery place, and as common as Hares in Atho, Bees in Hybla, foules in the ayre: but friends to be founde, are like the Phœnix in Arabia, but one, or the Philadelphi in Arays, neuer aboue two. I will have Endimion: (again looking into the fountain) sacred Fountaine! in whose bowels are hidden divine secrets, I have encreased your waters with the teares of vnspotted

Endimion, the truest friende to mee, and faithfullest louer to Cynthia, is in such a dead sleepe, that nothing can wake or mooue him.

Ger. Doost thou see any thing?

155 Eum. I see, in the same Piller, these wordes: When shee whose figure of all is the perfectest, and neuer to bee measured—alwaies one, yet neuer the same—still inconstant, yet neuer wavering—shall come and kisse Endimion in his sleepe, hee shall then rise; els neuer. This is straunge.

160 Ger. What see you els?

Eum. There commeth ouer mine eyes either a darke mist, or vppon the fountaine a deepe thicknesse: for I can perceiue nothing. But howe am I deluded? or what difficult (nay impossible) thing is this?

165 Ger. Me thinketh it easie.

Eum. Good father and howe?

Ger. Is not a circle of all Figures the perfectest?

Eum. Yes.

Ger. And is not Cynthia of all cyrcles the most absolute!

170 Eum. Yes.

Ger. Is it not impossible to measure her, who still worketh by her influence, neuer standing at one stay?

Eum. Yes.

Ger. Is shee not alwaies Cynthia, yet seldome in the same 175 bignesse; alwaies wauering in her waxing or wayning, that our bodies might the better bee gouerned, our seasons the daylier giue their increase; yet neuer to bee remooued from her course, as long as the heavens continue theirs?

Eum. Yes.

180 Ger. Then who can it bee but Cynthia, whose vertues beeing all diuine, must needes bring things to passe that bee myraculous? Goe, humble thy selfe to Cynthia, tell her the successe, of which 145 on Athos Bak. 146 Phænix Q Bl. F. Arays so all 176 be the better Dil.

my selfe shall bee a witnesse. And this assure thy selfe, that shee that sent to finde meanes for his safetie, will now worke her cunning.

Eum. How fortunate am I, if Cynthia be she that may doo it.

Ger. Howe fonde art thou, if thou doo not beleeue it?

Eum. I will hasten thither, that I may intreat on my knees for succour, and imbrace in mine armes my friend.

Ger. I will goe with thee, for vnto Cynthia must I discouer all 190 my sorrowes, who also must worke in mee a contentment.

Eum. May I nowe knowe the cause?

Ger. That shall bee as wee walke, and I doubt not but the straungnesse of my tale will take away the tediousnesse of our iourney.

Eum. Let vs goe.

Ger. I followe.

Exeunt.

ACTUS QUARTUS

SCÆNA PRIMA.— (Before Corsites' Castle.)

Tellus, Corsites.

(Enter TELLUS.)

Tellus. T Maruell Corsites giueth me so much libertie: all the worlde knowing his charge to bee so high, and his nature to bee most straunge; who hath so ill intreated Ladies of great honour, that he hath not suffered them to looke out of windowes, much lesse to walke abroade: it may bee hee is in loue 5 with mee, for (Endimion, hard-harted Endimion, excepted) what is he that is not enamourd of my beautie? But what respectest thou the loue of all the world? Endimion hates thee. Alas poore Endimion, my malyce hath exceeded my loue: and thy faith to Cynthia quenched my affections. Quenched Tellus? nay kindled them 10 a fresh; in so much that I finde scorching flames for dead embers, and cruell encounters of warre in my thoughtes, in steede of sweete parlees. Ah that I might once againe see Endimion! accursed girle, what hope hast thou to see Endimion? on whose head already are growne gray haires, and whose life must yeelde to Nature, before 15 Cynthia ende her displeasure. Wicked Dipsas, and most deuilish

187 fonde] silly F. 16 mos

16 most] more F. Bak.

Tellus, the one for cunning too exquisit, the other for hate too intollerable. Thou wast commanded to weaue the stories & Poetries wherein were shewed both examples & punishments of tatling tongues, and thou hast only imbrodered the sweet face of Endimion, deuises of loue, melancholy imaginations, and what not, out of thy worke, that thou shouldst studie to picke out of thy mind. But here cometh Corsites, I must seeme yeelding and stoute, ful of mildnesse, yet tempered with a Maiestie: for if I be too flexible, I shall giue him more hope then I meane; if too froward, enioy lesse liberty then I would; loue him I cannot, & therfore will practise that which is most customarie to our sex, to dissemble.

53

Enter Corsites.

Cor. Faire Tellus, I perceive you rise with the Larke, and to your selfe sing with the Nightingale.

Tellus. My Lord I have no play-fellow but fancy: being barred of all companie I must question with my selfe, and make my thoughts my frindes.

Cor. I would you would account my thoughtes also your friends, for they be such as are only busied in wondering at your beautie 35 & wisdome: & some, such as haue esteemed your fortune too hard; and divers of that kind that offer to set you free, if you will set them free

Tellus. There are no colours so contrarie as white and blacke, nor Elements so disagreeing as fire and water, nor any thing so 40 opposite as mens thoughts & their words.

Cor. He that gaue Cassandra the gift of prophecying, with the curse that, spake shee neuer so true, shee should neuer be beleeued, hath I think poysoned the fortune of men, that vttering the extremities of their inward passions, are alwayes suspected of outward periuries.

Tellus. Well Corsites I will flatter my selfe, and beleeue you. What would you doe to enjoy my loue?

Cor. Sette all the Ladies of the Castle free, and make you the pleasure of my life: more I cannot doe, lesse I will not.

Tellus. These be great wordes, and fit your calling: for Captaines must promise things impossible. But wil you doe one thing for all?

22 worke,] Dil. om. comma 27 customarie] contrarie all prev. eds. scx.] Bl. om. comma 32 frindes Q: friends Bl. rest 35 wisdome:] Bl. om. colon 38 black and white Dil. 50 for before your F. Bak.

Cor. Any thing sweet Tellus, that am ready for all.

Tellus. You knowe that on the Lunary bancke sleepeth Endimion.

Cor. I knowe it.

Tellus. If you will remoue him from that place by force, and conuey him into some obscure caue by pollicie, I giue you here the faith of an vnspotted virgine, that you onelie shall possesse me as a louer, and in spight of malice haue mee for a wife.

Cor. Remooue him Tellus? Yes Tellus, hee shall bee remooued, 60 and that so soone, as thou shalt as much commend my dilligence as my force. I goe.

Tellus. Stay, will your selfe attempt it?

Cor. I Tellus: as I would have none partaker of my sweete love, so shall none be partners of my labours: but I pray thee goe at your 65 best leysure, for Cynthia beginneth to rise, and if she discouer our loue we both perish, for nothing pleaseth her but the fairenesse of virginitie. All thinges must bee not onely without lust, but without suspicion of lightnes.

Tellus. I will depart, and goe you to Endimion.

70

Cor. I flye Tellus, beeing of all men the most fortunate.

Exit.

Tellus. Simple Corsites, I have set thee about a taske being but a man, yt the gods theselues cannot performe: for little doost thou knowe howe heavie his head lies, howe hard his fortune: but such shiftes must women have to deceive men, and vnder colour of things 75 easie, intreat that which is impossible: otherwise we should be cubred with importunities, oathes, sighes, letters, and all implements of loue, which to one resolued to the contrary, are most lothsome. I will in, and laugh with the other Ladies at Corsites sweating.

Exit.

SCENA SECUNDA.—(Gardens of the Palace, as before.)

SAMIAS and DARES, EPITON.

(Enter Samias and Dares.)

Sam. Will thy master neuer awake?

Dar. No, I thinke hee sleepes for a wager: but how shall wee spende the time? Sir Tophas is so farre in loue that he pineth in his bedde, and commeth not abroade.

Sam. But here commeth Epi, in a pelting chafe.

73 yt om. Bl. mods. and Epiton Bl. Dil. F. S. D. SAMIAS and DARES, EPITON Q: Samias, Dares

(Enter EPITON.)

Epi. A poxe of all false Prouerbes, and were a Prouerbe a Page, I would have him by the eares.

Sam. Why art thou angry?

Epi. Why? you knowe it is sayd, the tyde tarieth no man.

so Sam. True.

Epi. A monstrous lye; for I was tide two houres, and tarried for one to vnlose mee.

Dar. Alas poore Epi.

Epi. Poore? No, no, you base(-)conceited slaues, I am a most 15 complyt Gentleman, although I bee in disgrace with sir Tophas.

Dar. Art thou out with him?

Epi. I, because I cannot gette him a lodging with *Endimion*: hee would faine take a nappe for fortie or fifty yeeres.

Dar. A short sleepe, considering our long life.

so Sam. Is he still in loue?

Epi. In loue? why he doth nothing but make Sonets.

Sam. Canst thou remember any one of his Poems?

Epi. I, this is one.

25

The beggar Loue that knows not where to lodge: At last within my hart when I slept,

He crept,

I wakt, and so my fancies began to fodge.

Sam. That's a verie long verse.

Epi. Why the other was shorte, the first is called from the thombe 30 to the little finger, the second from the little finger to the elbowe, and some hee hath made to reach to the crowne of his head, and downe again to the sole of his foote: it is sette to the tune of the blacke Saunce, ratio est, because Dipsas is a black Saint.

Dar. Very wisely: but pray thee, Epi, how art thou complet? 35 and beeing from thy Maister what occupation will thou take?

Epi. Know my harts, I am an absolute Microcosmus, a pettie worlde of my selfe, my library is my heade, for I haue no other bookes but my braines: my wardrope on my backe, for I haue no more apparrell then is on my body; my armorie at my fingers ends,

s. d. [Enter EPITON] inserted here by Bak. 14 base-conceited] base, conceited Bak. wrongly 24-7 The beggar Loue . . . fodge] so arranged F. Bak.: first as verse Dil. 31 hath om. F. Bak. 32 sole] soule Q 33 Saunce so all 36 Know Bak.: No all other eds. 39 finger ends Bl. F.: fingers' end Bak.

for I vse no other Artillarie then my nailes; my treasure in my purse. 40 Sic omnia mea mecum porto.

Dar. Good!

56

Epi. Know, syrs, my Pallace is pau'd with grasse, and tyled with starres: for cælo tegitur qui non habet vrnam, he that hath no house, must lie in the yard.

Sam. A braue resolution. But how wilt thou spend thy time?

Epi. Not in any Melancholie sort: for mine exercise I will walke horses.

Dar. Too bad.

Epi. Why is it not saide: It is good walking when one hath his 50 horse in his hand?

Sam. Worse, and worse! but how wilt thou liue?

Epi. By angling: O tis a stately occupation to stande foure houres in a colde Morning, and to have his nose bytten with frost, before hys baite be mumbled with a Fish.

Dar. A rare attempt, but wilt thou neuer trauell?

Epi. Yes in a Westerne barge, when with a good winde and lustie pugges one may goe ten miles in two daies.

Sam. Thou art excellent at thy choyse, but what pastime wilt thou vse, none?

Epi. Yes the quickest of all.

Sam. What! dyce?

Epi. No, when I am in hast, xxj games at Chesse, to passe a fewe minutes.

Dar. A life for a little Lord, and full of quicknesse.

Epi. Tush, let mee alone! but I must needes see if I can finde where Endimion lieth: and then goe to a certaine fountaine hard by, where they say faithfull Louers shall have althings they will aske. If I can finde out any of these, ego et Magister meus erimus in tuto, I and my Maister shall be freendes. He is resolved to weep some 70 three or foure payle-fuls, to avoyde the rume of loue that wambleth in his stomacke.

Enter the Watch.

Sam. Shall we neuer see thy Maister, Dares ?

Dar. Yes, let vs goe nowe, for to morrowe Cynthia will be there.

43 Know Bak.: Now preceding eds. 44 celo Q 48 horses, Dares. F. Bak. misled by Bl. (sig. D 12 recto) where the following prefix appears as a catchword in the same line with horses 53 foure] all: query? for 63 one and twentie Bl. mods. 71 pales full Dil.: pailfuls Bak. rheume Bl. F. Bak.: theme Dil.

Epi. I will goe with you. But howe shall wee see for the Watch?

Sam. Tush, let me alone! Ile begin to them. Maisters God speede you.

so I Watch. Sir boy, we are all sped alreadie.

Epi. (aside). So me thinks, for they smell all of drinke, like a beggers beard.

Dar. But I pray sirs, may we see Endimion?

2 Watch. No, we are commanded in Cynthias name that no man 85 shall see him.

Sam. No man? Why we are but boyes.

t Watch. Masse, neighbours, hee sayes true; for if I sweare I will neuer drinke my liquor by the quart, and yet call for two pints, I thinke with a safe conscience I may carouse both.

go Dar. Pithily, and to the purpose.

2 Watch. Tush, tush, neighbors, take me with you.

Sam. This will grow hote.

Dar. Let them alone.

2 Watch. If I saie to my wife, wife I will haue no Reysons in my 95 pudding, she puts in Corance, smal Reysons are Reysons, and boyes are men. Euen as my wife shoulde haue put no Reysons in my pudding, so shall there no boyes see Endimion.

Dar. Learnedly.

Epi. Let Maister Constable speake: I thinke hee is the wisest 100 among you.

Ma. Const. You know neighbors tis an old said saw, 'children and fooles speake true.'

All say. True.

Ma. Const. Well, there you see the men bee the fooles, because 105 it is prouided from the children.

Dar. Good.

Ma. Const. Then say I neighbors, that children must not see Endimion, because children & fooles speak true.

Epi. O wicked application!

110 Sam. Scuruily brought about !

I Watch. Nay he sais true, & therfore till Cynthia haue beene heere he shall not be vncouered. Therefore away!

s. D. [aside] supplied Dil. 95 Corance] currants Dil, Bak. 101 an] an an Q 101-2 no inv. commas Q Bl, Dil.: ital, F. 103 All say Q Bl, F.: All Dil, Bak.: cf. note

Dar. (aside to SAM. and EPI.). A watch, quoth you? a man may watch 7. yeres for a wise worde, & yet goe without it. Their wits are all as rustie as their bils.—But come on Ma. Const. shall we have 115 a song before we goe?

Const. With all my hart.

THE SECOND SONG.

Watch.

STand: who goes there? We charge you, appeare Fore our Constable here.

(In the name of the Man in the Moone)

To vs Bilmen relate, Why you stagger so late,

And how you come drunke so soone.

Pages. What are yee (scabs?)

Watch. The Watch: 125

This the Constable.

Pages. A Patch.

Const. Knock'em downe vnlesse they all stand.

If any run away,

Tis the old Watchmans play,

To reach him a Bill of his hand.

O Gentlemen hold, Pages.

Your gownes freeze with cold,

And your rotten teeth dance in your head;

Epi. Wine, nothing shall cost yee.

Sam. Nor huge fires to roast yee.

Then soberly let vs be led. Dares.

Const. Come my browne Bils wee'l roare,

Bownce loud at Tauerne dore,

Omnes. And i'th' Morning steale all to bed.

Exeunt.

120

130

135

SCENA TERTIA.—(The Grove, with Endimion skeping on the lunary-bank (with double transfer, to Gardens 1. 44, back to Grove 1. 75).

CORSITES solus.

Corsites. I am come in sight of the Lunary bank: without doubt Tellus doteth vpon me, and cunningly that I might not perceive her loue, shee hath sette mee to a taske that is done before it is begunne.

114 7. Q: seuen Bl. rest S. D. THE SECOND SONG so Blount, from whom it is here given. Q SONG without giving it them Dil. S. D. Exeunt printed in Bl. 1 124 came Dil. 130 him] S. D. Exeunt printed in Bl. F. before song: om. Dil.

Endimion, you must change your pillowe; and if you be not wearie 5 of sleepe, I will carrie you where at ease you shall sleepe your fill. It were good that without more ceremonies I tooke him, least, beeing espyed, I be intrapt, and so incurre the displeasure of Cynthia, who commonly setteth watch that Endimion have no wrong.

He lifts.

What nowe, is your Maistership so heavie? or are you nayld to to the ground? Not styrre one whit? then vse all thy force though he feele it and wake. What! stone still? turnd, I thinke, to earth, with lying so long on the earth. Didst not thou, Corsites, before Cynthia pul vp a tree, that fortie yeeres was fastned with rootes and wrethed in knots to the grounde? Didst not thou 15 with maine force pull open the yron Gates, which no Ram or Engine could moue? Haue my weak thoughts made braunfallen my strong armes? or is it the nature of loue or the Quintessence of the mind to breede numnesse, or lythernesse, or I knowe not what languishing in my ioynts and sinewes, beeing but the base strings of my bodie? 20 Or dooth the remembraunce of Tellus so refine my spirits into a matter so subtill and divine, that the other fleshie parts cannot worke whilst they muse? Rest thy selfe, rest thy selfe: nay, rent thy selfe in peeces Corsites, and striue in spight of loue, fortune, and nature, to lift vppe this dulled bodie, heavier then deade, and more 25 sencelesse then death.

Enter Fayries.

But what are these so fayre fiendes that cause my hayres to stand vpright, and spirits to fall downe? Hags—out alas! Nymphes!—I craue pardon. Aye me, out! what doe I heere?

The Fayries daunce, and with a song pinch him, and hee falleth a sleepe: they kisse Endimion, and depart.

Omnes. The THIRD SONG BY FAIRIES.

Pinch him, pinch him, blacke and blue,

Sawcie mortalls must not view What the Queene of Stars is doing, Nor pry into our Fairy woing.

s. d. He lifts. Q Bl.: He tries to lift Endymion Dil. F. Bak. 12 thou not F. Bak. 18 numnesse Q Bl.: mumnesse F.: numbness Dil. Bak. what] what, Q Bl. 20 so om. Dil. 22 rent] rend Dil. Bak. 27-8 Hags. . . 1 hags, out alas, Nymphes I Q Bl. F.: Hags, out!—Alas! nymphs, I Dil. Bak. 28 Aye] Ah Dil. out! what Dil.: out what Q Bl.: but what F. Bak. heere? Q Bl. F. i.e. hear as Dil. Bak. s. d. The Fayries daunce &c.] Q Bl. Dil. F.: but Q has no further direction for the song, nor the song itself, which is given from Bl. announced as in the text they] thy Q

1 Fairy. Pinch him blue.
2 Fairy. And pinch him blacke.
3 Fairy. Let him not lacke 35
Sharpe nailes to pinch him blue and red,
Till sleepe has rock'd his addle head.
4 Fairy. For the trespasse hee hath done,
Spots ore all his flesh shall runne.
Kisse Endimion, kisse his eyes,
Then to our Midnight Heidegyes.

(Enter) Cynthia, Floscula, Semele, Panelion, Zontes, Pythagoras, Gyptes.

Exeunt (leaving Endimion and Corsites sleeping).

Cynth. You see Pythagoras what ridiculous opinions you hold, and I doubt not but you are nowe of another minde.

Pythag. Madam, I plainlie perceiue that the perfection of your brightnesse hath pearced through the thicknesse that couered my 45 minde; in so much that I am no lesse gladde to be reformed, then ashamed to remember my grosenes.

Gyptes. They are thrise fortunate that liue in your Pallace, where Trueth is not in colours, but life, vertues not in imagination, but execution.

Cynth. I have alwaies studied to have rather living vertues then painted Gods; the bodie of Trueth, then the tombe. But let vs walke to *Endimion*, it may bee it lyeth in your Artes to deliver him: as for *Eumenides*, I feare he is dead.

Pythag. I have alledged all the naturall reasons I can for such 55 a long sleepe.

Gyptes. I can doe nothing till I see him.

Cynth. Come Floscula, I am sure you are glad that you shall behold Endimion.

Flosc. I were blessed if I might have him recovered.

Cynth. Are you in loue with his person?

Flosc. No, but with his vertue.

Cynth. What say you, Semele?

Sem. Madame, I dare say nothing for feare I offende.

Cynth. Belike you cannot speake except you bee spightfull. 65 But as good be silent as saucie. Panelion, what punishment were

S. D. [leaving . . . CORSITES &c.] Q Bl. F. add Corsites to the succeeding list of entries: Corsites sleeping Dil. Bak. S. D. ZONTE Bl. Dil. F.

fitte for Semele, in whose speech and thoughts is onely contempt and sowrenesse?

Panel. I loue not Madam to giue any iudgement. Yet sith your highnesse commaundeth, I thinke, to commit her tongue close prisoner to her mouth.

Cynth. Agreed; Semele, if thou speake thys twelue-month, thou shalt forfet thy tongue.—Behold Endimion! alas, poore Gentleman, hast thou spent thy youth in sleepe, that once vowed all to my 75 seruice? Hollow eyes? gray haires? wrinckled cheekes? and decayed limmes? Is it destinie, or deceite that hath brought this to passe? If the first, who could preuent thy wretched starres? If the latter, I would I might knowe thy cruell enemie. I fauoured thee Endimion for thy honor, thy vertues, thy affections: but to bring 80 thy thoughts within the compasse of thy fortunes, I haue seemed strange, that I might haue thee staied; and nowe are thy dayes ended before my fauour beginne? But whom haue we heere? is it not Corsites?

Zon. It is; but more like a Leopard then a man.

85 Cynth. Awake him. (ZONTES wakens CORSITES.) Howe nowe, Corsites, what make you heere? How came you deformed? Looke on thy hands, and then thou seest the picture of thy face.

Cors. Myserable wretch, and accursed. How am I deluded? Madame, I aske pardon for my offence, and you see my fortune go deserueth pittie.

Cynth. Speake on, thy offence cannot deserue greater punishment: but see thou rehearse the trueth, else shalt thou not find me as thou wishest me.

Cors. Madam, as it is no offence to be in loue beeing a man 95 mortall, so I hope can it be no shame to tell with whom, my Ladie beeing heauenlie. Your Maiestie committed to my charge fayre Tellus, whose beautie in the same moment tooke my hart captiue, that I vndertooke to carry her bodie prisoner. Since that time haue I found such combats in my thoughts betweene loue and dutie, 100 reuerence and affection, that I coulde neyther endure the conflict, nor hope for the conquest.

Cynth. In loue? A thing farre vnfitting the name of a Captaine, and (as I thought) the tough and vnsmoothed nature of Corsites. But forth.

69 any] my Dil. 79 but] but, Bak. wrongly s. D. [ZONTES &c.] supplied Bak. 96 the before faire F. Bak.

Cors. Feeling this continual warre, I thought rather by parlee to 105 yeeld, then by certaine danger to perrish. I vnfolded to Tellus the depth of my affections, and framed my tongue to vtter a sweet tale of loue, that was wont to sound nothing but threats of warre. Shee too fayre to be true, and too false for one so fayre, after a nice deniall, practised a notable deceyt; commaunding mee to remooue 110 Endimion from this Caban, and carrie him to some darke Caue; which I seeking to accomplish, found impossible; and so by Fayries or fiendes have beene thus handled.

Cynth. Howe say you, my Lordes, is not Tellus alwaies practising of some deceites? In sooth Corsites, thy face is nowe too foule for 115 a Louer, and thine hart too fonde for a Souldiour. You may see, when Warriors become wantons, howe theyr manners alter with theyr faces. Is it not a shame Corsites, that having lived so long in Mars his Campe thou shouldest now bee rockt in Venus Cradle? Doost thou weare Cupids Quiver at thy gyrdle, and make Launces 120 of lookes? Well Corsites, rouse thy selfe, and be as thou hast beene; and let Tellus who is made all of love, melt herselfe in her owne loosenes.

Cors. Madam, I doubt not but to recouer my former state; for Tellus beautie neuer wrought such loue in my minde, as now her 125 deceite hath dispight; and yet to be reuenged of a woman, were a thing then loue it selfe more womanish.

Gyptes. These spots Gentleman are to be worne out, if you rubbe them ouer with this Lunarie; so that in place where you received this maime, you shall finde a medicine.

Cors. I thanke you for that. The Gods blesse mee fro loue & these prettie Ladies that haunt this greene.

Flosc. Corsites, I would Tellus saw your amiable face.

Zont. How spightfully Semele laugheth, that dare not speake.

Cynth. Coulde you not stirre Endimion with that doubled strength 135 of yours?

Cors. Not so much as his finger with all my force.

Cynth. Pythagoras and Gyptes, what thinke you of Endimion? what reason is to be given, what remedie?

Pyth. Madame it is impossible to yeeld reason for things that 140 happen not in compasse of nature. It is most certaine, that some strange enchauntment hath bound all his sences.

107 depths Dil. 119 Mars his] Mars' Dil.: Mars's Bak. 126 hath] and Dil. 128 gentlemen F. 129 the before place Dil. Bak. 130 maine Q

Cynth. What say you, Gyptes?

Gyptes. With Pythagoras, that it is enchauntment, and that so 145 strange that no Arte can vndoe it, for that heauines argueth a mallice vnremooueable in the Enchauntresse; and that no power can ende it, till shee die that did it, or the heauens shew some meanes more then miraculous.

Flosc. O Endimion, could spight it self deuise a mischiefe so monstrous as to make thee dead with life, and lyuing beeing altogether dead? Where others number their yeeres, their houres, their minutes, and steppe to age by staires, thou onely hast thy yeeres and times in a cluster, being olde before thou remembrest thou wast younge.

any thing els might, and I vowe by the vnspotted honour of a Ladie he should not misse it: but is this all Giptes, that is to be done?

Gyptes. All as yet. It may be that either the Enchauntresse shall dye, or els be discouered: if either happen, I will then practise the 160 vtmost of my arte. In the meane season, about this Groue would I haue a watch, and the first liuing thing that toucheth Endimion; to be taken.

Cynth. Corsites what say you, will you vndertake this?

Cors. Good Madame, pardon mee! I was ouertaken too late. 165 I should rather breake into the middest of a maine battaile, than againe fall into the handes of those fayre babies.

Cynth. Well, I will prouide others. Pithagoras and Giptes, you shall yet remaine in my Courte, till I heare what may be done in this matter.

170 Pyth. Wee attende.

Cynth. Let vs goe in.

Exeunt.

ACTUS QUINTUS

Scena Prima.— (The Grove, with Endimion sleeping as before.) (Enter) Samias, Dares.

Sam. EVmenides hath tolde such strange tales as I may well wonder at them, but neuer beleeue them.

Dar. The other old man, what a sad speech vsed he, that caused vs almost all to weepe. Cynthia is so desirous to knowe the

148 then Q only 165 would Dil. 166 in Dil.

experiment of her owne vertue, and so willing to ease *Endimions* 5 harde fortune, that she no sooner heard the discourse, but shee made her selfe in a readines to trye the event.

Sam. Wee will also see the euent; but whist! heere commeth Cynthia, with all her traine! Let vs sneake in amongst them.

Enter CYNTHIA, FLOSCULA, SEMELE, EUMENIDES, PANELION, &C.

Cynth. Eumenides, it cannot sinke into my heade that I should to bee signified by that sacred Fountaine, for many thinges are there in the worlde to which those words may be applyed.

Eum. Good Madame vouchsafe but to trye, els shall I thinke my selfe most vnhappie, that I asked not my sweete Mistris.

Cynth. Will you not yet tell me her name?

Eum. Pardon mee good Madame, for if Endimion awake, hee shall: my selfe haue sworne neuer to reueale it.

Cynth. Well, let vs to Endimion. I will not be so statelie (good Endimion) not to stoope to doe thee good: and if thy libertie consist in a kisse from mee, thou shalt haue it. And although my mouth 20 hath beene heere tofore as vntouched as my thoughts, yet now to recouer thy life, (though to restore thy youth it be impossible) I will do that to Endimion which yet neuer mortall man coulde bost of heretofore, nor shall euer hope for heereafter.

Shee kisseth him.

25

Eum. Madame, hee beginneth to stirre.

Cynth. Soft Eumenides, stand still.

Eum. Ah, I see his eyes almost open.

Cynth. I commaund thee once againe, stirre not: I wil stand behinde him.

Pan. What doe I see, Endimion almost awake?

Eum. Endimion! Endimion! art thou deafe or dumbe? or hath this long sleepe taken away thy memorie? Ah my sweet Endimion, seest thou not Eumenides? thy faithful friende, thy faythfull Eumenides, who for thy saftie hath beene carelesse of his owne content. Speake Endimion! Endimion! Endimion!

End. Endimion? I call to minde such a name.

Eum. Hast thou forgotten thy selfe, Endimion? then do I not maruell thou remembrest not thy friend. I tell thee thou art

7 a om. Dil. 8 willl Q s. D. EUMENIDES, PANELION, &c.] Bak. first inserts the needed EUMENIDES, and needlessly substitutes for '&c.' ZONTES, PYTHAGORAS, and GYPTES

Endimion, and I Eumenides: beholde also Cynthia, by whose fauour thou art awaked, and by whose vertue thou shalt continue thy naturall course.

Cynth. Endimion, speake sweete Endimion, knowest thou not Cynthia?

End. O heauens, whom doe I beholde? faire Cynthia, diuine 45 Cynthia?

Cynth. I am Cynthia, and thou Endimion.

End. Endimion? What do I heere? What, a gray beard? hollow eyes? withered bodie? decayed lymbes? and all in one night?

Eum. One night? thou hast heere slept fortie yeeres, by what Enchauntresse as yet it is not knowne: and behold, the twig to which thou laiedst thy head, is now become a tree. Callest thou not Eumenides to remembrance?

End. Thy name I doo remember by the sounde, but thy fauour 55 I doe not yet call to minde: onely diuine Cynthia, to whom time, fortune, destinie, & death, are subject, I see and remember, and in all humilitie I regard and reuerence.

Cynth. You have good cause to remember Eumenides, who hath for thy safetie forsaken his owne solace.

60 End. Am I that Endimion who was wont in Court to leade my life, and in Iustes, turneys, and armes to exercise my youth? am I that Endimion?

Eum. Thou art that Endimion, and I Eumenides, wilt thou not yet call me to remembrance?

- 65 End. Ah sweete Eumenides, I now perceive thou art hee, and that my selfe have the name of Endimion; but that this should bee my bodie I doubt: for howe coulde my curled lockes bee turned to gray haires, and my stronge bodie to a dying weaknesse, having waxed olde and not knowing it.
- Cynth. Well Endimion arise, a while sit downe, for that thy limmes are stiffe, and not able to stay thee, and tell what hast thou seene in thy sleepe all this while? What dreames, visions, thoughts, and fortunes? For it is impossible, but in so long time, thou shouldest see things straunge.
- 75 End. Fayre Cynthia, I will rehearse what I have seene, humblie desiring that when I exceede in length you give me warning, that

47 heere Q Bl. F.: hear Dil. Bak. with doubtful propriety What, Q Bl. What! Dil.: F. om. comma 68 a om. F. 70, 71 thy limmes my limbes F.

HOND III

I may ende: for to vtter all I haue to speake would bee troublesome, although happilie the straungenesse may somewhat abate the tediousnesse.

Cynth. Well Endimion begin.

End. Me thought I sawe a Ladie passing faire, but verie mischeeuous; who in the one hande carryed a knife with which shee offered to cut my throte, and in the other a looking-glasse, wherein seeing how ill anger became Ladies, shee refrained from intended violence. She was accompanied with other Damsels, one of which 85 with a sterne countenance, & as it were with a setled malice engrauen in her eyes, prouoked her to execute mischeefe: an other with visage sad and constant onelie in sorrow, with her armes crossed, and watery eyes, seemed to lament my fortune, but durst not offer to preuent the force. I started in my sleepe, feeling my verie veines 90 to swell, and my sinewes to stretch with feare, and such a colde sweate bedewed all my bodie, that death it selfe could not be so terrible as the vision.

Cynth. A straunge sight. Giptes at our better leysure shall ex-

End. After long debating with her selfe, mercie ouercame anger; and there appeared in her heauenly face such a diuine Maiestie, mingled with a sweete mildenes, that I was rauished with the sight aboue measure, and wished that I might have enioied the sight without end; and so she departed with the other Ladyes, of which 100 the one retained still an vnmoueable crueltie, the other a constant pittie.

Cynth. Poore Endimion, how wast thou affrighted? What els?

End. After her immediatly appeared an aged man with a beard as white as snow, carying in his hand a book with three leaues, 105 & speaking as I remeber these words. Endimion, receive this booke with three leaues, in which are contained counsels, policies, and pictures: and with that he offered mee the booke, which I rejected: wherwith, moved with a disdainefull pittie, hee rent the first leafe in a thousand shivers; the second time hee offered it, which I refused 110 also; at which bending his browes, and pitching his eyes fast to the ground, as though they were fixed to the earth, and not againe to be removed—then sodainlie casting them vp to the heavens, he tore in a rage the second leafe, and offered the booke only with one leafe. I know not whether feare to offende, or desire to knowe 115

92 all om, Dill. 101 an om, Dil. 105 and before carrying Dil.

some strange thing, moued mee: I tooke the booke, and so the olde man vanished.

Cynth. What diddest thou imagine was in the last leafe?

End. There portraid to life, with a colde quaking in euery ioynt, 120 I behelde many wolues barking at thee Cynthia, who having ground their teeth to bite, did with striuing bleede themselves to death. There might I see ingratitude with an hundred eyes, gazing for benefites, and with a thousand teeth, gnawing on the bowelles wherein shee was bred. Trecherie stoode all cloathed in white, with

Enuye with a pale and megar face (whose bodie was so leane, that one might tell all her bones, and whose garment was so totterd, that it was easie to number euery thred) stood shooting at starres, whose dartes fell downe againe on her owne face. There might I beholde

130 Drones, or Beetles, I knowe not howe to terme them, creeping vnder the winges of a princely Eagle, who being carried into her neast, sought there to sucke that veine, that woulde haue killed the Eagle. I mused that thinges so base, shoulde attempt a facte so barbarous, or durst imagine a thing so bloody. And manie other thinges

135 Madame, the repeticion whereof may at your better leysure seeme more pleasing: for Bees surfette sometimes with honnie, and the Gods are glutted with harmony, and your highnesse may be dulled with delight.

Cynth. I am content to bee dieted, therefore lette vs in. Eu140 menides, see that Endimion bee well tended, least eyther eating immoderatlie, or sleeping againe too long, hee fall into a deadly surfette, or into his former sleepe.

See this also bee proclaimed, that whosoeuer will discouer this practise, shall have of *Cynthia* infinite thankes, and no small retak wardes.

Exit.

Flosc. Ah Endimion, none so ioyfull as Floscula of thy restoring.

Eum. Yes, Floscula, let Eumenides be somewhat gladder, and doe not that wrong to the setled friendship of a man, as to compare it with the light affection of a woman. Ah my deere friend Endimion, 150 suffer mee to dye with gazing at thee.

End. Eumenides, thy friendshippe is immortall, and not to be conceived; and thy good will, Floscula, better then I have deserved. But let vs all wayte on Cynthia: I maruell Semele speaketh not a word.

119 I before portraid Q Bl. ioynt, Q 127 all om. Dil. tattered Dil. Bak.

155

15

Eum. Because if shee doe, shee loseth her tongue.

End. But how prospereth your loue?

Eum. I neuer yet spake worde since your sleepe.

End. I doubt not but your affection is olde, and your appetite colde.

Eum. No Endimion, thine hath made it stronger, and nowe are 160 my sparkes growne to flames, and my fancies almost to frenzies: but let vs followe, and within wee will debate all this matter at large.

Execut.

SCENA SECUNDA.—(Gardens of the Palace.)

SIR TOPHAS, EPITON.

Top. Epi, loue hath iustled my libertie from the wall, and taken the vpper hand of my reason.

Epi. Let mee then trippe vp the heeles of your affection, and thrust your goodwill into the gutter.

Top. No Epi, Loue is a Lorde of misrule, and keepeth Christmas 5 in my corps.

Epi. No doubt there is good cheere: what dishes of delight doth his Lordshippe feast you withal?

Top. First, with a great platter of plum-porrige of pleasure, wherein is stued the mutton of mistrust.

Epi. Excellent loue lappe.

Top. Then commeth a Pye of patience, a Henne of honnie, a Goose of gall, a Capon of care, and many other Viandes, some sweete and some sowre; which proueth loue to bee, as it was saide of in olde yeeres, Dulce venenum.

Epi. A braue banquet.

Top. But Epi, I praye thee feele on my chinne, some thing prycketh mee. What doost thou feele or see.

Epi. There are three or foure little haires.

Top. I pray thee call it my bearde. Howe shall I bee troubled 20 when this younge springe shall growe to a great wood!

Epi. O, sir, your chinne is but a quyller yet, you will be most maiesticall when it is full fledge. But I maruell that you loue Dipsas, that old Crone.

160 thine] time Dil. 161 frenzy Dil. 8 with bef. withall Bl. mods. 9 plumb Dil. 11 loue lappe] love-pap Bak. who thinks the 1 a printer's error 14 and om. Dil. 14-5 as was said of it Bak. 23 fledged Dil. Bak.

25 Top. Agnosco veteris vestigia flammæ, I loue the smoke of an olde fyre.

Epi. Why shee is so colde, that no fyre can thawe her thoughts.

Top. It is an olde goose, Epi, that will eate no oates; olde Kine will kicke, olde Rats gnawe cheese, and olde sackes will have much 30 patching: I preferre an old Cony before a Rabbet sucker, and an ancient henne before a younge chicken peeper.

Epi. (aside). Argumentum ab antiquitate, My master loueth anticke worke.

Top. Give mee a pippin that is withered like an olde wife.

35 Epi. Good, sir.

Top. Then, a contrario sequitur argumentum. Giue me a wife that lookes like an olde pippin.

Epi. (aside). Nothing hath made my master a foole, but flat Schollership.

40 Top. Knowest thou not that olde wine is best?

Epi. Yes.

Top. And thou knowest that like will be like?

Epi. I.

Top. And thou knowest that Venus loued the best Wine.

45 Epi. So.

Top. Then I conclude, that Venus was an olde woman in an olde cuppe of wine. For, est Venus in vinis, ignis in igne fuit.

Epi. O lepidum caput, O mad cap master! You were worthy to winne Dipsas, were shee as olde againe, for in your loue you have 50 worne the nappe of your witte quite off, and made it thredbare. But soft, who comes heere?

(Enter Samias and Dares.)

Top. My solicitors.

Sam. All haile sir Tophas, how feele you your selfe?

Top. Statelie in euery ioynt, which the common people terme 55 stifnes. Doth Dipsas stoope? wyll shee yeeld? will she bende?

Dar. O sir as much as you would wish, for her chin almost toucheth her knees.

Epi. Maister, she is bent I warrant you.

Top. What conditions doth she aske?

60 Sam. Shee hath vowed shee will neuer loue anie that hath not a tooth in his head lesse then she.

s. D. [aside] asides of this scene first marked Dil. s. D. [Enter &c.] supplied Dil.

Top. How manie hath shee?

Dar. One.

70

Epi. That goeth harde Maister, for then you must have none.

Top. A small request, and agreeable to the gravitie of her yeeres. 65 What shoulde a wise man doe with his mouth full of bones like a Charnell house? The Turtle true hath nere a tooth.

Sam. (to Epi.). Thy Maister is in a notable vaine, that will loose his teeth to be like a Turtle.

Epi. (aside to SAM.). Let him loose his tongue to, I care not.

Dar. Nay, you must also have no nayles, for shee long since hath cast hers.

Top. That I yeelde to: what a quiet life shal Dipsas and I leade, when wee can neither byte nor scratch! You may see, youthes, how age prouides for peace.

Sam. (aside to Epi.). How shal we doe to make him leave his love, for we never spake to her?

Dar. Let me alone.—(To Sir Tophas.) Shee is a notable Witch, and hath turnde her maide Bagoa to an Aspen tree, for bewraying her secretes.

Top. I honor her for her cunning; for now when I am wearie of walking on two legges, what a pleasure may she doe mee to turne me to some goodly Asse, and help mee to foure.

Dar. Nay, then I must tell you the troth: her husband Geron is come home, who this fifty yeeres hath had her to wife.

Top. What doe I heare? Hath she an husbande? Goe to the Sexton, and tell him desire is deade, and will him to digge his graue. O heavens, an husbande? What death is agreeable to my fortune?

Sam. Be not desperate, and we will helpe you to find a young 90 Ladie.

Top. I loue no grissels; they are so brittle, they will cracke like glasse, or so dainty, that if they bee touched they are straight of the fashion of waxe: Animus maioribus instat. I desire olde Matrons. What a sight would it be to embrace one whose hayre were as orient 95 as the pearle! whose teeth shal be so pure a watchet, that they shall staine the truest Turkis! whose nose shall throwe more beames from it then the fierie Carbuncle! whose eyes shall be enuirond about with

67 channel house Q 68 lose Dil. Bak. 70 lose Dil. Bak. too Bl. rest s. D. [To Sir Tophas] supplied Bak. 84 is] has Dil. 87 Sexteene Q wills Dil. 89 fortunes Dil. 95 it would be Dil. were] was Dil. 96 the om. Dil.

rednesse exceeding the deepest Corall! And whose lippes might compare with siluer for the palenesse! Such a one if you can help me to, I will by peece-meale curtoll my affections towardes Dipsas, and walke my swelling thoughts till they be cold.

Epi. Wisely prouided. How say you, my freendes, will you angle for my Maisters cause?

105 Sam. Most willingly.

Dar. If wee speede him not shortly, I will burne my cappe: we will serue him of the spades, and digge an old wife out of the graue that shall be answerable to his grauitie.

Top. Youthes, adiew: hee that bringeth mee first newes, shall to possesse mine inheritance. \(\(Exit \) SIR TOPHAS.\(\)

Dar. What, is thy Maister landed?

Epi. Know you not that my Maister is Liber tenens?

Sam. What's that?

Epi. A Free-holder. But I will after him.

115 Sam. And wee to heare what newes of Endimion for the conclusion. Exeunt.

SCENA TERTIA. - (The same.)

(Enter) PANELION, ZONTES.

Pan. Who would have thought that Tellus beeing so fayre by nature, so honourable by byrth, so wise by education, woulde have entred into a mischiefe to the Gods so odious, to men so detestable, and to her freend so malicious.

Zon. If Bagoa had not bewraied it, howe then shoulde it haue come to light? But wee see that Golde and fayre words are of force to corrupt the strongest men; And therefore able to worke sillie women like waxe.

Pan. I maruell what Cynthia will determine in this cause.

Zon. I feare, as in all causes, heare of it in iustice, and then iudge of it in mercy: for howe can it be that shee that is vnwilling to punish her deadliest foes with dysgrace, will reuenge iniuries of her trayne with death.

Pan. That olde witch Dipsas, in a rage, having vnderstoode her 15 practise to bee discovered, turned poore Bagoa to an Aspen tree.

101 curtall Bl. F.: curtail Dil.: curtal Bak. S. D. [Exit SIR TOPHAS] supplied Bak. 4 friends Dil.

But let vs make hast and bring Tellus before Cynthia, for she was comming out after vs.

Zon. Let vs goe.

Exeunt.

(Enter) Cynthia, Semele, Floscula, Dipsas, Endimion, Eumenides, (Geron, Pythagoras, Gyptes, and Sir Tophas).

Cynth. Dipsas, thy yeeres are not so manie as thy vices; yet more in number then commonly nature dooth affoorde, or iustice 20 shoulde permit. Hast thou almost these fiftie yeeres practised that detested wickednes of witchcraft? Wast thou so simple, as for to know the nature of Simples, of all creatures to be most sinfull?

Thou hast threatned to turne my course awry, and alter by thy damnable Arte the gouernment that I now possesse by the eternall 25 Gods. But knowe thou Dipsas, and let all the Enchaunters knowe, that Cynthia, beeing placed for light on earth, is also protected by the powers of heauen. Breath out thou mayst wordes, gather thou mayst hearbes, finde out thou maist stones agreeable to thine Arte, yet of no force to appall my heart, in which courage is so rooted, 30 and constant perswasion of the mercie of the Gods so grounded, that all thy witch-craft I esteeme as weake, as the world dooth thy case wretched.

Thys noble Gentleman *Geron*, once thy husband, but nowe thy mortall hate, didst thou procure to lyue in a Deserte, almost des- 35 perate. *Endimion*, the flowre of my Courte, and the hope of succeeding time, hast thou bewitched by Arte, before thou wouldest suffer him to florish by nature.

Dipsas. Madam, thinges past may be repented, not recalled: there is nothing so wicked that I have not doone, nor any thing so 40 wished for as death. Yet among all the things that I committed, there is nothing so much tormenteth my rented and ransackt thoughts, as that in the prime of my husbands youth I divorced him by my deuillish Arte; for which, if to die might be amendes, I would not live till to morrowe. If to live and still be more miser-45 able would better content him, I would wish of all creatures to be oldest and vgliest.

Geron. Dipsas, Thou hast made this difference betweene me and

s. D. [GERON . . . SIR TOPHAS] supplied Bak. 22-3 Wast thou . . . most sinfull? so punctuated Q Bl. F.: Bak. om. comma at simple: Dil. punctuates . . . simple, . . . simples ! . . . sinful! 25 that om. Dil. 27 a bef. light Dil. 47 the before oldest Dil.

Endimion, that being both young, thou hast caused mee to wake in 50 melancholie, loosing the ioyes of my youth, and hym to sleepe, not remembring youth.

Cynth. Stay, heere commeth Tellus: we shall nowe knowe all.

(Re-enter Panelion and Zontes with Corsites and Tellus.)

Cors. I woulde to Cynthia thou couldest make as good an excuse in truth, as to me thou hast done by wit.

55 Tellus. Truth shall be mine answere, and therefore I will not studie for an excuse.

Cynth. Is it possible Tellus, that so few yeres should harbor so many mischiefes? Thy swelling pride haue I borne, because it is a thing that beautie maketh blamelesse, which the more it exceedeth for fairenes in measure, the more it stretcheth it selfe in disdaine. Thy deuises against Corsites I smyle at; for that wits, the sharper they are, the shrewder they are. But this vnacquainted and most vn-naturall practise with a vile Enchauntresse against so noble a Gentleman as Endimion, I abhorre as a thing most malicious, and will freuenge as a deede most monstrous.

And as for you, Dipsas, I will send you into the Deserte amongst wilde beastes, and try whether you can cast Lyons, Tygars, Bores, and Beares, into as deade a sleepe as you did Endimion; or turne them to trees, as you have doone Bagoa. But tell me Tellus, what 70 was the cause of this cruel part, farre vnfitting thy sexe, in which nothing should be but simplenes: and much disagreeing from thy face, in which nothing seemed to bee but softnes.

Tellus. Diuine Cynthia, by whom I receiue my life, and am content to ende it, I can neyther excuse my faulte without lying, nor 75 confesse it without shame; Yet were it possible that in so heauenlie thoughts as yours, there coulde fall such earthly motions as mine, I would then hope, if not to bee pardoned without extreame punishment, yet to be heard without great maruell.

Cynth. Say on, Tellus: I cannot imagine anie thing that can 80 colour such a crueltie.

Tellus. Endimion, that Endimion in the prime of his youth, so rauisht my hart with loue, that to obtain my desires, I coulde not finde meanes, nor to resi(s) te them, reason.

s. D. [Re-enter &c.] so first Bak.: Enter Corsites, Tellus, Panelion, &c. preceding eds. 72 bee] me Dil. 80 a om. Dil. 83 resiste] resite Q: recite Bl. mods.

74

What was shee that fauoured not *Endimion*, being young, wise, honorable, and vertuous; besides, what mettall was shee made of 85 (be shee mortall) that is not affected with the spice, nay, infected with the poyson of that (not to be expressed, yet alwaies to be felt) Loue? which breaketh the braines, and neuer brooseth the browe: consumeth the hart, and neuer toucheth the skinne: and maketh a deepe wounde to be felt, before any skarre at all be seene. My 90 hart too tender to withstande such a diuine furie, yeelded to Loue—Madame I not without blushing confesse, yeelded to Loue.

Cynth. A strange effect of loue, to worke such an extreame hate. How say you Endimion, all this was for loue?

End. I say, Madam, then the Gods sende mee a womans hate.
 Cynth. That were as bad, for then by contrarie you should neuer sleepe. But on Tellus, let vs heare the ende.

Tellus. Feeling a continual burning in all my bowels, and a bursting almost in euerie vaine, I could not smoother the inwarde fyre, but it must needes bee perceived by the outwarde smoke; and by 100 the flying abroade of diuers sparkes, diuers judged of my scalding flames. Endimion as full of arte as witte, marking mine eyes, (in which hee might see almost his owne,) my sighes, by which he might euer heare his name sounded, aymed at my hart, in which he was assured his person was imprinted; and by questions wrunge out that, 105 which was readie to burst out. When he sawe the depth of my affections, he sware, that mine in respect of his were as fumes to Aetna, vallies to Alpes, Ants to Eagles, and nothing could be compared to my beautie but his loue, and eternitie. Thus drawing a smooth shoe vppon a crooked foote, hee made mee beleeue, that 110 (which all of our sexe willinglie acknowledge) I was beautifull. And to wonder (which indeede is a thing miraculous) that any of his sexe should be faithfull.

Cynth. Endimion, how will you cleere your selfe?

End. Madam, by mine owne accuser.

Cynth. Well, Tellus, proceede, but breeflie; least taking delight in vttering thy loue, thou offende vs with the length of it.

Tellus. I will, Madame, quickly make an ende of my loue & my

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⁸⁸ bruseth Bl. F.: bruiseth Dil. Bak. 90 wounde...be seene] on Mr. P. A. Daniel's suggestion I transpose skarre...seene... wounde... felt of all previous eds. 91-2 Loue. Madame... to Loue. Q Bl. F., F. placing an additional comma at I: love, madam; I, not without blushing, confess, yielded to love. Dil.: love, Madam, I, not without blushing, confess I yielded to love. Bak. 104 euer] even Dil. he om. F.

tale. Finding continuall increase of my tormenting thoughts, and 120 that the enioping of my loue made deeper woundes then the entering into it, I could finde no meanes to ease my griefe but to followe *Endimion*, and continually to have him in the object of mine eyes, who had me slave and subject to his love.

But in the moment that I feared his falsehoode, and fryed my 125 selfe most in myne affections, I founde, (ah griefe! euen then I lost my selfe!) I founde him in most melancholie and desperate termes, cursing hys starres, his state, the earth, the heauens, the world, and all for the loue of—

Cynth. Of whom? Tellus speake boldly.

30 Tellus. Madame, I dare not vtter for feare to offende.

Cynth. Speake, I say; who dare take offence, if thou be commaunded by Cynthia?

Tellus. For the loue of Cynthia.

Cynth. For my loue Tellus, that were strange. Endimion, is it

End. In all things, Madame, Tellus doth not speak false.

Cynth. What will this breede to in the ende? Well Endimion, wee shall heare all.

Tellus. I seeing my hopes turnde to mishaps, and a setled dis-140 sembling towards me, and an vnmooueable desire to Cynthia, forgetting both my selfe and my sexe, fell vnto this vnnaturall hate; for knowing your vertues, Cynthia, to be immortall, I coulde not haue an imagination to withdraw him. And finding mine owne affections vnquenchable, I coulde not carrie the minde that any els

145 should possesse what I had pursued. For though in maiestie, beautie, vertue, and dignitie, I alwaies humbled and yeelded my selfe to Cynthia, yet in affections, I esteemed my selfe equall with the Goddesses; & all other creatures, according to theyr states, with my selfe. For stars to theyr bignes have theyr lights, and the sunne

are as full as great vessels that runne ouer. Thus Madam, in all trueth, haue I vttered the vnhappinesse of my loue, and the cause of my hate; yeelding wholy to that diuine iudgement which neuer erred for want of wisedom, or enuied for too much partiality.

155 Cynth. How say you, my Lords, to this matter? But what say you, Endimion, hath Tellus tolde troth?

129 Of whom, Tellus ? Dil. 136 Madame, Tellus so punctuated Dil. Bak.: Madame. Tellus Q Bl. F. 141 into Dil. Bak.

End. Madame in all things, but in that shee saide I loued her, and swore to bonour her.

Cynth. Was there such a time when as for my loue thou didst vowe thy selfe to death, and in respect of it loth'd thy life? speake 160 Endimion, I will not reuenge it with hate.

End. The time was Madam, and is, and euer shall be, that I honoured your highnesse aboue all the world; but to stretch it so far as to call it loue, I neuer durst. There hath none pleased mine eye but Cynthia, none delighted mine eares but Cynthia, none pos- 165 sessed my hart but Cynthia. I have forsaken all other fortunes to followe Cynthia, and heere I stande ready to die if it please Cynthia. Such a difference hath the Gods sette between our states, that all must be dutie, loyaltie, and reuerence; nothing (without it vouchsafe your highnes) be termed loue. My vnspotted thoughts, my languish- 170 ing bodie, my discontented life, let them obtaine by princelie fauour that, which to challenge they must not presume, onelie wishing of impossibilities: with imagination of which, I will spende my spirits, and to my selfe that no creature may heare, softlie call it loue. And if any vrge to vtter what I whisper, then will I name it honor. From 175 this sweet conteplation if I be not driven, I shall live of al men the most content, taking more pleasure in mine aged thoughts, then euer I did in my youthful actions.

Cynth. Endimion, this honorable respect of thine, shalbe christned loue in thee, & my reward for it fauor. Perseuer Endimion in 180 louing me, & I account more strength in a true hart, then in a walled Cittie. I haue laboured to win all, and studie to keepe such as I haue wonne; but those that neither my fauour can mooue to continue constant, nor my offered benefits gette to bee faithfull, the Gods shal eyther reduce to trueth, or reuenge their trecheries with 185 iustice. Endimion continue as thou hast begun, and thou shalt finde that Cynthia shyneth not on thee in vaine.

(At this point Endimion finds means to part with his white beard and other signs of age.)

End. Your Highnesse hath blessed mee, and your wordes have againe restored my youth: mee thinkes I feele my ioyntes stronge, and these mouldy haires to molt, & all by your vertue Cynthia, into 190 whose hands the Ballance that weigheth time & fortune are committed.

159 as om. Dil. 169-70 (without Your Highness vouchsafe it) Bak. S.D. [At this point &c.] inserted on suggestion of Dilke's note 191 weighteth F, are so all, cf. Mid. i. 1. 50, 92.

Cynth. What younge againe? then it is pittie to punish Tellus.

Tellus. Ah Endimion, now I know thee and aske pardon of thee: suffer mee still to wish thee well.

195 End. Tellus, Cynthia must commaund what she will.

Flosc. Endimion, I reioyce to see thee in thy former estate.

End. Good Floscula, to thee also am I in my former affections.

Eum. Endimion, the comfort of my life, howe am I rauished with a ioy matchlesse, sauing onelie the enioying of my mistrisse.

200 Cynth. Endimion, you must nowe tell who Eumenides shrineth for his Saint.

End. Semele, Madame.

Cynth. Semele, Eumenides? is it Semele? the very waspe of all women, whose tongue stingeth as much as an Adders tooth?

205 Eum. It is Semele, Cynthia: the possessing of whose loue, must onelie prolong my life.

Cynth. Nay sith Endimion is restored, wee will have all parties pleased. Semele, are you content after so long triall of his faith, such rare secresie, such vnspotted loue, to take Eumenides? Why speake 210 you not? Not a word?

End. Silence, Madame, consents: that is most true.

Cynth. It is true Endimion. Eumenides, take Semele. Take her I say.

Eum. Humble thanks, Madame: now onely doe I begin to liue.

215 Sem. A harde choyce, Madame, either to be married if I say nothing, or to lose my tongue if I speake a word. Yet doe I rather choose to haue my tongue cut out, then my heart distempered:

• I will not haue him.

Cynth. Speakes the Parrat? shee shall nod heereafter with signes:
20 cut off her tongue, nay, her heade, that having a servant of honourable birth, honest manners, and true love, will not be perswaded.

Sem. He is no faithfull Louer, Madame, for then would he haue asked his Mistris.

Ger. Had he not beene faithfull, he had neuer seene into the 225 fountaine, and so lost his friend and Mistrisse.

Eum. Thine own thoughts, sweet Semele, witnesse against thy wordes, for what hast thou founde in my life but loue? and as yet, what haue I founde in my loue but bitternesse? Madame, pardon Semele, and let my tongue ransome hers.

Cynth. Thy tongue, Eumenides? what! shouldst thou liue wanting 230 a tongue to blaze the beautie of Semele? Well Semele, I will not commaund loue, for it cannot bee enforced: let me entreat it.

Sem. I am content your Highnesse shall command, for now only do I thinke Eumenides faithfull, that is willing to lose his tongue for my sake: yet loth, because it should doe me better seruice. 235 Madame, I accept of Eumenides.

Cynth. I thanke you, Semele.

Eum. Ah, happie Eumenides, that hast a friend so faithfull, and a mistris so faire: with what sodaine mischiefe wil the Gods daunt this excesse of ioye? Sweet Semele, I liue or dye as thou wilt.

Cynth. What shall become of Tellus? Tellus, you know Endimion is vowed to a seruice, from which death cannot remooue him. Corsites casteth still a louely looke towards you: how say you, will you have your Corsites, and so receive pardon for all that is past?

Tellus. Madame, most willingly.

245

Cynth. But I cannot tel whether Corsites be agreed.

Cors. I, Madame! more happie to enioy Tellus then the Monarchie of the world.

Eum. Why she caused you to be pincht with Fairies.

Cors. I, but her fairenesse hath pinched my hart more deepelie. 250
Cynth. Well, enioy thy loue. But what haue you wrought in the
Castle, Tellus?

Tellus. Onely the picture of Endimion.

Cynth. Then so much of Endimion as his picture commeth to, possesse and play withall.

Cors. Ah my sweete Tellus, my loue shal be as thy beautie is, matchlesse.

Cynth. Now it resteth, Dipsas, that if thou wilt forsweare that vile

Arte of Enchaunting, Geron hath promised agains to receive thee;
otherwise, if thou be wedded to that wickednes, I must and will see 260 it punished to the vttermost.

Dipsas. Madam, I renounce both substance and shadow of that most horrible and hatefull trade; vowing to the Gods continuall penaunce, and to your highnes obedience.

Cynth. Howe say you, Geron, will you admit her to your Wife? 265 Ger. I, with more ioy then I did the first day: for nothing could

230 what!] no stop in old eds. 238 and om. Dil. 240 this] their Dil. 243 looke] lookes Q you:...you, will] you,...you? Will Bl. F. Q's only stop is comma at first you you om. Q

happen to make me happy, but onely her forsaking that leude and detestable course. Dipsas, I imbrace thee.

Dipsas. And I thee, Geron, to whom I will heereafter recite the 270 cause of these my first follies.

Cynth. Well, Endimion, nothing resteth nowe but that we depart. Thou hast my fauour, Tellus her friend, Eumenides in Paradice with his Semele, Geron contented with Dipsas.

Top. Nay soft, I cannot handsomly goe to bed without Bagoa.

275 Cynth. Well Syr Tophas, it may bee there are more vertues in mee then my selfe knoweth of; for Endimion I awaked, and at my words he waxed young; I will trie whether I can turne this tree againe to thy true loue.

Top. Turne her to a true loue or false, so shee be a wench I care a80 not.

Cynth. Bagoa, Cynthia putteth an end to thy harde fortunes; for being turnd to a tree for reuealing a truth, I will recouer thee againe, if in my power be the effect of truth.

(BAGOA recovers human shape.)

Top. Bagoa? a bots vpon thee!

285 Cynth. Come my Lordes let vs in. You, Gyptes and Pythagoras, if you can content your selues in our Court, to fall from vaine follies of Phylosophers to such vertues as are here practised, you shall be entertained according to your deserts; for Cynthia is no stepmother to strangers.

290 Pythag. I had rather in Cynthias Court spende tenne yeeres, then in Greece one houre.

Gyptes. And I chuse rather to liue by the sight of Cynthia, then by the possessing of all Egipt.

Cynth. Then follow.

295 Eum. We all attend.

Exeunt.

FINIS.

276 I awaked Endimion Bl. mods. S.D. [BAGOA &c.] Bak. supplied [BAGOA becomes herself again] 286 can] cannot all previous eds.

• The Epilogue.

A man walking abroade, the wind and Sunne stroue for soue-raignty, the one with his blast, the other with his beames. The wind blew hard, the man wrapped his garmet about him harder: it blustred more strongly, he then girt it fast to him: I cannot pre-uaile, sayd the wind. The Sunne casting her Christall beames, began 5 to warme the man: he vnlosed his gowne. Yet it shined brighter: he then put it off. I yeelde, sayd the winde, for if thou continue shining, he will also put off his cote.

Dread Soueraigne, the malicious that seeke to ouerthrowe vs with threats, do but stiffen our thoughts, and make them sturdier in 10 stormes: but if your Highnes vouchsafe with your fauorable beames to glaunce vpon vs, we shall not onlie stoope, but with all humilitie, lay both our handes and heartes at your Maiesties feete.

ON THE ALLEGORY IN ENDIMION

NEARLY sixty years ago the Rev. N. J. Halpin laid before the world of Shakespearean scholars a most ingenious essay, in the course of which Lyly's play of Endimion was interpreted for the first time as an elaborate transcript of certain events in contemporary Court history, centreing round the passion entertained by Queen Elizabeth for Robert Dudley, Earl of Leicester 1. Mr. Halpin's theory, advanced with much modesty and supported by a close reference to historical documents, has won a wide though not a universal acceptance. Attention has recently been called to special defects in it, and an attempt made, which I cannot regard as successful, to amend it in some particulars?. A closer consideration of the essay reveals, indeed, inconsistencies so glaring between the conduct and situation of the characters in the play and those of the people with whom it is sought to identify them, as make it impossible to accept Halpin's view as more than partially and approximately correct; the fact being that his desire to find support in Endimion for his interpretation of Oberon's speech has largely disqualified him as the interpreter of the former. In the following pages I shall endeavour to point out the inconsistencies alluded to, and to suggest a general emendation of the theory. Some of my objections were anticipated, though but inadequately met, by Mr. Halpin himself: and if I am obliged to reject the majority of his identifications, and to alter considerably the general scope of the play, it must always be remembered that to his clever initiative belongs the credit of first opening this line of inquiry and of pointing us to authorities by whom it might be verified or corrected.

In the first place it is necessary to observe that the allegory in Endimion is twofold. The classical myth afforded Lyly the bare suggestion of Endymion's slumber and the kiss of Cynthia; but it is obvious that these were insufficient materials for a play. He has, therefore, woven round this beautiful picture a drama of Court life, which has no place nor counterpart at all in the classical myth; and has, further, combined with this a physical allegory, accepted even by those who refuse to recognize the political one—an allegory, namely, under the names of Tellus and

(Shakespeare Society).

² Endymion . . . edited by George P. Baker, New York, 1894. The allegory is dealt with in Mr. Baker's full biographical Introduction, pp. xli-lxxiv.

¹ Oberon's Vision in the Midsummer's Night's Dream. Illustrated by a comparison with Lylie's Endymion. By the Rev. N. J. Halpin . . . London, 1843, 8° (Shakespeare Society).

The physical allegory.

Cynthia, of the Earth and the Moon as heavenly bodies. This latter, a link between Lyly's work and the still-surviving Moral-Plays, and an idea which finds other development in the treatment of the Seven Planets in *The Woman in The Moone*¹, may be briefly illustrated and dismissed. It appears most prominently in the first Act, where Lyly is breaking his ground, and the desire of Endimion to mislead Eumenides as to the real object of his passion harmonizes with some timidity on the author's part in introducing his real subject. Endimion's defence of Cynthia from the charge of inconstancy on account of her waxing and waning (pp. 22-3), is followed in the second scene (II. 19-26) by the following protest of Tellus—

'Is not my beauty diuine, whose body is decked with faire flowers, and vaines are Vines, yeelding sweet liquor to the dullest spirits, whose eares are Corne, to bring strength, and whose heares are grasse, to bring abundance? Doth not Frankinsence and Myrrhe breath out of my nostrils, and all the sacrifice of the Gods breede in my bowels? Infinite are my creatures, without which neyther thou, nor Endimion, nor any could loue, or liue.'

To which Floscula, one of the 'faire flowers' who perhaps help to 'deck' Tellus, rejoins

'Your grapes woulde be but drie huskes, your Corne but chaffe, and all your vertues vaine, were it not Cynthia that preserueth the one in the bud, and nourisheth the other in the blade, and by her influence both comforteth all things, and by her authoritie commaundeth all creatures.' But, attention once won for Cynthia and Tellus as women, their planetary significance emerges only occasionally, with fainter and rarer recurrence, to the end of the piece: e.g. p. 31 'thy fish Cynthia in the floode Araris, which at thy waxing is as white as the driuen snowe, and at thy wayning, as blacke as deepest darknes'; p. 33 'Suffer me therefore to gaze on the Moone, at whom, were it not for thyselfe, I would die with wondering'; p. 38 'On yonder banke neuer grewe any thing but Lunary, and hereafter I will neuer haue any bed but that banke'; ib. l. 26 (Dipsas charming End.) 'thou mightest haue commanded Tellus, whome nowe in stead of a Mistris, thou shalt finde a tombe'; and lower, 1. 38, she is obliged to gratify Tellus, 'for from her gather wee all our simples to maintaine our sorceries'; iii. 1. 28 'your highnes, on whose handes the compasse of the earth is at comaund, though not in possession'; p. 51 the inscription on the pillar; iv. 1. 66 'Cynthia beginneth to rise'; v. 3. 24 'Thou hast threatned to turne my course awry' &c.; ib. l. 75 (Tellus to Cynthia) 'were it possible that in so heauenlie thoughts as yours there coulde fall such earthly motions as mine' &c., and ib. 1. 145 'though in maiestie, beautie, vertue, and dignitie, I alwaies humbled and yeelded my selfe to Cynthia, yet in affections I esteemed my selfe equall

¹ Steinhäuser, John Lyly als Dramatiker, p. 19.

with the Goddesses; & all other creatures, according to theyr states, with my selfe. For stars to theyr bignes have theyr lights, and the sunne hath no more'; ib. l. 185 'Endimion, continue as thou hast begun, and thou shalt finde that Cynthia shyneth not on thee in vaine.'

The existence of a Court allegory has, we have said, not been universally. The Court allowed; chiefly, perhaps, because the story told about Cynthia and her courtiers may quite well be regarded by itself as a pretty imaginative effort, perfectly intelligible without any reference to actual facts. It is so regarded by, among others, Professor Morley, who says à propos of the Court allegory suggested-'This way of hobbling Pegasus with logs of prose has friends enough. I am not of their company. . . . There is here, and in many another play, a surface reference to Queen Elizabeth, which comes of readily identifying the queen's grace and wisdom with the wisdom from above. But throughout there is also set forth clearly an impersonal allegory that touches the relation of the mind of man to Earth and Heaven 1.' Imitating Professor Morley's liberality we may cheerfully admit that there is here a surface reference to these serener matters, especially perceptible to those who readily identify the Queen's grace and wisdom with the wisdom from above; and suggestion of such impersonal allegory is prominent in the first two scenes, in the contrast between the 'sweet nette,' the 'allurements of pleasure,' in which Tellus (i. 2. 41 sqq.) tries to entangle the hero, and the vague aspirations he acknowledges towards a beauty far above him. It also appears in the pinching of Tellus' lover, Corsites, by fairies; the punishment allotted in folklore to sensual affection. But it is my decided belief that such a mystical interpretation of the main purport of the play, though quite in harmony with the spirit of Spenser's non-dramatic work a few years later, and not out of harmony even with the temper of the earlier Moralities, is considerably removed from the temper at which the contemporary drama in the natural course of its development had arrived, and is quite foreign to the spirit which dominates the other writings of John Lyly. It is abundantly clear that Lyly had thoroughly learned the lesson of realism taught by the progress of the drama up to his time. The sure process of evolution, the gradual sifting of the stock of dramatic pieces in the competition for popular favour, was steadily eliminating abstract allegory such as Professor Morley here imagines. Lyly's allegory is, I believe, almost invariably a personal allegory, a representation, more or less veiled, modified, and partial, of contemporary men and women; and even if Nature, with her handmaids Concord and Discord, in The Woman in the Moone, constitute a momentary exception, yet the Seven Planets in that play are not so much representations of abstract virtues and vices, as Steinhäuser asserts2, as of definite personalities in classical mythology with which Lyly chose to combine the mediaeval notions of astrological influence.

allegory-

¹ English Writers, ix. 204, 208.

² John Lyly als Dramatiker, p. 19.

Lyly had, in fact, grasped the necessity of presenting the concrete: and if he is unwilling wholly to discard the allegory out of which the drama of his day had grown, and which still possessed a certain hold, especially on educated minds, yet he brings it into line with the advance of dramatic usage and adroitly makes it the engine of a yet closer realism. And it by no means follows, because the Court allegory can be easily detached and leave the play still interesting and complete, that no such allegory was intended. It is equally possible, and more probable, that the author had grasped the notion that-while allegory of any kind is hardly a fit métier for the drama, which moves and has its being in action and leaves the spectator little time for pondering recondite meanings, and no opportunity of turning back to verify a new suggestion by reference to an earlier scene-yet, if it be admitted on the stage at all, that allegory will be the best which lies in the play juxtaposed rather than inextricably intertwined, parallel yet apart, perceptible to the reader and to the acuter spectator, but not essential to the intelligence and enjoyment of the piece. The perception of this principle by writers for the stage had no doubt been quickened by the royal proclamation of May 16, 1559, declaring 'that no dramatic production should be licensed, which touched matters of religion or governance of the estate of the commonweal! If such matter, then, were to be handled at all, the play must at least seem innocent of the intention; which it could hardly seem if the underlying matter or meaning were necessary to its comprehension, if it had no proper vitality apart from such. And so we need not conclude that there is no allegory, merely because the piece can stand without it. While the author would recognize it as his business to make his play independent of such aid, he was perfectly conscious how much its interest would be enhanced by this addition to its significance. And in Endimion at any rate, the idea of the presence of something more than meets the eye is quite irresistible. One asks, if the presentation and embroidery of the classical myth were the sole intention, what could have induced the author to drag so lovely a glimpse of ideality down to the vulgar level of Court intrigue? Whereas, if the presentation of the latter is the main intention, the introduction of the myth idealizes and purifies it. And would a free imagination have gone out of its way to construct the absolutely unessential Corsites, with his futile effort, his pinchings and slumberings, effecting nothing, leading to nothing, but readily intelligible if introduced as part of a dramatized series of real events, which so often bear this incoherent and purposeless character? The same question may be asked in regard to the ineffectual Floscula. The language, too, used by Endimion under Cynthia's dis-

¹ Collier's *Hist. of Dram. Poetry*, i. 174. The earliest Act of Parliament for the control and regulation of the stage, on which later statutes and proclamations like that of 1559 were based, was that of 1543, 34 and 35 Henry VIII, c. I. (Id. i. 127.)

pleasure is far more appropriate to the Earl of Leicester, suddenly deprived of a favour long enjoyed, than to the shepherd of Latmos 1: Cynthia's bearing towards Semele and Tellus admirably reflects the domineering temper of Henry VIII's daughter: and the dream of Endimion, described in the fifth Act (pp. 66-7), would be altogether pointless and impertinent unless addressed avec intention to an actual Cynthia seated as spectator of the piece. Admit the dream as allegorical, and the rest must become wholly or partly so: moreover, the words in the Prologue about 'applying pastimes' are obviously the excuse which is its own accuser, an attitude exchanged in the Epilogue for one of frank acknowledgement and deprecation of a possible displeasure on the Oueen's part 2. Besides all this, we have already seen reason to suspect allegorical intention in Sapho and Phao, and at least a personification of Elizabeth in Gallathea and Loves Metamorphosis (supposing the latter to precede Endimion): it would be natural now to find him launching out on a more elaborate effort in the same direction, one that might serve at once as his acknowledgement for his recent appointment as Court dramatist, and as the best vindication of his claims to it.

But granting, as we must, the presence of a Court allegory, there are Limitaone or two things to be premised concerning it, one or two limitations tions to the to the precision we might expect to find. In the first place, Lyly's own of the opportunities for ascertaining the facts, if they equalled, would not exactly allegory. tally with those of the ingenious critic of to-day, with the stores of information from the most private sources which the research and editing of the nineteenth century have placed at his disposal. Lyly was simply a clever young man in a subordinate position about the Court, whose wit, address, and literary achievement would make him a natural recipient for such facts or gossip as were current, and whose special connexion with Oxford or Burleigh, or perhaps Leicester himself, would

1 There is a noticeable resemblance between the soliloquy Act ii. sc. 1, p. 31 and the language of a letter written by Leicester to Burleigh, about the Queen's displeasure, under date Nov. 12, 1579—a coincidence probably, though it is by no means impossible that Lyly, in his capacity as secretary to Burleigh's son-in-law Oxford, had actually read, or heard read, this letter, and in any case it only repeated the complaints with which Leicester had already filled the Court. It is quoted by Mr. Baker (Endymion, p. xlvii) from Wright's Queen Elizabeth and Her Times, ii. 103. E. g. Endim. 'Haue I not crept to those on whom I might haue troden, onelie because thou didst shine vpon them? Haue not iniuries beene sweet to mee, if thou vouchsafedst I should beare them? Haue I not spent my golden yeeres in hopes, waxing old with wishing, yet wishing nothing but thy loue?'—Leic. 'I must confess it greveth me not a lyttle, having so faythfully, carefully, and chargeably served her Majesty this twenty yeres, as I have done . . . I wyll be found faythfull and just to her Majesty, no wrongs, dishonors, or other indygnites offered me, shall alter my dewtyfull affection towards her . . . So may I say, I have lost both youth, liberty, and all my fortune reposed in her; and, my Lord, by that tyme I have made an even reckoning with the world, your Lordship wyll not give me much for the remainder of my twenty yeres' service, &c.

Baker's Endymion, pp. xlii, xliii.

afford him some special opportunities. In the second place, his allegory was conditioned by the form in which it was presented. The events of real life are rarely either so symmetrical or so ideal in their character as to be capable of presentation by art without selection or change of some sort; and the necessities of the stage may have compelled Lyly to falsify even the limited knowledge that he possessed. Another motive for such falsification would lie in the danger of being too direct: while indicating clearly his general intent, he must leave himself, and his originals, loopholes of escape from too close an identification. And, fourthly, seeing that the matters dealt with extended over a large portion of the reign, he could hardly treat them dramatically without some compression and recombination; so that while certain features of his story seem to point to one date, certain others are perhaps rather indicative of another, and the whole work cannot safely be regarded as other than a loose rendering of general facts with more detailed reference here and there. Dramatic necessity or the State censorship may compel him to alter times and places, to marry people who were not really married, or not to those whom they are represented as marrying, and even to combine in one character features of two persons holding successively the same position.

Nevertheless, if the claim of any particular interpretation is to be supported at all, there must be a general correspondence shown between the main facts of the drama and the main facts of the history, a general consonance between the characters and situations of the personages with those of their models. My complaint against many of Mr. Halpin's identifications is that they fail to satisfy this essential of a general correspondence. He divides the identified characters according to three degrees of probability; while for the nine minor parts not here enumerated he suggests no originals, though he considers that there probably were such for Pythagoras and Gyptes. None of these nine minor characters, however, at all affect the plot, and so may safely be ignored without damage to the general theory upheld about the rest. His cast is as follows:

Halpin's interpretation.

Highly Probable.

Endymion (in love with Cynthia, and) the Earl of Leicester. beloved by Tellus and Floscula) Cynthia Queen Elizabeth. Tellus (in love with Endymion's) Lady Douglas Howard, Countess of 'person') Sheffield. iv. 3. p. 60. Floscula (in love with Endymion's Lady Lettice Knollys, Countess of 'virtues') Essex. Corsites (married to Tellus) . Sir Edward Stafford. Eumenides (in love with Semele) . the Earl of Sussex.

Probable.

. Lady Frances Sidney. Dipsas (an old mischief-making) the Countess of Shrewsbury. crone) Geron (her husband) . the Earl of Shrewsbury.

Not Improbable.

Sir Tophas (a pedantic 'militarist') Stephen Gosson, author of 'The Schoole of Abuse.'

In Halpin's view the subject of the play is the general relations of Elizabeth with her favourite Leicester, and particularly that temporary disgrace of Leicester brought about by the revelation by M. Simier, envoy of the Duke of Anjou, in late July or August, 1579, of Leicester's marriage with Essex's widow in the previous year; a revelation which led Leicester's previous (his second) wife, Lady Sheffield (Tellus), to claim her own marital rights in him, and caused Elizabeth to order him to confine himself to the palace at Greenwich (the lunary-bank), and even to think of committing him to the Tower (the 'darke Caue' of iv. 3. III); a course from which she was, however, dissuaded by the generous remonstrance of Leicester's great enemy, the Earl of Sussex (Eumenides): while Corsites, Tellus' gaoler, whom she finally marries, represents Sir Edward Stafford, on whom Leicester finally persuaded Lady Sheffield to bestow her hand 1.

Against this view of Halpin, Mr. Baker has urged (1) that it errs in Baker's attempting to identify too many of the characters. There is no necessity changes. to suppose that every character in the piece had a definite original (p. xliv); (2) that it confuses Leicester's two marriages, that with Lady Sheffield in 1573, and that with Lettice Countess of Essex in 1578. If Leicester's imprisonment in 1579 was caused by the revelation of his marriage to Lady Essex, surely she, and not Lady Sheffield, is the proper original for Tellus, Cynthia's rival (p. xlix). Accordingly Mr. Baker substitutes Lettice as Tellus for Lady Sheffield, regarding Endimion's statement that Tellus has been but a cloak for his affection for Cynthia 2, as Leicester's palliating version to the Queen of his recent marriage (p. 1), and Tellus' 'allurements of pleasure' and employment of Dipsas as Leicester's way of saying that he was 'bewitched by Lettice's charms' (p. lii); while Elizabeth's subsequent displeasure with Leicester's new wife, who was for years forbidden to appear at Court, is represented by Tellus' exile to the castle in the desert (p. lvi). Further, Mr. Baker regards Endimion's treatment by Dipsas as a loose rendering of Simier's

¹ Camden's Annals of Elizabeth, 1579 (Hist. of England, 3 vols. fol. 1706, il. p. 471).

Act ii. sc. 1. 22-5.

information to the Queen (p. liv), his sleep on the lunary-bank (like Halpin) as meaning generally the royal disfavour, and, specifically, Leicester's confinement (p. lv), and Cynthia's concern for Endimion's fate as the allegorical way of expressing the paroxysm of anger with which Elizabeth received Simier's news, 'though naturally, in the allegory, gratitude for faithful service, not jealousy, is the cause of the concern' (p. lvi)¹. Lastly, he accepts Halpin's highly improbable identification of Sussex with Eumenides (p. lvii), and notes (p. lxviii) that the references to Corsites' strength seem to point to some well-known figure; but for the rest of the characters, for Geron, Dipsas, Bagoa, Floscula, Semele, and Sir Tophas, he attempts no identification at all.

While Mr. Baker's stricture on Halpin's confusion of the incidents of the two marriages is a fairly just one 2, the reader will scarcely feel that the interpretation he substitutes is either very different or at all more plausible; and Professor Ward's easy acceptance of it fills one with surprise 3. Mr. Baker's theory is bound up with a belief in a connexion between Leicester and Lyly, and a date for the play, as early as 1579, between the issue of the First and Second Parts of Euphues; an opinion for which we cannot find that he has any but the most illusory grounds, though he supports it with considerable ingenuity and a wide research. The question of date has already been discussed in the Prolegomena to the play. It depends largely, of course, on the view taken of the allegory. Confining ourselves here to the latter, we would point out that the numerous inconsistencies into which Mr. Halpin has fallen are probably due to too narrow a view taken at the outset of the general subject of the play, a view imposed on him no doubt by the special theory of Oberon's speech which he was advocating. In interpreting the allegory of Endimion it is surely best to proceed inductively. To attach ourselves at an early stage to a particular theory and to deduce our identifications from that, is far less safe a method than that of keeping the question of subject open till the task of identification is far advanced. And in the latter we should form no hasty conclusion from a single point of resemblance, but, keeping carefully before us all the conditions of a part, should cast about for that historical personage who fulfils the most, or

It is just only as regards the difficulty caused in selecting a single original for the part of Tellus. In the facts connected with Simier's revelation of 1579, as related by Halpin, both women were intimately concerned; Lady Sheffield taking the more active part, while Lady Essex was perhaps, though passively, the more

English Dramatic Literature (ed. 1899), i. ch. 3, pp. 289-92.

¹ Mr. Baker at this point refers us back to his p. xxxiv, where he quotes La Ferrière's description (Les Projets de Mariage de la Reine Elisabeth, pp. 220-1), ¹ À cette révélation inattendue, entrant dans une de ses colères de lionne, elle se roula par terre, injuriant tous ceux qui l'approchèrent, et refusant de manger.¹ Comparing this burst of mad rage with the dignified investigation by Cynthia in Act iii. sc. 1, we must confess that, if Mr. Baker's interpretation is correct, Lyly has little to learn in the art of discreet translation of his facts.

fulfils them best. Proceeding on this method, let us defer for the present any statement of subject, and let us ascertain the leading facts about the chief characters in the play, and see how far Halpin's choice of representatives corresponds with these.

To begin with, there can hardly be a doubt of the correctness of his identification of Endimion and Cynthia, an admission which is tantamount to an acknowledgement that he is at least partly right in supposing the play to be a complimentary version of the relations of Leicester with the Queen. A certainty almost as great attaches, in our judgement, to his choice of originals for Geron and Dipsas in the Earl and Countess of Shrewsbury, though he himself attaches to these only a secondary degree of probability. It is in the other parts, those of Tellus, Corsites, and Eumenides, that his selections, which he marks as 'highly probable,' seem so singularly unsatisfying; while we cannot feel that there is very much to recommend his representatives for the only other three for which he suggests any, for Floscula, Semele, and Sir Tophas. Let us examine them in turn.

Far the most important of the six, and technically at least the prot-Tellus. agonist of the plot1, is Tellus. The leading features about her are that she is the object of general admiration and courtship 2; that she is placed in elaborate general opposition to Cynthia 3; that she has been compelled by Endimion's desertion to abandon her hope of marrying him; that she plots revenge against him, a revenge associated (in the dream of Endimion) with dark threatenings of Cynthia herself4; that she is imprisoned by Cynthia's order, but still carries on her intrigues 6; that on the discovery of her designs she is treated with great leniency, and finally married to her gaoler. Now not one of these features can

¹ Steinhäuser's John Lyly als Dramatiker, p. 33: 'Wie in "Sapho," so ist auch in "Endimion" der Titelheld nicht der eigentliche Träger der Handlung, sondern Tellus, die von Endimion verschmähte Geliebte . . . Das Bewnsstsein, in ihren heiligsten Gefühlen gekränkt zu sein, treibt Tellus zu einer verhängnissvollen That... Der Höhepunkt der Handlung ist damit erreicht. Die Gegenspieler treten in Gestalt von Cynthia und Eumenides in die Handlung ein."

In ii. 3, p. 38, Endimion admits that she is 'faire,' 'wise,' and 'honourable,' ad adds, 'Was she not fortunate whome so many followed?': while in iv. 1, and adds, p. 52, Tellus says, 'Endimion excepted, what is he that is not enamourd of my beautie!' and on p. 54 she defends women's shifts to ward off lovers, 'otherwise we should be cumbred with importunities, oathes, sighes, letters, and all implements of lone.

³ P. 24 she indignantly compares herself with Cynthia, while Floscula gently urges her inferiority. P. 30 Endimion is he that hath my heart; and Cynthia, too too faire Cynthia... is the Ladie that hee delights in. P. 38 Endimion elaborately contrasts them. P. 75 Tellus, in Cynthia's presence, again institutes a comparison between herself and Cynthia, though here she is more inclined to

admit the latter's superiority.

See v. 1, pp. 66-7, and compare with the Dumb Show between the Second and Third Acts.

⁵ Cynthia (pp. 40-1) specially notes her spiteful and presumptuous speeches, and in iv. 3, 115 remarks 'Howe say you, my Lordes, is not Tellus atwaies practising of some deceites?'

be claimed for either Lady Sheffield or Lady Essex: or, if Tellus' plot against Endimion might by straining be made to correspond to Lady Sheffield's claim of her marital rights, yet she was certainly not imprisoned; and if Tellus' exile to the castle might represent the disfavour shown to Lady Essex (after her marriage), yet the quiescent part played by Lettice is very ill represented by this turbulent and intriguing character; and neither lady could for a moment claim to stand in the position of marked opposition to and competition with the Queen which Tellus occupies 1. It is the more remarkable that Halpin, with Warburton's interpretation of Oberon's speech before him, did not realize that there is one personage, and only one, to whom the features of Tellus' part, as detailed above, are really applicable. That personage is Mary Queen of Scots. Mary's personal beauty and the romantic passions she inspired need no illustration. Throughout the reign, until her condemnation on October 25, 1586, she figures as Elizabeth's great rival and opponent; and the Queen's throne and even life were continually in danger from the Catholic plots of which she was the centre. With these machinations Tellus is connected in the play through the dream of Endimion². A project of marriage between the Queen of Scots and Leicester actually occupied the attention of Elizabeth and her government during the years 1563-5, a plan entertained by Mary at first with reluctance, and pressed by Elizabeth with diminishing warmth as Mary's willingness increased 3. The serious entertainment of this design, and the fact that it was not carried out, are quite sufficient for Lyly's purpose, and qualify Mary for the part of Tellus' original far better than either of the two ladies hitherto proposed. If Mary cannot be credited with any special plots against Leicester, no more can Lady Essex, and hardly, Lady Sheffield. Much, too, may have passed in the way of political intrigue of which no trace remains to-day; and, in any case, Mary is in natural opposition to Leicester as a prominent member of Elizabeth's government 4. The leniency of Tellus' treatment is abundantly reflected in that actually shown to Mary by Elizabeth, who, after the full discovery of Norfolk's conspiracy in 1572, refused to comply with the petition of Parliament that she should be proceeded against by Bill of Attainder, pleading that 'she could not put to death the bird that had flown to her for succour from the hawk 5, and allowed her to continue in the custody of the

¹ It is further to be remarked, as against Halpin, that there is a singular impropriety in making Tellus (Lady Sheffield) confide her plots against Endimion to Floscula (her rival, Lady Essex); and that Cynthia's own kindly attitude to Floscula, pp. 60, 63, is quite inconsistent with the jealous anger Elizabeth cherished against Lady Essex as late as 1586. See Froude's *History of England*, xii. 170.

² Act v. sc. 1, pp. 66-7.

³ See Froude's *History*, vii. chs. 41, 43, 44 (pp. 53, 183, 185, 269, 311, ppp. ed.).

pop. ed.).

See, too, what is said about the intrigue against Endimion below, pp. 98, 102.
Froude, x. ch. 57, pp. 83-91 (pop. ed.). Again, after Parry's confession in

Catholic Earl of Shrewsbury. She was in fact looked upon at this time (1573 and 1574) as heir to the crown, and had, says Froude, 'all the enjoyments of English country life 1.' The comparative laxity of Shrewsbury's guardianship, which in 1569 had induced the Queen to associate the Earl of Huntingdon temporarily with him in the charge of her?, is in exact accord with the indulgence shown to Tellus by Corsites, whose passion for his captive has also its counterpart in the slanders circulated at Court by Shrewsbury's Countess as to his improper intimacy with Mary 3. The single point that makes against Tellus as Mary is her final marriage with her gaoler; but concluding marriages are a necessity of comedy, and can hardly be pleaded in bar of my interpretation. A further little sign of Tellus' rank and importance is that she is addressed by Floscula, p. 23, as 'Madame,' a title of respect elsewhere reserved, both in Endimion and Sapho, for the Queen herself .

There could scarcely be stronger evidence of error in Halpin's choice Corsites. of Lady Sheffield for Tellus, than that it leads him to that of Sir Edward Stafford for Corsites. Corsites is a soldier, whose great physical strength 5, 'tough and unsmoothed nature 6,' and honest simplicity of character 7, are variously dwelt upon. Appointed gaoler of Tellus, his passion for her leads him to relax her confinement; and her blandishments induce him further to undertake an office vaguely hostile to Endimion, but foredoomed, as she knows, to failure. He is attacked and punished by fairies, but united in the end to Tellus. Sir Edward Stafford satisfies no single one of these conditions, saving that of marriage with Tellus 8, Feb. 1585 of his plot to assassinate Elizabeth with the design of placing Mary on the throne, a motion was made in Parliament to revive the proceedings against her which had been dropped in 1572, but was again damped by Elizabeth, who in the speech from the throne at the close of the session defended her indulgent policy (Id. xi. 544-6). This recent instance of the Queen's generosity, or hesitation, is, I believe, alluded to by Panelion and Zontes (v. 3, p. 71), who discuss the treatment of Tellus as though it were a parallel, and not the identical case:—'Pan. I manuell what Cynthia will determine in this cause? Zon. I feare, as in all causes, heare of it in iustice, and then iudge of it in mercy: for howe can it be that shee that is vnwilling to punish her deadliest foes with disgrace, will reuenge iniuries of her trayne with death?

¹ History, xi. 70.

² Froude, viii. 433, 480, 490, &c., and article 'Hastings, Henry, 3rd Earl of Huntingdon,' in *Dict. Nat. Biog.*³ Camden's *Elizabeth*, 1584. In a letter to Walsingham, dated Oct. 18, 1582, Shrewsbury writes, 'Among the rest of my false accusations, your Honour knoweth that I have been touched with some undutiful respects touching the Queen of Scots, but I am very well able to prove she hath shewed herself an enemy to me, and to my fortune; and that 1 thus.

tions, ii. 239: see also pp. 243, 275.)

In view of Mary's position in 1585, ii. 3. 15-6 cannot be urged against this.

P. 61.

Oheron's Vision, p. (Oheron's Vis and to my fortune; and that I trust will sufficiently clear me.' (Lodge's Illustra-

6 Act iv. sc. 3. 13, 135.
6 P. 61.
7 P. 54.
8 By way of strengthening his case Halpin suggests (Oberon's Vision, p. 63) that Lady Sheffield may have been committed to Stafford's custody by Leicester previously, for better concealment of her marriage with himself, but offers no grounds for such a supposition save Elizabeth's general dislike of marriages made without her consent. With regard to her union with Stafford, whose second wife

a match probably due, as suggested above, to the necessity of pairing the characters of the comedy. Stafford was not a soldier but a diplomatist (a character in which a rugged honesty and simplicity are not as a rule leading constituents), who conducted the negotiations about the Anjou match in 1579-82, and in 1583 was appointed resident ambassador to France, where he remained till the end of 15901. A far more suitable original for Corsites is found in the stern and rigidly honest Sir Amyas Paulet, a zealous Puritan and favourer of the Huguenots, who, after a term as governor of Jersey, occupied the post of French ambassador from 1576-9. His stern demeanour was displeasing to Leicester, but on Walsingham's suggestion he was appointed to the custody of the Queen of Scots, an office which he assumed on April 17, 1585, and executed with such close watchfulness and unswerving fidelity as won him due reward after Mary's death 2. The Queen of Scots made a vain endeavour to corrupt his honesty, hinting that if ever she came to the throne 'he might have another manner of assurance of that island than ever was given to an English subject "; but Paulet told her plainly that he was not to be seduced from his allegiance. This incident, which affords a parallel for Tellus' deceptive promises to Corsites (iv. 1. p. 54), is related by Froude as occurring at the commencement of Paulet's appointment in 1585. Among other details of his guardianship of Mary, Froude relates that when she wished her apartments, which looked upon the castle court, changed to others commanding a view of the open country, Paulet refused, from a conviction that she would use the opportunity thus afforded to exchange signals with some of the messengers ever on the watch to carry communications to her friends 4. This detail is probably the suggestion of Tellus' remark-'I maruell Corsites giueth me so much libertie; all the world knowing his charge to bee so high, and his nature to bee most straunge; who hath so ill intreated Ladies of great honour, that he hath not suffered them to look out of windowes, much lesse to walke abrode': and her further remark at the end of the scene, 'I will in, and laugh with the other Ladies at Corsites sweating,' probably has reference to the mischievous enjoyment by Mary and her train of their continual efforts to elude her gaoler's vigilance 5.

she was, Halpin shows (p. 39) that Sussex could not have pleaded on Leicester's behalf that 'no man was to be troubled for a lawful marriage' (i.e. to Lettice), had not Lady Sheffield previously withdrawn her claim to be Leicester's wife. On the authority of Dugdale he tells us that she was induced to do so at an interview with Leicester 'in the close arbour of the Queen's garden at Greenwich,' on consideration of receiving from Leicester £700 a year; and that she probably married Stafford about this time, i.e. autumn of 1570.

Act iv. sc. 1, pp. 52, 54. The anxious attention of Parliament and the nation,

¹ Dict. of Nat. Biog., art. 'Stafford, Sir Edward.'
2 Dict. of Nat. Biog., art. 'Paulet, Sir Amyas.'
3 Froude, xi. ch. 67, p. 576. The attempt was made on the suggestion of Morgan, Mary's agent in Paris.
4 Ibid., p. 579.

Of course, however, I have to admit that Sir Amyas' severity is an ill As Tellus' representative of Corsites' indulgence and amorous weakness for his gaoler, he captive. Of this inconsistency I offer the following defence. In the first place, if my identification of Tellus with Mary be correct, it was desirable for Lyly to give us ocular illustration of the fatal power of her seductions and that universal attraction of which Tellus boasts 1: and if he has to some extent falsified facts in doing so, the falsification stops with itself, and leaves the issue quite untouched. Tellus knows, and explicitly forewarns us, that Corsites' attempt on Endimion will be void of effect; and, if we must acknowledge here some defect of dramatic construction, the episode at least serves the purpose of introducing the ballet of Fairies, a welcome divertissement which Lyly has employed before in Gallathea? without, however, in that case taking the necessary trouble to give them a proper connexion with the action. But I believe the episode may be shown to have its proper place in the allegory itself, if we remember the compression and recombination of events imposed on the historic, still more perhaps on the allegorical, dramatist. Tellus (Mary) is the real centre of the plot. The extraordinary indulgence of Elizabeth's treatment of her, the absence of anything like undue severity or oppression in her confinement, this was what was filling men's minds in 1585, this is the point on which the Court dramatist could without flattery insist, Now much in Corsites that is hardly true of Sir Amyas Paulet is abundantly true of Mary's former gaoler, the Earl of Shrewsbury, as I indicated above when dealing directly with Tellus 3. Shrewsbury, her custodian from 1569 to August, 1584, though on the whole faithful to Elizabeth, seems not to have been quite unsusceptible to Mary's charms, or at least to her influence. In April, 1571, at the time of Norfolk's conspiracy, Ridolfi actually reported to Alva that Shrewsbury was privy to the plot to rescue Mary and place her upon the throne, and had promised to protect her until the Scotch army came to the rescue. This was probably an exaggeration; at any rate, from the time of the discovery of the conspiracy in October, 1571, there was no wavering in Shrewsbury's loyalty to Elizabeth, and his surveillance over Mary became much more strict . But by-and-by, when it was ascertained that Elizabeth would not, perhaps dared not, adopt those extreme measures against her which Parliament desired, the Queen of Scots again became a centre of influence and intrigue; and Shrewsbury, who favoured the idea of her succession, did not wholly escape implication. It was said that he had promised

concentrated at this time (1585) upon Mary and her schemes, would ensure such details being promptly reported and repeated at Court, and the allusions in the play would count as very palpable hits. The apparent dissociation of the first from Tellus herself is a transparent device to secure the author, like the speech of Zontes quoted in note 5 on p. 90 above,

Act iv. sc. I, p. 52,

Act ii. sc. 3. 5.

¹ Act iv. sc. 1, p. 52. ² Act i ⁴ Froude, x. 203: cf. Act iv. sc. 1. 36.

³ P. 91, and note 3, 5 Id., x, 295-6,

her that, on the Queen's death, he would himself place the crown upon her head 1. At any rate he allowed himself to be drawn by Mary and his Countess into a scheme by which Mary's brother-in-law, Lord Charles Stuart, was secretly married to Elizabeth Cavendish, Lady Shrewsbury's daughter by a former husband; a marriage which, as strengthening Mary's family connexion in England, gave the direct offence to Elizabeth, causing her to commit Lady Lennox (the bridegroom's mother, and a party to the plot) to the Tower, and bringing down on Shrewsbury a severe rebuke, under which he tried to excuse himself by laying the blame upon his wife. Here we have an adequate original for Corsites' temporary and partial disloyalty to Cynthia under Tellus' promptings; and even some connexion with Endimion is supplied in that bad entertainment of Leicester at Chatsworth and Buxton, when on a sanatory visit to the baths, of which Elizabeth complained in a sarcastic letter to the Shrewsburies dated June 4, 15772. At a later period too, 1582-4, we get those distinct slanders about the intimacy between Shrewsbury and Mary which his Countess, who was at enmity with him from 1580 to 1586, circulated about the Court, and which Lyly probably intends to represent by the Fairies' pinches, from whose effects he may recover by the use of lunary 3, i.e. by direct appeal to Elizabeth. It is then, as I believe, rather the relations between Mary and her former gaoler that Lyly has in mind in this amorous weakness of Corsites. In Tellus' gaoler he attempts to embody the general treatment of Mary in her captivity; though in his native character and in certain allusions Corsites represents exclusively her gaoler at the time of writing, Sir Amyas Paulet. Such transference assists the partial mystification which has to be maintained; and leaves Lyly free to represent in Geron and Dipsas the relations between Shrewsbury and his Countess, and the royal displeasure under which the former especially rested.

Eumenides,

But of all Halpin's identifications that of Sussex with Eumenides is probably the one that will least commend itself to the student. The leading features of the character are that he is the chivalrous and devoted friend of Endimion, the chivalrous and devoted lover of Semele; that his unselfish desire to aid his friend entails on him a long absence from the Court, and that a noble sacrifice of his love to friendship is instrumental in bringing about Endimion's restoration; that he offers his tongue to ransom Semele's, and finally obtains his mistress' hand. To represent all this chivalrous devotion Halpin selects Leicester's most bitter opponent, Sussex, on the sole ground that, in the affair of Simier's revelation, which he regards as the main subject of the play, Sussex with no less justice

1 Froude, xi. 71.

² Froude gives this letter as if it were the sequel or conclusion of this secret marriage plotted between Mary, Lady Lennox, and the Shrewsburies, vol. x. ch. 60, pp. 398-402 (pop. ed.).

Act iv. sc. 3, p. 62.

than generosity pleaded against too harsh a treatment of the favourite 1. But Eumenides is obviously young, as his talk with Geron implies; while Sussex, born '1526?'2, died at the age of say fifty-five in 1583, an additional argument against him, if my date (1585) for the play be correct. There is one name that rises instinctively to the lips when acts that are lovely and noble and of good report are mentioned-one that still falls upon the ear like refreshing music in this hard heart-wearying age of brass, even as its bearer softens and shames with his mild lustre the coarser fames and gaudier heroics of that iron time-the name of

> 'that pensive Hesper light O'er Chivalry's departed sun,

Sir Philip Sidney. Can the relations of Eumenides in the play be made to square with him? It would seem that he particularly suits them. Supposing Endimion's slumber and estrangement from Cynthia to represent the disfavour of Leicester during his opposition to the Anjou match, we find that Leicester's policy was fully endorsed by his nephew Sidney, who ventured early in 1580 his well-known letter to the Queen against the match, and as a consequence was compelled to spend seven months of that year in retirement at Wilton, his return to Court coinciding with Leicester's restoration to favour 3. Again towards the end of 1584 Sidney wrote a formal Defence of Leicester in answer to the attack by the Jesuit, Parsons, entitled Leicester's Commonwealth; and though the Defence was not printed before 1746, its contents were probably well known at Court. At the very time when Endimion was probably produced (Feb. 2, 1586) Sidney is serving with his uncle in the Netherlands, having left England as governor of Flushing on November 16. Sidney thus affords a sufficiently close parallel for Eumenides' championship of his friend and exile from Court on that account. The question of his postponement of love to friendship brings us to Semele.

Halpin identifies her with Frances Sidney, Sir Philip's cousin; a selection Semele. made, apparently, because Frances was the second wife of Sussex, whom he has already selected for Eumenides, though he tries to strengthen it by the suggestion that Semele's petulance with Endimion may represent

¹ Mr. Baker argues in Halpin's support that—'The two men were not friends, but they were fellow-councillors' (Endymion, p. lvii); reasoning which reminds us of that by which he essays to prove an early connexion between Leicester and Lyly, namely, that Lyly was an undergraduate of the university of which Leicester was Chancellor, that he was still at Oxford at the date of the Kenilworth festivities (1575), and that Leicester was the general patron of men of wit! (pp. xxxv, lxxiii).

² Dict. Nat. Biog., art. 'Radcliffe, Thos., 3rd Earl of Sussex.'

³ 'In the course of the summer (1580) Leicester left his retirement and returned

to Court. It was understood that though still not liking the French match, he would in future offer no opposition to the queen's wishes; and on these terms he induced Philip also to make his peace with her Majesty. We find him [Sidney], accordingly, again in London before the autumn.' (English Men of Letters—Sidney, by J. A. Symonds, p. 97.)

Act iii. 1, p. 40, iv. 3, p. 60 and Oberon's Vision, p. 65.

Frances' annoyance at Leicester's marriage as likely to deprive Sir Philip of his succession to Leicester's property. As with Tellus and Corsites, Halpin's interpretation here owns a needless constraint in the pairing of Semele and Eumenides at the end; a match which, as in that case, may be regarded as merely a stage-necessity. My own suggestion for Semele, who is distinguished in the play by her long coldness to her lover, by her waspish tongue and the displeasure it brings upon her, is Philip's flame, Lady Penelope Devereux, the daughter of the Earl of Essex, who became Lady Rich in 1581, with the result, apparently, of increasing Philip's passion 1. I do not know whether waspishness can correctly be attributed to Stella: beauty and coquetry certainly can; and a match between her and Philip had been arranged as far back as 1576, but was broken off by Philip's father, Sir Henry Sidney, after Essex's death at Dublin on September 21 of that year, probably because Leicester, the Sidneys' near relation, was darkly associated in popular suspicion with Essex's end?. I suggest that this probable reason for the breach of Philip's engagement offers us our required parallel for Eumenides' postponement of love to friendship; that the length of his connexion with Penelope is reflected by the seven years of silent worship of which Eumenides speaks3; and that the offer of his tongue to ransom Semele's is an allusion to the Astrophel and Stella sonnets, or at least that such allusion is found in Cynthia's reply 'What! should'st thou liue wanting a tongue to blaze the beauty of Semele 4?'

Finally, the possible severance about this time of Lyly's relations with the Earl of Oxford, relations which we know to have been clouded in 15825, may perhaps have driven him into the arms of the Leicester faction; and, if this be true, he would find additional reason for a flattering

³ Act iii, sc. 4. 52-6. 'Howe hardly hath shee rewarded thee, without cause or colour of despight! Howe secrete hast thou beene these season yeeres, that hast not, nor once darest not to name her, for discontenting her. Howe faythfull!

that hast offered to die for her, to please her.'

4 Act v. sc. 3, 230. 'Astrophel and Stella had circulated among its author's private friends for at least four years when Zutphen [Sept. 22, 1586] robbed England of her poet-hero' (Symonds' Sidney, p. 95).

5 Letter of Lyly to Burleigh, July 1582 (Lansdowne MS. 36, Art. 76), quoted in Life real is not sept.

in Life, vol. i. p. 28.

¹ Symonds' Sidney, pp. 96, 37.

² But the acknowledged opposition between Leicester and Essex would constitute reason enough, without the suggestion of foul play in the latter's death, Halpin (Oberon's Vision, p. 35) tells us that the intrigue between Leicester and Lady Essex began in 1574, and that Essex on his return from Ireland in 1575 did not attempt to conceal his indignation against the favourite. He suspects the honesty of the verdict of natural death returned at the inquest on Essex held by Sir Henry Sidney's direction as Lord Deputy of Ireland; and refers us to Camden's Annals of Elizabeth, 1576, and Parsons' Secret Memoirs, p. 31.

For the breaking off of Philip's engagement to Penelope see Symonds' Sidney, pp. 35-6. Symonds suggests an old grudge entertained by Sir Henry against Essex.

portrait of Sir Philip in the latter's violent quarrel with Oxford in September 15791.

With regard to Geron and Dipsas I have already admitted that no Geron and better counterpart for their relations can be found than those of the Earl Dipsas. and Countess of Shrewsbury, which Halpin suggests. 'Bess of Hardwick' was the most notable shrew of her time; and Lodge's Illustrations teems with evidence of her quarrel with and slander of her husband 2, a quarrel not made up (by the Queen) until 1586, and not finally then3. Shrewsbury's long absence from Court during his custody of Mary is, no doubt, the original of Geron's exile. On Aug. 5, 1582, he writes to the Queen 'Having these ten years been secluded from your most gracious sight and happy presence, which more grieveth me than any travel or discommodity that I have suffered in this charge that it hath pleased your Majesty to put me in trust withal, I have taken the boldness' to beg a fortnight's leave of absence from his post in order to come to Court and clear himself of malicious accusations 4. Not till the autumn of 1584, after he had been released from his charge, was the opportunity granted him; when 'being lately come unto the Court,' at a meeting of the Privy Council at which Burleigh, Leicester, the elder Sidney, Hatton and Walsingham were present, he refused to take his seat amongst them as a privy councillor until he was cleared by them of disloyalty in the execution of his charge; and the Council, readily acceding, recorded a special minute to that effect, which Dugdale speaks of as 'a memorable Testimonial 5. These vague charges disseminated by Shrewsbury's wife are, as Halpin perceived, very like the vague displeasure of Cynthia under which Geron rests and which is due to Dipsas' arts 6; and Dares' mention of a pathetic speech made by Geron on his return to Court 7 is surely an allusion to this scene in the Privy Council, of which Lyly may

¹ Symonds (Sidney, pp. 67-8) quotes Greville's detailed account of the quarrel. ² The difference seems to have commenced in 1577, when she wished him to The difference seems to have commenced in 1577, when she wished him to move with Mary from Sheffield to Chatsworth. In 1579 his allowance from the Treasury was reduced by about one quarter. Towards the close of 1583 the Countess left her husband (Dict. Nat. Biog., art. 'Talbot, Elizabeth, Countess of Shrewsbury'). On Oct. 18, 1582, Shrewsbury writes to Walsingham defending himself against the charge of disaffection to Elizabeth and 'undutiful respects' with which he has been touched 'touching the queen of Scots' (Lodge's Illustrations). On Ang. Scots, he writes to Instead to the violetic of the state of the s with which he has been touched touching the queen of Scots (Louges Inter-trations, ii. 239). On Aug. 8, 1584, he writes to Leicester, alluding to 'my wicked and malicious wife,' and his son's partisanship with her (Id., ii. 243): while on Nov. 9, 1585, there is allusion in a further letter to 'my wife and her imps' (Id., ii. 275).

² Calendar of State Papers (Domestic), 1581-90, pp. 451-5. In 1589 the

Queen again writes desiring him to allow his wife access.

Lodge's Illustrations, ii. 228. Lodge's Illustrations, ii. 247; the minute is dated 'At Oatlands 15 Sept. 1584'

(No. 189). ⁶ Cf. Act iii. sc. 4, p. 52 'vnto Cynthia must I discouer all my sorrowes, who

also must worke in mee a contentment,' and v. 3, p. 72.

7 Act v. sc. 1, p. 63 (after a remark on Eumenides' strange tale) 'The other old man, what a sad speech vsed he, that caused vs almost all to weepe.'

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well enough have heard some account. There is, perhaps, little historical warrant for crediting Lady Shrewsbury with special hostility to Leicester, unless it was she who informed Simier of his marriage with Lettice: but it is to be noted that the action of Dipsas against Endimion is undertaken with reluctance and purely at Tellus' prompting, 'for,' says Dipsas, 'from her gather wee all our simples to maintaine our sorceries 17; while in the marriage of Lord Charles Stuart, referred to above 2, we have a definite plot organized between Mary and the Countess (Tellus and Dipsas) which gave the greatest displeasure to the Queen. The intrigue against Endimion, indeed, is scantly supported in the Court history by any similar intrigue of moment against Leicester; and if this point of the parallel were to be pressed, we should rather have to identify Dipsas with Catherine de' Medici, as standing behind Simier in his revelation of Leicester's marriage. This, however, would deprive us of the obvious correspondence of Geron and Dipsas to the Shrewsbury couple; and it is far more probable that the plot against Endimion is, chiefly, the author's device for linking together the different personages of his plot, while it serves to enlist sympathy for his hero, the favourite.

Of the remaining characters Floscula and Bagoa alone are of any oa. importance to the allegory, though Sir Tophas may possibly claim a definite original. Floscula appears to hold the post of confidential attendant to Tellus, though she does not accompany her in exile. Bagoa is maid to Dipsas, and entirely subject to her authority. Both women feel a warm sympathy for Endimion. Floscula, after a vain endeavour to dissuade Tellus, dissociates herself definitely from her schemes 8. Bagoa, used as an instrument, betrays the plot to Cynthia's councillors, is changed to an aspen by Dipsas, but retransformed by Cynthia. Floscula's feeling for Endimion is the subject of a suspicious question by Cynthia 4, and of a slighting remark by Eumenides⁵; while Endimion on his recovery assures her of the continuance of his 'former affections': but as an agent in his restoration she takes no part. I confess I am tempted by Halpin's identification of her with Lady Essex, and of both with Shakespeare's 'little western flower'; for Shakespeare, it is clear, knew Lyly's work through and through, and the translation of Lyly's Cynthia, Tellus, and Floscula into his own 'cold moon,' 'the earth,' and the 'little western flower, is both literal and quite consistent with the other contents of Oberon's speech, especially if Lyly's Tellus be Mary Queen of Scots. Nor need we be disturbed by the specific epithet 'western.'

¹ Act ii. sc. 3. 38. It is probably an allusion to the allowance the Shrewsburies received for Mary's support.

p. 94.
Act i. sc. 4. 5 'I will in this case neither give counsell nor consent.'

Act iv. sc. 3. 61 'Are you in loue with his person?

Act v. sc. 1. 148 Doe not that wrong to the setled friendship of a man, as to compare it with the light affection of a woman. 4 Act v. sc. 3. 197. 1 Oberon's Vision, p. 87.

which seems at first to justify Boaden in pointing to Amy Robsart; for, accompanied as it is by the 'fair vestal throned by the west,' 'western' need mean no more than 'English.' Shakespeare, at any rate, who follows Lyly in this allegory as in several other points of the Midsummer Night's Dream¹, may well have believed that Lettice was meant. Certainly no other passion of Leicester's is of such historical importance as to entitle its subject to a mention along with Mary and Elizabeth; and if the flower be allegorical at all, the line

'Before milk-white, now purple with love's wound,'

is beautifully applicable in Halpin's sense, though we may not like to see our favourite poet making courtly allusions to criminal intrigue. It is significant, too, that Floscula, whose confessed 'goodwill' to him Endimion owns, in Cynthia's absence, to be 'better then I haue deserued?,' remains, like Cynthia, unpaired at the close; while Tellus, Semele, Bagoa and Dipsas all find a mate. Halpin tells us that Leicester regained Elizabeth's favour in 1579 by denying on oath that he was married to Lettice3; and Lyly may be adopting the view which the Queen preferred, in public, to accept. Cynthia's dispassionate tone to Floscula', and her insignificance to the action, are not out of harmony with such a view: yet as they are quite irreconcileable with the real facts as regards Lady Essex, I suggest as an alternative Frances Howard, third daughter of Lord Howard of Effingham. On May 11, 1573, Gilbert Talbot writes to his father the Earl of Shrewsbury that the sisters, Lady Sheffield and Frances Howard, are both 'very far in love' with Leicester', and the latter's active sympathy with him at the period of his disgrace is shown by the part she took in a ruse to revive Elizabeth's tenderness for him. A beseeching letter, addressed by Leicester to Burleigh, but meant for the royal eye, was handed by her to Burleigh in the presence-chamber, and dropped in the handing, with the expected result that the Queen demanded to see it 6. Floscula's superfluousness to the action is some reason for supposing that she was not the mere creature of the author's brain, but, had a definite original: yet the effort to identify every character may well be vain where so many of the lines in the maze of Court intrigue must have been effaced by time.

For Bagoa, who is far more important than Floscula, not indeed to

¹ See essay on 'Lyly as a Playwright,' vol. ii. pp. 297-8.

Act v. sc. 1. 152.

**Oberon's Vision, p. 40.

**Act iv. sc. 3, p. 63 **Flose. O Endimion, could spight itself deuise a mischiefe so monstrous?... Where others number their yeeres, their houres, their minutes, and steppe to age by staires, thou onely hast thy yeeres and times in a cluster, being olde before thou remembrest thou wast younge. Cynth. No more Floscula, pittie dooth him no good: I would any thing els might, &c.

⁶ Lodge's Illustrations, ii. 100.
6 I am indebted for this incident to Mr. Baker's introduction (Endymion, pp. lxix-lxx). He quotes it from Parsons' Memoirs of Robert Dudley, iv. 19, 20, but without applying it to the allegory.

Endimion's restoration, but to the discovery of Tellus' intrigue, no original has hitherto been suggested. If I am right in regarding the plot of Mary and Lady Shrewsbury for the marriage of Lord Charles Stuart in 1574 as the original of the alliance between Tellus and Dipsas, a natural representative for Bagoa presents herself in Lady Lennox, the third party to that plot, who is found writing excuses on the subject to the Queen's ministers, represented in the play by Panelion and Zontes, in the winter of that year1. This attitude of submission and excuse, really dictated by her fears of Elizabeth, who, says Froude, sent her to the Tower, is represented in the play by Dipsas' transformation of her to a quivering aspen-tree, from which by favour of Cynthia she is restored to her former shape. Lady Lennox, the mother of Darnley and Lord Charles Stuart, is certainly an old woman, while Sir Tophas' reversion to her from the crone Dipsas implies Bagoa's comparative youth; but otherwise Lady Lennox fairly fulfils the requirements of the part.

Sir Tophas.

For Sir Tophas Halpin suggests Stephen Gosson, who sought to inspire his 'schoole' with military ardour as a diversion from 'stage plaies'; but he acknowledges that too little of Gosson's verse survives to allow us to compare it with Lyly's parody 2. Beyond the general ground of Gosson's attack upon the stage in The Schoole of Abuse in 1579, there seems no reason why Lyly should satirize him; and the complimentary reference in Euphues and his England3 to Gosson's defence of The Schoole, entitled The Ephemerides of Phialo, makes against such an idea. Much more probable is Professor Ward's suggestion 4, which by an odd mistake he attributes to Halpin, of Gabriel Harvey. From a passage in Pappe with a Hatchet b we know that Lyly had long cherished a grudge against this 'old acquaintance': the scoffing allusion to Sir Tophas' verses is appropriate to Harvey's experiments in metre: his patronizing selfsufficiency, his affectation of learning 6, his grammatical jokes 7, his flow of quotations, and Epiton's remark 'Nothing hath made my master a foole but flat schollership 8, are all reflective of the pedant; and his behaviour to two lively girls, brought in for the express purpose of rallying

¹ See the dialogue between Panelion and Zontes about Bagoa, Act v. sc. 3. p. 71. Lady Lennox's part in the transaction is related by Froude, x. ch. 60, pp. 398 sqq., pop. ed. On Dec. 3, 1574, she writes to Burleigh lamenting the Queen's displeasure in the matter, and enclosing copy of a former letter to Leicester on the same subject. On Dec. 10 she again writes to Burleigh from Hackney, excusing herself for visiting the Countess of Shrewsbury and consenting to the marriage. On Dec. 22 Walsingham writes to the Earl of Huntingdon with questions to be put to Lady Lennox's secretary about the marriage. (Calendar of State Papers, Domestic, 1547-80, p. 489.)

² Oberon's Vision, p. 75; and cf. Act iv. sc. 2. p. 55.

⁴ English Dramatic Literature, i. 292 (ed. 1899).

³ Vol. ii. p. 99, l. 17.

⁵ Pappe (vol. iii) ' for this tenne yeres haue I lookt to lambacke him '-written in the autumn of 1589.

Act i. sc. 3. 91, 102 'all Mars and Ars': 'the Latine hath saued your liues.' 7 Act iii. sc. 3. 5-19. Act v. sc. 2. 38.

him ', looks like a personal reminiscence. Doubtless it is vain to seek in this academic personage any analogy to Sir Tophas' burlesque passion for Dipsas or his marriage with Bagoa, but Sir Tophas lies so much away from the plot that this matters little; nor was Gabriel Harvey so entirely without Court influence but that he was able to give Spenser an introduction to Sir Philip Sidney?.

To attempt an identification of the remaining characters is needless, and would probably be vain, since they have no real part in the action nor any distinguishing marks. We therefore present our amended cast for comparison with Halpin's.

	(HALPIN)	(BOND)
Endimion	(the Earl of Leicester)	the Earl of Leicester
Eumenides	(the Earl of Sussex)	Sir Philip Sidney
Corsites	(Sir Edward Stafford)	(Sir Amyas Paulet
Geron	(the Earl of Shrewsbury)	the Earl of Shrewsbury
Panelion)	(unidentified)	? (Lord Burleigh
Zontes		? Sir Francis Walsingham
Sir Tophas	(Stephen Gosson)	Gabriel Harvey
Cynthia	(Queen Elizabeth)	Queen Elizabeth
Tellus	(Lady Sheffield (née Howard))	Mary Queen of Scots
Semele	(Frances Sidney)	Lady Rich (née Pene- lope Devereux)
Floscula	(Lady Essex)	Lady Essex, or Frances Howard
Bagoa	(unidentified)	? the Countess of Lennox
Dipsas	(the Countess of Shrews- bury)	the Countess of Shrews- bury

If the above cast be accepted, it is clear that the general scope of the play must be widened far beyond the bounds of Halpin's interpretation. His theory of its subject as Leicester's imprisonment consequent on Simier's revelation concentrates attention on what was, in fact, only a brief incident in a much longer period of Court disfavour caused by his opposition to the Anjou match, and elevates into political importance two ladies who were really of but slight significance. It was perfectly admissible for a dramatist to do this, but it would have been most impolitic in a Court dramatist. The introduction of people like Lady Sheffield or Lady Essex as direct competitors with the Queen was a piece of audacity that could hardly fail to be displeasing to Elizabeth; and, when we

¹ Act ii. sc. 2.

² It is, however, faintly possible that Lyly's late master, Oxford, is intended; in which case Epiton will be Lyly himself.

remember how sharp was the wound to her feelings caused by Leicester's marriage, it is all but incredible that either Leicester or Lyly would dream of venturing to dramatize the subject before the whole Court, even if we could conceive Leicester willing, as Mr. Baker imagines, to represent his wife as a poor dupe, the mere cloak to cover his real passion for Elizabeth. I doubt if his marriage has any place in the piece whatever. The tissue of vulgar intrigue disclosed to us in the pages of Mr. Halpin's essay is not a story of which Elizabeth, either as an injured woman or as the crowned representative of Chastity, could have wished to be reminded. Much more probable is it that Lyly, recently appointed as caterer for her amusement and casting about for means to flatter his mistress, turned his attention to the royal prisoner, so long Elizabeth's rival, the fear of whose machinations was urgent in all men's hearts in 1585. This rivalry, these machinations, together with the equally perennial royal affection for Leicester, are the most salient features in the domestic annals of the reign; and a sufficient warrant for their dramatic connexion was supplied by the match actually contemplated between Mary and the favourite in 1563-1565. These two, then, must be regarded as the double subject of the piece; and they are supplemented by two subordinate ones (1) the quarrel between the Shrewsburies, (2) the relations of Sir Philip Sidney with his uncle and his mistress. This explanation, while it allows us to keep four or five of Halpin's identifications, gives us, I think, a fuller and more probable explanation of their functions in the piece, and supplements them by other figures more conspicuous than those Halpin selects. Its weak point is, doubtless, the want of any definite intrigue against Leicester by Mary or Lady Shrewsbury; but the same weakness is inherent in the theory of Mr. Halpin, and in Mr. Baker's emendation of it. Neither Lady Sheffield nor Lady Essex can properly be credited with any intrigue against him: indeed, in spite of a widespread feeling of hatred and jealousy of the all-powerful favourite, it is difficult to point to any distinctly hostile action except that of Simier in the August of 1579. There are, as shown above, strong reasons against taking that incident as the chief subject of the play 1. General considerations, no less than the identification of particular characters, require us to widen its scope. With that widening of scope there is imposed upon the dramatist the necessity of some invention for the securing of unity. He obtains it by making Mary and Lady Shrewsbury the direct causes of Leicester's disgrace, and thus enlisting for the favourite, his hero and perhaps his patron,

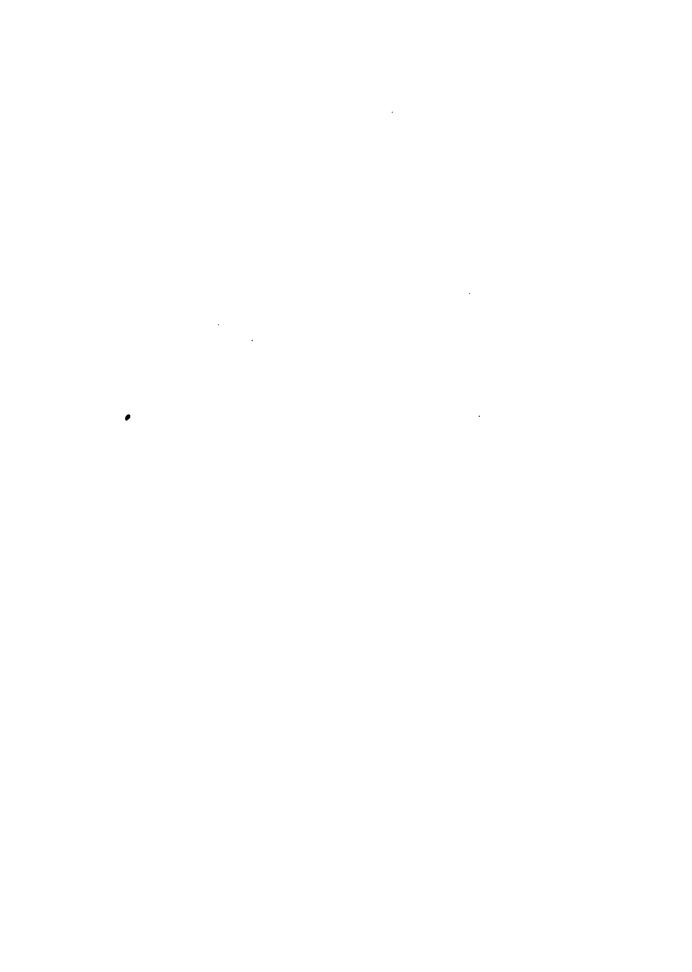
¹ It is likely enough, however, that representing as it does the acutest phase of the royal disfavour, it is alluded to in the Three Ladies of the first part of Endimion's dream, which differs considerably in purport from the action of the play as a whole. I take the lady with the knife and the looking-glass to be Elizabeth herself (cf. especially the flattering language used in describing the victory of mercy over her anger; v. I. 96-100), the prompter of cruelty to be Lady Sheffield or Lady Shrewsbury, and the sympathetic lady to be Lady Essex.

a sympathy which neither on grounds of fact or character did he at all deserve.

I will close this essay with the briefest reference to a far greater poet than Lyly. Mr. Colvin in his monograph on Keats (English Men of Letters), p. 93, says 'In his own special range of Elizabethan reading, he was probably acquainted with Lyly's Court comedy of Endimion, in prose, which had been edited, as it happened, by his friend Dilke a few years before [i.e. in Old Plays, vol. i. 1814]: but in it he would have found nothing to his purpose.' Yet on p. 95 Mr. Colvin adds 'it is the passion of the human soul for beauty which he attempts, more or less consciously, to shadow forth in the quest of the shepherd-prince after his love': and since this ideal aspect of love, and the contrast of such with more earthly passion, certainly forms one aspect of Lyly's play (see above, p. 83), I think we are justified in claiming the latter as among the possible formative influences in Keats' poem. Michael Drayton's Man in the Moone1, to which Mr. Colvin also refers in regard to Keats, cannot, I think, be said to owe anything to Lyly, except perhaps the title: nor do I trace any connexion between Drayton's poem and The Woman in the Moone.

¹ Poemes Lyrick and pastorall. Odes, Eglogs, The Man in the Moone. By Michaell Drayton, Esquier. At London, Printed by R. B. for N. L. and I. Flasket. n. d. [1604 or 1605]. The Man in the Moone was adapted from an earlier and, I think, better poem—about 1000 rhymed heroics—entitled Endimion and Phabe. Ideas Latmus, which appeared without date in 1594. It describes how Phabe lulled her shepherd to sleep for 'thirty yeeres' that she might descend to him at will; and promises to relate elsewhere 'what in vision there to him befell.' The Man in the Moone has an allusion to lunary:

^{&#}x27;As my great brother, so have I a flower To me peculiar, that doth ope and close When as I rise, and when I me repose.'





EDITIONS

'460 octobris 1591 mystres Broome Wydowe Late Wyfe of William Broome Entred for her copies vnder the hand of the Bishop of London: Three Comedies plaied before her maiestie by the Children of Paules th one Called. Endimion. Th other. Galathea and th other, Midns...xviijd.' Sta. Reg. ii. p. 596 (ed. Arb.).

Q. Midas. | Plaied before | the Queenes Maiestie | vpon Twelfe Day at | night, By the Children | of Paules. | London | Printed by Thomas Scarlet for I.B. | and are to be sold in Paules Churchyard at | the signe of the Bible. | 1592. | 4to. A, A 2, A-G 4 in fours. No colophon. (Br. Mus.: Bodl.: Dyce Coll. S. Kensington.)

Under date 23 Aug. 1601 Midas, together with Camp., Sapho and Phao, Gallathea and Endim., is transferred to George Potter (Sta. Reg. iii. p. 191, ed. Arb.,

quoted under CAMPASPE-Editions).

The Sixe Court Comedies are entered to Edward Blount under date 9 Jan. 1628 (Sta. Reg. iv. p. 192, ed. Arb., quoted under CAMPASPE-Editions).

Second ed. (Blount's).

MYDAS. | Played before the Queenes | Maiestie vpon Twelfe |
Day at Night. | By the Children of | Pavls. | London, |
Printed by William Stansby, | for Edward Blount. | 1632. |
12mo, occupying sigs. S 12-Z 3, in twelves, of the Sixe Covrt Comedies.
Also in Old English Plays, vol. 1 (1814), with Introduction and Notes by
C. W. Dilke; and in Fairholt's edition of Lyly's Dramatic Works, vol. ii (1858).

MIDAS

Argument. - Bacchus, in return for the hospitality of Midas, king of Phrygia, offers to grant him anything he may desire. Eristus advises him to ask his mistress; Martius, the sovereignty of the world; but Midas prefers the advice of a third councillor Mellacrites, and asks that his touch may turn everything to gold. A brief exercise of this power, which operates on his food, wine and raiment, reduces him to beg to be released from it. By the god's advice he bathes in the Pactolus, and transfers to its waters the fatal gift. A mood of sullen discontent follows (iv. 1, p. 141, v. 3, p. 159). As he is hunting in a wood on Mount Tmolus he comes upon the gods Pan and Apollo about to engage in a musical competition, of which the Nymphs are to be umpires. Associated with them in this function Midas decides for Pan, and his crass judgement is punished by Apollo with asses' ears. For a time he contrives to conceal them beneath a tiara; but the Nymphs have spread the news of his disgrace, and the words 'Midas the king hath asses' ears,' spoken by shepherds, are reproduced by some reeds as they wave in the wind. This prodigy is reported to the king by his discreet and affectionate daughter Sophronia, by whose advice he seeks Apollo's oracle at Delphi. There on his acknowledgement of folly and profession of repentance the curse is removed, and he returns to Phrygia vowing to relinquish those designs of conquest, especially against the heroic islanders of Lesbos, his ill-success in which has supplied the undercurrent of his thoughts throughout the play.

Comic relief is sought in the relations between some Court-pages and the royal barber Motto, who, robbed by them of the golden beard he has cut from Midas' chin, recovers it by curing Petulus' toothache; but is afterwards entrapped into treasonable utterance of the secret of the asses' ears, and compelled to surrender the beard as the price of their silence.

Text. — The text followed is that of the first and only known quarto, of 1592, which is unusually pure, presenting only eight

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positive errors, besides one or two of punctuation, though it lacks the four songs and a few indispensable stage-directions.

Blount gives us the missing songs, and corrects one of the quarto's errors, 'querenda,' p. 117; but introduces six others, besides omitting a word in six places.

Dilke, who rightly follows the quarto rather than Blount and, further, supplies some half-dozen needed stage-directions, modernizes the text in about a dozen places, e. g. p. 134 'travail' for 'trauel,' 154 'bauble' for 'Bable,' 157 'own' for 'owe,' makes eight other alterations which may be classed as emendations, and about a score which are quite the reverse, e. g. p. 118 'statute,' p. 120 'no other,' p. 137 'forward,' p. 140 'Ah' for 'I' (pron.), 141 'ears,' 'swan' for the jesting 'goose,' and p. 157 'dente' for Motto's mistake 'dento.'

Fairholt as usual follows Blount, correcting three of his corruptions, and adding two corrections of the original text; but making twelve corruptions of his own, e.g. pp. 126 'admit' for 'omit,' 131 'use' for 'lose, 141 'they' for 'there,' 147 'Min.' for 'Lic.'

I have adopted all clear emendations made by others, and added three (pp. 118, 136, 138), with one or two further stage-directions; reporting all variants in the footnotes.

Authorship. — Lyly's name is not on the title-page of the quarto: but the performance of the play by the Paul's boys, its inclusion by Blount, its marked style, and about a dozen reminiscences of *Euphues* (though these are fewer and fainter than formerly, and the play contains very few allusions to natural history), are sufficient to prove his authorship.

Sources and Allegory. — Dilke's introduction to the play says 'For the subject and incidents of this Comedy Lyly was indebted to Ovid, Galtruchius, and "The Golden Ass" of Apuleius; in the latter work the story is related at large.' It is unfortunate for this statement that Pierre Gautruche or Gaultruche, the author of L'Histoire Poètique (first translated into English, 1671, 8vo) was only born, at Caen, in 1602: and, further, that the De Asino of Apuleius, whose popular title seems so happily to combine the two instances of Midas' folly, contains no mention of Midas whatever; the Ass being of course Lucius, the hero of Apuleius' tale and of Lucian's Λούκιος ἡ "Ovos, and the epithet 'golden' being merely the tribute of appreciative posterity. The error, which has survived till quite

a recent year, is ultimately traceable to Langbaine (English Dramatick Poets, Oxford, 1691, 8vo, p. 329).

There remains as Lyly's sole source Ovid's Metamorphoses, xi. 85-193, which he closely follows. The only differences are that in Ovid Bacchus is under obligation for a service rendered to Silenus rather than to himself; that in Ovid no motive for Midas' desire of gold is suggested, while Lyly (as Hense suggests) supplies one in the thirst for conquest; that after ridding himself of the fatal gift Midas betakes himself to a rural life, represented in Lyly by his hunting expedition; that in the contest between Pan and Apollo, though Nymphs are present, it is Tmolus, the Genius of the mountain, who acts as umpire and whose decision is gratuitously contravened by Midas; that it is Midas' barber, alone cognizant of the ears, who whispers the secret into a hole he digs in the ground, afterwards filling in the soil, above which reeds spring up to repeat his words when stirred by the wind; and finally that Ovid mentions no expedition of Midas to Delphi, and no remission of the punishment; nor is any such recorded by Hyginus, whose 191st Fable relates both incidents, with the omission of the barber and the reeds.-A few words in iv. 2, p. 145 seem indebted to a chapter about Midas in The Diall of Princes (see note ad loc.).

Lyly, then, has added the comic elements of the Pages and Pipenetta and the Huntsman, and the contest between the former and the barber for the possession of the golden beard. He has added, too, the characters of Midas' daughter and her ladies, and of Midas' three councillors; and has credited Midas with ambitious designs on the territories of his neighbours, particularly on the island of Lesbos. Dilke (1814) was the first to observe that in this respect the play is intended as a satire on Philip II of Spain, representing 'the produce of his mines in S. America by his desire to turn everything about him into gold; and the defeat of the Armada by the fruitless attempts of Midas to subdue the Island of Lesbos.' Halpin in Oberon's Vision (Shakespeare Soc. 1843), p. 104, offers the following conjectural key:

Midas, king of Phrygia = Philip of Spain.

Isles north of Phrygia = British Isles. Lesbos = England.

Getulia, Lycaonia, Sola, &c. = Portugal, the Netherlands, and other countries cruelly tyrannized over by Philip.

Bacchus (the presiding deity of India) = the Genius of the Indies.

The golden gift = the influx of precious metals into Spain.

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Pactolus (with golden sands) = the Tagus.

The contest in music = the controversy of the Reformation.

Tmolus = (probably) Trent.

Pan ('all'-Catholic) = Papal Supremacy.

Apollo (the antagonistic principle) = Protestant Sovereignty.

Syrinx = the Roman Catholic Faith.

Daphne = the Protestant Faith.

Motto (who betrays the ears of Midas) = Anthonio Perez, Philip's

secretary, banished for betraying secrets.

Sophronia (daughter and successor of Midas) = Isabella, Philip's daughter, to whom, on her marrying the Archduke Albert, he resigned the sovereignty of the Netherlands.

Martius
Mellicrates
Eristus (probably)

the Dukes of Medina Sidonia and D'Alva;
and Ruy Gomez de Libra [given in this order].

The golden beard perhaps alludes to the order of the Golden Fleece.

Probably most people will think that Halpin carries the allegory somewhat further than the author intended: especially we may note that Philip's decision for Catholicism as against Protestantism can hardly be represented as a secret that Midas long conceals from his daughter and his councillors (pp. 149–52, 158–9), a concealment for which, indeed, there is no adequate dramatic motive, seeing that his punishment is soon declared. But there can be little doubt about the identification of Martius, whose 'counsell hath shed as much bloud as would make another sea,' pp. 132, 161 (v. 3. 111), with the pitiless Alva; and the play abounds in allusions to Philip's covetousness, treachery and tyranny, and to current events such as the bloodshed in the Netherlands, p. 130, the defeat of the Armada, p. 131, the expedition of Drake and Norreys, iv. 4. 12, and other points illustrated in the Notes.

Date. — Obviously the play is written after the defeat of the Armada in 1588, and before its entry in the Stationers' Register on Oct. 4, 1591. The allusion to Drake and Norreys' expedition to Portugal (Act iv. sc. 4, p. 149 'suffers the enemies to bid vs good morrowe at our owne doors') which sailed Ap. 18, 1589 and returned in the middle of July, enables us to bring the upward limit down to May of that year; while a passage in Harvey's Advertisement to Papp-Hatchett, which forms the second Book of Pierce's Supererogation and is dated 'At Trinitie Hall: the fift of Nouember: 1589,' supplies us with the downward limit: 'Faith, quoth himselfe,

thou wilt be caught by the stile: Indeede what more easie, then to finde the man by his humour, the Midas by his eares, the Calfe by his tongue, the goose by his quill, the Playmaker by his stile, the hatchet by the Pap¹.' Two other allusions, confirming Harvey's, occur in Nash's An Almond for a Parrat, written probably in January or February, 1589-90². On p. 4 of Petheram's Reprint of that pamphlet we find 'for now a dayes, a man can not haue a bout with a Balletter or write Midas habet aures asininas in great Romaine letters, but hee shall bee in daunger of a further displeasure': and on p. 41 'Pen. [i. e. Penry] with Pan, hath contended with Appollo, and you lyke Midasses, haue ouerprised his musick.'

From these allusions it would appear that the play was composed between May and September, 1589. The title-page announces it as 'played before the Queenes Maiestie vpon Twelfe Day at Night. By the Children of Pavls.' In Chalmers' list of payments made to the master of the Paul's Boys (Boswell's Malone, iii. 425) is one on March 10, 1589-90 'for three plays on Sunday after Christmasday, New Year's Day and Twelfth Day.' The last of these was probably Midas, performed at Court, therefore, on January 6, 1590.

Stage-History, Imitations. — Collier (Hist. Dram. Poet. i. 277) quotes the following from a tract printed abroad in 1592, with the title A Declaration of the true causes of the greate troubles supposed to be intended against the Realme of England, &c.—'And therefore as an introduction hereunto, to make him [the King of Spain] odious unto the people, certain players were suffered to scoffe and jeast at him uppon their common stages; and the like was used in the contempt of his Religion, first by making it no better then Turkish, by annexing unto the Psalmes of Dauid . . . this ensuinge meeter,' &c. Since the doggrel given is obviously not Lyly's, Midas can hardly be the particular play referred to: but there seems considerable probability that, as Halpin suggests (Oberon's Vision, p. 104, note),

¹ Brydges' Archaica, ii. 139. Before reading Mr. Baker's Biographical Introduction to his edition of Endymion, p. cl, I had not, I think, recognized the bearing of this passage on the date of Midas. Gabriel Harvey, writing at his Cambridge rooms, must have seen the play during the long vacation on the St. Paul's stage, where its performance would serve as rehearsal for its production at Court.

² Martin was, we are told, 'not many months since most wittily scofte at by the extemporall endenour of the pleasant author of Pap with a hatchet' (Petheram's Reprint, p. 12).

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it may have been one of them; and Nash's remark in the Almond, quoted above, even seems to imply that Lyly's play had, early in 1590 or before, attracted official attention and remonstrance.

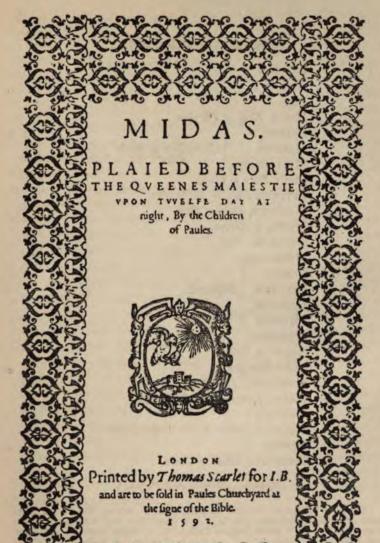
Midas' asses' ears as the punishment of arrogance and folly are, no doubt, the original of Bottom's ass-head in A Midsummer Night's Dream.

The relation between Motto and the Court-pages is probably the original of that between Vertigo, the tailor, and the courtiers in Fletcher and Rowley's Maid in the Mill.

A burlesque entitled *Midas*, by Kane O'Hara, was produced at Covent Garden in 1764, and reprinted several times in the succeeding years. In it Midas, introduced as an English squire and J.P., allies himself with an old tippler, Pan, to outwit Apollo, who, disguised as a shepherd, has won the hearts of a farmer's two daughters, Daphne and Nysa. Bribed by Mysis, the girls' mother, he decides at a musical contest for Pan's bagpipes against Apollo's guitar. Apollo reveals himself, punishes Midas with asses' ears, and reascends to heaven. The burlesque must have been popular, though I can find but little of the wit and humour which Dilke in his prefatory note to our play took occasion to eulogize.

Place and Time. — The expedition to Delphi in v. 3 violates the Unity of Place, which otherwise we might, by locating the palace at Sardis (mentioned Ovid, Met. xi. 137) instead of in Phrygia proper, claim to be observed in this as in all other of Lyly's comedies except Endimion. No instance occurs of a transfer of place in the middle of a scene; though, to avoid such, we have to suppose the locality of the reeds, where the shepherds are wandering in ii. 2, to be within easy distance of the palace in iv. 4 and v. 1.

Unity of Time is violated by Sophronia's remark at the beginning of Act v, that the wonder of the ears is 'nine dayes past,' and by the expedition to Delphi: but the general aim at continuity of scene within the limits of the single Act is quite clear (see ii. 2 end, Petulus' excuse for not going to Bacchus' temple with the lords at end of ii. 1; and iv. 2 end 'I heare some comming'), though it is violated by the compression necessary for the hunting described in Act iii p. 139, by the opening words of iv. 4 about Midas being 'melancholy since his hunting,' and by the changes of scene in Act v. Acts ii and iii are closely continuous.



BOND III

(DRAMATIS PERSONÆ.

