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S. Hist. Lit. $\frac{133}{2}$

E. 5. 481

2693 d. 2.

= S.E. 126. 70. $\frac{1}{2}$ = S.E. 261

Keep



A PROPOSED REPRINT
OF
SCOT'S DISCOVERIE OF WITCHCRAFT.

REGINALD SCOT, the author of the "Discoverie of Witchcraft," first published in 1584, was on this subject over a hundred years in advance of his age; the first contender against the reality of witchcraft in England, and, Wierus being the first, the second in Europe. His book is also of interest, because, in confuting the opinions of his day, he necessarily gives them. Thirdly, he was greatly read at the time. Among others by Shakespeare, Middleton, King James, and S. Harsnet, afterwards Archbishop of York. That Shakespeare read it, is, I think, shown by at least two passages, and James' Demonology was brought forth against—"the damnable opinions of two principally in our age, whereof the one called Scot, an Englishman, is not ashamed in publicke print to denie, that there can be such a thing as Witchcraft: and so maintains the old error of the Sadducees in denying of spirits. [An odd allegation against one whose tractate, 'A Discourse of Divils and Spirits,' was printed as a part of his 'Witchcraft,' and with a continuous pagination.] The other called Wierus a German."

From these causes and from its rarity, I would assay the reprinting of it. But a book then in advance of its age may, by most, be considered behind ours, and few are interested in old world wizardry, any more—perhaps less—than in the Hieroglyphics of Egypt, though not a few are in the so-called Spiritualism, the modern re-development of witchdom. This being the case, and my own means unable to risk a republication, I therefore—though opposed as a rule to limited issues—must restrict myself to the number of my subscribers, fixing my

minimum at 100, and making it a necessary condition that the book be paid for on delivery.

If possible the reprint will be from the first edition, but this—indeed all—are so scarce, that I have as yet failed to obtain even the loan of a copy. From personal collation I can however testify, that the first (1584) and second (1651) editions are identical, beyond such differences as —*ly* for —*lie*, and the like. Indeed, the errata noted on a blank space in the first have been, as a rule, corrected in the second. It is worth noting also that the first edition was the only one that appeared during the author's lifetime. Whichever be used, the reprint will be thoroughly collated with both, and will be a faithful copy. Copies of the very full but differing title pages of both will be given, and the specimen page opposite may be taken as a sample of the type, size of page, width of margins, and paper that will be employed, the last named being the "toned paper" adopted by Ruskin. Any subscriber can, however, have white hand-made, for its actual difference in price; though, in my opinion, printing on ribbed paper is as unpleasant to the eye as print on the rippling of a stony brook. Glossarial notes as well as a few others will be added. Exclusive of these, the number of pages will be, so far as I can judge, rather over 570, those in the second edition being 441. The copies will be issued in a stout paper wrapper, that each may bind his according to his own taste. The price, should there not be more than 100 subscribers, will not exceed £2 2s., it not being my intention to seek for more than a slight recompence for my time and trouble. A larger list of subscribers will therefore diminish the cost of each copy.

Should this reprint meet with success, I would also gladly reprint James I. small counter-work, 84 pages, in the 1603 edition—consulted by Shakespeare before writing his *Macbeth*—collating the editions from 1597 to that of the Bishop of Winton's in 1616. But at present I only mention this.

BRINSLEY NICHOLSON, M.D.,
306, *Goldhawk Road*,
Shepherd's Bush, London, W.

30th July, 1881.

P.S.—The editions of 1665 and 1695 contain some additional curious matter, by other hands. These will be inserted in their places.

fas esse in corpus animæ ratione carentis animam rationalem corruiere;
 that is : An humane soule cannot receive any other than an humane
 body, nor yet can light into a body that wanteth reason of mind. But
 S. James saith ; The body without the spirit is dead. And surely, James, 2. 26.
 when the soul is departed from the body, the life of man is dissolved : Phili. 1. 23.
 and therefore Paul wished to be dissolved, when he would have been
 with Christ. The body of man is subject to divers kinds of agues,
 sicknesses, and infirmities, whereunto an asses body is not inclined :
 and mans body must be fed with bread, &c., and not with hay. Bodins
 asse-headed man must either eat hay or nothing : as appeareth in the
 story. Mans body also is subject unto death, and hath his daies
 numbred. If this fellow had died in the mean time, as his hour might
 have been come, for any thing the devils, the witch, or Bodin knew ; I
 marvell then what would have become of this asse, or how the witch
 could have restored him to shape, or whether he should have risen at
 the day of judgement in an asses body and shape. For Paul saith, 1 Cor. 15. 44.
 that that very body which is sowne and buried a naturall body, is
 raised a spirituall body. The life of Jesus is made manifest in our
 mortall flesh, and not in the flesh of an asse.

God hath endued every man and every thing with his proper nature,
 substance, forme, qualities, and gifts, and directeth their wayes. As for
 the waies of an asse, he taketh no such care : howbeit, they have also
 their properties and substance severall to themselves. For there is one
 flesh (saith Paul) of men, another flesh of beasts, another of fishes, 1 Cor. 15. 39.
 another of birds. And therefore it is absolutely against the ordinance
 of God (who hath made me a man) that I should fly like a bird, or
 swim like a fish, or creep like a worme, or become an asse in shape :
 insomuch as if God would give me leave, I cannot do it ; for it were
 contrary to his own order and decree, and to the constitution of any
 body which he hath made. Yea the spirits themselves have their Psalm 119.
 lawes and limits prescribed, beyond the which they cannot passe one
 haire breadth ; otherwise God should be contrary to himselfe : which
 is farre from him. Neither is Gods omnipotency hereby qualified, but
 the devils impotency manifested, who hath none other power, but that
 which God from the beginning hath appointed unto him, consonant to
 his nature and substance. He may well be restrained from his power
 and will, but beyond the same he cannot passe, as being Gods minister,
 no further but in that which he hath from the beginning enabled him
 to do : which is, that he being a spirit, may with Gods leave and
 ordinance viciate and corrupt the spirit and will of man ; wherein he
 is very diligent.

What a beastly assertion is it, that a man, whom GOD hath made
 according to his own similitude and likeness, should be by a witch

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LIFE AND WORKS  
OF  
ROBERT GREENE, M.A.

*VOL. II.*

MAMILLIA : PARTS I. AND II.

AND

ANATOMIE OF FLATTERIE.

1583—1593.



Oh ! if ye would not have your spirits shorn  
Of the deep consolations of the past,  
Or drop the links wherewith ye can make fast  
The Present to the Bygone, think no scorn  
Of those great times whose double aspect seems  
Like the revolving phases of our dreams.  
Could we step back from out this present stir  
Of good and ill, which interpenetrate  
In every land and age the social state  
How dread would seem its twofold character !  
So we revere the Past, when Time hath furled  
The skirts of mist, and to our vision cleared,  
In luminous distinction, all unsphered,  
The adverse circles of the Church and World.

FREDERICK W. FABER, D.D.

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I love the old melodious lays  
Which softly melt the ages through,  
The songs of Spenser's golden days,  
Arcadian Sidney's silvery phrase,  
Sprinkling our noon of time with freshest morning dew.

JOHN G. WHITTIER.



TO  
THE REV. STOPFORD A. BROOKE, M.A.,  
LONDON.

'TIS NOT THAT I HAVE HOPE, OR E'EN DESIRE  
TO WIN BACK FOR THE LONG-DIMM'D NAME OF GREENE  
THE FAME ONCE HIS—IN MANY TRIBUTES SEEN—  
THAT I THUS BRING TOGETHER—SAV'D AS BY FIRE—  
HIS MANNERS-PAINTING BOOKS ; OR IN THE CHOIR  
OF ENGLAND'S MIGHTIES PLACE HIM ; BUT I WEEEN  
THERE *ARE* IN THESE OUR DAYS, TO WHOM THE SHEEN  
O' THE PAST NE'ER PALES, BUT LIKE THE MARTYR'S PYRE  
GROWS LUMINOUS IN THE ENCOMPASSING DARK.  
BROOKE ! TRUE, BRAVE MAN, TO THEE AND KIN, I BRING  
THESE ANTIQUE LOVE-TALES : UNTO ALL WHO HARK,  
AS FROM THE GREENWOOD COMES SOFT CAROLLING ;  
AND ENGLAND OF ELIZABETH LIVES AGAIN  
IN MANY A QUAIN-T-SPEECH'D PAGE AND VIVID STRAIN.

ALEXANDER B. GROSART.







## GENERAL PREFACE.

---



AM old-fashioned enough to like a Dedication and a Preface to a Book. I indulge myself in the twofold luxury.

Elsewhere—namely, in annotations and additions to the Life by PROFESSOR STOROJENKO (in Vol. I.),—made to 'speak English' for the first time, and very considerably revised, supplemented and corrected by its distinguished Author expressly for me—full and critical notices of the several productions of GREENE are given. Here I wish mainly to state, by way of General Preface, that with Greene, as in all my editing, my law and en-

deavour combined, is to reproduce the Author's own text in integrity, *id est*, without an attempt at (so-called) 'improvements,' or even modernisation of the spelling, punctuation, etc. The most of the original and early editions, having been printed in what is known as Black Letter or Old English—most trying of all type to read continuously—I do not profess to furnish facsimiles; but I shall be disappointed if it be not found that within the inevitable limitations of human fallibility, the *ipsissima verba* of the text are faithfully rendered—that text being in every case the earliest available (as successively explained in the places). Such few corrections of misprints and mispunctuations as it has been deemed expedient to make, are recorded in the Notes and Illustrations, save trifles such as a reversed letter, as n for u; misplaced letters, as hwose for howse (= house); misplaced words, as 'yet if he doubting he' for 'yet doubting if he' (vol. ii., p. 36, l. 4 from bottom), and the like. I have even had special type cast by Caslon to imitate original peculiarities—*e.g.* ŷ, ŷ̇, ẇ = with, † = ?, etc., etc. The colon (:) is a favourite punctuation with Greene and his contemporaries. It was evidently used to mark

a longer breathing or pause in reading than we should think of making. It will also be observed that a sentence is truncated, and what we should end it with, placed with a capital as the first word of a new clause, or sentence. I designate this, emphasis for the eye.

Throughout, there are well-nigh endless allusions to classical-mythological names and incidents, not a few of them being oddly disguised by their orthography. Those merely trite are left unannotated; but in every case where an ordinary Reader may be supposed to wish information or elucidation, an attempt is made in relative *Notes and Illustrations* to render adequate help; while in the closing volume, under the Glossarial Index, etc., every noticeable word, name, and the like, may be looked for. In the annotated Life (as before) specialities of thought, word, fancy, are dwelt on.

One distinctive peculiarity, in contrast with much contemporary literature, of the Works of ROBERT GREENE may be as well accentuated here. In reversal of ROBERT HERRICK'S famous couplet at close of "Hesperides":—

"To his Book's end this last line he'd have plac't,  
*Jocund his Muse was; but his Life was chaste,*"



I fear the 'Life' in Greene's case was a sorrowfully unchaste and stained one, though at longlast the Prodigal did arise from his swine-troughs and return weary, bruised, bleeding, and lowly-hearted to the Divine Father—as told in 'Confessions' beside which those of a Rousseau are tawdry and spectacular, so exquisite is their self-evidencing truth and pathos and penitence; whereas his Books are invariably pure. GABRIEL HARVEY bewrays his absolute ignorance of Greene's writings by the hearsay way in which he denounces them. While characters and scenes and circumstance would over and over have given opportunity for broad and unclean speech, broad and unclean speech is never found. Let his memory have all the benefit of this to-day.

Further—Even in his lightest and slightest love-story, if the Reader be on the alert, he will be struck with the opulence of weighty aphoristic thought, and penetrative vision of men and things. Speaking for myself as a Preacher, I have had repeatedly matter for a whole Sermon given me in some old legend, or brilliantly-set truth, or recondite fact, or epigrammatic saying, half-carelessly and by-

the-bye, worked into these off-hand books. Everywhere GREENE vindicates himself as a gentleman, a scholar, a travelled observer, a bright, pleasant, light-hearted fellow, "of infinite jest," save in the deep-shadowed and piteously tragic close. I always think of ROBERT GREENE as type of MATTHEW ARNOLD'S unique Self-Deception, which we shall profit by pondering here and now :—

" Say, what blinds us, that we claim the glory  
Of possessing powers not our share?—  
Since man woke on earth, he knows his story,  
But, before we woke on earth, we were.

Long, long since, undower'd yet, our spirit  
Roam'd, ere birth, the treasuries of God :  
Saw the gifts, the powers it might inherit ;  
Ask'd an outfit for its earthly road.

Then, as now, this tremulous, eager Being  
Strain'd, and long'd, and grasp'd each gift it saw.  
Then, as now, a Power beyond our seeing  
Stav'd us back, and gave our choice the law.

Ah, whose hand that day through heaven guided  
Man's blank spirit, since it was not we ?  
Ah, who sway'd our choice, and who decided  
What our gifts, and what our wants should be ?

For, alas ! he left us each retaining  
Shreds of gifts which he refus'd in full.  
Still these waste us with their hopeless straining—  
Still the attempt to use them proves them null.

And on earth we wander, groping, reeling ;  
 Powers stir in us, stir and disappear.  
 Ah, and he, who placed our master-feeling,  
 Fail'd to place our master-feeling clear.

We but dream we have our wish'd-for powers.  
 Ends we seek we never shall attain.  
 Ah, *some* power exists there, which is ours,  
*Some* end is there, we indeed may gain." \*

Further—The writings of GREENE contribute abundant illustrations of our language in relation to EUPHUISM. In the Annotated Life (in Vol. I.) I shall review critically DR. FRIEDRICH LANDMANN'S "Der Euphuismus sein Wesen, seine Quelle, seine Geschichte" . . . Giessen 1881). This erudite German is only very superficially acquainted with GREENE and later writers, though his Dissertation otherwise, is a solid contribution to literary-critical literature.

Finally—In every book there is fulness of manners-painting of contemporary, *i.e.* Elizabethan life. The Conny-catching books hold a *unique* place in our literature in various ways.

I do not promise the reader 'great things' or grand, in any or all of these Works of ROBERT GREENE ; but sure I am that whoever will sequester himself with the 'large leisure'

\* Poems : Second Series, 1855, pp. 138-9.

of those of old, with whom books were few and all folios, he will find himself walking as into some ancient Elizabethan garden, ringed with inviolate greenwood. There will burst upon him, too, such visions of (so to say) flower-beauty as glorifies the *Romaunt of the Rose*, that "Well of English undefiled":—

"Sprang up the Grass as thick ysett  
And soft eke as any Velvett.  
There sprang the Violet all new,  
And fresh Pervinke rich of hewe,  
And Flowris yalowe, white, and redde,  
Such plenti grew ther ne'er in mead :  
Full gay was all the ground and quaint,  
And poudred as men had it peint."

Nor flowers only—old-fashioned English flowers—but birds also, from nightingale in the thorn-thicket to lark in the blinding summer sky. In as unexpected places as flower or bird, these books yield fineliest worked lyrics and other snatches of delightful verse. Then, in a horizon beyond these, we are introduced to many a 'fair ladye' and 'brave gentleman' of old 'Merry England' and of Italy and France and Spain, evoking again and again SPENSER'S exclamation (in the *Fairy Queen*):—

"O ! goodly usage of those antique tymes,  
In which the Sword was servaunt unto Right ;

*GENERAL PREFACE.*

When not for malice and contentious crymes,  
But all for prayse and prooffe of manly might,  
The Martial Brood accustomed to fight ;  
Then Honour was the meed of Victory,  
And yet the vanquishèd had no despight :  
Let later age that noble use envy,  
Vyle rancour to avoid, and cruel surquedry."

(B. III. c. i. st. 13.)

Anything else needing to be said may be looked for in the *Life* or *Notes and Illustrations*. And so, 'Gentle Reader,' and lover of old times and old ways and old language, turn thee to these sunny, matterful, delightful books of ROBERT GREENE, and grudge not a peppercorn of thanks to the Editor for his labour of love.

*ALEXANDER B. GROSART.*

ST. GEORGE'S VESTRY,  
BLACKBURN, LANCASHIRE,  
25th November, 1881.





I.

MAMILLIA:

A

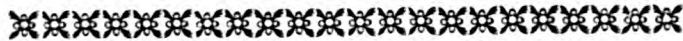
*Mirror or Looking-glasse*

FOR

*The Ladies of England.*

(PART 1<sup>st</sup>.)

1580—1583.



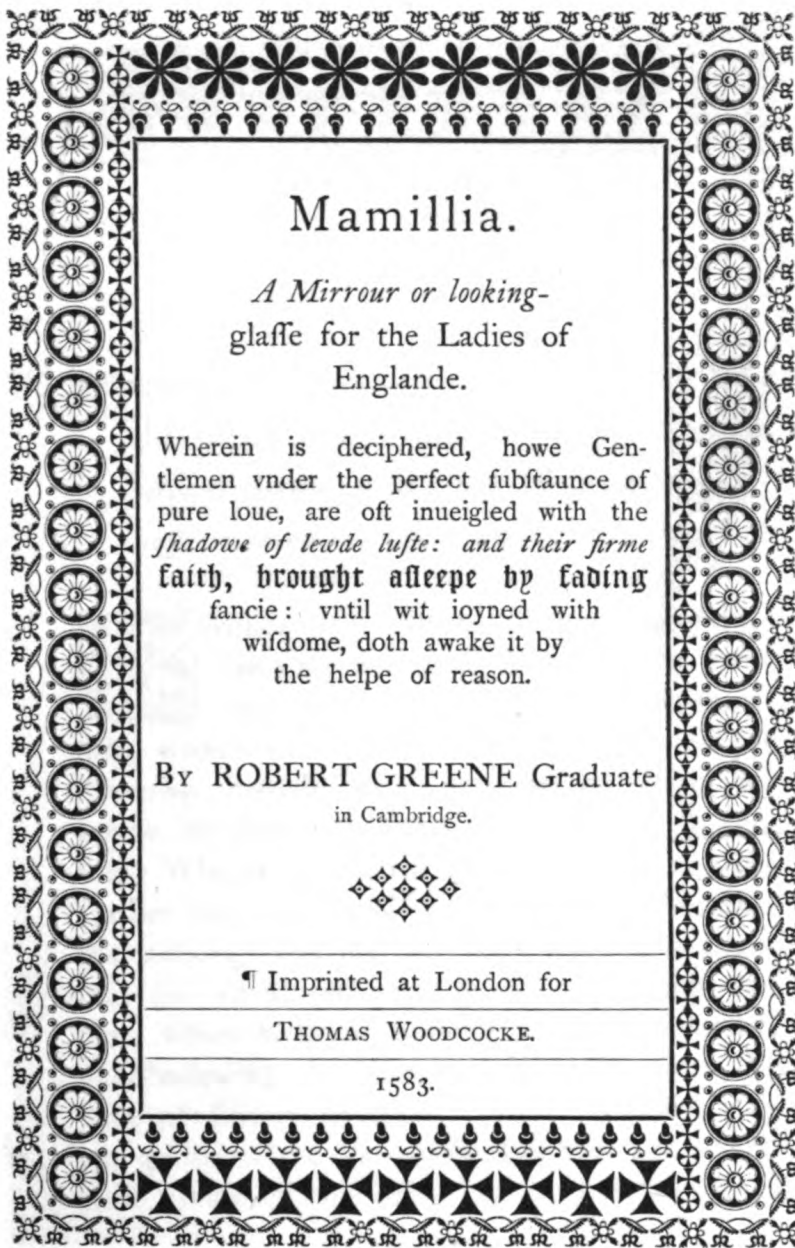
NOTE.

'Mamillia' must have been written (in its first part) some years before its first publication in 1583, as the following entry concerning it is found in the Stationers' Register (Arber, ii. 378):—

3<sup>d</sup> October 1580.

Thomas Wood- Lyncenced vnto him 'Manilia,' *A lookinge Glaffe*  
cock. *for ye ladies of England.*

'Manilia' is clearly a miswriting for 'Mamillia,' or a possible misreading or misprint by Mr. Arber. See Note prefixed to Part II<sup>d</sup>.; also the Life in Vol. I., for the bibliography of 'Mamillia.' Our text is from an exemplar—believed to be *unique*—of the original edition, in the Bodleian. *Notes and Illustrations* are given at close of the volume: and so throughout.—G.



# Mamillia.

*A Mirrour or looking-  
glasse for the Ladies of  
Englande.*

Wherein is deciphered, howe Gen-  
tlemen vnder the perfect substaunce of  
pure loue, are oft inueigled with the  
*shadows of lewde luste: and their firme*  
**faith, brought asleepe by fading**  
fancie: vntil wit ioyned with  
wisdome, doth awake it by  
the helpe of reason.

By ROBERT GREENE Graduate  
in Cambridge.



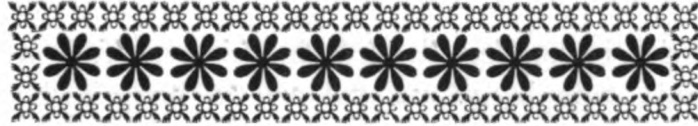
¶ Imprinted at London for

THOMAS WOODCOCKE.

1583.







¶ *To the right honourable his very good LORDE AND  
MAISTER, LORDE DARCIÉ OF THE NORTH:  
Robert Greene wisheth long life, prosperous suc-  
cesse, with all increase of honour and vertue.*

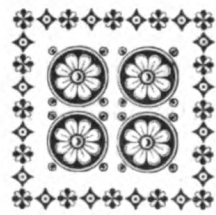
**E**Milius Macedonicus (Right honorable) thinking to gratifie Alexander the great with some curious peece of workmãship, waded so far in the depth of his art, as straying curtesie with cunning, he skipt beyonde his skill, not being able to make it perfect. Who, being blamed of Pausanias, for striuing further then his fleue would stretch, answered: that although arte and skill were wanting to beautifie the work, yet heart & wil did polish that part, which lacke of cunning had left vnperfect, ouershadowing the blemish of disabilitie with the vaile of sincere affection. Whose aunswere, as one guiltie of the like crime, I clayme for a sufficient excuse of my follie, that durst enterprise to

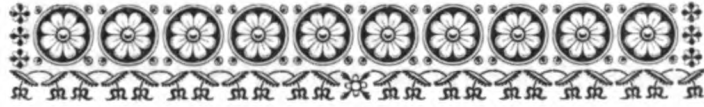
striue beyond my strength, knowing my selfe vn-able, both by nature and art, to bring such a weighty matter to a wise end. For if the fouler is to be condēned of follie, that takes in hande to talke of hunting; or the merchant counted as madde, which medleth with the rules of Astro-*nomie*: then may I well be dubbed a dolt, which dare take in hand to discipher the substaunce of loue, that am but a lout; or to shew the force of fancie, which am but a foole. But as there is not a greater cooling carde to a rash wit then want, so there is not a more speedie spurre to a willing minde, then the force of duetie: which droue me into a double doubt: eyther / to be counted as bold as blind Bayard, in presuming too farre; or to incurre the preiudice of ingratitude, in being too slacke: to bee thought vaigneglorious in writing without wit; or a thankelesse person forgetting my debt: so hauing free choyse of them both, I thought it but a light matter to bee counted ouer venturous, if I might doe anything which should shew some part of my duetie vnto your honour: neither did I euer care to be coūted bolde, if that blemishe might eyther pleasure your Lordship, or els make manifest my good will, whiche alwaies did wishe to be with the formost of your well-willers. But as wishes are of no value, so his will is as vaine, that couetes to pay his debt with a

counterfeite coyne: wherein I both find the fault, and commit the offence. For being greatly indebted to your honour by dutie, for the first payment I offer a peece of work neither worth the wetting nor wearing, the receiuing nor reading, more meete for the Apothecaries pots, then a noble mans hand; fitter for the pedler to rent, then Gentlemen to reade. Yet if the worke be weighed with my simple wit, it is downe measure; and if my good will might serue for a weight, although the stuffe bee light, yet there are few woulde be heauier in the ballance. So that hoping of your honours wonted curtesie, that you will marke the mynd, and not the matter; the will, and not the worke, I commit your honour to the almightie.

Your Honours humble Seruant,

ROBERT GREENE. /





TO THE GENTLEMEN READERS.

\* \* \* \*

*AFTER that, gentlemen, I had neither wel furnished nor finished this imperfeēt peece of worke, but brought it to a bare ende, whether it were for imitation or art, I haue almost forgot, but for one it was, I chanced to reade diuers Epistles of sundrie men written to the readers, wherein I found the best learned of them al so far drenched in doubt of their disabilities, & almost fortified for feare that want of skill should be a blemish to their woorke, as (thinking a flat confession should haue a plaine pardon) they cal their bookes vanities, shadowes, imperfeēt paterns, more meete for the Pedler then the Printer, toyes, trifles, trash, trinkets. Some comparing thē to cheeses, neither worth the tasting, nor eating, so their books, neither worth the reading nor hearing: and yet the worst of them all so perfectly polished with the pumice stone of eloquence, as in them nature and art doe striue for supremacie. If then those learned men doe count their works but counterfeit, that were*

*carued with such curious cunning, and tearmed them trash which were Merchant ware: what shall I call mine, which is of such simple stufte, as it is neither worth the cheaping nor the chaunging? Surely I wil leaue the name to the readers gentle iudgement, because I cannot finde one bad enough, that euery one may tearme it as their fancy leadeth them. For there is no chaffer so charie, but some will cheape; no ware so bad, but some wil buy; no booke so yll but some will both reade it and praise it; & none again so curious, but some wil carpe at it. Wel, so many heades, so many wittes. If Gentlemen will take my booke as a toy to passe away the time, and weigh more of my meaning then of the matter, and more of my wil, than eyther of my wit, or the worke; if I say, they shall shew me this curtesie, it shal be both a spurre to prick me forward to attempt further, and a sufficient recompence for my trauell.*

ROBERT GREENE. /





ROGER PORTINGTON ESQUIER, IN COMMEN-  
DATION OF THIS BOOKE.

I F Grecia foyle may vaunt her hap and lucky  
  chaunce,  
As nurse of Clios clarkely crue, her state t' ad-  
  uaunce,  
Or Smirna boast of Homers skil, for hope of fame,  
If royall Rome may reape renowne by Tullies  
  name,  
Or Virgils countrie village vaunt that she excell,  
Dan Ouids natiue land may striue to bear the bell:  
Then Britaine foyle may brauely boast her state in  
  fine,  
That she a new Pernassus is, the Muses shrine.  
No finer wittes in Grecia rained then Britayne  
  breedes,  
No brauer workes in Smirna wrought then English  
  deeds.  
If passing port of Poets praise was euer founde  
In Mantua, the like is got in Britayne ground.  
If Tullie wan the golden spurres of fame by prose,



And reaped in Rome fuch rich renowne as wel as  
 thofe :  
 Our Author beautifies this Brittain foyle : for  
 why ?  
 His ftately ftyle in Englifh profe doth climbe the  
 fkie.  
 His filed phrafe deferues in learnings throne to fit,  
 And his Mamillia darkens quite the Frenchmans  
 wit.  
 Yea if that any haue beene crowned with laurel  
 greene,  
 This Greene deferues a laurel braunch I weene :  
 For why ? his pen hath paynted out dan Cupids  
 craft,  
 And fet at large the doubtfull chance of fancies  
 drafte :  
 Yea in fuch comely colours fure his worke's em-  
 boft,  
 As he for Englifh phrafe may fit amidft the moft.  
 And thogh he thinks his booke too rude to win  
 fuch fame,  
 His foes would fay that he by right deferues the  
 fame.

ROGER PORTINGTON. /





## MAMILLIA.

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THE Citie of Padua, renowned as wel for the antiquitie of the famous Uniuerfitie, as also for the notable ryuer now called *Po*, when the Ciuill warres were moſte hot, and the broyles of diffention ſo ryfe, that the *Gothes* and *Hungarians* with ſodaine inuaſion had ſubuerted the whole ſtate of *Italy*, was euer ſo fortified with couragious Captaines & warlike Souldiors, and ſo wel gouerned by the prudent pollicy of their Magiſtrate *Signior Gonſaga*, that they alwayes ſet out the flagge of deſiaunce, and neuer came ſo much as once to parle of peace with their enemies, although *Venice*, *Florence*, *Sienna*, with many other cities (as *Machiauell* in his Florentine hiftorie maketh report) at the hotte Skirmiſhes and fierce Affaults of the Soldiours,

accepted conditions of peace willingly: So much prevailed the politique wisdom of the wise Ruler. Out of whose line by descent issued one *Francesco Gonzaga*, a Gentleman whose fortune did not only endue with wealth, but also beautified with as great wisdom as any of his predecessors: so that it was in doubt, whether he wanted more favour for his wit, or fear for his riches: whether he were better liked for his calling, or loved for his courtesy: but sure whether it were, he had gained the hearts of all the people. And yet for all these golden gifts of Nature, he was more bound unto Fortune, which had bestowed upon him one only daughter, called *Mamillia*, of such exquisite perfection and singular beauty, as the lineaments of her body, so perfectly portrayed out by nature, did shew this gorgeous Goddess to be framed by the common consent of all the Graces: or else to purchase Nature some great commendation by caring a piece of so curious perfection. For her body was not only beautified with the outward blaze of beauty: but her mind was also endued with the beams of inward bounty, as if men were ravished as much with the wonder of her wisdom, as driven into admiration with the form of her feature. But what need I to decipher her excellent perfection, since nature had so cunningly painted out the portraiture, both of her mind and

body, in such comly colours, as it may suffice for me to say, she was the flower of all *Venice*.

This gallant Gyrl by her vertuous qualities had made such a stealth in the heart of one *Florion*, a young Gentleman, which serued, as she did, in the Dukes court at *Venice*, that hee reposed his onely pleasure in her presence, and againe her onely contentation consisted in his company, that they were two bodies and one soule: their will and wish was alike, the consent of the one was a constraint to the other, the desire of *Mamillia* was the delight of *Florion*: yea the concord of their nature was such, as no soppes of suspition, no mistes of distrust, no floddes of ficklenes could once foyle their fayth: their friendship was so firmly founded on the rocke of vertue: for this straight league of lyking was not fleshly fancy, but a meere choyce of Chastitie. Whereby we may well note the broad blasphemy of those which thinke, because the Towe cannot touch the fire, but it must burne, nor the Iuie claspe the Tree, vnlesse it sucke out the sappe; so like wise the greene wood cannot touch the coales, but it must flame, nor the Vine branch embrace the tender twig, but it must consume it: that loue and lyking cannot be without lust and lasciuiousnes: that deepe desire cannot be without fleshly affection: but this suspition proceedeth of an euil disposition. This currish misconstruing com-

meth of a corrupt conscience, they seeke others, where they have been hidde them selues; for we may see by experience and manifest examples, that there haue beene euen lewd Louers, which haue contented their disordinate desire, only with the courteous countenance of their Mistresse, who although they were caught in the snare of beautie, and altogether vowed vnto vanitie, yet they could so well bridle their affections, that the only sight of their Ladye was sufficient to feed their fancie. If then the wanton woer, whose stay is but a rotten staffe, can so valiantly resist the Alarmes of lust: may not a faythfull friende frie in friendship, and freefe / in such filthy affection, be feruent in goodnesse, and cold in desire: yes *Amian* and *Ignatia*: *Aufclius* and *Canchia*: *Amador* and his *Florinda*, are sufficient proofes and presidentes of this chaste league of loyall amitie, that we may well thinke, and easilye perceiue this sacred bond of friendship betweene *Florion* and *Mamillia* was altogether founded vpon vertue: and the more it is to be credited, because hee had beene deceiued by the lightnesse of one *Luminia*, and knew very well, that there was litle cōstancy in such kites of *Cressids* kind, whose minds were as foule within, as their faces faire without: he had been burnt in the hand, for touching fire without aduifement: he had late enough tasted of that baite, to bee taken in the

trappe: he had bin too fore canuafed in the Nettles, to ftrike at euery ftale: and hee had trusted too much the fhape of the body, to be fo foone allured with the vewe of Beawtie: yea hee had beene fo deepelye drenched in the waues of womens wyles, that euery fodayne fight was a fea of fufpition, as he made a vowe in the waye of mariage to abandon the company of women for euer, and to a folemne oath, fince he had wonne againe the fieldes of his freedome, neuer by the leawdnes of loue to enter into bondage. Yet he would not altogether (although hee had caufe with *Euripides* to proclaime himfelfe open enemy to womankind) feeme fo abfurd a Sophifter, to inferre a general conclufion of a particular propofition, nor be counted fo iniurious, to condemne al of lightneffe, for ones leawdnes, nor to fhewe himfelfe fuch a moodeleffe *Aminius*, to fay all were Criples, becaufe he found one halting: No, no, he knew all hearbes were not as bitter as *Coloquintida*; that all water was not infectious, though fome were peftilent; that as there is a chāgable *Polipe*, fo there is a fted faft *Emerauld*, that there was as well a *Lucreece*, as a *Lais*; as well *Cornelia* as *Corinna*; as conftant a *Penelope*, as a fleeting *Phania*; and as vertuous a *Mamillia*, as a vicious *Luminia*: fo that as he detefted ſ̄ one for her folly, he imbraced the other for her vertue: info-

much that hauing himself escaped the seas of trouble and care, yet he thought his minde not fully quiet, vntill he might cause his friend Mammillia to cast her anker in the port of Tranquilitie. For after that he had made a Metamorphosis of himselfe from a Courtier of *Venice*, to a Countryman in *Sienna*: from the waues of wickednes, to the calme seas of Securitie: from the castle of Care, to the pallace of pleasure: from the heath of Heauines, to the hauen of Happines: yea, as he thought, from hel to heauē; yet he could not haue a quiet conscience, till he might see her of the same sect, & as deadly to hate it, as he did loth it: so that he wrot her a letter, wherein he counsayled her to follow his example, which she hauing receiued, and read, the force of his friendship, on the one side so perswaded her, & the rule of reason on the other side, so constrayned her, that she concluded to abandon the Dukes Courte for euer, and so eschewe the bayte wherein was hidde such a deadly hooke, to abstaine from y<sup>e</sup> pleasure, which in time would turne to poyson, to giue a final farewell to that condition of life, which at length would breede her confusion. And therefore hauing obtayned leaue of the Dutches, came home in hafte to her fathers house in *Padua*, where she had not remayned long, before diuers young Gentlemen drawn by the passing prayse of her

perfection, which was bruted abroade through al the Citie, repayred thither all in general, hoping to get the goale, & euey one particularly perfwading himfelf to haue as much as any, wherwith to deferue her loue: fo ý there was no Feather, no fangle, Gem nor Jewell, Ouch nor Ring left behinde, which might make them feemely in her fight: yea fome were fo curious no doubt, as many Italian Gentlemen are, which woulde euen correct nature, where they thought ſhee was faultie in defect: For their narrow ſhoulders muſt haue a quilted Dublet of a large fiſe: their thinne belly muſt haue a coat of the Spaniſh cut: their crooked legges, a ſide ſloppe; their ſmal ſhankes, a bombaſt hoſe, and their diſſembling mind, two faces in a hood: to war with the Moone, and ebbe with the ſea: to beare both fire and water, to laugh and weepe all with one winde.

**N**Owe amongſt all this courtly crew, which reſorted to the houſe of *Gonſaga*, there was a Gentleman called *Phari/cles*, a youth of wonderful witte, and no leſſe wealth, whome both nature and experience had taught the old prouerbe, as perfect as his *Pater noſter*, he that cannot diſſemble, cannot lyue: which ſentence is fo ſurely ſetled in the mindes of men, as it may very wel be called in queſtion, whether it belong vnto them as an



inseperable accident, or els is engrafted by nature, and so fast bred by the bone, as it will neuer out : for they will haue the cloath to be good, though the lining be rotten ragges ; and a fine die, though a coarfe thread : their wordes must be as smooth as oyle, though their heartes be as rough as a rocke, and a smiling countenance in a frowning minde. This *Pharicles*, I say, fayre enough : but not faythful enough, a diseafe in men, I will not say incurable, crauing altogether to croppe the buddes of her outward beawtie, and not the fruites of her inward bountie ; forced rather by the lust of the body, then enticed by the loue of her vertue ; thought by the glose of his painted shew, to win the substance of her perfect minde, vnder his sild cloathes to couer his clawes, with the cloake of curtesie to conceale his curiofitie. For as the birdes cannot be enticed to the trappe, but by a stale of the same kind, so he knew well enough, that she, whose minde was surely defenced with the rampire of honestie, must of necessitie haue the onfet giuen by ciuilitie. He therefore framing a sheepes skin for his woolues backe, and putting on a smooth hide ouer his Panthers panch, vsed first a great grautie in his apparell, and no lesse demurenes in his countenance and gesture, with such a ciuil governmēt of his affection, as ȳ he seemed rather to court vnto *Diana*, thē vow his

seruice vnto *Venus*. This Gentleman being thus fet in order, wanted nothing but opportunitie to reueale his minde to his new Mistresse, hoping that if time would minister place and occasion, he would so reclaime her with his faigned eloquence, as she should seafe vpō his lure, & so cunningly cloake her with his counterfeit cal, as she should come to his fist: for he thought himselfe not to haue on al his armour, vnlesse he had teares at command, fighes, sobs, prayers, protestations, vowes, pilgrimages, and a thousand false othes to bind euery promise./

While thus he made his traine, *Gonzaga*, as his custome was, once a yeere inuited all the youth of *Padua* to a banquet, where, after they had taken repast, there was no talke but of the beawtie of *Mamillia*, vntill euerye man tooke his Mistresse to tread the measures.

But shee knowing idleneffe to be the nource of Loue, and thinking him halfe madde, who fearing fire, woulde put towe into the flame: or that doubting of drowning, would swimme in the Sea; conueid her selfe closely from that wanton company alone into a garden, intending by solitarineffe to auoyd al inconuenience, as her presence among the lustie brutes might haue procured. *Pharicles*, who now thought tyme and place conuenient to discouer his minde, sat quite beside the saddle: for

perceiuing the abfence of his Miftrefse, his heart was in his hofe, and he floode, as if he had with *Medufas* head beene turned to a ftone. Thus nypped on the pate with this newe mifchaunce, he determined to returne home in haft to bewayle his happe: but as nothing violent is permanent, fo his fodaine fore had a new falve. For as hee paffed through the court, he efpied *Mamillia*, reading alone in the garden, whose fodaine fight fo reuiued his daunted mind, as that he paced vnto her, and after he had curteoufly giuen her the *Salue*, interrupted her on this manner.

Miftrefse *Mamillia*, although my rafhnes merit blame, in prefuming fo farre to trouble your ftudye, yet the caufe of my boldnes deferueth pardon, fith it commeth of good will and affection: For where the offence proceedeth of loue, there the pardon enfueth of course: But if you thinke the faulte fo great, as remiffion cannot fo eafilye be graunted, I am heere willing, that the heart which committed the cryme, fhall fuffer the punifhment due, and yeelde to be your flauie for euer, to kneele at your Shryne as a true feruaunt in parte of amendes.

*Mamillia* hearing the Gentlemanne in fuch tearmes, although fomewhat abafhed, payde him his debte in the fame coyne./

Maifter *Pharicles*, although your fodaine arriuall

did not greatly hinder my study, I thinke it did not greatly profit your selfe: so that your absence might haue more pleased you, and better contented me. And where you say the offence proceedeth of good will and affection, I am not so madde to thinke, that the hearb *Sifimbrium* wil sprout and sprigg to a great branch in a momente: that the colde yron will burne at the sight of the fire: but hee that will iuggle must playe his feates vnder the boorde, or els his halting will be spied. And where in recompence of your fault, you proffer your seruice, I will haue no Gentlemen my seruants, vnlesse for their Liurey I should giue them a changeable suite: and therefore if your market be ended, and your deuotion done, you haue as good leaue to goe, as to come.

*Pharicles* perceiuing the frumpe, as one that was maister of his occupation, serued her againe of the same fauce.

Gentlewoman, in that my ariual did not greatly hinder your Muses, I thinke my fault so much the lesse: although proceeding of your curtesie, rather then of my good happe: but if I had knowne my absence might haue pleased you, my prefence should not haue troubled your patience: and though the hearbe *Sifimbrium* growes not to a great braunch in a moment, yet the tallest blade of *Spattania* hath his full height in one

momēt: and if the Iron burneth not at the fight of the fire, yet the harde stone *Calcir*, which can be bruifed with no mettall, melteth with the heate of the Sunne, and is refolued into liccur. As for my iuggling, if it may be spyed, it argueth the more good will, and leffe deceite: fo that if I halte, I am a starke lame Lazar, and not a counterfeit Crippe. For my Liurey, if I may be your feruaunt, I paffe not what couler it be, fo it commeth of your profer, and not of my defert. Thus, as I haue now begunne my market with buying my bondage, and felling my freedome, finding the ware I looked for, but the choyce fo charye, that no price will bee fette, hoping the champion will in time make a chaung of his chaffer for my coyne, I humbly take my leaue./

*Pharicles* presently departing into his chamber, left *Mamillia* ftill in the garden, mufing on the Gētlemans fodaine motion, doubting whether his words were faithful or flattering, in earnest or iest: fo that fomewhat fcortched with the fire of fancie, ſhe entred with herſelfe into this meditation.

Ah *Mamillia*, what ſtraunge alteration is this? what fodaine change, what rare chance? Shal they, who deemed thee a mirroure of modeſtie, count thee a patterne of lightnes? ſhal thy ſtaied life be now cōpared to the *Camæleon* that turneth himſelfe into the likenes of euery obiect: or

likened to the Fullers Mill, which euer waxeth worfe and worfe: to the hearbe *Phanaces*, whose bud is sweete, and the fruite bitter: to the Rauens in *Arabia*, which being young haue a pleasant voyce, and in their age a horrible cry? Wilt thou consent vnto lust, in hoping to loue? shall *Cupid* claime thee for his captiue, who euen nowe wert vowed a Vestall virgin? Shal thy tender age be more vertuous then thy rype yeeres? Wilt thou verifie the Prouerbe, a young Saint an olde Diuell? What? shall the beauty of *Pharicles* enchant thy mynde, or his filed speech bewitch thy senses? Wil not he thinke the castle wanteth but scaling, that yeeldeth at the first shot; and that the bulwarke wanted but batterie, that at the first parle becomes Prisoners? yes, yes, *Mamillia*, his beauty argues inconstancy; and his filed phrafes, deceite: and if he see thee woon with a worde, he will thinke thee lost with a wynde: he wil iudge that is lightly to bee gained, is as quickly lost. The hawke that commeth at the first cal, wil neuer be stedfast on the stond: the Niesse that wil be reclaymed to the fist at ſy first sight of the lure, wil baite at euery bush: the woman ſy wil loue at the first looke, will neuer be charye of her choyse. Take heede, *Mamillia*, the finest scabberd hath not euer the brauest blade; nor the goodliest chest hath not ſy most gorgious treasure: the bell with

the best found, hath an yron clapper: the fading apples of *Tantalus*, haue a gallant shew, but if they be toucht, they turne to Ashes: so a faire face may haue a foule minde: sweete words, a sower heart: yea rotten bones out of a paynted Sepulchre: for al is not gold that glysters. Why? but yet the Gem is / chosen by his hue, and the cloth by his colour: condemn not then *Mamillia*, before thou hast cause: accuse not so strictly, without tryall: search not so narrowly, till thou hast occasion of doubt. Yea but the Mariners found at the first, for feare of a rocke: the surgion searcheth betimes, for his surest prooffe: one forewit is worth two after: it is good to beware, when the act is done too late commeth repentance. What? is it the beautie of *Pharicles* that kindleth this flame? Who more beautiful then *Iason*? yet who more false? for after *Medea* had yeilded, he sackt the forte, and in lieu of her loue, killed her with kindnesse. Is it his wit? who wyser then *Theseus*? yet none so traiterous. Beware *Mamillia*, I haue heard them say, she that marries for beauty, for euery dramme of pleasure, shall haue a pound of sorrow. Choose by the eare, and not by the eye. *Pharicles* is fayre, so was *Paris*, and yet fickle: he is wittie, so was *Corfiris*, and yet wauering. No man knowes the nature of the hearbe by the outward shew, but by the inwarde Juyce, & the

operation consistes in the matter, and not in the forme. Yea but why doe I stay at a straw, & skip ouer a blocke? Why am I curious at a Gnat, and let passe an Elephant? his beauty is not it that moueth me, nor his wit ſ̄ captayne which shall catch the castle, sith the one is momentary, and the other may be impayred by sicknesse. Thy faith and honestie, *Pharicles*, whereof all *Padua* speaketh, hath won my heart, and so shall weare it: thy ciuility without diffimulation, thy fayth without fayning, haue made theyr breach by loue, and shall haue their entrance by law. Wel, *Mamillia*, the common people may erre, and that which is spoken of many, is not euer true. Who so prayed in *Rome* of the common people & Senat, as *Iugurth*? yet a rebel. Who had more voyces in *Carthage* then *Aeneas*? yet tryed a stragler: who in more credit with the Romaines thē *Scipio Affricanus* the great? yet at length foūd halting. The Foxe wins the fauour of the lambes by play, and then deuoures them, so perhaps *Pharicles* shewes himselfe in outward shew a demi God, whereas who tries him inwardely, shall finde him but a solemne Saint. Why? all *Padua* speakes of his honestie, yea but perchance he makes a vertue of his need, / and so layes this baulmed hooke of fayned honesty, as a luring bayte to trappe some simple Dame. Why? can he be faithlesse to one,



that haue beene faithfull to all? The cloth is neuer tryed till it come to the wearing: and the linnen neuer shrinkes, till it comes to the wetting: so want of liberty to vse his will, may make a restraint of his nature: and though hee vse faith and honestie to make his marriage, yet she perhaps that shall try him, shall either finde he neuer had them, or quite forgot them. For the nature of men as I haue heard say, is like the Amber stone, which will burne outwardly, and freefe inwardly: and like the Barke of the Myrtle tree, which growes in the mountaynes in *Armenia*, that is, as hot as fire in the tast, and as colde as water in the operation. The dogge bytest forest, when hee doeth not barke: the *Onix* is hottest when it lookes white, the Sirens meane most mischief, when they sing: the Tyger then hideth his crabbed countenance, when he meaneth to take his pray: and a man doth most dissemble when he speakes fayrest. Try then, *Mamillia*, ere thou trust; proue ere thou put in practise, cast the water ere thou appoynt the medicine, doe all thinges with deliberation, goe as the snaile faire and softly, hast makes waste, the maulte is euer sweetest, where the fire is softest. Let no wit ouercome wisdome, nor fancie bee repugnant to faith, let not the hope of an husbände be the hazard of thine honesty, cast not thy credite in the

chance of another man, wade not too farre where the foorde is vnknown, rather bridle thy affections with reason, and mortifie thy mynde with modesty, that as thou hast kept thy virginitie inuiolate without spot, so thy choyse may be without blemishe: know this, it is too late to call againe yesterday. Therefore keepe the memory of *Pharicles* as needful, and yet not necessary: like him when thou shalt haue occasion to loue; and loue when thou hast tried him loyall: vntill then, remaine indifferent.

When *Mamillia* had vttered these worde[s] she went out of the garden priuily into her closet, and there to auoyde the inconuenience which might haue ensued of those foolish cogitations, called an old Gentlewoman, which was her nurse, named Madam/*Castilla* to beare her company: a Gentlewoman, whose life and yeeres were so correspondent, as for her honestie shee might haue tryed the daunger of *Dianas* caue: So they two together passe the time in honest and mery talke, vntill all the guesstes of *Gonzaga* had taken their leaue, and departed.

But *Pharicles*, who all this while had a flea in his eare, & his combe cut with the taunting quippes of his Mistresse, as his fire was the more his flame was the greater, and not being able so well to rule his lust, as she to bridle her loue, vsed himself for

a secretarie, with whom to participate his passions, knowing that it were a poynt of meere folly to trust a friend in loue, sith *Ouid* in his booke *de Arte amandi*, had forbidden that, as principal, and perceiuing very wel, that in such matters two might best keepe counsaile where one was away, entred into these tearmes with himselfe.

O *Pharicles, Pharicles*, now thou findest it true, which earst thou countest for a fable, that so long the Flie dalies in the flame that at length she is burnt, y the birdes *Halciones v̄ter* so long in the waues, that at last they are drowned; that so longe the pitcher goeth to the brooke, as in tyme it comes broken home: so thou which warming thy fancy at euery flame, and venturing thy selfe at euery waue, art at last burnt with beawtie, and drowning in desire, as it standes in hazard, that either thou returne home broken, or halfe crafed. Nowe thou seeest venturing, if it bee token of witte, yet is no signe of wisdome, and that timiditie in loue is a vertue. Now hast thou founde *Phocas* precept to bee fruitfull, that a Louer shoulde proceede in his suite, as the Crabbe, whose pace is euer backwarde, that though loue bee like the Adamant, which hath vertue to draw: yet thou shouldest be sprinckled with goats blood, which resisteth his operation: that though the face of some fayre dame hath power to incense thy minde,

yet thou shouldest take the hearb *Lupinar* to coole desire. But *Pharicles*, if thou beeſt taken, it is no meruaile, if thou beeſt hurt, it is no pittie: for the *Minow* that is euer nibbling, and neuer byting, will at length be hanged on the hooke. Thou which didſt / accuſe ſo currifhly all women of lightnes in loue, ſhalt perhaps now condemne thy ſelfe of leawdnes in lyfe: and thou which in thy choyce wert counted captious, ſhall try thy ſelfe not to be ſo curious. What Gentlewoman in all *Padua* was there eyther ſo fayre or honeſt, whoſe beautie or vertue thou didſt not deeme light, eſteeming them eyther vnmeete for thee, or thy ſelfe vnfitte for them: ſo that eyther thou couldeſt ſooth her with a frumpe, or els lay a loading carde on her backe, ſhould wey a ſcoffe: and now thou art like to be ſerued of the ſame fauce: which, if it happen, thoſe whome you vſed for a ſporte, will eyther think thou didſt not know thy deſcant, or els croſſe thee for a foole. Why, *Pharicles*? wilt thou be a preacher? who is ſo guiltie as he that accuſeth himſelfe? if thou haſt committed the crime, yet let another finde the faulte. It is a fowle bird defiles the own neaſt, conſtrue al thinges to the beſt, turne the ſtearne the beſt waye: yea, and if thou haſt troden thy ſhooe awry, it is but a poynt of youth, leaue ſuch fooliſh examinations of thy crased conſcience. *Mamillia*, yea, *Mamillia*, *Pharicles* is

the marke thou muſt ſhoote at: her beautie is the goale thou muſt ſeeke to get: her fayre face, her golden lockes, her coral cheekes: to conclude, her chriſtall corps ſhadowed ouer with a heauenly glaſſe: ſurpaſſing beautie is the Syren whoſe ſong hath enchanted thee, and the *Circes* cuppe, which hath ſo ſotted thy ſenſes, as either thou muſt with *Vlyſſes* haue a ſpeedie remedie, or elſe remayne transformed. She hath the power to bynd and looſe: her comelineſſe is the comfortable collife to cure thy care, her perfection is the lenitiue plaifter, muſt mitigate thy payne: her beauty is like the hearbe *Phanaces*, whiche reuiueth the dead carcaſſe. Ah *Pharicles* is the foundation of thy faith fixed vpon her feature? conſider with thy ſelfe, beauty is but a bloſſome, whoſe flower is nipped with euery froſt, it is like y<sup>e</sup> graſſe in *India*, which is withered before it ſpringeth: what is more fayre: yet what more fading? What more delightfull, yet nothing more deadlye? What more pleaſaunte? and what more perillous? Beautie may wel be compared to the Bathes in *Calicut*, whoſe ſtreames flow as cleere as the floods of *Padus*, and whoſe operation is as peſtilent as the riuer Orme. What *Pharicles*, wilt thou become a preciſe *Pythagoras* in renouncing of loue, or a teaſtie *Tianeus* in diſpraying of beauty? What more cleere then the Criſtall? and what more precious? What more

comely then cloth of Arras? fo what more coaftly? what creature fo beautifull as a woman, and what more eftimable? is not the Diamond of greateft dignity, that is moft gliftering? and the pearle thought moft precious, that is moft perfect, in colour? *Aristotle* faith, he cannot be counted happy, although hee had al the vertues, if he want beauty: yea *Appollonius* Arch-heretike, and professed enemie againft the facred lawes of beauty, is driuen both by the lawes of nature and nurture, to confesse that vertue is fo much the more acceptable, by howe much the more it is placed in a beautiful body. Therefore *Pharicles*, recant, as perceiuing thine owne folly, and make amends to beauty, as guilty of blasphemy: for by difpraise thou shalt reape reuenge, and by praise in hazard to atchieue thy purpose. *Cineas* the Philosopher was of this opinion, that when the Gods framed beauty, they went beyond their skill, in that the maker was fubieft to the thing made: for none fo wife, but beauty hath bewitched: none fo sober but beauty hath befotted: none fo valiant, but beauty hath byn victor: yea euen the Gods themfelues haue geuen beauty the superiority as a thing of more force then they were able to refift.