Bacchus.	
Apollo.	
Pan.	
MIDAS, King of Phrygia.	
Eristus,	5
MARTIUS, Councillors of Midas.	
Mellacrites,	
Licio, Page to Calia.	
PETULUS, Page to Mellacrites.	
MINUTIUS, another Page.	10
Motto, a Barber.	
Dello, his Boy.	
Menalcas,	
CORYN,	
CELTHUS, Shepherds.	15
DRYAPON,	
Amyntas,	
Huntsman.	
ERATO, a Nymph.	
Other Nymphs.	20
SOPHRONIA, Daughter of Midas.	
CELIA, Daughter of Mellacrites.	
Camilla,)	
AMERULA, other Ladies of the Court.	
Suavia,	2 5
PIPENETTA, Maid to Calia.	-•

Scene—Phrygia and Delphi.

DRAMATIS PERSONÆ] list first supplied Dil., F. adding ERATO. I have made their descriptions more precise 6 Councillors &c.] Gentlemen of the Court Dil. F. 8 Licio, Page to Cælia] Dil. F. simply bracket Licio, Petulus and Minutius as 'Servants' 22 Cælia, Daughter of Mellacrites] Dil. F. simply bracket her with the three following as 'Ladies of the Court' 26 PIPENETTA, Maid to Cælia] Dil. F. describe her as 'a Servant' Scene—Phrygla and Delphos suppl. F.

THE PROLOGVE

IN PAVLES.

Entlemen, so nice is the world, that for apparrel there is no T fashion, for Musick no instrument, for diet no delicate, for playes no invention, but breedeth sacietie before noone, and contempt before night.

Come to the Tayler, hee is gone to the Paynters, to learne howe more cunning may lurke in the fashion, then can bee expressed in the making. Aske the Musicions, they will say their heads ake with deuising notes beyonde Ela. Enquire at Ordinaries, there must be sallets for the Italian; picktooths for the Spaniard; pots for the

10 German; porridge for the Englishman. At our exercises, Souldiers call for Tragedies, their object is bloud: Courtiers for Commedies, their subject is love; Countriemen for Pastoralles, Shepheards are their Saintes. Trafficke and travell hath woven the nature of all Nations into ours, and made this land like Arras, full of deuise, which

15 was Broade-cloth, full of workemanshippe.

Time hath confounded our mindes, our mindes the matter; but all commeth to this passe, that what heretofore hath beene served in severall dishes for a feaste, is now minced in a charger for a Gallimaufrey. If wee present a mingle-mangle, our fault is to be excused, 20 because the whole worlde is become an Hodge-podge.

Wee are ielous of your indgementes, because you are wise; of our owne performance, because we are unperfect; of our Authors device, because he is idle. Onelie this doeth encourage vs, that presenting our studies before Gentlemen, thogh they receive an inward mislike, wee 25 shall not be hist with an open disgrace.

Stirps rudis vrtica est: stirps generosa, rosa.

9 Sallads Bl. mods. satietie Bl. mods. 10 porridge] Pottage Bl. F., cf. Euph. p. 189, 1. 33

MIDAS

ACTUS PRIMUS.

SCENA PRIMA .- (Gardens before MIDAS' Palace.)

(Enter) BACCHUS, MYDAS, ERISTUS, MARTIUS. (and MELLACRITES).

Macchus. M Idas, where the Gods bestowe benefits they aske thankes, but where they receive good turns, they give rewards. Thou hast filled my belly with meate, mine eares with musicke, mine eies with wonders. Bacchus of all the Gods is the best fellow, and Midas amongst men a king of fellows. All thy 5 grounds are vineyards, thy corne grapes, thy chambers sellers, thy houshold stuffe standing cuppes: and therfore aske any thing it shalbe graunted. Wouldest thou have the pipes of thy conducts to run wine, the vdders of thy beasts to drop nectar, or thy trees to bud ambrosia? Desirest thou to be fortunate in thy love, or in thy rovictories famous, or to have the yeres of thy life as many as the haires on thy head? Nothing shalbe denied, so great is Bacchus, so happie is Midas.

Mid. Bacchus, for a king to begge of a God it is no shame, but to aske with aduise, wisdom; geue me leaue to consult: least desiring things aboue my reach, I bee fiered with Phaeton: or against nature, I be drowned with Icarus: & so perishing, the world shall both laugh and wonder, crying, Magnis tamen excidit ausis.

Bacchus. Consult, Bacchus will consent.

Mid. Now my Lords, let me heare your opinions, what wish may 20 make Mydas most happie and his Subjects best content?

Erist. Were I a king I would wish to possesse my mistresse, for what sweetnes can there be found in life, but loue? whose wounds the more mortall they are to the heart, the more immortal they make

ACTUS PRIMUS . . . MIDAS' Palace: the quarto's division into Acts and Scenes is retained. The localities of the scenes are first marked in this edition S. D. [and MELLACRITES] inserted Dil. 8 conducts] Conduits Bl. mods. 17 I] & all eds.

25 the possessors: and who knoweth not that the possessing of that must bee most pretious, the pursuing whereof is so pleasing.

Mar. Loue is a pastime for children, breeding nothing but follie, and nourishing nothing but idlenes. I would wish to be monarch of the world, conquering kingdomes like villages, and being greatest 30 on the earth be commaunder of the whole earth: for what is there that more tickles the mind of a king, then a hope to bee the only king, wringing out of euery countrie tribute, and in his owne to sit in triumph? Those that call conquerors ambitious, are like those that tearme thrift couetousnes, clenlines pride, honestie precisenes. 35 Commaund the world, Midas, a greater thing you cannot desire, a lesse you should not.

Mid. What say you Mellacrites ?

Mel. Nothing, but that these two haue said nothing. I would wish that euerie thing I touched might turne to gold: this is the 40 sinewes of warre, and the sweetnesse of peace. Is it not gold that maketh the chastest to yeeld to lust, the honestest to lewdnes, the wisest to follie, the faithfullest to deceit, and the most holy in heart, to be most hollow of hart? In this word Gold are all the powers of the gods, the desires of men, the woonders of the worlde, the 45 miracles of nature, the losenes of fortune and triumphs of time. By gold may you shake the courts of other Princes, and haue your own setled; one spade of gold vndermines faster then an hundred mattocks of steele. Would one be thought religious & deuout? Quantum quisque sua nummorum seruat in arca, tantum habet & fidei: 50 Religions ballance are golden bags. Desire you vertue? quærenda pecunia primum est, virtus post nummos: the first staire of vertue is money. Doeth anie thirst after gentrie, and wish to be esteemed beautiful? & genus & formam regina pecunia donat: king Coin hath a mint to stamp gentlemen, and art to make amiablenes. I denie 55 not but loue is sweet, and the marrowe of a mans minde, that to conquere kings is the quintessence of the thoughts of kings: why then follow both, Aurea sunt verè nunc sacula, plurimus auro venit honos, auro conciliatur amor: it is a world for gold; honor and loue are both taken vp on interest. Doth Midas determine to tempt the 60 mindes of true Subjectes? to drawe them from obedience to trecherie, from their allegiance and othes to treason and periurie? quid non mortalia pectora cogit auri sacra fames? what holes doth

50 ballance are so all, and again p. 118, l. 92; cf. End. v. 3. 191 quærenda Bl. F.: querenda Q Dil. 57 vero Dil misled by turned e in Q

not gold bore in mens hearts? Such vertue is there in golde, that being bred in the barrennest ground, and troden vnder foote, it mounteth to sit on Princes heads. Wish gold Midas, or wish not 65 to be Midas. In the councel of the gods, was not Anubis' with his long nose of gold, preferred before Neptunes, whose statua was but brasse? And Æsculapius more honored for his golden beard, then Apollo for his sweet harmonie?

Erist. To have gold and not love, (which cannot be purchast by 70 gold) is to be a slave to gold.

Mar. To possesse mountains of gold, and a mistresse more precious then gold, and not to commaunde the world, is to make Mydas new prentise to a mint, and Iorneiman to a woman.

Mel. To enioy a faire Ladie in loue, and wante faire gold to geue: 75 to have thousands of people to fight, and no peny to paye—wil make ones mistresse wilde, and his soldiers tame. Iupiter was a god, but he knew gold was a greater: and flewe into those grates with his golden winges, where he coulde not enter with his Swannes wings. What staide Atalantas course with Hippomanes? an apple of gold: what 80 made the three goddesses striue? an apple of gold. If therfore thou make not thy mistres a goldfinch, thou mayst chance to find her a wagtaile: beleeue me, Res est ingeniosa dare. Besides, how many gates of cities this golden key hath opened, we may remember of late, and ought to feare hereafter. That iron world is worne out, the 85 golden is now come. Sub Ioue nunc mundus, iussa sequare Iouis.

Erist. Gold is but the guts of the earth.

Mel. I had rather have the earthes guttes, then the Moones braines. What is it that gold cannot comand, or hath not conquered? Iustice her selfe, that sitteth wimpled about the eyes, doth it not 90 because shee will take no gold, but that she would not be seene blushing when she takes it: the ballance she holdeth are not to weie the right of the cause, but the weight of the bribe: she wil put vp her naked sword if thou offer her a golden scabberd.

Mid. Cease you to dispute, I am determined. It is gold, Bacchus, 95 that Mydas desireth, let euery thing that Mydas toucheth be turned to gold, so shalt thou blesse thy guest, and manifest thy godhead. Let it be golde Bacchus.

Bacchus. Midas thy wish cleaueth to thy last word. Take vp this stone.

66 counsell Bl. F.: council Dil. Anubis alleds. 67 Neptune Dil. F. statua] stature Q Bl. F.: statute Dil. 70 by] with Dil. 80 Atlantas Q Bl. Dil.

Mid. Fortunate Mydas! It is gold Mellacrites! gold! it is gold!

Mel. This stick.

Mid. Gold Mellacrites 1 my sweet boy al is gold! for euer to5 honoured be Bacchus, that aboue measure hath made Mydas fortunate.

Bacchus. If Mydas be pleased Bacchus is, I will to my temple with Silenus, for by this time there are many to offer vnto me sacrifices: Pænam pro munere poscis. (Exit Bacchus.)

- with gold my turrets, these petty ilands neer to Phrygia shal totter, and other kingdoms be turned topsie turuie: I wil commaund both the affections of men, and the fortunes. Chastitie wil growe cheape where gold is not thought deere; Celia, chast Celia shall yeeld.
- brasen gates to fine gold. Thus shal Mydas be monarch of the world, the darer of fortune, the commander of loue. Come let vs in.

Mel. We follow, desiring that our thoughtes may be touched with thy finger, that they also may become gold.

120 Erist. Wel I feare the euent, because of Bacchus last words, panam pro munere poscis.

Mid. Tush, he is a dronken god, els he woulde not haue geuen so great a gift. Now it is done, I care not for any thing he can doe.

Exeunt.

Sce. 2.- (The same.)

(Enter) LICIO. PETULUS.

Licio. Thou seruest Mellacrites, and I his daughter, which is the better man?

Pet. The Masculin gender is more worthy then the feminine, therfore Licio, backare.

5 Licio. That is when those two genders are at iarre, but when they belong both to one thing, then—

Pet. What then?

Licio. Then they agree like the fiddle and the stick.

Pet. Pulchrè sanè. Gods blessing on thy blewe nose! but Licio, 10 my mistres is a proper woman.

113 the 2 their Bl. F. 114 not om. Bl. F. 119 fingers F. Licio Lit. Q

Licio. I but thou knowest not her properties.

Pet. I care not for her qualities, so I may embrace her quantitie.

Licio. Are you so peart?

Pet. I and so expert, that I can aswel tel the thoughts of a womans heart by her eyes, as the change of the weather by an 15 almanack.

Licio. Sir boy you must not be saucie.

Pet. No, but faithful and seruiceable.

Licio. Lock vp your lips or I wil lop them off. But sirrha, for the better instructions I wil vnfold euery wrinkle of my mistres 20 disposition.

Pet. I pray thee doe.

Licio. But for this time I wil only handle the head and purtenance.

Pet. Nothing els?

Licio. Why, wil not that be a long houres work to describe, that is almost a whole daies work to dresse?

Pet. Proceed.

Licio. First, she hath a head as round as a tennis ball.

Pet. I would my bed were a hazard.

30

25

Licio. Why?

Pet. Nothing, but that I would have her head there among other balles.

Licio. Video, pro Intelligo. Then hath she an haukes eye.

Pet. O that I were a partridge head.

35

Licio. To what end?

Pet. That she might tire with her eyes on my countenance.

Licio. Wouldst thou be hanged?

Pet. Scilicet.

Licio. Well, she hath the tongue of a Parrat.

4

Pet. Thats a leaden dagger in a veluette sheath, to have a black tongue in a faire mouth.

Licio. Tush, it is not for the blacknesse, but for the babling, for euerie houre she wil crie 'walk knaue, walke.'

Pet. Then will I mutter, 'a rope for Parrat, a rope.'

45

Licio. So maist thou be hanged, not by the lippes, but by the neck. Then, sir, hath she a calues tooth.

Pet. O monstrous mouth! I would then it had been a sheepes eye, and a neates tongue.

II not her] no other Dil.

44-5 inv. commas first in Dil.: itals. F.

Licio. It is not for the bignes, but the sweetnes: all her teeth are as sweet as the sweet tooth of a calfe

Pet. Sweetly meant.

Licio. She hath the eares of a Want.

Pet. Doth she want eares?

55 Licio. I say the eares of a Want, a Mole, thou dost want wit to vnderstand me. She wil heare though she be neuer so low on the grounde.

Pet. Why then if one aske her a question, it is likely she wil hearken to it.

60 Licio. Hearken thou after that. Shee hath the nose of a sowe.

Pet. Then belike there she weares her wedding ring.

Licio. No, she can smel a knaue a mile off.

Pet. Let vs go farther Licio, she hath both vs in the wind.

Licio. She hath a bettle brow.

65 Pet. What is she beetle browed?

Licio. Thou hast a beetle head! I say the brow of a beetle, a little flie, whose brow is as black as veluet.

Pet. What lips hath she?

Licio. Tush, the lips are no part of the head, only made for 70 a double leafe dore for the mouth.

Pet. What is then the chin?

Licio. That is only the threshold to the dore.

Pet. I perceive you are driven to the wall that stands behind the dore, for this is ridiculous: but now you can say no more of the head, 75 begin with the purtenances, for that was your promise.

Licio. The purtenances! it is impossible to reckon them vp, much lesse to tell the nature of them. Hoods, frontlets, wires, caules, curling-irons, perriwigs, bodkins, fillets, hairlaces, ribbons, roles, knotstrings, glasses, combs, caps, hats, coifes, kerchers, clothes,

so earerings, borders, crippins, shadowes, spots, and so many other trifles, as both I want the words of arte to name them, time to vtter them, and witte to remember them: these be but a fewe notes.

Pet. Notes quoth you, I note one thing.

85 Licio. What is that?

Pet. That if euerie part require so much as the head, it wil make the richest husband in the world ake at the heart.

60 that. Shee] that, shee previous eds. 61 there om. Dil. 64 bettle Q: beetle Bl. mods.

Enter PIPENETTA.

Licio. But soft, here comes Pipenetta: what newes?

Pip. I would not be in your coats for any thing.

Licio. Indeed if thou shouldest rigge vp and downe in our iackets, 90 thou wouldst be thought a very tomboy.

Pip. I meane I would not be in your cases.

Pet. Neither shalt thou Pipenetta, for first, they are too little for thy bodie, and then too faire to pull ouer so fowle a skinne.

Pip. These boyes be droonk! I would not be in your takings. 95
Licio. I thinke so, for we take nothing in our hands but
weapons, it is for thee to vse needles and pinnes, a sampler, not
a buckler.

Pip. Nay then wee shall neuer haue done! I meane I would not be so courst as you shalbe.

Pet. Worse and worse! Wee are no chase (prettie mops,) for Deere we are not, neither red nor fallowe, because we are Batchelers and haue not cornu copia, we want heads: Hares we cannot be, because they are male one yere, and the next female, wee change not our sex: Badgers we are not, for our legs are one as long as another: 105 and who wil take vs to be Foxes, that stand so nere a goose, and bite not?

Pip. Fooles you are, and therefore good game for wise men to hunt: but for knaues I leave you, for honest wenches to talke of.

Licio. Nay stay sweet Pipenetta, we are but disposed to be 110 merrie.

Pip. I maruel how old you wil be before you be disposed to be honest. But this is the matter, my master is gone abroad, and wants his page to wayt on him: my mistresse would rise, and lacks your worshippe to fetch her haire.

Pet. Why, is it not on her head?

Pip. Me thinks it should, but I meane the haire that she must weare to day.

Licio. Why, doth she weare any but her owne?

Pip. In faith sir no, I am sure it is her owne when shee paies for 120 it. But do you heare the strange newes at the Court?

Pet. No, except this be it, to have ones haire lie all night out of the house from ones head.

we F. 103 cannot be] are not Dil. 102 Deere we] Deere, we Bl.: Deere; we F. 103 cannot be] are not Dil. 109 for 1 om. Bl. F. 117 that om. Dil. 120 it is] its Bl. F.

Pip. Tush! euerie thing that Mydas toucheth is gold.

125 Pet. The deuil it is!

Pip. Indeed gold is the deuil.

Licio. Thou art deceiued wench, angels are gold. But is it true? Pip. True? Why the meat that he tutcheth turneth to gold, so

doth the drinke, so doth his raiment.

130 Pet. I would he would geue me a good boxe on the eare, that I might have a golden cheeke.

Licio. How happie shal we be if hee woulde but stroke our heads, that we might have golden haires. But let vs all in, least he lose the vertue of the gift before wee taste the benefit.

135 Pip. If he take a cudgel and that turn to gold, yet beating you with it, you shal only feele the weight of gold.

Pet. What difference to be beaten with gold, and to be beaten gold?

Pip. As much as to say, drinke before you goe, and goe before 140 you drinke.

Licio. Come let vs goe, least we drinke of a drie cuppe for our long tarrying.

Exeunt.

ACTUS. 2.

Sca. 1.- (The same.)

ERISTUS, CÆLIA, SOPHRONIA, MELLACRITES. MARTIUS.

(Enter ERISTUS and CÆLIA.)

Erist. PAire Calia, thou seest of gold there is sacietie, of loue there cannot.

Cal. If thou shouldst wish that whatsoeuer thou thoughtest might be loue, as Mydas what euer he toucht might be gold, it may be loue 5 would bee as lothsome to thine eares, as gold is to his eyes, and make thy heart pinch with melancholie, as his guts doe with famine.

Erist. No, sweet Cælia, in loue there is varietie.

Cal. Indeed men varie in their loue.

Erist. They varie their loue, yet change it not.

10 Cal. Loue and change are at variance, therefore if they varie, they must change.

Erist. Men change the manner of their loue, not the humor: the

I satiety Bl. mods.

meanes how to obteine, not the mistresse they honor. So did *Iupiter*, that could not intreat *Danae* by golden words, possesse his loue by a golden shoure, not altering his affection, but vsing art.

Cal. The same Iupiter was an Ægle, a Swan, a Bull; and for euerie Saint a new shape, as men haue for euery mistres a new shadow. If you take example of the gods, who more wanton, more wauering? if of your selues, being but men, who wil think you more constant then gods? Eristus, if gold could haue allured mine eies, 20 thou knowest Mydas that commaundeth all thinges to bee gold, had conquered: if threats might haue feared my heart, Mydas being a king, might haue commaunded my affections: if loue, golde, or authoritie might haue inchaunted me, Mydas had obteyned by loue, golde, and authoritie, Quorum si singula nostram flectere non poterant, 25 potuissent omnia mentem.

Erist. Ah, Calia, if kinges saye they loue and yet dissemble, who dare say that they dissemble, and not loue? They commaunde the affections of others yeeld, and their owne to be beleeued. My teares which haue made furrowes in my cheekes, and in mine eyes 30 fountaines: my sighes, which haue made of my heart a furnace, and kindled in my head flames: my body that melteth by peecemeale, and my mind that pineth at an instant, may witnesse that my loue is both vnspotted, & vnspeakeable, Quorum si singula duram flectere non poterant, deberent omnia mentem. But soft, here commeth the 35 Princesse, with the rest of the Lords.

Enter Sophronia. (Mellacrites, Martius, and other courtiers).

Soph. Mellacrites, I cannot tell whether I should more mislike thy councell, or Mydas consent, but the couetous humor of you both I contemne and wonder at, being vnfit for a king, whose honor should consiste in liberalitie, not greedines; and vnworthy the calling of 40 Mellacrites, whose fame should rise by the Souldiers god, Mars, not by the merchants god, Gold.

Mel. Madam, things past cannot be recalled, but repented; and therfore are rather to be pittied than punished. It now behoueth vs how to redresse the miserable estate of our king, not to dispute of 45 the occasion. Your highnes sees, and without griefe you cannot see, that his meat turneth to massie gold in his mouth, and his wine slideth downe his throte like liquide golde: if he touch his roabes

²⁵ nostrum Bl. F. 29 to before yeeld Bl. mods. S.D. Enter SOPHRONIA: thus far Q Bl. F.; Dilke adding MELL. and MART. 45 to consider before how Dil.

they are turned to gold, and what is not that toucheth him, but beso commeth golde?

Erist. I Mellacrites, if thy tongue had been turned to gold before thou gauest our king such councel, Mydas heart had been ful of ease, and thy mouth of gold.

Mar. If my aduise had taken place, Mydas that now sitteth ouer 55 head and eares in crownes, had worn vpon his head many kings crownes, and been conquerour of the world, that now is commaunder of drosse. That greedines of Mellacrites, whose heart-stringes are made of Plutus purse-stringes, hath made Mydas a lumpe of earth, that should be a god on earth; and thy effeminate minde Eristus, 60 whose eyes are stitcht on Calias face, and thoughts gyude to her beautie, hath bredde in all the court such a tender wantonnes, that nothing is thought of but loue, a passion proceeding of beastly lust, and coloured with a courtlie name of loue. Thus whilest we follow the nature of things, we forget the names. Since this vnsatiable 65 thirst of gold, and vntemperat humor of lust crept into the kings court, Souldiers haue begged almes of Artificers, and with their helmet on their head been glad to follow a Louer with a gloue in his hatte, which so much abateth the courage of true Captaines, that they must account it more honorable, in the court to be a cowarde, 70 so rich and amorus, than in a campe to be valiant, if poore and maimed. He is more fauoured that pricks his finger with his mistres needle, then hee that breakes his launce on his enemies face: and he that hath his mouth full of fair words, than he that hath his bodie ful of deep scarres. If one be olde, & haue silver haires on his 75 beard, so he haue golden ruddocks in his bagges, he must be wise and honourable. If young and haue curled locks on his head, amarous glaunces with his eyes, smooth speeches in his mouth, euerie Ladies lap shalbe his pillow, euery Ladies face his glasse, euery Ladies eare a sheath for his flatteries; only Souldiers, if they be old, 80 must beg in their owne countries; if yong, trie the fortune of warres in another. Hee is the man, that being let bloud caries his arme in a scarfe of his mistres fauour, not he that beares his legge on a stilt

Soph. Stay Martius, though I know loue to growe to such losenes, 85 and hoarding to such miserie, that I maye rather grieue at both, than remedie either: yet thy animating my father to continual armes, to

49 there before not Dil. gyved Dil.; gyvde F. rightly

for his Countries safetie.

conquere crowns, hath only brought him into imminent danger of his owne head. The loue hee hath followed-I feare vnnaturall, the riches he hath got-I know vnmeasurable, the warres he hath leuied-I doubt vnlawfull, hath drawn his bodie with graie haires to the 90 graues mouth; and his minde with eating cares to desperate determinations: ambition hath but two steps, the lowest bloud; the highest enuie: both these hath my vnhappie father climbde, digging mines of gold with the liues of men, and now enuied of the whole world, is enuironed with enemies round about the world, not know- 95 ing that ambition hath one heele nayled in hell, though she stretch her finger to touch the heauens. I woulde the Gods would remoue this punishment, so that Mydas would be penitent. Let him thrust thee, Eristus with thy loue, into Italie, where they honour lust for a God, as the Ægyptians did dogs: thee, Mellacrites with thy greedi- 100 nes of gold, to the vtmost partes of the West, where all the guts of the earth are gold: and thee, Martius, that soundest but bloud and terror, into those barbarous Nations, where nothing is to be found but bloud and terror. Let Phrygia be an example of chastitie, not luste; liberalitie, not couetousnes; valor, not tyrannie. I wish not 105 your bodies banisht, but your mindes, that my father and your king may be our honor, and the worlds wonder. And thou, Calia, and all you Ladies, learn this of Sophronia, that beautie in a minute is both a blossome and a blast: Loue, a worme which seeming to liue in the eye, dies in the hart. You be all yong, and faire, endeuor all 110 to be wise & vertuous, that when, like roses, you shal fall from the stalke, you may be gathered & put to the still.

Cal. Madam, I am free from loue, and vnfortunate to be beloued.

Erist. To be free from loue is strange, but to thinke scorne to be beloued, monstrous.

Soph. Eristus, thy tongue doth itch to talke of loue, and my eares tingle to heare it. I charge you all, if you owe any duetie to your king, to goe presently vnto the temple of Bacchus, offer praise-giftes, and sacrifice, that Mydas may be released of his wish, or his life: this I entreate you, this Mydas commaunds you. Iarre not with 120 your selues, agree in one for your king, if euer you took Mydas for your lawful king.

Mel. Madam we will goe, and omit nothing that duety may performe, or paynes.

Soph. Goe speedelie, least Mydas die before you returne: and 125
118 praise-giftes Q Bl. F.: praise, gifts, Dil. 123 admit F.

you, Calia, shal go with me, that with talk we may beguyle the time, and my father think of no meat.

Cal. I attend.

Exeunt.

SCENA 2 .- (The same.)

(Enter) LICIO, PETULUS, PIPENETTA.

Licio. A H my girle, is not this a golden world?

A Pip. It is all one as if it were lead with mee, and yet as golden with mee as with the king, for I see it, and feele it not, hee feeles it, & enioyes it not.

5 Licio. Gold is but the earths garbadge, a weed bred by the sunne, the very rubbish of barren ground.

Pet. Tush Licio, thou art vnlettered! al the earth is an egge: the white, siluer; the yolk, gold.

Licio. Why thou foole, what hen should lay that egge?

10 Pip. I warrant a Goose.

Licio. Nay I beleeue a Bull.

Pet. Blirt to you both! it was layd by the Sunne.

Pip. The Sun is rather a cock than a hen.

Licio. Tis true girle, els how could Titan haue troaden Daphne?

Pet. I weep ouer both your wits! if I proue in euerie respect no difference between an egge and golde, will you not then graunt gold to be an egge?

Pip. Yes, but I beleue thy idle imagination wil make it an addle

20 Licio. Let vs heare. Proceed Doctor egge.

Pet. Gold wil be crackt: A common saying, a crackt crowne.

Pip. I, thats a broken head.

Pet. Nay then I see thou hast a broken wit.

Licio. Wel, suppose gold wil crack.

25 Pet. So wil an eg.

Licio. On.

Pet. An egge is rosted in the fire.

Pip. Well.

Pet. So is gold tried in the fire.

30 Licio. Foorth.

Pet. An egge (as Physicions say) will make one lustie.

S. D. The three councillors are not, as usual in the old eds., enumerated with the servants at the head of the scene: their entry is duly notified at the proper place

Pip. Conclude.

Pet. And who knowes not that gold will make one frolike?

Licio. Pipenetta this is true, for it is called egge, as a thing that doth egge on, so doth gold.

Pip. Let vs heare all.

Pet. Egges potcht are for a weake stomach, & golde boyld, for a consuming bodie.

Licio. Spoken like a Physicion.

Pip. Or a foole of necessitie.

Pet. An egge is eaten at one sup, and a portague lost at one

40

45

Licio. Gamester-like concluded.

Pet. Egs make custards, and gold makes spoones to eat them.

Pip. A reason dowe-baked.

Licio. O! the ouen of his wit was not throwly heated.

Pet. Only this ods I finde betweene mony and egs, which makes me wonder, that being more pence in the world than egs, that one should haue three egges for a peny, and not three pence for an egge.

Pip. A wonderful matter! but your wisdome is ouershotte in your comparison, for egs haue chickens, gold hath none.

Pet. Mops I pittie thee! gold hath egs; change an angel into ten shillings, and all those peeces are the angels egges.

Licio. He hath made a spoke, wilt thou eat an egge? but soft, here 55 come our masters, let vs shrinke aside.

Enter Mellacrites, Martius, Eristus.

Mel. A short answere, yet a sound, Bacchus is pithy and pitifull. (Reads the) Oracle.

In Pactolus goe bathe thy wish, and thee, Thy wish the waves shal have, and thou be free.

Mar. I vnderstand no Oracles! shall the water turne euery thing 60 to gold? what then shall become of the fish? shall he be free from gold? what then shall become of vs, of his crowne, of our Countrie? I like not these riddles.

Mel. Thou Martius art so warlike, that thou wouldest cut of the wish with a sworde, not cure it with a salue: but the Gods that can 65 geue the desires of the heart, can as easilie withdraw the torment.

56 comes Dil. s, D. [Reads the Oracle] F.: Q Bl. Dil. have simply Oracle

Suppose Vulcan should so temper thy sword, that were thy heart neuer so valeant, thine arme neuer so strong, yet thy blade shoulde neuer draw bloud, wouldest not thou wish to have a weaker hand, and 70 a sharper edge?

Mar. Yes.

Mel. If Mars should answere thee thus, goe bath thy sword in water, and wash thy hands in milke, and thy sword shal cleaue adamant, and thy heart answere the sharpnes of thy sword, wouldst 75 not thou trie the conclusion?

Mar. What els?

Mel. Then let Mydas beleeve til he have tried, and thinke that the Gods rule as wel by geuing remedies, as graunting wishes. But Eristus is mum.

80 Mar. Calia hath sealed his mouth.

Erist. Calia hath sealed her face in my heart, which I am no more ashamed to confesse, than thou that Mars hath made a scarre in thy face Martius. But let vs in to the king. Sir boies you wait wel!

85 Pet. We durst not go to Bacchus, for if I see a grape, my head akes.

Erist. And if I finde a cudgell Ile make your shoulders ake.

Mel. And you Liao, wait on your selfe.

Licio. I cannot chuse sir, I am alwaies so neer my selfe.

90 Mel. Ile be as neere you as your skin presently. Exeunt.

ACTUS 3.

Sc.E. 1.— (The same.)

(Enter) Mydas, Mellacrites, Martius, Eristus.

Midas (reading the Oracle).

IN Pactolus go bathe thy wish and thee,

Thy wish the waves shal have, and thou be free.

Miserable Mydas, as vnaduised in thy wish, as in thy successe vnfortunat. O vnquenchable thirst of gold, which turneth mens heads to lead, and makest them blockish; their hearts to iron, and

s. D. [reading the Oracle] added F. I bathe Q mods.; bath Bl,

BOKD III

makest them couetous; their eyes to delight in the view, and makest them blinde in the vse. I that did possesse mynes of golde, could not bee contented till my minde were also a myne. Could not the treasure of Phrygia, nor the tributes of Greece, nor mountaines in the East, whose guts are gold, satisfie thy minde with gold? 10 Ambition eateth gold, & drinketh blood; climeth so high by other mens heads, that she breaketh her owne necke. What should I doo with a world of ground, whose bodie must be content with seauen foote of earth? or why did I couet to get so manie crownes, having my self but one head? Those that tooke small vessells at 15 the sea, I accompted Pyrates; and my selfe that suppressed whole Fleetes, a Conquerour: as though robberies of Mydas might masque vnder the names of triumphs, and the traffique of other Nations bee called treacherie. Thou hast pampred vp thy selfe with slaughter, as Diomedes did his horse with blood; so vnsatiable thy thirst, so 20 heauie thy sword. Two bookes haue I alwaies carried in my bosome, calling them the dagger, and the sword; in which the names of all Princes, Noblemen, and Gentlemen were dedicated to slaughter, or if not (which worse is) to slauerie. O my Lords, when I call to minde my cruelties in Lycaonia, my vsurping 25 in Getulia, my oppression in Sola: then do I finde neither mercies in my conquests, nor colour for my warres, nor measure in my taxes, I haue written my lawes in blood, and made my Gods of golde; I have caused the mothers wombes to bee their childrens tombes, cradles to swimme in blood like boates, and the temples of the 30 Gods a stewes for strumpets. Haue not I made the sea to groane vnder the number of my ships: and have they not perished, that there was not two left to make a number? Haue I not thrust my subjects into a Camp, like oxen into a Cart; whom having made slaues by vniust warres, I vse now as slaues for all warres? Haue 35 not I entised the subjects of my neighbor Princes to destroy their natural Kings? like moaths that eate the cloth in which they were bred, like vipers that gnawe the bowels of which they were borne, and like woormes that consume the wood in which they were ingendred? To what kingdome haue not I pretended clayme? as 40 though I had been by the Gods created heire apparant to the world, making euerie trifle a title; and all the territories about me, traitours to me. Why did I wish that all might bee gold I toucht,

⁸ also] all Dil, to East so all thy] my Dil. 14 feet Dil. 17 kingdoms before Midas Dil. 20 horses Dil. 37 clothes Dil.

but that I thought all mens hearts would bee touched with gold, 45 that what pollicie could not compasse, nor prowes, gold might haue commaunded, and conquered? A bridge of gold did I mean to make in that Iland where all my nauie could not make a breach. Those Ilandes did I long to touch, that I might turne them to gold, and my selfe to glorie. But vnhappie Mydas, who by the so same meanes perisheth himself, that he thought to conquere others: being now become a shame to the world, a scorne to that petie Prince, and to thy self a consumption. A petie Prince, Mydas 1 no, a Prince protected by the Gods, by Nature, by his own vertue, and his Subjects obedience. Haue not all treasons beene discouered by 55 miracle, not counsell? that doo the Gods chalenge. Is not the Countrie walled with huge waves? that dooth Nature claime. Is hee not through the whole world a wonder, for wisdome and temperance? that is his owne strength. Doe not all his Subjects (like Bees) swarme to preserue the King of Bees? that their loyaltie 60 mainteineth. My Lords, I faint both for lack of food, & want of grace. I will to the riuer, where if I be rid of this intollerable disease of gold, I will next shake off that vntemperat desire of gouernment, and measure my Territories, not by the greatnesse of my minde, but the right of my Succession.

65 Mar. I am not a little sorrie, that because all that your Highnesse toucheth turneth to pure golde, therefore all your Princely affections should be converted to drosse. Doeth your Maiestie begin to melt your owne Crowne, that should make it with other Monarchies massie? Begin you to make incloasure of your minde, and to 70 debate of inheritance, when the sworde proclaimes you conqueror? If your Highnes heart be not of kingdome proofe, every pelting Prince will batter it. Though you lose this garish golde, let your minde be still of steele, and let the sharpest sword decide the right of Scepters.

75 Mid. Euerie little king is a king, and the title consisteth not in the compasse of grounde, but in the right of inheritance.

Mar. Are not conquests good titles?

Mid. Conquests are great thefts.

Mar. If your Highnesse would be aduised by mee, then would so I rob for kingdomes, and if I obteyned, fain woulde I see him that durste call the Conquerour a theefe.

66 and before therefore old eds. F. 71 of om. Dil. 72 lose] use F. this om. Dil.

Mid. Martius, thy councell hath shed as much bloud as would make another sea. Valor I cannot call it, and barbarousnesse is a worde too milde. Come Mellacrites, let vs goe, and come you Eristus, that if I obteine mercie of Bachus, wee may offer Sacrifice 85 to Bachus. Martius, if you be not disposed to goe, dispose as you will of your selfe.

Mar. I will humbly attend on your Highnesse, as still hoping to haue my hearts desire, and you your height of honor. Exeunt.

Sc.E. 2.—(The same.)

Licio, Petulus, Dello, Motto.

(Enter Licio and Petulus.)

Pet. A H Licio, a bots on the Barbar! euer since I cosened him of the golden beard I haue had the toothach.

Licio. I think Motto hath poysoned thy gummes.

Pet. It is a deadlie paine.

Licio. I knew a dog run mad with it.

Pet. I beleeue it Licio, and thereof it is that they cal it a dogged paine. Thou knowest I haue tried all old womens medicins, and cunning mens charms, but interim my teeth ake.

Enter Dello the barbers boy.

Dello (aside). I am glad I have heard the wags, to be quittance for over-hearing vs. We wil take the vantage, they shall finde vs to quick Barbers. Ile tel Motto my master, and then we will have Quid pro quo, a tooth for a beard.

Exit.

Pet. Licio, to make me merrie I pray thee go forward with the description of thy mistres: thou must beginne now at the paps.

Licio. Indeed (Petulus) a good beginning for thee, for thou canst 15 eat pappe now, because thou canst bite nothing els. But I haue not mind on those matters. If the king lose his golden wish, wee shall haue but a brasen Court;—but what became of the beard, Petulus?

Pet. I have pawnd it, for I durst not coyn it.

Licio. What doest thou pay for the pawning?

Pet. Twelue pence in the pound for the moneth.

s. D. Enter Dello . . . boy Q Bl. F.; Dello enters behind them Dil. not] no Dil.

20

. Licio. What for the herbage?

Pet. It is not at herbage.

Licio. Yes Petulus, if it be a beard it must be at herbadge, for a beard is a badge of haire; and a badge of haire, hairbadge.

Enter MOTTO with DELLO.

Motto. Dello, thou knowest Mydas toucht his beard, and twas gold.

Dello. Well.

Motto. That the Pages cosend me of it.

Dello. No lie.

Motto. That I must be reuenged.

Dello. In good time.

Motto. Thou knowest I have taught thee the knacking of the 35 hands, the tickling on a mans haires, like the tuning of a Cittern.

Dello. True.

Motto. Besides, I instructed thee in the phrases of our eloquent occupation, as 'how sir will you be trimmed? wil you haue your beard like a spade, or a bodkin? a penthouse on your vpper lip, or an allie on your chin? a lowe curle on your head like a Bull, or dangling lock like a spaniel? your mustachoes sharp at the endes, like shomakers aules, or hanging down to your mouth like Goates flakes? your loue-locks wreathed with a silken twist, or shaggie to fal on your shoulders?'

45 Dello. I confesse you have taught me Tulke de oratore, the very art of trimming.

Motto. Wel for all this I desire no more at thy hands, than to keep secrete the reuenge I haue prepared for the Pages.

Dello. O sir, you know I am a Barber, and cannot tittle tattle, so I am one of those whose tongues are swelde with silence.

Motto. Indeed thou shouldst be no blab, because a barber, therefore be secret.—(Louder.) Was it not a good cure Dello, to ease the toothach and neuer touch the tooth?

Dello. O master, he that is your patient for the toothach, I warrant 55 is patient of all aches.

Motto. I did but rub his gummes, and presentlie the rewme euaporated.

Licio. Deus bone, is that worde come into the Barbers bason?

38-44 'how . . . shoulders?' inv. commas first F. 56 rheume Bl. mods.

Dello. I sir and why not? My master is a Barber and a Surgeon.

Licio. In good time.

Pet. O Motto, I am almost dead with the toothach, al my gummes are swollen, and my teeth stande in my head like thornes.

Motto. It may be that it is only the breding of a beard, and being the first beard, you shall have a hard travel.

Pet. Old foole, doest thou thinke haires will breede in my teeth? 65 Motto. As likelie sir, for any thing I know, as on your chinne.

Pet. O teeth! ô torments!-ô torments! ô teeth!

Motto (aside to his boy). May I but touch them Dello, Ile teach his tong to tel a tale, what villenie it is to cosen one of a bearde, but stand not thou nigh, for it is ods when he spits, but that all his teeth 70 flie in thy face.

Licio. Good Motto geue some ease, for at thy comming in, I ouer-heard of a cure thou hadst done.

Pet. My teeth! I wil not have this paine, thats certain!

Motto. I, so did you ouer-heare me, when you cosened me of 75 a beard: but I forget all.

Dello. My master is mild and mercifull: and mercifull, because a Barber, for when he hath the throat at commaund, you know hee taketh reuenge but on a sillie haire.

Motto. How now Petulus, do they still ake?

80

Pet. I Motto.

Motto. Let me rub your gummes with this leafe.

Pet. Doe Motto, and for thy labor I wil requite thee. (Under pretence of easing Motto hurts him.) Out rascal! what hast thou done? all my nether teeth are lose, and wag like the keyes of a paire 85 of virginals.

Dello. O sir, if you wil, I will sing to them, your mouth beeing the instrument.

Pet. Doe Dello.

Dello. Out, villen! thou bitest. I cannot tune these virginal keyes. 90 Pet. They were the Iackes aboue, the keyes beneath were easie.

Dello. A bots on your Iacks and Iawes too!

Licio. They were virginalls of your masters making.

Pet. O my teeth! good Motto what wil ease my pain?

Motto. Nothing in the world, but to let me lay a golden beard to 95 your chinne.

64 travail Dil. 68 [aside &c.] Dil. suppl. (aside) s. D. [Under . . . hurts him.] MOTTO rubs his gums inserted Dil.

Pet. It is at pawne.

Motto. You are like to fetch it out with your teeth, or goe without your teeth.

100 Pet. Motto withdraw thy selfe, it may be thou shalt drawe my teeth; attend my resolution. (MOTTO and DELLO retire.) A doubtfull dispute, whether I were best to loose my golden beard, or my bone tooth? Helpe me Lycio to determine.

Licio. Your teeth ake Petulus, your beard doth not.

105 Pet. I but Lycio, if I part from my beard, my heart will ake.

Licio. If your tooth be hollow it must be stopt, or puld out; and stop it the Barbar wil not, without the beard.

Pet. My heart is hollow too, and nothing can stop it but gold.

Licio. Thou canst not eate meate without teeth.

110 Pet. Nor buy it without money.

Licio. Thou maist get more gold; if thou loose these, more teeth thou canst not.

Pet. I but the golden beard will last me ten yeres in porredge, and then to what vse are teeth?

115 Licio. If thou want teeth, thy toung will catch cold.

Pet. Tis true, and if I lacke money my whole bodie may go naked. But Lycio, let the Barbar haue his beard, I will haue a deuice (by thy helpe) to get it againe, & a cousenage beyond that, maugre his beard.

120 Licio. Thats the best way, both to ease thy paines, and trie our wits.

Pet. Barber, eleuen of my teeth haue gone on a Iury, to trie whether the beard bee thine, they haue chosen my tongue for the foreman, which cryeth, guiltie.

125 Motto. Guilded, nay boy, al my beard was gold. It was not guilt, I wil not be so ouer-matcht.

Dello. You cannot pose my master in a beard. Come to his house you shall sit vpon twentie, all his cushions are stuft with beards.

130 Licio. Let him goe home with thee, ease him, and thou shalt haue thy beard.

Motto. I am content, but I wil haue the beard in my hand to be sure.

Pet. And I thy finger in my mouth to be sure of ease.

135 Motto. Agreed.

S. D. [MOTTO . . . retire] first in Dil. : om. F. 120 to before try Bl. F.

Pet. Dello, sing a song to the tune of my teeth do ake. Dello. I will.

THE SONG.

Pet. O My Teeth! deare Barber ease me,
Tongue tell mee, why my Teeth disease mee,
O! what will rid me of this paine?

140

145

150

Motto. Some Pellitory fetcht from Spaine.

Licio. Take Masticke else.

Motto.

Pet. Mastick's a patch.

Masticke does many a fooles face catch.

If suche a paine should breed the Horne, Twere happy to be Cuckolds borne. Should Beards with such an ach begin, Each Boy to th' bone would scrub his chin.

Licio. His Teeth now ake not.

Caper then, And cry vp checkerd-apron men:

There is no Trade but shaues,
For, Barbers are trimme Knaues,

Some are in shauing so profound,
By trickes they shaue a Kingdome round.

Excunt.

Scr. 3.— (The same.)

(Enter) Sophronia, Cælia, Camilla, Amerula Suauia.

Soph. Adies, here must we attend the happy return of my father, but in the mean season what pastime shal we vse to passe the time? I wil agree to any, so it be not to talke of loue.

Sua. Then sleepe is the best exercise.

Soph. Why Suauia, are you so light, that you must chat of loue; or so heavie, that you must needes sleepe? Penelope in the absence of her Lord beguyled the daies with spinning.

Sua. Indeed she spun a faire threed, if it were to make a string to the bow wherin she drew her woers.

Soph. Why Suauia, it was a bow which she knew to be aboue their strength, and therein she shewde her wit.

Sua. Qui latus arguerit corneus arcus erat: it was made of horne madam, and therin she shewde her meaning.

Soph. Why, doest thou not think she was chast?

15

12

s.D. The song so Q, without giving the words, which first appear in Bl. their] thy Q Bl. F.: her Dil.

13 arguerit so all

Sua. Yes, of all her woers.

Soph. To talke with thee is to lose time, not well to spend it: how say you, Amerula, what shal we do?

Ame. Tel tales.

20 Soph. What say you Cælia?

Cæl. Sing.

Soph. What think you Camilla?

Cam. Daunce.

Soph. You see Suavia, that there are other things to keep one 25 from idlenes, besides loue: nay that there is nothing to make idlenes, but loue.

Sua. Well, let mee stande by and feede mine owne thoughts with sweetenes, whilest they fil your eyes and eares with songs and dauncings.

30 Soph. Amerula, begin thy tale.

Ame. There dwelt somtimes in Phrygia, a Lady very fair, but passing froward, as much maruelled at for beutie, as for peeuishnes misliked. Hie she was in the instep, but short in the heele; strait laced, but loose bodied. It came to passe, that a gentleman, as

- 35 yong in wit as yeres, and in yeres a very boy, chanced to glaunce his eies on her, & there were they dazeled on her beautie, as larkes that are caught in the Sunne with the glittering of a glasse. In her faire lookes were his thoughts intangled, like the birdes of Canarie, that fal into a silken net. Dote he did without measure,
- 40 and die he must without her loue. She on the other side, as one that knew her good, began to looke askaunce, yet felt the passions of loue eating into her heart, though shee dissembled them with her eyes.

Sua. Ha, ha, he!

Soph. Why laughest thou?

- 45 Sua. To see you (Madame) so tame as to be brought to heare a tale of loue, that before were so wylde you would not come to the name; and that Amerula could deuise how to spend the time with a tale, onely that she might not talke of loue, and now to make loue onely her tale.
- 50 Soph. Indeed I was ouershot in judgement, and she in discretion. Amerula, another tale or none, this is too louely.

Sua. Nay let me heare anie woman tell a tale of x lines long without it tend to loue, & I wil be bound neuer to come at the

32 forward Dil. 36 on 2] with Dil. 43 he old eds. Dil.: ha F. 52 x Q: tenne Bl. mods.

Court. And you Camilla that would fain trip on your petitoes; can you perswade me you take delight to dance, & not loue? or 55 you that cannot rule your feet, can guid your affections, having the one as vnstaid as the other vnsteadie: dauncing is loue sauce, therefore I dare be so sawcie, as if you loue to daunce, to say you daunce for loue. But Calia she will sing, whose voice if it should vtter her thoughts, would make the tune of a hart out of tune. She that hath 60 crochets in her head, hath also loue conceipts. I dare sweare she harpeth not onely on plaine song: & before you (Sophronia) none of them all vse plaine dealing; but because they see you so curious they frame themselues counterfet. For my selfe, as I knowe honest loue to bee a thing inseperable from our sex, so doo I thinke it 65 most allowable in the Court; vnlesse we would have all our thoughts made of Church-worke, and so carrie a holie face, and a hollow hart.

Soph. Ladies, how like you Suavia in her louing vaine?

Cal. Wee are content at this time to sooth her in her vanitie.

Ame. Shee casts all our mindes in the mould of her owne head, 70 and yet erreth as farre from our meanings, as she doth from her owne modestie.

Sua. Amerula, if you were not bitter, your name had been ill bestowed: but I think it as lawfull in the Court to bee counted louing and chast, as you in the Temple to seeme religious, and be 75 spitefull.

Cam. I meruaile you will reply anie more Amerula, her toung is so nimble it will neuer lye still.

Sua. The liker thy feete Camilla, which were taught not to stand still.

Soph. So, no more Ladies: let our comming to sport not tourne to spight. Loue thou Suauia, if thou thinke it sweete: sing thou Calia for thine owne content: tell thou tales, and daunce thou Camilla: and so euerie one vsing hir own delight, shall have no cause to be discontent. But here cometh Martius & the rest.

(Enter MARTIUS, MELLACRITES, and others.)

What newes *Martius* of my Soueraigne and Father *Mydas 1*Mar. Madam, he no sooner bathed his lims in the riuer, but it turnde to a golden stream, the sands to fine gold, and all to gold

54 Camilla Dil.: Cælia Q Bl. F. Cf. ll. 23, 79 (pp. 137, 138) 55 you²] to previous eds. from subsequent to 59 Cælia Dil.: Camilla Q Bl. F. Cf. ll. 21, 82 (pp. 137, 138) her om. Dil. 5. D. [Enter MARTIUS... others] Dilke only

that was cast into the water. Mydas dismaid at the sodaine altera90 tion, assaied againe to touch a stone, but he could not alter the
nature of the stone. Then went we with him to the Temple of
Bacchus, where we offred a launce wreathed about with yuie,
Garlands of ripe grapes, and skinnes of Wolues and Panthers, and
a great standing cup of the water, which so lately was turnd to
95 golde. Bacchus accepted our giftes, commaunding Mydas to honour
the Gods, and also in wishing to bee as wise, as he meant to haue
made him fortunate.

Soph. Happie Sophronia, thou hast lived to heare these newes, and happie Mydas, if thou live better to govern thy fortune. But 100 what is become of our king?

Mel. Mydas ouerioyed with this good fortune, determined to vse some solace in the woods; where, by chaunce we roused a great bore: he eager of the sport, outrid vs; and wee thinking hee had been come to his Pallace some other way, came our selues the next ros way. If he be not returned, he cannot be long: we have also lost our pages, which we thinke are with him.

Soph. The Gods shield him from all harmes: the woods are full of Tygers, and he of courage: wilde beasts make no difference between a king & a clowne; nor hunters in the heat of their pastime, 110 feare no more the fiersnes of the boare, that the fearfulnes of the hare. But I hope well, let vs in to see all well.

Exeunt.

ACTUS 4.

SCENA 1 .- (Glade in a Forest on Mount Tmolus.)

APOLLO. PAN. MYDAS. Nymphes.

(Enter Apollo, PAN, ERATO and Nymphs.)

Apollo. P An wilt thou contend with Apollo, who tunes the heauens, and makes them all hang by harmony? Orpheus that caused trees to moue with the sweetnes of his harp, offreth yerely homage to my lute: so doth Arion, that brought Dolphins to his 5 sugred notes; and Amphion, that by musicke reard the walls of Thebes. Onely Pan with his harsh whistle (which makes beasts

shake for feare, not men dance for ioy) seekes to compare with Apollo.

Pan. Pan is a God, Apollo is no more. Comparisons cannot bee odious, where the Dieties are equall. This pipe (my sweete to pipe) was once a Nymph, a faire Nymph; once my louely Mistres, now my heavenly musicke. Tell mee Apollo, is there anie instrument so sweete to play on as ones Mistres? Had thy lute been of lawrell, and the strings of Daphnes haire, thy tunes might have beene compared to my noates: for then Daphne would have 15 added to thy stroake sweetnes, & to thy thoughts melodie.

Apollo. Doth Pan talke of the passions of loue? of the passions of deuine loue? O, how that word Daphne wounds Apollo, pronounced by the barbrous mouth of Pan. I feare his breath will blaste the faire Greene, if I dazel not his eyes, that he may not 20 behold it. Thy pipe a Nimph? some hag rather, hanting these shady groues, and desiring not thy loue, but the fellowship of such a monster. What God is Pan but the god of beastes, of woods, and hilles? excluded from heauen, and in earth not honoured. Breake thy pipe, or with my sweet lute will I breake thy heart. Let not 25 loue enter into those sauage lips, a word for Ioue, for Apollo, for the heauenlie gods, whose thoughts are gods, & Gods are all loue.

Pan. Apollo, I tolde thee before that Pan was a God, I tell thee now againe, as great a god as Apollo, I had almost said a greater: and because thou shalt know I care not to tel my thoghts, 30 I say a greater. Pan feeles the passions of loue deeply engrauen in his heart, with as faire Nimphs, with as great fortune, as Apollo, as Neptune, as Ioue; and better than Pan can none describe loue. Not Apollo, not Neptune, not Ioue! My Temple is in Arcadie, where they burne continuall flames to Pan. In Arcadie is mine 35 Oracle, where Erato the Nymphe geeueth aunsweres for Pan. In Arcadie the place of Loue, is the honour of Pan. I but I am God of hilles. So I am, Apollo! and that of Hilles so high, as I can prie into the iugling of the highest Gods. Of woods! So I am Apollo! of woods so thicke, that thou with thy beames canst 40 not pierce them. I knew Apolloes prying, I knewe mine owne iealouzie. Sunne and shadow cousen one another. Be thou Sun still, the shadow is fast at thy heeles Apollo. I as neere to thy loue, as thou to mine. A Carter with his whistle & his whip in

⁷ shake om. Bl. 21 haunting Dil. 41 Apollo Dil. 43 I] Ah, Dil. perh. by misprint for Ay,

45 true eare, mooues as much as Phæbus with his fierie chariot, and winged horses. Loue-leaues are as wel for countrie porridge, as heauenly nectar. Loue made Iupiter a goose, and Neptune a swine, and both for loue of an earthlie mistresse. What hath made Pan, or any God on earth (for gods on earth can change their shapes) 50 turne themselues for an heauenly Goddesse? Beleeue me Apollo, our groues are pleasanter than your heauens, our Milk-maides than your Goddesses, our rude ditties to a pipe than your sonnets to a lute. Heere is flat faith amo amas; where you crie, ô vtinam amarent vel non amassem. I let passe (Apollo) thy hard words, as 55 calling Pan monster; which is as much, as to call all monsters: for Pan is all, Apollo but one. But touch thy strings, and let these Nymphs decyde.

Apollo. Those Nymphes shall decide, vnlesse thy rude speach haue made them deafe: as for anie other aunswere to Pan, take this, that 60 it becommeth not Apollo to aunswere Pan. Pan is all, and all is Pan; thou art Pan and all, all Pan and tinkerly. But to this musick, wherin all thy shame shall be seene, and all my skill.

Enter MYDAS.

Mid. In the chase, I lost all my companie, and missed the game too. I thinke Mydas shall in all things be vnfortunate.

65 Apollo. What is he that talketh?

Mid. Mydas the vnfortunate King of Phrygia.

Apollo. To be a King is next being to a God. Thy fortune is not bad: what is thy follie?

Mid. To abuse a God.

70 Apollo. An vngratefull part of a King. But, Mydas, seeing by chaunce thou art come, or sent by some God of purpose; none can in the earth better iudge of Gods, than Kings. Sit downe with these Nymphes. I am Apollo, this Pan, both Gods, We contend for souereigntie in Musicke. Seeing it happens in earth, we must be 75 iudged of those on earth; in which there are none more worthie than Kings and Nymphes. Therefore giue eare, that thy iudgement erre not.

Mid. If Gods you be, althogh I dare wish nothing of Gods, being so deeply wounded with wishing; yet let my iudgement preuaile so before these Nymphes, if we agree not, because I am a King.

45 ears Dil. 47 goose] swan Dil. 58 Those] These F. 67 being to old eds.: to being Dil. F. 75 there] they F.

Pan. There must be no condition, but iudge Mydas, and iudge Nymphes.

Apollo. Then thus I begin both my song and my play.

A SONG of DAPHNE to the Lute.

MY Daphne's Haire is twisted Gold, Apollo. Bright starres a-piece her Eyes doe hold, 85 My Daphne's Brow inthrones the Graces, My Daphne's Beauty staines all Faces, On Daphne's Cheeke grow Rose and Cherry, On Daphne's Lip a sweeter Berry, Daphne's snowy Hand but touch'd does melt, 90 And then no heauenlier Warmth is felt, My Daphne's voice tunes all the Spheres, My Daphne's Musick charmes all Eares. Fond am I thus to sing her prayse; These glories now are turn'd to Bayes. 95

Nymph Erato. O divine Apollo, 6 sweete consent!

Tha. If the God of Musicke should not be aboue our reach, who should?

Mid. I like it not.

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Pan. Now let me tune my pipes. I cannot pipe & sing, thats the 100 ods in the instrument, not the art: but I will pipe and then sing; and then iudge both of the art and instrument.

He pipes, and then sings.

SONG.

Pan. Pan's Syrinx was a Girle indeed,
Though now shee's turn'd into a Reed,
From that deare Reed Pan's Pipe does come,
A Pipe that strikes Apollo dumbe;
Nor Flute, nor Lute, nor Gitterne can
So chant it, as the Pipe of Pan;
Cross-gartred Swaines, & Dairie girles,
With faces smug, and round as Pearles,
When Pans shrill Pipe begins to play,
With dancing weare out Night and Day:
The Bag-pipes Drone his Hum layes by,
When Pan sounds vp his Minstrelsie,

S. D. A song... Late so Q, but without giving the words, which first appear in Bl. 90 Daphne's snowy] My Daphne's Dil. metr. gra. 97 Tha. Dil.: Thia Q Bl. F. s. D. He pipes, and then sings so Q Bl. but Blount first gives the words

115

His Minstrelsie! O Base! This Quilt Which at my mouth with winde I fill, Puts me in minde, though Her I misse, That still my Syrinx lips I kisse.

Apollo. Hast thou done Pan?

120 Pan. I, and done well, as I thinke.

Apollo. Now Nymphes, what say you?

Erato. Wee all say that Apollo hath shewed himselfe both a God, and of musicke the God; Pan himselfe a rude Satyre, neither keeping measure, nor time; his piping as farre out of tune, 125 as his bodie out of forme. To thee diuine Apollo, wee give the prize and reverence.

Apollo, But what saies Mydas?

Mid. Mee thinkes theres more sweetnesse in the pipe of Pan, than Apolloes lute; I brooke not that nice tickling of strings, that contents 130 mee that makes one start. What a shrilnes came into mine eares out of that pipe, and what a goodly noise it made! Apollo, I must needes judge that Pan deserueth most praise.

Pan. Blessed be Mydas, worthie to be a God: these girles, whose eares doo but itch with daintines, geue the verdit without weying the 135 virtue; they have been brought vp in chambers with soft musicke, not where I make the woods ring with my pipe, Mydas.

Apollo. Wretched, vnworthie to bee a King, thou shalt know what it is to displease Apollo. I will leave thee but the two last letters of thy name, to be thy whole name; which if thou canst not gesse, 140 touch thine eares, they shall tell thee.

Mid. What hast thou done Apollo? the eares of an Asse vpon the head of a King?

Apollo. And well worthie, when the dulnes of an asse is in the eares of a King.

145 Mid. Helpe Pan 1 or Mydas perisheth.

Pan. I cannot vndoo what Apollo hath done, nor give thee anie amends, vnlesse to those eares thou wilt have added these hornes.

I Nymph. It were verie well, that it might bee hard to iudge whether he were more Ox or Asse.

150 Apollo. Farewell Mydas.

(Exit.)

Pan. Mydas farewell.

(Exit.)

2 Nymph. I warrant they bee daintie eares, nothing can please them but Pans pipe.

134 gene Q: gine Bl. F.: gave Dil.

Erato. He hath the aduantage of all eares, except the mouse; for els theres none so sharpe of hearing, as the Asse. Farewell 155 Mydas.

2 Nymph. Mydas farewell.

3 Nymph. Farewell Mydas. Exeunt (ERATO and Nymphs). Mid. Ah Mydas, why was not thy whole bodie metamorphosed, that there might have been no parte left of Mydas? Where shall 160 I shrowd this shame? or how may I bee restored to mine olde shape? Apollo is angrie: blame not Apollo, whom being God of musick thou didst both dislike and dishonour; preferring the barbarous noyse of Pans pipe, before the sweete melodie of Apolloes lute. If I returne to Phrygia, I shall bee pointed at; if liue in 165 these woods, sauage beasts must be my copanions: & what other companions should Mydas hope for than beasts, being of all beasts himselfe the dullest? Had it not bin better for thee to haue perished by a golden death, than now to lead a beastly life? Vnfortunat in thy wish, vnwise in thy iudgmet; first a golden foole, 170 now a leaden asse. What wil they say in Lesbos (if happely these newes come to Lesbos)? If they come Mydas? yes, report flies as swift as thoghts, gathering wings in the aire, & dubling rumors by her owne running, insomuch as having here the eares of an asse, it wil there be told, all my haires are asses eares. Then will this bee 175 the by-word; Is Mydas that sought to bee Monarch of the world, become the mock of the world? are his golde mynes turnd into water, as free for every one that wil fetch, as for himself, that possessed the by wish? Ah poore Mydas! are his conceipts become blockish, his counsells vnfortunate, his iudgements vnskil- 180 full? Ah foolish Mydas / a just reward, for thy pride to wexe poore, for thy ouerweening to wexe dull, for thy ambition to wexe humble, for thy crueltie to say, Sisá miser semper, nec sis miserabilis vlli. But I must seeke to couer my shame by arte, least beeing once discouered to these pettie Kings of Mysia, Pisidia and Galatia, they 185 all ioyne to adde to mine Asses eares, of all the beasts the dullest, a sheepes heart, of all the beasts the fearfullest: and so cast lots for those Kingdomes, that I have won with so manie lives, & kept with so manie enuies. Exit.

164 melolodie Q 165 I before line Dil. F, 171 happily Bl. F.: haply Dil. these] this Dil.

Sca. 2 .- (A reedy place.)

Enter 5. shepheards; Menalcas, Coryn, Celthus, Driapon, Amyntas.

Menal. I Muse what the Nymphs ment, that so sang in the groues,

Mydas of Phrygia hath Asses eares.

Cor. I maruel not, for one of them plainly told me he had Asses eares.

5 Cel. I, but it is not safe to say it: he is a great King, & his hands are longer than his eares: therefore for vs that keep sheepe, it is wisedome enough to tell sheepe.

Drya. Tis true, yet since Mydas grew so mischeuous, as to blurre his diademe with blood, which should glister with nothing but pittie; to and so miserable, that hee made gold his god, that was framde to be his slaue, manie broad speeches haue flowen abroad: in his owne Countrey they sticke not to call him Tyrant, and else where vsurper. They flatly say, that he eateth into other dominions, as the sea doth into the land, not knowing, that in swallowing a poore Iland 15 as big as Lesbos, he may cast vp three territories thrice as big as Phrygia: for what the sea winneth in the marshe, it looseth in the

Amynt. Take me with you, but speak softlie, for these reedes may have eares, and heare vs.

20 Menal. Suppose they haue, yet they may be without tongues, to bewray vs.

Cor. Nay, let them haue tongues too, wee haue eyes to see that they haue none, and therfore if they heare, & speak, they know not from whence it comes.

25 Amynt. Well, then this I say, when a Lion doeth so much degenerat from Princely kind, that he wil borow of the beasts, I say he is no Lion, but a monster; peec'd with the craftines of the fox, the crueltie of the tyger, the rauening of the woolfe, the dissembling of Hyena, he is worthie also to have the eares of an 20 asse.

Menal. He seekes to conquere Lesbos, and like a foolish gamester, having a bagfull of his owne, ventures it all to winne a groat of another.

Cor. Hee that fishes for Lesbos, muste haue such a woodden net, s. D. Draipon Bl, 27 craftinesses F. 29 the before Hyena Dil. F. (see note)

L

BOND III

as all the trees in Phrygia wil not serue to make the cod, nor all the 35 woods in Pisidia prouide the corks.

Drya. Nay, he meanes to angle for it with an hook of gold and a bait of gold, and so to strike the fish with a pleasing bait, that wil slide out of an open net.

Amynt. Tush! tush! those Ilanders are too subtil to nibble at 40 craft, and too riche to swallowe treasure: if that be his hope, he may as wel diue to the bottome of the sea, and bring vp an Anchor of a thousand weight, as plod with his gold to corrupt a people so wise. And besides, a Nation (as I have heard) so valiant, that are redier to strike than ward.

Cel. More than al this Amintas (though we dare not so much as mutter it), their king is such a one as dazeleth the cleerest eyes with Maiestie, daunteth the valiantest hearts with courage, and for vertue filleth all the world with wonder. If beautie goe beyond sight, confidence aboue valour, and vertue exceed miracle, what is it to 50 be thought, but that Mydas goeth to vndermine that by the simplicitie of man, that is fastened to a rock, by the prouidence of the gods.

Menal. We poore commons (who tasting warre, are made to rellish nothing but taxes) can do nothing but grieue, to see things 55 vnlawful practised, to obtein things impossible. All his mines doe but gilde his combe, to make it glister in the warres, and cut oures that are forced to follow him in his warres.

Cor. Well, that must be borne, not blam'd, that cannot be changed: for my part, if I may enjoy the fleece of my sillie flock 60 with quietnes, I will neuer care three flocks for his ambition.

Menal. Let this suffice, we may talke too much, and being ouerheard, be all vndone. I am so icalous, that me thinks the very reedes bow downe, as though they listned to our talke: and soft! I heare some comming, let vs in, and meet at a place more meet. 65

Exeunt.

Scr. 3 .- (The same.)

(Enter) Licio, Petulus, Minutius, Huntsman.

Licio. I S not hunting a tedious occupation?

Pet. I and troublesome, for if you call a dog a dog, you are vndone.

Hunts. You be both fooles! and besides, base-minded: hunting 5 is for kings, not peasants. Such as you are vnworthie to be hounds, much lesse huntsmen, that know not when a hound is fleet, faire flewde, and well hangd, being ignorant of the deepenesse of a houndes mouth, and the sweetnes.

Min. Why I hope sir a curres mouth is no deeper than the sea, to nor sweeter than a hony combe.

Hunts. Prettie cockscombe! a hound wil swalow thee as easilie, as a great pit a small pibble.

Min. Indeed hunting were a pleasant sport, but the dogges make such barking, that one cannot heare the hounds crie.

15 Hunts. Ile make thee crie! If I catch thee in the forest thou shalt be leasht.

Min. Whats that?

Licio. Doest thou not vnderstand their language?

Min. Not I!

20 Pet. Tis the best Calamance in the world, as easilie deciphered, as the characters in a nutmeg.

Min. I pray thee speake some.

Pet. I will.

Hunts. But speake in order or He pay you.

25 Licio. To it Petulus.

Pet. There was a boy leasht on the single, because when he was imbost, he tooke soyle.

Licio. Whats that?

Pet. Why, a boy was beaten on the taile with a leathern thong, 30 bicause when he fomde at the mouth with running, he went into the water.

Hunts. This is worse than fustian! mumme! you were best! Hunting is an honorable pastime, and for my part I had as leife hunt a deere in a parke, as court a Ladie in a chamber.

35 Min. Geue mee a pastie for a Parke, and let mee shake off a whole kennel of teeth for hounds, then shalt thou see a notable champing, after that will I carouse a boule of wine, and so in the stomack let the Venison take soyle.

Licio. He hath laid the plot to be prudent: why tis pastie crust, 40 eat enough and it will make you wise, an olde prouerb.

16, 26 lashte Bl. F. 28 Licio] Min. F. 32 This is . . . fustian! assigned without authority or comment as separate speech to Minutius F. 39 prudent; Dil.: prudent, Q Bl. F. 40 eat . . . wise] in inverted commas F. More correctly 'why . . . wise'

Pet. I, and eloquent, for you must tipple wine freely, & facundi calices quem non fecere disertum?

Hunts. Fecere dizardum! Leave off these toyes, and let vs seek out Mydas, whom we lost in the chase.

Pet. Ile warrant hee hath by this started a couey of Bucks, or 45 roused a scull of Phesants.

Hunts. Treason to two braue sports, hauking & hunting, thou shouldest say, start a hare, rowse the deere, spring the partridge.

Pet. Ile warrant that was deuised by some Country swad, that seeing a hare skip vp, which made him start, he presently said, he 50 started the hare.

Licio. I, and some lubber lying besides a spring, & seeing a partridge come by, said he did spring the partridge.

Hunts. Well, remember all this!

Pet. Remember all? nay then had we good memories, for there 55 be more phrases than thou hast haires! but let me see, I pray thee whats this about thy neck?

Hunts. A bugle.

Pet. If it had stoode on thy head I should have called it a horne.

Wel, tis hard to have ones browes imbroidered with bugle.

Licio. But canst thou blowe it?

Hunts. What els?

Min. But not away.

Pet. No, twil make Boreas out of breath, to blow his hornes away.

Licio. There was good blowing Ile warrant before they came there.

Pet. Well, tis a shrowd blow.

Hunts. Spare your windes in this, or Ile winde your neckes in a cord: but soft, I heard my masters blaste.

Min. Some haue felt it!

Hunts. Thy mother, when such a flyblow was buzd out! but I must be gone, I perceiue Mydas is come. Exit.

Licio. Then let not vs tarrie, for now shal we shaue the Barbars house. The world will grow full of wyles seeing Mydas hath lost his 75 golden wish.

Min. I care not, my head shall dig deuises, and my tongue stampe them; so as my mouth shall be a mynt, and my braynes a myne.

56 haires so all 68 shrewd Dil,

f .

Licio. Then help vs to cousen the Barbar.

80 Min. The Barbar shal know euerie haire of my chin to be as good as a choakpeare for his purse. \(\lambde{Exeunt.}\rangle\)

SCENA 4 .- (The same.)

(Enter) MELLACRITES. MARTIUS. ERISTUS.

Erist. I Maruell what Mydas meaneth to bee so melancholy since his hunting.

Mel. It is a good word in Mydas, otherwise I should tearme it in another blockishnes. I cannot tell whether it bee a sowernesse 5 commonly incident to age, or a seuerenesse perticular to the Kings of Phrygia, or a suspition cleauing to great Estates; but mee thinkes he seemeth so icalous of vs al, and becomes so ouerthwart to all others, that either I must coniecture his wits are not his owne, or his meaning verie hard to some.

- 10. Mar. For my part, I neither care nor wonder, I see all his expeditions for warres are laid in water: for now when he should execute, he begins to consult; and suffers the enemies to bid vs good morrowe at our owne doores, to whom wee long since might have given the last Good night in their owne beds. Hee weareth (I know
- 15 not whether for warmth or wantonnes) a great Tyara on his head, as though his head were not heauie enough, vnlesse hee loaded it with great rolles: an attyre neuer vsed (that I could heare of) but of old women, or pelting priestes. This will make Pisidia wanton, Lycaonia stiffe, all his Territories wauering; and hee that hath
- 20 coutcht so manie Kingdomes in one Crowne, wil haue his Kingdome scattered into as manie Crownes as hee possesseth Countries. I will rouse him vp, and if his eares be not Asses eares, I will make them tingle. I respect not my life, I knowe it is my duetie, and certainly I dare sweare Warre is my profession.
- 25 Erist. Martius, we will all ioyne: and though I have been (as in Phrygia they tearme) a braue Courtier, that is, (as they expound it) a fine Louer; yet will I set both aside, Loue and Courting, and followe Martius: for neuer shall it bee sayd, Bella gerant alij, semper Eristus amet.
- 30 Mel. And I (Martius) that honored gold for a god, and accounted

all other gods but lead, wil follow Martius, and say; Vilius argentum est auro, virtutibus aurum.

Mar. My Lords, I giue you thankes, and am glad: for there are no stouter soldiers in the world, than those that are made of louers, nor anie more liberall in wars, than they that in peace haue beene 35 couetous. Then doubt not, if courage and coyne can preuaile, but wee shall preuaile; & besides, nothing can preuaile but fortune. But here comes Sophronia, I wil first talk with her.

Enter Sophronia, Camilia, Amerula.

Madame, either our King hath no eares to heare, or no care to consider, both in what state we stand beeing his subjects, and what 40 danger he is in being our King. Dutie is not regarded, courage contemned; altogether careles of vs, and his owne safetie.

Soph. Martius, I mislike not thy plaine dealing: but pittie my Fathers traunce; a traunce I must call that, where nature cannot moue, nor counsaile, nor musick, nor phisicke, nor daunger, nor death, 45 nor all. But that which maketh me most both to sorrow and wonder, is that musick (a methridat for melancholy) should make him mad; crying still, Uno namín modo Pan & Apollo nocent. None hath accesse to him but Motto, as thogh melancholy were to be shau'n with a razor, not cur'd with a medicin. But stay, what noise is this 50 in those reedes?

Mel. What sound is this? who dares vtter that he heares?

Soph. I dare Mellacrites, the words are plaine,—Mydas the King hath asses eares.

Cam. This is strange, and yet to be told the King.

Soph. So dare I Camilla: for it concerneth me in dutie, & vs all in discretion. But soft, let vs hearken better.

The Reedes. Mydas of Phrygia hath asses eares.

Erist. This is monstrous, & either portends some mischiefe to the king, or vnto the state confusion. Mydas of Phrygia hath asses 60 ears? It is vnpossible let vs with speed to the king to know his resolutio, for to some oracle he must send. Til his maiesty be acquainted with this matter, wee dare not roote out the reedes; himselfe must both heare the sound, and gesse at the reason.

Soph. Vnfortunate Mydas, that beeing so great a king, there 65 should out of the earth spring so great a shame.

Mar. It may bee that his wishing for golde, being but drosse of the world, is by all the Gods accounted foolish, and so discouered out of the earth: for a King to thirst for golde in steede of honour, 70 to preferre heapes of worldly coyne before triumphes in warlike Conquests, was in my minde no Princely minde.

Mel. Let vs not debate the cause, but seeke to preuent the snares; for in my minde it foretelleth that which woundeth my minde. Let vs in.

Execut.

ACTUS 5.

SCENA 1 .- (The reedy place.)

(Enter) Mydas. Sophronia. Mellicrates. Martius.

Mid. S Ophronia, thou seest I am become a shame to the world and a wonder. Mine eares glowe. Mine eares? Ah miserable Mydas! to have such eares as make thy cheekes blush, thy head monstrous, and thy hart desperate? Yet in blushing I am 5 impudent, for I walke in the streetes; in deformitie I seeme comely, for I have left off my Tyara; and my heart the more heavie it is for griefe, the more hope it conceiveth of recoverie.

Soph. Dread Soueraigne and louing Syre, there are nine dayes past, and therefore the wonder is past; there are manie yeares to come, and therefore a remedie to bee hoped for. Though your eares be long, yet is there roome left on your head for a diademe: thogh they resemble the eares of the dullest beast, yet should they not daunt the spirit of so great a King. The Gods dally with men, kings are no more: they disgrace kings, lest they shuld be thoght 15 gods: sacrifice pleaseth them, so that if you know by the Oracle what God wrought it, you shall by humble submission, by that God be released.

Mid. Sophronia, I commend thy care and courage, but let me heare these reedes, that these lothsome eares may be glutted with the report, and that is as good as a remedie.

The reedes. Mydas of Phrygia hath asses eares.

Mid. Mydas of Phrygia hath asses eares? So he hath, vnhappie Mydas. If these reedes sing my shame so lowde, wil men whisper it softly? No, all the world alreadie rings of it: and as impossible it is to staye the rumor, as to catch the wind in a nette that bloweth in the aier; or to stop the wind of al mens mouths that breathe out

aier. I will to Apollo, whose Oracle must be my doome, and I fear me, my dishonor, because my doom was his, if kings may disgrace gods: and gods they disgrace, when they forget their dueties.

Mel. What saith Mydas?

Mid. Nothing, but that Apollo must determine al, or Mydas see ruine of al. To Apollo wil I offer an Iuory lute for his sweet harmonie, and berries of baies as blacke as ieat, for his loue Daphne, pure simples for his physicke, and continuall incense for his prophecying.

Mar. Apollo may discouer some odde riddle, but not geue the redresse; for yet did I neuer heare that his oracles were without doubtfulnes, nor his remedies without impossibilities. This superstition of yours is able to bring errors among the common sort, not ease to your discontented mind.

Mid. Dost thou not know Martius, that when Bacchus commaunded mee to bathe my selfe in Pactolus, thou thoughtedst it a meere mockerie, before with thine eyes thou sawest the remedie.

Mar. I, Bacchus gaue the wish, and therefore was like also to geue the remedie.

Mid. And who knowes whether Apollo gaue me these eares, and therefore may release the punishment? Wel, replie not, for I wil to Delphos: in the meane time let it be proclaimed, that if there be any so cunning, that can tell the reason of these reedes creaking, he shal haue my daughter to his wife, or if she refuse it, 50 a Dukedome for his paines: and withal, that whosoeuer is so bolde as to say that Mydas hath asses eares, shal presently lose his.

Soph. Deare father then go forwards, prepare for the sacrifice, and dispose of Sophronia as it beste pleaseth you.

Mid. Come let vs in.

Exeunt. 55

SCENA 2.— (Gardens before the Palace.)

(Enter) Licio. Petulus.

Pet. WHat a rascall was Motto to cosen vs, and say there were thirtie men in a roome that would vndoe vs, and when all came to all, they were but table-men.

Licio. I, and then to geeue vs an inuentorie of all his goods, only to redeeme the beard! but we will be euen with him; and Ile 5 be forsworne but Ile be reuenged.

28 dishonor,] Bl. om. comma

Pet. And here I vow by my conceald beard, if euer it chaunce to be discouered to the worlde, that it maye make a pike deuant, I wil haue it so sharp poynted, that it shall stab Motto like a 10 poynado.

Licio. And I protest by these haires on my head, which are but casualties,—for alas who knowes not how soone they are lost, Autumne shaues like a razor:—if these locks be rooted against winde and weather, spring and fall, I sweare they shal not be lopped, 15 till Motto by my knauerie be so bauld, that I may write verses on his scalpe. In witnesse whereof I eate this haire: now must thou Petulus kisse thy beard, for that was the book thou swarest by.

Pet. Nay I woulde I coulde come but to kisse my chinne, which is as yet the couer of my booke! but my word shall stand. Now let 20 vs read the inuentorie, weele share it equally.

Licio. What els?

Pet. (reading). 'An inventorie of all Mottoes moveable baddes and goods, as also of such debts as are owing him, with such houshold stuffe as cannot be removed. Inprimis, in the bed-chamber, 25 one fowl wife, & five smal children.'

Licio. Ile not share in that.

Pet. I am content, take thou all. These be his moueable baddes. Licio. And from me they shall be remoueables.

Pet. 'Item in the seruants chamber, two paire of curst queanes 30 tongues.'

Licio. Tongs thou wouldst say.

Pet. Nay they pinch worse than tongs.

Licio. They are moueables Ile warrant.

Pet. 'Item, one pair of hornes in the bridechamber, on the beds 35 head.'

Licio. The beasts head, for Motto is stuft in the head, and these are among vnmoueable goods.

Pet. Wel, Fælix quem faciunt aliena pericula cautum, happie are they whom other mens hornes do make to beware. 'Item, a 40 broken pate owing me by one of the Cole house, for notching his head like a ches-boorde.'

Licio. Take thou that, and I geue thee al the rest of his debts.

(Makes as to strike him.)

17 swarest Q Bl.: swearedst Dil.: swearest F. 22-46 inv. com. Dil. only 22 moucable Q Bl. F.: moveables Dil. 24 Imprimis Dil. 42 Licio] F. only: prev. eds. append Take . . . debts to Petulus' preceding speech, though foll. by fresh prefix Pet.

Pet. Noli me tangere, I refuse the executorship, because I wil not meddle with his desperate debts. 'Item, an hundred shrewd turnes owing me by the Pages in the Court, because I will not trust 45 them for trimming.'

Licio. Thats due debt.

Pet. Wel, because Motto is poore, they shalbe paid him cum recumbentibus. All the Pages shall enter into recognisance, but ecce, Pipenetta chaunts it.

Enter PIPENETTA singing.

SONG.

As! How long shall I Pip. 1. And my Mayden-head lie In a cold Bed all the night long, I cannot abide it, Yet away cannot chide it, 55 Though I find, it does me some wrong Can any one tell Where this fine Thing doth dwell, .That carries nor forme, nor fashion? It both heates and cooles, бо Tis a Bable for Fooles. Yet catch'd at in euery Nation. Say a Maide were so crost, As to see this Toy lost, Cannot Hue and Cry fetch it agen? 65 'Las! No, for tis driuen Nor to Hell, nor to Heauen; When tis found, tis lost euen then.

Pip. Hey ho! would I were a witch, that I might be a Dutchesse.

Pet. I know not whether thy fortune is to be a Dutches, but 70 sure I am thy face serues thee wel for a witch: whats the matter?

Pip. The matter? marry 'tis proclaymde, that who soeuer can tell the cause, and the reeds song, shal either haue Sophronia to wife, or (if she refuse it) a Dukedome for his wisdome. Besides, whosoeuer saith, that Mydas hath asses eares, shal lose theirs.

Licio. Ile be a Duke, I finde honor to bud in my head, and mee thinkes euerie ioynt of mine armes, from the shoulder to the

s. D. Enter Pipenetta singing so old eds. though Bl. first gives Song and words 61 bauble Dil. modernising 73 cause, and Q Bl.: cause of Dil. F. perh. rightly (F. wrongly reports Q as reading of)

little finger, saies send for the Herauld. Mine armes are all armarie, gules, sables, azure, or, vert, pur, post, pare, &c.

80 Pet. And my heart is like a harth where Cupid is making a fire, for Sophronia shalbe my wife: me thinks Venus and Nature stande with each of them a paire of bellowes, the one cooling my lowe birth, the other kindling my loftie affections.

Pip. Apollo wil help me because I can sing.

85 Licio. Mercurie me, because I can lie.

Pet. All the Gods me, because I can lie, sing, sweare, and loue. But soft, here comes *Motto*, now shal we have a fit time to be reuenged, if by deuise we can make him say, *Mydas* hath asses eares.

Enter MOTTO (and DELLO).

90 Licio. Let vs not seeme to bee angrie about the Inuentorie, and you shall see my wit to bee the hangman for his tongue.

Pip. Why fooles, hath a Barbar a tongue?

Pet. Weele make him haue a tongue, that his teeth that looke lyke a combe shall bee the cizzars to cut it off.

95 Pip. I pray let mee haue the odde endes. I feare nothing so much as to be tongue tawde.

Licio. Thou shalt have all the shauings, and then a womans tongue ympt with a Barbars, will prooue a razor or a raser.

Pet. How now, Motto, what all a mort?

100 Motto. I am as melancholy as a cat.

Licio. Melancholy? marie gup, is melancholy a word for a barbars mouth? thou shouldst say, heavie, dull and doltish: melancholy is the creast of Courtiers armes, and now everie base companion, beeing in his muble fubles, sayes he is melancholy.

105 Pet. Motto, thou shouldst say thou art lumpish. If thou encroach vpon our courtly tearmes, weele trouce thee: belike if thou shouldst spit often, thou wouldst call it the rewme. Motto, in men of reputation & credit it is the rewme; in such mechanicall mushrumpes, it is a catarre, a pose, the water euill. You were best weare a veluet 110 patch on your temples too.

Motto (aside). What a world it is to see egges forwarder than cocks! these infants are as cunning in diseases, as I that have runne them ouer all, backward and forward.—I tell you boyes, it is melancholy that now troubleth me.

96 tongue taw de Bl. F.: tonguetied Dil. 107 the om. Bl. Dil. F. 108 mushrooms Dil.

125

145

150

Dello. My master could tickle you with diseases, and that olde 115 ones, that have continued in his Auncestors boanes these three hundred yeres. He is the last of the familie that is left vneaten.

Motto. What meanst thou Dello ?

Pet. He meanes you are the last of the stocke aliue, the rest the wormes have eaten.

Dello. A pox of those sawcie wormes, that eate men before they be dead.

Pet. But tell vs Motto, why art thou sad?

Motto. Because al the Court is sad.

Licio. Why are they sad in Court?

Motto. Because the King hath a paine in his eares.

Pet. Belike it is the wennes.

Motto. It may be, for his eares are swolne verie big.

Pet. (to Lic.). Ten to one Motto knowes of the asses eares.

Licio. If he know it, we shall: for it is as hard for a barbar to 130 keepe a secrete in his mouth, as a burning coale in his hand. Thou shalt see mee wring it out by wit. Motto, twas told me that the King will discharge you of your office, because you cut his eare when you last trimd him.

Motto. Tis a lye; and yet if I had, he might wel spare an inch or 135 two.

Pet. (to Lic.). It will out, I feele him comming.

Dello (aside to MOTTO). Master, take heed, you will blab al anone, these wags are craftie.

Motto. Let me alone!

Licio. Why Motto, what difference between the kings eares, and thine?

Motto. As much as betweene an asses eares and mine.

Pet. O, Motto is modest; to mitigate the matter, hee calls his owne eares, asses eares.

Motto. Nay, I meane the Kings are asses eares.

Licio. Treason, treason!

Dello. I told you, master! you have made a faire hand; for now you have made your lips cizars to cut off your eares.

Motto. Perij / vnles you pitie me, Motto is in a pit.

Pet. Nay Motto, treson is a worse pain than toothach.

129 S.D. [to Lic.] suppl. Dil. Such directions are never marked in the old eds.

8.D. [aside to MOTTO] supplied Dil. 148 you 1 your Bl.

Licio. Now Motto, thou knowest thine eares are ours to com-

Motto. Your seruants, or handmaides.

155 Pet. Then will I lead my maide by the hand.

He pulls him by the eares.

Motto. Out villen! thou wringst too hard.

Dello. Not so hard as he bit me.

Motto. Thou seest boy we are both mortall. I enioye mine eares, but durante placito; nor thou thy finger, but fauente dento.

160 Pet. Yea Motto, hast thou Latin?

Motto. Alas! hee that hath drawen so manie teeth, and neuer askt Latin for a tooth, is ill brought vp.

Licio. Well Motto, let vs haue the beard, without couin, fraud, or delay, at one entier paiment, & thou shalt scape a paiment.

165 Motto. I protest by cizars, brush and combe; bason, ball and apron; by razor, eare-pike and rubbing cloathes; and all the tria sequuntur triaes in our secret occupation (for you knowe it is no blabbing arte) that you shall have the beard, in manner and forme following. Not onely the golden beard and euerie haire, (though 170 it be not haire,) but a dozen of beards, to stuffe two dozen of cushions.

Licio. Then they be big ones.

Dello. They be halfe a yeard broad, and a nayle, three quarters long, and a foote thicke; so sir shall you finde them stufte enough, 175 and soft enough. All my mistres lynes that she dryes her cloathes

on, are made only of Mustachio stuffe. And if I durst tell the truth, as lustie as I am heere, I lye vppon a bed of beards; a bots of their bristles, and they that owe them! they are harder than flockes.

180 Pet. A fine discourse! well Motto, we give thee mercie, but we will not loose the beard. Remember nowe our Inventorie. Item, wee will not let thee goe out of our hands, till we have the beard in our hands.

Motto, Then followe,

Exeunt.

SCEN. 3.— (Delphi. Before Apollo's Temple.)

(Enter) Mydas. Sophronia. Mellicrates. Martius.

Mid. This is Delphos. Sacred Apollo, whose Oracles be all divine, though doubtfull: aunswere poore Mydas, and pitie him.

(A pause.)

Soph. I maruell there is no answere.

Mid. Fond Mydas, how canst thou aske pitie of him whom thou 5 hast so much abusde; or why doost thou abuse the world, both to seeme ignorant in not acknowledging an offence; and impudent, so openly to craue pardon? Apollo will not aunswere, but Mydas must not cease. Apollo, diuine Apollo, Mydas hath asses eares, yet let pitie sinke into thine eares, and tell when he shall be free from 10 this shame, or what may mittigate his sinne?

(A pause.)

Mar. Tush I Apollo is tuning his pipes, or at barly-breake with Daphne, or assaying on some Shepheardes coate, or taking measure of a serpents skinne. Were I Mydas, I would rather cut these eares off close from my head, than stand whimpring before such 15 a blinde God.

Mid. Thou art barbrous not valiant. Gods must bee entreated, not commanded: thou wouldst quench fire with a sword, and ad to my shame (which is more than any Prince can endure) thy rudenesse, (which is more than any sensible creature would follow). 20 Dinine Apollo, what shal become of Mydas? Accept this lute, these berries, these simples, these tapers; if Apollo take any delight in musick, in Daphne, in phisicke, in eternitie.

APOLLO his Oracle.

When Pan Apollo in musick shall excell, Mydas of Phrygia shall lose his Asses eares; Pan did Apollo in musick farre excell, Therefore king Mydas weareth Asses eares: Vnlesse he shrinke his stretching hand from Lesbos, His eares in length, at length shal reach to Delphos.

25

Mel. It were good, to expound these oracles, that the learned men 30 in Phrygia were assembled; otherwise the remedie wil be as impossible to be had, as the cause to be sifted.

s. D. Apollo his Oracle Q Bl. both printing the words of the oracle as here

Mar. I foresaw some old saw, which should be doutfull. Who would gad to such gods, that must be honored if they speake without sence: and the Oracle wondred at, as though it were aboue sence?

35 sence: and the Oracle wondred at, as though it were aboue sence? Mid. No more Martius! I am the learnedst in Phrygia to interprete these Oracles: and though shame hath hetherto caused me to conceale it, now I must vnfould it by necessitie. Thus destinie bringeth me, not only to be cause of all my shame, but 40 reporter. Thou Sophronia, and you my Lordes, hearken; When I had bathed my self in Pactolus, and saw my wish to float in the waues, I wished the waues to ouerflow my bodie, so melancolie my fortune made me, so mad my follie: yet by hunting I thought to ease my heart. And comming at last to the hill Tmolus, I per-45 ceyued Apollo and Pan contending for excellencie in musick: among Nimphs they required also my judgement. I (whom the losse of gold made discontent, and the possessing desperate) eyther dulled with the humors of my weak brain, or deceaued by thicknes of my deaffe eares, prefer'd the harsh noyse of Pans pipe, before so the sweete stroke of Apollos Lute, which caused Phabus in justice (as I now confesse, and then as I sawe in anger) to set these eares on my head, that have wroong so many teares from mine eyes. For stretching my hands to Lesbos, I find that all the Gods haue spurnde at my practises, and those Ilandes scornd them. My pride the gods 55 disdaine; my pollicie men: my mines haue bin emptied by souldiers, my souldiers spoyled by warres, my wars without successe, because vsurping, my vsurping without end, because my ambition aboue measure. I wil therfore yeeld my self to Bacchus, and ac-

knowledge my wish to be vanitie: to Apollo, and confesse my 60 indgement to be foolish: to Mars, and say my warres are vniust: to Diana, and tell my affection hath been vnnaturall. And I doubt not, what a God hath done to make me know my selfe, al the gods wil help to vndo, that I may come to my selfe.

Soph. (aside). Is it possible that Mydas should be so ouershot in 65 iudgement? Vnhappy Mydas, whose wits melt with his gold, and whose gold is consumed with his wits.

Mid. What talketh Sophronia to her selfe?

Soph. Nothing, but that since Mydas hath confessed his fault to vs. he also acknowledge it to Apollo.

³³ Mar.] Mel. Bl. 44 Timolus Dil. 45-6 musick: among Nimphs they so punctuated Q Bl.: music among nymphs; they Dil. F., the latter placing comma at musique 58-9 acknowledged F.

Mid. I wil Sophronia. Sacred Apollo, things passed cannot be 70 recalled, repented they may be: behold, Mydas not only submitting himselfe to punishment, but confessing his peeuishnes, being glad for shame to call that peeuishnes, which indeed was follie. Whatsoeuer Apollo shal commaund, Mydas will execute.

Apollo (from the Temple). Then attend Mydas. I accept thy sub- 75 mission, and sacrifice, so as yerelie at this temple thou offer Sacrifice in submission: withal, take Apollos councel, which if thou scorne, thou shalt finde thy destinie. I will not speake in riddles, all shalbe plaine, because thou art dul, but all certaine, if thou be obstinate.

Weigh not in one ballance gold and iustice,
With one hand wage not war and peace.
Let thy head be glad of one Crowne.
And take care to keep one frend.
The frend that thou wouldst make thy foe,
The kingdome thou wouldst make the world,
The hand that thou doest arme with force,
The gold that thou doest think a god,
Shall conquere, fall, shrinke short, be common:
With force, with pride, with feare, with traffick.
If this thou like, shake off an Asses eares;
If not, for euer shake an Asses eares.

85

90

Soph. Apollo will not reply.

Mid. It may be Sophronia, that neither you, nor anie els, vnderstand Apollo, because none of you have the hart of a king: but my 95 thoughts expound my fortunes, and my fortunes hang vpon my thoughts. That great Apollo, that ioynd to my head Asses eares, hath put into my heart a Lions minde. I see that by obscure shadows, which you cannot discerne in fresh colours. Apollo in the depth of his darke answere, is to mee the glistering of a bright sunne. 100 I perceiue (and yet not too late) that Lesbos wil not be touched by gold, by force it cannot: that the Gods have pitched it out of the world, as not to bee controlde by any in the world. Though my hande bee golde, yet I must not thinke to span over the maine Ocean. Though my souldiers be valiant, I must not therfore thinke 105 my quarrels iust. There is no way to nayle the crowne of Phrygia

⁹³ Soph. F. only, prev. eds. printing the speech as closing line of the oracle 97 That The Dil.

fast to my daughters head but in letting the crownes of others sitte in quiet on theirs.

Mar. Mydas!

hath spilt more bloud than all my souldiers lances! let none be so hardie as to looke to crosse me. Sacred Appollo, if sacrifice yerely at thy temple, and submission hourely in mine owne Court, if fulfilling thy counsell, and correcting my councellors, may shake off these Asses eares, I heere before thee vow to shake off all enuies abrode, and at home all tyrannie.

The eares fall off.

Soph. Honored be Apollo, Mydas is restored.

Mid. Fortunate Mydas, that feelst thy head lightned of dul eares, and thy heart of deadly sorows. Come my Lords, let vs repaire 120 to our Palace, in which Apollo shall have a stately statue erected: every month will we solemnize there a feast, and here every yere a sacrifice. Phrygia shalbe governed by Gods, not men, leaste the Gods make beasts of men. So my counsell of warre shal not make conquests in their owne conceiptes, nor my councellers in peace 125 make me poor, to enrich them selves. So blessed be Apollo, quiet be Lesbos, happie be Mydas: and to begin this solemnitie, let vs sing to Apollo, for, so much as Musick, nothing can content Apollo.

They sing all.

SONG.

Sing to Apollo, God of Day,
Whose golden beames with morning play,
And make her eyes so brightly shine,
Aurora's face is call'd Dinine.
Sing to Phabus, and that Throne
Of Diamonds which he sits vpon;
Ib Peans let vs sing,
To Physickes, and to Poesies King.

120 statue] palace Dil. S. D. They sing all. Exeunt. so Q, omitting the words of the song, which are first given in Bl.

M

135

MIDAS

[ACT V, SC. 111

Crowne all his Altars with bright fire,
Laurels bind about his Lire,
A Daphnean Coronet for his Head,
The Muses dance about his Bed;
When on his rauishing Lute he playes,
Strew his Temple round with Bayes.

16 Pæans let vs sing,
To the glittering Delian King.

140

Excunt.

FINIS.

MOTHER BOMBIE

EDITIONS

'xviij Junij 1594 Cuthbert Burby. Entred for his copie vnder th and of master warden Cawood a booke intituled mother Burbye beinge an enterludg...vjd C.' Stationers' Register, ii. 654 (ed. Arb.). ('C' indicates the warden, Cawood; just as 'S' and 'A,' on pp. 631, 614, indicate the wardens Styrrop and Allen.)

- Q¹. Mother | Bombie. | As it was sundrie times plaied by | the Children of Powles. |
 London, | Imprinted by Thomas Scarlet | for Cuthbert Burby. | 1594. | 4to. A-I 3
 in fours: no col. (Br. Mus.: Bodl.)
- Q'. Mother | Bombie. | As it was sundrie times | plaied by the Children of Powles. |
 London | Printed by Thomas Creede, for Cuthbert | Burby. 1598. | 4to. A-H in
 fours: no col. (Br. Mus.: Bodl.: Dyce Coll. S. Kens.)
 The Size Court Comedies are entered to Blount under date 9 Jan. 1628. (Sta.
 Reg. iv. p. 192, Arb.—entry quoted under CAMPASPE Eds.)

Third ed. Mother | Bombie. | As it was sundry times | Played by the Children | of Pavls. |
(Blount's) London, | Printed by William Stansby, | for Edward Blount. | 1632. | 12mo, occupying Z 4-D d 12, in twelves, of the Sixe Court Comedies.

Also contained in Dilke's Old English Plays, vol. i. 1814, 8vo; and in Fair-

holt's edition of Lyly's Dramatic Works, vol. ii. 1858, sm. 8vo.

MOTHER BOMBIE

Argument. - Two wealthy old men, Memphio and Stellio, each ignorant of mental defect in the other's child (named Accius and Silena respectively), scheme to cheat each other into matching them. Two other old men, Sperantus and Prisius, opposing the union of their son and daughter Candius and Livia, scheme to marry them to the foolish children of their wealthier neighbours. The pages of all four, allies in mischief, are privy to their schemes, and possess the further knowledge of weak wits in Accius and Silena. To befool their masters, they plot to forward alike the undesirable match between these two, and the love-match between Candius and Livia. After a first meeting between the fools, interrupted by the parents before the defect is discovered to be mutual, they arrange for a second, at which either parent supposes his imbecile child to be personated by some one better qualified for courting. But the fools, though disguised in Candius' and Livia's attire, betray their identity to his or her parent, and their folly to the parent of the other. Meantime Candius and Livia, disguised as Accius and Silena, have effected their marriage with the connivance of their unsuspecting fathers, who, though they see their ambitions thus thwarted, are still resolved to prevent their own children's union. Discovering that they have been duped, they at length determine to forgive the offenders and their accomplices. Memphio and Stellio are similarly persuaded that a match between the two fools will be better than no union for them at all; but the marriage is prevented by the discovery that they are really the children of an old nurse Vicinia, who changed them at birth for the rich men's real offspring, Mæstius and Serena. An unnatural passion between these latter is thus rendered legitimate; Memphio and Stellio engage still to support the crazed couple; the rascally pages are forgiven, and the general goodwill enhanced by the amicable adjustment of a side-quarrel between the latter and a horse-dealer. Mother Bombie, who gives a title to the piece, is a 'wise woman' to whom the different characters resort for

advice or prognostication, and who prophesies in popular doggrel form the actual issue in each case; but she affects the plot only as inducing Vicinia's confession at the close.

Text and Bibliography. — The text followed is that of Q¹, which however corrupt is by far the best, and well printed. It exhibits some seventy errors, ten occurring in classical quotations (e.g. on pp. 181, 186, 192, 206), ten being omissions of speeches, important words, or stage-directions for entry and exit (e.g. on pp. 189, 217, 222), ten or twelve others being mistakes that cause confusion (e.g. on pp. 196, 205, 210, 212, 221), and the rest comparatively unimportant.

Q² corrects only twenty of the seventy mistakes of Q¹, only six of which corrections are important, the rest being of such errors as could cause no misapprehension; while on the other hand it introduces sixty-seven corruptions, including six important omissions (on pp. 182, 183, 193, 202, 211, 218) and fifteen other important errors (on pp. 178, 184 (two), 190, 192 (two), 193 (two), 196, 197, 204, 211, 212, 216 and 222).

Blount prints from Q² and perpetuates most of its errors, making altogether only twelve corrections and sixteen fresh corruptions. But he inserts all the songs except 'The Love-knot,' v. 3, 21.

Dilke seems to have had both quartos before him, though in two instances, i. 3. 169, ii. 1. 12, he fails to insert three words found only in the first. He makes sixteen corrections and eleven corruptions—distinctly the next best text to Q¹, though modernized in places.

Fairholt merely reprinted Blount, making only five original corrections and introducing twenty corruptions. His notes, in which one or two of the worst omissions and errors are pointed out and emended, show that he had both QQ, as well as Dilke's edition, before him; but he made no thorough collation of the text, so that the great majority of its errors were reproduced. By returning to Q¹ we eliminate the whole after-growth of corruption, while we have attempted to emend its original errors.

Authorship. — The evidence of Lyly's authorship of the play is its performance by the Paul's boys; its scene laid in his county of Kent; its strong resemblance in plot-construction and handling to his other plays, in spite of his abandonment here of a mythological,

allegorical or ideal treatment for a realistic one; its repetition of many phrases, proverbs, &c. used by him elsewhere—though the euphuistic style is almost entirely abandoned; and lastly, its inclusion by Blount in the Sixe Covrt Comedies of 1632. His name, however, appears on the title-page of neither quarto edition.

Source. — There appears to be no direct source for the plot—the only one of Lyly's plays of which this can be said: but the general model—the idea of rascally servants aiding their young masters in marriage-schemes against their parents' wishes—is obviously Terence. Of Roman comedy also is the motive of child-changing, and the solution of the plot by the discovery of such. In my note on Italian influence (vol. ii. pp. 473 sqq.) I have already stated that I attach little importance to Herr L. L. Schücking's claim that the piece is indebted to Ariosto's Suppositi, to Cecchi's comedies, or to the Antivalomeni of Cinthio; though doubtless Lyly had read Gascoigne's Supposes, which could yield him next to nothing for our play. In the Hackneyman and the Fortune-teller we have English national types for which Lyly's own experience could furnish him with far better and more abundant models than possibly could the Italian extemporal stage.

Date. — The play in spite of its contemporary character contains nothing that may help us to date it save the statement on the titlepage of the first quarto (1594) that it was 'sundrie times plaied by the Children of Powles.' This must be before their long inhibition, our earliest evidence of which is the entry of Endimion, Gallathea and Midas in the Stationers' Register Oct. 4, 1591, coupled with the allusion of the printer in his prefatory note to Endimion, 1591 :- 'Since the Plaies in Paules were dissolued there are certaine Commedies come to my handes by chaunce,' &c. Midas was performed at Court on Jan. 6, 1590, and there is no necessity to suppose the inhibition earlier than 1591. Fleay dates Mother Bombie 1588-9 or possibly 1589-90. But it is scarcely conceivable that a play of contemporary life, written by the topical Lyly in the year of the Armada, and with the scene laid in Kent, should contain no faintest echo of the great struggle which then absorbed all men's thoughts; while in 1589 Lyly was probably too busy to write it, for he sat in Parliament from Feb. 4 to March 29, and composed both Midas and Pappe, and probably one of the lost Anti-Martinist comedies, in the

same year. There are strong reasons for supposing it later than Midas in (1) the rarity of reminiscences of Euphues and the few traces of euphuistic style; (2) the far greater skill in weaving a plot, a point in which we have already watched his gradual advance; lastly, (3), an argument well urged by Mr. Baker (Endymion, p. clii), its character as a new departure, an essay in Terentian comedy, after which Lyly would be less likely to return to the more conventional allegorical fashion of Midas and the three preceding plays. I should, therefore, date its composition and production in 1590. The reason why it is not included among those announced for publication by Widow Broome in 1591, is, perhaps, its more popular character, which would give it a better chance of acceptance at other theatres.

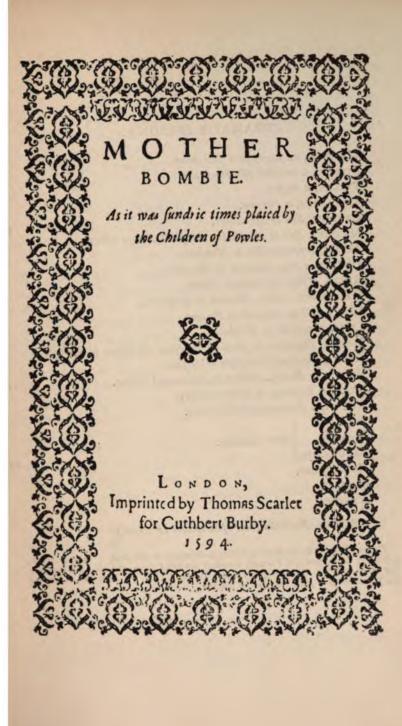
Time and Place. - Some two days altogether are occupied, from the middle of Monday to the middle of Wednesday. The continuity of Acts i and ii is shown at the beginning of ii. r, where Riscio meets Dromio, whom he set out to seek at the end of i. 2. At the end of ii. I the four wags adjourn to the tavern, and on issuing from it agree to meet 'to morrow' (ii. 4. 24). In iii. 2 they do so meet, having in the interim fixed the second encounter of Accius and Silena for that evening ('I told him this wooing should be to night' (iii. 2. 36). Just before that second encounter, occurs the troth-plight of Candius and Livia and their immediate adjournment to church (iv. 1. 58). Towards the close of this same second day the wags adjourn with the Sergeant, Hackneyman and Scrivener to the tavern (iv. 2. 242), whence they are seen issuing in v. 1. A night intervenes, and then in v. 2 Mother Bombie promises Vicinia a solution of her difficulties 'before this daie end,' which corresponds with her promise to Mæstius and Serena on the preceding day (iii. 1. 40) that they should 'be married to morow.' Immediately after enter the fiddlers (v. 3) to salute the newlymarried pair, Candius and Livia, with morning music; and at the close of the long dénouement the four old men agree to feast at their respective houses on that and the three following days, 'and euen so spend this weeke in good cheere.'

So that Acts i, ii occupy the latter part of Monday.

- , ,, iii, iv, v. 1 occupy the whole of Tuesday.
- " v. 2, 3 occupy the first part of Wednesday.

In the matter of Place Lyly strictly follows his Roman model, Terence. Whatever improbabilities are involved, the stage represents throughout one and the same place, an open square, namely, or street, wherein are situated the houses of the four old men, of Mother Bombie and of the Scrivener, and also the tavern to which the different characters repair; nor is there anything in the dialogue requiring an imaginary transfer in the middle of a scene. The proof of this identity of scene is as follows: the near neighbourhood of Memphio's and Stellio's houses is implied in iii. 3 and iv. 2, where, after their first and second encounters, the parents call their halfwitted children in. That Sperantus' house is hard by is evident from v. 3, where the fiddlers pass from it to Memphio's, and are greeted from upper windows by Sperantus and Memphio in turn. That Mother Bombie's house is also there is clear from ii. 3, where Silena, seen issuing 'out of Stellio's house' at the beginning of the scene, summons the wise woman forth to speak with her near the end of it. That Prisius' house is also near is shown in iii. 4, where his servants Rixula and Lucio have evidently just come out of it, and visit Mother Bombie in the same scene. (Note that Rixula, hearing from Mother Bombie the whereabouts of the spoon she has lost, wants to run at once and see if it is still there, iii. 4. 153-7.) The presence of the tavern and the Scrivener's house is evident from the end of iv. 2, a scene already shown to be laid before the houses of Memphio and Stellio.





(DRAMATIS PERSONÆ.

MEMPHIO, an avaricious Old Man. STELLIO, a wealthy Husbandman. PRISIUS, a Fuller. SPERANTUS, a Farmer. CANDIUS, Son to Sperantus. 5 MESTIUS, Son to Memphio; supposed Son to Vicinia. Accius, supposed Son to Memphio. DROMIO, a Boy, Servant to Memphio. Riscio, a Boy, Servant to Stellio. HALFPENNY, a Boy, Servant to Sperantus. 10 Lucio, a Boy, Servant to Prisius. LIVIA, Daughter to Prisius. SERENA, Daughter to Stellio; supposed Daughter to Vicinia. SILENA, supposed Daughter to Stellio. VICINIA, a Nurse, Mother to Accius and Silena. 15 MOTHER BOMBIE, a Fortune-teller. RIXULA, a Servant-girl to Prisius. SYNIS, three Fiddlers. NASUTUS, BEDUNENUS, 20 Hackneyman. Sergeant. Scrivener.

Scene—Rochester: an open square or street.

DRAM. PERS.] the list first in Dilke, descriptions in Fairholt. 3-4 PRISIUS, a Fuller; SPERANTUS, a Farmer] Fairholt described them as 'old countrymen': but see pp. 178 top, 182 ll. 184, 189, 194 l. 62, 221 l. 144 SCENE—Rochester &c.] Fairholt first gave the scene 'Rochester'

A PLEASANT CONCEITED COMŒDIE

CALLED

MOTHER BOMBIE

ACTUS PRIMUS

SCENA PRIMA.

(Enter) MEMPHIO, DROMIO.

Memphio. BOY, there are three thinges that make my life miserable; a threed bare purse, a curst wife, & a foole to my heire.

Dro. Why then, sir, there are three medicines for these three 5 maladies; a pike-staffe to take a purse on the high way, a holly wand to brush cholar fro my mistres tong, and a young wench for my yong master: so that as your Worship being wise begot a foole, so he beeing a foole may tread out a wise man.

Memp. I, but, Dromio, these medicines bite hot on great misto chiefs; for so might I have a rope about my necke, hornes vpon
my head, and in my house a litter of fooles.

Dro. Then, sir, you had best let some wise man sit on your sonne, to hatch him a good wit: they saie, if rauens sit on hens egs, the chickens will be black, and so forth.

15 Memp. Why boy, my sonne is out of the shell, and is growen a pretie cocke.

Dro. Carue him, master, & make him a capon, els all your breed will proue cockescombes.

Memp. I maruell he is such an asse, hee takes it not of his 20 father.

Dro. He may for anie thing you know.

Memp. Why, villain, dost thou think me a foole?

Dro. O no, sir, neither are you sure that you are his father.

ACTUS... PRIMA] the division into Acts and Scenes is that of the oldest and all succeeding editions 5 mala-ladies Q^1 holy Q^1 6 choler Bl. Dil. F. 14 chichens Q^2 15 growne Q^2 rest

Memp. Rascall, doest thou imagine thy mistres naught of her bodie?

Dro. No, but fantasticall of her mind; and it may be, when this boy was begotten shee thought of a foole, & so conceived a foole, your selfe beeing verie wise, and she surpassing honest.

Memp. It may be; for I have heard of an Aethiopian, that thinking of a faire picture, brought forth a faire ladie, and yet no 30 bastard.

Dro. You are well read, sir; your sonne may be a bastard, and yet legitimate; your selfe a cuckold, & yet my mistres vertuous; all this in conceit.

Memp. Come, Dromio, it is my grief to haue such a sonne that 35 must inherit my lands.

Dro. He needs not, sir, Ile beg him for a foole.

Memp. Vile boy! thy yong master?

Dro. Let me haue in a deuice.

Memp. Ile haue thy aduice, and if it fadge, thou shalt eate till 40 thou sweate, play till thou sleep, and sleepe till thy bones ake.

Dro. I marie, now you tickle me, I am both hungrie, gamesome, & sleepie, and all at once. Ile breake this head against the wal, but Ile make it bleed good matter.

Memp. Then this it is, thou knowest I have but one sonne, and 45 he is a foole.

Dro. A monstrous foole!

Memp. A wife, and she an arrand scold.

Dro. Ah, master, I smell your deuice, it will be excellent!

Memp. Thou canst not know it till I tell it.

Dro. I see it through your braines, your haire is so thin, and your scull so transparant, I may sooner see it than heare it.

Memp. Then, boy, hast thou a quicke wit, and I a slow tongue: but what ist?

Dro. Marie, either you would have your wives tong in your sons 55 head, that he might bee a prating foole; or his braines in hir brain pan, that she might be a foolish scold.

Memp. Thou dreamst, Dromio, there is no such matter. Thou knowest I have kept him close, so that my neighbors thinke him to be wise, and her to be temperate, because they never heard them 60 speake.

30 ladie so all: qy.? bable (P. A. Daniel)
shalt all eds.: see note 48 arrand QQ Bl. 59 him 1 them Dil. phps. rightly

Dro. Well!

Memp. Thou knowest that Stellio hath a good farme and a faire daughter; yea so faire that she is mewed vp, and onely looketh out 65 at the windows, least she should by some roisting courtier be stollen away.

Dro. So, sir.

Memp. Now if I could compasse a match between my sonne and Stellios daughter, by conference of vs parents, and without theirs, I should be blessed, he coosned, and thou for euer set at libertie.

Dro. A singular conceit.

Memp. Thus much for my sonne. Nowe for my wife; I would have this kept from her, else shal I not be able to keepe my house 75 from smoake; for let it come to one of her eares, & then wo to both mine: I would have her goe to my house into the Countrie whilest we conclude this; and this once done, I care not if her tong neuer have done: these if thou canst effect, thou shalt make thy master happie.

80 Dro. Thinke it done, this noddle shall coin such new deuice as you shall haue your sonne marryed by to morrow.

Memp. But take heed that neither the father nor the maide speak to my sonne, for then his folly will marre all.

Dro. Lay all the care on mee, Subleuabo te onere, I will rid you of 85 a foole.

Memp. Wilt thou rid me for a foole?

Dro. Tush ! quarrell not.

Memp. Then for the dowrie, let it bee at least two hundreth ducats, and after his death the farme.

o Dro. What else?

Memp. Then let vs in, that I may furnish thee with some better counsell, and my son with better apparell.

Dro. Let me alone.—(Aside.) I lacke but a wagge more to make of my counsell, and then you shall see an exquisite coosnage, & the 95 father more foole than the sonne.—But heare you, sir, I forgot one thing.

Memp. Whats that?

Dro. Nay, Expellas furca licet, vsque recurret.

Memp. Whats the meaning?

67 So,] No, F. 70 coosned QQ Bl. F.: coz'ned Dil. 75 woe Bl. Dil. F. 81 by] py Q¹ 88 hundreth QQ Bl.: hundred Dil.: hundredth F.

Dro. Why though your sons folly bee thrust vp with a paire of 100 hornes on a forke, yet being naturall, it will have his course.

Memp. I praie thee no more, but about it.

Exeunt.

Sce. 2.

(Enter) STELLIO, RISCIO.

Stel. Risio, my daughter is passing amiable, but verie simple.

Ris. You meane a foole, sir.

Stel. Faith I implie so much.

Ris. Then I apply it fit: the one shee takes of her father, the other of her mother: now you may bee sure she is your owne.

Stel. I have penned her vp in a chamber, having onely a windowe to looke out, that youthes seeing her fayre cheekes, may be enamoured before they heare her fond speech. How likest thou this head?

Ris. There is verie good workmanship in it, but the matter is but 10 base; if the stuffe had bene as good as the mold, your daughter had bene as wise as she is beautifull.

Stel. Doest thou thinke she tooke her foolishnes of mee?

Ris. I, & so cunningly, that she toke it not fro you.

Stel. Well, Quod natura dedit, tollere nemo potest.

Ris. A good euidence to proue the fee-simple of your daughters folly.

Stel. Why?

Ris. It came by nature, and if none can take it awaie, it is perpetuall.

Stel. Nay, Riscio, she is no natural foole, but in this consisteth her simplicitie, that she thinketh her selfe subtile; in this her rudenesse, that she imagines she is courtly; in this the ouershooting of her selfe, that she ouerweeneth of her selfe.

Ris. Well, what followes?

25 Stel. Risio, this is my plot. Memphio hath a pretie stripling to his sonne, whom with cockring he hath made wanton: his girdle must be warmde, the ayre must not breath on him, he must lie a bed til noon, and yet in his bed breake his fast: that which I doe to con-

102 no] no no Q* Bl. SCE. 2] old eds. prefix an s. ii. Riscio QQ, though elsewhere often Risio. I follow Sce. 2] old eds. prefix an 101 his its F. erroneous Act 2 their various spelling only in dialogue and old stage-directions subtile; in Dil.: subtile in QQ Bl. F.

15

30 ceale the folly of my daughter, that doth hee in too much cockering of his sonne. Now, Risio, how shall I compasse a match betweene my girle and his boy?

Ris. Why with a payre of compasses, and bring them both into the circle, Ile warrant the'il match themselues.

35 Stel. Tush! plot it for me that neuer speaking one to another, they be in loue one with another: I like not solemne woing, it is for courtiers; let countrie folkes beleeue others reports as much as their own opinions.

Ris. O then, so it be a match you care not.

40 Stel. Not I, nor for a match neither, were it not I thirst after my neighbors farme.

Ris. (aside). A verie good nature.—Well, if by flat wit I bring this to passe, whats my rewerd?

Stel. Whatsoeuer thou wilt aske.

45 Ris. Ile aske no more than by my wit I can get in the bargaine.

Stel. Then about it. Exit,

Ris. If I come not about you neuer trust mee. Ile seeke out Dromio, the counseller of my conceit, (Exit.)

SCE. 3.

(Enter) PRISIUS, SPERANTUS.

Pris. It is vnneighbourly done to suffer your son since hee came from schoole, to spende his time in loue; and vnwisely done to let him houer ouer my daughter, who hath nothing to her dowrie but her needle, & must proue a Sempster; nor he any thing to take to but a Grammer, and cannot at the best be but a schoolemaster.

Spe. Prisius, you bite and whine, wring me on the withers, and yet winch your selfe; it is you that goe about to match your girle with my boy, shee beeing more fit for seames than for marriage, and hee for a rod than a wife.

Pris. Her birth requires a better bridegrome than such a groome.

Spe. And his bringing vp another gate marriage than such a minion.

Pris. Marie gup! I am sure he hath no better bread than is

41 farme] fame Bl. F. 43 rewerd Q^1 : reward Q^2 Bl. mods. 48 Dromio Q^2 mods.; Romio Q^2 Bl. 44 to Q^1 Dil.: too Q^2 Bl. F. 7 wince Dil. 12 gates Q^2 Bl. Dil.: gate's F.

BOND III

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made of wheat, nor worne finer cloth than is made of woll, nor 15 learned better manners than are taught in schooles.

Spe. Nor your minxe had no better grandfather than a Tailer, who (as I have heard) was poore and proud: nor a better father than your selfe, vnlesse your wife borrowed a better, to make her daughter a Gentlewoman.

Pris. Twit not me with my ancestors, nor my wives honestie; if thou doest-(threatening him.)

Spe. Hold thy hands still, thou hadst best; & yet it is impossible now I remeber, for thou hast the palsy.

Pris. My handes shake so, that wert thou in place where, I would 25 teach thee to cog.

Spe. Nay, if thou shake thy hands, I warrant thou canst not teach anie to cog. But, neighbour, let not two olde fooles fall out for two yong wantons.

Pris. In deed it becometh men of our experience to reason, not 30 raile: to debate the matter, not to combat it.

Spe. Wel, then this Ile tel thee friendly, I have almost these two yeres cast in my head, how I might match my princockes with Stellios daughter, whom I have heard to be verie faire, and know shal be verie rich; she is his heire; he doats, he is stooping old, and shortly 35 must die; yet by no meanes, either by blessing or cursing can I win my sonne to be a woer, which I know proceeds not of bashfulnesse but stubbornnesse; for hee knowes his good though I saie it, he hath wit at wil: as for his personage, I care not who sees him, I can tell you he is able to make a Ladies mouth water if she 40 winke not.

Pris. Stay, Sperantus, this is like my case, for I have bene tampering as long to haue a marriage comitted betweene my wench and Memphios only son; they saie he is as goodly a youth as one shall see in a Summers daie, and as neate a stripling as euer went on 45 neats leather; his father will not let him be forth of his sight, he is so tender ouer him; he yet lies with his mother for catching cold. Now my pretie elfe, as proud as the day is long, she wil none of him, she forsooth wil choose her owne husband; made marriages proue mad marriages; shee will choose with her eie, and like with her 50 heart, before she consent with her tong; neither father nor mother,

19 her Q1: your rest 25 shake, so that

¹⁵ woll Q1: wol Q2: wooll Bl. F.: wool Dil. for before if Q2 Bl. mods. 21 with before my2 F. 46 be] he Bl. : hie F.

kith nor kin, shalbe her caruer in a husband, shee will fall too where she likes best; and thus the chicke scarce out of the shell, cackles as though she had bene troden with an hundreth cockes, and mother of 55 a thousand egges.

Spe. Well then, this is our best, seeing we know each others minde, to deuise to gouerne our owne children: for my boy, Ile keepe him to his bookes, & studie shall make him leaue to loue: Ile breake him of his will, or his bones with a cudgell.

60 Pris. And Ile no more dandle my daughter; shee shall prick on a clout till her fingers ake, or Ile cause her leaue to make my heart ake. But in good time, though with ill lucke, beholde if they be not both together; let vs stand close and heare all, so shall we preuent all.

(They stand aside.)

Enter CANDIUS and LIUIA.

65 Spe. (aside). This happens pat, take heed you cough not, Prisius. Pris. Tush! spit not you, & Ile warrant, I, my beard is as good as a handkerchiefe.

Livia. Sweet Candius, if thy father should see vs alone, would he not fret? The old man me thinkes should be full of 70 fumes.

Cand. Tush! let him fret one heart string against another, he shall neuer trouble the least vaine of my little finger. The old churle thinkes none wise, vnles he haue a beard hang dagling to his wast: when my face is bedaubed with haire as his, then perchance my contest may stumble on his staiednes.

Pris. (aside). I, in what booke read you that lesson?

Spe. I know not in what booke hee read it, but I am sure he was a knaue to learne it.

Cand. I beleeue, faire Liuia, if your soure sire shuld see you with 80 your sweet heart, he would not be verie patient.

Livia. The care is taken. Ile aske him blessing as a father, but neuer take counsel for an husband; there is as much oddes between my golden thoughts, & his leaden aduice, as betweene his siluer haires, and my amber lockes; I know hee will cough for anger that \$5 I yeeld not, but he shall cough mee a foole for his labour.

Spe. (aside to PRIS.). Where pickt your daughter that worke, out of broad-stitch?

58 him Q1 only 60 dandle] dandle F. s. D. [They stand aside] suppl. Dil. 67 handkercheffe Q2

Pris. Out of a flirts sampler; but let vs stay the end, this is but the beginning, you shall heare two children well brought vp!

Cand, Parents in these daies are growen pieuish, they rocke their 90 children in their cradles till they sleepe, and crosse them about their bridals till their hearts ake. Marriage among them is become a market. What will you giue with your daughter? What Ioynter will you make for your sonne? And many a match is broken off for a penie more or lesse, as though they could not afford their 95 children at such a price; when none should cheapen such ware but affection, and none buy it but loue.

Spe. (aside). Learnedly and scholerlike!

Livia. In deed our parents take great care to make vs aske blessing, and say grace when as we are lyttle ones, and growing to 100 yeeres of iudgement, they depriue vs of the greatest blessing, and the most gracious things to our mindes, the libertie of our minds: they giue vs pap with a spoon before we can speak, and when wee speake for that wee loue, pap with a hatchet: because their fansies beeing growen musty with hoarie age, therefore nothing can relish 105 in their thoughtes that sauours of sweet youth: they studie twentie yeeres together to make vs grow as straight as a wande, and in the ende by bowing vs, make vs as crooked as a cammocke. For mine owne part (sweet Candius) they shall pardon me, for I will measure my loue by min owne iudgement, not my fathers purse or peeuish-110 nes. Nature hath made me his child, not his slaue: I hate Memphio and his son deadly, if I wist he would place his affection by his fathers appointment.

Pris. (aside). Wittily but vnciuily!

Can. Be of that minde still, my faire Liuia: let our fathers lay 115 their purses together, we our harts. I wil neuer woo where I cannot loue: let Stellio inioy his daughter. But what haue you wrought here?

Livia. Flowers, fowles, beasts, fishes, trees, plants, stones, and what not. Among flowers, cowslops & lillyes, for our names Candius 120 and Livia. Among fowles, Turtles and Sparrowes, for our truth and desires. Among beasts, the foxe and the Ermin, for beautie and policie. And among fishes, the cockle & the Tortuse, because of Venus. Among trees, the vine wreathing about the elme, for our

100 as Q^1 only 106 twentie] 20 Q^2 108 make vs Q^1 only 116 woo] woe Bl, F, 124 Venus; among trees, the Dil,; Venus among trees, the Q^1 : Venus among trees: the Q^2 Bl. foll. by F. 1

125 embracings. Among stones, Abeston, which being hot wil neuer be colde, for our constancies. Among plants, Time and harts-ease, to note that if we take time, we shall ease our hearts.

Pris. (aside). Theres a girle that knowes her lerripoope. Spe. (aside). Listen, & you shall heare my sons learning.

130 Livia. What booke is that?

Can. A fine pleasant poet, who entreateth of the arte of Loue, and of the remedie.

Livia. Is there arte in loue?

Can. A short art & a certain, three rules in 3 lines.

135 Livia. I praie thee repeat them.

Can. Principio quod amare velis reperire labora, Proximus huic labor est placidam exorare puellam, Tertius vt longo tempore duret amor.

Livia. I am no Latinist, Candius, you must conster it.

140 Can. So I will, and pace it too: thou shalt be acquainted with case, gender, and number. First, one must finde out a mistres whom before all others he voweth to serue. Secondly, that he vse all the means that he may to obtaine her. And the last, with deserts, faith, and secrecie, to studie to keepe her.

145 Livia. Whats the remedie?

Can. Death.

Livia. What of all the booke is the conclusion?

Can. This one verse, Non caret effectu quod voluere duo.

Livia. Whats that?

150 Can. Where two are agreed, it is impossible but they must speed. Livia. Then cannot we misse: therefore give mee thy hand, Candius.

Pris. (advancing). Soft, Liuia, take mee with you, it is not good in lawe without witnes.

you ioy, Candius, I was worth the bidding to dinner, though not worthy to be of the counsell.

Pris. I thinke this hot loue hath prouided but cold cheere.

Spe. Tush! in loue is no lacke; but blush not, Candius, you 160 neede not bee ashamed of your cunning: you have made loue a booke case, and spent your time well at schoole, learning to loue

125 Abestor old eds. F.: asbestos Dil.

134 3 Q¹: three Q² Bl. mods.

137 exorare Dil. F.: euorare old eds.

138 duret Dil.: ducet old eds. F.

140 pace old eds. F.: parse Dil.

148 effectu Dil. F.: effertu old eds.

150 are] is Q² Bl. F.

160 you QQ: and Bl. Dil. F.

by arte, and hate against nature. But I perceiue, the worser childe the better louer.

Pris. And my minion hath wrought well, where every stitch in her sampler is a pricking stitch at my heart: you take your pleasure 165 on parents, they are peeuish, fooles, churles, ouergrowen with ignorance, because ouerworne with age: litle shalt thou know the case of a father, before thy selfe be a mother, when thou shalt breed thy childe with continuall paines, and bringing it foorth with deadly pangs, nurse it with thine owne paps, and nourish it vp with motherly 170 tendernes; and then finde them to curse thee with their hearts, when they shoulde aske blessing on their knees, and the collop of thine owne bowels to be the torture of thine owne soul; with teares trickling downe thy cheeks, and drops of bloud falling from thy heart, thou wilt in vttering of thy minde wish them rather vnborne than 175 vnnatural, & to have had their cradles their graves rather than thy death their bridals. But I will not dispute what thou shouldst haue done, but correct what thou hast done: I perceive sowing is an idle exercise, and that euerie daie there come more thoughtes into thine head, than stitches into thy worke; Ile see whether you can spin 180 a better mind than you have stitched, and if I coope you not vp, then let me be the capon.

Spe. As for you, sir boy, in stead of poaring on a booke, you shall holde the plough; Ile make repentance reape what wantonnesse hath sowen. But we are both well serued: the sonnes must bee 185 masters, the fathers gaffers; what wee get together with a rake, they cast abroade with a forke; and wee must wearie our legges to purchase our children armes. Well, seeing that booking is but idlenesse, Ile see whether threshing be anie occupation: thy minde shall stoope to my fortune, or mine shall break the lawes of nature. How like 190 a micher he standes, as though he had trewanted from honestie! Get thee in, and for the rest let me alone. In villaine!

Pris. And you, pretie minx, that must be fed with loue vpon sops,

Ile take an order to cram you with sorrowes: get you in without looke
or reply.

Exeunt Candius, Liuia. 195

Spe. Let vs follow, and deale as rigorously with yours, as I will with mine, and you shall see that hot loue wil wax soone colde. Ile

162 arte] heart F, 169 bringing it foorth Q^1 enly Q^2 rest 174 cheeks] checkes Q^1 178 sewing Dil. 189 stoupe Q^2 Bl. F.

172 collops 179 comes tame the proud boy, and send him as far from his loue, as hee is from his duetie.

200 Pris. Let vs about it, and also go on with matching them to our mindes; it was happie that we preuented that by chance, which we could neuer yet suspect by circumstance.

Exeunt.

ACT. 2.

SCE. 1.

(Enter at opposite sides) DROMIO, RISIO.

Drom. Now, if I could meete with Risio, it were a world of waggery.

Ris. Oh that it were my chance, Obuiam dare Dromio, to stumble vpon Dromio, on whome I doo nothing but dreame.

5 Dro. His knauerie and my wit, should make our masters that are wise, fooles; their chidren that are fooles, beggers; and vs two that are bond, free.

Ris. He to cosin, & I to coniure, would make such alterations, that our masters shuld serue themselues; the ideots, their children, so serue vs; and we to wake our wits between them all.

Dro. Hem quam opportune, looke if he drop not ful in my dish.

Ris. Lupus in fabula, Dromio imbrace me, hugge me, kisse my hand, I must make thee fortunate.

Dro. Risio, honor me, kneele downe to mee, kisse my feet, I must 15 make thee blessed.

Ris. My master, olde Stellio, hath a foole to his daughter.

Dro. Nay, my master, old Memphio, hath a foole to his sonne.

Ris. I must conuey a contract.

Dro. And I must conuey a contract.

20 Ris. Betweene her and Memphios sonne, without speaking one to another.

Dro. Betweene him and Stellios daughter, without one speaking to the other.

Ris. Doest thou mocke me, Dromio?

25 Dro. Thou doest me else.

Ris. Not I, for all this is true.

3 obvium Dil. 9 idiots Bl. mods. 12-3 kisse my hand, Q1 only 26 this] that Dil.

Dro. And all this.

Ris. Then are we both driven to our wits endes, for if either of them had bin wise, wee might have tempered, if no marriage, yet a close marriage.

Dro. Well, let vs sharpen our accounts; ther's no better grindstone for a young mans head than to haue it whet vppon an olde mans purse. Oh thou shalt see my knauerie shaue lyke a rasor!

Ris. Thou for the edge, and I the point, wil make the foole bestride our mistres backs, and then have at the bagge with the 35 dudgin hafte, that is, at the dudgen dagger, by which hanges his tantonie pouch.

Dro. These old huddles have such strong purses with locks, when they shut them they go off like a snaphance.

Ris. The olde fashion is best, a purse with a ring round about 40 it, as a circle to course a knaues hande from it. But, Dromio, two they saie may keep counsell if one be awaie: but to conuey knauerie, two are too few, and foure too many.

Dro. And in good time, looke where Halfepenie, Sperantus boy, commeth; though bound vp in decimo sexto for carriage, yet a wit 45 in folio for coosnage. Single Halfepenie, what newes are now currant?

Enter HALFEPENIE.

Half. Nothing, but that such double coystrels as you be, are counterfeit,

Ris. Are you so dapper? weele sende you for an Halfepenie 50

Half. I shall goe for siluer though, when you shall bee nailed vp for slips,

Dro. Thou art a slipstring Ile warrant.

Half. I hope you shall neuer slip string, but hang steddie.

Ris. Dromio, looke heere, now is my hand on my halfepenie.

Half. Thou lyest, thou hast not a farthing to laie thy hands on, I am none of thine: but let mee bee wagging, my head is full of hammers, & they have so maletted my wit, that I am almost a malcontent.

Dro. Why, whats the matter?

34 wil] we'll F. 36 is, at] comma in all eds. 40 olde] olke Q^2 41 as Q^1 : is rest course all eds. 42 if] is Q^1 conuay Bl. F. 46 in (roms.) QQ: in (itals.) Bl. F.: in folio (roms.) Dil. coosonage Q^2 : coosenage Bl. F.: cozenage Dil.

Half. My master hath a fine scholer to his sonne, Prisius a fayre lasse to his daughter.

Dro. Well!

65 Half. They two loue one another deadly.

Ris. In good time.

Half. The fathers have put them vp, vtterly disliking the match, and have appointed the one shall have Memphios sonne, the other Stellios daughter; this workes lyke waxe, but how it will fadge in the 70 end, the hen that sits next the cocke cannot tell.

Ris. If thou have but anie spice of knauery, wele make thee

happie.

Half. Tush! doubt not of mine, I am as full for my pitch as you are for yours; a wrens egge is as ful of meat as a goose eg, though 75 there be not so much in it: you shal find this head wel stuft, though there went little stuffe to it.

Dro. Laudo ingenium, I lyke thy sconce, then harken: Memphio made me of his counsell about marriage of his sonne to Stellios daughter; Stellio made Riscio acquainted to plot a match with 80 Memphios sonne. To be short, they be both fooles.

Half. But they are not fooles that bee short; if I thought thou meantst so, Senties qui vir sim, Thou shouldst have a crow to pull.

Ris. Be not angrie, Halfepenie; for fellowship we will be all fooles, and for gaine all knaues. But why doest thou laugh.

85 Half. At mine owne conceit and quicke censure,

Ris. Whats the matter?

Half. Sodainly me thought you two were asses, and that the least asse was the more asse.

Ris. Thou art a foole, that cannot be.

90 Half. Yea, my yong master taught me to proue it by learning, and so I can out of Ouid by a verse.

Ris. Prethee how?

Half. You must first for fashion sake confes your selues to be asses.

95 Dro. Well.

Half. Then stand you here, and you there.

Ris. Go to.

Half. Then this is the verse as I point it, Cum mala per longas inualuêre moras. So you see the least asse is the more asse.

77 Lando Q² Dil. Memphios Q² Bl.: Memphio's Dil. F. 82 meantst QQ: meanest Bl. F.: mean'st Dil. 97 too Q² Bl. F.

II5

Ris. Weele bite thee for an ape, if thou bob vs lyke asses. But 100 to end all, if thou wilt ioyne with vs, we will make a match betweene the two fooles, for that must be our tasks; and thou shalt deuise to couple Candius & Liuia, by ouer-reaching their fathers.

Half. Let me alone, Non enim mea pigra iuuentus, there's matter in this noddle.

Enter Lucio.

But looke where *Prisius* boy comes, as fit as a pudding for a dogs mouth.

Lucio. Pop three knaues in a sheath, Ile make it a right Tunbridge case, and be the bodkin.

Ris. Nay, the bodkin is heere alreadie, you must be the knife.

Half. I am the bodkin, looke well to your eares, I must boare them.

Dro. Mew thy tongue, or weele cut it out; this I speake representing the person of a knife, as thou didst that in shadow of a bodkin.

Lucio. I must be gone; Tædet, it irketh, Oportet, it behoueth: my wits worke like barme, alias yest, alias sizing, alias rising, alias Gods good.

Half. The new wine is in thine head, yet was hee faine to take this metaphor from ale; and now you talke of ale, let vs all 120 to the wine.

Dro. Foure makes a messe, and wee haue a messe of masters that must be cosned; let vs lay our heads together, they are married and cannot.

Half. Let vs consult at the Tauerne, where after to the health of 125 Memphio, drinke we to the life of Stellio, I carouse to Prisius, & brinch you mas Sperantus; we shall cast vp our accounts, and discharge our stomackes, like men that can disgest any thing.

Lucio. I see not yet what you go about.

Dro. Lucio, that can pearce a mud wall of twentie foote thicke, 130 would make vs beleeue he cannot see a candle through a paper lanthorne; his knauerie is beyond Ela, & yet he sayes he knowes not Gam vt.

100 thee Q' only 104 iuuentus] i, e, juventus: inuentus old eds. F. (a turned u): hence inventio Dil. 108, 116 Luc. Dil. F.; Liu. old eds. 116 irketh, Q\(^1\) Dil.: liketh. Q\(^2\) Bl. F. 117 to before worke Q\(^2\) Bl. mods., owing to Q\(^1\) om. stop at behoueth 123 cosned Q\(^1\): cosoned Q\(^2\): coozened Bl. F.: cozened Dil. 127 cast vp Bl. mods.: cast vs Q\(^2\); but cf. v. 1. 3.

Lucio. I am readie: if anie cosnage be ripe, Ile shake the

Half. Nay, I hope to see thee so strong, to shake three trees at once.

Dro. Wee burne time, for I must giue a reckning of my dayes worke; let vs close to (to) the bush ad deliberandum.

140 Half. In deede Inter pocula philosophandum, it is good to plea among pots.

Ris. Thine will be the worst; I feare we shall leaue a halfepenie in hand.

Half. Why sayest thou that? thou hast left a print deeper in thy 145 hand alreadie than a halfpenie canne leave, vnles it should sing worse than an hot yron.

Lucio. All friendes, and so let vs sing: tis a pleasant thing to goe into the tauerne cleering the throate.

SONG

		SONG,
150	Omnes.	I Bacchus! To thy Table Thou call'st euery drunken Rabble, We already are stiffe Drinkers,
	Dro.	Then seale vs for thy iolly Skinckers. Wine, O Wine! O Iuyce Diuine!
155		How do'st thou the Nowle refine!
	Ris.	Plump thou mak'st mens Rubie faces, And from Girles canst fetch embraces.
160	Half.	By thee our Noses swell, With sparkling Carbuncle.
	Luc.	O the deare bloud of Grapes, Turnes us to Anticke shapes Now to shew trickes like Apes.
	Dro.	
165	Ris.	
	Half.	
	Luc.	
	Omnes.	Iô Bacchus! at thy Table,
		Make vs of thy Reeling Rabble.
		Frount fint

Exeunt (into tavern).

140 philosophandum, Bl. mods.: philosophundum QQ 144 Why, sayest thou that thou all eds. S. D. Song, &c. first in Blount. QQ have not even Song

SCE. 2.

Enter MEMPHIO alone.

Memp. I maruell I heare no newes of Dromio; either he slackes the matter, or betrayes his master; I dare not motion anie thing to Stellio, till I knowe what my boy hath don; Ile hunt him out, if the loitersacke be gone springing into a tauerne, Ile fetch him reeling out.

Exit (into tavern). 5

Enter STELLIO alone.

Stel. Without doubt Risio hath gone beyond himselfe, in casting beyond the Moone; I feare the boy be runne mad with studying, for I know hee loued me so well, that for my fauour hee will venture to runne out of his wits; and it may be, to quicken his invention, hee is gone into this Iuy-bush, a notable neast for a grape owle. Ile ro firret him out, yet in the end vse him friendly: I cannot be merrie till I heare whats done in the marriages.

Exit (into tavern).

Enter PRISIUS alone.

Pris. I thinke Lucio be gone a squirelling, but Ile squirell him for it: I sent him on my arrande, but I must goe for an answere my selfe. I haue tied vp the louing worme my daughter, and will see 15 whether fansie can worme fansie out of her head. This green nosegaie I feare my boy hath smelt to, for if he get but a penny in his purse, he turnes it sodainly into Argentum potabile; I must search every place for him, for I stand on thornes till I heare what he hath done.

Exit (into tavern). 20

Enter SPERANTUS alone.

Spe. Well, be as bee may is no banning. I thinke I haue charmde my yong master: a hungry meale, a ragged coate, & a drie cudgell, haue put him quite beside his loue and his logick too besides his pigsnie is put vp, & therefore now Ile let him take the aire, and follow Stellios daughter with all his learning, if he meane to be my 25 heire. The boy hath wit sance measure, more than needs; cats meat & dogs meate inough for the vantage. Well, without Halfepenie all my witte is not woorth a dodkin: that mite is miching in this groue, for as long as his name is Halfepenie, he will bee banquetting for the other Halfpenie.

Exit (into tavern). 30

5 s. d. Execute Q^3 Bl. It first old eds. F.: ferret Dil. 17 to] too Q^2 Bl. F. 18 so before suddsinly Q^2 : so suddenly Bl. mods. 23 too] to Q^1 24 his Q^1 only 26 sance old eds. F.: sans Dil. 30 the other Bl. mods.: thether Q^1 : thother Q^2

SCE. 3.

CANDIUS, SILENA.

(Enter CANDIUS.)

Can. He must needs goe that the deuill driues! a father? a fiend! that seekes to place affection by appointment, & to force loue by compulsion. I have sworne to woo Sylena, but it shall be so coldly, that she shall take as small delight in my wordes, as I do 5 contentment in his commandement. He teach him one schoole tricke in loue. But behold, who is that that commeth out of Stellios house? it should seem to be Silena by her attire.

Enter SILENA.

By her face I am sure it is she, oh faire face! oh louely countenance! How now, Candius, if thou begin to slip at beautie on to a sodaine, thou wilt surfet with carousing it at the last. Remeber that Liuia is faithfull; I, and let thine eyes witnesse Silena is amiable! Heere shall I please my father and my selfe: I wyll learne to be obedient, & come what will, Ile make a way; if shee seeme coy, Ile practise all the arte of loue, if I (finde) her coming, all to the pleasures of loue.

Sil. My name is Silena, I care not who knowe it, so I doo not: my father keeps me close, so he does; and now I haue stolne out, so I haue, to goe to olde Mother Bombie to know my fortune, so I wil; for I haue as fayre a face as euer trode on shoo sole, and as 20 free a foote as euer lookt with two eyes.

Can. (aside). What? I thinke she is lunatike or foolish! Thou art a foole, Candius; so faire a face cannot bee the scabbard of a foolish minde; mad she may bee, for commonly in beautie so rare, there fals passions extreame. Loue and beautie disdaine a meane, 25 not therefore because beautie is no vertue, but because it is happines; and we schollers know that vertue is not to be praised, but honored. I wil put on my best grace.—(To SILENA.) Sweete wench, thy face is louely, thy bodie comely, & all that the eyes can see inchanting! you see how, vnacquainted, I am bold to 50 boord you.

⁴ shall Q^1 only
13 a way Dil. F.: away old eds.
14 if I finde her coming] if I her cunning old eds.: if cunning Dil. F., the former proposing coming for cunning in a note
18 Mother Q^1 only
21 lunatike old eds.: lunatic Dil.: a lunaticke F,

35

Sil. My father boordes mee alreadie, therefore I care not if your name were Geoffrey.

Can. Shee raues, or ouer-reaches.—I am one, sweet soule, that loues you, brought hether by reporte of your beautie, and here languisheth with your rarenesse.

Sil. I thanke you that you would call.

Can. I will alwaies call on such a saint that hath power to release my sorrowes; yeeld, fayre creature, to loue.

Sil. I am none of that sect.

Can. The louing sect is an auncient sect, and an honorable, and 40 therefore (loue) should bee in a person so perfect.

Sil. Much!

Can. I loue thee much, give mee one worde of comfort.

Sil. I faith, sir, no! and so tell your master.

Can. I have no master, but come to make choise of a mistres. 45

Sil. A ha, are you there with your beares?

Can. (aside). Doubtles she is an idiot of the newest cut! Ile once more trye hir.—I have loued thee long, Silena.

Sil. In your tother hose.

Can. (aside). Too simple to be naturall: too senslesse to bee 50 arteficiall.—You sayd you went to know your fortune: I am a scholler, and am cunning in palmistry.

Sil. The better for you, sir; heres my hand, whats a clocke?

Can. The line of life is good, Venus mount very perfect; you shall have a scholler to your first husband.

Sil. You are well seene in cranes durt, your father was a poulter. Ha, ha, ha!

Can. Why laugh you?

Sil. Because you should see my teeth.

Can. (aside). Alas, poore wench, I see now also thy folly; a 60 fayre foole is lyke a fresh weed, pleasing leaves and soure iuyce. I will not yet leave her, shee may dissemble.—(Aloud.) I cannot choose but love thee.

Sil. I had thought to aske you.

Can. Nay then farewell, either too proud to accept, or too simple 65 to vnderstand.

Sil. You need not bee so crustie, you are not so hard bakt.

40 The Q1: Thy rest 41 loue here first 47 [aside] this and the two asides below marked first in Dilke 56 cranes] cames Q1 61 leaues] leaues, Q2 Bl. F. spoiling sense 65 too1 to Q1 67 bakt] so I correct backt of old eds. F.: baked Dil.

Can. Now I perceiue thy folly, who hath rakt together all the odde blinde phrases, that helpe them that knowe not howe to discourse; but when they cannot aunswere wisely, eyther with gybing couer their rudenesse, or by some newe coyned by-word bewraie theyr peeuishnesse. I am glad of this: now shall I have coulour to refuse the match, and my father reason to accept of Liuia: I will home, and repeate to my father oure wise incounter, and hee shall 75 perceiue there is nothing so fulsome as a shee foole.

Exit.

Sil. Good God, I thinke Gentlemen had neuer lesse wit in a yeere. Wee maides are madde wenches; we gird them and flout them out of all scotch and notch, and they cannot see it. I will knowe of the olde woman whether I bee a maide or no, and then, so if I bee not, I must needes be a man. (Knocks at MOTHER BOMBIE's door.) God be heere.

Enter MOTHER BOMBIE.

Bom. Whose there?

Sil. One that would be a maide.

Bom. If thou be not, it is impossible thou shuldst be, and a shame \$5 thou art not.

Sil. They saie you are a witch.

Bom. They lie, I am a cunning woman.

Sil. Then tell mee some thing.

Bom. Holde vp thy hande; not so high:-

Thy father knowes thee not,
Thy mother bare thee not,
Falsely bred, truely begot:
Choise of two husbands, but

Choise of two husbands, but neuer tyed in bandes, .
Because of loue and naturall bondes.

95 Sil. I thanke you for nothing, because I vnderstand nothing: though you bee as olde as you are, yet am I as younge as I am, and because that I am so fayre, therefore are you so fowle; & so farewell frost, my fortune naught me cost.
Exit.

Bom. Farewell faire foole, little doest thou know thy hard fortune, 100 but in the end thou shalt, & that must bewraie what none can discouer: in the mean season I wil professe cunning for all commers.

Exit.

68 rackt Q^2 Bl. F.: raked Dil. 71 by-word Bl. mods.: buy worde QQ 76 Sil. Dil. F.: Liu. oldeds. 84 shuldst Q^1 : should Q^2 Bl. F.: Dil. italicizes be not, shouldst be, and art not 90-4 Thy father . . . bondes] this and the other oracles of Mother Bombie (iii. 1 and 4, v. 2), printed as continuous prose in old eds., were arranged according to the doggrel rhyme by Dilke in 1814 92 falsely QQ Dil.: falsly Bl.: Fastly F.

Sce. 4.

(Enter) Dromio, Risio, Lucio, Halfepenie.

Dro. We were all taken tardie.

Ris. Our masters will be ouertaken if they tarry.

Half. Now must euerie one by wit make an excuse, and everie excuse must bee coosnage.

Lucio. Let vs remember our complot.

Dro. We will all plod on that; oh the wine hath turnd my wit to vineger.

Ris. You meane tis sharpe.

Half. Sharpe? Ile warrant twill serue for as good sauce to knauerie as—

Lucio. As what?

Half. As thy knauerie meat for his wit,

Dro. We must all give a reckning for our dayes travell.

Ris. Tush! I am glad we scapt the reckning for our liquor. If you be examined how we met, sweare by chance; for so they met, 15 and therefore will believe it: if how much we drunke, let them answere them selves; they know best because they paid it.

Half. We must not tarry, abeundum est mihi, I must go and cast this matter in a corner.

Dro. I pra, sequar; a bowle, and Ile come after with a broome; 20 euerie one remember his que.

Ris. I, and his k, or else we shall thriue ill.

Half. When shall we meete?

Ris. To morrow, fresh and fasting.

Dro. Fast eating our meate, for we have drunke for to morow, 25 & to morow we must eat for to day.

Half. Away, away, if our masters take vs here, the matter is mard.

Lucio. Let vs euerie one to his taske.

Exeunt.

SCE. 5.

(Enter) Memphio, Stellio, Prisius, Sperantus.

Memp. How luckily we met on a sodaine in a tauerne, that drunke not together almost these thirtie yeeres.

1 were Q^1 : are rest old eds.; supplied Dil. F. I presequar Q^1 : I presequar Q^2 Bl.: I, præ sequar Dil. F. 21 cue Dil. 29 vs om. Dil. 1 luckily Q^1 : quickly rest

Stel. A tauerne is the Randeuous, the Exchange, the staple for good fellowes: I have heard my great grandfather tell how his great 5 grandfather shoulde saie, that it was an olde prouerbe, when his greate grandfather was a childe, that it was a good winde that blew a man to the wine.

Pris. The olde time was a good time! Ale was an ancient drinke, and accounted of our ancestors autentical; Gascone wine to was liquor for a Lord, Sack a medicine for the sicke; and I may tell you, he that had a cup of red wine to his oysters, was hoysted in the Queenes subsidie booke.

Spe. I, but now you see to what loosenes this age is growen, our boies carouse sack like double beere, and saith that which doth an 15 old man good, can do a yong man no harme: old men (say they) eat pap, why shoulde not children drinke sacke? their white heads have cosned time out of mind our yog yeres.

Memp. Well! the world is wanton since I knew it first; our boyes put as much nowe in their bellies in an houre, as would cloath theyr whole bodies in a yeere: wee haue paide for their tipling eight shillinges, and as I haue hearde, it was as much as bought Rufus, sometime king of this land, a paire of hose.

Pris. Ist possible?

Stel. Nay, tis true; they saie Ale is out of request, tis hogges porredge, broth for beggers, a caudle for cunstables, watchmens mouth glew; the better it is, the more like bird lime it is, and neuer makes one staid but in the stockes.

Memp. Ile teach my wag-halter to know grapes from barley.

Pris. And I mine to discerne a spigot from a faucet.

30 Spe. And I mine to judge the difference between a black boule and a siluer goblet.

Stel. And mine shall learne the oddes betweene a stand and a hogs-head; yet I cannot choose but laugh to see how my wag aunswered mee, when I stroke him for drinking sacke.

35 Pris. Why what sayd he?

Stel. 'Master, it is the soueraigntest drinke in the world, and the safest for all times and weathers; if it thunder, though all the Ale and Beere in the towne turne, it will be constant; if it lighten, and

9 authentical Bl. mods. Gascoyne Bl. F.: Gascoign Dil. 14 saith QQ: say, Bl. mods. 16 children Q^1 : young men rest (cf. v. 3. 236) 17 cosned Q^1 : counted rest 19 nowe Q^1 : wine rest 20-1 wee have paide . . . shillinges Q^1 only 34 strooke Q^2 rest 36-43 inv. com. first F.

0

that any fire come to it, it is the aptest wine to burn, and the most wholesomest when it is burnt. So much for Summer. If it freeze, 40 why it is so hot in operation, that no Ise can congeale it; if it rayne, why then he that cannot abide the heate of it, may put in water. So much for winter.' And so ranne his way, but Ile ouertake him.

Spe. Who woulde thinke that my hoppe on my thumbe, 45 Halfpenie, scarse so high as a pint pot, wold reason the matter? but hee learnde his leere of my sonne, his young master, whom I have brought vp at Oxford, and I thinke must learne heere in Kent at Ashford.

Memp. Why what sayd he?

50

Spe. Hee boldly rapt it out, Sine Cerere & Baccho friget Venus, without wine and sugar his veins wold waxe colde.

Memp. They were all in a pleasant vaine! But I must be gone, and take account of my boyes businesse; farewell, neighbours, God knowes when we shall meete againe!—(Aside.) Yet I have dis-55 couered nothing: my wine hath been my wittes friende, I longe to heare what Dromio hath done.

Exit.

Stel. I cannot staie, but this good fellowshippe shall cost mee the setting on at our next meeting.—(Aside.) I am gladde I blabd nothing of the marriage, now I hope to compas it. I know my boy 60 hath bin bungling about it.

Exit.

Pris. Let vs all goe, for I must to my clothes that hang on the tenters: (Aside.) my boy shall hang with them, if hee aunswere mee not his dayes worke.

Exit.

Spe. If all bee gone, Ile not staie: Halfepenie I am sure hath done 65 mee a pennie woorth of good, else Ile spend his bodie in buying a rod.

Exit.

ACT. 3.

Sce. 1.

(Enter) MÆSTIUS. SERENA.

Mastius. Sweet sister, I know not how it commeth to passe, but I finde in my selfe passions more than brotherly.

Ser. And I, deare brother, finde my thoughts intangled with

49 at Q1: of rest 51 Cerere Dil.: Cere old eds. F. 55-63 the asides here first marked in Dilks

affections beyonde nature, which so flame into my distempered head, 5 that I can neither without danger smother the fire, nor without modestie disclose my furie.

Mæst. Our parents are pore, our loue vnnaturall: what can then happen to make vs happie?

Ser. Onely to be content with our fathers mean estate, to combat 10 against our own intemperate desires, and yeld to the succes of fortune, who though she hath framd vs miserable, cannot make vs monstrous.

Mæst. It is good counsel, faire sister, if the necessitie of loue could be releeued by counsell. Yet this is our comfort, that these 15 vnnaturall heates have stretched themselves no further than thoughts. Vnhappie me that they should stretch so!

Ser. That which nature warranteth laws forbid. Straunge it seemeth in sense, that because thou art mine, therefore thou must not be mine.

- 20 Mast. So it is, Serena; the neerer we are in bloud, the further wee must be from loue; and the greater the kindred is, the lesse the kindnes must be; so that between brothers & sisters superstition hath made affection cold, between strangers custome hath bred loue exquisite.
- 25 Ser. They say there is hard by an old cunning woman, who can tell fortunes, expound dreames, tell of things that be lost, and decine of accidents to come: she is called the good woman, who yet neuer did hurt.

Mæst. Nor anie good, I thinke, Serena; yet to satisfie thy minde 30 we will see what she can saie.

Ser. Good brother let vs. Mæst. Who is within?

Enter MOTHER BOMBIE.

Bom. The dame of the house!

Mast. She might have said the beldam, for her face, and yeeres, 35 and attire.

Ser. Good mother tell vs, if by your cunning you can, what shall become of my brother and me.

4 into] in Dil. 5 without 2] with Dil. 9 comhat Q1 17-9 Ser. That... be mine. Q1 only. Dil. suspecting error in Q2 Bl. prefixed Ser. to Yet this... stretch so in preceding speech. F. gave the true reading from Q1 in his notes

Bom. Let me see your hands, and looke on me stedfastly with your eyes.

You shall be married to morow hand in hand,

By the lawes of God, Nature, & the land,

Your parents shall be glad, & giue you their lande,

You shal each of you displace a foole.

& both together must releeue a foole.

If this be not true, call me olde foole.

Mæst. This is my sister, marrie we cannot: our parents are poore, and haue no land to giue vs: each of vs is a foole to come for counsell to such an olde foole.

Ser. These doggrell rimes and obscure words, comming out of the mouth of such a weather-beate witch, are thought diuinations 5° of some holy spirite, being but dreames of decayed braines: for mine owne parte, I would thou mightest sit on that stoole, till he & I marrie by lawe.

Bom. I saie Mother Bombie neuer speakes but once, and yet neuer spake vntruth once.

Ser. Come, brother, let vs to our poore home; this is our comfort, to bewraie our passions, since we cannot inioy our loue.

Mæst. Content, sweet sister; and learne of me hereafter, that these olde sawes of such olde hags, are but false fires to leade one out of a plaine path into a deepe pit.

Exeunt. 60

SCE. 2.

DROMIO. RISIO. HALFEPENIE. LUCEO.

(Enter DROMIO and RISCIO.)

Dro. Ingenium quondam fuerat pretiosius auro: the time was wherein wit would worke like waxe, and crock vp golde like honnie.

Ris. At nunc barbaries grandis habere nihil, but nowe wit and honestie buy nothing in the market.

Dro. What Risio, how spedst thou after thy potting?

Ris. Nay, my master rong all in the tauerne, & thrust all out in the house. But how spedst thou?

Dro. I, it were a dayes worke to discourse it: he spake nothing

41 by QQ: and by Bl. mods.

45 then before call $Q^2Bl.$ mods.

57 to bewraie so all: qy.? not to bewraie into our loue Q^1 : enjoy them rest SCE. 2] Sce. 3 $Q^2Bl.$ r pretiosius Bl. F.: pretiotius QQ: pretiosus Dil. 3 barbaries] barbarie est QQBl. F.: barbaria est Dil. 6 rung Bl. mods.

but sentences, but they were vengible long ones, for when one word 10 was out, hee made pause of a quarter long, till he spake another.

Ris. Why what did he in all that time?

Dro. Breake interiections lyke winde, as eho, ho, to.

Ris. And what thou?

Dro. Aunswere him in his owne language, as euax, vah, hui.

15 Ris. These were conjunctions rather than interiections. But what of the plot?

Dro. As we concluded, I tolde him that I vnderstood that Silena was verie wise, and could sing exceedingly; that my deuise was, seeing Accius his sonne a proper youth, & could also sing sweetly, that 20 he should come in the nicke when she was singing, and answere her.

Ris. Excellent!

Dro. Then hee asked how it should be deuised that she might come abroade: I tolde (him) that was cast alreadie by my meanes: then the song beeing ended, and they seeing one another, noting the 25 apparell, and marking the personages, he should call in his sonne for feare he should ouer-reach his speech.

Ris. Very good.

Dro. Then that I had gotten a young Gentleman, that resembled his sonne in yeeres and fauour, that hauing Accius apparell should 30 court Silena; whome shee finding wise, would after that by small intreatie be won without mo wordes; & so the marriage clapt vp by this cosnage, and his sonne neuer speake word for himselfe.

Ris. Thou boy! so haue I done in euerie point, for the song, the calling her in, & the hoping that another shall woo Accius, and his 35 daughter wed him. I told him this wooing should be to night, and they early marryed in the morning, without anie wordes sauing to saie after the Priest.

Dro. All this fodges well! now if Halfpenie and Luceo have playde theyr partes, wee shall have excellent sporte—and here they 40 come. Howe wrought the wine, my lads?

Enter HALFPENIE, LUCEO.

Half. How? like wine, for my bodie being the rundlet, and my mouth the vent, it wrought two daies ouer, till I had thought the hoopes of my head woulde haue flowen asunder.

10 a quarter long so all, se, of an hour 12 eho, ho, to. (to roms.) Bl.: and so QQ (all romans): eho, ho, o. (all itals.) Dil. 17 I^2Q^1 : we rest 19 & om. Dil 23 him om. old eds. Dil. 25 marking Q^1 : thanking rest 31 mo Q^1 : my Q^2 Bl.: any Dil.: many F. 32 spake F. 38 fodges QQ here and Q^1 204, 210: fadges Bl. mods. 39 exceellent Q^1

Lucio. The best was, our masters were as well whitled as we, for yet they lie by it.

Ris. The better for vs! we dyd but a little parboile our liuers, they have sod theyrs in sacke these fortie yeeres.

Half. That makes them spit white broth as they doo. But to the purpose. Candius and Liuia will send their attires, you must send the apparell of Accius and Silena; they wonder wherefore, but 50 commit the matter to our quadrapertit wit.

Lucio. If you keepe promise to marrie them by your deuice, and their parents consent, you shall have tenne pounds a peece for your paines.

Dro. If wee doo it not wee are vndone! for we have broacht 55 a cosnage alreadie, and my master hath the tap in his hand, that it must needs runne out. Let the be ruld, and bring hether their apparell, and we wil determine; the rest commit to our intricate considerations: depart.

Exeunt Halfepenie, Luceo. Enter Accius and Silena.

Dro. Here comes Accius tuning his pipes. I perceiue my master 60 keepes touch.

Ris. And here comes Silena with her wit of proofe! marie it will scarse holde out question shot: let vs in to instruct our masters in the que.

Dro. Come let vs be iogging: but wert not a world to heare them 65 woe one another?

Ris. That shall be hereafter to make vs sport, but our masters shall neuer know it.

Execut.

SCE. 3.

Accius and Silena singing.

SONG.

Sil. Cupid! Monarch ouer Kings,
Wherefore hast thou feete and wings?
It is to shew how swift thou art,
When thou wound'st a tender heart:
Thy wings being clip'd, and feete held still,
Thy Bow so many could not kill.

51 quadrapertite Bl. F.: quadrupartite Dil.

53 their Q¹ Dil.: your rest

64 the que QQ F.: the Q Bl.:
their cue Dil.

65 woo Bl. mods. to before another Dil.

50 s. D. Exeunt. Sc. 3...
singing. I follow F.'s suggested emendation; QQ have Exeunt. Memphio and
Stellio singing. Act. 3. Sc. 3. Memphio and Stellio om. the song: Bl. Dil. F. insert
before announcing scene Song and words (first 6 ll. to Memp., rest to Stel.)

5

TO

Acc. It is all one in Venus wanton schoole,
Who highest sits, the wise man or the foole:
Fooles in loues colledge
Haue farre more knowledge,
To reade a woman ouer,
Than a neate prating louer.
Naw tie confect

Nay, tis confest,
That fooles please women best.

(Enter) MEMPHIO and STELLIO.

15 Mem. Accius come in, and that quickly! what! walking without leaue?

Stel. Silena, I praie you looke homeward, it is a colde aire, and you want your musser.

Exeunt Accius & Silena.

Mem. (aside). This is pat! if the rest proceed, Stellio is like to marrie his daughter to a foole; but a bargen is a bargen!

Stel. (aside). This frames to my wish! Memphio is like to marrie a foole to his sonne; Accius tongue shall tie all Memphios land to Silenas dowrie, let his fathers teeth vndoo them if hee can: but heere I see Memphio. I must seeme kind, for in kindnes lies 25 cosnage.

Mem. (aside). Wel, here is Stellio; Ile talke of other matters, & flie from the marke I shoot at, lapwing-like flying far from the place where I nestle. (Aloud.) Stellio, what make you abroad? I heard you were sicke since our last drinking.

30 Stel. You see reports are no truths: I heard the like of you, & we are both well. I perceiue sober men tel most lies, for in vino veritas. If they had drunke wine, they would have tolde the truth.

Mem. Our boies will be sure then neuer to lie, for they are euer swilling of wine: but Stellio, I must straine cursie with you; I haue 35 busines, I cannot stay.

Stel. In good time, Memphio! for I was about to craue your patience to departe; it stands me vppon.—(Aside.) Perhaps (I may) moue his patience ere it be long.

Mem. (aside). Good silly Stel. we must buckle shortly.

Exeunt.

18 your Q¹: a rest 28 makes Dil. 31 in (romans) all eds. 34 cursic old eds.; cursy Dil.: cur'sie F. 37 [I may] F.'s insertion 37, 39 these two axides suppl. Dilke

15

SCE. 4.

HALPEPENIE. LUCEO. RIXULA. DROMIO. RISIO.

(Enter Halfpenny with clothes belonging to Candius, Lucio and Rixula with clothes belonging to Livia.)

Lucio. Come, Rixula, wee haue made thee privie to the whole packe, there laie downe the packe.

Rix. I believe vnlesse it be better handled, wee shall out of doores.

Half. I care not, Omnem solum forti patria, I can liue in christen-5 dome as well as in Kent.

Lucio. And Ile sing Patria vbicunque bene; euerie house is my home, where I may stanch hunger.

Rix. Nay, if you set all on hazard, though I be a pore wench I am as hardie as you both; I cannot speake Latine, but in plaine 10 English, if anie thing fall out crosse, Ile runne away.

Half. He loues thee well that would runne after.

Rix. Why, Halfpenie, there's no goose so gray in the lake, that cannot finde a gander for her make.

Lucio. I loue a nutbrowne lasse, tis good to recreate.

Half. Thou meanest, a browne nut is good to crack.

Lucio. Why wold it not do thee good to crack such a nut?

Half. I feare she is worm-eaten within, she is so moth-eaten without.

Rix. If you take your pleasure of mee, Ile in and tell your 20 practises against your masters:

Half. In faith, soure heart, hee that takes his pleasure on thee is verie pleasurable.

Rix. You meane knauishly, and yet I hope foule water will quench hot fire as soone as fayre.

Half. Well then, let fayre wordes coole that cholar, which foule speeches hath kindled; and because we are all in this case, and hope all to have good fortune, sing a roundelay, and weele helpe,—such as thou wast woont when thou beatedst hempe.

Lucio. It was crabbs she stampt, and stole away one to make her 30 a face.

Rix. I agree, in hope that the hempe shall come to your wearing:

1 the Q^1 : our rest 5 omne Dil. stupidly 10 cannon Q^2 16 brawne F. 27 speeches Q^1 : words rest 29 beatest QQ

a halfepenie halter may hang you both, that is, Halfepeny and you may hang in a halter.

35 Half. Well brought about.

Rix. Twill when tis about your necke.

Lucio. Nay, now shees in she will neuer out.

Rix. Nor when your heads are in, as it is lykely, they should not come out. But harken to my song.

Cantant.

SONG.

40 Rix.

45

55

FVII hard I did sweate,
When hempe I did beate,
Then thought I of nothing but hanging;
The hempe being spun,

My beating was done; Then I wish'd for a noyse Of crack-halter Boyes,

On those hempen strings to be twanging. Long lookt I about, The City throughout,—

50 The Pages. And found no such fidling varlets.

Rix. Yes, at last comming hither,

I saw foure together.

The Pages. May thy hempe choake such singing harlots.

Rix. To whit to whoo, the Owle does cry;

Phip, phip, the sparrowes as they fly;

The goose does hisse: the duck cries of

The goose does hisse; the duck cries quack; A Rope the Parrot, that holds tack.

The Pages. The parrat and the rope be thine

Rix. The hanging yours, but the hempe mine.

Enter Dromio, Risio (carrying clothes of Accius and Silena respectively).

60 Dro. Yonder stands the wags, I am come in good time.

Ris. All here before me! you make hast.

Rix. I beleeue, to hanging; for I thinke you have all robd your masters: heres every man his baggage.

Half. That is, we are all with thee, for thou art a verie 65 baggage.

Rix. Hold thy peace, or of mine honesty Ile buy an halfpenie purse with thee.

s. D. Cantant QQ Bl. F.: om. Dil.: Bl. alone of old eds. gives the song 50, 58 The Pages] 4 Pag. Bl.: The Men Dil.: 2 Pag. F. 60 stand Dil. 66 Rix. QQ Dil.: Ri. Bl.: Ris. F.

Dro. In deed thats big inough to put thy honesty in. But conshall we go about the matter?

Lucio. Now it is come to the pinch my heart pants.

Half. I for my part am resolute, in utrumque paratus, redie die or to runne away.

Lucio. But, heare me! I was troubled with a vile dream, a therefore it is little time spent to let Mother Bomby expound it: is cunning in all things.

Dro. Then will I know my fortune.

Rix. And Ile aske for a siluer spoone which was lost last do which I must pay for.

Ris. And Ile know what wil become of our deuices.

Half. And I!

Dro. Then let vs all go quickly; we must not sleep in t busines, our masters are so watchfull about it.

(They knock at Bombie's door. Enter Mother Bombie.)

Bom. Why do you rap so hard at the doore?

Dro. Because we would come in.

Bom. Nay, my house is no Inne.

Half. Crosse your selues, looke how she lookes.

Dro. Marke her not, sheele turne vs all to Apes.

Bom. What would you with me?

Ris. They say you are cunning, & are called the good woman Rochester.

Bom. If neuer to doo harme, be to doo good, I dare saie I not ill. But whats the matter?

Lucio. I had an ill dream, & desire to know the significatio.

Bom. Dreames, my sonne, haue their weight: though they be a troubled minde, yet are they signes of fortune. Say on.

Lucio. In the dawning of the day,—for about that time by starting out of my sleepe, I found it to bee,—mee thought I sa a stately peece of beefe, with a cape cloke of cabidge, imbroder with pepper; having two honorable pages with hats of mustard their heades; himselfe in greate pompe sitting vppon a cushion white Brewish, linde with browne Breade; me thought be poudred, he was much trobled with the salt rume; & therfore the

70 pinch] pitch F. 71 utrumque Dil.: vtrang, old eds. S.D. [T knock... MOTHER BOMBIE] upplied Dil. 87 Dro. Q¹ F.: rest on printing speech as part of Half.' 93 an] a Q¹ 102 rheum Dil.

stood by him two great flagons of sacke and beere, the one to drie vp his rume, the other to quench his cholar. I as one enuying his ambition, hungring and thirsting after his honor, began to pull his cushio fro vnder him, hoping by that means to give him a fall; & with putting out my hand awakt, & found nothing in all this dreame about me but the salt rume.

Dro. A dreame for a butcher.

Lucio. Soft, let me end it!—then I slumbred againe, & me thought there came in a leg of mutton.

Dro. What! all grosse meat? a racke had bene daintie.

Lucio. Thou foole! how could it come in, vnlesse it had bin a leg? me thought his hose were cut & drawen out with parsly, I thrust my 115 hand into my pocket for a knife, thinking to hoxe him, and so awakt.

Bom. Belyke thou wentst supperlesse to bed.

Lucio. So I doo euerie night but sundaies: Prisius hath a weake stomacke, and therefore we must starue.

Bom. Well, take this for answere, though the dream be fantas-

They that in the morning sleep dream of eating, Are in danger of sicknesse, or of beating, Or shall heare of a wedding fresh a beating.

Lucio. This may be true.

125 Half. Nay then let me come in with a dreame, short but sweet, that my mouth waters euer since I wakt. Me thought there sate vpon a shelfe three damaske prunes in veluet caps and prest satten gownes like Iudges; and that there were a whole handfull of curants to be araigned of a riot, because they clüged together in such clusters; 130 twelue raisons of the sunne were impannelled in a Iewry, and, as a leafe of whole mase, which was bailief, was carrying the quest to consult, me thoght ther came an angrie cooke, and gelded the Iewry of theyr stones, and swept both iudges, iurers, rebels, and bailiefe, into a porredge pot; whereat I beeing melancholy, fetcht a deepe 135 sigh, that wakt my selfe and my bed fellow.

Dro. This was deuisd, not dreamt; and the more foolish being no dreame, for that dreames excuse the fantasticalnesse.

Half. Then aske my bed-felow, you know him, who dreamt that night that the king of diamonds was sicke.

103 sacke Q^1 : wine rest 106 cushing Bl. 107 I hef. awakt Q^2 rest 128 indges Q^1 129 a QQ only cluged Q^1 : clunged Q^2 Bl.: clung mods. 131 whole old eds. Dil.: old F.

145

150

Bom. But thy yeeres and humours, pretie child, are subject to 140 such fansies, which the more vnsensible they seeme, the more fantasticall they are; therefore this dream is easie.

To children, this is given from the Gods

To dream of milke, fruit, babies, and rods;

They betoken nothing, but that wantons must have rods.

Dro. Ten to one thy dreame is true, thou wilt bee swinged.

Rix. Nay gammer, I pray you tell me who stole my spoone out of the buttrie?

Bom. Thy spoone is not stolne but mislaide,

Thou art an ill huswife, though a good maid,

Looke for thy spoon where thou hadst like to be no maide.

Rix. Bodie of me! let me fetch the spoone! I remember the place!

Lucio. Soft, swift; the place if it be there now, will bee there to morrowe.

Rix. I, but perchance the spoone will not.

Half. Wert thou once put to it?

Rix. No, sir boy, it was put to me.

Lucio. How was it mist?

Dro. Ile warrant for want of a mist. But whats my fortune, 160 mother?

Bom. Thy father doth live because he doth die,

Thou hast spent all thy thrift with a die,

And so lyke a begger thou shalt die.

Ris. I woulde have likte well if all the gerundes had beene 165 there, di, do, and dum; but all in die, thats too deadly.

Dro. My father indeed is a diar, and I have ben a dicer, but to die a beggar, give mee leave not to beleeve, Mother Bombie; and yet it may bee. I have nothing to live by but knauery, and if the world grow honest, welcome beggerie. But what hast thou to say, 170 Risio?

Ris. Nothing, till I see whether all this bee true that she hath sayd.

Half. I, Risio would faine see thee beg.

Ris. Nay, mother, tell vs this, What is all our fortunes? we are 175 about a matter of legerdemaine, howe will it fodge?

141 vnsensible Q^1 : vincible rest: Dil. proposing to transpose fantasticall and vincible
147 gammer Q^1 Dil.: grammer rest
154 will] it will Q^1 165 I] I I Q^2 : I, I Bl. F.: Ah! I Dil.
167 diar QQ: Dyar Bl. F.: dyer Dil.
and Dil. F.: but old eds.
176 fadge Bl. mods.

Bom. You shall all thriue like coosners,

That is, to bee coosned by coosners:

All shall ende well, and you bee found coosners.

180 Dro. Gramercie! Mother Bombie, we are all pleasd, if you were for your paines. (Offering money.)

Bom. I take no monie, but good wordes. Raile not if I tell true; if I doe not, reuenge. Farewell.

Exit BOW

Dro. Now have we nothing to doe but to go about this busines.

185 Accius apparell let Candius put on; and I wyll aray Accius with Candius clothes.

Ris. Heere is Silenas attire; Lucio, put it vpon Liuia, and give me Liuias for Silena: this done, let Candius & Liuia come foorth, and let Dromio and mee alone for the rest.

190 Half. What shall become of Accius and Silena?

Dro. Tush! theyr turne shall bee next, all must bee done orderly: lets to it, for nowe it workes.

Exeunt.

ACT. 4.

SCE. 1.

CANDIUS, LIUIA, DROMIO, RISIO, SPERANTUS, PRISIUS.

(Enter Candius and Livia, in the clothes of Accius and Silena, respectively.)

Livia. This attyre is verie fit. But how if this make me a foole, and Silena wise? you will then woo mee, and wedde her.

Can. Thou knowest that Accius is also a foole, and his raiment fits me: so that if apparell be infectious, I am also lyke to be a foole, and hee wise; what would be the conclusion, I meruaile.

Enter DROMIO, RISIO.

Livia. Here comes our counsellers.

Dro. Well sayd; I perceive turtles flie in couples.

Ris. Else how should they couple?

Livia. So do knaues go double, else how should they be so to cunning in doubling?

187 Lucio] Linceo Q¹ 4-5 foole, and hee wise; what] fool; and he wise, what Dil.: foole, and hee wist what QQ Bl. F.

15

30

Can. Bona verba, Liuia.

Dro. I vnderstand Latine: that is, Liuia is a good worde.

Can. No, I byd her vse good wordes.

Ris. And what deeds?

Can. None but a deed of gift.

Ris. What gift?

Can. Her heart.

Dro. Giue mee leaue to pose you, though you bee a graduate; for I tell you we in Rochester spurre so many hackneys, that we must needs spurre schollers, for wee take them for hackneys.

Livia. Why so, sir boy?

Dro. Because I knew two hired for ten grotes a pece to saie seruice on sunday, and thats no more than a post horse from hence to Canterbury.

Ris. Hee knowes what hee sayes, for hee once serued the 25 post-master.

Can. In deed I thinke hee served some poast to his master, but come Dromio post me.

Dro. You saie you would have her heart for a deed.

Can. Well.

Dro. If you take her hart for cor, that heart in her bodie, then know this: Molle eius leuibus, cor enim violabile telis: a womans heart is thrust through with a feather: if you meane she should give a heart named Ceruus, then are you worse, for cornua ceruus habet, that is, to have ones heart growe out at his head, which wyll make one ake 35 at the heart in their bodie.

Enter PRISIUS, SPERANTUS.

Livia. I, beshrew your hearts, I heare one comming: I know it is my father by his comming.

Can. What must we doo?

Dro. Why, as I tolde you: and let me alone with the olde men: 40 fall you to your bridall.

Pris. Come, neighbor, I perceive the love of our children waxeth key colde.

Spe. I thinke it was neuer but luke warme.

Pris. Bauins will have their flashes, and youth their fansies; 45 the one as soone quenched as the other burnt. But who be these?

32 Molle... Cor enim inuiolabile Q^1 : hence Male... inuiolabile Q^2 Bl. F: Dil. lengthens cor reading molle... levibus, cor est violabile (so Lov. Met. v. 2, 11) 38 comming] coughing Dil. 43 key colde Q^1 : cold rest

Can. Here I do plight my faith, taking thee for the staffe of my age, and of my youth my solace.

Livia. And I vow to thee affection which nothing can dissolue, 50 neither the length of time, nor mallice of fortune, nor distance of place.

Can. But when shall we be married?

Livia. A good question, for that one delay in wedding, brings an hundred dangers in the Church: we will not be askt, and a licence is 55 too chargeable, and to tarrie til to morrow too tedious.

Dro. There's a girle stands on pricks till she be married.

Can. To avoid danger, charge, and tediousnesse, let vs now conclude it in the next Church.

Livia. Agreed.

60 Pris. What be these that hasten so to marrie?

Dro. Marrie sir, Accius, sonne to Memphio, and Silena, Stellios daughter.

Spe. I am sorrie, neighbour, for our purposes are disappointed.

Pris. You see marriage is destinie; made in heauen, though 65 consumated on earth.

Ris. How like you them? be they not a pretie couple?

Pris. Yes: God give them ioye, seeing in spite of our hearts they must ioyne.

Dro. I am sure you are not angrie, seeing things past cannot be 70 recald; and being witnesses to their contract, will be also welwillers to the match.

Spe. For my part I wish them well.

Pris. And I: and since there is no remedie, I am glad of it.

Ris. But will you neuer heereafter take it in dugeon, but vse 75 them as well as though your selues had made the marriage?

Pris. Not I.

Spe. Nor I.

Dro. Sir, heres two old men are glad that your loues, so long continued, is so happily concluded.

So Can. Wee thanke them; and if they will come to Memphios house, they shall take parte of a bad dinner.—(Aside.) This cottons, and workes like waxe in a sowes eare.

Exeunt CANDIUS, LIUIA.

53 bringeth Q² Bl. mods.

at Church
55 too¹] to Q¹
73 that before I am old eds.

heere Q² Bl.: here Dil.

love F.

79 is] are Dil.

81 bad Q¹:

Pris. Well, seeing our purposes are preuented, wee must lay other plots, for Liuia shall not have Candius.

Spe. Feare not, for I have sworne that Candius shall not have 85 Liuia. But let not vs fall out because our children fall in.

Pris. Wilt thou goe soone to Memphios house?

Spe. I, and if you will, let vs; that we may see how the young couple bride it, and so we may teach our owne.

Exeunt.

SCE. 2.

Accius, Silena, Linceo, Halfepenie.

(Enter Lucio and Halfpenny.)

Lucio. By this time I am sure the wagges have playde their parts; there rests nothing now for vs but to match Accius and Silena.

Half. It was too good to be true, for we should laugh heartily, and without laughing my spleene would split; but whist! here comes 5 the man,

Enter Accius (in Candius' clothes).

and yonder the maide: let vs stand aside.

Enter SILENA (in LIVIA'S clothes).

Accius. What meanes my father to thrust mee forth in an other boies coate? Ile warrant tis to as much purpose as a hem in the forehead.

Half. There was an auncient prouerbe knockt in the head.

Accius. I am almost come into my nonage, and yet I neuer was so farre as the prouerbes of this citie.

Lucio. Theres a quip for the suburbes of Rochester.

Half. Excellently applyed.

make mee a sullen dame, vet

20

Sil. Well, though this furniture make mee a sullen dame, yet I hope in mine owne I am no saint.

Half. A braue fight is lyke to bee betweene a cocke with a long combe, and a hen with a long leg.

Lucio. Nay, her wits are shorter than her legs.

Half. And his combe longer than his wit.

Accius. I have yonder vncouered a faire girle: Ile be so bolde as spurre her, what might a bodie call her name?

84 other Q^1 only 88 will let all eds. 4 was] would be Dil. 8-9 anothers boyes Q^1 12 mine Q^1

Sil. I cannot help you at this time, I praie you come againe to 25 morrow.

Half. I, marie sir!

Accius. You neede not bee so lustye, you are not so honest.

Sil. I crie you mercy, I tooke you for a loynd stoole.

Lucio. Heeres courting for a conduit or a bakehouse.

30 Sil. But what are you for a man? me thinks you loke as pleaseth God.

Accius. What doo you give me the boots?

Half. Whether will they? here be right coblers cuts!

Accius. I am taken with a fit of loue: haue you anye minde of 35 marriage?

Sil. I had thought to haue askt you.

Accius. Vpon what acquaintance?

Sil. Who would have thought it?

Accius. Much in my gascoins, more in my round hose; all my 40 fathers are as white as daisies, as an egge full of meate.

Sil. And all my fathers plate is made of Crimosin veluet.

Accius. Thats braue with bread!

Half. These two had wise men to theyr Fathers.

Lucio. Why?

BOND III

45 Half. Because when their bodies were at worke about houshold stuffe, their mindes were busied about commonwealth matters.

Accius. This is pure lawne: what call you this, a pretie face to your haire?

50 Sil. Wisely! you have pickt a raison out of a fraile of figges.

Accius. Take it as you list, you are in your owne clothes.

Sil. Sauing a reuerence, thats a lie! my clothes are better, my father borrowed these.

Accius. Long may hee so doe. I could tell that these are not 55 mine, if I would blab it lyke a woman.

Sil. I had as liefe you should tell them it snowd.

Lucio. Come let vs take them off, for we have had the creame of them.

Half. Ile warrant if this bee the creame, the milke is verie flat: 60 let vs ioyne issue with them.

33 Whether i. e. Whither as Dil. 39 hose] house Bl. Dil. 41 crimson Q² rest 42 Thats] That Q¹ 43 two Dil. F.: three old eds. 49 haire] heir Dil. 50 Wisely you all eds. 56 liefe] leave Bl. mods.

70

80

85

Lucio. To have such issues of our bodies, is worse than have an issue in the bodie. (To SILENA.) God save you, prety mouse.

Sil. You may command and go without.

Half. Theres a glieke for you, let me haue my girde.—(To SIL.)
On thy conscience tell me what tis a clocke?

65

Sil. I cry you mercie, I have kild your cushion.

Half. I am paid and stroke dead in the neast.—I am sure this soft youth who is not halfe so wise as you are faire, nor you altogether so faire as he is foolish, will not be so captious.

Accius. Your eloquence passes my recognoscence.

Enter MEMPHIO, STELLIO (severally, behind).

Lucio. I neuer heard that before, but shal we two make a match betweene you?

Sil. Ile know first who was his father.

Accius. My father? what need you to care? I hope he was none of yours!

Half. A hard question, for it is oddes but one begate them both; hee that cut out the vpper leather, cut out the inner, & so with one awl stitcht two soles together.

Stel. (aside to Luc.). What is she?

Luc. Tis Prisius daughter.

Stel. In good time: it fodges.

Memp. (aside to HALF.). What is he?

Half. Sperantus sonne.

Memp. So: twill cotton.

Actius. Damsell, I pray you how olde are you?

Memp. (aside, alarmed). My sonne would scarce have askt such a foolish question.

Sil. I shall be eighteene next beare-baiting.

Stel. (aside, alarmed). My daughter woulde haue made a wiser aunswere.

Half. (to Luc.). O how fitly this comes off!

Accius. My father is a scolde, whats yours?

Memp. My heart throbs,—I('ll') looke him in the face: and yonder I espie Stellio.

61 issues] issue Q^a rest 64 a glieke] glicke Q^a rest, which Dil. explains as 'to gibe' 65 tis] it is Q^a rest 70 passe QQ 77 that] hath F. 79-84 Stel. [aside to Luc.] this and the five following prefixes are misplaced in all eds. Memp. Half. Memp. Stel. Luc. Stel. See note 81 fadges Bl. mods. 91 off] of Q^a 93 I'll] I of all eds. is prob. mistake for Ile due to 1 in looke

1

95 Stel. My minde misgiues mee—but whist, yonder is Memphio.

Accius (to Memp.). In faith I perceiue an olde sawe and a rustie, no foole to the old foole. I praie you wherefore was I thrust out lyke a scar-crow in this similitude?

Memp. My sonne! and I ashamd! Dromio shall die.

100 Sil. Father, are you sneaking behind? I pray you what must I doe next?

Stel. My daughter! Risio thou hast cosned mee.

Lucio. Now begins the game.

Memp. How came you hether?

105 Accius. Marrie, by the waie from your house hether.

Memp. How chance in this attire?

Accius. How chance Dromio bid me?

Memp. Ah, thy sonne will bee begd for a concealde foole.

Accius. Will I? I faith, sir, no.

110 Stel. Wherefore came you hether, Silena, without leave?

Sil. Because I dyd, and I am heere because I am.

Stel. Poore wench, thy wit is improued to the vttermost.

Half. I, tis an hard matter to have a wit of the olde rent; everie one rackes his commons so high.

115 Memp. (aside). Dromio tolde mee that one should meete Stellios daughter, and courte her in person of my sonne.

Stel. (aside). Risio tolde me one shoulde meete Memphios sonne, and pleade in place of my daughter.

Memp. (aside). But alas, I see that my sonne hath met wyth 120 Silena himselfe, and bewraid his folly.

Stel. (aside). But I see my daughter hath pratled with Accius, and discouered her simplicitie.

Lucio. A braue crie to heare the two olde mules weep ouer the young fooles.

125 Memp. Accius, how lykest thou Silena?

Accius. I take her to be pregnant.

Sil. Truly his talke is very personable.

Stel. Come in, girle; this geare must be fetcht about.

Memp. Come, Accius, let vs go in.

Lucio (to STELLIO). Nay, sir, there is no harme done; they have

104 hither Q^2 rest 107 How chance? Dromio bid me. Dil. 111 am 2 Q^1 : came rest 117 Stel. Risio... sonne Q^1 only. The rest print and pleade... daughter as continuation of Memphio's preceding speech, old eds. placing fresh prefix Memp. before But alas 123 to before weepe Q^2 Bl. mods. 126 pregnant Q^1 : repugnant rest

neither bought nor solde: they may be twinnes for theyr wits and yeeres.

Memp. (to Halfpenny). But why diddest thou tell mee it was Sperantus sonne?

Half. Because I thought thee a foole, to aske who thine owne 135 sonne was.

Lucio (to Stellio). And so, sir, for your daughter, education hath done much, otherwise they are by nature softe wytted inough.

Memp. Alas, theyr ioyntes are not yet tied, they are not yet come to yeeres and discretion.

Accius. Father, if my handes bee tyed, shall I growe wise? Half. I, and Silena too, if you tie them fast to your tongues.

Sil. You may take your pleasure of my tongue, for it is no mans wife.

Memp. Come in, Accius.

145

160

Stel. Come in, Silena: I wyll talke with Memphios sonne; but as for Risio—/

Memp. As for Dromio-!

Exeunt Memphio, Accius, Stellio, Silena.

Half. Asse for you all foure!

Enter DROMIO, RISIO.

Dro. How goes the worlde now? We have made all sure; Candius 150 and Livia are maryed, their fathers consenting, yet not knowing.

Lucio. We have flat mard all! Accius and Silena courted one another; their fathers toke them napping; both are ashamd; and you both shall be swingd.

Ris. Tush! let vs alone: we will perswade them that all fals out 155 for the best; for if vnderhande this match had bene concluded, they both had ben coosned; and now seeing they finde both to bee fooles, they may be both better aduised. But why is Halfepenie so sad?

Enter Hackneyman, Sergeant.

Half. Because I am sure I shall neuer bee a pennie.

Ris. Rather praie there bee no fall of monie, for thou wilt then go for a que.

134 Sperantus] Prisius all eds. See my emendation of the prefixes 11. 79-84 140 and so all 142 too Q^2 rest: to Q^1 150 worlde, now we all eds., Dil. F. om. comma at world 156 vnderhande, Q^1 : I vnderstand rest, Dil. repeating if bef. this 162 que old eds. i. e. q. as Dil.: farthing F.

Dro. But did not the two fooles currantly court one another? Lucio. Verie good words, fitly applyed, brought in the nicke.

165 Serg. (laying hand on DROMIO). I arest you.

Dro. Me, sir! why then didst not bring a stoole wyth thee, that I might sit downe?

Hack. Hee arests you at my suite for a horse.

Ris. The more Asse hee! if hee had arested a mare in stead of 170 an horse, it had bin but a slight ouersight; but to arest a man that hath no lykenesse of a horse, is flatte lunasie or alecie.

Hack. Tush! I hired him a horse.

Dro. I sweare then he was well ridden.

Hack. I think in two daies he was neuer baited.

175 Half. Why, was it a beare thou ridst on?

Hack. I meane he neuer gaue him bait.

Lucio. Why he tooke him for no fish.

Hack. I mistake none of you when I take you for fooles!—I say thou neuer gauest my horse meate.

180 Dro. Yes, in foure and fortie houres I am sure he had a bottle of hay as big as his belly.

Serg. Nothing else? thou shouldest haue given him prouender.

Ris. Why he neuer askt for anie.

Hack. Why, doest thou thinke an horse can speake?

185 Dro. No, for I spurd him till my heeles akt and hee sayd neuer a word.

Hack. Well, thou shalt paie sweetly for spoiling him! it was as lustie a nag as anie in Rochester, and one that would stand vpon no ground.

190 Dro. Then is he as good as euer he was. Ile warrant heele do nothing but lie downe.

Hack. I lent him thee gently.

Dro. And I restored him so gently, that hee neither would cry wyhie, nor wag the taile.

195 Hack, But why didst thou boare him thorough the eares?

Lucio. It may be he was set on the pillorie, because hee had not a true pace.

Half. No, it was for tyring.

Hack. He would neuer tire: it may be he would be so wearie

170 but Q1 only 183 Ris.] Dro. F. wrongly reporting Q1 for om. Q2 Bl. Dil. 190 is he Q1: hee is rest 194 wyhie] ital. first F.

Dro. Yes, he was a notable horse for seruice; he wold tyre, and retire.

Hack. Doe you thinke Ile be iested out of my horse? Sergeant, wreake thy office on him,

Ris. Nay, stay, let him be baild.

Hack. So he shall when I make him a bargen.

Dro. It was a verie good horse, I must needs confesse; and now hearken to his qualities, and haue patience to heare them, since I must paie for him. He would stumble three houres in one mile, I had thought I had rode vpon addeces betweene this and Canter-210 burie; if one gaue him water, why he would lie downe & bath himselfe lyke a hauke: if one ranne him, he woulde simper and mump, as though he had gone a wooing to a maltmare at Rochester: hee trotted before and ambled behinde, and was so obedient, that he would doo dutie euerie minute on his knees, as though euerie 215 stone had bin his father.

Hack. I am sure he had no diseases.

Dro. A little rume or pose: hee lackt nothing but an hand-kercher.

Serg. Come, what a tale of a horse haue we here! I can not stay, 220 thou must with me to prison.

Ris. If thou be a good fellow, Hacknyman, take all our foure bondes for the paiment: thou knowest wee are towne borne children, and wil not shrinke the citie for a pelting iade.

Half. Ile enter into a statute Marchant to see it aunswered. But 225 if thou wilt haue bondes, thou shalt haue a bushell full.

Hack. Alas, poore Ant! thou bound in a statute marchant? a browne threed will bind thee fast inough. But if you will be content all foure iountly to enter into a bond, I will withdrawe the action.

Dro. Yes, Ile warrant they will. How say you?

Half. I yeeld.

Ris. And I.

Lucio. And I.

Hack. Well, call the Scrivener.

Serg. Heeres one hard by: Ile call him.

235

(Knocks at a door.)

230

204 thine Q^2 Bl. mods. 205 stay, Q^1 only 208 to 1 Q^1 : of rest 210 addeces QQ (i.e. adzes): addices rest 218 rheume Bl. mods. 222 Ris.] Ri. Q^1 : Li. Q^2 Bl.: Luc. Dil. F. fellow Q^1 only 227 poore] poort Q^1

S. D. [Knocks at a door] supplied Dil.

Ris. A scriueners shop hangs to a Sergeants mase, like a burre to a freese coate.

Scri. (within). Whats the matter?

240 Hack. You must take a note of a bond.

Dro. Nay, a pint of curtesie puls on a pot of wine. In this Tauerne weele dispatch.

Hack. Agreed.

Exeunt (all but Riscio).

Ris. Now if our wits be not in the waine, our knauery shall bee 245 at the full. They will ride them worse than *Dromio* rid his horse, for if the wine master their wits, you shall see them bleed their follyes.

Exit.

ACT. 5.

SCE. 1.

(Enter) Dro, Risio, Lucio, Halfpenie.

Dromio. Euerie foxe to his hole, the houndes are at hande.

Ris. The Sergeants mase lyes at pawne for the reckning, and he vnder the boord to cast it vp.

Lucio. The Scriuener cannot keepe his pen out of the pot: euery 5 goblet is an inkhorne.

Half. The hackneyman hee whiskes with his wande, as if the Tauerne were his stable, and all the seruantes his horses: 'Iost there vp, bay Richard!'—and white loaues are horsebread in his eyes.

Dro. It is well I haue my acquitance, and hee such a bond as so shall doo him no more good than the bond of a faggot. Our knaueries are now come to the push, and wee must cunningly dispatch all. Wee two will goe see howe wee may appease our masters, you two howe you may conceale the late marriage: if all fall out amisse, the worst is beating; if to the best, the worst is lybertie.

Ris. Then lettes about it speedely, for so many yrons in the fire together require a diligent Plummer.

Exeunt.

237 a om. Q^1 S. D. [all but Riscio] added Dil. 245 They] we Dil. Sch. 1] Sce 8. Q^2 S. D. Lucio] Linceo old eds. 7-8 inv. commas first in Dil. 9 acquitance] acquaintance Q^2 Bl. F. such a bond Q^1 : such bonds rest 13 the Q^1 : your rest 16 fire om. Q^1

SCE. 2.

VICINIA. BOMBIE.

(Enter VICINIA.)

Vic. My heart throbbes, my eares tingle, my minde misgiues mee, since I heare such muttering of marryages in Rochester. My conscience, which these eighteene yeeres hath beene frosen with conicaled guiltynesse, beginnes nowe to thawe in open griefe. But I wil not accuse my selfe till I see more danger: the good olde 5 woman Mother Bombie shall trie her cunning vpon me; and if I perceiue my case is desperate by her, then wyll I rather preuent, although with shame, then report too late, and be inexcusable. (Knocks. Enter MOTHER BOMBIE.) God speed, good mother.

Bom. Welcome, sister.

Vic. I am troubled in the night with dreames, and in the daie with feares; mine estate bare, which I cannot well beare; but my practises deuillish, which I cannot recall. If therefore in these same yeeres there be anie deepe skill, tell what my fortune shall be, and what my fault is.

Bom. In studying to be ouernaturall,
Thou art like to be vnnaturall,
And all about a naturall:
Thou shalt bee eased of a charge,
If thou thy conscience discharge,
And this I commit to thy charge.

Vic. Thou hast toucht mee to the quicke, mother; I vnderstand thy meaning, and thou well knowest my practise. I will follow thy counsell. But what wyll bee the end?

Bom. Thou shalt know before this daie end: farewel.

Exit Bom.

15

20

Vic. Nowe I perceiue I must either bewraie a mischiefe, or suffer a continual inconuenience. I must hast homewardes, and resolue to make all whole: better a little shame, than an infinite griefe. The strangenes will abate the faulte, and the bewraying wipe it cleane away.

Exit. 30

s. D. Vicinia Q^1 , here and below, ll. 269, 272, 342: Vicina Q^2 rest 2 such Q^1 : some rest 3 haue Q^2 Bl. F.: has Dil. 4 conicaled QQ: congealed Bl. F.: concealed Dil. this hef. conicaled Q^2 rest 8 report so all 14 me after tell Bl. mods. 18 a Q^1 only

SCE. 3.

(Enter) Three Fidlers, Synis, Nasutus, Bedunenus.

Syn. Come, fellowes, tis almost daie; let vs haue a fit of mirth at Sperantus doore, and giue a song to the bride.

Nas. I beleeue they are asleepe: it were pittie to awake them.

Bed. Twere a shame they shoulde sleepe the first night.

5 Syn. But who can tell at which house they lie? at Prisius it may be! weele trie both.

Nas. Come lets drawe lyke men.

Syn. Now, tune, tune, I saie! that boy, I thinke will neuer profit in his facultie! he looses his rosen, that his fiddle goes cush, cush, to like as one should go wet-shod; and his mouth so drie that he hath not spittle for his pinne as I haue.

Bed. Mary, sir, you see I go wetshod and dry mouthd, for yet could I neuer get newe shooes or good drinke; rather than Ile leade this life, I throw my fiddle into the leads for a hobler.

15 Syn. Boy, no more words! theres a time for al things. Though I say it that should not, I have bene a minstrell these thirtie yeeres, and tickled more strings than thou hast haires, but yet was never so misused.

Nas. Let vs not brabble but play: to morrow is a new daie.

Bed. I am sorrie I speake in your cast. What shall wee sing?

Syn. The Loue-knot, for thats best for a bridall.

Sing.

Good morow, fayre bride, and send you ioy of your bridall.

SPERANTUS lookes out.

Spe. What a mischiefe make the twanglers here? we have no trenchers to scrape: it makes my teeth on edge to heare such grating.

25 Get you packing! or Ile make you weare double stockes, and yet you shall bee neuer the warmer.

Syn. We come for good will, to bidd the bride and bridegroome, God giue them ioy.

Spe. Heres no wedding.

s. D. Bedunenus] Bedunens Q^1 g roson Q^2 : Rozen Bl.: rosin Dil.: razon F. 14 I Q^1 : Ile Q^2 Bl. F.: I'll Dil. 15 theres a Q^1 : there is rest s. D. Sing.] roms. all eds.: at end of line Q^1 . Prob. stage-direction as F. first suggests 22 Good] God QQ. Dil. assigns Good . . . bridall to Nas. 23 makes Dil. twangers Q^2 Bl. mods. 29 Heres] Hers Q^1

Syn. Yes, your sonne and Prisius daughter were maryed: though 30 you seeme strange, yet they repent it not, I am sure.

Spe. My sonne, villaine! I had rather hee were fairely hanged.

Nas. So he is, sir; you have your wish.

Enter CANDIUS.

Can. Here, fidlers, take this, and not a worde: heere is no wedding, it was at Memphios house; yet, gramercy! your musicke, 35 though it mist the house, hit the minde; we were a preparing our wedding geare.

Syn. I crie you mercie, sir, I thinke it was Memphios sonne that (Exit CANDIUS.) was married.

Spe. O ho, the case is altered! goe thether then, and be haltered 40 for me.

Nas. Whats the almes?

Syn. An Angell.

Bed. Ile warrant thers some worke towards: ten shillings is money in master Maiors purse.

Syn. Let vs to Memphios and share equally; when we have done all, thou shalt have new shooes.

Bed. I, such as they cry at the Sizes, a marke in issues, and marke in issues, and yet I neuer sawe so much leather as would peece ones shooes.

Syn. No more! there the mony.

Bed. A good handsell, and I thinke the maidenhead of your liberalitie.

Nas. Come, heres the house: what shall we sing?

Syn. You know Memphio is verie rich and wise, and therefore 55 let vs strike the gentle stroke, and sing a catch. Sing.

SONG.

The Bride this Night can catch no cold; No cold, the Bridegroome's yong, not old, Like Iuie he her fast does hold,

I Fid. And clips her, 2 ,,

And lips her.

And flips her too.

All 3. Then let them alone, they know what they doe.

S. D. [Exit CANDIUS] om. all eds. though they record his re-entry below Spe. om. Q^2 48 and om. Bl. Dil. 50 ones Q^1 : my rest S.D. Sing.] as stage-direction Q^1 : as text, rest. Bl. alone of old eds. gives the words

75

1 Fid. At laugh and lie downe, if they play,

2 ,, What Asse against the sport can bray?

3 ,, Such Tick-tacke has held many a day,

I ,, And longer.

2 ,, And stronger.

3 ,, It still holds too.

70 All 3. Then let them alone, they know what they doe.

This Night, In delight

Does thump away sorrow.

Of billing

Take your filling,

So good morrow, good morrow.

Nas. Good morrowe, mistres bride, and sende you a huddle.

Memp. (above). What crouding knaues have we there? case vp your fiddles, or the cunstable shall cage you vppe! What bride 80 talke you of?

Syn. Heres a wedding in Rochester, and twas tolde me first that Sperantus son had married Prisius daughter. We were there, and they sent vs to your worshippe, saying your son was matched with Stellios daughter.

Memp. Hath Sperantus that churle nothing to doe but mocke his neighbours? Ile bee euen with him! And get you gone, or I sweare by the roodes bodie Ile laye you by the heeles.

Nas. Sing a catch? heres a faire catch in deed! sing til we catch colde on our feet, and bee cald knaue tyll our eares glowe on our 90 heades! Your worshippe is wise, sir.

Memp. Dromio, shake off a whole kennel of officers, to punish these iarring rogues. Ile teach them to stretch theyr dried sheepes guts at my doore, and to mock one that stands to be maior.

Dro. (above). I had thought they had beene sticking of pigs, 95 I heard such a squeaking. I go, sir.

Syn. Let vs be packing.

Nas. Where is my scabbarde? euerye one sheath his science.

Bed. A bots on the shoomaker that made this boote for my fiddle: tis too straight.

waites, and let them wring; as for the wagges that set vs on worke, wele talke with them.

Exeunt.

77 Good] God QQ 78 [above] Dil. suppl. Memphio looks out with before his Q² Bl. mods.

92 rogues Q¹: tongues rest

115

(Enter) Memphio, Dromio.

Dro. They be gone, sir.

Memp. If they had stayed, the stockes should have staied them. But, sirra, what shall we now doo?

Dro. As I aduised you, make a match; for better one house be cumbred with two fooles than two.

Memp. Tis true: for it beeing bruted that eache of vs haue a foole, who will tender marriage to anie of them, that is wise? besides, fooles are fortunate, fooles are faire, fooles are honest.

Dro. I, sir, and more than that, fooles are not wise: a wise man is melancholy for moone-shine in the water; carefull, building castles in the ayre; & commonly hath a foole to his heyre.

Memp. But what sayest thou to thy dames chafing?

Dro. Nothing, but all her dishes are chafing dishes.

Memp. I would her tongue were in thy belly.

Dro. I had as liefe haue a rawe neates tongue in my stomacke.

Memp. Why?

Dro. Marie, if the clapper hang within an inch of my heart, that makes mine eares burne a quarter of a mile off, do you not thinke 120 it would beate my heart blacke and blew?

Memp. Well, patience is a vertue, but pinching is worse than any vice! I wil breake this matter to Stellio, and if he be willing, this day shall be their wedding.

Dro. Then this day shall be my libertie.

125

Memp. I, if Stellios daughter had beene wise, and by thy meanes cosned of a foole.

Dro. Then, sir, Ile reuolt, and dash out the braines of your deuises.

Memp. Rather thou shalt be free.

Exeunt. 130

(Enter) Sperantus, Halfepenie, Prisius, Lucio.

Spe. Boy, this smoake is a token of some fire, I lyke not the lucke of it. Wherefore should these minstrelles dreame of a marryage?

Half. Alas, sir, they rustle into euery place. Giue credit to no such wordes.

Spe. I will to Prisius: I cannot be quiet—and in good time I meet 135 him. Good morow, neighbor.

off, do Dil.: off. Do old eds. F. s. D. Lucio] Linceo Q¹: Lincio Q² Bl. 131 a Q¹ only lucke] look Dil. 136 Good mod. eds.: God QQ Bl.

Pris. I cast the morrow in thy face, & bid good night to all neighborhood.

Spc. This is your olde tricke, to pick ones purse & then to picke 140 quarrels: I tell thee, I had rather thou shouldest rob my chest, than imbesell my sonne.

Pris. Thy sonne? my daughter is seduced! for I hear say she is marryed, and our boyes can tell.—(To Lucio.) How sayest thou? tell the truth or Ile grinde thee to pouder in my mill. Be they 145 marryed?

Lucio. True it is they were both in a church.

Pris. Thats no fault, the place is holy.

Half. And there was with them a priest.

Spe. Why what place fitter for a priest than a church?

150 Lucio. And they tooke one another by the hand.

Pris. Tush! thats but common curtesie.

Half. And the priest spake many kinde wordes.

Spe. That shewed hee was no dumbe minister. But what sayde they? diddest thou heare anie wordes betweene them?

155 Lucio. Faith there was a bargaine during life, and the clocke cryed, God give them ioy.

Pris. Villaine! they be marryed!

Half. Nay, I thinke not so.

Spe. Yes, yes! God giue you ioy is a binder! Ile quickly be 160 resolud. Candius, come forth.

(Re-)Enter CANDIUS.

Pris. And Ile be put out of doubt. Liuia, come forth.

(Enter) LIUIA.

Spe. The micher hangs downe his head!

Pris. The baggage begins to blush!

Half. Now begins the game!

165 Lucio. I beleeue it will be no game for vs.

Spe. Are you marryed, yong master?

Can. I cannot denie it, it was done so lately.

Spe. But thou shalt repent it was done so soone.

Pris. Then tis bootlesse to aske you, Liuia.

170 Livia. I, and needlesse to be angrie.

137 face] fate Q^1 141 imbeasell Bl. F.: embezzle Dil. 144 powdeded Q^2 155 clocke] clerk Dil. without authority, but perhaps rightly

Pris. It shall passe anger; thou shalt finde it rage.

Livia. You gaue your consent.

Pris. Impudent giglot, was it not inough to abuse me, but also to belie me?

Can. You, sir, agreed to this match.

175

Spe. Thou brasen face boy, thinkest thou by learning to persuade me to that which thou speakest? Where did I consent, when, what witnes?

Can. In this place yesterday before Dromio and Risio.

Pris. I remember we heard a contract between Memphios sonne 180 and Stellios daughter; and that our good wils being asked, which needed not, wee gaue them, which booted not.

Can. Twas but the apparell of Accius and Silena; we were the persons.

Pris. O villany not to be borne! (To Lucio.) Wast thou privile 185 to this practise?

Lucio. In a manner.

Pris. Ile pay thee after a manner.

Spe. And you, oatemeale groate! you were acquainted with this plot.

Half. Accessarie, as it were.

Spe. Thou shalt be punished as principal: here comes *Memphio* and *Stellio*; they belike were privile, and all they heads were layde together to grieve our heartes.

Enter Memphio, Stellio, (Dromio, Riscio).

Memp. Come, *Stellio*, the assurance may be made to morrow, and 195 our children assured to day.

Stel. Let the conueyance runne as we agreed.

Pris. You conuey cleanely in deede, if coosnage bee cleane dealing, for in the apparell of your children you have convaide a match betweene ours, which grieves vs not a little.

Memp. Nay, in the apparel of your children, you have discouerd the folly of ours, which shames vs ouermuch.

Stel. But tis no 'matter; though they bee fooles they are no beggers.

Spe. And thogh ours be disobedient, they be no fools.

Dro. So now they tune theyr pipes.

188 pay] pray Q^2 Bl. S. D. [DROMIO, RISCIO] supplied Dil. 202 shames] shame F.

205

Ris. You shal heare sweet musicke betweene a hoarse rauen and a schritch owle.

Memp. Neighbours, let vs not vary: our boyes haue playd theyr 210 cheating partes. I suspected no lesse at the Tauerne, where our foure knaues met together.

Ris. If it were knauery for foure to meet in a Tauerne, your worships wot well there were other foure.

Stel. This villaine cals vs knaues by craft.

215 Lucio. Nay, truly, I dare sweare hee vsed no crafte, but meanes plainly.

Spe. This is worse! come, Halfepenie, tel truth & scape the rod.

Half. As good confesse heere beeing trust, as at home with my 220 hose about my heeles.

Dro. Nay, Ile tell thee, for twill neuer become thee to vtter it. Memp. Well, out with it.

Dro. Memphio had a foole to his sonne, which Stellio knew not; Stellio a foole to his daughter, vnknowen to Memphio; to coosen 225 eache other, they dealte with theyr boyes for a match; we met with Lucio and Halfepenie who told the loue betweene their masters children, the youth deeply in loue, the fathers vnwilling to consent.

Ris. Ile take the tale by the end,—then wee foure met, which argued we were no mountaines; and in a tauern we met, which argued we were mortall; and euery one in his wine told his dayes worke, which was a signe we forgot not our busines; and seeing all our masters troubled with deuises, we determined a little to trouble the water before they dronke; so that in the attire of your children 235 our masters wise children bewrayed theyr good natures; and in the garments of our masters children yours made a marriage; this all stoode vppon vs poore children, and your yong children, to shewe that olde folkes may be ouertaken by children.

Pris. Heres a children indeed! Ile neuer forget it.

240 Memp. I will! Accius, come forth.

Stel. I forgiue all! Silena, come forth.

210 cheating] chearing Q^2 Bl. Dil. 210-1 our foure] foure QQ 213 worships Dil. F.: wor. old eds. 217 Halfepenie Bl. mods.: Half. QQ 219 honfesse Q^1 trust all eds. for trussed willing Dil.: vnwitting old eds. F. 226 Lucio] Lincio old eds. 227 unwilling Dil.: vnwitting old eds. F. 239 a QQ only

(Enter Accius and Silena.)

Spe. Neighbor, these things cannot be recald, therefore as good consent; seeing in all our purposes also we mist the marke, for they two will match their children.

Pris. Well of that more anone: not so sodainely, least our vn- 245 gratious youths thinke we dare do no other; but in truth their loue stirres vp nature in me.

Memp. Come, Accius, thou must be marryed to Silena. How art thou minded?

Accius. What for euer and euer?

250

Memp. I, Accius, what els?

Accius. I shall neuer be able to abide it, it will be so tedious.

Stel. Silena, thou must be betrothed to Accius, & loue him for thy husband.

Sil. I had as liefe haue one of clouts.

255

Stel. Why, Silena?

Sil. Why looke how he lookes.

Accius. If you will not, another will.

Sil. I thanke you for mine olde cap.

260

265

Actius. And if you be so lustie, lend me two shillings. **Pris.** (to Spe.). We are happie we mist the foolish match.

Memp. Come, you shall presently be contracted.

Dro. Contract their wits no more, they bee shronke close already.

Actius. Well, father, heeres my hande; strike the bargaine.

•

Sil. Must he lie with me? Stel. No, Silena, lie by thee.

Accius. I shall give her the humble-bees kisse.

Enter Vicinia, (Mæstius, and Serena).

Vic. I forbid the banes.

Ris. What, doest thou thinke them rattes, and fearest they shall 270 be poisoned?

Memp. You, Vicinia? wherefore?

Vic. Hearken!—about eighteene yeeres agoe, I nurst thee a sonne, Memphio, and thee a daughter, Stellio.

Stel. True.

275

Memp. True.

s. D. VICINIA QQ: Vicina Bl. mods. plied Dil. 272 Vicina Q² Bl. mods.

S. D. [MÆSTIUS and SERENA] sup-

Vic. I had at that time two children of mine owne; and being poore, thought it better to change them than kill them. I imagined if by deuice I coulde thrust my children into your houses, they should 280 be wel brought vp in their youth, and wisely prouided for in their age: nature wrought with me, and when they were weaned, I sent home mine in sted of yours, which hetherto you have kept tenderly as yours: growing in yeres I founde the children I kept at home to love dearely, at first lyke brother and sister, which I reioyced at, but 285 at length too forward in affection; which although inwardly I could not mislike, yet openly I seemed to disallowe. They increased in their louing humours; I ceased not to chastise them for theyr loose demeanors. At last it came to my eares, that my sonne that was out with Memphio was a foole; that my daughter with Stellio was also 290 vnwise; and yet beeing brother and sister, there was a match in hammering betwixt them.

Memp. What monstrous tale is this? Stel. And I am sure incredible.

Spe: Let her end her discourse.

295 Accius. Ile neuer beleeue it!

Memp. Holde thy peace!

Vic. My verie bowels earned within me, that I shuld be author of such vilde incest, an hinderance to lawfull loue. I went to the good olde woman, Mother Bombie, to knowe the euent of this 300 practise; who tolde mee this day I might preuent the danger, and vpon submission escape the punishment. Hether I am come to claime my children, though both fooles, and to deliuer yours, both louing.

Memp. Is this possible? how shall we beleeue it?

305 Stel. It cannot sinke into my head.

Vic. This triall cannot faile. Your sonne Memphio, had a moale vnder his eare: I framed one vnder my childes eare by arte; you shall see it taken away with the iuyce of mandrage; beholde nowe for your sonnes, no hearbe can vndo that nature hath done. Your also daughter, Stellio, hath on her wrist a moale, which I counterfeted on my daughters arme, & that shall you see taken away as the other. Thus you see I doe not dissemble, hoping you will pardon me, as I haue pittied them.

279 should Q^1 : would rest 288 demeanor F. 297 earned] yearned mods. 298 vilde QQ: vile Bl. mods. an] and Dil. perhaps rightly 299 good olde] gold Bl.: good Dil. 302-3 your both louing Q^1 : yours both liuing Q^2 rest, Dil. inserting comma at yours

Memp. This is my sonne. O fortunate Memphio /

Stel. This is my daughter, more than thrice happie Stellio /

Mæst. How happie is Mæstius, how blessed Serena, that being neither children to poore parents, nor brother and sister by nature, may inioye their loue by consent of parents and nature.

Accius. Soft, Ile not swap my father for all this.

Sil. What, do you thinke Ile bee cosned of my father? me thinkes 320 I should not! Mother Bombie tolde me 'my father knew mee not, my mother bore mee not, falsely bred, truly begot,'—a bots on Mother Bomby!

Dro. Mother Bombie tolde vs we should be founde coosners, and in the end be cosned by cosners: wel fare Mother Bomby / 325

Ris. I heard Mother Bomby saie that thou shalt die a beggar: beware of Mother Bomby /

Pris. Why have you all bene with Mother Bomby?

Lucio. All, and as farre as I can see (she) foretolde all.

Memp. In deed she is cuming and wise, neuer doing harme, but 330 still practising good. Seeing these things fall out thus, are you content, Stellio, the match goe forward?

Stel. I, with double ioye, having found for a foole a wise maide, and finding betweene them both exceeding loue.

Pris. Then to end all iars, our childrens matches shall stand 335 with our good liking. *Livia*, inioy *Candius*.

Spe. Candius, inioy Liuia.

Can. How shall we recompense fortune, that to our loues hath added our parents good wills?

Mæst. How shall wee requite fortune, that to our loues hath 340 added lawfulnesse, and to our poore estate competent living?

Memp. Vicinia, thy fact is pardoned; though the law would see it punisht. Wee be content to keepe Silena in the house with the new married couple.

Stel. And I doo maintaine Accius in our house.

Vic. Come, my children, though fortune hath not prouided you landes, yet you see you are not destitute of friends. I shall be eased of a charge both in purse and conscience: in conscience, having reuealed my lewd practise; in purse, having you kept of almes.

Accius. Come, if you bee my sister, its the better for you.

321-2 inv. com. first F. Bomby] Bom. Bl. Dil. 348 having mods.:

350

316 how] thou all eds., Dil. placing comma at blessed 325 wel fare F.: welfare old. eds.: farewell Dil. 329 [she] inserted Dil. 342 Vicina Q² Bl. mods. have old eds. 350 its Q¹: tis Q² rest

Sil. Come, brother, me thinkes its better than it was: I should have beene but a balde bride. Ile eate as much pie as if I had bene marryed.

Memp. Lets also forgiue the knauerie of our boyes, since all turnes 355 to our good haps.

Stel. Agreed: all are pleased nowe the boyes are vnpunisht.

Enter Hackneyman, Sergeant, Scriuener.

Hack. Nay, softe, take vs with you, and seeke redresse for our wrongs, or weele complaine to the Maior.

Pris. Whats the matter?

360 Hack. I arested Memphios boye for an horse. After much mocking, at the request of his fellowe wagges, I was content to take a bonde ioyntlye of them all: they had me into a tauerne; there they made me, the Scriuener, and the Sergeant, dronke, paunde his mase for the wine, and seald mee an obligation nothing to the purpose:
365 I pray you, reade it.

Memp. What wags be these! Why by this bond you can demand nothing; and thinges done in drinke may be repented in sobernes, but not remedyed.

Dro. Sir, I have his acquittaunce: lette him sue his bonde.

370 Hack. Ile crie quittance with thee.

Serg. And I, or it shall cost me the laying on freelie of my mase.

Scri. And Ile giue thee such a dash with a pen as shall cost thee many a pound, with such a Nouerint as Cheapside can shew none such.

375 Half. Doe your worst; our knaueries will reuenge it vpon your childrens children.

Memp. Thou boy! (To Hackneyman.) We wil paie the hire of the horse: be not angrie; the boyes haue bene in a merrie cosning vaine, for they haue serued their masters of the same sorte; but all 380 must be forgotten. Now all are content but the poore fidlers: they shal be sent for to the marriage, & haue double fees.

Dro. You need no more send for a fidler to a feast, than a begger to a fayre.

Stel. This daie we will feast at my house.

385 Memp. To morrow at mine.

351 its QQ: 'tis Bl. F.: it is Dil. 360 horse after old eds. F.: horse; after Dil. 363 pawnde Q^2 Bl. F.: pawned Dil. 369 acquaittance Bl. 370 l'ld F. 373 cheap side old eds. 375 renenge Q^1 377 Thou boy!] Then, boy, Dil. 378 cosning Q^1 : cousoning Q^2 : cousening Bl. F: cozening Dil.

Pris. The next day at mine.

Spe. Then at mine the last day, & euen so spend this weeke in good cheere.

Dro. Then we were best be going whilest euery one is pleasd: and yet these couples are not fully pleasde, till the priest haue done 390 his worst.

Ris. Come, Sergeant, weele tosse it this weeke, and make thy mase arest a boild capon.

Serg. No more words at the wedding: if the major shuld know it, I were in danger of mine office.

Ris. Then take heed how on such as we are, you shew a cast of your office.

Half. If you mace vs, weele pepper you.

Accius. Come, sister, the best is, we shall have good chere these foure dayes.

Lucio. And be fooles for euer.

Sil. Thats none of our vpseekings.

(Exeunt.)

FINIS.

387 day Q1 only

THE WOMAN IN THE MOONE

EDITIONS

'xxij die Septembris. 1595. Robert Fynche. Entred for his Copie vnder th andes of bothe the wardens a booke intituled a woman in the moone...vjd.'

Sta. Reg. iii. 48 (ed. Arb.). This is the only entry in the whole Register concerning Robert Finch, all note of transference of rights in The Woman to William

Jones, the actual publisher, being wanting.

Q. The Woman | in the Moone. | As it was presented before | her Highnesse. | By Iohn Lyllie maister | of Artes. | Imprinted at London for William | Iones, and are to be sold at the signe of the | Gun, neere Holburne Conduict. | 1597. | 4to. A-G 2 in fours, G 2 verso blank. No col. (Br. Mus.: Bodl.: Dyce Coll. S. Kensing.)

The play is not included among the Sixe Covrt Comedies, its second publication being that of Fairholt's edition of the Dramatic Works, vol. ii. 1858.

THE WOMAN IN THE MOONE

Argument. - Nature on the petition of the shepherds of Utopia creates a woman for their comrade, and dowers her with the several excellences of the gods who preside over the Seven. Planets. The latter, filled with envy, determine to work her ruin by subjecting her in turn to their influence. Under that of Saturn she repays with a moody discourtesy the service rendered by Gunophilus (the Clown of the piece), and the admiration of the shepherds. Under that of Jupiter she rejects contemptuously the love proffered by the god and the sceptre she at first requested; she exacts exaggerated demonstrations of respect from Gunophilus, and delights in exercising the shepherds in dangerous tasks. When Mars assumes the ascendant, he brings the shepherds to blows over the boar they have killed: but Pandora mingles in the fray, and puts them all to rout. Sol. succeeding, makes her sweet-tempered and poetical: she apologizes to Gunophilus and her suitors, selects Stesias as her husband, and prophesies their happiness in oracular verse. Next, Venus, aided by Cupid and Joculus, renders her wanton: she makes love in turn to Gunophilus and the three other shepherds, Learchus, Melos, and Iphicles, and invites them to a banquet. Gunophilus, jealous of the shepherds, posts Stesias in wait in a cave, but, failing to give the signal till the banquet with its jealousies and recriminations is over, only receives a beating for his pains. Mercury, assuming sovereignty, fills Pandora with the spirit of lying and theft; while the shepherds, changed also to intriguers under his influence, betray her conduct to Stesias. Warned by Gunophilus, Pandora parries Stesias' reproaches by a feigned swoon, and represents the shepherds' reports as caused by jealousy and disappointed love. She revenges herself on them by pretended assignations, at which Stesias, in his wife's clothes, meets and cudgels them; while she herself elopes with Gunophilus, carrying her husband's treasure along with her. On their way to the coast, however, Luna assumes sway, causing her purpose to change and her wits to wander. Stesias overtakes them; but she soon breaks away from him, and finally lies down to sleep. Stesias, again assured by the shepherds of her treachery, determines to kill her: from this, however, he is dissuaded by the Planets, and finally Nature assigns her a place in the Moon, with special influence over women; while Stesias, appointed to attend on her as the Man in the Moon, in his anger rends Gunophilus, who has been changed into a hawthorn, to form the bush at his back.

Text.—I follow that of the Quarto, which is far better than Fairholt's reprint of it, correcting its errors, and inserting many necessary stage-directions. It presents about twenty mistakes in the text, and seventeen important omissions of stage-directions for entry or exit, especially the latter. Yet it is distinguished from the quarto editions of the other plays by a much greater fullness and frequency of other stage-directions: the metre, too, is well preserved, requiring correction in only three instances—a circumstance due no doubt to the end-stopped character of Lyly's blank verse.

Fairholt corrects seventeen errors of Q; but introduces twenty-five corruptions, many of them more serious than those which he corrects, e. g. pp. 249, 'Calisco' for 'Calisto'; 253, 'where thy' for 'were they'; 259, 'Utopia' for 'Vtopiæ'; 260, 'fortunæ' for 'fortuna'; 268, 'Gun.' for 'Pan.'; 270, 'love' for 'Ioue'; 274, 'protenus' for 'protervus'; 282, 'Musk white' for 'Milke white,' 'breach' for 'breath.' Yet since in this case we are spared the intervention of Blount's carelessly-printed edition, Fairholt's text is better for this play than for most of the rest; though we have lost the two Songs in i. 1, which Blount would doubtless have given.

Authorship.—(a) 'By Iohn Lyllie maister of Artes' (title-page of Q); (b) the allusion 'Ceres and her sacred Nymphes,' iii. 1. 50, is probably to the Nymphs of Ceres in Loves Metamorphosis, asserted to be Lyly's on its title-page; and in iii. 2. 21-4 there is a notable reproduction of an opinion strongly emphasized by Lyly in Euphues and his England, vol. ii. p. 160, about women's attitude towards a man's love.

Date. — The downward limit may, in the case of a play, be considered as supplied by the entry to Robert Finch in the Stationers' Register, under date Sept. 22, 1595, of a 'booke intituled a woman in the moone,' which was followed in due course by its publication in 1597 'for William Iones.'

For the upward limit, the similarity noted above between Venus' speech, iii. 2. ll. 21-4, and the argument on p. 160 of Euphues and his England (1580) cannot safely be taken as evidence that the play was not written before 1580, since the passage in the novel might be developed from that in the play. A line in the Prologue describing the play as the author's dream,

The first he had in Phæbus holy bowre,

has sometimes been interpreted as meaning absolutely the first play 1; but the more natural meaning is, surely, the first attempt at a play in verse, and there is much to support the idea of a late date. To begin with, the absence in this single case of the name of the Paul's boys from the title-page suggests its production after their inhibition in 1591, an inhibition which lasted till 1599. Then the mention of Ceres' nymphs, iii. 1. 50, who play no part in the classical myth of the goddess, points to a date of composition later than that of at least the earliest form of Loves Metamorphosis, where such nymphs figure prominently—a play produced, probably, before the suppression of the Paul's boys; and perhaps later than Sept. 1592, the date of the entertainment at Bisham, another work of Lyly, wherein Ceres and her nymphs also appear2. In iii. 1. 53, 63 are two uncommon words, 'demeane' and 'depart,' used as substantives, which Lyly almost certainly borrowed from the Faerie Queene (1590), ii. 9. 40, 'modest of demayne,' and iii. 7. 20, 'lament for her depart.' The only earlier instances quoted by Murray of 'demeane' as a noun are of 1450 and 1534, the only earlier one of 'depart' is c. 1330 in the romance Arthur and Merlin-none of which seem likely to have crossed Lyly's eye. Further, my later study of the play induces me to class it as dramatically one of the best and most skilfully constructed of all Lyly's efforts. Euphuism, too, is entirely absent: the wretched puns are gone, and are replaced by a far more natural humour. It is in this last respect particularly, and only I think in this play, that we may trace in our author the reciprocal influence of Shakespeare. Fairholt has noticed as common to this work and the Midsummer Night's Dream the apology for the play as merely the author's dream, and the introduction of the man in the moon with his bush. These were

¹ To suppose it his first literary work of any kind is absolutely prohibited by the words at the beginning of the dedication of Euph. and his Eng.—' In the like manner fareth it with me (Right Honourable) who neuer before handling the pensill, did for my fyrst counterfaite, coulour mine owne Euphues, &c.

² See vol. i. p. 476 l. 2. Compare, too, 'Maremaydes glasse,' iii. 2. 162, with
the stage-direction for the Siren in Loves Met. iv. 2, p. 322.

points which I believe Shakespeare to have borrowed from Lyly; and he may further have found in Pandora's passion for Gunophilus under malign influence (pp. 262, 280), especially Luna's, the suggestion of Titania's grotesque amour with Bottom in his asshead; in the lines spoken by the amatory shepherds,

'When will the sun go downe? flye Phœbus flye!

Oh that thy steeds were wing'd with my swift thoughts:...

Come night, come gentle night, for thee I stay' (iv. 1. 248-54),
an anticipation of Juliet's speech in the orchard (iii. 2),

Gallop apace, you fiery-footed steedes;
To Phoebus mansion

And send in cloudie night immediately' (1st Quarto 1597);

and in some lines in iii. 2. 166-9 a hint for 'Under the greenwood tree' in As You Like It. But it has not been noticed that in The Woman we get, in far more pronounced degree than in Manes in Campaspe, the exact presentment of the early Shakespearean Clown of the type of Costard and Launce. Hitherto Lyly has distributed his comic matter among a group of pages with their butt or butts: here he concentrates it in the person of Gunophilus, with just that admixture of shrewd rustic comment on the action and rueful reflection on his own mishaps which is so familiar to us in Shakespeare (see pp. 247, 251-2, 265-6, 267, 278, 282-3). Love's Labour's Lost, The Two Gentlemen, and The Comedy of Errors were all produced probably 1590-1592, and Lyly may well have witnessed all three.

Connected with this last argument is the character of the blank verse, which is certainly not that of an early date like 1580-1586, but evinces the skill more appropriate to a time when it was winning, or had won, general acceptance as the right dramatic vehicle. It is true that smooth and moderately good end-stopped blank verse had been written much earlier, e. g. Gorboduc, 1561, Jocasta, 1566, Tancred and Gismunda, 1568, The Arraignment of Paris (pub. 1584) and The Misfortunes of Arthur, 1587: but not one of these, with the possible and partial exception of Peele's Arraignment, exhibits the ease and strength so noticeable throughout The Woman in the Moone; still less does any of them approach the delicate poetic fancy displayed in many of Lyly's lines. Moreover, a close examination of these lines shows him not unaffected by the improvementsthe variety of cadence, the departures from the normal decasyllabic line-which are generally accredited to Marlowe's Tamburlaine, 1587. I have counted over thirty lines in the play where such irregularities

appear, and they are seldom such as can be attributed to mistakes in printing, e.g.:

iii. 2. 4. Wanton discourses, musicke and merrie songes

iii. 2. 65. And of them all Stesias deserues the least

iii. 2. 128. Then shepheard this kisse shalbe our nuptials

iii. 2. 238. Bring Iphicles and Melos with thee, and tell them

iv. 1. 10. Theeuish, lying, subtle, eloquent

v. 1. 107. Milke white Squirrels, singing Popiniayes

iv. 1. 24. She singing on her Lute, and Melos being the note

v. 1. 324. Fantasticall, childish, and folish, in their desires

Moreover, as I have shown under 'Sources' below, the play is probably indebted to the example of Greene's Planetomachia, published in black-letter quarto by Thos. Cadman, 1585; and to the dramatic example of The Rare Triumphs of Love and Fortune, pub. 1589. Finally the Latin lines, iii. 1. 111-5, are a later adaptation of an effect already employed by him in the Elvetham Entertainment, 1591: vol. i. p. 445. On all these grounds I incline, then, to reverse my earlier judgement (Quarterly Review, Jan. 1896) that The Woman is Lyly's earliest play, 1578-81, and to pronounce it his latest conception (followed only by the revised form of Loves Metamorphosis), composed 1591-3, probably nearer the end than the beginning of that period, but earlier than A Midsummer Night's Dream, which dates about 1594.

Sources. — The story of the creation of Pandora is original in Hesiod's Έργα καὶ Ἡμέραι, ll. 69–82:

*Ως ἔφαθ' οἱ δ ἐπίθοντο Δὰ Κρονίωνι ἄνακτι.
Αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς 'Αμφιγυήεις
παρθένω αἰδοίη ἴκελον, Κρονίδεω διὰ βουλάς'
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις 'Αθήνη'
ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθὼ
ὄρμους χρυσείους ἔθεσαν χροί ἀμφὶ δὲ τήνγε
'Ωραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι'
[πάντα δέ οἱ χροὶ κόσμον ἐφήρμοσε Παλλὰς 'Αθήνη.]
'Εν δ' ἄρα οἱ στήθεσσι διάκτορος 'Αργειφόντης
ψεύδεά θ' αἰμυλίους τε λόγους καὶ ἐπίκλοπον ἤθος
τεῦξε Διὸς βουλῆσι βαρυκτύπου' ἐν δ' ἄρα φωνὴν
θῆκε θεῶν κῆρυξ' ὀνόμηνε δὲ τήνδε γυναῖκα
Πανδώρην, ὅτι πάντες 'Ολύμπια δώματ' ἔχοντες
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῆσιν.

See also the Theogony 570-612.

The following is the version of Hyginus, Fab. 142, Pandora:

'Prometheus Iapeti filius, primus homines ex luto finxit, postea Vulcanus Iouis iussu ex luto mulieris effigiem fecit, cui Minerva animam dedit, caeterique Dii alius aliud donum dederunt, ob id Pandoram nominarunt, ea data in coniugium Epimetheo fratri, inde nata est Pyrrha, quae mortalis dicitur prima esse creata.'

Lyly may have read the latter, and had probably read the former passages; but I have found a still closer resemblance in some words in the third of Geoffrey Fenton's Certeine Tragicall Discourses written oute of Frenche, &c., London . . . 1567, B. L. 40, being thirteen tales translated from Belleforest's Histoires Tragiques, which came originally from Bandello's Italian. The third of Fenton's Discourses is about 'A younge Ladye of Myllan,' who is named Pandora, and 'longe abused the vertue of her youth and honor of mariage with an vnlawfull haunte of diuerse yonge Gentlemen' (from the 'Table'). On fol. 62 it is said of her, 'This Pandora . . . gaue manyfest signes during the tyme of her Infansye of her future disposition, arguinge the poysined Clymatte whiche first gettynge domynion ouer the yonge yeares of her grene vnderståding dyrected after yo whole seaquel of her life by the dyal of a cursed constellacion . . . for she was disdaynfull without respect, spytefull without measure, honge altogether full of the fethers of folyshe pryde, so wholly given to wallowe in dilycacie that she detested al exercises of vertue' &c.: while on fol. 66 occurs the following in a letter written to Pandora by her lover Parthenope-'The curious Artificer and coninge worke woman Dame Nature . . . was not so careful to worke you in her semelie frame of all perfections, as the powers deuine and disposers of the daungerous and loftye planets, assistinge her endeuour with certaine peculier ornaments of their speciall grace weare redye to open their golden vessell of precious treasur.'

The idea of conflict between the Planets in regard to their influence on human affairs appears in actual dialogue-form in Greene's *Planeto-machia* (1585), of which the following is the title:—

'Planetomachia: Or the first parte of the generall opposition of the seuen Planets: wherein is Astronomically described their essence, nature, and influence: Diuersly discouering in their pleasaunt and Tragicall histories, the inward affections of the mindes, and painting them out in such perfect Colours, as youth may perceive what fond fancies their florishing yeares doe foster: and age clerely see what doting desires their withered heares doe afforde. Conteyning also a briefe Apologie of the sacred and misticall Science of Astronomie: By Robert Greene, Master of Arts and student in Phisicke. 1585. Imprinted at London for Thomas Cadman, dwelling at the great North doore of S. Paules, at the signe of the Byble. 1585.' (6 fols. then A, B, B-I 3 in fours, bl. lett. 40.) The book represents a quarrel between Venus and Saturn as to whose astrological influence is the more pernicious, in which Mars and Mercury take Venus' part, while Jupiter and Luna side with Saturn, and Sol, whose sphere lies midmost of the Seven, is appointed 'moderator' between Venus then gives a general statement of the melancholy influence exercised by Saturn on those born under his star, and illustrates it by 'a pleasant though Tragical History' (occupying 14 fols.) of the loves of Rodento and Pasylla, daughter of Valdracko Duke of Ferrara, and their unfortunate issue owing to the Duke's enmity with Rodento's father, Count Celio. Then the dialogue between the Planets is resumed (sig. F3), and Luna gives an 'Astronomicall description of Venus,' which is followed by 'Saturnes Tragedie,' closing the book with the story of Rhodope, the Egyptian courtesan, and the evils attending those who surrender themselves to Venus' influence. The book is redolent of Euphues, but shows no knowledge of Lyly's play, which, as the more elaborate, is the more likely to be derived, though close parallels are lacking. He may have found a closer model in the play called The Rare Triumphs of Love and Fortune, pub. 1589, 40; the first Act of which is occupied by a council of the gods to set the action in motion; in the second, third, and fourth Fortune and Venus alternately dominate the lives of two lovers, Hermione and Fidelia; while in the fifth, by Jupiter's command, they combine to secure their happiness. For Mézières' suggestion of Pandora or Luna as a satirical allegory of the Queen, a suggestion I hesitate to accept, see the Essay, vol. ii. p. 256 note, and Life and Appendix, vol. i. pp. 63-4, 383, 389-90.

Stage-History. — The quarto's use of a smaller roman type for five particular stage-directions (Act i. ll.31, 57, 224; Act ii. ll. 201, 203) may point to additions on the MS. in another hand, made, at a later performance than that before the Queen, by some stage-manager to whom Lyly had sold the play; or, since it is not said to have been acted by the Paul's or Chapel Children, to additions made by the stage-manager (other than Lyly) of the first performance. The greater frequency of stage-directions in this, as compared with the

other plays, favours the idea that Lyly had no hand in the actual production, and, in this case, wrote instructions he could not give orally.

Imitations. — Besides the suggestions afforded by this play to Shakespeare, as enumerated under 'Date' above (and cf. Essay, vol. ii. pp. 297-8), it undoubtedly contributed something to a poem of uncertain date, but originally dedicated to Prince Henry (ob. 1612) by William Basse, entitled *Vrania the Woman in the Moone*; wherein two gods, sent by Jupiter to report on the state of the world, fall in love with an Ethiopian woman, who having extracted from them the secret by which they are able to reascend, flies to Olympus, and on her arrival is banished by the Immortals to the Moone. Cynthia's indignation at the companion thus forced upon her is made to explain the common lunar phenomena, and especially the subjection to her influence of all women, whom she afflicts

With fancyes, frenzies, lunacyes, with strange
Feares, fashions, factions, furyes, & affections,
With fondnes, fayntnes, fugacy, and change
Of mindes, moodes, habits, houses, freindes, complections:
In breife she raignes o're Women as a Queene.
In her their state, in them her power, is seene.

See my edition of William Basse's *Poetical Works*, p. 308 (Ellis and Elvey, 1893), and compare the closing lines of Lyly's play.

Place and Time. — In this his latest play but one we have the same indeterminate treatment, the same hovering between rule and licence, as in earlier works. In his one drama of contemporary life, however, Mother Bombie, he observed the Unities more strictly; and in this play, his next composition, it is natural to find a greater effort at conformity. Yet, while taking the Unities for his working-plan, he allows inconsistency to creep in. As regards Place, the presence of the balcony, occupied continuously by one or other of the Planets, really fixes the scene at one spot; but, while in iv. 1. 165 Pandora appoints to meet Iphicles 'on Enipeus sedgy bankes,' later on in the same scene, l. 292, Stesias entering as her substitute says, 'This is Enipeus banke.' Just before that point Pandora and Gunophilus have crossed the stage on their way 'vnto the sea side,' l. 270; while at the beginning of Act v. l. 10, evidently representing

a later moment of the same expedition, Gunophilus says, 'We are almost at the sea side.' Evidently there is an imaginary transfer of scene, the difficulty presented by the continuous use of the balcony being obviated by the reflection that it stands in this play for the heavens or actual planetary spheres, which would be equally present at different spots in the same neighbourhood. Several similar imaginary transfers occur in Campaspe, one in Endimion, pp. 60-1, and one in Loves Metamorphosis, Act ii. As regards Time, he is stricter than in any other play. Though the notes of it are not very precise, he intends the action to occupy no more than the single day allowed for Comedy. Acts iv and v are, as I have shown, continuous, and early in Act iv (l. 103, 'ere the sunne go doun') Pandora alludes to the approach of evening. The inference is that the earlier part of the day has been occupied by the preceding Acts; for the plan of the piece seems to require that if Mercury and Luna, who dominate the Fourth and Fifth Act respectively, hold sway only for a few hours, the ascendency of the preceding Planets shall not be of very much longer or shorter duration. The banquet that occupies the second scene of Act iii thus falls appropriately about the middle of the single day occupied by the whole piece; and we may note that the division of this Third Act into two scenes involves no real interval, since Gunophilus executes in the second scene, 1. 68, a commission (to fetch a herb) imposed on him in the first, ll. 65-71. Similarly the sway of Luna, or moon-rise, comes near the end of the piece. We are, then, to disregard the inconsistencies which Lyly, whether carelessly or deliberately, left in the text, of which the chief are the words of Pandora, ii. 1. 8-9:

> By day I thinke of nothing but of rule, By night my dreames are all of Empery—

words used immediately after Jupiter has assumed ascendency, and the recital by the shepherds, iv. i. 21 sqq., of past favours she has shown to them; which would properly require the lapse of a considerable interval.



THE WOMAN in the Moone.

As it was presented before ber Highnesse.

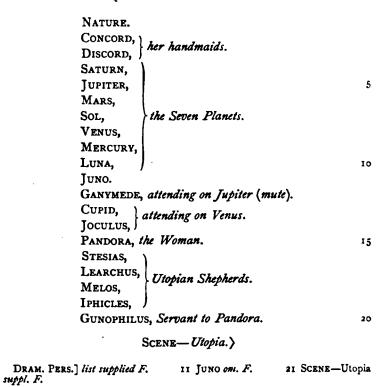
By IOHN LYLLE mailler of Artes.



Imprinted at London for William
Iones, and are to be fold at the signe of the
Gun, neere Holburne Conduits.

1597.

(DRAMATIS PERSONÆ



Prologus

O^{Vr} Poet slumbring in the Muses laps, Hath seene a Woman seated in the Moone, A point beyond the auncient Theorique; And as it was so he presents his dreame, Here in the bounds of fayre Vtopia, 5 Where lovely Nature being onely Queene, Bestowes such workmanship on earthly mould That Heavens themselves envy her glorious worke. But all in vaine: for (malice being spent) They yeeld themselves to follow Natures doom; 10 And fayre Pandora sits in Cynthias orbe. This, but the shadow of our Authors dreame, Argues the substance to be neere at hand: At whose appearance I most humbly craue, That in your forehead she may read content. 15 If many faults escape in her discourse, Remember all is but a Poets dreame, The first he had in Phoebus holy bowre, But not the last, vnlesse the first displease.

THE WOMAN IN THE MOONE

(ACT I)

Enter NATURE, with her two maidens CONCORD and DISCORD.

NATURE.

Ature descends from farre about the spheeres, To frolicke heere in fayre Vtopia, Where my chiefe workes do florish in their prime, And wanton in their first simplicitie. Heere I suruey the pictured firmament, 5 With hurtlesse flames in concaue of the Moone; The liquid substance of the welkins waste, Where moystures treasurie is clouded vp; The mutuall Ioynter of all swelling seas, And all the creatures which their waves conteine; 10 Lastly the rundle of this Massiue earth, From vtmost face vnto the Centers point: All these, and all their endlesse circumstance, Heere I suruey, and glory in my selfe. But what meanes Discord so to knit the browes, 15 With sorrowes clowde ecclipsing our delights? Discord. It grieues my hart, that still in euery worke, My fellow Concorde frustrates my desire, When I to perfect vp some wondrous deed, Do bring forth good and bad, or light and darke, Pleasant and sad, moouing and fixed things, Fraile and immortall, or like contraries: She with her hand vnites them all in one, And so makes voide the end of mine attempt.

S.D. ACT I: om. Q. The division of the play into Acts, and of the Third Act into scenes, is reproduced from QF.

S.D. Enter Nature, &c.: this and all unbracketed stage-directions, more full and numerous for this play, are, as usual, from the Q

6 Moone; the stops at end of ll. 6, 8, 10, 12 are represented by commas in Q; F. substituting full stop only at conteine

sc. 1]	THE WOMAN IN THE MOONE	243
Nat. I t	tell thee Discord while you twaine attend	25
On No	atures traine, your worke must prooue but one; n your selues though you be different, my seruice must you well agree.	**
For N	Vature workes her will from contraries,-	
But se	ee where our Vtopian Shepheards come.	30
Enter S	Stesias, Learchus, Melos, Iphicles, all clad in They kneele downe.	Skins.
Stesias.	Thou Soueraigne Queene and Author of the wor	ld,
Of all	that was, or is, or shall be framde,	
To fin	nish vp the heape of thy great gifts,	
Vouch	nsafe thy simple seruants one request.	
Nat. Sta	and vp, and tell the sum of your desire,	35
	poone were great that Nature would not graunt:	
	er was and shall be still my ioy,	
	wholesome gifts to blesse my workemanship.	
	We craue, fayre goddesse, at thy heauenly hand	s,
	aue as euery other creature hath,	40
	e and certaine meanes among our selues,	>
-	ropagate the issue of our kinde:	
	were comfort to our sole estate,	3 15 - 3
	ere it ease vnto thy working hand.	- 1000
	Fish that swimmeth in the floating sea,	4.5
Lach	winged fowle that soareth in the ayre,	

But thy Vtopians, poore and simple men,
As yet bewaile their want of female sex.

Nat. A female shall you have, my louely swaines,
Like to your selves, but of a purer moulde:

And euery beast that feedeth on the ground, Haue mates of pleasure to vpholde their broode:

Meane while go hence, and tend your tender flocks, And while I send her, see you holde her deare.

Exeunt Shepheards, singing a roundelay in praise of NATURE. Now Virgins put your hands to holy worke, 55

That we may frame new wonders to the world.

They draw the Curtins from before NATURES shop, where stands an Image clad and some vnclad, they bring forth the cloathed image.

s. D. They kneele downe] the change of type here and in four places below, ll. 57, 224; Act ii. 201, 203, is reproduced from Q. See under Stage-History, p. 236

And see thou follow our commaunding will. Now art thou *Natures* glory and delight, Compact of euery heauenly excellence: Thou art indowd with Saturns deepe conceit, 95 Thy minde as hawte as Iupiters high thoughts, Thy stomack Lion-like, like Mauors hart, Thine eyes bright beamde, like Sol in his array, Thy cheekes more fayre, then are faire Venus cheekes, Thy tongue more eloquent then Mercuries, Thy forehead whiter then the siluer Moones: Thus haue I robd the Planets for thy sake. Besides all this, thou hast proud Iunoes armes, Auroraes hands, and louely Thetis foote: Vse all these well, and Nature is thy friend, But vse them ill, and Nature is thy foe. Now that thy name may suite thy qualities, I give to thee Pandora for thy name. (During the following dialogue PANDORA sits apart.)

Enter the seven Planets.

Saturn. What creature have we heere? a new found gawde? A second man, lesse perfect then the first? 110 Mars. A woman this forsooth, but made in hast, To robbe vs Planets of our ornaments. Jupiter. Is this the Saint, that steales my Junoes armes? Sol. Mine eyes? then gouerne thou my daylight carre. Venus. My cheekes? then Cupid be at thy commaund. 415 Mercury. My tongue? thou pretty Parrat speake a while. Luna. My forehead? then faire Cynthia shine by night. Nat. What foule contempt is this you Planets vse, Against the glory of my words and worke? It was my will, and that shall stand for lawe, 120 And she is framd to darken all your prides. Ordeynd not I your motions, and your selues? And dare you check the author of your liues? Were not your lights contriude in Natures shop? But I have meanes to end what I begun, 125 And make Death triumphe in your lives decay: If thus you crosse the meede of my deserts, Be sure I will dissolue your harmonie, When once you touche the fixed period: Meane while I leaue my worthy workmanship, 130 Here to obscure the pride of your disdaine. Exit.

97 Mauors] Mars's F., misreporting Q as reading Manor's

246	THE WOMAN IN THE MOONE	[ACT I
	Then in reuenge of <i>Nature</i> and her worke, et vs conclude to shew our Emperie:	
	nd bend our forces gainst this earthly starre.	
	ach one in course shall signorize awhile,	135
	hat she may feele the influence of our beames,	
	nd rue that she was formde in our dispight:	
	y turne is first, and Saturne will begin.	He ascends.
	And Ile begin where Saturne makes an end,	
	nd when I end, then Mars shall tyrrannize,	140
	nd after Mars then Sol shall marshall her,	
	nd after Sol each other in his course:	
C	ome let vs go, that Saturne may begin.	
	(Exeunt all the Planets except	SATURNE.
Sat.	I shall instill such melancholy moode,	
A:	s by corrupting of her purest bloud,	145
	nall first with sullen sorrowes clowde her braine,	
A	nd then surround her heart with froward care:	
Sł	ne shalbe sick with passions of the hart,	
Se	elfwild, and toungtide, but full fraught with teares	•
	Enter Gunophilus.	
$\langle G_{\mu}$	an.) Gratious Pandora: Nature thy good friend	150
	lath sent Gunophilus to waite on thee:	
	or honors due that appertaines her will,	
	nd for the graces of thy louely selfe,	
	Sunophilus will serue in humble sorte,	
	nd is resolud to liue and die with thee.	155
Pan	. If Nature wild, then do attend on me,	
В	ut little seruice haue I to commaund,	
If	I my selfe might choose my kinde of life,	
N	for thou, nor any else should stay with me,	
I	finde my selfe vnfit for company.	160
Gui	. How so faire Mistres in your flouring youth,	
W	When pleasures ioy should sit in euery thought?	
Pan	. Auaunt sir sawce! play you the Questionest?	
V	Whats that to thee, if I be sick or sad?	
	Cyther demeane thy selfe in better sort,	165
C	or get thee hence, and serue some other where.	

136 our] her Q F.

THE WOMAN IN THE MOONE

247

Gun. (aside). A sowre beginning: but no remedy,

Nature hath bound me, and I must obey:

I see that seruants must haue Marchants eares,
To beare the blast and brunt of euery winde.

Pan. What throbs are these that labour in my brest?

What swelling clouds, that ouercast my braine?

I burst, vnlesse by teares they turne to raine.

I grudge and grieue, but know not well whereat:
And rather choose to weepe then speake my minde,
For fretfull sorrow captinates my tongue.

She playes the vixen with euery thing about her (and finally resumes her seat).

Enter STESIAS, MELOS, LEARCHUS, and IPHICLES.

Ste. See where she sits, in whom we must delight.

Beware! she sleepes: no noyse for waking her!

Iphi. A sleepe? why see how her alluring eyes,

With open lookes do glaunce on euery side.

Melos. O eyes more fayre then is the morning starre!

Lear. Nature her selfe is not so louely fayre!

Ste. Let vs with reuerence kisse her Lillie hands,

They all kneele to her.

And by deserts in seruice win her loue,

Sweete Dame, if Stesias may content thine eye,

Commaund my Neate, my flock, and tender Kids,

Whereof great store do ouerspred our plaines.

Graunt me sweet Mistresse but to kisse thy hand.

She hits him on the lips.

Lear. No Stesias no, Learchus is the man:

Thou myrror of Dame Natures cunning worke,

Let me but hold thee by that sacred hand,

And I shall make thee our Vtopian Queene,

And set a guilded Chapplet on thy head,

That Nymphes and Satyrs may admyre thy pompe.

She strikes his hand. He riseth.

Gun. These twaine and I have fortunes all alyke.

Melos. Sweet Natures pride, let me but see thy hand,
And servant lyke, shall Melos waite on thee,
And beare thy traine: as in the glorious heavens,
Perseus supports his love Andromeda:

48 THE WOMAN IN THE MOONE	[ACT I
Whose thirty starres, whether they rise or fall, He falles or ryseth, hanging at her heeles.	200
She thrusts her hands in	her bocket.
phi. O then to blesse the love of Iphicles,	2
Whose heart dooth hold thee deerer then himselfe,	
Do but behold me with a louing looke,	
And I will leade thee in our sollemne daunce,	205
Teaching thee tunes, and pleasant layer of loue.	3
She winkes a	ind frownes.
Ste. No kisse? nor touche? nor friendly looke?	,
What churlish influence depriues her minde?	•
For Nature sayd, that she was innocent,	
And fully fraught with vertuous qualities:	210.
But speake sweete loue: thou canst not speake but	well.
Gun. She is not tongue tyde, that I know by proofe	
Melos. Speake once Pandora to thy louing friends.	
Pan. Rude knaues, what meane you thus to trouble	me?
Gun. She spake to you my maisters, I am no	
company.	216
Lear. Alas! she weeping sounds: Gunophilus	
O helpe to reare thy Mistresse from the ground.	
Gun. This is the very passion of the heart,	
And melancholy is the ground thereof.	220
Ste. O then to sift that humor from her heart,	
Let vs with Rundelayes delight her eare:	
For I have heard that Musick is a meane,	
To calme the rage of melancholy moode.	They sing.
She starteth vp and runs away at the end of the	Song saying.
Pan. What songs? what pipes? & fidling haue we h	nere? 225
Will you not suffer me to take my rest?	Exit.
Melos. What shal we do to vanquish her disease?	
The death of that were life to our desires:	
But let vs go, we must not leaue her thus.	Exeunt.
SATURNE descendeth on the stage.	
Sat. Saturne hath layd foundation to the rest,	230
Whereon to build the ruine of this dame,	
And spot her innocence with vicious thoughts;	
My turne is past, and <i>Iupiter</i> is next.	Exit.

Actus primi finis.

ACT 2

Scena, 1.

Enter IUPITER.

(Iup.) A Ioue principium, sunt & Iouis omnia plena.

Now Iupiter shall rule Pandoraes thoughts,

And fill her with Ambition and Disdaine:

I will inforce my influence to the worst,

Least other Planets blame my regiment. (He ascends.)

Enter PANDORA and GUNOPHILUS.

Pan. Though rancor now be rooted from my hart, I feele it burdened in an other sort: By day I thinke of nothing but of rule, By night my dreames are all of Empery. Mine eares delight to heare of Soueraingtie, 10 My tongue desires to speake of princely sway, My eye would euery object were a crowne. Jup. (aside). Danae was fayre, and Læda pleasd me well, Louely Calisto set my hart on fyre: And in mine eye Europa was a gemme, 15 But in the beauty of this Paragon, Dame Nature far hath gone beyond her selfe, And in this one are all my loues conteind. And come what can come, *Iupiter* shall prooue, If fayre Pandora will accept his loue: 20 But first I must discusse this heavenly clowde That hydes me from the sight of mortall eyes. Behold Pandora where thy louer sits, (Discovers himself.) High Ioue himselfe, who rauisht with thy blaze, Receives more influence then he powers on thee, 25 And humbly sues for succour at thy hands. Pan. Why what art thou? more then Viopian swaines? Jup. The king of Gods, one of immortall race, And he that with a beck controlles the heavens. Pan. Why then Pandora dooth exceed the heavens, 30 Who neither feares nor loueth Iupiter.

S. D. [He ascends] required by ll. 60, 173 S. D. a battered letter in Q

14 Calisco F. misled by

250	THE	WOMAN	IN THE	MOONE	[ACT II
And	ny beauty w in thy looke f <i>Pandora</i> d	s thy word	s are priuile	edgd.	
That For I	Ioue can gi	ue, she wou thee Empre	ald esteeme	his loue; world,	35
Pan. T	he words of	Empresse	and of firm	nament,	
	please mine thy loue b			ine eyes:	40
	me thy gold			d	40
	ot as purch				
	hat is more				•
Jup. T	here, hold t	he scepter	of Eternall	Ioue,	
-		-	(Has	nds it from	the balcony.)
	et not Maie				45
	hat lack I		-	throne,	
And	<i>Ariadnæs</i> st	ar-lyght Dia	adem.		
		Eni	er Iuno.		
Juno. I	alse, periur	d Iupiter a	nd full of g	uile,	
Are t	hese the fru	ites of thy	new gouern	nment?	
	noes beauty				5
	all my kind				
	not enough				
	hou must y				
	ught that G				
	lawlesse lu	•			5.
	vell I see th				
	lust but loo				
	hy know,				ee,
	there she la				estiall court
	e gods (fone				estiall court,
	e gous (ion) laugh at Lo				0,
	when you p				
	when you p is for thee,				
	pride shall o				6:
	feele the he				Exit Iuno
	emments ! F.				of Q 5:

The state of the s	251
Pan. Let Iuno fret, and mooue the powers of heaven,	
Yet in her selfe Pandora stands secure:	
Am I not Natures darling and hir pride?	
Hath she not spent her treasure all on me?	70
Jup. Yet be thou wise (I counsell thee for loue)	
And feare displeasure at a goddesse hand.	
Pan. I tell thee Iupiter, Pandoras worth	
Is farre exceeding all your goddesses:	
And since in her thou dost obscure my prayse,	75
Here (to be short) I do abiure thy loue.	15
Jup. I may not blame thee, for my beames are cause	
Of all this insolence and proud disdaine;	
But to preuent a second raging storme,	
If iealious Iuno should by chaunce returne,	80
Here ends my loue: Pandora now farewell. Exit (abort	
Pan. And art thou clouded vp? fare as thou list,	1
Pandoraes hart shall neuer stoope to Ioue:	
Gunophilus, base vassaile as thou art,	
How haps when Iuno was in presence here,	85
Thou didst not honor me with kneele and crowche,	-
And lay thy hands vnder my precious foote,	
He powres downe a number of curtes	ies.
To make her know the height of my desart?	-
Base pesaunt, humbly watch my stately lookes,	
And yeeld applause to euery word I speake:	90
Or from my seruice Ile discarde thee quite.	
Gunophilus on his kn	ees.
Gun. Fayre and dread Soueraigne! Lady of the world!	
Euen then when iealous Iuno was in place,	
As I beheld the glory of thy face,	
My feeble eyes admiring maiestie,	95
Did sinke into my hart such holly feare,	100
That very feare amazing euery sence,	
Withheld my tongue from saying what I would,	
And freezd my ioynts from bowing when they should.	
Pan. I now Gunophilus thou pleasest me,	100
These words and cursies prooue thee dutifull.	

93 place,] place: Q

Enter Stesias, Learchus, Melos, and Iphicles.

Ste. Now Stesias speake.

Lear. Learchus, plead for loue.

Iphi. Now Cyprian Queene, guider of louing thoughts, Helpe Iphicles.

Melos. Melos must speed, or dye.

Gun. (intervening between the Shepherds and PANDORA). Whether now my maisters in such post hast?

Her excellence is not at leisure now.

Ste. O sweet Gunophilus further our attempts.

Iphi. And we shall make thee riche with our rewards.

Gun. Stay heere vntill I know her further pleasure:

(Turning to PAN.)

Stesias & his felows humbly craue accesse to your excellece. 110 Pan. I now thou fittest my humor: Let them come.

Gun. Come on maisters. (The Shepherds approach.)

Ste. Tel me my deare, when comes that happy houre, Whereon thy loue shall guerden my desire.

Lear. How long shall sorows winter pinche my hart?

And luke warme hopes be child with freezing feare,

Before my suite obteyne thy sweete consent?

Iphi. How long shall death, incroching by delayes, Abridge the course of my decaying life, Before Pandora loue poore Iphicles!

120

Melos. How long shall cares cut off my flowring prime, Before the haruest of my loue be in?

Ste. O speake! sweete loue.

Iphi. Some gentle words, sweete loue.

Lear. O let thy tongue first salue Learchus wound, That first was made with those immortall eyes.

125

Melos. The only promise of thy future loue, Will drowne the secret heapes of my dispayre In endlesse Ocean of expected ioyes.

Pan. Although my brest yet neuer harbored loue, Yet should my bountie free your seruitude: If loue might well consort our Maiestie,

130

And not debase our matchlesse dignitie.

Ste. Sweet hony words, but sawst with bitter gawle.

113 me] on Q F. prob. for one, the compositor mistaking me 114 thy] my F.

sc. 1] THE WOMAN IN THE MOONE	253
Iphi. They drawe me on, and yet they put me back.	
Lear. They hold me vp, and yet they let me fall.	135
Melos. They give me life, and yet they let me dye.	
Ste. But as thou wilt, so give me sweet or sowre:	
For in thy pleasure must be my content.	
Iphi. Whether thou drawe me on, or put me back,	
I must admyre thy beauties wildernesse.	140
Lear. And as thou wilt, so let me stand or fall:	-4-
Loue hath decreed thy word must gouerne me.	
Melos. And as thou wilt, so let me liue or dye,	
In life or death I must obey thy wyll.	
Pan. I please my selfe in your humility,	
Yet will I make some triall of your faith,	145
Before I stoope to fauour your complaints:	
For wot ye well <i>Pandora</i> knowes her worth.	
He that will purchase things of greatest prize,	
Must conquer by his deeds, and not by words:	_
	150
Go then all foure, and slay the sauadge Boare,	
Which roauing vp and downe with ceaselesse rage,	
Destroyes the fruit of our Viopian fields,	
And he that first presents me with his head,	
Shall weare my gloue in fauour of the deed.	155
Melos. We go Pandora. Lear. Nay we runne!	
Lear. Nay we runne! Ste. We flye!	
•	٠. د
(Exeunt Shephere	18.
Pan. Thus must Pandora exercise these swaines,	
Commaunding them to daungerous exploits:	
And were they kings my beautie should commaund.	_
Sirra Gunophilus beare vp my traine.	160
Exit PANDORA and Guno	PH.
Enter MARS.	
Mars. Mars comes intreated by the Queene of heauen,	
To summon <i>love</i> from this his regiment:	
Such iealious humor croweth in her braine,	
That she is mad till he returne from hence.	
(Louder.) Now Soueraigne Ioue king of immortal kings,	165
139 thou] they F. 159 were they] where thy F.	

170

Thy louely *Iuno* long hath lookt for thee, And till thou come thinkes euery howre a yeere.

(Re-enter JUPITER above, with GANYMEDE.)

Jup. And Ioue will go the sooner to asswage

Her franticke, idle, and suspitious thoughts,

For well I know Pandora troubles her,

Nor will she calme the tempest of her minde,

Til with a whirlwinde of outragious words,

She beat mine eares, and weep curst hart away.

He descends (with GANYMEDE).

Yet will I go, for words are but a blast, And sun-shine wil insue when stormes are past.

Exit with GANIMEDE. (MARS ascends.)

MARS in his seate. Now bloudy Mars begins to play his part,
Ile worke such warre within Pandoraes brest,
(And somewhat more for Iunoes fayre request)
That after all her churlishnesse and pride
She shall become a vixen Martialist.

Enter the foure Shepheards with the Boares head.

Ste. Heere let vs stay till fayre Pandora come,
And then shal Stesias have his due rewarde.

Iphi. And why not Iphicles as well as you?

Melos. The prize is mine, my sword cut off his head.

Lear. But first my speare did wound him to the death. 185

Ste. He fell not downe till I had goard his side.

Lear. Content you all, Learchus did the deed,

And I will make it good who eare sayes nay.

Melos. Melos will dye before he lose his right.

Iphi. Nay then tis time to snatch, the head is mine.

Ste. Lay downe, or I shal lay thee on the earth. They fight.

Enter PANDORA and GUNOPHILUS.

Pan. I, so, fayre and far off, for feare of hurt,

See how the cowards counterfet a fray:

Strike home you dastard swaines, strike home, I say!

Fight you in iest? let me bestur me then,

And see if I can cudgel yee all foure.

She snatcheth the speare out of STESIAS hand & layes about her.

s.D. [Re-enter JUP. &c.] required by ll. 81 s. D., 175 s. D.

Gun. What? is my mistresse mankinde on the sudden? Lear. Alas! why strikes Pandora her best friends? Pan. My friends? base pesants! My friends would fight like men: Auaunt! or I shall lay you all for dead. Exeunt, all saving STESIAS. Ste. See cruell fayre, how thou hast wrongd thy friend, He sheweth his shirt all bloudy. To spill his bloud that kept it but for thee. Thers my desart: And here is my rewarde, Pointing first to the head on the ground: and then to his wound. I dare not say of an ingratefull minde, But if Pandora had been well aduisd, 205 This dare I say, that Stesias had been sparde. Pan. Begon I say, before I strike againe. Gun. O stay sweet mistresse and be satisfied. Pan. Base vassall, how darst thou presume to speake? 200 Wilt thou incounter any deed of mine? She beats him. How long haue you beene made a counseller? Exit GUNOPH., running away. Ste. Here strike thy fill, make lauish of my life, That in my death my loue may finde reliefe: Launce vp my side, that when my heart leapes out, Thou maist behold how it is scorcht with loue, 215 And euery way croswounded with desire: There shalt thou read my passions deepe ingrauen, And in the midst onely Pandoraes name. Pan. What telst thou me of loue and fancies fire? Fyre of debate is kindled in my hart, 220 And were it not that thou art all vnarmd, Be sure I should make tryall of thy strength: But now the death of some fierce sauadge beast, In bloud shall end my furies tragedie, For fight I must, or else my gall will burst. Exit PAND.

Ste. Ah ruthlesse hart! harder then Adamant,
Whose eares are deafe against affections plaints,
And eyes are blinde, when sorrow sheds her teares:
Neither contented that I liue nor dye.

199 My friends would . . . men as separate line in Q F. s. D. Exeunt, all sauing STESIAS-i.e. the other three shepherds

THE WOMAN IN THE MOONE [ACT II, SC. I

Exit.

5

10

15

But fondling as I am, why grieue I thus?

Is not Pandora mistris of my life?

Yes, yes, and euery act of hers is iust.

Her hardest words are but a gentle winde:

Her greatest wound is but a pleasing harme:

Death at her hands is but a second life.

Exit STESI.

MARS descendeth.

Mars. Mars hath inforst Pandora gainst her kinde,
To manage armes and quarrell with her friends:
And thus I leave her, all incenst with yre:
Let Sol coole that which I have set on fire.

Actus 2. finis.

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ACT. 3.

SCENA. 1.

Enter Sol and take his seate.

Sol. In looking downe vpon this baser worlde,
I long have seene and rude Pandoraes harmes;
But as my selfe by nature am inclinde,
So shall she now become, gentle and kinde,
Abandoning all rancour, pride, and rage,
And changing from a Lion to a Lambe;
She shalbe louing, liberall, and chaste,
Discreete and patient, mercifull and milde,
Inspired with poetry and prophesie,
And vertues apperteyning womanhoode.

Enter PANDORA with GUNOPHILUS

Pan. Tell me Gunophilus how doth Stesias now?

How fares he with his wound? vnhappy me,

That so vnkindely hurt so kind a friende!

But Stesias, if thou pardon what is past,

I shall rewarde thy sufferaunce with loue,

These eyes that were like two malignant starres,

Shall yeeld thee comfort with their sweet aspect;

2 rued F. 17 thee] their Q F.

sc. 1 THE WOMAN IN THE MOONE

And these my lippes that did blaspheme thy loue, Shall speake thee fayre and blesse thee with a kisse; And this my hand that hurt thy tender side, Shall first with herbes recure the wound it made, Then plight my fayth to thee in recompence. And thou Gunophilus I pray thee pardon me, That I misdid thee in my witles rage. As time shall yeelde occasion, be thou sure

257

20

25

I will not fayle to make thee some amends. Gun. I so content me in this pleasaunt calme, That former stormes are vtterly forgot.

Enter (the) foure Shepherdes.

Lear. We follow still in hope of grace to come. Iphi. O sweete Pandora! deigne our humble suites. 30 Melos. O graunt me loue or wound me to the death! Stand vp: Pandora is no longer proud, But shames at folly of her former deedes. But why standes Stesias like a man dismayde? Draw neare, I say, and thou, with all the rest, 35 Forgiue the rigour of Pandoraes hand, And quite forget the faultes of my disdayne. Now is the time if you consent all foure, Wherein Ile make amends for olde offence. One of you foure shalbe my wedlocke mate, 40 And all the rest my welbeloued friendes: But vowe you here in presence of the Gods, That when I choose, my choyse shall please you all. Then make I vowe, by Pallas shepherds Queene, That Stesias will alowe Pandoraes choyse. 45 But if he speede that lesse deserues then I, Ile rather dye, then grudge or make complaynt. Melos. I sweare the like by all our country gods. And I by our Dianes holy head. Iphi. And I by Ceres and her sacred Nymphes. Lear. 50 Then loue and Hymen blesse me in my choyse. You all are young and all are louely fayre,

> 44 Pallas' F. 35 rest. Q

All kinde, and curteous and of sweete demeane,

BOND III

	258 THE WOMAN IN THE MOONE	[ACT III
	All right and valiannt, all in flowring prime; But since you graunt my will his libertie, Come Stesias take Pandora by the hand, And with my hand I plight my spotles fayth.	55
	Ste. The word hath almost slayne me with delight. Lear. The worde with sorowe killeth me outright. Melos. O happy Stesias, but vnhappy me! Iphi. Come let vs goe, and weepe our want els where Stesias hath got Pandora from vs all.	60 :
	Excunt (LEARCHUS, MELOS, and	Iphicles).
•	Pan. Their sad depart would make my hart to earne, Were not the ioyes that I conceaue in thee: Go, go, Gunophilus without delay,	£-
	Gather me balme and cooling Violets, And of our holly hearbe Nicotian,	65
	And bring with all pure hunny from the hyue, That I may heere compound a wholsome salue, To heale the wound of my vnhappy hand. Gun. I goe.	70 (Exit.)
	Ste. Blest be the hand that made so happy wound, For in my sufferance haue I wonne thy loue; And blessed thou, that hauing tryed my faith,	(Esu.)
	Hast giuen admittance to my harts desert: Now all is well, and all my hurt is whole, And I in paradise of my delight.	75
	Come, louely spouse, let vs go walke the woods, Where warbling birds recorde our happines, And whisling leaues make musick to our myrthe, And <i>Flora</i> strews her bowre to welcome thee.	80
	Pan. But first sweet husband, be thou ruld by me: Go make prouision for some holy rytes, That zeale may prosper our new ioyned loue, And by and by my selfe will follow thee.	85
	Ste. Stay not my deere, for in thy lookes I liue. Pan. I feele my selfe inspyrd, but wot not how, Nor what it is, vnlesse some holy powre:	Exit.
	My heart foretels me many things to come, And I am full of vnacquainted skil,	90
	64 Were not the QF. (F. misreporting Q as Where not the)	85 follw Q

•

		- 3
C	0	11
62		-

THE WOMAN IN THE MOONE

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Yet such as wil not issue from my tongue, But like Sibillaes goulden prophesies, Affecting rather to be clad in verse (The certaine badge of great Apolloes gift) Then to be spred and soyld in vulgar words; And now to ease the burden of my bulke, Like Sibill, thus Pandora must begin.

Enter STESIAS.

Come my Pandora, Stesias stayes for thee. Pan. Peace man, with reuerence here & note my words, For from Pandora speakes the Lawreat God. 100 Vtopiæ Stesias Phænici soluit amorem, Numina cælorum dum pia præcipiunt. And backward thus the same, but double sence. Pracipiunt pia dum celorum Numina, amorem Soluit Phanici Stesias Vtopia.

He soberly repeating these verses, first forward and then backward, sayeth.

Ste. If solvere amorem signifie to loue, Then meanes this prophesie good to Stesias: But if it signifie to withdrawe loue, Then is it ill aboadement to vs both: But speake Pandora while the God inspyres. Pan. Idaliis prior hic pueris est: æquoris Alti Pulchrior hec nymphis, & prior Aoniis. And backward thus, but still all one in sense. Aoniis prior, & nymphis hec pulchrior alti Æquoris est: pueris hic prior Idaliis.

115

He soberly repeating these also, backward and forward, sayeth Ste. Forward and back, these also are alike, And sence all one, the pointing only changd: They but import Pandoraes praise and mine. Pan. Euen now beginneth my furie to retyre, And now with Stesias hence wil I retyre.

Exeunt. 120

92 Siballaes Q F. 117 the] this F.

101 soluit Q F.; query? soluet

105 Utopia F.

SCEN. 2.

Enter VEHUS (with CUPID and JOCULUS).

(Venus.) Phebus away, thou makes her too precise, Ile haue her wittie, quick, and amorous, Delight in reuels and in banqueting, Wanton discourses, musicke and merrie songes.

(Sol. descends.)

Sol. Bright Cyprian Queene, intreate Pandora fayre. For though at first Phebus enuied her lookes, Yet now doth he admire her glorious hew, And sweares that neyther Daphne in the spring, Nor glistering Thetis in her orient robe, Nor shamefast morning gert in siluer cloudes, 10 Are halfe so louely as this earthly sainte. Venus. And being so fayre my beames shall make her light, For Leuety is Beauties wayting mayde. Sol. Make Chastity Pandoraes wayting mayde, For modest thoughtes beseemes a woman best. 15 Venus. Away with chastity and modest thoughts, Quo mihi fortună si non conceditur vti? Is she not young? then let her to the worlde: All those are strumpets that are ouer chaste, Defying such as keepe their company. 20 Tis not the touching of a womans hand, Kissing her lips, hanging about her necke, ' A speaking looke, no, nor a yeelding worde, That men expect; beleeue me Sol tis more, And were Mars here he would protest as much. 25 Sol. But what is more then this is worse then nought: (Aside.) I dare not stay least she infect me too. Exit. Venus. What, is he gone? then light foote Ioculus, Set me Pandora in a dauncing vayne. Joc. Fayre mother I will make Pandora blyth, 30 And like a Satyre hop vpon these playnes. Exit.

. S. D. [with CUPID and Joc.] required by 11. 30 and 34 om. Q F. 13 Lenety F.: Lenety Q (turned u) 17 fortuna Q: fortuna F.: see note 32 the Q F.: qr.? thy

Venus. Go Cupid give her all the golden shafts,

sc. n]	THE V	WOMAN I	N THE	MOONE	261
	she will take I will and yo	u shall se e		ght in loue.	Exit.
	Here Venus s ne Pandora,	sit, and with	h thy infl	uence	35
	Enter PAN	DORA (with	CUPID)	and Ioculu	s.
Joc. T	Prethee be qualities daunce Thus, prety Signal thus will	the Satyrs of atyr, will <i>P</i> <i>Cupid</i> mal	on the eu <i>andora</i> da	en lawnes. unce.	40
	(The	y dance and	sing as	follows >	
			t thou hau h you are	ie me?	
	Joc. Pan.	Nor Then merel			45
	Farewell These b	I nen meren l my mayden e all the tea ne about an	nhead. res Ile sh		•
Venus.	Cupid and Io	culus, come	leaue he	r now.	50
I will What <i>Hospit</i>	ne boyes are not follow th hony thought is est tepedo a enuie her, wh	nem, they a s are in Pa necte recepta	will folloge to you andoraes bui.	ng.	
And s <i>Melos</i> , I cure	o will I be: Learchus? a the sicke? ke of honour	where is Ip iny of the t I study Poo	hicles, hree? etry?		55
	oue is fitter the			hts;	бо
merely i.e. e is a little Dyce copy	ney dance and sin merrily 54 to blurred or batter in original 0 sees o quite clearly	recte:both in red. In Br. A	Br. Mus. co Ius. it is mo i inked with	py and in Dyc re like e than (a pen into an (copy the first o, while in the

ACT III

65

70

75

Yet not the loue of Stesias alone; Learchus is as fayre as Stesias, And Melos loulier then Learchus farre, But might I chose, I would have Iphicles, And of them all Stesias deserves the least. Must I be tyde to him? no Ile be loose, As loose as Helen, for I am as fayre.

Enter Gunophilus.

(Gun.) Mistresse, here be the hearbs for my maisters wound.

Pan. Prety Gunophilus, give me the hearbs:

Where didst thou gather them my louely boye?

Gun. Vpon Learchus plaine.

Pan. I feare me Cupid daunst vpon the plaine,

I see his arrow head vpon the leaues.

Gun. And I his golden quiver and his bowe.

Pan. Thou doost dissemble, but I meane good sooth.

These hearbes have wrought some wondrous effect:

Had they this vertue from thy Lilly hands?

Lets see thy hands my fayre Gunophilus.

Gun. It may be they had, for I have not washt them this many a day. 80

Pan. Such slender fingers hath Ioues Ganymede:

Gunophilus, I am loue sick for thee.

Gun. O that I were worthy you should be sick for me!

Pan. I languish for thee, therefore be my loue.

Gun. Better you languish, then I be beaten! Pardon me, I dare not loue, because of my Maister. 86

Pan. Ile hide thee in a wood, and keepe thee close.

Gun. But what if he come a hunting that way?

Pan. Ile say thou art a Satyre of the woods.

Gun. Then I must have hornes.

Pan. I, so thou shalt, Ile give thee Stesias hornes.

Gun. Why he hath none.

Pan. But he may have shortly.

Gun. Yee say true, and of that condition I am yours.

Enter LEARCHUS.

Lear. I may not speake of loue, for I have vowd Nere to sollicit her, but rest content;

95

90

Therefore onely gaze, eyes, to please your selues,	
Let not my inward sence know what you see,	
Least that my fancie doate vpon her still.	
Pandora is divine, but say not so,	100
Least that thy heart heare thee and breake in twaine.	
I may not court her: what a hell is this!	
Pan. Gunophilus: Ile haue a banquet streight,	
Goe thou, prouide it, and then meete me here.	
Gun. I will; but by your leave Ile stay a while.	105
Lear. Happy are those that be Pandoraes guestes.	
Pan. Then happy is Learchus, he is my guest.	
Lear. And greater ioy doe 1 conceaue therein,	11
Then Tantalus that feasted with the Gods.	
Gun. Mistres, the banquet.	110
Pan. What of the banquet?	
Gun. You have bid no body to it.	
Pan. Whats that to you? Goe and prepare it.	
Gun. And in the meane time you will be in loue v	with him.
I pray let me stay, and bid him prepare the banquet.	115
Pan. Away, ye peasant!	
Gun. Now she begins to loue me.	(Exit.)
Pan. Learchus had I markt this golden hayre,	Salaria.
I had not chosen Stesias for my loue,	
But now— (sighs).	120
Lear. Louely Pandora, if a shepherds teares	
May moue thee vnto rueth, pity my state.	
Make me thy loue, though Stesias be thy choyse,	
And I in steade of loue will honour thee.	
Pan. (aside). Had he not spoke I should have courted	him: 125
Wilt thou not say Pandora is to light,	
If she take thee insteede of Stesias?	
Lear. Rather ile dye then haue but such a thought.	
Pan. Then shepheard this kisse shalbe our nuptials.	
Lear. This kisse hath made me welthier then Pan.	130
Pan. Then come agayne: Now be as great as Ioue.	
Lear. Let Stesias neuer touch these lippes agayne.	
Pan. None but Learchus: Now sweet loue begone,	
Least Stesias take thee in this amarous vayne;	
But go no farther then thy bower my loue,	
Dut go no mitther then thy bower my roac,	135

SC. II] THE WOMAN IN THE MOONE 263

264 THE WOMAN IN THE MOONE	[ACT III
Lear. I will Pandora, and agaynst thou comst, Strew all my bower with flagges and water mints. Pan. A husband? what a folish word is that! Giue me a louer, let the husband goe.	Exit.
Gide the a toder, let the husband goe.	140
Enter Melos (and Iphicles).	-
Melos. O Iphicles beholde the heauenly Nymphe. Iphi. We may beholde her, but she scornes our loue. Pan. Are these the shepherds that made loue to me? Melos. Yea, and the shepherds that yet loue thee still.	
Iphi. O that Pandora would regard my suite! Pan. They looke like water Nymphes, but speake like Thou should be Nature in a mans attire, And thou young Ganimayde Minion to Ioue. Melos. Then would I make a worlde and give it thee.	men:
Iphi. Then would I leave great Ioue, to follow thee. Pan. (aside). Melos is loueliest, Melos is my loue; Come hether Melos I must tell thee newes, Newes tragicall to thee and to thy flock. She whispers is	150
Melos, I loue thee, meete me in the vale.	n ms care.
	kes aloude.
I saw him in the Wolues mouth, Melos flye.	155
Iphi. Could Iphicles goe from thee for a Lambe?	it Melos.
The wolfe take all my flocke, so I have thee! Will me to dive for pearle into the sea, To fetch the fethers of the Arabian bird, The Golden Apples from the Hesperian wood,	160
Maremaydes glasse, <i>Floras</i> abbiliment, So I may haue <i>Pandora</i> for my loue. Pan. He that would do all this, must loue me well;	165

S. D. [and IPHICLES] added F. 163 The before Maremaydes F.: but the word is meant as trisyllable

And why should he loue me and I not him? Wilt thou for my sake goe into yon groue, And we will sing vnto the wilde birdes notes, And be as pleasant as the Western winde,

sc. 11] THE WOMAN IN THE MOONE	265
That kisses flowers and wantons with their leaues. Iphi. Will I? O that Pandora would!	170
Pan. I will! and therefore followe, Iphicles.	Exeunt.
Enter Stesias with Gunophilus.	
Ste. Did base Learchus court my heauenly loue?	
Pardon me Pan if, to reuenge this deed,	
I shed the blood of that desembling swaine.	175
With Iealous fire my heart begins to burne.	•
Ah bring me where he is, Gunophilus,	
Least he intice Pandora from my bower.	
Gun. I know not where he is, but here heele be:	
I must prouide the banquet, and be gone.	180
Ste. What! will the shepherds banquet with my wife?	ı
O light Pandora canst thou be thus false?	
Tell me where is this wanton banquet kept?	
That I may hurle the dishes at their heades,	
Mingle the wine with blood, and end the feast	185
With Tragicke outcries, like the Theban Lord	•
Where fayre Hippodamia was espousd.	
Gun. Here in this place, for so she poynted me.	
Ste. Where might I hide me to behold the same?	
Gun. O, in this caue, for ouer this theyle sitte.	190
(Pointing to a t	-
Ste. But then I shall not see them when they kisse.	• •
Gun. Yet you may here what they say; if they	kisse ile
hollow.	
Ste. But do so then my sweete Gunophilus;	
And as a stronge winde bursting from the earth,	195
So will I rise out of this hollow vault,	- 70
Making the woods shake with my furious wordes.	
Gun. But if they come not at all, or when they com	e do vse
themselues honestly, then come not out, least you seeming	
make her ouer hate you.	200
Ste. Not for the worlde vnles I heare thee call,	
Or els their wanton speech prouoke me forth.	
Gun. Well, in then! (STESIAS descends through the tra	ø.) Wert
not a prety iest to bury him quicke? I warrant it would be	

189 hehold Q 195 bursting F.: brusing Q

230

235

while eare she would scratch him out of his graue with her nayles, 205 and yet shee might too, for she hath digd such vaults in my face that ye may go from my chinne to my eyebrowes betwixt the skin and the flesh! wonder not at it, good people! I can proue there hath bene two or three marchantes with me to hire romes to lay in wine: but that they doe not stand so conveniently as they wold wish, (for 210 indeed they are euery one too neare my mouth, and I am a great drinker) I had had a quarters rent before hand. Wel, be it knowne vnto all men that I haue done this to cornute my mayster, for yet I could neuer have opportunitie. You would litle thinke, my necke is growne awry with loking back as I have been a kissing, for feare 215 he should come, and yet it is a fayre example; beware of kissing, bretheren! (The trap rises slightly.) What! doth the caue open? ere she and he haue done heele picke the lock with his horne.

Enter PANDORA.

Pan. Now have I playde with wanton Iphicles, Yea, and kept touch with Melos, both are pleased; 220 Now, were Learchus here!-but stay, me thinkes Here is Gunophilus, Ile goe with him. Gun. (speaking low). Mistres, my mayster is in this caue thinking to meete you and Learchus here. Pan. (same tone). What, is he Iealious? come Gunophilus 225

In spite of him Ile kisse thee twenty times.

Gun. O looke how my lippes quiuer for feare!

Pan. (louder, for STESIAS' ear). Where is my husband? speake Gunophilus.