Well *Pharicles*, fith beauty is the price for which thou meanest to venture, vse no delay, for feare of danger: let no fond reasons perfwade thy

fetled minde, let not the preceptes of Philosophy  
 subuert the will of nature, youth must haue his  
 course, hee that will not loue when he is young,  
 shal not be loued when he is olde. Spare no cost,  
 nor be not afrayde of words: for they are as  
 winde, they which are most coy at the first, are  
 most cōstant at the last. What a cold cōfect had  
 the Lord *Mendoza*, at y Dutches of *Sauoyes* hand?  
*Priētor* at his *Coluida*, & *Horatius* at his *Curiatia*?  
 So though *Mamillia* were something shorth in her  
 answeres, it signifieth the greater affection, though  
 she made it strange at the first, she wil not be  
 strait at the last: y greatest offer/hath but a  
 small denyall. Well, to conclude, I am fully  
 resolved in my selfe, eyther to winne the spurres,  
 or loose the horse: to haue y blossome, or lose y  
 fruite: to enioy the beautie of *Mamillia*, or els  
 to ieopard a ioynt. And therefore whatfoeuer  
 learning willes, I will consent vnto Nature: for  
 the best clarkes are not euer the wisest men:  
 whatfoeuer the lawes of Philosophy perswade me,  
 I will at this time giue the raynes of libertie to my  
 amorous passions, for he that makes curiositie in  
 loue, wil so long straine curtesie, that either he wil  
 be counted a solemne futor, or a witleffe wooer:  
 therefore whatfoeuer the chaunce be, I wil cast  
 at all.

*Pharicles* hauing thus made an end stood in a

made with him selfe, not that it did proceede from any sincere affection, enforced by her vertue: but that his mind was set vpon lust, enflamed by her bewtie.

Which disease I doubt nowadays reignes in many *Italian* gentlemen. Whether it be that *Mercurie* is Lord of their birth, or some other peeuish planet predominant in the calculation of their natiuitie, I know not: but this I am sure, that theyr rype wittes are so soone ouershadowed with vice, and their senses so blinded with self loue, that they make theyr choyce so farre without skill, as they proue them selues but euill chapmen: for if she be faire, they thinke her faithfull: if her bodye be endued with bewtie, they iudge she cannot but be vertuous. They are so blinded with the visor of *Venus* and conceite of *Cupid*, as they think all birdes with white fethers to be simple Doues: euery seemely *Sappho*, to be a ciuill *Salona*: euery *Lais* to bee a loyall *Lucrece*: euery chatting maydē to be a chaste matrone. These are such as chose for lust, and not for loue; as marry the bodye, and not the mind: so that as soone as the beautie of their Mistres be vaded, their loue is also quight extinguished. But againe to the purpose.

As thus, I say, *Pharicles* had well eased his minde with this last meditation, because his loue was but a lofe kind of likinge, and the fire of his fancie such



a slender flame, as the least mislyking showre of shrewd fortune would quite quench it: therefore / he had neither care of his choyce, nor feare of his chaunge: but onely fed his fancy with the hope of hauing *Mamillia*: and rested vpon this poynt, till eyther occasion or place should serue to offer his seruice.

In the meane time *Gonzaga* perceiuing his daughter to be marriageable, knowing by skill and experience, that the graffe being ready for the sieth, would wither if it were not cut; and the apples beeing ripe, for want of plucking would rotte on the tree; that his daughter beeing at the age of twentie yeeres, would either fall into the greene sicknes for want of a husband, or els if she scaped that disease, incurre a farther inconuenience: so that like a wise father he thought to foresee such daungers. And deuising with him selfe where hee might haue a meete match for his Daughter, thought none so fit as *Pharicles*, who I say by his crafty cloaking had wonne the hearts of al the Gentlemen of *Padua*. Therefore first intending to knowe whether his Daughter could fancy the gentleman, before hee should breake the matter vnto him, & yet doubting if he should moue the question, she might conceiue some hope of libertie, and so strayne vpon her owne choyce, went vnto *Madam Castilla* her nourse, desiring her to moue the motion

to his daughter, as concerning *Pharicles*, & that the next day she should tell him her aunswere. Madam *Castilla* easily graunted: and departing from *Gonzaga*, went into the chamber of *Mamillia*, where she found her solemnly fitting in secrete meditation, vpon the cōtēts of a Letter, which not half an houre before was sent vnto her from her old friend *Florion*, the tenure whereof was this.

*Dan Florion of Sienna, to Mamillia in Padua.*

**M**istresse *Mamillia*, the extreame pleasure I conceiue of your sodaine and certaine departure from the Dukes court vnto *Padua*, forced me to send you this letter, as a perfect token of my ioy, and your good happe, both thinking my selfe in some credit with you, / that my perfwasions preuailed: and likewise iudging you to bee wise, in that you both auoyd daunger, and prouide for a storme: for it is a great vertue, saith the Poet, to abstaine from pleasure. The courtly life, saith *Agrippa*, is a glistering miserie: for what more pleasaunt outwardly, and what more perilous inwardly? what more delightful to the body? what more deadly to the minde? there is the substance of vice, with the vaile of vertue, there is bondage in the shape of licencious liberty, and care clad in a masking coat. Happy,

yea thrise happy art thou *Mamillia*, whose wisdōe hath not bin inueigled by wit, nor whose wil hath not bin enforced by wilfulnes: for in obeying the one, thou hast scaped danger, & in resisting of the other, thou hast won fame. Yea, but the gold, faith some, is tried in the fire, and the ore is put into the furnace. It is more honour to keepe the forte being assayed, then not besieged: so the credit of a Gentlewoman is more, to be honest in the court, then in the countrey, and it purchaseth more fame to kneele with a chaste minde at the shrine of *Venus*, then at the altar of *Vesta*. *Mamillia*, so many heades, so many wits, I speake by experience. The house is more in dāger of fire that is thatched with straw, then ŷ which is couered with stone: he is more in danger of drowning, that sayles in the Sea, then he which rides on the land. What maketh the theef, but his pray? what entiseth the fish, but the baite? what calleth the byrde but the scrappe? what reclaimeth the hawke, but the lure? The court, *Mamillia*, is ŷ whetston of lust, the baite of vanity, the call of *Cupid*: yea the vtter enemy to virginity: so that in as much as virginity is to be esteemed, so much the Dukes court is to be eschewed. But I heare thou art at home with thy father in *Padua*, & that there is great resort of Gentlemē to craue thee in marriage: take counfel, *Mamillia*, at him which hath bought

it. If thou hast taken care to keepe thy virginity inuiolable, as thy greateft treasure: fo take both heede and time in beftowing the fame as a moft precious Iewel. Refpect not his beauty, without vertue: for it is like a ring in a fwynes snoute: esteeme not his wealth without wit, nor his riches without reafon; for then thou fhalt either choofe a fayre Inne with a foule hofteffe: or wed thyfelf to a / wooden picture with a golden coate. Regarde not his byrth, without bountie: for it wil euer procure ftatelineffe. Beware of hot loue, *Mamillia*, for the greateft flowe hath the foonest ebbe: the forest tempeft hath the moft fodaine calm: y hotteft loue hath the coldeft end: and of the deepeft defire oftentimes enfueth the deadlieft hate. But why doe I deale fo doultilly to exhort thee, which haft no neede of fuch perfwafion, & fith I both haue heard, & I my felfe know thy mynd fo grafted in vertue, y thou wilt neither like fo lightly, nor wauer fo lewdly: but either make thy match wel, or els ftand to thy choyce? For ſhe that wil falſifie her faith to one, will crack her credit for al. Therefore leaft I ſhould be tedious, or vrge that which is not needfull I referre the reft to your difcretion, defiring you to do my commendations to the reft of my friendes. And fo farewell.

Yours in a chaft mynd,

Dan Florion.

**A**fter that *Mamillia* had read this Letter to Madame *Castilla*, they fel in discourse of the vertuous disposition of *Florion*, who beeing of tender yeeres, which are subiect vnto lust, was euer a professed enimie to Loue: yea the painted face of Beauty could neuer haue power to enchant his vertue: he had already wel tyed himselfe to the mast of modesty, to keepe him from the Sirens songs of beastly vanity, and had sufficiently defended his minde with the rampyre of honesty, against the lasciuious cuppe of *Circes* forcerie; that as other Gentlemen of *Italy* had sworne themselues true subiects to the crowne of *Cupid*: so hee had vowed himselfe a professed souldier, to march vnder the ensigne of Vertue.

These few words past betweene them, of the good and godlie nature of the Gentleman: Madame *Castilla*, as the Mistresse of her arte, beganne to take occasion of talke with *Mamillia*, by the contents of *Florions* behest: if she should haue abruptly sifted / her, her deuise shold be spied: & so perchance not haue an answer agreeable to his demand: therefore she tried her on this maner. Mistresse *Mamillia*, the contents of your friende *Florions* Letter shewes, that eyther the constellation of the starres, the disposition of the Planets, or y<sup>e</sup> decree of the destinies, or force of the fates were contrary in y<sup>e</sup> houre of his byrth, or els it is not alwayes true,

that youth is prone vnto vice ; or that tender yeeres cannot be without wanton conditions: for there is none more witty, and yet few lesse wilfull: none so curteous, yet few lesse curious: as his nature seemes very precious, and yet very perillous: euē like the patient, which by ouer much blood falleth into the Plurisie: the glasse, the more fine it is, the more brittle: the smootheft filke, though it last the wynding, wil scarce abyde the wearing: the Margaret is of great valure, yet soonest broken: y<sup>e</sup> Muske is most strong in fauour, yet endureth but a smal time: so the nature of *Florion* by how much the more it is precious, by so much y<sup>e</sup> more it is to be doubted: and yet the byrds that breede in *Bohemia*, are of the same colour in their age, that they were hatched in their shell: the finest Crystall neuer changeth colour, and the cleere Diamond remaineth alwaies in one state: so *Florion* hauing fetled the foundation of his youth in honesty, may end his life in vertue.

But what neede we enter so farre into the state of an other mans life? the beginning we see is as good as the end, we cānot foresee it: but whether it happen to be good or bad, you may account of him as your friend. Yet one thing maketh me muche to maruel, & that is this: that he being in *Venice* so farre of, should heare more then I, which am not onely in *Padua*, but in your fathers house,

nay more, your nurse and bedfellow: of the resort of Sutors I meane, which although I maruel at for the loofenes, yet I am glad of it, if they be woorth the welcomming. *Mamillia*, my gray haire, which in respect to my reuerend age should somewhat preuaile to procure some coũtenance and credit with you, my long continuance and familiarity in your company, my paynes I tooke with you in your fwadling clothes, my care in your youth to nourishe you in vertue, and my ioy in your rype / age to see you addicted to the same, are of force sufficient, I hope, to procure you to be somewhat ruled by my talke: which if you shal doe, I shal thinke my labour wel bestowed, and my time and trauell well spent.

*Florion*, *Mamillia*, writeth to you of marriage, which if it commeth of his owne coniecture, and no report, he proueth himselfe a subtill sopher, meaning vnder the colour of an vncertaine rumour, to perswade you to a most stayed and stedfast state of life, as one knowing very well, that as nothing is more commendable then virginie: so nothing is more honourable than matrimonie. And I my selfe, *Mamillia*, which once a wife, and now a widdow, doe speake by experience, that though virginie is pleasant, yet marriage is more delightfull. For in the first creation of the world, God made not *Adam* and *Eua* single virgins, but ioyned couples:

fo ſo virginie is profitable to one, but marriage is profitable to many. Whether is ſo vine more regarded that beareth grapes, or ſo Aſh that hath nothing but leaues? The Deere that encreafeth the park, or the barren Doe? Whether is the hoppe tree more eſteemed, that rots on the ground, than that which claſping the pole, creepeth vp, & bringeth forth fruite? What, *Mamillia*, as virginity is fayre and beautifull; fo what by courſe of kind is more vnſeemely, then an old wrinckled maide? what is more pleaſaunt to the ſight, then a Smaragde, yet what leſſe profitable, if it be not vſed? What more delightful to the eyes, then the colour of good wine; yet what of leſſe value if it cannot be taſted? There is nothing more faire thē the Phœnix, yet nothing leſſe neceſſary, becauſe ſhe is ſingle. Yea, euen the law of nature, *Mamillia*, wiſheth ſociety, and deteſteth ſolitarineſſe. Whether euen in thine owne iudgement, *Mamillia*, if thou hadſt a goodly orcharde, wouldeſt thou wiſh nothing but bloſſomes to grow continually; or the bloſſomes to fade, and the trees to be fraught with pleaſant fruit? Whether doeſt thou think the ruddy Roſe, which withereth in the hand of a man, delighting both ſight and ſmelling, more happie than that which fadeth on the ſtalke without profit? Whether hath the wine better luck which is drunken, than that which ſtanding ſtill is turned to vi/neger? And yet, *Mamillia*,



I graunt too muche : for a womans beauty decayes not with marriage, but rather commeth then to the flower and perfection. But as I doe perfwade thee to marriage, so would I wish thee to change for the better, or els keepe thy chance still. I meane, I would haue him that shoulde match with thee, to bee such a one, in whose society thou shouldest not count mariage a bondage, but a freedom ; not a knot of restraint, but a band of liberty, one whom thou shouldest like for his beauty, and loue for his vertue ; I would haue him to want no wealth, and yet to be wise, and with his wisdome to haue all kynde of ciuility.

Now, *Mamillia*, as I haue spoken in general, so I wil touch the particular. I meane to shew thereof one, which I woulde wish to be thy husband, and thee to be his wife. *Pharicles* it is, to be flat with thee, whose beauty & honesty hath amased all *Venice*, whose order of lyuing may be, and hath been a perfect platforme and methode of ciuil dealing and honest behaiour: thee *Mamillia*, I wish to be his mate for his curtesie : and him to be thy match but in constancie. The Gemme which is gallaunt in colour, and perfect in vertue, is the more pretious ; the hearbe, which hath a faire bark, and a sweete sappe, is the more to bee esteemed; the Panther with his painted skin and his sweet breath is the more delighted [in] : so *Pharicles*, faire

in face, and faithfull in his heart; pleafant in his countenance, and perfect in his mind; is fo much the more to be imbraced. If ſ̄ Ore, *Mamillia*, which is droffe outwardly, and gold inwardly, be of great price: what then is the pure mettall? if the rough ſtone with a ſecret vertue, is of value: what is it then, being polished? If a ſmooth & learned ſtyle in an ill print, importes ſome credit: what doth that which commeth out of a perfect preſſe? ſo *Mamillia*, if a man which is deformed in body, and reformed in minde, may deſerue great liking: what deſerues he, which is both bountifull and beautiful? If a crooked carkaffe, and an honeſt nature merite commendation: what doth he then, which is both faire & faithful? If a diſfigured body, with honeſt conditions, wins fauour: what thē doth a comely coūtenance, with a curteous mynd? Al theſe perfectiōs / by nature, *Mamillia*, are incident to *Pharicles*: ſo ſ̄ he can neyther be appeached of want, nor condemned of lacke, neyther his perſon nor mind in any wiſe miſliked.

Now *Mamillia*, conſter of my wordes as you pleaſe, & like where you loue, ſo that I may neither repent my talke, nor you curſe my counfell.

*Mamillia*, Gentlemen, was driuen into ſuch a maze with this ſodaine motion of Madam *Caſtilla*, that ſhe ſtood, as though her heart had bin on her halfepēny, fearing the fetch of her old nurſe,

doubting what a sleeue she shoulde shape for the coate, leaft shee should be ouertaken in misliking so lightly : or (though not very chary of her choyse) in choosing so quickly : therefore she framed her answere betweene both on this maner.

**M** Adam, if I stand in a mase which haue the harme, thinke it not strange, sith you maruel, which are not toucht. For I may more muse of the rumour which know it contrary : than you, which doe but call it in question. But if *Florion* haue heard a lye, and you beleeeue it : it is not my fault, but your lightnesse of credit : and therefore construe of it how you can : for I am at a good poynt. Old women wil quickly conceiue, & soone beleeeue : for age is as credulous, as suspitious ; the dried oake wil sooner fire, than the greene Ashe ; & olde ragges wil sooner burne, than new linnen ; the green apple is hard to pearce, when the old fruit wil quickly bruse : so age though they be slow in hearing, yet they are swifter in beleeuing then youth, that the least sparke of suspitiousnesse, wil fire their whole brayne. And therefore he that knoweth their fault, & wil not beare with it, is much too blame. Whereas you draw your perswasions for my credite, of your talk from your gray haire, it sheweth surely but a greene wit, not so ful of grauity, as either your age or yeeres requires : For the your reasons would haue tended to ciuility,

& not to sensuality, to vertue, & not to vanity. Your paines you tooke with me in my swaddling clothes, your care in my youth to nurse me in vertue, and your ioy in my ripe yeeres to see mee addicted to the same, shewes by the end that your care was but slender, & your ioy fained. The Cowe which giueth good store of mylke, & spilleth it / with her foote, is as much to be blamed for the losse, as to be commended for the giftt. The water which for a time beareth  $\bar{y}$  vessel, & at last with the waues ouerwhelmeth the same, doth more harme in drowning the Barke, then good in bearing it. The hūter which trayneth the hounde being young, truely to cal vpon the fente, is much too blame to beate him from it being olde: so you Madam, are more to be blamed for perswading me to matrimonie, than you were before to be commended, for exhorting me to virginity: for in my tender age my infancie was not able to receiue your counsell, and then you tolde me howe greatly I ought to esteeme virginity: and now in my ripe yeeres, when I can conceiue your meaning, you wish me vtterly to forsake it: either then sure you were in a wrong opinion, or els nowe in an errour, but howsoever it was, my mind is fetled. Virginity you say is delightful, yet matrimony more pleasant: Virginity you put in the positifue, but matrimonie in the superlatiue. Well, I pray God you make

not marriage so farre to exceed in comparifon, that at laft it growe to an extremitie. But as your age is much giuen to the fhaking palfey: fo I thinke your argumentes haue a fpice of the fame difeafe: for their foundation is but fickle, & therefore the leffe worth to be taken at ſ̄ hardeft. The tal Cedar that beareth only bare bloffoms, is of more value then the apple tree that is laden with fruite: the keeper (for all your ſaying) makes more account of a barren Doe, then of a bearing hynde. *Diana* ſhal obtaine more fame for her chaſtity in hunting of ſ̄ woods, than *Venus* for her laſciuious honeſtye in playing with *Mars* in her bed. Virginitie ſhalbe eſteemed as a rare & precious iewel, whē marriage ſhalbe counted but a cuſtom. The bay tree growing ſingle by itſelf, flouriſheth greene; whereas beeing claſped with the yuie, it withereth: ſ̄ gold of it ſelf hath a gallāt hue, but being touched it changeth colour: the Saphyre ſtone claſped in mettall, looſeth his vertue: fo a virgin being once married, withereth ſtraight, changeth colour, and looſeth her chiefeſt treasure. And though you ſay by courſe of kind that nothing is more vnſeemely then an olde wrinckled mayde: yet experience teacheth vs, that nothing is more vnlikely than an olde withered / wife. The Roſe dying on the ſtalke, ſeemeth in better ſtate then that which fadeth, being pluckt: the graffe looketh better being

vncut, then that which withereth with the fieth: for the one fadeth by courſe of nature; and the other by kinde of imperfection. The Phenix being ſeldome ſeene, the more deſired; the rarer the Gemme is, the more eſteemed. The ſtones of *Arabia* becauſe they be ſtraunge, are of greateſt price: ſo virginitie, by ſo much the more is to be regarded, by how much it is more rare then mariage: for the one commeth by ſpeciall grace, and the other by common courſe. Virginitie among the Romanes was had in ſuch admiration and eſtimation, that if by chaunce the Veſtal virgins walkt abroad, the Senators would giue them the vpper hand, and all the officers ſhew them due reuerence. *Cybil* the mother of the Gods, was a virgin: and *Minerua* was famous for three thinges; ſtrength, wiſdome, and virginitie. The wife woman which gaue Oracles at *Delphos*, was a virgin, being alwayes called *Pythia*. Virginitie alters the nature of wilde beaſtes: for the Lyons neuer hurt a pure Virgin: and *Pliny* reporteth that the Unicorn will ſleepe on a virgins lappe. Therefore, Madame, your argumentes rather importe rule, then reaſon: and ſeemes to come from a greene witte, not from a gray head: but though the fowle haue fayre feathers, he may haue rancke fleſh; the fiſh may haue gliſtering ſkales without, and yet be rotten within: ſo your

outwarde shew of grauitie, may inwardly be addicted to vanitie, and old folke are twise children: and perhappes though your face bee wrinckeled, your mind is youthfull; though your yeeres and calling argue chastitie, yet you had as leefe haue a husbände, as wishe mee marryed: and I promise you for my parte, I had rather you shoulde eate of the meate, then I taste of the sauce: if it be not a knot of bondage, but a band of libertie, I would haue you once againe try that freedome. But sure eyther you know more then all, or else say more then you know: for not onely the common people, but also the most learned hath thought maryage to be such a restraint of libertie, as it feeleth no sparke of freedome: for both the body is giuen as a / slaue vnto the will of an other man, and the minde is subiecte to forow, and bound in the caue of care: so that euen the name of a wife importes a thousand troubles. If you call this libertie, I know not what bondage is. Who so is addicted to maryage, findeth it easie but in one respect, and that is, if she chaunce on a good husband, which indeede you brauely fet out in his colours. But so did *Aristotle* his happy man: *Tully*, his Orator, *Plato*, his common Wealth, and in our countrey heere, one of my kinsmen fets out the liuely Image of a Courtier. But as these spoke of such, but could neuer finde them: so you haue

described such a husband, as can neuer be heard of. Yet, Madame, you go further: for the others spoke in generall, and you for the better confirmation of your reason, inferre a particular, and that is *Pharicles*, whom indeed I confesse to haue in outward shew, as good qualities as any in all *Italy*. But the hearbe, though it haue a fayre hue, and a sweete sappe, yet being tasted, it may be infectious. The Panther with his paynted skinne and sweete breath, hath a tyrannous heart: so *Pharicles* may bee as foule within, as faire without; and if he be not, he digresseth from his kind: for these Gentlewomen which haue trusted to the beautie of the face, haue beene deceiued with the deformitie of the mind. *Thefeus*, *Demophon*, *Aeneas*, *Iason*, and *Hercules*, were both famous for their feature and fortitude, and renoumed for their inuincible valure, and yet they wanne not so much fame for their prowes in warre, as shame for their inconstancy in loue: he that chooseth an apple by the skinne, and a man by his face, may be deceiued in the one, and ouershot in the other. Therefore Madame, sith mariage is troublesome, and the choyce so doubtfull, I meane not to proue the care, nor try the chance, but remaine a virgin still. Yet thus much to your question, if my minde should change to try such happe, I would welcome *Pharicles*, as well as any other.



Madame *Castilla* hearing this ouerthwartnes of *Mamillia*, was driuen into a great mafe, to fee the Gentlewoman fo hoat with her: in fo much ŷ as old women are foone angry, ſhe tooke pepper in the noſe at the ſharpe reply, and therefore framed her as quicke an anſwere. /

**M**Amillia, quoth ſhe, if the Phifitions rubbe the ſoare, the patient muſt needes ſturre; touch a galled horſe, and he will winch: ſo your hotte anſwere ſhewes my queſtion toucht you in the quicke; and that though you make ſo ſtraunge with maryage, yet if your choyce were in your owne handes you woulde giue a finall farewell to virginities. But the Foxe will eate no grapes: and you will not marry, becauſe you may, or perhappes do loue, where your friendes will not like, and your wiſh ſhould be contrary to their will. *Sirichia*, the Daughter of *Smald* king of the Danes, could not be perſwaded by her father to forfake her virginities, but the third day after his death, ſhe was betroathed but to a meane Squire: *Manlia* Daughter of *Mauritius* was ſo ſcrupulous of her virginities, that ſhe altogether abandoned the company of wiues and widowes, and yet at length ſhe tooke an husband, and was ſo kind harted, that ſhe woulde not ſticke to ſell large peniworths of her honeſtie. *Mamillia*, I will not make comparifons, becauſe they be odious, nor infer any concluſions, for feare of farther daunger.

But take this by the way, that he which couers a small sparke in the ashes, will procure a great flame. And with this she departed, as halfe angry, leauing *Mamillia* very sorowfull that she had displeas'd her old nource, and very carefull for the yssue of her new loue: yet, as much as she could diffembling the matter, she past away the day in mery company.

But all this while *Pharicles* had a flea in his eare, and a thorne in his foote, which procured him little rest. For as the wounded Deare staves in no place: so the passionat loue staves but without stedfastnes, neuer hauing a quiet minde: for if hee sayle, Loue is his Pylot: if he walke, Loue is his companion: if he sleepe, Loue is his pillow: so that alwayes he hath the spur in his side, to procure his disquiet, hauing no salue for his soare, vnlesse he reape remedy at y hands of his aduersary, which *Pharicles* tryed true. For there passed no houre after his departure from *Mamillia*, in which a thousand cares did not clogge his combred minde: for the thought of her sharpe answere was hard to digest in his cras'd stomacke: then that her father and he was / of no great acquaintaunce, which was a cause of his long absence. Howe if fortune so fauoured, that he gayned her good-will? yet hee lost his own freedom, and that was but a signe of an yll chapmanne: Howe oftentimes they, which sued to marrye in

haste, did finde sufficient time to repent them at leasure?

And surely Gentlemen, if *Pharicles* had rested on this point, in my iudgement he had hit the marke: for there is no such hinderance to a man, as a wife: if respecting warre, *Darius* and *Methridates* are witnesses: of learning and Philosophy, *Socrates* comes in as plaintife: so in my opiniō, if men would neuer marry, they should neuer be marred: and if they would neuer haue a wife, they should always want strife: for she is that burden that Christ onely refused to take from mens shoulders: yea some haue called a wife, a heauy Crosse, as a mery iesting Gentleman of *Venice* did: who hearing the preacher command euery man to take vp his Crosse, and follow him, hastily tooke his wife on his shoulders, & said he was ready with the formost: but least in talking of crosses, I be croft for a foole in going beyonde my commission, againe to *Pharicles*: who though perhappes he read these, or such like examples, yet his hot loue warmed his affection: so whatfoeuer he mused in his minde, it would not abate his deuotion, but still sought fundry meanes to breake to his Saynt: and yet the farder he went, the more hee was from his purpose, that he had past the Caue of care, ready to enter into the dungeon of despayre, if fortune had not fauoured his chauce. For flinging out of his studie, to

auoyde this melancholy, hee went to take ayre in the fieldes, where, by good happe, hee espyed his Mystresse walking with her nurce to a graynge place, a myldes distance from *Padua*, to beare certaine Gentlewomen company, which reforted thither to visit a ficke patient, at which place was also *Signior Gonzaga*, with other Gentlemen.

Now if *Pharicles* was dryuen into an extasie, with the extreame pleafure he conceiued by the sodaine fight of his Goddesse, it is no meruaile, sith her absence was the hazarde of his / life, and her presence his onely pleafure: and I think, if I may enter into a womans thought, without offēce, *Mamillia* would not haue wished a fitter companyon to shorten her iourney: yet she passed on without any semblance of his fight, whereas feare and necessitie had a deadly combate in the minde of *Pharicles*: he doubted if he should be ouer bold, he might spill his pottage. But the law of necessitie, saith *Plato*, is so hard, that y Gods thē selues are not able to resist it. For as the water, by nature cold, is made hotte by the force of the fire: and the straight tree pressed downe, growes alwayes crooked: so nature is subiect to necessitie, that kind cannot haue his course. The little Moufe, by nature fearefull, in daunger is desperate: the Boore in safetie is timorous, in perril without feare: the Coward in peace dreadeth

the fight of the weapon, whereas being vrged by necessitie hee passeth the pikes.

*Ormaus* the Sonne of kinge *Cirus*, by nature was borne dumbe, yet when the Citie *Suzes* was taken, seeing a souldier ready to kill his owne Father, cryed out, villayne, faue the crowne: so that necessitie in him supplied a want of nature. And if there bee anything, which is more forcible then necessitie, it is the lawe of Loue, which so incensed *Pharicles*, that casting all feare aside, hee offred himselfe to his Mistres, with this courteous parle.

**G**Entlewoman, if I boldly offer my selfe, as a Copartner of your voyage, which am a companyon farre vnfitte for such a company, pardon my fault, sith it commeth of force, and condemne not my nature of want of nurture; but let your bewtie beare the blame, as the spurre of my rash enterprise: For the Adamant drawes by vertue, though Iron striue by nature: wher force is, there the fault is forgiuen. But if in any wise my seruice might pleasure you, or rather not offend you, I would proffer it, if I knew it would be but halfe so well accepted, as hartily offred: but perhaps it wil not be worth the wearing, becaufe proffered chaffer finckes.

Madame *Castilla* hearing the curtesie of the Gentlemanne, and perceiuing what Sainte hee

ferued, to encourage him the / more, gaue him this gentle answere, fit for his friendly offer.

**G**Entleman, quoth she, we neither can thinke ill of your nurture, nor yet mislike your nature, since the one argues curtesie, and the other smal curiositie: vnlesse it bee in making your arriuall so strange, & accusing your conscience as guilty, which no mā finds fault with: for my part, Sir, & I think I may speak for *Mamillia*, you are not so soone come, as welcome, nor your seruice is not more heartily offered, then willingly accepted: & therefore if you be content with your happe, wee are very well pleased with the chaunce.

And with that she fel in talke with the rest of the company, to the ende *Pharicles* might vse some speaches to *Mamillia*: who now seeing the coast cleere, and time and place fitte for the purpose, gaue her the onfet in this manner.

**M**istres *Mamillia*, it hath byn a saying more common then true, that loue makes al men Orators, yet I my selfe finde it contrary by experience, infomuch that I thinke the perfect louer wants not onely Eloquence, but hath a restraint of his nature. The water-pot being filled to the brim, yeeldes no licour, though hauing a hundred holes. The wine vessel beyng ful, lets passe no wine, though neuer so wel vented. The colour ioyned hard to the sight, hindreth the sense. The flower

put into ſy noſethril, ſtoppeth ſy ſmelling. The louer in ſy preſence of his Lady, at ſy firſt is eyther driuen into an extaſie for ioy, or els into a quaking traũce for feare: ſo that, when he ſhould plead his cauſe, his wits are either bewitched, or els not at home: & if it happen his tongue be not tied, in many words lies miſtruſt; and in paynted ſpeech, deceit is moſt oftẽ couered, & ſpecially, where either acquaintance or long continuance hath bred no credit. Therefore I Miſtres *Mamillia*, whose acquaintance with you is ſmal, & credit leſſe, dare vſe no circumſtance, for feare of miſtruſt, neither cã I tel in what reſpect to bring a ſufficient triall, or prooſe of my good wil: but only that I wiſh the end of my loue to be ſuche, as my faith and loyalty, is at this preſent, which I hope tract of time ſhal try without ſpot.

In the meantime requeſting you to thinke that the force of / loue hath conſtrayned me to yeeld as a ſlaue, readye at beauties cõmand to hazard my life for your pleaſure: I muſt needs cõfeſ ſy the gifts of Nature ſo abundantly beſtowed vpon you, haue ſo bewitched my ſenſes, that for my laſt refuge, I am forced to appeale vnto your curteſie, as a ſoueraigne medicine for my incurable diſeaſe: incurable I may tearme it, vnles ſy drops of your fauour quench the flame, or els death with his deadly dart decide ſy cauſe. But I hope it is

vnpossible, ȳ such a crystal breast should lodge an heart of Adamāt: ȳ such a sugred face should haue a bitter minde: that your diuine beauty should bee ouergrowne with hellish cruelty, to tormēt thē, who for your loue sustaynes a thousand miseries. Miserie I may wel cal it: for as there is nothing more pleasant then beauty: so nothing is more yrksome thā bondage, & yet my restraint of liberty is so much the more acceptable, by how much the more it is desired. For although ȳ flye willingly fries in the flame, yet she is blameles: although the Hermine loues her mortall enemy, yet she is not faultie, sith the one comes of affection, and the other by course of nature.

Ah *Mamillia*, thy beauty hath bought my freedom, & thy heauēly face hath made me captiue, ȳ as he which is hurt of ȳ Scorpiō, seeketh a salue frō whēce he receiued ȳ fore: so you only may minister ȳ medicine, which procures the diseafe. The burning Feuer is driuen out with a hot potion, and the shaking palsy with a cold drinke. Loue onely is remedied by loue, and fancy muste be cured by mutuall affectiō. Therefore *Mamillia*, I speake with teares outwardly, & with drops of blood inwardly, that vnles ȳ misling showres of your mercie, mittigate the fire of my fancy, & giue a soueraigne plaister for my secret sore, I am like to passe my life in greater miserie,



then if I had tasted the infernall torments: for *Sophocles* being demanded, what harme hee would wifh to his enemy, answered, that he might loue where he was not liked, & that fuch misfortune might haue long lafting. But perhaps you wil fay, *Mamillia*, that the beafts which gafe at y<sup>e</sup> Panther, are guilty of their own death; that the Moufe taken in the trap, deferueth her chaunce; that a louer, which hath free will, deferueth no pitie, if he make not his choyce right. /

Ah *Mamillia*, can the ftrow refift the vertue of the pure Iet? can flare refift the force of the fire? Can a Louer withftand the brunt of bewtie, or freefe if he ftand by the flame, or peruert the lawes of nature? weigh al things in the balance of equitie, and then I doubt not but to haue a iust iudgement. But this I affure my felfe, if you knew the ftrength of my loue, or the force of my loyaltie, though my perfon and byrth be farre vnfit for fuch a mate, yet you would deeme my loue to deferue no leffe: for *Leander* to his *Hero*, or *Piramus* to his *Theſbe* was neuer more fathfull then *Pharicles* will try him felfe to *Mamillia*: that although fmall acquaintance breedes miſtruſt, and miſtruſt hinders loue: yet tract of time ſhall inferre fuch a tryall, as truſt ſhal kindle affection.

And therefore I hope that your noble heart wil not put a doubt till occaſion be offered, nor cal

his credit in question, whom neither you haue found nor heard to be halting. What though the Serpentine powder is quickly kindled and quickly out? yet the Salamander stone, once set on fire, can neuer be quenched: As the fappy Myrtle tree wil quickly rotte: so the hard Oake will neuer be eaten with wormes: Though the free stone is apt for euery impressiõ: yet the Emerauld will sooner breake, then receiue any new forme: Though the Polipe chaungeth colour euery houre: yet the Saphyre will cracke before it consent to disloyaltie. As all things are not made of one mould: so all men are not of one minde: for as there hath beene a troathleffe *Iason*, so hath there beene a trustie *Troylus*, and as there hath beene a dissembling *Damocles*, so was there a loyall *Lælius*. And sure, *Mamillia*, I call the Gods to witnesses, I speake without fayning, that sith thy bewtie, either by fate or fortune, is shrined in my heart, my loyaltie shall be such, as the betroathed fayth of *Erasto* to his *Perfida*, shal not compare with the loue of *Pharicles* to *Mamillia*. Sith therefore my loue is such, repaye but halfe so much in parte of recompence, and it will be suffycient to release my sorrow. But alas, who can lay their loue where there is no desert, and where want breedes a flat denyall. /

Ah *Mamillia*, Nature by her secreete iudgement hath endued all creatures with some perfect qualities,

wher want breedes misflyking. The Moule deprived of sight, hath a woonderfull hearing: the Hare being very fearefull is most swift: the fish hauing no eares, hath most cleere eyes; so I, of meane wealth, and lesse witte, haue giuen me by nature such a loyal hart, as I hope the perfection of the one will supply the want of the other, and if the choyce had beene in my handes, it shoulde haue beene as it is: therefore sith in you onely consistes my safetie, and that your bewtie hath gayned the chiefeft place in my heart: Whereof I hope when time shal be fauourable to my desire, to make sufficient tryal, I humbly beseech you to take pitie vppon him, whose life & death consistes in your answer: and to let it be such, as you may haue a faithfull seruant for euer.

**A**Lthough these wordes of *Pharicles*, Gentlemen, did not greatly displease *Mamillia*, because it is very harde to anger a woman with praising her, and especially if she think as much of her selfe as others speake, yet she would haue hid fire in the straw, and haue daunced in a net, striuing as much as shee could, with a discontented countenance to couer a contented mind, and to seeme as cruel as a Tygre, though as meeke as a Lambe, least either by outward shewe or words hee might coniecture some hope of good happe, she gaue him this cold confect for his hotte stomacke.

Syr, quoth she, although the common prouerb  
faieth, that the Citie which comes to parle,  
and the woman that lendes an attentiu eare, the  
one is soone facked, and the other is easilye gayned:  
yet I would wish you not to conceiue any hope, or  
spend any trauaell: for your hope shal be voyd,  
and your labour lost. For although I was so  
foolish to lend you mine eare, I am warie enough  
in letting of my heart: for as you found me  
prodigall in the one, you shall finde me as niggardly  
in the other. But as fables are good enough to  
passe away the time, so your talke will seeme to  
shorten the way, and so I take it. For it is yll  
halting before a Cryple, and a burnt childe will  
feare the fire. And though I neede not doubt,  
because I was neuer burnt, yet is it / good to  
beware by an other mans harme: the Mousē that  
seeth her fellow taken in the trappe, and ventureth  
her self, deserueth no pittie, if she be caught: the  
Foxe seeing his marrow almost kild with the  
dogges, is a foole, if he take not squat: it is hard  
taking of fowle, when the net is descried: and yll  
catching of fish, when the hooke is bare: it is  
hard, *Pharicles*, to make her beleue, that will giue  
no credit, & to deceiue her that spyeth the fetch:  
when the string is broken, it is hard to hit the  
white: whē a mans credit is called in question, it  
is hard to perfwade one. Blame me not, *Pharicles*,

if I vrge you so strictly, nor thinke nothing, if I suspect you narrowly: a woman may knit a knot with her tongue, she cannot vntie with all her teeth: and when the signet is set on, it is too late to breake the bargayne: therefore I had rather mistrust too soone, then mislike too late, I had rather feare my choyce, then rue my chaunce: I had rather stop at the brimme, then at the bottome. A womans heart is like the stone in *Aegypt*, that will quickly receiue a forme, but neuer change without cracking: therefore, if I receiue any, it shal be such a one, as I shall not repent me: I put an if in it, because I doe not meane to change virginie with mariage, for it would be too hard a bargaine: for we see those women, which haue bin counted most wise, haue beene most chaste, and so fearefull to match, y they durst not once cal it in question. *Faza*, the princeesse of Gaule, when she knew her father had promysed her in mariage, wept so long, til she became blind. *Parthenia* after she was maryed, and had tryed by childebirth the difference betweene virginie and mariage, she would neuer after companie with her husband, saying, that a lasting vertue was to be preferred before a fading vanitie: sith therefore the most wise haue feared and eschewed, thinke me not cruell, if I be wise for my self, nor iudg me not scrupulous, though I put a doubt before I

haue cause; or be in dread to buy repentance at an vnreasonable rate, for if I were minded to marry, I shoulde hardly find one fish among so many Scorpions, or one Beral among so many broken glaffes. The wolfe hath as smooth a skin as ſ simple sheepe: the sower Elder hath a fayrer bark thē the sweet gineper: where the water / is calmest, there it is deepest; and where the sea is most quiet, there it is most dangerous: where is the greatest colour of honestie, there oftentimes is the most want: for an empty vessell hath a lowder sound then a full barrell, and a dissembling minde hath more eloquence then a faythfull hart, for trueth is euer naked. I will not apply the comparison, *Pharicles*, to any particular, but in generall: yet if the propositions be vniuersal, they may inferre in the conclusion a perticular person. The Poets and paynters representing the loue of menne, bring in *Cupid* with a payre of winges; disciphering the loue of women, a Tortuse vnder the feete of *Venus*: shewing that as the loue of men is moueable, and vnconstant as a byrde: so the fancy of women is as firme & fixed, as a stedfast Tortuse. And with great reason: for neyther the Romish recordes, nor Grecian hystories haue made any, or at the least so oft mention of the disloyaltie of women: but onely how their simplicitie hath bene beguyled by

the flatterie of faigned lovers, of whome the most renoumed may beare sufficient witnes: (as *Theſeus*, *Iaſon*, *Hercules*, *Aeneas* and *Demophon*) that the loue of men hath euer beene inconstant: yet they ſo reioyſed at their infamous deedes, that the Poets canonized them, not only for ſaints, but placed them among the Gods, ſo that others of baſe eſtate, taking example by them, doe vaunt of their diſloyaltie, as of ſome glorious conqueſt, and as *Heroſtratus* fiered the temple of *Diana*, to be ſpoken of, ſo they falſifie their faith, to be famous. Yet it is a world to ſee how the deepeſt diſſembler of them all, can haue teares at commaund to deceaue a ſimple mayde. What fighs? what ſobs? what prayers? what proteſtations? their talke burnes as hotte as the mount *Aetna*, when as their affectiō is as cold as a clock: it is not the loue of ſy maid, but ſy luſt of their mind; not her bountie but her bewtie; ſo that euery face ſets them on fire; euery lady, be ſhe louely, muſt be their miſtres. But no maruel, for if mē are chollericke, hot in their loue, and dry in their fayth, ſoone ſet on fire, and ſoone quenched: their loue is euen as laſting as the flame in the ſtraw; which is as litle permanent, as it is violent, or like the apples in *Arabia*, which begin to rot, ere they be halfe rype. /

Well *Pharicles*, although I caſt all theſe doubttes, and others haue tryed them true, yet I am forced

by fancy to take some remorse of thy tormentes. *Medea* knew the best, and did followe the worst in choosing *Iafon*: but I hope not to finde thee so wauering.

Ah *Pharicles*, I haue beene brought up in the court, and although my bewtie be small and witleffe, yet I haue beene dered of many, and could neuer fancy any: thou haft wonne the castle that many haue besieged, and haft obtayned that which others haue sought to gaine: it is not the shape of thy bewtie, but the hope of thy loyaltie, which enticeth me, not thy fayre face, but thy faythful heart; not thy comely countenance, but thy curteous manners; not thy wordes, but thy vertues: for she that buyldes her loue vpon bewty meanes to fancy but for a while: for where the subiect is fading, the cause cannot be lasting. Would God, *Pharicles*, I might finde thee but such a one, as I will try myselfe to bee: for whereas thou dost protest such loyaltie, and put case it be as true as it may be: yet it shall be but counterfeite respecting mine: be thou but *Theagines*, and I will try my selfe to be more constant then *Caniclia*: no tormentes, no trauayle, no, onelye the losse of life shall diminishe my loue: in liewe thereof remayne thou but constant, and in pledge of my protested good wyll, haue heere my heart and hande to be thine in duste and ashes.



**M**Amillia hauing thus ended her talk, I leaue you to iudge, gentlemen, in what a quandarie *Pharicles* was brought, seeing the answere of his Mistresse to be so correspondent with his demaund, & y<sup>e</sup> fortune was so fauourable to his desire, as she seemed to will, that he did wish. For if the condemned man reioyseth, when he heareth his pardon pronounced, or the prifoner his freedome, no doubt *Pharicles* ioy could be no lesse, sith denial was his death, and consent, the conferue to heal his wound: the greater care, the greater ioy: the more doubt, the more pleasure: so his vnlookt for hap brought such an inspeakable contentation, as forced through the extremity of his passions and incēsed by the constraint of his affection, he burst forth into this talk. /

**M**Amillia, if where the water standeth most still, there it is deepest, and when the winde is lowest, then the greatest tēpest is imminent: so where the minde with ouermuch ioy, or too much payne is furcharged, there the tongue is both tyed, and the countenance restrayned: so that as the heart is not able to conceiue it, the tongue is not able to expresse it, as the water pottle, which being full, voydeth no licquoar. *Publius Metellius* hearing his Sonne had subdued the *Equiars*, died for ioy. *Cassinatus* conceaued such a pleasure in seeing his father winne a garland in *Olympus*, that he kild

himselſe with inward laughter. If I infer the ſimilitude, perhaps it wil breede doubt: for deedes in loue are to be required, and not words. Therefore for feare I incurre the ſuſpition of flattery, I will leaue you to coniecture of that, which I thinke.

But this by the way, aſſure your ſelſe, Miſtreſſe *Mamillia*, that your bewtie hath ſo blinded me, as I ſhall neuer ſee any, which ſo well ſhal content my minde: and your bountie hath bound me neuer to lyke any other. Thus enueigled with the one, and fettered with the other, I remayne your true ſeruaunt for euer.

WHILE they were in theſe tearmes, Madam *Caſtilla* thought *Pharicles* had giuen the forte a ſuffycient battery, for this tyme: therefore ioyning to them with the reſt of the company, ſhe enterrupted them on this maner.

MIſtreſſe *Mamillia*, I beleue you will go with a cleane ſoule to viſit the ficke patient: for if you haue beene al this while at ſhrift, you might both haue confeſſed a great many of faultes, and receiued full abſolution. But I pray God your goſtly Father be as holy for the ſoule, as whoſome for the body: & if he be, ſurely you haue heard good counſell: if not: it is Saint *Frauncis* fault, he wantes his hoode.

Madame, quoth *Mamillia*, if you thinke ſo well of my goſtlye Father and his ſhrift, I pray you let him haue you in confeſſion as long: for you are

eldest, and therefore had neede of a longer examination and larger absolution: if hee be holye for the soule, he hath enough to take care of his own: as for myne, / I will take charge of my selfe: if wholesome for the body, the more fitte for your purpose, sith old women are full of diseases, and had neede haue a Phisition tyed by their girdle: as for faint *Frauncis* fault, as you tearme it, if that be a hinderance of his comming, I am sure to pleasure you, he will take the paynes to fetch it.

*Pharicles* hearing the tauntes of the Gentlewomen, and seeing that he was come to the Gentlemans place: because he was not well acquainted, though against his will, thought best for that time to take his leaue: and therefore offred them the farewell with this priuy quip.

Madame, if my keeping the Gentlewoman so long at shrift, hath beene in any respect offensiue to you, I am very sorry: but if I may stand you as long in steede of a gostly Father, and so pleasure you, I am at commaund: mary my commission is neither for worde nor deede, and therefore I doubt your confession will be too large for mee to deale with all. But sith I haue brought you thus farre: and am altogether vnacquainted with the Gentleman, I will take my leaue to depart home, although against my will.

Nay surely, quoth Madame *Castilla*, your haft

shall make waste, and your small acquaintance shall be no hinderance: for at this time you shall be my guest, and with that they entred into the place, where after they had saluted the company, and visited the sicke person, Madame *Castilla* requested the gentleman to welcome the stranger for her sake, who both had taken paines to beare them company, and through his pleasaunt conceites procured the way to seeme shorter. *Signior Gonzaga* taking occasion to shew his good will to *Pharicles*, answered: that sith the maister of the house was not well, he would say the gentleman was welcome in his behalfe: and so taking him by the hand, welcomed him very friendly. Which curtesie of *Gonzaga* was no lesse pleasure vnto *Pharicles*, then contentation vnto *Mamillia*, to see him whom they most doubted, to shew such a friendly countenance, that they both hoped to haue a prosperous successe in their enterprise. /

Nowe this sicke Gentleman, called *Gostino*, had one onely daughter, named *Publia*, about the age of sixteen yeeres, whose bewty and bringing up shewed that she was in no respect second vnto *Mamillia*, but rather more perfect in the giftes of nature. This young Gentlewoman being by the mothers side cofinne *Germaine* to *Mamillia*, after her duetie done to the company, requested them to take such a simple dinner, as her father in so short

a time could prouide: giuing them also to vnderstand by her behaiour, that the influence of the heauens had denied her nothing: but that nurture had forced her self to augment the grace of nature, and that comlines of body, and curtesie of the minde hadde a continuall warre, which shoulde haue the superyoritie.

This gorgeous Goddesse furnished with these singular qualities in euery respect, so fet on fire *Pharicles* fancy, that as if he had drunke of the fountaines of *Ardenia*, his hot loue was turned to as cold a lyking.

Now his heart was fet on *Publia*, which of late was vowed to *Mamillia*, in such a sorte that his stomacke lost the woonted appetite to feede the eyes with the bewtie of his new Goddesse, as that he seemed to haue eaten of the hearbe *Spattania*, which shutteth vp the stomacke for a long season. And *Publia* on the contrary side, noting the feature of *Pharicles*, the comlynesse of his person, and the rarenes of his qualities, was so scortched with the bewtie of this new gwest, as finding occasion to conuey her selfe into her closet, vnder the colour of some serious businesse, she powred forth her plaintes in this order.

O vnhappy fortune, O lucklesse destinie hath *Publia* prepared a banquet to entrappe her selfe with a more dainty delicat? hath she layde the net,

and is taken in the snare? hath she welcommed him that hath caught her captiue: well, now I see, that as the Bee that flyeth from flower to flower, hauing free choyce to chuse at libertie, is at last taken by the winges, and so fettered: in like manner my fancy taking the viewe of euery face, hath a restraint of her freedome, and is brought in bondage with the bewty of this straunger. /

Alas, what shall I doe? Shal I loue so lightly? shal Fancie giue me the foyle at the first dafh? shal myne eyes be the cause of my miserie? would God they had lost their sight in the cradle: shal my heart be so tender to yeelde at the first call? would God nature had framed it of Adamant, to resist the force of such foolish cogitations.

Ah *Publia*, consider thy state: what hath he more to be beeloued then other? thy suters haue had to be liked. What, foole? dost thou aske a question of Loue or a reason of Fancy? striue not against the streame: if thou resist Loue, thou art ouermatched. For euen the Gods are tributaries vnto *Venus*, as confessinge the superiorities of beauties kingdomes, then be not thou ashamed, being but a simple maide. *Venus* loued a black smith with a poulte foote: and thou a Gentleman of singular perfection: yet as there is a difference betweene thee and *Venus* in bewtie: so is there a greater distaunce betweene *Vulcan* and him in

deformitie. Then *Publia*, yeelde when thou must needs consente: run when thou art called by command: for sure, if euer thou wilt bestowe thy freedome, he is worthy to haue thee captiue: if thou meanest to marrie, thou canst not haue a meeter match: yea but how if his heart be placed, and his minde settled? then were I a great deale better to wayle at the first, then weepe at the last; to be content with a litle pricke, then with a deepe wound. The Scorpion, if he touch neuer so lightly enuenometh the whole body: the least sparke of wilde fier sets on fier a whole house: the Cockatrice killeth euen with her sight: y<sup>e</sup> sting of loue woundeth deadly: the flame of Fancy fireth the whole bodye: and the eyes of a louer are counted incurable: yet the Elephant being enuenomed with the Viper, eateth him vp, and is healed, there is nothing better for burning, then heat of fire, & nothing so soone killeth a Basilisk, as the sight of a man. Then *Publia*, sith *Pharicles* hath giuē the wound, let him salue the sore: let the fire of affection driue out the flame of Fancy; and sith thou art hurte by the eie, be healed by the sight: hope for the best: for thou hast as much to be loued, as he to be liked: & therefore remaine patient, till thou knowest more. With y<sup>e</sup> she went out of her closet: but before / her returne the strangers had dined, and were al descanting of the Gentlemans diseafe.

So many heads, so many wits: for some said it was a fever, and proceeded of cold: some, the consumption of the milke, whose originall was thought some burstines, and ensued of flegme: some one thing, and some an other: but all I thinke mist the marke. *Gonzaga*, who heard all their opinions, sayd, that if the Gentleman were not well stricken in age, whatsoever the disease was, he would say the first cause was love: and my reason is this, quoth he; the oft change of colours, his sodaine traunces, his sighes in his dreame, the dead stopping of his pulses, and then their beating afresh, all these are signes of an vnquiet minde, of an impatient affection, and to be flat, of love itselfe.

*Signior Gonzaga*, quoth the sicke Gentleman, eyther you are expert in phisick, or else you speake by experience: but whether you doe, you misse the cushion: for my disease doth not proceede of love: nor if I were well, should it: for I haue felt the first dishe of so variable a tast, that I wil neuer eate of the second: I meane, I felt the presence of my wife so sweet, and her absence by death so sowre, as I meane, neuer to try the like hap. But nowe, sith you are all at leysure, and I very gladde to heare anything that might mittigate the paine, or shorten the time, I would craue this boone of you all in general, that one of you would satisfie



my minde in this, to tel me what thing it is the common people call loue.

The Gentlemen of their curtesie could doe no lesse but condescend to their hostes request: yet euery one alleading of disability, so that they were forced to cast lots, who should discusse this hard question: & amongst al, the chance fel vpon *Pharicles*, which, although it was some small grieffe vnto him, because hee doubted of his habilitie: yet hee thought Fortune faoured him in this poynt, that he might shew his cunning before *Publia*.

Where I cannot but muse, Gentlemen, to see that such moyst licour should turne to hard flint: that the most wholsome Mithridate in twise shifting, should be deadly poyson: that the Reedes in *Candie*, will of their owne nature become bitter gall: that the loue of men should turne to hard hatred: that fancy should be quenched at the second sight: that the affection of *Pharicles*, should turne to frantik folly, in mislyking without cause, and choosing without tryall: but it is not so common, as true, that men be fickle in their fayth, brittle in their braine, and lukewarme in their loue: neither hot nor cold, euen like the Pickerell, that keepeth the baight in his mouth, to cast out at his pleasure: yet where doe we see any writing of loue, or of any such matter, but they must haue one fling at

women? dispraying their nature, disciphering their nurture, painting out their polliticke practises and subtil shiftes, declaring their mutabilitie, comparing them to the *Polipe* stone, that chaungeth colours euery houre; to the Weathercock, that wauereth with the wind; to the Marigolde, whose forme is neuer permanent, but chaungeth with the Sunne: and yet they themselues a great deale worse: as *Pharicles*, one of the same sect presently shal proue: who fryed at euery fire, and chaunged his looke at euery leeke, as one that builded vppon bewtie, and not bountie; that did lust, but not loue: with which fickle feuer y<sup>e</sup> Gentlemen of our time are greatly troubled: for he that cannot look & laugh, and tel a tale with *nulla fide*, they wil straight note him in ther tables for a dunce, or put him in their bookes for a foole: and yet they wil needes fry in frost, & freese in fire: they see, & yet are blind: they heare without eares, they spend the day in fighting, and the night in sobbes; they haue heapes of care, streames of teares, waues of woe: yea, to be short, they like without loue, and fancy, without affection, that their choyce must needes chaunge, because it is without reason.

But againe to *Pharicles*, who seeing necessitie on the one side, and his credit on the other, to be two spurres in his side, and that the Gentlemen were attentie, began on this manner.

THE Poets and Paynters fayned not fortune blinde, without good cause, and great reason: for as her giftes are vncertaine: so the lotte is doubtfull, and the chaunce vnlookt for, most often happeneth: she imparteth wealth to the foole, and pouertie to / the wise: she powreth water into the Sea, when it ouerfloweth, and giueth riches to him that is cloyed with abundance: doe we not see, that w[h]ere is most neede there she giueth least? and the most noble men haue the woorst luck? *Policrate* is a mirrour of her mutabilitie, by his miserable end: and *Abdoluminus*, a patterne of her frailtie, by his good happe: and I heere may serue for a prooue of her small skill, that hath layed a great burden on me, which am least able to beare it. But on the small braunch hangeth oft the most fruit: and on the woorst wit somtimes chaunceth the greatest charge: for neither my experience by nurture, nor my wit by nature, hath whereof to compare with the woorst of the company, and yet fortune by lot hath layde the most on me, so that he who woorst may, must hold the candle. But sith a man must needs go when the diuel driues, although I know my faulte, and you shall finde it, yet the hope of your curtesie, voyde of curiositie, somewhat encourageth my slender skill to presume the farther, although beetweene your learned eares and my rude tongue there will be great discord. I will not doe as *Hiarbitas* and *Hermonides*,

who striving to excell in musicke, for euer lost their voyces, least if I force my selfe in eloquence to seeme a courtier, I proue at length a flat carter. *Astroides* seeing *Roscius* gestures, durst neuer after come on the stage: *Hiparchion* hearing *Rufinus* blowe vpon his pipe, would neuer after play on his flute. Two thinges daunte the minde of a young man, eyther the skill or person of the hearer. *Demosthenes* the famous Orator of *Athens* was so astonished at the maiestie of King *Philyp*, that he lost his speech: *Carnitus* seeing *Anniball* comming into the schooles became dumb: then it is no meruaile, gentlemen, if I be afrayd to incur the cōmon prouerb, A fooles bolt is soone shot; or to doubt y my green wit should giue a rash reason, or enter too far in mine owne conceite, which was so hurtful to *Marfias*, y with his pipe would imitate *Apollos* harp. Notwithstanding as the prick of the spurre forceth the horse that feareth the euill way, so in this my doubt the reuerence I beare to *Gostino* and the rest of the company banisheth al feare, assuring my selfe you will lay the fault vpon for/tune who made the lotte so vnequall, and let my vniust chaunce serue for a sufficient excuse: and if I happe to stretch too farre I will blow the retrayte with repentance which neuer commeth without pardon.

When I coniecture with my selfe, Gentlemen, the great trauel and induftry that the auncient Philoso-

phers, and learned men haue taken in searching out the secrets of nature, insomuch that some of them haue put out their owne eyes, to attayne to the greater perfection, thinking that they were obstacles & hinderances of their profound contemplations, as did *Democles*. Others being extremely delighted with supernatural cogitations, and enamoured of the Mathematical artes, with gazing vp into the skie, haue fallen backward, and broken their neckes, as did *Gallus*: some searching out the essence of the first matter, waded so farre in the depth of Astronomy, seeking out the causes of the ebbing and flowing of the sea, that they drowned themselves, as *Aristotle*. Others coueting to know the sense of secret matters scanning the quidities of Logike, haue lost their wittes, as *Crinitus*, and many other moe. I cannot but marvel that among all these secretaries of nature, there haue neuer byn found any which haue enterprised to search out the essence and perfect nature of loue. Sure I thinke they might answere with *Hermes*, who being demãded what God was, said he could neuer giue answere because the farther he went the more was behinde, yet in my iudgemente the true loue is no other thing, but a desire of that which is good; and this good is the influence of the celestially bountie: so that by the definition it is to be placed in the intellectuall part of the mynd, and not in the

fenfuall: but your question *Signior Gostino* is of that which the commō people cal loue.

*Ouid*, who thought himfelfe a maifter of that art, and writ precepts of the fame, thought it more obscure then the Letters of *Ephesus*, or the riddles of *Sphynx*, to tel the perfect definition of loue: fo that being demanded what it was, answered, that hee knew not what it should be, from whence it fprong, whether it went, nor to what end it tended: but fure, quoth he, it is the losse / of a mans felfe. *Anacreon* faid it was a fweete mifchiefe, fith for a pince of pleafure we receiue a gallon of forow: for what weapinges, what watchinges, what curfinges, what fighes, what trauel doth the louer endure? fo that in another place he calleth it a warfarre, for the drumme of fancy, ftrikes vp the Alarum in the Louers heartes, as he goeth to fight, knowing to be vanquifhed: and that euery frowning looke of his Lady, is worfe then the shot of a cruell Cannon. And yet the passionate Louer is thought to abyde no payne, nor fuffer no trouble.

*Calimachus* calleth it a Court without Sergeantes, for becaufe they that loue, obey without constraint, and are captiue without conqueft. Therefore in my iudgement, fith loue commeth of free will, it ought to haue the better reward.

Prince *Tamberlane*, the moft bloody butcher in the world, neuer fhed blood, where there was

submission ; and the Lyon spareth lyfe, if his enemy yeelde ; what beast is so brute as kylleth his fellow? then that woman is much too blame, that with her denyall would seeke his life, who brought captiue by loue, craues pardon. *Propertius* saieth, loue is a sweete tyranny, because the Louer endureth his tormentes willingly, and that the mynde of the Louer is not where it lyueth, but where it loueth.

Oh, faith he, what man is able to resist the force of loue? or rather, what will not loue force a man to do? Did not *Retormodicus* ouerthrow the whole state of the Lacedemoniens, for the loue of *Scedafus* daughters? *Roderick of Spaine* lost his kingdome for *Camma*, yea many haue not onely hated, both father and mother for the loue of their Ladyes, but also haue poysoned their kinsmen and acquaintance, for to fulfil their fancies. *Cateline* slew his sonne, for the loue of *Orestilla*, and yet men are counted neither loyall nor faythfull. *Tibullus* called loue a profound science: to be briefe, euerye one payntes it out in his colours, as it please them, and yet none can tell what they say: in such sort that they make it a misterie, which can neither bee expressed nor taught, but by demonstration in a dumb schoole, as secret as y sacrifice of *Ceres*, or of *Vesta*: yet the most wise phy/losophers haue shewed themselues doctors in the arte of loue, condemning them as

vnperfect of nature, voyd of sense and ciuilitie, that haue done, and thought it good to liue without loue. For *Aristotle* in his *Politikes*, & *Plato* in his common weale haue proued by substanciall reasons, that nature neuer framed any thing more precious then societie: and what is so fure a fellowship as marriage? This was the cause, that by the lawes of *Lacedemon*, those men which despised Loue, were driuen out of the common playes, and were sent to the wild Forrests as bruit beastes, to liue there with sauage Satyres: so that *Casimer*, the king of *Polonia*, which would neuer marry, or *Henry* the first Emperour, who after he was marryed, vsed his wife, but by the eye, should neuer haue bought their freedome in that citie. Or if the Byshop of *Alexandria*, which scratched out his own eies for feare of *Venus* charmes; or *Lewes* the second son of *Charles* king of *Cicilia*, which would neuer see any woman, for feare to be entrapped: or the superstitious *Essenians*, that were the mortal enemies to woman kinde, had had *Licurgus* for their iudge, they had in mine opinion purchaséd § *strapado* for their paines. Wherefore sith loue, both according to the Philosophers, yea euen the Stoikes themselues, which were moued with no affections, and by the opinion of the moste iuste and seuerer Lawegiuers, is so necessary that without it the world would perishe, fall into ruine and decay, it is needefull, that before



we receiue fuch a gueft, we know what he is, whence he comes, and how to be entreated.

But me think, Gentlemen, we haue begunne pretely to followe the steps of our Auncestors: for as the *Samiãs*, which built a Colledge, and the *Parians* and *Lacedemonians*, that fet up a Temple in the honour of loue, next vnto that of *Venus*: fo you haue here in this place erected a Schoole, and haue chofen the moft vnworthy for maifter: whose rules although they be voyd of reason: yet they take this by the way, that fith loue is young, he requireth young schollers. And therefore, Gentlemen, doe not, as *Hercules* did, who began to be an amorous knight in his age: but loue, when both your bewty is in the bud, and your / witte in the flower: for an old Louer is like an old hogge with a greene tayle.

*Signior Gostino*, whether it were through the weakenes of his stomacke, or the extremetic of his paine, was forced to interrupt *Pharicles* in the middes of his talke, requesting the Gentleman not to think that it was wearines of his discourse: but ſtraungenesse of the difeafe, that procured this restraint, and to entreate the rest of the companye not to take it in euill parte, that hee was the cause of fuch a fodaine intermiffion, hoping the Gentleman at their next meeting would fatisfie their mindes fully, wishing *Pharicles* not to bee a ftraunger at

his house, but to vse him as a friend, and the oftner he should come, the better should be the welcome.

*Pharicles*, with the rest of the Gentlemen, perceiuing *Gostino* to craue rest, and that his drowfie eyes chymed for sleepe, thanking him for their good cheere, and wishing his welfare, tooke their leaue, and departed.

But *Pharicles*, whose heart was on his halfpenny, found fish on his fingers, that he might be the last should take his leaue of *Publia*, to see if he could strike fire out of the flint: and therefore straying her by the hand, gaue her his *A dio*.

Gentlewoman, if I take my leaue more boldly then any of the rest, impute the fault to your bewtie, and not to my impudencie, which so hath fired my fancy with the flame of affection, as I am halfe in doubt it is vnquenchable: yet though the patient knowes his disease vncurable, he couetes a plaister to mitigate the paine. But I hope well, and if I may haue wel, I shall thinke my selfe to get as much as I would wish.

The traueller talking of hunger, hath euer a more sharp stomacke, and I so long discourfed of loue, that where before I shotte as a blinde man: now were I able to speake by experience. For *Ouid*, nor all the maisters of loue coulde neuer finde out a more perfect definition, then my fancie,

fettered in the beames of your bewtie, hath imprinted into my mind: so that by the charge of *Venus*, will you, nil you, I remaine your seruauant.

*Publia* receyuing this farewell, as hartily as hee vttered it, gaue him a Cake of the same paste, and a foppe of the same fauce.

**G**Entleman, quoth shee, as I cannot lay the fault of your boldnesse, as you tearme it, to any impudency, so would I not haue you without cause accuse my bewtie, least you either commit folly or flattery: for hee that prayseth the Crowe, for her colour, is eyther stone blinde, or starke madde: and therefore I thinke that your fancye is not fixed: but your fantasie is fumed with some vapours, proceeding from a hotte stomacke, procuring a rash iudgement: so that when it shalbe alayed with some cold confection, you wil not be of the same opinion. But sure I am content at your next commyng, to take a recantation for a recompence of your errour, which the sooner it bee, the better it shall please mee: and so fare you well.

This word, as it came faintly from *Publia*, so was it as hard of digestion to *Pharicles*: yet he dissembling, held *Mamillia* with that, till he had brought her home, and taking his *Conge* with a cold kisse at her warme lips, giuing her her *vale* with a counterfeit kind of curtesie, and so departed.

But *Publia* more impatient, euen as the horse, that neuer hauing felt the spurre, runneth at the first pricke: so she neuer hauing felt the flame, was more hotte, and lesse warye, then if she had beene burnt before, as she was forced to witnesse her loue in these or such like tearmes.

I see, quoth she, that things vnlooked for, most often happen and that hee which most trusteth, is lesse assured. The Hart, when he hopeth best in the nymblenes of his ioyntes, is then pluckt downe with the Dogges: the Doue giuing credit to her winges, is seased on with the Hawk: the Hare in the most pride of her swiftnes, is caught by the hunters: a woman when shee trusteth most on her chastitie, hath then the greatest ouerthrow by bewtie, which I say not onely by guesse, but speake by tryal: for neither the feature of the face, the bewty of the body, nor the vertues of the mind, or goodnes of Fortune could euer stirre the / stayed minde of *Publia*, to swarue from the vowed virginitie: so that thinking my selfe as chaste, as any in *Padua*, I proue the lightest in *Italy*: for I yeeld before I be ouercome: I consent without compulsiō: the first assault, the first shot, the first Alarm, yea the first worde hath scaled the walles, woune the Fort, and caught me captiue. Alas, what will they say, that prayed me for my vertue? will they not as fast disprayse me for my

vice? will not my father fret, my kinsfolke cry out, my friendes be fory, my enemies laugh me to fcorne? yea, will not al the world wonder, to see me of late giuen to chaffitie, and now shake handes with virginitie? to yeeld my deereft Iewel and chiefest treafure vnto the ftraunger? The choyce of a friend requireth the eating of a bufhell of falt, then the choofing of a husband, tenne; for by how much the bande is ftraighter, by fo much the choice fhould be longer.

But I almoft lyke beefore I looke, and loue beefore I knowe, and caft my corne, I wotte not where; and am lyke to reape, I knowe not what. Ah foole, is not the Iacynth, if it be rubbed with lyme, foone fet a fire, and hardly quenched? is not the Adamant and the yron foone ioyned, and hardly diffeuered? the coyne hath his ftampe in a moment, and cannot be taken out without melting. Loue entreth eafily, and is as hard to thruft out as nature: fancye foone fireth: but long ere it quencheth: yea but *Publia*, flatter not thy felfe: for foone rype, foone rotten; that which entreth without compulfion, will weare away without constraint: marryage, if it be foone begun, yet it is not fo foone ended. Take time and choyce, and choofe warily, not his face: for nothing fo foone glutteth the ftomacke, as fweete meate; and nothing fooner filles the eye, then bewtie: for

oftentimes where is the best proportion, there are the worst properties; the wine is not knowne by the caske, but by the taste. The Gods intending to shew the perfection of nature in one creature, framed a man so exquisit in forme and feature, as neither for the liniamentes of his face, nor the proportion of his bodye was possible to be sayde, this was wanting. This demy God being sent vpon the earth, when as noone could condemne nature / of want, *Momus* onely found this fault, that the Gods framed not a window in his brest, through which to perceiue his inward thoughtes: meaning, as I coniecture, that there is none so comly in his body, but may bee corrupte in his minde, nor so fine in his feature, but he may be faultie in his fayth: to cōclud, as euery faint hath his feast, so euery man hath his fault; that a man had neede groope well, that should finde one fish amonge so manye Scorpions, and what a one *Pharicles* is, I may easily gesse, but I know not.

Ah *Publia*, if any one heard thy talke, they might condemne thee of villany. Wilt thou speak euil of him which wisheth well to thee? shal y<sup>e</sup> reward of loue be loathing? doth good wil deserue hatred? or fancy defiance? What hath he, y<sup>e</sup> thou maist not like? or what wouldest thou like, that is wanting in him, neither bewty, birth, wisdome, wealth, & what more is to be required in a man?

Ah nothing, *Publia*: his store procureth thy want, his perfection hath made thee vnperfect, as now thy welfare hanges in the wil of an other man, and dooft both liue and loue, so that conclude with thy selfe, *Pharicles* must be he, whose shape thou wilt shrine in thy heart for euer, hap good or happe euill, against all the assaultes of fortune.

*Publia* was not thus vexed on the one side, but *Pharicles* suffred a farre greater torment: that after hee came to his lodging casting himselfe on his bedde, hee exclaymed on his happe in such forte, that the aboundance of teares were sufficient signe of his woe.

O *Pharicles*, *Pharicles*, what a doubtfull combate doft thou feele in thy minde betweene fancy and fayth, loue and loyaltie, beautie and bountie? shal the flickering assault of fancy ouerthrow the castle of constancy, shall the lightnesse of loue violate the league of loyaltie? shal the shadow of bewtie wipe out the substance of bounty? shall hope bee of more force then assurance? wilt thou vow thee constant to one, and prooue thy selfe not stedfast to any? the Turtle chuseth, but neuer changeth; the Swan lyketh, but neuer loatheth; the Lyon after he hath entred league with his make, doth neuer couet a new choyce: these haue / but only sense, and I am sure thou hast reason and sense, and art more vnruly: they haue but nature for their

guide, and yet art constant: thou hast both nature and nurture, and yet thy minde is mouable: these brute beastes keepe their consent inuiolable, and thou a reasonable creature dost falsifie thy faith without constraint, yea euen breake thine oath without compulsion, whereas nothing is so to be hated, as periury, and a man hauing cracked his credit, is halfe hanged.

*Marcus Regulus* rather then hee shoulde falsifie his fayth, euen to his enemies, suffered a most horrible death. *Horatius Secundus* being betroathed to *Ciulia*, was rackt to death for his constancy. *Lamia* a Concubine, by no torments could be haled from the loue of *Aristogicon*. What perilles suffered *Theagines* to keepe his credit with *Caricha*? *Pharicles*, let these examples mooue thee to be loyall to *Mamillia*: be thou stedfast, and no doubt thou shalt not finde her staggering: but if thou wauer, ware thou dost not as the dogge, loose both bones: for deceit deserues deceite, and the ende of tretcherie is to haue small trust.

*Sudasus* a *Parian* borne, when he came into the courte, to sweare, that he neuer loued *Castana*, became dumbe, and so was condemned. *Iouinianus Otto* nephewe to *Alexädrus Farnesus*, after that he had renounced his vow made to his louer, ran madde: beware, *Pharicles*, of the like rewarde, if thou commit the lyke offence. Tush hee that



would refraine from drinke, because hee hath heard that *Anacreon* died with the potte at his head, or that hateth an egge, because *Appelius Sauleius* dyed in eating of one, would be noted for an Assē : so if I should stand to my pennyworth, hauing made my market like a foole, and may chaunge for the better, because other in the like case haue had euill happe, I may eyther be counted for a Cowarde, or a Calfe.

Dooe not the Gods, faye the Poets, laugh at the periurie of Louers? and that *Iupiter* smyles at the craft of *Cupyd*? *Paris*, when he stole away *Helena*, and forfooke his *Oenone* : did not both Sea and winde fauour his enterprises with a speedy gale? *Theseus* had neuer better luck, then after hee / had forsaken *Ariadne* : and I perchance may haue as good hap in leauing *Mamillia*. He that hauing tasted of water, & after wil not drink of wine, is of a grosse nature. The dog that winding y<sup>e</sup> Hedgehogge, will not forsake the sent, to hunt at the Hare, is but a Curre, and he that wil not change in loue, if bewtie make the choyce, shal not come in my Creede. *Mamillia* is faire, but not second to *Publia* : she is wittie, but y<sup>e</sup> other more wise : where the fauce sharpenest with prunes, tasteth of sugar, it is follye to infer comparison. Yea, but what complaintes will *Mamillia* make, when she perceiueth thy dissembling? her hotte loue will

turne to deadly hate, shee will procure thy discredit euen with *Publia*: she wil blafe thy forged flattery, not onely here in *Padua*, but throughout all Italy. I shall haue *Gonzaga* myne enemy, yea, and mine owne friendes to be my foes, yea and perhappes by that meanes, both loofe her friendship, and the others fauour.

Tush *Pharicles*, he that is afrayd to venture on the Buck, because he is wrapped in the bryers, shal neuer haue Hunters happe, and he that puts a doubt in loue at euery chance, shal neuer haue Louers luck. Cannot the Cat catch mife, without she haue a bel hanged at her eare? cãnot y Hobby feafe on his pray, but he must checke? cannot the Spanyel returne the Partridge but he must quest? and cannot I deale so warily, but al the world must ring of it? yes, it is a subtill birde, that breedes among the aery of hawkes, and a shifty sheepe that lambes in the Foxes denne, and he shalbe crafty shal spy mee halting. I can like *Mamillia* for a neede, and loue *Publia* of necessitie: it is good to keep a stale, for feare I catch no foule, and needefull to holde *Mamillia* on the fist, leaft *Publia* proue so haggard, she will not come to the lure. He that hath two fishes at the baight, it is hard if he misse both. Therefore I will be of the surer side, alwayes prouided, *Publia* shall haue my heart, and I hers, or els I wyll fitte beside the saddle.

And with that he fell in a study with himselfe of sundry matters pertayning to his amorous deuises, and at last determined with himselfe, if he could find a trusty messenger to send her a letter, fearing if he should make his repayre so / sodainely, it would breede some suspition in *Gostinos* heade, for hee that loues, castes beyond the Moone; and especially he that dissembles: and craft had neede of cloking, where trueth [is] euer naked.

Where by the way, Gentlemen, we see *Pharicles* a perfect patterne of Louers in these our dayes, that beare two faces vnder one hoode; and haue as many Ladyes as they haue wittes, and that is not a few: for euery newe face must haue a newe fancye; and if hee see a thousand, they must all be viewed with a sigh, as though hee were enamoured; if she be younger, her tender age pleaseth him; if she be of middle age, the rypenesse of her yeeres, contenteth him: another enchaunteth him with her voyce, and one with her gestures: so that his courteous desire woulde haue all, and yet amidst store he is pyned, and dissembling doubt maketh a restraint of his choyce, yet he must needes be a Carpet Knight: for they thinke it is as hard to lyue without loue as without meat. But when they beginne to like, it is a worlde to see how they learne to lye: fancy they cannot, without flattery; nor talk without tales, they be

dead at the first dash, & plunged in *Plutos* pitte, when they haue a merier heart thē the poor maide. They say, a womā is the weaker vessel, but sure in my iudgement, it is in the strength of her body, and not in the force of her minde: For the rypest witte, the readyest heat; the moste subtill skonce is fayne to fette his braynes on the last, and his witte on the tenters to deceiue a simple mayde: first he assayes with flattery, then with sophistry, inferryng his comparisons, he is caught in the beames of her bewtie, as the Bee in the cobwebbe; he is parched with the hue of her face, as the Flye in the candle; hee is drawne by the qualities of her mind, and the sweetenesse of her voyce, as with a Syrens tongue, and when perhappes she hath nothing to be praysed nor to bee lyked in her, yet the comlynesse of her bodye, and the rarenesse of her conditions, hath so enchanted, as if shee heale not his wound, he shal as it were with *Circes* cup be turned to a hog or a horse.

And this they vse not to one, but to many, counting him a / foole that cannot flatter; and a dolte, that dare not dissemble, as *Pharicles*, an Archcaptaine of their crue presently wil prooue, who knewe the best, and followed the woorst; and could speake hotlye, but follow it as coldly.

For after that hee had giuen the raynes of libertie to his frantike affections, and hadde fostered

the sparke to growe to a great flame, the medicine then came too late, when the disease was incurable: the more he did striue, the woorse he was: euen as the Harte, which feeling the arrow in his side, the more he forceth himselfe, the farther it entreth; or the byrde being taken in the nette, by struggling becomes faster: so hee seeking to eschewe his first maladie, fell into a deeper sicknesse, perceiuing as the wounde by time is more grieuous then when the blowe was freshe, so loue encreaseth by delay, and delays breede daungers: fearing agayne his hastie venturing might procure a slacke speedinge, determyned to take counsell at his pyllowe, and as his minde shoulde giue him, to profecute his purpose: and in this doubt hee remayned the space of a weeke.

In which tyme *Publia* seeing *Pharicles* made no great haste in his returne, thought her newe Louer would proue an olde scoffer, condemning her selfe of follye, that shee should bee so soone enticed by flatterie, seeking to roote out that by reason which was inferted by sensualitie, knowing, no fitter remedie for loue, then to resist betimes, in which determination, as she should haue proceeded, she had the retrait blown by a letter, which *Pharicles* had sent her by his page. Likewise offering in his maysters behalfe, a present vnto *Gostino* in recompence of his good cheere, which he receiuing

gratefullye, wished the Page to giue it to his daughter, who taking the present, and receiuing the Letter, could scarcely stay to vnrip the seale, while she came in her closet, where betweene hope and dread she read these lines following.

*Pharicles to Publia.*

**I**F the Gods, *Publia*, hauing made man, had likewise giuen him free will to bee mayster of himselfe, in subduing his rebellious affections, or hadde appoynted medicine for the minde, as Phisick for the soule, I needed not at this time haue sought for helpe to resist the assaultes of contrary passions, as he that after long combat for the defence of his libertie, is forced to yeelde by the strength of the Victor, hoping by submission to obtaine the more fauour.

But nature and fortune hath in no creature framed such a perfect vniformitie, but there is as great a contrarietie: and as many salues as arte hath taught, so many sores nature hath giuen, neuer suffering blisse to come without bale, nor good lucke without ill happe, finding alwayes a cooling carde of misfortune to pluck down y<sup>e</sup> puffing peate of prosperitie. The Bee, as she hath the fragrant flower, whereon to take delight, so she hath the Spiders webbe wherein to be tangled. The flye, as she is reuiued by the heate of the Sunne, so is she

confumed by the flame of the fire : as the Lyon cooleth his stomacke with eating the Seamoufe, so is it inflamed with eating the little Ermelyne. But although in this respect I cannot greatly eyther accuse nature or fortune, yet the destinies I think haue framed your bewtie such a furious enemy to my carefull minde, as it hath made such a breach in my heart, that the strongest rampyre and surest defence I could make is not possible to resist the cōtinual Alarms, where with the remembraunce of your rare vertues night and day doe affayle me in such wise, that since my departure I haue felt in my heart, as in a little world, al the passions and contrarieties of the Elementes. For in my eyes, *Publia*, I call the gods to witnesses, I speake without fayning, almost turne vnto water through the continuall streams of teares, and my sighes flye as winde in the ayre, proceeding from ȳ flaming fire which is kindled in my hart, as that without the droppes of your pittie, it wil turne my body into dry earth and cinders. /

Then *Publia*, sith your beautie is my bale, let it be my blyffe : couet not to vanquish him which is already captiue, striue not for my lyfe, sith you haue my libertie, but let the waues of mercie quench the fire of fancy, and doe but render loue for loue : yea, *Publia*, such loue as eternitie shall neuer blot out with obliuion, neither any sinister

fortune in any wise do diminish: so that if the world wondred at the loyaltie of *Petrarch* to his *Laura*, or *Amadis* to *Oriane*: they shall haue more cause to meruell at the loue of *Pharicles* to *Publia*, whose lyfe and death standeth in your answere, which I hope shal be such as belongeth to the desert of my loue, and the shew of your bewtie.

*Yours, if he be Pharicles.*

**P***ublia* hauing read ouer this Letter, viewing and reuiewing euery lyne in particular, chaunged colours at euery fillable, fearing to be foyled by flatterye, or to be brought in to a fooles paradise by promises, knowing that the Nyghtingale hath a sweete voyce, and yet but a ranke fleshe: that the Storkes in *India* haue a pleasaunt cry, but a bloody byl: that the fayrest Nutte without may haue the fowlest Worme within: that the most daynty delicates may be fauced with deadly poyson: that smooth talke and fayre promises maye haue but small performance: that wordes were but winde: that inke and paper were not sufficient pledges for such an inseperable knot: yet hope haled her on to thinke well of his offer: and that shee whiche would not trust ere she tryed, should not proue without peryll: saying that experience is the Mistresse of fooles, and that they which were



incredulous, incurred the greatest suspition of flatterie: so amidst these fundry dumpes, shee tooke her penne, and sent *Pharicles* this dumpe.

*Publia to Pharicles.*

**M**Aister *Pharicles*, your Letters being more hastily receiued then hartily read, I stoode in a doubt, whether I should anfwere with silence, or Sophistrie: for because where the question is extream, there the answere must needs want a meane: and where the demand is but a iest, it is best to make a replye with a scoffe. But at length I was resolued to write more largely then I would, hoping both to profit and perswade you. Profit, I meane, in that I spying so soone your faining, I may dehorte you from flatterie, and be the meanes that you leaue this folly, to be passionate onely in your penne, a louer but in your lippes: for although you thinke my simple witte hath no such capacitie to conceiue your vaine iesting, yet all women are not of one mettall, but as I knowe it, and beare with it: so they wil spy it, and both blabbe it, and blame it: yea perhappes crosse you out of their creede: for he that hath beene scratched with the briers, will take heede of a thorne, and he that sees his felow hurt, will beware of the like harme; hee that hath beene deceiued with a lye, will scarfelie credit a

true tale. Women are wily, and will take example one by another: so that it shall bee heard for one to halt before a cryple: they thinke euery one that writes an amorous style, doth not loue faithfully: but most of them lye falsly. A pricke with a penne proued not *Clanuel* a true Louer, but a troathlesse Lechour: yea many write before they knowe the partie, and get by it they know not what: so that, *Pharicles*, if women would credit euery line, they would buy repentaunce too deare. But if *Phillis* were aliue in these our dayes, shee would neuer hange her selfe: and if *Dido* had beene incredulous, she had not dyed so desperately. Therefore, *Pharicles*, if I doubt without cause, or feare before I haue occasion, blame me not, sith others haue suffered such euill hap by venturing too far in an vnknowne vessell. /

Well put case your flattery be fayth, and that all that you haue written is Gospell: yet you clayme kindnesse where none was offered: or els you thinke because I sayd farewell friendly, I did fancy firmly: surely eyther you are deceiued, or els I was in a dreame at the departure: for I doe not know in what respect eyther my words or deedes should be a spurre to pricke you forward in this rash enterprife: but assure your selfe, if there were any, I repent me of them, not that I am so foolish to repay hatred for loue: but that I have vowed

perpetuall virginitie, and meane to remaine chaste for euer. Therefore *Pharicles*, fease to craue that cannot be gotten: seeke not for impossibilities: quench the fire your selfe, when an other cannot put out the flame: abate the force of loue, where you cannot haue your longing. I giue you perhappes a sower sauce to your sweete meate: because I will not feede you with delays, nor fobbe you with fayre wordes, and foule deedes: but I speake as I thinke, & so you shall finde it. Yet in fine, leaft you should iudge me altogether vngratefull, I thank you for your good will, and I thinke well of it: and if euer I chaunce to loue, you haue as much to like as any: therefore if your fancy be so fixed, as you make faire on, pray that both my heart m[a]y turne, and my vow may be broken, and then hope well. But in the meane time, if you come, you shall be welcome, as a friend, but no farther.

*Yours, if she could, Publia.*

**A**fter *Pharicles*, gentlemen, had receiued and read this Letter, seeing the beginning was hard, thought the ending as ill, so that being somewhat chollericke, hee threw it awaye in a rage, not half read, rebuking his folly in so soon yeelding vnto fancy, turning his great loue to a greeuous hate, as one somewhat tickled with self loue, thinking ſy Hawke too haggard,

that should not come at the first call : now againe praying his *Mamillia*, vowing wholye his heart vnto her and promising in recompense of his disloyaltie, neuer to lend *Publia* a good looke, and in this determination flung out of his / study and went to the house of *Gonzaga*.

**H**ere, gentlemen, we may see the flitting of mens fancy, and the fickelnes of their fayth, that they may well be compared to a blacke wal, that receiueth euery impressiō, which notwithstanding with the wipe of ones hand is easly defaced : so men loue all, and now none, verifying the saying of *Calimachis*, that as flowers fade and flourish euery yeare, so their loue is hotte and cold euery houre, hauing nothing certaine but onely this, that the last driueth out the first, as one nayle forceth out an other : the nature of men is so desirous of noueltie. But because it is an euill dogge barks at his fellow, againe to *Pharicles*, who being come into the house of *Gonzaga*, found not all things according to his desire : for *Mamillia* was halfe sick in her bed, yet she her self knew scarcely the disease : but *Pharicles* missing her, went farder, and found Madam *Castilla* sitting solytary in her Musēs, whom after he had saluted and demaunded how mistres *Mamillia* did : Mary quoth Madam *Castilla*, your often repair vnto her, as farre as we can coniecture, hath driuen her into a

plurifie, or vs into fom ieloufie : but whether it did, ſhe is ficke. *Pharicles* feeling his gald conſcience prickt, ſayd, that although it pleaſed her to ieſt by cōtraries, yet his return was as ſpeedy, as might be : for his buſines was ſo neceſſary, that the loſſe of his landes hanged thereon : but if he had knowne *Mamillia* would haue conceiued any diſpleaſure at his abſence, he would not onely haue haſarded his landes, but haue ventured his life to haue made his repaire more ſpeedy : if then her ſickneſſe proceedes of my negligence, I hope my ſufficient excuſe will be a remedy to cure the diſeaſe.

You ſpeak wel, quoth *Madam Caſtilla* : therefore follow me, that you may plead your owne cauſe, for I will be no Aduocat : and with that ſhe caried him into *Mamillias* chamber, where ſhe lay, half ſleeping half waking, whom *Madam Caſtilla* called out of her traunce with this parle.

**M**Iſtres *Mamillia*, quoth ſhe, you know whē time was, we tearmed this Gentleman a goſtly father : therefore I thought good in this your ſickenes, that he ſhould receiue your cōfeſſion / as one moſt meete for the purpoſe. I thank you for your paines, quoth *Mamillia* : for indeede I haue a great block in my conſcience, which I meane to reueale vnto him, & that is of my folly, in louing ſo lightly, and fixing my fancy where I

doubt is no fayth: whereof, if he can giue me absolution, I shall surely bee bound vnto him.

Gentlewoman, quoth *Pharicles*, the blocke of your conscience, as I iudge, is not so great an offence, as to accuse without cause: for I dare venture my credit, you neuer loued lightly, nor fancied where fayth shall fayle, vnlesse you count absence by necessitie a breach of loyaltie: but sith perhappes it is the force of sicknesse, that procureth this talke, I care the lesse, and if there be no worse offence behinde, my soule shall beare the charge of this sinne.

*Pharicles*, quoth *Mamillia*, your answere hath greatly eafed my minde, and if time shall try all thinges true, it shall both race out mistrust, and breede greater credit: for surely your absence made me thinke, that eyther you mislykt your choyce, or els repented your chaunce: but now I am otherwise perfwaded, hoping to find you as firme in your works, as fine in your words, and that prouing true, I am sure my father will be willing to knitte vp the match, as we desirous of his consent: the match I say: for I hope your suite tends to no other end, but that linking our selues together in the lasting knot of mariage, we may lyue and dye in perfect amitie.

Ah *Mamillia*, quoth *Pharicles*, doe you thinke that I haue such a trayterous heart, or such an

impudent face to imagine such trechery against your diuine bewtie? No, no, *Mamillia*, I call the Gods to witnesse, and the heauens to heare my protestations, and if my wordes be not conformable to my thoughts: the infernal furies conspire my utter destructiō; and if my mind remaine not constant, and my fancy firme, the Gods themselues be reuengers of such disloyaltie.

Well, said *Mamillia*, *Iason* promysed as much to *Medea*, and yet shee found him a lyer: but I feare no such matter. No, me thinke, quoth Madame *Castilla*, I dare promise for / the Gentleman. But now let vs see how we can find our teeth occupied, as we haue doone our tongues, and then I will say none of vs are fallen into a consumption, through weaknesse of stomacke: so they all went to dinner.

Where I leaue you to consider, Gentlemen, how far vnmeete women are to haue such reproches layd vpon them, as fundrye large lipt felowes haue done: who whē they take a peece of work in hand, and either for want of matter, or lack of wit are half grauelled, then they must fill vp the page with flaundering of womē, who scarcely know what a woman is: but if I were able either by wit or arte to be their defender, or had the law in my hand, to dispose as I list, which would be as vnseemely, as an Assē to treade the measures: yet,

if it were so, I would correct *Mantuās Egloge*, intituled *Alphus*: or els if the Authour were alieue, I woulde not doubt to perfwade him in recompence of his errour, to frame a new one: for surely though *Euripides* in his tragedies doth greatly exclaim against that sexe, yet it was in his choller, and he infered a generall by a particular, which is absurd. He had an euyll wife, what then? because the hill *Canaros* hath a fountayne runs deadly poyson, is al water nought? shall the fire be reiected because some one sparke fireth a whole howse? are the bodies of the flyes *Cantharides* to be cast away, because their legges are poyson? shal we condemne al women of inconstancy, because *Helena* was fickle? or all to be naught, because some one is a shrewe? if the premises wil infer such a conclusiō, I refer me to their greatest enemy. But for feare of a farther digression, againe to thē we left at dinner, who after they had taken a suffycient repast, fell againe to their former discourse, till *Gonzaga* returning home, broke off their talke with his presence, entertaining *Pharicles* very friendly, assuring him he was as welcome as he could wish him selfe to be, which curtesie was not so heartily offred as willingly receiued. So that it seemed if the one were content, the other was as well pleased. Yet *Gonzaga* being as wily as *Pharicles* was wittie, desirous to smell the vane of the



young Gentleman, trayned his hooke with this bayte.

*Pharicles*, quoth he, the old Fox that cannot spy the fetch of the young one was neuer crafty himself: the Goose that cannot see / the Gosling winke, may seeme to haue a defect of nature: he that cannot see fire in the straw, is surely stone blind: and hee that cannot spy the flame of fancy is but a foole. There is none wil so soone spy one halting, as a cripple: it is hard to couer smoke, but more hard to conceale loue. I my self both haue tryed it, and nowe I likewise find the prooffe of it in you, who as closely as you keepe your cloke, yet I spy the lining, for loue kept in secret is like the spark couered with ashes, which at length bursteth into a great flame. But if it be as I thinke, I am glad of it. As I haue taken care, *Pharicles*, to haue my daughter keep her virginity inuiolat without spot of suspitioufnes, so would I be as willing to yeelde the fruits of her chastity into the hands of some gentleman, whom she might both like for loue, & think wel of for his birth & honesty, rather wishing with *Themistocles* to marrye my daughter to a man, thē to money: desiring likewise his choice to be for her goodnesse, and not for her goodes, least if the knot should be knit for wealth, it might be disseuered for Pouerty. *Licurgus* would haue no dowries to be giuen with

maidens, lest some should be liked for riches, and others loathed for want. The maidens of *Essene* went never bare faced, until they were married, lest beauty should be of more force than honesty, esteeming her which was honest, neither to have want of nature, nor lack of nurture. So that *Pharicles*, I hope if you choose, it shall not be for wealth, which is vanity; nor for beauty which is momentary (although I thank God she can neither blame nature nor fortune) but only for virtue which is permanent: for where the cause is durable there the effect must needs be lasting: Love ought to be like the stone *Armenicke*, which is hardly inflamed, but once set on fire, is never quenched: like the Emerald, which being imprinted, never changeth forme without breaking. Surely *Pharicles*, I speak these words to you as a friend, and to *Mamillia*, as a father, wishing well to you for good liking, and to her by course of kinde: being willing to marry my daughter, but neither to buy her an husband, nor to set her to sale, unless the price be love, I mean that I would not make the match by entreatie, nor seeme to consent lightly, lest haste should make waste.

Therefore, *Pharicles*, although I speak largely, thinke not / my consent is any profer. For others of great birth, and no small wealth (I will make

no comparifons) haue both made great fuite, and offered large feofmentes to haue my good wyll: yet fith *Mamillia* did not loue, I did not lyke: and what fhee doeth nowe, I am not priuye to it: but if fhee doe, my minde perhappes may bee chaunged: for you knowe olde men are verye fufpitious, and I my felfe doubt by the dreade of others: wee are colde of complexion, and therefore fearefull by nature, and will quicklye fpye a padde in the ftrawe, and a fnake in the graffe. I perhappes thinke the Moone is ecclipsed, when fhe is but chaunging: & geffe loue is luft, when it is loyaltie, falshood to bee fayth, and trueth to be treason, iudging vpon meate with a ficke stomacke, and tafting wine with a furred tongue; conftuing al thinges by contraries, through the imbecilitie of our witte: fith euery thing is the worfe for wearing: fo y he which wil court an old mans daughter, may be curteous, & yet thought curyous; his liberality may be thought prodigalitie, his cleanlyneffe, pride and vnthriftineffe, that, walke as warilye as you can, the old doter will fufpect you.

*Pharicles*, I fpeake againft mine owne age, and confesse the frayltie of my nature, that if you chaunce to finde the lyke fault in me, that you impute it not to peeuihneffe, but to courfe of kinde: For you, *Pharicles*, professe loue to my

daughter, and I thinke it is but diffimulation : you faigne faith, and I doubt of flattery; you seeme to offend in excesse, and I feare you faint in defect, I feare more then you can forge, and all little ynough in my iudgement. For you, young gentlemen, nowadayes lyke without loue, and lust without lyking: you fancy euery face, and ech fundry moneth, you must haue a new mistresse, wooing as you think, with great witte, and at length proues without wifdome, so that as the feede is subiltie, and the fruite folly, the haruest can reape but little honesty. *Pharicles*, I inferre no particulars, I told you my faulte, and therefore blame me not, if I cannot digresse from nature, but speake what I thinke: for if your conscience be cleare, it doeth not touch you; if it bee not, I am glad I haue spoken so much, that eyther you may amende, or els make an ende: for if my sight fayle me not, one you must doe.

*Pharicles* being rubd on his gald backe, thought *Gonzaga* was / a subtil Fox, and needed not to learne his occupation, and that he could see the Gosling wink, being broad waking; but as young wittes are rash, so they are ready; and can smell a tale beefore it be half tolde: for *Pharicles* found his fetch at the first word, & therefore intending to be as wily, as he was wise, gaue false fire to his peece, thereby to blinde *Gonzagas* eyes, as warily

as hee coulde looke and to winke, and yet not be spyed on this manner.

Sir, quoth he, as it is hard to hide the smoake, so were he a foole that would goe about to couer it, and if fancy must needs be spyed, who would seeke to cloake it? nature cannot be restrayned, nor loue kept in secret: for the one will come to his course, and the other seeme light amidst the darknes. I knowing this, (although you mistake me) neuer thought to loue where I might not come lawfully, nor to like, where eyther the person or place should haue neede of a vale for Sunne burning: as for my selfe, I neede none: therefore, sir, if I halt, it is outright, that more may perceiue it then a cryple. But I hope, iudge what you will, you shal find me stand to my tackling, and to take my course so well by my compasse, that I shall proue a cunning Pylot, and to shew my selfe so chary in my choyse, what wares I chuse, that I shall bee a good Chapman, and the better I trust, in that I haue your counsel. The Lyons whelp taketh euer the fattest sheepe, when the old fire is by: the fawne neuer makes so good choyse of his feede, as the old Bucke; age speaketh by experience, and liketh by tryall, youth leaneth vpon wit, which is voyd of wisdom. Where the old Faulcon seafeth, there is euer the best pray: therefore he that will not be ruled by age shalbe

deceiued by youth, and hee that will not heare the admonition of a friend, shal perhaps feele the correctiō of a foe. This causeth me to thank your counsel, although I was determined before, for I neuer meant to loue without lasting, nor fancy for a time, leaft I my self might be the first should repent it, but was fully resolued to lay my foundation vppon such a rock, as neither the earthquakes of dissention, nor the tempestes of trouble may once be able to moue. Now I know wel ynough, y hee that chooseth the carnation for colour, should find it to haue lesse vertue than the black violet; y the fading blossoms are more delectable to the sight, then the lasting fruite; that the painters colours which / are most bright, will soonest loose their glose; y nothing so soone stayneth, as cloath of lighte colour; and nothing to be lesse permanent, then the glosse of bewtie, which beginneth to decay in the budde, to wither in the blossome, and if it commeth to be fruite, is rotten before it be halfe ripe. The loue of bewtie, saieth *Anacreon* is the forgetting of reason, the enemy to wit, and to be counted indeede a short frensie: for he that loueth only for bewtie, wil eyther loath when age approacheth, or else soone be gluttet with plentie: whereas fancy fired vpon vertue, encreaseth euer by continuance. He y putteth the Adder in his bosome, delighted with her golden skin, is worthy to be enuenomed:

the mouſe, if ſhe feede vpon roſe-alger for the gliſtering hue, deſerueth to be poiſoned: if the fiſhe will needes to the baight, becauſe it is of flyes in *Cãtabria*, it is her own folly if ſhe be taken: the bird that commeth to the glaſſe, enticed by the brightnes, deſerueth the net: he ū wil chooſe a fayre face with euil conditions, claymeth by right to be counted a foole. *Cateline* had not ſo much pleaſure in the bewtie of *Oriffilla*, as he reaped ſorow by her outragious crueltie, nor won ſo much credit by her comlines, as *Brutus* did of his wife *Porcia* for her curteſie. The husband of *Sempronia* for al her faire face, had a wife of whom it was in queſtion, whether ſhe were more prodigall of her purſe, or liberal of her honeſtie, that I am ſure he would haue made a chang with *Gracchus* for his black wife *Cornelia*. *Menelaus*, who had that earthly Goddeſſe *Helena*, reaped for euery ſeede of pleaſure, a whole harueſt of ſorow, contented to become Captaine of *Cornetto*, & for her comlynnes to haue her almoſt cõmon, being as infortunate in his choyce, as *Glitio Gallus* was happy in his chance, by wedding *Egnatia Maximilla*: ſo that he which maketh choyce of bewty without vertue commits as much folly as *Critius* did, in chooſing a golden boxe filled with rotten bones. I therefore fearing the fetters by the captiuitie of the bondman, was euer careful to like

for the proportion of the body, and loue for the qualities of the minde, neuer meaning to make a rusty rapier my rampire of defence, though it haue a veluet scabbarde; nor my choyce of any euil woman, be she neuer so proper of persō, hauing peeuish conditions: leaft for euery ynch of ioy, I catch an ell of annoy, and for euery drop of delight, a whole draught of / spight. This, I say, was the cause, *Gonzaga*, that forced me to repaire vnto your daughter, because the fame of her exquisit perfection by nature plentifully placed in her, hath rauished euen her enemies hearts to loue & like her: her grauity in gestures, her modesty in manners, her curtesie in conuersation, chalengeth my lybertie and wonne my heart her own for euer. It was not the colour in her cheekes, but the conditions of her mind; not her comelineffe, but her curtesie, not her person but her perfection that inchaunted me. But why doe I seeke to try my selfe loyall, when the hearers doe deeme me a lyar? why doe I bring in reasons to proue my troath, when my wordes can haue no trust, or to debate the matter, when they thinke it daliaunce? well sir, I can not let you to think: but if I daly, it is in dolour; if I sport, it is in spight; if I iest it is without ioy; and so tract of time shal try it. You apply this mistrust to your age, and suspition to your old brain: sure you may doe so: for I call



the Gods to witnesse that the wordes which I speake, and the loue I protest to *Mamillia* is verytie without vanity, trueth without trifling: fayth without flattery, as fine within as fayre without; a siluer sheath with a golden dagger, and in token she shal haue both lands and life, hand and heart, as her own for euer.