Gun. He is in the woods, and will be here anon.

Pan. (lower). I, but he shall not.

(Louder, as before.) His fellow swaines will meete me in this bower.

Who for his sake I meane to entertayne,

If he knew of it he would meete them here.

Ah! where so ere he be, safe may he be!

Thus hold I vp my hands to heauen for him,

Thus weepe I for my deere loue Stesias!

Gun. When will the shepheards come?

Pan. Imediately; prepare the banquet streight:

215 awry F.: away Q

Meane time Ile pray that Stesias may be here.

(Lower again.) Bring Iphicles and Melos with thee, and tell them

Of my husband Descendit ad inferos.

Gun. Youle love them then?

Pan. No, onely thee, yet let them sitte with me.

Gun. Content, so you but sit with them.

Exit.

345

250

Enter LEARCHUS.

Lear. Why hath Pandora thus deluded me?

Pan. Learchus, whist! my husbands in this caue,

Thinking to take vs together here!

Lear. Shall I slay him, and enioy thee still?

Pan. No! let him liue, but had he Argos eyes,

He should not keepe me from Learchus loue:

Thus will I hang about Learchus necke,

And sucke out happinesse from forth his lippes.

Lear. And this shalbe the heaven that Ile ayme at.

Enter GUNOPHILUS (with glasses, &-c. for banquet).

Gun. Sic vos non vobis, sic vos non vobis.

Lear. What meanst thou by that?

255

Gun. Here is a coment vpon my wordes,

He throwes the Glasse downe and breakes it.

Pan. Wherefore doest thou breake the glasse?

Gun. Ile answere it: shall I prouide a banquet and be cosend of the best dish? I hope, syr, you have sayde grace, and now may I fall too.

He takes his mistres by the hand and imbraceth her.

Lear. Away, base swayne!

Gun. Sir, as base as I am, Ile goe for currant here.

Lear. What? will Pandora be thus light?

Gun. O! you stand vpon the weight! wel if she were twenty graines lighter I would not refuse her, prouided alwayes she be not clipt within the ringe.

Pan. Gunophilus, thou art too malepert!

(Aside to LEARCHUS.) Thinke nothing, for I can not shift him off.

247 vs] qy.? vs both metr. gra. 248 and] qy.? an Q: the F. 250 not Q: no F. 258 it:] it, Q F

248 and] qy.? and so metr. gra. 258 it:] it, Q F. thee

268	THE	WOMAN	IN TH	E MOONE	[ACT III
				et you are be	
Pan. H For h	ere, take the e and <i>Iphici</i> e them not,	es will stre	ight be h	ere ;	
	ust I make they come.	as if I lou	ie them b	ooth;	275
Welco	me Learchus	to Pando	raes feast.		
		(Re-en	ter Guno	PHILUS with t	riands, &c.)
	Enter	Melos and	IPHICLE	s (meeting).	
Melos, W	hat makes .	<i>Learchus</i> h	ere?		
	•			with my loue	7
-	ly heart ryse		-	-	· •280
	felos, my lou		_		200
2 6/7. 1/2		Confers wi	-		
Melos S	he daunts $\stackrel{\backprime}{L}$	•		-	
	like not the			-	
	side to Pani		-		
	ler(e')s to t	-	-	my loue.	285
	i he were h			•	2~3
	will go seek		-		

(Lear.) She weepes. Iphi. Weepe not Pandora, for he loues thee well.

290

295

Gun. You lose your labour then, he is at his flocke.

Pan. And I loue him.

Iphi. But why is Melos sad?

Pan. I, he wayes more his flocke then me.

Melos. For thee I am sad, thou hast injured me.

Pan. Knowes not Melos I loue him?

Iphi. Thou iniurest me, and I wilbe reuenged!

. Pan. Hath Iphicles forgot my wordes?

Gun. (aside). If I should hollow they were all vndone.

Lear. (aside). They both are Iealious, yet mistrust me not!

Iphi. Here, Melos!

Melos. I pledge thee, Iphicles.

285 Here's] Hers Q: Her's F. 289 Pan. Q: Gun. F. She weepes.] itals, without cap. S in one line with preceding, Q: as stage-direction, F.: but required in text to complete the line. I prefix Leas.

Pan. (aside to LEAR.). Learchus goe, thou knowst my minde. 300 Lear. (aside). Shall I sit here thus to be made a stale?

Louely Pandora meanes to follow me:

Farewell this feast, my banquet comes not yet. Exit. Iphi. Let him goe.

Melos. Pandora go with me to Stesias.

305

Iphi. No, rather goe with me.

Melos. Away, base Iphicles!

Iphi. Coward! hand of! or els Ile strike thee downe!

Pan. My husband heres you!—(Louder.) Will you striue for wine?
Give vs a fresh cup, I will have ye friends.

Melos. I defie thee, Iphicles!

Iphi. I thee, Melos!

Gun. Both of them are drunke!

Melos (to PAND.). Is this thy loue to me?

Pan. Nay, if you fall out, farewell. (Aside.) Now will I goe meet Learchus. Exit Pand. 316

Iphi. I see thy Iugling, thou shalt want thy will.

Melos. Follow me if thou darst, and fight it out.

Iphi. If I dare? Yes I dare, and will! Come thou.

(Exeunt MEL. and IPH.)

Gun. Hollow! hollow!

320

Stesias riseth out of the caue.

Ste. Where is the villayne that hath kist my loue?

Gun. No body, mayster.

Ste. Why striue they then?

Gun. Twas for a cup of wine, they were all drunke.

Ste. Whither is my wife gone?

325

Gun. To seeke you.

Ste. Ah! Pandora, pardon me! thou art chaste. Thou madst me to suspect her, take thou that.

(Beating Gun.)

Gun. O mayster! I did for good will to you!

Ste. And I beat thee for good will to her. What hast thou to doe betwixt man and wife?

Gun. Too much with the man, too litle with the wife.

Exeunt.

Finis Actus tertij.

320 S. D. Stesias F.: He Q

10

ACT. 4.

SCEN. 1 (with transfer at 1. 294).

Enter MERCURY.

Mer. Empresse of loue, giue Hermes leaue to reigne, My course comes next, therefore resigne to me.

Descend Venus.

Venus. Ascend, thou winged purseuant of Ioue.

Mer. Now shall Pandora be no more in loue;

And all these swaines that were her fauorits

Shall vnderstand their mistres hath playde false,

And lothing her blab all to Stesias.

Now is Pandora in my regiment,

And I will make her false and full of slights,

Theeuish, lying, suttle, eloquent;

For these alone belong to Mercury.

Enter Melos, Learchus, Iphicles.

Vnkind Pandora to delude me thus. Iphi. Lear. Too kinde Learchus that hath loude her thus. Melos. Too foolish Melos that yet dotes on her. Lear. Blacke be the Iuory of her tysing face. 15 Melos. Dimde be the sun shine of her rauishing eyes. Iphi. Fayre may her face be, beautifull her eyes! O Iphicles abiure her, she is false! Lear. To thee Learchus and to Melos false. Iphi. Melos. Nay, to vs all too false and full of guile. 20 Lear. How many thousand kisses gaue she me, And euery kisse mixt with an amorous glaunce. Melos. How oft haue I leand on her siluer breast, She singing on her Lute, and Melos being the note. But waking, what sweete pastime haue I had, 25 For loue is watchfull, and can neuer sleepe. Melos. But ere I slept-When I had list-Lear. Iphi. What then?

3 Ioue Q: love F. 5 her Q: were F. 6 there Q F.

sc. 1] THE WOMAN IN THE MOONE	271
Melos. Catera quis nescit? Lear. Melos preuents me that I should have sayd. Iphi. Blush Iphicles and in thy Rosie cheekes Let all the heat that feeds thy heart appeare. Lear. Droope not fayre Iphicles for her misdeeds: But to revenge it hast to Stesias. Melos. Yea he shall know she is lasciulous. Iphi. In this complaint Ile ioyne with thee, let vs go. Lear. Stay, heere he comes.	35
Enter Stesias with Gunophilus.	
Ste. O Stesias what a heauenly loue hast thou! A loue as chaste as is Apolloes tree: As modest as a vestall Virgins eye, And yet as bright as Glow wormes in the night, With which the morning decks her louers hayre. O fayre Pandora, blessed Stesias!	40
Iphi. O foule Pandora, cursed Stesias! Ste. What meanst thou Iphicles? Melos. Ah! is she fayre that is lasciulous? Or that swaine blest that she makes but a stale?	45
Lear. He meanes thy loue, vnhappy Stesias. Ste. My loue? no, Shepheards, this is but a stale, To make me hate Pandora whom I loue: So whispered late the false Gunophilus; Let it suffice that I believe you not. Iphi. Loue is deafe, blinde, and incredulous;	50
I neuer hung about Pandoraes neck, She neuer termd me fayre and thee black swaine. Melos. She playd not vnto Melos in her bowre, Nor is his greene bowre strewd with Primrose leaues. Lear. I kist her not, nor did she terme me loue; Pandora is the loue of Stesias.	55
Ste. Sirra! bid your Mistres come hether. Gun. I shall syr. Ste. 'I neuer hung about Pandoraes neck,'— 'She playde not vnto Melos in her bower,'—	59 Exit.
S. D. [Exeunt LEAR, &c.] suggested F. 61-3 'I never &c.] quotation suppl. F.	r-marks

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	THE	WOMAN	IN	THE	MOONE	
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ACT IV

90

95

'I kist her not, nor did she terme me loue;'—
These wordes argue Pandora to be light.
She playde the wanton with these amarous swaines,
By all these streames that interlaced these floodes,
Which may be venom to her thirstie soule,
Ile be reuenged as neuer shepherd was!
Now foule Pandora, wicked Stesias.

Enter GUNOPHILUS and PANDORA.

Gun. Mistres tis true, I hard them, venter not. 70

Pan. Fenced with her tongue, and garded with her wit,
Thus goeth Pandora vnto Stesias.

Ste. Detested falsor! that to Stesias eyes
Art more infestious then the Basiliske.

Pan. Gunophilus, Pandora is vndone! 75

Her loue, her ioy, her life hath lost his wits! Offer a Kyd in Esculapius fane,

273

That he may cure him, least I dye outright.

Gun. (aside). Ile offer it Esculapius, but he shall not have him, for when he comes to him selfe I must answer it.

80

Pan. Go, I say!

Ste. Stay! I am well, tis thou that makes me raue.

Thou playdst the wanton with my fellow swaynes.

Pan. Then dye, Pandora! art thou in thy wits, 84
And calste me wanton? She fals downe.

Gun. O Maister! what haue you done?

Ste. Diuine Pandora / rise and pardon me! Pan. I cannot but forgiue thee Stesias,

But by this light, if——

Gun. (aside). Looke how she winkes.

Ste. O stay, my loue! I know twas their deuise.

Pan. He that will winne me must haue Stesias shape,
Such golden hayre, such Alabaster lookes;

Wilt thou know why I loued not Jupiter?

Because he was vnlike my Stesias.

Ste. Was euer silly shepherd thus abusd?

All three afirmd Pandora held them deare.

66 interlaced so Q F. 71 Fenced F.: Fence Q 74 insestious Q (compositor picking up long s for f) F. 77 Esculapias Q F. 88 cannot, but F. 89 Looke Q: Looke, F: qp.? Looke you

ì

Pan. It was to bring me in disgrace with thee,	
That they might have some hope I would be theirs.	
I cannot walke but they importune me.	
How many amarous letters haue they sent!	100
What giftes! yet all in vayne: to proue which true,	
Ile beare this slaunder with a patient minde,	
Speeke them all fayre, and ere the sunne go downe,	
I'le bring thee where they vse to lie in wait,	
To robbe me of my honour in the groues.	105
Ste. Do so sweete wife, and they shall buy it deare.	
I cannot stay, my sheepe must to the fould.	Exit.
Pan. Go Stesias as simple as a sheepe;	
And now Pandora summon all thy wits,	
To be reuenged vpon these long-toungd swaynes.	110
Gunophilus beare Iphicles this ring:	
Tell him I raue and languish for his loue:	
Will him to meete me in this meade alone,	
And sweare his fellowes haue deluded him.	
Beare this to Melos (handing a bloody napkin); say that for	or his
sake	115
I stabd my selfe, and hadst not thou been neare,	
I had bene dead, but yet I am aliue,	
Calling for Melos whom I onely loue.	
And to Learchus beare these passionate lines,	
Which, if he be not flint, will make him come.	120
Gun. I will, and you shall see how cunningly Ile vse	them;
stay here, and I will send them to you one after another, and	l then
vse them as your wisdome shall thinke good.	Exit.
Pan. That letter did I pen doubting the worst,	
And dipt the Napking in the Lambkins blood.	125
For Iphicles were he compact of Iron,	
My ring is Adamant to drawe him foorth,	
Let women learne by me to be reuengd.	
Ile make them bite their tongues and eate their wordes,	
Yea sweare vnto my husband all is false.	130
My wit is plyant and invention sharpe,	
To make these nouises that iniure me.	
(Aside, as she sees IPH. approaching.)	

104 wait] weight Q F. 112 languish] language Q F. S. D. [handing &c.] required by Il. 125, 171

2	74 THE	WOMAN IN	THE MOONE	[ACT IV
	Young Iphicles m			
	Here I protest as			• .
		tantummodo pai	_	135
		lterius, nil habei		
	And whats a kiss	er too much i	-	
,			•	ter IPHICLES.
	phi. (aside). Melo	•		
	Here is Pandorae	-		
	It was a stratager	•		140
	O foolish Iphicles,			
	Must thou betray			
1	Pan. (as if alone).		_	les,
	Sighing my breatl			
	Go, soule, and fly	e vnto my leef	est loue,	145
	A fayrer subject t	hen Elysium.		
j	phi. (aside). Can	I heare this?	can I view her?	O no!
1	Pan. But I will vie	w thee, my swe	eet Iphicles I	
	Thy lookes are p	hysicke, suffer r	ne to gaze,	
•	That for thy sake	am thus dister	mpered.	150
j	phi. Pale be my l	ookes to witness	se my amisse.	
j	Pan. And mine to	shew my loue;	louers are pale.	
	phi. And so is Ipi		•	
•	Pan. And so Pand		sse my loue.	
	And adde a bette	· ·		155
	phi. O bury all th		=	••
-	And mate me no	. •		
;	Pan. Who can be	_	•	. >
•	Rather had I to			, .
	Then but one ill	_	·	150
	Go vnto Stesias s			
	For he hath thru			
	And as I have d			
	Delay no time, h			-6-
	And meete me o	•	•	165
	Tohi. When shall I			ione.
	Pan. At midnight,	-		2724
4	Iphi. Farewell Pana	iora! He to Si	esias.	Exit.
	135 proteruus] proter ransfers abstulit to ena Enipeus] Enepeus Q F.	ous Q (turned u): of this line	hence protenus F., 163 And Q: Fo	who gratuitously t F. 165

sc. 1] THE WOMAN IN THE MOONE	275
Pan. Thus will I serue them all; now, Melos, come,	
I loue thee too, as much as Iphicles.	170
Enter Melos (with the bloody napkin).	
Melos. This is Pandoraes blood; hast, Melos, hast!	
And in her presence launce thy flesh as deepe:	
Wicked Learchus, subtill Iphicles:	
You have vndone me by your reaching wit.	
Pan. Gunophilus! where is Gunophilus?	175
Giue me the knife thou pulledst from my brest:	
Melos is gone, and left Pandora here;	
Witnesse yee wounds, witnesse yee siluer streames,	
That I am true, to Melos onely true,	1
And he betrayde me vnto Stesias.	180
Melos. Forgiue me, loue, it was not I alone,	
It was Learchus, and false Iphicles. Pan. Tis not Learchus, nor that Iphicles,	
That greeues me, but that <i>Melos</i> is vnkinde;	
Melos, for whom Pandora straynd her voyce,	185
Playing with euery letter of his name:	
Melos, for whom Pandora made this wounde:	
Melos, for whom Pandora now will dye!	
Melos. Diuine Pandora, stay thy desperat hand!	-10
May summers lightning burne our Autumne crop,	190
The thunders teeth plowe vp our fayrest groues,	100
The scorching sun-beames dry vp all our springs,	
And ruffe windes blast the beauty of our plaines,	
If Melos loue not thee, more then his heart.	
Pan. So Melos sweares, but tis a louers othe.	195
Melos. Once guiltie, and suspected euermore!	
Ile nere be guiltie more, suspect me not.	
Pan. Nor I suspect thee more, mistrust me not:	
Learchus neuer toucht Pandoraes lips, Nor Iphicles receaud a friendly word:	
Melos hath al my fauours, and for all	200
Doe onely this, and Ile be onely thine.	
200 oner) this the 20 or oner) thinse	

202 this,] F. transferred comma from end of preceding line

And as the sunne goes downe Ile meete thee heare.

Go vnto Stesias and deny thy wordes,

276 THE WOMAN IN THE MOONE [ACT IN
Melos. I will Pandora; and to cure thy wound, Receive these vertuous hearbes which I have found.
Pan. A prety swayne worthy Pandoraes loue!
But I haue written to Learchus, I,
And I will keepe my promise though I dye;
Enter Learchus with a letter, and Gunophilus.
Which is to cozen him as he did me.
Lear. (reading). 'Learchus, my loue Learchus!' O the iteration
of my name argues her affection. 'Was it my desert? thine, alas
Pandora.' It was my destiny to be credulous to these mis
creants.
Pan. What, is he come? then shall my tongue declayme.
Yet am I bashfull and afeard to speake. Lear. Blush not, Pandora; who hath made most fault?
Pan. I that sollicit thee which loues me not.
Lear. I that betrayd thee, which offended not.
Pan. Learchus pardon me! Lear. Pandora pardon mee!
Gun. (aside). All friendes! and so they kist.
Pan. I can but smile to thinke thou wast deceiud.
Learchus thou must to my husband streight,
And say that thou art sory for thy wordes,
And in the euening ile meete thee agayne,
Vnder the same groue where we both sat last.
Lear. I will, Pandora; but looke where he comes.
Pan. Then give me leave to desemble.
(Louder). Tis not thy sorrow that can make amends;
Were I a man thou shouldst repent thy wordes!
(Enter Stesias.)
Ste. Learchus will you stand vnto your wordes?
Lear. O, Stesias / pardon me: twas their deceite.
I am sory that I iniurd her.
Ste. They lay the fault on thee, and thou on them;
But take thee that. (Striking him.)
Pan. Ah, Stesias, leaue; you shall not fight for me.

211 [reading] suppl. F. The quarto prints speech as four lines of verse: Learchus...learchus,—O the...affection,—Was it...Pandora,—It was... miscreants. Inv. com. suppl. by F. 213 to 2 Q: on F. 224 wast Q, slightly smeared: was't F. 237 thee so Q F, S.D. [Striking him] suppl. F.

sc. 1] THE WOMAN IN THE MOONE	277
Go, goe, Learchus, I am Stesiasses. Lear. Art thou?	240
Gun. No, no, Learchus, she doth but say so.	240
Ste. Out of my ground Learchus, from my land,	
And from hence forward come not neare my lawness	
Pandora come: Gunophilus away!	241
Pan. (aside to LEAR.). Learchus meete me straight	, the time
drawes nigh. \(\langle Exit PAND. \(after \) STES.	
Lear. The time draws nigh,—O that the time were no	w!
I go to meete Pandora at the groue.	Exit.
Enter Melos.	
Melos. When will the sun go downe? flye Phabus fly	e !
O, that thy steeds were wingd with my swift though	ts:
Now shouldst thou fall in Thetis azure armes;	250
And now would I fall in Pandoraes lap.	•
Enter IPHICLES.	
Iphi. Wherefore did Iupiter create the day?	
Sweete is the night when euery creature sleepes.	
Come night, come gentle night, for thee I stay.	
Melos. Wherefore dooth Iphicles desire the night?	255
Iphi. (starting). Whose that? Melos? thy words did afeard;	make me
I wish for midnight but to take the Wolfe,	
Which kils my sheepe, for which I make a snare:	
Melos farewell, I must go watch my flocks.	
	IPHICLES.
Melos. And I my loue! here she will meet me streigh	it. 260
See where she comes, hiding her blushing eyes.	
Enter Stesias in womans apparell.	
Melos. My loue Pandora for whose sake I liue!	
Hide not thy beauty which is Melos sunne.	
Here is none but vs two, lay aside thy vale.	
Ste. Here is Stesias; Melos you are deceaud.	265
	eth MELOS.
Melos. Pandora hath deceaud me, I am vndone!	(Exit.)
Ste. So will not I, syr: I meane simply.	

Exit (pursuing him).

S. D. Exit IPH. follows 1. 260 Q F. 264 two F.: too Q

Enter PANDORA with GUNOPHILUS.

Pan. Come hast thou all his Iewels and his pearles?

Gun. I, all! but tell me which way shall we go?

Pan. Vnto the sea side, and take shipping streight.

270

Gun. Well I am reuenged at last of my Maister; I pray God I may be thus euen with all mine enemyes, onely to runne away with their wives.

Pan. Gunophilus, for thee I have done this.

Gun. I, and for your selfe too: I am sure you wil not beg by the way.

Pan. For thee Ile beg and dye Gunophilus!

Gun. I, so I thinke; the world is so hard, that if yee beg yee may be sure to be starud.

Pan. I prythee be not so churlish.

280

Gun. O this is but myrthe; do you not know

Comes facetus est tanquam vehiculus in via?

A merry companion is as good as a Wagon, for you shalbe sure to ryde though yee go a foote.

Pan. Gunophilus, setting this mirth aside,

285

Dost thou not loue me more then all the world?

Gun. Be you as stedfast to me as Ile be to you, and we two wil goe to the worlds end; and yet we cannot, for the world is round, and seeing tys round, lets daunce in the circle: come, turne about.

(They dance.)

Pan. When I forsake thee, then heaven it selfe shal fall. 290 Gun. No, God forbid, then perhaps we should have Larkes.

Exeunt

Enter Stesias (as before).

Ste. This is Enipeus banke, here she should be.

Enter IPHICLES.

Iphi. What, is it midnight? time hath bene my friend, Come sweete Pandora all is safe and whist:

Whither flyes my loue?

295

Ste. Follow me, follow me; here comes Stesias!

Iphi. She hath betrayd me: whither shall I flye?

Ste. Eyther to the river, or els to thy grave.

He strikes IPHICLES.

s. d. [as before] not in Q F. Q has Enter Stesias, and Iphicles, repeating Enter Iphicles bef. l. 293 S. D. He strikes IPH. precedes l. 298 Q

300

304

Enter LEARCHUS.

Lear. The evenings past, yea, midnight is at hand. And yet Pandora comes not at the grove.

Ste. But Stesias is her deputy, he comes;

And with his shephooke greetes Learchus thus.

He layes about.

Lear. Pardon me Stesias, twas Pandoraes wiles,
That hath betrayd me; trust her not, she is false.

Ste. Why doest thou tell me the contrary? take th

Ste. Why doest thou tell me the contrary? take that; she is honest, but thou wouldst seduce her. Away from my groue, out of my land; did I not give thee warning?

Exit (driving them out).

ACT. 5.

Enter LUNA.

Lu. Now other planets influence is done,
To Cynthia lowest of the erring starres,
Is beautious Pandora giuen in charge.
And as I am, so shall Pandora bee,
New fangled, fyckle, slothfull, foolish, mad,
In spight of Nature, that enuies vs all.

5

10

15

(Enter PANDORA and GUNOPHILUS.)

Gun. Come, come, Pandora, we must make more hast,

Or Stesias will ouertake vs both.

Pan. I cannot go no faster, I must rest. (She lies down.)

Gun. We are almost at the sea side: I pray thee ryse.

Pan. O I am faynt and weary, let me sleepe.

Gun. Pandora, if thou loue me, let vs goe.

Pan. Why doest thou waken me? ile remember this.

Gun. What, are you angry with me?

Pan. No, with my selfe for louing such a swayne.

What fury made me doate vpon these lookes?

Like winters picture are his withered cheekes,

His hayre as rauens plumes; ah! touch me not!

His handes are like the finnes of some foule fish;

305-7 Why ... warning? Q F. print as verse 'Why ... that,—She ... her.—Away ... land,—Did ... warning?' 6 nature Q 14 What are Q

[
Looke how he mowes, like to an aged ape!	20
Ouer the chayne, Iacke! or ile make thee leape!	
Gun. What a suddayne change is here?	
Pan. Now he sweares by his ten bones; downe, I say!	
Gun. Did I not tell you I should have Larkes?	
Pan. Where is the larks? come, weel go catch some streigh	it! 25
No, let vs go a fishing with a net!	
With a net? no, an angle is enough:	
An angle, a net, no none of both,	
Ile wade into the water, water is fayre,	
And stroke the fishes vnder neath the gilles.	30
But first Ile go a hunting in the wood;	
I like not hunting; let me haue a hawke.	
What wilt thou say and if I loue thee still?	
Gun. Any thing, what you will!	
Pan. But shall I have a gowne of oken leaves,	35
A chaplet of red berries, and a fanne	
Made of the morning dewe to coole my face?	
How often will you kisse me in an houre?	
And where shall we sit till the sunne be downe?	
For Nocte latent mendæ.	
Gun. What then?	40
Pan. I will not kisse thee till the sunne be downe;	
That art deformd, the nyght will couer thee;	
We women must be modest in the day:	
O tempt me not vntill the euening come.	
Gun. Lucretia toto	45
Sis licet vsque die: Thaida nocte volo.	
Hate me a dayes, and loue me in the nyght.	
Pan. Calst thou me Thais? goe, and loue not me;	
I am not Thais, Ile be Lucretia, I;	
Giue me a knife, and for my chastety	50
Ile dye to be canonized a saynt.	
Gun. But you will love me when the sun is downe?	
Pan. No, but I will not!	
Gun. Did you not promise me?	
Pan. No, I! I saw thee not till now.	

36 fanne F.: Q turning the n, faune 39 we F.: me Q. 45-6 Lucretia toto sis &c.] Lucretiæ tota sis &c. Q: Lucretia tota sis &c. F.—both giving the whole as one line 54 No, I! F.: No I, Q, i.e. perh. No, ay! but qy.? Not I!

sc. 1]	THE WOMAN IN THE MOONE	281
Gun.	Do you see me now?	
Gun.	I! and loth thee! Belike I was a spirit all this while? A spirit! a spirit! whither may I flye?	55
	Enter Stesias (in his own attire).	
Pan. Ste. An Ile An	I see Pandora and Gunophilus. And I see Stesias; welcome, Stesias! Gunophilus, thou hast inveigled her, and robd me of my treasure and my wife. e strippe thee to the skinne for this offence, and put thee in a wood to be deuourd	60
No Gun. Fo	remptie Tygres, and of hungry Wolues, or shall thy sad lookes moue me vnto rueth. Pardon me, mayster; she is Lunaticke, solish and franticke, and I followed her, nely to saue the goods and bring her backe:	65
Pan. Ar So	hy thinke you I would runne away with her? He neede not, for Ile runne away with him; and yet I will go home with <i>Stesias</i> : I shall haue a white lambe coloured blacke, wo little sparrowes, and a spotted fawne. I feare it is too true that he reportes.	70
	. Nay, stay a while, and you shall see her daunce.	75
Pan.	No, no, I will not daunce, but I will sing: Stesias hath a white hand, But his nayles are blacke; His fingers are long and small,	(Sings.)
	Shall I make them cracke? One, two, and three; I loue him, and he loues me. Beware of the shephooke; Ile tell you one thing,	8 o
	If you aske me why I sing, I say yee may go looke. Pandora speake; louest thou Gunophilus?	85
	I, if he be a fish, for fish is fine; weete Stesias helpe me to a whiting moppe.	
60	has F. 77 Stesias &c.] song printed without change of type, a	end first six

60 has F. 77 Stesias &c.] song printed without change of type, and first six lines as three Q F. 88 is Q: are F.

282	THE WOMAN IN THE MOONE [A	ACT V
	Now I perceiue that she is lunaticke: at may I do to bring her to her wits?	90
	Speake, gentle maister, and intreat her fayre.	
Ste.	Pandora, my loue Pandora!	
Pan.	Ile not be fayre; why call you me your loue	
Lou	e is a little boy, so am not I!	95
Ste. I	will allure her with fayre promises;	
And	when I haue her in my leauie bower,	
Pray	y to our water Nimphes and Siluane gods,	
	cure her of this piteous lunacye.	
Pan.	Giue me a running streame in both my hands,	100
A b	lew kings fisher, and a pible stone,	
And	I Ile catch butter flies vpon the sand,	
And	thou Gunophilus shalt clippe their wings.	
Ste. I	le giue thee streames whose pibble shalbe pearle,	
Lou	e birdes whose feathers shalbe beaten gold,	105
Mus	sk flyes with amber berries in their mouthes,	
Mill	ke white Squirrels, singing Popiniayes,	
A b	oat of deare skins, and a fleeting Ile,	
A s	ugar cane, and line of twisted silke.	
Pan.	Where be all these?	110
Ste. I	haue them in my bower; come, follow me.	
Pan	s. Streames with pearles? birdes with golden feathers?	Musk
flyes, a	and amber berries? white Squirrels, And singing Popiniayo	es?a
boat o	f deare skins? Come, Ile goe! Ile go! Exeunt (STES. PA	ND.) .
Gus	2. I was nere in loue with her till now. O absolute Pane	dora I
becaus	se folish, for folly is womens perfection. To talke Ide	ly, to
	rildly, to laugh at euery breath and play with a feather, is	
	make a Stoyke in loue, yea, thou thy selfe,	118

Enter MELOS and the rest.

O Marce fili annum iam audientem Cratippum idque Athenis.

Grauity in a woman is like to a gray beard vpon a breaching boies chinne, which a good Scholemaister would cause to be clipt, and

Melos. Gunophilus, where is thy Mistresse? Gun. A ketching a blew kings fisher.

the wise husband to be avoyded.

sc. 1] THE WOMAN IN THE MOONE	283
Iphi. Tell vs where is she?	125
Gun. A gathering little pibles.	
Lear, What! dost thou mocke vs?	
Gun. No: but if she were here she would make mowes	at the
proudest of you.	
Melos. What meanest thou by this?	130
Gun. I meane my mistres is become folish.	- 7
Iphi. A just reward for one so false as shee.	
Melos. Such hap betide those that intend vs ill.	
Lear. Neuer were simple shepherdes so abusd.	
Iphi. Gunophilus thou hast betrayd vs all.	135
Thou broughtest this ring from her which made me con	ne.
Melos. And thou this bloody napkin vnto me.	1
Lear. And thou this flattering letter vnto me.	
Gun. Why I brought you the ring thinking you and shee	should
be maried togeather. And being hurt, as she told me, I had t	hought
she had sent for you as a surgeon.	141
Lear. But why broughtest thou me this letter?	
Gun. Onely to certifie you that she was in health, as I was	at the
bringing hereof. And thus being loth to trouble you, I comm	nit you
to God. Yours, as his owne, Gunophilus.	Exit.
Melos. The wicked youngling flouteth vs; let him goe!	146
Lear. Immortall Pan, where ere this lad remaynes,	
Reuenge the wrong that he hath done thy swaines.	
Melos. O that a creature so diuine as she,	
Whose beauty might inforce the heauens to blush,	150
And make fayre Nature angry at the hart	
That she hath made her to obscure her selfe,	
Should be so fickle and so full of slightes,	
And fayning loue to all, loue none at all.	
Iphi. Had she been constant vnto Iphicles,	155
I would have clad her in sweete Floraes roabes:	
Haue set Dianaes garland on her head,	
Made her sole mistres of my wanton flocke,	
And sing in honour of her diety,	
Where now with teares I curse Pandoraes name.	160
Lear. The springs that smild to see Pandoraes face,	
And leapt aboue the bankes to touch her lippes;	
143-5 Onely Gunophilus] as verse Q: Onely health,—As I —And thus God,—Yours Gunophilus.	. hereof.

The n	THE WOMAN IN THE MOONE roud playnes dauncing with <i>Pandoraes</i> weight;	=
	ocund trees that vald when she came neare,	
	n the murmur of their whispering leaues,	.6-
	eeme to say, 'Pandora is our Queene!'	165
	se how fayre and beautifull she was,	
	ow alone how false and treacherous!	
	Here I abiure <i>Pandora</i> , and protest	
	· · · · · · · · · · · · · · · · · · ·	
	e for euer in a single life. he like vow makes <i>Learchus</i> to great <i>Pan</i> .	170
	nd Iphicles; though soare agaynst his will.	
_		
	witnesse of my vow I rend these lines;—	
	s be my loue disperst into the ayre!	
	lere lie the bloody Napkin which she sent,	175
	with it my affection, and my loue.	
	eake, breake, <i>Pandoraes</i> ring; and with it breake	
Panao	raes loue, that almost burst my heart.	
	Enter Stesias, Pandora, and Gunophilus.	
Ste. Ah	whither runnes my loue Pandora? stay,	
Gentle	Pandora stay; runne not so fast.	180
Pan. Sh	all I not stamp vpon the ground? I will!	
Who s	sayth Pandora shall not rend her hayre?	
Where	is the groue that askt me how I did?	
	ne an angle, for the fish will bite.	
Melos. I	Looke how Pandora raves! now she is starke mad.	185
Ste.	For you she raues, that meant to rauish her;	
Helpe	to recouer her or els yee dye!	
Lear.	May she with rauing dye! do what thou darst.	
Iphi.	She ouer reacht vs with deceitfull guile;	
And A	Pan, to whom we prayed, hath wrought reuenge.	190
Pan. Ile	haue the Ocean put into a glasse,	
And d	lrinke it to the health of Stesias.	
Thy h	ead is full of hediockes Iphicles,	
So, sh	ake them of; now let me see thy hand;	
Looke	where a blasing starre is in this line,	195
And i	n the other two and twenty sonnes.	
Ste. Co	ome, come, Pandora; sleepe within my armes.	
	nine armes are firebrandes! whers Gunophilus?	
	sse the eccho, and bid loue vntrusse;	
-//	om. first F. 188 dye? Q, i.e. dye! as usual: dye; F. 190	had F.

sc. 1] THE WOMAN IN THE M	OONE 285
Go fetch the blacke Goat with the brazen And tell the Bell-wether I heare him not.	heele, 200
Not, not, not, that you should not come very This night, not at all, at all, at all. Gun. She is a sleepe, mayster; shall I was	Dormit,
Ste. O no Gunophilus; there let her sleepe,	
And let vs pray that she may be recurd. Lear. Stesias thou pittiest her that loues the Melos. The wordes we told thee Stesias were	
Iphi. Neuer did Iphicles desemble yet:	
Beleeue me Stesias she hath been vntrue.	210
Ste. Yet will you slay me with your slaund Did you not all sweare for her chastety? Lear. It was her subtle wit that made vs sw	
For, Stesias, know she shewed loue to vs	•
And seuerally sent for vs by this swayne.	215
And vnto me he brought such hony lines,	·
As ouercomd, I flew vnto her bower;	•
Who, when I came, swore she loud me a	lone,
Willing me to deny the wordes I spoke,	
And she at night would meete me in the	groue. 220
Thus meaning simply, lo! I was betrayd. Melos. Gunophilus brought me a bloody clotl	L
Saying for my loue she was almost slayne	
And when I came she vsed me as this sw	
Protesting loue, and poynting me this place	
Iphi. And by this bearer I received a ring,	•
And many a louing word that drew me fo	orth.
O that a woman should desemble so!	
She then forswore Learchus and this swain	
Saying that <i>Iphicles</i> was onely hers;	230
Whereat I promised to deny my wordes, And she to meete me at Enipeus bankes.	
Ste. Wert thou the messenger vnto them all	
Gun. I was, and all that they have sayde is	
She loud not you, nor them, but me alone	
How oft hath she runne vp and downe the	
Calling aloud—'Where is Gunophilus?'	

286 THE WOMAN IN THE MOONE [ACT V
Ste. (aside). Ah! how my hart swels at these miscreants wordes! Melos. Come let vs leaue him in this pensiue mood.
Lear. Fret, Stesias, fret; while we daunce on the playne. 240 Melos. Such fortune happen to incredulus swaines.
Iphi. Sweete is a single life; Stesias farewell. Exeunt (IPH. Mel. and Lear.).
Ste. Go life, flye soule; go, wretched Stesias!
Curst be Vtopia for Pandoraes sake!
Let wild bores with their tuskes plow vp my lawnes, Deuouring Wolues come shake my tender lambes,
Driue vp my goates vnto some steepy rocke,
And let them fall downe headlong in the sea.
She shall not liue, nor thou Gunophilus,
To triumph in poore Stesias ouerthrow.
Enter the seauen Planets.
Sat. Stay shepherd, stay!
Jup. Hurt not Pandora, louely Stesias.
She awakes and is sober.
Pan. What meanes my loue, to looke so pale and wan?
Ste. For thee, base strumpet, am I pale and wanne.
Mer. Speake mildly, or Ile make thee, crabbed swaine! 255
Sol. Take her agayne, and loue her, Stesias.
Ste. Not for Vtopia! no, not for the world!
Venus. Ah! canst thou frowne on her that lookes so sweet?
Pan. Haue I offended thee? Ile make amends.
Mer. And what canst thou demand more at her hand? 260
Ste. To slay her selfe, that I may live alone.
Luna. Flint harted shepherd, thou deseruest her not. Ste. If thou be Ioue, conuey her from the earth,
And punish this Gunophilus her man.
Gun. O Ioue / let this be my punishment, to liue still with

Enter NATURE.

266

Pandora.

Nat. Enuious planets, you haue done your worst.

Yet in despight of you Pandora liues;

And seeing the shepherds haue abiurd her loue,

She shalbe placed in one of your seauen orbs.

270

But thou that has not serud her as I wild,

262 deserveth F.

Vanish into a Haythorne as thou standst, Neare shalt thou wait vpon Pandora more.

Exit GUNOPHILUS.

Sat. O Nature! place Pandora in my sphere,	
For I am old, and she will make me young.	- 275
Jup. With me! and I will leave the Queene of heaven.	
Mars. With me! and Venus shall no more be mine.	
Sol. With me! and Ile forget fayre Daphnes loue.	
Venus. With me! and ile turne Cupid out of doores.	
Mer. With me! and ile forsake Aglauros loue.	280
Luna. No! fayre Pandora, stay with Cynthia,	
And I will loue thee more then all the rest:	
Rule thou my starre, while I stay in the woods,	
Or keepe with Pluto in the infernall shades.	
Ste. Go where thou wilt so I be rid of thee.	285
Nat. Speake, my Pandora; where wilt thou be (placed)?	
Pan. Not with old Saturne for he lookes like death.	
Nor yet with Iupiter, least Iuno storme;	
Nor with thee Mars, for Venus is thy loue;	
Nor with thee Sol, thou hast two Parramours,	290
The sea borne Thetis and the rudy morne.	
Nor with thee Venus, least I be in loue	
With blindfold Cupid or young Ioculus;	
Nor with thee Hermes, thou art full of slightes,	
And when I need thee Ioue will send thee foorth.	295
Say Cynthia, shall Pandora rule thy starre,	
And wilt thou play Diana in the woods,	
Or Hecate in Plutos regiment?	
Luna. I, Pandora!	
Pan. Fayre Nature let thy hand mayd dwell with her,	300
For know that change is my felicity,	
And ficklenesse Pandoraes proper forme.	
Thou madst me sullen first, and thou Ioue, proud;	
Thou bloody minded; he a Puritan:	
Thou Venus madst me loue all that I saw,	305
And Hermes to deceive all that I love;	
But Cynthia made me idle, mutable,	
Forgetfull, foolish, fickle, franticke, madde;	

277 Mars. F.: Mer. Q 286 placed required by metre 291 seabore F. 308 Forgetfull misplaced at the end of preceding line Q F.

288 THE WOMAN IN THE MOONE	ACT V, SC. I
These be the humors that content me best,	
And therefore will I stay with Cynthia.	310
Nat. And Stesias since thou setst so light on her,	
Be thou her slaue, and follow her in the Moone.	
Ste. Ile rather dye then beare her company!	
Jup. Nature will haue it so, attend on her.	
Nat. Ile haue thee be her vassaile, murmur not.	315
Ste. Then, to revenge me of Gunophilus,	
Ile rend this hathorne with my furious hands,	
And beare this bush; if eare she looke but backe,	
Ile scratch her face that was so false to me.	
Nat. Now rule, Pandora, in fayre Cynthias steede,	320
And make the moone inconstant like thy selfe;	
Raigne thou at womens nuptials, and their birth;	
Let them be mutable in all their loues,	
Fantasticall, childish, and folish, in their desires,	
Demaunding toyes:	325
And starke madde when they cannot have their will	l.
Now follow me ye wandring lightes of heauen,	
And grieue not, that she is not plast with you;	
All you shall glaunce at her in your aspects,	
And in conjunction dwell with her a space.	330
Ste. O that they had my roome!	
Nat. I charge thee follow her, but hurt her not.	
	(Exeunt.)

FINIS.

326 And starke madde placed as completion of preceding line Q.F. This rare irregularity suggests the loss of some words 329 All Q: And F.

LOVES METAMORPHOSIS

EDITIONS

'43 Regine. 25 Novembris 1600 william wood Entred for his Copie vnder the handes of Master Passeild and the wardens A booke Called Loves metamorphesis wrytten by master John Lylly and playd by the Children of Paules..vjd.' Stationers' Register, iii. 176 (ed. Arb.).

Q. Loves Meto-morphosis. A | Wittie and Courtly | Pastorall, | Written by | Mr. Iohn Lyllie. | First playd by the Children of Paules, and now | by the Children of the Chappell. | London | Printed for William Wood, dwelling at the West end of | Paules, at the signe of Time. 1601. | 4to. A (verso blank), B-F 4 in fours, G (verso blank). No col. (Br. Mus.: Bodl.: Magd. Coll. Camb.: Dyce Coll S. Kensing.)

Not included among the Sixe Court Comedies, its second publication being that of Fairholt's edition of the Dramatic Works, vol. ii. 1858.

LOVES METAMORPHOSIS

Argument.—Erisichthon, a wealthy farmer, jealous of honours paid to Ceres by her nymphs, destroys a tree sacred to the goddess; and in so doing kills another nymph of Ceres, Fidelia, who has found protection in that shape from the pursuit of a satyr. Ceres in revenge commissions Famine to prey on the offender, who is speedily reduced by his insatiable hunger to poverty, and sells his daughter, Protea, to a merchant. Her appeal to Neptune enables her to elude her purchaser in the form of a fisherman; and by a second transformation to the likeness of Ulysses she rescues her lover, and father's benefactor, Petulius, from the dangerous fascinations of a Siren. Meantime Ceres' three nymphs, Nisa, Celia, and Niobe, to whose information the farmer owed his punishment, have themselves incurred the displeasure of Cupid by disdainful treatment of three admiring foresters; and at the latters' request the god transforms them respectively into a rock, a rose, and a bird. Ceres' petition for their release is used by Cupid to extort from her the pardon of Erisichthon, whose daughter's faithful love has given her a claim on his protection. The nymphs recover their shape on condition of their acceptance of the amorous foresters, and the weddingfeast is held at Erisichthon's house.

Text.—I follow the original quarto edition of 1601, which has few serious errors, the chief being pp. 303, 'constancie' for 'inconstancie,' 305 'Miretia' for 'Mirrha,' 325 'fames' for 'formes,' 330 'Nisa' for 'Niobe,' and one or two scenes misnumbered. The fourteen Latin quotations are given with unusual accuracy: probably the author gave more personal attention to the printing. But there is the same paucity of stage-directions, due probably to the fact that he himself supervised its production and instructed the actors by word of mouth; while to a similar cause may be assigned (Essay, vol. ii. 265) the loss of the four songs, indicated in i. 2 the Nymphs, iii. I Niobe and Silvestris, and iv. 2 two by the Siren.

Fairholt's text, escaping in this instance the unfortunate intervention of Blount, who does not include the play in the Sixe Court Comedies, is much better than usual. It corrects the mistake on p. 325, and the numbering of the scenes, and it sometimes emends the punctuation: but it leaves the other errors unrepaired; it omits half a line p. 321, a speech of Petulius p. 328, and 'take' on p. 331; it introduces some half-dozen stupid mis-spellings, and some other errors, e.g. pp. 311 'No' for 'Not,' 314 'garland' for 'garlands,' 318 'fond' for 'found,' 329 'And' for 'Are'; and it fails to supply some needed stage-directions, though those required for iii. 1 and iv. 2 are suggested in a note.

Authorship.—Lyly's authorship is proved by his own name, and those of the two Children's companies with which he was connected, on the title-page; by the generally euphuistic character of the speeches (cf. i. 1, i. 2 p. 305, iv. 1 pp. 319-20, v. 1 p. 325, v. 3, v. 4 p. 329), by ten distinct echoes of *Euphues* itself (given in the notes), and by the ample use made of his favourite Latin poet Ovid.

Sources.—For the somewhat slender scaffolding which, in virtue of its prior introduction and the larger share of dialogue allotted to it, pretends to the position of main plot-that, namely, which deals with the loves of Ceres' nymphs and the three foresters-Lyly seems to have had no other source than his own invention; though the same book of the Metamorphoses, from which he drew the by-plot, contains transformations of Nisus into a bird, of Naiads into islands, and of Philemon and Baucis into trees, while Bk. vi. 146-312 relates that of 'Niobe in marmor 1.' In the by-plot, which is interwoven with considerable skill, he follows very closely Ovid's Metamorphoses, viii. 738-878. There we read how Erisichthon, jealous of Ceres' honours, attacks her sacred oak, hung with garlands 'memoresque tabellae,' under which 'Dryades festas duxere choreas' (cf. i. 1 and 2). The blows of his axe are followed by a flow of blood and a voice from an unnamed nymph of Ceres confined in the tree, who at the moment of her death prophesies Erisichthon's punishment. Ceres, informed

¹ See, however, what is said about a possible suggestion for Nisa and her transformation in Sannazarro's *Eclogae Piscatoriae* and Boccaccio's *Ameto*, below, p. 295.

by the Dryads, devises his destruction by Famine, the allegorical description of whom is almost verbally copied by Lyly:

Quae quatenus ipsi
Non adeunda Deae (neque enim Cereremque Famemque
Fata coire sinunt), montani numinis unam
Talibus agrestem compellat, Oreada, dictis:
Est locus extremis Scythiae glacialis in oris,
Triste solum, sterilis, sine fruge, sine arbore, tellus;
Frigus iners illic habitant, Pallorque, Tremorque,
Et ieiuna Fames: ea se in praecordia condat
Sacrilegi scelerata, iube: nec copia rerum
Vincat eam; superetque meas certamine vires.

The Oread (unnamed by Ovid, 'Tirtena' in Lyly—from 'Tirrena' in Sannazarro's Arcadia?) obeys:

Quaesitamque Famem lapidoso vidit in agro,
Vnguibus, et raras vellentem dentibus herbas.
Hirtus erat crinis; caua lumina; pallor in ore;
Labra incana situ; scabri rubigine dentes;
Dura cutis, per quam spectari viscera possent;
Ossa sub incuruis extabant arida lumbis;
Ventris erat pro ventre locus: pendere putares
Pectus, et a spinae tantummodo crate teneri.
Auxerat articulos macies, genuumque rigebat
Orbis, et immodico prodibant tubere tali.
Hanc procul ut vidit (neque enim est accedere iuxta [cf. Act ii. sc. 1.
Ausa) refert mandata Deae; &c.
l. 32].

As in Lyly Erisichthon exhausts his patrimony in the endeavour to assuage his hunger, and finally sells his daughter (Metra, unnamed by Ovid, who merely calls her 'Autolyci coniux'):

Tandem, demisso in viscera censu,
Filia restabat, non illo digna parente.
Hanc quoque vendit inops. Dominum generosa recusat; [cf.
Protea's 'Gentleman,' &c. iii. 2. 41].
Et vicina suas tendens super aequora palmas,
Eripe me domino, qui raptae praemia nobis
Virginitatis habes, ait. (Haec Neptunus habebat.)
Qui prece non spreta, quamuis modo visa sequenti
Esset hero [i.e. domino], formamque nouat, vultumque virilem
Induit, et cultus piscem capientibus aptos:

in which shape she eludes her purchaser's inquiries, and returns to her father.

Lyly is original only in making Erisichthon a farmer, in the motive

of a satyr's pursuit for the change of Fidelia into a tree, in the names Protea (borrowed from the transformations of Proteus summarized by Ovid just before, Il. 730-7) and Petulius (for Ovid's 'Autolycus'), whom he represents as Protea's suitor and her father's benefactor, rather than as her husband, and in the pardon accorded to Erisichthon, who in Ovid perishes by devouring his own flesh: little changes subserving the purpose of dramatic unity. Also, for variety's sake and to give Protea opportunity for a new transformation, he adds the Siren, suggested perhaps by their conjunction with Ceres in Metamorph. v. 557-63 and Hyginus' Fable CXLI, where 'Cereris voluntate, quod Proserpinae auxilium non tulerant, volaticae sunt factae'; mingling the classical conception with the Teutonic and Northern superstition of mermaids, just as in The Woman in the Moone he mingles the classical divinities with the mediaeval notion of planetary influence.

I have exhibited his debt to Ovid thus fully because of the natural temptation to connect the play rather with Spenser's Faerie Queene, the first three books of which appeared in 1590. The striking incident of Fidelia bears considerable resemblance to that of Fradubio and Fraclissa, borrowed from Ariosto in Bk. i, canto 22; while the description of Famine might be modelled on Spenser's similar pictures of Idleness, Gluttony, Wrath, &c., in Bk. i, c. 4, or on those of Doubt, Danger, Fear, &c., in the masque of Cupid, Bk. iii, c. 12; though Spenser's whole poem contains no specific description of Famine like that in Lyly's play. In the Quarterly Review for Jan. 1806 3, I suggested that Lyly might have founded the latter on some stanzas in Sackville's Induction to The Mirrour for Magistrates, quoted in the notes. But the extracts from Ovid given above leave no doubt that he, and not Spenser nor Sackville, was Lyly's true original in this description. In two points, however, Fidelia's speech does seem to me to indicate a knowledge of Spenser's Third Book; the idea, namely, not in Ovid, of Fidelia's attempted rape by a satyr (cf. F. Q. iii. c. 10), and the mention together (i. 2, p. 305) of Daphne and Myrrha as instances of flight, two cases hardly parallel, which Spenser also combines:

¹ Or perhaps by the allusions to them in Sannazarro's Eclogae Piscatoriae: cf.

² For the transformation into a tree, of which Lyly has two other instances, some example was afforded by Gascoigne's show in the Princely Pleasures of Kenilworth, 1576; cf. vol. ii. p. 477, note 5.
Article John Lyly: Novelist and Dramatist, p. 133.

Not halfe so fast the wicked Myrrha fled From dread of her revenging father's hond; Nor halfe so fast to save her maydenhed Fled fearfull Daphne on th' Aegean strond, As Florimell fled, &c.

F. Q. iii. 7. 26.

Under this head of sources should be mentioned the close connexion of this play in subject and treatment with the earlier pastoral Gallathea. Both celebrate the triumph of true love over a false ideal of chastity which declines and mocks at marriage 1. The stuff of both consists in great part of the relations between a presiding goddess (Diana or Ceres) and her nymphs, who become subject to the power of Cupid; and there is accordingly the same conceited dialogue on the subject of love (cf. Gall. i. 2, iv. 2 with Loves Met. ii. 2, iv. 1). If that in the later play shows as a fainter reflection of the former, yet Nisa's spirited exposure of poetic fictions on the subject (p. 308) affords us compensation. In two passages our play actually alludes to Gallathea, as has been pointed out in the one case by Steinhäuser, in the other by Fleay 3. Then we have the same angry figure in the background (Neptune or Erisichthon) to serve as moving cause of the action; the same idea of filial sacrifice by reluctant parents and of the evasion thereof: the same introduction of a genuine tragic note in Hæbe and Fidelia, neither of whom is dramatically essential; the same solution by a compromise between rival deities; the same general idea of locality, woods near a seacoast, and especially, the same tree occupying a conspicuous position on the stage and often referred to; and even the same series of musical puns (cf. iii. 1. 122-7 with Gall. v. 3. 188-93). But the play is far from being a mere repetition. The attitude towards love of Ceres and her nymphs, respectively, is almost a reversal of that of Diana and hers: and Cupid is no longer a petulant boy, playing truant, making mischief, caught and punished for it; but a great god with a temple at which Ceres offers homage, and wielding a dread power of physical punishment. Here too, if there is no

^a Act ii. sc. 7, 1. 77: 'Diana's Nymphes were as chast as Ceres virgines, as faire, as wise: how Cupid tormented them, I had rather you should heare then feele; but this is truth, they all yeelded to loue.' Act v. sc. 1. ll. 18-9: 'Diana hath felt some motions of loue, Vesta doth, Ceres shall.'

^{1 &}quot;Gallathea" und "Love's Metamorphosis" können als allegorische Verherrlichung des Sieges wahrer Liebe über die falsche Keuschheit bezeichnet werden, welche auch die Ehe für verwerflich hält, und deren-wenigstens öffent-liche-Hauptvertreterin in England Elisabeth war' (Steinhäuser, John Lily als Dramatiker, p. 21).

comic element, the by-plot is far better interwoven with the main action, and may boast a greater variety in itself.

Lastly, just as Gallathea and the pastoral scenes in Midas may wow something to Sannazarro's Arcadia, so this play may confess, perhaps, a hint or two from his Eclogae Piscatoriae, in the introduction of a Siren (they are associated with Sannazarro's scene, the Naples coast) and consequently of Ulysses, and in the stony-hearted Nisa's transformation; e.g. cf. v. 4. 68 and 116 with

Sirenes, mea cura, audite haec ultima vota.

Aut revocet iam Nisa suum, nec spernat Iolam,
Aut videat morientem. Haec saxa impulsa marinis

Fluctibus, haec misero vilis dabit alga sepulchrum. (Ecl. iii. 50-3.)

Boccaccio's *Ameto* has, in the story of Acrimonia, faint suggestions of Lyly's nymphs and their punishment, and of Protea's proposed voyage. See note, vol. ii. pp. 473 sqq.

Date.—The date is perhaps harder to fix than that of any other play of Lyly. Could we judge simply by the year of its publication. we should have to regard it as much the latest, written and produced a year or two before November, 1600; for it is not entered on the Stationers' Register till November 25, 1600, and not issued till the following year. But a difficulty occurs in the statement of the Register, repeated on the title-page, that it had been played by the Paul's Boys. This company was suspended from acting, temporarily perhaps in the autumn of 1589 (see note on Pappe, ad med.), but permanently before October 4, 1591, when three of its plays are entered for publication: and Collier considers the suspension to have lasted till about 16001. The title-page says it was 'first playd by the Children of Paules, and now [i.e. 1601] by the Children of the Chappell.' The latter company were under inhibition probably from 1583 till 1597, when a new writ was issued to Nathaniel Giles, their master, to take up boys for the chapel service, which must be understood as including the removal of the prohibition on their acting 2. There seem, then, prima facie grounds for supposing that

History of Dramatic Poetry, i. 272.

The wording of these writs to choir-masters nowhere contemplates a dramatic function for the boys so 'taken up'; but from the very interesting petition, published in the Athenaeum for Aug. 10, 1889, by Mr. James Greenstreet and printed by Mr. Fleay, it seems clear that the Queen winked at the practice of so employing them. See Fleay's History of the Stage, pp. 126 sqq., where Giles, Robinson, and Evans, against whose proceedings the petition protests, are stated to have said that 'yf the Queene . . . would not beare them furth in that accion [of practically kidnapping boys, who were not musical, simply to turn them into actors], she

the Paul's Boys first produced the play before 1501, and that the Chapel Children after the removal of their inhibition revived it in 1598-1600. True, the Stationers' Register (November 25, 1600) only names the Paul's Boys in connexion with it; and as there seems no good reason why these should not have recommenced acting as early as 1509—the printing of The Maydes Metamorphosis in 1600 'as it hath bene sundrie times Acted by the Children of Powles' favours the idea—they may have played it in 1599 or early in 1600, before transferring it to the Chapel Children 1. But strong arguments for a much earlier date exist in the markedly euphuistic character of the dialogue, far more noticeable than in Midas or Mother Bombie; in a reference to 'Ceres and her sacred Nymphes' in The Woman, iii. 1. 50, which was entered for publication in 1505; and in the general connexion of subject and treatment which unites the three plays Sapho and Phao, Gallathea, and Loves Metamorphosis, in all of which Cupid plays a prominent part, while there are references in Gallathea to Sapho, and in Loves Metamorphosis to Gallathea. Mr. Baker2 even considers this connexion ground for placing the composition of the play before 1584, i.e. before the earlier inhibition of the Paul's Boys, though he doubts if it was acted then. But there seems no cogent reason why plays connected in subject or treatment should be written in immediate succession: and though the points of connexion enumerated under 'Sources' prove it subsequent to Gallathea, the very number and close resemblance of these points, especially the series of musical puns, make against its immediate succession; for Lyly, of all authors, would shun the charge of poverty of invention. Mr. Fleay's opinion, that it was acted at Court by the Paul's Boys 'no doubt in 1588-93," escapes this objection; and might find a vague support in the record in the Council Registers, quoted by Chalmers 4, of a payment on March 23, 1588-9, of £30 to Thomas Giles, master of the Paul's Boys, 'for sundry plays in the Christmas holydays.' Mr. Fleay further considers that it was revived by the Chapel Children circ. 1529 before the Paul's Boys recommenced.

I believe we may accept, roughly, Mr. Fleay's dates. But I find should gett another to execute her commission for them' (p. 130); and 'were yt not for the benefit they made by the sayd play howse [Blackfriars], whoe would should serve the Chappell wth childeren for them' (p. 131).

¹ See vol. i, Life, pp. 72-4. ² Introduction to his edition of *Endymion*, p. xeviii.

Biographical Chronicle, ii. 41.
Boswell's Malone's Shakespeare, iii. 425.

strong reason for supposing that the play as revived, whether by the Paul's or Chapel Children, was an alteration from that originally produced. (1) Firstly, it is remarkable for its brevity, caused by the absence of the farcical element found in all the other plays. It is quite possible that such element existed in the earlier form, and that it contained some matter, perhaps of Anti-Martinist tendency, which was sufficient to prevent the play obtaining its licence for printing along with Endimion, Gallathea, and Midas in 1591, but which was excised before its revival. Compare, too, the 'thicke mist' of iv. 1. 109 (see note ad loc.); also Tirtena in v. 1, p. 324. (2) Secondly, it is unlikely that the last twelve years of Lyly's life (ob. 1606) should have been quite unoccupied with dramatic work1; and it exhibits an improved skill in dramatic construction-it is better woven than any except Mother Bombie, and of more varied interest than any-and a more evident effort to give characteristic distinction to the individual members of the groups of nymphs and foresters than is noticeable in earlier work. (3) Thirdly, there are the points of connexion with the Faerie Queene (Bk. iii, published 1590) which I have noted under 'Sources.' (4) Fourthly, I would suggest the possibility of allegorical allusion in Erisichthon to Elizabeth's relations with her favourite Essex. That the Queen is represented in the person of Ceres has been generally allowed. Her attitude towards love is here largely modified from that of Diana in Gallathea; but even here we get a reflection of the old jealousy of marriage without her consent in v. 4. 12- 'You might have made me a counsell of your loues,' and 20-2, which probably allude to Southampton's stolen match with Elizabeth Vernon, her maid of honour, in 1598. The Queen's displeasure was enhanced by Essex's appointment of Southampton to be General of the Horse in Ireland in 1599; and I think it very possible that in Erisichthon, so ungrateful for the bounty Ceres has showered upon him, we have allusion to Essex himself, and his presumptuous attitude towards the Queen in 1598, 1599, and 16002. (5) Lastly, revival of Loves Metamorphosis in a revised form, and especially without a previously existing farcical element, would be consistent with an allusion in the Induction to Jonson's Cynthia's Revels, produced by the Chapel Children in the same year

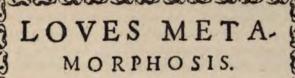
¹ I find, later, that there was probably some masque-work within this period.
² Compare, especially, Elizabeth's saying, in regard to the monopoly of sweet wines for which Essex in 1600 sought a renewal, that 'an ungovernable Beast must be stinted in his provender, that he may be the better manag'd' (Camden's Annals of Eliz. 1600, in the fol. *Hist. of Eng.* ii. p. 626).

—'the *umbrae* or ghosts of some three or four plays departed a dozen years since, have been seen walking on your stage here,' &c.

I consider, then, that an earlier form of the play was produced by the Paul's Boys in 1586-8; that it was revived by them in its present form in 1599 or early in 1600, and transferred to the Chapel Children before the year was far advanced.

Place and Time.—The number of scenes cannot be reduced below three: 1. At Ceres' Tree. 2. Before Cupid's Temple. 3. Seashore near Erisichthon's Farm. The distinction between these is shown in iv. 1, p. 320, where the foresters, in front of Cupid's Temple, discuss whether they shall go to look for the nymphs at Ceres' Tree, or visit Erisichthon; and again in v. 1, p. 325, where Ceres leaves Cupid's Temple to fetch Erisichthon. This distinction of the localities involves one imaginary transfer in the middle of Act ii—a single scene, at the commencement of which Ceres is lamenting over her fallen tree, but proposes, p. 307, to visit Cupid's Temple, and after some talk, during which they are supposed to be proceeding thither, remarks p. 308 'This is the temple.' Compare, too, iii. 1. 150-7 'Here is the tree.' Several similar transfers occurred in Campaspe (see Place and Time in the introduction to that play), one in Endimion, Act iv. 3, pp. 60-1, and one in The Woman, Act iv.

As regards Time, the action of the play requires at least several days to allow for the operation of famine on Erisichthon, the sale of his goods, p. 315, the appointment of 'day' and 'hower' with the Merchant, p. 316, Petulius' aid mentioned iv. 2. 37, and the revenge of the foresters on the nymphs. The intervals should be arranged to fall between the Acts, and some time may consistently be supposed to elapse between Acts i and ii, and Acts ii and iii: yet though the adventure of Protea with the Merchant, and the infliction and repentance of their revenge by the foresters, require some time, the last three Acts are represented as continuous-Acts iii and iv being connected by the visit to Cupid announced iii. 1, and carried out in iv. 1, while Acts iv and v are placed in close connexion by the 'straunge discourse' of Protea, begun iv. 2. 100, and just concluded v. 2, p. 325. So that in this, as in preceding plays, especially Midas, there is visible an attempt at close continuity of action irreconcileable with the lapse of time which the plot requires, a circumstance which, when contrasted with the greater care exercised in Mother Bombie and The Woman, constitutes yet another argument for an early date.



Wittie and Courtly

Pastorall,

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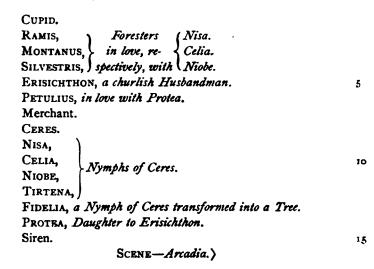
Mr. Iohn Lyllic.

First playd by the Children of Paules, and now by the Children of the Chappell.



Printed for William Wood, dwelling at the West end of Paules, at the signe of Time. 1 601.

(DRAMATIS PERSONÆ.



DRAM. PERS.] list supplied by F., whom I follow with but trifling change Scene-Arcadia] suppl. F.

LOUES METAMORPHOSIS

(ACTUS PRIMUS.

SCENA PRIMA .- At Ceres' Tree.

(Enter) RAMIS, MONTANUS, SILUESTRIS.

(Ramis.) I Cannot see, Montanus, why it is fain'd by the Poets, that Loue sat vpon the Chaos and created the world; since in the world there is so little loue.

Mon. Ramis, thou canst not see that which cannot with reason 5 be imagined; for if the divine vertues of Loue had disperst themselues through the powers of the world so forcibly as to make them take by his influence the formes and qualities imprest within them, no doubt they could not chuse but sauour more of his Divinitie.

Sil. I doe not thinke Loue hath any sparke of Diuinitie in him; since the end of his being is earthly. In the bloud he is begot by the fraile fires of the eye, & quencht by the frayler shadowes of thought. What reason haue we then to soothe his humor with such zeale, and folow his fading delights with such passion?

Ramis. We have bodies, Siluestris, and humane bodies; which 15 in their owne natures being much more wretched then beastes, doe much more miserably then beasts pursue their owne ruines: And since it will aske longer labour and studie to subdue the powers of our bloud to the rule of the soule, then to satisfie them with the fruition of our loues, let vs bee constant in the worlds errours, and 20 seeke our owne torments.

Mon. As good yeeld indeed submissiuely, and satisfie part of our affections; as bee stubburne without abilitie to resist, and enioy none of them. I am in worst plight, since I loue a Nymph that mockes loue.

S. D. ACT I. Scene I. supplied F. The division into Acts and Scenes is that of the quarto and F. The localities of the several scenes are first marked in this edition

1 [Ramis] supplied F,

25

Ramis. And I one that hates loue.

Sil. I, one that thinkes her selfe aboue loue.

Ramis. Let vs not dispute whose mistris is most bad, since they be all cruell; nor which of our fortunes be most froward, since they bee all desperate. I will hang my Skutchin on this tree in honour of Ceres, and write this verse on the tree in hope of my successe. 30 Penelopen ipsam perstes modo tempore vinces. Penelope will yeeld at last: continue and conquer.

Mon. I this: Fructus abest facies cum bona teste caret. Faire faces lose their fauours, if they admit no louers.

Ramis. But why studiest thou? What wilt thou write for thy Lady 35 to read?

Sil. That which necessitie maketh me to indure, loue reuerence, wisdome wonder at. Rivalem patienter habe.

Mon. Come, let vs euerie one to our walkes, it may be we shall meete them walking.

Exeunt. 40

Scena Secunda.—(The same.)

NISA, CELIA, NIOBE, FIDELIA, ERISICTHON.

(Enter NISA, CELIA, NIOBE.)

Nisa. It is time to hang vp our Garlands, this is our haruest holyday, wee must both sing and daunce in the honour of Ceres: of what colours or flowers is thine made of, Niobe?

Niobe. Of Salamints, which in the morning are white, red at noone, and in the Euening purple, for in my affections shall there 5 be no staiednesse but in vnstaiednes: but what is yours of, Nisa?

Nisa. Of Hollie, because it is most holy, which louely greene neither the Sunnes beames, nor the winds blasts can alter or diminish. But, Celia, what Garland haue you?

Celia. Mine all of Cypres leaues, which are broadest and beauti- 10 fullest, yet beareth the least fruit; for beautie maketh the brightest shew, being the slightest substance; and I am content to wither before I bee worne, and depriue my selfe of that which so many desire

Niobe. Come, let vs make an end, lest Ceres come and find vs 15 slacke in performing that which wee owe. But soft, some haue beene here this Morning before vs.

31 perstes foll. by comma Q F.

Nisa. The amorous Foresters, or none; for in the woods they have eaten so much wake-Robin, that they cannot sleepe for love.

Celia. Alas poore soules, how ill loue sounds in their lips, who telling a long tale of hunting, thinke they haue bewray'd a sad passion of loue!

Niobe. Give them leave to love, since we have libertie to chuse, for as great sport doe I take in coursing their tame hearts, as they 25 doe paines in hunting their wilde Harts.

Celia. Niobe, your affection is but pinned to your tongue, which when you list you can vnloose. But let vs read what they have written: Penelopen ipsam perstes modo tempore vinces. That is for you Nisa, whome nothing will mooue, yet hope makes him houer.

30 Nisa. A fond Hobbie to houer ouer an Eagle.

Niobe. But Forresters thinke all Birds to be Buntings. What's the next? Fructus abest facies cum bona teste caret. Celia, the Forrester gives you good counsel, take your penniworth whiles the market serves.

35 Celia. I hope it will be market day till my deathes day.

Nisa. Let me read to. Rivalem patienter habe. Hee toucheth you, Niobe, on the quicke, yet you see how patient he is in your inconstancie.

Niobe. Inconstancie is a vice, which I will not swap for all the 40 vertues; though I throwe one off with my whole hand, I can pull him againe with my little finger; let vs encourage them, and write something; if they censure it fauourably, we know them fooles; if angerly, we wil say they are froward.

Nisa. I will begin. Cedit amor rebus, res age, tutus eris.

45 Celia. Indeed better to tell stars then be idle, yet better idle then ill employed. Mine this: Sat mihi si facies, sit bene nota mihi.

Niobe. You care for nothing but a Glasse, that is, a flatterer.

Nisa. Then all men are Glasses.

Celia. Some Glasses are true.

50 Niobe. No men are; but this is mine: Victoria tecum stabit. Nisa. Thou givest hope.

Niobe. He is worthy of it, that is patient.

Celia. Let vs sing, and so attend on Ceres; for this day, although into her heart neuer entred any motion of loue, yet vsually to the 55 Temple of Cupid, shee offereth two white Doues, as entreating his

fauour, and one Eagle, as commaunding his power. Pracibusque minas regaliter addet. Cantant & Saltant.

(Enter Erisichthon.)

Eris. What noyse is this, what assembly, what Idolatrie? Is the modestie of virgins turnd to wantonnesse? The honour of Ceres accompted immortal? And Erisicthon ruler of this Forrest, esteemed 60 of no force? Impudent giglots that you are, to disturbe my game, or dare doe honour to any but Erisicthon. It is not your faire faces as smooth as Ieate, nor your entysing eyes, though they drew yron like Adamants, nor your filed speeches, were they as forcible as Thessalides, that shall make me any way flexible.

Niobe. Erisicthon, thy sterne lookes ioynd with thy stout speeches, thy words as vnkembd as thy lockes, were able to affright men of bold courage, and to make vs silly girles franticke, that are full of feare; but knowe thou, Erisicthon, that were thy hands so vnstaied as thy tongue, and th' one as ready to execute mischiefe as the other 70 to threaten it, it should neither moue our hearts to aske pittie, or remooue our bodies from this place; wee are the handmaides diuine Ceres; to faire Ceres is this holy tree dedicated, to Ceres, by whose fauour thy selfe liuest, that art worthy to perish.

Eris. Are you addicted to Ceres, that in spight of Erisicthon you 75 wil vse these sacrifices? No, immodest girles, you shal see that I have neither regard of your sexe which men should tender, nor of your beautie which foolish loue would dote on, nor of your goddesse, which none but pieuish girles reverence. I will destroy this tree in despite of all, and that you may see my hand execute what my heart 80 intendeth, and that no meane may appease my malice, my last word shall bee the beginning of the first blowe.

(Smites the trunk with his axe.)

Celia. Out, alas! what hath he done?

Niobe. Our selues, I feare, must also minister matter to his furie.

Nisa. Let him alone: but see, the tree powreth out bloud, and I heare a voice.

Eris. What voice? if in the tree there be any bodie, speake quickly, lest the next blow hit the tale out of thy mouth.

Fide. (from the trunk). Monster of men, hate of the heavens, and 90

57 addet so Q F., as Lyly may have written 60 immortal?] F. queries immortal? 65 'Thessalides Q F.: query? Messalinas 88 anybodies F.

to the earth a burthen, what hath chast Fidelia committed? It is thy spite, Cupid, that having no power to wound my vnspotted mind, procurest meanes to mangle my tender body, and by violece to gash those sides that enclose a heart dedicate to vertue; or is it 95 that sauage Satire, that feeding his sensuall appetite vpon lust, seeketh now to quench it with bloud, that being without hope to attaine my loue, hee may with cruelty end my life? Or doth Ceres, whose nymph I have beene many yeares, in recompence of my inuiolable faith, reward me with vnspeakable torments? Diuine 100 Phabus, that pursued Daphne till shee was turned to a Bay tree, ceased then to trouble her; I, the gods are pittifull: and Cinyras, that with furie followed his daughter Mirrha, till shee was chaunged to a Mirre tree, left then to prosecute her; yea, parents are naturall: Phæbus lamented the losse of his friend, Cinyras of his child: but 105 both gods and men either forgot or neglect the chaunge of Fidelia; nay, follow her after her chaunge, to make her more miserable : so that there is nothing more hatefull then to be chast, whose bodies are followed in the world with lust, and prosecuted in the graues with tyrannie; whose minds the freer they are from vice, their 110 bodies are in the more daunger of mischiefe; so that they are not safe when they liue, because of mens loue; nor being chaunged, because of their hates; nor being dead, because of their defaming. What is that chastitie which so few women study to keep, and both gods and men seeke to violate? If onely a naked name, why are 115 we so superstitious of a hollow sound? If a rare vertue, why are men so carelesse of such an exceeding rarenesse? Goe, Ladies, tell Ceres I am that Fidelia, that so long knit Garlands in her honour, and chased with a Satyre, by praier to the gods became turned to a tree, whose body now is growne ouer with a rough barke, and 120 whose golden lockes are couered with greene leaues; yet whose mind nothing can alter, neither the feare of death, nor the torments. If Ceres seeke no reuenge, then let virginitie be not only the scorne of Sauage people, but the spoyle. But alas, I feele my last bloud to come, & therfore must end my last breath. Farewel Ladies, 125 whose liues are subject to many mischieues; for if you be faire, it is hard to be chast; if chast, impossible to be safe; if you be young, you will quickly bend; if bend, you are suddenly broken. If you be foule, you shall seldome be flattered; if you be not flattered, you 95 Satire F.: satire Q 101, 104 Cineras Q F. 102 Mirrha] Miretia

x

115 verture F.

will euer bee sorrowfull. Beautie is a firme ficklenes, youth a feeble staiednesse, deformitie a continuall sadnesse. (Dies.) 130

Niobe. Thou monster, canst thou heare this without griefe?

Eris. Yea, and double your griefes with my blowes.

(He proceeds to fell the tree to the ground.)

Nisa. Ah poore Fidelia, the expresse patterne of chastitie, and example of misfortune.

Celia. Ah, cruel Erisicthon, that not onely defaceth these holy 135 trees, but murtherest also this chast nimph.

Eris. Nimph, or goddesse, it skilleth not, for there is none that Erisicthon careth for, but Erisicthon: let Ceres, the Lady of your haruest, reuenge when shee will, nay, when shee dares! and tell her this, that I am Erisicthon.

Niobe. Thou art none of the gods.

Eris. No, a contemner of the gods.

Nisa. And hopest thou to escape reuenge, being but a man?

Eris. Yea, I care not for reuenge, beeing a man and Erisicthon.

Nisa. Come, let vs to Ceres, and complaine of this vnacquainted 145 and incredible villaine: if there bee power in her deitie, in her mind pittie, or vertue in virginitie, this monster cannot escape. Exeunt.

ACTVS SECVNDVS.

Scena Prima.—(At Ceres' Tree, with transfer to Cupid's Temple, Il. 39-80.)

CERES, NIOBE, NISA, CUPID, TIRTENA.

(Enter CERES, NIOBE, NISA, and TIRTENA.)

Ceres. Doth Erisicthon offer force to my Nymphs, and to my deitie disgrace? Haue I stuffed his barnes with fruitfull graine, and doth hee stretch his hand against me with intolerable pride? So it is, Ceres, thine eyes may witnesse what thy Nymphes haue told; heere lyeth the tree hackt in peeces, and the bloud scarce cold of 5 the fairest virgine. If this bee thy crueltie, Cupid, I will no more hallow thy temple with sacred vowes: if thy cankred nature, Erisicthon, thou shalt find as great miserie, as thou shewest malice: I am resolued of thy punishment, and as speedie shall bee my reuenge, as thy rigour barbarous. Tirtena, on yonder hill 10

where neuer grew graine nor leafe, where nothing is but barrennesse and coldnesse, feare and palenesse, lyeth famine; goe to her, and say that *Ceres* commaundeth her to gnaw on the bowels of *Erisicthon*, that his hunger may bee as vnquenchable as his furie.

15 Tir. I obey; but how should I know her from others?

Ceres. Thou canst not misse of her, if thou remember but her name; and that canst thou not forget, for that comming neere to the place, thou shalt find gnawing in thy stomacke. Shee lyeth gaping, and swalloweth nought but ayre; her face pale, and so leane, that 20 as easily thou maiest through the verie skinne behold the bone, as in a glasse thy shadow; her haire long, blacke and shaggie; her eyes sunke so farre into her head, that shee looketh out of the nape of her necke; her lips white and rough; her teeth hollow and red with rustinesse; her skin so thin, that thou maiest as liuely make an 25 Anatomie of her body, as shee were cut vp with Chirurgios; her maw like a drie bladder, her heart swolne bigge with wind, and all her bowels like Snakes working in her body. This monster when thou shalt behold, tell her my mind, and returne with speed.

Tir. I goe, fearing more the sight of famine, then the force.

3º Ceres. Take thou these few eares of corne, but let not famine so much as smell to them; and let her goe aloofe from thee. \(\lambda Exit\) TIRTENA.\(\rangle\) Now shall \(Erisicthon\) see that \(Ceres\) is a great goddesse, as full of power as himselfe of pride, and as pittilesse as he presumptuous: how thinke you Ladies, is not this reuenge apt for so 35 great iniurie?

Niobe. Yes Madam: To let men see, they that contend with the gods doe but confound themselues.

Ceres. But let vs to the Temple of Cupid and offer sacrifice; they that thinke it straunge for chastitie to humble it selfe to Cupid, 40 knowe neither the power of loue, nor the nature of virginitie: th' one having absolute authoritie to commaund, the other difficultie to resist: and where such continuall warre is betweene loue and vertue, there must bee some parlies, and continuall perils: Cupid was never conquered, and therefore must be flattered; Virginitie hath, and 45 therefore must be humble.

Nisa. Into my heart, Madam, there did neuer enter any motion of loue.

Ceres. Those that often say, they cannot loue, or will not loue, certainely they loue. Didst thou neuer see Cupid?

50 Nisa. No: but I have heard him described at the full, and, as

I imagined, foolishly. First, that he should bee a god blind and naked, with wings, with bowe, with arrowes, with fire-brands; swimming sometimes in the Sea, & playing sometimes on the shore; with many other deuices, which the Painters, being the Poets Apes, haue taken as great paines to shaddow, as they to lie. Can I thinke that 55 gods that commaund all things, would goe naked? What should he doe with wings that knowes not where to flie? Or what with arrowes, that sees not how to ayme? The heart is a narrow marke to hit, and rather requireth Argus eyes to take leuel, then a blind boy to shoote at randome. If he were fire, the Sea would quench 60 those coles, or the flame turne him into cinders.

Ceres, Well Nisa, thou shalt see him.

Nisa. I feare Niobe hath felt him.

Niobe. Not I, Madam, yet must I confesse, that oftentimes I have had sweete thoughts, sometimes hard conceites; betwixt 65 both, a kind of yeelding; I know not what. But certainely I thinke it is not loue: sigh I can, and find ease in melancholly; smile I doe, and take pleasure in imagination; I feele in my selfe a pleasing paine, a chill heate, a delicate bitternesse, how to terme it I know not; without doubt it may be loue, sure I am 70 it is not hate.

Nisa. Niobe is tender hearted, whose thoughts are like water, yeelding to euerie thing, and nothing to bee seene.

Ceres. Well, let vs to Cupid; and take heede that in your stubbernesse you offend him not, whome by entreaties you ought to 75 follow. Dianas Nymphes were as chast as Ceres virgines, as faire, as wise: how Cupid tormented them, I had rather you should heare then feele; but this is truth, they all yeelded to loue: looke not scornefully, my Nymphes, I say they are yeelded to loue. This is the temple. \(The temple-doors open. \) Thou great god Cupid, 80 whome the gods regard, and men reuerence, let it bee lawfull for Ceres to offer her sacrifice.

Cupid. Divine Ceres, Cupid accepteth any thing that cometh from Ceres; which feedeth my Sparrowes with ripe corne, my Pigeons with wholsome seedes; and honourest my Temple with 85 chast virgines.

Ceres. Then, Loue, to thee I bring these white and spotlesse Doues, in token that my heart is as free from any thought of loue, as these from any blemish, and as cleare in virginitie, as these perfect 90 in whitenesse. But that my Nymphes may know both thy power and thy lawes, and neither erre in ignorance nor pride, let me aske some questions to instruct them that they offend not thee, whome resist they cannot. In virgines what dost thou chiefest desire?

Cupid. In those that are not in loue, reuerent thoughts of loue; 95 in those that be, faithfull vowes.

Ceres. What doest thou most hate in virgines?

Cupid. Pride in the beautifull, bitter taunts in the wittie, incredulitie in all.

Ceres. What may protect my virgines that they may neuer loue?

100 Cupid. That they be neuer idle.

Ceres. Why didst thou so cruellie torment all Dianas Nymphes with loue?

Cupid. Because they thought it impossible to loue.

Ceres. What is the substance of loue?

cos Cupid. Constancie and secrecie.

Ceres. What the signes?

Cupid. Sighes and teares.

Ceres. What the causes?

Cupid. Wit and idlenesse.

110 Ceres. What the meanes?

Cupid. Oportunitie and Importunitie.

Ceres. What the end?

Cupid. Happinesse without end.

Ceres. What requirest thou of men?

115 Cupid. That onely shall be knowne to men.

Ceres. What reuenge for those that will not loue?

Cupid. To be deceived when they doe.

Ceres. Well, Cupid, intreate my Nymphes with fauour, and though to loue it be no vice, yet spotlesse virginitie is the onely vertue: let 120 me keepe their thoughtes as chast as their bodies, that Ceres may be happie, & they praised.

Cupid. Why, Ceres, doe you thinke that lust followeth loue? Ceres, louers are chast: for what is loue, diuine loue, but the quintescens of chastitie, and affections binding by heauenly motions, 125 that cannot bee vndone by earthly meanes, and must not be comptrolled by any man?

Ceres. Wee will honour thee with continuall sacrifice, warme vs with mild affections; lest being too hotte, wee seeme immodest like wantons, or too cold, immoueable like stockes.

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Cupid. Ceres, let this serue for all; let not thy Nymphes be light 130 nor obstinate, but as virgines should be, pittifull and faithfull; so shall your flames warme, but not burne, delight, and neuer discomfort.

Ceres. How say you, my Nymphs, doth not Cupid speake like a god? Counsel you I will not to loue, but coniure you I must 135 that you be not disdainefull. Let vs in, and see how Erisicthon speedeth; famine flieth swiftly, and hath already seyzed on his stomacke.

Exeunt.

ACTVS TERTIVS.

SCENA PRIMA.—(A Glade in the Forest, with transfer to the Tree, 1. 157.)

RAMIS, NISA, MONTANUS, CELIA, SILUESTRIS, NIOBE.

(Enter RAMIS, pursuing NISA.)

Ramis. Stay, cruell Nisa, thou knowest not from whome thou fliest, and therefore fliest; I come not to offer violence, but that which is inuicable: my thoughts are as holy as thy vowes, and I as constant in loue as thou in crueltie: lust followeth not my loue as shadowes doe bodies, but truth is wouen into my loue, as veines 5 into bodies: let me touch this tender arme, and say my loue is endlesse.

Nisa. And to no end.

Ramis. It is without spot.

Nisa. And shall be without hope.

Ramis. Dost thou disdaine Loue and his lawes?

Nisa. I doe not disdaine that which I thinke is not, yet laugh at those that honour it if it be.

Ramis. Time shall bring to passe that Nisa shall confesse there is loue.

Nisa. Then also will loue make me confesse that Nisa is a foole. Ramis. Is it folly to loue, which the gods accompt honourable, and men esteeme holy?

Nisa. The gods make any thing lawfull, because they be gods, and men honour shadowes for substance, because they are men.

Ramis. Both gods and men agree that loue is a consuming of the heart and restoring, a bitter death in a sweete life.

22 restoring,] comma misplaced at heart Q F.

Nisa. Gods doe know, and men should, that loue is a consuming of wit, and restoring of folly, a staring blindnesse, and a blind as gazing.

Ramis. Wouldst thou allot me death?

Nisa. No, but discretion.

Ramis. Yeeld some hope.

Nisa. Hope to dispaire.

30 Ramis. Not so long as Nisa is a woman.

Nisa. Therein, Ramis, you show your selfe a man.

Ramis. Why?

Nisa. In flattering your selfe that all women wil yeeld.

Ramis. All may.

35 Nisa. Thou shalt sweare that we cannot.

Ramis. I will follow thee, and practise by denials to bee patient, or by disdaining die, and so be happie.

Exeunt.

(Enter MONTANUS, pursuing CELIA.)

Mon. Though thou hast ouer-taken me in loue, yet haue I ouer-taken thee in running: faire Celia, yeelde to loue, to sweete to loue.

. Celia. Montanus, thou art mad, that having no breath almost in running so fast, thou wilt yet spend more in speaking so foolishly: yeeld to loue I cannot, or if I doe, to thy loue I will not.

45 Mon. The fairest Wolfe chuseth the foulest, if he bee faithfullest, and he that indureth most griefe, not hee that hath most beautie.

Celia. If my thoughts were woluish, thy hopes might be as thy comparison is, beastly.

50 Mon. I would thy words were, as thy lookes are, louely.

Celia. I would thy lookes were, as thy affection is, blind.

Mon. Faire faces should have smoothe hearts.

Celia. Fresh flowres haue crooked rootes.

Mon. Womens beauties will waine, and then no art can make 55 them faire!

Celia. Mens follies will euer waxe, and then what reason can make them wise?

Mon. To be amiable and not to loue, is like a painted Lady, to haue colours, and no life.

30 Not Q: No F. 35 we Q F.: qy. ? one

Celia. To bee amorous, and not louely, is like a pleasant foole, 60 full of words, and no deserts.

Mon. What call you deserts, what louely?

Celia. No louelier thing then wit, no greater desert then patience.

Mon. Haue not I an excellent wit?

Celia. If thou thinke so thy selfe, thou art an excellent foole.

Mon. (with heat). Foole? no, Celia, thou shalt find me as wise, as I doe thee proud, and as little to disgest thy taunts, as thou to brooke my loue.

Celia. I thought, Montanus, that you could not deserue, when I told you what it was, Patience.

Mon. Sweete Celia, I will be patient and forget this.

Celia. Then want you wit, that you can be content to be patient.

Mon. A hard choyse, if I take all well, to be a foole; if find fault, then to want patience.

Celia. The fortune of loue, and the vertue, is neither to have 75 successe nor meane. Farewel! $\langle Exit. \rangle$

Mon. Farewell? nay, I will follow! and I know not how it commeth to passe, disdaine increaseth desire; and the further possibilitie standeth, the neerer approacheth hope. I follow!

(Exit.)

(Enter SILVESTRIS and NIOBE.)

Sil. Polypus, Niobe, is euer of the colour of the stone it sticketh 80 to, and thou euer of his humor thou talkest with.

Niobe. Find you fault that I loue?

Sil. So many.

Niobe. Would you have me like none?

Sil. Yes, one.

Niobe. Who shall make choyse but my selfe?

Sil. My selfe.

Niobe. For another to put thoughts into my head were to pull the braynes out of my head; take not measure of my affections, but weigh your owne; the Oake findeth no fault with the dewe, because 90 it also falleth on the bramble. Beleeue me, Siluestris, the onely way to be mad, is to bee constant. Poets make their wreathes of Lawrell, Ladies of sundrie flowers.

Sil. Sweete Niobe, a ryuer running into diuers brookes becommeth shallow, and a mind diuided into sundrie affections, in the end will 95

60 foole, comma inserted F.

F. also om. Q's comma at loue

64 I not F.

75 vertue, no comma Q F.:

76, 79 s.D. (bis) [Exit] om. Q: Exeuut. F.

85

haue none. What joy can I take in the fortune of my loue, when I shall know many to haue the like fauours? Turtles flocke by couples, and breede both ioy and young ones.

Niobe. But Bees in swarmes, and bring forth waxe and honie.

Sil. Why doe you couet many, that may find sweetnesse in one?
Niobe. Why had Argus an hundred eyes, and might have seene with one?

Sil. Because whilest he slept with some, he might wake with other some.

Niobe. And I loue many, because, being deceiued by the inconstancie of diuers, I might yet haue one.

Sil. That was but a deuice of Iuno, that knewe Iupiters loue.

Niobe. And this a rule of Venus, that knew mens lightnes.

Sil. The whole heaven hath but one Sunne.

110 Niobe. But starres infinite.

Sil. The Rainebow is euer in one compasse.

Niobe. But of sundrie colours.

Sil. A woman hath but one heart.

Niobe. But a thousand thoughts.

115 Sil. My Lute, though it have many strings, maketh a sweete consent; and a Ladies heart, though it harbour many fancies, should embrace but one loue.

Niobe. The strings of my heart are tuned in a contrarie keye to your Lute, and make as sweete harmonie in discords, as yours in 120 concord.

Sil. Why, what strings are in Ladies hearts? Not the base.

Niobe. There is no base string in a womans heart.

Sil. The meane?

Niobe. There was neuer meane in womans heart.

125 Sil. The treble?

Niobe. Yea, the treble double and treble; and so are all my heartstrings. Farewell!

Sil. Sweete Niobe, let vs sing, that I may die with the Swanne.

Niobe. It will make you sigh the more, and liue with the Salamich.

130 Sil. Are thy tunes fire?

Niobe. Are yours death?

Sil. No; but when I have heard thy voice, I am content to die.

Niobe. I will sing to content thee.

Cantant (then exit NIOBE).

126 treble 1] treble, F.

Sil. Inconstant Niobe / vnhappie Siluestris / yet had I rather shee should rather loue all then none: for nowe though I have no 135 certaintie, yet doe I find a kinde of sweetnesse.

(Re-enter RAMIS.)

Ramis. Cruell Nisa, borne to slaughter men!

(Re-enter Montanus.)

Mon. Coy Celia, bred vp in skoffes!

Sil. Wauering, yet wittie Niobe! But are wee all met?

Ramis. Yea, and met withall, if your fortunes be answerable 140 to mine, for I find my Mistris immoueable, and the hope I haue is to despaire.

Mon. Mine in pride intolerable, who biddeth me looke for no other comfort then contempt.

Sil. Mine is best of all, and worst; this is my hope, that either 145 shee will have many or none.

Ramis. I feare our fortunes cannot thriue, for Erisicthon hath felled downe the holy tree of Ceres, which will encrease in her choler, and in her Nymphes crueltie: let vs see whether our Garlands bee there which we hanged on that tree; and let vs hang our selues vpon 150 another.

Sil. A remedie for loue irremoueable; but I will first see whether all those that loue *Niobe* do like: in the meane season I will content my selfe with my share.

Mon. Here is the tree. O mischiefe scarce to be beleeued, 155 impossible to be pardoned!

Ramis. Pardoned it is not, for Erisicthon perisheth with famine, and is able to starue those that looke on him. Here hang our Garlands: something is written; read mine.

Sil. Cedit amor rebus, res age, tutus eris.

160

Mon. And mine.

Sil. Sat mihi si facies, sit bene nota mihi.

Now for my selfe,

Victoria tecum stabit—scilicet.

Mon. You see their posies is as their hearts; and their hearts as 165 their speeches, cruell, proud, and wavering: let vs all to the Temple of Cupid, and intreate his favour, if not to obtain their loues, yet to revenge their hates: Cupid is a kinde god, who, knowing our vnspotted thoughts, will punish them, or release vs. Wee will

149 garland F. 150 the F. 164 scilicet as part of quotation Q F.

170 studie what reuenge to haue, that our paines proceeding of our owne minds, their plagues may also proceed from theirs. Are you all agreed?

Sil. I consent; but what if Cupid denie helpe?

Mon. Then he is no god.

175 Sil. But if he yeeld, what shall we aske?

Ramis. Reuenge.

Mon. Then let vs prepare our selues for Cupids sacrifice.

Exeunt.

SCENA SECVNDA .- (Seashore near Erisichthon's Farm.)

ERISICTHON, PROTEA, Marchant.

(Enter Erisichthon and Protea.)

Eris. Come, Protea, deare daughter, that name must thou buy too deare; necessitie causeth thee to be sold, nature must frame thee to be contented. Thou seest in how short a space I have turned all my goods into my guts, where I feele a continuall fire, which 5 nothing can quench: my famine increaseth by eating, resembling the Sea, which receiveth all things, and cannot bee filled: life is sweete, hunger sharpe; betweene them the contention must bee short, vnlesse thou, Protea, prolong it. I have acknowledged my offence against Ceres; make amends I cannot, for the gods holding to the ballance in their hands, what recompence can equally weigh with their punishments? Or what is hee that having but one ill thought of Ceres, that can race it with a thousand dutifull actions? such is the difference, that none can find defence: this is the ods, we miserable, and men; they immortall, and gods.

15 Pro. Deare father, I will obey both to sale and slaughter, accompting it the onely happinesse of my life, should I liue an hundred yeares, to prolong yours but one mynute: I yeeld, father, chop and chaunge me, I am readie; but first let mee make my prayers to Neptune, and withdraw your selfe till I haue done: long it shall not 20 bee, now it must be.

Eris. Stay, sweete Protea, and that great god heare thy prayer, though Ceres stop her eares to mine.

(ERISICHTHON retires.)

Pro. Sacred Neptune, whose godhead conquered my maiden-head, bee as ready to heare my passions, as I was to beleeue thine, and performe that now I intreate, which thou didst promise when thy

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selfer didst loue. Let not me bee a pray to this Marchaunt, who knowes no other god then Gold, vnlesse it bee falsely swearing by a god to get gold; let me, as often as I be bought for money, or pawnd for meate, be turned into a Bird, Hare, or Lambe, or any shape wherin I may be safe; so shall I preserue mine owne honour, 30 my fathers life, and neuer repent me of thy loue: and now bestirre thee, for of all men, I hate that Marchant, who, if he find my beautie worth one pennie, will put it to vse to gaine ten, having no Religion in his mind, nor word in his mouth but money. Neptune, heare now or neuer. Father, I have done.

Eris. (advancing). In good time, Protea, thou hast done; for loe, the Marchant keepeth not onely day, but hower.

Pro. If I had not beene here, had I beene forfeited?

Eris. No, Protea, but thy father famished. (Enter a Merchant.) Here, Gentleman, I am ready with my daughter.

Pro. Gentleman?

Mar. Yea, Gentleman, faire maide! my conditions make me no lesse.

Pro. Your conditions in deed brought in your obligations, your obligations your Vsurie, your Vsurie your Gentrie.

Mar. Why, doe you iudge no Marchants Gentlemen?

Pro. Yes, many, and some no men!

Mar. You shall be well intreated at my hands.

Pro. It may. Commaunded I will not be.

Mar. If you be mine by bargaine, you shall.

Pro. Father, hath this Marchant also bought my mind?

Eris. He cannot buy that, which cannot be sold.

Mar. Here is the money.

Eris. Here the maide: farewell, my sweete daughter; I commit thee to the gods, and this mans curtesie, who I hope will deale no 55 worse with thee, then hee would have the gods with him. I must bee gone, lest I doe starue as I stand.

Exit.

Pro. Farewell, deare Father, I will not cease continually to pray to Ceres, for thy recourse.

Mar. You are now mine, Protea.

Pro. And mine owne.

Mar. In will, not power.

Pro. In power if I will.

Mar. I perceive Nettles, gently touched, sting; but roughly 65 handled, make no smart.

Pro. Yet roughly handled, Nettles are Nettles, and a Waspe is a Waspe, though shee lose her sting.

Mar. But then they doe no harme.

Pro. Nor good.

70 Mar. Come with me, and you shall see that Marchaunts know their good as well as Gentlemen.

Pro. Sure I am, they have Gentlemens goods.

Exeunt

ACTVS QVARTVS.

SCENA PRIMA .- (Before the Temple of CUPID.)

RAMIS, MONTANUS, SILUESTRIS, CUPID.

(Enter the three Foresters with offerings.)

Ramis. This is the Temple of our great god, let vs offer our sacrifice.

Mon. I am readie.

Sil. And I. Cupid, thou god of loue, whose arrowes haue 5 pierced our hearts, giue eare to our plaints.

(The temple-doors open.)

Cupid. If you come to Cupid, speake boldly, so must louers; speake faithfully, so must speeders.

Ramis. These euer burning Lampes are signes of my neuer to be quenched flames; this bleeding heart, in which yet stickes the head to of the golden shaft, is the liuely picture of inward torments: mine eyes shall bedewe thine Altars with teares, and my sighes couer thy Temple with a darke smoake: pittie poore Ramis.

Mon., With this distaffe haue I spun, that my exercises bee as womanish as my affections, and so did Hercules: and with this 15 halter will I hang my selfe, if my fortunes answere not my deserts, and so did Iphis. To thee, diuine Cupid, I present not a bleeding, but a bloudlesse heart, dried onely with sorrow, and worne with faithfull seruice.

This picture I offer, carued with no other instrument then Loue; poittie poore Montanus.

Sil. This fanne of Swans and Turtles feathers is token of my truth and iealousie: iealousie, without which loue is dotage, and with

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which loue is madnesse; without the which loue is lust, and with which loue is folly. This heart, neither bleeding nor bloudlesse, but swolne with sighes, I offer to thy godhead, protesting that all my 25 thoughts are, as my words, without lust, and all my loue, as my fortune, without sweetnesse. This Garland of flowers, which hath all colours of the Rainebowe, witnesseth that my heart hath all torments of the world: pittie poore Silvestris.

Cupid. I accept your offers, not without cause; and wonder at 30 your loues, not without pleasure: but bee your thoughts as true as your words?

Ramis. Thou Cupid, that givest the wound, knowest the heart; for as impossible it is to conceale our affections, as to resist thy force.

Cupid. I know that where mine arrowe lighteth, there breedeth loue; but shooting euerie minute a thousand shafts, I know not on whose heart they light, though they fall on no place but hearts. What are your mistresses?

Ramis. Ceres maidens: mine most cruell, which shee calleth 40 constancie.

Mon. Mine most faire, but most proud.

Sil. Mine most wittie, but most wavering.

Cupid. Is the one cruell, th' other coye, the third inconstant?

Ramis. Too cruell!

Mon. Too coye l

Sil. Too fickle!

Cupid. What do they thinke of Cupid?

Ramis. One saith hee hath no eyes, because he hits hee knowes not whome.

Mon. Th' other, that he hath no eares, to heare those that call.

Sil. The third, that he hath no nose, for sauours are not found of louers.

Ramis. All, that hee hath no taste, because sweete and sower is all one.

Mon. All, that hee hath no sence, because paines are pleasures, and pleasures paines.

Sil. All, that he is a foolish god, working without reason, and suffering the repulse without regard.

Cupid. Dare they blaspheme my god-head, which Ioue doth 60

52 found Q: fond F.

worship, Neptune reverence, and all the gods tremble at? To make them loue were a revenue too gentle for Cupid: to make you hate, a recompence too smal for louers. But of that anon: what have you vsed in loue?

65 Ramis. All things that may procure loue,—giftes, words, othes, sighs, and swounings.

Cupid. What said they of gifts?

Mon. That affection could not bee bought with gold.

Cupid. What of words?

70 Ramis. That they were golden blastes, out of Leaden bellowes. Cupid. What of othes?

Sil. That Iupiter neuer sware true to Iuno.

Cupid. What of sighes?

Sil. That deceipt kept a forge in the hearts of fooles.

75 Cupid. What of swounings?

Mon. Nothing, but that they wished them deathes.

Cupid. What reasons gaue they, not to loue?

Sil. Womens reasons; they would not, because they would not.

Cupid. Well, then shall you see Cupid requite their reasons so with his rigour. What punishment doe you desire, that Cupid will denie?

Ramis. Mine being so hard as stone, would I have turned to stone; that being to louers pittilesse, shee may to all the world be sencelesse.

85 Mon. Mine being so faire and so proud, would I have turned into some flower; that shee may know beautie is as fading as grasse, which being fresh in the morning, is withered before night.

Sil. Mine, divine Cupid, whose affection nothing can make staied, let her be turned to that Bird that liveth only by ayre, and dieth if 90 shee touch the earth, because it is constant. The bird of Paradise, Cupid, that, drawing in her bowels nothing but ayre, shee may know her heart fed on nothing but ficklenesse.

Cupid. Your reuenges are reasonable, and shall bee graunted. Thou Nisa, whose heart no teares could pearce, shalt with continuall 95 waves be wasted: in stead of thy faire haire, shalt thou have greene mosse; thy face of flint, because thy heart is of marble; thine eares shall bee holes for fishes, whose eares were more deafe then fishes. Thou Celia, whome beautie made proud, shalt have the fruite of beautie, that is, to fade whiles it is flourishing, and to blast 100 before it is blowne. Thy face, as faire as the Damaske rose, shall

perish like the Damaske rose; the canker shall eate thee in the bud, and euerie little wind blow thee from the stalke, and then shall men in the morning weare thee in their Hats, and at night cast thee at their heeles. Thou Niobe, whome nothing can please, (but that which most displeaseth Cupid, inconstancie) shalt only breathe and 105 sucke ayre for foode, and weare feathers for silke, beeing more wauering then ayre, and lighter then feathers. This will Cupid doe. Therefore, when next you shall behold your Ladies, doe but send a faithfull sigh to Cupid, and there shall arise a thicke mist which Proserpine shall send, and in the moment you shall be reuenged, 110 and they chaunged, Cupid proue himselfe a great god, and they peeuish girles.

Ramis. With what sacrifice shall wee shewe our selues thankfull, or how may we requite this benefit?

Cupid. You shal yerely at my Temple offer true hearts, and 115 howerly bestow all your wits in louing deuices; thinke all the time lost, that is not spent in loue; let your othes be without number, but not without truth; your words full of alluring sweetnesse, but not of broad flatterie; your attires neate, but not womanish; your giftes of more price for the fine deuice, then the great valewe, and yet of 120 such valew that the deuice seeme not beggerly, nor your selues blockish; be secrete, that worketh myracles; bee constant, that bringeth secrecie; this is all Cupid doth commaund. Away!

Ramis. And to this we all willingly consent.

(The temple-doors close.)

Nowe what resteth but reuenge on them that haue practised 125 malice on vs? let mine be any thing, seeing shee will not be onely mine.

Mon. Let vs not now stand wishing, but presently seeke them out, vsing as great speed in following reuenge as we did in pursuing our loue: certainely wee shall find them about Ceres tree, singing or 130 sacrifizing.

Sil. But shall we not goe visit Erisicthon?

Mon. Not I, lest hee eate vs, that deuoureth all things; his lookes are of force to famish: let vs in, and let all Ladies beware to offend those in spight, that loue them in honour; for when the Crow 135 shall set his foote in their eye, and the blacke Oxe tread on their foote, they shall finde their misfortunes to be equal with their deformities, and men both to loath and laugh at them. Exeunt.

129 pursuing Q: pursing F.

SCENA SECVNDA .- (Seashore near Erisichthon's Farm.)

ERISICTHON, PROTEA, PETULIUS, Syren.

(Enter ERISICHTHON and PROTEA.)

Eris. Come, Protea, tell me, how didst thou escape from the Marchant?

Pro. Neptune, that great god, when I was ready to goe with the Marchaunt into the ship, turned me to a Fisherman on the shore, 5 with an Angle in my hand, and on my shoulder a net; the Marchaunt missing me, and yet finding me, asked me who I was, and whether I saw not a faire maiden? I answered, no! Hee marueiling and raging, was forced either to lose his passage, or seeke for mee among the Pebbles! To make short, a good wind to caused him to goe I know not whither, and me (thanks be to Neptune) to returne home.

Eris. Thou art happie, Protea, though thy Father bee miserable: and Neptune gracious, though Ceres cruell: thy escape from the Marchaunt breedeth in me life, ioy, and fulnesse,

Pro. My father cannot be miserable, if *Protea* be happie; for by selling me euerie day, hee shall neuer want meate, nor I shiftes to escape. And, now, Father, giue me leaue to enioy my *Petulius*, that on this vnfortunate shore still seekes me sorrowing.

Eris. Seeke him, deare Protea; find and enioy him; and liue
20 euer hereafter to thine owne comforts, that hast hitherto beene the
preseruer of mine.

Exit.

Pro. Aye me, behold, a Syren haunts this shore! the gods forbid shee should entangle my Petulius.

Syren (appears).

Syren. Accursed men! whose loues haue no other meane then 25 extremities, nor hates end but mischiefe,

Pro. Vnnaturall monster! no maide, that accuseth men, whose loues are built on truth, and whose hearts are remoued by curtesie: I will heare the depth of her malice.

Syren. Of all creatures most vnkind, most cunning, by whose 30 subtilties I am halfe fish, halfe flesh, themselues being neither fish nor flesh; in loue luke warme, in crueltie red hot; if they praise, they flatter; if flatter, deceiue; if deceiue, destroy.

Pro. Shee rayles at men, but seekes to intangle them: this slight

SCENA PRIMA Q, corrected F. s. D. Syren appears F.: Q. simply Syren in middle of page 26-7 whose loues . . . truth, and om. F.

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is prepared for my sweete *Petulius*; I will withdraw my selfe close, for *Petulius* followeth: hee will without doubt be enamored of her, 35 enchaunted hee shall not be, my charmes shall countervaile hers; it is he hath saved my Fathers life with money, and must prolong mine with love.

(Enter PETULIUS.)

Pet. I maruaile Protea is so farre before me: if shee runne, ile flie: sweete Protea, where art thou? it is Petulius calleth Protea.

Syren. Here commeth a braue youth. Now Syren, leaue out nothing that may allure—thy golden lockes, thy entising lookes, thy tuned voice, thy subtile speeche, thy faire promises, which neuer missed the heart of any but Vlisses.

Sing with a Glasse in her hand and a Combe.

Pet. What divine goddesse is this? What sweete harmonie? my 45 heart is ravished with such tickling thoughts, and mine eyes stayed with such a bewitching beautie, that I can neither find the meanes to remove my affection, nor to turne aside my lookes.

Sing againe Syren.

I yeeld to death, but with such delight, that I would not wish to liue, vnlesse it were to heare thy sweete layes.

Syren. Liue still, so thou loue me! why standest thou amazed at the word Loue?

Pro. (behind). It is high time to preuent this mischiefe. Nowe, Neptune, stand to thy promise, and let me take suddenly the shape of an olde man; so shall I marre what shee makes.

(Exit into the structure at back.)

Pet. Not yet come to my selfe, or if I bee, I dare not credit mine eares. Loue thee, diuine goddesse? Vouchsafe I may honour thee, and liue by the imagination I haue of thy words and worthinesse.

Syren. I am (not) a goddesse, but a Ladie and a virgine, whose 60 loue if thou embrace, thou shalt liue no lesse happie then the gods in heauen.

(Re-enter PROTEA as an old man.)

Pro. Beleeue not this Inchauntresse (sweete youth) who retaineth the face of a Virgine, but the heart of a Fiend, whose sweet tongue 65 sheadeth more drops of bloud then it vttereth sillables.

s. D. Sing Q: Sings F. 56 mine] my F.

Pet. Out, dottrell! whose dimme eyes cannot discerne beautie, nor doting age iudge of loue.

Pro. If thou listen to her words, thou shalt not liue to repent: for her malice is as suddaine as her ioyes are sweete.

70 Pet. Thy siluer haires are not so precious as her golden lockes, nor thy crooked age of that estimation as her flowring youth.

Syren. That old man measureth the hot assault of loue with the cold skirmishes of age.

Pro. That young cruell resembleth old Apes, who kill by culling: 75 from the top of this Rocke whereon shee sitteth, will shee throw thee headlong into the Sea, whose song is the instrument of her witchcraft, neuer smiling but when shee meaneth to smite, and vnder the flatterie of loue practiseth the sheading of bloud.

Pet. What art thou, which so blasphemest this divine creature?

So Pro. I am the Ghost of Vlisses, who continually houer about these places, where this Syren haunteth, to saue those which otherwise should be spoyled: stop thine eares, as I did mine, and succour the faire, but, by thy folly, the most infortunate Protea.

Pet. Protea? What dost thou heare, Petulius? Where is 85 Protea?

Pro. In this thicket, ready to hang her selfe, because thou carest not for her, that did(st) sweare to follow. Curse this hag, who onely hath the voice and face of a Virgine, the rest all fish and feathers, and filth; follow me, and strongly stoppe thine eares, lest the second one occurred make the wound incurable.

Pet. Is this a Syren, and thou Vlisses? Cursed be that hellish carkas, and blessed be thy heauenly spirit.

Syren. I shrinke my head for shame. O Vlisses! is it not enough for thee to escape, but also to teach others? Sing and die, nay die, 95 and neuer sing more.

Pro. Followe me at this doore, and out at the other.

(They pass through the central structure, PROTEA emerging in her own character.)

Pet. How am I deliuered! the old man is vanished, and here for him stands Protea.

Pro. Here standeth Protea, that hath saued thy life, thou must 100 also prolong hers: but let vs into the woods, and there I will tell thee howe I came to Vlisses, and the summe of all my fortunes, which happily will breed in thee both loue and wonder.

75 sittith F. 87 that didst] F. in note proposed that thou didst

Pet. I will, and onely loue Protea, and neuer cease to wonder at Protea.

Exeunt.

ACTVS QVINTVS.

SCENA PRIMA .- (Before the Temple of CUPID.)

(Enter) CERES, CUPID, TIRTENA.

Ceres. Cupid, thou hast transformed my Nymphes and incensed me; them to shapes vnreasonable, me to anger immortall, for at one time I am both robd of mine honour and my Nymphes.

Cupid. Ceres, thy Nymphes were stubborne, and thy selfe, speaking so imperiously to Cupid, somewhat stately. If you aske 5 the cause in choller, Sic volo, sic iubeo: if in curtesie, Quæ venit ex merito pæna dolenda venit. They were disdainefull, and haue their deserts; thou Ceres, doest but gouerne the guts of men, I the hearts: thou seekest to starue Erisicthon with thy minister, famine, whome his daughter shall preserue by my vertue, loue.

Ceres. Thou art but a god, Cupid.

Cupid. No Ceres, but such a god that maketh thunder fall out of Ioues hand, by throwing thoughts into his heart, and to bee more terrified with the sparkling of a Ladies eye, then men with the flashes of his lightning: such a god that hath kindled more fire in Neptunes 15 bosome, then the whole Sea which he is king of can quench: such power haue I, that Plutoes neuer dying fire doth but scorch in respect of my flames. Diana hath felt some motions of loue, Vesta doth, Ceres shall.

Ceres. Art thou so cruell?

Cupid. To those that resist, a Lyon; to those that submit, a Lambe.

Ceres. Canst thou make such difference in affection, and yet shall it all be love?

Cupid. Yea, as much as betweene sicknesse and health, though 25 in both bee life: those that yeeld and honour Cupid, shall possesse sweete thoughts and enjoy pleasing wishes: the other shall bee tormented with vaine imaginations and impossible hopes.

Ceres. How may my Nymphes be restored?

Cupid. If thou restore Erisicthon, they embrace their loues, and 30 all offer sacrifice to me.

S. D. TIRTENA. Q F. See note 9 ministred Q F.

Ceres. Erisicthon did in contempt hewe downe my sacred tree. Cupid. Thy Nymphes did in disdaine scorne my constant love.

Ceres. He slew most cruelly my chast Fidelia, whose bloud lieth 35 yet on the ground.

Cupid. But Diana hath chaunged her bloud to freshe flowers, which are to be seene on the ground.

Ceres. What honour shal he doe to Ceres? What amends can he make to Fidelia?

40 Cupid. All Ceres groue shall he decke with Garlands, and accompt euerie tree holy; a stately monument shall hee erect in remembraunce of Fidelia, and offer yearely sacrifice.

Ceres. What sacrifice shall I and my Nymphes offer thee? for I will doe any thing to restore my Nymphes, and honour thee.

45 Cupid. You shall present in honour of my mother Venus, Grapes and Wheate; for Sine Cerere & Baccho friget Venus. You shall suffer your Nymphes to play, sometimes to be idle, in the fauour of Cupid; for Otia si tollas, periere Cupidinis arcus. So much for Ceres. Thy Nymphes shall make no vowes to continue Virgins, 50 nor vse words to disgrace loue, nor flie from oportunities that kindle affections: if they be chast, let them not bee cruell; if faire, not proud; if louing, not inconstant. Crueltie is for Tygers, pride for Peacockes, inconstancie for fooles.

Ceres. Cupid, I yeeld, and they shall: but sweete Cupid, let 55 them not be deceived by flatterie, which taketh the shape of affection, nor by lust, which is clothed in the habit of love; for men have as many slights to delude, as they have words to speake.

Cupid. Those that practise deceit shall perish: Cupid fauoureth none but the faithfull.

60 Ceres. Well, I will goe to Erisicthon, and bring him before thee. Cupid. Then shall thy Nymphes recouer their formes, so as they yeeld to loue.

Ceres. They shall.

Exeunt.

SCENA SECVNDA. - (The same.)

(Enter) PETULIUS, PROTEA.

Pet. A straunge discourse, Protea, by which I find the gods amorous, and Virgines immortall, goddesses full of crueltie, and men of vnhappinesse.

61 formes F.: fames Q SCENA PRIMA Q, corr. F. 2 immortall, F. rightly transfers Q's comma from goddesses

15

20

25

Pro. I have told both my Fathers misfortunes, grown by stoutnesse, and mine by weaknesse; his thwarting of Ceres, my yeelding to Neptune. 5

Pet. I know, Protea, that hard yron, falling into fire, waxeth soft; and then the tender heart of a Virgine being in loue, must needes melt: for what should a faire yong, and wittie Ladie answere to the sweete inticements of loue, but,

Molle meum leuibus cor est violabile telis?

Pro. I have heard too, that hearts of men stiffer then steele, have by loue beene made softer then wooll, and then they crie,

Omnia vincit amor, & nos cedamus amori.

Pet. Men haue often fained sighs.

Pro. And women forged teares.

Pet. Suppose I loue not.

Pro. Suppose I care not.

Pet. If men sweare and lie, how will you trie their loues?

Pro. If women sweare they loue, how will you trie their dissembling?

Pet. The gods put wit into women.

Pro. And nature deceite into men.

Pet. I did this but to trie your patience.

Pro. Nor I, but to prooue your faith. But see, Petulius, what miraculous punishments here are for deserts in loue: this Rocke was a Nymph to Ceres; so was this Rose; so that Bird.

Pet. All chaung'd from their shapes?

Pro. All chaung'd by Cupid, because they disdain'd loue, or dissembl'd in it.

Pet. A faire warning to Protea; I hope shee will loue without dissembling.

Pro. An Item for Petulius, that hee delude not those that loue him; for Cupid can also chaunge men. Let vs in. Exeunt.

SCENA TERTIA. - (The same.)

(Enter) RAMIS, SILUESTRIS, MONTANUS.

Ramis. This goeth luckily, that Cupid hath promised to restore our mistresses: and Ceres, that they shall accept our loues.

Mon. I did euer imagine that true loue would end with sweete ioyes, though it was begun with deepe sighs.

TO leuibus . . . telis Q (Cf. M. Bomb. iv. I. 35): lenibus . . . telit F. SCENA QVARTA Q, corrected F.

5 Sil. But how shall we looke on them when we shal see them smile? We must, and perchaunce they will, frowne.

Ramis. Tush! let vs indure the bending of their faire browes, and the scorching of their sparkling eyes, so that we may possesse at last the depth of their affections.

Mon. Possesse? Neuer doubt it; for Ceres hath restored Erisicthon, and therefore will perswade with them, nay, commaund them.

Sil. If it come by commaundement of Ceres, not their owne motions, I rather they should hate: for what ioye can there be in our 15 liues, or in our loues sweetnesse, when euerie kisse shall bee sealed with a curse, and euerie kind word proceed of feare, not affection? enforcement is worse then enchantment.

Ramis. Art thou so superstitious in loue, that wast wont to be most carelesse? Let them curse all day, so I may have but one 20 kisse at night.

Mon. Thou art worse then Siluestris; hee not content without absolute love, thou with indifferent.

Sil. But here commeth Ceres with Erisicthon: let vs looke demurely; for in her heart shee hates vs deepely.

SCENA VLTIMA .- (The same.)

CUPID, CERES, Nymphes, Erisicthon, Petulius, Protea.

(Enter, to the Foresters, CERES and ERISICHTHON.)

Eris. I will hallow thy woods with solemne feastes, and honour all thy Nymphes with due regard.

Ceres. Well, doe so; and thanke Cupid that commands; nay, thanke my foolish Nymphes, that know not how to obey; here be the louers ready at receipt. How now, Gentlemen, what seeke you?

Ramis. Nothing but what Ceres would find.

Ceres. Ceres hath found those that I would shee had lost, vaine louers.

Ramis. Ceres may lose that that Cupid would saue, true louers.

co Ceres. You thinke so one of another.

Sil. Cupid knoweth so of vs all.

Ceres. You might have made me a counsell of your loues.

Mon. I madame, if loue would admit counsell.

18 wast Q: was F. SCENA VLTIMA Q F.

(The temple-doors open.)

Ceres. Cupid, here is Erisicthon in his former state; restore my Nimphs to theirs, then shal they embrace these louers, who wither 15 out their youth.

(Enter PETULIUS with PROTEA.)

Eris. Honoured bee mightie Cupid, that makes me liue!

Pet. Honoured bee mightie Cupid, that makes me loue.

Pro. And me!

Ceres. What, more louers yet? I thinke it bee impossible for 20 Ceres to have any follow her in one hower, that is not in loue in the next.

Cupid. Erisicthon, bee thou carefull to honour Ceres, and forget not to please her Nymphs. The faithfull loue of thy daughter Protea, hath wrought both pittie in me to graunt her desires, and to release 25 thy punishments. Thou Petulius shalt enion thy loue, because I know thee loyall.

Pet. Then shall Petulius be most happie.

Pro. And Protea most fortunate.

Cupid. But doe you, Ramis, continue your constant loue? and you, 30 Montanus? and you, Siluestris?

Ramis. Nothing can alter our affections, which encrease while the meanes decrease, and waxe stronger in being weakened.

Cupid. Then, Venus, send downe that showre, wherewith thou wert wont to wash those that doe thee worship; and let loue by thy 35 beames bee honoured in all the world, and feared, wished for, and wondred at: here are thy Nymphs, Ceres.

Ramis. Whome doe I see? Nisa?

Mon. Diuine Celia, fairer than euer shee was!

Sil. My sweete Niobe!

40

Ceres. Why stare you, my Nymphs, as amazed? triumph rather because you have your shapes: this great god Cupid, that for your prides and follies changed, hath by my praier and promise restored you.

Cupid. You see, Ladies, what it is to make a mocke of loue, or 45 a scorne of Cupid: see where your louers stand; you must now take them for your husbands; this is my iudgement, this is Ceres promise.

Ramis. Happie Ramis!

17 liue Q: loue F. 18 Pet. Honoured ... loue om. F. 25 relase F.

50 Mon. Happie Montanus!

Sil. Happie Siluestris!

Ceres. Why speake you not, Nymphes? This must bee done, and you must yeeld.

Nisa. Not I!

55 Niobe. Nor I!

Celia. Nor I!

Ceres. Not yeeld? Then shal Cupid in his furie turne you againe to sencelesse and shamefull shapes.

Cupid. Will you not yeeld? How say you, Ramis? Doo your 60 loues continue? Are your thoughts constant? & yours Montanus? And yours Siluestris?

Ramis. Mine most vnspotted!

Mon. And mine!

Sil. And mine, Cupid, which nothing can alter!

65 Cupid. And will you not yeeld, Virgins?

Nisa. Not I, Cupid! neither doe I thanke thee that I am restored to life, nor feare againe to be chaunged to stone: for rather had I beene worne with the continuall beating of waues, then dulled with the importunities of men, whose open flatteries make way to 70 their secret lustes, retaining as little truth in their hearts as modestie in their words. How happie was Nisa, which felt nothing; pined, yet not felt the consumption! vnfortunate wench, that now haue eares to heare their cunning lies, and eyes to behold their dissembling lookes! turne me, Cupid, againe, for loue I will not!

75 Ramis. Miserable Ramis! vnhappie to loue; to chaunge the Ladie, accurst; and now lose her, desperate!

Celia. Nor I, Cupid: well would I content my selfe to bud in the Summer, and to die in the Winter: for more good commeth of the Rose, then can by loue: when it is fresh, it hath a sweete so sauour; loue, a sowre taste: the Rose, when it is old, loseth not his vertue; loue, when it is stale, waxeth loathsome. The Rose, distilled with fire, yeeldeth sweete water: loue, in extremities, kindles iealousies: in the Rose, how euer it be, there is sweetnes; in loue nothing but bitternesse. If men looke pale, and sweare, & sigh, then so forsooth women must yeeld, because men say they loue, as though our hearts were tied to their tongues, and we must chuse them by appointment, our selues feeling no affection, and so haue our

thoughtes bound prentises to their words: turne me againe. Yeeld I will not!

Mon. Which way shalt thou turne thy selfe, since nothing will 90 turne her heart? Die, Montanus, with shame and griefe, and both infinite!

Niobe. Nor I, Cupid! let me hang alwayes in the ayre, which I found more constant then mens words: happie Niobe, that touched not the ground where they goe, but alwayes holding thy beake in 95 the ayre, didst neuer turne backe to behold the earth. In the heauens I saw an orderly course, in the earth nothing but disorderly loue, and pieuishnesse: turne me againe, Cupid, for yeeld I will not!

Sil. I would my selfe were stone, flower, or fowle; seeing that 100 Niobe hath a heart harder then stone, a face fairer then the Rose, and a mind lighter then feathers.

Cupid. What have we here? Hath punishment made you perverse? Ceres, I vowe here by my sweete mother Venus, that if they yeeld not, I will turne them againe, not to flowers, or stones, or 105 birds, but to monsters, no lesse filthie to bee seene then to bee named hatefull: they shall creepe that now stand, and be to all men odious, and bee to themselves (for the mind they shall retaine) loathsome.

Ceres. My sweete Nymphs, for the honor of your sex, for the loue 110 of Ceres, for regard of your own countrie, yeeld to loue; yeeld, my sweete Nymphes, to sweete loue.

Nisa. Shall I yeeld to him that practised my destruction, and when his loue was hotest, caused me to bee chaunged to a rocke?

Ramis. Nisa, the extremitie of loue is madnesse, and to be mad 115 is to bee sencelesse; vpon that Rocke did I resolue to end my life: faire Nisa, forgiue him thy chaunge, that for himselfe prouided a harder chaunce.

Celia. Shall I yeeld to him that made so small accompt of my beautie, that he studied how he might neuer behold it againe?

Mon. Faire Ladie, in the Rose did I alwayes behold thy colour, and resolu'd by continuall gazing to perish, which I could not doe when thou wast in thine owne shape, thou wast so coy and swift in flying from me.

Niobe. Shall I yeeld to him that caused me haue wings, that r25 I might flie farther from him?

101 Niobe] Nisa Q F.

Sil. Sweete Niobe, the farther you did seeme to bee from me, the neerer I was to my death, which, to make it more speedy, wisht thee wings to flie into the ayre, and my selfe lead on my heeles to sinke 130 into the Sea.

Ceres. Well, my good Nymphes, yeeld; let Ceres intreat you yeeld.

Nisa. I am content, so as Ramis, when hee finds me cold in loue, or hard in beliefe, hee attribute it to his owne folly; in that I retaine 135 some nature of the Rocke he chaunged me into.

Ramis. O, my sweete Nisa! bee what thou wilt, and let all thy imperfections bee excused by me, so thou but say thou louest me.

Nisa. I doe.

Ramis. Happie Ramis!

140 Celia. I consent, so as Montanus, when in the midst of his sweete delight, (he) shall find some bitter ouerthwarts, impute it to his folly, in that he suffered me to be a Rose, that hath prickles with her pleasantnes, as hee is like to haue with my loue shrewdnes.

Mon. Let me bleed euerie minute with the prickles of the Rose, 145 so I may enioy but one hower the sauour; loue, faire Celia, and at thy pleasure comfort, and confound.

Celia. I doe.

Mon. Fortunate Montanus!

Niobe. I yeelded first in mind though it bee my course last to 150 speake: but if Siluestris find me not euer at home, let him curse himselfe that gaue me wings to flie abroad, whose feathers if his iealousie shall breake, my policie shall imp.

Non custodiri, ni velit, vlla potest.

Sil. My sweete Niobe! flie whither thou wilt all day, so I may find 155 thee in my nest at night, I will loue thee, and beleue thee.

Sit modo, non feci, dicere lingua memor.

Cupid. I am glad you are all agreed; enioy your loues, and euerie one his delight. Thou, Erisicthon, art restored of Ceres, all the louers pleased by Cupid, shee ioyfull, I honoured. Now, Ladies, 160 I will make such vnspotted loue among you, that there shall bee no suspition nor iarre, no vnkindnesse nor iealousie: but let all Ladies heereafter take heede that they resist not loue, which worketh wonders.

Ceres. I will charme my Nymphes, as they shall neither be so 165 stately as not to stoope to loue, nor so light as presently to yeeld.

152 imp] nip Q F. 155 beleue] beloue Q F. 162 take om. F.

170

Cupid. Here is none but is happie: but doe not as Hippomanes did, when by Venus and hee wonne Atlanta, defile her Temple with vnchast desires, and forgot to sacrifice vowes. I will soare vp into heauen, to settle the loues of the gods, that in earth haue dispos'd the affections of men.

Ceres. I to my haruest, whose come is now come out of the blade into the eare; and let all this amorous troupe to the temple of Venus, there to consummate what Cupid hath commaunded.

Eris. I, in the honour of Cupid and Ceres, will solemnize this feast within my house; and learne, if it be not too late, againe to 175 loue. But you Forresters were vnkind, that in all my maladies would not visit me.

Mon. Thou knowest, Erisicthon, that louers visit none but their mistresses.

Eris. Well, I wil not take it vnkindly, since all ends in kind-180 nesse.

Ceres. Let it bee so:——these louers mind nothing what we say.

Ramis. Yes, we attend on Ceres.

Ceres. Well, doe.

Exeunt.

FINIS.

167 Atalanta F. 168 forget F.

THE MAYDES METAMORPHOSIS

(DOUBTFUL)

EDITIONS

The Maydes Metamorphosis. As it hath bene sundrie times Acted by the Children of Powles. London: Printed by Thomas Creede, for Richard Oline, dwelling in long Lane. 1600. A.

dwelling in long Lane. 1600. 4°.

Reprinted in A Collection of Old Plays, vol. i, 1882, 4°, pp. 99-164, with Introduction and Notes by A. H. Bullen.

I add here the title of the other play once claimed for Lyly (see below, p. 334)

A Warning for Faire Women, containing The most Tragicall and Lamentable Murther of Master George Sanders, of London, Marshant, nigh Shooters Hill; consented unto by his owne wife, acted by M. Browne, Mistris Drewry and Trusty Roger, agents therin: with thier severall ends. As it hath beene lately diverse times acted by the right Honorable the Lord Chamberlaine his Servantes. Printed at London by Valentine Sims for William Apsley. 1599. 4°.

Reprinted in *The School of Shakspere*, vol. ii, 1878, 8°, with Introduction and Notes by Richard Simpson.

THE MAYDES METAMORPHOSIS

INTRODUCTORY NOTE

Two anonymous plays were included by Wood (Athenae Oxon., 1691, ed. Bliss, i. 676) in the list of Lyly's pieces: 1. A Warning for Faire Women, pub. 1599; 2. The Maydes Metamorphosis, pub. 1600. The assignment of the first seems to have originated with Milton's nephew, Edward Phillips, in his Theatrum Poetarum (1675), p. 113; that of the second with William Winstanley, Lives of the English Poets (1687), p. 97, where, as he mentions every play of Lyly's save Loves Metamorphosis, it is probably a mistake for the latter.

The first, though accepted by Winstanley and Wood, was rejected by Langbaine in his *English Dramatick Poets*, Oxf., 1691; since when the attribution to Lyly has found, as it deserves, no support. The play, a domestic tragedy of the type of *Arden of Feversham*, presents, in speech or conduct, no resemblance whatever to Lyly's work.

The second appears to have passed unquestioned as Lyly's down to the present century; being accepted by Langbaine, by Reed in his continuation of Baker's Biographia Dramatica, 1782, and by Dilke in his Old English Plays, 1814, vol. i. p. 201. The first indication of doubt seems to have come from Collier, who in his History of Dramatic Poetry, iii. p. 12, speaks of it as 'attributed doubtfully to Lyly,' though on an earlier page (p. 4) he acknowledges that there is 'no sufficient reason to deprive him of it, unless that it is better in some respects than his other plays,' and sketches its contents with some approval. But Fairholt, in 1858, pronounced decidedly against it, and rejected it from his edition of the plays. Two years later Bodenstedt (Shakespeare's Zeitgenossen und ihre Werke, iii. 50) impugned his decision, but only on the grounds of a general ascription to Lyly and the great likeness of the fairy-songs to others of his. Mr. Gosse assigned it to Day, an assignment supported by Mr. A. H. Bullen, who reprinted it in his Collection of Old Plays, vol. i. 1882. Since then it has been generally rejected; though Mr. Fleay, in 1891, while assigning the greater part of it to Daniel, considers the prose bits (the boys Mopso and Frisco, ii. 2, iii. 2), and especially the Fairies in ii. 2, 'almost certainly by Lyly' (Biog. Chron. ii. 324). Mr. Baker,

weighing the question in his edition of *Endimion*, 1894, pp. clxxvi-ix, decides once more against Lyly's authorship; and the balance of evidence, as of modern opinion, is in my judgement quite with him.

The Argument is briefly as follows. Two courtiers, Phylander and Orestes, charged by Duke Telemachus to kill a 'mayd of meane discent,' Eurymine, who is beloved by the Prince Ascanio, after a dramatic revelation to her of their purpose by means of a feigned tale, are finally moved to spare her on condition that she conceals herself. They satisfy the duke by presenting him with a kid's heart for hers, together with a piece of lawn from her dress; while Eurymine, now the object of competition between a forester and a shepherd, accepts a cottage from the one and a flock to tend from the other. Ascanio, after dispatching his comic page Joculo in search of her, is visited in sleep, under Juno's direction, by Morpheus in the shape of Eurymine, who advises him to repair for news of her to a certain hermit. Meanwhile the god Apollo, vainly urging on the beautiful shepherdess his own passion, is challenged by her to prove his boasted deity by changing her into a man, and, in his anger, actually does so. The hermit, an exiled prince, Aramanthus, who has studied astrology, informs Ascanio that the object of his love is a man; but when at length the pair meet, the prince recognizes Eurymine notwithstanding her male dress, obtains assurance of her continued regard, and repairs to the Graces to entreat their intercession with Apollo, who at last consents to her retransformation. Apollo further discovers to Aramanthus that Eurymine is his long-lost daughter; while the Duke, relenting, learns the deception practised on him and invites the lovers to return to Court. The pastoral element is supported by choruses led by Gemulo the shepherd and Silvio the ranger; while comic relief is supplied in the intercourse of their respective boys, Mopso and Frisco, with Joculo and with some Fairies, and in the scene where Iris rouses Somnus to procure the vision for Ascanio.

The rhymed heroics in which the piece is, with the exception of the comic prose passages, almost entirely composed, are not without a share, in places, of lyric beauty; and the songs are graceful and pretty enough.

The following details are suggestive of Lyly:-

Act i. 1. 56 'within his fathers Court | The Saint was shrinde' (cf. Euph. i. 215 l. 1).

Act i. 1.229 'record' = remember (Euph. i. 303 l. 31, ii. 25 l. 14, 35 l. 19, 185 l. 8); iv. 1. 13, 2. 42= 'sing' (Woman, iii. 1. 79, Euph. ii. 58 l. 7).

Act i. 1. 309 'I have a garden full of Bees' (cf. Fidus in Euph. ii. 44).

Act i. 1. 320 'Why, hunting is a pleasure for a King' (cf. Mid. iv. 3, 5 'hunting is for kings, not peasants').

Act ii. 1. 62 Joculo's aside to the audience (cf. Gunophilus, Woman, iii. 2. 208; Cupid, Gall. ii. 2. 13).

Act iii. 2. 28 Joculo's pun 'a Kitchen God, Pan' (cf. Mid. iv. 1. 61

'all Pan and tinkerly'); and later in the scene his pun on 'poynts' (cf. Gall. i. 4. 42, ii. 3. 42).

Act iv. 1. 71 the making the good Aramanthus 'Prince of Lesbos Ile' (cf. Midas, iii. 1. 53, iv. 2. 31 sqq.).

Act v. 1. 113 the musical reference—the brook as a bass to the birds' voices.

In the conduct of the action, too, though the reader will be reminded most of Spenser's Faerie Queene, on which the verse too is often modelled, yet there are several points in which it can be paralleled from Lyly's dramatic work, e.g. in the title as compared with that of Loves Metamorphosis; in the use made of Ovid's Metamorphoses in regard to Somnus and his three sons (ii. 1) and Apollo and Hyacinth (iii. 1); in the imaginary transfer of scene to Somnus' cave (ii. 1. 139-49) and its subsequent contradiction (ll. 185-6) by the continued presence of the sleeping Ascanio; in the successive exits at the end of iii. 2 and iv. I, as in Mother Bombie, ii. 2 and ii. 5 (cf. Sperantus' If all bee gone, Ile not staie' with Joculo's 'Nay let them go a Gods name, one by one'); in the change effected in the heroine's sex, as in Gallathea; in the vain suit of shepherds and foresters to her, as in The Woman and Loves Metamorphosis; in the sleep of the hero like that of Endimion; in the appeal of the several characters to the wizard or astrologer living a hermit's life in a cave, like Cassander, or Sybilla, or Mother Bombie, and in the considerable likeness of the scene between Aramanthus and the boys (iii. 2) to that between Mother Bombie and the wags in that play (iii. 4); in the interview between Aramanthus and Ascanio (iv. 1), which a little resembles that between Geron and Eumenides, while his wrapt absent manner at its commencement is very like that of the Alchemist and Astronomer in Gallathea; in the employment of servant-boys to make fun; in the introduction of fairies (whose dialogue with the boys, as Bullen notes, is a little like that of Shakespeare's fairies with Bottom); and in the large intervention of the classical deities. The last three points, however, are fairly common by 1596 or 16001; while the others, though characteristic of Lyly, may nevertheless indicate some younger playwright, familiar with the work of previous years. The conduct of the opening scene and of that where Apollo changes Eurymine have, for me, an abruptness and direct force wholly foreign to Lyly's manner or genius; while Aramanthus' connexion with Eurymine is more lamely and casually treated than it would have been in his hands. The pastoral contains no compliments to Elizabeth; and the recourse to the demodé vehicle of the rhymed couplet seems unlikely in one who had written such good blank verse as is to be found

¹ Joculo's remark in iv. 1. 157 'Maister be contented, this is leape yeare,' may suggest one or other of these years as that of the play's original production, or may have been added on Lyly's revival of it in 1600, to which date '1599' of the Table (vol. ii. p. 230) should perhaps be altered.

in The Woman in the Moone. It is true that Lyly, in the Prologue to The Woman, had spoken of writing another verse-play; but, if this is the fulfilment of the promise, why does his name not appear on the title-page, as on those of The Woman, 1597, and Loves Metamorphosis, 1601?

So far as the actual verse is concerned little argument can be drawn from the disappearance of the peculiar 'mechanical devices' of Lyly's style. Absent from the blank verse of The Woman, they would still more naturally be absent from a novel experiment in rhymed heroics. But in the matter and sentiment, as apart from the conduct of the action, I find nothing specially characteristic of him beyond the few faint echoes cited above; and the general texture of the verse appears to me too thin and slight, and sometimes too prosy and obvious, in spite of Spenserian passages of poetic merit, to be the product of Lyly's brain 1-even the songs are too simple and spontaneous, too artless, for him; though I should admit the possibility of his authorship of the Fairies' songs in Act ii, of the duet between Gemulo and Silvio in Act iv, and of the closing song in Act v. But in the two prose-scenes between Joculo, Mopso and Frisco (ii. 2, iii. 2) I do feel that there is a sufficient likeness, a sufficient amount of antithesis and word-play, to make his late authorship of these possible; though I am by no means sure that there is more than might easily be acquired by a young playwright imitating a popular predecessor, and I do not think it very probable that one in Lyly's rather distinct position would be found collaborating at all. They might, however, be added by him on the occasion of his coaching the Paul's Boys in the performance of the play, in 1599 or 1600.

Disbelieving, then, in his authorship of the whole, and admitting only a possibility of his authorship of the two prose-scenes, ii. 2 (containing the Fairies) and iii. 2 (with its considerable resemblance to iii. 4 of Mother Bombie), and perhaps of the duet in Act iv and the closing song of Act v, I have decided to print the play in a category apart as 'doubtful,' that the reader may be able to verify all that is here said and judge for himself.

Mr. Fleay (Biograph. Chronicle, ii. 324) says 'the style of most of the play is just that of Daniel's earlier dramatic work.' Now Daniel's earliest dramatic works were the strict Senecan tragedies Cleopatra and Philotas, pub. 1594 and 1605 respectively, in verse rhymed for the most part alternately, not in couplets, and far stronger, more regular, of a more ethical and intellectualized cast than is that of the Maydes Metamorphosis, which is written and conducted throughout in the freer spirit of the Romantic drama. Also, Mr. Fleay urges, in 1604 Daniel published The Vision of the Twelve Goddesses, in which Juno, Iris and Somnus are introduced as in ii. 1 of M. M., and 'some of the very words are repeated.'

BOND III

¹ The tameness, however, of some of the verse in my lately-identified Entertainments as well as in the Poems, weakens the force of this argument.

For particular expressions, however, affording ground for comparison, I look in vain; nor could anything be farther from the dignified conduct and diction of Daniel's Vision than the comic or serio-comic treatment of Juno, Iris and Somnus in M. M. Mr. Fleay rightly urges that the Prologue of M. M. is more appropriate to some private occasion like a wedding than to a public audience; but the line of Daniel's first sonnet from which he says 'Then to the boundlesse Ocean of your woorth,' Prol. 1. 9, is taken, really runs 'Unto the boundless ocean of thy beauty'; and the mere fact that at the end of the play the Muses dance to Apollo's music is certainly not sufficient to identify it with the masque performed at the wedding of Lord Herbert with Anne Russell on June 16, 16co, where Muses did the same thing 1. Some general likeness, however, may be admitted between our play and Daniel's Vision, which, further, carries something of the same sense of being written by one influenced by Lyly's work 2.

Mr. Gosse and Mr. Bullen pronounce for Day's authorship; and Mr. Bullen, Day's editor in 1881, cites a parallel in his *Humour out of Breath* for 'the merciless harrying of the word *kind*' at the beginning of Act v, and in *Law Trickes*, v. 1, for the echo-scene in iv. 1 of our play, while he considers 'the amœbæan rhymes between Gemulo and Silvio (Act i) in their sportive quaintness, as like Day's handiwork as they are unlike Lyly's.' Mr. Bullen here, and still more in his Introduction to Day, p. 33, is somewhat less than just to Lyly; but, putting that aside, one may acknowledge that the general style of *The Maydes Metamorphosis* is more like Day. Day, when he wrote verse, generally chose the rhymed couplet, which there is no instance of Lyly's using: and the chief metrical characteristics of this play, (1) a noticeable carelessness about the rhymes chosen; (2) the frequent leaving of a line unrhymed in the middle of a rhymed passage; (3) a tendency to run into twelve syllables s, and especially to do this where the line is divided between two characters, e.g. iii.

¹ See however above, vol. i. p. 381 note, where I have followed Fleay so far as to suppose that our play may have been given on the Tuesday or Wednesday night of the same occasion, and that the last line of the Epilogue may refer to the

masque of the preceding Monday night, June 16.

² The Vision was composed as a masque, and represented January 8, 1604-5, not 1603-4 as Fleay asserts (Biog. Chron. i. 90). Before the end of Jan. an unauthorized quarto without author's name was issued by Edw. Allde, with title The Trve Discription of a Royall Masque. Presented at Hampton Court, vpon Sunday night, being the eight of Ianuary, 1604. And Personated by the Queens most Excellent Majestie, attended by Eleuen Ladies of Honour. London Printed by Edward Allde, and are to be solde at the Long Shoppe, adjoyning unto S. Mildreds Church in the Poultrye 1(60)4. (3 copies are in the Br. Mus.), which compelled Daniel to issue a correct ed. in 8vo entitled The Vision of the Twelve Goddesses presented in a masque at Hampton Court, the 8 of January, &-c. Printed by T. C. for Simon Waterson. 1604. A copy exists in the Bodleian. See E. Law's ed. of the 4° of 1623, (1880), Introd. pp. 49-50.