**G** *Onzaga* hearing the solemne protestation of the gentleman, being as credulous as suspitious, thought, what the heart did think, the tongue would clinck: and that his filed speech was without fayning, and his sweete talke without sower tales, gaue him his hand, that he was as glad to haue him to his sonne, as he desirous of such a father, and that he conceaued a great contentation of minde, that he found so fitte a match for his daughter: so that after many pleasaunt parlees on both sides, they were fully betrothed together. *Pharicles* promising the next spring to consummat the marryage, and *Gonzaga* prouiding a courtly banquet to seale vp y<sup>e</sup> matter. Which being ended, *Pharicles* after many amiable lookes and sweete kisses, gaue her the curteous conge, and departed to his lodging no lesse contented, then if he had obtained *Crefus* welth, *Alexanders* empire, or any treasure that fortune could assigne vnto him.

But the Sunne being at the highest, declyneth; the Sea, bee/ing at full tide, ebbeth; caulme con-

tinueth not long without a storme ; neyther is happyneffe had long without heauines, blyffe without bale, weale without woe, as by this new betrothed couple may be seene, who now flowing in floudes of felicity are by the falshood of *Pharicles* soufed in the seas of forrow, exalted to hyest degree of happines, are driuen to the greatest extremity of euill, alate placed in paradife, and now plunged in perplexitie : for he no sooner entred his study but espying the cruell letter of his mercilesse mistresse *Publia*, frying in fury, burning in rage and turning his woonted loue to a present hate, even as the dog which byteth the stone, or the Bore that in chafe teareth the trees ; so he in reuenge of his choller, thought to read ouer this Letter more for spight then for pleasure ; more for lothing then for loue. But as the birde, when shee is most carelesse is caught of the fowler, so *Pharicles* reading in iest, found good earnest ; and was so caught in the hay, and taken with the toyles, that his fancy was fettered with a new charme, and his minde so amazed with this new musing, that he bestowed all the night in examining particularly euery line of her letter. And though the first part was sharp and rigorous, yet he found the last to be mixed with mettall of more mild matter, reading it ouer a thousand tymes, blaming his nature, and condemning his choler in being so

rash to refuse meate at the first taste, to reiect the Orenge, because the pill was sower; to disalow the loue of *Publia*, because she made charie of her chastitie: his new plighted troath was almost wauering, and waying at the first assault his feigned fancy, almost eclipsed through fading folly, inso-much that the hope of his newe luste, had almoste quenched the shew of his newe loue; the freendlye conclusion of *Publia* had well nigh raced out his fayth to *Mamillia*; the desire of his fond affectiō so blinded his vnderstanding, ȳ he passed not to peruert both humane & diuine lawes: for the accōplishmēt thereof: no rules of reason, no feare of lawes, no prickes of conscience, no respect of honesty, no regard of God or man, could prohibit him frō his pestiferous purpose: for if lawes had bin of force, he knew his deede was contrary to al lawes, in violating his sacred oath: if conscience, he knew it terrible: if honesty, he knew it most wicked: if God or man, he knew it abhominable in the sight of both. /

But too true it is, ȳ that the force of loue, nay rather ȳ fury of lust doth neither care for kith nor kin, friend nor foe, God nor the diuell, as the faithlesse *Pharicles* wil proue: who hauing shrined his heart by solemn promises in the bulwark of *Mamillias* bounty, yeelded with a fresh Alarm, giuen by the remēbrance of *Publias* bewtie,

shewing ȳ the cat wil to kinde : that the wolfe wil be a deuourer : the fox wily, & men deceitful : for nature muſt haue his courſe, their loue is neuer guided by reaſon, but by rage : nor their fancy by faith, but by fury : they burn in outward ſhape as hot as *Aetna*, where their meere ſubſtance is as cold as *Caucasus*: their promiſes are loyal, but the performance laſciuious: they import feruent affection, but it proueth fleſhly fancy : they are ſo giuē vnto guiles, framed to forſwearing, prone vnto periury, wedded vnto wickednes, & vowed vnto vanitie, that to ſay what I think, the moſt truſty louer, that they make moſt account of, if he were throughly fiſted, would ſhrink in the wetting, & proue a leud leachour: ſo that ſhee which yeeldeth her ſelf vnder ȳ curteous countenance of an iniurious man, is cōmonly ſo wrapped in the waues of wiles, ȳ ſhe is drowned at ȳ length in the deapth of deceit, & hardly eſcaped with the loſſe of his libertie, vnleſſe they ſmell them betimes: which is hard to doe; for in their wooing, they counterfeit ſimplicite, and in their wedding they ſhewe their ſubtiltie: while they are futors, they are faints: but being ſold, they are ſerpents: they wil beare a painted ſheath with a ruſty blade: a faire bloſſom, but rotten fruit: & Doues they wil needes be, when indeede they are diuels. But againe to our Gentleman, whoſe careful minde was ſo toſſed with

the tempests of contrary cogitations, that as the vessell born with the tyde against the wind feeleth dubble force, and is compelled to yeelde to winde and waue : so *Pharicles* driuen by the force of lust, against the lawes of loue, felt dubble dolour, and was so diuerfly tormented, that he fel into these tearmes.

Of al euil, which either God or nature hath layed vpon man, there is none so great, but either reason may redres, pleasure affwage, or mirth mittigate, hearbes heale, or by some meanes or other be cured: Loue only excepted, whose furious force is so ful of rancor, that phisick can in no respect preuaile to helpe the patient, deseruing not y name of a disease, but of an incurable mischief: / yet importing such a shew of goodnes, that it so inflameth our desire to purchase it, y we wil not care to buy it at an vnreasonable rate: Which loue hath takē such deepe roote in me, as neither reaso can rule, nor wisdom wield: it is so ranckled with rage, & infected with frāticke folly, frantick I may wel term it, sith it is so light, as it seemeth to come without liking: so momētary, as it sheweth no modesty: so vnconstant, y it hath no one iot of continuance: so diuers, as it may well be called diuelish: more brittle then a broken glas: more wauering thē y wethercock: more variable in thought then y Camelion in hue: more changable

in deede thē the nightingale in voyce : now liking, now lothing : now fire, now frost : colde before I am hot : & hot at the first dash. O fickle loue, fraught with frailty, O traiterous hart ful of trechery. O cursed conscience, altogether careles. O miserable wretch wrapped in wickednes : shal I requit ſ̄ liberal loue of *Mamillia* with such difloyalty, returning as ſ̄ dog to my vomit in liking *Publia*? shal I deceiue ſ̄ opiniō, that both ſhe & her father conceaued in me, with such detestable villany? shal I return ſ̄ trust they put in me, with such treasō? shal I defile my fayth towards her with such forged falshood? shal I be so new fangle to leaue ſ̄ one so lewdly, & loue the other so lightly? it is a cōmon saying, that chang is feldom made for the better ; & he is a foole, they say, that will buy ſ̄ pig in the poke : or wed a wife without trial, or fetle loue without time. What a madnes were it then, to make such an il market, to chop & chang, and liue by ſ̄ losse : to refuse *Mamillia* without reason, & choose *Publia* without trial : to reiect assurance for incertainty : to fish for hope, where I may satisfie my self with trust : to venture vpon one, of whom I haue had no proof (but if there be so much) a litle trifling loue? Wel, those whelps are euer blind, that dogs beget in haft : ſ̄ feed too timely sown hath euer smal increafe : he that leaps before he looke, may

hap to light in ſome ditch : he that ſettles his affection in ſuch ſpeed, as he makes his choyce without diſcretiō for his haſty chooſing may perchance get a heauy bargain. Tush, he that ſeekes to reſtrain loue, kicks againe the prick: he ſteps ſome ſtream & beates the fire downward, he wil make neceſſity to haue a law, & cauſe *Balams* Aſſe to ſpeak: for loue is aboue king or keiſar, Lorde or lawes : yea euen aboue ſome Gods theſelues: if it be then ſo ſtronger ; / why is it not then more ſtedfaſt? if it be ſo forcible, why is it not fixed? perhaps ſo it is in al ſauing me : I am ſome od perſon, I am that one particular, on whom *Cupid* wil ſhew his craft, & decipher his nature : in whom al the contrarieties of loue wil work their contrary paſſions, on whom *Venus* will vaunt for her vaine vaſſall, as one ready to ſtrike at euery ſtate, to come at euery cal, to light on euery lure, yea, and almoſt ſeaſe on the emptie fiſte, neyther regarding the ware, nor the price : but leauing the forte for the firſt aſſaulte of fancye. Oh Gods, how fooliſhly doe I fable? how my talke enforced by rage, is altogether without reaſon? can I ſtrive againſt that which is ſtyrred by the Starres? can I peruert that which is placed by the Planettes? can I driue out that, which is decreed by the deſtinies? or ſhewe force in that, which is fixed by the fates? No, no, *Pharicles*, aſſure thy ſelfe, this thy change is by the charge

of the Gods, and thy newe lyking to some greater ende: perhappes they will preuent by the meanes of *Publia* some great inconuenience, which should light vpon thee in matching with *Mamillia*. *Aeneas*, had he not fetled his minde vpon *Dido*? yea, and celebrated the rites of matrimony? was hee not warned by the Gods in a dreame, to falsifie his fayth, & lay his loue vpon *Lauinia*? who did more for *Iason* thē *Medea*? yet hee was driuen by the destinies to forsake her, and fixe his fancy vpon *Creusa* to whome he was constant to the ende.

*Theseus* by the admonition of *Bacchus*, left *Ariadne*, and was forced by the fates to fancy *Phecia*, with whome hee remayned as loyall, as light vnto the other: so perhaps I am forced by nature and destinie to loth *Mamillia*, and like *Publia*: and if it bee so, all is well: for *Aristotle* saieth, that nature nor fate neuer framed anything amisse: and though I offend in lyking the one lightly, yet I wil make amends in louing the other more firmly: if the world shal wonder at my faining to the one, they shal meruail as much at my fayth to the other: if al men talk of my trechery to *Mamillia*, they shal speak as much of my troath to *Publia*. Now haue I surely fetled my self neuer frō henceforth to lend a louing looke to *Mamillia*. *Publia* shalbe the planet, wherby to direct my doings: she shalbe the star, shal



guid my compas : she shalbe the haven, to harbor  
in : the faint at whose shrine I meane to offer my  
deuotion. /

I wil now put al fear aside : for a faint hart was  
neuer fauoured of fortune : the coward that feareth  
ȝ crack of the canon, will neuer proue a couragious  
captaine, nor vaunt himself of victory : the dastard  
that dreadeth the noyse of the drum, will neuer  
come in the skirmish, nor we[a]re ȝ flag of triumph :  
the louer that beareth such a calm conscience, as  
for fear of his credit, dare not match vnder the  
diffebling stādarde of *Cupids* camp, shal neuer be  
proclaimed heire apparēt to *Venus* kingdō. Ther-  
fore sith I haue fetled & decreed, I will make  
no delay, for feare the grasse be cut from vnder  
my feet : but either by words or writing ſed an  
answer to my new mistres : and with that he tooke  
his pen and sent her this Letter.

*Pharicles to Publia.*

THE phisitiō, mistres *Publia*, ȝ letteth the sicke  
patient blood for the Pluryſie, when tracte  
of tyme hath made the diseafe incurable, defendeth  
the walles when the Citty is ouerrunne : salues  
feldome helpe an ouerlonge suffered fore : it is  
too late to bring the ruine of battery, whē the  
wals are already broken : that shower cōmeth out  
of time, when the corne is rype : & too late it is

to disloge loue out of ones breast, whē it hath before infected euery part of the body. The furgion, when the festring Fistuloe hath by long continuance made the sound flesh rotten, can neither with lenitiue plaisters, nor cutting corasives be cured : so loue craueth but only time to bring the body & mind to bondage. So your seemely self seeing me fettred in ȳ chain of fancy, & fast boūd in the bāds of your bewty, haue sent me pills of hard digestiō, to asswage ȳ force of my loue, & mitigate the firmnes of my fancy : but as the byting of a viper ranckleth & rageth, till he hath brought the body bittē to bain, so the sight of your cōely persō hath so pearced euery vain w<sup>t</sup> the sting of loue, ȳ neither the sowernes of the sauce, nor sharpnes of the salue, can in any wise preuaile : onely the mild medicine of your mercy may salue the fore, & cut away the cause of my careful disease. Sith therefore mistres *Publia*, it is in your power either to exalt me to ȳ highest degree of happines, or driue me down to the deepest bottom of bitter bale : to place me in the princely pallace of earthly paradise, or plunge me in the pit of perplexity : way my cause equally in the scales of honesty & equity, and yeeld me but according vnto iustice, which am a careful client at bewties bar : that is, to giue according to my desert, and the desert of loue, is loue a/gain. And although the shortnes of

time hath made no trial to procure anye great trust, yet I hope the clearnes of my conscience in that case, & the firmnes of my faith, will in time force the trueth to flame bright, amidst the darkest mists of distrust: & againe the scalding sighes & piteous plaints & praies that I haue powred out to the Gods, that they might chang your hart & fetled vow of chastitie, I hope when they shal take effect, that they wil be witnesses of my good wil. For since the receit of your letters if my words cānot be taken for witnesses, yet the praies, processions, pilgrimages, offers & vowes that I haue made vnto the Gods, if they graūt my petition, wil testifie the ioy I conceiued in the curteous claue of your letters, although I was almost foundred for fear, couered with care, & daunted with dread, at the rigorous fight of your first lines. But as I was neuer of that minde, to count him a couragious captain, that at the first shot of the canon would yeeld the keies of the citie: so was I euer in that opinion, that the more harde the combat were, the more hauty wer the conquest: the more doubtful the fight, the more worthy the victory: y more paine I should take about the battery, the more pleasure to win the bulwark of your brest: which if I should obtain, I would count it a more rich price then euer *Scipio*, or any of the nine worthy won by conquest. And y these words be veritie

& not vanity : troath, & not trifling : I appeale to your good grace and fauour, minding to be tried by your curtesie, abiding either the sentence of consent vnto life, or denial vnto death.

*Yours euen after death, Pharicles.*

**P***vblia* hauing receiued this letter, perceiuing the cōstant mind of ŷ young gentleman, by rubbing afresh her half healed sore, with the remēbrance of his person, & image of his perfectnes, framing in her mind a mirour of his modesty, & as it were viewing in a glas the feature of his face, the comelines of his corps, the bewtie of his body, & al the vertues so abundantly bestowed vpon him by nature, had such a new alarm giuen her by loue, ŷ the glowing coles turned to flashing flames : her fleeting fancy, to firme affection : her lingring liking, to loyal loue : as now she felt the furious fight of contrary passions in her tender hart, expressing the heat, which was kindled within her in these scalding tearmes.

Alas, quoth she, how hath nature ordayned by her prudent pollicy / that no creature vnder heauen, but if he hath one commodity imparted vpon him, he hath an other inconvenience, as wel incident vnto him, & especially mainkinde: who for euery moment of mirth, hath annexed a month of misery : for euery proud puff of prosperitie, some sower sops of

aduerfitie: for euery mite of happineſſe, a thouſand chips of il chance: for euery dram of felicity, a whole ſhewre of ſhrewd fortune: & when the fun of good ſucces ſhineth moſt cleerely, then comes the cloudes of care, & miſts of miſchief, when they are moſt vnlooked for: ſo y I perceiue it is ſo cōmon, as true, how amōgſt humane thinges, nothing is ſtable in one ſtate. The lark, when ſhe is moſt careleſſe, & mounteth moſt higheſt vnto the ſky, with cheerful notes, is then ſeaſed on by the hawk: & a womā walking in the wide field of freedō, & large leaze of liberty, ſecure from care, is then ſooneſt caught in y linckes of loue, & fetters of fancy, reſtrained with a ſtraight band of bondage, wherin nature & fortune hath alſo moſt vnequally prouided: for y moſt tēder tree is euer laden w<sup>t</sup> the moſt fruit, & the ſmalleſt ſtalk hath euer y greateſt corn: the weakeſt wit & youngeſt yeeres, whō neither experience nor age hath taught any ſkil, is euer forced to bear the lodeſō burdē of loue; whereas riper yeeres are ſeldō or neuer trubled: ſo that the weakeſt is euer driuen to the wal: & they that worſt may hold the cādle, which procureth the greater pain: for as the young colt, at the firſt breaking ſnuffles at the ſnaffle, & thinks y bit bitter: ſo the yoke of loue ſeemeth more heauy vnto mee, becauſe I neuer felt the force of it before. But what need I make this exclātion againſt fortune, ſith I am not

the first, nor shal not be the last whō the frantick frensie of flittering fancie hath with more wrōg, & greater vantage pittiously expressed, ȳ now I see & try it by experiēce, ȳ there is no fish so fleeting, but wil come to the baite: no boa so wilde, but wil stand at the gaze: no hawk so haggard, but wil stoup at the lure: no Nieffe so ramage, but wil be reclaimed to the limes; no fruit so fine, but the caterpillar wil cōsume it: no adamant so hard, but wil yeeld to the file: no metal so strong, but wil bend at the stamp: no maid so free, but loue will bring her to bōdage & thraldō: & so I cal it bondage, fond foole, to be bound vnto bewty: if I be a slaue, yet shal I be subiect vnto vertue: is it thraldōe to liue in league with him, who wil like me in my youth, and loue me in mine age? in whom I shal find nothing, but only plea/sure & contētation, who wil be the hauē of my happines, wherein I may rest, & the porte of my prosperity, to defend me frō the tēpests of froward fortune, & shrowd me frō ȳ bitter blafts of bale? Shal I repent me, sith my bargain is good, or complain of the losse of liberty, sith I haue made a chang for a more worthy thing? shail I grudge when the gods are agreed, or defer it, sith ȳ destinies driue it; or frown, sith my fortunes frame it? no, *Pharicles* is my faint, & him wil I serue: he is my ioy, and him will I enioy: he hath laid the siege,

& he shal sack ſy citie: he hath abod the battery, & he shal haue the bulwark of my breast: he hath fought the combat, & he shall be victor in the cōquest: for I cannot be so vnnaturall to reward his loue with lothing, so w'out reaso to defraud him of his right, so diuelish, for his deepe desire, to giue him a dolful dish of dispair. No, no, I haue setled with my self, ſy if euer I marry, *Pharicles* shalbe the man I wil match with: & therefore, as I haue driuē him with delaies, & fed him w' folly: so now I wil fend him a setled answer of my good wil & fauour: as I haue giuē him cutting corasues, so I wil fēd him cōfects of comfort: as I haue bin fearful to shew my liking for ſy better trial, so now wil I be bold to shew my loue in tokē of a sure trust. But *Publia*, be not too forward, for fear he misconstrue thy meaning, or think finisterly of thy light consent, leaft thy proffered goodwill proue not halfe worth the wearing. Doth not *Pharicles* say himself, that where the conquest is doubtful, the vic[t]ory is most to be counted? ſy castle that hath longest battery, is thought the richer booty? are not those pearles which are scarsly found, & hardly gottē euer of the greatest value? the spice, which ſy marchant through raging rockes and perrilous seas bringeth home, hath a sweeter taste thē that which is easily gotten, hardly come by, warily kept. The maid

that by long fuit & much trauaile is obtained, by how much the more ſhe was hard in the getting, by ſo much the more ſhe wil be ſweet in the wearing: ſhe, which in her virginity is chary of her chaſtity, in her mariage wil be as wary of her honeſty: therefore I wil ſend *Pharicles* ſuch a potion, as ſhal be ſower in the mouth, & ſweet in the maw, ſharpe in eating, & pleaſāt in diſgeſting. And with that ſhe ſent him a letter to this effect.

*Publia to Pharicles.*

**I**T is hard M. *Pharicles* to purchaſe credit by the praiſe of anything, w<sup>e</sup> either defect of nature, or want of arte do blemiſh: & as impoſſible is it to be beleeued w<sup>t</sup>out ſufficient witneſ, wher either the perſon / or cauſe doth make the plea imperfect: for praiſe in a thing vnworthy, is a manifeſt ſign of flattery. Who would think he ſpok in ernest, which extolled the crow for her colour: the hare to be harty: ſy moulde, for her ſight: the dolphin, for his ſtraight back: ſith lack of ſuch perfection in thē, condēnes the praiſer for a paraſit? I, therefore knowing in my ſelf no deſert to driue you to ſuch deep deſire as you profes, am the hardlyer induced to beleeuē your words: becauſe ſy meanes of my bewty merits no ſuch praiſe, as you attribut vnto it, it procureth leſſe credit to your talk, ſo that I take thē for words of courſe, rather thē



for tales of troth, thinking & fearing to find in  
 y fairest rose, a foule canker: & in finest speech,  
 foulest falshood. It is giuē to y wolf by nature,  
 to be cruel: to the lion, to be fierce: to the fox  
 subtilnes: & as wel it is ingrafted in man, both by  
 nature & educatiō, to be diffēbling: so y it is a  
 fetled sētēce amōgst thē: he y cānot diffēble, cānot  
 liue: & he that cannot w<sup>t</sup> a fewe filed words bring  
 a maide into a fooles paradise cannot loue. These  
 things, and these faigned flatteries of men con-  
 sidered, *Pharicles*, w<sup>t</sup> the smal acquaintance I haue  
 with you, might iustly driue me into the deep den  
 of distrust, & almost sink me in the surging seas of  
 fuspition: but y the secreet good will w<sup>o</sup> I haue  
 borne you long time, wil neither suffer me to  
 cōceae such mistrust, nor to conceale any longer y  
 fire of my fancy, but must of necessity giue place,  
 wher y flam bursteth forth by force. Think  
 therefore *Pharicles*, y the sower sauce I sēt you,  
 was to tast your stomack: that the salues of suspect  
 was to searce the sores of dissimulatiō: y the taints  
 of distrust was to feel the depth of the wound:  
 that my denial was for the greater trial: that my  
 straitnes in words was no strāgnes in mind, but to  
 try the truth of your good wil: for if the sower  
 taste of my talk had quatted your stomack, I wold  
 haue thocht it altogether queasy: if the salues of  
 suspect had foūd the sore but a smal blain: if the

taints had tried the woūd ful of dead flesh: or if one daūt of denial had eafed your courage, & proued you as crauēly a coward, as ŷ vētrous knight, ŷ finding the firft encoūter cōberfō, giueth ouer the queft: thē might I wel haue thought your loue light, your fancy fickle, your faith fading, as il to be liked, & worfe to be blamed, then the hound, which at the firft default giueth ouer the chafe: but fith you ftood to your tackling amidft the deepeft waues of denial, & neuer shrūk for al the shewres of repulfiō, affure your felf, you haue gained one in lieu of your trauel, whose faith & fācy is fo fixed vpon / your perfon and vertue, as no mifts of misery ſhal euer be able to moue: but vowes to be conftant vnto the end, requesting in recompence of this my good wil, but only sincere loue and loyalty: wifhing your prefence as speedy as may be.

*Thine, if the fates forfwear it, Publia.*

**A**Fter *Pharicles* had read this friendly letter of *Publia*, perceiuing ŷ the ſaint he ſerued had heard his prayers, & that his goddeffe had giuē him as happy an oracle, as he coulde wiſh, where before he ſayled in the ſeas of ſuſpicious doubt: now he caſt ancre in the hauen of hope, where, at the firſt he was frettiſed with fear, now at the laſt he was fortified w<sup>t</sup> aſſurāce, as he determined to

rase out the memory of *Mamillia* for euer, & to remaine constant vnto *Publia*. Wher, Gentlemē, we may note the fleeting fancy of such foolish fondlings, as will be louers, but for lust, & amorous w<sup>t</sup>out honesty: they are more like horscourfers, which loue to chop & chang, & oftentimes liue by the losse, then like courtlye gentlemē, y<sup>e</sup> should be so chary of their choice, as they should neuer like w<sup>t</sup>out lasting. But let their loue be neuer so light, & their fācie neuer so fickle, yet they will be counted al cōstant, if vows may cloak their vanity, or teares be taken for truth: if praiers, protestations & pilgrimages might be perfourmance of promises, then the maid should haue mountaines, y<sup>e</sup> hath but mole hils: treasure, that hath but trash: faith, y<sup>e</sup> hath but flattery: truth, that hath but trifles: yea, should inioy a trusty louer, y<sup>e</sup> is glad of a troathlesse lechour. *Pharicles* could promise as much as most, but perfourme as litle as any: & vow as much constancy as *Leander*, but proue as fickle as *Aeneas*: yea his fancy was not halfe fired, beefore it began to fade: nor halfe setled, before it began to slide: for he was not well scortched with the bewty of *Mamillia*, before he was enamoured with the person of *Publia*: now lyking, now lothing, as the sick patiēt, whose stomack is but quasie: yet as the wind after often changing remaineth long in one quarter: so *Pharicles*, in amēds of his fleeting

fancy towards *Mamillia*, determined to be alwaies constant with *Publia*. Which determination had such euill successe, as it was the cause of his exile : for after he knew *Mamillia* heard of his dissembling, he coueied himself clofly into *Sicillia*, traueling forth on his iourney, pilgrim like : but where his intēt was to remain, no mā knewe. But as foone as I shal either hear, or learn of his aboad, looke for newes by a speedy Post.

*Robert Greene.*





II.

MAMILLIA:

*The Triumph of Pallas.*

(PART II<sup>d</sup>.)

1583—1593.



NOTE.

As with Part I<sup>st</sup>, the second part of 'Mamillia' must have been completed long before the publication of the earliest known edition, viz., of 1593. The following entry in the Stationers' Register (Arber, ii. 428) is a decade before this :—

6 September 1583.

Master Pon- Licenced to him vnder master Watkins hande a booke  
sonbye        entituled Mamilia, The seconde parte of the trymphe  
                 of Pallas wherein with perpetuall fame the conftancie  
                 of gentlewomen is Canonized.

Our text is from an exemplar in the Huth Library. Only three copies seem to be known. See Note prefixed to Part I<sup>st</sup>.; also the Life, Vol. I., for the bibliography of 'Mamillia.'—G.

MAMILLIA:  
The fecond part

*of the triumph of Pallas :*

WHEREIN WITH PERPETVAL  
fame the conftance of Gentlewomen is canoni-  
fed, and the vniuſt blaſphemies of womens ſup-  
poſed fickleneſſe (breathed out by diuerſe  
iniurious perfons) by manifeſt  
examples clearely in-  
fringed.

BY ROBERT GREENE MAI-  
ſter of Arts, in Cambridge.



LONDON

Printed by Th. C. for William  
Ponfonbie. 1593.







TO THE RIGHT WORSHIP-  
FULL, AND HIS ESPECIALL  
friends, Robert Lee and Roger Por-  
tington Esquires, Robert Greene wi-  
sheth health, wealth, and pro-  
speritie.

**H**e Philosopher Hermes (right worship-  
full) being demanded why continually  
he caried the stone Celonites about with  
him, answered, least happily he might become vn-  
thankfull. Meaning hereby that ingratitude is  
such a lothsome vice in a liberall minde, and such  
a monstrous offence so repugnant to nature, that  
the forfeit of such a fault can be no lesse than the  
extremitie of death can afoord. For the nature  
of the stone is presentlie to depriue him of lyfe  
which is infected with ingratitude. Which saying  
of Hermes throughly considered, and calling to  
minde the innumerable benefits and infinite good  
turns which I haue receiued at your worships

hands, finding my abilitie far vnfit to requite / fuch curtesie, I was driuen into a doubtfull Dilemma, whether excusing my self by difabilitie I should incurre the fuspition of ingratitude, or in offering fuch fimple ftuffe as my infufficiencie could affoord, I should be counted impudent. Staying thus in fuspence, I fhaked off the fhakles with calling to remembraunce the faying of a poore Painter in Sienna, who offering a fimple picture to Charles the fecond, being a prefent farre vnfit for fuch a Potentate, demaunded how he durft offer fuch a bafe gift to fo princely a perfonage. I feared not (quoth he) in that I knew he was our Emperour, knowing that it was kingly to accept of a gift though neuer fo fimple, and the figne of a worthie minde to thinke as well of the poore mans myte as of the rich mans treasure. Artaxerxes receiued thankfully the handful of water offered to him by a poore pefant, Cyrus was prefented with a Pomgranat, and Iupiter himfelfe vouchsafed of the graine of wheate which the poore Pifmier offred to him for a new yeeres gift. Pricked forward (right worshipfull) with thefe examples, I was the more bold to prefent this vnworthie worke as a witneffe of my vnfained good will and affection, affuming fo vpon your worships wonted / curtesies as I affure my felfe you will accept of this my toy be it neuer fuch a trifle, and vouchsafe of my good

will though the gift bee neuer so simple: Promising that if hereafter either my witte or skill shall be able to yeeld anie better fruite, I will offer it at your worshippes shrine, that al the world may know you are the two Saints to whome in heart I owe most dutiful deuotion. Hoping in the mean time that you will accept more of my wil than of the worke, and of my meaning more than of the matter, I commit your worshippes to the Almightye. From my Studie in Clarehall the vij. of Iulie.

Your Worships bounden to commaund,  
ROBERT GREENE. /



TO THE GENTLEMEN READERS, HEALTH.



*A*lexander the great (Gentlemen) commaunding a certaine Embroderer to worke him a most curious carpet, who in deed was so vnskilfull in his science, as his worke amongst meane men could carrie small credite, staied almost two yeares ere the worke was performed, and at last presenting that vnperfekt peece to his Maiestie, Alexander smiled at the follie of the man which would enterprise such a curious worke hauing so small cunning: and being demanded of his Lordes, how he liked of the carpet, answered, that how bad so euer the work were, he must needs thinke it passing curious, because it was so long in working. I feare Gentlemen to incurre the like forfeite with the Embroderer because I haue committed the like offence, for both I shall be appeached of follie for presuming so farre without skill, and condemned of sloth, in that I haue bene breeding a Mouse while others would haue brought forth an

*Elephant. And also I shall feare, if Gentlemen speake well of my worke, that they iest with Alexander, and though they know my want of wit and lacke of skil to merit dispraise, yet they will Ironice say all is well, because it hath bene so long in penning. Well (Gentlemen) let Momus mocke, and Zoilus enuie, let Parasites flatter, and Sicophants smile, yea, let the sauage Satyre himselfe, whose cynicall censure is more seuere than need, frowne at his pleasure, I hope honest Gentlemen will make account of Mamillia for her modest constancie, although shee hath not the Pumistone of learning to pollish her words with superficiall eloquence: and so (Gentlemen) shrowding her vnder your curteous protection, hoping you will thinke well of my roy, I bid you fare-well*

ROBERT GREENE./





RICHARD STAPLETON GENTLEMAN,  
*to the Courteous and Courtly  
Ladies of England.*

**Y**E peerelesse Dames of Pallas crue,  
and Brittain Ladies all  
Addicted to Dianas traine  
your sacred Nymphes I call,  
And vestall virgins whose renoune  
shrynes vp your lasting name,  
Yea all the crue of womankinde,  
come heare your passing fame  
Displaide abroad with golden trumpe,  
which foundeth out so shrill,  
As that your praise in learned prose,  
shall all Europa fill.  
See here with sugred happie style,  
as in a perfect glasse,  
He figureth foorth how Venus troupe,  
in loyall faith surpasse

The martiall broode of Mars his traine,  
 decyphering to their face,  
 That Pallas Ladies for their faith,  
 do daunt them with disgrace.  
 With penne he paints your constancie,  
 with penne he here displaies,  
 Your faith, your troath, your loyaltie,  
 and what imports your praise.  
 And champion like he challenge makes,  
 with Ladie Pallas shield,  
 To stand in armes against your foes  
 in open camped field.  
 He first calls out Euripides  
 which your reproach assignde,  
 And challenge makes to Mantuan,  
 which so blasphemde your kinde./  
 He iars likewise with Iuuenall,  
 and mazeth Martiall quight,  
 He doth professe himselfe a foe  
 to all that owe you spight,  
 And plainly proues by reasons rule  
 that euerie Authors clause,  
 Which rashly railes of womankinde,  
 comes more of spight than cause.  
 Sith then you peerelesse Brittain Dames,  
 your Champion here in place  
 Sounds forth your praise, defends your right,  
 defies your foes in face :



Repaie fuch guerdon for his paine,  
as he deserues to haue,  
I meane to shrowde Mamillia fafe,  
tis that the Author craue,  
Your wits and wils, your tongue and talke,  
against all those to vse,  
Which shall like biting Momus broode  
his booke or him abuse.

RICHARD STAPLETON,  
Gentleman.





## MAMILLIA.

### *The Triumph of Pallas.*



After that *Pharicles* vnder the profession of a Pilgrim was parted from the coastes of *Italie*, his secret and sodaine departure caused all the citizens of *Padua* to coniecture diuersly of the cause of his iourney, but especially it draue such a doubt into the sorrowfull heart of *Mamillia*, and stroke such a dump into the musing mind of her father *Gonsaga*, as it was hard to gesse whether *Mamillia* conceiued greater grieffe for the vnkinde departure of her newe betrothed friend, or her father sorrow, in that he gaue his consent of so chary chaffre to so churlish a chapman: But whether it were, no doubt their care was greater than their well meaning mindes in any respect had deserued, and by so much the more their sorrowe

increased, by how much the report of *Pharicles* supposed Pilgrimage was to his great reproch daily bruted abroad the Cittie: *Gonsaga* supposing *Pharicles* discredite, considering the late contract, to breede his daughters vtter infamie. For the Cittizens gaue their verdit of the Gentlemans iourney as their fond affection had perswaded them to thinke eyther well / or ill of his person: his friendes supposing the best, said, that he meant to spend his time in trauell vntill the next spring, wherein he meant to cōsummate the mariage: his foes contrariwise coniecturing the worst, said that his pompous prodigalitie and rich attire, were the two blazing starres and carefull comets which did alwaies prognosticate some such euent in tract of time should happen, and that his sumptuous expences, had so rackt his reuenewes, waisted his patrimonie, and brought his wealth to such a lowe ebbe, as being fallen into an english consumption, there remained no hope of his health, vnlesse hee meant for debt to take his Innes in *S. Patricks* purgatory. But these dry blowes could draw no bloud, this wauering winde could shake no corne, neither coude those spightfull reportes of his professed foes anie iot mooue *Mamillia* to thinke euill of her professed friend, & by so much the lesse, in that she knew his reuenewes were able to maintaine a greater port than euer he caried in *Padua*. But as thus her panting

heart wauered between feare and hope, it was for certaintie told her and her father by a secret friend, that *Pharicles* was either married or betroathed to her cousin *Publia*, and the sting of conscience so combred his guiltie minde for committing this troathlesse treacherie, that the shame of so haplesse a fact caused him to take this vnhappie iourney. This tale not fully finished, *Mamillia* stooode vpon thornes cast beyond the moone, and coniectured that which neither the tale did import, nor *Pharicles* himself imagine: but the lesse she was to be blamed, because the more perfect loue, as the sooner it is drencht with the misting showres of distrust, so this direfull distrust is such a hellish foe to the heauie minde, that it suffers the passionate person to take no rest till manifest triall hath raced out this foolish frenzie; which *Mamillia* tried true: for combred thus with the clog of care, she conueied her selfe couertly into her closet, where furcharged with the sorrowe of this noysome newes / she burst into bitter teares and balefull terms to this effect.

With what greater plague quoth she, can either the vniust gods or cruel destinies wreck their wrath and ex[t]reme rigour vppon any man, than whiles he safely flotes in the seas of prosperitie, to ouerwhelme him with the raging waues of aduersitie, than amidst the happie gale of good lucke, to daunt him with the stormes of disauster fortune,

than to repay his blisse with bale, his ioy with annoy, and his happy felicitie with most haplesse & distressed misery? And yet there is no sore so ill, but it seemes more sower being remedlesse than if it might be cured with cūning, nor no wound so deepe, but it is thought more dangerous being incurable, than if either nature or art provided a salve to heale it, nor no misfortune so great but it seemes more grievous if there be left no hope that the present miserie may in time be requited with prosperitie. For where the conferue of hopes is wanting to cōfort the distressed heart, there the corasue of despair doth so fret afunder the molested mind as it maketh the perplexed person to pine in perpetuall calamitie.

All which alasse I see performed by prooffe in mee most miserable creature, which alate safely harboured in the hauen of happinesse, and so fostered vp by fortune as shee seemed to will that I did wish, am now so daunted with the despight of sinister mishap, and so crossed with the rigorous repulse of frowning fortune by the disloyall dealing of flattering *Pharicles*, as my weale to woe, my happinesse to heauinesse, yea all my ioy and delight is turned to extreme sorrowe and despight: and by so much the more this my grieffe is intollerable, by howe much the more there remaineth the hope of redresse. For alasse, too late it is to recall the

stone alreadie cast, to beate the bush the bird being  
 flowen, to breake the bargaine the bandes being  
 sealed, and to reclaime affection where both lawe  
 and loue hath fettered / fancie with constraint, and  
 as hard it is for thee poore *Mamillia* to hope to  
 winne *Pharicles* againe to thy lure, he being  
 alreadie seafed on his desired prey, yea, so fast tied  
 to his tackling with thy cofin *Publia*, as no means  
 but death can breake the bargaine: no, the knot  
 is so knit, that if *Pharicles* himfelfe did will what  
 thou didst wish, and would proue as lewd vnto her  
 as light vnto thee, yet hee striues against the  
 streame, and seekes to beare faile both against  
 winde and weather: for as hee was assured vnto  
 thee by promise, so he is betrothed vnto her by  
 performãce: as he was linked vnto thee (as thou  
 supposedst) in the perfect league of amitie, so he  
 is (for certaine) coupled vnto her in the perfect  
 lawe of matrimonie.

O ingrateful and periured *Pharicles*, hath the  
 constant state of thy *Mamillia* procured thy incon-  
 stancie? hath her troath made the[e] trecherous?  
 hath her loue made thee disloyall? wilt thou disgresse  
 so farre from nature, and resist the lawe of nurture,  
 as to repay faith with flatterie, sincere affection with  
 fained fancie, and good will with hate? hast  
 thou no more care of thy credite but to cracke  
 it with inconstancie? nor no more regard to thy

folemne othe than to foile it with periurie? Why was nature so fond vnder so fine a shell to hide so rotten a kernell, vnder such golden fethers such ranke fleshe, vnder the shape of a Lambe, the substance of a Tigre, vnder so sweete a face so sower a minde, to match so curr[i]sh conditions vnder so courteous a countenance, so perfect a person with such imperfect qualities, so fine a feature with such filthy flatterie?

Why but *Mamillia* can these sorrowfull exclamations cure thy maladie, or can the rubbing of thy wound procure thine ease? nay rather remember the olde prouerbe, not so common as true, past cure, past care, without remedie without remembrance? Wilt thou proue so fond to set that at thy heart which *Pharicles* sets at his heele, to weep for him which wailes not for thee: to sorrow for his amitie which / laughes at thy miserie? No no, cast away care, let the remembrance of his treacherie mittigate the fire of thy fancie, lyke not where thou art not loued, nor loue not where thou findes such inconstancie: as hee hath made a change, so make thou a new choice, for since he hath falsified his faith without cause, thou art free from thy promise without care: yea as he hath laide his loue vpon *Publia*, so laie thou thy liking vpon some other gentleman which both for his person and parentage may deserue as well to be

loued as hee to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay *Pharicles* his debt in the same coine.

Why *Mamillia* art thou mad, or is fancie turned into frenzie? Shal the cowardize of the Kistrel make the Faulcon fearefull? Shall the dread of the Lambe make the Lion a dastard? Shall the leaudneffe of *Pharicles* procure thy lightneffe, or his inconstancie make thee wauering? His new desire in choice make thee delight in change? Shall I say his fault make thee offend, his want of vertue force thee yeeld to vanitie? If hee by committing periurie be a discredite vnto men, wilt thou by falsifying thy promise be an vtter infamie to women? No, the Gods forbid. For since *Pharicles* first wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his protested promise, yet his inconstancie shall neuer make mee to wauer, nor his fleeting fancie shall not diminish mine affection. But in despight both of him and fortune, I will be his in dust and ashes. Yea even that vnfaithfull *Pharicles* shall be the faint at whose shrine I meane to doo my deuotion vntil my haplesse heart through extreame sorrow receiue the stroke of vntimely death, which if it come not speedelie, these hands inforced by dispaire, by some sinister meanes shall ende my



miferie: and with that fuch scalding teares diftilled from her chriftall eyes, as they were fufficient witneffe of her infup/portable forrow.

Where, by the way, Gentlemen, if fond affection be not preiudiciall vnto your iudgement, wee are by confcience constrained to condemne thofe vnfeemly *Satyres* and vaine inuectiues, wherein with taunting tearmes and cutting quippes, diuerfe iniurious perfons moft vniuftlie accufe Gentle women of inconstancy, they themfelues being fuch coloured Camelions, as their fondneffe is fo manifelt, that although like *Aefops* affe they clad themfelues in a Lions fkinne, yet their eares wil bewray what they be: yea they accufe women of wauering when as they themfelues are fuch weathercocks as euerie wind can turne their tippets, and euerie new face make them haue a new fancy, difpraising others as guiltie of that crime wherewith they themfelues are moft infected, moft vniuftly ftraining at a gnat, and letting paffe an elephant, efpying one dram of droffe, and not feeing a whole tunne of ore, fo iniurioufly defcantiing vppon fome one dame which for her wauering minde perhaps deferueth difpraise, and not attributing due honor to fo manie thoufand Ladies which merite to be canonized as Saintes for their incomparable conftancie. But now their cauilling is fo common, and their caufelefse condemning come to fuch a cuftome, as Gentlewomen

thinke to bee dispraised of a vaine iangler rather bringeth commendation than inferreth discredite, esteeming their wordes as winde and their talke as tales : yea their despightfull speeches carrie so little credite, as euerie man thinkes they rather come of course than of cause, & that their cynicall censures proceed rather of selfewill than either of right or reason. Well Gentlemen, if I might without offence inferre comparison, we should plainly perceiue that for inconstancie men are farre more worthie to be condemned than women to be accused. For if we reade the Roman records or Grecian histories, either fained fables or true tales, yet we shall neuer finde anie man so faithfull which hath surpassed / women in constancie. Their one-lie paragon whereof they have to boast, is poore *Piramis*, which killed himselfe for *Thisbe* : but to giue them a sop of a more sharper sauce, let them tel me if euer any of their brauest champiōs offered to die for his wife as *Admeta* did for her husband *Alcest*? What man euer swallowed burning coales as *Portia* did for *Cato*? Who so affectioned to his wife as *Cornelia* was to *Gracchus*? Who euer so sorrowed for ſ̄ misfortune of his Lady as *Iulia* did for ſ̄ mishap of her best beloued *Pompey*? Did euer any aduēture such desperat dangers to inioy his loue as *Hipsicratea* did for her husbände *Mithridates*? What should I speak of *Tercia*,

*Æmilia, Turia, Luntula, Penelope*, or this our constant *Mamillia*, with innumerable other, whose chastitie with a constancy toward their louers could not euen by the dint of death be chaunged? But leaft for faying my fancie, some accuse me of flatterie, againe to *Mamillia*, who thus plunged in perplexity, and driuē into the dangerous gulf of distrust, ouercharged afresh with the remembrance of *Pharicles* discourtesie, had burst foorth a new into her woonted teares, had not her father preuented her by comming into the closet, where finding her so bedewed with teares, yea in such distresse as a woman halfe in despaire, blamed her follie in this effect.

Daughter, quoth hee, as it is a signe of a carelesse minde not to be moued with mishap, so it is a token of follie to be careful without cause, and to be greeued for that which if it were iustly weied offreth at al no occasiō of sorrow: in which you commit y fault, & deserue the blame, for your care is too great, & the cause none at all. The sodain departure of your friend *Pharicles* (as I gesse) brought you into this dumpe, which in my fancie could breed no doubt: for although fundrie and vncertaine rumors be spreadde of his iourney, and diuerse men descant diuerslie of his departure, as fonde affection leadeth them: his friendes supposing the best excuse his faulte, his foes mistrusting the

worst accuse him of / follie, and yet they both ayme at the marke as the blinde man shootes at the crowe, *Pharicles* perhaps hauing so iust occasion of his iourney (as his speedie and happie returne shall make manifest) that his friends by hoping well shall merite praise, and his foes by iudging ill discredite. But perhaps the late report how either he was married or betroathed to your coufin *Publia*, is the fretting canker which so combers your disquiet concience, which tale in my opinion as it was last set abroade, so it deserueth least trust, and especially on your behalf, since neither you haue heard him counted for inconstant, nor you your selfe haue tryed him wauering. Wil you then be so light as to call his credite in suspence, which neuer gaue you occasion of suspition, and reward him with distrust which neuer gaue you occasion to doubt? No *Mamillia*, beware of such fondnesse, least *Pharicles* hearing of your follie performe that in deed whereof you suspect him without desert. But suppose the worst, he hath falsified his faith, hath crackt his credit, and like a troathlesse *Theseus* proued himselfe a traitor : what then? Shall this his dissembling driue thee into dispaire? or his peeuissh inconstancie be thy perpetuall care? No, but rather *Mamillia* as he hath stained his faith, so straine thou thy affection, as hee hath fainted in performance, so faile thou in promise, yea learn

to loath him for his vice as thou louedst him for his vertue, moderate thine affection, withdraw thy good will, and if thou hap to finde him halting, race him quite out of thy remembrance, and in so doing it shall both please me and ease thee: in the meane time suppose the best.

*Mamillia* perceiuing her fathers friendly affection by this his carefull counsel, and seeing his talke tended to her weale, was driuen into a doubtful *dilemma* what answere to frame: for if she should seeme so light of loue as to haue her heart at libertie both to like and loath as fickle fancie ledde her, all ſ world might condemne her of inconstancie: againe / if shee did not wholly agree to her fathers iudgement, he might thinke shee did contemne his counsell and her owne commoditie: to auoid therefore the blame of disobedience and the blemish of discourtesie, she framed him an answere in this wise.

SIR, quoth she, it is farre more easie for the Phisition to giue counsell, than for the patient to put it in practise, and a thing of lesse charge to finde a fault then to amend it: yea it were an easie matter to be prickt with sorrow if the distressed man might as soone bee cured as counselled: but to remoue care or cease from grieffe is lightly perfwaded, but verie hardly performed, which by experience I finde in my selfe. For I both know your counsell to be

good, and also I most heartily desire to follow it, yet the griefe of *Pharicles* ingratitude hath taken such deepe roote in my haplesse hart that neither counsaile nor constraint can race it out of my remembrance. And whereas fir you perswade me to moderate mine affection, to withdraw my good wil from *Pharicles*, and to quench the fire of fancie with the despightfull droppes of hatred, I coniecture they be rather wordes of course to trie my constancie, than spoken in good earnest to exhort mee to such trecherie. For you know I chose *Pharicles* for my mate, and you were content with the match, I fixed mine affection not to continue with him a yeare in dalliance, but to remaine with him all my life in marriage, wherin no fond and vncertaine liking but sincere and perpetuall loue is to be required: for to marrie without the force of fancie, is to become a seruile slaue to sorrowe. There must bee a knitting of hearts before a striking of hands, and a constraint of the minde before a consent with the mouth, or else whatsoever the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leaue to loue at mine owne pleasure, nor to be condemned though I am so ouercharged with sorrow, sith an other shall enjoy him vpon whom my / heart is wholie fixed.

Tush *Mamillia* quoth *Gonzaga* interrupting her talke, I say as I said before, that it is good to be carefull if there were any cause, but since no occasion of sorrow is offered, why should you be ouergrowne with griefe? *Pharicles* hath taken a sodaine and vncertaine iourney, what then? Wilt thou condemne him of follie before thou heare the vrgent cause of his speedie departure? No, but wil you say the case is too manifest, and so inferre the rumor of his late supposed marriage, which I deny as a most infamous slander raised vpon so honest a Gentleman. And for better prooffe thereof come with me, for I will go to my brother *Gostino*, that there your cousin *Publia* may dissolue your doubt and confirme my hope : and so without any delaie they haisted to heare the case decided.

Where I cannot passe ouer without some speech, gentelwomen, [of] the incomparable constancie of *Mamillia*, which was so surelie defenced with the rampier of vertue, as all the fierce assaults of fortune could no whit preuaile as preiudiciall to such professed amitie : no, the fained treacherie of so troathlesse a traitour as *Pharicles*, did rather strengthen than astonish her infallible friendship : the counsell of her father, the feare of his displeasure, the hope of profit, or the dread of future daunger, were of so litle force to diminish her affection, as it rather remained by those contrarie

blastes of fortune farre more inflamed than anie whit extinguished.

And yet inferre *Mamillia* and a thousand other Ladies (who for their loyaltie deserue as good report and as great renowne) as perfect presidentes against those vniust pratlers, which seeke like sicophants to discredit womens constancie, and forsooth they must stand for no paiment: but alasse, if they spie one filly dame to halt or tread her shoe awrie, her fault is as much as though all did offend, for they will exclaime against all in general, as though none were to / bee founde guiltesse. But it is no maruell if the fillie Lambe be vniustly accused, where the Woolfe comes in as plaintife.

Well, *Gonzaga* being come to the house of his brother in lawe *Gostyno*, he found the olde gentleman so far spent with his long and lingring sicknes, that he was very loth with such friuolous questions to trouble his patience, yet after salutations and many wordes passed betweene them, wherin the one deciphred his paines, and the other lamented his case, the sicke man vttering his grieffe with sighes, and the other his sorrow with teares, *Gonzaga* like a wilie Foxe found occasion to bring the matter in question so subtilly, as *Gostyno* either not at all, or else verie hardlie spied the fetch, framing his talke to this or such like effect.

Although *Plato* in  $\text{f}$  bookes of his common



wealth doth counsell the *Athenians* not to visit any of their friendes in time of aduerfitie, except they could by some meanes redresse their miserie, because that comfort (faith hee) is cold and vnfaurie which commeth not bewrapt with some kind of remedy: yet as one condemning Platoes iudgement in this case, I am come to comfort you as a friend, but not to cure you as a Phisition, lest I might be thought to hant my friend in his health, and hate him in his sicknes, which either belongeth to a foole or a flatterer. But if I were as cunning a Phisition as a constant friend, and had as great skill to cure as to counsell, yet if I take not my markes amisse, I shoulde more profite you with good aduise than with anie potions were they neuer so soueraigne. For your daungerous disease, which most importeth death, is age, and your forest sicknesse is many yeeres: I speake *Gostyno* the more boldly, sith I heare you are more willing to die than desirous to liue, and that you seek more the welth of your soule than the health of your bodie. In deed *Appolonijs Tianeus* reporteth, that the *Gymnosophists* made a lawe, that no man hauing passed threescore yeares shuld buy / any land before he made himselfe a graue, nor build any house before he had provided for himselfe a Sepulchre: because in age wee ought to make more readinesse to die than provisions to liue, for the steele being spent, the knife

cannot cut, the oyle consumed the lampe goeth out, the Sunne being fet the day cannot tarry, the flower being fallen there is no hope of fruite, and old age being once come life cannot be lasting. You knowing therefore that nothing is so certaine in old age as euerie day to looke to die, hauing shewed your self both to be wise and warie, in that hauing but one only daughter, you both see her brought vp in your life, and that which is more, most worshipfully married before your death, yea and to such a mate as shee cannot but loue for his person, and you like for his parentage and patrimonie, I meane our friend & neighbor *Pharicles*, whose wit, wealth, and exquisite perfection both of minde and bodie, hath made all Padua astonished.