³ Instances are not unknown in Lyly, e. g. vol. i. 479 l. 15 and Woman, iv. I. 24.

1. 76, 79, 83, 131; iv. 2. 91; v. 1. 42; (4) a certain confusion or misapprehension in the use of double-rhymes, e. g. iii. 1. 21-2, 178-9; iv. 2. 65-6 (cf. Day's Parliament of Bees, p. 49, 'A pirate' with 'hate'); are all paralleled in Day's work '. In Day's Law Trickes there is a page named Joculo: in The Ile of Gvls a girl named Mopsa. The resemblances to Lyly's work in the conduct of The Maydes Metamorphosis may be referable to a conscious or unconscious imitation by Day of the older dramatist, of his familiarity with whose work I can point to two rather striking instances, (1) Law Trickes, iii. p. 41, 'doost see Vulcan with the horning parenthesis in his forehead,' a joke inexplicable save by reference to that of the smith Calypho in Sapho and Phao, iii. 2. 47 sqq.; (2) The Ile of Gvls, ii. 1. p. 48, Violetta's remarks about 'maydenhead' are exactly parallel to Pipenetta's song on the same subject in Midas, v. 2. p. 154:—

'But in the allowd opinion of most, Tis neuer truly had till it be lost.

And in my dreame me thought twas too much wrong A prettie maid should lie alone so long.'

On the whole, then, without feeling quite convinced, I am content to acquiesce in the view that this play is an early work by that author, probably touched and added to by Lyly in the course of his rehearsal of it with the Paul's Boys in 1599 or 1600.

I reprint it *literatim et punctuatim* from the quarto, using conical brackets for one or two trifling additions, and appending the quarto reading in a footnote in the few cases where I have emended the text. A number of explanatory or illustrative notes, some from Mr. Bullen, will be found at the end, though I have not treated the play quite so elaborately as those in which Lyly's hand is undoubted.

¹ Instances in Lyly are vol. i. 476 ll. 30-1; 483 ll. 3-4; 468 ll. 7-8.

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THE Maydes Metamors phosis.

As it hath bene fundrie times Acled by the Children of Powles.



LONDON

Printed by Thomas Creede, for Richard Oliue, dwelling in long Lane. 1600.

The Prologue

The manifold great fauours we have found,
By you, to vs poore weaklings still extended:
Whereof your vertues have bene only ground,
And no desert in vs to be so friended:
Bindes vs some way or other to expresse,
(Though all our all be else defeated quite
Of any meanes) save duteous thankefulnes,
Which is the vtmost measure of our might:
Then to the boundlesse Ocean of your woorth,
This little drop of water we present:
Where though it never can be singled foorth,
Let zeale be pleader for our good intent.
Drops not diminish, but encrease great floods:

And mites impaire not, but augment our goods.

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10

The Maydes Metamorphosis.

⟨ACT I.⟩

(SCENE I.)

Enter Phylander, Orestes, Eurymine.

Eurymine.

D Hylander, and Orestes, what conceyt	
Troubles your silent mindes? Let me intreat	
Since we are come thus farre, as we do walke	
You would deuise some prettie pleasant talke:	
The aire is coole, the evening high and faire,	5
Why should your cloudie lookes, then shew dispaire?	-
Phy. Beleeue me faire Eurimine, my skill	
v Is simple in discourse, and vtterance ill:	
Orestes if he were disposde to trie,	
Can better manage such affaires than I.	10
Eu. Why then Orestes let me craue of you .	
Some olde, or late done story to renew:	
Another time you shall request of me	
As good, if not, a greater curtesie.	
Or. Trust me as now (nor can I shew a reason)	15
All mirth vnto my mind comes out of season:	
For inward I am troubled in such sort,	
As all vnfit I am to make report	
Of any thing may breed the least delight,	
Rather in teares, I wish the day were night:	- 20
For neither can my selfe be merry now,	
Nor treat of ought that may be likte of you.	
Eu. Thats but your melancholike old disease,	
That neuer are disposde but when ye please.	
Ph. Nay mistresse, then since he denies the taske	25
My selfe will strait (ac)complish what ye aske:	
And though the pleasure in my tale be small,	
Yet may it serue to pass the time withall,	

344 THE MAYDES METAMORPHOSIS	[ACT I
Eu. Thanks good Phylander, when you please say on,	
Better I deeme a bad discourse, then none.	/ 30
Phy. Sometime there liu'd a Duke not far from hence,	
Mightie in fame, and vertues excellence,	47
Subjects he had, as readie to obey	
As he to rule: beloued euery way,	
But that which most of all he gloried in,	35
(Hope of his age, and comfort of his kin,)	P 33
Was the fruition of one onely sonne,	
A gallant youth, inferior vnto none	
For vertue, shape, or excellence of wit,	
That after him vpon his throne might sit.	40
This youth when once he came to perfect age,	200
The Duke would faine haue linckt in marriage	
With divers dames of honourable blood,	
But stil his fathers purpose he withstood.	
Eu. How, was he not of mettal apt to loue?	45
Phy. Yes apt enough, as wil the sequel proue.	43
But so the streame of his affection lay,	
As he did leane a quite contrary way,	
Disprouing still the choyce his father made,	
And oftentimes the matter had delaid:	50
Now giuing hope he would at length consent,	30
And then again, excusing his intent.	
Eu. What made him so repugnant in his deeds?	
Phy. Another loue, which this disorder breeds:	
For even at home within his fathers Court	55
The Saint was shrinde, whom he did honor most:	33
A louely dame, a virgin pure and chaste,	
And worthy of a Prince to be imbrac'te.	
Had but her birth (which was obscure they said)	
Answerd her beautie, this their opinion staid.	60
Yet did this wilful youth affect her still,	00
And none but she was mistres of his will.	
Full often did his father him disswade,	
From liking such a mean and low borne mayde.	
The more his father stroug to change his minde,	65
The more the sonne became with fancy blinde.	05
Eu. Alas, how sped the silly Louers then?	
Phy. As might euen grieue the rude vnciuel'st men.	
When herevpon to weane his fixed heart	
From such dishonour, to his high desert,	70
The Duke had labourd, but in vaine did striue,	70
Thus he began his purpose to contriue:	
- mas no solum, me purpose to continue i	

sc. 1]	THE MAYDES METAMORPHOSIS	345
Two of his	s seruants of vndoubted troth,	
	by vertue of a solemne oath,	
	the silly damzel out of sight,	75
	in secret to bereaue her quite	75
Eu. Of what		
Phy.	Yes Madame of her life,	
	the cause of all the former strife.	
	they kill her?	
Phy.	You shall heare anon:	
	on first must be discided on	80
The second secon		90
	inion, whats your iudgement? say,	
	most cruell: those that did obay,	
	gaue commandment for the fact?	
	of them it was a bloody act:	-
	eserue (to speake my mind of both)	85
	on, that were bound thereto by oath.	
	nough, we do accept your doome,	
	nblam'd, what ere of you become.	
	e vnblamde, what ere become of me?	
	the meaning of these speeches be?	90
	ine, my trembling tongue doth faile,	
	ence yrkes, my fainting sences quaile:	
My faltring	speech bewraies my guiltie thought,	
And stamm	ners at the message we have brought.	
Eu. Ay me,	what horror doth inuade my brest?	95
Or. Nay the	n Phylander I will tell the rest.	
	us fares thy case, demand not why,	
	forthwith prepare your selfe to dye.	
	dispatch, and set your mind at rest.	
	ler is it true? or doth he iest?	100
	s no remedie but you must dye:	
	framde my tragicke history.	
	my maister, is the man I meant,	
	the Prince, the mayd of meane discent	
	the second secon	105
	reason may remoue his thought: the Duke determines by vs two, loue betwixt his sonne and you:	105
	the Duke determines by vs two,	
	loue betwixt his sonne and you:	
	ot cause we trainde you to this wood	
	must sacrifice your dearest blood.	110
Eur. Respec		
Orest.	We must regard our oath.	
Eur. My ten		
Or.	They are but trifles both.	

346 THE MAYDES METAMORPHOSIS	[ACT 1	
Eu. Mine innocency.		
Or. That would our promise breake,		
Dispatch forthwith, we may not heare you speake.		
Eu. If neither teares nor innocency moue,	115	
Yet thinke there is a heavenly power above.		
Orest. A done, and stand not preaching here all day.		
Eu. Then since there is no remedie, I pray		
Yet good my maisters, do but stay so long		
Till I haue tane my farewell with a song,	120	
Of him whom I shall neuer see againe.		
Phy. We will affoord that respit to your paine.		
Eu. But least the feare of death appall my mind,		
Sweet gentlemen let me this fauour find.		
That you wil vale mine eye-sight with this scarfe:	125	
That when the fatall stroke is aymde at me,	5	
I may not start, but suffer patiently.		
Orest. Agreed, giue me, Ile shadow ye from feare,		
If this may do it.		
Eu. Oh I would it might		
But shadowes want the power to do that right.	130	
Shee sings.	- 3 -	
Ye sacred Fyres, and powers aboue,		
Forge of desires working loue,		
Cast downe your eye, cast downe your eye		
Vpon a Mayde in miserie.		
My sacrifice is louers blood:	135	
And from eyes salt teares a flood:	-55	
All which I spend, all which I spend		
For thee Ascanio, my deare friend:		
And though this houre I must feele		
The bitter sower of pricking steele,	140	
Yet ill or well, yet ill or well	- 4	
To thee Ascanio still farewell.		
Orestes offers to strike her with his Rapier, and is stayed	ł	
by Phylander.		
Orest. What meanes Phylander?		
Phy. Oh forbeare thy stroke,		
Her piteous mone and gesture might prouoke		
Hard flints to ruthe.	145	
Orest. Hast thou forgot thy oath?	-43	
Phy. Forgot it? no.		
Or. Then wherfore doest thou interrupt me so?		
Phy. A sudden terror ouercomes my thought.		
Or. The suffer me, that stands in fear of nought.		
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sc. 1]	THE MAYDES METAMORPHOSIS	347
Phy. Oh	hold Orestes, heare my reason first.	150
	Il religion of thy vowe forgot?	-
	thou wilt, but I forget it not.	
	estes, if thou standst vpon thine oath,	
	e alone, to answere for vs both.	
	t answer canst thou giue? I wil not stay.	155
	y villain, then my sword shall make me way.	111
	thou in this, against thy conscience striue?	
	vill defend a woman while I liue.	
	n, and an innocent beside,	
	ore put vp, or else thy chaunce abide.	160
	neuer sheath my sword, vnles thou show,	
	th reserved, we may let her go.	
	at will I do, if truth may be of force.	
	then wil I be pleasd to graunt remorse.	
	thought I when out of doore I went,	165
	hus my life should stand on argument.	
	lawfull oath in an vnlawfull cause,	
	dispenc't withall, by reasons lawes:	
	next, respect must to the end be had,	
	e th' intent, doth make it good or bad.	170
	ere th' intent is murder as thou seest,	
Which	to performe, thou on thy oath reliest:	
	nce the cause is wicked and vniust,	
	ect must likewise be held odious.	
We sw	ore to kill, and God forbids to kill:	175
Shall	ve be rulde by him, or by mans will?	
	it is a woman is condemde:	
And w	hat is he that is a man indeed,	
That o	an endure to see a woman bleed?	
Or. Tho	u hast preuaild, Eurymine stand vp,	180
	not touch thee for a world of gold.	
	ny now thou seemst to be of humane mould.	
	our graunt faire mayd that you shall liue,	
	ou to vs your faithfull promise giue,	*
	forth t'abandon this your Country quite,	185
	euer more returne into the sight	
Of fier	ce Telemachus, the angry Duke,	
Where	by we may be voyd of all rebuke?	
	re do I plight my chaste vnspotted hand,	
I will	abiure this most accursed land:	190
	ow henceforth what fortune ere betide,	
Within	these woods and desarts to abide.	
	these woods and desarts to abide.	

For Co.

348	THE MAYDES METAMORPHOS	IS [ACT I
Phy. No	w wants there nothing, but a fit excuse,	
	oth the Duke, in his conceiu'd abuse:	
	ne may be perswaded she is slaine,	195
	re our wonted fauour still maintaine.	12 100
	t shall be thus, within a Lawne hard by,	
	re with bushes, where no humane eye,	
	ny way discouer our deceite:	-
	feeds a heard of Goates, and country neate.	200
	Kidde, or other youngling, will we take,	
	ith our swords dispatch it for her sake.	
	auing slaine it, rip his panting breast,	
	ake the heart of the vnguiltie beast:	200
	to th'intent, our counterfeit report	205
	eeme more likely, we will beare to court:	
	here protest with bloody weapons drawne, her heart.	
Phy.	Then likewise take this Lawne,	
Which	well Telemachus did know she wore:	
	et it be all spotted too with gore,	210
	say you mistresse, will you spare that vale?	
	nat or what else, to verifie your tale:	
	hankes Phylander, and Orestes both,	
	you preserue me from a Tyrants wroth.	
	would it were within my power, I wis,	215
	you greater curtesie then this:	
	hat we cannot by our deeds expresse	
	art we wish to ease your heauinesse.	
	double debt, yet one word ere ye go,	
	mend me to my deare Ascanio:	220
	e loyall loue, and presence to forgoe,	
	gall me more then all my other woe.	
	Our lives shall never want to do him good.	
	or yet our death, if he in daunger stood:	
	nistresse, so good fortune be your guide.	225
Or. And	l ought that may be fortunate beside.	()
r mi		(Exeunt.
	e like I wish vnto your selues againe:	
	nany happie dayes deuoyd of paine.	
	ow Eurymine record thy state,	444
	ch deiected, and opprest by fate:	230
	hope remaines? wherein hast thou to ioy?	
	r wretch might tell of miserie,	
	I alas, poore I, am only she:	
1 nen	i aias, poole i, ain only sile:	

sc. 1]	THE MAYDES METAMORPHOSIS	349
Vnknow	ne of parents, destitute of friends,	235
	of nought, but what misfortune sends.	-33
The second second	to liue a fugitiue alone,	
-	h paths, and regions neuer knowne.	
	Ascanio, for thy only sake,	
	edious trauels I must vndertake:	0.40
		240
	I grudge, the paine seemes lesse to mee,	
In that	I suffer this distresse for thee.	
	Enter Siluio, a Kaunger.	3473054 -
Sil. Wel 1	net fair Nymph, or Goddesse if ye bee:	alway?
	inge me thinkes, that one of your degree	bau & how
	walk these solitary groues alone.	245 on where !
Eu. It we	re no maruell if you knew my mone.	whose pr
But wha	t are you that question me so far?	went a
Sil. My h	abit telles you that, a Forrester:	to The H
That has	uing lost a heard of skittish Deere,	TANK
Was of	good hope, I should a found them heere.	250
Eu. Trust	me, I saw not any, so farewell.	
Sil. Nay	stay: and further of your fortunes tell;	
I am no	t one that meanes you any harme.	
	Enter Gemulo the shepheard. Supposed + T	buster
Ge. I thin	ke my Boy be fled away by charme.	
Raunger	well met: within thy walke I pray,	255
	ou not Mopso, my vnhappie Boy?	
Sil. Sheph	eard not I, what meanst to seeke him here?	
Ge. Becau	se the wagge, possest with doubtfull feare,	
Least I	would beate him for a fault he did:	- 1
Amongst	those Trees, I do suspect hees hid.	260
	now Raunger? you mistake I trowe,	
	a Lady, and no barren Dowe.	
	indeede, and as it seemes, distrest,	
	griefe to know, I humbly made request:	
	as yet will not reueale the same.	265
	os to me she will: speak gentle dame?	0.0
	unger great hath driuen ye to this place?	
	nowne your state, and looke what slender grace,	
	eards poore abilitie may yeeld,	
The second second second	ll be sure of, ere I leaue the feeld.	270
	good Sir, the cause may not be knowne,	-
The state of the s	th inforste me to be here alone.	
	eare not to discouer what you are:	
	be we may remedie your care.	
	as6 Monso I Movso O	
	250 MODSO I MOVSO U	

Eu. Since needs you will, that I renew my griefe,	275
Whether it be my chance to finde reliefe	
Or not, I wreake not: such my crosses are,	
As sooner I expect to meete dispaire.	
Then thus it is: not farre from hence do dwell	
My parents, of the world esteemed well:	280
Who with their bitter threats, my graut had won,	
This day to marrie with a neighbours son.	
And such a one, to whom I should be wife,	
As I could neuer fancie in my life.	1 110
And therefore to anoyd that endlesse thrall,	285
This morne I came away and left them all.	
Sil. Now trust me virgin, they were much vnkind,	
To seeke to match you so against your minde.	
Ge. It was beside, vnnaturall constraint:	1 5
But by the tenure of your iust complaint,	290
It seemes you are not minded to returne,	
Nor any more to dwell where you were borne.	
Eu. It is my purpose, if I might obtaine	-
A place of refuge where I might remaine.	
Sil. Why go with me, my Lodge is not far off,	295
Where you shall have such hospitalitie	1
As shall be for your health and safetie.	3
Ge. Soft Raunger, you do raunge beyond your skill,	
My house is nearer: and for my good will,	
It shall exceed a woodmans woodden stuffe:	300
Then go with me, Ile keep you safe enough.	1200
Sil. Ile bring her to a bower beset with greene.	15
Ge. And I an arbour, may delight a Queene.	May .
Sil. Ile bring her to a bower beset with greene. Ge. And I an arbour, may delight a Queene. Sil. Her dyet shalbe Venson at my boord.	
Ge. Yong Kid and Lambe, we shepheards can affoord.	305
Sil. And nothing else?	-
Ge. Yes, raunging now and then,	
A Hog, a Goose, a Capon, or a Hen.	
Sil. These walkes are mine, amongst the shadie trees.	
Ge. For that I haue, a garden full of Bees,	
Whose buzing musick with the flowers sweet,	- 310
Each euen and morning, shall her sences greet.	100
Sil. The Nightingale is my continuall clocke.	
Ge. And mine the watchfull, sin-remembring cocke.	
Sil. A hunts vp, I can tune her with my hounds.	
Ge. And I can shew her meads, and fruitfull grounds.	315
Sil. Within these woods are many pleasant springs.	- 202
Ge. Betwixt youd dales, the Eccho daily sings.	

Surfaced VI. FOLKE Lade

sc. 1] THE MAYDES METAMORPHOSIS	351
Sil. I maruell that a rusticke shepheard dare	
With woodmen thus audaciously compare?	
Why, hunting is a pleasure for a King, VII	320
And Gods themselues sometime frequent the thing.	-
Diana with her bowe and arrowes keene,	
Did often vse the Chace, in Forrests greene.	
And so alas, the good Athenian knight,	-
And swift Acteon herein tooke delight:	325
And Atalanta the Arcadian dame,	
Conceiu'd such wondrous pleasure in the game:	
That with her traine of Nymphs attending on,	
She came to hunt the Bore of Calydon.	
Ge. So did Apollo walk with shepheards crooke,	330
Ge. So did Apollo walk with shepheards crooke, And many Kings their scepters haue forsooke: To lead the quiet life we shepheards know	-
To lead the quiet life we shepheards know were	
And many Kings their scepters haue forsooke: To lead the quiet life we shepheards know Accounting it a refuge for their woe.	
Sil. But we take choice of many a pleasant walke	
And marke the Deare how they begin to stalke,	335
When each according to his age and time,	
Pricks vp his head, and beares a Princely minde:	
The lustie Stag conductor of the traine,	
Leads all the heard in order downe the plaine:	
The baser rascalls scatter here and there,	340
As not presuming to approach so neere.	13
Ge. So shepheards sometime sit vpon a hill,	
Or in the cooling shadow of a mill:	
And as we sit, vnto our pipes we sing,	
And therewith make the neighboring groues to ring.	345
And when the sun steales downward to the west,	
We leaue our chat, and whistle in the fist:	
Which is a signall to our stragling flocke,	
As Trumpets sound to men in martiall shocke.	1 4
Sil. Shall I be thus out-faced by a swaine?	. 350
Ile haue a guard to wayt vpon her traine,	
Of gallant woodmen, clad in comely greene:	
The like whereof, hath sildome yet bene seene.	
Ge. And I of shepheards such a lustie crew,	
As neuer Forrester the like yet knew:	355
Who for their persons and their neate aray,	
Shalbe as fresh, as is the moneth of May.	

319 thus] then Q 332 know] I correct tooke, of the Q 336 Bullen queries kinde, but time is perhaps better sense, and an assonance or annomination (like fist and west, l. 346) often satisfies the author instead of a rhyme

Asca. Away Ioculo.

Io. Here sir, at hand.

Asca. Ioculo, where is she?

Io. I know not.

Asca. When went she?

St. Sign

TO

35

Io. I know not.

Asca. Which way went she?

Io. I know not.

Asca. Where should I seeke her?

Io. I know not.

Asca. When shall I find her?

Io. I know not.

Asca. A vengeance take thee slaue, what dost thou know?

Io. Marry sir, that I doo know.

Asca. What villaine?

Io. And you be so testie, go looke: What a coyles here with you? If we knew where she were, what need we seeke her? I thinke you are lunaticke: where were you when you should have lookt after her? now you go crying vp and downe after your wench, like a Boy had lost his

horne booke.

Asca. Ah my sweet Boy.

Io. Ah my sweet Maister: nay I can giue you as good words as you can giue me: alls one for that.

Asca. What canst thou give me no reliefe?

Io. Faith sir, there comes not one morsel of comfort from my lips, to 25 sustaine that hungry mawe of your miserie, there is such a dearth at this time, God amend it.

Asca. A Ioculo, my breast is full of griefe, And yet my hope, that only wants reliefe.

Io. Your brest and my belly, are in two contrary kaies, you walke to get 30 stomacke to your meate, and I walke to get meate to my stomacke: your breast's full, and my belli's emptie. If they chance to part in this case, God send them merry meeting: that my belly be ful, and your brest empty.

Asca. Boy, for the loue that euer thou didst owe,

To thy deare master, poore Ascanio,

Racke thy proou'd wits, vnto the highest straine,

To bring me backe Eurymine againe.

Io. Nay master, if wit could do it, I could tell you more: but if it euer be done, the very legeritie of the feete must do it: these ten nimble bones must do the deed: Ile trot like a little dog; theres not a bush so big as 40 my beard, but Ile be peeping in it: theres not a Coate but Ile search euery corner: if she be aboue, or beneath, ouer the ground, or vnder, Ile finde her out.

Asca. Stay Ioculo: alas it cannot be:

If we should part, I loose both her and thee: The woods are wide: and wandring thus about, Thou maist be lost: and not my Loue found out.

16-63 All Joculo's speeches within these limits as verse in Q

Aa BOND III

55

60

65

70

75

80

Io. I pray you let me goe.

Asca.

I pray thee stay.

Io. Ifaith ile runne.

Asca. And doest not know which way.

Io. Any way: alls one, ile drawe drie foote: if you send not to seeke 50 her, you may lye here long enough, before she come to seeke you: she litle thinkes that you are hunting for her in these quarters.

Asca. Ah Ioculo, before I leaue my Boy,
Of this worlds comfort, now my only ioy:
Seest thou this place? vpon this grassie bed,
With sommers gawdie dyaper bespred.

He lyes downe.

Vnder these shadowes shall my dwelling be: Till thou returne, sweete *Ioculo* to me.

Io. And if my Conuoy be not cut off by the way, it shall not be long before I be with you.

He speakes to the people.

Well, I pray you looke to my maister: for here I leave him amongst you: and if I chaunce to light on the wench, you shall heare of me by the next winde.

Exit Ioculo, Ascanio solus.

Asca. In vaine I feare, I beate my braines about, Proouing by search, to finde my mistresse out: Eurymine, Eurymine, retorne: And with thy presence guild the beautious morne: And yet I feare to call vpon thy name, The prattling Eccho, should she learne the same, The last words accent sheele no more prolong, But beare that sound vpon her airie tong. Adorned with the presence of my Loue, The woods I feare, such secret power shal proue As they'll shut vp each path: hide euery way, Because they still would have her go astray: And in that place would alwaies have her seene, Only because they would be euer greene: And keepe the wingged Quiristers still there, To banish winter cleane out of the yeare. But why persist I to bemone my state, When she is gone, and my complaint too late? A drowsie dulnes closeth vp my sight, O powerfull sleepe, I yeeld vnto thy might. He falles a sleepe.

Enter Iuno, and Iris.

Iuno. Come hither Iris.

Iris. Iris is at hand,

pielos La Transca La Transca

sc. 1] THE MAYDES METAMORPHOSIS	355
	757
To attend <i>Ioues</i> wife: great <i>Iunos</i> hie command. <i>Iuno</i> . Iris I know I do thy service proue,	85
And ever since I was the wife of Ioue	
Thou hast bene readie when I called still,	
And alwayes most obedient to my will:	
Thou seest how that imperiall Queene of loue,	90
With all the Gods, how she preuailes aboue,	90
And still against great Iunos hests doth stand,	
To have all stoupe and bowe, at her command:	
Her Doues and Swannes, and Sparrowes, must be graced,	
And on Ioues Aultars, must be highly placed.	95
My starry Peacocks, which doth beare my state:	23
Scaresly alowed within his pallace gate:	
And since her selfe, she thus preferd doth see,	
Now the proud huswife will contend with mee:	
And practiseth her wanton pranckes to play	100
With this Ascanio, and Eurymine.	
But Loue shall know, in spight of all his skill,	
Iuno's a woman, and will have her will.	
Iris. What is my Goddesse will? may Iris aske?	
Iuno. Iris, on thee I do impose this taske,	105
To crosse proud Venus, and her purblind Lad,	1000
Vntill the mother, and her brat be mad,	
And with each other, set them so at ods,	
Till to their teeth they curse, and ban the Gods.	
Iris. Goddes, the graunt consists alone in you,	110
Iuno. Then mark the course which now you must pursue.	
Within this ore-growne Forrest, there is found	
A duskie Caue, thrust lowe into the ground:	
So vgly darke, so dampie and (so) steepe,	
As for his life the sunne durst neuer peepe	115
Into the entrance: which doth so afright	
The very day, that halfe the world is night.	
Where fennish fogges, and vapours do abound:	
There Morpheus doth dwell within the ground,	
No crowing Cocke, nor waking bell doth call,	120
Nor watchfull dogge disturbeth sleepe at all,	
No sound is heard in compasse of the hill,	
But every thing is quiet, whisht, and still.	
Amid this Caue, vpon the ground doth lie,	
A hollow plancher, all of Ebonie	125
Couer'd with blacke, whereon the drowsie God,	
Drowned in sleepe, continually doth nod:	8 . 4

95 Ioues required by context: Loues Q by a common mistake

ETAMORPHOSIS [ACT 11 nt take, sleepe awake,
sleepe awake,
sleepe awake,
-
307D T.O.
peare, 130 heare.
way,
mine.
command,
t of hand.
all remaine,
againe. Exit Iuno.
am sent,
ontinent:
shake, 140
zake:
Ile keepe,
eyes of sleepe,
all me heare,
d with feare. 145
oride
des doth ride.
nus. Strikes.
•
ou still so fast?
cast. 150
ay?
•
e of the day?
keepe?
me sleepe.
I say, 155
doore,
st no more.
me annon.
cke, you stone: 160
thunder,
o wonder,
•
chaps asunder. 164
Enter Somnus.
d be thee.
t wouldst with me?
rtal wife,
thy life,

sc. 1] THE MAYDES METAMORPHOSIS	357
That thou vnto this Gentleman appeare, And in this place, thus as he lyeth heere,	170
Present his mistres to his inward eies, In as true manner, as thou canst deuise.	
Som. I would thou wert hangd for waking me.	
Three sonnes I haue, the eldest Morpheus highte:	175
He shewes of man, the shape or sight.	-13
The second Icelor, whose beheasts	
Doth shewe the formes of birds and beasts.	
Phantasor for the third, things lifeles hee:	
Chuse which like thee of these three.	180
Iris. Morpheus: if he in humane shape appeare.	
Som. Morpheus come forth in perfect likenes heere,	
Of, how call ye the Gentlewoman?	
Iris. Eurymine.	
Som. Of Eurymine: and shewe this Gentleman,	-0-
What of his mistres is become. Kneeling downe by Ascanio.	185
Enter Eurymine, to be supposed Morpheus.	
Mor. My deare Ascanio, in this vision see,	
Eurymine doth thus appeare to thee:	
As soone as sleepe hath left thy drowsie eies,	
Follow the path that on thy right hand lies,	
An aged Hermit thou by chaunce shalt find,	190
That there hath bene, time almost out of mind:	
This holy man, this aged reuerent Father,	
There in the woods, doth rootes and simples gather:	
His wrinckled browe, tells strengths past long ago:	
His beard as white, as winters driven snow.	195
He shall discourse the troubles I have past,	
And bring vs both togither at the last.	
Thus she presents her shadow to thy sight,	
That would her person gladly if she might.	
Iris. See how he catches to imbrace the shade.	200
Mor. This vision fully doth his powers inuade.	
And when the heate shall but a litle slake:	
Thou then shalt see him presently awake.	
Som. Hast thou ought else, that I may stand in sted?	205
Iris. No Somnus, no: go back vnto thy bed: Iuno she shall reward thee for thy paine.	205
Som. Then good night, Iris, Ile to rest againe,	
Iris. Morpheus farwell: to Iuno I will flie.	
Mor. And I to sleepe, as fast as I can hie. Exeunt.	

358	THE	MAYDES	METAMORPHOSI	s	[ACT II
O vanis	h not so	ny good Ang suddenly awa			210
Where a Did I no Euen no And her Eurymi	art thou s not see the ow? Here re thy feet fae: Oh w	ee, in this ve e did I not s e did blesse vilt thou not	me behold thy face: ery place see thee stand? the happie land? attend?		· 215
Flie from The feat And so The tree	m thy foe rfull Hare the Dear mbling Fo	: Ascanio is , so shuns the eschues the oule, so flies			220
I follow Nor as Thy sha That sig	not, as F the Dog p ape it was the were fi	Phæbus Daph pursues the t t alas I sav itter for the	ne did: rembling Kid.		225
Thou ar	rt within t age the wo	he compas o	f this ground. the groues about,	Exit.	230
			ENE II.)		
	En	ter at one d	oore, Mopso singing.		
	So mer His ho Early i And ev	rily this she	can blow, , late, late, in an euen	ing,	5
	Enter	at the other	r doore, Frisco singing	•	
	Fris. Car Weell, And ca	n you blow t weell, and ve	the little horne? ery weell. the little horne,		10
	E	nter Ioculo ii	n the midst singing.		
Id	. Fortune And will Wilt thou	my foe, wh my fortune r I say, for e	y doest thou frowne or neuer better bee: euer breed my paine? store my Ioyes againe?		

20

25

Frisco. Cannot a man be merry in his owne walke, but a must be 15 thus encombred?

Io. I am disposed to be melancholly, and I cannot be private, for one villaine or other.

Mop. How the diuel stumbled this case of rope-ripes in- into my way?

Fris. Sirrha, what art thou? and thou?

Io. I am Page to a Courtier.

Mop. And I a Boy to a Shepheard.

Fris. Thou art the Apple-squier to an Eawe, and thou sworne brother to a bale of false dice.

Io. What art thou?

Fris. I am a Boy to a Raunger.

Io. An Out-lawe by authoritie: one that neuer sets marke of his own goods, nor neuer knowes how he comes by other mens.

Mop. That neuer knowes his cattell, but by their hornes.

Fris. Sirrha, so you might have said of your masters sheep.

Io. I marry: this takes fier like touch powder, and goes off with a huffe.

Fris. They come of crick-cracks, and shake their tayles like a squib.

Io. Ha you Rogues, the very steele of my wit, shall strike fier from the flint of your vnderstandings: haue you not heard of me?

Mop. Yes, if you be that Ioculo that I take you for, we have heard of your exployts, for cosoning of some seven, and thirtie Alewiues, in the Villages here about.

Io. A wit, as nimble as a Sempsters needle, or a girles finger at her Buske poynt.

Mop. Your iest goes too low sir.

Fris. O but tis a tickling iest.

Io. Who wold have thought to have found this in a plaine villaine, that neuer woare better garment, then a green Ierkin?

Frisco. O Sir, though you Courtiers have all the honour, you have 45 not all the wit.

Mop. Soft sir, tis not your witte can carry it away in this company.

Io. Sweet Rogues, your companie to me, is like musick to a wench at midnight: when she lies alone, and could wish, yea marry could she.

Fris. And thou art as welcom to me, as a new poking stick to 50 a Chamber mayd.

Mop. But soft, who comes here?

Enter the Faieries, singing and dauncing.

By the Moone we sport and play, With the night begins our day: As we daunce the deaw doth fall, Trip it little vrchins all:

55

Then I byte her like a flea:

And about I skip. Io. I, I thought where I should have you. I Fay. Wilt please you daunce sir? Io. Indeed sir, I cannot handle my legges. 95

100

2 Fay. O you must needs daunce and sing:

Which if you refuse to doo,

We will pinch you blacke and blew.

And about we goe.

They all daunce in a Ring, and sing as followeth.

And about we goe.

They all daunce in a Ring, and sing as followeth.

Round about, round about, in a fine Ring a:

Thus we daunce, thus we daunce, and thus we sing a.

Trip and go, too and fro, ouer this Greene a:

All about, in and out, for our braue Queene a.

Round about, round about, in a fine Ring a:

Thus we daunce, thus we daunce, and thus we sing a.

Thus we daunce, thus we daunce, and thus we sing a.
Trip and go, too and fro, ouer this Greene a:
All about, in and out, for our braue Queene a.
We have daunc't round about, in a fine Ring a:

We have daunc't lustily, and thus we sing a: All about, in and out, ouer this Greene a: Too and fro, trip and go, to our braue Queene a.

115

ACTUS TERTIUS.

Scena I.

Enter Appollo, and three Charites.

1 Cha. No no great Phæbus, this your silence tends, To hide your griefe from knowledge of your friends, Who if they knew the cause in each respect, Would shewe their vtmost skill to cure th'effect.

Ap. Good Ladyes, your conceites in iudgement erre, Because you see me dumpish, you referre The reason to some secret griefe of mine: But you haue seene me melancholy many a time, Perhaps it is the glowing weather now, That makes me seeme so ill at ease to you.

I. Fine shifts to colour what you cannot hide,
No Phabus, by your lookes may be discride
Some hid conceit, that harbors in your thought,
Which hath therein, some straunge impression wrought:
That by the course thereof, you seeme to mee,
An other man then you were wont to bee.

Ap. No Ladies, you deceive your selves in mee: What likelihood or token do ye see, That may perswade it true that you suppose?

2. Appollo, hence a great suspition growes,

20

15

THE MAYDES METAMORPHOSIS	ACT III
Ye are not so pleasaunt now, as earst in companie,	
Ye walke alone, and wander solitarie.	
The pleasaunt toyes we did frequent sometime,	
Are worne away, and growne out of prime.	
Your Instrument hath lost his siluer sound,	25
That rang of late, through all this grouie ground.	-
Your bowe wherwith the chace you did frequent,	
Is closde in case, and long hath bene vnbent.	
How differ you from that Appollo now,	
That whilom sat in shade of Lawrell bowe,	30
And with the warbling of your Iuorie Lute,	ŭ
Talure the Fairies for to daunce about.	
Or from Th'appollo that with bended bowe,	
Did many a sharp and wounding shaft bestowe.	
Amidst the Dragon Pithons scalie wings,	35
And forc't his dying blood to spout in springs.	
Beleeue me Phebus, who sawe you then and now,	
Would thinke there were a wondrous change in you.	
Ap. Alas faire dames, to make my sorows plain,	
Would but reviue an auncient wound again.	40
Which grating presently vpon my minde,	•
Doth leave a scar of former woes behinde.	
3. Phabus, if you account vs for the same,	
That tender thee, and loue Appollos name,	
Powre forth to vs the fountaine of your woe,	45
Fro whence the spring of these your sorows flowe?	
If we may any way redresse your mone,	
Commaund our best, harme will we do you none.	
Ap. Good Ladies, though I hope for no reliefe,	
Ile shewe the ground of this my present griefe.	50
This time of yeare, or there about it was,	_
Accursed be the time, tenne times alas:	
When I from Delphos tooke my journey downe,	
To see the games in noble Sparta Towne,	
There saw I that, wherein I gan to ioy,	55
Amyclas' sonne a gallant comely boy,	
Hight (Hiacinth) full fifteene yeares of age,	
Whom I intended to haue made my Page,	
And bare as great affection to the boy,	
As euer Ioue, in Ganimede did ioy.	60
Among the games, my selfe put in a pledge,	
To trie my strength in throwing of the sledge,	

56 Q misprints Amilchara

sc, 1] THE MAYDES METAMORPHO	SIS 363
Which poysing with my strained arme I threw	-
So farre, that it beyond the other flew.	1 to Ber A. 7
My Hiacinth, delighting in the game,	Cet 65
Desierd to proue his manhood in the same:	1 13
And catching ere the sledge lay still on ground,	
With violent force, aloft it did rebound	
Against his head, and battered out his braine:	
And so alas, my louely boy was slaine.	70
1. Hard hap O Phæbus, but sieth it's past & gone,	
We wish ye to forbeare this frustrate mone.	
Ap. Ladies, I know my sorrowes are in vaine,	
And yet from mourning can I not refraine.	
I. Eurania some pleasant Song shall sing.	75
To put ye from your dumps.	
Ap. Alas, no Song will bring	
The least reliefe to my perplexed minde.	
2. No Phabus? what other pastime shal we finde,	
To make ye merry with?	
Ap. Faire dames I thanke you a	ıll,
No sport nor pastime can release my thrall:	80
My grief's of course, when it the course hath had,	
I shall be merrie, and no longer sad.	
1. What will ye then we doo?	X
Ap. And please ye, you may a	goe,
And leaue me here to feed vpon my woe.	
2. Then Phebus, we can but wish ye wel again.	85
	Exeunt Charites.
Ap. I thanke ye gentle Ladies for your paine.	
O Phabus wretched thou thus art thou faine	
With forg'de excuses, to conceale thy paine.	
O Hyacinth, I suffer not these fits	
For thee my Boy, no, no, another sits	90
Deeper then thou, in closet of my brest:	
Whose sight so late, hath wrought me this vnrest.	
And yet no Goddesse, nor of heauenly kinde	- 4
She is, whose beautie thus torments my minde.	12. 4 1
No Fayrie Nymph, that haunts these pleasaunt wo	ods, 15 95
No Goddesse of the flowres, the fields, nor floods:	1 onely
Yet such an one, whom iustly I may call	(surred
A Nymph, as well as any of them all.	
Eurymine, what heauen affoords thee heere?	
So may I say, because thou com'st so neere?	100
And neerer far vnto a heauenly shape,	
Then she of whom <i>Ioue</i> triumph't in the Rape.	

Ile sit me downe, and wake my griefe againe, To sing a while, in honour of thy name.

The Song.

Amidst the mountaine Ida groues, 105 Where Paris kept his Heard: Before the other Ladies all, He would have thee preferd. Pallas for all her painting than, Her face would seeme but pale: 110 Then Iuno would have blusht for shame, And Venus looked stale. Eurymine thy selfe alone, Shouldst beare the golden ball: So far would thy most heauenly forme, 115 Excell the other all. O happie Phabus, happie then, Most happie should I bee: If faire Eurymine would please, To ioyne in loue with mee. 120

Enter Eurymine.

Eu. Although there be such difference in the chaunge, To line in Court, and desart woods to raunge, Yet in extremes, wherein we cannot chuse, An extreame refuge is not to refuse. Good gentlemen, did any see my heard? I shall not finde them out, I am afeard: And yet my maister wayteth with his bowe, Within a standing, for to strike a Doe. You saw them not? Your silence makes me doubt: I must goe further, till I finde them out. 130 Ap. What seek you prettie Mayde? Eu. Forsooth my heard of Deere. Ap. I sawe them lately, but they are not heere. Eu. I pray Sir, where? Ab. An houre agoe or twaine, I sawe them feeding all aboue the plaine. Eu. So much the more my toile to fetch them in. I 35 I thanke ye Sir. Ab. Nay stay sweet Nymph with mee. Eu. My busines, cannot so dispatched bee. Ap. But praye ye Maide, it will be verie good, To take the shade, in this vnhaunted wood:

γ₂...'.

sc. 1] THE MAYDES METAMORPHOSIS	365
This flowring bay with branches large and great,	140
Will shrowd ye safely, from the parching heat.	*40
Eu. Good sir, my busines calls me hence in hast,	
Ap. O stay with him, who conquered thou hast.	
With him, whose restles thoughts do beat on thee:	
With him that ioyes, thy wished face to see.	145
With him whose ioyes surmount all ioyes aboue:	-43
If thou wouldst thinke him worthie of thy loue.	
Eu. Why Sir, would you desire another make?	
And weare that garland for your Mistres sake?	
Ap. No Nymph, although I loue this lawrel tree,	150
My fancy ten times more affecteth thee:	430
And as the bay is alwaies fresh and greene, √	
So shall my loue as fresh to thee be seene.	
Eu. Now truly Sir, you offer me great wrong,	
To hold me from my busines here so long.	155
Ap. O stay sweet Nymph, with more aduisement view,	*33
What one he is, that for thy grace doth sue:	
I am not one that haunts on hills or Rocks,	
I am no shepheard wayting on my flocks,	
I am no boystrous Satyre, no nor Faune,	160
That am with pleasure of thy beautie drawne.	100
Thou dost not know God wot, thou dost not kno,	
The wight, whose presence thou disdainest so.	
Eu. But I may know, if you wold please to tell.	
Ap. My father in the highest heavens doth dwel:	16-
	165
And I am knowne the sonne of <i>Ioue</i> to bee,	
Whereon the folke of Delphos honor mee.	
By me is knowne what is, what was, and what shall bee,	
By me are learned the Rules of harmonie,	****
By me the depth of Phisicks lore is found:	170
And power of hearbes that grow vpon the ground.	
And thus by circumstances maist thou see,	
That I am Phæbus, who doth fancie thee.	
Eu. No sir, by these discourses may I see,	200
You mock me with a forged pedegree.	175
If sonne you be to Ioue, as erst ye said,	
In making loue vnto a mortall maide,	
You worke dishonour to your deitie:	
I must be gone: I thanke ye for your curtesie	-0
Ap. Alas, abandon not thy Louer so.	180
Eu. I pray sir hartily, giue me leaue to goe.	
Ap. The way ore-growne, with shrubs and bushes thick,	
The sharpned thornes, your tender feete will prick.	

220

225

Eu. These vaine excuses, manifestly showe, Whether you vsurp Appollos name or no. Sith my demaund so far surmounts your Art, Ye iowne exceptions, on the other part.

Ap. Nay then my doubtles Deitie to proue,
Although thereby for euer I loose my Loue,
I graunt thy wish, thou art become a man:
I speake no more, then well performe I can.
And though thou walke in chaunged bodie now,

A Control of the Cont

This pennance shall be added to thy vow: Thy selfe a man, shalt loue a man, in vaine: And louing, wish to be a maide againe. Eu. Appollo, whether I loue a man or not, I thanke ye, now I will accept my lot: 230 And sith my chaunge hath disappointed you, Ye are at libertie to loue anew. Exit. Ap. If ever I love, sith now I am forsaken, Where next I loue, it shall be better taken: But what so ere my fate in louing bee, 235 Yet thou maist vaunt, that Phabus loued thee. Exit Appollo.

(SCENE II.)

Enter Ioculo, Frisco, and Mopso, at three

seuerall doores. Mop. Ioculo, whither iettest thou? hast thou found thy Maister? Io. Mopso wel met, hast thou found thy mistresse? Mop. Not I by Pan. Io. Nor I by Pot. Mop. Pot? what god's that? 5 Io. The next god to a Pan, and such a pot it may be, That as he shall have moe servants then all the Pannes in a Tinkers shop. Mop. Frisco, where hast thou bene frisking? hast thou found? Fris. I have found. Io. What hast thou found Frisco? 10 Fris. A couple of crack-roapes. Io. And I. Mop. And I. Fris. I meane you two. Io. I you two. 15 Mop. And I you two. Fris. Come, a trebble conjunction: all three, all three. They all embrace each other. Mop. But Frisco, hast not found the faire shepheardesse, thy Maisters Mistresse?

Fris. Not I by God, Priapus I meane.

Io. Priapus quoth a? Whattin a God might that bee?

Fris. A plaine God, with a good peg to hang a shepheardresse bottle vpon.

10. Thou being a Forresters Boy, shouldst sweare by the God of the v woods.

Fris. My Maister sweares by Siluanus, I must sweare by his poore neighbour.

Io. And heer's a shepheards swaine, sweares by a Kitchen God, Pan. Mop. Pan's the shepheardes God, but thou swearest by Pot, what God's that?

Io. The God of good-fellowship: well, you have wicked Maisters, that teach such little Boyes as you are to sweare so young.

Fris. Alas good old great man, wil not your master swear?

Io. I neuer heard him sweare six sound oaths in all my life.

Mop. May hap he cannot, because hees diseasd.

Fris. Peace Mopso, I will stand toot, hee's neither braue Courtier, bouncing Caualier, nor boone Companion, if he sweare not sometime: for they will sweare, forsweare, and sweare.

Io. How? sweare, forsweare, and sweare? how is that?

Fris. They'le sweare at dyce, forsweare their debts; and sweare 40 when they loose their labour in loue.

Io. Well, your maisters have much to answere for, that bring ye vp so wickedly.

Fris. Nay my maister is damn'd Ile be sworne, for his very soule burnes in the firie eye of his faire mistresse.

Mop. My maister is not damn'd, but he is dead, for he hath buried his ioyes in the bosome of his faire mistresse.

Io. My maister is neither damnde nor dead, and yet is in the case of both your maisters: like a woodden shepheard, and a sheepish wood-man, for he is lost in seeking of a lost sheepe, and spent in 50 hunting a Doe that hee would faine strike.

Fris. Faith and I am founderd with a flinging too and fro, with Ches-nuts, Hazel-nuts, Bullaze, and wildings, for presents from my maister to the faire shepherdesse.

Mop. And I am tierd like a Calfe, with carrying a Kidde euery weeke 55 to the Cottage of my maisters sweete Lambkin.

Io. I am not tierd, but so wearie I cannot goe, with following a maister, that followes his mistresse, that followes her shadow, that followes the sunne, that followes his course.

Fris. That follows the colt, that followed the mare, the man rode on 60 to Midleton: shall I speake a wise word?

Mop. Do and wee will burne our caps.

Fris. Are not we fooles?

Io. Is that a wise word?

Fris. Giue me leaue: are not we fooles to weare our yong feete to old 65 stumps, when there dwells a cunning man in a Caue hereby, who for a bunch of rootes, a bagge of nuts, or a bushell of crabs, will tell vs, where thou shalt finde thy maister, and which of our maisters shall win the wenches fauour?

36 Bullen corrects to too't

Io. Bring me to him Frisco, Ile giue him all the poynts at my hose, 70 to poynt me right to my maister.

Mop. A bottle of whey shall be his meed, if he saue me labour for posting with presents.

Enter Aramanthus, with his Globe, &c.

Fris. Here he comes, offend him not Ioculo, for feare he turne thee to a Iacke an Apes.

Mop. And thee to an Owle.

Io. And thee to a Wood-cocke.

Fris. A Wood-cocke, an Owle, and an Ape?

Mop. A long bill, a broade face, and no tayle?

Io. Kisse it Mopso, and be quiet, Ile salute him civilly. Good speed 80 good man.

Aram. Welcome bad boy.

Fris. He speakes to thee Ioculo.

Io. Meaning thee Frisco.

Aram. I speake, and meane not him, nor him, nor thee, But speaking so, I speake and meane, all three.

Io. If ye be good at Rimes and Riddles old man, expound me this.

These two serue two, those two serue one,

Assoyle me this, and I am gone.

Aram. You three serue three; those three do seeke to one,

One shall her finde, he comes, and she is gone.

Io. This is a wise answer: her going causd his comming, for if she had nere gone, he had nere come.

Mop. Good maister wizard, leave these murlemewes, and tel Mopso plainly, whether Gemulo my maister, that gentle shepheard, shall win 95

✓ the loue of the faire shepherdesse his flock-keeper or not, and Ile giue ye a bottell of as good whey, as ere ye laid lips too.

Fris. And good father Fortune-teller, let Frisco knowe, whither Siluio my maister that lustie Forrester, shal gaine that same gay shepherdesse or no? Ile promise ye nothing for your paines, but a bag full of nuts: if 100 I bring a crab or two in my pocket, take them for advantage.

Io. And gentle maister wise-man, tell Ioculo, if his noble Maister Ascanio, that gallant Courtier, shalbe found by me, and she found by him, for whom, he hath lost his fathers fauour, and his owne libertie, and I my labour, and Ile giue ye thankes: for we Courtiers, neither giue nor 105 take bribes.

Aram. I take your meaning better then your speech,
And I will graunt the thing you doo beseech:
But for the teares of Louers be no toyes,
Ile tell their chaunce in parables to Boyes.

110

74-5, 92-3, as verse, Q

BOND III

вЬ

Eccho. So.

Fris. In what ye will, lets heare our maisters luck. Aram. Thy maisters Doe, shall turne vnto a Buck.

To Mopso.

Thy maisters Eawe, be chaunged to a Ram,

Thy maister seeks a maide, and findes a man. Yet for his labor shall he gaine his meede,

The other two shall sigh, to see him speede.

Mop. Then my maister shall not win the shepheardesse?

Aram. No: hast thee home, and bid him right his wrong,

The shepheardesse wil leave his flock ere long.

Mop. Ile run to warne my master of that. Exit. 120
Fris. My maister wood-man, takes but woodden paines to no purpose I thinke, what say ye, shall he speede?

Aram. No: tell him so, and bid him tend his Deare:

And cease to woe, he shall not wed this yeare.

Fris. I am not sorie for it, farewell *Ioculo*. Exit. 125

Io. I may goe with thee, for I shall speed euen so too, by staying behinde.

Aram. Better my Boy, thou shalt thy maister finde,
And he shall finde the partie he requires:
And yet not finde the summe of his desires.

Keep on that way, thy maister walkes before,
Whom when thou find'st, loose him good Boy no more.

Exit ambo.

ACT. 4.

(SCENE I.)

Enter Ascanio, and Ioculo.

Asca. Shall then my trauell euer endles proue?

That I can heare no tydings of my Loue?
In neither desart, groue, nor shadie wood,
Nor obscure thicket, where my foote hath trod?
But euery plough-man, and rude shepheard swain,
Doth still reply vnto my greater paine?
Some Satyre then, or Goddesse of this place,
Some water Nymph, vouchsafe me so much grace
As by some view, some signe, or other sho,
I may haue knowledge if she liue or no.

10

Eccho. No.

Asca. Then my poore hart is buried too in wo:
Record it once more, if the truth be so?

ACT IV, SC. I] THE MAYDES METAMORPHOS	IS 371
Asca. How, that Eurymine is dead, or lives? Eccho. Lives.	. 15
Asca. Now gentle Goddesse thou redeem'st my soule From death to life: Oh tell me quickly where?	
Eccho. Where?	
Asca. In some remote far region, or else neere?	20
Eccho. Neere.	
Asca. Oh what conceales her from my thirstie eies? Is it restraint? or some vnknowne disguise?	
Eccho. Disguise.	
Io. Let me be hangd my Lord, but all is lyes.	25
Eccho. Lyes.	-,
Io. True, we are both perswaded thou doest lye.	
Eccho. Thou doest lye.	
Io. Who I?	
Eccho. Who I?	30
Io. I thou.	•
Eccho. I thou.	
Io. Thou dar'st not come and say so to my face.	
Eccho. Thy face.	
Io. Ile make you then for euer prating more.	35
Eccho. More.	
Io. Will ye prate more? Ile see that presently.	, who
Ascha. Stay Ioculo, it is the Eccho Boy,	Ca see a see
That mocks our griefe, and laughes at our annoy.	1600
Hard by this groue there is a goodly plaine	40
Betwixt two hils, still fresh with drops of raine:	
Where neuer spreading Oake nor Poplar grew,	•
Might hinder the prospect or other view,	
But all the country that about it lyes, Presents it selfe vnto our mortall eyes:	45
Saue that vpon each hill, by leauie trees,	45
The Sun at highest, his scorching heat may leese.	
There languishing my selfe I will betake,	
As heaven shall please, and only for her sake.	
Io. Stay maister, I have spied the fellow now, that r	nockt vs all this
while: see where he sits.	51
Aramanthus sitting.	•
_	
Asca. The very shape my Vision told me off,	
That I should meet with as I strayd this way. Io. What lynes he drawes? best go not ouer farre.	
Asca. Let me alone, thou doest but trouble mee.	er.
Io. Youle trouble vs all annon, ye shall see.	55
Bb 2	
B U 2	•

372 THE MAYDES METAMORPH	IOSIS [ACT IV
Asca. God speed faire Sir. Io. My Lord doo ye not ma: How the skie thickens, and begins to darke? Asca. Health to ye Sir.	rke?
Io. Nay then God be our speed Ara. Forgiue me Sir, I sawe ye not in deed. Asca. Pardon me rather, for molesting you. Io. Such another face I neuer knew.	d. 60
Ara. Thus studious I am wont to passe the time, By true proportion, of each line from line. Io. Oh now I see he was learning to spell,	65
Theres A.B. C. in midst of his table. Asca. Tel me I pray ye sir, may I be bold to cra The cause of your abode within this Caue? Ara. To tell you that in this extreme distresse,	ue
Were but a tale of Fortunes ficklenesse. Sometime I was a Prince of Lesbos Ile, And liu'd belou'd, whilst my good stars did smil But clowded once with this worlds bitter crosse,	70 le :
My ioy to grife, my gaine converts to losse. Asca. Forward I pray ye, faint not in your tale. Io. It will not all be worth a cup of Ale. Ara. A short discourse of that which is too long	75
How ever pleasing, can never seeme but wrong: Yet would my tragicke story fit the stage, Pleasaunt in youth, but wretched in mine age. Blinde Fortune setting vp and pulling downe,	80
Abusde by those my selfe raisde to renowne: But y' which wrings me neer, and wounds my h Is a false brothers base vnthankfull part.	
Asc. A smal offence compared with my disease, No doubt ingratitude in time may cease And be forgot: my grief out-liues all howres: Raining on my head, continued haplesse showers.	. 85
Ara. You sing of yours, and I of mine relate: To every one, seemes worst his owne estate. But to proceed, exiled thus by spight, Both country I forgoe, and brothers sight: And comming hither where I thought to live,	90
Yet here I cannot but lament and greeue. Asca. Some comfort yet in this there doth remaine That you haue found a partner in your paine. Ara. How are your sorrowes subject, let me heare Asca. More ouerthrowne, and deeper in dispaire	

sc. 1] THE MAYDES METAMORPHOSIS	373
Than is the manner of your heavie smart,	
My curelesse griefe, doth ranckle at my hart.	100
And in a word, to heare the summe of all,	
I loue, and am belou'd: but there-withall	
The sweetnesse of that banquet must forgo,	
Whose pleasant tast is chaungde with bitter wo.	
Ara. A conflict, but to try your noble minde,	105
As common vnto youth, as raine to winde.	-
Asca. But hence it is that doth me treble wrong,	
Expected good, that is forborne so long:	
Doth loose the vertue which the vse would proue.	
Ara. Are you then sir, despised of your Loue?	110
Asca. No, but depriued of her company.	-
And for my careles negligence therein:	
Am bound to doo this penaunce for my sin.	
That if I neuer finde where she remaines,	
I vowe a yeare shalbe my end of paines.	115
Ara. Was she then lost within this Forrest here?	
Asc. Lost or forlorn, to me she was right deere.	
And this is certaine, vnto him that could	
The place where she abides to me vnfold:	
For euer I would vow my selfe his friend,	120
Neuer reuolting till my life did end.	120
And therefore sir, (as well as I know your skill)	
If you will giue me phisicke for this ill,	
And shewe me if Eurymine do liue,	
It were a recompence for all my paine,	125
And I should thinke my ioyes were full againe.	125
Ara. They know the want of health that haue bene sick,	
My selfe sometime acquainted with the like	
Do learne in dutie of a kinde regard,	
To pittie him whose hap hath bene so hard.	130
How long I pray ye hath she absent beene?	130
Asca. Three dayes it is since that my Loue was seene.	
Io. Heer's learning for the nonce, that stands on ioynts:	
For all his cunning, ile scarse giue two poynts.	
Ara. Mercurio regnante virum, subsequente Luna,	Tor
Faminam designat.	135
Io. Nay and you go to latin, then tis sure, my maister shall	finda
her, if he could tell when.	mue
Ara. I cannot tell what reason it should bee,	
But loue and reason here doo disagree.	140
	140
107 it is] Q misprints it it 127 want] gy.? worth 136 Fæminum Bullen 138 when] where Bull., by oversight, as he makes no note	Q and

By proofe of learned principles I finde,		
The manner of your loue's against all kinde.		
And not to feed ye with vncertaine ioy,		
Whom you affect so much, is but a Boy.		
Io. A Riddle for my life, some Antick Iest, did I not tell	ye what	his
cunning was?		146
Asca. I loue a Boy?		
Ara. Mine Art doth tell me so.		
Asca. Adde not a fresh increase vnto my woe.		
Ara. I dare auouch what lately I have saide,		
The loue that troubles you, is for no maide.		150
Asca. As well I might be said to touch the skie,		-
Or darke the horizon with tapestrie:		
Or walke vpon the waters of the sea,		
As to be haunted with such lunacie.		
Ara. If it be false, mine Art I will defie.		I 55
Asca. Amaz'de with griefe, my loue is then transform'd.		-
Io. Maister be contented, this is leape yeare,		
Women weare breetches, petticoats are deare.		
And thats his meaning, on my life it is.		
Asc. Oh God, and shal my torments neuer cease?		160
Ara. Represse the fury of your troubled minde:		
Walke here a while, your Lady you may finde.		
Io. A Lady and a Boy, this hangs wel together:		
Like snow in haruest, sun-shine and foule weather.		
Enter Eurymine singing.		
Since hope of helpe my froward starres denie,		165
Come sweetest death, and end my miserie.		•••
He left his country, I my shape have lost,		
Deare is the love, that hath so dearly cost.		
Eu. Yet can I boast, though Phabus were vniust		
This shift did serue, to barre him from his lust.		170
But who are these alone? I cannot chuse		.,0
But blush for shame, that any one should see,		
Eurymine in this disguise to bee.		
Asca. It is, it is not my loue, Eurymine.		
Eury. Hark, some one hallows: gentlemen adiew,		175
In this attire I dare not stay their view.	Exit.	*/)
Asca. My loue, my ioy, my life,		
By eye, by face, by tongue, it should be shee.		
Oh I, it was my loue, Ile after her,		
,,,,		

145-6 as verse, Q 165-8 Q prints the four lines in romans like the rest, but its prefix at the fifth seems to mark transition from song to speech. I italicize them after Bullen 174 Bullen corrects to It is (is't not?) G-c.

sc. ij THE MAYDES METAMORPHOSIS		375
And though she passe the Eagle in her flight, Ile neuer rest, till I haue gain'd her sight. Ara. Loue carries him, and so retains his mind, That he forgets how I am left behind: Yet will I follow softly, as I can	Exit.	180
In hope to see the fortune of the man. Io. Nay let them go a Gods name, one by one, With (all) my heart I am glad to be alone. Heres old transforming, would with all his Art, He could transforme this tree into a tart.	Exit.	185
See then if I would flinch from hence or no:		190
But for it is not so, I needs must go.	Exit.	
(Scene II.)		
Enter Siluio and Gemulo.		
Sil. Is it a bargaine Gemulo, or not? Ge. Thou neuer knew'st me breake my word I wot, Nor will I now, betide me bale or blis. Sil. Nor I breake mine, and here her cottage is: Ile call her forth.		
Ge. Will Siluio be so rude? Sil. Neuer shall we betwixt our selues conclude Our controuersie, for we ouerweene. Ge. Not I, but thou, for though thou iet'st in greene, As fresh as Meadow in a morne of May,		5
And scorn'st the shepheard, for he goes in gray. But Forrester, belieue it as thy Creede, My mistresse mindes my person, not my weede. Sil. So 'twas I thought, because she tends thy sheepe Thou thinkst in loue of thee she taketh keepe:		10
That is as townish damzels lend the hand, But send the heart to him aloofe doth stand. So deales Eurymine with Siluio. Ge. Albe she looke more blithe on Gemulo, Her heart is in the dyall of her eye,		15
That poynts me hers. Sil. That shall we quickly trye. Eurymine. Ge. Erynnis stop thy throte, Vnto thy hound thou hallowst such a note: I thought that shepheards had bene mannerlesse,		20
U.A Minod mon and the mider arresponded I direct		

.

376 THE MAYDES METAMORPHOSIS	[ACT IV
Sil. How shuld I cal her Swain, but by her name? Ge. So Hobinoll the plow-man, calls his dame.	25
Call her in Carroll from her quiet coate.	
Sil. Agreed: but whether shall begin his note.	
Ge. Draw cuttes.	
Sil. Content, the longest shall begin.	
Ge. Tis mine.	
Sil. Sing loude, for she is farre within.	30
Ge. Instruct thy singing in thy Forrest waies.	
Shepheards know how to chant their roundelaies.	
Sil. Repeat our bargain, ere we sing our Song.	
Least after wrangling, should our mistresse wrong.	
If me she chuse, thou must be well content:	35
If thee she chuse, I give thee like consent. Ge. Tis done: now Pan pipe on thy sweetest Reede,	
And as I loue, so let thy seruaunt speede.	
As little Lambes lift vp their snowie sides,	
When mounting Larke salutes the gray-eyed morn	
Sil. As from the Oaken leaves the honie glides,	le: 40
Where Nightingales record vpon the thorne.	
Ge. So rise my thoughts.	
Sil. So all my sences cheere.	
Ge. When she surveyes my flocks.	
Sil. And she my Deare.	
Ge. Eurymine.	45
Sil. Eurymine.	45
Ge. Come foorth.	
Sil. Come foorth.	
Ge. Come foorth and cheere these plai	nes.
And both sing this togither, when they have sung it	
Sil. The Wood-mans Loue.	
Ge. And Lady of the Swaynes.	
Enter Eurymine.	
Faire Forester and louely shepheard Swaine,	
Your Carrolls call Eurymine in vaine:	50
For she is gone, her Cottage and her sheepe,	•
With me her brother, hath she left to keepe:	
And made me sweare by Pan, ere she did go,	
To see them safely kept, for Gemulo.	
They both looke straungely vpon her, apart each from	n other.
Ge. What? hath my Loue a new come Louer than?	55
Sil. What? hath my Mistresse got another man?	

39 Only the first four lines are italicized in Q

sc. 11] THE MAYDES METAMORPHOSIS	377
Ge. This Swayne will rob me of Eurymine.	
Sil. This youth hath power to win Eurymine.	
Ge. This straungers beautie beares away my prize.	
Sil. This straunger will bewitch her with his eies.	60
Ge. It is Adonis.	
Sil. It is Ganymede.	
Ge. My blood is chill.	
Sil. My heart is cold as Leade.	
Eu. Faire youthes, you have forgot for what ye came.	
You seeke your Loue, shee's gone.	
Ge. The more too blame.	
Eu. Not so, my sister had no will to go:	65
But that our parents dread commaund was so.	
Sil. It is thy scuse, thou art not of her kin,	
But as my Ryuall, com'ste my Loue to win.	
Eu. By great Apollos sacred Deitie,	
That shepheardesse so neare is Sib to me,	70
As I ne may (for all this world) her wed:	
For she and I in one selfe wombe were bred.	
But she is gone, her flocke is left to mee.	
Ge. The shepcoat's mine, and I will in and see.	
Sil. And I. Exeunt Siluio and G	
Eu. Go both, cold comfort shall you finde,	75
My manly shape, hath yet a womans minde:	
Prone to reueale what secret she doth know,	
God pardon me, I was about to show My transformation: peace they come againe.	
my transformation. peace they come againe.	
Enter Siluio, and Gemulo.	
Sil. Haue ye found her?	
Ge. No, we looke in vaine.	80
Eu. I told ye so.	
Ge. Yet heare me, new-come Swayne.	
Albe thy seemly feature set no sale	
But honest truth vpon thy nouell tale,	
Yet (for this world is full of subtiltie)	
We wish thee goe with vs for companie	85
Vnto a Wise-man wonning in this wood,	
Hight Aramanth, whose wit and skill is good:	
That he may certifie our mazing doubt,	
How this straunge chaunce and chaunge hath fallen out.	
Eu. I am content: haue with ye, when ye will.	90
Sil. Euen now.	
Eu. Hee'le make ye muse, if he haue any skill.	Exeunt.

ACT. 5.

(SCENE I.)

Enter Ascanio, and Eurymine.

Asca. Eurymine, I pray if thou be shee,	
Refraine thy haste, and doo not flie from mee.	
The time hath bene my words thou wouldst allow,	
And am I growne so loathsome to thee now?	
Eu. Ascanio, time hath bene I must confesse,	5
When in thy presence was my happinesse:	
But now the manner of my miserie,	
Hath chaung'd that course, that so it cannot be.	
Asca. What wrong haue I contriued? what injurie	
To alienate thy liking so from me?	10
If thou be she whom sometime thou didst faine,	
And bearest not the name of friend in vaine,	
Let not thy borrowed guise of altred kinde,	
Alter the wonted liking of thy minde:	
But though in habit of a man thou goest,	15
Yet be the same Eurymine thou wast.	•
Eu. How gladly would I be thy Lady still,	
If earnest vowes might answere to my will?	
Asca. And is thy fancie alterd with thy guise?	
Eu. My kinde, but not my minde in any wise.	20
Asca. What though thy habit differ from thy kind:	
Thou maiest retain thy wonted louing mind.	
Eu. And so I doo.	
Asca. Then why art thou so straunge?	
Or wherefore doth thy plighted fancie chaunge?	
Eu. Ascanio, my heart doth honor thee.	25
Asc. And yet continuest stil so strange to me?	
Eu. Not strange, so far as kind wil giue me leaue.	
Asca. Vnkind that kind, that kindnesse doth bereaue:	
Thou saist thou louest me.	
Eu. As a friend his friend:	
And so I vowe to loue thee to the end.	30
Asca. I wreake not of such loue, loue me but so	•
As faire Eurymine lou'd Ascanio.	
Eu. That loue's denide vnto my present kinde.	
Asca. In kindly shewes, vnkinde I doo thee finde:	
I see thou art as constant as the winde.	35



sc. 1] THE MAYDES METAMORPHOSIS	379
Eu. Doth kind allow a man to loue a man?	
Asca. Why art not thou Eurymine?	
Eu. I am.	
Asca. Eurymine my Loue?	
Eu. The very same.	
Asca. And wast not thou a woman then?	
Eu. Most true.	
As. And art thou changed from a woman now?	40
Eu. Too true. Asc. These tales my mind perplex:	
Asc. These tales my mind perplex: Thou art Eurymine.	
Eu. In name, but not in sexe.	
Asca. What then?	
Eu. A man.	
Asca. In guise thou art I see.	
Eu. The guise thou seest, doth with my kinde agree.	
Asca. Before thy flight thou wast a woman tho.	45
Eu. True Ascanio.	
Asca. And since art thou a man?	
Eu. Too true deare friend.	
Asca. Then haue I lost a wife.	
Eu. But found a friend, whose dearest blood and life,	
Shalbe as readie as thine owne for thee: In place of wife, such friend thou hast of mee.	
Enter Ioculo, and Aramanthus.	50
Io. I here they are: maister well ouertane.	
I thought we two should neuer meete againe:	
You went so fast, that I to follow ye,	
Slipt ouer hedge and ditch, and many a tall tree.	
Ara. Well said my Boy, thou knowest not how to lie.	55
Io. To lye Sir? how say you was it not so?	
You were at my heeles, though farre off, ye know:	
For maister, not to counterfayt with ye now,	
Hee's as good a footeman as a shackled sow.	
Asca. Good Sir y'are welcome, sirrha hold your prate.	60
Ara. What speed in that I told to you of late? Asca. Both good and bad, as doth the sequell proue,	
For (wretched) I have found, and lost my Loue.	
If that be lost which I can nere enjoy.	
Io. Faith Mistresse y'are too blame to be so coy.	65
The day hath bene, but what is that to mee:	٠,
When more familiar with a man you'ld bee.	
Ara. I told ye you should finde a man of her:	
Or else my rule did very straungely erre.	

380 THE MAYDES METAMORPHOSIS	[ACT V
Asca. Father, the triall of your skill I finde, My Loue's transformde into another kinde: And so I finde, and yet haue lost my Loue. Io. Ye cannot tell, take her aside and proue. Asca. But sweet Eurymine make some report	70
Why thou departedst from my fathers Court? And how this straunge mishap to thee befell, Let me intreat thou wouldst the processe tell. Eu. To shew how I arrived in this ground,	75
Were but renewing of an auncient wound:	
Another time that office ile fulfill,	80
Let it suffice, I came against my will. And wandring here about this Forrest side,	
It was my chaunce of Phabus to be spide.	
Whose loue because I chastly did withstand,	0-
He thought to offer me a violent hand. But for a present shift to shun his rape,	85
I wisht my selfe transformde into this shape:	
Which he perform'd (God knowes) against his wil:	
/ And I since then, haue wayld my fortune still.	
Not for misliking ought I finde in mee,	90
But for thy sake, whose wife I meant to bee.	100
Asca. Thus haue you heard our woful destenie,	
Which I in heart lament, and so doth she.	
Ara. The fittest remedie that I can finde,	
Is this, to ease the torment of your minde.	, 95
Perswade your selues that great Apollo can,	
As easily make a woman of a man,	
As contrariwise he made a man of her.	
Asca. I thinke no lesse. Ara. Then humble suite preferre	
To him: perhaps your prayers may attaine,	100
To have her turnd into her forme againe.	100
Eu. But Phabus such disdain to me doth beare,	
As hardly we shall win his graunt I feare,	
Ara. Then in these verdant fields al richly dide,	
With natures gifts, and Floras painted pride:	105
There is a goodly spring whose christal streames	
Beset with myrtles, keepe backe Phæbus beames:	
There in rich seates all wrought of Iuory,	
The Graces sit, listening the melodye:	
The warbling Birds doo from their prettie billes Vnite in corcord, as the brooke distilles.	110
Whose gentle murmure with his buzzing noates,	
Trace gentle marmare with his buzzing noates,	

Is as a base vnto their hollow throates.
Garlands beside they weare vpon their browes,
Made of all sorts of flowers earth allowes:
From whence such fragrant sweet perfumes arise,
As you would sweare that place is Paradise.
To them let vs repaire with humble hart,
And meekly shew the manner of your smart:
So gratious are they in Apollos eies, 120
As their intreatie quickly may suffice.
In your behalfe, Ile tell them of your states,
And craue their aides, to stand your aduocates.
Asca. For euer you shall bind vs to you than.
Ara. Come go with me: Ile doo the best I can.
Exeunt, except Joculo.
Io. Is not this hard luck to wander so long,
And in the end to finde his wife markt wrong.
Enter Phylander.
A proper iest as euer I heard tell,
In sooth, me thinks the breech becomes her well:
And might it not make their husbands feare them, 130
Wold all the wives in our town might wear them.
Phy. Tell me youth, art a straunger here or no?
Io. Is your commission sir, to examine me so?
Phy. What is it thou? now by my troth wel met.
Io. By your leaue, it's well ouertaken yet.
Phy. I litle thought I should a found thee here.
Io. Perhaps so sir.
Phy. I prethee speake, what cheere?
Io. What cheere can here be hopte for in these woods?
Except trees, stones, bryars, bushes, or buddes?
Phy. My meaning is, I faine would heare thee say, 140
How thou doest man, why tak'st thou this another way.
Io. Why then sir, I doo as well as I may.
And to perswade ye, that welcome ye bee,
Wilt please ye sir, to eate a crab with mee?
Phy. Beleeue me Ioculo, reasonable hard cheere. 14
Io. Phylander, tis the best we can get heere.
But when returne ye to the Court againe?
Phy. Shortly, now I have found thee.
Io. To requite your paine,
s. d. [Exeunt &c.] omitted Q and Bullen 130 them] Bullen rightly correct then of Q 132 Phy.] the prefix omitted in Q and Bullen 141 tak's thou] thou tak'st Q Bull.

THE MAYDES METAMORPHOSIS

381

sc. 1]

382	THE MAYDES	METAMORPHOSIS	[ACT V
·	•		-
	intreat you beare a pre	esent from me?	
Phy. To			
Io.	To the Duke.	L.AL.11	
Phy.		hat shall it be?	150
	se Venson so conuenie		
	of Acornes to make n		
•	it meanest thou by tha		
Io.		By my troth sir as ye see,	
	are good enough for s his honour well, and to		
	he had eaten all the A	•	1 55
•	d words <i>loculo</i> , of your my agree with such a c		
	oes his honor?	numsn swine.	
Phy.		ently well.	•
•	him better.	entry wen.	
Phy.	How?		
Iny.		e-gerent in hell.	160
		ght that he hath done?	100
	the loue he beares vnto		
	s growne of late, as fat		
•	father was vnto his c	•	
	it me forth to search t		165
	y hap might be to find	•	.05
	Eurymine aliue remain		
,	g them both vnto the	•	
	is thy maister?	Court againer	
Io.		about the ground.	
	that his Loue Eurymin		170
•	so she is, come follow		-,0
•	g ye strait where they		Exeunt.
	a , - ,		
	⟨Sc.	ene II.)	

(Scene II.)

Enter three or foure Muses, Aramanthus, Ascanio, Siluio, and Gemulo.

5

Asca. Cease your contention for Eurymine.

Nor wordes, nor vowes, can helpe her miserie:
But he it is that did her first transforme,
Must calme the gloomy rigor of this storme:
Great Phæbus, whose Pallace we are neere,
Salute him then in his celestiall sphere:
That with the notes of cheerfull harmonie,
He may be mou'd to shewe his Deitie.

V

sc. 11] THE MAYDES METAMORPHOSIS	383
Sil. But wheres Eurymine, have we lost her sight? As. Poore soule, within a caue, with fear affright She sits, to shun Apollos angry view,	10
Vntill she see what of our prayers ensue: If we can reconcile his loue or no, Or that she must continue in her woe.	
I. Mu. Once haue we tried Ascanio, for thy sake And once againe we will his power awake:	15
Not doubting but as he is of heauenly race, At length he will take pitie on her case.	
Sing therefore, and each partie from his heart,	
In this our musicke, beare a chearefull part.	20
Song.	
All haile faire Phœbus, in thy purple throne,	
Vouchsafe the regarding of our deepe mone.	•
Hide not, oh hide not, thy comfortable face,	
But pittie, but pittie, a virgins poore case.	
Phæbus appeares.	
1. Muse. Illustrate bewtie, Christall heauens eye,	25
Once more we do entreat thy clemencie:	
That as thou art the power of vs all,	
Thou would'st redeeme Eurymine from thrall.	
Graunt gentle God, graunt this our small request,	
And if abilitie in vs do rest:	30
Whereby we euer may deserue the same,	
It shalbe seene, we reverence Phabus name.	
Phæ. You sacred sisters of faire Helli(c)on,	
On whom my fauours euermore haue shone,	
In this you must have patience with my vow,	35
I cannot graunt what you aspire vnto. Nor was't my fault, she was transformed so,	
But her owne fond desire, as ye well know.	
We told her too, before her vow was past,	
That cold repentance would ensue at last.	40
And sith her selfe did wish the shape of man,	40
She causde the abuse, digest it how she can.	
2. Muse. Alas, if vnto her you be so hard,	
Yet of Ascanio haue some more regard,	
And let him not endure such endlesse wrong,	45
That hath pursude her constant loue so long.	7,
21-4 All haile case] the four lines are not italicized in Q	

384	THE	MAYDES M	ETAMORPHOSIS	[ACT V
In restles	se search	ne greeuous trau , to find her ou les, in lieu of m		
Haue we Penance Oh <i>Phæl</i> Nor be t	ll deseru'e too much sus, plagu hou so e	d my Lady to e I haue sustaine e me not with a streame, now at	enioy. d before: any more. the worst	50
My Fath And ther To interr But only	ers late of es no let upt our i thy good	tents greater that lispleasure is for nor any churli oyes from being I fauour to intre	got, sh blot compleat, eat:	55
Most hap	opie now, auenly <i>A</i>	it lyes to make or most infortu pollo, on our kn	nate. nees I pray,	60
What ho To plagu Beside, i	nor to the a silly	at displeasure to y Godhead will Lady in this wi ine vnto thy Do one desires the	arise, ise ? eitie,	65
Then she And in the Pha. Arise	w some hese grou deare N	grace vnto a wo	ofull Dame, shall sound thy fame est skill,	70
And will You hau I graunt	no longe not sud your will	rd by your dear er clemency neg e nor praide to les, she is a ma	lect. me in vaine: .yd againe.	
2. Mu. No Phæ. Thal	r will we ia, neare	the Caue where	thankes to giue.	75
And in r From the And in t	ny name, it darke he bount	bid them forth place, to be the ie of their libera hes according to	with prouide, Ladies guide. all minde,	80
1. Mu. 1 g Phæ.	oe diuine	•	againe.	Exit.
Asca. Mos That doe And age Imagine	t sacred . st vouchs d father, not your		thankes to thee, pittie mee. sse showne, estowne.	85

•

sc. 11] THE MAYDES METAMORPHOSI	S 385
Than I will proue vnthankfull any way.	90
Ara. It is sufficient recompence to me,	1 50
If that my silly helpe haue pleasurde ye.	
If you enioy your Loue and hearts desire,	
It is enough: nor doo I more require.	
Pha. Graue Aramanthus, now I see thy face	95
I call to minde, how tedious a long space	**
Thou hast frequented these sad desarts here,	
Thy time imployed, in heedfull minde I beare:	
The patient sufferance of thy former wrong,	
Thy poore estate, and sharp exile so long,	100
The honourable port thou bor'st sometime,	5.50
Till wrongd thou wast, with vndeserued crime	
By them whom thou to honour didst aduance,	
The memory of which thy heavy chance,	
Prouokes my minde to take remorse on thee,	105
Father henceforth, my clyent shalt thou bee:	0.3
And passe the remnant of thy fleeting time,	
With Lawrell wreath, amongst the Muses nine.	
And when thy age hath given place to fate,	
Thou shalt exchaunge thy former mortall state:	110
And after death, a palme of fame shalt weare,	
Amongst the rest that liue in honor here.	1
And lastly know, that faire Eurymine	
Redeemed now from former miserie	
Thy daughter is, whom I for that intent	115
Did hide from thee, in this thy banishment:	
That so she might the greater scourge sustaine,	
In putting Phæbus to so great a paine.	
But freely now, enioy each others sight:	
No more Eurymine: abandon quite	120
That borrowed name, as Atlanta, she is calde,	
And here she woman, in her right shape instalde.	
Asca. Is then my Loue deriu'de of noble race?	
Phw. No more of that, but mutually imbrace.	220 39
Ara. Liues my Atlanta, whom the rough seas wave	Ender 125
I thought had brought vnto a timelesse graue?	C.B. Jakker
Phæ. Looke not so straunge, it is thy fathers voyce.	Permissions .
And this thy Loue: Atlanta now reioyce.	4 1 500
Eu. As in another world of greater blis	-
My daunted spirits doo stand amazde at this.	130
So great a tyde of comfort ouerflowes,	
As what to say, my faltering tongue scarse knowes:	
Tag Parllers connects to And here's the woman	

CC

BOND III

386 THE MAYDES METAMORPHOSIS	ACT V
But only this, vnperfect though it bee, Immortall thankes great Phabus vnto thee. Pha. Well Lady, you are retransformed now, But I am sure you did repent your vow. Eury. Bright Lampe of glory, pardon my rashnesse past. Pha. The penance was your owne, though I did fast.	135
Enter Phylander, and Ioculo.	
Asca. Behold deare Loue, to make your ioyes abound, Yonder Phylander comes. Io. Oh sir, well found.	140
But most especially it glads my minde, To see my mistresse restorde to kinde. Phy. My Lord & Madam, to requite your pain,	
Telemachus hath sent for you againe. All former quarrels now are trodden downe, And he doth smile, that heretofore did frowne.	145
Asca. Thankes kinde Phylander, for thy friendly newes, Like Iunos balme, that our lifes blood renewes. Pha. But Lady, first ere you your journey take,	
Vouchsafe at my request, one graunt to make. Eu. Most willingly. Phæ. The matter is but small. To weare a braunch of Lawrell in your Caull For Phæbus sake, least else I be forgot,	150
And thinke vpon me, when you see me not. Eu. Here while I liue a solemne oath I make, To loue the Lawrell for Apollos sake.	155
Ge. Our suite is dasht, we may depart I see. Phæ. Nay Gemulo and Siluio, contented bee: This night let me intreate ye you will take, Such cheare as I and these poors Dames can make	160
Such cheare as I and these poore Dames can make. To morrow morne weele bring you on your way. Sil. Your Godhead shall commaund vs all to stay. Pha. Then Ladies gratulate this happie chaunce, With some delightfull tune and pleasaunt daunce.	160
Meane space, vpon his Harpe will <i>Phæbus</i> play, So both of them may boast another day And make report, that when their wedding chaunc'te, <i>Phæbus</i> gaue musicke, and the Muses daunc'te.	165

149 Phœ.] Phy. Q, by mistake

sc. 11] THE MAYDES METAMORPHOSIS

387

170

The Song.

Since painfull sorrowes date hath end,
And time hath coupled friend with friend:
Reioyce we all, reioyce and sing,
Let all these groaves of Phoebus ring.
Hope having wonne, dispaire is vanisht:
Pleasure reviues, and care is banisht.
Then trippe we all this Roundelay,
And still be mindfull of the Bay.

175 Excunt.

FINIS.

ANTI-MARTINIST WORK, ETC.

EDITIONS OF PAPPE

- A. Title as at p. 393, but having headpiece with bald-headed boy in centre and two creatures with horned yet human heads gallopping from him.
 4° undated [1589]. (Bodleian—Douce, N. 252 (wanting fol. E 1): Trin. Coll. Camb.)
- (2) B. Title as at p. 393, but having headpiece containing woman's head with ringlets in centre. 4° undated [1589].
 (Brit. Mus. 2 copies, C. 37. d. 41 and 96. b. 15: King's Coll. Camb.)
- (3) C. Title exactly as B. 4° undated [1589]. (Bodleian—Malone, 715.)
- (4) With Introduction and Notes by John Petheram, forming No. 3 of the series Puritan Discipline Tracts, Lon. 1844, 12^{mo}, printed from (2).
- (5) Among Elizabethan and Jacobean Pamphlets (Pocket Library of English Literature, vol. iv. pp. 43-83), with brief introduction and notes by G. F. Saintsbury (Lon. Percival & Co. 1892. 16^{mo}).

PAPPE WITH AN HATCHET

Text .- My collation of the two copies in the Bodleian and the two in the British Museum establishes clearly the existence of three editions, both British Museum copies (from one of which Petheram printed) being of the same. But in all copies the tract has but nineteen leaves, whose collation is the same, the number of words on a page never differing, though there is occasional slight variety in the internal arrangement. In all, the address 'To the Father,' &c. occupies the second and third leaves, that 'To the Indifferent Reader' (in smaller italics) the fourth, while the appended portion (from 'Here I was writing Finis and Funis') commencing on the verso of the sixteenth leaf extends for three leaves more. But the distinction between the three editions is established by the variety in the position of the signatures, and by a large number of orthographical differences, in addition to the points enumerated in the table below. It is almost impossible to fix their order with certainty; but I have noticed a large number of cases where B and C agree in spelling or pointing, and differ from A; ten or eleven points which are evidently corrections of B by C; and one (p. 398 l. 28) in which C corrects both A and B. As to the respective order of these latter, the character of the three cases in which B (followed by C) corrects A-pp. 395 l. 5, 405 l. 2, 406 l. 4may be taken to establish B's later date, in spite of the ten cases (given below) in which, on that supposition, it corrupts A; for five of these are again corrected by C, while the other five perhaps should hardly be considered corruptions. The question is of no importance, as all three editions must have appeared close together. The text I have followed is that of C, errors being corrected from A or B and every variant of the least importance being given in the footnotes.

	A (Douce copy)	B (Brit. Mus. copies)	C (Malone copy)
P. 395 l. 5	the nephewe his	his nephewe the	his nephewe the
P. 398 1. 6	brake your fast	brake you fast	brake you fast
P. 398 l. 28	Mart'ins ergo	Martins ergo	Martins ergo (for Martin's)
P. 399 l. 34	all is	alls	alls
P. 400 L 4	abusde, for	abusde . for	abusde: for

uously ect Martins	vertuousty Sainct Martins	vertuously Saincts Martins
The state of the s	Sainct Martins	Columbia Mandian
	PARTITION TAY OUR DELING	Saincis Martins
They venter inted level with	(printed level, as in A)	(indented the width of two letters to mark new para- graph)
Carried Section 1997	set to him worke	set him to worke
	perceine	perceiue
rtin	Mantin	Martin
narie quoth the	I marie (quoth the Iudge)	I marie (quoth the Iudge)
erdrawers	Wierdawers	Wierdawers
gaming mour	his gaming humour	his gaming humour
h sod	had sod	hath sod
le	simile	simile
	nor	not
saue	GOD sane	GOD saue
horitie	authorie .	authorie
h	had	had
le	foole	foale
cannot	you cannot	thou cannot
	B 4 recto, line They venter inted level with lowing line) him to worke ceiue rtin dge) erdrawers gaming mour h sod le D saue horitie h le	B 4 recto, line (printed level, as in A) They venter inted level with lowing line) him to worke set to him worke perceine Mantin I marie (quoth the dge) Iudge) Prdrawers Wierdawers gaming his gaming humour hasod had sod le simile nor God sane horitie authorie . h had le foole

Authorship.-Lyly's authorship cannot seriously be disputed. On p.400 ll.25 sqq. we have a passage referring to Gabriel Harvey, which called forth from the latter the Advertisement to Papp-Hatchett, dated Nov. 5, 1589, and printed as the second book of Pierces Supererogation in 1593. In this Advertisement, and again in the Four Letters and certaine Sonnets of 1592, Harvey expressly identifies Lyly as the author1; and though

¹ From the Advertisement, printed in Brydges' Archaica, vol. ii:—
'Pap-hatchet (for the name of thy good nature is pitifully grown out of request) thy old acquaintance in the Savoy, when young Euphues hatcht the eggs that his elder friends laid (Surely Euphues was some way a pretty fellow: would God Lilly had alwaies been Euphues and never Papp-hatchet), that old acquaintance now somewhat strangely saluted with a new remembrance, is neither lullabied with thy sweet Papp, nor scare-crow'd with thy sour Hatchett.' P. 81.

— Euphues it is good to be merry, and Lyly it is good to be wise, and Papphatchet it is better to lose a new jest than an old friend. P. 81.

— Albeit every man cannot compete such grand volumes as Euphues, or reare such mighty tomes as Pap-hatchet; yet he might have thought other poore men have tongues and pennes to speak something, when they are provoked unreasonably. But loosers may have their wordes and comedians their actes; such drie bobbers can lustily strike at other, and cunningly rapp themselves. He hath not played the Vicemaster of Poules, and the Foolemaster of the Theater for naughtes: himselfe a mad lad, as ever twangd, never troubled with any substance of witt, or circumstance of honestie, sometime the fiddlesticke of Oxford, now the very bable of London.' P. 137.

had I been Martin (as for a time I was vainly suspected by such mad

this identification might conceivably be mere conjecture on Harvey's part, yet it is confirmed by our knowledge of a previous quarrel between the two men of a date roughly corresponding with the 'tenne yeres' grudge to which Pappe (p. 400 l. 34) alludes. Moreover the attribution was never denied, either by Lyly himself or by Nash, his partner in the war against the Martinists. In Strange Newes, 1593, Nash twice alludes to the Harveys' attack on himself and Pap-hatchet; in Pierce Pennilesse, 1592, he anticipates that 'he also whom thou tearmest the vayn Paphatchet will haue a flurt at thee one day'; and in Haue with you to Saffron Waldron, 1596, he writes 'For Master Lillie (who is halues with me in this indignitie that is offred) [i.e. in Pierces Supererogation], I will not take the tale out of his mouth; for he is better able to defend himselfe than I am able to say he is able to defend himselfe, and in so much time as hee spendes in taking Tobacco one weeke, he can compile that which would make Gabriell repent himselfe all his life after. With a blacke sant he meanes shortly to bee at his chamber window, for calling him the Fiddlesticke of Oxford.' It is impossible to read these passages, and those from the Advertisement quoted below, and not feel that the Bishops' engagement of Lyly and Nash was an open secret; and there is nothing surviving (beyond the doubtful Whip for an Ape and Mar-Martine) that can be attributed to Lyly except Pappe, which, further, affords internal evidence of his authorship, both in matter consonant with our knowledge of Lyly, and in echoes of Euphues. Under the first head might be mentioned his allusions to Cambridge, pp. 398-9, and to Nash (his junior) as a 'little wag,' a 'boy,' p. 398, to the gambling in 'an Hospitall' (a reminiscence of the Savoy) p. 399 l. 14, to the violin, p. 413 l. 31; his knowledge of the Court, p. 397 l. 7, and of theatrical affairs, p. 408; and his sense of the contrast of style between Pappe and Euphues-' I was loath so to write as I haue done, but . . . who would currie an Asse with an Iuorie combe?' p. 394 ll. 27-30. Under the second head we get, for all he can do, a vast amount of punning and alliteration, and occasional antithetic passages: 'Faith,' he says, p. 401 l. 14 after such a lapse into euphuism, 'thou wilt bee caught by the stile'; and indeed one cannot

copesmates that can surmise anything for their purpose, howsoever unlikely or monstrous) I would have been so far from being moved by such a fantastical confuter, that it should have been one of my May-games or August triumphs to have driven officials . . bishops and archbishops . . . to entertain such an odd light-headed fellow for their defence; a professed jester, a hick-scorner, a scoffmaster, a play-monger, an interluder; once the fool of Oxford, now the stale of London, and ever the apes-clog of the press, Cum privilegio perennitatis.' P. 86.

London, and ever the apes-clog of the press, Cum privilegio perennitatis.' P. 86.

From the Four Letters and certaine Sonnets (Brydges' Archaica, ii. p. 17):—
—'And that was all the fleeting that ever I felt, saving that another company of special good fellows (whereof he was none of the meanest that brauely threatened to conjure up one which should massacre Martin's wit or should be lambacked himself with ten years provision) would needs forsooth very courtly persuade the Earle of Oxforde that something in those letters, and namely the Mirrour of Tuscanismo, was palpably intended against him,' &c.

believe that he was particularly anxious to avoid detection, having no such motive for concealment as had the Martinists. The idea (p. 395 l. 2) of riding the kickish wit of an opponent occurs again at the end of Act iv. Sc. 2 of Mother Bombie. The following particular echoes of Euphues are also clearly traceable (see notes): 'addle egges...idle heads,' p. 396 l. 30; the making of Sciron and Procrustes partners, ib. l. 31; 'mould... mould,' p. 397 l. 3; 'such a warming as shall make all his deuices like wood,' p. 399 ll. 25-6; 'abiects...subiects,' p. 411 l. 41; 'teare boughs... hew tree,' 'wet feete ... care not how deepe they wade,' p. 412 ll. 1-2; a couple of natural history allusions, pp. 396 l. 16 (camel), 399 l. 29 (Estritch); and the passage 'Her sacred Maiestie,' &c., p. 409 ll. 5 sqq., which a little recalls Euphues' 'Glasse for Europe.'

For the occasion of the pamphlet and the Marprelate Controversy in general see Life, vol. i. pp. 49-60.

Date.—The composition of all except the closing pages preceded the appearance of Martin's Protestatyon, after which, at p. 410 l. 19, the pamphlet was resumed. An approximate date for that appearance is to be inferred from The Returne of Pasquill (D iii. verso), where just after 'Pasquil's Protestation,' which is dated '20 Octobris Anno Millimo Quillimo Trillimo,' Nash says, 'Yester night late olde Martins Protestation in Octauo was brought vnto mee.' I see no reason to doubt that '20 Octobris' represents the real date of Nash's writing, and therefore that the Protestatyon had appeared from the beginning to the middle of the same month. That being so, Pappe, which contains an appendix answering it, can hardly have appeared before the second or third week of October; while a downward limit is found in the date affixed to Harvey's reply, the Advertisement to Papp-Hatchett—'At Trinitie hall: this fift of Nouember: 1589.'

Contents.—It is unnecessary to summarize its contents. It makes little attempt at serious argument, and indeed seems to disclaim any such (p. 410 ll. 4 sqq.). It is a mere farrago of abuse and scandal gleaned from Nash, which Gabriel Harvey (Brydges' Archaica, ii. p. 83) adequately described as 'alehouse and tinkerly stuff,' saying that a pamphlet 'so oddly huddled and bungled together, in so madbrain a sort and with so brainsick stuff,' was 'nothing worthy a scholar or a civil gentleman,' and 'one of the most paltry things that ever was published by graduate of either university' (Brydges' Archaica, i. p. 141). Its apparent high spirits do not prevent an occasional indication that Lyly finds his task a bore, e. g. pp. 399 l. 34, 403 ll. 6, 18, 404 ll. 29, 36, 406 ll. 6–8, 413 l. 4. Mingled, however, with the ribaldry are one or two pertinent and well-told stories, e. g. pp. 402 ll. 12–26, 409 ll. 16–35; much that at first appears sheer nonsense is found on examination to possess some point; and the brochure, whatever its defects, reached a third edition.



Pappe with an hatchet.
Alias,
A figge for my God sonne.
Or
Cracke me this nut.

Or

A Countrie cuffe, that is, a found boxe of the eare, for the idiot Martin to hold his peace, feeing the patch will take no warning.

VV ritten by one that dares call a dog, a dog, and made to preuent Martins dog daies.

Imprinted by Iohn Anoke, and Iohn Aftile, for the Bayliue of Withernam, cum privilegio perennitatis, and are to bee fold at the figne of the crab tree cudgell in thwack-coate lane.

A sentence.

Martin hangs fit for my mowing.

To the Father and the two Sonnes, Huffe, Ruffe, and Snuffe,

the three tame ruffians of the Church, which take pepper in the nose, because they can not marre Prelates(,) grating.

5

ROOME for a royster; so thats well sayd, itch a little further for a good fellowe. Now haue at you all my gaffers of the rayling religion, tis I that must take you a peg lower. I am sure you looke for more worke, you shall haue wood enough to cleaue, make your tongue the wedge, and your 10 head the beetle, lle make such a splinter runne into your wits, as shal make the ranckle till you become fooles. Nay, if you shoot bookes like fooles bolts, Ile be so bold as to make your judgements quiver with my thunderbolts. If you meane to gather clowdes in the Commonwealth, to threaten tempests, for your flakes of snowe weele pay you with stones of 15 hayle; if with an Easterlie winde you bring Catterpillers into the Church, with a Northerne wind weele drive barrennes into your wits.

We care not for a Scottish mist, though it wet vs to the skin, you shal be sure your cockscombs shall not be mist, but pearst to the skuls. I professe rayling, and think it as good a cudgell for a Martin, as a stone for 20 a dogge, or a whippe for an Ape, or poyson for a rat.

Yet find fault with no broad termes, for I have mesured yours with mine, & I find yours broader iust by the list. Say not my speaches are light, for I have weighed yours and mine, and I finde yours lighter by twentie graines than the allowance. For number you exceede, for you 25 have thirtie ribauld words for my one, and yet you beare a good spirit. I was loath so to write as I have done, but that I learnde, that he that drinkes with cutters, must not be without his ale dagger; nor hee that buckles with Martin, without his lauish termes.

Who would currie an Asse with an Iuorie combe? giue the beast 30 thistles for prouender. I doo but yet angle with a silken flye, to see whether *Martins* will nibble; and if I see that, why then I haue wormes for the nonce, and will giue them line enough like a trowte, till they swallow both hooke and line, and then *Martin* beware your gilles, for 11e make you daunce at the poles end.

I knowe *Martin* will with a trice bestride my shoulders. Well, if he ride me, let the foole sit fast, for my wit is verie kickish; which if he spurre with his copper replie, when it bleedes, it will all to besmeare their consciences.

If a Martin can play at chestes, as well as his nephewe the ape, he shall knowe what it is for a scaddle pawne, to crosse a Bishop in his owne walke. Such dydoppers must be taken vp, els theile not stick to check the king. Rip vp my life, discipher my name, fill thy answer as full of lies as of lines, swel like a toade, hisse like an adder, bite like a dog, & to chatter like a monkey, my pen is prepared and my minde; and if yee chaunce to finde any worse words than you brought, let them be put in your dads dictionarie. And so farewell, and be hangd, and I pray God ye fare no worse.

Yours at an houres warning Double V.

15

5 the nephewe his ape A

TO THE

INDIFFERENT READER.

It is high time to search in what corner of the Church the fire is kindled, being crept so far, as that with the verie smoke the consciences of diuers are smothered. It is found that certaine *Martins*, if no mis- 5 creants in religion (which wee may suspect) yet without doubt male-cotents (which wee ought to feare) haue throwen fire, not into the Church porch, but into the Chauncell, and though not able by learning and iudgement to displace a Sexton, yet seeke to remooue Bishops. They haue scattered diuers libels, all so taunting and slanderous, as it is hard to to iudge, whether their lyes exceed their bitternesse, or their bitternesse their fables.

If they be answered by the grauitie of learned Prelates, they presentlie reply with railings; which argueth their intent to be as farre frō the truth of deuotion, as their writings from mildnes of spirit. It is said that 15 camels neuer drinke, til they haue troubled the water with their feete, & it seemes these *Martins* cannot carouse the sapp of the Church, till by faction they make tumults in religion. Seeing thē either they expect no graue replie, or that they are settled with railing to replie; I thought it more convenient, to give them a whisk with their owne wand, than to 20 haue them spurd with deeper learning.

The Scithian slaues, though they bee vp in armes, must bee tamde with whippes, not swords, and these mutiners in Church matters, must have their mouthes bungd with iests, not arguments.

I seldome vse to write, and yet neuer writ anie thing, that in speech 25 might seeme vndecent, or in sense vnhonest; if here I haue vsed bad tearmes, it is because they are not to bee answered with good tearmes: for whatsoeuer shall seeme lauish in this Pamphlet, let it be thought borrowed of *Martins* language. These *Martins* were hatcht of addle egges, els could they not haue such idle heads. They measure con-30 science by their owne yard, and like the theeues, that had an yron bed, in which all that were too long they would cut euen, all that were too short they would stretch out, and none escapte vnrackt or vnsawed, that were not iust of their beds length: so all that are not *Martins*, that is, of their peeuish mind, must be measured by them. If he come short of 35 their religion, why he is but a colde Protestant, hee must bee pluckt out to

the length of a Puritane. If any be more deuout than they are, as to give almes, fast, and pray, then they cut him off close by the workes, and say he is a Papist. If one be not cast in Martins mould, his religion must needes mould. He saith he is a Courtier, I thinke no Courtier so per-5 uerse, that seeing the streight rule of the Church, would goe about to bend it. It may be he is some lester about the Court, and of that I meruaile, because I know all the fooles there, and yet cannot gesse at him. What euer he be, if his conscience be pind to his cognizance, I will account him more politicke than religious, and more dangerous for ciuill 10 broyles, than the Spaniard for an open warre. I am ignorant of Martin and his maintainer, but my conscience is my warrant, to care for neither. For I knowe there is none of honour so carelesse, nor any in zeale so peeuish, nor of nature any so barbarous, that wil succor those that be suckers of the Church, a thing against God and policie; against God, in 15 subuerting religion; against policie, in altering gouernment, making in the Church, the feast of the Lapithees, where all shall bee throwne on anothers head, because euerie one would be the head. And these it is high time to tread vnder foote: for who would not make a threshold of those, that go about to make the Church a barne to thresh in. Itaque sic 20 disputo.

FINIS.

PAPPE WITH AN HATCHET.

GOOD morrow, goodman Martin, good morrow: will ye anie musique this morning? What fast a sleepe? Nay faith, Ile cramp thee till I wake thee. O whose tat? Nay gesse olde knaue and odd knaue: for Ile neuer leaue pulling, til I haue thee out of thy bed into the streete; and then all shall see who thou art, and thou know what I am.

Your Knaueship brake your fast on the Bishops, by breaking your iests on them: but take heed you breake not your owne necke. Bastard Iunior dinde vpon them, and cramde his maw as full of mallice, as his head was of malapertnesse. Bastard Senior was with them at supper, and I thinke tooke a surfet of colde and raw quipps. O what queasie girds 10 were they towards the fall of the leafe. Old Martin, neuer entaile thy wit to the eldest, for hee'le spend all he hath in a quire of paper.

Now sirs, knowing your bellies full of Bishops bobbs, I am sure your bones would be at rest: but wee'le set vp all our rests, to make you all restie. I was once determined to write a proper newe Ballet, entituled 15 Martin and his Maukin, to no tune, because Martin was out of all tune. Elderton swore hee had rimes lying a steepe in ale, which should marre all your reasons: there is an olde hacker that shall take order for to print that he will them. O how heele cut it, when his ballets come out of the lungs of the make their licour. They shall bee better than those of Bonner, or the ierkes for 20 shod, if the a Iesuit. The first begins, Come tit me come tat me, come throw a halter

sweares by his maser. ale haue his swift

current.

Then I thought to touch Martin with Logick, but there was a little wag in Cambridge, that swore by Saint Scaton, he would so swinge him with Sillogismes, that all Martins answeres should ake. The vile boy 25 hath manie bobbes, and a whole fardle of fallacies. He begins,

Linguo coax ranis, cros coruis, vanaque vanis.

Ad Logicam pergo, quæ Martin's non timet ergo.

And saies, he will ergo Martin into an ague. I have read but one of his arguments.

Tiburne stands in the cold, But Martins are a warme furre: Therefore Tiburne must be furd with Martins.

O (quoth I) boy thou wilt be shamed; tis neither in moode nor figure: 35

6 you BC 27 cros] qy. ? crax for corax (κόραξ) 28 Mart'ins AB: Martins C

Hee

all the better, for I am in a moode to cast a figure, that shall bring them to the conclusion. I laught at the boye, and left him drawing all the lines of *Martin* into sillogismes, euerie conclusion beeing this, *Ergo Martin* is to bee hangd.

- 5 -Nay, if rime and reason bee both forestalde, Ile rayle, if Martin haue not barrelde vp all rakehell words: if he haue, what care I to knocke him on the head with his owne hatchet. He hath taken vp all the words for his obscenitie: obscenitie? Naie, now I am too nice, squirrilitie were a better word: well, let me alone to squirrell them.
- Martin, thinkst thou thou hast so good a wit, as none can outwrangle thee? Yes Martin, wee will play three a vies wits: art thou so backt that none dare blade it with thee? Yes Martin, we will drop vie stabbes. Martin sweares I am some gamester. Why, is not gaming lawful? I know where there is more play in the compasse of an Hospitall, than 15 in the circuite of Westchester. One hath been an old stabber at passage: the One that I meane, thrust a knife into ones thigh at Cambridge, the quarrel was about cater-tray, and euer since hee hath quarrelled about

cater-caps.

- I thought that hee which thrust at the bodie in game, would one day cast a foyne at the soule in earnest. But hee workes closelie and sees all, hee learnd that of old Vidgin the cobler, who wrought ten yeares with spectacles, and yet swore he could see through a dicker of leather. He hath a wanton spleene, but wee will haue it stroakt with a spurne, because his eyes are bleard, hee thinkes to bleare all ours; but let him 25 take this for a warning, or else looke for such a warning, as shall make all his deuices as like wood, as his spittle is like woodsere. Take away the Sacke, and giue him some Cinamom water, his conscience hath a colde stomacke. Cold? Thou art deceiued, twil digest a Cathedral Church as easilie, as an Estritch a two penie naile.
- 30 But softe Martins, did your Father die at the Groyne? It was well groapt at, for I knewe him sicke of a paine in the groyne. A pockes of that religion, (quoth Iulian Grimes to her Father) when al his haires fell off on the sodaine. Well let the olde knaue be dead. Whie are not the spawnes of such a dog-fish hangd? Hang a spawne? drowne it; alls as one, damne it.

Ye like not a Bishops rochet, when all your fathers hankerchers were made of his sweete harts smocke. That made you bastards, and your dad a cuckold, whose head is swolne so big, that he had neede sende to the cooper to make him a biggin: and now you talke of a cooper, Ile tell 40 you a tale of a tubb.

At Sudburie, where the Martin-mogers swarmd to a lecture, like beares to a honnie pot: a good honest strippling, of the age of fiftie yeares or

They are not so many, thei are all Centimani, an hundred hands a peece: so that in all they are but one thousand.

neere, askt his sweete sister, whether lecherie in her conscience were a sinne? In faith (quoth she) I thinke it the superficies of sinne, and no harme if the tearmes be not abusde: for you must say, vertuously done, not lustily done. Fie, this is filthie ribaldry. O sir, ther is no mirth 5 without ribaldrie, nor ribaldrie without Martin, ask mine hostesse of the iuie bush in Wye for the one, & my old hostesse of the Swanne in Warwicke for the other. She is dead: the diuell shee is. You are too broad with Martins brood: for hee hath a hundred thousand that will set their handes to his Articles, and shewe the Queene. Sweeter and to sweeter: for wee haue twentie hundred thousand handes to withstand them. I would it were come to the grasp, we would show them an Irish tricke, that when they thinke to winne the game with one man, wee'le make them holde out till wee haue but two left to carrie them to the gallowes: wel followed in faith, for thou saidst thou wert a gamester. 15 All this is but bad English, when wilt thou come to a stile? Martin hath manie good words. Manie? Now you put me in minde of the matter, there is a booke coming out of a hundred merrie tales, and the petigree of Martin, fetchte from the burning of Sodome, his armes shalbe set on his hearse, for we are prouiding his funerall, and for the winter 20 nights the tales shall be told secundum vsum Sarum; the Deane of Salisburie can tell twentie. If this will not make Martin mad, malicious and melancholie (ô braue letter followed with a full crie) then will we be desperate, & hire one that shall so translate you out of French into English, that you will blush and lie by it. And one will we coniure vp. 25 that writing a familiar Epistle about the naturall causes of an Earthquake. fell into the bowells of libelling, which made his eares quake for feare of clipping, he shall tickle you with taunts; all his works bound close, are at least sixe sheetes in quarto, & he calls them the first tome of his familiar Epistle: he is full of latin endes, and worth tenne of those that 30 crie in London, haie ye anie gold ends to sell. If he giue you a bob, though he drawe no bloud, yet are you sure of a rap with a bable. If he ioyne with vs, periisti Martin, thy wit will be massacred: if the toy take him to close with thee, then haue I my wish, for this tenne yeres haue I lookt to lambacke him. Nay he is a mad lad, and such a one as 35 cares as little for writing without wit, as Martin doth for writing without honestie; a notable coach companion for Martin, to drawe Divinitie from the Colledges of Oxford and Cambridge, to Shoomakers hall in Sainct Martins. But we neither feare Martin, nor the foot cloth, nor the beast that weares it, be he horse or asse; nor whose sonne he is, be he 40 Martins, sonne, Iohns, sonne, or Richards, sonne; nor of what occupation hee be, be a ship-wright, cart-wright, or tiburn-wright. If they

bring seauen hundred men, they shall be boxt with fourteene hundred boyes. Nay we are growing to a secret bargaine. O, but I forgate a riddle; the more it is spied, the lesse it is seene. Thats the Sunne: the lesse it is spied of vs, the more it is seene of those vnder vs. The 5 Sunne? Thou art an asse, it is the Father, for the old knaue, thinking by his bastardie to couer his owne heade, putteth it like a stagge ouer the pale. Pale? nay I will make him blush as red as ones nose, that was alwaies washt in well water.

What newes from the Heraldes? Tush, thats time enough to know to 10 morrow, for the sermon is not yet cast. The sermon foole? why they neuer studie, but cleaue to Christ his dabitur in illa hora. They venter to catch soules, as they were soles; Doctors are but dunces, none sowes true stitches in a pulpet, but a shoomaker.

Faith, thou wilt bee caught by the stile. What care I to be found by Martin Ju-15 a stile, when so many Martins haue been taken vnder an hedge? If they nior saies, cannot leuell, they will roue at thee, and anatomize thy life from the cradle to the graue, and thy bodie from the corne on thy toe, to the papers oncrochet on thy head. They bee as cunning in cutting vp an honest mans der a bush, credit, as Bull in quartering a knaues bodie. Tush, (what care I) is my the knaue was started 20 posie; if hee meddle with mee, Ile make his braines so hot, that they fro his shall crumble and rattle in his warpt scull, like pepper in a dride bladder. Fourme.

I have a catalogue of al the sheepe, and it shal goe hard, but I wil crosse the bel-weather. Why shuld I feare him that walkes on his neatsfeete. Neither court, nor countrie that shalbe free, I am like death, Ile 25 spare none. There shall not misse a name of any, that had a Godfather; if anie bee vnchristened, Ile nicke him with a name.

But whist; beware an action of the case. Then put this for the case, whether it bee not as lawful to set downe the facts of knaues, as for a knaue to slander honest men. Alls as it is taken; marie the diuell take 30 al, if truth find not as many soft cushions to leane on, as trecherie.

Theres one with a lame wit, which will not weare a foure cornerd cap, then let him put on Tiburne, that hath but three corners; & yet the knaue himselfe hath a pretie wench in euerie corner.

I could tickle Martin with a true tale of one of his sonnes, that having He calls 35 the companie of one of his sisters in the open fieldes, saide, hee woulde nonebutthe not smoother vp sinne, and deale in hugger mugger against his Conscience. In the hundred merrie tales, the places, the times, the witnesses and all, shall be put downe to the proofe, where I warrant you, the Martinists haue consciences of proofe. Doost think Martin, thou canst 40 not be discouered? What foole would not thinke him discouered that is balde? Put on your night cap, and your holie day English, and the best wit you have for high daies, all wil be little enough to keep you from

witnesse.

39 Doest A Dd

a knaues penance, though as yet you be in a fooles paradice. If you coyne words, as *Cankerburie*, *Canterburines*, &c. whie, I know a foole that shall so inkhornize you with straunge phrases, that you shall blush at your owne bodges. For Similes, theres another shal liken thee to anie thing, besides he can raile too. If *Martin* muzzle not his mouth, 5 and manacle his hands, Ile blabb all, and not sticke to tell, that pewes and stewes are rime in their religion.

Scratch not thy head *Martin*, for be thou *Martin* the bird, or *Martin* the beast; a bird with the longest bill, or a beast with the longest eares, theres a net spread for your necke. *Martin*, lle tell thee a tale woorth to twelue pence, if thy witt bee woorth a pennie.

There came to a Duke in *Italie*, a large lubber and a beggerlie, saying hee had the Philosophers Stone, and that hee could make golde faster, than the Duke could spend it; The Duke askt him, why hee made none to mainteine himself? Because, quoth he, I could neuer get a secret 15 place to worke in; for once I indeuoured, and the Popes holinesse sent for me, whom if he had caught, I should have been a prentice to mainteine his pride. The Duke minding to make triall of his cunning, & eager of golde, set him to worke closely in a vault, where it was not knowen to his neerest servaunts. This Alcumist, in short time consumed two 20 thousande pound of the Dukes gold, and brought him halfe a Ducket: whie (quoth the Duke) is this all? All quoth he my Lord, that I could make by Art. Wel said the Duke, then shalt thou see my cunning: for I will boyle thee, straine thee, and then drie thee, so that of a lubber, that weighed three hundred weight, I will at last make a dram of knaues 25 powder. The Duke did it.

Martin, if thou to cousen have crept into the bosome of some great me, saying thou hast the churches discipline, & that thou canst by thy faction & pollicie, pull down Bishops and set vp Elders, bring the lands of the Clergy, into the cofers of the Temporaltie, and repaire Religion, 30 by impayring their liuings, it may bee, thou shalt bee hearkened too, stroakt on the head, greasd in the hand, fed daintelie, kept secretlie, and countenaunst mightelie. But when they perceiue, that all thy deuices bee but Chymeraes, monsters of thine owne imaginations, so farre from pulling downe a Cathedrall Church, that they cannot remooue a corner 35 of a square cap, the will they deale with thee, as the Duke did with the Alcumist, give thee as many bobs on the eare, as thou hast eaten morsels of their meate, and make thee an example of sedition to be pointed at, that art now so mewde vp, that none can point where thou art. All this tale, with the application, was not of my penning, but found among loose 40 papers; marie he that did it, dares stand to it. Now, because I haue nothing to doo betweene this and supper, Ile tell you another tale, and so begin Winter by time.

Martin & his mainteiner are ooth sawers of timber, but Martin stands in the pit, all the dust must fall in his eies, but he shal neuer walke on the boards.

19 to him B

33 perceine B

There was a libeller, who was also a coniurer, so that whatsoeuer casting of figures there was, he deceived them; at the last, one as cunning as himself, shewed, wher he sate writing in a fooles coate, & so he was caught and whipt. *Martin*, there are figures a flinging, & ten 5 to one thou wilt be found sitting in a Knaues skinne, and so be hangd.

Hollow there, giue me the beard I wore yesterday. O beware of a gray beard, and a balde head: for if such a one doo but nod, it is right dudgin and deepe discretion. But soft, I must now make a graue speach.

There is small difference between Swallowes & Martins, either in shape or nature, saue onely, that the Martins, have a more beetle head, they both breed in Churches, and having fledgde their young ones, leave nothing behind them but durt. Vnworthie to come into the Church porch, or to be nourished vnder anie good mans eues, that gnawe the bowels, in which they were bred, and defile the place, in which they were is ingendred.

They studie to pull downe Bishopps, and set vp Superintendents, which is nothing else, but to raze out good Greeke, & enterline bad Latine. A fine period; but I cannot continue this stile, let me fal into my olde vaine. O doost remember, howe that Bastard Iunior complaines of brothells, and talkes of long Megg of Westminster. A craftic lacke, you thought because you twitted Mar-martin, that none would suspect you; yes faith Martin, you shall bee thresht with your owne flaile.

It was one of your neast, that writt this for a loue letter, to as honest Hee a womā as euer burnt malt. Grace, mercie, and peace to thee (O widow) Lais with feruent motions of the spirit, that it may worke in thee both to will still and to doo. Thou knowest my loue to thee is, as Paules was to the Cori Corinthians; that is, the loue of copulation.

How now holie Martin, is this good wooing? If you prophane the Scriptures, it is a pretie wit; if we but alledge Doctors to expound them, 30 wee are wicked. If Martin oppresse his neighbor, why hee saith, it is his conscience; if anie else doo right, it is extremitie. Martin may better goe into a brothell house, then anie other go by it; he slides into a bad place like the Sunne, all others stick in it like pitch. If Martin speake broad bawdrie, why all the crue saies, your worship is passing 35 merrie. Martin will not sweare, but with indeede, in sooth, & in truth, hee'le cogge the die of deceipt, and cutte at the bumme-carde of his conscience. O sweetelie brought in, at least three figures in that line, besides, the wit ant.

One there was, and such a one as *Martin* would make the eldest of 40 his Elders, that having fortie angels sent him for a beneuolence, refusde to give the poore fellowe a quittance for the receipt, saying, Christ had given his master a quittance, the same howre he told it out: & this was at

Hee thought Lais had still lien at Corinth as wel as Paul. his table, where he sate with no lesse than fortie good dishes of the greatest dainties, in more pompe than a Pope, right like a superintendant.

Now to the two bastards, what were you twins? It shuld seeme so, for there wet but a paire of sheres betweene your knaueries. When the old henne hatcht such eggs, the diuel was in the cocks comb. Your 5 father thrusts you forward, remember pettie Martins Aesops crab, the mother going backward, exhorted her sonnes to goe forward; doo you so first mother quoth they, and we will follow. Now the old cuckold hath puld in his hornes, he would make you creepe cleane out of the shell, & so both loose your houses, and shewe your nakednesse. You go 10 about impossibilities, wele no such chage, and if yee had it, yee would be wearie of it.

There was a man like Martin, that had a goose, which euerie daie laid him a golden egge; hee not content with the blessing, kild his goose, thinking to have a mine of golde in her bellie, and finding nothing but 15 dung, the gader wisht his goose aliue. Martinists that liue well by the Church, & receive great benefites of it, thinke if all Churches were downe, they should be much better, but when they shall see cofusion in stead of discipline, & atheisme to be found in place of doctrine, will they not with sighs wish the Churches and Bishops in their wonted gouernmet? Thou 20 art well seen in tales, & preachest Aesops fables. Tush, Ile bring in Pueriles, and Stans puer ad mensam, for such vnmannerlie knaues as Martin, must bee set againe to their A.B.C. and learne to spell Our Father in a Horne booke. Martin Iunior gives warning that none write against reuerent Martin: yes, there are a tribus ad centum, from three 25 to an hudred, that have vowed to write him out of his right wittes, and we are all Aptots, in all cases alike, til we have brought Martin to the ablatiue case, that is, to bee taken away with Bulls voider.

O here were a notable full point, to leaue Martin in the hangmans apron. Nay, he would be glad to scape with hanging, weele first haue 30 him lashte through the Realme with cordes, that when hee comes to the gallowes, he may be bleeding new.

The babic comes in with Nunka, Neame, and Dad: (Pappe with an hatchet for such a puppie) give the infant a bibbe, he all to beslauers his mother tongue, if he drivell so at the mouth and nose, weele have him 35 wipte with a hempen wispe. Hui? How often hast thou talkt of haltring? Whie it runnes still in my minde that they must bee hangd. Hangde is the Que, and it comes just to my purpose.

There was one endited at a Iaile deliuerie of felonie, for taking vp an halter by the high way. The Iurie gaue verdit and said guiltie. The 40 Iudge an honest man, said it was hard to find one guiltie for taking vp a penie halter, and bad them consider, what it was to cast awaie a man.

Quoth the foreman, we have enquired throughly, and found there was a horse tied to the halter. I marie (quoth the Iudge) then let him be tied to the halter, and let the horse goe home. Martin, a Monarch in his owne moyst conceit, and drie counsell, saies he is enuied onelie, 5 because he leuelleth at Bishops; & we say as the Iudge saith, that if there were nothing else, it were hard to persecute them to death; but when we finde that to the rule of the Church, the whole state of the Realme is linckt, & that they filching away Bishop by Bishop, seeke to fish for the Crown, and glew to their newe Church their owne conclusions, to we must then say, let Bishops stand, & they hang; that is, goe home. Looke howe manie tales are in this booke, so manie must you abate of an hundred in the next booke, reckon this for one.

There came by of late a good honest Minister, with a cloake having sleeues: ah (quoth a Martinist, sitting on a bulke in Cheapside) he is a knaue I warrant you, a claspe would become one of his coate to claspe his cloak vnder his chinne. Where tis to be noted, that they come in with a sleeuelesse conscience, and thinke it no good doctrine, which is not preached with the cloak cast ouer each shoulder like a rippier.

Twas a mad knaue and a Martinist, that diuided his sermon into 34. parts for memorie sake, and would handle but foure for memorie sake, and they were, why Christ came, wherefore Christ came, for what cause Christ came, and to what end Christ came; this was all for memorie sake. If that Martin could thatch vp his Church, this mans scabship should bee an Elder, and Elders they may bee, which being fullest of spungie pith, proue euer the driest kixes. For in time you shall see, that it is but a bladder of worldlie winde which swells in their hearts, being once prickt, the humour will quicklie be remoued. O what a braue state of the Church it would be for all Ecclesiasticall causes to come before Weauers and Wierdrawers, to see one in a motlie Ierkin and an apron to reade the first lesson. The poore Church should play at vnequal game, for it should loose al by the Elder hand. Nay Mas Martin, weele make you deale, shuffle as well as you can, we meane to cut it.

If you had the foddring of the sheep, you would make the Church like Primero, foure religions in it, and nere one like another. I cannot out 35 of this gaming humour. Why? Is it not as good as *Martins* dogged humour, who without reuerence, regard, or exception, vseth such vnfitting tearmes, as were hee the greatest subject in England hee could not justifie them.

Shut the doores (sirs) or giue me my skimmer, *Martins* mouth hath 40 sod vnskimde these twelue months, and now it runnes ouer; yet let him alone, he makes but porredge for the diuell.

His Elderberrines though it be naught woorth, yet is it like an elder-

2 I (marie quoth A 29 Wierdawers BC 35 this A: his BC 39 had B

berrie, which being at the ripenes of a perfect black, yet brused staines ones hands like bloud. They pretending grauitie in the rottennes of their zeale, bee they once wrung, you shall finde them lighter than feathers. Thats a simile for the slaues. Nay, Ile touch them deeper, and make them crie, O my heart, there is a false knaue among vs.

Take awaie this beard, and giue mee a pikede vaunt, Martin sweares by his ten bones: nay, I will make him mumpe, mow, and chatter, like

old Iohn of Paris garden before I leaue him.

If Martin will fight Citie fight, wee challenge him at all weapons, from the taylors bodkin to the watchmans browne bil. If a field may be to pitcht, we are readie: if they scratch, wee will bring cattes: if scolde, we will bring women: if multiplie words, we will bring fooles: if they floute, we will bring quippes: if dispute the matter, we will bring schollers: if they buffet, wee will bring fists. Deus bone, what a number of we will brings be here? Nay, we will bring Bull to hang them. 15 A good note & signe of good lucke, three times motion of Bull. Motion of Bull? Why, next olde Rosses motion of Bridewell, Buls motion fits them best. Tria sequuntur tria, in reckoning Bull thrice, meethinkes it should presage hanging. O bad application; Bad? I doo not thinke there can be a better, than to applie a knaues necke to an halter. Martin 20 can not start, I am his shadowe, one parte of the daie before him, another behinde him; I can chalke a knaue on his backe thrice a weeke, Ile let him bloud in the combe.

Take heed, he will pistle thee. Pistle me? Then haue I a pestle so to stampe his pistles, that Ile beate all his wit to powder. What will 25 the powder of Martins wit be good for? Marie blow vp a dram of it into the nostrels of a good Protestant, it will make him giddie; but if you minister it like Tobacco to a Puritane, it will make him as mad as a Martin.

Goe to, a hatch before the doore, *Martin* smels thee, and wil not feare 30 thee; thou knowest how he deales with the Archbishop and a Counsellor, hee will name thee and that broadlie. Name me? Mary, he and his shall bee namefied, that's it I thirst after, that name to name, and knowing one another, wee may in the streetes grapple; wee except none: wee come with a verse in our mouthes, courage in our hearts, and weapons 35 in our hands, and crie

Discite iustitiam moniti, & non temnere diuos.

Martins conscience hath a periwig; therefore to good men he is more sower than wig: a Lemman will make his conscience curd like a Posset. Now comes a biting speach, let mee stroake my beard thrice like a 40 Germain, before I speak a wise word.

Martin, wee are now following after thee with hue and crie, & are hard

at thy heeles; if thou turne backe to blade it, wee doubt not but three honest men shall bee able to beate sixe theeues. Weele teach thee to commit sacriledge, and to robbe the Church of xxiiij. Bishops at a blowe. Doost thinke that wee are not men Martin, and haue great men to 5 defend vs which write? Yes, although with thy seditious cloase, thou would'st perswade her Maiestie, that most of the Gentlemen of account and men of honour, were by vs thought Puritanes. No, it is your poore Iohns, that with your painted consciences haue coloured the religion of diuers, spreading through the veynes of the Commonwealth like poyson, to the doggednes of your deuotions; which entring in like the smoothnes of oyle into the flesh, fretteth in time like quicksiluer into the bones.

When children play with their meate, tis a signe their bellies are full, & it must be taken away from them; but if they tread it vnder their feete, they ought to be ierkt. The Gospell hath made vs wantons, wee dallie 15 with Ceremonies, dispute of circumstances, not remembring that the Papists haue been making roddes for vs this thirtie yeares; wee shall bee swing'd by them, or worse by Martin, if Martins bee worse. Neuer if it, for they bee worse with a witnesse, and let the diuell be witnesse. Wee are so nice, that the Cap is a beame in our Church, the booke 20 of Common Praier a milstone, the Pater noster is not well pend by Christ. Well, either religion is but policie, or policie scarce religious.

If a Gentleman riding by the way with twentie men, a number of theeues should by deuise or force binde all his seruants; the good Iustice of Peace would thinke he should bee robd. When Martinists rancke 25 robbers of the Church shall binde the legges and armes of the Church, me thinkes the supreme head of the Church should looke pale.

They that pull downe the bells of a steeple, and say it is conscience, will blow vp the chauncell to make it the quintessence of conscience. Bir Ladie, this is a good settled speech, a Diuine might haue seemd to 30 haue said so much. O sir, I am not al tales, and riddles, and rimes, and iestes, thats but my Liripoope, if Martin knock the bone he shall find marrow, & if he looke for none, we'le knock the bone on his pate, and bring him on his marie bones.

I have yet but given them a fillip on the conceipt, Ile fell it to the 35 ground hereafter. Nay, if they make their consciences stretch like chiverell in the raine, Ile make them crumple like parchment in the fire.

I have an excellent balme to cure anie that is bitten with Martin mad-dog.

I am worth twentie Pistle-penners; let them but chafe my penne, & it shal sweat out a whole realme of paper, or make the odious to the 40 whole Realme.

O but be not partial, give them their due though they were divels, so will I, and excuse them for taking anie money at interest.

4 Doest A

17 Martin] Martins A

30 not] nor B

There is a good Ladie that lent one of these Martinists fortie pounds, and when at the daie shee required her money, *Martin* began to storme, and said, he thought her not the child of God, for they must lend, looking for nothing againe, and so to acquite himselfe of the blot of vsurie, he kepte the principall.

These Martins make the Scriptures a Scriueners shop to drawe conueyances, and the common pleas of Westminster to take forfeitures. Theyle not sticke to outlaw a mans soule, and serue it presently with an execution of damnation, if one denie them to lie with his neighbours wife. If they bee drunke, they say, they have Timothie his weake ro stomacke, which Saint Paule willeth to warme with wine.

They have sifted the holie Bible, and left vs nothing as they say, but branne; they have boulted it over againe and againe, and got themselves the fine meale; tis meale indeede, for with their wresting and shuffling holie Writ, they finde all themselves good meales, and stand at liverie 15 as it were, at other mens tables.

Sed heus tu, dic sodes, will they not bee discouraged for the common players? Would those Comedies might be allowed to be plaid that are pend, and then I am sure he would be decyphered, and so perhaps discouraged.

He shall not bee brought in as whilom he was, and yet verie well, with a cocks combe, an apes face, a wolfs bellie, cats clawes, &c. but in a cap'de cloake, and all the best apparell he ware the highest day in the yeare, thats neither on Christmas daie, Good fridaie, Easter daie, Ascension, nor Trinitie sundaie, (for that were popish) but on some rainie 25 weeke daie, when the brothers and sisters had appointed a match for particular praiers, a thing as bad at the least as Auricular confession.

A stage plaier, though he bee but a cobler by occupation, yet his chance may bee to play the Kings part. *Martin*, of what calling so euer he be, can play nothing but the knaues part, *qui tantum constans in 30 knauitate sua est*.

Would it not bee a fine Tragedie, when *Mardocheus* shall play a Bishoppe in a Play, and *Martin Hamman*, and that he that seekes to pull downe those that are set in authoritie aboue him, should be hoysted upon a tree aboue all other.

Though he play least in sight now, yet we hope to see him stride from Aldgate to Ludgate, and looke ouer all the Citie at London Bridge. Soft swift, he is no traytor. Yes, if it bee treason to encourage the Commons against the chiefe of the Clergie, to make a generall reuolt from the gouernment so wel established, so wisely maintained, and so long 40 prospering.

35

Because they say, Aue Casar, therefore they meane nothing against Casar. There may bee hidden vnder their long gownes, short daggers, and so in blearing Casars eyes, conspire Casars death. God saue the

If it be shewed at Paules, it Paules, it you foure pence: at the Theater two pence: at Sainct Thomas a Watrings nothing.

Reade Martin Seniors Libell, and

Queene; why it is the Que which they take from the mouthes of all you shall traytors, who though they bee throughly conuinced, both by proofe and Perceine their owne confessions, yet at the last gaspe they crie, God saue the Queene. GOD saue the Queene (say I) out of their hands, in whose Gracchus 5 hearts (long may the Queene thus gouerne) is not engrauen.

able to teach to speake seditiouslie.

Her sacred Maiestie hath this thirtie yeares, with a setled and princelie temper swayed the Scepter of this Realme, with no lesse content of her subjects, than wonder of the world. GOD hath blessed her gouernment, more by miracle tha by counsaile, and yet by counsaile as much 10 as can come from policie. Of a State taking such deepe roote, as to be fastened by the prouidence of God, the vertue of the Prince, the wisedome of Counsellers, the obedience of subjects, and the length of time; who would goe about to shake the lowest bough, that feeles in his conscience but the least blessing. Heere is a fit roome to squese them 15 with an Apothegme.

There was an aged man that lived in a well ordered Common-wealth by the space of threescore yeares, and finding at the length that by the heate of some mens braines, and the warmnes of other mens bloud, that newe alterations were in hammering, and that it grewe to such an height, 20 that all the desperate & discontented persons were readie to runne their heads against their head; comming into the midst of these mutiners, cried as loude as his yeares would allow; Springalls and vnripened youthes, whose wisedomes are yet in the blade, when this snowe shall be melted (laying his hand on his siluer haires) then shal you find store 25 of durt, and rather wish for the continuance of a long frost, than the comming of an vntimely thaw. Ile moralize this.

Ile warrant the good old man meant, that when the ancient gouernment of the state should be altered by faction, or newe lawes brought in that were deuised by nice heads, that there should followe a foule and 30 slipperie managing; where if happelie most did not fall, yet all would bee tired. A settled raigne is not like glasse mettal, to be blowne in bignesse, length or fashion of euerie mans breath, and breaking to be melted againe, & so blowne afresh; but it is compared to the fastning of the Cedar, that knitteth it selfe with such wreaths into the earth, that 35 it cannot be remooued by any violent force of the aire.

Martin, I have taken an inventorie of al thy vnciuill and rakehell tearmes, and could sute them in no place but in Bedlam and Bridewell, so mad they are, and so bad they are, and yet all proceedes of the spirit. I thinke thou art possest with the spirites of Tacke Straw & the Black-40 smith, who, so they might rent in peeces the gouernment, they would drawe cuts for religion.

If all be conscience, let conscience bee the foundation of your building,

not the glasse, shew effects of conscience, mildnesse in spirit, obedience to Magistrates, loue to thy brethren. Stitch charitie to thy faith, or rip faith from thy works.

If thou wilt deale soberlie without scoffes, thou shalt be answered grauely without iests, yea and of those, whom thou canst not controll for 5 learning, nor accuse for ill life, nor shouldst contemne for authoritie. But if like a restie Iade thou wilt take the bitt in thy mouth, and then runne ouer hedge and ditch, thou shalt be broke as *Prosper* broke his horses, with a muzroule, portmouth, and a martingall, and so have thy head runne against a stone wall.

If thou refuse learning, and sticke to libelling; if nothing come out of those lauish lips, but taunts not without bitternesse, yet without wit; rayling not without spite, yet without cause, then giue me thy hand, thou and I will trie it out at the cuckingstoole. Ile make thee to forget Bishops English, and weep Irish; next hanging there is no better reuenge 15 on Martin, than to make him crie for anger; for there is no more sullen beast, than a he drab. Ile make him pull his powting croscloath ouer his beetle browes for melancholie, and then my next booke, shall be Martin in his mubble fubbles.

HERE I was writing *Finis* and *Funis*, and determined to lay it by, till 20 I might see more knauerie filde in: within a while appeared olde *Martin* with a wit worn into the socket, twinkling and pinking like the snuffe of a candle; *quantum mutatus ab illo*, how vnlike the knaue hee was before, not for malice but for sharpnesse.

The hogshead was even come to the hauncing, and nothing could be 25 drawne from him but dregs: yet the emptie caske sounds lowder than when it was ful; and protests more in his waining, than he could performe in his waxing. I drew neere the sillie soule, whom I found quivering in two sheetes of protestation paper. O how meager and leane hee lookt, so creast falne, that his combe hung downe to his bill, and 30 had I not been sure it was the picture of enuie, I shoulde have sworne it had been the image of death, so like the verie Anatomie of mischiefe, that one might see through all the ribbes of his conscience, I began to crosse my selfe, and was readie to say the Pater noster, but that I knewe he carde not for it, and so vsed no other wordes, but abi in 35 malam crucem, because I knewe, that lookt for him. I came so neere, that I could feele a substantiall knaue from a sprites shadowe.

I sawe through his paper coffin, that it was but a cosening corse, and one that had learned of the holie maid of Kent, to lie in a trance, before

⁶ authoritie A: authorie BC 32 it had been the image . . . No more did one of his minions (p. 411 l. 35) this portion, representing the whole of fol. E in the original quarto, is missing from A

he had brought foorth his lie; drawing his mouth awrie, that could neuer speake right; goggling with his eyes that watred with strong wine; licking his lips, and gaping, as though he should loose his childes nose, if he had not his longing to swallowe Churches; and swelling in the paunch, as though he had been in labour of a little babie, no bigger than rebellion; but Truth was at the Bishops trauaile: so that Martin was deliuered by sedition, which pulls the monster with yron from the beastes bowells. When I perceiued that hee masked in his rayling robes, I was so bolde as to pull off his shrowding sheete, that all the world might see to the olde foole daunce naked.

Tis not a peniwoorth of protestation that can buy thy pardon, nor al worth a penie that thou proclaimest. Martin comes in with bloud, bloud, as though hee should bee a martir. Martins are bad martirs, some of them burnt seauen yeares agoe, and yet aliue. One of them lately at 15 Yorke, pulling out his napkin to wipe his mouth after a lie, let drop a surgeans caliuer at his foote where he stood; these fellowes can abide no pompe, and yet you see they cannot be without a little squirting plate: rub no more, the curtall wrinches.

They call the Bishops butchers, I like the Metaphore wel, such calues 20 must be knockt on the head, and who fitter than the Fathers of the Church, to cut the throates of heresies in the Church. Nay, whe they have no propertie of sheepe but bea, their fleece for flockes, not cloath, their rotten flesh for no dish, but ditches; I thinke them woorth neither the tarring nor the telling, but for their scabbednes to bee thrust from 25 the pinfolde to the scaffold, and with an Habeas corpus to remoove them from the Shepheards tarre-boxe, to the hangmans budget.

I but he hath sillogismes in pike sauce, and arguments that haue been these twentie yeres in pickle. I, picke hell, you shall not finde such reasons, they bee all in *celarent*, and dare not shewe their heads, for wee 30 will answere them in *ferio* and cut their combes. So say they, their bloud is sought. Their bloud? What should wee doo with it, when it will make a dogge haue the toothach to eate the puddings.

Martin tunes his pipe to the lamentable note of Ora whine meg. O tis his best daunce next shaking of the sheetes; but hee good man meant 35 no harme by it. No more did one of his minions, that thinking to rap out an oath and sweare by his conscience, mistooke the word and swore by his concupiscence; not vnlike the theefe, that in stead of God speede, sayd stand, and so tooke a purse for God morowe.

Yet dooth *Martin* hope that all her Maiesties best subjects will become 40 Martinists; a blister of that tongue as bigge as a drummes head; for if the Queenes Maiestie haue such abjects for her best subjects, let all true subjects be accompted abjects. They that teare the boughs, will hew at the tree, and having once wet their feete in factions, will not care how deepe they wade in treason.

After Martin had racked ouer his protestation with a lades pace, hee runnes ouer his fooleries with a knaues gallop, ripping vp the souterlie seames of his Epistle, botching in such frize iestes vppon fustion 5 earnest, that one seeing all sortes of his shreddes, would thinke he had robd a taylors shop boord; and then hee concludes all doggedlie, with Doctor Bullens dogge Spring, not remembring that there is not a better Spanniell in England to spring a couie of queanes than Martin.

Hee sliues one, has a fling at another, a long tale of his talboothe, of to a vulnerall sermon, and of a fooles head in souce. This is the Epistle which he woonders at himselfe, and like an olde Ape hugges the Vrchin so in his conceipt, as though it should shew vs some new tricks ouer the chaine: neuer wish it published *Martin*, we pitie it before it comes out. Trusse vp thy packet of flim flams, & roage to some Countrey Faire, or 15 read it among boyes in the belfrie, neuer trouble the church with chattering; but if like dawes, you will be cawing about Churches, build your nests in the steeple, defile not the quier.

Martin writes merely, because (hee saies) people are carried away sooner with iest than earnest. I, but Martin, neuer put Religion into 20 a fooles coate; there is great oddes betweene a Gospeller, and a libeller.

If thy vain bee so pleasant, and thy wit so nimble, that all consists in glicks and girds; pen some playe for the Theater, write some ballads for blinde *Dauid* and his boy, deuise some iestes, & become another *Scogen*; so shalt thou haue vent inough for all thy vanities, thy Printer shall pur- 25 chase, and all other iesters beg.

For to give thee thy due, thou art the best dyed foole in graine that euer was, and all other fooles lacke manie graines, to make them so heavie

There is not such a mad foole in Bedlam, nor such a baudie foole in 30 Bridewell, nor such a dronken foole in the stockes, nor such a scolding foole on the cucking-stoole, nor such a cosening foole on the pillerie, nor such a roaging foole in the houses of correction, nor such a simple foole kept of alms, nor such a lame foole lying in the spittle, nor in all the world, such a foole, all. Nay for fooles set down in the scriptures, none 35 such as Martin.

What atheist more foole, that saies in his heart, There is no God? What foole more proud, that stands in his own coceit? What foole more couctous than he, that seekes to tedd abroad the Churches goods with a forke, and scratch it to himselfe with a rake.

Thou seest Martin, with a little helpe, to the foure & twentie orders of knaues, thou maist solder the foure and twentie orders of fooles, and

3 had] hath A

27 died AB

33 foole'] foale C

so because thou saist thou art vnmarried, thou maist commit matrimonie, from the heires of whose incest, wee will say that which you cannot abide, *Good Lord deliver vs.*

If this veyne bleede but sixe ounces more, I shall proue a pretie railer, 5 and so in time may growe to bee a proper Martinist. Tush, I doo but licke ouer my pamphlet, like a Beares whelpe, to bring it in some forme; by that time hee replies, it will have clawes and teeth, and then let him looke to bee scratcht and bitten too.

Thou seest *Martin* Moldwarpe, that hetherto I have named none, but to markt them readie for the next market: if thou proceed in naming, be as sure as thy shirt to thy knaues skinne, that Ile name such, as though thou canst not blush, because thou art past shame, yet they shall bee sorie, because they are not all without grace.

Pasquil is comming out with the liues of the Saints. Beware my Com15 ment, tis odds the margent shall bee as full as the text. I have manie
sequences of Saints; if naming be the advantage, & ripping vp of liues
make sport, have with thee knuckle deepe, it shall never bee said that
I dare not venter mine eares, where Martin hazards his necke.

Now me thinkes Martin begins to stretch himselfe like an old fencer, 20 with a great conscience for buckler, and a long tongue for a sword. Lie close, you old cutter at the locke, Nam mihi sunt vires, & mea tela nocent. Tis ods but that I shall thrust thee through the buckler into the brain, that is through the conscience into the wit.

If thou sue me for a double maime, I care not though the Iurie allow 25 thee treble damages, it cannot amount to much, because thy coscience is without wit, and thy wit without conscience, & therefore both, not worth a penie.

Therefore take this for the first venew, of a yonger brother, that meanes to drie beate those of the *Elder* house. *Martin*, this is my last 30 straine for this fleech of mirth. I began with God morrowe, and bid you God night. I must tune my fiddle, and fetch some more rozen, that it maie squeake out *Martins* Matachine.

FINIS.

Candidissimi Lectores, peto terminum ad libellandum.

Lectores.