Staie there quoth *Gostyno*, & thinke not much though I interrupt your talk so rashly, for as I receiue both comfort and consolation by your good aduise and counsaile, so your strange news hath driuen me into a quandary, whether I should take your wordes in earnest or iest: For I am sure my daughter *Publia* is as far from a husband as I am from a wife, or else I am greatly beguiled. And with that he called *Publia*, which stoode at the window talking with her coufin *Mamillia*, and began to sift her on this wise.

If the newes daughter be true that your vncke *Gonzaga* hath told me, I may iustly be accused of

folly, & you be condemned of difobedience: for in that I alwaies left you the raines of libertie being yong, to vse your wil as a law, and to leade your life after your owne lust, I may be counted a foole, and in that you haue abufed this law of libertie, wedding your felf to your own wil & despising my fatherly care & counfel as of none effect, you may be thought a difobediēt child. Why? was my nature euer fo ftrange, or your nourture / fo ftraight, was I fo vnwilling that you fhuld match, or fo wilfull to keepe you from marriage, as you fhoulde choofe without my aduife, yea, and that which is more, marrie without my confent? Well, I knowe I haue alwayes had fuch a care to pleafure you as a father, and you fuch a feare to difpleafe me as a daughter, that I both thinke the newes vntrue, and thee vnworthy of fuch a report. But if the cafe be fo, thou art not the firft, nor fhalt be the laft, which haue flipt awrie in this point: yet fince thou haft heere fuch a care of thy choice as to looke before thou leape, and to loue fuch a one as is to be liked for his liuing, both for his perfon and vertue, thou deferueft the leffe to be blamed, and I haue the leffe caufe to be offended: to put mee therefore out of doubt, and to fatisfie thine vnckle *Gonzaga*, I charge thee by the law of dutie to tell me what hath paffed betweene thee and *Pharicles*.

Sir quoth she, as I haue alwaies found you to haue had a fatherly care to prouide for my welfare, so I haue alwayes counted it religion to requite that fatherly affection with the dutie and obedience of a childe, leaft happily I might seeme to be more void of nature than y<sup>e</sup> brute beasts which want nurture. The yoong lamb by meere instinct of Nature obeieth the bleating of the old sheepe: The sucking fawne followeth the steps of the Doe: The Cignets dare not resist the call of the old Swan: the young Tigre (though neuer so wild) runneth at the beck of the old Tygresse: and should I then, fyr, be so voide of grace, as to be more lewd than the yong lambe, more voide of Nature than the fillie Fawne, more senselesse than the yong Cignets, and more fierce than the cruell Tygres: No, no sir: But when I so farre forget my selfe, as to passe these vnreasonable creatures in carelesse disobedience, then the Gods requite so lothsome a fact with most hellish misery. Although y<sup>e</sup> voyce of the common people be a great verdit to confirme a thing in question, yet that which is spokē of many is not alwayes true, / much lesse the rumour which is raised by some one tatling person, doth followe by consequence as a thing necessarily to be beleued. And therefore mine vnckle *Gonzaga* did verie ill in giuing credite to such a flying tale, and did more ouershoote himselfe in blowing it into your eares,

untill by further triall he had searched out the truth of the matter.

In deede sir, I confesse that *Pharicles* hath shewed mee some curtesie, and I haue not altogether requited him with curiositie: he hath made some shew of loue, and I haue not wholie seemed to mislike, least in louing lightly I might seeme lasciuious, and in contemning churlishly I might be iudged very curious: but for to contract I neuer meant without your consent, nor neuer intended to fet on the seales before you had strooke vp the bargaine. And for the confirmation of these my wordes, and the better satisfiing of mine vnckle *Gonzaga*, see heere the letters which haue passed betwixt me and *Pharicles*.

*Gostyno* perceiuing by the tenure of these letters, that this tale which was told of his daughter was wholly without troth, woulde verie gladly haue knowen of *Gonzaga* who was the authour of such a report, thinking himselfe ill dealt withal to haue so causelesse a slander raised vpon his daughter: but *Gonzaga* not willing to bring the matter any further in question, made him this answere.

Brother *Gostyno* quoth he, I know it is ill putting the hand between the barke and the tree, & great folly to meddle in other mens matters, neither was it my minde when I told you this tale, to sowe any diffention betweene your daughter *Publia* and you,

but I came to warne her as a friend, and counsell her as a kinsman, that she might take heede of the traine, leaft she were taken in the trap, that she might not strike at the stale leaft she were canuassed in the nettes, that she might not venter no farther into the foord than she might easly retire without danger, I meane that / she shoulde not lay her loue no surer vppon *Pharicles*, but that she might plucke it off at her owne pleasure, for *Pharicles* is betroathed, and contracted long since to my daughter *Mamillia*, so that there remaineth nothing but that at his returne home they consummate the marriage. To cause therefore your daughter to take heed of such cogging copesmates was the cause of my comming, leaft vnaduisedly shee might buy repentance too deare.

*Gostyno* seeing the danger whereinto his daughter had fallen, if *Gonzaga* had not preuented it, gaue him heartie thanks for his friendly counsell, and counted both himself and his daughter greatly bound vnto him for preuenting so secret a mischief, being to exclaime against the peeuish periurie and trothlesse trecherie of *Pharicles*, had not *Gonzaga* broken off the talke with taking his leaue of his brother: and *Mamillia* giuing the *A dio* to her coosin *Publia*, departed, leauing *Gostyno* and his daughter wholly counselled, but not halfe comforted, because they could not so sodainly disgest the great abuse of *Pharicles*.

But poore *Mamillia* who before was drowned in dread, doth now swimme in hope, before (as shee thought) crossed with calamitie, but now crowned with prosperitie, alate drenched in the dregs of distrust, and now safely settled in assurance, before she feared the worst, and now she hoped the best, at her coming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to blisse, her despight was turned to pleasure and delight. For now she hoped that although *Pharicles* had sown wilde Oates hee should reape good graine, that he had not runne so farre but he might easily return, that bought wit was best, and y being throughly beaten with his owne rod, he would in time learne to be wise, and that whereas before hee was trothlesse now he woulde be trustie, as he was false so hee would be faithful: she thus perfwading her selfe of the best was as merry as before she was forie. But contrariwise *Publia* / being before secure was now crossed with care, before in happinesse now wholly in heauinesse, alate in ioy, now in sorrow and annoy, so that getting her selfe secretlie into her chamber she fell into these pittifull plaints.

Alasse quoth she, poore soule, it is too late to defend the walles when the Citie is ouerrunne, to found the retreat when the battell is fought, to applie the salve when y fore is incurable, and

to seeke to comfort where counsell commeth too late, and to reclaime affection fancie being alreadie fixed. Thou speakest poore *Publia* by experience, for the counsell thine vncle *Gonzaga*, gaue thee, was not a confect to heale thy sorrow, but a corasue to renew thy grieffe. And why? because to seeke to cure an incurable disease is to double the patients paines. Mine vncle *Gonzaga* did wisely warne me to beware of the traine, and alas I was before taken in the trap: he wisht me to beware of liking and I was long before in loue: he bad me take heede for wading too far, and I was before ouer my shoes. Why but fond foole thou hast not gone so farre but thou mayst retire, thou art not so fast in the nettes but thou mayst returne, thy loue is not so surely lodged, but thou mayst pull off thy liking, thou hast made no contract but thou mayst reclaime, nor giuen no consent but thou mayst recall, yea & without clog to thy conscience or crack to thy credit. For why, he hath sworne to performe that which he could not iustly promise, he hath offered thee his faith, whereas before another had his freedome: the greatest substance of his loue was but a meare shadowe of lust: then, *Publia*, cast him off, which so did scoffe thee, and detest him which so deeply dissembled: yea, for what fondnesse were it for thee to like him which is another womans loue, to



make a choice of him whom another already hath chosen, to fixe thy fancie vpon *Pharicles* since *Mamillia* shall enioy him. Alasse I know all this, but what then? the person of *Pharicles*, his beautie, bountie, and rare qualities are so furely shryned in my breast, as they can neuer / be raced out with obliuion : let *Mamillia* enioy him as her husband (yea, and I pray the Gods send them long and happie daies together) yet I will both loue him and like him in a chaste minde for euer. What though he were false, shall I be faithlesse? though he had no troth, shall I be trecherous? shall his fleeting make me fickle, or his inconstancie make me without conscience? No, no, I haue once giuē my heart and I meane not to pull backe my hand, I haue once loued him and I meane neuer to like any other : but here before the Gods I vowe my selfe a vestall virgin till death shall end my sorrow.

And indeed shee promised nothing but she did performe, for not long after *Gostyno* died, leauing her sole heire to al his possessions. And although shee was dayly sued vnto by diuerse braue and gallant gentlemen, yet she refused them all, and the better to auoyd the resort of futers which dayly frequented her house, she let all her lands to lease, and entred her selfe into a religious Monasterie, where shee led her life as a chaste and famous virgin, and at her death dying without issue, (for all his

treacherie) she bequeathed her possessions to her best beloved *Pharicles*.

Where gentlemen (thinke of me what you please) I am constrained by conscience (considering the constancie of *Publia*) to blame those blasphemous blabs which are neuer in their vaine except they be breathing out some iniurious speeches against the constancie of women, not yeelding any reason of their verdict or reproch, but the reckles rancor of their own peruerse will pricks thē forward to this despitefull folly. But I hope whatfoeuer the enuious crue shall crow against me for defending the loyaltie of women, vertuous & wel disposed gentlemen wil neither appeach me of flattery, nor cōdemne me of folly: But leauing these suppositions at last to *Pharicles*, who after ŷ under the profession of a Pilgrim he had cut the straighes with a speedie gale, and ŷ mariners by compas of their course were come within / ken of land, and had descried the cliffes of *Sicilia*: seeing the place of this pretended ixile to be so neare, had his hart encountred with such a diuerse combate, and was so plunged in perplexitie and drenched in the dregges of doubt, as being almost frettised for feare, the marriners by his oft changing of coulours thought that either the poore pilgrim was in his Orifons, or else paying his debt by death vnto nature. But as their imagination proceeded but by coniecture of his

feeble complexion, so their aime was quite beyond the marke, for *Pharicles* was wishing for rayne when the shower was past, drying the malt when the kill was on fire, founding the retreat when the battell was fought, yea buying repentance too late. Now he confessed the fault when iudgement was past, and found himselfe guiltie when there was no hope of pardon : Nowe he fealt within his crazed conscience a cruell conflict betweene wit and wilfulnesse, loue and lightnesse, fancie and faith : on the one side, the fixed minde of *Mamillia* proued his fading fancie to be founded on the tottering stage of flattery : on the other, the constancie of *Publia* so galded his guiltie conscience, as he frankly accused himselfe to be as fickle in his faith, and as light in his loue, as the leaues of the herbe *Baaran* which continually shake without ceasing.

But the Pirate although hee knowes his practise to be plaine theft, yet he turneth forth a newe leafe, till eyther he be drowned in the sea, or else tossed by some infortunate tempest, land his shippe at Tyborne. The counterfaite Coyner although hee knowes his craft to be a flatte trick of treason, yet hee will not take the checke for his fault, vntill he hath the finall mate for his offence. So *Pharicles*, although he knewe himselfe to be a deepe dissembler, and that flatterie was coosin germain to trecherie, yet he feared not to mock so long with *Mamillia*,

& dissemble with *Publia*, vntill he gained nothing for his reward but a ship of sorrow to digest the recklesse roote of repentance: for as he had / receiued the stroke by ficklenesse, so he meant to salue the fore by flight: as he had bred his bane by their presence, so he would cure his disease by absence: thinking that *Aristotle* his sentence in Logick was also an Axiome in loue, that one contrary driues out another: Judging as priuate familiaritie was the father of fancie, so discontinuance should be of sufficient force to quench out y<sup>e</sup> frying flames of loue. But he fate beside the saddle, for he spake by gesse and not by experience, by wit, but not by wisdome. The sting of a serpent by continuance enuenometh the whole bodie. He which is charmed of the *Torpedo* by procrastination runneth mad, and the pricke of loue by delay is vncurable: yet *Pharicles* blinded with the vale of vanitie, and souled in the seas of selfeloue, was so wrapped in y<sup>e</sup> waues of wilfulnesse, as at the first hee thought his iourney into *Sicilia* a perfect pumicestone to race out the memorie of his daintie dames in *Italie*. But he skipt beyond his skill, and was verie grossely blinded with folly, for he was not only frustrate of his imagination, but did euen frie amidst the flouds, that as he failed on the seas, the bewtie of his goddesse gaue his conscience such a cruell canuizado by the meanes of fancie, as

the poore Gentleman driuen almost into the dungeon of despaire, burft forth into these termes.

O infortunate *Pharicles*, hath the dolorous destinies decreed thy destructiō, or the peruerse planets in thy natiuity conspired thy bitter bane? Hath froward fortune sworne to make thee a miserable mirrour of her mutabilitie? Shall thy friendes sorrow at thy hap, and thy foes reioyce at thy chance? yea all the worlde wonder at thy staylesse state of life. Shall *Mamillia* muse at thy madnesse in change, and *Publia* laugh at thy lightnes in choise? Yea shall they count thee more curious thā careful, more wittie than wise, more light in thy loue than lewd in thy life, and yet so lewd as sufficient to winne the best game? Ah *Pharicles*, shall thy dainty / dames in *Italie* trie by experience, that although thy person is so brauely beautified with the dowries of nature, as she seemed to shew her cunning in caruing a peece of so curious perfection, yet thy mind to be so blotted with the blemish of inconstancie, and so soiled with the filthie spot of fickleneffe, as nature may seeme to make a supple in the bodie, sith there was such a want in the mind? Shall (I say) they compare thee to the diamonde, who for all her glistering hue distilleth deadly poyson? To the Seastar, whose shell stayneth the Iuorie and whose meat is blacker than Jet? Vnto the trees in the Mount *Vermise*, whose barke

burneth like fire, and whose sap is colder than Ice? Well *Pharicles*, cast thy cardes, make thine accountes, and thou shalt finde the greatestt gaine to be losse, and thy profite to be such as hee that maketh of a mountaine of golde a myerie moulhill, of an Elephant a Gnatte, and commeth from a wealthie merchant to a bare bankrout. Consider with thy selfe thou hast stayned thy stocke, and what more to be regarded? Thou hast crackt thy credite, and what of greater price? Thou hast lost thy friendes, and what of more value? Thou hast purchased two most trustie louers to be thy mortall foes, and exiled thy selfe as a poore pilgrim into a strange countrie. Why *Pharicles*, can these thy dolorous discourfes cure thy care? or can vnfoulding of thy infortunate life be a meanes to mitigate thy miserie? rubbe not thy galded conscience for feare of a deeper fore, but if thou hast beene carelesse in change be more carefull and constant in choyce, if thou hast committed a fault, seeke in secret wise to make some part of amendes, if thou hast offended by breaking promise, make a recompence in paying performance. Yea but the salue (be it neuer so pure) is not worth a rush if vnapt for the soare: the medicine being vnfit for the patients disease, though neuer so soueraigne, bringeth small profite, so this thy clarkely counsell vnapt for the cause will procure / thee but little ease: for thou hast deceiued *Mamillia*, and

halted with *Publia*, thou haft made a fault to both and canft make amendes but to one : thy promise is to laie thy loue on two where the performance can light but vppon fome particular person, fo that in any wife thou canft not make a ful fatisfaction to thy fault, vnleffe thou take vpon thee fuch a charge as thou fhalt neuer be able to rule nor they fuffer. O vnhappy man, art thou the onelie marke at which fortune meanes to vnloofe her infortunate quiuer? And with that hee caft forth fuch a figh, as it was a fufficient fign to witneffe a ready remorse in his troubled mind, that the maifter of the fhip taking compaffion on this perplexed pilgrim, thought to comfort his care with this merrie motion.

Sir, quoth he, your bitter teares and deepe fighs, which you powre forth fo plentifully, as tokens of fome inwarde grieffe, hath driuen both the marriners & me into a diuerfe dumpe, as we all ftand in doubt whether thofe pittiful plaints proceed from a carefull cōfcience combred with fin, or elfe ȳ that you are of that order of pilgrims, whose pretended pilgrimage is to feeke *S. Iames*, but their heart & deuotion is vowed to an other Saint, which with a crabbed countenance hath giuen them fuch a cutting corafue as they feek by abfence either to mittigate her moode or procure their owne eafe : and if you bee of the fame eafe and in the like minde, I will thinke you as madde

as he that counteth fasting a foueraigne preferuatiue againſt famine.

*Pharicles* hearing the Pilots parle to touch him ſomewhat, & perceiuing his talke to tende to ſome end, thought as cloſely to ſtand him the warde as he had clarkely giuen him the blow, and therefore trickt vp his talke with this cunning ſenſe.

Pilot quoth *Pharicles*, although thy ſkill in nauigation be great, yet if thou hadſt no greater cunning in ſtirring of the ſtearne, than in coniecturing the cauſe of my forrow, I / would verie lothly haue committed my ſelfe vnder thy charge to haue failed into *Sicillia*: for whether thou preſumeſt vppon phiſiognomie or follie, it is but a bare diuiſion to ſay that either loue or finne muſt be the cauſe of grieſe: but put caſe thou haſt hit the marke, and that my outward ſighes be ſignes of inward loue, will not abſence thinkeſt thou diminifh affection?

Yes quoth the Pilote, when you finde ſolitarineſſe a foueraigne ſalue againſt forrow, then will the dewe of diſcontinuance quench out the fire of fancie: but leauing theſe amorous queſtions, you are welcome to the coaſtes of *Sicillia*.

*Pharicles* ſeeing the cockboate readie to carrie him to the ſhoare, rewarded both the maifter and the marriners, very francklie, / deſiring the Pilot



(fith he himfelfe was a ftranger) to guide him to fome honeft Inne, where hee might make his abode while he ftayed in the countrie. Who being verie defirous to gratifie the Gentleman, carried *Pharicles* to a verie friends houfe of his, who for the Pilottes caufe, gaue *Pharicles* fuch curteous entertainment, as hee thought himfelfe to haue hapt on a verie good hoaft.

Where by the way Gentlemen, we fee the tickle ftate of fuch yong youthes whofe wits are wils, and their wils are lawes, coueting fo much fenfual libertie, as they bring themfelues into perpetuall bondage: for *ſy Polype* hath not more colours, nor the *Camelion* more fundrie fhapes than they haue change in thoughts, now liking, now loathing: for a while profefled enimies to *Venus* court, & then fworn true fubieets to the crowne of *Cupid*, fo variable as a man can neither iudge of their nature, nor nourtire, vnleffe by natiuitie they be lunatikes, not taking this worde as the Englifh men do, for ftarke mad, but as borne vnder the influence of *Luna*, and therefore as firme in their faith as the melting waxe that receiueth euerie impreffion, thinking as *Pharicles* did, that it is a Courtiers profeflion to court to euerie dame but to bee conftant to none, that it is the grace to fpeak finely though without faith, and to be wedded in words to as many as the lufting eie can like: fo that at

length whē their talke is found tales, their loue lust, and their protested promises smal performance, then their credite beeing crackt, they must be trauellers to seeke that in a strange country which they could neuer find in their own : they must into *Sicillia* for shiftes, into *Italie* for pride, to *France* for fraude, and to *Englande* for fashions and follie, so that they returne home laden, not with learning, but with leaudnesse, not with vertue but with vice, yea, their whole fraught is a masse of mischiefes. I speake not of all trauellers Gentlemen, but of such as *Pharicles*, which take their iourney, either that their credite at home is crasie, or else being wedded to vanitie seeke to augment their follie.

But againe to *Pharicles*, who now safely fetled in *Saragossa* the chiefe citie in *Sicillia*, a place of no lesse suspection then resort (and yet the most famous mart in all the countrie) dealt so clarkely in his calling, and behaued himselfe so demurely, as his pretended kinde of life gaue occasion to no man to suspect his fained profession : for his Palmers weed was worne with such a grauitie in his countenance, and such a modestie in his maners, as all men thought the man to be halfe mortified. For *Pharicles* knew verie well that he could not liue in *Saragossa* vnder the state of a gentleman, but either he must spende with the best or fit with the

woorft : yea, befide that without companions hee could not bee : and hee thought it verie harde to choofe a dramme of golde among a ponde of droffe, to finde one Gemme amidft a whole heape of flint, one Eele among many Scorpions, and one friend amōg a thousand flatterers : it might assoone be his happe to chaunce on a difsembling *Dauus* as on a trusty *Damon*, to commit his counfel to a subtil *Sinon* as / to a faithfull *Pilades*, to take him for a professed friend which might be a protested foe, in the faireft graffe to finde the fowleft Snake, in *Oryllus* boxe a deadly poyfon, in *Carolus* fcarph a withered roote, in the fhape of a friende the fubftance of a foe. Hee thought like wife that fuch a Citie as *Saragoffa* was often times as well ftored with Parasites as garded with fouldiers, and as full of counterfaites as counfellers, and that he might finde many coufins claiming more acquaintance to his purfe than kinred to his perfon, more allyed to his liuing than to his lineage : to conclude, more to feed his fancie for gaine than either good wil or friendship.

*Pharicles* partly feared and partly perfwaded with the confideration of the former premisses, was fully refolued in his minde to abandon all company, & to giue a finall farewell to his fore-paffed follie, to make a change of his chaffer with better ware, of his droffe with golde, and of his

fleeting will with staied wisedome. Hauing thus determined to leade a Pilgrims life, to punish his bodie with this Palmers penance, in fatisfaction of his disloyall dealings with his trusty louers, he had not liued in this Hermits state by the space of a moneth, but he proued the Pilots talke to be no tales, nor his wordes to be winde, but a setled sentence: for want of company so increafed his care, and brought such melancholike motions to his musing mind, as now he perceiued solitarineffe to be the nurffe of sorrow, and discontinuance the father of fancie. The modeftie of *Mamillia*, the constancie of *Publia*, his credite crakt in *Italie*, his youth spent in vanity, his great promises and smal performance, his fained faith & forged flatterie, so battered the bulwarke of his brest, & gaue such fierce assaults to his carefull conscience, as he thought himselfe to be in a second Hell, vntill he might find a meanes to mitigate his miserie: and therefore as solitarineffe was the sore, so he meant societie should be the salue, determining to driue away those dumpes by frequenting / of companie, which otherwise woulde haue bredde his vtter bane: respecting neither cost, expences, nor hazarding of himselfe, so his minde might remaine in quiet.

*Pharicles* hauing thus cast off his Pilgrimes weed and Pilgrims profession, gaue the citizens of

*Saragossa* in short time to vnderstand that hee was as well a Gentleman by nature as by nurture, and as worthily brought vp as worshipfully borne. For first hee made a restraint of his will by wit, then vsed his wit so warilie and wiselie, shewing such a curteous countenance and franke liberalitie to al estates, as he draue them into a dout, whether the comlines of his person, or the worthineffe of his mind deserued greater commendation: In so much as those yong Gentlemen thought themselves happie which might be counted companiōs to this new guest, & above all the rest of this courtly crue which kept him company, a yong gentlemā named *Ferragus*, onely sonne to the gouernour of *Saragossa*, was ioyned with him in most priuate familiarity, thinking that day euill spent, wherein he had not visited his new friend *Pharicles*, and the more to do him honor being a stranger, hee oftentimes carried him to his fathers house, where in short time *Pharicles* wonne such credit by his curtesie, that *Signor Fernese* (for so was y old gentleman called) thought his house the more luckie he had such a guest, & his sonne the more happie he had chosē such a companion: but for al this *Pharicles* fearing to find a pad in the straw, and a burning sparke amongst cold ashes, was a foe to none, nor a friend to anie, neither durst trust *Ferragus* without sufficient triall, but

bare himfelfe fo indifferent to all, yet fhewing himfelfe fo fit for all companies, as well in ripenefle of wit as reuenewes of wealth, that there was no talke for a time but of the perfection of *Pharicles*.

While thus flattering fame had fpread abroad his famous qualities, there was a yong gentlewoman in *Saragoffa* / called *Clarynda*, of more wealth than beautie, and yet fo fufficientlie furnished with the perfections & dowries of nature, that if ſhe could haue bene continent and not common in her loue, ſhee might haue bene for her perfon a fit mate for the moſt famous Prince in the worlde. But ſhee being both yong, rich, and beautifull, hauing neither father nor mother which might make a reſtraint of her nature by due nurture, and enjoying a libertie without controlement, which be the greateſt bawdes in the world to make a Gentlewoman ſlide in ſuch flipperie pathes, hauing neither care of her perfon nor regard of her parentage, but ſetting both honour and honeſtie to ſale, became a profefſed Curtizan.

In which ſtayleſſe ſtate of life ſhe waded ſo far, that her chiefeſt care was to bee careleſſe in that which aboue all things ſhe ought moſt to haue regarded, for whereas both her birth and beautie had beene of ſufficient force to perſwade her to beautifie the goods of fortune and gifts of nature with a maidenlie modeſtie and ſilent chaſtitie, ſhee

contrariwise linking her selfe to sensuall libertie, and wedding her minde to vanitie, sought to reape renowne & purchase fame by ŷ which she tried in time to breede her greateſt infamie: for why, she found both ſuch pleaſure and profite, by ſetting her honeſtie to ſale in the ſhameleſſe ſhop of voluptuous deſires, that neither the ſhame of her life, nor the feare of her death, the ſtate of her birth, or the ſtaine of her beautie, might in any wiſe mooue her from her loathed kinde of liuing: no, her heart was ſo hardened, and her eares ſo enchanted with the alluring charme of *Venus* ſophiſtry, ŷ neither the perſuaſions of her friends lamenting her caſe, nor ŷ reioyſing of her foes laughing at her leaudneſſe, could driue her to deſiſt from her deteſtable kinde of dealing. Nay ŷ more ſhe was counſelled, the leſſe ſhe was conformable; the more ſhe was intreated, the leſſe ſhe was tractable: yea, ſhe ſetled her ſelfe ſo ſurely, as ſhe thought in / the ſeate of ſelfewill and ſecuritie, that ſhe employed all her time and ſtudie to entertaine her licentious louers, ſhewing her ſelfe ſuch a ſubtile *Circes* and craftie *Calipſo*, in giuing them peſtiferous potions, and drowning them in the dregges of diuellish delights, that vnleſſe it were ſome warie *Vliſſes* that had prouided a preſeruatiue againſt her poiſon, they returned transformed into apes or aſſes, or into worſe, if worſe may be. And yet for all

this fained affection, her fleeting fancie was neuer fixed vpon any, but laying the net, was free her selfe, casting the bayte, auoyded the hooke, seeking to entrappe others, she her selfe was neuer intangled: and as the most infectious serpent hath alwaies the sweetest breath, so for all her vicious mind she had such a vertuous tongue, and trickt vp her talke with such painted colours, as they of *Saragossa* did maruell how she could so clarkely couer y<sup>e</sup> substance of vice vnder the shape of vertue: yea they learned by her leaudnesse to warn their children from such state of life: they did see verie well how that which was bredde by the boane would not out of the flesh, that the young Adder would prooue an olde Serpent, that the cragged twigge would prooue a crooked tree, that shee which spent her youth without restraint, would leade her age without controlement, that the mayd which was vowed to vanitie would wedde her selfe in time to follie. But againe to *Clarynda*, who wallowing in the waues of wantonnesse, and offering her incense at the altar of *Venus*, heard as well as others y<sup>e</sup> rare report of *Pharicles* perfections, which tickling some what her toyish minde, made her desirous to trie what was in the gentleman by experience, and to reape both pleasure by his person, and profite by his purse, which was the chiefest marke whereat shee alwaies aymed: Couering therefore the heart of a



Tigre with the fleece of a Lambe, the clawes of a Grype with the pennes of a Doue, the vanitie of *Lais* with the vale of *Lucretia*, the miserable conditions of a Curtizan with the modest / countenance of a matrone, decking her selfe with iems & iewels of infinit valour, fet her self in her window as an adamant obiect to draw the wauering eyes of *Pharicles*, thinking that as none could heare the *Syrens* sing, but they should be charmed with their melodie, so it were as impossible to see her and not bee allured with her beautie. But as ȳ Lion seeking to intrap the hart as a pray, is himself vnwares taken in the toiles: so *Clarinda* making the snare fell in the pit, holding the view was taken at ȳ gaze, seeking to catch an other captiue, was brought her self into perpetuall bondage: for indeed (according to her desire and imagination) *Pharicles* constrained by certaine his necessarie affairs, came by her house, yet armed with such a priuie coate as hee warilie withstood the greatest daunger of her inuenomed shot: giuing her to vnderstand that he could flie about the candle and not be finged, see the *Scorpion* and not be stricken, that hee could laugh and looke without liking: yea warme himselfe verie nigh the fire and not be burned, that he could *accedere ad hunc ignem*, and yet not *calescere plusquam satis*: For why, passing by her window and seeing this gorgious Gorgon so

shined in the shape of a goddesse, did not onely repine at Nature for placing so hellish a minde in so heauenlie a creature, but also smiled to see such brauerie linked with so little honestie, and such perfect beautie blemisht with the want of chastitie. Yet willing to shew himselfe a friend to all, he gaue her the *Salue* with a cringing curtesie, and went to his lodging without anie more losse than in lending his looke to such alluring vanities. But she contrariwise being at discouert, noting the comelineffe of *Pharicles* countenance, & imprinting in her heart the perfection of his person, had her fancie so fettered aswel with ſ report of others as with her own iudgemēt, that she maruelled to find such a strange *Metamorphosis* in her immodest mind: for thinking to shake off ſ shackles with a bare farwell as she had done before, she felt her self so / fast tyed to the stake, that it craued her greateſt cunning to vnloose the knot. Nowe she felt the poyson to worke on her selfe that she had prouided for others, and perceiued that intending to lay the snare, shee her selfe was wholly entrapped: yea the force of fancie gaue such fierce allarmes to her new besieged minde, as no rampier that she coulde make might withstand the batterie. The more she stroue against the streame the lesse it did preuaile, the cloſer shee couered the sparke, the more it kindled: yea, in seeking to vnlose the

Lunes, the more shee was intangled: In fine after she had passed two or three dayes in kicking against the pricke, she felt such a haplesse horrour in her troubled mind, that she was forced to enter into consideration with her selfe what conditions she should offer to her newe professedemie, and therefore entering into her closet vttered these speeches.

O vniust Gods, quoth shee, which haue indued brute beastes with greater perfection in their kinde than reasonable creatures: The Garlike killeth the Serpent, & shee by instinct of nature escheweth the same. The iuice of hemlocke poysoneth the beare and what more abhorred? the greafe of the snayle infecteth the ape, and what more loathed? yea euery creature shunneth the occasion of danger, man onely excepted, which seeketh with pursuit to obtaine that which breedeth his confusion: what bruifeth the brain? what mazeth the minde? what weakeneth the wit? what breedeth feare? what bringeth frenzie? what soweth sorrowe? what reapeth care more than loue? and yet the onely thing wherein man delighteth. The byrd louing the woodes loatheth the nets, the hart liking the lawnes hateth the snares: But man placing his felicitie in freedome, taketh greatest care to cast himselfe into perpetuall bondage.

O *Clarinda*, would to God thou mightest accuse others and be free thy selfe from this follie: but

alas thou doest con / demne others of that cryme wherein thou thy selfe deseruest greateft blame : Wilt thou now fond foole become a professed friend to affection, which hast alwayes beene a protested foe to fancie ? wilt thou now suffer thy minde to be noufled vp in captiuitie, which hath alwaies beene noufled vp in libertie ? Thou hast counfelled others to beware of the traine, and wilt thou now thy selfe be taken in the trappe ? thou hast boasted that thou couldest both like and loath at thine owne pleasure, and shall thy brags now be daunted with disgrace ? wilt thou now proue such a cowarde to yeelde to the file, to stoope at the stampe, to giue ouer the felde before there be a stroake stroken, yea and to such a cruell tyrant as loue is ? It is a saying not so common as true, that shee which soweth all her loue in an houre, shall not reape all her care in a yeare, that shee which liketh without remembrance shall not liue without repentaunce. So then *Clarynda* be wise, since thou art warned, looke before thou leapest : there is no better defence against daunger than to consider the ende of thine enterprife. Thou art intangled with the loue of a stranger, who perhaps hath his heart fixed on some other place, thou hast fondly fet thine affection vpon one whose wealth, wit, and conditions, thou onely knowest by the flattering report of fame : he is in outwarde

shewe a Saint, and perhappes in inward mind a serpent, for his person a paragon of beauty, for his conditions since he sojourned in *Saragossa* most highlie to bee commended: yea so perfect in substance and qualitie as he may in no respect be appeached of want: why? but *Clarynda*, fame is not alwaies true, and the brauest bloome hath not alwayes the best fruite: those birdes which sing sweetest, haue oftentimes the sowrest flesh, the ryuer *Silia* is most pleasant to the eye and yet most hurtful to the stomacke, the stone *Nememphis* is not so delicate without, as deadly within, all that glisters is not golde. *Pharicles* (*Clarynda*) for all his pompous fame of perfect conditions / may bee a parasiticall flatterer of most imperfect conuersation. Who was more curteous than *Conon* the *Athenian*? and yet a verie counterfeite; who more gentle than *Galba* in the shewe? yet none more trecherous in prooffe; *Vlisses* had a faire tongue but a false heart, *Metellus* was modest but yet mutable: the cloath is not knowne till it come to the weeting, nor a louers qualities perceiued till he come to the wearing. Well *Clarinda*, although it is good to doubt the worst, yet suppose the best: he is constant, trustie, not vain-glorious nor wedded vnto vanitie, but a protested foe to vice and a professed friend to vertue: Alas fond foole! if thou wey thy case in the

equall ballance, the greater is thy care & the more is thy miserie, for by how much the more he him selfe is vertuous, so much the lesse hee will esteeme thee which art vicious: doest thou thinke he which is trustie wil regard thee which art trothlesse? y his faithfull curtesie will brooke thy fained inconstancie? is thy senses so besotted with selfeloue to suppose that a Gentleman of great wealth and no lesse wit, famous both for his person and parentage, will bee so witleffe in change or carelesse in choice, so light in his loue or leaude in his life, as to fixe his affection vpon a professed Curtizan, whose honestie and credit is so wracked in the waues of wantonneffe, and so weather-beaten with the billowes of immodestie, that it is set to sale in the shamelesse shop of *Venus* as a thing of no value to be cheapt of euery stragling chapman. No no *Clarinda*, there is such a great difference betweene thy haplesse chaunce and his happie choice, betweene thy owne carelesse liuing and his carefull life, as there remains to thee not so much as one dramme of hope to cure thy intollerable maladie. And why fond foole? was not *Lamia* in profession a Curtizan, in life a lasciuious vassall to *Venus* vanitie, yea to figure her fourth in plaine tearmes, a stailess strumpet racking her honestie to the vttermost, therby to raise reuenues to maintaine her immodest life,

and yet for all the blemish / of immoderate lust, wherein she was lulled a sleep by security, she so charmed and enchanted with her Syren subtleties the senses of King *Demetrius*, y<sup>e</sup> he was so blinded with the beames of her beautie, and dimmed with the wanton vale of her alluring vanities, forgetting that shee was by calling a curtizan & by custome common to all that could wage her honestie with the appointed price, he so entirely loued this gracelesse dame, that neither the remembrance of her forepassed follie, nor the suspition of her present immodestie, coulde driue that worthy king to mislike her, vntill the extreame date of death parted their inseparable amitie? Were not manie noble Princes allured to the loue of *Lais*? Was not that worthy Romane *Cassius* so fettered with the forme of *Flora* the renowned curtizan of *Rome*, that hee offered the prime of his yeeres at the shrine of that gorgeous Goddesse, and yet the worst of these two worthie wights farre surpassing *Pharicles* as well in ripenesse of wit as reuenewes of wealth. Yea but *Clarynda* inferre no comparison, for these two stately dames were so decked and adorned with the giftes of nature, and so polished with princely perfection, that they were the most rare iems and peerelesse paragons of beautie that euer were shrowded vnder the shape of mortalitie, so that if *Iupiter* had but once frequented their

companie, no doubt *Iuno* would haue beene infected with ielowfie, whereas thy comelineffe deserueth no such surpassing commendation, but that thou mayst yeeld the palme of a victorie to a thousand whose beautie is such as their greatest imperfection may daunt thee with disgrace. Why but *Clarynda*, art thou so mad to lay a cutting corasue to a greene wound, to procure heat with colde, to repress hunger with famine, to salue sorrow with solitarinesse, and to mittigate thy misery with extreme dispaire? No no, since thou art once lodged vp in the lothsome labyrinth of loue, thou must like *Thefeus* be haled out with the thread of hope: for better hadst thou met with / *Minotaurus* in plaine combat, than be but once arrested with the miserable mase of distrust. And therefore *Clarynda* cast away care, retire not before thou hast the repulse, but keepe the course by thy compasse: and since thou hast the fore seeke the salue, applie thy wit and will, thy hand and heart to atchieue that thing, in atteining whereof consistis either thy continuall calamitie or perpetuall ioy, and with that she stept to her standish which stode in the window, and wrote a letter to *Pharicles* in this effect.





*Signora Clarynda of Saragossa, to Don Pharicles  
prosperitie.*

**A**Lthough thou hast both cause to muse and maruell (O noble *Pharicles* and vnacquainted gentleman) in that thou receiuest a letter from her whome neither familiaritie nor friendshippe can giue iust occasion so much as once to salute thee with a *Salue*, much lesse to trouble thy patience with such stufte as may breede thy misliking & my miserie, if the gods be not ayding to my enterprife, yet if thou shalt vouchsafe to construe my meaning to the best, or at the least take the paines to turne ouer these imperfect lines proceeding from a perplexed person, which I hope thy noble minde and curtesie will commaund thee, thou shalt finde it no smaller cause than the fatall feare of death that forced mee to yeeld to this extremitie, nor the occasion lesse than the dread of pinching despair which draue me to passe the golden measure of surpassing modestie. In deede the noble and vertuous dames (*Pharicles*) of famous memorie, whose happie life hath canonized them in Chronicles for perfect / paragons both of vertue and beautie, haue with generall consent auerred, that shamefast modestie and silence be the two rarest gems & most precious iewels wherewith a Gentlewoman may be adorned. Notwithstanding they haue all been of this mind, that where either loue or necessitie extend their

extreme rigour to ſ uttermoſt, there both humane & diuine lawes ſurceaſe, as not of ſufficient force to abide the brunt of two ſuch terrible & vntamed tyrants. For there is no ſilence ſuch but the fyle of loue will fret in ſunder: nor no modeſtie ſo ſhamefaſt but the ſting of neceſſitie will force to paſſe both ſhame and meaſure. *Sappho* (*Pharicles*) was both learned, wiſe, and vertuous, and yet the fire of fancie ſo ſcorched and ſcalded her modeſt minde, as ſhe was forced to let ſlip the raynes of ſilence to craue a ſalue of *Phaon* to cure her intollerable malady. If *Phedra* (*Pharicles*) had not both ſurpaſſed in beautie and modeſtie, poor *Theſeus* would neuer haue forſaken his *Ariadne* in the deſertes, to haue linked himſelfe with her in the inuiolable league of matrimonie, yet her beautie and modeſtie were brought to ſuch a lowe ebbe by the batterie of loue, that ſhee was faine to ſue for helpe to her vnhappie ſonne *Hipolitus*. I dare not (*ô Pharicles*) of theſe exemplified premiſſes inferre either compariſon or concluſion, for becauſe to cōpare my ſelf to them were a point of arrogancie, and to derogate ſo much frō their degree, as to match them with my rudeneſſe were a trick of extreme follie. Yet this I am forced to confeſſe, that the ſelfſame fire hath ſo inflamed my fancie, & the like batterie hath ſo beaten my breſt, as ſilence and modeſtie ſet aſide, I am forced by loue

to pleade for pardon at the barre of thy bounty, whose captiue I remaine, till either the sentence of life or death be pronounced vpon me poore carefull caytife. Loue, yea, loue it is, (*ô Pharicles*) and more if more may be that hath so fettered my freedome and tyed my libertie with so short a tedder, as either thou must be the man which must vnlose me from / the lunes, or else I shal remaine in a lothsome Laberinth til the extreme date of death deliuer me. The Deare *Pharicles*, is more impatient at the first stroake, than the Hynde which before hath beene galded and yet escaped, the fouldier greueth more at the first cut, than he which hath beene acquainted with many woundes: so I alas hauing neuer felt before the fire of fancie, nor tried the terrible torment of loue, thinke the burthen more great, & the yoke more heauie, by how much the lesse I haue bin acquainted with such insupportable burdens. Well *Pharicles*, I know thou wilt conclude of these my premisses, that since I haue beene an inhabitour so long *Nell' la strada cortizana*, & professed my selfe a friend to *Cæsar*, that either I haue beene a deepe dissembler in feeding many fooles fat with flattery, or else that I neuer loued any but thee, is a trothlesse tale, & a flat trick of trecherie. Confesse I must of force (O worthie gentleman) that I haue flattered many, but neuer fancied any, that I haue allured some, but

loued none, that I haue taken diuerſe in the trap,  
 and yet always eſcaped ſ̄ ſnare, vntill too long  
 flying about the candle, I am ſo ſcorched in the  
 flame, & ſo ſurely faſtened with the fetters of fancie  
 by the only ſight of thy ſurpaſſing beautie, as of  
 force I muſt remaine thy carefull captiue till either  
 thy curteſie or crueltie cut aſunder the threed of  
 hope, which makes me pine in miſerie. It is not  
 (*ô Pharicles*) thy purſſe but thy perſon which hath  
 pierced my heart, not thy coyne but thy comelineſſe  
 which hath made the conqueſt, not the helpe of  
 gaine, but the hope of thy good will that hath  
 intangled my freedome, not the glitring ſhape of  
 vanitie but the golden ſubſtance of vertue, not thy  
 liuing, lands or parentage, but thy rare qualities  
 and exquisite perfections are the champions which  
 haue chayned mee in the balefull bandes of laſting  
 bondage. Laſting I may well tearme them, ſith  
 there is ſuch a difference betweene thy ſtate and  
 my ſtay, as there remains to me no hope of libertie.  
 For perhaps *Pharicles* thou / wilt ſay, that the  
 crooked twig will proue a crabbed tree, that the  
 ſower bud will neuer be ſweete bloſſome, how that  
 which is bred by the bone will not eaſily out of ſ̄  
 fleſh, that ſhe which is common in her youth wil be  
 more inconstant in her age: To conlude, that the  
 woman which in prime of yeares is laciuious, will  
 in ripe age be moſt lecherous. Yet *Pharicles* I

answere, that the blossomes of the *Mirabolanes* in *Spaine* is most infectious, and yet the fruite verie precious: that the wine may be fower in the presse, and yet by time most sweete in the Caske: that oftimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerse being yong than *Paulyna*, & who more perfect being old? *Lofyna* the Queene of the *Vendales* at the first a vicious maiden, but at the last a most vertuous matrone. But to aime more neare the marke, was not *Rodope* in the prime of her youth counted the most famous or rather the most infamous strumpet of all *Egypt*? so common a curtizan, as she was a second *Messalyna* for her immoderate lust, yet in the floure of her age being married to *Psammeticus* the king of *Memphis*, she proued so honest a wife and so chaste a Princes, as she was not before so reproached for the small regard of her honestie, as after shee was renowned for her inuiolable chastitie. *Phryne* that graceles *Gorgon* of *Athens*, whose monstrous life was so immodest that her carelesse chastitie was a pray to euerie stragling stranger, after she was married to *Siconius*, shee became such a foe to vice, and such a friend to vertue, yea she trod her steppes so steddily in the trade of honestie, as the *Metamorphosis* of her life to her perpetuall fame, was ingrauen on the brazen gates of *Athens*. So (*Pharicles*) if the Gods shall give me such

prosperous fortune as to receiue some fauour of thee in lieu of my most loyal loue, and I shall reape some rewarde for my desertes and haue my fixed fancy requited with feruent affection, assure thy self I will so make a change of my chaffe for better ware, of my fleeting / will with staied wisedome, of my inconstancie with continencie, from a most vicious liking to such a vertuous liuing, from a lasciuious *Lamia*, to a most loial *Lucretia*, as both thou and all the worlde shall haue as great cause to maruell at my modestie, as they had cause to murmure at my former dishonestie: & thus languishing in hope, I wish thee as good hap as thou canst desire or imagine.

*Thine though the Gods say no,  
Clarynda.*



*C*larynda hauing thus finisht her Letter, called one of her maydes which shee thought most meete for suche a purpose, and willed her to carrie it with as much speede as might bee to *Pharicles*: who hauing taken the charge in hand, dealt so clarklie in the cause as shee sought such fit opportunitie for the performance of her message, that shee found *Pharicles* fitting solitarie in his chamber,

to whom she offered the letter in her mistresse behalfe on this wise.

Sir quoth she, if my bold attempt to trouble your studie may import small manners or little modestie, the vrgent cause being once knowne, I hope both I shalbe excused and you pacified. For it is, that my mistresse *Clarynda* by the space of two or three daies, hath bene pinched with such vnacquainted paines, and griped with suche vnspeakable griefs, as the extremitie of her sicknesse is such as we looke onely when the shoake of death shall free her from this incredible calamitie. Yet amidst the forest panges of her pinching distresse, she commaunded me to present this letter to / your worships hands, wherein both the cause and the sicknesse it selfe is decyphered. For she hath heard by report that you haue such perfect skill in curing that kinde of maladie which by fortune is inflicted vpon her, that eyther of her death or the restoring of her health consisteth in your cunning, which if it be such, as no doubt it is, if eyther you haue the nature of a Gentleman, or your courtesie be such as all *Saragoffa* speaketh of, I hope her disease being once knowen, you will send such a soueraigne salve for her sicknesse, as we her poore handmaides shall haue cause to giue you thanks for our mistresse health, and she her selfe be bound to remayne a duetifull debter of yours for euer.

*Pharicles* hearing the subtile fong of this enchaunting *Syren*, doubted to touch the scrappe for feare of the snare, and was loath to taste of any daintie delicates, leaft he might vnhappilie be crossed with some impoyfoned dish of charming *Cyrces*, for *Pharicles* knewe himfelfe an vnfitte Phyfition for fuch a paltring patient, neither could he on the fodaine diuine of her dangerous difeafe, nor coniecture the caufe of her infupportable forrowe, vnleffe ſhe were fallen in loue with his friend *Ferragus*, and thought to make him a meanes to perfwade his friend to the like affection. But to auoide the trappe whatfoeuer the trayne were, he thought beft to looke before he did leape, and to caft the water before he gaue counfell, leaft in kneeling to Saint *Francis* ſhrine, he ſhould be thought a Fryer of the ſame fraternitie: to auoyde therefore fuch inconuenience as might happen by replying too rafhlie, he gaue her this vncertaine anfwere.

Maide quoth he, as you haue for your part fufficientlie ſatisfied me with this excuſe, not to thinke euill of your boldneſſe, ſo you haue driuen me into a doubt what I ſhould coniecture of y<sup>e</sup> ſtrangenenes of the meſſage, ſith that ſince I ſoiourned in *Saragoſſa*, I haue neither openly profefſed / my ſelfe a Phyfition, nor ſecretly miniſtred to any of my friends, wherby any ſuch ſuppoſi-



tion might be gathered, but perhaps it pleaseth your Mistresse to descant thus merily with me for my pilgrims apparell, which at my first cōming to *Saragossa* I did vse to weare, which if it be so, tell her I traueiled not as a Pilgrim that had cunning to cure the diseafe of a Curtizan, because I would not buy repentance too deere, but that my pilgrims weed did warne me to beware for cheaping such chaffre, as was set to sale in the shamelesse shop of *Venus*: Marrie if your mistresse be in earnest, & that her diseafe be so dangerous that all the learned Physitions in *Saragossa* dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the sicknesse, and then the vertue of the simples to make the receipt, which being done, my Page shal bring her an answer of her letter speedily. The maide hearing this doubtfull answere departed, but *Pharicles* desirous to see what clarklie conclusions he should find in the Curtizans scrowle, could scarcely stay while the maide had turned her backe from vnripping the Seales, wherein he found *Clarinda* combred with such a perilous sicknesse, as must of necessity breede her death if she were not cured, or his extreme miserie if she were amended: seeing himselfe therefore chosē a Physition for such a passionate patient as would reward him with large reuenewes & rich possessions for his paines (yea

and that which was more, yeelded her perfon into his power in part of payment, whose comely proportion furpassed the braueft dames in Europe, if the stayne of her honefty had not been a blemish to her incomparable beawtie) he was with these large offers driuen into a doubtfull *dilemma* what he should replie to *Clarindas* demaunde: his difsembling with *Mamillia*, his treacherie to *Publia*, his credite crackt in *Italie*, the losse of his friends, the hate of his foes, and nowe againe the riches of *Clarinda*, her furpassing beawtie, and her / promise to take a new courfe of life, fo assaulted the fort of the perplexed *Pharicles*, as he had almost yeelded a listening eare to the melodie of this immodest mermaide. But as there is no hearbe so perillous which hath not some one vertue which is precious, nor no Serpent so infectious whiche is not indewed with some one qualitie which is commodious: So *Pharicles* although he was whollie wedded vnto vanitie, and had professed himselfe a mortall foe to vertue, beeing in the state of his life such a mutable machauilian, as he neither regarded friend nor faith, oath nor promise, if his wauering wit perfwaded him to the contrarie: yet he entered into such deep confiderations of the curtizans conditions and of the care of his owne credite, yea the feare of God and dread of man so daunted his conscience, that now he so loathed this lasciuious

*Lamia*, as full of chollar he fel into these melancholike passions.

Is it not sufficient (O fickle and vnstedfast fortune) that thou hast drenched me in the waues of distresse, and tossed me with the tempest of aduersitie, in loosing two such true and trustie louers as by thy frowning frowardnes I haue lost, but now to aggrauate my grieffe and to repaie my care with greater calamitie, thou seekest in a straunge countrie to trappe me in the snares of captiuitie, where I haue neither kinsmen to comfort me, nor friendes to giue mee good aduise to redresse my miserie: yea and that which is most despight, to entangle me with such trash, the burden whereof is the greatest plague that any mortall man can sustaine? O haplesse man, and vnhappie fortune! Why but *Pharicles*, why doest thou so fondlie accuse fortune of iniustice? Whereas if thou weyest all things in the equall balance, she seeketh more thy preferment than thou thy selfe canst desire. Consider but thine owne case: *Mamillia* hath reiected thee for a flatterer, and *Publia* accounts thee for a Parasite, *Gonzaga* is thy foe, *Gostyno* thine enemy, yea thy verie / friendes are become thine aduersaries, and all *Padua* despiseth thee as a patterne of leawdnesse: what hope canst thou haue then *Pharicles* to recouer thy credit where euerie man of reputation

will refuse thy companie? Doest thou hope to winne fame where thou art infamous, or to bee counted vertuous where thou art tried to be most lasciuious? No, no, and therefore count fortune thy friende, who in a straunge cuntry hath offered thee such a match, as for her parentage and patrimonie, lands and liuing, birth and beautie, may deserue to be a mate for the most famous Prince in the world. Yea but *Pharicles*, she is a Curtizan, common and inconstant. What then? Hath she not promised to chaunge her vicious liking into a most vertuous liuing, the state of a Curtizan into the staie of a matron, & to make a *Metamorphosis* of her forepassed dishonestie into most perfect modestie? The palme y<sup>e</sup> is most crooked being a twig is most straight being a tree. What more hurtful to the heart than the buds of a date, & yet no greater cordiall than the fruite: nothing sauoureth worse than a Panther being a whelp, yet no beast hath so sweet a smel being old: that which oft times in prime of yeeres is most perilous, in ripe age proueth most precious. So *Pharicles* although *Clarinda* hath bene a most gracelesse monster in her youth, yet she may proue a most gracious matron in her age: yea and by how much the more shee hath knowne the filthinesse of vice being a maide, by so much the more she will embrace vertue being a wife.