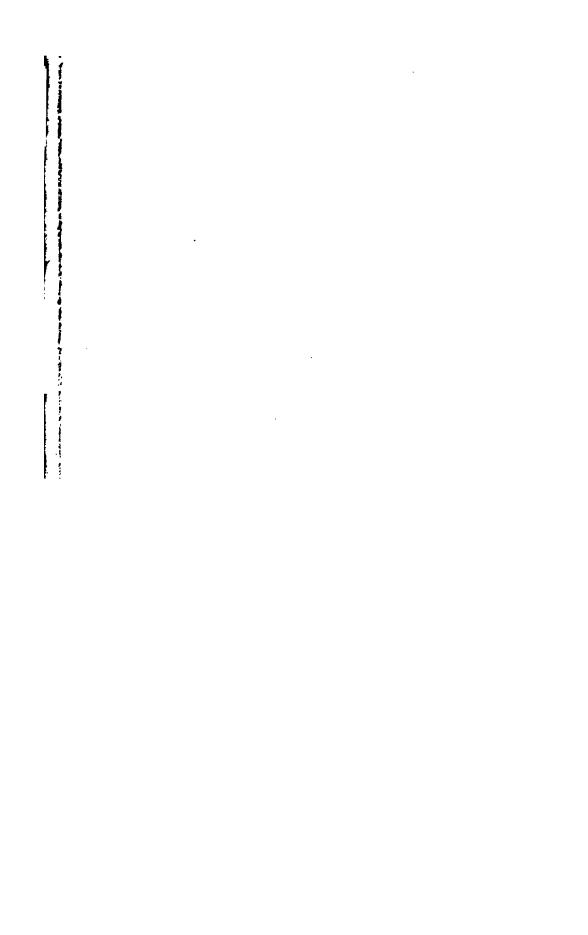
Assignamus in proximum.

Le

35

2-3 you cannot AB: thou cannot C

20 for a buckler A



A WHIP FOR AN APE

(DOUBTFUL)

EDITIONS

- A | Whip for an Ape: | Or | Martin displaied. | Ordo Sacerdotum fatuo turbatur ab omni, | Labitur et passim Religionis honos. | 4°, black letter, 4 leaves, paged. No date. Brit. Mus. (press-mark C. 37. d. 42): Lambeth Palace Library.
- (2) Rythmes against Martin Marre-Prelate. | Ordo Sacerdotum fatuo turbatur ab omni, | Labitur et passim Religionis honos. 4°. No date. Bodleian (where it appears bound between Mar-Martine and Marre-Mar-Martin).
- (3) Reprinted from (2) in D'Israeli's Quarrels of Authors, Lond. 1814, post 8vo, vol. iii. pp. 271-282.
- (4) Reprinted from (1) in The Bibliographical Miscellany, No. 5, March 20th 1854, with a note or two by Edward F. Rimbault.

The present is a reprint of the first edition, collated with the second.

NOTE ON THE DATE AND AUTHORSHIP.

THIS lampoon, the best of the Anti-Martinist rhymes, has been claimed for both Lyly and Nash, to the latter of whom I preferred, until just lately, to assign it 1. Its date is fixed as about April, 1589, (1) by the allusion of the penultimate stanza to the Martinist tract Hay any work for Cooper? which was issued about March 23, 1589 (see Depositions against Robert Waldegrave, Harl. MS. 7042, pp. 1-11, quoted in Arber's Introd. Sketch to the Controversy, p. 125); (2) by the following mention of it in Martin's Months Minde (the date of which is fixed by its allusion to Countercuffe, itself dated Aug. 8), where (sig. E 3 verso) Nash recounts as successive sufferings of Martin that he was 'drie beaten (marginal note, 'T. C.') then whipt that made him winse' (marg. note, 'A whip for an Ape'), then 'made a Maygame vpon the Stage' (marg. note, 'The Theater'), 'and at length cleane Marde' (marg. note, 'Marremartin'). Points that seem to suggest Lyly's authorship are the words in Richard Harvey's dedication of Plaine Percival, 'to all Whip Iohns and Whip Iackes'; and, internally, the use of the expression 'sweares by

1 See vol. i. p. 57 footnote.

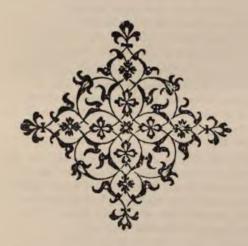
his ten bones' of the Ape (st. 4), as of Martin in Pappe, p. 406 l. 7; the uncommon form 'rent' (as present tense) for 'rend' (st. 12), as in Pappe, p. 409 l. 40 and elsewhere in Lyly (cf. Glossary); the mention of 'Bridewell and Bedlem' together (line 41) in connexion with Martin's railing (cf. Pappe, p. 409 l. 37, 412 l. 30); the allusion to 'Scoggins iests,' l. 56 (cf. Pappe, p. 412 l. 24); the assertion that the interests of Church and Crown are bound up together, Il. 79-84 (cf. Pappe, p. 405 Il. 7 sqq. 'to the rule of the Church, the whole state of the Realme is linckt, & that they filching away Bishop by Bishop, seeke to fish for the Crown,' and pp. 408 ll. 37 sqq., 412 ll. 1-2); and the comparison of Martin to Jack Straw, l. 89 (cf. Pappe, p. 409 l. 39). These points, it is true, are not conclusive, since Pappe, written towards the end of September (pp. 410, 392), may have borrowed from A Whip; and the Anti-Martinist partnership would favour an interchange of suggestion, especially in work which ignored art. Moreover the allusions to the stage in stanzas 1, 6, 8 and 9 would suit Nash as well as Lyly: his pamphlets have the same argument about the power of the Crown being endangered with that of the bishops, and the same charge against the Martinists of aiming at the destruction of the Universities, l. 78 (cf. Countercuffe, sig. A iij recto, ironically exhorting Martin Junior 'Downe with learning and Vniuersities'): while in Martin's Months Minde, besides the allusion already quoted, we get (sig. H 3) the following comment on l. 138: 'because one saith that your workes should go the way of all wast writings you give him his owne word againe and make him groome of a close stoole." But my recent identification of a large quantity of poor verse as Lyly's (see Introd. to Poems below, and cf. especially the Certaine Verses of 1586, pp. 427-32 and Note on them vol. i. pp. 401-2) much lessens the hesitation I previously felt in attributing to him such work as the Whip. One should remember, too, that it does not aim at poetry; and, while I find nothing which quite warrants the withdrawal of the epithet 'doubtful,' I now incline to his authorship rather than to that of Nash, and also to his authorship of such portions of Mar-Martine as I print below, the rest being possibly by Nash (cf. vol. i. pp. 387-8).

D'Israeli (Quarrels of Authors, 1814, vol. iii. 269) says of the Whip: 'It is an admirable political satire against a mob-government. In our poetical history this specimen too is curious, for it will show that the stanza in alternate rhymes, usually denominated Elegiac, is adapted to very opposite themes. The solemnity of the versification is impressive, and the satire equally dignified and keen.' This is much too high praise; but there is interest in the manner of the vehicle's adaptation to its purpose of social or political satire, to which the closing couplet gives an edge. It reminds me of the early production of William Basse in the same metre, entitled Sword and Buckler: or Serving-Mans Defence, 1602.



A Whip for an Ape:

Or Martin displaied.



Ordo Sacerdotum fatuo turbatur ab omni, Labitur (t) passim Religionis honos.

BOND III

A WHIP FOR AN APE

(Sig. A 2 recto)

Since reason (Martin) cannot stay thy pen, We'il see what rime will doo: haue at thee then.

A Dizard late skipt out vpon our Stage; But in a sacke, that no man might him sée: And though we knowe not yet the paltrie page, Himselfe hath <i>Martin</i> made his name to bée. A proper name, and for his feates most fit; The only thing wherein he hath shew'd wit.	5
Who knoweth not, that Apes men Martins call; Which beast this baggage seemes as t'were himselfe: So as both nature, nurture, name and all, Of that's expressed in this apish elfe. Which Ile make good to Martin Marr-als face In thrée plaine poynts, and will not bate an ace.	10
For first the Ape delights with moppes and mowes, And mocketh Prince and peasants all alike: This iesting Jacke that no good manner knowes, With his Asse héeles presumes all States to strike. Whose scoffes so stinking in each nose doth smell, As all mouthes saie of dolts he beares the bell.	15
Sometimes his choppes doo walke in poynts too hie, Wherein the Ape himselfe a Woodcocke tries: Sometimes with floutes he drawes his mouth awrie, And sweares by his ten bones, and falselie lies. Wherefore be what he will I do not passe, He is the paltriest Ape that euer was.	20
Such fléering, léering, iarring fooles bopéepe; Such hahaes, téehées, wéehées, wild colts play: Such sohoes, whoopes and hallowes, hold and kéepe; Such rangings, ragings, reuelings, roysters ray, With so foule mouth, and knaue at euery catch,	25
Tis some knaues neast did surely Martin hatch.	30

19 Chappes in Bodleian copy

A WHIP FOR AN APE 419 Now out he runnes with Cuckowe king of May, (Sig. A 2 v. Page 4) Then in he leapes with a wild Morrice daunce; Now strikes he vp Dame Lawsens lustie lay; Then comes Sir Ieffries ale tub tapde by chaunce: Which makes me gesse, (and I can shrewdly smell) 35 He loues both t'one and t'other passing well. Then straight as though he were distracted quite, He chafeth like a cutpurse layd in Warde; And rudely railes with all his maine and might, Against both Knights and Lords without regarde: 40 So as Bridewell must tame his dronken fits, And Bedlem helpe to bring him to his wits. But Martin, why in matters of such waight Doest thou thus play the Dawe and dancing foole? O sir (quoth he) this is a pleasant baite 45 For men of sorts, to traine them to my schoole. Ye noble States how can you like hereof, A shamelesse Ape at your sage heads should scoffe? Good Noddie now leave scribling in such matters, They are no tooles for fooles to tend vnto; 50 Wise men regard not what mad Monckies patters; Twere trim a beast should teach men what to do. Now Tarleton's dead the Consort lackes a vice: For knaue and foole thou maist beare pricke and price. The sacred sect and perfect pure precise, 55 Whose cause must be by Scoggins iests maintainde, Ye shewe although that purple Apes disguise, Yet Apes (ye) are still, and so must be disdainde. For though your Lyons lookes weake eyes escapes Your babling bookes bewraies you all for Apes. 60 The next poynt is, Apes vse to tosse and teare What once their fidling fingers fasten on; And clime aloft and cast downe euery where, And neuer staies till all that stands be gon. Now whether this in Martin be not true, 65 You wiser heads marke here what doth ensue. (Sig. A 3 What is it not that Martin doth not rent? recto. Cappes, Tippets, Gownes, blacke Chiuers, Rotchets white; Page 5) Communion bookes, and Homelies, yea so bent To teare, as womens wimples feele his spite. 70 Thus tearing all, as all Apes vse to doo;

He teares withall the Church of Christ in two.

Marke now what things he meanes to tumble downe, For to this poynt to looke is worth the while, In one that makes no choyce twixt Cap and Crowne; 75 Cathedrall Churches he would faine vntile, And snatch vp Bishops lands, and catch away All gaine of learning for his prouling pray. And thinke you not he will pull downe at length Aswell the top from tower, as Cocke from stéeple? 80 And when his head hath gotten some more strength, To play with Prince as now he doth with people? Yes, he that now saith, Why should Bishops bee? Will next crie out, Why Kings? The Saincts are frée. The Germaine Boores with Clergie men began, 85 But neuer left till Prince and Péeres were dead: Iacke Leydon was a holie zealous man, But ceast not till the Crowne was on his head. And Martins mate Iacke Strawe would alwaies ring The Clergies faults, but sought to kill the King. 90 Oh that quoth Martin chwere a Noble man! A vaunt vile villaine: tis not for such swads, And of the Counsell too; Marke Princes then: These roomes are raught at by these lustie lads. For Apes must climbe, and neuer stay their wit, 95 Untill on top of highest hilles they sit. What meane they els, in euery towne to craue Their Priest and King like Christ himselfe to be? And for one Pope ten thousand Popes to haue, And to controll the highest he or she? Ico Aske Scotland that, whose King so long they crost As he was like his Kingdome to haue lost. Beware ye States and Nobles of this land, The Clergie is but one of these mens buts: The Ape at last on masters necke will stand: 105 Then gegge betime these gaping greedie guts, Least that too soone, and then too late ye feele, He strikes at head that first began with heele. The third tricke is, what Apes by flattering waies Cannot come by, with biting they will snatch: IIO Our Martin makes no bones, but plainlie saies, Their fists shall walke, they will both bite and scratch. He'il make their hearts to ake, and will not faile, Where pen cannot, their penknife shall preuaile.

(Sig. A 3 verso. Page 6)

114 their Q: qy. ? there

A WHIP FOR AN APE	421
But this is false, he saith he did but mocke: A foole he was that so his words did scan.	115
He only ment with pen their pates to knocke: A knaue he is, that so turnes cat in pan.	
But Martin sweare and stare as déepe as hell,	
Thy sprite thy spite and mischeuous mind doth tell.	120*
The thing that neither Pope with Booke nor Bull, Nor Spanish King with ships could do without,	
Our Martins here at home will worke at full;	
If Prince curbe not betimes that rabble rout.	
That is, destroy both Church, and State, and all;	125
For if t'one faile, the other néedes must fall.	
Thou England then whom God doth make so glad,	
Through Gospels grace and Princes prudent raigne:	
Take heede least thou at last be made as sad,	***
Through Martins makebates marring, to thy paine: For he marres all, and maketh nought, nor will,	130
Saue lyes and strife, and workes for Englands ill.	
And ye graue men that answere Martins mowes,	
He mockes the more, and you in vaine loose times:	
Leaue Apes to dogges to baite, their skins to crowes,	135
And let old Lanam lash him with his rimes.	
The beast is proud when men wey his enditings:	
Let his worke go the waie of all wast writings.	
Now Martin, you that say you will spawne out	(Sig. A 4 1.
Your broyling brattes in euery towne to dwell;	140 P. 7)
Wée will prouide in each place for your route	
A bell and whippe, that Apes do loue so well. And if ye skippe and will not wey the checke,	
We'il have a springe and catch you by the necke.	
And so adiew mad Martin marre the land,	145
Leaue off thy worke, and more worke, hear'st thou me? Thy work's nought worth, take better worke in hand:	
Thou marr'st thy worke, & thy worke will marre thee.	
Worke not a newe, least it doth worke thy wracke,	
And thou make worke for him that worke doth lacke.	150

135 Leaue] Leaues Q 138 D'Israeli reprinting the 'Whip' in the 'Quarrels of Authors' reads vast: but Nash's comment on the line in 'Martin's Months Minde,' sig. H 3 verso, shows wast (i. e. waste) to be right

A WHIP FOR AN APE

And this I warne thee Martins Monckies face,

Take heed of me, my rime doth charme thee bad:
I am a rimer of the Irish race,

And haue alreadie rimde thee staring mad.
But if thou ceasest not thy bald iests still to spread,
Ile neuer leaue, till I haue rimde thee dead.

422

155

FINIS.

MAR-MARTINE,

(Title-page)

I know not why a trueth in rime set out
Maie not as wel mar Martine and his mates,
As shamelesse lies in prose-books cast about
Marpriests, & prelates, and subvert whole states.
For where truth builds, and lying overthroes,
One truth in rime, is worth ten lies in prose 1.

(1)

L(ORDES) of our land, and makers of our Lawes,
Long may yee liue, Lawes many may you make,
This careful, kind, and country-louing clawse,
As from a faithfull friend, vouchsafe to take:

Martine the merry, who now is Mar-prelate,
Will proue madde Martine, and Martine mar-the-state.

The wind doth first send forth a whistling sound,
Then fierce, and fearefull, hollow, thundering threates,
At length it riues the earth and rents the ground
And tumbles townes and citties from their seates,
So he who first did laughing libells send,
Will at the last procure a wreakefull end.

Women are woed to follow men precise
Young boies without experience hold the Gods,
Yea some for gaine, who are both olde and wise:
Thus merrie Martine sets the world at ods.
The frozen snake for colde that cannot creepe
Restorde to strength a stinging stur will keepe.

Let neighbour-nations learne vs to beware,
Let harmes at home teach vs for to take heede;
When Browne and Barrowe have done what they dare,
Their hellish Hidraes heades will spring with speede:

¹ Undated, 4°, 4 leaves, cropped—no sigs. remaining. The several rhymes are unnumbered, without heading or signature, and separated only by a line across the page. *Press-mark* Br. Mus. 96, b. 15 (1); and 722. g. 20 (wanting first leaf).

(Titlepage verso)

IO

15

20

(Poems,

M	A D	M	A D	TI	JE

	424 MARTINE	
	Such men as <i>Martine</i> caused all these woes: This poison still encreaseth as it goes.	
(Euph. ii. 172 l. 25)	Somewhat I hearde, and mickle haue I seene It were too long to tell your Lordships what: Somewhat I knowe, and somewhat haue I beene, Yet this I saie, and this is also flat. Bridle the coltish mouth of Male-part Or else his hoofe will hurte both head and hart.	29 30
	Anglia Martinis parce favere malis.	
	(There follows (2) another rhyme in 16 6-line stanzas of shorts (3) ten stanzas in Scotch dialect in the old 14-syllable rhymes of and Phaer, and then)	
(on verso of 3rd leaf)	(4)	
Anglia.	O England gemme of Europe, Angells land, Blest for thy gospell, people, prince, and all, And all through peace, let <i>Martins</i> vnderstand The hony of thy peace, abhorre their gall.	35
Martinis.	Martins'? what kind of creatures mought those bee? Birds, beasts, men, Angels, Feends? Nay worse say we The feendes spake faire sometimes and honor gaue, Curse and contempt is all that Martins haue.	•
Disce.	England if yet thou art to learne thy spell, Learne other things, such doctrine is for hell.	40
(F)avere.	What favor would these Martins? Shall I say As other birds wherwith yong children play. Let them be cagd, and hempseed be their food Hempseed the only meate to feede this broode.	45
Tuis.	Disclaime these monsters, take them not for thine Hell was their wombe, and hell must be their shryne.	
	(5)	
(<i>Pappe</i> , p. 400 il. 39-40)	Many would know the holy Asse, And who mought Martin been, Plucke but the footecloth from his backe, The Asse will soone be seene.	50

(6)

My Lordes wise wittall Martins thinke, Your Lordships flie to hie: Keepe on your flight aloft as yet, Lest Martins come too nie.

55

For were your winges a little clipt,
They soone would plucke the rest:
And then the place too high for you.
Would be pure Martins nest.

(Then follow four other short rhymes in the same ballad metre.)

(11)

(on recto of 4th leaf)

Deu. 2. 20

Wel maist thou marke but neuer canst thou marre,
This present state whereat thou so doost storme:
Nor they that thee vphold to make this iarre,
And would forsooth our English lawes deforme.
Then be thou but Marke-prelate as thou art:
Thou canst not marre though thou wouldst swelt thy hart.

(12)

In Ammons land pretended Rephaims dwelt, That termd them-selues Reformers of the state, These like Zanzummins, and Deformers dealte, Among the people stirring vp debate. But when their vilenes, was espied and knowen: 70 From Ammons land this Gyants broode, was throwen. Our England, that for vnitie hath beene, A glasse for Europe, hath such monsters bread, That raile at Prelats, and oppugne their Queene, Whole common wealthes, each beareth in his head. 75 These Rephaims, for so the(y) would be deemd: Are nothing lesse, then that they most have seemd. Then if we loue the gouernement of peace, Which true Reformers from aboue maintaine, And forraine force could never make it cease, 80 Nor these Deformers, can with vices staine: First let vs finde pretended Rephaims rowte, And like Zanzummins, let vs cast them out.

(13)

Martin had much a farther reach, then euery man can gesse,
Hee might haue cald himselfe Mar-preest, that hath bene somewhat lesse,
But seeking all to overthrowe, what ever high might be:

86
Mar-prelate he did call himselfe, a foe to high degree.

(The fourteenth rhyme, of four lines, has lost a line or two, being at bottom of page.)

(15)

(on verso of 4th leaf)

If any mervaile at the man, and doe desire to see
The stile and phrase of Martins booke: come learne it here of mee.

Holde my cloke boy, chill haue a vling at Martin, O the boore; 90 And if his horseplay like him well, of such he shall haue store. He thus bumfeges his bousing mates, and who is Martins mate? O that the steale-counters were knoune, chood catch them by the pate. Th'vnsauorie snuffes first iesting booke, though clownish, knauish was: But keeping still one stile, he prooues a sodden headed asse.

95 Beare with his ingramnesse a while, his seasoned wainscot face: That brought that godly Cobler Cliffe, for to disproue his grace.

But (O) that Godly cobler Cliffe, as honest an olde lad,
As Martin (O the libeller) of hangbyes ever had.

If I berime thy worshipnes, as thou beliest thy betters:
For railing, see which of vs two shall be the greatest getters.
But if in flinging at such states, thy noddle be no slower:
Thy brother hangman will thee make, be pulde three asses lower.
Then mend these manners Martin, or in spite of Martins nose:
My rithme shall be as dogrell, as vnlearned is thy prose.

These tinkers termes, and barbers iestes first *Tarleton* on the stage, Then *Martin* in his bookes of lies, hath put in euery page:
The common sort of simple swads, I can their state but pitie:
That will vouchsafe, or deygne to laugh, at libelles so vnwittie.
Let *Martin* thinke some pen as badde, some head to be as knavish:
Soome tongue to be as glibbe as his, some rayling all as lavish, III
And be content: if not, because we know not where to finde thee:
We hope to se thee where deserts of treason haue assigned thee.

(16)

Cast of thy cloake and shriue thy selfe, in cloake-bagge, as is meete:

(Whip, 1. And leave thy flinging at the preest, as Iades doe with their feete.

The Preest must live, the Bishop guide:

116

To teach thee how to leave thy pride.

(17)

If Martin dy by hangmans hands, as he deserues no lesse,
This Epitaph must be engravde, his maners to expresse.

Here hangs knaue Martine a traitrous Libeler he was

Enemie pretended but in hart a friend to the Papa,
Now made meat to the birdes that about his carkas are hagling.

Learne by his example yee route of Pruritan Asses,
Not to resist the doings of our most gratious Hester,

Martin is hangd (f)or the Master of al Hypocritical hangbies . . .

This bodg known to (be) his own.

(It is uncertain whether one or more lines followed, for the pamphlet has been mutilated in the binding, or before, both at top, bottom, and side.)

108 their] there O

CERTAINE 1

ENGLISHE

Verses, presented vnto

the Queenes most excellent Paiestie, by a Cour-

tier: In icy of the most happie disclosing, of the most dangerous conspiracies presented by the late executed Traitours, against her royall person, and the whole Estate.

PRINTER'S DEVICE

AT LONDON

Printed by Hentie Haslop, and are to bee sold in Paules Church-yard as the signe of the Bible

1586.

1 4°, four leaves, A-A4, verso of title blank, no col. For the occasion of these verses, of Lyly's authorship of which the verification of the references I have inserted at il. 15, 21, 71, 108, 113-4 will, I think, leave no doubt, see vol. i. p. 401.

THE TRIVMPHS OF TROPHES,

In Saphic verse of Iubiles.

Exultates cantate Do- mino, & iu- bilate Deo facob. Psal. 80.	If DAVID daunst for ioy before the Arke being a king If Barac sang when Israels foes were foild, Then victors wee that Deboras song may sing Our Iudith stout Holofernes Mates hath spoild.	
Psallite Do- mino in Cithara iu- cunda & voce carminis. Psal. 98.	If Rome of Romane Triumphes earst was oft so glad and likewise Greece of Grecians Trophes ioyed: If Iewes of Iubilees their onlie mirth haue had then England leap, and laugh aloud for Queene enioyd.	5
Clangite tu- bam, sumite psalmü, & date tym- panum cum nablo. Psal. 80.	Now Baal and Bell, now Titanes sonnes are slaine, their Prophets false their wicked Priests are kild Their Pluto howles that Babels brood are taen, their Tower did fall that Nimrods Imps did build.	10
Tu deus dissipasti impios & cō- fregisti ca- pila draconū in aquis ps.	Sith Nessus brood and Cassius crue are knowen like Siluane Centaures conspired your Realme to quaile, Take courage Queene, for Sinon sleights abroad are blowen, the Traitours found, and yet the treasons faile.	14 (Euph.i. 23: 1. 13, ii. 197 1. 9)
Demersæ sunt gente in foueå quam fecerunt.	These Cicloppes seede which at your crowne doe kicke and frame a forme to make your kingdome bleed, Like Giants seeke with stones the starres to strike but mist the marke and wound themselues in deed:	20
Sepulcrum patens gut- tur eorum. Psal. 5.	They vowd Zopirus vowes, to please Darius beck they sought a new deuise which Sphinx of Rome the taught, They faine would finde, that England had one neck, that by a stroke the head might off they sought—	(Euph. ii. 97 l. 30)
Gladiū strinxe- runt.& arcū telėderunt impij, vt iu- gulent eos qui recto	Their match was made, their wager was not wonne, their snares were laid, but yet their purpose mist, Their day decreed, and yet the deed not done, a will they had you see, that wanted what they wis(h)t.	25
sunt corde. Vt darent cadauera tu- orū in ci-	What thought <i>Pyragmons</i> sprats to doe, we know, their Romish <i>Iesabell Naboths</i> vineyard sought, 29 Pyragmons sprats Q: i.e. <i>Pyracmon's brood</i> , a variation on These Cic	30 loppes
	- 1 - 1 - Partie C. stor The graph a proper to a series per support of	I Pour

29 Pyragmons sprats Q: i.e. Pyracmon's brood, a variation on These Cicloppes seede of st. 5. Cf. vol. ii. 554

Who like Medusa bends her cursed Bow the onlie Circes, which hath this mischief wrought.		bum auibu cœli. Psal.79
These vipers tend with Briareus hundred hands, with hundred Argus eies these Scorpions wait, These busie Basilisks and brood of Cocatrice stands like Nilus Crocodiles hungrie for their bait.	35	Deus vilio- num est Dominus. Psal. 94.
These sucking serpents, these monstrous snakish crewe, these blooddie Dragons like spiteful Asps are set, With <i>Hidras</i> heads which erst <i>Alcides</i> slue are now of late with our <i>Bellona</i> mette.	40	Callidū ex- cogitarunt consiliū con tra dominū Psal. 10. 2.
Of Canaan faine they would a Chaos make, and bring Palladium in, our Ilion to deface, A spoile for Hispaine, a feat for Fraunce in hand they take and quite to make an end of Brutus race.		Vt Jerusa- lem poneret in aceruos ruinarum, Ps. 79.
Thus these climing mates <i>Enceladus</i> like attempt, in armes seeke <i>Ioue</i> from skies by force to take, They seeke the Sun, the Moone, the Starres in great contemp to obscure their light a deadlie Eclips to make.	45 t	Via impio- rum tene- brosa, nesci- unt vhi cor- ruant. Prou. 4.
They seeke with <i>Phaæton Phoebus</i> charge to rest, <i>Vulcans</i> net, <i>Gordian</i> knot they would vnknit And breake their blooddie blades on <i>Pallas</i> breast, thus they couet much in Moses chaire to sit.	50	Sepè expug- nauer ut me a iuuëtute mea nunc dicat Jsrael Psal, 129.
To wrest from Hercules hand his Club, who can? who may from Ioue, his lightning take by force? Homers verse, who can disgrace? I say no man, who then can touch a sacred Princes coarse.	55	
Though Cæsar was in Senate slaine by Brute his friend, Though Cirus head was bathd in blood luke warme, No maruaile though, for blood requireth blood at thend but mercie too much thine, I feare doth harme,	60	Sanguis sanguinis merces Deus
For if Laban was for Iacob sake so blest, and Putiphars hap, by Iosephs meane no lesse Our hap, our blisse, our ioyes wherein we rest, For whom it is, we must of force confesse.		Genes. 30.
Who with Ionas gourd hath sau'de vs from the Sunne, Who with Aser shoes, hath kept vs from the mire? Who hath with Dauids sling Golias mates vndone, our Cynthia, she who hath appeas'd Iehouas ire,	65	Tegmen a turbine & vmbracu- lum ab astu dominus Deus (Is. 2xv. 4.)
to mosts O so Condiana O 64 queth O		1

65 gurth Q

40 meete Q 50 Gordious Q

Quarunt animā meā & meditati sunt tota die dolos Ps. 38.	These on Bellerephons horse do ride in skie, with Icarus wings to clime in cloudes is their drift, These would make Architas woodden Doue to flie, What blinde Tiresias doth not see their shift.	70 (Camp. v. 14-5) (Euph. ii
Pone eos domine vt clibanum ig- nis, in lem- pore irætuæ. Psal. 21.	In Phatonissa schoole, at Endor they were taught, with Dracos ink to write, with Creons seale to signe, With Iudas kisse to kill, with Hamons have they sought, both Iudaes spoyle, and Sions fall in fine.	75
	These secret Satires, these cruell Catelins wait, these dogs of Moabs house greadie of their pray. Like Eumenides whelpes tending on their bait, Vultures for Prometheus guts readie set in ray.	80
A periculis persequen- tium & conuentu malignan- tium tu salus mea.	They ventured Acherontas depth to wade, they striued through Stigias streame to saile, Mauger of Megeras head away they made, by Carons help, Elisius field to assaile.	
Eijce ful- men & dis- sipe eos: mitte sagit- tas tuas & disturba	To make spotted Ewes with <i>Iacobs</i> stick they sought, to walke vnseene, with <i>Giges</i> ring faine they would Of <i>Simon Magus</i> these men would faine be taught, like Curres by <i>Circes</i> charm'd to be with Lions bold.	85
illos. Psal. (144.) Leuate signú capta est Babilon, côfusus est Bell.	Circes cup is falne, Calipsos sauce is shed Balims brood is bar(e)d, their Harpies are descried, Cerberus soppes are found, Sirens songs are red Thus is Accaron knowen, and Romane Idoll tried.	90
Carnes pi- orum bestijs terræ dede- runt. Psal. 79.	Their drinke is blood, their bread is humane flesh, Consuls heads with Preachers tongues their food, & what Is their daintiest dish? Princes harts I gesse, Thus like Basan Bulles, they feed their Pope with fat.	95
Conati sunt priuare me anima mea. Psal. 52.	But time decreed, how long should Assur line, and God foretolde, when Pharaoes life should end, To take thy life the man of sinne doth striue, in vaine O Queene, when Angels thee defend.	100
Non obue- niet tibi malū, nec appropin- quabit plaga tabernaculo tuo. Psal. 91.	Could Ionas in the raging Seas be drownd? could Lions Daniel in their Dennes deuoure? Might Misael burne in firie furnace bound? durst Traitours blade attempt our sacred Princes bowre?	
Non est con- siliù nec prudentia contra Dominù.	A blast of winde made Th'assirians hoast to flie, Earthen pots made Madianites to take their flight, Hornes threw Ierichoes wall flat on ground to be,	105
Duminu.	God makes Flies, Frogs, Rats and Lice, for him to fight. 72 Teresias Q 77 seccet Q 91 Circus Q	(Euch i. 249 ll. 28-9

T	HE TRIVMPI	HS OF	TROPHES	
se,	Herods death, I	wish on	them to fall,	
ke	a sacred Prince	with sec	ret sword to k	i

Cains curs ill, Iudas death to good for Iudas mates I call, who bathes in blood, and drinke of blood their fill.

(Euph. ii. 138 ll. 11-2) (Euph. ii. 177 l. 15)

But Serpents neuer build in Boxe, nor breede in Cipres tree, no Canker can the Emerald touch, Euen so these hellish Heliottes cannot feed, on her whose vertues rare amaseth such.

These Minotaurus brood from Rome, from Creete, with sword and fire, in Albion swarme like Bees Like Sampsons Foxes with fired tailes and feete. they dread no death to winne a Popish fees.

(Euph. i. 252 [. 33) (16. 1. 34)

In Rhodes was neuer seen, they say, an Eagles nest some hold it so, tha(t) Creete can breed no Owle, And Crowes in Athens were neuer seen at least that England breedes no wolues, an error foule.

Cymerians blinde, that haunts Trop(h)onius Caue, could neuer bide the shining Sunne in sight, Who still in darknesse dwell, the light doe neuer craue, but like Cacus Captuies shrouded aie with night.

(Mid. iv. 1. 47)

A simple Goat could asswage god Faunus ire, a grunting hog could Neptunes rage appease, A seelie Cocke could coole Asculapius fire, but Lions cround, the bull of Rome must please.

His Dan and Bethell, sacred Pantheon cald, his sinagoge esteemes no Oxe, no Calfe, no Bull, But blood of kings in Royall seates enstald, wherein Perillus part he plaies at full.

No fire in Rome could Romulus staffe consume, no meanes might make king Pyrrhus toes to burne But Pope with Nauius knife euer durst presume, with Briers and Brambles make Cædar trees to mourn.

(Poems, p. 483 l. 3)

But might these mates have had but Aarons rod in hand or could have borrowed Elias cloke no doubt, They had made the Seas, on both sides for to stand, that Fraunce and Spaine might make the slaughter out.

Their Dagon fell, our sacred Arke stood vp, their Pharao myst, our Moses did preuaile, Their crosse was downe, our crowne did neuer stoupe, Their Barge did sinke, our Ship top gallant saile,

431

Pone eos 110 Sicut rotam, sicut sti-pulam ante ventum.

Intret gla-dius corum in cor eo-rum. Psal.

Profer lan-Profer ian-ceā, appre-hēde clyp- &-surge in auxiliū 120 domine. Psal. 35.

125

Qui ambubris odit lucem.

130 Dij Gentiŭ vani sunt. Deus noster cælos fecit.

miserunt in Ignem sancta tua & polluerut ta-bernaculum noministui Psal. 74.

140

Anima nostra sicut passer erepta est ex laqueo venantium Psal. (124.)

145 Quis deus præter Dominum? quis fortis? sicut Deus noster (ii.) Sam: 22(.32.)

	Noughtie Nabals curse on Dauid neuer fell:	
Cadant a consilijs suis, quonia rebelles sunt tibi. Psal. 5.	Achitophels cruel counsaile did no good to Absalon, when Absalon did rebell: Semei could doe no harme, when Semei God withstood.	150
Regum 4. cap. 13 Act: cap. 5 Act. cap. 19	Elizeus bones could raise the Dead from graue, Peters shadowe passing by, made sicke men hole. Paules handkercher from death, did many saue, thus vertue deales to vertuous men her dole	155
Spiritus procellarum erit pars callicis eo- rum. Psalm, (11.)	But Bulles of Rome and Beares of Hispaine did more, they murther whom they will, and pardon whom they list Kings from crownes depriue, and Kings to crownes restore, thus to shadow Cæsars state, the Pope hath euer wisht.	160
Pluet super impios la- queos, ignem & sulphur.	If Dathan and Abiron sanke for treason wrought, if Assur, Pharo so enuied Dauids seat, If Greekes Iewes and Gentiles Iacobs starre haue sought, these Gorgons would Eliza faine from Crowne defeat.	
Inveniet manus tua inimicos	When Perseus sword shall snatch of Medusas head, when Mercuries whistle lulls Argos eies to sleep, When Phœbus faulchion kils monstrous Python dead, then shall Eliza make Romane Cerberus creepe.	165 (Euph. ii. 197 ll. 14-5)
tuos. Psal. (21.)	Though still you beare the Oliue branch in breast, yet some wish you Hermes Harpen in your hand, Though you the Lambe imbrace, the Lion is your beast, for mercie must with justice ioine to rule a land.	170
Dispelle eos sicut palea a facie venti. Psal. 1.	Cleanse Augeus hall, destroy Stymphalides seede, your souldiers readie preast, do stand in aray, Thunders, hailstones, brimstone, fier, your foes shal speede Angels armd, hosts from hie, God himself will say.	175
Stent & saluēt te au- gures cæli gui contem- plātur sydera:	To Cumæ trudge, of Sibill knowe your fates, to Ammons priests, at Ammons temple scrape. To Delphos post, call and knock at Phæbus gates, to knowe of Phæbus how traitors best may scape.	180
Esa 47 Dux famina factūm.	No Iewell, Gemme, no goulde to giue I had, no Indian stones, no Persean gaze in hand. No pearles from Pactolus to a Prince, yet glad, these happie Halcions daies to see in Britaine land.	
	FINIS ad I I	

FINIS qd. L. L.

160 Cæsar states Q 167 Phæbus Q 170 i.e. äp $\eta\eta r$ (acc.) 182 marg. factum Q

(DOUBTFUL)

LIST OF SOURCES

WHENCE THE POEMS ARE TAKEN.

MSS.

Harleian 6910: Nos. 2-5, 22, 54, 64. Egerton 923: No. 59. Additional 15,227: Nos. 68-73. "15,232: No. 20.

", 22,601: Nos. 7-12, 16, 28, 57-8.

Rawlinson (Poetical) 85: Nos. 1, 65.

", 148: Nos. 17, 60-3.

ANTHOLOGIES.

A Handefull of Pleasant Delites, 1584: Nos. 18-9.

A Banquet of Daintie Conceits, 1588: Nos. 13-5.

The Phænix Nest . . . 1593: Nos. 6, 23, 29-36.

Englands Helicon . . . 1600: Nos. 38-40.

A Poetical Rapsody . . . 1602: Nos. 41¹⁻².

Song-Books.

BOND HI

William Byrd's Psalmes, Sonets, & songs . 1588: No. 25. Songs of sundrie natures . . 1589: Nos. 26-7. John Dowland's First Booke of Songes or Ayres, 1597: Nos. 37, 55-6. Second Booke " " 1600: Nos. 24, 42-3. ,, " Third and Last Booke 1603: No. 44. Thomas Morley's First Booke of Balletts . . 1600: No. 21. First Booke of Songes & Ayres, 1600: Nos. 45-52,
66-7. Robert Jones' Muses Gardin for Delights . 1610: No. 53.

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(DOUBTFUL)

INTRODUCTION.

IT must have occurred to many students of the songs printed in Blount's Sixe Court Comedies-songs, every one of which, and nine besides, are announced, though not given in the quarto texts; while all together present a general resemblance, exhibiting only two or three alternative manners, and a great similarity of metrical forms, a large proportion being dialogue-songs closely connected by their contents with the plot and personages of the plays-it must, I say, have occurred to the readers of these songs, the Lylian authorship of which I see no sufficient reason to question, that so practised a song-writer probably left much other lyrical work, which either has never yet found its way into print, or else has appeared anonymously. A certain proportion of such, confirming his title to the songs in the plays, I am now for the first time presenting as Lyly's, in the various Entertainments which I have shown to be his: but there are other possible repositories, to which the reader's thoughts will naturally turn, in the shape of the MS. collections, the Music-Books, and the successive Anthologies published during Elizabeth's reign. In the MSS, poems are often variously, and generally uncertainly, assigned: in the Music-Books the names of the authors of the words are hardly ever given, partly because the composer was pre-occupied with his own art, partly owing to the modesty of the authors or their fashionable reluctance to appear in public as poets1: in the Anthologies, while much work is signed, much is anonymous, appearing either without

Lyly probably among the writers of anon. verse.

¹ Puttenham writes in 1589: 'Now also of such among the Nobilitie or gentrie as be very well seene in many laudable sciences, and especially in making or Poesie, it is so come to passe that they have no courage to write and if they have, yet are they loath to be a knowen of their skill. So as I know very many notable Gentlemen in the Court that have written commendably and suppressed it agayne, or els suffred it to be publisht without their owne names to it: as if it were a discredit for a Gentleman, to seeme learned, and to shew himself amorous of any good Art.' Arte of Poesie, Bk. i. p. 37, ed. Arber, who quotes the passage in his ed. of Tottell's Miscellany, p. iii. So too Robert Jones in the address to the Reader prefixed to his First Booke of Songes & Ayres, 1600, says: 'I was not vnwilling to embrace the conceits of such gentlemen as were earnest to have me apparel these ditties for them; which though they intended for their private recreation, never meaning that they should come into the light, yet were content vpon intreaty' to authorize their publication, but without their names: and again, 'seeing neither my cold ayres, nor their idle ditties (as they will needes have me call them) have hitherto been sounded in the eares of manie,' &c.

subscription or else with various signatures such as 'Ignoto,' 'Incerto,' 'Anonimus,' and a large proportion is subscribed with initials merely; while the prefatory remarks of the editors, or the changes made in subsequent editions, cast some doubt upon the correctness of their attributions 1. The complexity of the question is not lessened by the great similarity of manner which much of this work presents to the modern reader, a similarity due to the writers' working upon the same models and to their habit of free exchange of each others' verses: nor is the attempt to distinguish very inviting to one who, like myself, feels Mediocrity the bulk of this Elizabethan unsigned verse as dull, artificial and of this mechanical in the last degree. Did it often exhibit the qualities it verse. sometimes reveals-were there anything like a plenitude of the spirit shown in one or two of the pieces commonly ascribed to Raleigh, such as 'The Lie2' or 'Now what is loue, I praie thee tell,' of the beauty of 'Weep ye no more, sad fountains,' in Dowland's Third and Last Booke of Songs or Aires, 1603, or of the style apparent in 'I saw my Lady weep' in his Second Booke, 1600 (given below, p. 471)—the task of selection and distinction, if not easier, would at least be more interesting. But, me scilicet iudice, it does not. On the contrary the bulk of it impresses me as journeywork, undertaken far more in obedience to a fashion than to any strong emotional impulse or even to delight in the exercise of the poetic craft; work put forth by men who were fighters, politicians, or amorists first, and poets only incidentally or because they believed the making of verse to be the gallant, the accomplished, or the gentlemanly thing to do; work rarely touched and consecrated by the inexplicable, imperishable breath, and whose average standard, whether of inspiration or technique, is in my judgement far surpassed by the average of work offered in our day to an entirely indifferent public, or withheld in despair of any genuine access to it 3. I am glad to note that even so ardent an Elizabethan as Mr. A. H. Bullen, without whose accurate and invaluable labours in this field the task I have here attempted would have been much more difficult, is able to recognize

¹ For instance, Nicholas Ling, who seems at least to have shared with 'A. B.' in collecting the materials for Englands Helicon, 1600, though he states in his Epistle to the Reader that no name has been affixed to any poem without the authority of 'some especial copy,' yet evidently feels that the attribution may sometimes be questionable, and anticipates complaints, from some that their work has been given to another, from others that he has violated an anonymity they wished preserved. In one or two cases in his volume 'Ignoto' printed on a slip has been pasted in so as to lie over previously printed initials: while among the large number of poems attributed in Davison's *Poetical Rapsody*, 1602, to 'Anomos' or 'Anonimos' (identified by Sir H. Nicholas (1826), or by Ritson earlier, with the 'A. W.' of Francis Davison's own list in Harl. MS. 280, ff. 102-6), are four from which the signature is withdrawn in later editions.

In Rawl. MS. Poet. 172, f. 12, it is headed 'Dr. Latworthe lye to all estates.' ³ Publication which, however costly, cannot ensure a pretty general exhibition for sale, is no real publication.

that most of the work in The Phanix Nest, 1593, for example, is but poor stuff'.

Its characteristics

Now to this large body of mediocre and discreetly anonymous verse I believe our author was a considerable contributor, a supposition rendered probable by the general marks which it exhibits. Among the most prominent of these are

(1) the continual strain after ingenious love-conceits, the Petrarcan

manner naturalized by Wyatt and Surrey.

- (2) the constant habit of buttressing or illustrating an argument by appeal to natural phenomena, real or supposed; an appeal that often leaves the reader with a feeling that the same illustration would have served as well to maintain the opposite, and actually invited replies in the same vein, which have in some cases survived: e.g. Nos. 11, 15, 18, 41¹⁻², 53, 54.
- (3) a proverbial and gnomic tendency, often verging on platitude: e.g. Nos. 7, 15-18, 54, &c.

(4) the use of antithesis.

- (5) the habit of summing up in a final couplet the different parts, actions, or feelings touched on in the preceding lines: e.g. Nos. 30, 31, 43, 50, 63.
- (6) the inartistic constructive trick of using the last word or words of one stanza or line as the starting-point of the next: e.g. the song about the Phœnix in Cowdray, vol. i. p. 426; No. 36 st. 4, and, in part, Nos. 31, 37—a method which, though perhaps suggested by the set French forms of the rondeau, villanelle, &c., seems, when used apart from them, to negative a proper unity and preconception, and prompts the offer to 'rhyme you so eight years together?.'

(7) the sometimes tame finish, as though the poet were careless, or unable, to conceal his flagging inspiration: e. g. Nos. 6, 16, 25, 40, 45, 51, 58.

(8) the occasional accommodation of grammar to the exigencies of rhyme and metre, a defect not always explicable by altered grammatical rule: e.g. Nos. 8 l. 30, 15 st. 10 l. 26, 59 st. 5 l. 11. Cf. the similar use of an inexact word for the sake of rhyme: e.g. p. 454 l. 26 'pretence,' p. 458 l. 42 'surmise,' p. 476 l. 37 'all the rest,' p. 478 ll. 7-8, No. 48 st. 1 'prolong.'

¹ He abandoned the idea of reprinting that anthology, contenting himself with reproducing eight anonymous pieces, three of which, 'Those eies which set my fancie on a fire,' 'A Counterloue,' and 'The Description of Iealousie,' are given below, pp. 474, 476-7, and saying 'It will be found that there is not much spicery left in the Nest when we have rifled it of the poems that appear in Englands Helicon and in the following pages.' Lyrics from the Romances, p. xxviii.

² In looking through my selection I find the instances rarer and more fragmentary than I thought; but this method of obtruding rather than concealing the incidental suggestions that arise in course of composition, is a distinct note in the

verse of the period.

Of the first four of these methods, as will readily be acknowledged, are those Lyly is in prose the recognized high-priest. No one who has studied of Lyly. either his novels or plays could suppose him incapable of rivalling the most ingenious sonneteer who ever embroidered on the eternal theme of love; antithesis is the most strongly-marked of his formal or structural characteristics; while natural history allusions, and proverbs, are his most frequent methods of adornment. Even of the last three I fear instances could be supplied from the songs in the Plays or the Entertainments, though those in the former, especially the earlier ones, are marked by a freshness and vigour, besides an ingenuity, which little that I print here or in the Entertainments (except the Phillida and Coridon song of Elvetham, a song not certainly his) can boast. Some of the Entertainment songs, especially that of the Phœnix in Cowdray, and Apollo's 'My hart and tongue,' and 'Hearbes, wordes and stones' in Sudeley, are at once very close to Lyly, and very like the generality of the unsigned verse I am discussing. Since ascertaining his authorship of those shows, therefore, I have renewed an investigation only cursorily performed before, and have selected from the various sources named above the following body of mostly unsigned verse to which I think he has considerable claims; though there is not much of it that I print with any pleasure, nor very many about which I entertain no personal doubt, among them being that on the Bee, which I had decided must be his, before I found it definitely assigned to him in Rawlinson MS. Poet. 148-the only case I know, outside the plays, of such an attribution. The body Grounds selected excludes many things that may probably be his, and some of choice. (among these) which I should have been glad to print as his, had their poetical merit been adequately supported in other ways. Those admitted have been chosen on grounds of strong general likeness in subject, sentiment and treatment, of special likeness in phrase or diction, and sometimes of similar collocation of ideas or allusions 1, in no case, of course, merely on grounds of poetical merit, -I include much that is more likely to injure than assist Lyly. In some cases, though I could not perceive, or succeed in verifying, any special likeness, I have felt the general likeness of tone so strong as to warrant inclusion in a 'Doubtful' list, especially where a poem adjoins another in the same MS. also felt to be probably Lyly's. In other cases the special likenesses, which carry a widely varying force, may seem to be merely commonplaces of love or life, or allusion to some common proverb; but this, while it weakens, does not destroy the argument. When a writer is perpetually harping on a particular sentiment, such as the unreliability of women; when he is for ever citing special proverbs like that about smoke and fire, or using certain imagery, e.g. baits and hooks, nettles and roses, storms and anchors, hearts and tongues, double or single, &c., the circumstance 1 E.g. No. 18, 'A Warning for Wooers,' stanzas 4, 8, 10.

gives him a preferential claim to unsigned work in which such sentiments or imagery appear. So far as possible I have indicated cases of special likeness-generally far more individual than these 1-in the margin; but the reader will be aware of the impossibility of verifying, in the large body of Lyly's work, all that recollection suggests, and I must trust largely to his own familiarity with the acknowledged text. Few, I believe, will be found to question the correctness of my attribution of the Bee. p. 494, A Warning for Wooers p. 465, the long poem on pp. 459-63, 'Compare the Bramble with the Cedar tree 'p. 483, or 'Where lingring feare doth once posses the hart' p. 487, and the acceptance of these lends a separate probability to others. Nevertheless I am well aware of the extremely treacherous nature of the ground on which I am here treading. Though I have done my best to preclude mistake, a chance familiarity with some one or other of the obscurer poets of this prolific time may enable a reader to negative this or that suggestion. I trust that an effort undertaken with reluctance and diffidence, at the very close of a laborious task, because I felt it might possibly be demanded on the score of completeness, will not on account of its perhaps disappointing, or sometimes unconvincing, results, be allowed to discredit the other portions of my work; and that the reader will be able to feel that I have, in this section, added something to our definite knowledge of the author, though I may have somewhat lowered the reputation of the poet.

Sources.

I cannot pretend that my search has been exhaustive: though, so far as the MSS. in the British Museum are concerned, I should hardly expect a later investigator to add much to my list that had not already passed under my review; while I believe I have also gleaned all that the Rawlinson MSS. (Poetical) at the Bodleian have to yield. Those which I deem most worth attention, and to which I have given the most thorough scrutiny, are Harleian MS. 6910, Additional MSS. 15,232, 22,601, and Rawlinson MSS. 85, 148, 172. I have also gone through all the printed Elizabethan Anthologies, most of the Music-Books before 1610, and some modern collections of ancient work. I am satisfied that

¹ E. g. cf. No. 10 l. 17 with Euph. i. 225 l. 31 'I force not Philautus his fury,' and ii. 94 ll. 23-4 'I feare not thy force, I force not thy friendship': and No. 51 st. 2 ll. 27-8 with Euph. i. 250 ll. 8-10 'Thinke . . . that Hiena, when she speaketh lyke a man deuiseth most mischiefe, yt women when they be most pleasaunt, pretend most trecherie.'

² The chief MSS, which I have examined on this matter of anonymous poems, following the guidance of the descriptive Catalogues or the reff. of critics, are Harleian MSS, 367, 2127, 4064, 6910, 6917, 7312, 7332; Lansdowne MS, 740; Egerton MSS, 923, 2230; Additional MSS, 5956, 15,117, 15,118, 15,225, 15,226, 15,227, 15,322, 15,233, 21,433, 22,601, 22,602, 22,603, 25,707, 28,101, 33,963; Rawlinson MSS, Poet. 56, 66, 85, 92, 108, 112, 120, 148, 153, 160, 171, 172, 185, 212. The Douce and Malone MSS, as summarized in Mr. Madan's Catalogue, promise nothing.

logue, promise nothing.

Out of a thousand or possibly double that number of poems under review,
I copied some two hundred, from which my selection has been made.

nothing I here present has been claimed for Sidney, Greville, Dyer, Breton, Oxford, Essex1, Raleigh2, or Spenser. What I select forms. I think, a body of fairly homogeneous, though seldom more than mediocre, verse. It should be remembered that there is great inequality Lyly of merit among the songs in the Plays, some of which are almost prosateur a disgrace to the author of 'Cupid and my Campaspe.' It is clear that rather than Lyly, while capable of the exquisite, could descend to the slipshod, though we might have expected better things from one of his evident artistic sense. I believe not only that with him, as with a famous modern Euphuist, John Ruskin, fluency and fullness of suggestion made him impatient of the delay and constraint of versification; but also, what could never be said of Ruskin, that his mind was strictly of a prosaic cast. His thought moved freely, but on the plain, never upon the peaks. The praise due to the very best of his songs is that of grace and daintiness whether of fancy or execution, of prettiness and ingenuity, and of freshness; never, I think, of power, awe, passion, or other than an earthly beauty. And he seems to have been aware of the inconstant and qualified nature of his impulse, and to have distrusted himself in this field. He describes himself in Elvetham as 'modicum poetam'; he does not print even the songs in the (prose) plays; his Prologue to the blank verse play, The Woman, 1593 (where two songs are allowed to appear in the quarto), is in the modest tone of a tyro; and in any other poems he may have written he remains anonymous. Probably he had imbibed, from early acquaintance with the classics, and with Sidney and Spenser in the Savoy, too high a respect for the poetic function to venture on it rashly, or to obtrude his efforts.

A correct chronological arrangement of the pieces I print is probably Grouping unattainable. The dates of MSS. are too vague to guide us, and those adopted. on the title-pages of anthology or song-book afford only a downward limit. I have followed what seemed the probable order of production, qualifying this with some attempt to keep together poems taken from the same source or dealing with the same subject.

I. Nos. 1-15. First come a few which I have classed as 'Early Autobiographical'; beginning with a set of hexameters on trees recalling some of Lyly's favourite illustrations and written probably in the days of Harvey's Areopagus, and continuing with some versification of special sentiments in Euphues, generally in Chaucer's seven-line stanza popularized by Sackville, which made way later for that formed by omission of its fifth line. The last three of this group are taken from Anthony Fram Munday's A Banquet of Daintie Conceits, 1588, reprinted from a unique Munday's Banquet.

1 Except The Bee. ² Exceptions are to be found in 'Praisd be Dianas faire and harmles light' (No. 36), 'Hey downe a downe did Dian sing' (No. 38), 'Like to a Hermite, &c. (No. 23), and the two poems after Marlowe's 'Come liue with me' (Nos. 39, 40). copy in the Harleian Miscellany, vol. ix. Thomas Park, the editor, noted the likeness in the first to the speeches of Polonius, which I have shown to be founded on Euphues (vol. i. p. 165). The other two are more doubtful: their tone and subject are quite those of Euphues, Part I; but these commonplaces about youth and age and the fading of beauty might be perpetrated by any young writer, e.g. Munday himself. Still I know none to whom they would be half so appropriate as to Lyly. If his, I should, comparing them with the much more compact prose expression of the same sentiments in Euphues, suppose them to precede that work; though their smooth versification argues previous practice in rhyming.

II. Nos. 16-20. Next I place a group of 'Early Love-Poems,' mainly of rougher and poorer verse, but exhibiting, though drawn from different sources, a striking similarity of tone and manner, and that distinctly Lylian. The longest, No. 16, is from a MS. (Addit. 22,601) which has contributed several other poems in my selection, though generally with less certainty than this. The second of two poems in the same uncommon metre (Nos. 17, 18) is from Clement Robinson's Handefull of Pleasant Delites, 1584, and extremely euphuistic—a mosaic of proverbs: there is another of that metre in the same anthology, 'The Lover,' which fails to establish a claim to admission; but I have included, with some doubts, 'A Proper Sonet,' No. 19, and one, No. 20 (from another MS.), which resembles in tone No. 10.

From Cl. Robinson's 'Handefull.'

III. Nos. 21-4. These are followed by four songs from different sources, inserted rather because they fit the place of some that are missing in the plays than because they are strikingly like Lyly, though they may be his.

IV. Nos. 25-53. Then comes by far the largest group, 'Later Love-Poems,' mostly of much better verse than that of groups I and II, and containing a good deal of which Lyly has no reason to be ashamed. This is the section to which exception may most easily be taken, though of course its contents do not stand or fall together. It includes

From W. Byrd. (a) three, Nos. 25-7, from William Byrd's Song-Books of 1588 and 1589, which remind me of Lyly's phrases and ideas; and a fourth, No. 28, strikingly like him, from Addit. MS. 22,601;

From 'The Phanix Nest.' (b) eight, Nos. 29-36, from The Phanix Nest . . . set foorth by R. S. of the Inner Temple Gentleman . . . 1593, from which I took two others, Nos. 6, 23. For the first seven of these eight, I can allege no very special likeness. They present a general resemblance both to each other and to Lyly; an impression that will be strengthened by a comparison of them with the three in Cowdray, which I do not doubt for his. I acknowledge their similarity also to much other ideal love-verse written about this time: they show, for instance, considerable likeness to the work of Lyly's friend, Thomas Watson. But three other poems in The Phanix Nest appear with direct attribution to Watson; and, in view of his high repute as a poet, it seems more likely that these, if his, would have been similarly

assigned. It should not be forgotten that in 1582 (Life, p. 27) Lyly promises to communicate to Watson certain love-poems written by himself, which he then disclaims all intention of printing. Even if these were the poor verses I have included under 'Early Love-Poems,' yet they were probably succeeded by later and more practised work; and the reluctance to print, felt in the first instance, may have disappeared in the interval, or have been ignored or overruled by R. S. The Phanix Nest, at any rate, was, with the exception of Munday's Banquet of Daintie Conceits, 1588 (which has nothing I should claim, beyond the three already dealt with), the first collection since Robinson's in which they could appear; and the inclusion therein of the dialogue between Constancy and Inconstancy (or Liberty) from the Quarrendon Entertainment of the preceding yeara dialogue surely Lyly's, and not known to have existed save in MS. -suggests Lyly's acquaintance with 'R. S.,' and makes it probable that some poems in the Nest are also his 1.

(c) The eighth of the Nest group, No. 36, 'Praisd be Dianas faire and From harmles light,' together with the next poem 'My thoughts are wingde with hopes,' &c., are also found in Englands Helicon, 1600, from which I have included (besides the five which found their way into that collection from the Entertainments) three more, Nos. 38-40- Hey downe a downe did Dian sing,' and the two suggested by Marlowe's 'Come liue with me.' The second of this group of five, No. 37, 'My thoughts,' &c., was assigned by Francis Davison, in a private list of the Helicon contents (Harl. MS. 280, ff. 99-101) made, no doubt, in preparing his own Rapsody, to the 'Earle of Cumberland,' a patron I think of Lyly's, in whose literary performances I rather disbelieve 2. Collier wrongly reported Dowland as giving it to Greville; and Grosart, while indicating his mistake, included it in Greville's Works, ii. 132 as 'much in the same vein.' I think the likeness to the diction of Endimion gives Lyly an infinitely better claim. All the other four, together with 'Like to a Hermite poore,' No. 23, from the Nest, have been claimed for Raleigh, a claim supported in the case of 'Praisd be Dianas,' &c. by the initials 'W. R.' affixed to the first line in Davison's MS. list above referred to. Davison, however, may have had no better reason than the signature 'Ignoto' attached to all four in Englands Helicon 3-a signature which, though sometimes Raleigh's, is subscribed

Englands Helicon.

¹ That about Apelles, however (the last but one—'Sir painter, are thy colours redie set'), though reminiscent of Campaspe-in its 4th and 10th stanzas, is not Lylian enough in manner, and is probably by some one else familiar with the play.

2 See vol. i. Biog. App. p. 384, and Notes to Ents. p. 519.
2 Yet Davison withholds the initials from the other three.—It has been alleged in regard to 'Praisd,' &c., and 'The Nimphs reply' that in ed. 1600 the initials 'S. W. R.' have first been printed on the page, and that afterwards a slip with 'Ignoto' printed on it has been attached at one side so as to lie over and cover the initials. This, while true of other poems in the Helicon, is, in the case of the Brit. Mus. copy of 1600, uncertain as regards 'Praisd,' &c., where is neither slip nor signature, only signs of some erasure, and incorrect as regards

in the same anthology to poems satisfactorily assigned to Barnfield, Dyer, Greville, and Lodge. Dr. Hannah 1 accepted the claim for Raleigh, made in the seventeenth century, of 'Like to a Hermite poore' and 'The Nimphs reply'; and also, but doubtfully, that of 'Praisd,' &c.; while he rejected 'Hey downe a downe' and the other Marlowe imitation. It seems to me that 'Praisd,' &c. is redolent of Endimion, presenting just that coadmixture of physical and mythological allegory which we have traced in that play (above, pp. 81-2) and which, if it occurs in anything like the same degree in any other Elizabethan work, has entirely escaped my notice. Similarly the language of 'Like to a Hermite poore' is sufficiently near that of Endimion to suggest Lyly's authorship, though the strength of the suggestion is not that of the former case. 'Hey downe a downe' is either modelled on, or model of, 'Phœbes Sonnet,' printed in the same collection from Lodge's Rosalynde, 1590; and the passages cited in the margin from Euphues, about an earlier age when love had not yet learned dissimulation, conjoined with the lectures of Diana in Gallathea, seem to give Lyly a prior claim. Izaak Walton gave 'The Nimphs reply' to Maudlin's mother to sing, with commendations, as 'made by Sir Walter Raleigh in his younger days'; but said nothing of the other imitation. Mr. Bullen 2 does not hold either proven for Raleigh's. Both, I think, carry suggestions of Lyly: the first, of his habit of sermonizing to youth; the second, of the Entertainments and of The Woman, in which he was to some extent Marlowe's imitator-cf. especially Acts iii. 2. 167-70, v. 25-39, 96-109. In neither is the likeness to his manner very strong; but I wish to suggest his claim, which is perhaps better than any one else's. I have felt some doubt whether the similarly-signed allegorical poem, 'In Pescod time,' is not Lyly's; but there is no sufficient likeness of phrase or sentiment to justify its inclusion.

From A Poetical Rapsody.

(d) There remains of the Anthologies3, Davison's Poetical Rapsody, 1602, whence two poems, the Ode. Of Cynthia and Lottery, to which Sir John Davies may dispute Lyly's claim, have already been given among the Entertainments (vol. i. 414, 499-504). Some of the 'A.W.' poems might on mere internal grounds be assigned to Lyly; but it is extremely un-

Poems of Raleigh and Wotton, 1875, pp. xxx, xxxi, 11, 12, 77.

the Reply, where the word 'Ignoto' is printed fairly and cleanly on the original page, as it is in the case of the other Marlowe imitation and 'Hey downe a downe.'

² Works of Marlove, 1885, vol. iii. p. 283.

³ Tottell's Miscellany, 1557, is much too early: I find nothing to which Lyly can lay claim in Edwardes' Paradyse of daynty denises, 1578, nor in A gorgious Gallery of gallant Inventions by T. P. 1578: The Welspring of wittie Conceiles . . . Out of Italian by W. Phist, 1584, is in prose: Wits Commonwealth [1597] is a mere collection of citations from the classics and the Fathers: Wits Theater, 1599, is a book of signed quotations, mostly ancient, in which Lyly's name does not appear: Belvedere or the Garden of the Moses, 1600 (single lines and couplets only), does not include Lyly in its prefatory list of authors: and Englands Parnassus, 1600, is a book of longer signed extracts, wherein, among the few anonymous fragments, is nothing of his.

likely that Davison in his private memorandum of those poems of a 'deere friend' (Harl. MS. 280, f. 102) would put down any but the writer's true initials; and, if 'Anonymous Writer' be inadmissible 1, 'Amicus Watsoni' or 'Alter Watsonus' would be equally so. Nor does examination of the poems here subscribed 'Ignoto,' or unsubscribed, suggest more than a possibility that Lyly might be the author of 'An Invective against Women ?,' which reminds one somewhat of Euphues' 'Cooling Card,' and of 'A Counterloue,' No. 33. But among the four from which the signature 'Anomos' is withdrawn in all editions after the first, is one (No. 412) so thoroughly Lylian that I feel bound to include it. It purports to be a reply to two stanzas subscribed 'Incerto' in the first edition, but assigned in Rawlinson MS. Poet. 148, f. 50, to 'Mr Edward Dier,' beginning

> The lowest trees have tops; the ant her gall; The fly her spleen; the little sparks their heat:

and it is enumerated in Davison's 'A. W.' list as '116. Though lowest trees have tops, the ant her gall. Answer.' Though in printing the Rapsody itself Davison omits the first stanza, that is found with the other four in Rawl. MS. Poet. 148, f. 53, where the poem appears unsigned, but headed 'The aunswer to Mr: Diers ditie, in fol. 50.' My belief is that these five stanzas, the refrain of which embodies an opinion expressed by Alexander in Campaspe, ii. 2. 80 sqq., are Lyly's reply to Dyer's verses, elicited partly by the fact that the latter were practically a cento from Euphues 3; and that Davison, who at first supposed them to be by 'A. W.' had ascertained his error before the second edition of his Rapsody, 1608. I am the more inclined to regard the answer as Lyly's, because the same Rawlinson MS. contains, not only the Bee with definite ascription to him, but several others included here on various grounds of likeness 4. But though it contains the initial stanza, its text is so inferior that I prefer to print both poems from the first edition of the Rapsody, adding the stanza in a footnote. Another of the four poems from which the signature 'Anomos' is withdrawn after the first edition, 'It chanct of late a Shepheards swayne 5,' tempts me with an air of probability for subject and treatment; but, beyond the proverb of the last stanza, I see no special Lylian likeness of phrase or style.

(e) I have added to this group of 'Later Love-Poems' three (Nos. 42-4) From John

¹ I disbelieve in the use of 'anonymous' as an English epithet at this date. ² Vol. ii. 123, ed. Bullen; who, with Hannah, rejects the claim for Raleigh.

³ Compare with the two lines quoted above Euph. ii. 90 l. 22 'I but Euphues, low trees have their tops, smal sparkes their heat, the Flye his splene, yo Ant hir gall, Philautus his affection, which is neither ruled by reason, nor led by appointment. See too the other references given in the margin. Even if Dyer's verses were written before the Second Part of Euphues, these passages show that they had attracted Lyly's notice, and might elicit a reply.

See below, pp. 444-5.
 Vol. i. 37, ed. Bullen. Dr. Hannah rejected the claim of this poem for Raleigh.

Dowland and Kobert Jones. from John Dowland's Song-Books of 1600 and 1603, and as many as ten (Nos. 45-52, 66-7) from Robert Jones' First Booke of Songes & Ayres, 1600, with one from his Muses Gardin for Delights, 1610. One or two others are included later from the same composers, who with Byrd (three, Nos. 25-7), and Morley (one, No. 21), are the only ones laid under contribution. Though I have hunted through many other music-books—of Morley, Wilbye, Weelkes, N. Yonge, &c.—it seemed to me unlikely that Lyly's work would be found in many hands. It may be thought I have drawn too largely on the single book of Jones, 1600; but the Lylian impression of these pieces is to me very strong. In none of these music-books, nor anywhere else, have I come upon the faintest trace of any of the songs printed by Blount: nor, let me add, am I aware of any mention of Lyly as a poet pure and simple in any contemporary work.

V. Nos. 54-67. There remains the section headed 'Later Autobiographical,' wherein I have collected a number of pieces which seem to lament, no coldness or treachery of some mistress, real or ideal, but the continual thwarting of his material hopes. The superior sincerity of accent is obvious. Doubtless this vein of bitter complaint might be indulged by many others at Court; but the pieces I choose are either extremely Lylian, e.g. Nos. 54, 58, 59, or else are recommended by their appearance in a quarter where I have found others more evidently his. Perhaps there is least verbal evidence for those which are poetically the best, the four from the Song-Books, Nos. 55-6, 66-7. In support of the last, which reminds one rather of Nash, I would urge the marked rhythm of the fifth line in each stanza, repeated in the fifth lines of No. 59 which is more like Lyly. No. 65, from the same MS. as the hexameters on trees, is recommended by the musical imagery, by the puns in stanza 3, and by Lyly's favourite trick of exposing fictions, poetic or other 1. The rest are taken from or found in the following three MSS, on which I have already made considerable drafts.

From Rawl. MS. Poet. 148. (1) Rawlinson MS. Poetical, 148, 4°, 114 leaves, is dated in Mr. F. Madan's Catalogue as about 1600, and is bound with and following on a printed copy of Watson's Hecatompathia, 1582. It is all written in a single hand, that of John Lilliat, a clergyman who, one might conjecture from some details he gives of proceedings at Christ Church during a royal visit, resided at or near Oxford, and who signs his name, generally but not always in Greek characters, or prints it from a stamp, all over the MS. As the great majority of the poems bear his signature, we may reasonably infer that the unsigned ones are by others; and it seems to

¹ Euph. i. 195 drawbacks of wit, ii. 114-9 love-charms, Camp. Diogenes throughout, and iii. 3 Jupiter's character, Saph. ii. 3 Molus on valiancy, Gall. Alchemist and Astronomer, Loves Met. ii. 1. 51-61 Nisa on poetic accounts of Love, M. Bomb. i. 3. 90-110 Candius and Livia on parents' affection, Woman Gunophilus' vein throughout.

me probable that the five preceding the Bee, occupying ff. 31 v.-32 v., are all by Lyly; though as the two first of these, 'Who sees ye sunne how soone it growes obscure' (5 stt.), and a sonnet 'Of a sealed doue,' present no special resemblances, I only copy the three fragments (Nos. 60-2) on f. 32 v.1 Other poems in my selection also found in this MS, are Nos. 17 'Of lingeringe Loue' (f. 2), 50 'When loue on time,' &c. (f. 59), and 63 'Ouer theis brookes,' &c. (f. 46).

(2) Additional MS. 22,601, 12mo, 107 leaves, was acquired by the From Museum at Dr. Bliss' sale, 1858, and formerly belonged to Andrews, a Bristol bookseller. It is a most interesting collection of poems, balla s, satirical pieces, &c., all transcribed in one very legible hand about 1603. The Percy Society printed twenty-two pieces from it under the title of Poetical Miscellanies in vol. xv of its collection of Early English Poetry. I have already claimed the fourth of these (No. 28), a sonnet said to be worked on a sampler, extremely Lylian in thought and diction, though of more pathos than he usually exhibits; four others, Nos. 7, 8, 10, 12, alike in their praise of independence, sincerity, and 'the mean'; and the long piece of poor verse (No. 16) which preaches Sybilla's lesson of bold wooing. Three of them are in octosyllabic metre, and should probably be placed before 1580, about the same time as 'Of lingeringe Loue' and 'A Warning for Wooers.' In the same MS., f. 49, are given the mottoes for the Lots of the Harefield Entertainment (vol. i. pp. 500-4).

(3) Harleian MS. 6910 is a very large collection (190 leaves) of poems From all copied in the same fine small hand; those occupying ff. 1-74 being Harl. MS. all by Spenser, and followed in the MS. by 'finis 1596,' so that the succeeding ones, nearly all of them unsigned, were at least transcribed after that date 2. Its contents, which are of every shade of merit, range over the whole of Elizabeth's reign, and include poems in the old fourteener, though most are in stanzas of six or seven decasyllabic lines, e.g. there are long transcripts from Sackville's Induction. I have included from this MS. seven poems as possibly by our author, and have transcribed from other sources five besides the Bee (Nos. 23, 35, 41, 43, 59, 65) also found here.

The long poem on the Bee claims special notice. It seems to have The Bee. enjoyed a contemporary fame equal to that of 'Nowe what is loue' or The Lie, and is found in an even greater number of MSS., of which the list given below is probably far from complete. Its vogue may be partly

Fol. 33, which would have contained the first four stt. of The Bee, and probably

something else immediately preceding it, is lost. About one half of them can be definitely assigned. I should like to see this portion of the MS. ff. 74-190 edited by some one of full knowledge-and ample

Harl. MS. 6910, ff. 167-8 (14 stt., om. 5th) unsigned. Harl. MS. 2127, f. 58 (14 stt., om. 5tb) unsigned, endorsed 'The Bees Songe.'
Addit. MS. 5956, f. 25 (3 stt. 7, 10, 11, with two odd couplets) unsigned. (Dowland printed stt. 1-3, unsigned, as No. 18 of his Third and Last Booke of Songs or Aires, 1603.)

I. EARLY AUTOBIOGRAPHICAL: 1575-1580?

When I behoulde the trees in the earthes fayre lyuerye clothed

1. (From Rawlinson MS. Poet. 85, f. 22.)

peace loue (Euph. ii.

Ease I do feele, suche ease as faulles to me wholy diseased For that I fynde in them parte of my state represented Lawrell showes what I seek, by yo Myrr is showde how I seek it Olyue poyntes me the pryce that I muste aspyre to by conquest Myrtle makes me requeste, my requeste is vnsealde by a Willowe Cipruss promisethe healpe, but healp yt bringes me no comfort Sweet Iuniper sayes thus, thoughe I burne, yet I burn in a sweet fyre 75 ll. 33-6) Ewe dothe make me thinke what kynd of bowe the boye houldethe, Whiche shootes throughe wthout any noyse and deadlye wthout smarte. 10 Firr tree is great and greene fyxte one a hye hill but a barren. Lyke to my noble thoughtes styll newe, well plaste, to me fruteless. Figg that yealdes moste pleasaunt frute his shadow is hurtefull. Thus be her guifts most sweet thus most dawnger to be neere her But in Palme when I mark howe he dothe ryse vnder a burthen 15 And maye not I saye than get vp thoughe grefes be so wayghtye Pyne is a maste to a shipp, to my shipp shall hope for a mast serue Pyne is hyghe, hope is as hyghe, yet be my hopes budded. Elme imbraste by a Vine, embracinge fancye reuiuethe. Popler chaungethe his hewe, from a rysinge sun to a settinge. Thus to my sunn do I yealde, suche lookes her beames do afford me, Ould aged oke cutt doune for new workes serues to the buildinge So my desyrs by feare cut downe for ye frames of her honor Palmes do reioyse to be ioynde wth yo matche of a male to a femall And shall sensiue thinges be so sensless as to resist sense Ashe makes speare weh sheilds do resiste, hir force no repuls takes Thus be my thoughts disperst thus thinkinge nowrsest a thought still But to the Cædar queen of woodes when I lyft my betrayde eys

igi f. 9, ii. 76 l. 35)

(Euph. i. 223 1. 20)

(Euph. i.

Victorye.

Lament-

refusall.

Deathe.

inges

(Saph. iv. 3. 4, 19)

When that noble topp dothe nodd I beleiue she salutes me Than kneelinge often thus I do speake to her image. Onlye Iewell, all onlye Iewell, whiche onlye deserueste

Than do I shape my selfe that forme weh raygnes so within me And thinke ther she dothe dwell and here wt pllaynts I do vtter

30

That mens heartes be thy seat and endless fame be yⁱ seruante
O descend for a whill from this great hyghte to behoulde me
But nought else do behoulde or it is not worthe the behouldinge
Se what a thought is wrought by thy selfe! and since I am alltred
Thus by thy werck disdayne not(e) that w^{ch} is by thy selfe done. 5
In meane caues oft treasue^r abydes, to an hostry a kinge comes
—And so behind black cloudes full oft faye^r streams do ly hidden.

FINIS.

2. (From Harl. MS. 6910, f. 97.)

No PLACE commendes the man vnworthie praise.

No title of state doth stay vp vices fall:

No wicked wight to wo can make delayes,

No loftie lookes preserue the proude at all

No brags or boast, no stature high and tall,

No lusty yought, no swearing, stareing stout,

No brauerie, banding, cogging, cutting out.

Then what availes to haue a Princly place,

A name of honour or an high degree,

To come by kindred of a noble race?

Except wee Princely, worthie, noble be.

The fruites declare the goodnes of the tree.

Doe br(a)gge no more, of birth or linage than,

ffor vertue, grace, and manners make the man.

3. (From Harl. MS. 6910, f. 101 v.)

How can he rule well in a common wealth, Which knoweth not himselfe in rule to frame? How should he rule himselfe in ghostly health Which neuer learn'd one lesson for the same? If such catch harme their parents are to blame: ffor needes must they be blinde, and blindly led, Where no good lesson can be taught or read.

Some thinke their youth discreete and wisely taught, That brag, and boast, and weare their fether braue, Can royst and rout, both lowre and looke aloft, Can sweare and stare, and call their fellowes knaue, Can pill and poll, and catch before they craue, Can carde and dice, both cog and foyste at fare, Play on vnthriftie, till their purse be bare.

Some teach their youth to pipe, to sing and daunce, To hauke, to hunt, to choose and kill their game. 20

(Euph. i. 269, 276)

(Euph. i. 270 l. 13, 317 l. 20)

(No. 31.32;

5

30 (16.)

35

(Euph. i. 277; ii. 50 ll. 15-25, 188 l. 5)

450

To winde their horne, and with their horse to praunce, To play at tennis, set the lute in frame, Run at the ring, and vse such other game: Which feats although they be not all vnfit, Yet cannot they the marke of vertue hit.

5

10

15

20

25

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35

POEMS

ffor Noble yought there is nothing so meete As learning is, to knowe the good from ill: To know the tongues, and perfectly endyte, And of the lawes to haue a perfect skill, Thinges to reforme as right and justice will: ffor honnour is ordeyned for no cause But to see right maintayned by the lawes.

4. (From Harl. MS. 6910, f. 110 v.)

(Euph. 1. 265 l. 24) (Theob.vol. i. p. 419 l. 7) What liquor first the earthen pot doth take, It keepeth still the sauour of the same. ffull hard it is a Camocke straight to make, Or wainscot fyne with crooked logges to frame. Tis hard to make the cruell Tiger tame. And so it fares with those haue vices caught: Naught once (they say) and euer after naught.

I speake no(t) this as though it past all cure ffrom vices vile to vertue to retire:
But this I say, if vice be once in vre,
The more you shall to quite your selfe require,
The more you plunge yor selfe in fulsome mire,
As he that striues in soakte quicke sirts of sand,
Still sinkes, scarce euer comes againe to land.

(i.e. Syrtes, as *Euph*. i. 189 1. 8)

5. (From Harl. MS. 6910, f. 164.)

(Euph. i. 246 sqq., 307 sqq.) (Euph. i. 242 ll. 19-21,1891.33, 251 ll. 7-8) O loath that Loue whose fynall ayme is Lust
Moth of the mynde, Eclipse of Reasons light
The graue of Grace, the mole of Natures Rust
The wracke of witt, the wronge of euery wight.
In Sume an euill, whose harmes no tonge can tell
In weh to Liue is death, to dye is Hell.

6. (From The Phænix Nest, 1593.)

(Euph. i. 188, ll. 9-15 &c.)

The brainsicke race that wanton youth ensues,
Without regard to grounded wisdomes lore,
As often as I thinke thereon, renues
The fresh remembrance of an ancient sore:

15 Cramocke MS. 16 crooked logges with wainscot fyne MS.

EARLY AUTOBIOGRAPHICAL

451

Reuoking to my pensiue thoughts at last, The worlds of wickednes that I haue past.

And though experience bids me bite on bit,
And champe the bridle of a bitter smacke,
Yet costly is the price of after wit,
Which brings so cold repentance at hir backe:
And skill that's with so many losses bought,
Men say is little better worth than nought.

(Euph. ii. 26 l. 22)

And yet this fruit, I must confesse, doth growe
Of follies scourge: that though I now complaine
Of error past, yet henceforth I may knowe
To shun the whip that threats the like againe:
For wise men though they smart a while, had leuer
To learne experience at the last, than neuer.

10

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7. (From Addit. MS. 22,601, f. 55 v.)

I feare not death, feare is more paine then death it selfe to courage true: In youth who dies or else is slaine paies nature but a debt yts due. Who yongest dies he doth (but) paye a debt (he owes) before the daye

15 (Euph. i, letter to Eubulus, and No.10)

20

And such a debte longer to haue doth nothinge profite men at all Death is a debt nature doth craue and must be pay'd by great & small.

I loth not warres, nor longe for strife I feare not death, nor hate not life.

25 (No. 10 end)

(Cf. No.

8. (From Addit. MS. 22,601, f. 56 r.)

I will not soare aloft the skye
With Icarus so farr fro ground
Least that ye Sunn my winges do (fry)
and fallinge downe wth him be dround
The middle Region will I keepe
when others wake secure to sleepe.

10)

30

And as high flights ile not attempt
So neither will I fly so lowe
to be a marke for base contempt
to shoote and hitt me with his Bowe.
If yt he striue to shoote so hie
his Bowe about his eares shall flie.

35

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	452 POEMS	
(Euph. ii. 39 l. 33: cf. with this stanza No. 12) (Gall. v. 3, 187 sqq.; Loves Met. iii. 1. 121-6)	Lowe shrubbs yº silly beastes do cropp: high trees great tempests do the crack The meane growe(n) tree wth slend(er) topp is free from beastes & tempests wrack Neither base nor treble will I singe the Meane is still yº sweetest stringe. 9. (From Addit. MS. 22,601, f. 56 r.) Councell weh afterward is soughte is like vntimely showres	5
	Distillinge from the duskie cloudes when heate hath parcht ye flowres. 10. (From Addit. MS. 22,601, f. 60 r.)	10
(Cf. No. 8)	Soare I will not, in flighte the grounde ile see The careless mind scornes fortunes angrie frowne, Either life or death indifferent is to mee, Preferr I do content before a crowne:	
(Euph. i. 225 l. 31, ii. 94 ll. 23-4)	High thoughts I clipp, no stoutenes throwes me downe Euen loftiest lookes in small regard I burie Not feare their force, nor force not of yeir furie. Riche in content, my Wealth is health & ease A conscience cleare my chiefe & sure defence,	15
(No.7 end)	Disdaine I do by flatt'ringe meanes to please For by deserts I will not giue offence. Only a wronge reuenge shall recompence: Rest Muse, I feare no foe, nor frowe on frend Dispise not life, nor yet I dreade not end.	20
	11. (From Addit. MS. 22,601, f. 60 r.)	
	If all the Earthe were paper white and all the sea were incke Twere not inough for me to write as my poore hart doth thinke.	25
	12. (From Addit. MS. 22,601, ff. 79 v80 r.)	
	The lofty trees whose brauches make sweete shades Whose armes in springe are richely dighte wth flowrs Without ye roote their glory quickly fades & all in vaine comes pleasant Aprill showrs. No loue can be at all without ye hart nor Musick made excep(t) the Base beares parte.	30

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The princely towrs whose pride exceedes in show if ther foundations be not stronge & sownde Are subject to ye smallest windes yt blowe & highest toppes are brought to lowest ground. (Cf. No. 8 5 st. 3) No fielde is sweete whe all is scortchd wth drowte nor musick good when so ye base is out.

13. (From A. Munday's Banquet of Daintie Conceits, 1588.)

A Dittie, wherein is contained divers good and necessary documents, which beeing embraced and followed earnestly, may cause a man to shunne (Quarr. which beeing embraced and followed earnestly, may cause a man to shall wol.i.p. 455 manie evilles and mischaunces, that may otherwise fall upon him, ere he ll. 10-3) can beware.

This Ditty may be sung to the high 'Allemaigne Measure'; singing every last straine twise with the musicque.

> 'Softe fire makes sweete mault,' they say; Few words well plast the wise will way. Time idle spent, in trifles vaine, 15 Returnes no guerdon for thy paine: But time well spent, doth profite bring, And of good works will honour spring. Bestow thy time then in such sort, That vertue may thy deedes support: 20 The greater profite thou shalt see, And better fame will goe of thee.

In talke be sober, wise, and sadde, Faire to thy freend, kind to the badde; And let thy words so placed bee 25 As no man may finde fault with thee. Nor meddle not in any case With matters which thy witte surpasse: (Euph. i. 195 1. 26) With things that not to thee pertaines, It folly were to beate thy braines; For sudden blame may hap to thee, In medling unadvisedly.

Take heede, in any wise, I say, What things thou goest about to-day, That thou to-morrow not repent, And with thy selfe be discontent. Speake not such words to others' blame, As afterward may turne thee shame.

No. 13. As reprinted in 'Harleian Miscellany,' vol. ix. p. 234, ed. Park

(Euph. ii.	To-day thou speakest, and doost not care, But of tomorrow still beware: For then thou canst not call againe, What lavishly did passe thy braine.	
31 II. 3-5)	Keepe secrete closely in thy minde Things that thy state and credite binde; Beware, if thou doo them disclose, To whom and where, for feare of foes:	5
(Euph.i. 281 il. 32 sqq.)	Especially of him take heede Whose trueth thou doost not know in deede. For hard it is thy freend to know From him that is a flattering foe: And many men in showe are kind, Yet worse then serpents in their mind.	Io
(Euph. ii. 31 l. 10)	Be not too hasty in thy deedes; Of too much haste oft harme proceedes. Be sober, mute; take good advise, For things too much are full of vice. With moderation rule thee so, As thou aside no way maist go:	15
(Euph. i. 279 ll.6-7)	For 'haste makes waste,' as proofe dooth say, And little said, soone mend ye may. Forecast what after may befall; So shalt thou not be rashe at all.	
	Have minde still of thine owne offence, Regard thy faults with good pretence: Seeke not a moate in one to spie, First pull the beame out of thine eye. And find no fault with any man,	25
	Except amend thy selfe thou can: And when thy faults amended be, The good that others see in thee, Will learne them so their deedes to frame, As they may likewise scape from blame.	30
(Euph. ii. 31 ll. 22-4) (End. i. 3. 58)	Of no man give thou bad report, Backbite not any in thy sport: For words doo wound as deepe as swords, Which many use in jesting boordes; And slaunder is a hainous hate,	35
	Which dooth nought els but stirre debate; And twixt good freendes makes deadly strife, To hazard one another's life;	40

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And all this may proceede of thee, Except thou wilt advised bee.

Beare freendly with thy neighbours fault, Remember thou thy selfe maist halt. If he hath ought offended thee, Forgive, as thou the like wouldest be: And thinke, if thou hast gone awrie, Thou for forgivenesse must apply: So with thy neighbour's faults doo beare, And of thine owne stand still in feare. Pardon as thou wouldest pardoned be, So God will pardon him and thee.

(Euph. ii.

31 11.6-25)

Be gentle unto every wight,
Let courtesie be thy delight:
Familiar be with few, I say;
For sure it is the wisest waie.
Too much familiaritie
May bring thy sorrowes suddainly:
Therefore, keepe gentlenesse in mind;
To rich and poore be alwaies kind:
So pride shall never conquere thee,
Which is man's cheefest enemie.

20

14. (From A. Munday's Banquet of Daintie Conceits, 1588.)

A Dittie, wherein the brevitie of man's life is described, how soone his pompe vanisheth away, and he brought to his latest home.

This Ditty may be sung to the 'Venetian Allemaigne.'

The statelie pine whose braunches spreade so faire,
By winde or weather wasted is at length;

The sturdie oake that clymeth in the ayre,
In time dooth lose his beautie and his strength;
The fayrest flower that florisht as to daie,

25 (Cf. Euph. i. 252 ll. 2-10, 308-11)

To-morrow seemeth like the withered haie.

So fares it with the present state of man,

Whose showe of healthe dooth argue manie yeeres:

30 (No. 15 st. 5, 18 st. 10)

But as his life is likened to a span,
So suddaine sicknes pulles him from his peeres;
And where he seemde for longer time to-daie,
To-morrow lies he as a lumpe of clay.

35

No. 14. As reprinted in 'Harl. Misc.' vol. ix. p. 238, ed. Park

The infant yong, the milk-white aged head, The gallant youth that braveth with the best, We see with earth are quickly over-spreade, And both alike brought to their latest rest: As soone to market commeth to be solde, The tender lambe's skin, as the weather's old.	
Death is not partiall: as the proverbe saies, The prince and peasant both with him are one; The sweetest face that's painted now a daies, And highest head, set forth with pearle and stone, When he hath brought them to the earthly grave, Beare no more reckoning then the poorest slave.	
The wealthy chuffe, that makes his gold his god, And scrapes and scratches all the mucke he may; And with the world dooth play at even and od; When Death thinks good to take him hence away, Hath no more ritches in his winding-sheete, Then the poore soule that sterved in the streete.	15
Unhappie man! that runneth on thy race, Not minding where thy crased bones must rest: But woe to thee that doost forget thy place, Purchast for thee, to live amongst the blest.	20
Spend then thy life in such a good regard, That Christe's blessing may be thy reward!	24

15. (From A. Munday's Banquet of Daintie Conceits, 1588.)

A Glasse for all Men to behold themselves in; especially such proude and prodigall-minded Men, and such delicate and daintie Women, who (Cf. Euph. building on the pride of their beautie and amiable complexion, thinke Sapho; and or their youthfulnes brought into subjection by age.

No. 18)

This Diverse scorne to become aged; and that their sweete faces should be wrinckled,

i, passim;

(Euph. i. 189 l. 20)

This Ditty may be sung to the 'Earle of Oxenford's Galliard.'

You youthfull heads, whose climing mindes Doo seeke for worldly praise, Whose yong desires doo seeme to scorne Olde age's staied waies. Beare with the plaine-song of my note, Which is so plaine in deede, As daintie mindes will scant endure

So harshe a tale to reade.

35

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No. 15. As reprinted in 'Harl. Miscellany,' vol. ix. pp. 246-8, ed. Park

EARLY AUTOBIOGRAPHICAL	457	
As nature hath endued your shapes With exquisite perfection; And gives you choyse of sweete delights, Wherein you have affection:		(Euph. i. 202-3)
When time hath runne his course in you, The selfe-same nature saies— That all these daintie toyes must die,	5	-4
Whereof you made your praise. Marke how the yeere in course doth passe: Note first the plesant spring; The earth by nature then affoordes Full many a precious thing: Of fruits, of flowres, of wholsome hearbes	10	
We gather as we please; And all things els we lacke beside, Our needfull wants to ease.	15	
And likewise, in this pleasant time, We take delight to walke, To run and play at barley-breake, And in our gardens talke; One freend an other dooth invite, They feast and make good cheere; Both rich and poore doo make pastime, At this time of the yeere.	20	
But wreakfull winter drawing on, Withdraweth these delights, And robbes us of them, one by one, As toyes and trifling sights. The scith cuttes downe the goodlie grasse,		(Mar- Martine, st. 2)
That grew so greene to day; And all the sweete and pleasant flowers Are changed then to hay.	30	(No. 14 st. 1, 18 st. 10)
The trees, that bragged in their leaves, The bitter blasts doo bight; And chaunge them from their goodly state To olde and withered plight: And they that flocked to the feeldes,	35	
When summer was so brave, Nowe closelie creepe about the fire For winter warmth will have. Compare we now the yeerely chaunge, With man's appointed race,	40	

(No. 28 25, &c.)	Who in the Aprill of his age Greene humours dooth embrace: And as Maie-flowers glad the eye, So in his youthfull time, Man compasseth a world of joyes, Whereto his thoughts doo clime.	5
(<i>Euph</i> . i. 255 ll. 5 sqq.)	Behold, likewise, dame Beautie's gyrles, Whose daintie mindes are such, As not the sun-shine, nor the wind, Must their faire faces touch: Theyr maskes, their fannes, and all the toyes, That wanton heads can crave, To maintaine beautie in her pride, These prancking dames must have.	10
	But elder yeeres approching on A little every daie, Their daintie beautie dooth decline, And vanisheth away. And as colde Winter chaseth hence The pleasant Summer daies, So withered age encountreth youth, Amidst his wanton waies.	20
	You that thinke scorne of auncient age, And hold him in contempt, To make of beautie such a price, And to vaine thoughts are bent. Remember Nature yeelds to course, And course his race will have, From the first howre of your bytth Untill you come to grave.	25 30
	Age is an honour unto them That live to see the same, And none but vaine and foolish hands Will blot olde age with blame; Who oftentimes are soone cut off, And not so happy blest, To see the dayes their fathers did, Before they went to rest.	35
	Thrise happy they that spend their youth In good and vertuous wise. Forsaking all such vaine desires As wanton heads surmise,	40

And wholie doo direct themselves Unto his will that made them, Then Folly never can have power From Vertue to disswade them.

II. EARLY LOVE-POEMS: BEFORE 1580?

16. (From Addit. MS. 22,601, ff. 56 v.-59 v.) (Cf. Euph. and Sapho, Who loues and would his suite should proue 5 passim) (To) winn his Mistress to his will, That she likes he must seeme to loue And what she loues comend it still. Then at fitt time preferr yor sute Let not sharpe answers strike you mute. 10 Their Castells on such ground are sett as vndermyninge may them take The walls so weake no strength can lett shott soone therein a breache will make Their forces are so weake within 15 small powr serues their forts to win. If men haue tongues to craue & pray aswell as women to deny No stronger is their no or nay then force of wise mens yes or I. 20 For mens perswations stronger are then womens noes are much by farr. Their no is weake & blunt also such weapons weakely do defend Mens yea so sharpe will pierce their no 25 and Conquer them if they contend. Then feare not force, where force is none least feare yor force do ouercome There Sex withstands not place (if fitt()) no(r) speache, for be she base or hie A womans ey doth guide hir witt hir witt doth neuer guide hir eye Then senceles is he yt can speake feares to the best his loue to breake.

	460 POEMS	
(Euph. ii. 53 l. 25)	The brauer mart the better matche and willinger of all is sought And willinge sute doth euer catche foule Vulcan so faire Venus cought Were she a Quene she would be wonne if cuñingly yor race you runne.	5
(Sapho, ii. 4. 76-7)	He that can rubb hir gamesome vaine and also temper toyes with art Makes Loue swim at hir eies amaine and so to diue into hir hart Their Sex are weake, weake forts cañott wth stand the force of Cañon shott.	10
(Euph. ii. 53 ll. 15 899.; Loves Met. ii. 1. 111)	I argue not of hir estate but all my rest I sett on this That oportunity will mate and winn the coyest she yt is. for to be Courted they desire to further pleasure to aspire.	15
(Euph. ii. 105 ll. 17– 8)	The towne woh will to parly come will yeld to peace (though hye in state) And those no doubt will soone be wonne yt courtinge loue which none do hate. If bloody warres they ment to vse perswations milde they would refuse.	20
, (<i>Euph.</i> i. 213 ll. 6–7)	Although they seeme to scorne loues beck and in all shew the same to hate And though at first they give yo check at last they gladly take the mate. for pleasure they to play beginn in sport they lose in sport they winn.	25 30
⟨Saph. i. 4. 41-7⟩	In words & lookes theis Ladies braue haue coye disdaine voide of loues fire But in their mindes & harts they haue a feruent and a hote desire. Rejectinge words mens suits deny alluringe jestures do say yea.	35
(<i>Euph</i> . ii. 119 ll. 23-5)	Courtinge makes them stoope to lure and guiftes reclaimes them to the fist And with y ^t bridle and saddle sure you well may ride them where yo ^u list In such cariers they run on still y ^t yo ^u may breake yo ^r Launce at will.	40

EARLY LOVE-POEMS	461	
If bewtifull a Lady be with praises great you must hir moue: If witty then be wonn will she		⟨Saph. ii. 4. 66-9⟩
wth fine conceites the art of loue. If coye she be wth prayers sue, if proude then guifts must pleade for youe. If Couetous she be indeede	5	(1b.)
with promises you must assay: If wayward then wth force proceede. but all the fault on bewtie lay: And in one instant also vse	10	
some rare delight w th a just excuse. Sayinge thus: yo ^r bewty doth me drawe and eke compell me this to doe		
No faulte in me for as the strawe drawne by pure lett must leape thereto So I beinge forc'd deserue no blame sith that yor bewty forc'd the same.	15	⟨Euph. i. 228 l. 25⟩
When you haue don no doubt but she the better like and loue you will faire Helen may example be howe Menelaus she hated still His softnes made him woo in vaine she did his humblenes disdaine.	20	
Enforcinge Paris she did loue and like for forcinge hir so well That greatest dangers she would proue with him for to remaine & dwell. yet she confest as it was righte	25	⟨Saph, ii. 4. 93-5⟩
the Gretian was the better knighte. But Menelaus takes hart, and soe by force recouers hir againe By force makes hir with him to goe	30	(Euph. i. 234 ll. 28-30)
by force enioyes hir not in vaine for when he manlike Deedes did vse to yeld to him she could not chuse. And she yt neuer like him coulde	35	
for seruice and for reuerence Did euer after deare him holde and loue him eke for violence Tis modesty that they refraine	40	
what they refuse they would have faine. 41 that they] they not MS.		

Though women striue & disagree they meane not for to ouercome, Though they full angrie seeme to be well pleas'd they are when well tis done. They would not striue nor yet denye but yt mens forces they would trye. The modestie of Men I finde they like not, yet it praises lend They hate the fearefull dasterd minde that offers not for feare t' offend TO Then feare not for to beard the best kindely they kindenes will digest. If that she do dislike before you do attempt hir for to win, Then she can do at last no more 15 howe euer you hir vse therein. With lyinge still no forte is gott nor Castell battered wibout shott. And women thinke there is no fire where they no sparkes of furie see 20 for to be courted they desire though they in shew displeased bee. In womens mouthes in case of loue no, no negative will proue. A womās hart and tongue by kinde 25 should not be Relatiues alwaye Neither is yt Prouerbe true I finde What hart doth thinke, yo tongue doth say They like ye Lapwinge off do flye and farthest from their Nests do crye. 30 They vse denialls & sharpe quippes not for because they do not loue But partly for to shew their witts and eke mens constancie to proue. Though they refuse it will appeare 35 tis but th' obtayninge to endeare. If women were not frendly foes beinge hable for to ouercome They would not softly strike wth noes nor yet vnto a parley come. 40 Or if mens suites they did disdaine to answer them they would refraine.

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(Euph. ii. 92 ll. 4-5) (Euph. ii.

	EARLY LOVE-POEMS	463
	Take heede do not at first shott yelde their tongues will once the battell sounde At last you sure shall winn the field if that you well, will keepe yor grounde If that yo forte she hold out longe the next assaults then make more stronge.	5
	When as a fearfull Horsman backs a ready horse the horse will bounde And for to leape he neuer slacks till he hath throwne him to the grounde But if a horsman good he finde will sitt him close he yeldes by kinde.	10
	Vnworthy life y ^t Hounde we deeme w ^{ch} giues y ^c chase of at first fault So of such men they not esteeme for one repulse w ^{ch} leaues th' assault That loue is weakely built they knowe w ^{ch} one denyall downe doth blowe.	(Euph. ii. 15 130 l. 28)
	If yt in chase so ill you holde as for one faulte to leaue the same They will suppose yor suite is colde and thinke you care not for yo game. for women this account do make they will say no and yet will take.	20
	The Souldio ^t faint w ^{ch} standeth still in battell fearing Enemies sight Is sooner slaine then he y ^t will the brauest onsett giue in fighte Then if you loue be not afraide to beard the best as I haue saide.	25 (Euph. ii. 106 l. 12)
	to beard the best as I hade saide.	30
17. ((From Rawlinson MS. Poet. 148, ff. 2-3.)	100.31
	Of lingeringe Loue.	(Cf. Nos. 18 and 48)
	We love to day, and hate to morne,	
	And dayly wher we list to scorne. Take heede therfore,	35
	If she mislike, then love no more:	
	Quicke speed makes waste, Loue is not gotten in such haste.	

(Euph. ii. 105 l. 17 and No. 18, passim)	2.	The sute is colde that soone is done, The forte is feeble easly wonne: The haulke that soone comes by her pray, may take a Toye and sore away. Marke what means this, Some thincke to hitt & yet they misse: ffirst creepe, then goe, Me thinke(s) our loue is handled soe.	5
<i>⟨Емрһ.</i> ii.	3.	ffor lacke of Bellowes the fire goes out, Some say, the next way is about: ffew thinges are had without some sute, The tree at first will beare no fruite. Serue longe, Hope well, Loe heere is all that I can tell: Tyme tries out troth,	10
149 l. 30; No. 18		And troth is likt' wher ere it goth.	*5
⟨Euph. ii. 81, 95, passim⟩	4.	Some thincke all theirs that they doe seeke, Some wantons wooe but for a weeke: Some wooe to shew their subtile witte, Such Palfreyes play vpon their bitte. ffine heads god knowes, That plucke a nettle for a rose: They meete their mach, And fare the woorsse because they snach.	20
	5.	We silly women can not rest, for Men that love to woe in iest: Some lay their baite in ev'ry nooke, And ev'ry fish doth spie their hooke. Ill ware, good cheape,	25
		Which makes vs looke before we leape; Craft, can cloke much, God saue all simple soules from such.	30
	6.	Though lingeringe Loue be lost some while, Yet lingeringe louers laugh and smile: Who will not linger for a day, May banish hope and happ away. Loue must be plide, Who thinckes to sayle must wayte ye tide: Thus ends this dance:	35
		God send all ling'rers happie chance.	40
		Finis.	
		36 May] To Park	

18. (From Clement Robinson's A Handefull of Pleasant Delites, 1584.)

A Warning for Wooers,

that they be not over hastie, nor deceived with womens beautie.

To-' Salisburie Plaine.'

Ye loving wormes, come learne of me, 5 The plagues to leave that linked be; The grudge, the grief, the gret anoy, The fickle faith, the fading ioy, In time take heed; In fruitlesse soile sow not thy seed: 10 Buie not, with cost, (Camp. v. 3. 30 note; The thing that yeelds but labour lost. Euph. ii. 13 1. 18 If Cupids dart do chance to light, note) So that affection dimmes thy sight: Then raise up reason, by and by, 15 With skill thy heart to fortifie; Where is & breach, Oft times too late doth come the Leach: (No. 41² 20 L 6) Sparks are put out, When furnace flames do rage about. Thine owne delay must win the field, When lust doth leade thy heart to yeeld: When steed is stolne, who makes al fast, May go on foot for al his haste: In time shut gate, 25 For had I wist, doth come too late: Fast bind, fast find;

The Syrens tunes oft time beguiles,

So doth the teares of Crocodiles;

But who so learnes Ulysses lore,

May passe the seas, and win the shore.

Stop eares, stand fast,

Through Cupids trips, thou shalt him cast;

Flie baits, shun hookes,

Be thou not snarde with lovely lookes.

No. 18. As reprinted in Park's 'Heliconia,' vol. ii. pp. 53-7. He also gave part of it in 'Censura Literaria,' i. 143-6 6 leave] qy.? love

Repentance alwaies commeth behind.

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BOND III

(Mar- Mart. 17- 8)	Where Venus hath the maisterie, There love hath lost her libertie: Where love doth win the victorie, The fort is sackt with crueltie. First look, then leap, In suretie so your skinnes you keepe; The snake doth sting, That lurking lieth with hissing.	5
(Euph. ii. 105 l. 17)	Where Cupids fort hath made a waie, There grave advise doth beare no swaie; Where love doth raigne, and rule the roste, There reason is exilde the coast: Like all, love none,	10
(Euph. ii. 149 l. 30; No. 17 st.	Except ye use discretion: First try, then trust, Be not deceived with sinful lust.	15
3>	Marke Priams sonne, his fond devise, When Venus did obtaine the prise; For Pallas skil, and Junoes strength, He chose that bred his bane, at length. Choos wit, leave wil, Let Helen be with Paris stil: Amis goeth al Wher fancie forceth fooles to fall.	20
	Where was there found a happier wight Than Troylus was, til love did light? What was the end of Romeus? Did he not die, like Piramus? Who baths in blis,	25
(Loves Met. iv. 1. 14-6) (Ib. same passage)	Let him be mindful of Iphis: Who seeks to plese, May ridden be, like Hercules.	30
	I lothe to tel the peevish brawles, And fond delights, of Cupids thrawles; Like Momish mates of Midas mood, They gape to get that doth no good: Now down, now up, As tapsters use to tosse the cup:	35
	One breedeth ioy, Another breeds as great anoy.	40

EARLY LOVE-POEMS	467	
Some love for wealth, and some for hue, And none of both these loves are true: For when the mil hath lost her sailes, Then must the miller lose his vailes: Of grasse commeth hay, And flowers faire wil soon decay: Of ripe commeth rotten; In age al beautie is forgotten.	5	(Euph. ii. 134 ll. 21- 2; No. 14 st. 1) (No. 39 stt. 2-3)
Some loveth too hie, and some too lowe, And of them both great griefs do grow; And some do love the common sort, And common folke use common sport. Looke not too hie,	10	
Least that a chip fall in thine eie: But hie or lowe, Ye may be sure she is a shrow.	15	(Euph. ii 219 l. 25)
But, Sirs, I use to tell no tales; Ech fish that swims doth not beare scales; In everie hedge I find not thornes; Nor everie beast doth carrie hornes: I saie not so, That everie woman causeth wo: That were too broad; Who loveth not venom, must shun the tode.	20	(Euph. i. 139 l. 35)
Who useth still the truth to tel, May blamed be, though he saie wel: Say crowe is white, and snowe is blacke, Lay not the fault on woman's backe; Thousands were good,	25	
But few scapte drowning in Noes flood: Most are wel bent; I must say so, least I be shent.	30	

FINIS.

	19. (From Clement Robinson's A Handefull of Pleasant Delites, 1584.)	
(Cf. Euph.	A Proper Sonet,	
to Lucilla, i. 239-40;	intituled, 'I smile to see how you devise.'	
Woman,iii, iv, v, pass.;	To anie pleasant Tune.	
and No. 47)	I smile to see how you devise New masking nets my eies to bleare; Your self you cannot so disguise, But as you are, you must appeare.	!
	Your privie winkes at boord I see, And how you set your raving mind: Your self you cannot hide from me, Although I wincke, I am not blind.	10
	The secret sighs, and fained cheare, That oft doth paine thy carefull brest, To me right plainly doth appeare; I see in whom thy hart doth rest.	15
	And though (thou) makest a fained vow, That love no more thy heart should nip; Yet think I know, as well as thou, The fickle helm doth guide the ship.	
	The salamander in the fire, By course of kinde, doth bathe his limmes: The floting fish taketh his desire In running streames, whereas he swimmes.	20
(No. 47 st. 3)	So thou in change doth take delight; Ful wel I know thy slipperie kinde: In vaine thou seemst to dim my sight, Thy rowling eies bewraieth thy minde.	25
⟨ <i>[b.</i> st. 4⟩	I see him smile, that doth possesse Thy love, which once I honoured most: If he be wise, he may well gesse, Thy love, soon won, wil soon be lost.	30
	And sith thou canst no man intice, That he should stil love thee alone; Thy beautie now hath lost her price, I see thy savorie sent is gone.	25
	No. 19. As reprinted in Park's 'Heliconia,' vol. ii. pp. 65-7. He also gave	35 ii
	in Cons Lit' i 142-6	

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Therefore, leave off thy wonted plaie;
But as thou art thou wilt appeare,
Unlesse thou canst devise a waie
To dark the sun, that shines so cleare.

And keep thy friend, that thou hast won;
In trueth to him thy love supplie;
Least he at length, as I have done,
Take off thy belles, and let thee flie.

20. (From Addit. MS. 15,232, f. 12 v.)

O happ moste harde where truthe doth most beguyle O churlishe chaunce where love gives caus to loth IO O face moste fals weh frowneth by a smyle O fayned faithe weh loves and hateth both My saftye stayes where dainger ever bydes My settled truste standes faste one waveringe doutt No steddfaste staye is that weh ever slydes 15 Displeased contente still neither in nor oute(.) To maske my mynde where moste yt woulde be seen (Cf. No. To hyde my hurtes where healinge handes should helpe io) To saye a naye where soothe doth beste beseeme Shewes but a foole one Mother Cowardes whelpe 20 Wherefor I dare saye as I saide before And faine woulde doe yf donne I live no more

III. FOUR SONGS

(TO REPLACE SOME MISSING FROM THE PLAYS)

21. (From Thomas Morley's First Booke of Balletts, 1600: No. 4.)

Sing wee and chaunt it,

While loue doth graunt it.

Fa la la la.

Not long youth lasteth,

And old age hasteth,

Now is best leysure,

To take our pleasure.

Fa la la la.

(Cf. Camp.

v. 3. 38:
the missing
song
between
Milectus,
Phrygius,
and Lais)

No. 20. The MS., which includes some of the 'Astrophel and Stella' sonnets in a hand like Sidney's, has been associated, on no good authority, with his sister and Wilton. The last line of this sonnet suggests Donne's habit of punning on his name; but I trace him nowhere else in the MS. No. 21. Also in 'Cens. Lit.' ii. 88, and Bullen's 'Lyrics from Song-Books,' p. 211

POEMS

All things inuite vs, Now to delight vs.

Fa la la la.

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Hence care be packing, No mirth bee lacking, Let spare no treasure, To liue in pleasure.

Fa la la la.

(Cf. Endim. ii. 3. 40 'sing the inchantment for sleepe')

22. (From Harl. MS. (c. 1596) 6910, f. 164.)

Sleepe, Deathes alye, obliuion of teares,
Silence of Passions, balme of angrie sore
Suspence of loues, Securitie of feares
Wraths Lenatiue, Hearts ease, stormes calmest shore,
Senses and Soules repriuall from all Combers
Benuming sense of ill with quiet slumbers

23. (From The Phanix Nest, 1593.)

(Cf. Endimion's speeches ii. 1. 39-43, 3. I-20, &c.)

(Possibly the missing song of Geron, in Endim. iii. 4. 1.)

Like to a Hermite poore in place obscure,
I meane to spend my daies of endles doubt,
To waile such woes as time cannot recure,
Where none but Loue shall euer finde me out.

My foode shall be of care and sorow made,

My drink nought else but teares falne from mine eies,

And for my light in such obscured shade,

The flames shall serue, which from my hart arise.

(No. 63 l. 28)

A gowne of graie, my bodie shall attire,
My staffe of broken hope whereon Ile staie,
Of late repentance linckt with long desire,

The couch is fram'de whereon my limbes Ile lay,

And at my gate dispaire shall linger still, To let in death when Loue and Fortune will.

No. 22. Also printed in Brydges' 'Excerpta Tudoriana,' vol. 1. p. 16. No. 23. Also in Harl. MS. 6910, f. 139. Park ('Heliconia,' vol. 11. p. 153) notes 'These are the original words of the celebrated song set by Alfonso Ferabosco and Nicholas Laniere, and referred to by Walton in his "Complete Angler," by North in his life of the Lord-Keeper Guildford, by Phineas Fletcher in his metaphrase of the 42d psalm, and by Butler in part 1. canto 2, of "Hudibras." Dr. Hannah printed it among 'Raleigh's Poems' 1875, p. 12, with note 'Ascribed to Raleigh in "To day a Man, tomorrow none" 1643-4; King's Pamphlets B. M. vol. 139. It is anonymous in "Phæn. Nest" p. 69; in "Tixall Poetry" p. 115; in Rawl. MS. 85, f. 21v.; in Harl. MS. 6910, f. 139v., &c.'

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24. (From John Dowland's Second Booke of Songs or Ayres, 1600: No. 1.)

(Cf. Woman in the Moone, i. 1. 224: the missing song of the Shepherds to calm Pandora.)

I saw my Lady weepe,
And sorrow proud to bee aduanced so,
In those faire eies, where all perfections keepe:
Hir face was full of woe,
But such a woe (beleeue me) as wins more hearts,
Then mirth can doe with hir intysing parts.

Sorow was there made faire,

And passion wise, teares a delightfull thing,
Silence beyond all speech a wisdome rare,
Shee made hir sighes to sing,
And all things with so sweet a sadnesse moue,
As made my heart at once both grieue and loue.

O fayrer then ought ells,

The world can shew, leaue of in time to grieue,

Inough, inough, your ioyfull lookes excells,

Teares kills the heart belieue,
O striue not to bee excellent in woe,

Which onely breeds your beauties ouerthrow.

IV. LATER LOVE-POEMS.

25. (From William Byrd's Psalmes, Sonets, & songs, 1588: No. 25.) (Cf. No. 34) Farewell false loue, the oracle of lyes, A mortal foe, & enimie to rest: 20 An enuious boy, from whome all cares aryse, A bastard vile, a beast with rage possest: A way of error, a temple ful of treason, In all effects contrarie vnto reason. A poysoned serpent couered all with flowers, 25 (Cf. imagery, Mother of sighes, and murtherer of repose, No. 18) A sea of sorows fro whece are drawe such showers, As moysture lend to euerie griefe that growes, A school of guile, a net of deepe deceit, A guilded hooke, that holds a poysoned bayte.

Nos. 24-5 also in Bullen's 'Lyrics from Elizabethan Song-Books,' pp. 13, 144; and No. 25 in 'Censura Literaria,' ii. 115. No authors suggested

	A fortress foyled, which reason did defend,	
	A Syren song, a feauer of the minde, A maze wherein affection finds no ende,	
	A raging cloude that runnes before the winde,	
	A substance like the shadow of the Sunne,	-
	A goale of griefe for which the wisest runne.	5
	A quenchlesse fire, a nurse of trembling feare,	
	A path that leads to perill and mishap,	
	A true retreat of sorrow and dispayre,	
	An idle boy that sleepes in pleasures lap,	10
	A deepe mistrust of that which certaine seemes,	
	A hope of that which reason doubtfull deemes.	
	FINIS.	
	26. (From William Byrd's Songs of sundrie natures, 1589: No. 10.)	
	When younglyngs first on Cupide fyxe their sight,	
(Loves Met.	And see him naked, blyndfold & a boy,	15
ii. 1.51-61)	Though bow & shafts and fier-brand be his might,	-
	Yet weene they he can worke them none annoy.	
	And therefore with his purpill wings they play,	
	For glorious semeth loue though light as fether,	
	And when they have done they weene to skape away,	20
	For blynd men, say they, shoote they know not whether.	
	But when by proofe they finde that he did see,	
	& that his wound did rather dym their sight,	
	They wonder more how such a lad as he,	
	Should be of such surpassing powre and might:	25
(Euph. ii.	But Ants haue gals, so hath the Bee his styng,	
90 1. 23;	Then sheeld me heauens from such a subtyle thing.	
and Nos.		
4	27. (From William Byrd's Songs of sundrie natures, 1589: No. 30.)	
	When I was otherwise then now I am,	
	I loued more but skilled not so much:	
(Gall. iv.	Fayre wordes and smyles could have contented than,	30
2. 53-6;	My simple age & ignorance was such:	
Bisham, p. 474 1.5;	But at the length experience made me wonder,	
Sudeley,	That harts & tongues did lodge so farre asunder.	
p. 479 l. 14, &c.)	As watermen which on the Teames do row	
(Endim.	Looke to the East, but West keepes on the way,	35
iv. 2. 57)		33
	No. 26. Also in Bullen's 'Lyrics from Elizabethan Song-Books,' p. 72	

My	Soueraigne sweet, her countenance setled so,
To	feede my hope while she her snares might laye.
	And when she sawe that I was in her danger,
	Good God, how soone she proued then a ranger.

I could not choose but laugh although to late, To see great craft diszifered in a toye,	5 (Euph. i. 228 l. 28; Bee, st. 11)
I loue her still, but such conditions hate,	and a second
Which so prophanes my Paradice of ioy.	
Loue whetts the witts, whose paine is but a pleasure,	
A toy, by fitts, to play withall at leasure.	10

28. (From Addit. MS. 22,601, f. 26.)

A Gentlewoman y^t married a yonge Gent who after forsooke (hir,) wherevppon she tooke hir Needle in w^{ch} she was excelet & wo^rked vpo hir Sampler thus

Come, giue me needle, stitch cloth, silke & chaire yt I may sitt and sigh, and sow & singe	15	
For perfect coollors to discribe ye aire		
a subtile persinge changinge constant thinge		(Bisham,
No false stitch will I make, my hart is true		P. 474 l.
plaine stitche my Sampler is for to coplaine	20	20)
How men haue tongues of hony, harts of rue. true tongues & harts are one, men makes them twaine.		(No. 39 st. 3)
Giue me black silk yt sable suites my hart		(No. 27)
& yet som white though white words do deceiue		
No green at all for youth & I must part	25	(P. 458 Il. 1-2)
Purple & blew, fast loue & faith to weaue.		11. 1-2)
Mayden no more sleepeless ile goe to bedd		
Take all away, ye work works in my hedd.		

29. (From The Phanix Nest, 1593.)

Feede still thy selfe, thou fondling with beliefe,
Go hunt thy hope, that neuer tooke effect,
Accuse the wrongs that oft hath wrought thy griefe,
And reckon sure where reason would suspect.

No. 28. Printed with others from the same MS. in vol. xv of Early Eng. Poetry, Ballads, &c., Percy Society (*Poetical Miscellanies' No. iv) No. 29. This and the next seven poems, as well as Nos. 6 and 23, are taken from Collier's reprint of 'The Phanix Nest' in 'Seven English Poetical Miscellanies,' 1867, Pt. iv

Dwell in the dreames of wish and vaine desire,
Pursue the faith that flies and seekes to new,
Run after hopes that mocke thee with retire,
And looke for loue where liking neuer grew.

Deuise conceits to ease thy carefull hart,
Trust vpon times and daies of grace behinde,
Presume the rights of promise and desart,
And measure loue by thy beleeuing minde.

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Force thy affects that spite doth daily chace, Winke at thy wrongs with wilfull ouersight, See not the soyle and staine of thy disgrace, Nor recke disdaine, to doate on thy delite.

And when thou seest the end of thy reward,
And these effects ensue of thine assault,
When rashnes rues, that reason should regard,
Yet still accuse thy fortune for the fault.

And crie, O Loue, O death, O vaine desire, When thou complainst the heate, and feeds(t) the fire.

30. (From The Phænix Nest, 1593.)

(C£ No. 31) Those eies which set my fancie on a fire,
Those crisped haires, which hold my hart in chains,
Those daintie hands, which conquer'd my desire,
That wit, which of my thoughts doth hold the rains.

Those eies for cleerenes doe the starrs surpas, Those haires obscure the brightnes of the Sunne, Those hands more white, than euer Iuorie was, That wit euen to the skies hath glorie woon.

O eies that pearce our harts without remorse,

O haires of right that weares a roiall crowne, O hands that conquer more than Cæsars force,

O wit that turns huge kingdoms vpside downe.

Then Loue be Judge, what hart can thee withstand: Such eies, such haire, such wit, and such a hand.

10 thy] the Collier No. 30. Also given in Mr. Bullen's 'Lyrics from Elizabethan Song-Books' from William Barley's 'New Book of Tabliture,' 1596, where the closing couplet is wrongly placed as ll. 5-6: 'A free rendering of Desportes' sonnet, "Du bel ceil de Diane est ma flamme empruntée," 'p. 221 23 doth Bullen 28 wear Bullen 31 can thee withstand] may therewith stand Bullen 32 haire] head Bullen

31. (From The Phanix Nest, 1593.)	(Cf. No.	
Those eies that holds the hand of euery hart, Those hands that holds the hart of euery eie, That wit that goes beyond all natures art, That sence, too deepe, for wisdome to descrie, That eie, that hand, that wit, that heauenly sence, All these doth show my Mistres Excellence.	30)	
Oh eies that perce into the purest hart, Oh hands that hold, the highest harts in thrall, Oh wit that weyes the deapth of all desart, Oh sence that showes the secret sweete of all, The heauen of heauens, with heuenly powrs preserue thee, Loue but thy selfe, and giue me leaue to serue thee.	10	
To serue, to liue, to looke vpon those eies, To looke, to liue, to kisse that heauenlie hand, To sound that wit, that doth amaze the wise, To knowe that sence, no sence can vnderstand, To vnderstande that all the world may know, Such wit, such sence, eies, hands, there are no moe.	15	
32. (From The Phanix Nest, 1593.)		
By wracke late driuen on shore, from Cupids Crare, Whose sailes of error, sighes of hope and feare, Conueied through seas of teares, and sands of care, Till rocks of high disdaine, hir sides did teare, I write a dirge, for dolefull doues to sing, With selfe same quill, I pluckt from Cupids wing.	20	
Farewell vnkinde, by whom I fare so ill, Whose looks bewitcht my thoughts with false surmise, Till forced reason did vnbinde my will, And shewed my hart, the follie of mine eies, And saide, attending where I should attaine, Twixt wish and want, was but a pleasing paine.	25	
Farewell vnkinde, my floode is at an ebbe My troubled thoughts, are turnd to quiet wars, My fancies hope hath spun and spent hir webbe, My former wounds are closed vp with skars, As ashes lie, long since consumde with fire,	30 (Life, i. 26 35 (Letter))	
So is my loue, so now is my desire.		

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Farewell vnkinde, my first and finall loue,
Whose coie contempts, it bootes not heere to name,
But gods are iust, and euery star aboue,
Doth threat reuenge, where faiths reward is blame,
And I may liue, though your despised thrall,
By fond mischoyce, to see your fortunes fall.

Farewell vnkinde, most cruell of your kinde,
By whom my worth, is drowned in disdaines,
As was my loue, so is your iudgement blinde,
My fortune ill, and such hath beene my gaines,
But this for all, I list no more to saie,
Farewell faire proude, not lifes, but loues decaie.

33. (From The Phænix Nest, 1593.)

(Cf. 'The Cooling Carde' Euph. i. 246-57)

A COUNTERLOUE.

Declare, O minde, from fond desires excluded, That thou didst find erewhile, by Loue deluded.

An eie, the plot, whereon Loue sets his gin,
Beautie, the trap, wherein the heedles fall,
A smile, the traine, that drawes the simple in,
Sweete words, the wilie instrument of all,
Intreaties posts, faire promises are charmes,
Writing, the messenger, that wooes our harmes.

Mistresse, and seruant, titles of mischaunce:
Commaundments done, the act of slauerie,
Their coulors worne, a clownish cognisaunce,
And double dutie, pettie drudgerie,
And when she twines and dallies with thy locks,
Thy freedome then is brought into the stocks.

To touch hir hand, hir hand bindes thy desire,
To weare hir ring, hir ring is Nessus gift,
To feele hir brest, hir brest doth blowe the fire,
To see hir bare, her bare a baleful drift,
To baite thine eies thereon, is losse of sight,
To thinke of it, confounds thy senses quite.

Kisses the keies, to sweete consuming sin,
Closings, Cleopatras adders at thy brest,
Fained resistance then she will begin,
And yet vnsatiable in all the rest,

And when thou doost vnto the act proceede, The bed doth grone, and tremble at the deede.

(Euph. ii.

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Beautie, a siluer dew that falls in May,
Loue is an Egshell, with that humor fild,
Desire, a winged boy, comming that way,
Delights and dallies with it in the field,
The firie Sun, drawes vp the shell on hie,
Beautie decaies, Loue dies, desire doth flie.

Vnharmd giue eare, that thing is hap'ly caught, That cost some deere, if thou maist ha't for naught. (Euph. i. 189 l. 14)

34. (From The Phanix Nest, 1593.)

The Description of Iealousie.

(Cf. Euph. ii. 226 l.10; 10 and No.25)

(Cf. No.

38 11. 27-

A seeing friend, yet enimie to rest,
A wrangling passion, yet a gladsom thought,
A bad companion, yet a welcom guest,

A knowledge wisht, yet found too soone vnsought, From heauen supposde, yet sure condemn'd to hell, Is Iealousie, and there forlorne doth dwell.

And thence doth send fond feare and false suspect,

To haunt our thoughts bewitched with mistrust,

Which breedes in vs the issue and effect,

Both of conceits and actions far vniust,

The griefe, the shame, the smart wherof doth proue, That Iealousie's both death and hell to Loue.

For what but hell moues in the iealous hart,

Where restles feare works out all wanton ioyes,
Which doth both quench and kill the louing part,
And cloies the minde with worse than knowne annoyes, 25
Whose pressure far exceeds hells deepe extreemes,
Such life leads Loue entangled with misdeemes,

35. (From The Phanix Nest, 1593.)

Short is my rest, whose toile is ouerlong,
My ioyes are darke, but cleere I see my woe,
My safetie small: great wracks I bide by wrong,
Whose time is swift, and yet my hap but sloe,
Each griefe and wound, in my poore hart appeeres,
That laugheth howres, and weepeth many yeeres.

Deedes of the day, are fables for the night, Sighes of desire, are smoakes of thoughtfull teares,

No. 35. Also in Harl. MS. 6910, f. 148

35 (Loves Met. iv, 1. 11-2)

POEMS

My steps are false, although my paths be right, Disgrace is bolde, and fauor full of feares, Disquiet sleepe, keepes audit of my life, Where rare content, doth make displeasure rife. The dolefull bell, that is the voice of time,

		Cals on my end, before my haps be seene, Thus fals my hopes, whose harmes haue power to clime, Not come to haue that long in wish hath beene, I seeke your loue, and feare not others hate, Be you with me, and I haue Cæsars state.	10
		be you with me, and I hade Casars state.	10
	(Cf. End. passim)	36. (From The Phænix Nest, 1593.)	
	\(\langle Ib. i. 2.30 \rangle \langle Ib. and iii. 4. 175 \rangle	Praisd be Dianas faire and harmles light, Praisd be the dewes, wherwith she moists the ground; Praisd be hir beames, the glorie of the night, Praisd be hir powre, by which all powres abound.	
	⟨ <i>Iī</i> ,i,1.38⟩	Praisd be hir Nimphs, with whom she decks the woods, Praisd be hir knights, in whom true honor liues, Praisd be that force, by which she moues the floods, Let that Diana shine, which all these giues.	15
	⟨ <i>Ib.</i> ⟩	In heauen Queene she is, among the spheares, In ay(er) she Mistres like makes all things pure, Eternitie in hir oft chaunge she beares, She beautie is, by hir the faire endure.	20
,	(16. i. 1. 57, ii. 1. 85)	Time weares hir not, she doth his chariot guide, Mortalitie belowe hir orbe is plaste, By hir the vertue of the starrs doune slide, In hir is vertues perfect image cast:	25
	(P. 429 1. 32, &c.)	A knowledge pure it is hir worth to kno, With Circes let them dwell that thinke not so.	
		37. (From John Dowland's First Booke of Songes or Ayres, 1597: No.	3.)
	(Cf. No. 1 ll. 12, 16, 18, 25, 30)	My thoughts are wingde with hop(e)s, my hop(e)s with loue, Mout loue vnto the moone in cleerest night,	30
		No. 36. Also in 'Englands Helicon' 1600, 1614, with title The Sheepher praise of his sacred Diana. Said to be signed S. W. R. (= Sir Walter Raleigh), a Ignoto printed on a slip pasted over it in extant copies: in the Brit. Mus. copy to so neither slip nor signature, but signs of some erasure. Signed Ignoto, ed. 11 It was printed, though without conviction, among 'Raleigh's Poems' 1875, p. 7' Dr. Hannah 20 She Mistress-like makes all things to be pure: Eng. 1875 or ay qy.? earth No. 37. Also in 'Eng. Hel.' 1600, 1614 with title Another	with here 614. 7, by Hel.

25 (Euph. ii. 57 ll. 15

sqq., 121 11. 10 sqq.; Loves Met.

v. 2.14-32; End. ii. 1. 61, iv. 1.27

And say as she doth in the heauens mooue In earth so wanes & waxeth my delight: And whisper this but softly in her eares, Hope oft doth hang the head, and trust shed teares.		⟨Endim. ii, 1. 32⟩
And you my thoughts that some mistrust do cary, If for mistrust my mistrisse do you blame,	5	
Say though you alter, yet you do not varry, As she doth change, and yet remaine the same: Distrust doth enter harts, but not infect, And loue is sweetest seasned with suspect.	10	⟨Mid. ii. 1. 7-12⟩ ⟨Endim. i. 1. 30-9, iii. 4.
If she for this, with cloudes do maske her eies, And make the heauens darke with her disdaine, With windie sighes disperse them in the skies, Or with thy teares dissolue them into raine;		156-7>
Thoughts, hopes, & loue returne to me no more, Till Cynthia shine as she hath done before.	15	

38. (From Englands Helicon, 1600.)

A Nimphs disdaine of Loue.

Hey downe a downe did Dian sing,
amongst her Virgins sitting:
Then loue there is no vainer thing,
for Maydens most vnfitting,
And so think I, with a downe downe derrie.

When women knew no woe,
but liu'd them-selues to please:
Mens fayning guiles they did not know,
the ground of their disease.
Vnborne was false suspect,
no thought of icalousie:
From wanton toyes and fond affect,
The Virgins life was free.
Hey downe a downe did Dian sing &c.

his Cinthia, assigned in Fr. Davison's MS. list to 'Earle of Cumberland.' Collier wrongly reported Dowland as attributing it to Greville ('Bibl. Cat'): and Grosart included it in Greville's 'Works' ii. 133 as 'much in the same vein' 2 In] On E. H. so] Collier misprints she in 'Seven Poetical Miscellanies' 16 Followed in E. H. by this note These three ditties were taken out of Maister Iohn Dowlands booke of tableture for the Lute, the Authours names not there set downe, & therefore left to their owners; the two preceding ones being 'Come away, come sweet Loue,' and 'Away with these self-louing Lads' No. 38. Dr. Hannah rejects it from his 'Raleigh's Poems' 1875, noting, p. xxxi, that it was 'claimed for Raleigh by Brydges and the Oxford editors' on the mere ground of the signature Ignoto 25 Mens] Collier misprints Mars

	At length men vsed charmes, to which what Maides gaue eare: Embracing gladly endlesse harmes, anone enthralled were. Thus women welcom'd woe, disguis'd in name of loue: A iealous hell, a painted show, so shall they finde that proue.	5
	Hey downe a downe did <i>Dian</i> sing, amongst her Virgins sitting: Then loue there is no vainer thing, for Maydens most vnfitting. And so thinke I, with a downe downe derrie.	10
	Finis.	Ignoto. 15
	39. (From Englands Helicon, 1600.)	
	The Nimphs reply to the Sheepheard.	
	If all the world and loue were young, And truth in euery Sheepheards tongue, These pretty pleasures might me moue, To liue with thee, and be thy loue.	20
	Time driues the flocks from field to fold, When Riuers rage, and Rocks grow cold, And <i>Philomell</i> becommeth dombe, The rest complaines of cares to come.	
(No. 18 st. 10) (Wom.ii.1. 133; No. 59 st. 5; No. 28 l.	The flowers doe fade & wanton fieldes, To wayward winter reckoning yeeldes, A honny tongue, a hart of gall, Is fancies spring, but sorrowes fall.	25
No. 28 l. 21, &c.) (No. 18 st. 10)	Thy gownes, thy shooes, thy beds of Roses, Thy cap, thy kirtle, and thy poesies, Soone breake, soone wither, soone forgotten: In follie ripe, in reason rotten.	30
	Thy belt of straw and Iuie buddes, Thy Corall claspes and Amber studdes, All these in mee no meanes can moue, To come to thee, and be thy loue.	35

LATER LOVE-POEMS

481

But could youth last, and loue still breede, Had ioyes no date, nor age no neede, Then these delights my minde might moue, To liue with thee, and be thy loue.

Ignoto. 5

FINIS.

40. (From Englands Helicon, 1600.)

Another of the same nature, made since.

Come liue with mee, and be my deere, And we will reuell all the yeere, In plaines and groaues, on hills and dales: Where fragrant ayre breedes sweetest gales.

There shall you have the beauteous Pine, The Cedar, and the spreading Vine, And all the woods to be a Skreene: Least Phœbus kisse my Sommers Queene.

The seate for your disport shall be Ouer some Riuer in a tree, Where siluer sands, and pebbles sing, Eternall ditties with the spring.

There shall you see the Nimphs at play, And how the Satires spend the day, The fishes gliding on the sands: Offering their bellies to your hands.

The birds with heauenly tuned throates, Possesse woods Ecchoes with sweet noates, Which to your sences will impart, A musique to enflame the hart.

Vpon the bare and leafe-lesse Oake, The Ring-Doues wooings will prouoke A colder blood then you possesse, To play with me and doo no lesse.

In bowers of Laurell trimly dight, We will out-weare the silent night, While *Flora* busic is to spread: Her richest treasure on our bed. 10

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20

(Woman, v. 1. 30)

(76, iii, 1, 25 79, 2, 167-8)

(16. iii. 1.

35

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5 Ignoto] printed on the page itself in the Br. Mus. copy 1600, and not on a slip pasted over the initials S. W. R., as is said to be the case in other extant copies: also Ignoto ed. 1614

I i

BOND III

	Ten thousand Glow-wormes shall attend, And all their sparkling lights shall spend,		
	All to adorne and beautifie:		
	Your lodging with most maiestie.		
	Then in mine armes will I enclose		
	Lillies faire mixture with the Rose, Whose nice perfections in loues play:		
	Shall tune me to the highest key.		
	Thus as we passe the welcome night,		
	In sportfull pleasures and delight, The nimble Fairies on the grounds,		I
	Shall daunce and sing mellodious sounds.		
	If these may serue for to entice,		
	Your presence to Loues Paradice,		
	Then come with me, and be my Deare: And we will straite begin the yeare.		1
	FINIS.	Ignoto.	
	2 411404		
om	Davison's Poetical Rapsody, 1602.)		

(Euph. ii. 90 ll. 22-3; No. 261. 26; Camp. v. 4. 129-31) (Saph. Prol.21.10)

411. (Fro

Naturall comparisons with perfect loue

The lowest Trees have tops, the Ante her gall, The flie her splene, the little sparkes their heate: The slender haires cast shadowes, though but small, And Bees haue stings, although they be not great: Seas haue their sourse, & so haue shallow springs, And loue is loue, in Beggars, as in Kings.

(Eu.ii.561. 17,65 l.23 \ (Ib.ii.176 l. 7, 219 1. 1)

Where rivers smoothest run, deepe are the foords, The Diall stirres, yet none perceiues it mooue: The firmest faith is in the fewest wordes, The Turtles cannot sing, and yet they loue:

True Harts haue eyes, & eares, no tongs to speake, They heare, & see, and sigh, and then they breake.

20

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30

II grounds 1600, 1614: ground Bullen
If straite] then Collier
Ignoto printed on the page itself 1600, 1614
No. 41¹. The two stt. reversed in
Harl. MS. 6910, f. 140 v.
19 Naturall . . . loue this heading in 'Poet. Raps.'
1608 and follg. eds. only
20 smallest Harl. MS.
21 sparke his Rawl. MS.
148, Harl. 6910
22 And heares haue Shadowes though they be but smalle
Harl. MS.
25 as] and Rawl. MS.
26 rivers] waters
Rawl. Harl. MSS.
are deepest foords Harl. MS.; yor deepest are yo floodes
Rowl. MS.
27 can see Harl. MS.
28 is found in fewest Rawl. MS.: should bee
in fairest Harl. MS.
29 cannot] doe not Rawl. MS.
30 tongue Harl. MS.
32 unsigned ed. 1611: signed Sir (Mr erased) Edward Dier Rawl. MS. 148, f. 50

LATER LOVE-POEMS	483	(P. 431 L
412. An Answere to the first Staffe, that Loue is vnlike in Beggers and in Kings.		140; Euph, ii. 219 l. 6; Camp. iv.
Compare the Bramble with the Cedar tree, The Pismyres anger with the Lyons rage: What is the Buzzing flie where Eagles bee? A drop the sparke, no seas can Aetna swage. Small is the heat in Beggers brests that springs, But flaming fire consumes the hearts of Kings.	5	2. 8, v. 4. 129-31; L. M. iii. 1. 90) (Endim. v. 3. 107-8) (Camp. ii. 2. 80 sqq.)
Who shrouds himself where slender hairs cast shade: But mighty Oakes may scorne the Summer Sun: Smal cure wil serue, wher Bees the would have made But Dragons poyson through each part doth run: Light is the love that Beggers bosome stings, Deepe is the wound that Cupid makes in Kings.	10	(Euph. i. 218 l. 22, ii.138 ll.19 -20;
Smal channels serue, where shallow springs do slide, And little helpe will turne or stay their course: The highest banks scarce holde the swelling tide, Which ouer-throwes all stops with raging force: The baser sort scarce wett them in the springs, Which ouer-whelme the heads of mighty kings.	15	No.59 st.5)
What though in both the hart bee set of Loue? The self same ground both corne and cockle breeds Fast by the Bryer, the Pine-tree mounts aboue,		(Euph. ii.
One kinde of grasse, the lade and lennet feedes: So from the hart, by secret virtue springs, Vnlike desire in Beggers and in Kings.	,	(Euph. ii. 166 l. 14)
Ano	mos.	

1 An Answere . . . Kings] in Rawl. MS. 148, f. 53 the poem is headed The aunswe to Mr. Diers ditie and begins with the follg. additional stanza

Thoughe lowest trees have topps, y" Ante some gall,
The flie some spleene, y" sparke some little heat:
Though slender heares cast shadowes, yet but small,
Though Bees have stinges, alas they are not great.
Seas have their sourse, vnlike to shallow springs:
And loue vnlike, in Beggers and in Kinges.

with 1611, Rawl. MS. 148: which 1602 7 brest Rawl. MS. 148 10 mighty Oakes] curled lockes Rawl. MS. 148 11 cure] Antes Rawl. MS. 148 15 slide] glide Rawl. MS. 148 16 course] source Rawl. MS. 148 18 force] course Rawl. MS. 148 20 mighty] royall Rawl. MS. 148 21 set i.e. seat, as Rawl. MS. 148 24 grasse] meat Rawl. MS. 148 27 Anomos] unsigned in later eds. of 'Poet. Raps.' and Rawl. MS. 148

	42. (From John Dowland's Second Booke of Songs of Ayres, 1000. 110.
(Sudeley, p.4821.31)	Praise blindnesse eies, for seeing is deceit, Bee dumbe vaine tongue, words are but flattering windes, Breake hart & bleed for ther is no receit, To purge inconstancy from most mens mindes. And so I wackt amazd and could not moue, I know my dreame was true, and yet I loue.
⟨Euph, ii. 57 ll. 15 5qq.; No. 38 st.2⟩	And if thine eares false Haralds to thy hart, Conuey into thy head hopes to obtaine, Then tell thy hearing thou art deafe by art, Now loue is art that wonted to be plaine, Now none is bald except they see his braines, Affection is not knowne till one be dead, cf. M. Bom. i. 1. 51 Reward for loue are labours for his paines, Loues quiuer made of gold his shafts of leade. And so I wackt amazd and could not moue, I know my dreame was true, and yet I loue.
	43. (From John Dowland's Second Booke of Songs or Ayres, 1600: No. 11.)
(Loves Met. iv. 1. 11-2; No. 35 l. 35)	If fluds of teares could cleanse my follies past, And smoakes of sighes might sacrifice for sinne, If groning cries might salue my fault at last, Or endles mone, for error pardon win,
	Then would I cry, weepe, sigh, and euer mone, Mine errors, fault, sins, follies past and gone. I see my hopes must wither in their bud, I see my fauours are no lasting flowers, I see that woords will breede no better good, Then losse of time and lightening but at houres, Thus when I see then thus I say therefore, That fauours hopes and words, can blinde no more.