O *Pharicles* are thy senses alate so befotted, and thy wit so inueigled, art thou so blinded with the vale of vice & dimmed with the maske of vanitie, that thou art become more sottish than the senselesse stones, or more brute than vnreasonable creatures. The *Crysolite* being worne on the finger of an adulteresse, so detesteth the crime as it cracketh in peeces by meere instinct of nature. The Unicorne is such a foe to adulterie, and such a friend to chastitie, as hee alwaies preferueth the one and killeth / the other. The iuice of the Basco leafe so abhorreth vnlawfull lust, as it will not by any meanes be digested in the stomacke of a strumpet. Wilt thou then *Pharicles* loue her whom the senselesse stones do loath, or deale with that person whom verie brute beasts do detest? No, no, *Mamillia* will rather both forgiue and forget thy flatterie, & *Publia* pardon thy periurie, than they would but once haue thee consent to companie with such a gracelesse Curtizan. And with that such a sorrowfull sadnes oppressed his melancholike mind, as he had fallen into forepassed passions, had not his friende *Ferragus* driuen him out of that dumpe, who comming into the chamber & finding him as one hauing his heart on his halfpenny, wakened him out of his dreame with this pleasant salutation.

I am forie friend *Pharicles* to finde you in this

Ladie *Modesta*: who seeing *Pharicles*, were verie glad of his so happie arriuall, that / now they might trie what was in the Gentleman, fith he was the man that bare the bell for courtly bringing vp throughout all *Sicillia*. But *Pharicles* seeing them in earnest talke, thought they had beene canuafing of some ferious and fecret matter, and not being verie well acquainted with the Marqueffe, knewe it paff maners to come to counsell before he were called, began to withdraw himfelfe out of the garden, had not *Signor Farnesse* recalled him on this wife.

What Master *Pharicles* quoth he, is it the fashon in *Padua* to be fo ftrange with your frendes, knowing that you are not fo foone come as welcome, nor fo haftilie arriued as hartilie defired of all the companie? I fpeake alfo for my Ladie *Gambara* and *Madam Modesta*, efpeciallie at this time, fince there is fuch a paffing doubtfull matter in queftion as all our cunning cannot decide. Wee knowing therefore that you trauellers cannot be without experience and efpeciallie in fuch louing cafes, will referre our whole controuerfie, if the Marqueffe and my Ladie *Modesta* be content, to your skilfull determination, and in my opinion we fhall haue hapt on a verie fit iudge.

Syr quoth he, I both knowe and finde my felfe far more welcome to your houfe than my fmall

deserts can merite: yet not willing to straine so much vpon your courtesie, to be so bolde to intrude my selfe into companie where both my betters are in presence and the talke vtterly vnknownen, least they might iudge I had eyther small nurture or lesse manners. But since it hath pleased my Lady the Marqueesse and *Madam Modesta* (to whome I thinke my selfe greatlie bound that their Ladyships will vouchsafe of such a simple Gentleman) to admit mee for a hearer of such a doubtful discourse: yet Syr I accept not the conditions, for if the case be so intricate as neyther your olde yeres nor great experience can decide, it were farre vnfit for me to set downe a sentence, whose age and skill is yet in the budding, / and especiallie in such an honorable companie where either their countenance or calling may force me speake eyther for feare or fauour.

No Master *Pharicles* (quoth the Marqueesse) although I haue such opinion both of your wit and skill as I durst in a more weightie matter than this admit you for a iudge: yet since you are a partie touched within the compasse of the commission, I will not tie my selfe so straightlie to your verdict, as eyther your yea or nay shall stand for payment vnlesse you bring the soundest reason.

Our question is Master *Pharicles*, whether the man or the woman be more constant or loyal in

loue. The cause of our controverſie aroſe about certaine vaine verſes compiled by an iniurious Gentleman heere in *Saragoſſa*, who with deſpightfull taunts hath abuſed the Gentlewomen of *Sicillia*, moſt peeuiſhlie deſcribing their apparell, and preſumptuouſlie decyphering their nature. But leauing him to his follie, you know both the caſe and the cauſe, and therefore let vs heare your opinion.

*The copie of the verſes :*

*Since Ladie milde (too baſe in aray) hath liude as an  
exile,  
None of account but ſtout : if plaine? ſtale ſlut not a  
courtrefſe  
Dames nowadayes? ſie none : if not new guiſed in all  
points  
Fancies fine, ſawſt with conceits, quick wits verie  
wilie.  
Words of a Saint, but deedes geſſe how, fainde faith  
to deceiue men.  
Courtſies coy, no vale but a vaunt tuckt vp like a  
Tufcan.  
Paced in print, braue loftie lookes, not vſde with the  
veſtals.  
In hearts too glorious, not a glaunce but fit for an  
Emprefſe.  
As mindes moſt valorous, ſo ſtrange in aray: mary  
ſtately.*



*Vp frō the wast like a man, new guise to be casde in  
a dublet.*

*Downe to the foote (perhaps like a maid) but hosde to  
the kneestead.*

*Some close breetcht to the crotch for cold, tush; peace;  
tis a shame Syr.*

*Heares by birth as blacke as Iet, what? art can  
amend them. |*

*A perywig frounst fast to the frunt, or curld with a  
bodkin.*

*Hats frō Fraunce thicke pearld for pride, and  
plumde like a peacocke.*

*Ruffes of a Syse, stiffe starcht to the necke, of Lawne,  
mary lawlesse.*

*Gownes of silke, why those be too bad? side, wide with  
a witnesse.*

*Small and gent I' the wast, but backs as broade as a  
Burgeffe.*

*Needlesse noughts, as crisps, and scarphes worne Alla  
Morisco.*

*Fumde with sweetes, as sweete as chaf, no want but  
abundance.*

*Pharicles* hauing read these verses, smiling at the vaine of the Gentleman, found his minde clogged with a double care. For to praise men for their loyaltie he found his own concience a iust accuser of their inconstancie, to condemne women for their ficklenesse he sawe *Mamillia* and *Publia*

two presidents of perfect affection: yet for fashion sake he made this or such like answer.

If credite Madame may bee giuen to those ancient authors, whose wit, wisdom and learning hath shined them up in the famous temple of immortalitie, your demand is answered, and the question easily decided. For *Socrates*, *Plato*, yea and *Aristotle* himselfe, who spent all their time in searching out the secret nature of all things, assigned this as a particular qualitie appertaining to womenkinde, namely, to be fickle and inconstant, alledging this Astronomicall reason, that *Luna* a feminine and mutable Planet hath such predominant power in the constitution of their complexion, because they be phlegmatike, that of necessity they must be fickle, mutable and inconstant, whereas Choller, wherewith men do abound, is contrarie, and therefore by consequence stable, firme and without change: so that by so much the more the bodie is Phlegmatike, by so much the more the minde is fickle: and where the bodie is most Chollerick, there the mind is most constant. To leaue these rules of Astronomie, and to come to humane reason, *Pindarus*, *Homer*, *Hesiodus*, *Ennius*, *Virgil*, *Martiall*, *Propertius*, and many authors more, / whose pithie and golden sentences haue in all ages bene holden as diuine Oracles, haue in all their writings with one consent auerred, that the naturall disposition of

women is framed of contraries: now liking, now loathing, delighting this, and now againe despising the same: louing and hating: yea laughing & weeping, and all with one winde: so that it is their naturall constitution in this one propertie to be like the *Polipe*: that if it happen some one woman not to be variable, it is not so because it is her nature, but because shee hath amended her fault by nourture. For the confirmation of the former premisses, Madame, it is not necessarie to inferre examples, sith there is none heere but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authors found it faultie, neither can I coniecture, if you speake as you thinke, your conscience [can] condemne them as guiltie, so that to confirme the loyaltie of men were as much as to proue that which is not denied.

How say you to this quoth *Signor Farneze*, hath not *Pharicles* aunswered you fully to your question? is not nowe my former reasons cōfirmed and yours vtterly infringed?

Tush syr quoth the *Marquesse*, one tale is alwayes good vntil another is heard, but all this winde shakes no corne, neither is the defendant ouerthrowen at the first plea of the plaintife. The more gliftring the skinne of the Serpent is, the

more infectious: where the billowes be greatest, there the water is shallowest: the rotten wall hath the most need of painting, and the falsest tale hath neede of the fairest tounge: where the greatest shewe of eloquence is, there is the smallest effect of troth. But to your surmised Sophistrie thus I aunswere master *Pharicles*, that whereas you build your reasons vpon the credit of auncient authors, I will lay my foundation vpon the same rocke, and so thrust you on the bosome with your owne lance. For / as for *Socrates*, *Plato*, and *Aristotle*, whom you alleage as ratifiers of your former reasons, I say that both they and others who farre surpasse them in the sacred skill of Astronomie, affirme (as you say) that the naturall constitution of women is Phlegme, and of men Choller, which if you consider with indifferent iudgement, prooueth vs trustie and you trothlesse, vs constant and you variable, vs loyall vnder *Luna*, and you mutable vnder *Mars*. For the Phlegmatike complexion is cold and moist, vtterly repugnant to the flaming heate of voluptuous desires, participating of the nature of water, which so cooleth and quencheth the fire of fancie, as hauing once fixed the minde, it resisteth with the colde moisture the frying heate of fond and fickle affection, whereas the Chollerike constitution is hote & drie, soone set on fire and soone out, easily inflamed and as easily quenched, readie to be

scorched with the least heate of beawtie, being of the nature of fire which is the most light and mouing Element of all, fiering at the first sight, and yet so dry as it hath no continuance, being verie violent and little permanent. And though *Luna* is predominant in our complexion, yet *Mercurie* is Lorde of your constitution, being in his constellation fleeting, inconstant, variable, trecherous, trothlesse, and delighting in change: so that it is not so common as true, the nature of men is desirous of noueltie. And as touching *Hesiodus*, *Homer*, *Virgil* and others, I aunswere that euill will neuer spoke well, and that *Martiall* & the rest of his cogging companions, because they found some one halting, they wil condemne all for creeple, thinking by discrediting others vniustly to make themselues famous, and condemning others of that whereof they themselues are chiefly to be accused. Who fixeth her fancie, and then changeth affection? who promiseth loue and perfourmeth hate? who now liketh and within a moment lotheth? who wooeth one and sueth to another? who loyall in his lippes and a lyer in his / heart? but onelie men, and yet they must bee constant. As for the infinit examples you could inferre master *Pharicles* to proue the disloialtie of women, you do well to conceale them, because you cannot reueale them: for it is hard to reape corne

where no seed was sowne, to gather grapes of a barraine vine, to pull haire from a balde mans head, or to bring examples of womens disloyaltie which neuer committed such trothleffe treacherie. But as for your changing champiōs which challenge to defend your crazed constancie, howe trustie was *Theseus* to poore *Ariadne*? *Demophoon* dissembled with *Phillis*, and yet she died constant. *Æneas* a verie stragler, yet *Dido* neuer founde halting. *Iason* without faith, and yet *Medea* neuer fleeing. *Paris* a counterfait Camelion, & yet *Oenone* a trustie Turtle. *Vlisses* variable, and *Penelope* most constant. Yea, *Pharicles* infinit examples might be brought which would breed our credite and your infamie, if time as well as matter would permit mee. So that the inconstancie of such mutable *Mercurialistes*, and courtly copesmates as you bee, is growne to such a custome, that flatterie is no fault, and varietie is rather imbraced as a vertue than reiected as a vice. In fine, the blossome of disloyaltie hath brought foorth such faithlesse fruite in your mutable minds, as he that is constant is counted a calfe, and he that cannot dissemble cannot liue.

How now *Signor Farnese*, quoth the lady *Modesta*, hath not the Marquesse giuen *Pharicles* a cake of the same dow, yea, hath shee not better defended the Fort than hee could assault it? Now you see

*Pharicles* counterfeit coine will go for no paiment, and his rampier too weake to withstand her force, and his reasons not so strong but they are clearly infringed.

In troth, quoth *Farnese*, my Ladie Marquesse hath plaid the valiant champion, and hath put in so perfect a plea to defend her clients cause, that if I haue euer any case in the Court, / she shall be my counfeller.

Jest how you please, quoth the Marquesse, I am sure mine aduersarie will confesse, that howsoever I faltred in my tale, I failed not in the truth.

Indeed Madame, quoth *Pharicles*, it is a fowle byrd defiles its own neast, and yet I will say [in] my conscience, that for constancie men are farre more to be appeached of want than women to be condemned for defect, and therefore whosoever made the forepassed verses, was both vniust and iniurious: yea the railing of *Mantuan* in his Eglogs, the exclaiming of *Euripides* in his Tragedies, the tants of *Martiall*, and prime quippes of *Propertius*, are more of course then cause, and rather inforced by rage than inferred by reason.

What *Pharicles* quoth *Signor Farnese*, I see thou canst holde a candle before the diuel, and that you can so cunningly runne a point of Descant, that be the plaine song neuer so simple thou canst quauer to please both parts. You were euen now a con-

demner of womens varietie, and are you now an accufer of mens inconstancie? If you be so variable in your verdit, we wil thinke that either you speake foolishlie without skill or as a flatterer to please women. But indeede it is daungerous for him to speake ill of an Irish kearne that is offering a Cowe to Saint *Patricke*, and as perillous for a man to blasphemie women that is kneeling at the shrine of *Venus*: sith then you are in the same case we will take your deuotion for a sufficient excuse. In the meane time if it please my Ladie the Marquesse, wee will go to dinner, and there ende our discourse more at leisure.

Content, quoth the Marquesse, and with that they went to dinner, where *Pharicles* behaued himselfe so wittily, as they stood in doubt whether his wit, beautie, or behaiour, deserued greater commendations.

Well, dinner being ended, *Pharicles* hauing the spurres in / his side, alledging vrgent cause of his so hafty departure, tooke his leaue of the Marquesse, and the rest of the company, and giuing great thanks to *Signor Fernese* for his good cheare, hyed him home in haste to his chamber. Where seeing the letter of *Clarynda*, a gaffly obiect to his gazing eyes, willing to returne an answere that she might not accuse him of discourtesie, tooke Penne and Inke and wrote a letter to this effect.



*Pharicles to Clarynda health.*

**I**T is hard *Clarynda* for him which commeth within the reach of a Crocodile to escape without daunger, & it is as impossible to see the Cockatrice & not be infected. Who so toucheth the *Torpedo* must needs be harmed, and he that handleth a Scorpion cannot but be striken: tis not possible to medle with pitch & haue clean hands, nor to be acquainted with a strumpet & haue a good name. This considered *Clarynda*, I being a stranger of *Italie*, whose life & liuing is more noted than if I were a citizen in *Saragossa*, counting my honest behaiour y<sup>e</sup> chiefeft stay of my vnknowne state, feared leaft thy maides arriual to my lodging, should bee hurtfull to my countenance, or preiudiciall to my credit. If then I greued to haue my parler combred with the maid, you may wel think I were loth to haue my person trobled with the Mistresse. For silence & modestie *Clarynda* which you say the force of my loue constrained you to passe, I am sure you shooke hands with modestie, and strained curtesie with / silence long before you knewe me for *Pharicles*, or I you for a Curtizan. Indeed you haue brought forth fit examples to confirme your consequent, & I allow them. For silent *Sapho* was a riming monster of lecherie, & you a rooted Mistresse in bawdrie: modest *Phedra* was a most incestuous harlot, and

you a most infectious strumpet: so that your comparisons hold very well, sith the equalitie of your maners makes them not odious. Doeſt thou think *Clarinda* that I am ſo careleſſe in choice as to chooſe ſuch filthie chaffre, or ſo ſoone allured as to be in loue with ſuch trash? No, no, I haue ſuch care to my credit and ſuch regard to my calling, ſuch reſpect to my birth, and ſuch feare to defame my parētage, as I meane not to match with a Princeſſe if ſhe be not honeſt, much leſſe then linke my ſelſe to a laſciuious *Lais* whoſe honeſtie ſhall be a pray to euery ſtragling ſtranger. Shall I beate the buſh and others get the byrdes? Shall I hold the net and others catch the fiſh? yea, ſhall euery man get his fee of the Deare, and I get nothing but the hornes? No, I will firſt faſt before I taſte of ſuch a diſh as wil turne me to ſo great diſpleaſure. But you reply that the *Mirabolanes* in *Spaine* are perilous in the bud & pretious in the fruite, that the wine is ſower in the preſſe and yet ſweete in the Caſke, that ſhe which is vicious in her youth may be vertuous in her age: I graunt indeede it may be, but it is hard to bring the *poſſe* into *eſſe*. For the barking whelp proues alwayes a byting dog, the yong Frie will proue old Frogges: where the bloſſome is venemous, there the fruite muſt needes be infectious, where vice is embraced in youth, there commonly vertue is reiected in age: yea,

tis a thing most commonly seene, that a yong whoore prooues alwayes an olde Bawde. As for *R[h]odhope* the curtizan of *Egypt*, and *Phryne* the strumpet of *Athens*, whome you bring in as examples of this strange *Metamorphosis*, I answere, that their particular conuersion inferreth no generall conclusion. For though *R[h]odhope* / of a vicious maiden became a vertuous matron, and though *Phryne* of a lasciuious *Lamia* became a loyall *Lucretia*, yet it followes not that you should of a stragling harlot become a staied hufwife: for we see it hardlie commeth to passe that a yoong diuell proues an old Saint. But put case you would performe as much as you promise, and make a change of your chaffe with better ware, of your fleeting affection with fixed fancie, that your forepassed dishonestie would turne to perfect constancie, that of a carelesse *Corynna* you would become a carefull *Cornelia*: yet I cannot recall the stone alreadie cast, withholde the stroake alreadie stroken, nor reclaime affection, fancie being alreadie fixed. I am *Clarynda*, to put thee out of doubt, betroathed to a yoong Gentlewoman in *Padua*, who in beautie, wealth and honestie, is inferiour to none in all *Italie*, and wouldest thou then haue me leaue the fine Partridge to praie on a carrion Kyte, to refuse the Hare and hunt at the Hedgehog, to falsifie my faith to a most honest & beautifull dame, and

plight my troth to a lasciuious and dishonest trumpet? No *Clarynda*, thou hearest I cannot though I would, and if I could I will not, and so farewell.

*Not thine if he could  
Pharicles.*

*Pharicles* hauing thus finished his letter, sent it by his Page to *Clarynda*, who receiuing it hartily and rewarding the Page bountifully, went hastily into her closet, where vnripping y<sup>e</sup> seales she found not a preferuatiue, but a poyson; not newes to encrease her ioy, but to breed her annoy; not louing lines as from a friend, but a quipping letter as from a foe; not a comfortiue to lengthen her life, but a corasiue to shorten her dayes: yea, she found the letter so contrarie to her former expectation, that nowe falling into a desperate minde, she turned her feruent loue into extreme hate, / her deep delight into deadly despise, as now her chiefeft care and industrie was to reuenge her broyling rage vppon guilteffe *Pharicles*, which she speedily performed on this wise.

It happened that vpon the same day wherein shee receiued the Letter, *Signor Farnese* and the rest of the Magistrates of *Saragossa* were assembled together in the commō Hall, to consult of matters as concerning the state of their Citie, whither *Clarynda* came, and there openly accused *Pharicles* to be a

Spie, and that his remaining in *Saragoffa* was to see where the Citie was weakest, and that hee had conferred with her how and when hee might most conueniently betraie it: and that shee regarding more the commoditie of her country than the loue of a stranger, thought good to reueale the matter speedilie, that they might the better preuent such a mischiefe.

The Magistrates giuing credit to *Clarynda*, and knowing that *Pharicles* had a pestilent wit for suche a purpose, sent the officers to apprehend him, who finding him in his lodging, made him greatly astonished when hee knew the cause of their coming, yet he made them good cheare and went the more willingly, because hee felte his conscience cleare from anie suche cryme as might be obiected against him. *Pharicles* being come into the common Hall, *Signor Farnese* saluted him on this maner.

I see master *Pharicles*, quoth he, tis hard to iudge the tree by the leaues, to choose the stone by his outward hew, cloth by his colour, and a man by his faire wordes, for none so faire as the Panther, and yet none so rauenous, the Peacocke hath moste glistering feathers and yet most ouglie feete, the barren leafe is most delightfull to be seene & most deadly to be tasted, the Chrisolite pleaseth the eye and infecteth the stomack, yea, that which oft times

feemeth most precious, prooueth most perilous, for trecherie hath a more glozing shewe than troth, and flatterie displaies a brauer flag / than faith: subtile *Synon* could tell a finer tale than simple *Brennus*, and deceitfull *Vliffes* had a fairer tongue than faithfull *Ajax*: so *Pharicles* I perceiue, the more wit thou hast, the more to be suspected, and the fairest speech infers the foulest mind: thy curtesie here in *Saragossa* hath bene but a cloake for thy trecherie. Well *Pharicles*, haue I brought vp a birde to picke out mine owne eyes? haue I hatched vp the egge that wil proue a Cockatrice? yea, haue I cherished thee as a friend, which wouldest murther mee as a foe? haue I sought to breed thy credit and thou deuised my destruction? haue (I say) I sought thy blisse and thou my bale? I thy weale and thou my woe? haue our citizens here in *Saragossa* honored thee as thy friends, and thou abhorred them as thine enemies? well, the greater their loue was counting thee curteous, the greater plague will they inflict vpon thee finding thee trecherous? The *Troyans* neuer shewed more fauour to any than to *Synon*, who afterward betraied the citie. Who so welcome into *Carthage* as *Aeneas*, and yet he repaied them with ingratitude: the *Babylonians* neuer trusted any better than *Zopyrus*, and he moste traiterously betraied them to *Darius*: and shall not their mishaps learne vs to

beware? Yes *Pharicles*, we will preuent our daunger with heaping coales vpon thy head. The cause of theſe my ſpeeches I need not rehearſe, becauſe thine owne concience condemnes thee as guilty. Thou art accused here *Pharicles* by *Clarinda* to be a ſpy, yea thou haſt fought ſecretly to betray the citie into the hands of the *Italians*, thy countrimen, & vppon this ſhe hath here ſolemnely taken her oath. And beſides this, I giue thee to vnderſtand, that thou canſt not by the Statutes of *Saragoſſa* pleade for thy ſelfe being a ſtraunger if thou be appeached of treason, neither will it ſerue thee to haue a teſtimoniall from thy countrie, ſith we know that the *Italians* are confederate to thy trecherie, ſo that by the lawe this day thou ſhouldeſt die, ſince thy accuſer hath cōfirmed the complaint with her corporall / oath : yet I will ſtand ſo much thy friend as repriue thee for fortie daies, to ſee what will fall between the cup and the lip, and with that he ſate downe.

*Pharicles* amazed with this trecherous accuſatiō of this graceleſſe Curtizan, was ſo drenched in diſtreſſe, and ſowfed in ſorrow to ſee that he might not acquite himſelfe with vnfolding this deuifed knauerie, that if verie courage had not bene a conſerue to comfort his care, he had there with preſent death ended this diſſention. But chearing himſelfe vp as well as he could, he went

to the Jailors house without vttering anie one word, vntill there being solitary by himselfe he fell into these extremities.

It is more grieffe (quoth he) to the filly Lambe to lie lingring in the gripe of the Tygre, thã presently to be deuoured, and he which is cast into the Lyons denne wisheth rather to be torne in peeces than to liue in feare of future torment: yea, I try by experience that to die cannot be full of care, because death cutteth off all occasions of sorrow, but to liue & yet euerie day to looke to die, of all woes is the most hellish misery: for the stinging fears to die, and the greedy desire to liue, make such a cruell combat in the mind of the condemned person, as no kinde of torture (how euer so terrible) is to be compared to that when as one lingereth in life without any hope at all to liue. And what then *Pharicles*, is there anie mishap so miserable which thou hast not deserued? No, were thy torment thrise more terrible; it were not halfe sufficient to repay thy trecherie: thy dissembing with *Mamillia*, and thy falshood with *Publia*, vnlesse the Gods be too vniust, cannot escape without vengeance. Why but do the Gods fret more at my flatterie than they fumed at others follie? *Æneas* dissembled with *Dido*, and yet was prosperous: *Theseus* deceiued *Ariadne*, and yet happie: *Paris* contemned *Oenone*, and yet the



Gods fauoured his enterprife in gaining *Helena*: *Iafon* was vniuft to *Medea*, and yet returned fafe to *Greece*. Yea, but *Pharicles*, they were not fo wilfull as thou wert, to fet thy felfe oppofite both to the Gods and Fortune; they tooke time while time was, and held ope the poake when the Pigge was offered. For *Aeneas* though he forfooke *Dido*, he obeyed the Gods in taking *Lauinia*, and *Thefeus* though he reiected *Ariadne*, yet he tooke the dame which Fortune affigned him, and that was *Phedra*: But *Pharicles* thou haft committed double offence, not onely in forfaking thy forepaffed louers, but alfo in reiecting her whom Fortune proffered thee, and that was *Clarinda*.

Oh *Pharicles* bee content with thy ftate, and let patience be the remedie to affwage this thy intollerable maladie: for better hadft thou farre turne the ftone with *Syſiphus*, and be torne vpon the wheele with *Ixion*, than be coupled with fuch a common Curtizan: yea, ere it be long thou wouldeft thinke thy felfe happie to fuffer ten thousand deathes to be separated from her companie: for as there is no payne to bee compared to the ftinging of an Aspick, fo there is no fuch plague as to be troubled with a ftumpet. And with that fuch forrow furcharged his molefted minde, as he was not able to vtter any more complaints.

While thus *Pharicles* lay languifhing in defpaire,

there was a Merchant of *Padua* named *Signor Rhamberto*, who being newly arriued in *Saragoffa*, and hearing of the late mishap of *Pharicles*, durst not bewray what countreyman he was, for feare of further daunger, but conueyed himselfe out of *Sicillia* with as much speede as might be, and being come to *Padua*, thought good to shewe *Signor Gonzaga* in what distresse *Pharicles* lay in *Saragoffa*, but being come to the house, he found the Gentleman at the point of death, and all the Senatours of *Padua* lamenting the extremitie of his sickenefse, and therefore sate downe among the rest and helde his peace, when as *Gonzaga* scarce able to vtter one worde for weakenesse, taking his daughter / *Mamillia* by the hande, gaue her this fatherlie aduertisement.

As daughter, quoth he, the man which [hath] the stone *Agathes* about him is surely defenced against aduersitie, so he which is forewarned by counsell if he be wise, is sufficiently armed against future mishap and miserie. I therefore *Mamillia* hauing such fatherly affection and care for thy future state as duetie bindes mee by instinct of nature, seeing I lye looking euerie minute when my fillie soule shall leaue my carefull carckasse, thought good to giue thee this fatherly farewell, as the onely treasure which I charge thee by the lawe of duetie most carefully to keepe.

Virginitie *Mamillia*, is fuch a precious Jewell to a vertuous Gentlewoman, as *Euphronia* being demaunded of one of her futers what dowrie fhee had to the aduancement of her marriage, aunfwered, fuch wealth as could not be valued, for (quoth fhee) I am a virgine: meaning, that no wealth doeth fo enrich a mayden, nor no dowrie, of what price fo euer fo adorne a Damfell, as to be renowned for inuiolable virginitie. Sith then *Mamillia* it ought to be more deare than life, and more eſteemed than wealth, as thou haſt beene carefull in my dayes to keepe it without ſpot and thereby haſt reaped renowne, fo I charge thee after my death to be as charie of fuch precious chaffer, leaſt thy forepaſſed fame turne to thy greater diſcredit. Yea *Mamillia*, and when the time commeth that thou meaneſt to match thy ſelfe in Marriage, beſtowe not that careleſſie in one moment which thou haſt kept carefully all thy life, but looke before thou leape, trie before thou truſt, haſt makes waſt, hotte loue ſoone colde, and then too late commeth repentance: contemne not the counſell of thy friends, nor reiect not the aduiſe of thy kinfemen, preferre not thine own wit before the wiſedome of thine Aunceſtors, nor leane not to wilfulneſſe leaſt had I wiſt come too late.

Be not ſecure leaſt want of care procure thy calamitie, nor / be not too carefull leaſt penſiue

thought oppresse thee with miserie. Build not thy loue vpon the outward shape of beautie, leaft thou trie thy foundation was laide on the fickle sands of vanitie. Vow not thy selfe to his wealth whome thou meanest to loue, nor wed not thy selfe to his wit, but let thy fansie growe so farre as thou hearest the report of his vertue. Choose not by the eye *Mamillia*, but by the eare, and yet be not delighted with his faire words, leaft if thou takest pleasure in hearing the Syrens sing, thou dash thy ship against most dangerous rockes. I neede not I hope *Mamillia* stand so much vpon these points, for a burnt childe will dread the fire, and thou hast beene too fore canuased in the nettes, to be allured to the scrap, thou hast beene too fore foused in the waues to venter in an vnknown foorde, and the treacherie of *Pharicles* is sufficient to cause thee take heede of others flatterie. Well *Mamillia*, after thou hast chosē, howsoeuer thy choice be, seeke to cherish thy husband with loue, and obey him with reuerence, be not too sad leaft he thinke thou art sollempe, nor too light leaft he condemne thee of leaudnesse, and above all haue a regard to thy good name, and a care to the safe keeping of thy honour. Let not too much familiaritie breede any suspition, nor shewe no such countenance as may giue occasion of mistrust, but so behaue thy selfe as thou maist be a credite to

thy husband, and a comfort to thy friendes. Vpon these considerations *Mamillia*, I haue left thee by my last will and testament onely heire and sole executor of all my landes and moueables, yet with this prouiso, that if thou marrie with faithlesse *Pharicles*, that then thou shalt be disinherited of all my goods and lands, and that the Citie of *Padua* shal as mine heire enter into all my possessions, and for the performance of my will, I leaue the whole Senate as superuisors. *Gonzaga* had scarce spoken these last words, but his breath was so short that he could speake no longer, and within three houres after he departed, leauing *Mamillia* / a sorrowfull child for the losse of so good a father. Well, after that *Mamillia* had by the space of a weeke worne her mourning weede, and the dayly resort of her friends had something redressed her sorrow, *Signor Rhamberto* (though verie loath) reuealed vnto her the whole estate of *Pharicles* distresse, how he was put in prison for a spie, and that he was accused as one that fought to betray *Saragossa* where he sojourned, into the hands of the *Italians*, and that in lieu of this his treacherie he should vpon the fortith day for this so haynous a fact be executed.

*Mamillia* hearing into what miserie *Pharicles* was fallen, although his vniust dealings had deserued reuenge, yet she remitted all forepassed

iniuries, and began to take compassion of his mishap, yeelding forth such sobbing sighes and scalding teares, as they were witnesses of her distressed minde, and earnestlie intreating *Signor Rhamberto* for *Pharicles* credite to conceale ſ̄ matter as secretly as might be: who hauing promised to keepe the matter as secrete as she could request, tooke his leaue & departed, but *Mamillia* seeing her selfe folitarie, fell into these contrarie passions.

Well now I see it true by experience, that where the hedge is lowest there euery man goeth ouer, that the weakest is thrust to the wall, and he that worst may, holdes the candle: that the slendrest twig is oftimes laden with most fruite, the smallest stalke of corne hath the greatest eare, and he that hath most neede of comfort, is oftime most crossed with calamitie. Alas iniurious fortune, is it not sufficient for thee to depriue me of my Father, which was more deare vnto me than mine owne life: but also to heape care vpon care, and sorrowe vpon sorrowe, I meane to murder that man whome in all the world I chiefly esteeme! *Pharicles* I meane, who is the fountaine of my ioy, the hauen of my happinesse, and the stay of all my felicitie, who hath wonne my heart by loue, and shall weare it by lawe. What sayest thou *Mamillia*, shall *Pharicles* enioy thee? Art / thou so carelesse of thy fathers commandement, so soone to forget his

counsell? Shall his wordes be as winde, and his talke of so little effect as thou meanest recklesly to regarde it? Wilt not thou in thy life obserue that which hee enioyned thee at his death? Was not *Pharicles* the onelie man he forbad thee to marrie, and wilt thou choose him for thy mate? In louing him thou must forfeit thy landes and shoue thy selfe a disobedient daughter: in hating the man, thou enioyest thy possessions, and declares thy selfe a dutifull childe. Tush *Mamillia*, is not *Pharicles* the man to whō thou art confirmed by loue and contracted by law? Did not thy father consent to the match and agree to the couenant? And shall he nowe vpon so light an occasion cause thee to violate thine oath, breake thy promise, and turne thy loue to hate? No, I will obey my father as farre as the lawe of Nature commands me, but to crack my credit and clog my conscience, I wil not consent: neither his fatherly counsell nor the losse of my goods and landes, shall constraine mee to forsake *Pharicles*: no misting mists of miserie, no drenching showers of disauster fortune, nor terrible tempests of aduerfitie shal abate my loue or wracke my fancie against the slipperie rockes of inconstancie: yea, if my landes will buy his raunsome or my life purchase his freedome, he shal no longer leade his life in calamitie.

And with that she flung out of her chamber,

being so diligent and carefull to bring her purpose to passe, that within short space, she furnished a ship, wherein in disguised apparrell, shee sailed to *Sicillia*, comming to *Saragossa* the daie before *Pharicles* should be executed: where she dealt so warily and wisely, that not onely she learned the cause of his imprisonment, but also got the copy of those letters which had passed betweene *Clarynda* and *Pharicles*, thinking euerie howre a yeere till the next morning.

Well, the dismall day being come, wherein *Pharicles* by the dint of death should dispatch al his forepassed miseries, *Ferragus* / being cladde in mourning attire, with a pensue heart and sorrowfull countenance, commeth to accompany *Pharicles*, so distressed with grieffe & oppressed with sorrow, so blubbered with teares and blowne vp with fighes, that *Pharicles* was faine to comfort him on this wise.

Why friend *Ferragus* quoth he, shal the patient appoint the salve, or the sicke man set down the medicine? Shall he that is crossed with care be a comforter, or y<sup>e</sup> distressed man be driuen to giue counsell? Shall I which now on euerie side are pinched with the pains of Death become a Phisition to cure thy calamitie? Or rather shouldest not thou in this extremitie seeke to affwage my dollor with comfortable encouragemēt? Why *Ferragus*



am I more hardy which am at the hazard of death, than thou which art deuoid of daunger? Yea: for by how much the more I feele my conscience guiltlesse of this crime, by so much the more I feele my minde free from sorrow. *Socrates* would not haue his friend lament when hee drunke his fatall drafte, because quoth he, causelesse death ought to be without dollour: so good *Ferragus* cheere thy selfe, since thy friend *Pharicles* is so far from treason to *Saragossa*, as thou from treacherie to *Padua*. *Pharicles* scarfly had vttered these words, when the officers intreated him to make haste, for *Signior Farnese* and the rest of the Magistrates had staied a great space for his comming at the common Hall. *Pharicles* knowing that procrastination in care was but to increase sorrow, founde no fish on his fingers, nor made no delaies from his death, but went with them willingly. Hee being arriued there before the Magistrates, *Signior Farnese* standing vp to pronounce the fatall sentence, was interrupted by *Mamillia*, who comming in richly attired and straungely disguised, kneeling on her knees, craued leaue to speake: which being graunted, she vttered these words.

You haue great cause to muse and maruel (O noble and worthie *Sicillians*) in that a filly virgin, a stranger, yea and of / the same Citie of *Padua* which is now so detested of the citizens of *Saragossa*,

dare presume, not fearing any danger, to present her selfe amidst so many enemies. But whome the diuell driues he must needs runne, and where law and necessitie are two spurs in the side, there the partie so perplexed, neither maketh delaie nor feareth daunger, so that Gentlemen by howe much the more my arriual is to bee thought strange, by so much the more my distressed grieffe is to be supposed greater. It is not the hope of preferment which forced me to this extremitie, because I am of sufficient parentage and patrimonie in mine owne country, neither the desire to see forraine fashions, because it is not fit for a virgin to be counted a wanderer. No, it is partly for thy cause *Signior Farnese* that I came, both to keepe thee from pronouncing vniust iudgement, to discouer the monstrous treacherie of a trothlesse Curtizan, and to save this guiltlesse Gentleman from present danger. Who by birth is a *Paduan* & of noble parentage, issued from such a stocke as yet was neuer stained either for cowards or traitours. For his state, he is not free but contracted vnto me by consent of both our parents. As concerning his fojourning in *Saragossa*, it was not to betray your citie, but to learn your fashions, not to be counted a counterfaite, but to be called curteous! But to be briefe, leaft my tale might seeme tedious, to his vniust accusation inferred by such an iniurious Curtizan, thus I

anfwere, that if the calling of a strumpet carried as little credite here as it doth with vs in *Padua*, *Pharicles* would haue beene more fauourably examined, and her accusation more throughly canuassed. It was not, (O noble *Farnese*) that she accused *Pharicles* because of his trecherie, but in that he would not consent to her vanitie: not because she had such loue to her natiue countrie, but in that *Pharicles* would not agree to match himself with so gracelesse a monster: and for the confirmation of this my allegeance, see here the Letter of *Clarynda*, and the replie of *Pharicles*: and with that she held her peace.

*Farnese* and the rest of the Magistrates hauing read the contents of the letters, maruelling at ſy mischieuous mind of so hellish a harlot, sent speedily for *Clarynda*, who being come and more strictly examined, confessed the fault, and receiued the punishment due for such an offence. But whē the citizens of *Saragossa*, and especially *Ferragus*, heard how *Pharicles* was acquitted and the treacherie discouered, they both reioyced for his happie deliuerie, and also wondered that such maruellous wit, wisdome, and incomparable constancie could remaine within the yoong and tender yeares of *Mamillia*. But *Pharicles* seeing before his eyes the Goddesse which had giuen him vnhoped for life, driuen as it were into an extasie for ioy, with

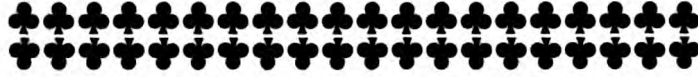
blushing cheekes & trembling ioynts, as one feeling in his cōscience the sting of his former inconstancie, welcomed her on this wife.

Oh *Mamillia* quoth hee, howe welcome thou art to thy poore perplexed *Pharicles*, I can scarfly conceiue, much lesse able to expresse, but if time and place were conuenient either to confesse my fault or acknowledge my offence, thou shouldest perceiue I did now as heartily repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert, to remaine thy bond-slaue for euer at command: well, omitting such secrets till a more conuenient leifure, hoping thou hast forgiuen and forgotten al forepassed follies, I bid thee once againe most hartily welcome to *Saragoffa*. *Pharicles* quoth shee, thy *Mamillia* takes this thy hartie welcome as a sufficient recompence for all her trouble and trauel, assuring thee she hath both forgiuen and forgotten all forepassed iniuries, otherwise I would neuer haue taken such paines to free thee from daunger. Let your amorous discourses alone till an other time quoth *Farnese*, for you shall with the rest of the Magistrates of *Saragoffa* be my guests to day, at dinner. *Pharicles* and *Mamillia* thanking *Farnese* for his curtesie, & accepting his gentle profer, were / not only his guests for that day, but were so sumptuously banqueted there for the space of a weeke,

that they easilie perceiued by their good cheere how welcome they were to the Gentleman. At last taking their leaue of *Farnese*, they returned home to *Padua*, where the Senators hearing of the straunge aduentures which *Pharicles* had passed, and perceiuing the incomparable constancie of *Mamillia*, they were not onely content that they two should marrie together, but also, contrarie to her fathers last will & testament, let her peaceably enioy all his landes and possessions. Marrie whether *Pharicles* proued as inconstant a husband as a faithlesse wooer, I knowe not: but  
if it be my hap to heare, looke  
for newes as speedilie  
as may be.

*Robert Greene.* /





IN PRAISE OF THE AUTHOR AND HIS BOOKE.

*In Britain foyle there is a garden platte,  
Which for the Aire and Nature of the place,  
Both holosome is and brauely situate,  
Where learning growes and hath a noble grace.*

*This plat doth yeeld vnto vs diuerse plants,  
Which spread in time this Iland round about :  
Though some of them good iuice and moisture wants,  
Yet many haue both pith and force (no doubt).*

*Some sharp of taste, but verie holosome are,  
Some not so good, yet verie toothsome bee,  
Some toothsome are, and verie good (though rare)  
Which all excell ech other in degree.*

*Not first nor next do please my fancie much,  
The last are best, which pleasant profit brings,  
Mongst whom this plant, (whose place and grace is  
such)*

*Doth yeeld a flower, which faire and liuely springs.*

*Greene is the plant, Mamillia the flower,  
Cambridge the plat, where plant and flower groes,  
London the place which brought it first in power,  
The Court a seat most fit for such a rose.*

*And to be short (if I true prophet be)  
 Plat, place, and seate, this pleasant rose shall see :  
 If plant doth please court, citie, and countrie,  
 And not displease her noble Maiestie.*

G. B.

*Nomen & ingenium cum debet inesse Pöetæ.  
 Omen ita & genium debet habere liber.  
 Ore placet Grenus, prodest oculisque colore,  
 Ingenium genium, nomen & omen habet.  
 Vt virtutis comes inuidia, sic  
 Calami comes calumnia.*

To/





To the  
Right Worshipful and vertuous Gentlewoman  
Mary Rogers, wife to M. Hugh Rogers  
of Euerton,  
encrease of worship and vertue.

**P**raxiteles the Painter, being demaunded why in presenting a curious target to *Minerua*, hee did most cunningly pourtray the picture of her Priest *Christes*, aunswered that *Mynerua* was wife, & so was *Christes*, & that being his friend he thought this the best meanes to gratifie him. Which saying of *Praxiteles* I take as a sufficient excuse for my rashnesse. For if I be demaunded why in dedicating my Booke to others, I haue inserted your worshippes name, I answere that both your constant, vertuous and godly dispositiō caused me with *Praxiteles* to ingraue your name in a worke where Gentlewomens cōstancie is so stily defended, knowing your rare and vertuous qualities to be such, as your verie enemies (if you haue anie) shall be forced maugre their face, to extoll your



fame with immortall praise, / and also your liberall bountie & friendly curtesie (whereof without any desert I haue tasted) draue me, though not as I would, yet as I could, to shew the dutifull affection wherewith I am bound to be at your commaund for euer. While thus I wished more euidently to shewe some signe of my good will, a certaine letter of *Mamillia* to the yong Ladie *Modesta*, chaunced to come vnto my hands, wherein the Anatomy of Louers flatteries is displaid: which I humbly present vnto your worshipfull patronage, desiring you to accept it, not according to the value of the gift, but to the mind of the giuer, and assuring you that none of your welwillers do in heart wish you more prosperitie, though my abilitie be not able in outward shewe to make it manifest. Thus ceasing to trouble your worship, I commit you to the Almightye.

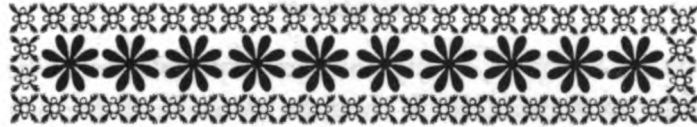
Clare Hall the vij. of Iuly.

Yours at commaunde,

ROBERT GREENE.

The /





THE ANATOMIE OF LOVERS FLATTERIES.

*Mamillia to the yong and vertuous Virgin the Ladie  
Modesta.*

**R**emember Madam that when as my grandfather *Lewes Gōzaga* was newly created Duke of *Neuers*, that diuers of his friends to shew their dutifull affectiō, offered him sundry rich presents most meete for so high a personage, and amongst the rest a certaine Musition presented vnto his hands a scrole wherein were pricked two or three curious points of cunning descant, desiring the Duke to accept of his simple gift, sith therein was comprehended all his riches and skill, to attaine the which, he had passed diuers countries and most dangerous perils. The Duke wisely weighing with himselfe, that nothing was more precious than that which was purchased with daunger, accepted the gift as a most precious Jewell. Considering which, Madame, and finding myselfe so greatly indebted to your Ladiship for the great curtesie and good entertainmēt you shewed

me in *Saragossa*, as my insufficiency shall neuer be able to requite it, I thought good leaft happily I might be thought vngratefull, or counted so obliuious as to forget a good turne, in stead of precious iems and rich iewels, to present your Ladiship, with a casketful of friendly counsell, which so much the more is to be esteemed charie chafre, by how much the more I haue bought the prooffe and ex/perience of the same with paine and perill. And if Madame you shall take it as a caueat to auoide the alluring snares of *Cupids* flatteries, both I shall be glad my writing tooke so good effect, & you haue cause hereafter to thank me for my counsell.