No. 43. Also in Harl. MS. 6910, f. 156, and printed last among the 'sundry other rare Sonnets of divers Noblemen and Gentlemen' at the close of Nash's surreptitious (?) ed. of Sidney's 'Astrophel and Stella' 1591. ('Pierce Pennilesse,' Sh. Soc. 1842, p. xxi.) In 'Sh. Soc. Papers' vol. i. 1844, art. xviii, these two stanzas were printed as 'attributed to Thomas Nash,' i.e. by Collier in op. cit., from a manuscript copy in one of Tanner's books in the Bodleian, followed by the first stanza of the poem last given 'Praise blindnesse,' &c., which the writer of the article, 'G. L.,' rightly suspected to belong to some other piece 23 their] the Harl. MS. 24 no] not Harl. MS. 25 breede] breath Harl. MS. 28 can] shall Harl. MS.

or Aires, 1603: No. 1.) Farewell too faire, too chaste but too too cruell, Discretion neuer quenched fire with swords: Why hast thou made my heart thine angers fuell, And now would kill my passions with thy words. This is prowd beauties true anatamy, If that secure seuere in secresie, farewell, farewell.	5	⟨Sudeley, ⟨pp. 479- 80⟩ ⟨Euph. ii. 90 l. 16; Saph. ii. 4. 110; Mia. v. 3. 18⟩ ⟨Euph. ii. 176 ll. 11- 9⟩
Farewell too deare, and too too much desired, Vnlesse compassion dwelt more neere thy heart: Loue by neglect (though constant) oft is tired, And forc't from blisse vnwillingly to part. This is prowd beauties true anatamy If that secure seuere in secresie, farewell, farewell.	10	
45. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 1 A Womans looks Are barbed hooks, That catch by art The strongest hart When yet they spend no breath, But let them speake & sighing break, Forth into teares, Their words are speares	.) 15 20	
Yt wound our souls to death. The rarest wit Is made forget, And like a child Is oft beguild, With loues sweete seeming baite: Loue with his rod So like a God, Commands the mind,	25 ⁻ 30	
We cannot find Faire shewes hide fowle deceit. Time that all thinges In order bringes,	35	

5

Hath taught me now To be more slow,

In giving faith to speech:
Since womens wordes
No truth affordes,

	And when they kisse They thinke by this,	,
	Vs men to ouer-reach.	
	48. (From Robert Jones' First Booke of Songes & Ayres, 1600:	No. 2.)
⟨Euph. i. 248 ll. 25 sqq.; Endim. til. 4.123sqq.⟩	Fond wanton youths make loue a God, Which after proueth ages rod, Their youth, their time, their wit, their arte, They spend in seeking of their smarte And which of follies is the chiefe, They wooe their woe, they wedde their griefe.	10
	All finde it so who wedded are, Loues sweetes they find enfold sowre care: His pleasures pleasingst in the eie, Which tasted once, with lothing die: They find of follies tis the chiefe, Their woe to wooe to wedde their griefe.	15
(Euph. ii. 220 ll. 32 8qq.)	If for their owne content they choose, Forthwith their kindreds loue they loose: And if their kindred they content, For euer after they repent. O tis of all our follies chiefe, Our woe to wooe to wedde our griefe.	25
	In bed what strifes are bred by day, Our puling wives doe open lay: None friendes none foes we must esteeme, But whome they so vouchsafe to deeme: O tis of all our follies chiefe, Our woe to wooe to wedde our griefe.	30
⟨ <i>Pappe</i> , p. 411 lL 3-4⟩	Their smiles we want if ought they want, And either we their wils must grant, Or die they will or are with child, Their longings must not be beguild: O tis of all our follies chiefe, Our woe to woo to wedde our griefe.	35

36 longings] laughings Songbook

LATER LOVE-POEMS 48	7	
Foule wives are icalous, faire wives false, Mariage to either bindes vs thrall: Wherefore being bound we must obey, And forced be perforce to say:		(Loves Met. i. 2. 125-9)
Of all our blisse it is the chiefe, Our woe to wooe to wed our griefe.	5	
47. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 4.)		(Cf. No.
Once did I loue and yet I liue, Though loue & truth be now forgotten. Then did I ioy nowe doe I grieue,		19)
That holy vows must needs be broken.	10	
Hers be the blame that caus'd it so, Mine be the griefe though it be little, Shee shall haue shame I cause to know: What tis to loue a dame so fickle.		(Euph. i.
Loue her that list I am content, For that Camelion like shee changeth, Yeelding such mistes as may preuent:	5	240 ll. 1 sqq.) (Endim. iii. 4. 129)
My sight to view her when she rangeth.		(No. 19 st. 6)
Let him not vaunt that gaines my losse,		(16. st. 7)
For when that he and time hath prou'd her, Shee may him bring to weeping crosse: I say no more because I lou'd her.	.0	(Euph. ii. 28 1. 36)
48. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 7.)		
Where lingring feare doth once posses the hart,		(Cf. No. 17
There is the toong		Of linger- inge Loue)
Transfer Programme)	25	inge Loue
& smother vp his suite, while that his smart, Like fire supprest, flames more in euery part.		(Euph. i. 210 l. 21)
Who dares not speake deserues not his desire, The Boldest face,		(Cf. No. 16)
Findeth most grace: Though women loue that men should the admire, They slily laugh at him dares come no higher.	30	
No. 47 Also given in Bullen's 'Lyrics from Elizabethan Song-Books,' p. 83 p. 151		

488	POEMS	
⟨ <i>Saph</i> . i. 4. 37–40⟩	Some thinke a glaunce expressed by a sigh, Winning the field, Maketh them yeeld: But while these glauncing fooles do rowle the eie, They beate the bush, away the bird doth flie.	5
⟨ <i>Ib.</i> ll. 41	A gentle hart in vertuous breast doth stay, Pitty doth dwell, In beauties cell: A womans hart doth not thogh tong say nay	
edd-)	Repentance taught me this the other day. Which had I wist I presently had got, The pleasing fruite, Of my long suite: But time hath now beguild me of this lot,	10
(Letter, vol. i. p. 390 and passim)	For that by his foretop I tooke him not.	15
• •	49. (From Robert Jones' First Booke of Songes & Ayres, 1600: Hero care not though they prie, I will loue thee till I die, Ielousie is but a smart, That tormentes a ielous hart: Crowes are blacke that were white, For betraying loues delight.	: No. 8.) 20
⟨ <i>Eupk</i> . ii. 63 ll. 5-7⟩	They that loue to finde a fault, May repent what they haue sought, What the fond eie hath not view'd, Neuer wretched hart hath rew'd: Vulcan then, prou'd a scorne, When he saw he wore a horne.	25
(<i>Euph</i> . ii. 226 ll. 12– 4)	Doth it then by might behoue, To shut vp the gates of loue, Women are not kept by force, But by natures owne remorse. If they list, they will stray, Who can hold that will away.	30
(Often)	Ioue in golden shower obtain'd, His loue in a towre restrain'd, So perhaps if I could doe, I might hold my sweete loue to: Gold keepe out at the doore, I haue loue that conquers more.	3:

(Euph. ii.

Wherefore did they not suspect, When it was to some effect, Euery little glimmering sparke, 92 1. 7) Is perceived in the darke: This is right, howlets kinde, 5 See by night, by day be blinde.

50. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 9.)

When loue on time and measure makes his ground, Time that must end though loue can neuer die, Tis loue betwixt a shadow and a sound, A loue not in the hart but in the eie, 10 A loue that ebbes and flowes now vp now downe, A mornings fauor and an euenings frowne.

Sweete lookes shew loue, yet they are but as beames, Faire wordes seeme true, yet they are but as wind, Eies shed their teares yet are but outward streames: 15 Sighes paint a sadnes in the falsest minde. Lookes, wordes, teares, sighes, shew loue when loue they leaue,

51. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 11.)

False harts can weepe, sigh, sweare, and yet deceiue.

Women, what are they, changing weather-cocks, That smallest puffes of lust haue power to turne, 20 Women what are they, vertues stumbling blockes, Whereat weake fooles doe fall, the wiser spurne, Wee men, what are wee, fooles and idle boies, (For the To spend our time in sporting with such toies. pun cf. Euph. i. Women what are they? trees whose outward rinde, 25 241 1. 12) Makes shew for faire when inward hart is hollow:

Women what are they? beasts of Hiænaes kinde, (Euph. i. 250 11. 8-That speak those fairst, who most they meane to swallow: 10) We men what are wee? fooles and idle boies, To spend our time in sporting with such toies. 30

Women what are they? rocks vpon the coast, Where on we suffer shipwracke at our landing:

No. 50. The first stanza is given in Rawlinson MS. Poet. 148, f. 59 headed Uni, soli, semper. J. L. (not in John Lilliat's hand; see p. 444) with accompanying music, and 'The residue of this Ditie in fol. 8 before' (fol. 8 is wanting). Also given in Bullen's 'Lyrics from Elizabethan Song-Books,' p. 136

No. 51. Also given in Bullen's 'Lyrics from Elizabethan Song-Books,' p. 136 hallow Songbook

Women what are they? patient creatures most, That rather yeld the striue gainst ought withstading We men what are wee? fooles and idle boies, To spend our time in sporting with such toies.

52. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 14.)

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(Euph. i. 185 ll. 11-2,268 l. 37) If fathers knew but how to leaue
Their children wit as they do wealth,
& could constraine them to receive
That physicke which brings perfect health,
You would would not admiring stand,
A womans face and womans hand.

Women confesse they must obey,
We men will needes be seruants still:
We kisse their hands and what they say,
We must commend bee 't neuer so ill.
Thus we like fooles admiring stand,
Her pretty foote and pretty hand.

We blame their pride which we increase,
By making mountaines of a mouse:
We praise because we know we please:
Poore women are too credulous
To thinke that we admiring stand,
Or foote, or face, or foolish hand.

53. (From Robert Jones' Muses Gardin for Delights, 1610.)

The fountaines smoake, and yet no flames they shewe,

(No. 54 l. 12) (Euph. ii. 176 l. 7, 219 l. 1) (Cf. Euph. ii. 175-6 and No.44) (Euph. ii. 56 l. 17, 65 l. 23)

Starres shine all night, though undesern'd by day,
And trees doe spring, yet are not seene to growe,
And shadowes moove, although they seeme to stay,
In Winter's woe is buried Summer's blisse,
And Love loves most, when Love most secret is.

The stillest streames descries the greatest deepe,
The clearest skie is subject to a shower,
Conceit's most sweete, whenas it seemes to sleepe,
And fairest dayes doe in the morning lower;
The silent groves sweete nimphes they cannot misse,

No. 52. Also given in Bullen's 'Lyrics from Elizabethan Song-Books,' p. 50 No. 53. Reprinted in 'Ancient Ballads and Songs,' p. 56

For Love loves most, where Love most secret is.

The rarest jewels hidden vertue yeeld,

The sweete of traffique is a secret gaine,

The yeere once old doth shew a barren field,

And plants seeme dead, and yet they spring againe;

Cupid is blind, the reason why is this:

Love loveth most, where Love most secret is.

5

V. LATER AUTOBIOGRAPHICAL: 1595-1600?

54. (From Harl. MS. 6910, ff. 126-7.)

Where wardes are weake, and foes encountering strong: Wher mightier doe assault, then do defend: The feebler part puts vp enforced wrong, And silent sees, that speach could not amend. Yet higher powers must thinke though they repine, When Sunne is set: the litle starres will shine.

10

15

While Pike doth range, the silly Tench doth flye, And crouch in priule creekes, with smaler fish: Yet Pikes are caught when litle fish goe bye: These, fleete a flote; while those, doe fill the dish. There is a tyme euen for the wormes to creepe: And sucke the dew while all their foes doe sleepe. (No. 53 l. 24)

The Marlyne cannot euer sore on high,
Nor greedie Grey-hound still pursue the chase:
The tender Larke will fynde a tyme to flie,
And fearfull Hare to runne a quiet race.
He that high growth on Ceders did bestow:
Gaue also lowly Mushrumpts leaue to grow.

20

Wee trample grasse, and prize the flowers of May: Yet grasse is greene, when flowers do fade away. 25

No. 54. Also in Addit. MS. 22,601, f. 71 v. 7 wardes] words Add. MS. incouter Add. MS. 8 doe . . . then] doth . . . and Add. MS. 14 secreat holes Add. MS. 19 alwaies Add. MS. 25 Wee . . . away] this closing couplet is replaced in Add. MS. by the foll. additional stanza

The Sea of fortune doth not euer flowe she drawes hir fauot to yo lowest ebb Hir Tides hath equall tyme to come & goe Hir Lome doth weaue yo course & finest webb No joy so great but runneth to an end No happ so hard but may in fine amende.

55. (From John Dowland's First Booke of Songes or Ayres, 1597: No. 14.)

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All ye who loue or fortune hath betraide, All ye that dreame of blisse but liue in greif, All ye whose hopes are euermore delaid, All ye whose sighes or sicknes wants releife: Lend eares and teares to me most haples man, That sings my sorrowes like the dying Swanne.

Care that consumes the heart with inward paine, Paine that presents sad care in outward vew, Both tyrant like enforce me to complaine, But still in vaine, for none my plaints will rue, Teares, sighes, and ceaseles cries alone I spend, My woe wants comfort, and my sorrow end.

56. (From John Dowland's First Booke of Songes or Ayres, 1597: No. 20.)

Come heavy sleepe, ye Image of true death: And close vp these my weary weeping eyes, Whose spring of tears doth stop my vitall breath, And tears my hart with sorrows sigh swoln crys: Com & posses' my tired thoghts, worne soule, That living dies, till thou on me be stoule.

Come shadow of my end: and shape of rest,
Alied to death, child to this black fast night,
Come thou and charme these rebels in my brest,
Whose waking fancies doth my mind affright.
O come sweet sleepe, come or I die for euer,
Come ere my last sleepe coms, or (else) come neuer.

57. (From Addit. MS. 22,601, f. 61 v.)

Concerninge his suit & attendauce at y Courte.

Moste miserable man, whome wretched fate
hath brought to Court, to sue for Had-I-wist:
that few haue found, & many one haue mist.
Full little knowest thou, that hast not tride
what Hell it is, in suinge longe to bide.

To loose good dayes, that mighte be better spent,
to waste longe nightes in pensiue discontent,

(No. 66 ll.

LATER AUTOBIOGRAPHICAL	493
To speed to day, & be put back to morrowe, Now fedd wth hope, now Crost wth wailfull sorrow To haue thy Princes grace yet want hir Peeres, to haue thy askinge, yet waite many yeres. To frett thy soule with Crosses & wth cares,	.5
to eat thy hart wth Comfortless dispaires: To fawne, to crouche, to waite, to bide, to run: To spend, to giue, to want, to be vndon. Vnhappy wighte, borne to disastrous end: That doth his life, in so longe tendance spend.	10
Pereunt nil pariunt Anni, verte	
8. (From Addit. MS. 22,601, f. 62.)	
The thundringe God whose all-embracinge powre Circles ye modell of this spatious rounde When first he fram'd old Adams earthly bowre ordain'd all thinges th' Emperiall vaile doth bound Should lend their aide to others mutuallie but all combinde serue man continuallie.	15
So heau'n wth heate, the dankish aire wth dew this solid element of Earth reuiue with gentle warm'th & robes of verdant hew on wth ye horned Kyne & sheepe do liue And as those bodies ministred their good So they againe do turne to humane foode.	20
Man seru'd of all, seru'd none of all but God but mighte his pleasures take w th out controule Saue onely what Jehouah had forbod the carefull Soueraigne of his simple soule. This was y ^a age wise Poets term'd of gold	25
for liberty in dearest prize they holde. But theis succeedinge Seasons arm'd in steele, Tramples hir downe & in tryumphant sorte Not fearinge like contempts of fate to feele Leades hir as Captiue, mate to poorest sorte	30
Yet Patience promis'd Liberty distrest	35

58.

Weh Prophesy of hirs indeede mighte serue for a perswation that my seruice done

12 verte] No. 58 follows immediately in MS., f. 62 r.

should reape for paine, a gayne, for vnrest, rest.

	1757	
⟨ Bee, st. 9⟩	would at y ⁶ length enfranchisem ^t deserue w th aunsw ^r to mine expectation. But when I thinke twas Patience y ^t spoke the golden vessell of my hope is broke.	
	For she's a Sainte & scorninge vniust earth is fledd to heau'n. All vertues are ingros't In Gods owne hand, tis yt wch breedes yo dearth of due rewardes, & makes my labour lost Or at yo moste repaies my louinge minde wth large delayes, vaine wordes & some vnkinde.	5
⟨ <i>Bee</i> ,st.12⟩	Since then ye first worlde can not be recald nor this our rusty Iron age refinde Since Patience is in starry heau'n instald Let euery Seruitour beare this in minde That howsoeu'r he serue, obserue, deserue if nought but Aire he purchase he may sterue.	15
	Sarrire quam seruire satius. 59. (From Egerton MS. 923, ff. 5-7.)	
	(THE BEE.) It was a tyme when silly Bees could speake	
٠	and in that time I was a silly Bee who suckt on time, vntill the hart gan breake yet never founde that tyme would fauour me Of all the swarme I onely could not thriue yet brought I wax & honey to ye hiue	20
(Euph. i. 309 ll. 21-4)	Then thus I busd when time no sap would give Why is this blessed tyme to me so dry Sith in this tyme, yo lazie Drone doth live yo waspe, yo worme, yo Gnat, yo butterfly Mated wth greif I kneeled on my knees And thus complain'd vnto yo King o(f) Bees	25
	My leige god grant thy time may haue no end and yet vouchsafe to heare my plaint of tyme	30
	No. 59. For titles in various MSS. see Introd. pp. 445-6 18 It] There	Rawl.

No. 59. For titles in various MSS. see Introd. pp. 445-6 18 It] There Rawl. 112, Sl., Add. silly] om. Sl. 20 on] no Eg. the ... gan] my ... did rest 23 I] both Add. 26 lazie ... liue] basy ... liue Tann.: happy ... thryve Rawl. 112 27 worme] Ante Sl. 28 Mated] In a tyme Sl. 28-9 I kneeled ... And] lowe bended ... I Rawl. 172 29 Quene Rawl. 112 30 haue no] neuer rest 31 yet ... of] eake not fayle to heare my playneing Ashm.

10

Synce every fruitlesse fly hath found a freind & I cast downe while Attomies doe clyme The king replide but thus, peace peevish Bee Thou art borne to serve the time, ye time not thee

The time not thee, this word clipt short my wings And made me worme-like creepe yt once did fly Awfull regard disputeth not wth kings Receauethe a Repulse not asking why?

Then from the tyme, I for a tyme wthdrew To feed on Henbane, Hemlock, Nettles, Rue,

But from those leaves no dram of sweete I drayne their head strong furry did my head bewitch The iuice disperst black bloud in every veine for hony gall, for wax I gathered pitch

My Combe a Rift, my hiue a leafe must bee so chang'd; that Bees scarce took me for a Bee

I work on weedes when Moone is in ye waine whilst all ye swarme in sunnshine tast ye rose onn black Roote ferne I sitt & sucke my baine whilst on ye Eglentine the rest repose

haueing too much they still repine for more & cloyd wth fullnes surfeit on yeir store

Swolne fatt wth feasts full merrily they passe In sweetned Clusters falling from ye tree where finding me to nibble on ye grasse (Euph. i. 218 l. 22) (No. 39 st. 3, and passim)

(Euph. ii. 172 l. 18) (Ib. ii. 184 l. 16) 20 (Tiltyard, p. 411 top; Theob. p. 418)

25

1 Synce . . . found] Weh . . . found Tann.: When every fayntest flye may fynd Rawl. 112: Whome euery fearelesse flye may fynd Sl.: In weh ech fruitlesse flye may fynd Harl. 6910 2 while . . . clyme] in cheifest of my prime Rawl. 172 3 but] by Eg. 4 Th'art home Ashm. 5 cutt Sl. 6 stoope Harl. 6910, 2127, Tann., Rawl. 112, 172 7 kings] things Eg. 8 Receiveth the repulse yet neuer asketh whye Sl.: Receives repulse dares aske no Reason why Add.: Receives repulse & neuer asketh why Harl. 6910, 2127, Ashm.: Receives rebukes but neuer asketh why Rawl. 112: But doth repulse & neuer asketh why Tann. 9 Then . . . a tyme I me Tann., Harl. 2127, Sl., Add.: Then . . . forthw'h I me Harl. 6910, Rawl. 172: Then for yt I mee frome tyme Rawl. 112 from] for Eg. 10 Nettles] yarrow Rawl. 112 11-6 Bu: . . . for a Bee] this st. only in Eg., Rawl. 148, Sl., Collier's MS. 11 drayne] draw Eg. 12 ffortune Rawl. 148, Sl. 15 arift Rawl. 148 17 I . . . waine] Ashm. om., inserting as 4th l. To light on wormewoode leaves they me constrayne work . . . is] workt on wood . . . was Tann.: suckt the . . . was Rawl. 112 18 swarme] rest Rawl. 112 tast ye'] suck the Add.: tasted Rawl. 112 19 onn] me Harl. 6910 Roote . . sitt] roote . . . seeke Rawl. 148, Harl. 2127, Add. Tann.: ferne loe I seeke Sl.: ferne rootes I seek to suck Rawl. 112, 172 21 they . . repine] yet still they gape Add. 22 fullnes Eg., Rawl. 148: sweetnes rest on] in Rawl. 112, 148, Add. 24 In] On Rawl. 148 sweetned] swarming Harl. 6910, 2127, Rawl. 112, 172: swarmes and Sl. falling] feedinge Ashm. from ye'] on a Harl. 6910, 2127, Tann., Ashm., Add., Sl.

	And some envy & whisper to the king Some must be still & some must haue no sting	
(Euph. i. 318 l. 1) (Ib. ii. 148 1. 36, &c.)	Are Bees waxt waspes, or spiders to infect Doe hony bowells make y ⁶ sperit gall Is this y ⁶ iuce of flowers to stir suspect Ist not enought to tread on them that fall what sting hath patience but a sighing grief That sting(s) nought but itselfe w th out Relief	5
	True patience ye prouender of fooles sad patience that waiteth at the doore Patience yt learnes thus to conclude in schools	10
(16. ii. 169 l. 25 and Biog. App. Letter iii.	Patience I am therefore I must be poore Great king of Bees y ^t rightest enery wrong Listen to patience in her dying song	15
p. 393) (Saph. ii. 4. 60-1)	I cannot feed on fennell like some flyes nor fly to euery flower to gather gaine myne appetite waites on my prince his eyes Contented with contempt, & pleased wth payne	-
	and yet expecting of an happy houre when he shall say this Bee shall suck a flower Of all the greifes y ^t must my patience grate there's one that fretteth in y ^e high'st degree To see some Catterpillers bred vp of late	20
(Euph. i. 228 l. 28, P. 473 l. 5)	cropping the fruit y ^t should sustaine y ⁰ Bee yet smiled I, for y ^t the wisest knowes that mothes doe frett y ⁰ Clothe Canker y ⁰ Rose	25
	scornel scornes Harl horo scorned Tave storme Ravel 113	Achen

I scorne] scornes Harl. 6910: scorned Tann.: storme Rawl. 112, Ashm. 2 envyed, & whispered Harl. 6910, Rawl. 172, Add.: me bef. envie Harl. 2127, Sl., Tann. 3 still] kild Rawl. 148 4 infect Eg., Sl.: afficte rest 5 Doth Honny bowell & Harl. 6910 6 stir] sture Harl. 6910: moue Rawl. 112: flie Tann. 7 on] no Eg. them] him Harl. 6910 8 sighing] sighe and Sl.: stinginge Ashm.: lingring Harl. 6910: single Tann. 9 nought but it] not but it Harl. 6910: none but my Rawl. 112 itselfe and yealded no selfe releefe Ashm. 10 True patience &c.] ll. 1-4 are thus in Ashm.

Sad patience, that attendeth at the dore,
And teacheth wise-men thus conclude in schooles:
Patience I am, and therfore must be poore:

Patience I am, and therfore must be poore: Fortune bestowes her riches not on fooles.

Fortune bestowes her riches not on fooles.

ye is fitt Sl. 11 that ... at] watcheth still, and keepes Sl. 13 Patient Rawl. 148, 172, Harl. 2127 14 Great king] Great Quene Rawl. 112: Greatest Rawl. 172 rightest euery] onely rightest Harl. 6910, 2127, Rawl. 112, 172
15 Harken Rawl. 172 16 Hemlock Sl. 18 tendes Ashm. 20 expecting of expectinge for Tann., Rawl. 112: 1 still expect Sl.: expecting such Add. 21 he shall say] shee may say Sl., Tann.: it shalbe sayde Rawl. 112 22 must Eg.: doe Rawl. 148, Ashm.: most rest 24 bred vp] vpstart Rawl. 112: hired Rawl. 172: birde bredd Sl. 26 smiled I] sighed I Rawl. 172 (om. for that): smile I maye Rawl. 112: did I smile Rawl. 148: singled I Sl. 27 doe frett] will eate Sl., Harl., Add., Rawl. 112, 172 Mothes eate the cloth, cankers consume Ashm.

LATER AUTOBIOGRAPHICAL	497	
Once did I see by flying in the feild fowle beasts to browse vpon yo Lilly fayre Virtue & beauty could noe succour yeild All's prouender for Asses, but the ayre the partiall world of this takes litle heed to give them flowers yt should on thistles feed	5	(Euph. i. 185 l. 1, 242 l. 17, 251 ll. 7-8) (P. 498 l. 1)
This onely I must draine Ægiptian flowers haueing noe sauor, bitter sap they haue & seeke out Rotten Tombes & dead mens bowers and bite on nightshade growing by the graue If this I cannot haue, as hapless Bee witching Tobacco I will fly to thee	10	(Tiltyard, p. 415 ll. 14, 20)
what thoughe thou dy mens lungs in deepest black A mourning habitt suites a sable hart what if thy fumes sound memory doe crack fforgettfullnes is fittest for my smart ô vertuous fume let it be graued in oke	15	
yt wordes, hopes, witts & all ye worlds but smoke ffiue yeares twise told wth promises prume my hope stuft head was cast into a slumber Sweete dreames of gold, on dreames I then prume & mongst ye Bees thoughe I were in ye number waking I founde, hiues hopes had made me vaine Twas not Tobacco stupifyed ye braine	20	(Biog. App. Letter iii. p. 393; and, for the language, vol. ii. 372, and Euph. i. 194 l. 17)

Ingenium, studium, nummos, spem, tempus, amicos Cum male perdiderim: perdere verba leue est.

25

2 Lillyes rest 3 beauty] bountie Rawl. 112 5 of...litle] takes very carelesse Ashm. 7 This] Tis Add., Sl., Harl. 2127: Thus Tann. 8 Findinge Ashm. bitter sap Harl. 6910 and all, except better sap Rawl. 148, better say Eg. 9 out] of Harl. 6910: the Add. 10 nightshade Harl. 6910, Rawl. 172: Lotos 9 out) of Harl. 6910: the Add.

10 nightshade Harl. 6910, Rawl. 172: Lotos Rawl. 148, Harl. 2127, Tann.: Pathos Eg., Sl.: wormwood Add.: withered age growing to the grave Rawl. 112

grave] ground Harl. 6910. It this... have] these... finde Sl. I om. Eg. as] ah Harl. 6910, Rawl. 112, 172, Ashm., Sl.

12 witching] Wishing Harl. MSS.: Wished Tann., Add.: Smokeing Rawl. 112

13 thoughe] if Harl. 6910 &-c. mens Eg.: my rest

14 A] To Harl. 6910 &-c.: Tis Rawl. 112

15 sound] some Harl. 6910, Add., Rawl. 172: my Rawl. 112

17 fume] fame Rawl. 148: flames Rawl. 172 graved Eg.: caru'd rest

18 hopes] healpe Rawl. 172

19 yeares] tymes Sl.

priume] perfumed rest, except. vnperformed Sl.

20 hope stuft] hopes iust Sl.: stuft head om. Rawl. 172

21 dreames drayles Harl. 6910

22 Amongst rest

Bees] best Rawl. 112

1 thought myself in number Rawl. 148

23 Waking &-c.] Tann. MS. gives the couplet Late wakinge, hyues, hopes, had made me vayne, | Was but Tobacco stupyfied my brayne. Ashm. gives this line But wakinge found hyues, hopes, and all was vayne

tymes hopes Harl. 6910 &-c.: hie hopes Rawl. 148: hive, but hopes Sl.

24 not] but Tann., Ashm.: Don Rawl. 172

stupifyed] had so stupifyed Sl.: had supplyed Rawl. 112

25-6 Rawl. MS.

148 only (altered from Ov. Her.' vii. 5-6), followed by translation (an English quatrain) signed Engd. Iw. λιλλιατ.

BOND III

	00. (From Nawinson MS. Poet. 146, 1. 32 v.)	
(Bee, st.12)	In Thesaly, ther Asses fine are kept, fayre, smoth, plump, fat and full: The mangers they are fild, ye stables clenly swept	
	And yet their pace is very slow and dull. So sotes oft tymes haue vnto honour crept, when wiser men haue hadd a coulder pull,	5
(No. 64 st. 2)	If Asses haue such luck what shall I say? Let Scollers burne their bookes & goe to play. finis.	
	As oft we see before a sudden showre, The sunne shines hottest & hath greatest powre: Euen so whom fortune meaneth to deride, She liftes a loft, from whence he soone may slide.	10
	62. (Ibid.)	
(Euph. i. 277 l. 24, ii. 99 l. 35)	Princes be fortunes children, & with them she deales as mothers vse their babes to still: Vnto her darlings gives a diadem,	15
	A pretie toy their humor to fulfill. And when a little they have had their will, Looke what she gave she taketh at her pleasure: Vsinge the rod, when they are out of measure.	20
	63. (From Rawlinson MS. Poet. 148, f. 46 v.)	
⟨End.iii.4⟩	Ouer theis brookes, trustinge to ease myne eyes, Mine eyes euen great, in laboure with their teares: I layde my face, wherin (alas) ther lies, Clusters of clowdes, wen no Sunne euer cleeres. In watrie glasse, my watrie eyes I see:	25
	Sorrowes ill easd, wher sorrowes paynted be.	
(No. 23 1. 22)	My thoughtes imprised in my secret woes, With flamic breastes doe issue oft in sownde: The sownde to this strange ayre no sooner goes,	
	But that it doth with Ecchôs force rebownde. And makes me heare, yo playntes I would refrayne: Thus outward helpes, my inward grifes mayntayne.	30
(Mid. Intr. p. 109 l. 14)	Now in this sand, I would discharge my mynde, And cast from me, part of my burd'nous cares:	
	17 their] his MS. No. 63. Also in Robert Jones' Second Booke of Songe	s and

17 their] his MS. No. 63. Also in Robert Jones' Second Booke of Songes and Ayres,' 1601: No. 11 22 their] her Songbook 23 wherein (alas) Rawl. MS.:

my face wherein Songbook 29 no Songbook: om. Rawl. MS. 31 make Songbook

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(Cf. The

15 (Lines to Lok, vol. i.

p. 67; No. 60)

But in the sand, my Tales foretold I fynde, And see therin, how well yo writer fares. With streame, ayre, sand, myne eyes & ears conspire: What hope to quench, wher ech thinge blowes yo fire.

64. (From Harl. MS. 6910, f. 140.)

Why (the rest of the line wanting in MS.)
When life is my true happinesse disease?
My soule, my soule, thy saftie makes me flie
The fault is meanes, that might my payne appease.
(a line wanting in MS.)

But in my hart her seuerall tormentes dwell.

Ah worthlesse witt to traine mee to this woe,
Deceiptfull arts that nourish discontent:
Ill thriue the follie that bewitcht me so,
Vaine though(t)s adieu for now I will repent.
And yet my wantes perswade me to proceed,

And yet my wantes perswade me to proceed, Since none takes pittie one a Scholers need.

forgiue me God althought I curse my birth,
And ban the ayre wherin I breath a wreatch:
Since miserie hath daunted all my mirth,
And I am quite vndon through promis(e breach)
Oh frendes, no frendes that then vn(kind)ly frowne,
When changing fortune casts vs headlong downe.

Without redresse complains my carelesse Verse,
And Mydas eares relent not at my moane
In some farr land will I my griefe rehearse,
Mongst them that wilbee mooued when I groane,
Ingland adieu the soyle that brought mee forth
Adieu vnkinde where skill is no(t)hing worth.

65. (From Rawlinson MS. Poet. 85, fol. 47.)

Some mē will saye there is a kynde of muse
That healps the mynde of eache man to indyte
And some will saye (that oft these Muses vse)
There are but Nyne that euer vsed to wryte
Now of these nyne if I haue hytt on one
I muse what Muse 'tis I haue hytt vpon.

2 writer] waters Songbook 3 With streame] Since streames Songbook 4 ech thinge] all theis alternative in MS. No. 65. Also in Harl, MS, 6910, ff. 147-8

	500	POEMS	
·		Some poetes wryte there is a heauenly hyll Wher Pallas keeps: and it Pernassus hyghte There Muses sit for-sothe, and cut the quyll That beinge framde doth hidden fancyes wryte But all these dames diuyne conceyts do synge And all theyr penns be of a phœnix winge.	5
		Beleeue me now I neuer sawe the place Vnless in sleepe I drem'de of suche a thynge I neauer vewed fayre Pallas in the face Nor neauer yet could heare the Muses synge Wherby to frame a fancye in her kynde Oh no! my muse is of an other mynde.	10
(<i>Loves</i> Met. iv. 1. 9-10)	From Hellicon? no no from Hell she came To wryte of woes and myseryes(:) she hyghte Not Pallas but Alass hir Ladyes name Who neuer calles for dittyes of delyghte. Her pen is Payne; and all her matter moane And pantynge harts she paynts her mynd vpon.	15	
(Sud. pp. 478 l. 32, 479 l. 17)		A harte not Harpe is all her instrumet Whose weakned strynges all out of tune she strayns And than she strikes a dumpe of discontente Tyll euery strynge be pluckt in two with paynes Than in a rage she clapps it vpp in Case: That you maye see her instruments disgrace.	20
(Loves Met. iii. 1. 118–9)		Her musick is in sum but sorrowes songe Wher discorde yealds a sound of small delyghte The dittye is: o lyfe that lastes so longe To see desyre thus crossed wth despyte No faythe on earth: alas I know no frende! So with a syghe she makes a solem ende.	25 30
		Vnpleasant is the harmony godd knowes When out of tune is allmost euery strynge The sownde vnsweet, yt all of sorrow growes And sadd the muse, that so is fourced to synge	30
		Yet some do synge that else for woe would crye So dothe mye Muse: and so, I sweare, do I.	35

FINIS.

13 came. Rawl. MS. 19 not Harl. MS.: and not a Rawl. MS.

501 66. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 6.) Lie downe poore heart and die a while for griefe, Thinke not this world will euer do thee good, Fortune forewarnes v looke to thy reliefe. And sorrow sucks vpon thy liuing bloud, Then this is all can helpe thee of this hell, Lie downe and die, and then thou shalt doe well. Day gives his light but to thy labours toyle, And night her rest but to thy weary bones, Thy fairest fortune followes with a foyle: And laughing endes but with thine after grones. IO And this is all can helpe thee of thy hell, Lie downe and die and then thou shalt doe well. Patience doth pine and pitty ease no paine, Time weares the thoughts but nothing helps ye mind, (No. 56 15 11. 17-8) Dead and aliue aliue and dead againe: These are the fits that thou art like to finde. And this is all can helpe thee of thy hell, Lie downe and die and then thou shalt doe well. 67. (From Robert Jones' First Booke of Songes & Ayres, 1600: No. 15.) Life is a Poets fable, & al her daies are lies 20 Stolne from deaths reckoning table, For I die as I speake, Death times the notes that I doe breake. Childhood doth die in youth, And youth in old age dies, 25 I thought I liu'd in truth: But I die, now I see, Each age of death makes one degree.

Farewell the doting score Of worlds arithmeticke, Life, Ile trust thee no more, Till I die, for thy sake, He go by deaths new almanacke.

This instant of my song, A thousand men lie sicke, 35 A thousand knels are rong:

No. 66. The first two stt. also in Bullen's 'Lyrics from Elizabethan Song-Books,' 10 their Songbook p. 189

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And I die as I sing, They are but dead and I dying.

Death is but lifes decay,
Life time, time wastes away,
Then reason bids me say,
That I die, though my breath
Prolongs this space of lingring death.

5

VI. EPIGRAMS.

AA_79	(Brom	Addit	M.S.	15,227.)
00-70.	(F TURE	Auu.	4K4	17,44/./

Venetia.

	Vrbe tot in Veneta, scortorum millia cur sunt?	
<i>(Gall.</i> v. 1. 44−9 <i>)</i>	In pmtu causa est, est Venus orta mari. (fol. 8.)	10
	Cur diebus Veneris vescamur piscibus.	
<i>(16.</i>)	Quod mihi quoq die Veneris mare præbeat escam Arbitror hinc fieri q ^d Venus orta mari. (fol. 79.)	
	Luna.	
	The moone beeing clouded presently is mist, But litle stars may hide them when they list.	15
(No. 41 ³ ; Endim. v. 3.107–8)	Gnattes are unnoted whereso ere they flie But Eagles guarded are with every eye. (ib.)	
	In famina deformitates.	
	Though men can cover crime w th bold sterne lookes, Poore womens faces are their owne faults bookes. (fol. 80.)	20
	In Priamum.	
(<i>Euph</i> . i. 188 ll. 8 sqq.)	Had doting Priam checkt his sonnes desire, Troy had beene bright with fame, and not with fire. (ib.)	
	Lucretiæ querela ad Colatinum.	25
(Euph. ii.	In thy weake hiue a wandering waspe hath crept, And suckt the honey, woh thy chast bee kept. (ib.)	
45 l. 26)	1 Is] they Songbook 24 Troy] They MS.	

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NOTES

ENDIMION.

Page 17. TITLE: The Man in the Moone: see Prologue. The phrase is used, as Fairholt says (vol. ii. p. 282) 'to signify any wild story out of the reach of ordinary rules of criticism,' alluding to the popular fable that the man supposed visible in the 'spotty globe' was either Isaac carrying sticks for his own sacrifice, Cain bearing the thorns used in his unworthy offering, or the man stoned for gathering sticks on the Sabbath in Numbers xv. 32-6. The only shadow of literal justification for the title would be found in the classical Endymion's sleep in the moonlight, or in his dramatic representative's choice, here, of a bank of lunary or moon-wort on which to slumber (Act ii. 3. 10). Cynthia is evidently holding her court, not in heaven, but on earth (iii. 1. 49-50, and Epiton's allusion to a Thames barge iv. 2. 57); and the fountain which Eumenides finds on his way to Thessaly (iii. 4. 17) is probably meant for that of Gargaphie in Bœotia, sacred to Diana (Ov. Met. iii. 156), where also Ben Jonson locates his Cynthias Revels, which owes something to our play.

5. on Candlemas day at night: I can find no authority for the reading 'on New Yeares Day at night' given in Lowndes' report of the title in his Manual, and substituted for the true reading in the title given by Fairholt and Baker in their editions of the play. Mr. Baker asserts it to be the reading of Blount's edition: but in the half-dozen copies of the Sixe Covrt Comedies examined by me there is no tftle-page for Endimion at all, a point wherein it differs from the other five plays. The text immediately follows Blount's address 'To the Reader.'

P. 19, 9. DRAM. PERS., SIR TOPHAS: later consideration confirms my suspicion, unindulged in the Introduction, that this figure, though not without some original in Plautus, Roister Doister and other work, is too much of a burlesque to escape suggestion by the Sir Thopas of Chaucer, to whom I have noted some points of Lyly's indebtedness (vol. i. p. 401), especially in Gallathea. Lyly adapts Chaucer's parody of the romancers to his own purpose of comic relief, and parody of the romantic Endimion and Eumenides (iv. 2. 18, 70 and Essay, vol. ii. 276). Sir Tophas' care for equipment and personal appearance, i. 3, iii. 3. 27-35, is reproduced from the 'ryme' wherein it forms the staple: his preoccupation with hunting, fishing, and shooting (i. 3) is developed from stanza 5, where the mention of a 'ram' may suggest 'the Monster Ouis' and the pun (ii. 2. 94): his

insensibility to the lures of Scintilla and Favilla (ii. 2. 103-53) has its model in the coyness of Chaucer's hero (stanza 6); his dream, and passion for the witch Dipsas (iii. 3) in Sir Thopas' conversion by a dream to a passion for the elf-queen (stt. 13-4); while the pages' talk about his married diet (iii. 3. 92-103) may be suggested by st. 22. Even the burlesque verses (iv. 2. 26) are suggested by the disyllabic lines in stt. 14-7. Lyly did not mean the parallel to be obvious; but the lines followed are the same, with some exaggeration of tone and addition of detail.

11. DRAM. PERS., DARES, Page to Endimion
SAMIAS, Page to Eumenides
Preceding editors

transpose the names of the masters here, misled by the reading of the quarto and Blount in i. 3. 43-4 'I am Samias, page to Endimion.' 'And I Dares, page to Eumenides,' a passage directly contradicted by three later passages (iii. 3. 71-5; iv. 2. 1, 73-5), and indirectly by two others (ii. 2. 1-2; v. 1. 1-2), in all five of which all editions ancient and modern agree, so that the transposition in i. 3. 43-4 is clearly a compositor's mistake.

17. FLOSCULA, her attendant, &c.: in i. 2 her attitude seems that of a confidential dependant. Slie need not accompany Tellus to prison.

P. 20, 7. apply pastimes: interpret our sport as of real persons or facts. The disclaimer was perhaps necessary in order to obtain the licence of the Revels Office, which would be refused to a play treating matters of State: but qui s'excuse s'accuse, and Lyly knew well that there was no danger of his flattery failing to reach its mark.

P. 21, 19. peeuish: foolish, as in Euph. i. 190 l. 23 'peeuishnesse,' Moth. Bomb. i. 3. 166. Fairholt cites Com. of Errors, iv. 1. 93.

23. Cease of: 'cease,' like 'leave,' is used either absolutely or transitively, and in the latter case sometimes with the preposition 'of' or 'off,' though Shakespeare has no instance of 'cease of.'

P. 22, 24. melancholy blood: melancholy was considered by Elizabethans as mainly physical, an excess of black bile.

54. fayre face . . . Summers blase . . . Winters blast, &c.: Eu-phues, i. 202 ll. 15-6.

P. 23, 64. downe into thy swath clowtes: i. e. back to thy infancy.

9. had beene worth: i. e. might have been thought worth.

10. Gods . . . laughers at Louers deceipts: cf. Rom. and Jul. ii. 2. 93 'at lovers' perjuries, | They say, Jove laughs,' from Tibull. iii. 6. 49 'periuria ridet amantum | Iupiter.'

P. 24, 20-2. whose vaines are Vines . . . whose eares are Corne . . . whose heares are grasse: Dilke notes the confusion resulting from the attempt to reconcile the attributes of Cynthia and Tellus as women, with their allegorical attributes as the Moon and the Earth respectively. But the analogy, natural to Lyly's quest of ingenuity, is not very seriously pursued; and was perhaps adopted chiefly as a blind, at the outset, to

the more daring allegory. The passages are collected in the separate essay, above, p. 82.

- P. 25, 70. Affection . . . bred by enchauntment: with Floscula's assertion of the vanity of love-philtres, confirmed by Dipsas i. 4. 22-5, compare the answer made by Psellus, the physician, to Philautus in Euph. and his Eng. ii. 114 ll. 7-9, 118 ll. 20-5.
- 76. fish taken with medicines: i.e. caught, as Tellus suggests below, with poisoned dough. Again, vol. i. 427 ll. 20-2, ii. 108 ll. 23-4.
- P. 26, 4. wyl you see the deuill?: i.e. 'Talk of the devil,' &c. (Dilke).
- 8. lyuer, from whence Loue-mongers in former age . . . proceede: the liver in the classics is the seat of the passions, e.g. of Hercules' love for Hylas, Theocr. xiii. 71. Dilke quotes Much Ado [iv. 1. 233] 'If ever love had interest in his liver.' Again in this play ii. 2. 12-3.
 - 11. pursie: cf. Haml. iii. 4. 153 'the fatness of these pursy times.'
 - 12. some devise of the Poet: i. e. love is such.
- 25. imbroder my bolts: 'embroider' fantastically. The bird-bolt was a flat-headed arrow for knocking down small birds; cf. iii. 3, 38 'my bowe and bolts' (Dilke).
- 31. Annuals: there is no need to emend it, as do Blount and the moderns, 'Annals': the proverb might be found more readily in an almanack than a history.
- P. 27, 32. you shall see how vnequall you be to mee: Baker, though he inserts no stage-direction, suggests that Sir Tophas here actually measures his height with the pages', before proceeding.
 - 38. quod supra vos, &c.: as in Euphnes, i. 195 l. 26, where see note.
- 46. Occupation: the Elizabethan use generally implies inferiority, as of manual labour, as in *Coriolanus*, iv. 1. 14; *Jul. Caes.* i. 2. 269. Cf. 'occupyed' = wrought, carved (of beech-wood), *Euph.* i. 196 l. 12.
- 53. the fine wooll of Seres: I emend 'Ceres' of all previous eds. Ceres was not the goddess of flocks. Cf. Euph. ii. 152 l. 23 'Wooll, which the Seres sende,' and Sapho, iii. 1. 38. Lyly is probably thinking of Virg. Georg. ii. 121 'Velleraque ut foliis depectant tenuia Seres.'
- 60. wound ... confound: Dilke notes that the repetition confound ... confound of Q Bl. may be a mark of Tophas' poverty of language, like 'a Poet is as much as one shoulde say, a Poet' above, l. 17: but urges on behalf of his proposed solecism, 'contund,' that it is such as Tophas might well use. Is the first confound a misprint for confound ('sound with my words')?
- P. 28, 72. wilde Mallard: wild drake. It seems a pity not to hand on Fairholt's note, however little to the point:—'There is an annual merry-making at All Souls' College, Oxford, thus described in the Rev. J. Pointer's Oxoniensis Academia, 1749: "Another custom is that of celebrating their Mailard-night every year on the 14th of January, in

remembrance of a huge mallard or drake, found (as tradition goes) imprisoned in a gutter or drain under ground, and grown to a vast bigness, at the digging for the foundation of the college."

80. heerein: in the shield, i.e. the fish-basket.

88. Simiter: Fairholt notes that the Asiatic curved weapon was first used in England temp. Henry VI.

94. weapons . . . the weapon: here at least the repetition should be considered as an instance of one of Lyly's recognized marks of style: see Introd. Essay to Euphues, p. 124.

102. Latine . . . saued your lyues : allusion to the neck-verse.

P. 29. S.D. DIPSAS: 'Dipsas, as Mr. Stevens informs us in a note to the *Malcontent*, is the fire-drake, a serpent of a directly opposite nature to the hydrus; the one is supposed to kill by inflammation, the other by cold' (Dilke). It is found in Aelian, vi. 51.

2. travell: travail.

21. remoone the Moone out of her course: Virg. Ecl. viii. 70 'Carmina vel coelo possunt deducere Lunam.'

P. 30, 24. not able to rule harts: so Psellus, in Euphues, ii. 114 ll. 7-9. 40. aslaked: 'abated. Chaucer's Knight's Tale [l. 902] "Till at the last aslaked was his mood" (Dilke). Again Euph. i. 307 l. 5, note.

P. 31, 14. my solitarie life, almost these seauen yeeres: see Introduction—Date, p. 13 (note). Eumenides iii. 4. 53-4 speaks of seven years' silence in connexion with Semele, and iv. 2. 114 Dares speaks of waiting seven years for a wise word. In all three cases seven years is probably merely used for a long period. But cf. Euph. and his England, ii. 52 ll. 35-6, where picturing the hardships of courtship Fidus says 'Besides this thou art to be bounde as it were an Apprentice seruing seauen yeares,' &c. If any more special reference is intended here, we should count seven years, perhaps, from Leicester's marriage to Lady Essex in 1578.

31. thy fish Cynthia in the floode Araris, &c.: Baker quotes Euph.
i. 232 l. 19 'the fish Scolopidus in the floud Araris at the waxinge of the Moone is as white as the driven snow, and at the wayning as blacke as the burnt coale.' This wonder is borrowed from the Pseudo-plutarchea—De Fluviis vi, the Arar being the Saône in Gaul. Aelian too (De Nat. Animal. xv. 4) mentions a fish called luna of dark colour, whose size varies with the moon.

P. 32, 43. see euerie vaine, sinew . . . of my loue: cf. Euph. i. 254 l. 22 'Searche euery vayne and sinew of their disposition.'

P. 33, 82. No more was Vesta: cf. Loves Met. v. 1. 18 'Diana hath felt some motions of loue, Vesta doth, Ceres shall.' Lyly is perhaps thinking of those instances of supposed frailty in Vestal virgins cited Euph. ii. 209.

89. the Wrastler in Olimpia, &c.: it was customary for a wrestler,

on his entrance into the arena, to lift a heavy weight, as an index, or preliminary bracing, of his powers. Cf. Euph. ii. 6 l. 4.

92. recure: as substantive again iii. 1. 26, 4. 21, and Lydgate's Complaint of the Black Knight

'that I may not attayne

Recure to finde of myn adversite'

(misquoted by Dilke and Fairholt).

The verb is frequent, and occurs 1.651 of the same poem.

7. tipt on the side: lightly touched or smeared on the side; opposed to being plunged bodily in, like the 'tongues dipt to the roote,' above.

P. 34, 9. lurcher: 'lurch' is a variant of 'lurk,' and carries the sense of dishonest or nefarious purpose. 'Tom Lurcher' is the name given to the robber in Fletcher's Night-Walker.

spleene that they cannot laugh: cf. Measure for Measure, ii. 2.
 'who, with our spleens, Would all themselves laugh mortal,' and other instances in Schmidt's Shakespeare Lexicon.

14. rodde . . . vnder thy girdle: i.e. applied below that point. The antithetic form again casts a doubt on the meaning; but the expression is exactly repeated, of parental discipline, in Euph. i. 185 l. 15.

19. but a sparke . . . bee not much more then a sparke: the first alludes to Favilla's small size and few years (see below); the second, more commonly of a man, indicates showy superficiality unfit to inspire a genuine 'flame.'

28. That! that!: addressed to Scintilla, by way of egging her on (Bak.).

30. babies: i. e. children's dolls (Fairholt). Cf. Mach. iii. 4. 106.

32. Pantables bee higher with corke . . . feete . . . higher in the insteppes: 'pantables,' more usually 'pantofles' (Fr. pantoufles) are embroidered shoes, or slippers, not necessarily a woman's. Dilke quotes Massinger's City-Madam 'have ready His cap and pantables.' Fairholt quotes Stubbes' Anatomy of Abuses 'corked shoes, puisnets pantofles, and slippers; some of them of black velvet, some of white, some of green, and some of yellow; some of Spanish leather, and some of English; stitched with silk and embroidered with gold and silver, all over the foot, with other gew-gaws innumerable.' 'To stand on the pantuffles,' and 'to be high in the insteppe' occur, as proverbial expressions for pride, in Euphnes, i. 196 l. 24, 255 l. 36, and i. 202 l. 24.

44. short: ill-humoured, curt, but of course with a Parthian shot at Favilla's stature, as above.

P. 35, 60. vse his garbe: 'show his demeanor, style, fashion' (Baker). Cf. Haml. ii. 2. 390 'let me comply with you in this garb.'

65. be our enemies fatte?: referring to trout [or birds] carried in a basket, on the shield, by Epiton, the result of 'fortifying for fish,' i. 3. end (Bak.). 78. This passeth!: 'exceeds belief,' again iii. 4. 78. Brewer's Lingua 'Your travellers so dote upon me as passes.'

P. 36, 84. untewed: uncombed, undressed; AS. teôhan, pull, draw, whence to tow; or else ME. tewen, tawen, AS. tawian, dress leather.

P. 37, 125. pelting: paltry. Meas. for Meas. ii. 2. 112 'every pelting, petty officer.'

140. made for money: Baker suggests that Sir Tophas may be alluding to the use of 'squirrel' as a cant term for a prostitute. Such a sneer would hardly be in keeping with his character, though it would give point to Dares' next speech, with whom the allusion, if any, lies. Fairholt informs us that the Tapestry of Nancy, found lining the tent of Charles the Bold, after his death at the siege of that place in 1476, contains a lady of rank seated with a favourite squirrel secured to her wrist by a chain.

P. 38. Scene III .- A Grove, &c. : see iv. 3. 160.

3. iudged vnfaithfull: Dipsas may perhaps be supposed to have fulfilled her promise at the end of Act i to inspire Cynthia with a distrust of him, a symptom to which he has also alluded in ii. 1. 5, 28.

6. Ebone, which no fire . . . sweet sauours: hastily from Pliny xii. 9 '[Ebenum] accendi Fabianus negat: uritur tamen odore iucundo.'

10. Lunary: moonwort, says Johnson. Euph. ii. 172 l. 18 'Lunaris hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waining shaketh them of.' Baker quotes Sapho and Phao, iii. 3. 43 'an hearbe called Lunary, that being bound to the pulses of the sick, causeth nothinge but dreames of weddings and daunces.' Cf. Drayton's 'Man in the Moone' in Poemes (1604 or -5, 12^{mo})

'As my great brother, so haue I a flower To me peculiar, that doth ope and close When as I rise, and when I me repose.'

P. 39, 36. The malice of Tellus, &c.: since the end of ii. 2 Tellus has apparently wrought upon Dipsas to lay the spell of sleep upon him. He complains, above, of an inexplicable lethargy; and just below Dipsas goes out to 'finish' the necessary ceremonies. Dipsas' remark 'from her gather wee all our simples to maintaine our sorceries,' in addition to adding a touch to the physical allegory, may refer to the large allowance drawn by the Shrewsburies for the support of Mary of Scotland and her ladies.

40. sing the inchantment for sleepe: everyone will share Dilke's regret that the song on this beautiful theme, which should appear after the first words of Bagoa's following speech, has been lost. I suggest one p. 470, below.

A DUMBE SHEW: first given in Blount; its absence from the quarto being probably attributable to the fact that Lyly was his own stage-manager and did not embody in his original MS. what he could

teach orally, stage-directions being rare. It is a representation of the dream Endimion narrates in v. 1. p. 66, and forms the complement of the Court history Lyly is allegorically relating. He never uses Dumb Show elsewhere: nor is there any instance of its separate employment in Greene's works, though both James IV and The Looking Glass for London have a large spectacular element. Kyd uses it in Jeronimo: Peele in The Battle of Alcazar. It is unused by Marlowe, Lodge, and Nash. It marks, in fact, an earlier date than that at which these dramatists wrote, and is characteristic rather of the pseudo-classic drama, where it atones in a measure to the spectators for the lack of action imposed by adherence to classical rules. Excellent examples of it occur in Gorboduc, 1561, and in Thos. Hughes' The Misfortunes of Arthur, where the authorship, in part, of the elaborate shows before the Acts is attributed to Francis Bacon. Shakespeare casts a slur upon it in Hamlet's advice to the Players, and introduces it in the puppet-play as part of the style and practice of a past age; reflecting, in the king's question about the argument immediately after, that neglect of it by the audience which, as the dramatists learnt to tell their tale directly by dialogue and action, must gradually have driven it from the stage.

P. 40, 9. Endimion onely was: was your one thought.

17. malepart overthwarts: impertinent wranglings (Fairholt). Loves Met. v. 4. 141; Camp. iii. 2. 38.

P. 41, 29. compasse of the earth: i. e. the circuit, the power of going or

sending all round it. Another touch to the physical allegory.

37. camock: a word of Gaulish origin, represented in modern Welsh and Gaelic, meaning a crooked staff or crook. ME. kambok, LL. cambuca. Cf. Euph. ii. 23 l. 21 note; M. Bombie, i. 3. 108; and Glossary. Heywood's Prouerbes, 1546 has 'It pricketh betimes that will be a good thorne,' and 'Timely crooketh the tree, that will a good camok bee' (p. 159, Sharman's reprint).

43. worke stories or poetries?: Fairholt quotes from John Taylor's

Needles Excellencie, 1640-

'poses rare and anagrams, Signifique searching sentences from names, True history, or various pleasant fiction In sundry colours mixt, with art's commixion.'

46. Enchaunters in Thessaly; cf. 'Thessalicum venenum,' Ov. Am. iii. 7. 27; Hor. Od. i. 27. 21; Ep. 5. 45; 'Thessala philtra,' Juv. vi. 610; and Fotis, the Thessalian enchantress, in Apuleius' De Asino.

P. 42, 11. no sweeter musicke . . . then dispayre: this attitude is repeated in Geron, iii. 4. 6-9 and in Shakespeare's Richard II, &c.

20. sound nothing but terror, &c.: so Mid. ii. 1. 102 'soundest but bloud and terror.'

P. 43, 19. cannot stand without another: here, as elsewhere, e.g.

M. Bomb. iii. 2. 12-4, Lyly is reproducing the language of the Latin Grammar in exclusive use throughout the realm, being the original Grammar by W. Lilly and John Colet with an English Introduction. The earliest edition I have seen is that entitled A Shorte Introduction of Grammar, &c., 1577, 4°. On fol. C iij recto, which treats of Interjections, occurs 'Some are of myrth: as Euax, vah. Some are of sorrow: as Heu, hei,'&c. On A 5 recto 'A Noune is the name of a thing, that may be seene, felt, hearde, or vnderstande[d]:... A Noune Substantiue is that standeth by himselfe... A Noune Adiectiue is that can not stande by himselfe, but requireth to be ioyned with an other woorde.'

27. discouer: uncover.

29. Cedant arma togæ: Cic. de Off. i. 22. 76.

32. bella gerant alii, &c.: seems suggested by Ov. Her. xiii. 84 'Bella gerant alii! Protesilaus amet' (Baker). But in Her. xvii. 254 the line occurs in a nearer form—'Bella gerant fortes: tu, Pari, semper

ama.' Repeated Midas, iv. 4. 28-9.

35. the bodkin beard or the bush: Fairholt in a long note on Midas, iii. 2. 39 about the varying cut of the beard, says the bodkin-beard was "sharp, stiletto fashion, dagger like" to use the words of Taylor, the Water Poet, in his Superbiæ Flagellum.' 'The bush' would be effected by leaving it untrimmed (Bak.).

36. dicere quæ puduit, &c.: Ov. Her. iv. 10 (Bak.).

- 39. Scalpellum, &c.: these two lines seem to be of Lyly's composition.
- 41. bable: for 'bauble.' See Glossary. Nares quotes Harring. Epig. ii. 96 'To be my foole, and I to be thy bable.'
 - P. 44, 43, Militat omnis, &c.: Ov. Amor. i. 9. 1 (Bak.).
 - 47. Non formosus, &c.: Ov. Ars Amat. ii. 123 (Bak.).
- 50. Quicquid conabar, &c.: Baker notes that the line occurs in Ov. Trist. iv. 10. 26 'Et, quod tentabam dicere, versus erat'; but that in Sidney's Defence of Poesie it is given as here. As a matter of fact the first edition of Sidney's Apologie for Poetrie (1595) reads 'conabor. erit,' 'conabor' being corrected in an erratum to the imperfect. The reading 'conabar' is only found in the Codex Bernensis of Ovid, the other MSS. having 'tentabam.'
- 56. Bytter: bittern. 'ME. bitoure, bytoure, Chaucer C. T. 6554-F. butor, "a bittor"; Cotg.' (Skeat).
- 59. thrifty...no waste: Dilke notes the recurrence of the pun in 2 Henry IV, i. 2. 161 'I would my means were greater, and my waist slenderer.'
 - 68. woodcock: simpleton (Bak.).
- P. 45, 83. vaile bonet: lower cap. ME. aualen, to descend or lower, F. avaler, fr. à val, Lat. ad vallem. (Skeat's Concise Dict. of Mid. Eng.)

89. without fashion . . . without fauour: the first of shape, the second of features (Dilke).

98. lumpe: the fish is so named from its heavy shape.

powting: 'Powt or eel-powt,' Minsheu (Skeat).

101. fretters: the only known instance of the word, which the N.E.D. conjectures from the context to be a species of apple.

P. 46, 117. The Witch: must be Dipsas.

121. Bandogs: originally band-dog, a large dog held in a band, or tied up. Prompt. Parv. p. 43 'bondogge or bonde dogge, Molosus.'

124. batten: properly 'to grow fat,' here of being left at ease, in comfort. Dilke quotes Dryden

'The lazy glutton safe at home will keep, Indulge his sloth and batten on his sleep.'

144. vntrusse the poynts: undo the fastenings, points being the strings or ribbons with metal tags by which the dress was fastened before the advent of buttons. 'To trusse' is to fasten as a package or 'trusse,' a word found as subst. Prompt. Parv. p. 504 (Skeat).

P. 47, 156. I præ, sequar: Ter. And. i. 1. 144. Again in M. Bomb. ii. 4. 20.

1. your sad musique...your mouthes ende: another song lost, of a pathetic character, which should have commenced the scene. See Essay, vol. ii. p. 265. That suggested above, p. 470, seems exactly appropriate.

5. these fiftie Winters: compare v. 3. 21, where we learn that Dipsas has practised witchcraft 'almost these fiftie yeeres,' so that her husband must have been her earliest subject. This old man, living alone and brooding on the past, reminds us of Fidus or Cassander or Euphues himself in Euphues and his England.

P. 48, 34. Eum. (aside). Ah Eumenides /: caused by the sudden thought that he may win Semele by sacrificing his friend.

53. Howe secrete hast thou beene these seauen yeeres: cf. Endimion's lament over his 'solitarie life, almost these seauen yeeres,' ii. 1. 14. But if, as I believe, Eumenides and Semele represent Sir Philip Sidney and Penelope Rich, the 'seauen yeeres' must not be pressed. Sir Philip's first sight of Penelope Devereux was in the autumn of 1575; and their engagement, made probably in 1576, seems to have been broken off after the death of her father the Earl of Essex in Sept. of that year. She married Lord Rich early in 1581, which seems to have given new life to Philip's flame.

P. 49, 75. and dissolve: and let me dissolve. This double construction of let, first as a separate and then as an auxiliary verb, is thoroughly Lylian. See Introd. Essay to Euphues, vol. i. p. 125.

79. the beleefe: i. e. in the magic properties of the fountain.

86. not a faithfull louer: this may allude to Shrewsbury's falling under the influence of his domestic Eleanor Britton, and would form an

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additional argument for a late date for the play. (See Dict. Nat. Biog. Talbot, George, 6th Earl.)

P. 50, 116. Semele . . . I, but Endimion, &c.: for this rhetorical see-saw cf. Lucilla, balancing between Euphues and Philautus, Euph. i. 205 ll. 17-22, and the opposition between love and friendship in Geron's following

speech reminds us of Euphues' reflections, i. 210.

129. Camelion . . . lunges: Pliny, xxix. 29, has only 'cum id animal nullo cibo vivat'; it is rather Bartholomaeus Anglicus on whom Lyly is drawing (xviii. 21) 'and what is in his body is but of lytell flesh & hath but lytell blood . . . And it is sayde that the camelion lyueth only by ayre.' Euph. i. 194 l. 21 differs somewhat—'ye Camelion thoughe hee haue most guttes, draweth least breath.'

P. 51, 144. common as Hares in Atho: again with Hybla bees as an instance of plentifulness, Euph. i. 221 l. 24; suggested by Ov. Art. Am. iii. 150 'Nec quot apes Hyble, nec quot in Alpe ferae.'

146. Phænix . . . but one: Pliny, x. 2 'phoenicem . . . unum in toto

orbe, nec visum magnopere.'

the Philadelphi in Arays: Baker gives a suggestion of Prof. Peck of Columbia College, that the mock orange (philadelphus hirsutus) is meant, whose flowers as a rule grow only in pairs, though they have been (rarely) found in clusters; and that Arays is Lyly's form for the Spanish Aranjuez, whose beautiful flower-gardens were laid out by Philip II. This is not wholly satisfying; but I find nothing in Pliny, Aelian, or Bartholomaeus Anglicus.

155. in the same Piller: the former inscription was 'in white marble engrauen,' l. 81. Cf. the 'crouned Pillar' of vol. i. 411 top, 456 l. 26, 466 l. 4.

175. that our bodies might the better bee governed: Barth. Ang. viii. 30 quotes from 'Ptholomeus' some effects of the moon on the human eyesight, &c.

182. tell her the successe: i.e. the succession, sequel, issue, as in Wint. Tale, i. 2. 394 'our parents' noble names, In whose success we are gentle'; and William Bercher's MS. The Nobylytye off Wymen (1559), fol. 16 B verso, 'Emonge the Ebrewes Maria Delbora and Anna knewe the Successe of thynges by their Dyvynytie.' Also Gall. i. 1. 19, &c.; see Glossary.

P. 53, 23. stoute: cf. 'stoutnesse,' Loves Metam. v. 2. 4.

26. practise that which is most customarie to our sex, to dissemble. All eds. read contrarie, Blount and Fairholt omitting Q's comma at sex, thus giving the sense that Tellus will pretend what it goes against the grain with women to feign, viz. love, a statement hardly more natural than that it avoids, which latter is contradicted by her attitude on the subject, ii. 1. 59-68. As emendation either not contrarie or most common would also do, always retaining the comma at sex.

- 41. He that gaue Cassandra, &c.: i.e. the Thymbraean Apollo; the curse was added in consequence of her resistance to his desires (Hygin. Fab. 93).
- P. 54, 67. nothing pleaseth her but the fairenesse of virginitie: compare the speech of Diana (= Elizabeth) on this subject, Gallathea, iii. 4. 16-53, which I have illustrated in the notes by a long passage quoted from Halpin.
- 79. I will in, and laugh . . . at Corsites sweating: see under Place and Time, p. 14.
- 5. pelting chafe: the modern editors explain as merely 'irritable humour'; but pelting has its usual sense of paltry, petty, referring to Epi's small stature, as though a fly should exhibit passion.
 - P. 55, 27. fodge: move, suit, go suitably.
- 29. from the thombe to the little finger, &c.: the satire is aimed at that ever-recurring attempt to cover poverty of thought and feeling under eccentricity of form which Addison (Spectator, No. 58) notes in some minor Greek poets. George Herbert has a good deal of it—'Easter Wings,' an 'Altar,' &c. Much modern verse exhibits, and some reviewers consider, form only.
- 33. blacke Saunce: black Sanctus, or hymn to St. Satan, ridiculing the monks; an example appears in the prologue to Sir John Harington's Ajax, and was republished in the Nugae Antiquae (Nares). But the term is commonly used in Elizabethan literature for any noisy or profane ditty, e. g. Nash's Have with you, &c. (of Lyly himself), 'With a blacke sant he meanes shortly to bee att his chamber window, for calling him the Fiddlestick of Oxford.' Dilke quotes Beaumont and Fletcher's Mad Lover, 'Prithee let's sing him a black santis.'
- P. 56, 40. Artillarie . . . nailes: perhaps alluding to the boys' trick of flipping small objects.
- 41. Sic omnia, &c.: 'Cic. Paradoxa Stoicorum, I. i. "Omnia mecum porto mea." Ascribed to Bias by Cicero. Cp. Phaedrus, Fab. iv. 21' (Baker).
- 44. Calo tegitur, &c.: Lucan, vii. 819 (Bak.). But Lyly's range of quotation is probably assisted by some collection of Sententiae.
- 57. Westerne barge: i.e. on the Thames. Pugge, or pug, a variant of Puck, is a term of good fellowship. Dilke quotes Marston's Anton. and Mellida, ii. 1 'Good pug, give me some capon.'
 - 67. certaine fountaine hard by: see under Place and Time, p. 14.
- 71. wambleth in his stomacke: rumbles. Beau. and Flet. Mad Lover, i. 1. 280 'cold sallads . . . lie wambling in your stomachs.'
- S. D. Enter the Watch: set by Cynthia to guard the sleeping Endymion; see below, l. 84, and iv. 3 l. 8. Gyptes, l. 160, merely approves.
- P. 57, 91. take me with you: don't leave me out of consideration; like the 'Shall I have audience?' of Holofernes, L. L. v. 1. 130.

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101. 'children and fooles speake true': compare William Bercher's MS. Nobylytye off Wymen, fol. 28 verso 'accordinge to the pverbe / ffoolis and children / be best prophetes.'

103. All say, True: i.e. by speaking 'True' they bring themselves within the proverb. Cf. M. Bomb, ii. 1, 99 'moras.'

105. provided from: the Constable's mistake for 'avoided of.'

P. 58, 114. watch 7. yeres for a wise worde: i.e. the whole length of an apprenticeship, or any long period. See note on ii. 1. 14.

131 sqq. Cf. the squaring of the Serjeant in M. Bomb. iv.

137. browne Bils: brown, either from rust, or because painted to keep them from it (Fairholt and Baker).

roare: revel. Cf. the cant term 'roaring boy' for a swaggerer.

P. 59, 16. braunfallen: cf. Euph. i. 307 l. 30 'Milo, that great wrastler beganne to weepe when he sawe his armes brawnefallen and weake.' Braun is originally muscle, though used for boar's flesh, P. Plowman, B. xiii. 63, 91.

18. lythernesse: languor, as in Euph. ii. 50 l. 31. AS. live = gentle, soft, and is used in that sense in Chaucer's House of Fame, 118. Also AS. lyver = evil, gives us 'litherly' = ill, in Milleres Tale, 113, and 'lyther' = vicious, in The Cuckoo and the Nightingale, l. 14 (Skeat).

22. rent: rend, as in v. 3. 42 'my rented and ransackt thoughts,' and Euph. ii. 17 l. 29.

27. Hags—out alas! Nymphes!: he substitutes a more complimentary term. The punctuation of Dilke and Baker quite misses the point, which is clear enough in the quarto. Hags, witches, as Euph. i. 255 l. 3, &c.

29. pinch him: suggested by Scot's Discouerie of Witchcraft, ii. 4. The parallel in Act v of the Merry Wives has been pointed out by Steevens and Fairholt. In Old Ballads, Historical and Narrative, by Thos. Evans, Lon. 1810, vol. i. p. 145, is printed, 'from a very rare collection of Songs, called Hunting, Hawking, Dancing, &c.; set to music by Bennet, Piers, and Ravenscroft, 4to,' a poem entitled The Elves Dance, which precisely corresponds to the situation in Lyly's play, and may have been substituted for it at some revival of which the record is lost. It runs as follows—

'Dare you haunt our hallow'd green? None but fairies here are seen.

Down and sleep,
Wake and weep,
Pinch him black, and pinch him blue,
That seeks to steal a lover true.
When you come to hear us sing,
Or to tread our fairy ring,
Pinch him black, and pinch him blue,
O thus our nails shall handle you.'

- P. 60, 41. Heidegyes: cf. Shep. Kal. June, 'But frendly Faeries . . . can chace the lingring Night | With Heydeguyes, and trimly trodden traces,' and Drayton's Polyolb. Song v. Argum. 'Dance hy-day-gies.' The sole etymology suggested is the unsatisfactory 'hey-day guise.'
 - 49. in colours: of what is feigned, described or imagined.
- 52. let vs walke to Endimion: from Gyptes' following remark, and Cynthia's to Floscula, it is evident that Endimion is not supposed to be present. At her entry above we are to imagine her in her palace or its grounds; and during the 20 ll. between her proposal to 'walke to Endimion' and her exclamation 'Behold Endimion!' they walk up and down the stage as if in transit to the lunary-bank. Cf. under Place and Time, p. 14.
- P. 61, 80. I have seemed strange: this coldness of Cynthia, whether intended as the result of Tellus' machinations or not, was twice alluded to by Endimion, ii. 1. 27 sqq., and ii. 3. 3. But in the preceding line is probably adverb.
- 84-7. like a Leopard . . . looke on thy hands; see the Fairies' Song 'Spots ore all his flesh shall runne.'
- P. 62, 111. from this Caban: noted by Baker as an inconsistency; but it merely shows that the lunary-bank occupied that central, covered, and sometimes raised, portion of the stage which did duty in turn for a mountain, castle, cave, inner room, &c., and was separated from the main stage by doors or curtains that could be drawn back at pleasure.
 - P. 63, 153. in a cluster: indistinguishable.
- P. 65, 50. slept fortie yeeres: the inconsistency between this numbering and the 'almost twentie yeeres' of iii. 4. 19 was noted by Dilke. See under Place and Time, p. 15.
- 61. Iustes, turneys: Dilke quotes from Strutt's Sports and Pastimes the distinction between a tournament where parties of knights are opposed, and a joust where single knights are opposed.
- P. 66, 81. Methought I sawe a Ladie passing faire, &c.; this description of the dream of Endimion, which is epitomized in the Dumb Shew, p. 39, is obviously allegorical, but not perhaps of the same events as those symbolized in the play, or not in the same aspect. The lady with the knife who is diverted from her cruel purpose is probably Elizabeth, in whom mercy overcomes anger (ll. 96-100). The stern damsel who incites the lady with the knife may be the Countess of Shrewsbury, but is more probably meant for Leicester's second wife, Lady Douglas Sheffield, who on the revelation by Simier, the French ambassador for the Duke of Alençon, of Leicester's marriage to the Countess of Essex, claimed her own marital rights, but was persuaded by Leicester's threats and, says Dugdale, by the offer of £700 a year, to withdraw her claim. The interview took place 'in the close arbour of the Queen's garden, Greenwich,' which corresponds to the lunary-bank in the play on which Endimion is dream-

ing (see Halpin's Oberon's Vision, p. 39). The third lady, who sympathizes with him, is the gentle Floscula of the play, Leicester's third wife, Lettice, widow of Essex. The old man with the book of counsels, policies, and pictures, the last alone of which Endimion accepts (a fable obviously suggested by that of Tarquin and the Sibyl), is possibly meant for Burleigh, endeavouring to guide by wisdom one who owns no law but that of the affections. The wolves barking impotently at Cynthia represent the ineffectual plots of which the reign was full. Ingratitude, Treachery, and Envy need no special identification; but the drones or beetles that creep into the Eagle's nest to suck its blood are probably the Jesuit priests of Douai and Rheims, the perpetual fomenters of disorders in England, against whom stringent measures were taken in 1583. A pamphlet entitled The Execution of Justice in England . . . Imprinted at London 1583 (Harl. Miscellany, vol. ii. pp. 137-155) defends the penal laws recently enacted against papists, and is at pains to show that they were aimed at them not as papists, but as rebels. It alludes to the Pope's bull of excommunication, 1570, and to his commission to the Jesuit Fathers. Parsons and Campion, on their departure for England, April 14, 1580.

111. pitching: properly of fixing or fastening a sharp peg into the

ground, as in 'pitching camp.'

P. 67, 127. totterd: a variant of 'tattered,' as in Marlowe's Edw. II, v. 5 'my totterd robes.' 'Totters' is found in Ford's Sun's Darling, i. 1. 2nd Song.

130. Beetles ... creeping under the winges, &c.: repeated, with variety, from Euphues, ii. 215 l. 21, where see note.

P. 68, 5. Lorde of misrule . . . keepeth Christmas: the election of a Lord of Misrule to preside over Christmas festivities needs no illustration to-day. Collier's History of Dramatic Poetry, i. 132, quotes a long passage from Holinshed describing the appointment of George Ferrers as Edward VI's Lord of Misrule for the twelve days of Christmas, 1551-2, which speaks of such appointment as 'of old ordinarie course.'

22. quyller: an unfledged bird; no other instance known, but 'quils' are used for 'feathers' in Sapho and Phao, iv. 3. 17, and Gallathea, i. 1. 31.

P. 69, 25. Agnosco veteris, &c.: Aen. iv. 23.

30. Rabbet sucker: a sucking rabbit. Steevens compares t Henry IV [ii. 4. 480] 'Hang me up by the heels for a rabbit sucker,' i.e. a tender innocent. Dugdale's Origines twice mentions a dish of them as figuring in a feast in Inner Temple Hall (Dilke).

31. chicken peeper: to 'peep' is to chirp, or cry. Skeat quotes Isaiah viii. 19 'wizards that peep and that mutter,' and Nicholas of Guildford's Owl and Nightingale, 503.

47. est Venus in vinis, &c.: Ov. Ars Amat. i. 244 with et for est (Pak.).

48. O lepidum caput: Ter. Adelphi, v. 9. 9. 52. My solicitors: i. e. sent to solicit Dipsas.

P. 70, 67. The Turtle true hath nere a tooth: nothing in Pliny, nor Barth. Angl. It sounds like a fragment of an old ballad.

79. to an Aspen: in Gascoigne's Princely Pleasures (1576) Zabeta converts Inconstancy into a quivering popular.

82. turne me to some goodly Asse: allusion to the De Asino of Apuleius, where Fotis the witch so transforms the hero Lucius.

92. grissels: gristle is cartilage that may harden into bone; so here of tender, immature young girls.

94. Animus, &c.; Ov. Ars Amat. ii. 535 (Bak.).

95. orient: Pliny mentions Arabia and India as the locale of the finest pearls; but the word here carries some sense of the opaline tints of dawn. Cf. Woman, iii. 2. 9.

95 sqq. Cf. Thisbe on Pyramus, Mids. N. Dr. v. 1. 337-45.

96. watchet: light blue colour. Nares says probably from wad or woad, and quotes Browne's Brit. Past. ii. 3 'watchet deepened with a blew'; and Skeat refers to The Milleres Tale, 3321 'Al in a kirtel of a light wachet.'

P. 71, 101. curtoll: Baker supposes a pun on 'curtal,' a bob-tailed horse; and the idea may find faint support in the following words, walke ... cold, of exercising a fiery horse.

107. grauer. . . grauitie: the dying Mercutio repeats the pun, Rom. and Jul. iii. 1. 103.

5. If Bagoa had not bewraied it... Golde and fayre words: the motives which actuated Bagoa in the play would seem from ii. 3. p. 30 pity and admiration for Endimion. It is the more difficult, or perhaps needless, to find any original of Bagoa; inasmuch as what is represented in the play as a plot against Endimion, which required some one to reveal it, was in the actual events simply the publication of facts that damaged him, publication about which there was no concealment; so that Bagoa's function has no precise counterpart in the facts, though in the Essay, p. 100, I have suggested for her Lady Lennox.

12. her deadliest foes . . . iniuries of her trayne: this distinction, which seems to militate against our identifying Tellus with the Queen of Scots, must be considered as intentional mystification on Lyly's part. Though Mary had been clearly proved to be a party to Norfolk's treason, and Parliament had petitioned for her death in 1572, she had been spared; and her confinement in 1573-4 seems to have been far from rigorous.

P. 72, 42. rented: torn, participle of 'rent'=rend; cf. iv. 3. 22, and Euph. ii. 17 l. 29 'renting his clothes and tearing his haire,' and Sir Th. Elyot's Governour, Proheme 'to rente and deface the renoume of wryters' (Cent. Dict.).

P. 73, 62. vnacquainted: unknown. So Gall. iii. 4. 58; Loves Met. i. 2. 145. Cf. 2 Henry IV, v. 2. 139 things acquainted and familiar to us.

80. colour: explain, excuse.

P.74, 88. breaketh . . . and neuer brooseth, &c.: cf. Euph. ii. 761. 1, &c. 98. a continuall burning, &c.: besides the ordinary metaphor of the fires of love, I think we have here, as in Tellus' last speech but one, another contribution to the purely physical allegory of the Moon and the Earth.

110. smooth shoe vppon a crooked foote: refers to the story of the cripple Demonides, Plut. De Aud. Poet. iii, alluded to Euph. i. 179 l. 27; and cf. vol. ii. 7 l. 6.

P. 75, 120. enioying: experience.

122. have him in the object of mine eyes: a rare use of 'object' for aspect, sight, appearance. 'He advancing close | Up to the lake, past all the rest, arose | In glorious object' (Chapman): and 'The object of our misery is as an inventory to particularise their abundance,' Coriolanus, i. 1. 21 (Cent. Dict.).

124. fryed my selfe: Euph. i. 205 l. 4. 'Lucilla, who now began to frie in the flames of loue,' &c.

126. I founde him in most melancholie, &c.: referring to Act ii.

P. 76, 157. but in that shee saide I... swore to honour her: in i. 2. 7 on her first entrance Tellus spoke to Floscula of Endimion's 'oathes without number' and 'kisses without measure'; and Endimion's soliloquy ii. 3. 11 seems to imply amatory relations with her: but in ii. 1. 22 he tells us that he has used her but as a cloak for his love for Cynthia; and, whatever the historical facts, Lyly does not intend to represent his hero as strongly swayed by any other passion.

P. 77, 219. Speakes the Parrat?: a conventional expression of contempt for some previous remark. Speke Parrot is the title by which Skelton excuses his abusive attack on Wolsey (Fairholt). Cf. Mercury's indignant comment on Nature's gift of his eloquence to Pandora, 'Thou pretty Parrat speake a while' (Woman in Moone, j. 1, 116).

P. 78, 230. wanting a tongue to blaze the beautie of Semele: if my conjecture for the originals of Eumenides and Semele be correct, this may be an allusion to some of the Astrophel and Stella sonnets, first printed in 1591, but handed about in manuscript for some years before, and mainly, if not entirely, composed after Lady Penelope's marriage to Lord Rich early in 1581.

239. with what sodaine mischiefe, &c.: cf. Portia's words when Bassanio selects the right casket

'O love! be moderate; allay thy ecstasy; In measure rein thy joy; scant this excess: I feel too much thy blessing; make it less,
For fear I surfeit!' Merchant of Ven. iii. 2. 111.

243. louely looke; loving look. This union of Tellus with Corsites is apparently the sole ground Halpin has for regarding Sir Edward Stafford as the original for the latter. He was married to Lady Douglas Sheffield after the disturbance in 1579, by Leicester's persuasion; but seems not to have been a soldier, nor to have taken any such part in Lady Sheffield's previous history as might support the analogy with Tellus. See essay on the Allegory, above, pp. 91-2.

265. will you admit her to your Wife?: the quarrel between the Earl and Countess of Shrewsbury was actually composed by Elizabeth's means, but not before 1586 (Calendar of State Papers, Domestic, 1581-1590); and in 1589 we find the Queen again writing to the Earl to allow his wife access to him.

P. 79, 267. leude: wicked.

277. this tree: Baker notes that the tree seems to have been placed on the stage at some time subsequent to the beginning of the scene, where Panelion speaks of 'an Aspen tree,' not 'this Aspen tree.'

284. a bots vpon thee!; 'a kind of worms troublesome to horses' (Halliwell). Petruchio's horse has them, Taming, iii. 2. 54.

P. 80, Epilogue: 'made from the third of the fables of Avienus, usually printed as Aesop's' (Baker). Lyly has employed it before in Euphues' letter of advice to Philautus on the management of his wife, Euph. and his England, ii. 224 ll. 7-15.

MIDAS.

P. 114, 8. DRAM. PERS. LICIO, Page to Calia, &c.: Dilke and Fairholt simply bracket the three boys as 'Servants,' describing Pipenetta also as 'a Servant,' and including Calia simply among the 'Ladies of the Court'; but from i. 2. 1 and 113-5 it seems clear that Licio, Petulus, and Pipenetta all belong to Mellacrites' household, while Minutius (iv. 3. 79) is distinct.

19. ERATO: see note on iv. 1. 34.

Scene: Phrygia and Delphi. But see note on Act iv. Scene i. p. 139.

P. 115. THE PROLOGVE IN PAVLES: i.e. in the singing-room of the Paul's choir, where they rehearsed the plays subsequently to be given at Court. The higher price charged for admission to these 'exercises' (cf. the marginal note in Pappe, p. 408 'If it be shewed at Paules, it will cost you foure pence: at the Theater two pence: at Sainct Thomas a Watrings nothing'), and the more select character of the audience, alluded to at the end of the present prologue and in Jack Drum's Enter-

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tainment, pub. 1601 (Collier, i. 273), indicates not only the smallness of the space available as auditorium, but also perhaps that such a use of the singing-room was connived at rather than officially recognized. Malone (ed. Boswell, ii. 194) tells us it was situate 'behind the Convocation House.'

3. sacietie: a recognized, though now obsolete, variant.

5. the Tayler . . . gone to the Paynters, &c.: Fairholt quotes in illustration Ben Jonson's The Staple of Newes-

I pray thee tell me, Fashioner, what authors Thou read'st to help thy invention? Italian prints?

Or Arras hangings? they are taylors' libraries. [i. 1.]

For the variety of English fashions, see Euphues, ii. 194 l. 15 note.

8. notes beyonde Ela: i.e. beyond E, the highest note in the Hexachord, indicated in Solmisation by the general name E la mi, because it would bear either of those names according as the hexachord began on G, F, or C. See note on 'scarce sing sol fa . . . straine aboue E la,' Euphues, ii. 3 l. 24, and on M. Bomb. ii. 1. 132 'his knauerie is beyond Ela, & yet he knowes not Gam vt.'

9. picktooths for the Spaniard: Whitney says that an umbelliferous plant, Ammi Visnaga, has received the name of 'picktooth' on account of the use made in Spain of the rays of its main umbel.

10. porridge: Pottage, the variant in Blount, occurs again for porridge in Euphues, i. 189 l. 33 E rest.

our exercises: the same term is applied to their performances in the Blackfriars' Prol. to Sapho and Phao.

14. Arras, full of deuise: the fancifulness of the products of the Arras loom is alluded to Euphues, ii. 8 l. 5.

23. he is idle: see Life, p. 47.

26. Stirps rudis, &c.: the opposition of rose and nettle (cf. Sapho, v.2. 74, and often) and the bad jingle at the end perhaps indicate the motto as Lyly's own.

P. 116. ACT I. SCENE I.—Gardens before Midas' Palace: that this scene, which nothing compels us to change in the first three Acts, and a return to which may be supposed in v. 2, is laid in the open air is clear from the 'stick' and 'stone' which Midas picks up at ll. 100-3, and the proposal 'let vs in' near the end of scc. 1 and 2: that it is near the palace may be inferred from the presence of the princess and her ladies, and that of the pages, as well as from the words of Mellacrites at the end of iii. 3.

2. receive good turns; the service, namely, rendered to Silenus; see 1. 108, and under Sources.

18. Magnis tamen excidit ausis: of Phaethon, Ov. Met. ii. 328.

22. Eristus. Were I a king, &c.: 'This contest between Eristus, Martius, and Mellacrites seems to be an imitation of a passage in the third and fourth chapters of the first book of Esdras, on the comparative

strength of wine, the king, and women '(Dilke, Old English Plays, vol. i). The resemblance, however, is but slight. It seems more certain that the scene suggested to Bacon the six councillors of the Prince of Purpoole in Gesta Grayorum, 1594.

P. 117, 39. gold: this is the sinewes of warre, &c.: with this eulogy of gold compare the lines in Timon of Athens, iv. 3. 26-46, 381-392.

49. Quantum quisque sua, &c.: Juvenal, Sat. iii. 143.

50. ballance are: the uninflected form used again with a plural verb at 1. 92. Dilke compares Merchant of Ven. iv. i. 254 'Are there balance here to weigh the flesh?' 'I have them ready.'

quærenda pecunia primum est, &c.: Hor. Ep. i. 1. 53.

53. & genus & formam, &c.: Hor. Ep. i. 6. 37.

57. Aurea sunt verè, &c.: Ov. Art. Am. ii. 277.

59. taken up on interest: i.e. at command of him who has gold.

tempt . . . true Subiectes: allusion to Philip's intrigues in England.

62. quid non mortalia, &c. : Virg. Aen. iii. 56.

P. 118, 64. bred in the barrennest ground: Pliny, xxxiii. 21 'montes Hispaniae aridi sterilesque, et in quibus [nihil] aliud gignatur, huic bono [sc. auro] coguntur fertiles esse.' Cf. Act ii. 2. 6 and Gall. Prol.

66. In the councel of the gods, was not Anubis'... preferred before Neptunes, &c.: I retain Neptunes, the reading of the old eds., which may be right (sub. counsel), Anubis also being possessive. In Lucian's Iupiter Tragoedus, 7, Mercury, being ordered to seat the gods in council according to the value of the material of which their statues were fashioned, answers Neptune's complaint of priority given to Anubis by reminding him that in the absence of gold at Corinth Lysippus had made his statue of bronze. 'Ανέχεσθαι οὖν χρὴ παρεωσμένον καὶ μὴ ἀγανακτείν, εἶ τις ρίνα τηλικαύτην χρυσῆν ἔχων προτετίμηταί σου. A little lower Apollo is ranged amongst the ζευγίται; and is opposed to Aesculapius at a similar scene in the Deorum Concilium.

78. golden winges... Swannes winges: the wonted references to Danae and Leda, so often found together in Lyly.

80. Hippomanes: i.e. Hippomenes, Ov. Met. x. 575.

83. a wagtaile: as a synonym for impudence in King Lear, ii. 2. 73. Res est ingeniosa dare: Ov. Amor. i. 8. 62. Cf. Saph, and Ph. i. 4. 27.

84. gates of cities ... opened ... of late: referring, perhaps, to the English surrender of Gertruydenberg to the Spaniards, after an attack on the town by Count Maurice of Nassau. The English garrison, whose pay was in arrear, received from Spain twelve months' pay and a gratuity of five months' in addition. The town was handed over April 10, 1589. (Motley's United Netherlands, ii. 545-6.)

86. Sub Joue nunc mundus, &c.: still unfound.

88. the Moones braines: implying that only a lunatic would dream of doing without money.

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- 97. blesse thy guest: like fives or hospes, for 'host.' Ovid (Met. xi. 98) represents Midas, after entertaining Silenus in Phrygia, as repairing with him to Lydia and there restoring him to Bacchus: but from the opening of this scene it is obvious that Bacchus has been Midas' guest.
 - 99-103. Take up this stone... This stick: Ov. Met. xi. 108-10 'Vixque sibi credens, non alta fronde virentem Ilice detraxit virgam; virga aurea facta est. Tollit humo saxum; saxum quoque palluit auro.'
- P. 119, 109. Panam pro munere poscis: Hense notes the anachronistic use of Latin quotations in the mouth of Phrygian lords or Greek gods—'Dass auch Bacchus lateinische Citate braucht, ist an sich nicht zu verwundern; es mag aber auffallen, dass er die angeführten Worte der Rede des Sonnengottes entlehnt, mit welcher dieser, bei Ovid Metam. ii. 99, den Phaëthon vor der Annahme des gefährlichen Geschenkes gewarnt hatte.' Jahrbuch der Deutschen Shakespeare-Gesellschaft, Bd. vii. 254. At l. 18 Midas has compared himself by anticipation to Phaethon and quoted l. 328 from the same book of Ovid.
- 111. these petty ilands, &c.: identified in iv. 1. 171 as Lesbos, i.e. England.
- 114. chast Celia shall yeeld: Midas' unsuccessful suit to Cælia (cf. ii. 1. 20 sqq.) may possibly allude to Philip's former proposal for the hand of Elizabeth. In 1584 there was talk of a marriage between him and Catherine de Medici (Motley's *United Netherlands*, i. 69).
- Mellacrites . . . his daughter: probably Caelia is meant. See note on Dram. Pers.
- 3. The Masculin gender . . . feminine: taken verbally from Lilly and Colet's Latin Grammar, A Shorte Introduction, &c., sig. Ciiij recto.
- 4. backare: a cant word meaning 'go back!', borrowed from the proverbial saying 'Backare, quoth Mortimer to his sow,' ridiculing unfounded pretension to a knowledge of Latin (Nares). Cf. Taning of the Shrew, ii. 73 'Baccare! you are marvellous forward.'
- 10. my mistres is a proper woman: Fairholt points out that Launce's catalogue of his mistress' virtues (*Two Gentlemen*, iii. 1) in talk with Speed is probably borrowed from this scene. Shakespeare's play was probably produced in 1592 or 1593. Licio, however, is Caelia's attendant, not her lover.
- P. 120, 30. hazard: each of the winning openings in a tennis-court; viz. in modern tennis, the dedans, the grille and the last gallery. So Henry V, i. 2. 263 à propos of the Dauphin's present of tennis-balls Henry promises that he 'will in France...play a set shall strike his father's crown into the hazard.'
- 37. tire: Fr. tirer, of a hawk pulling or worrying the quarry with its beak. Cf. Euph. i. 325 l. 10 'tyred at a dry breast.'

41. leaden dagger in a veluette sheath: a favourite proverb with Lyly; cf. Euph. i. 215 l. 9, 255 l. 30 'painted sheth . . . leaden dagger.'

45. 'a rope for Parrat': this and the preceding were phrases taught

to parrots. Dilke quotes Butler's Hudibras

'— could tell what subtlest parrots mean, That speak and think contrary clean; What member 'tis of whom they talk, When they cry rope, and walk, knave, walk.'

P. 121, 51. sweet tooth of a calfe: which would take a lump of sugar from the hand.

55. a Want, a Mole: so still in Somerset.

58. aske her a question: i.e. an improper one.

65. Beetle browed: with overhanging brows. Dilke quotes 'the dreadful summit of the cliff | That beetles o'er his base,' Hamlet, i. 4. 71.

66. hast a beetle head: i.e. a stupid head, a head like a heavy rammer. 2 Henry IV, i. 2. 255 'a three-man beetle.'

75. The purtenances: Fairholt quotes from the comedy of Lingua, 1607, a similar but even lengthier catalogue of articles of ladies' dress, not confined, as here, to the head.

77-80. caules: nets. Knotstrings, for fastening on a knot or bunch of ribbon. Coifes, caps tied under the chin. Borders, embroideries to trim the edge of a cap. Crippins, variant of crepines or crespins (Fr. crépines), nets for the hair, or else a part of the hood. Shadowes, broad-brimmed hats. Spots, patches, beauty-spots. Cf. Petulus to Motto v. 2. 110 'You were best weare a veluet patch on your temples too.'

P. 122, 90. rigge: 'The verb rigge, to be wanton, occurs in Levins, col. 119 l. 6. Cp. "running such a rig," i.e. frolic, prank, in Cowper's John Gilpin' (Skeat). Cf. Ant. & Cl. ii. 2. 245 'riggish.'

92. cases: Petulus' reply affects to understand it as 'skins.' Cf. Beau. and Flet.'s King and No King, iv. 3. 82 'nor no man else that bears | His soul in a skin-coat.'

95. takings: predicaments. 'My taking is as bad or worse than hers,' Ben Jonson's The Case is Altered, iii. 3 (Whitney).

101. prettie mops: again to Pipenetta, ii. 2. 53.

103. Hares...male one yere, and the next female: Pliny, viii. 81, repeats a statement of Archelaus that the same individual in this species possesses the characteristics of the two sexes, and becomes pregnant just as well without the male. Fairholt says the superstition is reproduced in Topsell's Historie of Four-footed Beasts, 1607.

105. Badgers...legs: the fore-legs are, or seem, longer than the hind. 113-4. my master...his page: i.e. Petulus; Pipenetta belonging, like them, to the household of Mellacrites.

120. it is her owne when shee paies for it: Fairholt traces the joke to Martial, Epigr. vi. 12-

'Iurat capillos esse, quos emit, suos Fabulla: numquid, Paulle, peierat? nego.'

and says the custom of wearing false hair dates from ancient Egypt, decayed in the Middle Ages, and was revived in the seventeenth century.

P. 123, 127. angels are gold: a small gold coin, value ten shillings.

141. drinke of a drie cuppe: alluding to the phrase 'a dry beating,' dry 'being intensive.

P. 124, 17. a new shadow: probably, a new portrait of themselves. 25. Quorum si singula, &c.: Ov. Met. ix. 608

'quorum si singula duram

Flectere non poterant, potuissent omnia mentem.'

Quoted also in Lyly's second edition, Life, p. 71.

47. his meat turneth to massie gold, &c.: Ov. Met. xi. 123-6

'Sive dapes avido convellere dente parabat, Lamina fulva dapes, admoto dente, nitebant. Miscuerat puris auctorem muneris undis, Fusile per rictus aurum fluitare videres.'

P. 125, 55. crownes: the gold crown-piece was first struck by Henry VIII, and bore the royal arms on one side and the crowned rose of England on the other (Fairholt); they were also coined by Edward VI and Elizabeth (Dilke).

60. gyude: gyves were properly leg-fetters. Ben Jonson uses

'golden gyves' figuratively (Dilke).

67. to follow a Louer with a gloue in his hatte: i.e. either to imitate him, or to play second fiddle to him. For the glove in hat see note on Campaspe, iv. 3. 22, which passage may be compared with this.

70. so rich: provided he is rich, so being parallel to if in the other

clause

75. golden ruddocks: ruddock, i.e. robin redbreast, is used metaphorically for coins of red gold (Fairholt).

82. of his mistres fauour: of the colours she favours.

P. 126, 88. The love hee hath followed—I feare vnnaturall: these words, repeated by Midas himself v. 3. 61, were probably inserted by Lyly on the play's publication in 1592 in reference to the report, widely circulated at that time, that Philip actually contemplated a union with his own daughter by Isabella of France, the Infanta Clara Isabella, who, if the Salic law could be set aside, was heiress to the French crown. Sir Edward Stafford, the English ambassador to France, stated in a letter of 1592 that Henry IV had assured him that Philip had, through Olivarez the Spanish ambassador at Rome, importuned Sixtus V before the latter's death in 1590 to grant him a dispensation for the marriage (Motley's United Netherlands, iii. 193). But the reference might be to his proposal to marry Elizabeth, after his previous marriage to her sister Mary.

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100. as the Ægyptians did dogs: a reference to the dog-faced Anubis: see note on p. 118 l. 66 above.

101. vtmost partes of the West . . . gold: alluding, as Dilke points out, to the American possessions of Spain.

111. roses . . . stalke . . . still: the same imagery is used Sapho and Phao, ii. 1. 109-10 and Euphues, i. 203 ll. 15-6.

- P. 127, 126. Calia . . . my father think of no meat: at the end of i. 1 Midas acknowledged a passion for Cælia. Sophronia's anxious care for her father in his famine is repeated in, or from, Protea and Erisichthon in Loves Metamorphosis.
 - 3. I see it, and feele it not: i.e. she cannot get her hand on any of it.
 - 6. of barren ground: see note on i. I. 64.
- 12. Blirt to you both!: this exclamation of contempt has been abundantly illustrated (see Nares). Skeat considers the verb 'blurt,' to deride, to be formed from blore or blare, and to mean originally 'to blow,' i. e. to puff away in contempt.

it was layd by the Sunne: popular guess anticipating Laplace and Herschel's nebular theory.

- 18. idle . . . addle: as often elsewhere, e.g. Pappe, p. 396 ll. 29-30.
 21. crackt crowne: uncurrent, if the crack extended within the circle round the sovereign's head; Hamlet, ii. 2. 448, and Woman, iii. 2. 266.
- P. 128, 37. golde boyld, for a consuming bodie: the efficacy of aurum potabile was a subject of dispute among mediaeval physicians. 'Matthiolus in the same place approves of potable gold, . . . and holds "no man can be an excellent physician that hath not some skill in chemisticall distillations, and that chronic diseases can hardly be cured without mineral medicines." Burton's Anatomy of Melancholy, Part 2. Sec. 4. 1, 4. Cf. 'Argentum potabile,' M. Bomb. ii. 2. 18.
- 41. a portague: a Portuguese coin worth four pound ten shillings, as explained by Weber in a note on Beaumont and Fletcher's Sea-Voyage (Dilke).
 - 45. dowe-baked: i.e. half-baked, insufficiently considered.
 - 55. He hath made a spoke: i.e. put a spoke in your wheel.
- 56. our masters: spoken generally, 'our betters.' All three were of Mellacrites' household.
- P. 129, 72. If Mars should answere thee, &c.: Dilke is probably right in detecting a reminiscence of the story of Naaman 2 Kings v. 13.
- 83. Sir boies you wait wel!: as Petulus' answer shows, this refers to their not having accompanied the councillors on their expedition to Bacchus' temple at the end of the preceding scene. It is one of those back-references which show that Lyly generally intended his scenes as continuous in time.
- 89. neer my selfe neere you as your skin: the first of relationship or connexion; the second of one injured or 'nearly touched.'

The state of the state of the state of

- 3. successe: sequel, issue, as often, e.g. M. Bomb. iii. 1. 10 '1 to the succes of fortune, who, though she hath framd vs miserable, car make vs monstrous.'
 - P. 130, 8. my minde were also a myne: i. e. as dark.
- 12-13. What should I doo . . . seauen foote of earth?: the si sentiment, originally from Plutarch (de Educ. 8), is repeated in Euph. i. 314 l. 35, Campaspe, v. 4. 49-53 (where see note), and I Henry IV 4. 89.
- 15. tooke small vessells, &c.: an allusion to the freebooting expl of Drake and the other Elizabethan seamen.
- 20. Diomedes did his horse with blood: an allusion repeated from Epilogue at Court to Campaspe, where see note.
- 21. Two bookes have I alwaies carried, &c.: I cannot find t Motley reproduces the tale.
- 26. Getulia: south of Mauretania, but probably written hastily Galatia, which, like Lycaonia, borders Phrygia. 'Sola' may be suggesty Soli on the Cilician coast.
- 31. made the sea to groune, &c.: unmistakable allusion to: Armada. The expedition against Lesbos must be supposed, in spite i. 1. 111, to have occurred before the commencement of the play, and 1 between Acts i and iii.
- 34. whom having made slaves, &c.: Dilke in a concluding no written in 1814 before Napoleon's escape from Elba, points out with fi moral indignation the close applicability of this speech to the Emperc career, and cannot resist admonishing him to be content with the positi the lenity of the Allies has left him.
- 86. to destroy their natural Kings: referring to the plots to assas nate Elizabeth and William of Orange. In regard to the former may instanced that for which Dr. William Parry suffered death at t beginning of March, 1585. Motley, speaking of this year, says 'The was hardly a month in which intelligence was not sent by English ager out of the Netherlands and France, that assassins, hired by Philip, we making their way to England to attempt the life of the Queen' (Unit Netherlands, i. 305). Many attempts, instigated from Spain, were ma on the Prince of Orange's life, e. g. one in 1582, one in 1583, and one 1584 before that by which he fell on the tenth of July in the same ye See Motley's Dutch Republic, iii. 407, 457, 467.
- 38. vipers that gnawe the bowels, &c.: cf. Euphues, ii. 5 l. 5 ' with t Viper, loose my bloud with mine own brood,' they were supposed force their way through the bowels of their dam. Pliny, x. 82 a Browne's Vulgar Errors, iii. 16.
 - 43. traitours to me: urging that excuse for attacking them.
- P. 131, 44. mens hearts would bee touched with gold: i.e. tried by a touchstone. Timon of Athens, iv. 3. 389 'O, thou touch of heart

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54. Haue not all treasons . . . by miracle, &c.: compare the language of Euphues, pp. 197, 208, 210. Dilke considers this, and the lines immediately following and preceding, as added at a later date in allusion to James I and the Gunpowder Plot: a supposition of course irreconcilable with the date of the quarto, 1592.

71. of kingdome proofe: i.e. of metal that is proof against another kingdom's attack. Proof, subst. as Rich. III, v. 3. 219 'armed in proof.'

P. 132, 82. Martius, thy councell hath shed as much bloud, &c.: there can be little doubt that Martius represents the Duke of Alva, the exponent of the tyrannical policy which drove the Netherlands into revolt. So identified by Halpin and Mézières.

8. cunning mens charms: Fairholt quotes from Reginald Scot's Discouerie of Witchcraft [1584, not 1585] with which, as we saw under Gallathea, Lyly was familiar, some charms repeated for toothache, e.g. 'Strigiles falseque dentata dentium delorem personate; O horsecombs and sickles that have so many teeth, come heale me now of my tooth-ache.'

10. ouer-hearing vs: so Motto below, 1, 75, apparently in the sense of 'overreach.'

P. 133, 23. herbage: i.e. 'harbourage; safe-keeping' (Fairholt). Usually 'harb-' or 'herbergage,' but from a Fr. herberge (N.E.D.).

26. badge of haire: the original sense of badge seems to have been flag or standard.

34. the knacking of the hands: Fairholt quotes a passage from Stubbes' Anatomie of Abuses to show that snapping both of fingers and scissors was affected by barbers, as giving a finish to their work; and also from Ben Jonson's Silent Woman, i. 1, where Morose approves his barber, Cutbeard, because 'the fellow trims him silently, and has not the knack with his sheers or his fingers.'

35. tuning of a Cittern: 'It was the custom to keep a cittern, a species of guitar or lute, in barbers' shops to amuse customers waiting their turn to be operated on. In Burton's Winter Evening's Entertainments, 1687, is a representation of a barber's shop, where a person waiting his turn is playing on a lute' (Fairholt). Dilke quotes from the Second Part of Dekker's Honest Whore, where Matheo calls his wife 'A barber's cittern for every serving-man to play upon.'

38. 'how sir will you be trimmed?' &c.: Fairholt has a long note on this passage, of which I reproduce some details. The 'spade-beard' was long and cut straight across the bottom, though occasionally rounded at the corners. The 'bodkin-beard' or pique-a-devant beard was that usually worn by Charles I, 'sharp, stiletto fashion, dagger-like' as Taylor the Water-Poet says in his Superbiae Flagellum. The 'pent-house' is the bushy moustache hanging over the lip. The 'allie on the chin,' Chaucer's 'forked beard,' parted the beard in the centre of the chin to hang like a double pendant. The 'bull's curls' rose one upon another

in close contiguity upon the forehead. The 'dangling locks' were curled and allowed to flow over the shoulders. The 'love-lock' was a single lock worn long on the left side, and sometimes twisted in a ribbon or tied with a silken bow at the end. Dilke quotes from Greene's Qvip for an Vpstart Courtier, 1592, 'Will you be Frenchefied with a love-lock down your shoulders wherein you may wear your mistress' favour?' In Endim. iii. 3. 35 Sir Tophas 'feels a contention whether he shall frame the bodkin-beard or the bush.' Cf. Pappe, p. 506 l. 6.

43. Goates flakes: perhaps explains the 'lady's dangling flake' of Marston's 1st Satire.

58. is that worde come into the Barbers bason f: from Licio's later remark v. 2. 107 it is rewme that must be regarded as the 'courtly tearme' which surprises him in Motto's mouth, rather than enaporated. Yet the former, like the latter, occurs much earlier than 1588. Whitney quotes the Promptorium Paruulorum (printed 1499), p. 432 'Rewme of the hed or of the breste.' Probably it is the frequent or special application of the term that was new in fashion, just as ten years since but few folk claimed to have had the influenza.

P. 134, 59. a Barber and a Surgeon: the two professions were not dissevered before 1745. They were incorporated as early as 1540, when all persons merely practising shaving were forbidden to meddle with surgery, except to draw teeth and let blood, unless properly qualified as barber-surgeons. A work entitled Il Barbiero by a Neapolitan barber, Tiberio Malfi, published in 1626, contains engravings of various surgical operations (Fairholt).

75. ouerheare me: cf. above, l. 10.

85. a paire of virginals: the virginal, or virginals, was a harpsichord or spinet, 'called so, says Blount in his "Glossographia," because maids and virgins do most commonly play on them' (Dilke). Paire probably refers to the double row, of keys, and of jacks, which Petulus a few lines on compares to the double row of his teeth; the jacks being short pieces of wood with a slip of quill at the side which strikes the string as the jack ascends, while in its descent the vibration is stopped by two small pieces of cloth. Or paire = set, as in 'pair of stairs,' 'pair of cards' (obs.).

P. 135, 118. maugre his beard: proverbial expression, 'spite of all he can do.'

128. cushions are stuft with beards: again v. 2. 170, where Fairholt notes it as a jesting satire on the huge beards sometimes worn, and compares Coriolanus, ii. 1. 91 'Your beards deserve not so honourable a grave as to stuff a botcher's cushion.'

P. 136, 141. Pellitory fetcht from Spaine: Whitney gives 'Pellitory-of-Spain, Anacyclus Pyrethrum, growing chiefly in Algeria.' Its root is a powerful irritant promoting salivation.

142. Mastick's a patch: i.e. gum-mastick (a gum for chewing on)

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is a fool, of no use. Dilke supposes it would be used for stopping a bad tooth.

149. checkerd-apron men: 'A barber is always known by his checque party-coloured apron,' Randle Holme's book on Heraldry (The Academy of Armory, 1688 fol.), quoted by Fairholt.

153. By trickes they shaue a Kingdome round: probably referring to the enormous number of executions by the scaffold, the stake, or the gibbet, that had marked Alva's rule in the Netherlands, 1567-1573.

13. Qui latus arguerit, &c.: the quotation betrays the source of Suavia's scandalous perversion of Penelope's motive. It is from Ovid's Amores, i. 8. 48:

Penelope iuvenum vires tentabat in arcu Qui latus argueret, corneus arcus erat

i. e. arcus qui indicaret vires lateris, erat corneus; Hom. Odys. xxi gives no hint of the material, though the κορώνη, or tip, would naturally be of horn.

P. 137, 18. what shal we do? Ame. Tel tales, &c.: Fairholt compares the question and answer of the Queen and her Ladies in Richard II, iii. 4.

33. Hie she was in the instep, &c.: 'high instep' implies pride, 'short heele' feminine frailty, 'straitlaced' stiffness of demeanour, not strictness of morals. Cf. Euph. i. 202 l. 24 'they be so straight laced, and made so high in the insteppe, that they disdaine them most that most desyre them.' So Philautus, ii. 179 ll. 4-6, accuses Fraunces of 'shorte heeles' and 'high instep.' Dilke remarks that Sue Shortheels is the name of a strumpet in Rowley's A Match at Midnight.

37. larkes...caught...with...a glasse: this allusion to the bird-catchers is explained by a passage in Pettie's Pallace of Pleasure (1576) fol. 59 r. 'For as the Larketaker in his day Net hath a glasse whereon while the birdes sit and gaze, they are taken in the Net, so your face hath sutch a glistering glasse of goodlynesse in it,' &c. Fairholt refers to Hone's Every-day Book, ii. 94 for an account of another device made with glass as used near Abbeville in 1827, as now in 1902, where a flat piece of wood inlaid with small bits of looking-glass is twisted on a pin rapidly by a string, and the larks who hover over it, attracted by the flashing light, are easily shot.

40. as one that knew her good; so Euph. ii. 161 l. 29; of knowledge of courtly convenances rather than of a sense of one's own interest.

P. 138, 60. would make the tune of a hart out of tune: (1) would put her lover's heart, now out of tune, in tune again; or (2) would have a love-plaint for its burthen.

62. plaine song: the melody without the variations, the vocal part without the harmony.

73. Amerula, . . . biller, your name, &c. : Fr. amère, Lat. amara.

P. 139, 94. standing cup: goblet with a stand, distinguished from a horn or vessel that would require to be emptied before being set down.

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BOND III

P. 139. ACT IV. SCENE 1. Glade in a forest on Mount Tmolus: the classical scene of the contest (Ov. Met. xi. 156). Cf. Midas' own account v. 3. 40-4. Mount Tmolus is properly in the neighbouring country of Lydia, but near the Pactolus. Perhaps Lyly chose to regard Phrygia as including Lydia, and conceived Midas, like Croesus, as having his capital at Sardis: cf. Ov. Met. xi. 137 'Vade, ait, ad magnis vicinum Sardibus amnem.' In his letter prefixed to the first edition of Astrophel and Stella, 1591, Nash alludes to 'Pan sitting in his bower of delights, & a number of Midasses to admire his miserable hornepipes.'

1. Apollo, who tunes the heavens . . . harmony: the allusion is to the music of the spheres (Dilke); and I cannot but think Shakespeare had this phrase and ll. 13-4 'Had thy lute been of lawrell, and the strings of Daphnes haire' in mind when, about this time, he wrote in Love's Labour's

Lost, iv. 3. 339

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'as sweet and musical
As bright Apollo's lute, strung with his hair;
And, when Love speaks, the voice of all the gods
Makes heaven drowsy with the harmony.'

Compare too the opening of the song in Henry VIII, iii. I 'Orpheus with his lute made trees,' &c.

4. Arion, that brought Dolphins: Hyg. Fab. 194.

5. Amphion . . . Thebes: Horace, Ars Poet. 394. .

P. 140, 10. This pipe . . . was once a Nymph: the transformation of the Naiad Syrinx, pursued by Pan, into a group of marsh reeds is the invention of Ovid, Met. i. 690 sqq. But see Lucretius, iv. 588.

- 34. My Temple is in Arcadie . . . Erato the Nymphe, &c.: this passage is founded on that in the 'Αρκάδικα of Pausanias (viii. 37.11) παρὰ τούτφ τῷ Πανὶ πῦρ οῦποτε ἀποσβεννύμενον καίεται. Λέγεται δὲ ὡς τὰ ἔτι παλαιότερα καὶ μαντεύοιτο οὖτος ὁ θεός, προφῆτιν δὲ 'Ερατὼ νύμφην αὐτῷ γενέσθαι ταύτην ἡ 'Αρκάδι τῷ Καλλιστοῦς συνῷκησε. Properly this nymph Erato, who appears below and is false to her master, is to be distinguished from Erato, the Muse of lyric and erotic poetry; but it is doubtful if Lyly meant to do so. Cf. Ov. Art. Am. ii. 16 'Nunc mihi, si quando, Puer et Cytherea, favete: | Nunc Erato; nam tu nomen amoris habes.'
 - P. 141, 46. Loue-leaues: probably a Kentish name.
- 47. Iupiter a goose, and Neptune a swine: Pan is wilfully misrepresenting matters. Jupiter became a swan, Neptune a bullock, a river, a ram, a horse, and a dolphin, but not a swine.

56. Pan is all: i. e. παν means 'all.'

68. what is thy follie?: i.e. since fortune cannot be blamed, the fault must lie with yourself. Midas is irritated and depressed; cf. his own statement, v. 3. 40-7. Mellacrites in iii. 3. 101 speaks as a courtier merely. The king's attitude is intended to illustrate Ovid's 'pingue sed ingenium mansit,' Met. xi. 148.

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P. 142, 96. consent: harmony of voice and lute, properly concent.

97. Tha.: Dilke is probably right in correcting Thia, the prefix of the old editions, to Tha. for Thalia, the muse of Comedy.

107. Gitterne: the same as cittern above, iii. 2. 35, as is shown by Dilke's quotation from Lord Falkland's Marriage Night, 'As a barber's boy plays o' th' gittern.'

109. Cross-gartred Swaines: 'The custom of enswathing the leg with long garters was peculiarly indicative of the Italian peasantry, and is still customary with them. It was equally common in Normandy until the middle of the last century. It was an Anglo-Saxon fashion, but considered boorish in our author's days' (Fairholt)—but not now.

P. 143, 124. his piping as farre out of tune: it is the instrument and the playing of it that is criticized by both the Nymphs and Midas; nothing is said of the two songs as poetry, and there is little to choose between them, though Ward says, 'it is difficult not to sympathize with Mydas for preferring Pan's song, poor as it is, to Apollo's, which is still poorer' (Eng. Dram. Lit. i. 299, ed. 1899).

P. 144, 177. are his golde mynes turnd into water: the transference of Midas' golden gift to the Pactolus is here made to represent the danger to which the Spanish treasure-ships, and even their possessions in America, were exposed since the Armada's defeat.

183. Sisq miser semper, &c.: Ov. Ibis, 117.

P. 145, SCENE II. A reedy place: it must be supposed on the way between the wood and the palace, and not far from the latter, for Sophronia and her ladies to visit it in Scene iv. The words of Driapon, l. II 'in his owne Countrey they... call him Tyrant,' imply not the shepherds' own exemption from Midas' sway, for they dread his power and complain of his taxes, l. 55, but merely their detachment from affairs.

5. great King . . . hands are longer: Euph. i, 221 l. 34 'kinges haue long armes,' from Ov. Her. xvii. 166

'An nescis longas regibus esse manus?'

11. in his owne Countrey, &c.: suggestive of the opening of bk. iii. cap. 32 of The Diall of Princes— Mydas the auncient kyng of Phrigia, was in his government a cruell tyrant, and contented not himself to play the tiraunt in his own proper countrey, but also mainteined rouers on the sea, and theeves in the lad to robbe straugers... a freend of his of Thebes sayd vnto him these woords. I let thee to weete King Mydas that all those of thy oune realm doo hate thee, and all the other realms of Asia doo feare thee.

29. dissembling of Hyena: Dilke and Fairholt are wrong in prefixing 'the.' It is as if its cunning and its plaintive imitation of the human voice gave it a semi-human character in human eyes. Cf. Psellus' language, Euph. ii. 116 ll. 6-9 'the Beast Hiena... they accompt Hyena

their God...take seauen hayres of Hyenas lippes'; also i. 250 l. 8 'Hiena, when she speaketh lyke a man, deuiseth most mischiefe,' where see note.

- 34. woodden net . . . the cod . . the corks: Fairholt explains cod of the bag at the bottom of the net which held a stone to sink it, while the corks were to keep the sides of the net on the surface. Woodden net means, of course, a navy; hence trees and woods in this connexion.
- P. 146, 43. plod: all editions agree, and the word is more expressive of laborious effort than 'plot.' Cf. M. Bomb. ii. 4. 5-6.
- 61. three flocks: three locks of wool. OF. floc de laine, 'a lock or flock of wool.' Cotg. Lat. floccus. In v. 2. 179 'flockes' are spoken of as used for stuffing mattresses.

Scene III. The same: the closing words of the preceding scene indicate the present as continuous with it.

- 2. call a dog a dog, &c.: i.e. you have to learn a whole new phraseology, of which, as Fairholt points out, another specimen is given by Diana's Nymphs in Gall. ii. I. 38-58. 'To call a dog a dog' was a proverb for using plain speech. Pappe with a Hatchett, 1589, on its title-page professes to be 'written by one that dares call a dog a dog.'
- P. 147, 6. faire flewde: with large hanging chaps. Well hangd: with long drooping ears. Dilke illustrates the Huntsman's sense of the hounds' music by the passage in Mid. N. Dream, iv. 1. 120

'So flew'd, so sanded; and their heads are hung With ears that sweep away the morning dew;

Slow in pursuit, but match'd in mouth like bells, Each under each.'

12. pibble: pebble, as in Gall. i. 1. 13; Woman in Moone, v. 1. 10.

- 16. leasht: i. e. beaten with the leash or leathern thong for holding in the dogs, which might also be used for their chastisement. But lash is originally the same word, in the sea-sense of binding two pieces up together. Skeat compares Germ. lasche, a flap, scarf or groove to join timber, referring it to an original Teut. base lak (Lat. and Gk. lag) to droop (cf. Lat. laxus, languere), from which is formed a subst. laksa or laska, a flap. The lash of a whip is the flexible or drooping part.
- 20. Calamance: according to Halliwell and the N.E.D. figurative application to language of calamanco, 'a Flanders woollen stuff of glossy surface, woven with a satin twill and chequered in the warp so that the checks are seen on one side only'—the glossy surface and invisibility of the pattern no doubt suggest the comparison. The characters in a nutmeg are the intricate veinings visible in a section taken through one.
- 26. the single: Halliwell's Dict. of Archaic Terms s. v. Hunting, where he gives an immense number of terms applied to animals that were objects of sport drawn from Blome's Gentleman's Recreations, &c., enu-

merates among 'terms of the tail'—'The wreath of a boar, the single of a buck, the scut of a hare or rabbit, the brush of a fox,' &c.

27. imbost: so of the stag in Scott's Lady of the Lake, i. 7 'Emboss'd

with foam, and dark with soil.'

tooke soyle: so in Browne's Britannia's Pastorals, p. 84, a hind is represented as 'taking soyle within a flood' (Halliwell). But the word is the same as soil = ground, or defilement; the idea being that muddy water afforded most concealment (Skeat).

32. This is worse than fustion: printed as part of the Huntsman's speech in the old eds. and by Dilke, though Fairholt allots it, separately, to Minutius. In the Huntsman's mouth it refers to the ordinary speech Petulus has just substituted for the technical. Cf. 'Calamance,' 1. 20 note.

36. champing: quasi champaign.

P. 148, 41. facundi calices, &c.: Hor. Ep. i. 5. 19.

43. disardum: a disard was a dancing fool. The opening line of the Anti-Martinist lampoon A Whip for an Ape is 'A Disard late skipt out vpon our Stage.'

46. scull of Phesants: i. e. school, or shoal; either word being applic-

able, of course, only to fish.

49. swad: clown, bumpkin. Whitney quotes 'Let country swains and silly swads be still' (Greene, Madrigal). Again pp. 420 l. 92, 426 l. 108.

54. remember all this!: i.e. I'll make you pay for it.

68. shrowd: a recognized variant of shrewd.

72. flyblow: cf. N. E. D. s. v.

- 74. shaue the Barbars house: see note on an inventorie of all, &c., below, v. 2. 4.
- P. 149, 81. a choakpeare: Fairholt explains as 'a sort of gag shaped like a pear, which opened from the centre by a spring and forced the mouth to its utmost width. It was of Italian invention, used for purposes of punishment.' Minutius dedicates every particle of himself to the opening, i. e. robbing, of Motto's purse.
- 12. suffers the enemies to bid vs good morrowe at our owne doores: alluding, not as Dilke suggests, to Essex's expedition to Cadiz in 1596, which is much too late, but to that under Drake and Norreys in 1589 to establish Don Antonio on the throne of Portugal. They sailed from Plymouth Apr. 18, 1589; landed at Corunna, and obtained some advantages over the Spaniards. They even got possession of the suburbs of Lisbon; but were compelled to re-embark. On their return they took and burned Vigo, and ravaged the country round. They reached Plymouth again by the middle of July (Motley's Unit. Neth. ii. 554-6).
- 18. This will make Pisidia wanton, &c.: perhaps recollecting the Greek discontent at Alexander's assumption of Eastern dress and manners, as related in Plutarch's Life, c. 45.

20. coutcht: lodged, comprised. Udall's Erasm. Par. Pref. 14 'Couched together in this one weorke' (N.E.D.).

28. Bella gerant alij, &c.: adapted from Helen's Epistle to Paris (Ov. Her. xvii. 254) 'Bella gerant fortes: tu, Pari, semper ama.' Again, Endim. iii. 3. 32.

P. 150, 31. Vilius argentum, &c.: Hor. Ep. i. 1. 52, quoted in Lilly and Colet's Latin Grammar, ed. 1577, sig. lj recto.

47. a methridat: properly an electuary, used in the general sense of remedy in Sapho and Phao, iii. 3. 13.

48. Uno namq modo, &c.: still unfound.

P. 152, 28. my doom was his: my judgement was passed upon him.

 table-men: the wooden discs used in the game 'tables,' or back-gammon, which still employs just thirty. Fairholt says the game was kept in barbers' shops.

4. an inventorie of all...to redeeme the beard: the course of the action between the Pages and the barber is not absolutely clear from the text, but may be summarized as follows. During the song at the end of iii.

2 Motto must be supposed to effect the cure of Petulus' toothache, on their promise to redeem the beard which they have pawned. When next we meet them (iv. 3 end) they plot to 'shaue the Barbars house,' i.e. they are going to pretend that they have only induced the pawnbroker to release the beard on a promise that he shall receive a lien on Motto's goods, out of which the Pages mean to make their own profit. At their visit to Motto's house, which is not represented, Motto, having vainly tried to bully them, has finally recovered the beard by giving them a sham document in which he pokes fun at them. The nature of this document has become apparent to them before their entry in this scene, and the reading of it before the audience must be excused by their wish to taste Motto's humour more fully.

P. 153, 8. pike deuant: the 'bodkin' of iii. 2. 39.

10. poynado: poniard, an Italian termination being tacked on to a French word. Fr. poignard, 'a poinadoe or poniard,' Cotgrave. Dilke excuses the poverty of Petulus' wit by taking his 'conceald beard' of the golden beard: but the latter is now in Motto's hands; and Licio's next speech (end) shows him to mean his own ungrown beard.

21. What els?: the expression had not yet acquired its modern sense of dissent.

33. moueables: probably 'of easy virtue.' So Katharine to Petruchio (ii. 1. 198) in sense of 'any man's tool.'

38. Fælix quem faciunt, &c.: the line is given on fol. 3 of Prouerbes and Adagies, gathered out of the Chiliades of Erasmus... by Rycharde Tavener... An. M.D.LII. B.L. 8°, but I know of no classical origin for it, however familiar. It is translated by Eubulus in Euph. i. 189 l. 14.

40. one of the Cole-house, &c.: possibly an allusion to Grim the

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Collier, who is victimized by the barbering of the Court-pages in Richard Edwardes' Damon and Pithias, lic. 1567. See vol. ii. p. 238.

P. 154, 48. cum recumbentibus: this ought to mean 'with interest.' In the following from John Heywood's *Proverbs*, ed. Sharman, p. 146, it seems to be used as a sort of dog-Latin for 'recompense'—

'Had you some husband, and snapt at him thus, I wis he would give you a recumbentibus.'

P. 155, 78. Mine armes are all armarie, gules, &c.: i.e. discoloured with fighting, or beating.

79. pur, post, pare, &c.: terms in a game of cards called 'Post and Pair,' in which pur seems to mean the knave: cf. Whitney s.v. pur. Licio, humorously, rather than blunderingly as Dilke says, ekes out his scanty stock of heraldic terms with others more familiar. 'Post and pair (=pack)' or 'post' is mentioned by Sir John Harington—

'The second game was post, until with posting
They paid so fast, 'twas time to leave their bosting.'
(Fairholt). Pair=pack.

96. tongue tawde: 'to taw is still used in Somersetshire in the sense of to tie, or to fasten' (Fairholt): but perhaps 'subdued to silence,' from taw or tew, to dress (leather).

98. ympt: 'to imp' is to graft, or to repair by splicing or addition: here 'reinforced.'

raser: pun on raze, to destroy, of the ne plus ultra of mischief; or else for 'racer.'

99. a mort: i.e. amort, dull, dejected, as in Taming, iv. 3. 36.

101. marie gup: i.e. 'by Mary, gee up! or get up!' a stable expression, says Fairholt. Again M. Bombie, i. 3. 14.

is melancholy . . . for a barbars mouth?: the affectation of melancholy is illustrated by King John, iv. 1. 14-

'when I was in France,

Young gentlemen would be as sad as night Only for wantonness.'

and by Jonson's Every Man in his Humour, iii. 3 'Your true melancholy breeds your perfect fine wit, sir.' As a recognized mental state, it occurs as early as the *Utopia*, 1516. Sidney's character exhibits it. Possibly Lyly's hero, Euphues, set the fashion.

104. in his muble fubles: depressed in spirits. Nares quotes Gayton's Festiv. Notes, p. 46 'Sol in his mubblefubbles, that is long clouded.'

107. the rewme: see iii. 2. 58 (note).

108. mushrumpes: a corruption. The word is from OF. mouscheron or mousseron, 'a mushrome,' Cotg.

109. a pose: again for a cold or running at the nose in M. Bomb. iv. 2. 218 'A little rume or pose.'

a v lust patch: i.e. a beauty-patch, or black spot to set off the complexion.

P. 156, 127. the wennes: apparently a distinct word from weams of Euph. ii. 216 l. 14.

148. you have made a faire hand: i.e. you have got into a nice mess, metaphor from one taking fresh cards from the pack on the chance of bettering his hand. Beaum. and Flet.'s King and No King, v. 2. Lygones, finding Spaconia, whom he has abused for light behaviour, is to be Tigranes' queen, says, 'Then have I made a fair hand: I call'd her whore.'

P. 157, 159. but durante placito: only during pleasure.

163. couin: old law-term for fraudulent agreement.

165. ball of soap.

166. tria sequuntur triaes: the phrase is quoted again Pappe, p. 406 l. 18. It looks like some formula in alchemy or magic.

170. beards, to stuffe . . . cushions: see iii. 2. 128.

173. and a nayle: a nail is a unit of English cloth-measure—21 in.; to be understood here as added to the half-yard of breadth.

175. lynes that she dryes her cloathes on: the use of hair for clotheslines is illustrated by *Tempest*, iv. 1. 237 'Mistress line, is not this my jerkin? . . . now, jerkin, you are like to lose your hair and prove a bald jerkin.'

P.158, 12. at barly-breake with Daphne: a game, resembling our Warner or Prisoners' Base, in which two players, occupying a marked space called 'Hell' in the centre of the ground, tried to catch the others as they ran through it from the two opposite ends, those caught being obliged to replace or reinforce them in the centre. The same application of it occurs in Middleton's fine play The Changeling, v. 3 of De Flores and Beatrice.

'Yes, and the while I coupled with your mate At barley-break; now we are left in hell.'

13. assaying on some Shepheardes coate, &c.: Dilke notes the allusion to Apollo's having served Admetus in that capacity, and that the serpents skinne refers to his being god of medicine, or to the serpent Python which Apollo slew and the skin of which formed a covering for the tripod on which his priestess sat.

18. quench fire with a sword: cf. Sapho and Phao, ii. 4. 110 'fire to be quenched with dust, not with swordes'—see note. Here of Alva's attempt to put down the indignant discontent of the Netherlanders by ruthless cruelty and military force.

23. in eternitie: represented by the offering of 'tapers,' to be kept always burning before the shrine.

P. 159, 61. my affection . . . vnnaturall: see note on ii. 1. 88.

P. 160, 72. pecuishnes: folly, as Sapho, i. 1. 42, 4. 33, and very often, though the following words in this passage seem to show that it indicates a lighter degree of folly.

P. 161, 135. Iô Pæans: Ov. Art. Am. ii. 1.
P. 162. 139. A Daphnean Coronel: one of laurel.
144. Delian King: as born in Delos. Hyg. Fab. 140.

MOTHER BOMBIE.

P. 172. DRAMATIS PERSONAE: I have corrected Fairholt's descriptions of Prisius (cf. note on ii. 5. 63) and Sperantus (cf. i. 3. 183-90), and abolished his distinction between the 'men,' Dromio and Riscio, and the 'boys,' Halfpenny and Lucio, for which there seems no sufficient reason. (See his note on the Song in iii. 4.) Granted that Dromio and Riscio are somewhat older, yet all four are of a piece, and their confidential relation with their respective masters is much the same: the Hackneyman speaks of Dromio as 'Memphios boye,' v. 3. 360, and Stellio speaks of Riscio as 'the boy,' ii. 2. 7. Rixula, too, is clearly of Prisius' household (cf. iii. 4. 1-4).

Scene-Rochester: see iii. 4. 90, iv. 1. 19, iv. 2. 188. For his one play of contemporary life Lyly chooses a scene in his own county.

P. 173, 8. tread out: beget, a term used of the generation of birds.

9. bite hot on: border close on.

13. they saie, if rauens . . . black: popular superstition, not traceable in Pliny, book x.

17. Carue him ... capon: cock-chickens were castrated to improve the flesh. Dromio suggests that the same process applied to Accius will prevent his breeding fools.

P. 174, 29-31. Aethiopian . . . faire picture, &c.: Mr. P. A. Daniel would read babie for ladie. In Heliodorus' Aethiopica, iv. 8, Persina, queen of Ethiopia, tells her white daughter, Chariclea, that when she was begotten a picture of Perseus leading away the naked Andromeda hung in her view. The preface to Underdowne's translation, 1587, 4°, alludes to an earlier and incorrect edition. Cf. Camp. i. 1. 71 note.

37. beg him for a foole: cf. iv. 2. 108 begd for a concealde foole.' Natural fools having property were wards in Chancery, and it was customary with persons who had sufficient interest to beg the guardianship of them in the time of our author, to profit by their lodging with them. Douce has given a curious anecdote how the Lord North begg'd old Bladwell for a foole," and what came of it' (Fairholt).

39. haue in: come in with.

40. fadge: suit, succeed.

eate till thou sweate, &c.: a comparison with Euph. i. 251 ll. 1-2, to which Mr. P. A. Daniel draws my attention, suggests that the reading should be 'till thou' for 'thou shalt': 'these Abbaie lubbers... which laboured till they were colde, eat til they sweate, and lay in bed till their boanes aked.'

P. 175, 64. mewed vp: metaphor from falconry, mews being places where hawks were kept when sick or moulting.

65. roisting: earlier form of roystering: cf. Udall's Roister Doister,

Prol. 'the roysting sort.' Also Tro. and Cress. ii. 2. 208.

74. keepe my house from smoake: with possible allusion to the proverb cited Wife of Bath's Prol. II. 278-80 about smoke, rain dripping, and a scold. Cf. Proverbs xxvii. 15, and Skeat's Chaucer, vol. iii. p. 447. Or smoake may be colloquial, like 'dust,' for disturbance. Memphio again alludes to his wife's shrewish temper, v. 3. 114.

88. ducats: the average value of the gold ducat was rather over nine

shillings.

98. Expellas furca licet, &c.: Hor. Ep. i. 10, 24 'Naturam expellas

furca, tamen usque recurret.'

P. 176, 8. How likest thou this head?: probably referring to what he has just said, in the sense of 'Have I good wits? was this cunningly done?' but the context makes it possible that he produces at this point a miniature of his daughter.

15. Quod natura, &c.: still unfound.

P. 177, 47. come not about you: i.e. 'do not overreach you,' ed. 1814.

6. wring: ed. 1814 quotes Hamlet, iii. 2. 240 'let the gall'd jade wince, our withers are unwrung.' Cf. Milton, Def. of Humble Remonstr. 'Wee know where the shoo wrings you.'

12. another gate: another kind of; conn. with 'gait,' manner of going. Ed. 1814 says 'Still used in the North of England.' Cf. Twelfth Night, v. 198 'othergates,' in different fashion.

14. better bread than is made of wheat, &c.: this proverb for fastidiousness, which Ray, p. 3 (1678), gives as of Italian origin, occurs again in the Epistle Dedicatorie to the First Part of Euphues (vol. i. 181 l. 18).

P. 178, 25. in place where: 'in a more fitting place' (Fairholt), i.e.

a more private.

26. cog: used here in sense of 'lie,' and two lines further on in

special sense of cheating at dice, which would require a steady hand (ed. 1814).

33. princockes: pert youth.

41. winke not: i.e. if she can see straight.

47. for catching cold: i.e. to prevent it, as often, e.g. Woman, i. l. 178 'no noyse for waking her.'

P. 179, 60. prick on a clout: sew cloth; Campaspe, v. 4. 136 'pricking in cloutes.'

74. my conceit may stumble on his staiednes: my imagination may chance to become as sober as his own.

81. The care is taken: i. e. I have provided against that.

85. cough mee a foole for his labour: 'his coughing shall only make me think him the more fool.'

87. broad-stitch: a kind only imagined to suit the occasion.

P. 180, 90. pieuish: foolish (ed. 1814). In ii. 3.71 Candius, commenting on Silena's lack of wits, says that people that know not how to discourse 'by some newe coyned by-word bewraie theyr peeuishnesse.' But see note above, on p. 160 l. 72.

104. pap with a hatchet: proverbial expression for rough treatment of children. See note on the title of Lyly's pamphlet Pappe with an Hatchet, p. 573. There is shrewd sense in Livia's remarks here, with which we may suspect the author to be more than half in sympathy.

108. cammocke: a crooked staff or crook, a word of Gaulish origin, ME. kambok, LL. cambuca. Again in Endimion, iii. 1. 36, 'timely crookes that tree that wil be a camock,' and Euph. ii. 169 l. 23, 'serching for a wande, I gather a camocke.'

120. cowslops: this variant better represents the original meaning of this plant-name, cow-slobber, cow-dung.

for our names: the yellow cowslip representing the stem liv-, the white lilies the stem cand-.

121. Sparrowes . . . desires: the bird's voracity and fecundity are familiar. In Campaspe, ii. 2. 60, Hephæstion reproaches Alexander, infatuated with Campaspe, with changing his eagle for a sparrow.

123. the cockle & the Tortuse, because of Venus: so Sapho in her appeal to Venus, iii. 3.88-90, speaks of 'thy Tortoys . . . thy Cockleshels.' See note on that passage.

P. 181, 125. Abeston: asbestos. Pliny, Nat. Hist. xxxvii. 54, gives no explanation of the name; but Solinus, c. 7, says "Ασβεστος, cui nomen est quod accensus semel extingui nequit."

128. lerripoope: properly the degree of knowledge that would qualify one to wear a liripoop (liripipium) or scarf as doctor (Nares). Cf. Sapho and Phao, i. 3. 6 'Thou maist be skilled in thy Logick but not in thy Lerypoop,' where see note: and Pappe, p. 407 l. 31, Sudeley, vol. i. 483 l. 7.

136-8. Principio . . . duret amor: Ovid, Art. Amat. i. 35-38. Candius omits after the first line the pentameter, 'Qui nova nunc primum miles in arma venis.'

140. pace: a corruption of parse, from the notion of going over step by step.

148. Non caret effectu, &c.: Ov. Amor. ii. 3. 16.

P. 182, 172. collop: properly a slice of meat; original word probably clop, Du. klop, a knock, stroke (Skeat). Ed. 1814 compares I Henry VI, v. 4. 18 'thou art a collop of my flesh.'

181. coope . . . capon: alluding to the fatting of fowls by con-

186. masters . . . gaffers: 'master being the title applied to gentlemen-gaffer that given to plain old countrymen' (Fairholt). rake . . . forke: as in Euphues, ii 16 ll. 1-2, Pappe, p. 412 l. 40.

187. purchase our children armes: i.e. heraldic arms, make our children gentlefolk (ed. 1814).

193. loue upon sops: i. e. love in its most luxurious form, sops being

cakes dipped in wine (Fairholt).

P. 183, 3. Obuiam dare Dromio: obvium dare se occurs Livy, i. 16, but Lyly meant obviam ire or fieri, or intended a mistake.

12. Lupus in fabula: a proverb for one who comes up as we are speaking of him (Anglicè 'talk of the devil, &c.'). It occurs Terence, Adelphi iv. 1. 21.

18. conuey a contract: manage one with secrecy. So below conuey knauerie,' and Macbeth, iv. 3. 71 'you may convey your pleasures,' i.e. indulge them secretly.

P. 184, 30. a close marriage: i.e. clandestine, accompanied by some

neglect of due legal forms.

34. wil make the foole bestride our mistres backs, &c.: we will patch up some sort of a match between Accius ('the foole') and Silena ('our mistres')—'backs' is a vulgarism—and then take full reward from our masters.

35. the bagge with the dudgin hafte... tantonie pouch: 'An allusion to the constant custom, from the 14th to the 17th cent., of carrying the purse at the girdle, and the dagger thrust between the straps or cords by which it hung' (Fairholt). A dudgeon haft is a dagger-handle graven with cross lines; a dudgeon-dagger is one with such a handle, and especially one borne by a civilian, not a military weapon. Fairholt explains 'tantonie pouch' as one filled with coins or crosses, St. Anthony being known by his cross; and compares the saying 'He follows him like a tantonie pig,' the saint being always pictured with one of these animals.

39. snaphance: a firelock, a sense derived from Old Dutch snaphaen, a robber that snaps upon one on the highway, from haan, a cock, or cock of a gun (Skeat).

40. purse with a ring... knaues hande from it: Fairholt says the ring-purse was drawn together by a silken or leathern thong, and afforded greater facilities to the hand of the dishonest; while 'course a knaues hand from it' refers to the moral sentence engraved round the metal frame or ring—course = 'curse,' not 'chase.'

48. coystrels: Malone's explanation of 'coystrel' as first a wine-vessel, and then a mean drunken fellow, on which Fairholt enlarges, seems contradicted by Tw. Night, i. 3. 43 'he's a coward and a coystril that will not drink to my niece till his brains turn,' &c., and receives no support from the lexicographers, Murray, Whitney, Skeat, Schmidt. It means properly one that carries a coustille (F.) or poniard in attendance, and then a paltry fellow.

52. nailed vp for slips: 'counterfeit pieces of money, being brasse, and covered over with silver, which the common people call slips' (Robert Greene's Thieves Falling Out, &c., Harl. Misc. viii. p. 399, quoted by Nares). The following from Gascoigne's Hundreth sundrie Flowres (1573) seems to indicate a transition in the application of the term from a genuine to a counterfeit coin,—'a piece of mony which then was fallen to three halfpence: and I remember they called the Slippes'. Silver halfpennies were coined by Henry viii, Ed. vi, and Elizabeth (1582).

54. slipstring: Halfpenny's rejoinder is opposed to Fairholt's explanation, 'one who has escaped the gallows.' It is rather 'truant.' Also

in Beau, and Flet. King and No King, ii. 2. 75.

56. now is my hand on my halfepenie: proverb for preoccupation of mind. In Gascoigne's Hundreth sundrie Flowres, the hero delaying to answer, a lady asks him, 'how now, sir, is your had on your halfpeny?': in Greene's Menaphon (p. 49 Arber) of an inattentive auditor 'twere necessarie he tolde vs how his heart came thus on his halfepenie': and in Lodge's Rosalynde, p. 22, 'is your heart on your halfepeny?' is a question to an absent-minded person. Here it almost = I have an idea.

59. hammers: i.e. I am hammering out something (Fairholt). See Glossary.

P. 185, 82. Senties qui vir sim: Ter. Eun. i. 1. 21 'sentiet qui vir siem'; but Lyly is recalling his school-book A Shorte Introduction of Grammar, on sig. C 5 recto of which it occurs as he quotes it.

98. Cum mala . . . moras: Ov. Rem. Am. 92.

99. the least asse is the more asse; at the word long-as in the preceding quotation he points to the taller of his interlocutors; at mor-as to the shorter.

P. 186, 109. bodkin: 'sheath' l. 108 suggests the customary association of sword and dagger on one belt; 'case'=pair, as Maydes Met. ii. 2. 19. But 'bodkin' l. 111=needle. I find nothing about Tonbridge knives or needles. The latter were usually Spanish (Gall. iii. 3. 12): no important English manufacture before 1650.

111. eares . . . boare them; from the allusion iv. 2. 195-6 it would seem that boring the ears was, like cropping them, one of the punish-

ments attending the pillory.

118. Gods good (sometimes 'gos-good') occurs again Euph. and his Engl. ii. 17 l. 10 'cannot make two meales, vnlesse Galen be his Gods good,' i. e. make them light and wholesome, as yeast does bread.

122. Foure makes a messe: for 'mess' as a set of four cf. Love's Lab. Lost, iv. 3. 207 'You three fools lack'd me fool to make up the mess.'

127. brinch you mas Sperantus: 'do you pledge Master Sperantus.'
Brinch or brince = pledge. This rare and obsolete verb is a contraction of the noun brendice (from Ital. brindisi), a drinking or health to one.

The N.E.D. quotes Abp. Parker, Psalter, lxxv. 211 'The good at brynke cleare doth drynke, God brinche them gently so' (1556).