That lasciuious Poet *Ouid*, Madam *Modesta*, whome iustly we may terme the foe to woman-kind, hath not only prescribed in his bookes *de arte Amandi*, a most monstrous Method to all men, wherby they may learne to allure simple women to the fulfilling of their lust, and the loosing of their owne honor, but also hath set downe his bookes *de remedio amoris*, to restraine their affections from placing their fancies but for a time vpon any Dame, which bookes are so sauced with fuche blasphemous descriptions of womens infirmities, as they shewe that with the Satire hee could out of one mouth blow both hote and cold. Yea *Iuuenall*, *Tibullus*, *Propertius*, *Calimachus*, *Phileta*,

*Anacreon*, and many other authours haue set downe caueats for men, as armours of prooffe to defende themfelues from the alluring subtillties of women. But alas, there is none contrariwise which hath set downe any prescript rules wherewith women should guide themfelues from the fained affault of mens pretended flatterie, but hath left them at discouert to be maimed with the glozing gunshot of their protested periuries, which seemeth repugnant to nature. For if the fillie Lambe had more neede of succour than the lustie Lyon, if the weake and tender vine standeth in more need of props than the strong oakes, women sure, whom they count the weake vessels, had more neede to be counselled than condemned, to be fortified than to be feared, to be defenced thã with both Nature and Art to be assaulted. But this their iniurious dealing were a sufficient caueat, if women were wise, to cause them beware of mens pretended pollicies, and not to be inticed to that traine whereunder they know a most perillous trap to be hidden. The beastes will not come / at the Panther for all his faire skinne, because by instinct of Nature they know he is a murtherer: the fish wil not come at the baite though neuer so delicate, for feare of the hidden hooke? neither can the glistering feathers of the bird of *Egypt*, cause the fillie Larke to keepe her companie, sith she knew her for her

mortall enimie. Yet we simple women too constant and credulous, God knowes, to deale with such trothlesse *Iasons*, yeelde our heart and hand, our loue, life and liberties to them, whom we know cease not only publikely to appeach vs of a thousand guiltles crimes, but also secretly seek with forged flatterie to scale the Fort, and to sacke both honour and honestie. But Madam, omitting womens foolish simplicitie in trusting too much mens subtill flatterie, seeing it is as well giuen by Nature for the woman to loue as for the man to lust, I will first define what loue is, namely a desire of beautie: and beautie according to the minde of fundrie writers is of three sorts, of the minde, of the bodie, and of the speech, which if they concurre in one particular person, and especially that of the minde, sufficiently furnished with vertues & requisit quallities, such a one ought a Gentlewoman to choose: but the chance is as hard as to finde out a white Ethiopian. Sith then it is so difficult among infinite Scorpions to find out one fillie Eele, amidst a whole quarry of flint to choose out one precious iemme, and amongst a thousande lusting leachers one loyall louer, and so hard to descric the true sterling from the counterfeit coyne, and the precious medicine from the perillous confection: I will as well as I can, point you out the crue of those cogging companions,

which outwardly professe themfelues to be trustie louers, and inwardly are rauening Wolues and troathlesse leachers. There are some, Madam, of this dissembling troupe, which rightly may be termed Masquers, some hypocrites, some Poets, some Crocodiles, some Scorpions, and the *Genus* to all these forepassed *Species* is flatterers. The Masquers are they, Madam, which couertly vnder the colour of curtesie shrowde / a pestilent and peeuish kinde of curiositie: their countenance shal be graue though their cōditions be without grace, and when they see anie Gentlewoman addicted to be curteous, honest, wise, and vertuous, they wil straight with the *Polipe* change themfelues into the likenesse of euerie obiect, knowing that it is impossible to intise the birds to the trap, but by a stale of the same kind. They carrie in outward shew the shadow of loue, but inwardly the substance of lust, they haue a fine die though a course threed, and though at the first they shrinke not in the weeting, yet that poore Gentlewoman shal haue cause to curse her peniworth which tries them in the wearing: shee shall finde them whom she thought to be Saints to be Serpents, that those who in wooing are Doues, in wedding to be diuels, that in the fairest grasse lies hid the foulest Snake, in the brauest tombe the most rotten bones, & in the fairest countenance the fowlest conditions:

those whom I terme to be hypocrites, are they who pricked forward with lust to fixe their fleeting fancie vppon some fillie dame, whom nature hath beautified both with the shape of beautie and substance of vertue, iudging that it is naturally giuen to women to be desirous of praise, seeke to call them to the lure with recounting their singular quallities, and extolling their perfections euen above the skies, flourishing ouer their flatterie with a Rhetoricall glose of fained dissimulation, the poore mayd whō they cal their mistresse, they like counterfeites cannonize for an earthly goddesse, comparing her for her beautie to *Venus*, for her wit to *Minerua*, for her chastitie to *Diana*, & yet this vertue, the cheefest thing, they seeke to spoile her of: her eyes are twinkling starres, her teeth pearles, her lips corall, her throate Iuorie, her voice most musicall harmonie: yea shee is so perfect in all pointes, as they maruell how so heauenly a creature is shrowded vnder the shape of mortalitie: these I say who haue horie in their mouth and gall in their heart, are such hypocriticall flatterers / as they seeke with fugged words and filed speech to inueigle the fillie eyes of wel meaning Gentlewomen, when as inwardly they scoffe at the poore maids which are so blinde as not to see their extreeme follie and grosse flatterie. Pratling Poets I call those who hauing authoritie with Painters to faine,

lie, and difsemble, feek with *Syrens* fongs and enchanting charms of diuellifh inuention, to bewitch the mindes of young and tender virgines, vnder the colour of loue to draw them to luft, painting out in Songs and Sonets their great affection, and deciphering in fained rimes their forged fancie: they be taken in the beames of her beautie as the Bee in the Cobweb, they are finged at the fight of her faire face, as the Flie at the Candle, they fuffer worfe paines than *Sifphus*, more tormentes than *Tantalus*, more grieffe than *Ixion*: they are plunged in *Plutoes* pitte, and fo drowned in diftreffe, that vnleffe the fillie maide by felling her freedome, and loofing both honour and honeftie giue a falue to their furmifed fore, they fhall ende their daies in hellifh miferie: yea to decypher theirorrowes more narrowly, they are fo ouergrowne with grief, as in all their bodie they haue no place whole, but their heart, nothing at quiet but their minde, nor nothing free but their affection: they are indeede fo paffionate in their penne, and fuch inckpot louers, that the poore maid which by trufting too much is charmed with their magicall inchantments, fhall finde their firmeft fancie was but forged follie, their loue was but tickling luft, and that the hotneffe in their chafe was but to make fhipwracke of her chafitie. The nature of the Crocodile, Madame, is with greeuous grones and trickling



teares to craue helpe as one in distresse, but who so commeth to succour him is presently deuoured: so Madame, those kinde of louers whome I terme Crocodiles, are they which when neither flatterie can preuaile, nor supposed curtesies is of force to scale the Fort of their inuincible honestie, then (knowing that gentlewomen / are pitifull and wholie framed of the moule of mercie) they fall with the Crocodill to their fained teares, seeking with dissembled fighes and fobs, with weeping and wayling, with distressed crie, and pitifull exclamations, to mooue hir to take pitie of their plaint, whome after with greedie gripes they bring to vtter decay and ruine. But Madame, as the iuice of the hearbe Baaran drieth faster than it can be pressed out, and as the water of the fountaine Sibia can no faster be powred into brasse but it turneth into mettall, so there is nothing in the world that drieth sooner than a louers teares, nor no sicknesse sooner inwardly salued than a louers sorrow: their care may soone be cured, because it commeth not from the heart, and their mourning soone amended sith it no whit mooueth the minde: yet they can so cunningly counterfeit the shadowe of a perplexed patient, and haue trickling teares and farre fetched fighes so at their commaund, that few well meaning and pitifull maides can escape the traine of their alluring subtilties. Scorpions Madame, are they

which sting with their taile, and seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louers which hauing neither comelineffe of person nor cōditions of minde, neither wit, wisedome, beautie, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are vtterly reiected as vnfaurie, falting neither worth the tasting nor eating, seeke then with blasphemous reproches and iniurious rayling to call the fame of honest Gentlewomen in question, then they condemne them of inconstancie, comparing them to *Camelions*, *Polipes*, and wethercocks, affirming their fancies to be fleeting, their loue to be light, and their choise wholly fetled in chaunge: that they bee malicious, deceitfull, inchaunting *Syrens*, craftie *Calipsoes*, as subtill as Serpents, as cruell as Tygres, and what not? and the cause of this their vniust accusing commeth not through any miserie offered / them by Gentlewomen, but that they themselues are so imperfect both in minde and bodie, that both by nature and arte they may iustly be appeached of want. Hauing now Madame though not eloquently yet truly set downe before your face in plaine collour, the Anatomie of such licentious louers as seeke with alluring baites to intrap the mindes of chaste maydens, sith loue is the laberinth which leadeth

vs to be deuoured of these incestuous monsters, let vs learne to flie it as warily as wyfe *Vlyffes* did the Mermaides. *Anacreon* who spake by experience and writ by prooffe, calleth loue a tyrant, mischeuous, cruell, hardie, vnkinde, foule, vngratious, curfed, wicked, and the cause of all mischiefe. Loue of beawtie sayeth he, is the forgetting of reason, the father of frenzie, the disturber of the minde, the enemie to health, the sincke of sorrowe, the garden of grieffe, and to conclude, a confused *chaos* of miserie: so that if it might be seene with bodilie eyes, or be an obiect to our exterior sences, the Basiliske is not more feared, nor the Cockatrice more auoided than lothsome loue would be eschewed and detested. What follie is it for that woman which is free to become captiue, which is at libertie to become a perpetual slaue to another man, who hauing the choise in her own hand to liue at her own lust, will willingly yeeld herselfe subiect to be directed at another mans pleasure? But this affection of loue naturally traineth & entrappeth young mindes, and especially of women: wherfore they had neede to take the more heede least happily it stealeth vpon them, for commonly it commeth vpon such as will not seeke meanes to preuent, but careleslie receiue it as a sweete & pleasant thing, not knowing what and how perilous a poyson lyes hid vnder that pleasant face. Let

her therefore that will auoide this franticke & foolish affection, giue no more eare vnto ſ̄y alluring charmes of ſ̄y fained louer than vnto the ſong of an enchanting forcerer, let her conſider that as it is proper to the Camelion / to change, to the Fox to be wilie, to the Lyon to be hautie, and to the Hiena to be guilefull, ſo it is the propertie of louers to diſſemble, that when he doth moſt frie in fancie, then he doth moſt frize in affection, when he faineth *Etna* he proueth *Caucasus*, when hee complaineth of care then is he moſt ſecure, when he waileth outwardly then he laugheth inwardly, like to the ſtone *Ceraunon*, which whē it burneth moſt feruently, being broken diſtilleth moſt cold liquor. The ende alſo of theſe louers affection is to be conſidered, which is not for her vertue, wiſedome, or honeſtie, but either allured by her beautie which ſhe enioyeth, or her riches that ſhe poſſeſſeth. The ſkinne of the *Ermelyn* is deſired and the carkaffe deſpiſed, the horne of the *Vnicorne* moſt preciouſly receiued and his fleſh reiected, the hoofe of the Leopard is the thing that hunters ſeekes or elſe hee is contemned, ſo the beautie and riches of a woman is highly regarded, but her vertue and honeſtie lightly eſteemed, that as the taſte being once glutted thinketh the ſweet wine ſower, or as the fineſt delicates to a full ſtomacke ſeemeth but courſe cates, ſo he that buildeth his

loue vppon beautie of the bodie and onely regardeth riches when the beautie is faded, his loue decreaseth, or being fatiate with pleasure loatheth the plentie, or if wealth want, his loue pineth with extreme penurie. But put case the minde is alreadie caught in the snares of *Cupid*, and hath yeelded her self as a vassall vnto *Venus*, let vs finde a remedie to draw her out of this perillous Laborinth. I remember the saying of *Dant*, that loue cannot roughly be thrust out but it must easilie creepe, and a woman must seeke by litle and litle to recouer her former libertie, wading in loue like the Crab, whose pace is alwaies backward, calling to her remembrance that if her louer be faire, he will be proud of his person, if rich, his substance procureth statelineffe, if of noble parentage, it maketh him disdainfull: that the stone *Echites* is most pleasaunt to the eye, but most infectious to be handled, / that the hearbe called *Flos Solis* is beautifull to behold but deadly to be tasted, that the fairest face hath oft times the falsest heart, and the comeliest creature most currish conditions: who more faire than *Paris*, yet a trothlesse traitor to his loue *Oenone*. *Vlisses* was wise, yet wauering, *Eneas* a pleasant tongue, yet proued a parasiticall flatterer, *Demophon* demure and yet a dissembler, *Iason* promiseth much yet performed little, and *Theseus* addeth a thousand othes to *Ariadne*, yet neuer a one

proued true. Consider the hearbe of *India* is of pleasant smell, but who so commeth to it feeleth present smart, the *Goorde* leafe profitable, the seede poyson, the rinde of the tree *Tillia* most sweete and the fruite most bitter, the outward shew of such flattering louers full of delight, but the inward substance sawfed with despight. Call also to minde their often periuries, their vaine oathes, falsified promises and inconstancie, their protestations, pilgrimages, & a thousande dissembled flatteries, and if thy louer be infected with any particular fault, let that be the subiect whereon to muse, knowing that many vices are hidden vnder the coloured shape of vertue: if he be liberal thinke him prodigall, if eloquent a babler, if he be well backt thinke it is the taylers art & not natures workmanship, if a good waste, attribute it to his coate that is shapt with the Spanish cut, if wel legd think he hath a bumbast hose to couer his deformitie, yea driue all his perfections out of thy minde, and muse vpon his infirmities, so shalt thou leade a quiet life in libertie and neuer buy repentance too deare, and though hee countes thee cruell because thou art constant and doest refuse to yeeld to thine owne lust, thinke it no discredite: for mustie caskes are fit for rotten grapes, a poysoned barrell for infectious liquour, and crueltie is too milde a medicine for flattering louers.

Thus Madame, you haue heard my counfel which I haue learned by prooffe and fpeake by experience, which if you / willingly accept, I fhall thinke my labour well beftowed, and if you wifely vfe, you fhall thinke your time not ill fpent, but if you do neither, my well wifhing is neuer the worfe, and fo fare you well.

*Yours to command,  
Mamillia.*



*Modesta to her Belloued Mamillia.*

It is too late, Madame *Mamillia*, to found the retrait, the battaile being already fought, to drie the malt the kil being on fire, to wish for raine when the shower is past, to apply the salue the fore being remedileffe, & to giue counsaile the case being past cure, for before the corosiuue came, the fore was growne to a festred Fistula, & ere your comfortable confect was presented to my hand, I was fallen into a strange Feuer. Thou didst *Mamillia* counsell me to beware of loue, and I was before in the lash. Thou didst wish me to be ware of fancie, and alas I was fast fettred: I haue chofen *Mamillia* (What do I say?) haue I chofen? yea: but so poore [a] soule as all my friends do wish me to change, and yet I haue satisfied my self

though not contented them. My friendes regarded the money and I respected the man, they wealth and I wisedome, they lands and lordships and I beautie and good bringing vp, so that either I must choose one rich whom I did hate and so content them, or take one poore whom I did loue and so fatisfie my selfe. Driuen *Mamillia* into this *dilemma*, I am to aske thine advise what I should / do, whether I should lead my life with aboundance of wealth in loathe, or spende my daies with no riches in loue. In this if thou shalt stand my friend to giue me thy counfel, I will if euer I be able, requite thy curtesie. From *Saragossa* in haste.

*Thine assuredlie,  
doubtfull Modesta.*

*Mamillia* hauing receiued this Letter, returned her as speedily as might be an answere to this effect.



*Mamillia to the Ladie Modesta.*

Madame *Modesta*, I haue receiued your letters & haue viewed your doubtfull demaund, whereunto thus I answer, y to liue we must follow the aduise of our friends, but to loue, our owne fancie : for to another mans liuing they may giue preceptes,



but to fixe fancie in loue they can prescribe no certaine principles. Then Madame, sith you haue riches which may of a poore woer make a welthy speeder, wed not for wealth, leaft repentance cast the accounts, nor match not with a foole, leaft afterward thou repēt thine own follie, but choose one whose beautie may content thine eye, and whose vertuous wisdom may satisfie thy minde, so shalt thou haue neither cause to repent, nor occasion to mislike thy choyce, and that thou maist perceiue my meaning more plainly, reade the following historie with good aduifement.

There dwelt in *Toledo* a certaine *Castilian* named *Valasco*, / by parentage a Gentleman, by profession a Marchant, of more wealth than worship, and yet issued of such parents as did beare both great countenance and credit in the countrie. This *Valasco* after the decease of his father was a ward to the Duke of *Zamorra*, who seeing him indued with great wealth and large possessions, hauing the disposition of his marriage in his hands, married him to a kinswoman of his named *Sylandra*, a Gentlewoman neither indewed with wit nor adorned with beautie: and yet not so witleffe but she was wilfull, nor so deformed but she was proude, infomuch as her inward vices and outward vanities did in tract of time so quat the queasie stomacke of her husband *Valasco*, that although in

his childish yeeres, he did not mislike of her follie, yet in his ripe yeeres when reason was a rule to direct his iudgement, he so detested the infirmities of her nature and the infections of her nurture, as she was the onely woman his crasie stomack could not digest. *Valasco* being thus combred with such a crosse, as the burthen thereof was to him more heauie than the weight of the heauens to the shoulders of *Atlas*, and knowing by experience what a miserie it was to marrie without loue, or make his choice without skill, and how loathsome it was to liue without liking, or to be wedded to her whom neither his fancie nor affection did desire to enioy: hauing by his wife *Sylandra* one onelie daughter named *Syluia*, determined with *Themistocles* to marrie her rather to a man than to monie, and neuer to match her with anie whom she did not both intirely loue and like. While he was in this determination *Sylandra* died, leauing *Valasco* a diligent husband for the finishing of his wiues funerals, and a carefull father for the well bringing vp of his daughter *Syluia*, who now was about the age of fixteene yeeres, so beautified with the gifts of nature, and adorned with fundrie vertues and exquisite quallities, as the Citizens of *Toledo* were in doubt whether her beautie or vertue / deserued greater commendation. *Syluia* flourishing thus in the prime of her youth and proouing daylie more excellent as well in the complexion of the

bodie as in the perfection of her mind, grew so renowned for her famous feature almost throughout all *Europe*, that as they which came to *Memphis* thought they had seene nothing vnlesse they had viewed the *Pyramides* built by *Rhodope*, so the strangers which arriued at *Toledo* thought their affaires not fully finished vntill they had obtained the sight of *Syluia*. So that as the most charie chafre hath euer most choice of chapmen, and as the richest iem hath euer most resort to viewe it and buy it, so by the meanes of *Syluia*, the house of *Valasco* was so frequented with a noble traine of worthie Sutors, as if it had beene a common Burse for exchange of Marchandize. Yet all their woing proued small speeding, sith *Syluia* kept a loofe frō seasing on the lure. For although there were diuers of most noble parentage and great possessions which required her in marriage, offering for her feoffment great lands and Lordships: yet *Valasco* would neither condescende without her consent, nor constraîne her to consent to his commaundement. Well, *Syluia* thus glorying in her freedome, and taking pleasure to trace in the large lees of libertie, was not suffered so quietlie to fortifie the bulwarke of her chastitie, but she had fundrie assaults and daylie canuiz-adoes to force her yeeld the fort to some of her importunate futers, amongst whome, there repaired by meare chance at one time and

in one day, three Gentlemen of fundry nations and diuers dispositions, the first an Italian called *S. Gradasso*, the second a Frenchman named *Monsieur de Vaste*, the third, an Englishman called master *Petronius*. Signor *Gradasso*, was verie olde but of great wealth, *Monsieur de Vaste* of surpassing beautie, but somewhat foolish, and master *Petronius* of great wit, but of verie small wealth: these Gentlemen were verie courteously entertayned by *Signor Valasco*, whome they requited / with fundrie salutations to this effect. The renowne sir, quoth *Signor Gradasso*, not onely of your daughters beautie, but also of her singular vertue, is so blowne abroad by fame in euerie place, and in euery mans eares, as there hath bene no talke for a time in *Italie* but of the perfection of *Syluia*, which forced mee being now olde and striken in yeares, to repaire hither as one desirous not onelie to see your daughter, but also to take her to wife, and to endue her with such feoffements and large possessions as she shalbe satisfied and you sufficiently contented. *Gradasso* hauing said his mind, *Monsieur de Vaste* not being the wisest man of the world in telling a tale, let a man of his called *Iaques* be his interpreter, faining that he was vtterlie ignorant in the Spanish tongue, who in his masters behalfe framed his talke to this effect. Sir, quoth he, my master being the onely sonne and heire to his

parents, and being left the onely pillar of all his parentage, hath euer since the decease of his father, bene verie careful to match himself with such a one in marriage as might content him for her beautie, and be his countenance and credite for her vertue & honestie. Hearing therefore of your daughters singular perfection as well in the one as in the other, he was inforced by an inward affectiō to come as one very desirous to match himselfe with so good a mate, offering all his lands in dower as a perfect pledge of his vnfaigned good will. *Iacques* had no sooner made an end of his parle, but poore *Petronius* offered his sute verie rufully. Sir quoth *Petronius*, as it is a signe of follie to cheape that chaffe for the which there is farre more offered than he is able to affoord: so the beautie, vertue and parentage of your daughter *Syluia*, the great dowries and large feoffments offred by fundrie futors had danted my feruent affection, sith being a poore scholler by profession, & yet a Gentleman by birth, far vnfit by the meanes of want to be a woer, had I not heard that you haue giuen the rains of libertie to your daughter to be mistresse of her owne / choice, neither respecting the defect of want, nor the superfluitie of wealth, so your daughter like and loue the partie. In-couraged with this her free libertie in choice, I am come to offer her neither landes nor Lordships

but my fillie felfe, readie in what I may and ſhe pleaſe to pleaſure her.

*Signor Valasco*, hauing heard and diligently marked the effect of their talke, ſmiling and maruelling at their ſtraunge aduerture, that three Gentlemen ſo farre diſtant in place and diuerſe in condition ſhould ſo fitly meete at one inſtant, yea and framing their futes all to one effect, returned them this friendly and curteous anſwere. Gentlemen quoth he, you are not come in more haſte, than welcome with a good heart, and for my part I conceiue ſuch good liking of you all in generall, as I could be content to beſtow my daughter vppon anie of you in particular. For neither thy olde age *Signor Gradaffo*, nor your want of learning *Monſieur de Vaſte*, nor thy lacke of wealth maifter *Petronius*, do breede in me any ſuch miſliking, but that if it pleaſe my daughter to conſent, I will willingly condeſcend: for in her and not in me conſiſteth your deniall. Therefore follow me and I will bring you where euerie man ſhall prefer his ſuite, and haue a ſpeedie anſwere. And with that he carried them to *Syluias* chamber, whome they found fitting ſolitarie at her muſes. Who eſpying her father accompanied with theſe three Gentlemen, entertained euerie one of them ſo curteouſly with a kiſſe, her countenance notwithstanding importing ſuch grauitie, as they perceiued ſhe was

neither infected with curiositie, nor deuoyd of surpassing modestie : which so astonished the passionate hearts of these three patients, that as the deare with the sight of a faire apple standeth at gaze, so they were with her beautie & vertue driuen into such a maze, y<sup>e</sup> *Signor Valasco* was faine to break silence in this maner. *Syluia* quoth he, these three gentlemē inforced by affection, & drawne by the report of thy beautie (as / they say) are come from forraine countries to craue thee in marriage, which sith it consisteth not in my power to graunt without thy consent, I haue brought them to thy Chamber, that both they may speake for themselues, and thou giue them such an answere as fancie or affection shall commaund thee. This Gentleman being olde is of great riches to maintaine thy estate: the other is as thou seest verie faire, but not verie wise: the last is learned and wise, but not of any wealth. Now *Syluia* the choice is in thine own hands, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. *Syluia* yeelding most dutifull thanks to her father for his natural affection, returned him soberlie this solemne answere.

Sir quoth she, I now see by experience that dreames are not alwayes vaine illusions and fond fantasies, but that sometime they prognosticate & foreshewe what afterward shall happen. For *Iulius*

*Cæsar* a little before he was ſ Monarch of the world, dreamed that he had ouercome *Mars* in plaine battell. *Penelope* the night before her long looked for *Vliſſes* came home, ſawe in her ſleepe *Cupide* pricking an Oliue branch at her beds head, and this night laſt paſt I did ſee in a dreame *Venus* ſtanding in a moſt braue and delicate garden, wherein were but onely three trees, the one a verie olde and withered Oake, yet laden with Ackornes, the other a faire and beautifull Ceder tree, and yet the roote decayed and rotten, the third a greene Bay tree flourishing and yeelding foorth an odoriſerous ſmell, but being barraine and without beries. And me thought as I thus ſtoode taking the viewe of the trees, *Venus* chaunged me into a turtle Doue, and bad me build my neſt in one of theſe trees which beſt pleaſed my fancie. And as I was readie to yeeld her an anſwere, I ſodeinlie awooke, and *Venus* loſt her verdit. To diuine of this dreame it paſſeth my ſkill, but I coniecture the three trees did repreſent theſe three Gentlemen, and the Turtle my ſelfe: but what either *Venus* / or the building of the neaſt do ſignifie, it paſſeth my ſkill to coniecture. But omitting my dreame and the ſignification thereof till tract of time ſhall diuine it, ſith you are Gentlemen of fundrie countries and diuerſe diſpoſitions, and yet all ſhoote at one marke: let me heare what euerie one of you can ſay in com-



mendation of his owne estate, and then as Fortune shall fauour you, and fancy force me, you shall receiue an answere. *Syluia* had no sooner ended her talke, but the Gentlemen began to diuine of the dreame very deuoutly, descanting diuersly of the building of the neast, and applying the interpretation to their particular preferment. The Turtle alwaies or most commonly, quoth *Gradasso*, buildeth on the tall and strong oake, honouring it because it is *Arbor Iouis*, the tree of *Iupiter*, and delighting to build in it by a secret motion of nature, and therefore I haue cause if the dreame proue true, to count my part the best portion. Nay fir, quoth *Iacques* in his maisters behalfe, you haue least hope & greatest cause to doubt, for the oake was old & withered, & the turtle naturally delighteth in greene & flourishing trees, and especially in the tall and beautifull Cedar, and therefore you are exempted. As for the bay tree although it be greene, yet *Plinie* reporteth it is the onelie tree which the turtle Doue abhorreth, and therefore of these premises I infer this conclusion, that by the diuination of this dream my maister shal obtain the prise at this turnay. Wel masters quoth *Petronius*, though you thrust mee out for a wrangler, and count me as a Cypher in *Algorisme*, yet I say, that neither I haue occasion to doubt nor you cause to hope. For though by the meanes of

*Venus* there chanced such a Metamorphosis, yet though her body was transformed, her heart, mind & vnderstanding, was not changed: though she were a Turtle in shewe, yet she was *Syluia* in sense, not hauing so base a minde, as either to build her neast in a withered oake, where it were more meete for a myrie fowe to feede, than so gallant a bird to / build, or on a faire Cedar, sith the roote was rotten and readie to fall, but would rather make her choice of a faire and flourishing bay tree, which may both profite her selfe and pleasure her fences. So that if we haue part I hope and assure my selfe mine to be the best. Tush Gentlemen quoth *Syluia*, fish not before the net, nor make not your accountes without your hostes, leaft happily your gaines be small, and your shot vncertaine. But if you please to haue my companie, leaue off all circumstances and goe to the matter. *Signor Gradasso* hearing *Syluia* to grow so short, began the assault with this March. It is necessarie faith *Callymachus*, for him which will be a perfect louer, to haue experience in his wooing and constancie in his wedding, leaft by want of skill he loose his labour, and his mistresse through his inconstancy repent the bargain. For where experience wanteth, there commonly the choice hath an ill chaunce, and where constancie beares no sway, there the match is alwaies marred. Now these two so commendable

quallities are alwaies found in olde age, and neuer feene in yong yeeres. The old Bucke maketh better choice of his food than the little Fawne, the olde Lyon chooseth alwaies a better praie than the yong whelpe, the bird *Acanthis* in her age buildeth her neaft with most discretion, and an old man hath more experience to make a perfect choice, than a yong mans skill to gaine a happy chaunce: age directs all his doings by wisedome, and youth doteth vpon his owne will: age hauing bought witte with paine and perill, forefeeth daungers and escheweth the same, but youth following wanton witte too wilfully, neuer preuenteth perilles while they be past, nor dreadeth daungers while hee bee halfe drowned, yea there is such a difference betweene an olde man and a yong stripling, betweene hoarie haies and flourishing youth, that the one is followed as a friend to others, and the other eschewed as an enemie to himself. The *Brachmans & Gymnosophists* made a law that none vnder / the age of fortie should marrie without the consent of the Senior, leaft in making their choice without skil, the man in proresse of time should begin to loathe, or the woman not to loue. For youth fiereth his fancy with the flame of lust, and olde age fixeth his affection with the heate of loue. Young yeares make no account but vppon the glittering shewe of beautie, and hoarie haies

respecteth onelie the perfect substance of vertue. Age seeketh not with subtilties to inchaunt the minde, nor with sleightes to entrap the maide, he weareth not a veluet scabbard and a rustie blade, nor a golden Bell with a leaden clapper, he frameth not his affection in the forge of flatterie, nor draweth not a false colour with the Penfill of dissimulation: he doth not coyne his passions with a counterfeit stampe, nor faine his loue with a coloured lye, he beareth not honie in his mouth & gall in his heart, he hath not an Oliue branch in his bosome and a sword at his backe, hee carrieth not bread in his hand and a dagger in his sleeue, but if he fancie tis with faith, and if he tell his tale it is tempered with truth, which shineth in a louer as a polished iemme set in most gliftring gold. So that old mē are oft enuied for their vertue, and yong men pittied for their vice. The hearbe *Carifnum* being newly sprung vp hath a most fowre iuice, but being come to his groweth a most delicate sappe. The olde Firre hath the sweetest smell, the aged Panther the purest breath, and the oldest man the most perfect conditions: so that as it is naturall for the Palme tree to be straight, for the Corall to be red, for the Tigre to be fierce, for the Serpent to be subtill, and the Camell to haue a crookt back, so is it proper to olde men to be endued with vertue, and young men imbrued with

vice, for horie age to be entangled with loue, and stailleffe youth to be entrapped with lust, that as the braueft Sepulchre cannot make the dead carkasse to smell sweete, nor the most delicate iemmes make a deformed face faire, so the richest attire or most costly apparrell cannot / make a young minde fauour of vertue. The olde Pine tree is more esteemed for the profit, than the flourishing buds of the trees in the Ile of *Colchos* for their poyson, the olde Serpents Serapie are of greater account for their vertuous skinne, than the yoong and gliftring Euets for their inuenomed hides. Age is alwaies more esteemed for his staied minde than youth for his stailleffe mood. That flourishing and beautifull dame *R[h]odophe* which married old *Sampniticus* the king of *Memphis*, was woont to faie that she had rather be an olde mans darling than a young mans drudge, that she had rather content her selfe with an old man in pleasure, than feed her fancie with a yoong man in penurie, that she had rather be loued of an old man euer, than liked of a yoong man for a while. The mind of a yoong man is momentarie, his fancie fading, his affection fickle, his loue vncertaine, and his liking as light as the winde, his fancie fiered with euerie new face, and his minde mooued with a thousand fundry motions, loathing that which alate he did loue, & liking that for which his longing mind

doth lust, frying at the first, and frizing at the last, not sooner inflamed than quickly cold, as little permanent as violent, and like the melting wax which receiueth euery impressiō, where as age is constant like to the Emeraulde, which hauing receiued a forme neuer taketh other stampe without cracking. The mind of an old man is not mutable, his fancy fixed, and his affection not fleeting, he chooseth not intending to change, nor chaungeth not til death maketh the challenge. The olde Oake neuer falleth but by the carpenters axe, nor the affectiō of age but by the dint of death. The olde Cedar tree is lesse shaken with winde than the yoong Bramble, and age farre more staied than youth, yea though an old man be withered in age, yet he flourisheth in affection, though he want the beautie of body, yet hee hath the bountie of the minde: though age had diminished his colour, yet it hath augmented his vertue, though youth excelleth / in strength, yet age surpasseth in steadfastnesse, so that I conclude by how much the more the vertues of the minde are to be preferred before the beautie of the bodie, by so much the more ought an olde louer to be preferred before a young leacher. You haue heard *Syluia* what I haue said, and you know I haue spoken nothing but truth. If then it please you to thinke well of my part and accept of my person, to requite my loyall loue with

lawfull liking, and my fixed fancie with feruent affection : assure your selfe you shall haue *Signor Gradaffo* so at your commaund, as you in euerie respect can wish, and in the pledge of this my good will I will make your feofment a thousand Crownes of yeerely reuenewes. *Signor Gradaffo* had no sooner ended, but *Iacques* in his maisters behalfe framed his talke to this effect. There is nothing quoth he, which among mortall creatures is more detested than deformitie, nor nothing more imbraced than beautie, which aboue all the giftes both of Nature and Fortune doth make vs most resemble the gods. So that where the bodie is adorned with beautie and perfection of nature, there it seemeth the gods shewe most fauour and affection, sith that they tooke such care in caruing a peece of so curious perfection. Infomuch that they say when the gods made beautie, they skipt beyond their skill, in that the maker is subiect to the thing made, for what made *Thetis* be inconstant but beautie, what forced *Venus* to be in loue with *Anchises* but beautie? what caused *Luna* to like *Endymion* but beautie? Yea, it is sayde to be of so great force, that it bewitcheth the wise, and inchaunteth them that made it. There is none so addicted to chastitie whome beautie hath not chaunged, none so vowed to virginitie whome beautie hath not charmed, none so feure whome beautie hath not besotted, nor

none so senselesse whome the name of beautie can not either breake or bende. Loue commeth in at the eye not at the eares, by seeing natures woorkes not by hearing sugred / wordes, and fancie is fedde by the fairenesse of the face not by the finenesse of the speech. Beautie is the *Syren* which will drawe the most adamant heart by force, and such a charme as haue constrained euen the vestal virgins to forsake their celles, yea it inueigleth the fight and bewitcheth the senses, it so troubleth the minde and disturbeth the braine, yea it bringeth such extreame delight to the heart, so that as the Viper being tyed to a Beech tree, falleth into a slumber, so diuerse beholding beautifull persons haue stooode as though with *Medusas* head they had bin turned to a stone. *Anacharsis* being demaunded what hee thought was the greatest gift that euer the Gods bestowed vppon man, answered beautie, for that it both delighteth the eye, contenteth the minde, and winneth good will and fauour of all men. *Pig-maleon* for beautie loued the Image of Iuorie, and *Apelles* the counterfaite which he coloured with his owne skill, & the picture *Ganimides* greatly astonished the Ladies of *Cypres*. What made *Aeneas* so beloued of the *Carthaginians* but beautie? what gayned *Theseus* the good wil of *Ariadne* but beautie? what wonne *Demophon* the loue of *Phyllis* but beautie? and what forced the Syluein Nymph



*Oenone* to leaue the lawnes but the incomparable beautie of *Paris*? The Gentlewoman which hath a husband that is endued with beautie & adorned with the giftes of Nature, shall haue euer wherewith to be satisfied, and neuer whereof to mislike: whereas contrarie the deformed man is such a monster in nature, and such a sorrowe to a womans heart, as she bewailes her chaunce to haue chosen one that euery one doth loath. The foulest Serpent is euer most venomous, the tree with a withered rinde hath neuer a sugred sap, the durty puddle hath neuer good fish, and a deformed bodie seldome a reformed mind. The wise *Lapidaries* say that the pretious stone with the most glistring hue hath alwaies the most secret vertue. The pure gold is chose by the perfect colour, the best fruite, by / the brauest blossomes, and the best conditions by the sweetest countenance. But perhaps mistresse *Syluia* you will say his faire face inflameth my fancie and his beautie bewitched my senses: his shape in deed doeth perswade me to requite his good will with mutuall affection, but then his folly againe quaieth my stomacke and is a cooling card to quench the fire of fancie: to which I answer *Syluia*, that his follie is not so preiudiciall as profitable, not so much hurtfull as commodious. *Aspasia* the louer of *Socrates*, being demanded what thing a woman in the worlde chiefly desired, answered to

rule, thinking that soueraigntie was the thing that women most desire, and men most feare to grant them. If then it be a womans wish to haue her owne will, and as the common prouerbe faith, to rule the roft after her owne diet, you shall in taking my maister to your mate, haue so much your hearts ease as either you can desire or imagine. For my maister will whollie be led by your lyne, and you shalbe the starre, by whose aspect hee will direct his course, your yea shalbe his yea, and your nay his deniall. Thus although his follie be preiudiciall in one respect, it shalbe most profitable in another, so that his incomparable beautie shall sufficiently delight your fancie, and his follie be a meanes that without restraint you may enioy free will and libertie. Thus mistresse *Syluia*, you haue heard what I in my maisters behalfe can alledge. If therefore you meane to repaie his good will with loue, he promifeth not onely to make you sole mistresse of his heart, but of all his lands and lordships. *Iacques* hauing finished this tale, master *Petronius* as one betwixt feare & hope gaue the Fort the forest assault with this Alarme. *Plato* the wife and graue Philosopher was wont to say, that as man differeth from brute beasts in reason, so one man excelleth another by wisedome and learning: esteeming him that wanted knowledge, science, and nourture, but the shape of a man though neuer so

wel beautified with ŷ gifts of nature, ſuppoſing / that although he were indewed with the outward ſhadow of beautie, as iuſtly he might compare with *Paris*: or ſo ſtored with treaſure and riches, as he might caſt his countes with *Cræſus*: yet if he wanted learning to enlarge his beautie, or wiſedome to direct his wealth, he was to be counted no other but a beautifull picture burniſhed with golde. He that enioyeth wealth without wiſedome, ſayeth *Anaxagoras*, poſſeſſeth care for himſelfe, enuie for his neighbours, ſpurres for his enimies, a praiſe for theeues, trauaile for his perſon, anguiſh for his ſpirite, a ſcruple for his conſcience, perill for his loue, ſorrow for his children, and a curſe for his heires, becauſe although hee / knowes how to gather, he wanteth ſkill to diſpoſe. *Alexander the Great* made ſo great account of knowledge and wiſedome, that he was oft woont to ſay, he was more bound to *Ariſtotele* for giuing him learning, than to his father *Philip* for his life, ſith the one was momentarie, and the other neuer to be blotted out with obliuion. *Nefor* was more honoured and eſteemed for his learning and wiſedome at the ſiege of *Troye*, than either *Achilles* for his ſtrength, *Aiax* for his valour, or *Agamemnon* for his ſtout courage. *Cyrceſ* was not enamoured with the beautie of *Vliſſes* but intangled with his wiſedome. *Aeneas* when as *Dido* ſate in Parliament, tolde his tale with

such wit and discretion, so seasoned with the salt of learning, and sweete sap of science, that not onely she was snared in his loue, but also faide, surely thou art come of the offspring of the Gods, alluding to this saying of *Empedocles*, that as we in nothing more differ from the Gods than when we are fooles, so in no thing we do come neare them so much as when we are wise. *Socrates* thanked the Gods onely for three things, first, that they made him a man and not a woman, that he was borne a *Grecian* and not a *Barbarian*, thirdly, that he was a Philosopher and not vnlearned, esteeming the gifts of nature and fortune of no value vnlesse they / be beautified with the gifts of the mind. *Byas* the Philosopher being reproued by a certain iniurious person that he was poore and ilfauoured, answered that he was greatly deceiued both in his beautie and his riches, for quoth he, how can I be poore when I am wise, hard faouered when I am learned, thinking it the chiefeft beautie to be indued with learning, & the greateft treasure to be enriched with wisedome? The Philosopher *Critolaus* being verie deformed, as hauing a crooked backe and verie poore, as begging with a staffe & a wallet, was notwithstanding so well beloued of a certaine Gentlewoman of great wealth and worshipfull parentage, as she would willingle haue accepted him for her husband, which *Critolaus* perceiuing, laid downe

his staffe and his wallet, and put off his cloake, the more to shew his crookt back, wishing her with more diligence to marke his deformed shoulders /: to whom she answered, O *Critolaus*, thy deformitie cannot quench that which thy wisdome and learning hath set on fire. It is learning in deede which allureth when euerie word shall haue his waight, when nothing shall proceede but either it shall fauour of a sharpe conceite or a secret conclusion. It is wisdome that flourisheth when beautie fadeth, that waxeth yong when age approacheth, resembling the sea huluer leafe, which although it be dead, still continueth greene. Beautie withereth with age, and is impaired with sicknesse: be the face neuer so beautifull, the least skarre or mole maketh it most deformed, but learning and knowledge by tract of time encreaseth like to the Cygnets, which being young are verie blacke, but in their age most perfectly white: like the birdes that build in the rockes of the Sea, whose feathers grow most glistering in their age. As for riches, it is momentarie, subiect to the chance of inconstant fortune: it may be consumed with fire, spent with follie, wasted with riot, and stolne away by theeues: but wisdome is a treasure so certaine as no mishap can diminish, neither be impaired by any / sinister frowne of fortune. *Artemisa* the Queene being demanded by a certain gentlewomã, what choice she shuld vse in loue,

marrie, quoth she, imitate the good Lapidaries, who measure not the value of the stone by the outward hue, but by the secret vertue: so choose not a husband for the shape of the bodie, but for the qualities of his minde, not for his outward perfectnesse, but for his inward perfection. For if thou like one that hath nothing but a little beautie, thou shalt seeme to be in loue with the counterfeit of *Ganimedes*, and if thou fancie onely riches, thou choosest a wooden picture with a golden coate. Learning is the Jemme, which so decketh a man, and wisedome the Jewel which so adorneth the minde, that she which chooseth a wise man to her mate, though neuer so poore, saith *Themistocles*, maketh a good match. Thus mistresse *Syluia*, you haue heard my opinion, though not so wisely as I would, yet as learnedly as I could, not daring to be too bold, lest in wading too farre in an vnknowne foord I sodeinly slip ouer my shoes. Lands I haue none, to offer you large feoffements, nor liuings to assigne you a great dowrie: but if it please you to accept of a poore gentleman, I shall be bound by det & dutie to be yours for euer. *Syluia* hauing giuen attentiu heed to these three gentlemen, as one of a verie quicke wit and sharpe conceit, returned them these answeres. *Signor Gradasso*, quoth she, it was a law among the *Caspians*, that he which married after he had passed fiftie yeeres should at

the common assemblies and feastes, fit in the lowest and vilest place, as one that had committed a fact repugnant to the law of Nature, calling him which was well strooken in yeeres, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an old loue, but a filthie foole, and a doting old leacher, and in my iudgement they had great reason so to tearme him. For olde rotten strawes, are more fit for doong than for the chamber, withered flowers to be cast away, than to be placed in a braue nosegay, / olde sticke more meete for the fire than for sumptuous building, and aged men are more fit for the graue than to spende their time in loue. *Cupid, Signor Gradasso*, alloweth none in his court but yoong men that can serue, fresh and beautifull to delight, wise that can talke, secret to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries. He that is not indued & priuiledged with these conditions, may well loue but neuer be liked. How can a yoong woman fixe her affection vppon an olde man, who in y<sup>e</sup> night time in steed of talke telleth the clocke, crieth out of the gout, complaineth of the Ciatica, is combred with crampes, and troubled with the cough, hauing neither health to ioy himselfe, nor youth to enioy her. To the ende that loue be fixed sure, perpetuall and true, there must be equalitie between the enam-

oured. For if the louer be olde and shee be yoong, he ouergrowne with age, and she in flourishing youth, assure your selfe that of fained louers they shalbe euer professed and vnfained enemies. For it is not loue but sorrow, not mirth but displeasure, not taste but torment, not delight but despight, not ioy but annoy, not recreatiō but confusion, when in the louer there is not both youth and libertie: yea, & the withered straw is soone set on fire and easily quenched, the olde and drie wood easily inflamed and quickly put out, age soone doteth and soone detesteth, now swimming in loue and presently sinking in hate, like to y<sup>e</sup> stone *Draconites*, that no sooner commeth out of the flame but it is vehemently cold. What a foolish motion, nay what a frantike madnesse is it for him whom nature denieth any longer to liue, to intangle himselfe in the snares of loue, whose naturall heate is turned to frost, with the match of fancie to kindle a new fire when sicknesse sommons him and age warnes him that death draweth nye, than to become a clyent vnto *Cupid*, to pleade for bountie at the cruell barre of beautie, knowing that y<sup>e</sup> hearbe *Adiaton* cannot abide to touch the withered grasse, that the trees in / the mount *Vernefe* detest to be clasped of the olde Iuie, and that youth greatly abhorreth to be coupled with age. Further whosoever being yoong, faire and



beautifull, matcheth her with a doting old louer, be she as chaste as *Lucretia*, as trustie as *Penelope*, as honest as *Turia*, as faithfull as *Artemesia*, as constant as *Cornelia*, yet her honor, honestie and good name shall not onely be suspended but greatly suspected: yea, in so much that the olde man himselfe to keepe his doting wits warme, will couer his head with a ielous cap, being very credulous to beleue ech flying tale, and suspicious euermore to iudge the woorst. If his young wife be merie she is immodest, if sober fullen, and thinkes of some louer whom she likes best, if pleasant inconstant, if she laugh it is leaudly, if she looke it is lightly: yea, he casteth beyond the Moone, & iudgeth that which neither she would nor could imagine, restraining her from all libertie & watching as the craftie Cat ouer the fillie Moufe: should I than *Gradasso* seeing the trap follow the train, spying the hooke, swallow the baite, and seeing the mischiefe, runne wholie into miserie? No, no, I meane not to be so foolish as the birdes of *Cholchos*, which although they see the nettes, yet willingly strike at the stale, or like the *Tortuse* which desireth the heat of the Sunne that notwithstanding breedeth his destruction, nor so sottish as with free consent to crosse my selfe with perpetuall calamitie. Sith then *Signor Gradasso*, I count you being so olde, not a fit match for

my tender youth, I pray you at this time be cōtent to take my nay for an anfwere. And as for you *Iacques* which haue said so well in your maisters behalf, I commend you for a faithfull seruant, though your reasons were to small effect. I confesse *Iacques*, that nothing sooner delighteth the eye, contenteth the sense, or allureth the minde of a young maide than beautie: but as the stone *Topason* is not more loued for the outward hue than hated for the poison which secretly is hid within it, or as the hearbe *Nepenthes* is not more liked / for the pleasant shape, than loathed for the poysoned sap: so beautie cannot inflame the fancie so much in a moneth, as ridiculous follie can quench in a moment: nay, as of all things wit soonest setteth the fancie on edge & sharpeneth affection, so follie cooleth desire, and forceth loue in the lowdest gale to strike faile, and be quiet. What ioy can that Gentlewoman haue, whose husband hath neither modestie to moderate his affection, nor manner to behaue himselfe well in companie, who can neither be constant, because hee is a foole, nor secret sith he is without sence, but as the *Dolphin* hath nothing to couer his deformitie but a few glistering scales, or as the clownish Poet *Cherillus* had nothing to be praised in his verses but the name of *Alexander*, so he hath nothing to shadow his follie but a faire face, nor

nothing to be commended but a little fading beautie. Whereas you alledge that *Venus* was intangled with the beautie of *Anchises*, and *Luna* with the feature of *Endymion*, & *Dido* with the braue shape of *Aeneas*, I answere, that *Anchises* was neither a foole, *Endymion* a sot, nor *Aeneas* witleffe: for if they had, they might assoone haue perswaded olde *Sylenus* to despise the rytes of god *Bacchus* as haue procured any of these three to yeeld to their alluremēt̄s: sith they knew that beautie in a foole is as a ring of gold in a swines snout. We read that a Confull in *Rome* married a daughter of his to a faire foole, because he was endued with great possessions, who was not long married to his wife *Iulia*, for so was the Confuls daughter called, but for want of wit and lacke of wisedome, he so burned in ielousie and surged in the seas of suspicious follie, that as the poore Gentlewoman was stooping to pull on her shoe, he espying her faire and christall necke, entered into such a suspicious furie, that presently he thrust her through with his sword, verifying the saying of *Castymachus*, that a foole deprived of reason, is no other but a mad man bereaued of his sence. Whereas you say that foueraintie and rule is the chiefest thing a woman doth desire, / and that by marrying a foole I shall haue the readie meanes to attaine it, put case I graunt the antecedent, yet I deny the cōse-

quent, for if I were as greedy to beare sway as *Semiramis* that craued of her husband *Nynus* to rule the kingdome three daies, or as *Cleopatra* that coueted only to be maister of *Marcus Antonius*, yet a foole is so obstinate in his senselesse opinion, and so peruerse to be perswaded, that he will not only denie me the superioritie, but he wil himselfe rule the rost though it be to his vtter ruine. So that *Iaques* I conclude that your maister being somewhat foolish, and I my selfe none of the wisest, it were no good match: for two fooles in one bed are too many. But now maister *Petronius* no longer to feed you with hope, I giue you this *Adio*, that although I confesse wisdom to be the most pretious iem wherewith the mind may be adorned, and learning one of the most famous qualities, wherefore a man may be praised, yet if you were as wise as *Salomon*, as learned as *Aristotle*, as skilfull as *Plato*, as sensible as *Socrates*, as eloquent as *Vlisses*, *Si nihil attuleris ibis Homere foras*, for wit doth not more frie than want can frize, nor wisdom heateth not so fore as pouertie cooleth, & rather had I in welth content my selfe with folly, than wedding myself to a poore wise man pine in pouertie. But sith I hope *Petronius* thou wilt proue like the stone *Sandastrea*, which outwardlie is rough, but inwardly full of gliftring beames, and that thou wilt trie thy selfe so good

a husband as thy vow, learning, and wifedome promifeth, I will not only fupply thy wants with my wealth, and thy pouertie with my plentie, but I will repaie thy fancie with affection, and thy loue with loialtie, hoping that although my friends wil count me a foole for making my choice, yet I my felfe fhall neuer haue caufe to repent my chance, & in pledge of this my plighted troth, haue here my heart and hand for euer at thy commaund. How *Gradaffo* and *Monfieur de Vafte* liked of this verdit, I neede not relate, nor what their anfweres were I know not, /and if I knew to recount them it auaieth not, but I am fure *Petronius* thought he had made a fortunate iourney. Well *Signor Valafco* hearing the determination of his daughter, was as well contented with the chaunce as ſhe ſatisfied with the choice, and euer after made as great account of his ſonne in law *Petronius*, and liked as well of the match as though ſhe had married the richeſt Duke in *Europe*.

Madam *Modesta*, I haue recounted this hiftorie that your doubtfull queſtion might be throughly debated & fullie decided. You ſee that *Silvia* who was wife, faire, and vertuous, would not be allured with the golden ſhew of riches becauſe ſhe loathed the perſon, nor be inchaunted with the charme of beautie, ſith ſhe deteſted his folly, but chooſe poore *Petronius* who might both comfort and counfell

her with his wisedome, and be her credite and countenance for his learning. If then your louer be both faire and wise though without wealth, why should you mislike your choice, fith you are able to applie to his fore the like salue with *Syluia*, and of a poore scholler make him a wealthie Gentleman. Choose not *Modesta* so that thy friends shall like the choice and thou mislike the chaunce, leaft time and triall make thee account Rue a most bitter hearbe: thus wishing thy loue prosperous succeffe howsoeuer the matter happen, I bid thee hartily farewell.

*Thine to her power  
contented Mamillia.*



NOTES AND ILLUSTRATIONS  
ETC.





## I. NOTES AND ILLUSTRATIONS.

☞ *For notes on such classical and historical names of persons, places and events, as are not trite, the Reader is referred to the INDEX OF NAMES in the closing volume.*

*For other occurrences and examples of words and things herein annotated, the Reader is similarly referred to the GLOSSARIAL-INDEX, s.v., in the same. Occurring and re-curring so frequently, it were tedious to note them in each place among these NOTES AND ILLUSTRATIONS. AS A RULE, when the first occurrence of a word is explained or illustrated, after-occurrences are simply recorded in the Glossarial Index s.v., unless in exceptional cases that call for additional examples, etc.*

*Abounding as the books of Greene do in proverbs and proverbial sayings, it is deemed expedient to record these together at the end of the successive NOTES AND ILLUSTRATIONS.*

*Finally, with reference to the many 'stones,' 'herbs,' 'birds,' etc., etc.—not a few mythical—introduced into these as into all his books by Greene, it is to be kept in mind that this was one of the characteristics of the School founded by Lyly and known historically as Euphuism. Drayton in his "Of Poets and Poesy" (p. 1256) thus refers to and lashes it:—*

"Our tongue from Lillie's writing then in use ;  
Talking of Stones, Stars, Plants, of fishes, Flyes,  
Playing with words, and idle Similies,  
As th' English, Apes, and very Zanies be,  
Of every thing, that they doe heare and see ;  
So imitating his [Lyly's] ridiculous tricks,  
They speak and write all like meere lunatiques."

*Specifically, Thomas Nashe in indignantly repelling the charge that he was an imitator of Greene and others,*

thus wrote in 'Strange Newes' (1592)—"Wherein have I borrowed from Greene or Tarlton, that I should thanke them for all I haue? Is my style like Greenes, or my jeasts like Tarltons? Do I talke of any counterfeit birds, or hearbs, or stones? . . . . ."

All this being so, it were idle pains largely to annotate these counterfeit birds, or hearbs, or stones. I content myself with a MINIMUM; but in the Glossarial-Index, s.v., examples will be found of the earlier and contemporary use of the same words and odd things to illustrate and enforce given sentiments and opinions, etc. See also special lists of beasts, birds, plants, stones, etc., after the Glossarial-Index.

#### MAMILLIA, Part I.

Page 3, title-page, l. 5, 'deciphered'—a very favourite word in Lyly and Greene and their contemporaries = characterized, or explained, or unfolded. See Glossarial-Index, s.v. Later, the word was used as a substantive 'decipher' = the character given of a man; that which shows what he is—"He was a Lord Chancellour of France, whose *decipher* agrees exactly with this great prelate"—*Hacket, Life of Abp. Williams* ii. 220—*Davies's Supplementary English Glossary*, s.v.: l. 6, 'perfect substaunce of loue' = real or genuine love: ll. 10, 11, 'wit ioyned with *wisdome*'—one of many early examples shewing that there was a distinction between 'wit' and 'wisdom' though not by the former meaning humour or the like, 'Wit and Wisdom' was the title of the (so-called) Joe Miller Jest Book.

„ 5, ll. 1-2, 'Lorde Darcie of the North'—John,

2nd Baron D'Arcy, of Aston, co. York, who succeeded to the title on the death of his father, on 23rd September, 1558. He was with the Earl of Essex in the expedition into Ireland in 1574. He married Agnes, daughter of Thomas Babington, Esq., of Dethick, co. Derby. He died in 1587. He was called 'Lord Darcy of the North' to distinguish him from Lord Darcy of Chiche, co. Essex. The title became extinct in 1635: l. 15, '*vnperfect*' = imperfect. So Lyly in *Euphuus, frequenter*.

Page 6, l. 3, '*fouler*' = fowler: l. 7, '*dolt*' = stupid, clownish person, or lout: l. 8, '*discipher*'—see note on page 3, l. 5: l. 9, '*lout*' = boor: l. 11, '*cooling carde*'—a frequent word in Greene = a gaming term for a high card, which when played cools the ardour or expectation of a previous player who had expected to win. In Lyly (as before), a section is headed '*A cooling Carde for Philautus and all fond louers*' (Arber, pp. 106-19). See Glossarial-Index, *s.v.*, where a full note is given. Davies in his 'Glossary' (as above) supplies the modern use of 'cool' from Miss Edgeworth, 'lose your *cool* hundred by it,' and from Dickens, 'leaving a *cool* four thousand.' Is this equivalent of the earlier '*cooling*' carde? : l. 12, '*his sleeu would stretch*' = his arm or power would reach: *ibid.*, '*then*' = than; but 'then' and 'than' are spelled arbitrarily one for the other: l. 15, '*blind*

*Bayard*'; *Nares*, s.v., yields this excellent note —“ Properly a bay horse ; also a horse in general. Rinaldo's horse in Ariosto is called *Baiardo*. 'As bold as blind *bayard*' is a very ancient proverb, being found in Chaucer, *Troil.* i. 218. See also Ray, p. 80. It is alluded to in the following passage: 'Do you hear, sir Bartholomew *Bayard*, that leap before you look?'—*Match at Midnight*, O. Pl., vii. 435. Perhaps the whole proverb might be 'as bold as blind *bayard* that leaps before he looks,' in allusion to another proverb, 'Look before you leap.' I find the expression in a sermon of Edward the Sixth's time: 'I marvel not so much at *blind bayards*, which neuer take God's book in hand' (Bernard Gilpin's Sermons): 'Who is more than is the *bayard* blind?' (Cavil in 'Mirror for Magistrates'). See *Bagus* in Du Cange and Junius in *Bayard*." Every one knows the boldness in walking forward of the blind, whether man or beast. See Glossarial-Index, s.v., for more.