132. beyond Ela... Gam vt: 'Ut' and 'La' were respectively the lowest and highest in the Hexachord or scale of six notes, whose names were derived from the initial syllables in the lines of a Latin hymn to St. John. Calculated at first to commence on C, the scale was later transferred to G (Gamma, Gam), which gives E for the top note (Dict. of Music, art. Solmisation). Cf. Euph. ii. 3 l. 25, and the Prologue to Midas.

P. 187, 136. shake three trees: probably alluding to the three beams of a gallows. Cf. 'Tria sequuntur tria,' Pappe, p. 406 l. 18.

139. let vs close to the bush: i. e. let us quietly to the ivy-bush, slip into the tavern. But 'close' may='hard by.'

140. Inter pocula philosophandum: 'An philosophandum sit inter pocula' forms the subject of Plut. Quaest. Conv.v. i. 1.

144. print deeper in thy hand: alluding to the old punishment for felony by branding the hand (Fairholt).

152. Skinckers: 'to skink' is to draw or serve wine. Shaksp. has 'under-skinker' in 1 Henry IV, ii. 4. 26 (Skeat).

155. Nowle: (noule, nole) head, as in Faerie Queene, VII. vii. 39.

P. 188, 4. loitersacke: cf. 'haltersack' in Beau. and Flet. King and No King, ii. 2. The suffix may imply inertness, laziness, or 'meant for hanging.'

6. casting beyond the Moone: cf. Euphnes (vol. i. 222 l. 31).

15. louing worme: Fairholt quotes Campaspe, v. 4. 127 'Two louing wormes, Hephestion.' Cf. Euph. ii. 182 l. 3 'these louing wormes,' and Tempest, iii. 1. 31 'Poor worm! thou art infected.'

16. This green nosegaie: i. e. the ivy-bush.

17. smelt to: Euphues, ii. 160 l. 9 'to smell to a perfect Uiolet."

18. Argentum potabile: aurum potabile, or gold held in a state of minute subdivision in some volatile oil, being one of the favourite elixirs of the alchemists, mentioned in Ripley's Compound of Alchymy, trans. 1591. Silver pennies were coined by all the Tudors and Stuarts. Cf. Midas, ii. 2. 37 'golde boyld' (note).

21. be as bee may is no banning: i.e. not bad language; evidently a proverb with folk who think affairs are going well and call for no extraordinary effort. Ed. 1814 understands it, too literally, as 'I do not curse my son when I discard him.'

24. pigsnie: for 'pig's eye,' a common term of endearment.

26. sance: sans.

28. dodkin: a Dutch coin worth one-eighth of a stiver (Fairholt). Halliwell quotes Weelkes' Ayres, Lon. 1608 'The stiching cost me but a dodkin.'

miching: skulking, loitering. Cf. micher, i. 3. 191, and Euph. ii. 59
1. 18 'made the Gods to trewant from Heauen, and mych heere on earth.'

30. banquetting: the context seems to require 'gambling,' to which sense the derivation from Ital. banchetto (dim. of banco, a table), coupled with the expression 'gamehouses and tabling houses' in Northbrook against Dicing, 1577, lends itself; but perhaps 'taking a nip,' a 'banquet' being a slight refection or dessert. A halfpenny was equivalent to three-pence or fourpence.

P. 189, 9. slip at: metaphor from coursing.

14. coming: forward, yielding, as in Jonson's Silent Woman, v. 1 'What humour is she? Is she coming, and open, free?' and Volpone, iii. 5 'If you were absent she would be more coming.' Comming, willingness, is used Euphues, ii. 141 l. 28.

24. Love and beautie disdaine a meane, not therefore because beautie is no vertue, but because it is happines: Lyly is thinking of the Aristotelian doctrine of virtue as a mean between two vicious extremes, while happiness, the end of virtue, sought for itself, is not to be measured by the same standard of comparison (Ethics, I. 7. 4-5).

P. 190, 46. are you there with your beares?: i.e. is that what you're about? Colloquialism from the bear-garden (Fairholt).

54. the line of life, &c.: the furrow passing from the root of the thumb to the centre of the palm, whose length was supposed to denote the duration of the owner's life. 'Venus' mount' is the fleshy base of the thumb (Fairholt).

56. well seene in cranes durt: cf. Skeat's suggestion s.v. pedigree, of the phrase à pied de grue, as of something with only one leg to stand on.

poulter: 'poulterer: a young turkey is still termed a turkey poult' (Fairholt). Cf. 'roister' for roisterer (note on i. 1. 65).

67. You need . . . so crustie, &c.: given in Ray's Proverbs (1678, p. 237). 'Half-baked' is still a popular term for one of weak wits.

P. 191, 75. fulsome: satiating, and so distasteful. Euph. i. 182 1. 14 Cheries be fulsome when they be through rype, bicause they be plety.

76. neuer lesse wit in a yeere: again in King Lear, i. 4. 160. The apparently otiose 'in a year' must mean 'in any year.'

78. out of all scotch and notch: one of a number of expressions (like 'out of all cry') for 'excessively.' Cf. Hay any Worke, p. 8 'The pleasure you have done vnto me is out of all scotche and notche.'

97. farewell frost, &c.: Ray (1678, p. 243) gives the proverb as 'Farewell frost. Nothing got nor nothing lost.'

P. 192, 2. ouertaken: i.e. drunk (1814).

18. cast this matter: i.e. the liquor has made him sick, hence the need for bowl and broom (1814). The same joke repeated v. 1. 3.

20. I præ, sequar : Ter. Andr. i. 1. 144, quoted End. iii. 3. 156.

21. que: queue, cue. The pun that follows seems to substitute 'Q's and K's' for our 'P's and Q's.'

544 NOTES

- P. 193, 11. hoysted in the Queenes subsidie booke: hoisted into the list of wealthy persons who might be called on for a royal loan. In Beaumont and Fletcher's Scornful Lady, ii. 3 end, Morecraft the usurer fears that, if he assume knighthood, he will be 'hoist into the subsidy.'
- 21. Rufus . . . a paire of hose: stockings of skins or cloth were worn in Anglo-Saxon or Norman times.

28. wag-halter: one who will swing in a halter, a rogue: 'wag,' suggests Wedgwood, is an abbreviation of the term.

29. spigot . . . faucet: if any distribution of the term.

- 29. spigot . . faucet: if any distinction is really traceable, the faucet is the horizontal pipe or tap into which fits the perpendicular spigot that controls the flow of the liquor.
 - 30. black boule: of leather, like a jack.
- 32. stand: a cask corresponding to a hogshead of beer. George a Greene, Dyce's ed. p. 267 a 'a stand of ale.'
- P. 194, 47. leere: learning. ME. leren, to teach, or sometimes to learn.
- 48. learne heere . . . at Ashford: 'learn' here has the sense of 'teach.'
 Cf. Psalm xxv. 4 'Lead me forth in thy truth, and learn me.' In i. 3.
 4-5 Prisius says Candius will have to be a schoolmaster. Hasted's History of Kent, vol. iii. p. 262, mentions no grammar-school as founded at Ashford before the reign of Charles I. The 'college' founded by Sir John Fogge in the time of Edward IV was a clerical endowment for saying masses, and seems to have been dissolved soon after 1503.
- 51. Sine Cerere & Baccho friget Venus: a proverb. Ter. Eun. iv. 5. 6 ('Libero' for 'Baccho'), Cic. De Nat. Deor. ii. 23. 60: quoted again by Lyly Loves Met. v. 1. 46.
- 58. shall cost mee the setting on; the 'spread' shall be at my charge.
- 63. tenters: a tenter was a frame for stretching cloth by means of hooks. Prisius, whose father was a tailor i. 3. 17, is probably proprietor of some fulling-mills. See v. 3. 144, where he threatens to grind Lucio to powder in his mill.
- P. 195, 5. without modestie: ed. 1814 corrects to 'with modesty,' but the word here means confusion, shamefacedness, as I think in Hamlet ii. 2. 289 'there is a kind of confession in your looks which your modesties have not craft enough to colour.'
- 9. our fathers: so 'our parents' are spoken of 1.7; but only their putative mother, Vicinia, is introduced v. 3.
- 10. the success of fortune: i.e. succession, sequel, whatever fortune may ensue. Cf. Midas, iii. 1. 3 'in thy successe vnfortunat.' Winter's Tale, i. 2. 394 'parents, in whose success we are gentle,' and probably Macbeth, i. 7. 4 'catch, with his surcease, success.'
- 21. kindred . . . kindnes: probably alluding to a proverb that Hamlet actually cites.

- P. 196, 57. bewraie our passions: if the text is right bewraie must mean 'abandon,' 'give up.'
 - 1. Ingenium At nunc . . . nihil: Ov. Amor. iii. 8. 3. 4.
- crock vp golde: 'the old money-pot for savings was made of coarse earthenware and broken when filled' (Fairholt).
- 6. rong all: i.e. wrung, rated, abused, a sense derived from the wringing or pinching of a tight shoe (cf. Euph. ii. 10 l. 17). But possibly of the clatter of a peal of bells: cf. Beau. and Flet. Humourous Lieut. v. I 'I would ring him such a lesson.'

P. 197, 10. a quarter long: a quarter of an hour long.

14. euax, vah, hui: Lilly and Colet's A Shorte Introduction of Grammar, ed. 1577, 4°, the authorized school Latin Grammar of the day from which Lyly frequently quotes, has on sig. C iij recto, treating of Interjections—'Some are of myrth: as Euax, vah. Some are of sorrow: as Heu, hei . . . Colling: as Eho, oh, io.' Cf. Endim. iii. 3. 5.

23. cast: arranged, as in ii. 4. 18 'cast this matter.'

29. having Accius apparell should court Silena: this would have been in accord with the 'noting the apparell' at the fools' first interview; but when the occasion arrives (iv. 2. 8) the fools actually wear Candius' and Livia's dress, which accords with Halfpenny's announcement just below, 1. 50. The scheme was more plausible without this unnecessary change, which must be due partly to Lyly's love of balance (for it was essential that Candius and Livia should wear the fools' dress), partly to his fear that, if the fools appeared in their own clothes, the audience would forget that the father of each was to suppose his son or daughter to be some one else.

38. fodges: so QQ here and again pp. 116, 123, and in Endim. iv. 2 p. 55 as rhyme to 'lodge.'

41. rundlet: older form of 'runlet,' a small barrel.

P. 198, 44. whitled: drunk. 'A whittle was a clasped knife, and a person in liquor is still sometimes said to be cut' (1814). Lie by it: are laid up for it. Cf. Pappe, p. 17 'make you blush and lie by it,' i. e. hide your head.

47. sod: sodden. Skeat quotes no instance of 'sod' as past participle of 'seethe,' though it occurs as past tense in Gen. xxv. 29 'Jacob sod pottage.'

48. spit white broth: Nares compares 2 Henry IV, i. 2. 237—doubtfully.

50. they wonder: i.e. Candius and Livia, to whom also 'marrie them' in the next speech refers.

P. 199, 22. Accius tongue . . . his fathers teeth: Ray's Proverbs (ed. 1678, p. 255) gives as 'of marriage'—' He hath tied a knot with his tongue that he cannot untie with all his teeth.'

27. lapwing-like, &c.: cf. Euph. and his Eng. Ep. Ded. (vol. ii. p. 4 l. 18).

BOND III

34. cursie: courtesy. 'To strain courtesy' is to be wanting in it, as in Euph. ii. 81 l. 13, where Euphues fears to strain courtesy by arriving late at night.

P. 200, 2. packe: plot.

laie downe the packe : i. e. the bundle of clothes she is carrying.

5. Omne solum, &c.: Ovid, Fast. i. 493.

christendome . . . Kent: Ray (Proverbs, p. 313, 2nd ed.) considers 'Neither in Kent nor Christendom' a reminiscence of the time when the Christian Britons gave Kent to the Pagan Saxon invaders, while Fuller refers it rather to the first Christianizing of Kent by Augustine, as one might say 'the first cut and all the loaf beside.' Probably the opposition is merely between the part and the whole.

7. Patria [est] ubicumque [est] bene: a line, possibly of Pacuvius, quoted Cic. Tusc. 5. 37.

goose so gray in the lake, &c.: Chaucer's Wife of Bath's Prol.
 269-70 has the proverb.

29. beatedst hempe: i.e. in a house of correction (1814).

30. crabbs she stampt, &c.: 'crab apples are stamped or pounded to make verjuice' (1814), and their sourness naturally associates them with a hard or wrinkled face.

P. 201, 34. hang in a halter sounds like a proverb for being of one and the same kind, and here seems equivalent to arcades ambo.

45. noyse: company of musicians. Halliwell quotes Dekker's Belman, 1608 'Those terrible noyses with thredbare cloakes.'

50. The Pag.; Blount '4 Pag.' misled no doubt by Rixula's 'foure together' in the next line but one; but Dromio and Riscio have not yet entered, and she speaks merely in anticipation of their arrival.

55. Phip, phip: an abbreviation of Philip, and supposed to sound like the bird's note. Fairholt quotes from Skelton's Elegy of Philip Sparowe—

'And when I sayd Phyp, Phyp, Then he wold lepe and skyp.'

57. holds tack: 'is appropriate,' that is, the parrot is naturally associated with 'ropery' or roguery; or else—the mention of rope is in keeping with such a subject as yourselves. Cf. Beau. and Fl. Wit at Several Weapons, iii. I

'If I knew where to borrow a contempt Would hold thee tack,' &c.

s. D. [carrying clothes, &c.]: the addition is warranted by the mention of 'baggage' just below, and by Riscio's remark at the end of the scene 'Heere is Silenas attire.'

63. heres euery man his baggage: possibly also with proverbial sense 'this is every one's concern,' 'we are all in the same boat.'

P. 202, 101. Brewish or 'brewis' is 'bread soaked in the liquor in

which salt meat has been boiled, sometimes used for the liquid only' (1814). Cf. Fletcher's *Mad Lover*, ii. 2. 8 'Beef . . . lined with brewis.'

102. poudred: salted.

P. 203, 115. hoxe: hamstring. Whitney quotes Wyclif, Josh. xi. 6 'Thou shalt hoxe the horsis of hem.'

123. a wedding fresh a beating: ed. 1814 explains it as 'afoot,' and mentions that in Yorkshire 'beating' is equivalent to 'breeding.' But the notion is rather that of fashioning in metal, transferred to the brain. But cf. v. 3. 290 'a match in hammering,' and Tempest, v. 246

'Do not infest your mind with beating on The strangeness of this business,'

127. prest: glazed (Fairholt).

130. raisons of the sunne or 'sun-raisins' are raisins dried on the vine, the leaves being removed, and the cluster-stem sometimes half-severed (Whitney).

131. the quest: i. e. the jury.

P. 204, 162. because he doth die: i. e. by the trade of dyeing.

175. What is all our fortunes?: i.e. how shall we fare in our joint enterprise?

P. 205, 180. if you were: i. e. found cozener, or cozened.

5. and hee wise: Dilke's emendation wise for wist yields better sense than to take and, as often, for an—' if he knew.'

s. D. Enter Dromio, Risio: Dromio and Riscio, rather than Halfpenny and Lucio, attend the betrothal of Candius and Livia, because they are supporting the characters of Accius and Silena. Similarly in Sc. 2 Halfpenny and Lucio attend the supposed Candius and Livia.

P. 206, 20. spurre schollers: ask, ply them with questions or retorts: simply the term of horsemanship applied, by established metaphor, to scholastic disputation. Spere, Lowl. Sc. speir, AS. spyrian, inquire, investigate, are allied, not derivative; AS. spor, a foot-trace. Again, iv. 2. 23, 185; Pappe, pp. 395 l. 3, 396 l. 21 'which (wit) if he spurre with his copper replie'; and Rom. & Jul. ii. 4.70 'My wit faints,' Switch and spurs.'

22. ten grotes . . . to saie service: this would equal about eight times as much of our money, i. e. about 27 shillings. A guinea a service is the supposed honorarium to-day.

24. hence to Canterbury: i. e. 26 or 27 miles.

27. some poast to his master: i.e. sleepy fool who let him run wild. Serued, 1. 25, probably = 'played a trick on,' i.e. the Hackneyman.

32. Molle eius leuibus, &c.: Lyly adapts (perhaps from the Shorte Introduction of Grammar, fol. L 5 verso) Ov. Her. xv. 79 'Molle meum, levibusque cor est violabile telis'; but Q¹ printed by mistake 'inviolabile,

which led Q² (Bl. F.) to corrupt 'Molle' into 'Male' (Male inviolabile = violabile), and so bring the line into accord with what follows. Lyly quotes the line, Loves Met. v. 2. 10, with omission of que, which lengthens cor.

33. a heart named Ceruus: execrable pun on 'hart.'

37. comming: step. Dilke's change to coughing (cf. i. 3. 65) is quite unnecessary.

45. Bauins: 'faggots of furze-wood' (Fairholt): 'rash bavin wits,

Soon kindled and soon burnt' (I Henry IV, iii. 2. 61).

P. 207, 54. dangers in the Church: we, &c.: Dilke's emendation, which by putting a colon at 'dangers' constructs 'in the Church' with what follows, is not absolutely necessary and destroys the Lylian balance. The 'dangers in the Church' which Livia anticipates are the risks attendant on the asking of the banns. Dilke notes that the canon forbidding a minister to celebrate matrimony without licence or banns was not enacted till 1603; and quotes Greene's Tu Quoque and the wedding of Isabella and Francisco in Beau. and Flet. Wit without Money for instances of weddings celebrated about 5.0 a.m. without licence or banns.

80. to Memphios house: Candius speaks in his rôle of Memphio's son.

81. this cottons: succeeds, suits; derived by Wedgwood from the matting or clinging together of a lock of wool or hair. Cf. 'So, twill cotton,' p. 210 l. 84. See N.E.D., s. v.

P. 208, 4. It was too good to be true, &c.: Halfpenny fears that their idea (of matching Acc. and Sil.) was too funny to become fact, for they will betray the scheme by laughing.

9. to as much purpose as a hem in the forehead: the injury inflicted on the proverb here 'knockt in the head' is too great for its recovery. 'Hem' is possibly for 'horn,' but this is unsatisfactory.

23. Spurre: ask; see note on 'spurre schollers,' p. 206 l. 20.

P. 209, 28. I crie you mercy ... ioynd stoole: this proverb for an unfortunate apology or a pert reply is enumerated in Ray's Proverbs, occurs in Lear, iii. 6. 53, and is alluded to Taming of the Shrew, ii. 1. 199, where Katharine further explains her term 'moveable' as applied to Petruchio by the word 'joint-stool' (Nares).

29. conduit: 'in the time of our poet, the lower classes of people fetched the water in pails and other vessels from the conduits, and consequently a considerable assemblage of both sexes was frequently to be seen at such places' (ed. 1814).

32. giue me the boots: this allusion to the torture of the boot, which crushed the leg by pressure, had passed into a phrase for making game of a person. Cf. Two Gentlemen, i. 1. 27.

33. coblers cuts: seems to mean 'odds and ends.'

39. gascoins . . . round hose: 'gascoynes [gaskins or galligaskins] were loose wide breeches; the round hose fitted the leg closely' (Fairholt). The latter would therefore indicate a closer degree of acquaintance or

favour. In Dekker's Shoemaker's Holiday, ii. i, Sybil says of Lacy, her mistress' suitor, who has declined to recognize her in public, 'Go thy ways, thought I; thou may'st be much in my gaskins, but nothing in my nether-stocks.'

50. a fraile of figges: Nares gives it as a rush or mat basket holding about 70 pounds, and quotes Mirrour for Mag. p. 482 'Two hundred frailes of figs and raisons fine.'

52. Sauing a reverence: salvå reverentiå, sometimes contracted to 'surreverence,' an apology for using a strong expression. Beau. and Flet. Humourous Lieut. iv. 1 'Surreverence, Love!' of what Celia knows to be lust.

P. 210, 64. Theres a glieke . . . girde: 'glicks and girds,' i. e. jests and sarcasms, occur together in Pappe, p. 412 l. 23.

66. kild your cushion: Silena is probably garbling the expression 'missed the cushion' or mark in archery, which occurs Euph. i. 237 l. 22.

79-84. Stel. (aside to Luc.) What is she? &c.: my change of the prefixes is warranted by the speeches of Memphio and Stellio (II. 115-20), and by Memphio's later question to Halfpenny, I. 133. Each parent expects to find, not his own child, but some one personating his child; and each, being behind his child's back, asks who the personator is, and does not recognize that only the clothes are changed, until the children speak or turn round. (Cf. 'I['ll] looke him in the face,' I. 93.)

P. 211, 96. I perceive an olde sawe: I recognize the truth of it. Dilke rightly observes that this speech (down to 'old foole') is 'somewhat out of character for Accius, and might be given with good point to Halfpenny'; or, I would suggest, annexed to the previous speech of Stellio.

108. begd for a concealde foole: see note on Act i. sc. 1. p. 74.

112. improved to the vttermost: i.e. you make the best show you can with brains so deficient. 'Improving,' as Halfpenny's next remark shows, was a term for raising rents. Comp. Beau. and Flet. King and No King, i. 1, where Arbaces chaffingly asks Mardonius whether the wenches 'improve themselves' or whether he 'sits at an old rent with 'em.'

128. this geare must be fetcht about: i.e. I must go round, another way about my purpose.

P. 212, 134. Sperantus sonne: Prisius' sonne of all eds. is obviously wrong, as Prisius has no son. See my note on the prefixes just above (on p. 210 ll. 79-84).

137. Lucio (to Stellio) And so, sir, &c.: Lucio's 'by nature' insinuates the folly of parents, so that his answer is the equivalent of Halfpenny's just before, 'they' meaning both Accius and Silena. Stellio's question as to why he told him it was Prisius' daughter is supposed to have been put, and parried: but I have my doubts whether the complexity of the plot has not led to some corruption of the text here, as above.

139. ioyntes are not yet tied: equivalent to 'bones not yet set.'

162. go for a que: i.e. q., the arithmetical mark for a farthing (quadrans).

P. 213, 163. currantly: either 'fluently' or 'in ordinary fashion.

171. alecie: Halfpenny coins a word to suggest that the Hackneyman is drunk.

180. bottle: truss. Bottom in Mid. N. Dream, iv. 1. 37 has 'a great desire to a bottle of hay.'

185. spurd him: pun on the use of spur in the sense of 'ask,' as

above, notes on pp. 206 l. 20, 208 l. 23.

188. stand vpon no ground: in Peele's Polyhymnia, 1590, Nedham's 'lusty horse . . . Would snort, and stamp, and stand upon no ground.'

192. gently: 'as to a gentleman,' who would use him decently; or,

but less probably, 'at an easy rate.'

193. neither would cry wyhie, nor wag the taile: Ray's Proverbs, 2nd ed. (1678), p. 157, gives 'It's an ill horse can neither whinny nor wag his tail.' In Marston's *The Fawne*, Act iv 'al that can wyhee or wag the taile' is used as a synonym for 'all of any spirit.'

195. boare him thorough the eares: probably done for purposes of identification, when a horse was grazing among others. A slit in the ear serves this purpose on the prairies to-day. The implication is that Dromio had earmarked with intent to steal him. Compare with this, or with Lucio's suggestion of the pillory, Halfpenny's remark, as bodkin, ii. I. III.

P. 214, 201. tyre, and retire: tyre possibly (in a sense derived from that of a hawk 'tiring on' (Fr. tirer), pulling at her prey) of pulling at the bridle, trying to get his head; or, with seruice, 'be busy about,' 'make a fuss'; or simply 'grow tired.' Retire, i. e. jib.

206. So he shall when I make him a bargen: i.e. I'll take good security when next I deal with him.

213. maltmare: i. e. brewer's horse, dray-horse.

214. trotted before and ambled behinde: i. e. with fore and hind legs respectively, to express the discomfort caused to the rider by his action.

218. pose: a cold or running at the nose: Midas, v. 2. 109 'a catarre, the pose, the water euill.' 'By the pose in thy nose,' Beau. and Flet. The Chances, v. 3 (Nares). Ed. 1814 quotes Chaucer—

'He speketh in his nose And sneseth fast and eke he hath the pose.'

Manciple's Prologue [1. 62].

223. towne borne children: so of Philautus in Euph. i. 199 l. 21.

225. statute Marchant: obsolete form of bond, acknowledged before the chief magistrate of a trading-town, the forfeiture of which might be followed by an execution against body, lands and goods (Cent. Dict.).

P. 215, 245. They will ride them: i.e. ride our wits. Cf. Pappe, p. 395 l. 2 'If he ride me, let the foole sit fast, for my wit is verie kickish.'

246. bleed their follyes: i. e. give them vent, exhibit them.

- 3. cast it vp: Elizabethan stomachs were strong enough for a repetition of the joke of ii. 4. 18.
- 4. pen out of the pot: pun on pen in sense of beak or nose. Henry V, ii. 3. 17 'his nose was as sharp as a pen.'

7. 'Iost there vp, bay Richard!': as he would cry to a horse.

8. horsebread: made after special recipes, of which Nares s.v. quotes two from books on hunting. In Fletcher's Night-Walker, v. I, Toby, the coachman, cries

'Oh that I were in my oat-tub with a horse-loaf, Something to hearten me!'

P. 216, 13. in these same yeeres: i. e. in your long experience.

P. 217, 11. spittle for his pinne: i.e. to make the pegs which tightened the strings hold fast. The Century Dict. quotes 'ye'll make a pin to your fiddle' The Bonny Bows o' London (Child's Ballads, ii. 362).

14. into the leads for a hobler: 'into the gutter for a mark to throw at' (Fairholt). 'Hobler' seems to be identical with 'hob,' which Halliwell gives as a piece of wood set up on end with a halfpenny on the top to be pitched at. So, by association, 'hob nob' for 'hab nab' (habban and ne habban—'not to have'), which Skeat gives as 'hit or miss,' 'at random,' and which occurs in Euphues, ii. 123 l. 11.

19. brabble: brawl, quarrel, used as verb in Massinger and Middleton's Love's Cure, ii. 2 'I did never brabble,' and as a noun, Twelfth

Night, v. 68 'In private brabble did we apprehend him.'

to morrow is a new daie: a common phrase in deferring the settlement or pursuit of a subject. In Fletcher's Night-Walker, ii. 3 Lurcher replies to his mistress' wish to examine the chest at once with 'To morrow's a new day, sweet'; also Custom of the Country, iv. 4.

20. I am sorrie I speake in your cast: Bedunenus apologizes. The phrase means to interrupt or put another speaker out, 'cast' being the part allotted to an actor. Cf. Euphues, ii. 172 l. 24, and 55 l. 6 'If I may speak in your cast, quoth Iffida,' the preceding speaker having paused to drink. The N.E.D. quotes Roger's Naaman (1642), 46 'As when the minde is filled with businesse, all that is spoken is, as it were, spoken in a man's cast.'

s. D. Sing: The song is not given, perhaps, as Fairholt suggests, because it was not by Lyly, but a popular song in common use on such occasions; but Blount omits many others (see below, pp. 592-3, and Essay, vol. ii. p. 265). 'The Loue Knot' would not be inappropriate as a title for the 'catch' given some twenty lines further on; but Synis' words there seem to imply choice of a different song to suit a patron of higher rank.

P. 218, 32. fairely hanged. Nas. So he is, sir: the pun may be to take 'hanged' in the sense of 'hooked,' or 'hung up,' 'settled in life.'

38. I thinke it was Memphios sonne: Synis adopts the attitude Candius requires of him, for the benefit of Sperantus (listening above), who in iv. 1 witnessed, as he thought, the troth-plight of Memphio's n and Stellio's daughter.

44. ten shillings is money in master Maiors purse: the angel was worth about 10s., i.e. eight times as much now, and Bedunenus' remark seems to be a proverb, with the sense 'ten shillings is a sum a rich man might look twice at.' Fairholt wrongly supposes an allusion to Memphio, who on the next page 'stands to be Maior.'

48. cry at the Sizes, a marke in issues: what the cry really represents escapes me, as it has escaped previous editors; but I am afraid there is no doubt that Lyly intends the execrable pun 'a mark (i. e. 13s. 4d.) in [h]is shoes.'

52. handsell: instalment. Bedunenus is open to further offers.

P. 219, 66. Tick-tacke: or tric-trac. Nares quotes The Compleat Gamester, p. 113 'This is the plain game of tick-tack, which is so called from touch and take, for if you touch a man you must play him, though to your loss,' and the present passage seems to show that the derivation, if erroneous, was that popularly accepted.

77. a huddle: 'an embrace,' says Fairholt: but the word is usually applied to old men, from their multitudinous wraps; and was possibly accessionally used for the same reason of a below.

occasionally used, for the same reason, of a baby.

78. crouding: fiddling. 'Crowd,' a fiddle, from Welsh crwth, anything swelling out, a bulge or belly (Skeat).

87. the roodes bodie: the figure of the crucified Saviour on the rood-screen.

100. the foure waites: i. e. the town waits, or musicians (Fairholt). Wring, 'bear the brunt of it.'

P. 220, 111-3. a wise man is melancholy, &c.: Lyly anticipates Rosalind's 'I had rather have a fool to make me merry than experience to make me sad.' A. V. L. I. iv. 1. 30. For 'mooneshine in the water' cf. End. ii. 2. 2.

114. dames chafing: for Memphio's shrewish wife cf. i. 1. 2, 73-80.

116. I would her tongue were in thy belly: explained by the allusion to 'pinching' l. 122. Memphio humorously wishes that his wife's economical preachments could be embodied in Dromio's appetite: or means simply, that so much of a tongue as hers would be enough to stay even Dromio's stomach.

119. that makes: clapper is antecedent to that.

133. rustle into: come with whispered gossip into.

P. 221, 141. imbesell: 'embezzle,' showing the derivation of the word from a verb corresponding to O. French 'imbécill' or 'imbécel,' meaning to weaken, diminish, or enfeeble (Skeat).

144. grinde thee to pouder in my mill: Prisius is probably a fuller by trade. See note on ii. 5. 63.

155. the clocke cryed, &c.: i.e. the wedding was concluded within legal hours, before twelve struck.

P. 222, 173. giglot: wanton girl.

189. oatemeale groate: no particular coin alluded to, 'oatmeal' being a cant term for a swaggerer or profligate. In Ford and Dekker's The Suns Darling, i. 1, Folly has a song in which he says he will 'Do mad prank with | Roaring boys and Oatmeals.'

198. conuey: polite term for stealing. Merry Wives, i. 3. Rich. II,

iv. ad fin.

P. 223, 208. schritch owle: cf. Euphnes, ii. 78 1. 13, 79 1. 32.

219. beeing trust: i. e. trussed, with my trousers up, as the context shows, hose and breeches being one garment. Dilke wrongly interprets 'As good confess here, whilst I am trusted, as at home when I am trussed up

for whipping.'

229-31. met ... no mountaines; ... tauern ... mortall: with the first cf. As You Like II, iii. 2. 186 'tis a hard matter for friends to meet; but mountains may be removed with earthquakes and so encounter': and 'Though mountaines meet not, Louers may,' in the last stanza of a poem in Davison's Poet. Rapsody, 1602 'It chanct of late a shepherds swain,' from which the signature 'Anomos' (=A.W.) is withdrawn after the first edition, and which might be Lyly's: cf. above, p. 443. The second seems to allude to the comparison of human life to an inn, of which we have an instance in Quarrendon, vol. i. p. 468 ll. 1-4.

233. trouble the water before they dronke: Lyly is alluding to this fact recorded of camels by Pliny, Nat. Hist. viii. 26 as before Euphues,

ii. 143 l. 14 note, and after in Pappe, p. 396 l. 16.

P. 224, 268. the humble-bees kisse: 'sting' is frequent in the dramatists of sexual action.

269. banes: banns, as in Euph. i. 199 l. 36.

P. 225, 308. mandrage: mandragora. Nares quotes 'Dioscorides doth particularly set downe many faculties hereof, of which notwithstanding there be none proper unto it, save those that depend upon the drowsie and sleeping power thereof' (Gerard's Herbal, in Mandragoras).

313. as I have pittied them: i. e. Memphio and Stellio's children, in

not killing them, as she had intended to do with her own offspring.

P. 226, 325. be cosned by cosners: this part of the prophecy must be supposed to have been fulfilled by the revelation of Vicinia's cozening, which has frustrated the servants' plot to match Accius and Silena.

330. neuer doing harme, but still practising good: Memphio here endorses a public repute that has found expression twice before, from Serena, iii. 1. 27, and from Riscio, iii. 4. 89: with which we may compare the respect shown by Vicinia, v. 2, and the mingled kindness and

dignity of her reception of the five servants in iii. 4, especially her refusal of money and insistence on civility, iii. 4. 183. Lyly, in fact, seems to have intended a protest against the prejudice often entertained against these 'wise women' as witches in league with Satan, a distrust indicated in Mæstius and Serena, iii. 1 and partly in the Pages in iii. 4.

342. thy fact: common of some bad or monstrous act.

P. 227, 352. balde: i. e. barren, useless, poor.

eate . . . pie: potato-pie, a supposed provocative, common at wedding-feasts.

370. Ile crie quittance: a threat, not an overture: 'I'll be even with you.'

373. such a Nouerint as Cheapside, &c.: the exordium of Latin deeds, equivalent to 'Know, all men.' Cf. the oft-quoted passage about 'leaue the trade of Noverint, whereto they were borne' in Nash's Epistle prefixed to Greene's Menaphon, p. 9 (Arber). Legal summonses are associated with Cheapside because the Court of Arches was held in the church of St. Mary le Bow (de Arcubus) in that street. Cf. Nash's Haue with you 'into the Arches we might step, and heare him plead,' quoted vol. i. p. 61, note.

P. 228, 392. tosse it: toss pots, drink.

396. a cast of your office: specimen, example.

402. vpseekings: I know of no other instance. Possibly a confusion is intended with the prefix 'upsee' or 'upsey' (q.v. Nares) associated with phrases for intoxication. What Silena means is 'we are not responsible for that.'

THE WOMAN IN THE MOONE.

P. 240, 4-10. DRAM. PERS.—SATURN, &c. . . . Seven Planets: the Ptolemaic system of the universe, which, in spite of Copernicus, still and for a century later dominated popular conceptions, conceived the Earth as the centre round which revolved the Planets in seven successive spheres, of which the Moon was nearest, Saturn the farthest, and the Sun ('the glorious Planet Sol,' Troil. & Cress. i. 3, 89) the fourth.

12. Ganymede, &c.: a stage-direction in the quarto (ii. 1. 175) mentions Jove's 'Exit with Ganimede,' though his presence has not been indicated before, and no part is written for him. He is mentioned by Juno, ii. 1. 54, and twice by Pandora, iii. 2. 81, 148, who should therefore have seen him. He must be supposed to have been conferring with Jupiter in the space behind the balcony, from the time of the latter's disappearance ii. 1. 81 till his re-entry ib. 1. 168.

15. PANDORA: to what is said under Sources, pp. 234-6, I add that Turbervile, dedicating to Anne Countess of Warwick his *Epitaphes*, *Epigrams*, *Songs*, and *Sonets*, 1567, in an introductory poem describes the gods and goddesses uniting to make the Countess perfect in mind

and person; and that Elizabeth had been called Pandora in the earlier eds. of Warner's Albion, 1586, 1589.

- P. 241, 3. PROL.—A point beyond the auncient Theorique: i. e. not mentioned in the received system of astronomy.
- 5. Vtopia: distinguished from known countries by an Arcadian simplicity, but imagined as somewhere on the earth's surface: cf. i. 1. 11 'this Massiue earth,' and v. 263 'conuey her from the earth.'
- 17. Remember all is but a Poets dreame: this apology for faults is borrowed, as Fairholt points out, by Shakespeare in the Epilogue to Mids. N. Dream, which bears other resemblances to Lyly's play—

If we shadows have offended, Think but this and all is mended, That you have but slumber'd here While these visions did appear.

P. 242, 5-6. Heere I survey the pictured firmament,
With hurtlesse flames in concave of the Moone, &c.:

this rather vague description, suggested I think by Pliny, bk. ii. ch. 4, is intended to represent Utopia as a storehouse of Nature's materials. The four elements are enumerated as in Pliny—Fire in these two lines, Air in the two following, Water in the next two, and then Earth. Ll. 5-6 imply that Nature has in her workshop a model of the starry universe; not the reality, because the flames are hurtlesse. Concaue I take to mean no more than 'sphere,' 'orbit.' Cf. '1651 H. More in Enthus. Triumph (1656) 191 "All to the very concave [i. e. sphere] of the Moon" (N. E. D.).

- 9. mutuall Ioynter: mutual embrace or joining. It is probably suggested by 'huius (aeris) vi suspensam, cum quarto aquarum elemento, librari medio spatio tellurem. Ita mutuo complexu diversitatis effici nexum' in the passage of Pliny, ii. 4.
- rundle: ball or globe: 'imam atque mediam in toto esse terram, eandemque universi cardine stare pendentem, librantem per quae pendeat,' Pliny, ii. 4.
- P. 243, 29. Nature workes her will from contraries: probably from Arist. De Mundo, cap. v "Ισως δέ καὶ τῶν ἐναντίων ἡ φύσις γλίχεται, καὶ ἐκ τούτων ἀποτελεῖ τὸ σύμφωνον, οὐκ ἐκ τῶν ὑμοίων κ.τ. λ.
- S.D. roundelay: Skeat, who quotes no instance earlier than the Sheph. Kal. June 1. 49 (1579), gives it as from Fr. rondelet, dimin. of rondel, by confusion with lay. Rundelayes again, 1. 222.
- P. 244, 60. A merror of the earth: a glass for humanity or a combination of all that is best in humanity, or perhaps referring simply to its being compounded of all the four elements.

dispight: envy (Fairholt).

82. vntyed: error for 'tyed' or 'not yet vntyed' (with ellipse of 'are').

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P. 245, 95. Saturn's deepe conceit: 'conceit' = thoughts, as above, p. 179 l. 75. Saturn, the oldest, is reputed the wisest of the gods.

103. Iunoes armes, Auroraes hands, and louely Thetis foote: recalling the Homeric epithets λευκώλενος, ροδοδάκτυλος, and ἀργυρόπεζα, applied respectively to these deities.

113. the Saint: frequently used for the object of a lover's devotion;

e.g. Euph. i. 215 l. I.

116. Parrat speake a while: 'Speaks the Parrot?' was a stock phrase (Endim, v. 3. 219) for suggesting that a person's talk was empty or foolish.

117. faire Cynthia: Luna addresses Pandora in mockery, not herself.

P. 246, 135. signorize: lord it.

138. s.p. He ascends: i.e. takes his place in the balcony at the back above the stage, which played so conspicuous a part in the Elizabethan drama, and in which each of the Planets takes up position in turn. Of course the term is also used in the astrological sense of 'being in the ascendant.'

152. For honors due, &c.: for the due obedience that belongs to her will.
163. Questionest: The Cent. Dict. quotes 'Duns, with all the rable of barbarous questionistes'—Ascham's Scholemaster, ed. Arber, p. 136.

P. 247, 169. Marchants eares, To beare, &c.: i.e. to hear the wind blow, and betray no anxiety for his vessels. I know no parallel for this very poetical expression for patience and self-control.

174. grudge: murmur, repine. ME. grochen, grucchen. Again iii.

I. 47.

178. for waking her: 'for fear of waking her,' a use of 'for' tolerably common in the Elizabethan poets, e.g. Beaumont and Fletcher, though Schmidt quotes only five instances of it in Shakespeare, e.g. Sonnet 52. 4 'the which (treasure) he will not every hour survey, For blunting the fine point of seldom pleasure.' Cf. M. Bomb. i. 3. 47 'lies with his mother for catching cold.'

P. 248, 205. sollemne daunce: in the classical sense of festival, or annual, dance.

217. sounds: i.e. swounds, swoons. Cf. 'almost sounded,' Euth. i. 218 l. 5.

222. Rundelayes: roundelays. See note on p. 243, S. D.

P. 249, 1. A love principium, &c.: I believe this line is Lyly's founded on the following opening of a Latin translation of Aratus' Phoenomena bound in the often-mentioned edition of Hyginus, 1578, p. 204

'A Ioue principium: quem nunquam mittimus ipsi Infatum: plena verò Iouis omnia quidem compita, Omnes verò hominum coetus: plenum verò mare, Et portus. vbique autem Ioue indigemus omnes.' 5. regiment: government.

- 14. Calisto: the hunting-companion of Artemis, who became pregnant by Zeus, and incurred Artemis' displeasure. Hyg. Poet. Astr. ii. 2 (p. 58 ed. 1578).
 - 21. discusse: shake apart, dissolve. Cp. Skeat, s. v.
- 23. S.D. [Discovers himself]: probably by throwing aside wrappings.
- P. 251, 87. lay thy hands under my precious foote: a token of submission, as in Taming of Shrew, v. 2, 178.
- 96. Did sinke: either this is intrans. 'there did sink,' and the preceding line parenthetic (nom. abs.), or else eyes in the preceding line must be taken as subj. of did sinke as a causative verb.
 - 101. cursies: 'curtsies,' as often.
- P. 254, 178. weep curst hart away: cure her shrewishness by weeping (Fairholt).
- 183. And why not Iphicles, &c.: here for the first time others besides Pandora are affected by the Planet in the ascendant. This improvement is maintained more or less in the case of the remaining Planets, e.g. Sol influences Stesias to a ludicrous solemnity over Pandora's verses, iii. I. 105 sqq.; Venus, iii. 2. 83 sqq. converts the hitherto respectful Gunophilus into a lover; and Mercury in iv. I makes all the shepherds intriguers.
- 192. fayre and far off, for feare of hurt: apparently a proverb of one who maintains a cautious and civil distance.
- P. 255, 197. is my mistresse mankinde: i.e. become masculine. A coarse female was termed 'a mankind creature.' Cf. Wint. Tale, ii. 3. 66, Leontes calls Paulina 'A mankind witch' (Fairholt).
 - 204. of an ingratefull minde: of in the sense of 'from.'
 - 210. Wilt thou incounter, &c.: i.e. oppose it.
- P. 256. S. D. Enter Sol and take his seate: i. e. the entry is made, as in all the other cases, below; and he ascends to the balcony from the stage.
 - P. 257, 21. recure for 'cure' occurs several times in Endimion.
 - 24. misdid thee: did amiss to thee (Fairholt).
 - 48. our country gods: i. e. our country's gods.
- 50. Ceres and her sacred Nymphes: the mention of these nymphs, who do not figure in the myth of Ceres, is doubtless a reference to Lyly's play Loves Metamorphosis, and as such is important as tending to establish a later date for this. Cf. also Bisham, 1592, vol. i. 476 l. 2.
- 53. demeane: demeanour. Lyly probably saw the word in Faerie Queene, ii. 9. 40 'modest of demayne' (pub. 1590), though the N. E. D. quotes instances in 1450 and 1534.
 - P. 258, 55. his libertie: the possessive 'its' is not found before 1598.
- 63. depart: departure. Except in the romance Arthur and Merlin, c. 1330, the word is not found before 1590 (Fa. Queene, iii. 7. 20).

earne: i.e. yearn, in its second sense of 'grieve,' the only one that Shakespeare uses, e.g. Jul. Caes. ii. 2. 129 (Skeat). The earliest use is in the Sheph. Kalender (1579), March, 1. 76; also Faerie Queene, i. 1. 3, to which instance the N. E. D. prefixes the date of the second ed., 1596.

67. our holly hearbe Nicotian: 'the tobacco plant; so named from Jean Nicot, Lord of Villemaine, the French Ambassador to Portugal, who first brought it into notice at the French Court about 1561. His name was given to the herb (its essential oil is still termed nicotine), which was entirely valued by him for its curative virtues; indeed, he and others thought, with Captain Bobadil, that it was "the most sovereign and precious weed that ever the earth tendered to the use of man." The "tabaco of Trinidada" is termed Sana Sancta Indorum, in Gerard's Herball, 1597' (Fairholt). Chambers' Encyc. attributes its introduction into England to Sir John Hawkins in 1565, though Sir Walter Raleigh encouraged its growth in 1586.

79. recorde our happines; i.e. celebrate it, but with a distinct allusion to the musical instrument the 'recorder.' Lyly uses it, Euph. ii. 581.7 'recording theyr sweete notes.' The Cent. Dict. quotes 1590, Arcadia, bk. iii, 'he recorded to her music... and with the conclusion of his song,' &c. Cf. Ben Jonson's Penates, 'Sweet robin, linnet, thrush, | Record from every bush.' Darwin quotes it as a bird-catcher's phrase, Descent of Man, i. 53.

90. vnacquainted: unfamiliar. Endim. v. 3. 62 'this vnacquainted and most vnnaturall practise.'

P. 259, 101. Vtopiæ Stesias, &c.: 'Soluere amorem' seems to be a phrase of Lyly's coinage (cf. l. 106): it is not given by Forcellini. The sense of the couplet will be 'So long as the holy powers of heaven ordain, Stesias spends his love on the Phoenix of Utopia.' He makes the e in Stesias doubtful.

P. 260. ACT III. Scene II: this is the only Act in which more than one scene is marked, but even here the scene is really unbroken, Sol still occupying the balcony as in the preceding scene.

S.D. [with Cupid and Joculus]: obviously summoned from Hor. Carm. i. 2. 33

'Sive tu mavis, Erycina ridens, Quam Iocus circum volat et Cupido.'

(Hense, Shakespeare-Jahrbuch, vii. 246.)

[Sol descends]: I insert this stage-direction in conformity with the procedure in the case of the other Planets.

9. in her orient robe: this seems a reminiscence of Homer's epithet, κροκόπεπλος, applied to Eos (not Thetis), II. viii. 1, &c. There seems no classical warrant for these two latter loves of Sol. Lyly is thinking of the natural connexion between the sun and water (through evaporation), and the sun and the dawn. In the ed. of Hyginus' Fables, &c., 1578, Fulgentius (Mythologicon, ii. p. 143) explains Thetis 'vt aqua, id est humor.'

17. Quo mihi fortună, &c.: Hor. Ep. i. 5. 12. The 4º reads fortuna (abl. with uti), following a gloss found in many MSS. of Horace, due (it suggested) to the omission of the contraction-mark over the a (=am).

21. Tis not the touching of a womans hand, &c.: this speech is a reminiscence of the discussion in Euph, and his Eng. ii. 160 ll. 19 sqq.

P. 261, 54. Hospitis, &c.: the kind assistance of Professor Ellis renders my puzzled footnote superfluous. The line which has so constantly escaped me occurs after all in Lyly's favourite source, Ov. Art. Am. ii. 360 'Hospitis est tepido nocte recepta sinu.' It was too late to emend the text.

P. 262, 76. wondrous: scanned as trisyllable.

94. of that condition: on that condition.

P. 263, 109. Tantalus that feasted, &c.: 'Iupiter Tantalo concredere sua consilia solitus erat, & ad epulum deorum admittere,' Hyg. Fab. 82.

P. 264, 163. Maremaydes glasse: Fairholt refers to Loves Met. iv. 2. p. 322, where the Syren has 'a glasse in her hand and a combe.'

167-8. Wilt thou for my sake goe into you groue,

And we will sing vnto the wilde birdes notes, &c.

It is impossible not to recall the song in As You Like It' Under the greenwood tree,' with the lines 'And turn his merry note Unto the sweet bird's throat.'

P. 265, 186. the Theban Lord . . . Hippodamia: the reference is to the battle of Centaurs and Lapithae begun by Eurytus at the marriage-feast of Pirithous and Hippodamia, as described Ov. Met. xii. 210-244, though I find no authority for calling Eurytus 'Theban.'

190. in this caue, for ouer this theyle sitte: evidently the cave is supposed to be underneath the stage. Five lines farther on Stesias talks of 'rising out of this hollow vault.'

P. 266, 208. wonder not at it, good people!: addressed to the audience. So Cupid in soliloquy addresses the audience with 'Ladies,' Gallathea, ii. 2. 13, where see note. Cf. S. D. in Maydes Met. ii. 1. p. 354.

209. hire romes to lay in wine: i.e. in the vaults Pandora's nails have digged in his face. I see no cause for reading, as Fairholt suggests, 'hire them as rooms.'

213. cornute: give him horns.

216. beware of kissing, bretheren!: Gunophilus parodies the Puritan preachers; and the words cause Stesias in alarm to raise the trap-door a little.

P. 267, 254. Sic vos non vobis: from the lines attributed to Virgil in Donatus' Life, 17, which run as follows

'Hos ego versiculos feci; tulit alter honores:

Sic vos non vobis nidificatis, aves; Sic vos non vobis vellera fertis, oves; Sic vos non vobis mellificatis, apes; Sic vos non vobis fertis aratra, boves.' 266. clipt within the ringe: the coin was not current 'if the clipping took away the outer inscription, or encroached within the ring which formed the boundary of the letters' (Fairholt). Cf. Ham. ii. 2. 448, and Mid. ii. 2. 21 note.

P. 268, 287. busky: i.e. 'bosky,' woody. It occurs in the old eds. of I Henry IV, v. 1, 2.

P. 269, 301. made a stale: properly a decoy, an imitated or a real bird by which another bird is caught, from AS. stalu, theft: then of any one deceived or made a joke of.

320. Hollow! hollow!: i.e. hallo! hallo!

P. 271, 28. Catera quis nescit?: Ov. Am. i. 5. 25. Cf. Euph. ii. 83 l. 12. 38. Apolloes tree: i.e. Daphne.

P. 272, 67. Which may be venom: 'may which be,' and may they be,' &c.—a wish.

73. falsor: cheat. 'The falsers fraude,' Sheph. Kal. Epil.

74. infestious: injurious, dangerous. Cp. N. E. D., s. v.

80. when he comes, &c.: i.e. Stesias on his recovery will inquire about the kid missing from his flocks.

89. Gun. (aside) Looke how she winkes: addressed to the audience, as above 'good people,' iii. 2. 208 (where see note).

P. 274, 135. Oscula, &c.: Ov. Her. Ep. xvii. 27, 28.

145. leefest: dearest.

157. mate: checkmate, confound. 'My mind she has mated, and amazed my sight,' Mach. v. 1. 86. Skeat derives it from Arabic root mata, 'he died.' OF. mat.

165. Enipeus: Lyly transfers to his Utopia the Thessalian river mentioned in Ovid, Hyginus, &c.

P. 277, 248. When will the sun, &c.: this and the following six lines remind one strongly of Juliet's 'Gallop apace,' &c.—iii. 2. 1 sqq., the first four lines of which passage are found in the first Quarto of Rom. & Jul. 1597. I incline to think Shakespeare the borrower.

267. So will not I: i.e. deceive you.

P. 278, 268. *Iewels and his pearles*: thieving being one of the effects of Mercury's predominance.

282. Comes facetus, &c.: Publ. Syrus, Sententiae, 85 ' Comes facundus in via pro vehiculo est' (Harbottle).

290-1. heaven . . . fall . . . have Larkes: 'When the skie falth we shall have Larkes' is in Heywood's *Proverbes*, i. ch. 4. Compare Rabelais' Gargantua, ch. II 'Si les nues tumboyent, esperoyt prendre les alouettes toutes rousties' (Bartlett).

292. This is Enipeus banke, here she should be: i.e. 'here Iphicles expects her to be.' Stesias alludes to the appointment Pandora made with Iphicles, iv. 1. 165, Lyly attributing to Stesias a knowledge possessed in reality only by the audience. See under Place and Time, p. 237.

293. What, is it midnight?: i.e. really, he is before his time.

- P. 279, 306. Away from my groue . . . warning: alluding to his previous cudgelling and words, iv. 1, 237-43.
- S. D. Enter Luna: Mercury's descent and exit is supposed to have occurred in the interval between the Acts.
- 2. erring starres: wandering stars, planets. Cynthia is 'lowest' because her sphere immediately adjoins the Earth.
- 10. almost at the sea side: evidently this elopement with Gunophilus is one with that begun in Act iv. ll. 268-92, though they have made some progress towards the coast: i.e. strictly, in spite of the balcony, the scene is changed, though this is not the abrupt transfer of iv. 1. 292 and elsewhere. See pp. 237-8.
- P. 280, 21. Ouer the chayne, Iacke! &c.: cf. Pappe, p. 412 l. 12 'like an olde Ape hugges the Vrchin so in his conceipt, as though it should shew vs some new tricks ouer the chaine.' Fairholt quotes Jonson's Bartholomew Faire 'a juggler with a well-educated ape to come over the chaine for the King of England, and back again for the Prince, and sit still on his haunches for the Pope and the King of Spain.' Marston's Scourge of Villanie, sat. ix, addresses an 'apish' person as 'Old Jack of Parisgarden.'
- 23. sweares by his ten bones: i.e. the fingers. Fairholt cites it as an oath used by Peter in 2 Henry VI, i. 3. From this passage it appears to have been associated with apes, as again in Pappe, p. 406 l. 6 'Martin sweares by his ten bones: nay, I will make him mumpe, mow, and chatter like old Iohn of Paris garden before I leaue him.'
- 24. Did I not tell you I should have Larkes; addressed to the audience, and referring to his words on his exit in the preceding Act, 1. 291.
- 40. Nocte latent mendæ: Ov. Ars Am. i. 249, but Lyly remembered it as quoted in his namesake's Grammar under the head of Ablative of Time—A Shorte Introduction, &c., I. vii. 5.
 - 45. Lucretia toto Sis, &c.: Martial, Epigr. xi. 104:

'Si te delectat gravitas, Lucretia toto

Sis licet usque die; Laida nocte volo.'

But the old editions of Martial read, as Lyly, 'Thaida.'

- P. 281, 56. Belike I was a spirit all this while: Gunophilus' suggested explanation of her not seeing him 'till now,' 1. 54.
- 80. Shall I make them cracke? &c.: Fairholt suggests this as lovers' play, a mode of divination by the cracking or not cracking of the joints, like Margaret's pulling of the flower-petals in Faust.
- 89. a whiting moppe: a young whiting. Again in Fletcher and Rowley's Maid in the Mill, ii. 1.
- P. 282, 101. a pible stone: i.e. a pebble. So Gall. i. 1. 13 'a heape of small pyble.'
 - 104-9. He give thee streames, &c.: it has been suggested to me

that these imaginative lines are imitative of Marlowe; but Lyly has always been a coiner of picturesque marvels.

106. Musk flyes: a purely imaginary kind.

115. absolute: faultless, perfect; 'an absolute courtier,' Merry Wives, iii. 3. 66.

119. O Marce fili, &c.: these words, untranslatable as they stand, form the opening of Cic. De Offic. i. 1 Quanquam te, Marce fili, annum iam audientem Cratippum, idque Athenis, abundare oportet praeceptis institutisque philosophiae, &c.

120. a breaching boies: Fairholt explains as a boy of age for breeching, i.e. of 12 or 14 years. Schmidt, Shaks. Lex. explains 'no breeching scholar,' Taming, iii. 1. 18, as 'no schoolboy liable to a flogging.' The verb 'to breech' is used in both senses.

P. 283, 145. Yours, as his owne, G.: parodying letter-signatures, e.g. 'thine to vse more then his owne, Philautus,' ii. 144, and 152, 154, 222.

152. That she hath made her to obscure her selfe: that she hath darkened her own beauty by creating Pandora.

P. 284, 164. vald: bent, lowered. 'To vale' or 'vail' is from Fr. avaler, fr. Lat. ad vallem. Cf. Merch. of Ven. i. 1. 28 'Vailing her high top lower than her ribbes.' Again End. iii. 3. 83, Euph. i. 255 l. 37.

168. alone: either 'only,' or 'more than all.'

193. hediockes: (i = j) given in the N. E. D. as a 16th cent. form of 'hedgehogs' (though no instance is quoted); hedgehock is a 17th cent. form. In Euph. and his Eng. ii. 139 l. 12, we get 'Hedgehogge.'

194. let me see thy hand, &c.: allusion to palmistry, whereby the influence of planets was traced in the hand. Fairholt refers to M. Bomb. ii. 3 p. 97, where Candius professes to read Silena's hand.

P. 285, 219. Willing me to deny the wordes I spoke: 'persuading me to tell you that I lied in accusing her of falseness to yourself.' So below, Iphicles I. 231—'promised to deny my wordes.'

P. 287, 272. Vanish into a Haythorne: i.e. a hawthorn. Accordingly at the stage-direction 'Exit Gunophilus,' just below, a bush is thrust forth upon the stage behind which Gunophilus retires: the bush remains, for Stesias below, l. 317, threatens to 'rend' it. Compare the restoration of Bagoa from an aspen-tree in Endimion, v. 3. 277 (note).

274-81. place Pandora in my sphere, &c.: cf. Funeral Oration, vol. i. p. 512 l. 1 'Petrarch knew not in what Sphere of Planets to lodge his Lawra.'

280. forsake Aglauros loue: Lyly is thinking of Ov. Met. ii. 710 sqq. (spelt 'Agraulos' in Apollodorus and Pausanias) where, however, Herse is the real object of Hermes' passion, which her sister Aglauros opposes.

283. stay in the woods, Or keepe with Pluto: as Diana, or Hecate.

290. two Parramours, ... Thetis ... morne: as above, iii. 2. 9, where see note.

P. 288, 318. beare this bush: 'This transformation of Stesias to the Man in the Moon, and Gunophilus to the thornbush on his back, is an ingenious variation of a popular fable, which, says Grimm, declared this man either to be Isaac carrying sticks for his own sacrifice; Cain, bearing the bundle of thorns unworthily sacrificed by him to the Deity; or the unfortunate man who gathered sticks on the Sabbath-day, and was stoned by the Jews, as related in the Book of Numbers, chap. xv. 32-36. Ritson, in his Ancient Songs of England, has printed a curious song upon this popular personage, composed in the early part of the fourteenth century. Shakespeare has introduced the character in the clowns' masque at the end of his Mids. Night's Dream: and Halliwell, in his folio edition of the poet's works, has brought together a large mass of curious information on this fable '(Fairholt).

320. steede: stead, place.

329. aspects...coniunction: 'aspects' of planets are their relative position (astrologically) as seen from the Earth: 'coniunction' is their proximity from the same point of view.

LOVES METAMORPHOSIS.

P. 300. DRAM. PERS.: the name Montanus is borrowed by Lodge in Rosalynde, and Celia by Shakespeare in As You Like It, where also Silvestris becomes Silvius, and Erisichthon suggests Corin's 'master... of churlish disposition,' ii. 4. 80. Ceres is introduced with nymphs again in the Bisham Ent. 1592, vol. i. 476 l. 2.

P. 301, 1. fain'd... that Loue sat vpon the Chaos, &c.; Lyly is probably recalling Arist. Metaphys. i. 4, where this opinion is attributed to Parmenides and Hesiod; and from the former is quoted

πρώτιστον μέν έρωτα θεών μητίσατο πάντων

and from the latter

πάντων μεν πρώτιστα χάος γένετ', αὐτὰρ ἔπειτα γαι 'εὐρύστερνος,

ήδ' έρος, δε πάντεσσι μεταπρέπει άθανάτοισιν,

an imperfect version of Theog. 116 sqq.

10. begot by the fraile fires of the eye: Fairholt quotes the song in The Merchant of Ven. iii. 2 'It is engender'd in the eyes, With gazing fed.' The sentiment occurs in Euphues, e.g. ii. 59 l. 13 'Loue commeth in at the eye, not at the eare.' &c.

P. 302, 31. Penelopen ipsam, &c.: Ov. Art. Am. i. 477.

33. Fructus abest, &c.: Ov. Art. Am. iii. 398.

38. Riualem patienter habe: Ov. Art. Am. ii. 539.

 Salamints, &c.: no such name in Whitney, nor in Cotgrave, nor Halliwell; probably Lyly's invention, founded on what Pliny says, xxi. 21, of the 'polion herbam ... folia eius mane candida, meridie purpurea, Sole occidente caerulea aspiciuntur.' Cf. 'Polyon,' Saph. ii. 1. 90, note.

10. Cypres leaves . . . beareth the least fruit: Pliny, xvi. 60 'Cupressus . . . natu morosa, fructu supervacua,' &c. Cf. Euph. i. 202 l. 12 'Cypresse . . . beareth no fruite.'

P. 303, 19. wake-Robin: 'The old English name for the Arum macu-

latum, or cuckoo-pint' (Fairholt).

- 21. telling ... tale of hunting ... passion of loue: compare the Neapolitan prince (Merchant, i. 2. 38), who, as Portia's suitor, 'doth nothing but talk of his horse.'
 - 24. hearts . . . Harts : the pun occurs again Moth. Bomb. iv. 1. 33.

30. fond Hobbie: foolish hawk.

31. Buntings: popular name for several kinds of little birds of the Emberiza genus, of which the corn-bunting (Emberiza miliaria) is one, and the yellow bunting or yellow-hammer (Emberiza citrinella) another. Nisa means that foresters think all birds alike, or all fair game. Schmidt quotes All's Well, ii. 5. 7 'I took this lark for a bunting.'

40. throwe one off . . . whole hand . . . pull him againe . . . little

finger: cf. Euph. ii. 75 1. 23.

42. if they censure... froward: cf. Euph. i. 249 l. 12 'Peruersly do they alwayes thinck of their louers,' &c., and 253 ll. 36 sqq.

44. Cedit amor rebus, &c.: Ov. Rem. Am. 144.

- 46. Sat mihi si facies, &c.: probably an adaptation of Ov. Her. xvii. 38 'Aut mea sit facies non bene nota mihi.' I cannot find the exact line in Heroides, Amores, or Ars Amatoria.
- 50. Victoria tecum stabit: Ov. Art. Am. ii. 539 'Rivalem patienter habe: victoria tecum | Stabit.' Niobe replies to her lover by completing the line, the first part of which he had written for her, i. 1. 38.
- P. 304, 56. Pracibus ... addet: Ov. Met. ii. 397, where the true reading is 'addit.'

57. Cantant et saltant: the song is lost.

- 61. giglots: wantons. Skeat suggests 'a base gig applied to rapid motion, and thence to light behaviour.'
- 63. drew yron like Adamants: Pliny, xx. I 'ferrum ad se trahente

magnete lapide,' and Euph. i. 321 l. 2, ii. 111 l. 35.

65. Thessalides: no such name in Dict. Class. Biog. The point of Erisichthon's invective being, not oratory, but wanton arts, I suggest that this is one of the numerous instances of mistakes arising from setting up type from an ignorant oral reading of Lyly's MS., and that what he really wrote was 'Messalina's' or 'Messaline's.'

67. vnkembd: uncombed, unkempt. Cp. Skeat s. v.

75. addicted to Ceres: vowed to, given up to—a Latinism; of. Hor. Ep. i. 1. 14 'Nullius addictus iurare in verba magistri.' Skeat

quotes an instance from Grafton's Chronicles, Henry VII. an. 4 (R), and Whitney from Ben Jonson's *Cynthias Revels*, iv. 3 'Yours entirely addicted, Madam.'

79. pieuish: foolish, as M. Bomb. i. 3, 90, and repeatedly.

86. the tree powreth out bloud, and I heare a voice: see under Sources, p. 293.

P. 305, 101. Cinyras . . . Mirrha, &c.: Ov. Met. x. 300-500. 'Miretia' in 4° is merely the compositor's misreading of Lyly's MS. In regard to Daphne and Myrrha see Sources, pp. 293-4.

P. 306, 145. vnacquainted: unheard of, as in Gall. iii. 4. 58; Endim.

v. 3. 62; Saph. ii. 4. 1.

10. on yonder hill . . . lyeth famine, &c.: for this power'ul allegorical description Lyly is entirely indebted to Ovid, Met. viii. 784-810. Spenser has no specific description of Famine. It is perhaps worth while to quote the preceding English verses on the subject from Sackville's Induction, pub. in the second ed. (1563) of The Mirrour for Magistrates, stt. 50-52—indebted, doubtless, to Ovid's description of Erisichthon:

'A grisly shape of Famine might we see, With greedy looks, and gaping mouth, that cried And roar'd for meat, as she should there have died; Her body thin, and bare as any bone, Whereto was left nought but the case alone. And that, alas, was gnawn-on every where, All full of holes, that I ne might refrain From tears, to see how she her arms could tear, And with her teeth gnash on the bones in vain, When, all for nought, she fain would so sustain Her starven corpse, that rather seem'd a shade, Than any substance of a creature made. Great was her force, whom stone wall could not stay, Her tearing nails snatching at all she saw; With gaping jaws, that by no means ymay Be satisfied from hunger of her maw, But eats herself as she that hath no law: Gnawing, alas, her carcass all in vain, Where you may count each sinew, bone, and vein.'

(Library of Old Authors—Sackville (1859), pp. 113-4.)

P. 307, 24. as lively: as like life, as exactly.

38. they that thinke it straunge . . . virginitie: this remark, and the tone of Ceres towards Cupid generally, is in marked contrast to the fierce virginity of Diana in Gallathea (iii. 4. 16 sqq.), where the attitude of Ceres and her nymphs, respectively, is exactly reversed. The change is considered by Mézières (Prédecesseurs et Contemporains de Shakespeare (1863), ch. 3 p. 71) as significant of an increased tenderness in Elizabeth

for Leicester. He places the play as probably one of Lyly's latest works, but perhaps forgets that Leicester died Sept. 4, 1588.

50 sqq. Nisa's exposé of poetic fictions is suggested by Watson's

Hecatompathia, 19.

P. 308, 76. Dianas Nymphes, &c.: a reference, as Fleay has pointed

out, to Gallathea, ii. 2 and iii. 1.

- 79. This is the temple: some five lines back Ceres said, 'Well, let vs to Cupid.' That we have here one of the imaginary transfers of scene common upon the early stage is clear from a comparison of 1. 5 of this scene—'heere lyeth the tree'—with iv. 1. 130, where the foresters, being before Cupid's temple and deciding to seek the nymphs, say, 'certainely wee shall find them about Ceres tree, singing or sacrifizing,' which they would not say if tree and temple were supposed as occupying the stage at once. See Essay, vol. ii. p. 269.
- P. 309, 109. idlenesse: cf. Ov. Rem. Amor. 139 'Otia si tollas, periere Cupidinis arcus.'
- P. 312, 80. Polypus, &c.: Pliny, ix. 46 'Colorem mutat ad similitudinem loci.' Cf. Euph. i. 219 l. 8.
 - P. 313, 116. consent: (or concent), Lat. concentus, harmony.
- 122. no base string, &c.: this series of musical puns, 'base,' 'meane,' 'treble,' are repeated from Gall. v. 3. 187-93, as Fairholt points out.

128. Salamich: salamander.

S. D. Cantant: the song is lost.

P. 314, 140. met withall: a current phrase for 'finding your match,' or being 'made to pay for it.' Cf. Beaumont and Fletcher's King and No King, ii. 2, where the Citizen's Wife answers the impudent shopman with 'Well, stripling, I shall meet with you'; and Night-Walker, i. 1, Lurcher, of Algripe who has injured him, 'I may meet with him | Yet, ere I die.'

152. whether all those that love Niobe do like: i. e. hang themselves. There is no need to alter the text, as Fairholt suggests, though 'do the like' would have been clearer.

164. —scilicet: this word is not part of the quotation from Ov. Art. Am. ii. 539, but Silvestris' comment thereon.

165. posies: mottoes. Fairholt refers to Camp. iv. 3. 14 'posies of loue in their ringes.'

P. 315, 12. race: erase.

- P. 316, 41. Gentleman ?: Lyly here turns to excellent characteristic account Ovid's three words 'Dominum generosa recusat.' See on Sources, p. 292.
- 44. Your conditions brought in your obligations: 'A satirical allusion to the wording of old bonds, which began with "The condition of this obligation," &c.' (Fairholt).
- P. 317, 70. know their good as well as Gentlemen: 'to know one's good' appears to be a phrase for courteous behaviour. In Euphues,

ii. 161 l. 29, the hero's gentle answer to Camilla's reproach is prefaced by Euphues as one that knewe his good, aunswered hir in this wise.'

16. and so did Iphis: not the Iphis of Ovid, Met. ix. 665-795, but he of Met. xiv. 698-738, who hung himself in despair of Anaxarete's love. Cf. Euph. ii. 112 l. 37, and Poems, p. 466 ll. 30-2, in both of which the instances of Hercules and Iphis are found, as here, together.

21. Swans and Turtles . . . truth and iealousie: the turtle-dove has several times been adduced as an instance of truth, e.g. M. Bomb. i. 3. 121. The 'iealousie' of swans seems a derivative from their well-known ferocity. They are said to pair for life.

P. 318, 52. sauours are not found of louers: i.e. not noticed by. The allusion, which apparently did not offend Elizabethan taste, becomes clear by a reference to Shakespeare's 130th Sonnet, line 8. Fairholt stupidly corrupts 'found of' to 'fond of.'

P. 319, 89. Bird that liveth only by ayre, &c.: this feeding on air and living only in the air was in accord with the current belief about birds of Paradise, which had been recently discovered by the Dutch in their voyages to New Guinea—the fact being that the natives who sold the skins used to deprive them of feet and wings (Encyclop, Brit. iii. 778).

99. to blast: used intransitively also Two Gent. i. I 'blasting in the bud, | Losing his verdure,' &c. (Whitney).

P. 320, 103. in the morning weare . . . at night . . . heeles: repeated from Euph. Add. to Gent. Readers, i. 182 ll. 12-3.

109. a thicke mist which Proserpine shall send: Proserpine is chosen as the goddess of the world below whence the mist is to rise; and also perhaps as the carrier into effect of human curses (Hom. Od. x. 494, xi. 226, II. ix. 457, &c.), also because she and Ceres are brought into Hyginus (Fable cxli dealing with the Sirens). The mist is of course the suggested stage-contrivance by which the transformation is to be effected (cf. the appeal to Venus, v. 4. 34, to send down a shower, when the nymphs are to be re-transformed); and, since we are nowhere made witnesses of the transformation, the mention of it may point to the subsequent excision of a later scene in the same Act, in which, originally, it occurred.

117. let your othes be without number: some of these precepts are repeated from Sybilla's advice to Phao in Sapho, ii. 4. 76 sqq.

130. wee shall find them about Ceres tree: since, however, the rock, rose, and bird to which they are transformed are obviously present in the last scene, v. 4 (and cf. v. 2. 24-5), which is laid before Cupid's Temple, we have to suppose the transformation as taking place near the latter, on some visit of the nymphs to the shrine.

184. let all Ladies beware, &c.: this warning, including the words about the crow's-foot and the black ox, is repeated from Euph. i. 203 ll. 6-7. Fairholt notes these same two expressions for advancing age in Saph, iv. 2, 20-1.

P. 321, 18. *unfortunate shore*: because rocky. See below, 1. 75 and p. 295.

27. remoued: softened. In reply to 'hates' of the Syren's preceding

speech.

- 29. by whose subtilities I am halfe fish, halfe flesh, &c.: a previous deception by man forms no part of the classical myth of the Sirens, who were made like birds and condemned to their alluring part by Ceres for not assisting Proserpine (Hyg. Fab. 141). Lyly unites with the classical myth of the Sirens the Teutonic and Northern superstition of the mermaid, with her fish-tail (found also in later representations of the Sirens), long hair, and the glass and comb in her hand; and, further, her statement that she has been reduced to her present position by mens' 'subtilities' shows that she is intended as allegorical of a courtesan. Cf. Euph. i. 189 1. 28, 255 ll. 8-13. In the Woman, ii. 2. 163, Iphicles alludes to 'Maremaydes glasse.'
- P. 322, S. D. [Exit into structure at back]. I supply the stage-directions here and below, l. 96, some cover being required for the assumption and the laying aside of her disguise as Ulysses.
- P. 323, 66. dottrell: the bird called by this name was a proverb for foolishness, because it was supposed to invite capture. The name, like 'dotard,' is der. of 'dote.'
- 72. measureth the hot assault, &c.: Euphues, i. 192 l. 36, uses precisely the same words to the aged Eubulus.
- 74. Apes, who kill by culling: Euph. ii. 5 l. 4. To 'cull,' or 'embrace,' is obsol. variant of coll, prob. from Fr. coler = accoler, to put the arms round the neck (col).
- P. 324, S.D. TIRTENA: announced in the list of characters who take part in the scene, yet with no speech allotted her. Perhaps it points to more excision.
- 6. Sic volo, sic iubeo: this proverbial form of authoritative assent is from Juvenal, vi. 222 'Hoc volo, sic iubeo, sit pro ratione voluntas,' in allusion to the question 'Velitis Ivbeatis' at the head of a bill proposed to the Roman comitia tributa.

Quæ venit ex merito, &c.: reversing Ov. Her. (Oenone Paridi) v. 7

'Leniter ex merito quicquid patiare, ferendum est, Quae venit indignae poena, dolenda venit.'

- 13. and to bee more terrified, &c.: i.e. and maketh Jove to be more terrified, &c.
- 18. Diana hath felt . . . love, Vesta doth: the allusion to Diana can only be supported by Cynthia's kiss of Endimion. Cf. Endim. ii. 1. 82, where Vesta is also urged as an instance that virgins may be conquered. Lyly is probably adapting those supposed instances of frailty in the Vestal virgins, cited Euph. ii. 209, to the goddess herself, But cf. Euph. ii. 150 l. 13.

P. 325, 46. Sine Cerere, &c.: this Latin proverb is quoted by Terence Eun. iv. 5. 6, Cic. Nat. De. ii. 23. 60, and by Lyly before in M. Bomb. ii. 5. 51.

48. Otia si tollas, &c.: Ov. Rem. Am. 139.

P. 326, 4. stoutnesse: stubbornness. End. iv. 1. 23.

10. Molle meum, &c.: Ov. Her. xv. 79 with omission of que, thus lengthening cor. Lyly has made use of it before, M. Bomb. iv. 1. 32.

13. Omnia vincit amor, &c.: Virg. Ecl. x. 69.

22. I did this, &c.: Petulius is perhaps excusing his affair with the Syren, while Protea's answer refers to hers with Neptune.

24. deserts: deserters, defaulters.

29. A faire warning, &c.: this banter of two assured lovers possibly suggested that of Lorenzo and Jessica, Merchant of Ven. iii. 5. 80 sqq.

P. 327, 5. ready at receipt: Ceres uses a hunting-term appropriate to the Foresters. 'To stand at receipt' was to await game driven towards the hunter by beaters. Cf. Euph. ii. 178 l. 32 note,

P. 328, 34. send downe that showre: some stage-device, the drawing of a semi-transparent curtain, or perhaps a thick shower of torn paper, to conceal the substitution of the nymphs for the rock, rose-bush, and bird. Cf. the 'thicke mist' spoken of by Cupid (iv. I. 109) as accompanying their first transformation.

P. 331, 141. ouerthwarts: vexing speeches. End. iii. 1. 17 'malepart ouerthwarts.'

153. Non custodiri, &c.: Ov. Amor. iii. 4. 6 'Nec custodiri, ni velit, illa potest.'

156. Sit modo, non feci, &c. : Ov. Amor. iii. 14. 48.

P. 332, 166. Hippomanes . . . Venus . . . vowes: the version is that related by Venus herself, Ov. Met. x. 680-95. Lyly spells 'Hippomanes' for 'Hippomenes' in two or three other places.

THE MAYDES METAMORPHOSIS.

P. 346, 132. desires: trisyllable. So houre l. 139 is a dissyllable.

133. The trick of repetition noticeable in this song is seen also in the first and last songs of the Fairies (ii. 2), and in that of the Muses (v. 2).

P. 348, 200. neate: more common as a plural than a singular. Spenser F. Q. VI. ix, 4 'Whereas the Heardes were keeping of their neat.'

229. record: recollect, bethink thee of. Euph. i. 303 l. 31, and Glossary.

P. 349, 238. vncoth: unknown, wild. Bullen quotes As You Like It, ii. 6 'this uncouth forest.' Also, of forest paths, Quarr. vol. i. 465 l. 18.

P. 350, 277. wreake: reck, as in y. 1-31.

297. safetie: a trisyllable.

314. A hunts vp: hunting-song, réveillée for the hunters-Bullen;

who mentions one, with music by J. Bennet, in a collection of Ravens-croft, 1614.

P. 351, 324. the good Athenian knight: Theseus.

340. rascalls: 'the regular name for a lean deer: As You Like II, iii. 3, &c.' (Bullen).

P. 353, 16. This speech and the remaining speeches of Joculo are printed, like the rest of the scene, as verse by the Q. Bullen distinguished the prose here and in later scenes; but I have not invariably followed him.

26. such a dearth at this time: Fleay (Biog. Chron. ii. 42).

 legeritie: (Fr. légèreté) Henry V, iv. 1. 23 'With casted slough and fresh legerity'—rare.

41. Coate: cote, cottage.

P. 354, 50. drawe drie foote: follow by the scent, Com. of Errors, iv. 2 (Bullen).

P. 355, 113. A duskie Caue, &c.: Bullen notes the imitation of the cave of Morpheus in the Faerie Queene, I. i.

123. whisht: silent. Tempest, i. 2. 378

'Curtsied when you have, and kiss'd The wild waves whist.'

125. plancher: (Fr. planche) a plank. Arden of Feversham, i. 1 'Whilst on the planchers pants his weary body': Meas. for Meas. iv. 1 'a planched gate' (Bullen).

P. 356, 139. incontinent: immediately. So Euph. i. 227 l. 8 'content incontinently to procure the meanes.'

147. Swifter then thought, &c.: here the audience are to suppose one of the imaginary transferences of scene found in the pre-Shake-spearean drama. See Essay on 'Lyly as a Playwright,' vol. ii. p. 269. It is quite irreconcilable with ll. 170-1 below, where they are still at Ascanio's sleeping-place.

P. 357, 175. Three sonnes I have . . Morpheus, &c.: founded on Ov. Met. xi. 633-43

'At pater e populo natorum mille suorum
Excitat artificem, simulatoremque figurae,
Morphea. Non illo iussos solertius alter
Exprimit incessus, vultumque sonumque loquendi.
Adiicit et vestes, et consuetissima cuique
Verba. Sed hic solos homines imitatur. At alter
Fit fera, fit volucris, fit longo corpore serpens.
Hunc Icelon Superi, mortale Phobetora vulgus
Nominat. Est etiam diversae tertius artis
Phantasos. Ille in humum, saxumque, undamque, trabemque,
Quaeque vacant anima, feliciter omnia transit.'
202. slake: slacken, abate.

- P. 358, 1. Sc. II. *Terlitelo*, &c.: Mopso's and Frisco's songs are, says Bullen, evidently fragments of old ballads.
- 11. Fortune my foe, &c.: these four lines are from the old ballad of Fortune my foe, printed in the Bagford Ballads (ed. Ebsworth, pt. iv. 962-3): the music in Chappell's Popular Music of the Olden Time, i. 162.
- P. 359, 19. case of rope-ripes: set or pair of rogues ripe for the gallows. 'Rope-ripe terms' for low abuse, Chapman's May-day, Act iii (Nares).
 - 23. Apple-squier: pimp.
- 24. bale of false dice: set of dice, usually three. 1577 Holin. Chron. iii. 848 'Diuerse bales of dice' (N. E. D.).
- 40. Buske poynt: the end of the strip of whalebone that stiffens the front of the corset.
- 53. By the moone, &c.: this song, and that on p. 361, l. 105, were reprinted in Thos. Ravenscroft's Brief Discourse, &c. 1614, and by Mr. Bullen in his Lyrics from Elizab. Song-Books, p. 205.
 - P. 360, 60. Mawmets: mammets, puppets.
 - 77. Cricket: Bullen quotes Drayton's Fairy Wedding

'Besides he's deft and wondrous airy, And of the noblest of the fairy! Chiefe of the Crickets of much fame In fairy a most ancient name.'

and Merry Wives, v. 5. 47.

P. 362, 24. growne: dissyllable, probably for growen.

37. Phebus: the last syllable elided, as also at ll. 71, 78, 85, but not at ll. 43, 87. In spite of Masson (Milton's Poet. Works, i. 122), l. 66 of Comus—'To quench the drouth of Phœbus, which as they taste'—is probably to be scanned in the same way.

56. Amyclas' sonne: Hyacinth is called 'Amyclides' in Ov. Met. x. 162. The author substitutes the sledge-hammer for Ovid's discus.

P. 363, 75. Eurania: as if one of the Graces. But from the description of the 'Graces' seat in v. 1. 100 and the consequent introduction of 'Muses' in v. 2 it is clear the author recognized no distinction.

81. My grief's of course: i. e. natural and inevitable. See Euphues, i. 201 l. 22, note, ii. 141 l. 3.

P. 364, 128. a standing: Cymbeline, ii. 3. 75 'yield up their deer to the stand of the stealer.'

P. 366, 193. And feele it too: the 4° prints Apollo's speech as a complete line, of which this is the last portion.

222. euer: pronounced here and at l. 233 as monosyllable eer. So whether l. 229, and l. 218.

P. 367. [Scene II] rightly printed as prose by the 4° except in one or two short speeches.

iettest: struttest. Whitney quotes J. Udall's Flowres, fol. 97
 jettyng like a lord.'

21. Whattin a God: Whitney gives 'Whaten, whatten, what kind of-prov. Eng. and Scotch. "Whatan a face!" Noct. Ambros. Oct. 1828."

P. 368, 53. Bullase: 'Bullace, a wild plum larger than the sloe' (N. E. D.). Wildings, crab-apples.

60. the mare, the man rode on to Midleton: evidently an old English parallel to the 'House that Jack built.'

62. burne our caps: apparently a proverb for novel and reckless action in some utterly unexpected event, such as Frisco's speaking anything wise; or else for extravagant hilarity, cf. M. Bomb. ii. 1. 166.

P. 369, 89. Assoyle; clear up, resolve. The N. E. D. quotes instances from Chaucer, Caxton, and Whiston (1696), and one from Puttenham's Arte of Poesie of assoil as a substantive.

94. murlemewes: perhaps allied to merligoes or mirligoes, a Scotch word given by Whitney for dizziness, for which a doubtful derivation from 'merrily goes' is suggested.

P. 370, 13. Record: of singing, or musical sound, as in The Woman, iii. 1. 79, Euphues, ii. 58 l. 7, and below sc. 2 l. 42.

118. right his wrong: must mean 'correct his error.'

P. 371, 35. He make you . . . for . . . prating more: a use evidently parallel to the ironical 'fit,' meaning 'disable from,' assisted by the preventive use of 'for' as noted on p. 178 l. 47. The N. E. D. quotes under fit '1605-8 Roxb. Ballads, vii. 470 "His Lass . . . devised To fit him for his whoring." Cf. Beau. and Flet. Hum. Lieut. iv. I.

50-1. The quarto prints these two lines as prose. If verse, we should have five blank lines in succession, which occurs nowhere else in the play.

P. 373, 117. Lost or forlorn: the latter, properly a past partep. of forlese, to lose, must be distinguished as meaning 'doomed to destruction,' 'ruined,' though she may know her whereabouts well enough.

133. stands on ioynts: probably means 'consists in piecing together,' is merely inferential,' alluding to Aramanthus' questions. But no such use is quoted; and it may refer to his movements or astrological figures.

P. 374, 145. Antick: as adjective. Drayton's Heroic. Ep. xi. 13 'A Satyres Anticke parts he play'd.'

155. defie: OF. defier, renounce faith or allegiance to.

157. this is leape yeare: this conflicts with a production before 1600, or more probably compels us to suppose it first produced in 1596.

P. 375, 188. Heres old transforming: the intensive old, which Bullen rightly renders by 'fine,' 'rare,' rather than 'frequent,' 'abundant,' hardly needs illustration; but cf. Euph, ii. 7 l. 11 'his feet shold haue ben olde Helena,' i. e. absolutely beautiful.

14. taketh keepe: takes care (of the sheep), in love being merely for love. Chaucer's Prol. to Wif. of B. 231 'We love no man that taketh kepe or charge Wher that we goon.'

18. Albe: albeit, as below, I. 82.

21. Erynnis stop thy throte; merely = 'A Fury on thy bawling!'

P. 376, 31. Instruct: only with personal object in modern speech.

P. 377, 70. Sib: kin; used as subst. or adj. Still in Scotch: cf. R. L. Stevenson, Catriona, p. 56 'Sib to the Advocate.'

82. set no sale But truth vpon thy tale; put no value or estimate but truth on it, i. e. give an air of truth to.

86. wonning: dwelling (Ger. wohnen), as repeatedly in Spenser, &c.

P. 378, 21. What though thy habit differ from thy kind: Ascanio of course recognizes only a change of dress (habit): her change of sex or nature (kind) is only acknowledged below, ll. 40 sqq. How Eurymine has got rid of Silvio and Gemulo is not explained.

P. 381, 113. base: i. e. bass.

135. well overtaken: Joculo's distinction merely means that he is the surprised party, or the one followed. Cf. 'well overtane,' v. 1. 51.

P. 382, S.D. Muses: In v. I. 109 and in iii. I they were 'Graces' or 'Charites,' but in the earlier scene l. 75 Apollo addressed one of them as 'Eurania': so that evidently the distinction is not to be pressed.

P. 383, 14. Or that: or possibly as temporal conjunction, = before that (takes place), as often in the phrase 'or ever'; but more probably the simple disjunctive, 'that' being constructed with 'see' l. 12.

23. Hide not, oh hide not, &c.: the same trick of repetition was noticeable in Eurymine's song in Act i.

25. Illustrate: again Love's Labour's Lost, v. 1. 118 'this most gallant, illustrate, and learned gentleman.'

P. 386, 142. mistresse: no need to insert is: mistresse is probably intended as a trisyllable. Cf. the pun on 'mysteries,' Gall. iv. 4. 21.

148. Iunos balme: balm was sprinkled at nuptial solemnities, e.g. at the marriage of Cupid and Psyche, Apuleius' Met. vi. 24 'Gratiae spargebant balsama.'

152. Caull: a little net for the head, often in Euphnes.

PAPPE WITH AN HATCHET.

(In the following Notes the letters J.P. refer to John Petheram's reprint of the pamphlet, 1844, 12^{mo}, as No. 3 of 'Puritan Discipline Tracts.')

P. 393. TITLE—Pappe with an hatchet: the proverbial nature of this phrase, which occurs in the text at p. 404 l. 33 'The babie comes in with Nunka, Neame, and Dad: (Pappe with an hatchet for such a puppie)', is indicated by the alternative titles, and by its use in Mother Bombie, i. 3. 104 'they give vs pap with a spoon before we can speak, and when wee speake for that wee love, pap with a hatchet': and in the Discourse of Marriage—'He that so old seeks for a nurse so young, shall have pap with a hatchet for his comfort' (Harl. Misc. ii. 171, quoted by J. P.).

- Mr. Saintsbury parallels it with 'giving him his gruel.' The evident sense is that of unkind treatment where kindness might be looked for. 'Hatche' bore its present meaning as early as *Piers Plowman*, B. iii. 304 'Are other [or] hatchet' (Skeat); and in the absence of more definite information as to the origin of the phrase, we may perhaps imagine an irate housewize catching up the first implement that came handy in order to silence be squalling infant.
- 9. patch: properly an allusion to the motley of the Fool: cf. Temper, iii. 2. 71 'What a pied ninny's this! thou scurvy patch!'
 - 11. call a dog, a dog: proverb for plain speech, as Mid. iv. 3. 2.
- 13. Iohn Anoke: Noakes or Nokes, which Halliwell gives as 'ninny.' 'simpleton,' is a typical rustic name (cf. 'A Countrie cuffe' above, allusive here (with 'John Astile') to the manner adopted in the pamphlet.
- 14. Bayliue of Withernam: Withernam is a law term signifying reprisal, or 'taking of other goods or cattle in lieu of those unjustly taken and effoined, or otherwise witholden' (Rees' Cyclopædia, 1819), AS. wifer, against, and nehmen, to take. On April 2, 1583, the Lord Mayor writes to the Council of a disturbance in London about the exaction of 'the Custom of Withernam' upon London vessels within the liberties of the Cinque Ports, suggesting that London might retaliate.
 - 18. sentence: proverb or motto.
- P. 894, 1. To the Father and the two Sonnes, &c.: i. e. Martin Marprelate, Martin Senior, and Martin Junior. Mr. Saintsbury reminds us that Huffe, Ruffe, and Snuffe are characters in Preston's play Cambyse [acted c. 1561, printed 1579-1585]. The pseudonym Martin Marprelate first appears on the title-page of The Epistle issued between Nov. 1-14, 1588. The first mention of Martin Senior is in the second Marprelate tract, The Epitome, issued about Feb. 2, 1589—'my sonne Martin senyor, that worthy wight' (Puritan Discipline Tracts, No. 2, p. 47). Theses Martiniana, issued about July 22, 1589, profess to be 'set foorth as an after-birth of the noble Gentleman himselfe, by a prety stripling of his, Martin Junior'; and these are followed about July 29 by The iust censure and reproofe of Martin Junior, wherein 'the boy hath his lesson taught him... by his reuerend and elder brother, Martin Senior, ... where also hee is not bereaued of his due commendations.'
- 3. take pepper in the nose: i.e. take offence; a common phrase, proper to the sternutatory names above.
 - 6. grating: intentional perversion of 'greeting.'
- 7. royster: earlier form of 'roysterer.' Cf. 'roisting,' Moth. Bomb. p. 175 l. 65.
- 9. more worke...wood enough to cleaue: alluding to the Marprelate tract Hay any work for Cooper, issued about March 23, 1589, in answer to the Admonition to the people of England by Thomas Cooper, bishop of Winchester.

12. shoot bookes like fooles bolts: referring to the proverb 'a fool's bolt is soon shot.' Six Marprelate tracts appeared in 1589 before Pappe.

18-9. mist . . . mist : same pun M. Bomb. iii, 4. 160.

23. list: the border or edge of a piece of cloth.

28. cutters: swashbucklers, swaggerers, bullies.

ale dagger: compare Nash's A Countercuffe, sig. A iij recto 'a swapping Ale-dagger at his back, containing by estimation some two or three poundes of yron in the hyltes and chape.' The term is witness to the frequency of tavern-brawls like that in which Marlowe was killed, June 1, 1593.

P. 395, 3. copper replie: suggests the use of cheap spurs of this metal. Cf. 'spurre schollers,' M. Bomb. iv. 1. 20. All to, quite, as p. 404 l. 34.

5. play at chestes, as well as his nephewe the ape: 'chestes' for 'chess,' a corrupt pl. of checks, OF. eschecs, 'kings,' occurs Euph. ii. 162 l. 36, and Halliwell quotes 'Jouer aux eschets, to play at chests or tables,' Nomenclator, 1585, p. 294. 'Nephew' in the general sense of 'relation' or 'descendant.' 'Martin' seems to be a common name for an ape, like 'Ned' for a donkey, 'Wat' for a hare, &c. Cf. Whip for an Ape, st. 2 'Who knoweth not that Apes men Martins call.' Lyly must have in mind some monkey trained to play, or seem to play, the game.

6. scaddle: 'Thievish, generally in a petty way only; used in contempt. Kent' (Halliwell). Mr. Saintsbury explains it, on Skeat's authority, as AS. scadol (from scathe), 'mischievous,' with secondary sense 'thievish,' and tertiary 'timid' or 'skulking.' Here probably a combination of all three.

7. dydoppers: Skeat quotes 'Doppar, or dydoppar, watyr-byrde, mergulus,' Prompt. Parv. p. 127. Lyly compares the anonymity of Martin to the dabchick's habit of hiding its head in the water. The same notion of secrecy is implied in its use by Fenton, Tragicall Discourses, fol. 64 'make theym seme maydenlike (althought they have alreadie playd the dydopper).'

12. your dads dictionarie: Martin Marprelate's 'grammar and lexicon' are twice mentioned in The iuste reproofe, C 4 and D 1.

14. at an houres warning: in An Almond for a Parrat, p. 12 (J. P.), Nash alludes to 'the extemporall endeuour of the pleasant author of Pap with a hatchet.'

15. Double V: = W, i. e. a match for two of you.

P. 396, 13. answered by the gravitie of learned Prelates: as in the Bishop of Winchester's Admonition.

16. camels neuer drinke, til, &c.: Pliny, Nat. Hist. viii. 26 'implentur, cum bibendi occasio est, et in praeteritum, et in futurum, obturbata proculcatione prius aqua: aliter potu non gaudent.' An allusion to the same circumstance occurs in Euphues, ii. 143 l. 14, and Mother Bombie, v. 3. 233.

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22. The Scithian slaves...tande with whippes, &c.: Herodiv. 3, as before Euphues, ii. 147 l. 26.

29. addle egges . . . idle heads: same annomination in Eught i. 1. 32, 325 l. 13, Midas, ii. 2. 18.

31. the theeues, that had an yron bed, &c.: i. e. Sciron and Proce (Hyg. Fab. 38), whom Lyly incorrectly represented as partners before Euphues, ii. 97 l. 30.

P. 397, 3. cast in Martins mould, his religion must needes more same pun occurs elsewhere.

4. He saith he is a Courtier: in The Epitome, p. 2, 'I l bene entertayned at the Court,' and p. 4, 'It will be but follie for yo prosecute the Courtier Martin,' cf. ib. p. 59 and Hay any Worke, p. 5

P. 898, 1. anie musique this morning: the custom of morning sereing is illustrated by the song 'Hark, hark! the lark,' &c. in Cymbelim Rom. and Jul. iv. 4. 21, by Mother Bomb. v. 3, and alluded to in Nash's h with you to Saffron Waldron (1596) 'With a blacke sant he meanes she to bee at his chamber window, for calling him the Fiddlesticke of Oxfo

7. Bastard Iunior . . . Bastard Senior, &c.: see note on p. 394 L

13. Bishops bobbs: blows from the bishops. As You Like It, ii, 7

15. restie: angry, out of temper: the word soon lost its orig sense of a stubbornness that will not move for whipping.

16. Maukin: Malkin, diminutive of Mary, i. e. Mal and kin (Nat Marg. mazer: a large drinking-bowl.

17. Elderton: 'Elderton's company of players is mentioned, ur the year 1572, in Collier's Annals of the Stage, i. 205 [199]' (J. P.). is mentioned in An Almond, &c. p. 22, and in Harvey's Pierce's Super gation (1593) (Archaica, ii. p. 86) 'it goeth hard, when Scoggin, Iouiall foole, or Skelton the Malancholy foole, or Elderton the bibb foole, or Will Sommer the chollericke foole, must play the feate.' H recorded as playing fourth Son to the Lord of Misrule in 1552, and ending his career as a popular ballad-maker famous for his red n Died before 1606. Several of his ballads are printed in the Son Tracts, vols. i, ii.

18. hacker...cut it: the context suggests that 'hacker' is a synor for 'cutter,' i.e. swaggerer, rowdy. Nares gives only 'hackster,' a ha nied person. Perhaps it is a misprint for hawker, pedlars being usual ballad-vendors.

20. those of Bonner, or the ierkes for a Iesuit: ballads against Bisl Bonner, of Mary's reign. In the Harleian Miscellany, i. 612-17 printed 'An Epitaph... vpon the Life and Death of Dr. Bonner, v dyed the Fifth of Sept. in the Marshalsie... 1569 Sept. 14.' A note the above adds 'Some verses of more merit, and little less caustic were addressed to Bonner, by the father of the celebrated Sir J. Harington, and are printed in Nugae Antiquae, ii. ed. 1804. Other vers

made upon Bonner's picture, appeared in the Mirrour of Martyrs, 1615; but the most virulent piece of personal invective against this hated man was intitled 'A Commemoration, or Dirige of Bastarde Edmonde Boner, alias Savage, usurped Bisshoppe of London,' and printed in 1569. It closes with a lineal pedigree, in which the descent of Bonner is pretended to be traced from a juggler, a cutpurse, and a Tom o' Bedlam.' On p. 407 l. 14 naughty children 'ought to be ierkt.' Cupid in Sapho and Phao, i. 1. 41, is afraid Sapho 'wil yerke me, if I hit her.'

23. a little wag in Cambridge . . . Saint Seaton . . . Sillogismes: Nash is referred to. In Almond, p. 42, Nash speaks of Penry 'whiles hee was yet a fresh man in Peterhouse, and had scarce tasted, as we say, of Seton's modalibus'—evidently a treatise on logic. The Epistle, pp. 44-7, contains a string of formal arguments.

P. 399, 1. cast a figure . . . conclusion: i. e. a horoscope conducting to the gallows.

11. play three a vies wits...drop vie stabbes: 'to vie' is to wager. Skeat quotes Cotgrave, OF. 'envier (au jeu), to vie'; and Florio, 'inuitare (al giuoco), to vie or to reuie at any game, to drop vie'; and Wedgwood, 'From the verb was formed the adverbial expression à l'envi, E. a-vie, as if for a wager: "They that write of these toads strive a-vie who shal write most wonders of them," Holland, tr. of Pliny, xxxii. 5.' 'Play three a vies wits,' therefore, means 'match or wager three wits against thine'—the three being Lyly, Nash, and Greene (cf. Life, i. 54 note 2, 58 note 2, but see also note on p. 407 l. 2); and 'drop vie stabbes' means similarly 'match thee at stabbing.'

14. an Hospitall: the Savoy is alluded to; see Life, vol. i. pp. 17-8.
The circuite of Westchester' is the diocese of Chester. Lyly is replying to Hay any Worke, p. 11, 'Our brother Westchester, had as liue playe twentie nobles in a night, at Priemero on the cards, as trouble him selfe with any pulpit labor . . . What a bishop such a cardplaier?'

15, an old stabber at passage: "Passage" from the French "passedix." "Passage is a game at dice to be played at but by two, and it is performed with three dice. The caster throws continually till he hath thrown dubblets under ten, and then he is out and loseth, or dubblets above ten, and then he passeth and wins."—Compleat Gamester, 1680, p. 119. From the same excellent authority we learn that "stabbing the dice" was one of the tricks practised by the cheats of old times, p. 12' (Petheram's Reprint, p. 45). Cater tray, the throw of four and three at dice. Cater caps, four-cornered college caps: see note on p. 401 l. 31.

20. foyne: push or thrust.

22. dicker: ten, of any commodity; e.g. 'a dicker of cow-hides,' Heywood, first part King Ed. IV, 1600 (Nares).

23. spleene: impulse, mood; stroakt, soothed.

25. a warming, as shall make . . . like wood, &c.: cf. Euph. i. 296

l. to, note: 'You shall conceyue heate and bringe foorth woode, your owne consciences shall consume you lyke fire.'

26. woodsere: the Cent. Dict. quotes 'The froth which they call woodseare, being like a kind of spittle, is found but upon certain herbs... as lavender...sage, &c. Bacon, Nat. Hist. § 497.' Cf. Gallathea, v. 1.32

28. colde stomacke: synonym for indigestion, as the context shows 'Cinnamom-water' is water percolated through cotton moistened with oil of cinnamon.

29. an Estritch a two penie naile: Euphues, i. 260 l. 29 ' the estridge disgesteth harde yron to preserue his healthe,' where see note.

30. did your Father die at the Groyne?: in the Epilogue to Theses Martiniana, Martin Junior, speculating on the whereabouts of Martin Marprelate, says, 'Others giue out, that in the seruice of his countrey, and her Maiesties, he died, or was in gret dager at the Groine.' In April, 1589, an expedition of 14,000 men sailed, under Sir John Norris and Sir Francis Drake, in aid of the Portuguese prince Don Antonio against Philip of Spain; and on their way to Lisbon landed at the Groyne (La Coruña, Corunna), defeated a Spanish force, and captured the lower part of the town. Alluded to, Midas, iv. 4. 12, where see note (p. 533).

36. rochet: bishop's surplice.

39. biggin: night-cap.

41. Sudburie: on the borders of Suffolk and Essex. The story was probably supplied by Nash.

P. 400, 7. Wye: in Kent near Ashford. Nash in The Return of Pasquill (C ii r.) recounts a meeting of Puritans at the latter place at which he and Lyly were present: see Life, vol. i. p. 52 note.

hostesse of the Swanne in Warwicke: probably a sympathizer or confederate with Job Throckmorton, supposed to be joint author with Penry of Martin Junior, Martin Senior (i. e. Theses Mart. and The iust censure, &c.), and of the arrested pamphlet More Worke for Cooper, at whose house at Haseley, 3½ miles NW. of Warwick, the Protestatyon was printed. See Arber's Introductory Sketch to the Controversy, pp. 78, 175-84, 193-6; and Life, vol. i. pp. 54-5.

10. showe the Queene: metaphor from cards, meaning here 'protest loyalty,' as is done in *The Epistle*, pp. 13-4 (ed. Arb.), Hay any Worke (Pur. Discip. Tracts), pp. 45-7.

18. a hundred merrie tales, and the petigree of Martin: alluding probably here, and again pp. 401 l. 37, 405 l. 12, under the title of the well-known Jest-book, to Nash's projected Lives of the Saints, i. e. scandal about the Martinists, announced in Countercuffe, A i v.

21. secundum vsum Sarum; Ray's Proverbs gives it as a proverb for 'things done with exactness, according to rule and precedent.' The office was drawn up by Bishop Osmund of Sarum, c. 1090, and came into general use.

22. can tell twentie: either (1) to be able to count up to twenty was an early proverb for a forward child or a person with his wits about him, or (2) it had some reference to beads, and the repetition of prayers. Cf. Beaum. and Flet. Scornful Ladie, ii. I, where Martha snubs the chaplain's offer to say grace with 'pray tell your twenty to yourself.' The allusion is to the Defence of the Government established in the Church of England, by Dr. John Bridges, dean of Salisbury, which started the Marprelate controversy.

24. so translate you out of French into English . . . lie by it : i.e. expose you so plainly that you will have to hide your head. In M. Bomb. iii. 2. 46 'lie by it' is used of the old men laid up after their drinking bout. The person referred to may possibly be Lyly's friend Thomas Watson, author of the Hecatompathia, 1582, who imitated Ronsard and other French poets: but the allusion that immediately follows makes it far more probable that Lyly is thinking of Harvey's friend Spenser, whose Shepheardes Kalender, 1579, contained so much paraphrase or adaptation of Marot, and ten sonnets by whom, translated from Du Bellay, had previously appeared in Vandernoodt's Theatre for Worldlings, 1569.

25-42. And one will we coniure vp . . . Epistle about . . . Earthquake ... tiburn-wright: this long passage refers to Gabriel Harvey, and to his publication of Three Proper and Wittie familiar Letters lately passed betweene two Vniuersitie men: touching the-Earthquake in Aprill last, and our English refourmed Versifying . . . 1580. The first of these letters (reprinted in Grosart's ed. of Harvey's Works, vol. i) is from Spenser to Harvey about versifying. The second is Harvey's 'Pleasant and Pitthy and Familiar Discourse of the Earthquake in Aprill last,' addressed to his 'loouing friende M. Immerito,' i. e. Spenser; and this letter, written after his disappointment about the Public Oratorship, contained reflections on the University and Dr. Perne, Master of Peterhouse, which brought him into trouble. From Harvey's Four Letters and certaine Sonnets, pub. 1592, we learn that 'The sharpest part of those unlucky letters was overread at the Council Table' (Brydges' Archaica, ii. p. 15), but that he escaped imprisonment. The third letter (of 1580) was about versifying, and contained a satire on travellers in hexameters entitled 'Speculum Tuscanismi,' in regard to which Harvey in the Four Letters, &c., writes as follows with allusion to the present passage in Pappe-'another company of special good fellows (whereof he was none of the meanest that brauely threatened to conjure up one which should massacre Martin's wit or should be lambacked himself with ten years provision) would needs for sooth very courtly persuade the Earle of Oxforde that something in those letters, and namely the Mirrour of Tuscanismo, was palpably intended against him; whose noble Lordship I protest I neuer meante to dishonour,' &c. The origin of Lyly's ten years' grudge against Harvey, of which this slander of him to Oxford is the first sign,

remains obscure. See Life, vol. i. pp. 30-1.
30. full of latin endes: Harvey was lecturer

30. full of latin endes: Harvey was lecturer on rhetoric. The first of his course in 1577 was published as Ciceronianus, and the two first of the course in 1578 under the name of Rhetor (Morley's Eng. Writers, ix. 17).

32. bable: fool's bauble.

35. lambacke: beat or bastinado, also spelt 'lambeake,' which contradicts the obvious etymology. Halliwell quotes Greene's Discovery of Coosnage, 1591, 'gave unto him halfe a score of sound lambeakes with

their cudgels.'

38. Shoomakers hall in Sainct Martins: a burlesque locality. The real Shoemakers Hall is given by Stow, iii. 9 (end), as in Bread St. Ward, opposite G^t. Distar St. I believe this and other similar allusions in Pappe are to Hay any Worke, p. 64, where 'Cliffe an honest and a godly cobler, dwelling at Battell bridg' is brought forward as having refuted, and ready again to refute, some statement of Archbishop Whitgift. Cf. Mar-Martine, p. 426 l. 98 (note).

39. nor the footcloth, nor the beast that wears it, be he horse or asse: this seems to be a recurrence to a ribald quatrain in Mar-Martine, p. 424,

for which quatrain Lyly was possibly responsible:

'Many would know the holy Asse,
And who mought Martin been,
Plucke but the footecloth from his backe,
The Asse will soone be seene.'

41. Martins, sonne, Iohns, sonne, or Richards, sonne...tiburn-wright: alluding to Gabriel Harvey's younger brothers John and Richard; while 'tiburn-wright' alludes, as Fleay points out, to his father's occupation as a rope-maker. There is no reason to suppose that Gabriel or any of the Harveys had as yet taken any part in the controversy; though Lyly was possibly led to suspect Gabriel's hand in the abuse of Dr. Perne as 'Andrew turnecoat,' &c., which some of the Martinist tracts contained. Now, however, Gabriel wrote the Advertisement to Papp-Hatchett, which is dated Nov. 5, 1589, though only published as the Second Book of Pierces Supererogation in 1593; and in 1590 Richard Harvey, the second brother, issued his Plaine Perciuall and The Lamb of God, in the latter of which an epistle to the reader, composed perhaps by Gabriel, perhaps by the brothers in collaboration, vilified by name Lyly, Nash, and the 'make plaies and make bates' of London in general.

42. cart-wright: alluding to Thomas Cartwright, the champion of

Puritan views against Whitgift, 1572-1577.

P. 401, 9. the Heraldes: Stow's Survey mentions that Derby House in Castle Baynard Ward (now Queen Victoria St.), transferred to the Crown 1553 in exchange for lands in Lancs, was given by Queen Mary

to the Heralds' Office in 1555, but says nothing of its use as a Puritan conventicle.

- 13. shoomaker: see about Cobler Cliffe, p. 426 l. 96 note.
- 14. caught by the stile: having just dropped into euphuistic punning and alliteration.
- 16. leuell ... roue at thee: aim true ... shoot wide. 'Rovers' were marks on the target wide of the bull's eye. 'To run at rovers,' run wild.

Marginal note. Martin Iunior... vnder a bush: referring to Theses Mart. C iii 'If you demaund of mee, where I founde this, the trueth is, it was taken vp (together with certain other papers) besides a bush, where it had dropped from some body passing by that way.'

- 18. crochet on thy head: a punning allusion to his music: on for 'in.'
- 19. Bull: evidently from the allusions here and on pp. 404 l. 28, 406 l. 15, and Almond, p. 14 'Bul's slicing,' he is the executioner.
- 23. him that walkes on his neats-feete: i. e. on shoe-leather = 'any man.'
- 31. foure cornerd cap: 'The horned cappe' is enumerated among the 'grosse pointes of popery' in Antony Gilby's Pleasaunte Dialogue, 1581, which summarized the Puritan objections. 'Catercaps' is a frequent Martinist term of abuse for Prelatists, e. g. p. 399 l. 18.
- P. 402, 2. coyne words, as Cankerburie, Canterburines: the first occurs on the title-page of Theses Martiniana, the second is to be found in The Epistle, pp. 19, 22 of Petheram's Reprint.
- a foole that shall so inkhornize you with straunge phrases . . . For Similes, theres another, &c.: the first is obviously Nash; the second as obviously himself, and intended to conceal his identity in the present pamphlet.
- 4. bodges: same as 'botches.' It occurs again in a marginal note at the end of Mar-Martine, p. 426.
- P. 403, 2. casting of figures . . . figures a flinging: 'figure flinger, an astrologer' (Halliwell).
- 7. dudgin: 'grave matter,' the same as dudgeon, which Skeat derives from Welsh dygen, malice; cf. dueg, melancholy, spleen.
 - 13. gnawe the bowels, &c.: like the viper, as Euph. ii. 5 l. 5, &c.
- 19. Bastard Iunior complaines of brothells..long Megg of Westminster: Theses Mart. D iir. 'Concerning Mar-martin... that rime of his sheweth that hee had no other bringing vppe, then in a brothel house... I cannot be induced to thinke, that hee hath had his bringing vp at any other trade, then in carryeng long Meg of Westminsters hand-basket,' &c. The rhyme Mar-Martine, probably shared between Lyly and Nash, issued May-June 1589, was answered a month later by the rhyme Marre Mar-Martin, attacking both sides. The virago alluded to has been adequately embalmed in contemporary literature and its comment. Suspect you, 1. 21, i. e. of like fault.
 - 35. Martin will not sweare, but with indeede, &c.: Lyly is thinking

of Martin's reflections in *The Epinle*, pp. 5, 6, on Bishop Ayime's his language—' Sweare as commonly you do like a lewel swag."

3. the wit sat : in or of it.

- P. 404. 4. wit but a paire of therer betweene, &c. : common phrasyou were both cut out of the same piece.
- 8. Acrops crab: given as the 245th (Cancri') in Fabule Evil.

 plures quingentis . . . Lugioni, M.D.LXXI. p. 275.
- 11. no ruck charge: as the abolition of the order of Bishops and its substitution of government by elders, the chief demand of The Epidia.
- Thou . . . preachest Accops fables: anticipating a supposed obetion against his own method.
- 22. Pueriles and Stans puer ad mensam: school-books mentioned An Almond, &c., at pp. 40 and 29 respectively. The Farmer in Peek's Edward I, sc. xii, says, 'I remember I read it in Cato's Pueriles, that Cantabit vacuus,' &c., and Mr. Bullen notes 'Diomysius Cato's Disticha Moralia was a famous old school-book; and there was another school-book, Pueriles Confabiatiunculae. But Cato's Disticha was also known as Sententiae Pueriles.' It was edited by Erasmus 1514, 40, and by Taverner 1553, 8°, and in the Stationers' Register, i. 418 (between Nov. 1569 and July 1570), occurs 'Recevyd of henry bynyman for his lycense for pryntinge of a boke intituled sententia[e] pueriles in laten . . . iiijd.' Halliwell-Phillipps, Life of Shakespeare, i. 53, says 'The Sententize Pueriles was, in all probability, the little manual by the aid of which he (Shakespeare) first learned to construe Latin, for in one place, at least, he all but literally translates a brief passage, and there are in his plays several adaptations of its sentiments. It was then sold for a penny, equivalent to about our present shilling, and contains a large collection of brief sentences collected from a variety of authors, with a distinct selection of moral and religious paragraphs, the latter intended for the use of boys on Saints' Days.' The Stans Puer was a poem on manners at table, by John Lydgate. It was printed by Pynson, and repub. 1588 (Halliwell in Sh. Soc. Papers (1849), iv. 31, with quotations from it).
 - 27. Aptots: i.e. indeclinable, like the numerals 3-100 above.
- 28. Bulls voider: properly a basket or tray for carrying out the relics of a meal; here from the context the cloth ('apron') in which the executioner took away the head. Bull is mentioned pp. 401 l. 19, 406 l. 15.
- 33. Nunka, Neame, and Dad: Theses M. is 'dedicated to his good neame and nuncka Maister Iohn Kankerbury.' 'Neme,' or 'neam' is the same as 'eam,' uncle; the n properly belonging, as in 'nunka,' to the possessive 'mine.'
 - 84. all to: quite, as p. 395 l. 3.
- 36. Hui?: perhaps in parody of 'I cannot but laugh, py hy hy hy' in Hay any worke, p. 10.
 - 38. Que: queue, cue, as in Moth. Bomb. ii. 4. 21.

P. 405, 4. moyst conceit, and drie counsell: 'moyst' and 'drie' as of plants which are flourishing or the reverse. The 'dry brain' is an Elizabethan term for mental slowness or confusion, e. g. As You Like It, ii. 7. 39 of Touchstone. But cf. Sapho, iii. 4. 50 note.

8. seeke to fish for the Crown: the same argument as on pp. 395 l. 7,

407 ll. 22-6, 412 ll. 1-2, and Whip for an Ape, st. 14.

11. abate of an hundred [tales] in the next booke: i. e. the 'hundred

merrie tales' promised pp. 400 l. 18, 401 l. 37.

13. a cloake having sleeves: among the 'Grosse pointes of poperie' enumerated in Gilby's Pleasaunte Dialogue, 1581, is 'The great wide sleeved gowne, commaunded to the Ministers, and the charge to weare those sleeves vpon the armes, be the weather never so hote.' Cf. Almond, p. 46 'The blinde, the halt, or the lame, or any serves the turn with them, so he hath not on a cloak with sleves, or a cap of the vniversity cut.'

17. a sleeuelesse conscience: cf. Euph. i. 253 l. 17 'fayne any sleeueless excuse,' i.e. vain, bootless. Since printing that note I have found the true explanation in a custom noted in the following passage from Lady Charlotte Guest's trs. of the Mabinogion (Dream of Maxen Wledig): 'Now this was the guise in which the messengers journeyed; one sleeve was on the cap of each of them in front, as a sign that they were messengers, in order that through what hostile land soever they might pass no harm might be done them.' Without the sleeve they might never be able to perform their errand. The Welsh princess on their arrival recognizes 'the badge of envoys.' Cf. Tro. and Cr. v. 4.9 'a sleeveless errand.'

18. rippier: or 'ripier,' one who brings fish from the coast to sell in the interior, from Lat. ripa, or from Eng. ripp, the basket in which the fish were carried, to avoid contact with which the cape of the cloak, as the man rode, would be cast back over the shoulder.

25. kixes: or kexes, hollow stems of hemlock. Beau. and Flet., King and No King, v. 2 'make these wither'd kexes bear my body.'

31. Mas: for 'Master': 'Mas Sperantus,' Moth. Bomb. ii. 1. 127.

33. like Primero, foure religions, &c.: the hand in Primero called 'prime' had four cards of different suits (inferior to a flush) (Nares).

40. sod: past of seethe, boil: Genesis xxv. 29 'Jacob sod pottage.'

42. Elderberrines: parodying 'Canterburines,' Epistle, pp. 19, 22.

P. 406, 6. a pikede vaunt: the Charles I beard. Cf. p. 133 l. 38 note. sweares by his ten bones: i. e. the fingers. So Whip, l. 22, Woman, v. I. 23, of apes.

8. old Iohn of Paris garden: a monkey. Collier (Annals, iii. 279) quotes from an account of Paris Garden written 1544, 'At the same place a poney is baited, with a monkey on its back, defending itself against the dogs by kicking them; and the shrieks of the monkey, when he sees the dogs hanging from the ears and neck of the pony, render the scene very laughable' (J. P.). Cf. note on p. 280 l. 21.

9. fight Citie fight: as in a street brawl, with any weapon to hand.

16. three times motion of Bull: i.e. 'this is my third allusion to B.,' the other two being at pp. 401 l. 19, 404 l. 28. In 'tria sequentur tria' the first 'tria' refers to the three beams of which the gallows was built, called 'three trees' in Mother Bombie, ii. 1. 136. The phrase is quoted again Midas, v. 2. 167 (note).

17. olde Rosses motion of Bridewell: Ross is presumably a turnkey,

or a pursuivant.

 Tobacco: 'this is the earliest notice of tobacco, in the form of snuff with which I am acquainted' (J. P. who refers to Rymer's Fædera).

31. with the Archbishop and a Counsellor: only one person intended. Cf. The Epitome, p. 2 'I speake not against him, as he is a Councellor, but as he is an Archbishop, and so Pope of Lambeth.'

37. Discite iustitiam, &c. : Virg. Aen. vi. 620.

38. more sower than wig: Halliwell gives 'Wig. A small cake. "Eschaudé, a kind of wigg or symnell," Cotgrave. Var. dial.": and the Century Dict. quotes 'Home to the only Lenten supper I have had of

wiggs and ale,' Pepys' Diary, ii. 117.

P. 407, 1. three honest men: i. e. Lyly, Nash, and Greene, see p. 399 l. 11 note. W. Maskell, however, suggests that Dr. Bancroft, by whose advice the Bishops employed the wits to vindicate them, may himself have shared in the production of Anti-martinist tracts, his own Dangerous Positions and Proceedings, 1593, being something in the same style (Martin Marprelate Controversy, ch. vii. p. 167).

3. xxiiij Bishops: including the two Archbishops. They are enumerated, as they sat in the Parliament of 1563, in Harrison's 'De-

scription of Britain' prefixed to Holinshed, bk. ii. ch. 5 p. 165.

7. poore Iohns: a name given to a coarse kind of fish.

11. fretteth in time like quicksiluer into the bones: Bartholomaeus Anglicus, xvi. 8 '[Quicksilver] perseth, boreth and fretith other matters . . . the fome therof healeth wounds . . . and freteth away superfluitie of dede fleshe, and letteth it not growe,' &c.

14. ierkt: hit; for the sense of punishment cf. 'ierkes for a Iesuit,'

above p. 398 l. 20.

19. beame . . . milstone: causes of offence or of sinking, alluding

to speeches of our Lord.

31. but my Liripoope: properly the degree of knowledge that entitled a person to wear the liripipium or scarf as doctor; then of common knowledge, or matter of common sense, opposed to more formal or deeper learning: so in Saph. and Phao, i. 3. 6, Moth. Bomb. i. 3. 128.

36. chiuerell: cheveril, cheverel; Fr. chevreuil, doe-skin.

P. 408, 13. boulted: winnowed, sifted. Wint. Tale, iv. 4. 375 'the fanned snow That's bolted by the northern blasts.'

17. Sed heus tu, dic sodes: 'Heus puer dic sodes,' Ter. And. i. 1. 58.

18-24. Would those Comedies might be allowed to be plaid that are pend . . . He shall not bee brought in as whilom he was . . . with a cocks combe, an apes face, &c.: cf. An Almond, p. 22 'as he was attired like an Ape on ye stage.' Further details about this presentation of Martin on the stage are found in Nash's Returne of Pasquill (C iii verso) issued after The Protestatyon and probably just after Pappe: it is dated near the end '20 Octobris.' 'Methought Vetus Comædia began to pricke him at London in the right vaine, when shee brought forth Divinitie wyth a scratcht face, holding of her hart as if she were sicke, because Martin would have forced her; but myssing of his purpose, he left the print of his nayles vppon her cheekes, and poysoned her with a vomit, which he ministred vnto her to make her cast vppe her dignities and promotions.' This passage shows that the form chosen was the allegorical form of the Morality, as J. P. points out; and a date for this performance is roughly indicated by another passage in Martin's Months Minde (Aug.) E 3 verso, which recounts as successive sufferings of Martin that he was 'drie beaten,' then 'whipt that made him winse,' then 'made a Maygame vpon the stage, and at length cleane Marde,' four allusions which are made perfectly clear by the printed marginal notes (1) 'T. C.' (2) 'A whip for an Ape,' (3) 'The Theater,' (4) 'Marre-martin.' See for these Anti-Martinist plays, Life, vol. i. pp. 52-4.

28. stage plaier . . . cobler by occupation: here 'stage plaier' is obviously used of one who performed for the nonce in a Miracle-play presented on a movable stage, not of a professional actor.

30. qui tantum constans, &c.: parody of Ovid, Trist. v. 8. 18 'Et tantum constans in levitate sua est.'

32. Mardocheus: Mordecai-'play' meaning 'stand for,' 'represent.'

36. stride from Aldgate to Ludgate, and looke ouer all the Citie at London Bridge: i. e. be taken in a cart from prison to place of execution, and finally have his head stuck on a pole as a traitor at the south end of the Bridge.

Marginal note: the point of the allusion is that St. Thomas a Waterings, a place for watering horses at a brook beside the second milestone on the Canterbury road, was also the Tyburn of Surrey, and a real hanging of Martin would be free to the public. John Penry, the chief author of the Marprelate tracts, was actually hanged there on May 29, 1593. 'J. P.' quotes the Prol. to the Canterbury Tales, l. 826.

Marginal note: this reference to *The inst reproofe* does not seem to be particular. Gracchus is chosen as an extreme example of sedition.

42. Aue Casar: Machyn's Diary states that a 'play' called Julius Casar was represented at Court in 1561 (Collier's Annals, i. 90).

P. 409, 5. thus gouerne: i. e. by bishops.

37. Bedlam and Bridewell: the two are mentioned together again, p. 412 l. 30, and in connexion with Martin's language; and Jack Straw (as here) in A Whip for an Ape, stt. 7, 15.

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We match furnies a cast term for causeless depression. Name of the logge a Matan, a. 2. that there energe base companions, beeing in an increase way, sayes the in melancholy it and Gayton's Festerious Name p. 46. We tested Jupiter was not joinally nor Sol in his mubble fubbles, that is long evented. But

24. Here . . . appeared olde Martin: i.e. at this point in Lyly's composition of the tract was issued The Protestatyon, which he proceeds to criticise.

25. hauncing: tilting. Halliwell gives 'Haunce. To raise, to exalt A. M.' and quotes in his ed. of Nares, s.v. 'hanced,' an instance from 'Taylors Workes' of its use in the sense of 'intoxicated.' Cf. our 'elevated.'

29. in two sheetes: The Protestatyon does actually contain 16 leaves small 8".

35. ah in malam crucem: 'go and be hanged,' frequent in Plautus. also 'ter. I'horm. ii. 3, 21.

39. the holie maid of Kent: Elizabeth Barton, who settled in 1527 in a cell of the Priory of St. Sepulchre at Canterbury. She was credited with prophetic gifts, and was instigated to prophesy against the divorce of Catharine of Arragon. When Cranmer became archbishop he obtained confession of her frauds, and she was executed at Tyburn, Ap. 20, 1534.

P. 411, 13. as though hee should bee a martir: see Protestatyon, pp. 5, 14.

14. burnt seauen yeares agoe: referring perhaps to Whitgift's persecution of the Puritans on his accession to the archiepiscopate in 1583.

16. surgeans caliuer: explained by the context as a syringe.

18. the curtall wrinches: a curtall was a docked horse, and the context shows 'wrinch' to be the same as 'winch' or 'wince.'

22. bea: i. e. baa! as in Sudeley, vol. i. 481 l. 11.

flockes: an inferior kind of wool, used to stuff mattresses. Lyly puns on the word in Midas, iv. 2. 61.

26. Shepheards tarre-box: must mean the Bishops' prisons.

29. they bee all in celarent . . . ferio: no distinction meant between these two perfect moods of the syllogism: merely a pun on the ordinary sense of the Latin words.

33. Ora whine meg: Protestatyon, p. 26. Laneham's letter on the Kenilworth Festivities quotes 'Over a whinny Meg' as the first words of an old ballad (Dyce's Skelton, ii. 340, quoted by J. P.).

34. shaking of the sheetes: 'the name of an old dance, often mentioned with a double entendre by our early dramatists,' J. P.

39. best subjects . . . Martinists : Protestatyon, p. 25.

41. abiects . . . subiects : as Euph. ii. 208 1, 36.

P. 412, 1. wet . . . feete . . . not care how deepe they wade: Euph. ii. 6 l. 11; Sudeley, i. 483, &c.

3. racked: Halliwell gives it as a pace between trot and amble.

5. souterlie: cobbler's. The allusion is to the few lines on the last page of the Protestatyon, which profess to be a list of 'faults escaped,' in which allusion is made to Dean Bullen's dog 'Spring.' George Boleyn was dean of Lichfield from 1576 to his death in Jan. 1602-3: his opposition in 1582 and 1583 to the exactions of his bishop (Overton) is recorded in Strype's Life of Whitgift, i. 208.

10. slines: cuts, slices. ME. sylvyn, 'cleave' (Prompt. Parv.): from it slive, sb., with diminutive sliver. Cf. Protestatyon, p. 31 'I so sliued Dick Bancroft ouer the shoulders.'

pp. 24-31 professes to give an account of the contents of the Martinist tract More worke for Cooper, which was seized during the printing of it at Newton Lane near Manchester in Aug. 1589. The funeral sermon alluded to was preached by 'olde Lockwood of Sarum' on the sudden death of Dr. Perne. Talboothe is probably the Edinburgh prison.

12. olde Ape . . . new tricks over the chaine: i.e. to leap over it at one name, or sign, and to refuse at another, &c. In Woman in the Moone, v. 1. 21 (note), Pandora addresses Gunophilus as an ape 'Ouer the chayne, Jacke!'

15. roage: cf. l. 33 'a roaging foole.' The Century Dict. gives it as 'to wander,' 'to tramp,' and quotes 'Yf he be but once taken so idlye roging, he may punnish him more lightlye, as with stockes or such like,'

Spenser's State of Ireland.

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19. writes merely, &c.: writes merrily, &c. This defence of Martin's ribald style occurs in Hay any Worke, p. 33 'perceiuing the humors of men in these times (especially of those that are in any place) to be given to mirth,' &c.

23. glicks and girds: 'jests and sarcasms,' J. P.

- 24. another Scogen: not Henry Scogan, Lord Haviles, and tutor of Henry IV's sons, to whom Chaucer about 1393 addressed the Lenvoy a Scogan; but John Scogan, fool to Edward IV, fl. 1480. His 'jests' profess to be compiled by the physician Dr. Andrew Boorde, who died 1549. 'The geystes of Skoggon gathered together in this volume' were licensed to Thomas Colwell 1565-6, but the earliest surviving ed. is of 1626. Cf. Whip for an Ape, l. 56 'Whose cause must be by Scoggins iests maintainde.'
- 39. tedd abroad . . . forke . . . rake: 'to tedd' is to spread hay. Cf. Euph. ii. 16 l. 1 'tedding that with a forke in one yeare, which was not gathered together with a rake in twentie,' and Mother Bombie, i. 3. 186-7.
- 41. foure & twentie orders of knaues: the Liber Vagatorum, edited by Martin Luther in 1528 and translated by J. C. Hotten 1860, devotes 28 chapters to 28 several orders of mendicant rogues, 'for there are xx ways, et ultra, whereby men are cheated and fooled,' p. 8.

P. 413, 1. saist thou art vnmarried: cf. Protestatyon (?).

- 3. cannot abide, Good Lord deliver vs: alluding to the Puritan dislike of the Litany.
 - 9. Moldwarpe: a mole, alluding to Martin's anonymity.
- 14. Pasquil . . . lines of the Saints: Countercuffe (A i verso) 'Pasquill hath posted very dilligently ouer all the Realme, to gather some fruitfull Volume of THE LIVES OF THE SAINTS,' i.e. scandal about the Martinists.
- 21. old cutter at the locke: Halliwell gives a phrase 'to be at his old lock = to follow his old practices,' and perhaps this is the same use, meaning 'old hand at cutting.'

Nam mihi sunt vires, &c. : Ov. Her. xvi. 352.

28. first venew: 'venue' is an assault or attack in fencing, &c. The phrase, like the exordium 'Room,' &c., may be taken as evidence that Pappe is Lyly's first contribution.

30. fleech: 'turn or bout,' J. P.

32. Matachine: 'It was well known in France and Italy, by the name of the dance of fools or matachins, who were habited in short jackets, with gilt paper helmets, long streamers tied to their shoulders, and bells to their legs. They carried in their hands a sword and buckler, with which they made a clashing noise, and performed various quick and sprightly evolutions,' Douce, Illustrations of Shakespeare, ii. 435 (J. P.).

A WHIP FOR AN APE.

- P. 418, 1. Dizard: actor, dancer, 'fool.' The N. E. D. regards it as a modification of earlier disour, a professional story-teller.
- 11. Martin Marr-als face: the earliest instance of the name. Dryden's comedy, Sir Martin Marrall, 1667, was an adaptation of an earlier play called Sir Martin Marplot.
- 13. moppes and mowes: grimaces and wry faces. Generally together, as of Prospero's sprites, *Tempest*, iv. 47 'with mop and mow.' Also as verbs, variant of or allied to mock, and of Dutch origin (Skeat).
 - 16. States: higher orders of men, as in lines 47, 103.
- 20. a Woodcocke tries: proves himself a woodcock; often as emblem of stupidity, e.g. L. L. L. iv. 3. 82 'four woodcocks in a dish,' of the four anchorites in love.
- 23. passe: care (always with negative); only once in Shakespeare (2 Henry VI, iv. 2. 136). It may result from a confusion of pass as (1) disregard, (2) sanction (cf. the opposed intr. uses (1) scrape through, (2) excel), i.e. the appearance of later favourable senses led to the addition of a negative to express the disfavour properly inherent in the word; but a more simple explanation is 'budge,' 'stir,' be altered or affected by.'
- 25. Such fleering, leering, iarring, &c.: cf. Marprelate's Epistle, p. 12 (ed. Arber), 'Fleering | leering : there is at all no sence in this period.'
- 26. weehees: the accepted representation of a horse's neigh. Moth. Bomb. iv. 2. 194, of the hired hack 'hee neither would cry wyhie, nor wag the taile.'
- 28. roysters ray: Halliwell gives ray (1) a kind of dance, (4) array, order; either of which will do here.
 - 29. catch: breath.
- 33. Dame Lawsens lustie lay: alluding to an encounter between Aylmer, Bishop of London, and the famous shrew and virago Meg Lawson, in which his lordship came off worst, as related in Marprelate's Epistle, pp. 10-11 (ed. Arber).
- 34. Sir Ieffries ale tub: alluding to the story told in Marprelate's Epistle, p. 38, that Sir Geoffrey Jones, a clergyman in Warwickshire, having sworn an oath not to go to the alehouse again, evaded it by getting his man to carry him thither on his back.

- 49. Noddie: 'a fool, Minsheu' (Halliwell). Cf. Nash's Almond, p. 56 (Petheram), 'bon nute to your Noddishippe.'
 - 51. patters: for the grammar, cp. 'staies,' 1. 64.
- 53. Now Tarleton's dead: the famous jester died in the previous year, 1588. 'Consort,' company.
- 56. Scoggins iests: cf. Pappe, p. 412 l. 24 'deuise some iestes, & become another Scogen,' where see note.
- 67. rent: a variant of rend, used several times by Shakespeare. Cf. 'Renting his clothes,' Euphues and his England, ii. 17 l. 29.
- 68. Cappes, Tippets, Gownes, blacke Chiuers, Rotchets white: among the 'Grosse pointes of poperie' enumerated in Antony Gilby's Pleasaunte Dialogue, 1581, are '20 The popish apparaile of the Archebishop and Bishop, the blacke Chimere or sleeueless coate, put vppon the fine white rotchet [surplice]. 21 The great wide sleeued gowne 22 The horned cappe 23 The Tippet.' (Arber's Introd. Sketch, p. 32.)

P. 420, 78. gaine of learning: university endowments.

- 85. The Germaine Boores, &c.: this allusion is probably one with that which follows, to Iacke Leydon. John Becock of Leyden, born at The Hague c. 1490, and brought up as a tailor (butcher, Harl. Misc. viii. 258) at Leyden, travelled, and imbibed Anabaptist opinions at Münster in Westphalia. By his preaching there he overthrew in 1534 the authority of the prince-bishop, and was himself named king; but after he had endured a six months' siege, the bishop's troops were admitted by treachery in June, 1535, and John of Leyden was put to death with tortures in January, 1536.
 - 89. Iacke Strawe: one of the leaders in Wat Tyler's rebellion, 1381. ring: i.e. wring, squeeze, press, inveigh against. Cf. M. Bomb. iii. 2.7. 91. chwere: ich were, I were. So, often, 'chill,' I will.
- 92. swads: clowns. Whitney quotes 'Let country swains and silly swads be still'-Greene, Madrigal.
 - 94. raught: obsolete past participle of 'reach.'
- 97. in euery towne, &c.: cf. Epitome (Petheram), p. 36. The Epistle, Epitome, and Hay any Worke are all devoted to urging the authority of 'pastors, doctors, elders, and deacons, without any bishops.'
- 101. Scotland... whose King so long they crost, &c.: alluding to the contest of the Presbyterians against episcopacy, from 1575 onwards. They successfully resisted James VI's nomination of Montgomery as archbishop of Glasgow in 1581, and by the Raid of Ruthven in 1582 secured the person of the king and held him prisoner for two months. See Buckle's Hist. of Civilization, iii. 94-114, &c.

106. gegge: gag.

- P. 421, 122. do without: effect from outside.
- 136. old Lanam...his rimes: the only contemporary instances of the name known to me are Robert Laneham, the author of the Letter about the Kenilworth festivities (1575), and John Lanham, one of the five

of his players for whom Leicester procured the first royal patent, in May, 1574 (Morley's English Writers, viii. 385). The latter is more likely to be alluded to here. In Martin's Months Minde, F 2 recto, Martin on his deathbed speaks of jests and 'twittle twattles learned in Alehouses, and at the Theater of Lanam and his fellowes'; and G verso 'All my foolerie I bequeath to my good friend Lanam; and his consort, of whom I first had it.' Collier, Bibl. Cat. ii. 513 supposes him author of the Whip.

146. thy worke, and more worke: More work was promised at end of

Hay any worke c. March 23, just before Whip (vol. i. 50, 55).

P. 422, 153. a rimer of the Irish race, &c.: cf. Rosalind in As You Like It, iii. 2, where Steevens quotes Ben Jonson's Poetaster 'Rhime them to death, as they do Irish rats,' and Malone Sidney's Defence of Poesie 'rimed to death, as is said to be done in Ireland.'

MAR-MARTIN.

P. 423, 19. Let neighbour-nations learne, &c.: let the religious quarrels of France and Flanders teach, &c. Cf. Bisham, vol. i. 475 ll. 12-3.

P. 426, 92. bumfeges: cf. Hay any worke, p. 24 l. I 'For ise so bumfeg the Cooper, as he had bin better to have hooped halfe the tubbes in Winchester, then write against my worships pistles.'

93. steale counters: cf. Hay any worke (Petheram's Reprint, p. 24,

1. 17), 'that old steale counter masse priest, John o Glosseter.'

96. Cobler Cliffe: cf. Hay any worke, p. 64. 'His grace denieth that euer he hard of any such matter, as that the Iesuit should say, he would becom a braue Cardinal, if popery should come againe. I knowe T. C. that long since he is past shame, and a notorious lyer, otherwise how durst he deny this, seeing Cliffe an honest and a godly cobler, dwelling at Battell bridg, did iustifie this before his grace his teethe, yea and will iustifie the same againe if he be called. So will Atkinson too. Send for them if he dare.'

THE TRIUMPHS OF TROPHIES.

P. 428, 23. one neck: recalling Caligula in Suetonius, c. xxx.

P. 429, 42. bring Palladium in, &c.: probably Paus. i. 23 § 9, where Demophon protects Attica from Diomede's ravages by capturing the Palladium.

66. Aser shoes: Deuteronomy xxxiii. 24-5.

P. 430, 73 Phætonissa: name not in Jos. Ant. Iud. vi. 14. Probably deducere lunam,' Virg. Ecl. viii. 70, suggests parallel with Phaeton.

86. vnseene . . . Giges ring: confusion of Gyges with Polycrates.

P. 431, 123. Crowes in Athens: Plin. x. 15 'omnes e Peloponneso et Attica regione volaverunt,' from Arist. Hist. Animal. ix. 40.

137. Romulus staffe: a hasty reading of Plut. Life, xx. 12.

INDEX OF FIRST LINES OF SONGS AND POEMS.

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GLOSSARY

Reference is to volume, page, and line. Where no interpretation is given, it is to be found in the Notes by the reference first given, or by that to which "note' is appended; or it is unneeded. A few words, e.g. Anatomy, Controwle, Dissemble, Mislyke, Peevish, Personage, Quesie, Successe, are used by Lyly in the modern sense, as well as in that here given.

Abate, blunt, ii. 454. 30, 468. 47. Abiect, outcast, i. 300. 30, ii. 208. 36, iii. 411. 41. Aboade, prophesy, i. 435. 7. Absolute, perfect, ii. 336. 7, 372. 13. Accustomable, i. 217. 31, ii. 129. 9, 144. 15. Customable, grounded on custom, ii. 195. 7. Adamant, magnet, i. 321. 2, ii. 111. 35. Adde to, incline to, ii. 457. 25. Aduentures, at all, chance how it might, ii. 136. 20. Aegyptian, gipsy, ii. 98. 25. Affects, affections, disposition, ii. 22. 34, 140. 26, 333. 12. All to (adv.), all over, iii. 395. 3, 404. 34. Allude to (tr.), ii. 334. 24. Alter, change, refresh, ii. 54. 24. Contrast Fr. alterer, to make thirsty. Alteration, distemper, i. 204. 35. Amiable (of beauty), i. 214. 14, ii. 59. 8, 65. 5, 82. 4, 135. 1, &c. Amisse (sb.), ill, iii. 274. 151. Amort, iii. 155. 99. Anatomy, diagram, descriptive plan, i. 180. 6, iii. 307. 25. Another gate, another kind of, iii. 177. Apple-squier, iii. 359. 23. Argent, money, i. 265. 16. Argue from a place, ii. 387, 62. Argue of, accuse of, i. 236, 22. Armoury, arms (heraldic), ii. 99. 25, 340. 92. Arrant, arrande, errand, ii. 110. 13, 221. 9, 374. 41. Aslake, i. 307. 5, iii. 30. 40. Assayes, at all, ii. 58. 15. Assoyle, iii. 369. 89. Assure, affiance, betroth, i. 228. 29, ii. 220. 32, 223. 22, iii. 222. 196. So assurance, ii. 218. 31.

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Astrologian, astronomer, i. 272. 25.

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Caper, privateer, ii. 439. 97.
Carbonado, ii. 385. 21.
Carp (tr.), ii. 4. 21; cf. i. 428. 27.
Carren, carrion, ii. 157. 24.
Carsie, ii. 199. 33.
Carte, to the, to the gallows, i. 275. 7.
Carterly, i. 190. 28.
Case, pair, iii. 186. 108, 359. 19.
Cast, specimen, iii. 228. 396.
Cast, consider, ii. 123. 3, iii. 25. 85, 192. 18. Cast beyonde the Moone, i. 222. 31, ii. 152. 27, iii. 188. 6.
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261. 6. Of course, conventional, i.
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Dandle, indulge, spoil, iii. 179. 60.
Decensore, ii. 442. 19.
Defie, renounce, iii. 374. 155.
Dehort, dissuade, i. 246. 28.
Delicatest, i. 185. 36.
Dent at, aim or pierce at, ii. 139. 22.
Depriue, destroy, i. 233. 21.
Descry, declare, iii. 490. 29.
Deskant, harmony, as opposed to melody, i. 236. 3, 254. 23, 272. 11.
Dicker, set of ten, iii. 399. 22.
Discusse, shake asunder, iii. 249. 21.
Dispence with, tolerate, ii. 414. 8.
Dissemble, conceal, ii. 3. 17, 130. 2.
Dissolute, untidy, i. 256. 23.
Diussion, musical variation, i. 443. 20.
Dizard, iii. 418. 1, 148. 43.
Dodkin, Dutch coin, iii. 188. 28.
Dogbelt, ii. 320. 8.

Dragges, ii. 56. 23 note.
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Drie cuppe, beating, iii. 123. 141.
Dudgin, dudgen, marked with crosslines, iii. 184. 36. Dugeon, dudgin (sb.), gravity, displeasure, iii. 207. 74. 403. 7.
Dyaper, variegation, iii. 354. 56.
Dydopper, dabchick, iii. 395. 7.
Dysease (as general negative of ease), i. 230. 27, 236. 16, 245. 12, iii. 136. 139.

Earn, yearn, iii. 225. 297; grieve, 258. 63.
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Eiesse, i. 249. 8.
Elemente, the, the atmosphere, i. 293. 23, 31, ii. 34. 23.
Eleuation, latitude, ii. 86. 20.
Epact, ii. 453. 68.
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Euct, eft, ii. 89. 29.
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False fire, blank cartridge, ii. 98. 31.
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Forslow, neglect, i. 266. 31.
Foyne (sb.), thrust, iii. 399. 20.
Foyste, cheat, iii. 449. 35.
Fraile (of figges), iii. 209. 50.
Fretter, kind of apple, iii. 45. 101.
Friskett, small sparrow, i. 491. 19.
Frowning cloth, ii. 63. 26. Powting cros-cloath, iii. 410. 17, i. 502. 26.
Frumpe, taunt, i. 237. 35. 249. 6, &c.
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