Page 7, l. 1, '*find*' = discover or reveal or name : l. 5, '*wetting*'—as of cloth to shrink it and fit it for wearing. See Glossarial-Index, s.v. : l. 7, '*rent*' = rend : l. 9, '*downe* measure' = downright or honest, *i.e.* full or perfect weight ; according to his simple wit, even overweighing it, the produce is the full weight the producer can yield : l. 12, '*ballance*' = weighing-scales.

- Page 9, l. 1, '*To the Gentlemen Readers*'—Greene's books rarely miss of an Epistle to 'Gentlemen.' There is pathos in the way in which these old Worthies signed themselves 'Gentleman' and claimed 'gentlemen' for their Readers. Breton, Whetstone, and many other 'decayed' ones, were urgent in their use of the word : last l., '*counterfeit*.' See Glossarial-Index, *s.v.*, for divers uses of this term in Lyly, Greene, etc.
- „ 10, l. 4, '*cheaping*' = cheapening in bargaining—a 'cheap' (as Cheapside) was a market or bargaining-place ; and so 'chapman' : l. 8, '*no chaffer so charie*'—an often-recurring alliterative phrase. See Glossarial-Index, *s.v.* chaffer = bargaining for merchandise. Has it any root-reference to the volubility of talk and '*chaffing*' in buying and selling, *e.g.* in Eastern bazaars ? : *ibid.*, '*charie*' = chary, careful or vigilant : l. 11, '*curious*' = carefully compiled. See Glossarial-Index, *s.v.*, and under 'Curiositie' : l. 18, '*trauell*' = travail.
- „ 11, l. 1, '*Roger Portington, Esquier*,'—son of Lionel Portington of Barnby upon Don, co. York, by Isabel, d. of Roger Wentworth, Esq., of South Kirkby in that county. He married Mary, d. and coheir of Henry Sandford of Thorpe Salven, Esq. He was knighted at the coronation of K. James I., 23 July, 1603. He died in April or May 1605, leaving no issue. Greene dedicates

the 2nd part of 'Mamillia' to him and a Robert Lee. See page 141 : l. 4, 'Clios' = muse of history, and hence her followers are called 'clarkely' or learned : l. 5, 'Smirna' = Smyrna—one of the many supposititious birthplaces of Homer : l. 7, 'Virgils countrie village' = now Pietola near Mantua : l. 8, 'bear the bell'—the allusion is to the 'bel-wether' which walks first and leads the flock, and as their leader excels the rest in dignity : l. 13, 'passing port' = overpassing bearing.

- Page 12, l. 4, 'filed phrase'—a common place, earlier and later, memorable most of all as used by Shakespeare, *e.g.*, 'and precious phrase by all the Muses *fil'd*' (Sonnet lxxxv. 4) ; 'his tongue *filed*' (L. L. L., v., 1, l. 11) = polished, refined, as a piece of steel or other metal worked on by the 'file.' See Glossarial-Index, *s.v.*, for notice of Professor Dowden's notes on Shakespeare's sonnets *in loc.* : l. 10, 'embost' = adorned as was 'embossed' work.
- „ 13, l. 1, 'Padua'—see Life in Vol. I., on Greene's probable residence in Padua : l. 13, 'parle' = parley—very frequent in Greene. See Glossarial-Index, *s.v.*
- „ 14, l. 7, 'wanne' = won : l. 10, 'sure' = surely—no Irishism, as in our day : *ibid.*, 'whether' = whichever : l. 22, 'blaze' = blazon or blazoning : l. 26, 'feature' = form or person. See Glossarial-Index, *s.v.*, for many other occurrences of the word in

Greene, and other examples and illustrations.

- Page 15, l. 4, '*stealth*'—see Glossarial-Index, *s.v.* : l. 6, '*his onely pleasure*' = his pleasure only. See Glossarial-Index, *s.v.* : l. 9, '*two bodyes and one soule*'—a commonplace of our early poets, including Spenser : l. 14, '*foyle*'—not '*soyle*,' *i.e.* soil = foil, defeat, conquer : l. 17, '*meere choyce*' = Latin *merus*, pure, without mixture, only.
- „ 16, l. 5, '*disordinate*' = disorderly : l. 9, '*the only sight of their Ladye*' = the sight only of their Lady : l. 12, '*alarmes*' = alarums : l. 17, '*presidentes*' = precedents : l. 27, '*aduisement*' = deliberation or counsel.
- „ 17, l. 1, '*canuased*.' So in '*Mirroour for Magistrates*' (p. 230)—

“That restlesse I, much like the hunted hare  
Or as the *canuist* kite doth feare the snare.”

Does Greene adapt the word from canvassed (*i.e.* tossed), in a blanket—the original meaning of '*canvass*' being to 'talk much of' and to 'beat'? : l. 2, '*stale*' = decoy. See Nares, *s.v.*, for a full note : l. 14, '*Sophister*' = disputer? : l. 18, '*moodellesse*' = mindless or foolish : l. 20, '*Coloquintida*' = colocynth, the medicine : l. 22, '*Polipe*.' See page 61, l. 10, and related note on p. 77, l. 4 : l. 24, '*stedfast Emerald*'—as in all cases preserving its green colour.



Page 18, l. 13, 'sect' = party or section : last l.,  
'*passing prayse*' = surpassing.

- „ 19, l. 6, '*fangle*' = trifle, toy : *ibid.*, '*Ouch*' =  
jewel, brooch, spangle, or necklace. See  
Nares, *s.v.*, for a full note : l. 13, '*coat of  
the Spanish cut*' = a full 'covering' dress,  
like our frock coat : l. 14, '*side sloppe*' =  
lower garments, breeches : '*side*' signifies  
'long' : *ibid.*, '*bombast*' = stuffed or padded.  
„ 20, l. 4, '*die*' = dye : l. 15, '*substance of her  
perfect minde.*' See note on page 3, l. 6 :  
l. 19, '*stale*' = decoy, as before : l. 21,  
'*rampire*' = rampart.  
„ 21, l. 5, '*reclaime*,' a hawking term = accustom  
or tame. See Glossarial-Index, *s.v.* : l. 13,  
'*traine*' = stratagem, artifice, as in Macbeth  
(iii. 4)—

“ Devilish Macbeth

By many of these *trains* hath sought to win me  
Into his power.”

So Spenser (F. Q. I. iii. 24)—

“ But subtil Archimag, that Una sought  
By *traynes* into new troubles to have taste.”

See Glossarial-Index, *s.v.*, for examples of  
the contemporaneous use of this verb and  
noun in two opposite senses, and the gradual  
dying-out in English of the present use,  
though still retained in French : l. 18,  
'*tread the measures*' = dance : l. 22, '*doubt-  
ing*' = fearing.

- „ 22, l. 11, '*salue*' = the 'hail' or salute : l. 16,  
'*sith*' = since, *frequenter*.

- Page 23, l. 6, '*Sisimbrium*' = water-mint : l. 17, '*frumpe*' = contemptuous speech, *frequenter*, and in Lyly, as before : l. 21, '*Muses*' = study : last l., '*Spattania*'—see Glossarial-Index, *s.v.*
- „ 24, l. 2, '*Stone Calcir*'—see special list of stones, etc., after Glossarial-Index : l. 7, '*Lazar*' = Lazarus, beggar : l. 9, '*passé not*' = heed not : l. 15, '*chaffer*' = merchandise. See note on p. 10, l. 8.
- „ 25, l. 1, '*likened to the Fullers mill*' = fouler or dirtier as it is increasingly used : l. 2, '*the hearbe Phanaces*'—see special list of plants, etc., after Glossarial-Index : l. 22, '*stond*' = stand : *ibid.*, '*Niesse*.' So page 129, l. 7, = a form of *Eyesse*, an infant hawk or quasi nestling. Formed apparently (*pace* Nares) as nuncle, etc. : l. 24, '*baite*' = a term in falconry—to flutter the wings as preparing for flight, particularly at the sight of prey : probably from Fr. *battre*—

“ That with the wind  
*Bated* like eagles having newly bath'd.”  
 (1 Henry IV., iv. 1.)

See Nares, *s.v.*, for a full note ; also our Glossarial-Index, *s.v.*

- „ 26, l. 5, '*tryall*' = proof : l. 13, '*forewit*' = wit before or foresight.
- „ 27, l. 3, '*curious*' = scrupulous ; but as this is a very frequent word both as noun and adjective in Greene, see Glossarial-Index,

*s.v.*, for a full note : l. 17, 'tryed' = proved—*frequenter*. See Glossarial-Index, *s.v.*, for a full note, with examples : *ibid.*, 'stragler' = vagabond. So in Euphues, as before : l. 24, 'a solemne Saint'—a hit at the Puritans, since he evidently means a solemn-seeming, or merely outwardly solemn—an old falsehood.

Page 28, l. 1, 'haue' for 'hath' : l. 3, 'wetting' = shrinking as of cloth, as before : l. 9, *Amber-stone*—see special lists after Glossarial-Index : l. 11, 'Barke,' etc., *ibid.* : l. 15, 'onix,' *ibid.* : l. 19, 'pray' = prey—the usual spelling then : l. 21, 'cast the water' = examine urine in order to discover disease. So in Macbeth (v. 3)—

" If thou could'st, doctor, cast  
The water of my land, find her disease " :

l. 25, 'Let no wit ouercome wisdom'—see note on page 3, l. 10.

„ 29, l. 20, 'daunger of Diana's caue.' See Glossarial-Index, *s.v.*

„ 30, l. 1, 'participate'—so late as Wordsworth the verb was thus used. In Pettie's 'Civile Conuersation' of Guazzo (1581-6) an example of present-day use occurs—"seeing our age doth so *participate with* the qualitie of yron' : l. 7, 'tearmes'—see Glossarial-Index, *s.v.* : l. 11, 'Halciones' = halcyon or kingfisher. See Nares, *s.v.*, and Sir Thomas Browne's *Vulgar Errors*, *s.v.* The

odd thing is that the kingfisher is only at most a river-haunting, not properly a sea-bird : l. 25, 'Adamant' = magnet. So in Troilus and Cress., iii. 2—

"As true as steel, as plantage to the moon,  
As sun to day, as turtle to her mate,  
As iron to adamant,"—

but elsewhere = intensely hard rock. But see Glossarial-Index, *s.v.*, for quotations on 'diamond' *v.* magnet : l. 26, 'goat's-blood' = a long-abiding bit of folk-lore, on which see Glossarial-Index, *s.v.*, and special lists, as before : last l., 'incense' = inflame, provoke. Query here and elsewhere, as in Minsheu = move or instigate? See Glossarial-Index, *s.v.*

Page 31, l. 1, 'Lupinar'—see special lists, as before : l. 15, 'loading carde'—see Glossarial-Index, *s.v.* : l. 16, 'wey' = weigh : l. 25, 'stearne' = helm : l. 27, 'crased' = weak. See Glossarial-Index, *s.v.*

„ 32, l. 7, 'sotted' = besotted, from *sotie*, folly (Anglo-Norman), as at page 33, l. 22. So Lyly,—“ I hope you be not *sotted* upon the Man in the Moon ” (Endimion i. 1) : l. 10, 'collise' = cullis, *i.e.* a delicate strong broth. So also Euphues (as before)—“ They that begin to pine of a consumcion, without delay preserue themselues with *cullizes* ” (p. 65). So too in his 'Campaspe' (iii. 5) —“ He that melteth in a consumption is to

be recured by colices not conceits" : l. 22, 'Bathes in Calicut.' See Glossarial-Index, *s.v.* : l. 23, 'Orme.' See Index of Names, *s.v.* : l. 25, 'teastie' = testy.

- Page 33, l. 1, 'cloth of Arras' = tapestry hangings of rooms, so named after Arras, capital of Artois, where the manufacture originated. They were frequently used to divide apartments—much as sliding-doors do now—not simply hung on the walls, as still to be seen in the "stately homes of England" and France. This explains Falstaff's position behind the hangings, and other examples of the word in Elizabethan-Jacobean books : l. 16, 'hazard' = perchance in peril, or [thou shalt be] is to be understood, as in 'thou shalt reap,' before : last l., 'fond' = foolish.
- " 34, l. 7, 'cōfect' = confection, as before : l. 13, 'strait' = strait laced or strait gated : l. 15, 'spurres'—see Nares, *s.v.* : l. 23, 'curiositie.'—see note on page 27, l. 3 : l. 26, 'cast'—see note p. 28, l. 21 ; but here = a dicing or gaming term = I throw at all [my opponents].
- " 35, l. 1, 'mase' = maze or muse, at his wit's end : l. 8, 'peeuish' = froward or wayward : l. 15, 'euill chapmen' = ill salesmen : l. 17, 'visor' = mask : l. 22, 'chose' = choose. So 'lose' for 'loose,' last l. : l. 24, 'vaded'—see Glossarial-Index for full note on 'vaded' *v.* 'faded.'
- " 37, l. 9, 'Dan' = Don.

- Page 38, l. 20, '*Scrappe*' = scrap, or scraps of food : *ibid.*, '*reclaimeth*' = recalleth ? but see Glossarial-Index, *s.v.*, for a full note : l. 21, '*whetston*' = sharpener : l. 22, '*call*' = that which 'calls' one to one, as the hawk is called by the call of the falcon, etc.
- „ 39, l. 12, '*flowe*' = of a swollen river, not of the tides of the sea : l. 16, '*doultishly*' = clownishly, boorishly.
- „ 40, l. 8, '*tyed . . . to the mast of modesty*'—as in the old classic legend of Ulysses and his crew, to resist the Syrens.
- „ 41, l. 10, '*Margaret*' = pearl : *ibid.*, '*valure*' = value. So in '*Mirror for Magistrates*' (p. 280),—

“More worth than gold a thousand times in *valure*.”

So too in Sidney's *Arcadia*.

- „ 42, l. 1, '*nurse and bedfellow*'—to be noted in regard to the custom.
- „ 43, l. 5, '*barren doe*'—not that a 'doe' is necessarily 'barren' : *ibid.*, '*hoppe tree*.'—In 1574, Reginald Scot published a little book, which was republished in 1576 and 1578, advocating and describing the culture of the hop, then imported from Gueldres : l. 11, '*Smaragdo*' = *Σμαραγδος*, the emerald.
- „ 44, l. 17, '*flat*' = down-right. We still say 'it is a *flat* lie' : l. 20, '*platforme*'—Cotgrave gives the Fr. *plate-forme* as in our sense = model or draught of a building, as it is used here.

Page 45, l. 20, '*appeached*' = impeached, accused.  
So in Richard II. (v. 2),—

“Now by mine honour, by my life, my troth,  
I will *appeach* the villain” :

- l. 22, '*conster*' = construe, as at p. 46, l. 13 :  
l. 26, '*maze*' = at his wit's end, as before :  
last l., '*as though her heart had bin on her  
halfepeny*'—see list of proverbs at close of  
the present Notes and Illustrations : last l.,  
'*fetch*' = trick or stratagem.
- „ 46, l. 12, '*credit*' = belief, or as we might say  
'crediting' : l. 24, '*too*' = to—'to' and 'too'  
arbitrarily used.
- „ 47, l. 14, '*cal*' = give tongue or bark : last l.,  
'*superlative*'—rather 'comparative.'
- „ 48, l. 15, '*a custom*'—see p. 49, l. 10 : *ibid.*,  
'*the bay-tree*,' etc.—see special lists, as  
before : l. 25, '*vnlikely*' = ill-seeming.
- „ 49, l. 14, '*upper hand*'—written when our  
streets shelved down to the middle and the  
wall was the 'upper' portion : l. 21, '*Pliny*'  
. . . . . *the Unicorn*, etc.—see special lists,  
as before : l. 25, '*seemes*'—v. sing. after  
nom. pl., apparently through influence of  
the singular nouns between.
- „ 50, l. 2, '*old folke are twise children*.' Robert  
Fergusson, precursor of Robert Burns, felici-  
tously puts it in his *Farmer's Ingle*—proto-  
type of the *Cottar's Saturday Night*,—  
“The mind's aye cradled when the grave is near” :  
l. 5, '*as leefe*' = as lief, *i.e.* as willingly :

- ll. 26-7, '*one of my kinsmen sets out the liuely Image of a Courtier*,' viz., Castilio's '*Courtyer*'—translated by Sir Thomas Hoby, (1561), and forming one of the HUTH LIBRARY series. This shows how the book and its translation were then known.
- Page 51, l. 9, '*Sweete breath*'—one wonders how our ancestors ascertained the alleged fact of the '*panther's sweete breath*'; but see Glossarial-Index, *s.v.*, for a full note : l. 17, '*valure*' = valour here : l. 22, '*ouershot*' = outreached.
- „ 52, l. 1, '*ouerthwartnes*' = crossness, obstinacy. See Nares, *s.v.* : l. 3, '*hoat*' = hot—a key to the pronunciation ? l. 9, '*winch*' = wince : l. 11, '*quicke*' = sensitive part. So we still speak of the '*quick of the nail*.'
- „ 53, l. 5, '*careful*' = full of care, as *frequenter*.
- „ 54, l. 18, '*crost*' = marked as with a cross : but see Glossarial-Index, *s.v.* : l. 26, '*Caue of care . . . . dungeon of despayre*'—allegorical fancies destined soon to be transfigured by Spenser : last l., '*flinging out*' = passing out passionately.
- „ 55, l. 3, '*graynge*' = grange, *i.e.* farm house : l. 4, '*myldes*' = miles : l. 16, '*semblance*' = appearance [of noticing] : l. 19, '*spill*' = overturn. Spilled potage, like spilled milk, not to be recovered : l. 27, '*Boore*' = boar.
- „ 56, l. 2, '*passeth the pikes*' = adventureth into and overcomes danger, as before levelled bayonets we should say : l. 14, '*voyage*' = in French sense, a land-journey, not as



with us exclusively sea-travel. See Glosarial-Index, *s.v.*

- Page 57, l. 18, 'onset' = commenced his attack, made his advances : l. 27, 'vented' = pierced so as to give 'vent' to the liquor by a cock or stopple. Both images are drawn from the commonly known fact that the liquor will not issue without there be also a spigot-hole, or the upper bung loosed. The word 'vent' is still in ordinary use in the above sense.
- „ 58, l. 1, 'nosehril' = *nose* and *thirl* = perforation (Saxon). So in Shakespeare, Spenser, etc., etc. : l. 12, 'circumstance' = standing around, *i.e.*, as he cunningly says, he dares only tell the plain fact without rhetorical amplifications : l. 16, 'tract' = Lat. *tractus*, *i.e.* space or course.
- „ 59, l. 1, 'vnpossible' = impossible : l. 2, 'adamant' = diamond : l. 5, 'sustaynes' —another example of v. s. after nom. pl. Query — through interposition of 'loue' ? or perhaps of 'who,' in same manner as we find 'that' causing the verb to be in sing. in so many cases : l. 12, 'Hermine' = ermin : l. 25, 'misling showres' = falling in smaller or more misty drops than when it drizzles.
- „ 60, l. 6, 'gaze'—on account of his beautiful skin and sweet savour as noted by Pliny, etc. : l. 11, 'vertue of pure jet'—see special lists, as before, for full note on this : l. 12, 'flare' = fat, of a pig's kidney (Westmore-

- land), in Somerset = saliva (Phillips). But  
 qy. misprint for 'flaxe'?
- Page 61, l. 3, *Serpentine powder*—see Glossarial-  
 Index, *s.v.* : l. 4, '*Salamander stone*'—qy.  
 asbestos? but see special lists, as before :  
 l. 7, '*free stone*'—*ibid.* : l. 8, '*the Emer-  
 auld*,' etc.—see special lists, as before :  
 l. 10, '*Polipe*'—see special lists, as before, and  
 p. 77, l. 4 : l. 11, '*Saphyre*'—*ibid.* : l. 14,  
 '*troathlesse*' = without keeping his troth.
- „ 62, ll. 3, 4, '*the fish hauing no eares*'—an old  
 vulgar error.
- „ 63, l. 6, '*trauaell*' = travail : l. 7, '*your labour  
 lost*'—a phrase very common earlier and  
 later; see Glossarial-Index, *s.v.* : l. 9,  
 '*letting*' = hindering : l. 20, '*marrow*' =  
 mate : l. 21, '*squat*' = lie not flat? l. 26,  
 '*string*' = of bow : l. 27, '*white*' = centre-  
 mark.
- „ 64, l. 8, '*brimme*' = edge : l. 9, '*stone in  
 Ægypt*'—see special lists, as before : l. 18,  
 '*call it*,' etc. = entertain the question or  
 subject—a curious use.
- „ 65, l. 4, '*Beral*'—see special lists, as before :  
 l. 7, '*gineper*' = juniper.
- „ 66, l. 2, '*renoumed*' = renowned, as before: l. 17,  
 '*as cold as a clock*.' So Lyly in *Euphues*,  
 as before—'Though *Curio* bee as hot as a  
 toast, yet *Euphues* is as colde as a *clocke*'  
 (p. 106, Arber). See Glossarial-Index, *s.v.* :  
 l. 27, '*cast*'—a gaming use = threw them  
 all face uppermost.

- Page 67, l. 1, '*remorce*' = pity : l. 7, '*dereed*' = loved.  
See Nares, *s.v.*, for a useful note.
- „ 68, l. 10, '*conserue*'—now used = confection, but here as a medicinal conserve, whereas we have only so retained it in the 'conserve of roses.'
- „ 69, l. 10, '*enueigled*'—if the supposed derivation be true, does not require to be used in an ill sense, and that derivation ('blinded') is strongly supported by the corresponding clause 'so blinded' four lines below.
- „ 70, l. 24, '*with all*' = withal.
- „ 73, l. 25, '*poult foote*' = club footed—query because such a foot comes down with a thump or 'polt'? See Glossarial-Index, *s.v.*
- „ 74, l. 16, '*the Elephant*'—see special lists, as before : l. 19, '*Basilisk*'—seems to be a complete transformation of Pliny's statement—"yea and (by report) if he doe but set his eie on a man, it is enough to take away his life" (Holland's Pliny, lxxix. c. iv.).
- „ 75, l. 3, '*milte*' = spleen : l. 4, '*burstines*'—'*tumideque mariscæ, burstenesse, itchingnesse*' (A *Little Dictionary for Children*, *s.v.* Hernia, &c., 1586) :
- „ 76, l. 9, '*habiltye*' = the 'h' before 'a' : l. 15, '*Mithridate*' = elixir : ll. 16-17, '*Reedes in Candie*'—see special lists, as before : l. 25, '*Pickerell*' = pike; see Pliny, lxxxii. c. 2.
- „ 77, l. 4, '*Polipe stone*'—the 'polipe' is an animal, this a stone.

- Page 79, l. 3, '*carter*'—then (as now) thought an ignorant person, and bad logic was called in derision, carter's logic ; or possibly it meant the logic of blows : '*flat*' = downright.
- „ 80, l. 15, '*quidities*' = (originally legal or scholastic) quibblings or subtleties, equivocations or double meanings : l. 17, '*moe*' = more : l. 18, '*secretaries of nature*'—a favourite contemporary name for Bacon.
- „ 81, l. 5, '*Letters of Ephesus*'—see Index of Names, *s.n.* : l. 12, '*pince*' = pinch. Cf. the converse of '*winch*' for '*wince*' before.
- „ 82, l. 25, '*a dumb Schoole*' = esoteric, silent to outsiders.
- „ 83, l. 22, '*Strapado*'—from the Italian *strappare*, to stretch or pull away by force. The punishment was to be drawn up by a cord fastened to the arms, and then to be let down suddenly and stopped with a jerk. It broke the arms of the soldier and loosened his joints. See Dyce, *s.v.*, and R. Holme's '*Acad. of Armory and Blazon*,' B. iii., c. 7, which Dyce quotes. Braithwaite entitles one of his raciest books '*A Strapado for the Devil*.'
- „ 84, l. 3, '*me think*' = methinks : l. 17, '*greene tayle*' = young tail.
- „ 85, l. 6, '*chymed for sleepe*'—now in the Nursery a '*yawn*' is called '*a first bell for bed or sleep*'—the eyelids closing in sympathy, going together and winking like the clapper of the bell : l. 13, '*strayning*' =

pressing her hard : *ibid.*, 'A dio' = adieu—  
how little we think of the meaning when we  
use the word!

- Page 86, l. 17, 'confection,' see note before : l. 26,  
'Conge' = bow of farewell and kiss. So Armin  
in his 'Nest of Ninnies' (1608), "Sir William  
with a low *congy* saluted him" (see my edn.  
of the Poems, etc., of Armin, in OCCASIONAL  
ISSUES) : l. 27, 'vale' = farewell.
- „ 87, l. 7, 'things vnlooked for, most often happen'  
—a long anticipation of Lord Beaconsfield's  
saying, 'It is the unexpected that always  
happens.'
- „ 88, l. 7, 'bushell'—a saying originating in the  
Eastern custom of presenting bread and salt  
to the stranger or visitor in token of friend-  
ship : l. 9, 'bande' = bond : l. 14, 'Iacinth, if  
it be rubbed,' etc.—see special lists, as before.
- „ 90, l. 25, 'make' = mate.
- „ 91, l. 7, l. 19, 'ware' = beware—see l. 27 : *ibid.*,  
'as the dogge'—in Æsop's fable, or = between  
two stools, etc.
- „ 92, l. 19, 'winding' = a sporting term ; to wind,  
or have him in the wind, is to scent him, the  
wind blowing the scent from the humid  
animal or his steps, to the dog : l. 25,  
'sharpenest'—qy. a Greene-made superlative,  
or a misprint for 'sharpened' ? Editor  
knoweth not whether he means that when  
it tasteth of sugar it is a sign that sugar has  
been added ; but it is a sign : l. 26, 'infer'  
= draw.

- Page 93, l. 13, '*Hobby*' = species of hawk : l. 14, '*checke*' = pause in the flight. So Twelfth Night (iii. 1), "And like the haggard *check* at every feather, that comes before his eye" = change the game while in pursuit : Holyoke gives = ludificatur : l. 15, '*returne*'—see Glossarial-Index, *s.v.*, for a full note : *ibid.*, '*quest*' = search, pursuit.
- „ 94, l. 24, '*carpet knight*' = knight dubbed in peace, whose whole exploits are limited to courtly attendance. In Twelfth Night (iii. 4), Shakespeare describes this jocular order, "He is a knight, dubb'd with unhack'd rapier, and on carpet consideration."
- „ 95, l. 6, '*skonce*' = brain-pan or skull : l. 7, '*on the last*' = on the stretch, as a shoe on the last : l. 8, '*tenters*' = tenter-hooks : l. 10, '*inferrying*' = making, as before.
- „ 96, l. 13, '*take counsell at his pyllowe*'—as we say, sleep on't.
- „ 97, l. 21, '*bale*' = sorrow or misfortune. So Coriolanus, i. 1:—  
 "Rome and her rats are at the point of battle,  
 The one side must have *bale*."  
 So Spenser in *Daphnaida* (l. 320):—  
 "Let now your bliss be turned into *bale*":  
 l. 23, '*puffing peate*' = burning or smoking fuel so-called, made of the compressed 'peat' of bogs.
- „ 98, l. 2, '*the Lyon couleth his Stomacke with eating the Sea-mouse, etc.*'—see special lists, as before : l. 3, '*Ermelyne*' = ermin : l. 7,

'careful' = full-of-care, anxious : l. 13, 'little world'—one of various clauses, showing that the idea of the Microcosmos was then common.

Page 99, l. 15, 'the Storckes in India,' etc.—see special lists, as before.

„ 100, l. 2, 'dumpes' = sorrows. John Davies of Hereford has a beautiful lament called 'A Dump (= a melancholy, sad-hearted strain) upon the Death of the most noble Henrie, Earle of Pembroke,' while Dr. William Loe has his 'Seven Dumps of a sorrowful Soul.' See also Nares, *s.v.* : l. 15, 'dehort' = exhort.

„ 101, l. 2, 'heard' = hard : l. 8, 'partie' = individual or person : l. 18, 'put case' = suppose, *frequenter*. Pettie in his 'Guazzo' has it, 'put the case.'

„ 102, l. 2, 'sease' = cease : l. 8, 'fobbe' = cheat, trick (G. *foppen*), *i.e.* put one off with fair words : l. 15, 'faire on' = as you set forth in a fair show.

„ 103, l. 25, 'Muses' = musings.

„ 104, l. 26, 'block' = obstacle ?

„ 105, l. 9, 'procureth' = causeth : l. 15, 'race' = raze.

„ 106, l. 23, 'gravelled' = stranded. See Abp. Trench's Select Glossary, *s.v.* So Hall (Satires vi. 14 : OCCASIONAL ISSUES edn.),—

“ So long he drinks, till the black caravell  
Stands still fast *gravelled* on the mud of hell.”

It is a felicitously vivid descriptive word,

as of the keel of a wrecked ship grinding and fixing on the 'gravel' of a sunken shoal; but see Glossarial-Index, *s.v.*, for more: l. 27, *list* = choose.

- Page 107, l. 9, '*Canaros*'—Canary Islands?—see Index of Names, *s.n.*: l. 12, '*Cantharides*' = fly used in blisters: l. 15, '*naught*' = naughty, bad.
- „ 108, l. 1, '*trayned*' = used as a stratagem or artifice: l. 27, '*for*' = on account of, through.
- „ 109, l. 13, '*the stone Armenicke*'—see special lists, as before.
- „ 110, l. 2, '*feofmentes*' = grant of feud or estate in trust; here = gift, the legal term designating a gift of lands, etc., in fee-simple, *i.e.* for ever: l. 9, '*padde in straw*' = cheat, *i.e.* trusses bulked out with any rubbish, that they might have a fair show: l. 23, '*doter*' = dotard.
- „ 111, last l., '*peece*' = fowling-piece.
- „ 112, l. 22, '*taketh euer*'—query [n]euer?
- „ 114, l. 1, '*rose-alger*' = rose-laurel or rose-bay tree—see special lists, as before. Fr. *rosageur*: l. 4, '*flyes Catabria*'—see special lists, as before: l. 20, '*Captaine of Cornetto*' = of cuckolds: l. 26, '*golden boxe*' see Glossarial-Index, *s.v.*, in relation to the story of the gold casket in Merchant of Venice.
- „ 115, l. 24, '*let*' = hinder: *ibid.*, '*daly*' = dally.
- „ 117, l. 6, '*soused*' = plunged: l. 8, '*alate*' = lately.



See Glossarial-Index for other examples :  
l. 20, '*hay*,' either from the Fr. '*haie*,'  
hedge, or the round dance, so called from  
the same.

- Page 118, l. 5, '*waying*' = swaying—aid [of] required  
before assault : l. 11, '*passed not*' = cared  
not, hesitated not : l. 20, '*abominable*'—  
Nares annotates :—"A pedantic affectation  
of more correct speaking, founded upon a  
false notion of the etymology ; supposing  
it to be from *ab homine*, instead of *abominor*,  
which is the true derivation. Shakespeare  
has ridiculed this affectation in the  
character of the pedant Holofernes :—  
'This is *abominable* which he [Don  
Armado] would call abominable' (Love's  
L. Lost, v. 1)." It must be added that it  
was not necessarily pedantic so to spell.  
As simple matter-of-fact the word carried  
in it meanings corresponding with the  
double derivation. In Lyly, as before.
- „ 119, l. 19, '*his*'—misprint for '*hir*' : l. 20,  
'*they*' used because '*she*' is used in a  
generic sense.
- „ 121, l. 14, '*fangle*'—we say '*fangled*.'
- „ 122, l. 5, '*steps*' = stops, *i.e.* tries the impossi-  
bility of stopping.
- „ 124, l. 11, '*match*'—*qy.* misprint for '*march*'?  
but it may be = marry.
- „ 125, l. 1, '*disloge*' = dislodge : l. 13, '*bain*'  
= bane.
- „ 126, l. 22, '*hauty*' = high.

- Page 127, l. 12, '*corps*' = corpus, not as with us corpse or dead body : l. 24, '*inconvenience*' = disadvantage : l. 25, '*mainkinde*' = mankind.
- „ 128, l. 12, '*lease*' = leas : l. 14, '*straight*' = strait : l. 20, '*lōdesō*' = lodesome, *i.e.* heavy or over-lacking : l. 25, '*snuffles*' = sniffs through the nose.
- „ 129, l. 5, '*Boa*'—only the 'constrictor' serpent seems to have been so named ; but in Topsell's great folio is a quaint monster so named. Query—*boa*[r] ? l. 7, '*Niesse*'—see note on page 25, l. 22 : *ibid.*, '*ramage*' = wild, as in Chaucer : l. 8, '*limes*' = lines or bands, as in a limed hound, *i.e.* a hound held by his keeper.
- „ 130, l. 18, '*sinisterly*' = absurdly, perversely : l. 24, '*hardly*' = with difficulty.
- „ 131, l. 8, '*disgesting*' = digesting—frequent contemporaneously and later. I heard it used the other day colloquially in this phrase—'We'll need a week to *disgest* these plans': l. 19, '*harty*' = brave, or of good courage : *ibid.*, '*moulde*' = mole. So mold-warp— from turning the mould : l. 20, '*dolphin, for his straight back*'—the conventional drawings of the dolphin exaggerated the mythical crookedness : l. 21, '*parasit*' = parasite, pander.
- „ 132, l. 2, '*find in y<sup>e</sup> fairest rose, a foule canker.*' So Shakespeare (Sonnet xxxv.) :—  
 " Loathsome *canker* lives in sweetest bud

= caterpillar. Again (Sonnet lxx.) :—

“For *canker* vice the sweetest buds doth love.”

Lyly in his *Euphues*, as before, furnishes good examples, *e.g.*, “Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the Cancker?” . . . “The Rose though a lyttle it be eaten with the Canker yet beeing distilled yeeldeth sweet water” (pp. 100-1, Arber) : l. 21, ‘*taints*’ = tents—a surgical appliance. So p. 133, l. 1. So Lyly, as before—“If it be ripe it shalbe lawnced, if it be broken it shalbe *tainted*” (p. 65) : l. 26, ‘*quatted*’ = satiated. So *Euphues* (C. 3 *b*) :—“to the stomach *quatted* with dainties, all delicates seem queasie.”

Page 133, l. 4, ‘*cōbersō*’ = combersom, cumbersome : l. 26, ‘*frettised*’ = fretted, disturbed?

„ 134, l. 4, ‘*fondlings*’ = love’s fools : l. 5, ‘*hors-coursers*’ = horse-scourser, *i.e.* horse-dealer—*from scorse, to exchange, i.e. a horse-changer. See Nares, s.v. Scorse and Horse-courser* : l. 6, ‘*chop and chang.*’ Abraham Fleming thus defines—“*Mango equorum, a horse scorser : he that buyeth horses, and putteth them away again by chopping and changing.*” (*Nomencl.*, p. 514a) : l. 26, ‘*quasie*’ = queasy.

*Part II.*

„ 139, l. 9, ‘*infringed*’ = broken down or destroyed. See Glossarial-Index, *s.v.*

- Page 141, l. 3, '*Robert Lee*'—there were so many Robert Lees contemporary that it is impossible now to determine the personality of this one; only as Greene had other Lincolnshire friends, this may have been a Robert Lee who was knighted 11 May, 1603; another, Lord Mayor of London, 22 May, same year: *ibid.*, '*Roger Portington*'—see note on page 11, l. 1: l. 9, '*Celonites*'—see special lists, as before.
- „ 142, l. 21, '*Pismier*' = pismire.
- „ 144, l. 4, '*Embrodérer*' = embroiderer, *i.e.* weaver.
- „ 145, l. 4, '*Ironice*' = ironically: l. 8, '*Satyre*' = satirist—whether any particular one was meant cannot now be determined.
- „ 146, l. 1, '*Richard Stapleton*'—a 'small poet' in his way and famous in his generation otherwise. See Index of Names, *s.v.*: l. 4, '*Pallas crue*' = company. Except as applied to a 'ship's crew' the word has a deteriorated meaning now: l. 5, '*Brittane*'—Brittish was not yet current.
- „ 148, l. 4, '*craue*'—to rhyme with 'haue' made ungrammatical = [would] crave.
- „ 149, l. 14, '*whether*' = which-ever: l. 15, '*well-meaning*'—corresponding with the 'well-wishing' of Thorpe's famous dedication.
- „ 150, l. 6, '*verdit*' = verdict: l. 19, '*english consumption*' = pthisis, still the curse of our climate: l. 21, '*dry blowes*'—much as

- we speak of 'dry humour': l. 27, 'port' = style, state.
- Page 151, l. 7, 'fact' = act: l. 21, 'baleful' = sorrowful: l. 23, 'wreck' = wreak: l. 28, 'disaster' = disastrous in its transition-form.
- „ 153, l. 7, 'seased' = seized, put in legal possession of: l. 23, 'disgresse' = digress.
- „ 156, l. 1, 'distilled' = slowly dropping tears: l. 19, 'straining at.' So in our English New Testament = straining out.
- „ 157, l. 22, 'affectioned' = devotedly loving.
- „ 162, l. 14, 'dissolue' = resolve.
- „ 164, l. 22, 'Gymnosophists'—anciently described as a sect of Indian philosophers, but = fakirs.
- „ 165, l. 10, 'worshipfully' = honorably, well-connected: l. 20, 'quandary' = a fact, the cause of hesitation or doubt—"He *quandaries* whether to go forward to God, or with Demas, to turn back to the world" (Thomas Adams i. 505); corruption of the French *Qu'en dirai-je?* 'what shall I say about it?'—a perplexed question. Doubtless the root of the word is in some hitherto untraced 'fact' or incident.
- „ 166, l. 4, 'lust' = list, will or choice; but see Glossarial-Index, *s.v.*, for examples from Lyly, etc.: l. 10, 'straight' = strait.
- „ 167, l. 17, 'passe' = surpass.
- „ 168, l. 5, 'curiositie' = scrupulosity, as before: l. 16, 'tenure' = tenor.
- „ 169, l. 14, 'cogging copesmates' = cheating mates

or associates : last l., 'of' = caused by or carried out.

- Page 173, l. 6, 'blabs' = gossips : l. 20, 'pretensed' = professed : l. 26, 'Orisons' = devotions.
- „ 174, l. 1, 'complexion' = constitution : l. 14, 'galded' = galled : *ibid.*, 'frankly' = openly, candidly, liberally : but see Glossarial-Index, *s.v.*, for examples : l. 17, 'herbe Baaran'—see special lists, as before : l. 23, 'Tyborne' = gallows : l. 26, 'mate'—a chess term = the complete or decisive check of a piece, which results in its loss ; Fr. *mat*, made dead. Small mate is = the final mate not of the king, but of some smaller piece, but the term is not now used in chess.
- „ 175, l. 16, 'Torpedo'—could Greene intend Tarantula? *ibid.*, 'procrastination' = delay, continuance : l. 18, 'vale' = veil : last l., 'canuizado' = sudden assault in a particular vesture—spelled *camisado*. See Nares, *s.v.*
- „ 176, l. 26, 'seastar'—see special lists, as before : last l., 'mount Vermise' = see Index of Names, *s.n.*
- „ 177, l. 2, 'cast thy cardes' = cast up or count the value of your hand, as in cribbage : l. 7, 'banckrout' = bankrupt : l. 26, 'clarkely' = scholarly.
- „ 178, l. 1, 'halted' = slipped, *i.e.* given the slip to?
- „ 179, l. 6, 'warde' = a fencing defensive term :

l. 11, 'stirring' = steering : *ibid.*, 'stearne' = helm, as before : l. 26, 'cock-boat' = small boat, whether attached to a ship or not—sometimes spelled simply 'cock' without 'boat.'

Page 180, l. 5, 'a verie friends' = an intimate friend's : l. 9, 'tickle' = uncertain, tottering. So Measure for Measure (i. 3) :—

"Thy head stands so *tickle* on thy shoulders, that a milk-maid, if she be in love, may sigh for it."

So too 2 Henry IV. ii. 1 :—

"The state of Normandy  
Stands as a *tickle* point" :

l. 10, 'yong youthes'—a frequent alliteration in Greene : l. 19, 'lunatikes'—let the context be noted in relation to this word.

- „ 181, l. 10, 'fraught' = freight : l. 20, 'demurely' = gravely : l. 22, 'Palmers' = travelling monk : l. 25, 'mortified' = dead.
- „ 182, l. 12, 'Oryllus boxe'—see Index of Names, *s.n.* : *ibid.*, 'Carolus scarph'—*ibid.*
- „ 183, l. 4, 'trusty' = confiding.
- „ 187, l. 15, 'cragged' = twisted ? l. 24, 'toyish' = trifling, childish.
- „ 188, l. 2, 'Grype' = a mythical heraldic bird, griffin : l. 13, 'vnwares' = unawares.
- „ 189, l. 10, 'discouert' = a hunting term for discovery.
- „ 189-90, last l. and l. 1, 'yea, in seeking to

vnlose *the Lunes*, the more shee was intangled': 198, ll. 7-9, 'thou must be the man which must vnlose me from *the lunes*, or els I shall remaine in a lothsome Laberinth.

This double occurrence of a word which has hitherto been held to be peculiar to Shakespeare, seems to supply Archdeacon Nares' want, when *s.v.* he annotated—"Could we find any other authority for the word, it would greatly increase the probability,"—the 'probability' being the emendation of Theobald in Hamlet (iii. 3),—

"The terms of our estate may not endure  
Hazard so near us, as doth hourly grow  
Out of his *lunes*,"

where the 4to of 1604 reads 'browes' (4to of 1603 not having the passage), and the folio of 1623 'Lunacies'; and of Hanmer in Troilus and Cressida (ii. 3),—

"Yea, watch  
His pettish *lunes*, his ebbs, his flows, as if  
The passage and whole carriage of this action  
Rode on his tide,"

where the early texts read 'lines'; of the modern text of the Merry Wives of Windsor (iv. 2),—

"Why, woman, your husband is in his old *lunes* again,"

where the 4to of 1630 and the folios of 1623 and 1632 read 'lines' and the earlier quartos 'vaine.' The only passage



in Shakespeare where the word 'lunes' occurs in the original and old texts is in Winter's Tale, where we read (ii. 2),—

"These dangerous unsafe *lunes* o' the king! beshrew them—

He must be told on't, and he shall."

This undoubted use as = Lunacy, frenzy in the light of Greene's double use of it, transmutes Nares' 'probability' into certainty in the substitution of 'lunes' for 'lines,' etc. The context in Greene shows Clarinda in very lunacy and frenzy of love-passion ('intollerable maladie,' p. 193, l. 23) for Pharicles; and hence we now supply the long-wanted 'other authority.' Neither Dr. Schmidt in his 'Shakespeare Lexicon,' *s.v.*, nor Dyce in his great 'Glossary,' nor any of the editors, has been able to adduce another example of the word. This is only one of a multitude of instances wherein Greene sheds light on Shakespearian words and cruxes. Curiously enough, a small volume of '*Prize Translations, Poems, and Parodies*' (1881, Walker, London) supplies a present-day revival of the word in a clever if somewhat irreverent 'Parody' on our Laureate's 'De Profundis,' by (it is an open secret) Mr. Frank Storr, thus:—

"DE ROTUNDIS: TWO CHEEPINGS.

"Out of the egg, my chick, out of the egg—  
Not that old Orphic, Aristophanic egg,

Formed in the formless caves of Chaos, ere  
 The first cock crowed, or egg of fabulous Roc,  
 But the profoundest Tennysonian egg,  
 Laid by our Poet Laureate in his lunes,  
 (Lunes lunatic, phrenetic, March-hare lunes,  
 The ramping, roaring moons of daffodil)  
 Hatched in the *Nineteenth Century* this May  
 By the great incubator Jamy Knowles." (pp. 84-5.)

- Page 190, l. 10, '*the Garlike*'—see special lists, as before : l. 12, '*the hemlocke*'—*ibid.* : l. 13, '*the grease of the snayle*'—*ibid.*
- „ 191, l. 6, '*nousled*' = nuzzled : l. 13, '*file*'—*qy.* '*filed*' or flattering speech : l. 14, '*stampe*'—*qy.* the 'stamp' or call by the foot on the ground, to the hunting-bird to return ?
- „ 193, l. 14, '*wracked*' = wrecked.
- „ 194, l. 8, '*wage*' = give a wage or payment.
- „ 195, l. 16, '*mase*' = maze, labyrinth. Cf. p. 198, l. 9 : l. 23, '*standish*' = inkstand.
- „ 196, l. 1, '*Don*'—*not* 'Dan,' as before : l. 24, '*shamefast*' = shamefaced, modest.
- „ 198, l. 7, '*tedder*' = tether : l. 8, '*lunes*'—see full note on p. 190, l. 1.
- „ 200, l. 1, '*blossomes of the Mirabolanes*'—see special lists, as before : l. 8, '*Vendales*' = Vandals.
- „ 202, l. 11, '*shoake*' = shock ; but *qy.* misprint for 'stroake'?
- „ 203, l. 2, '*scrappe*' = scrape or writing, *i.e.* letter : l. 7, '*paltring*' = shifty.
- „ 205, l. 22, '*machaulian*' = after Machiavelli, who for long was (preposterously) held to

be the incarnation of all deceitfulness. Professor Villari's recent erudite and judicial Life has lifted off the centuries-old obloquy. Fortunately this truly great book has been admirably translated into English.

- Page 208, l. 6, '*Crysolite*'— see special lists, as before : l. 8, '*the Unicorne*'—*ibid* : l. 11, '*Basco leafe*'—*ibid*.
- „ 209, l. 18, '*Seahulner*'—spelled '*Seahuluer*,' and so page 288, l. 12.
- „ 210, l. 11, '*Scuse*' = excuse : l. 23, '*collise*'— see note on page 32, l. 10.
- „ 216, l. 5, '*clawbackes*' = flatterers.
- „ 217, l. 6, '*canuasing*' = discussing ; but see note on page 17, l. 1, for another use.
- „ 219, l. 14, '*sawst*' = sauced : l. 17, '*paced in print*' = perfect in foot or pace, as a printed book is perfect in its beauty.
- „ 220, l. 2, '*kneestead*' = place of the knee. See Glossarial-Index, *s.v.* : l. 3, '*crotch*' = crutch ? l. 5, '*frounst*' = fringed, plaited : l. 8, '*side wide*'—side = long ; wide = full : l. 9, '*gent*' = genteel, Scotch '*genty*' : l. 10, '*Alla Morisco*' = Moorish ?
- „ 223, l. 17, '*indifferent*' = unprejudiced, impartial.
- „ 225, l. 11, '*a counterfeit Camelion*' = the very likeness of a [changeful] chameleon : l. 17, '*Mercurialists*' = changeable character— one under the influence of the planet Mercury (as was believed).

- Page 229, ll. 15-16, 'I get nothing but the horns'  
= be cornuted or made a cuckold.
- „ 230, l. 11, 'huswife' = housewife.
- „ 232, l. 10, 'Pharicles had a pestilent wit'—so  
Shakespeare 'a pestilent knave' (Rom. iv.  
5, 147)—'a pestilent gall to me' (Lear  
i. 4, 127)—'a pestilent complete knave'  
(Othello ii. 1, 252).
- „ 234, l. 17, 'corporall oath' = personal. In  
many old church registers there are  
entries of vicars and rectors having taken  
'corporal' possession of their 'livings'  
with all the rights appertaining thereto.
- „ 237, l. 18, 'Agathes' = agate? but see special  
lists, as before.
- „ 239, l. 15, 'scrap,' i.e. scrap or scraps of food, as  
before : l. 22, 'sollempe' = solemn—con-  
temporary and later spelling, as in 'con-  
dempne,' 'decept,' etc., etc.
- „ 242, l. 9, 'thou . . . declares' = declarest.
- „ 243, l. 12, 'dint' = stroke.
- „ 249, l. 11, 'toothsome' = tasty—"Dulce, Cicer.  
Amaro contrarium, quod manifesta volup-  
tate linguam imbuit. γλυκὺ, γλυκερὸν,  
Homero. Doux. Sweete : delicious : tooth-  
some : not bitter."—Fleming's *Nomencl.*
- „ 251, l. 3, 'Mary Rogers, wife to M. Hugh  
Rogers of Euerton'—She was a sister of  
Roger Portington before annotated, and  
wife of Hugh Rogers of Mablethorpe, co.  
Lincoln, and Everton, co. Notts. He died  
at Mablethorpe 20 Jan. 1607-8, and from

his Inquisition *post mortem*, it is evident that his wife had predeceased him.

- Page 252, l. 14, '*welwillers*' — again recalling Thorpe's 'well wishing.'
- „ 253, l. 12, '*descant*' = variation in music (or discourse). See Nares, *s.v.*, for full notes.
- „ 254, l. 2, '*happily*' = haply : l. 26, '*Satire*' = satyr.
- „ 255, l. 5, '*prescript*' = prescribed : l. 6, '*fained*' —see Glossarial-Index, *s.v.* Greene uses it frequently, sometimes as = feigned and again as = glad : l. 27, '*bird of Egypt*' = Ibis? but see special lists, as before.
- „ 257, l. 3, '*leachers*' = licentious men : l. 19, '*die*' dye.
- „ 259, l. 21, '*inckpot*' = poets, scribblers.
- „ 260, l. 16, '*the fountain Sibia*'—see Index of Names, *s.n.*
- „ 262, l. 9, '*sincke*' = receptacle, as 'sink' for dirty water : l. 19, '*lust*' = list, choice, as before.
- „ 263, l. 13, '*Ceraunon*'—see special lists, as before: l. 22, '*the hoofe of the Leopard*'—*ibid.*
- „ 264, l. 9, '*Dant*' = Dante : l. 17, '*Echites*'—see special lists, as before : l. 19, '*Flos Solis*' = Sun-flower.
- „ 265, l. 1, '*the hearbe of India*'—see special lists, as before : l. 3, '*the goorde leafe*'—*ibid.* : l. 4, '*the tree Tillia*'—*ibid.*
- „ 266, l. 21, '*lash*' = leash. See Nares under 'leash' for full notes.
- „ 267, l. 10, '*loathe*' = loathing.
- „ 268, l. 27, '*quat*' = satiate, as before.

Page 270, l. 13, 'Burse' = Exchange. So Massinger's 'City Maid' (iii. 1),—

"I know not what a coach is,  
To hurry me to the *Burse*, or Old Exchange."

See Nares, *s.v.* : l. 23, 'lees' = leas : l. 26, 'canuiz-adoes'—see note on page 175, last line.

- „ 274, l. 4, 'the deare with the sight of a faire apple standeth at gaze'—So Lyly, as before,—  
"the whole heard of Deare stand at gaze if they smell a sweet apple" (p. 78).
- „ 275, l. 25, 'diuine' = forecast, reveal.
- „ 276, l. 19, 'As for the bay tree . . . . *Plinie reporteth*'—see special lists, as before : l. 23, 'turnay' = tourney : l. 25, 'Algorisme'—see Glossarial-Index, *s.v.*, for a full note.
- „ 278, l. 5, 'Acanthis'—see special lists, as before.
- „ 279, l. 19, 'Carisnum'—*ibid.*
- „ 280, l. 9, 'the trees in the Ile of Colchos'—*ibid.* : l. 10, 'Serpents Serapie'—*ibid.* : l. 12, 'Euets'—*ibid.*
- „ 283, l. 12, 'the Viper being tyed to a Beech tree,' etc.—*ibid.* : last l., 'Syluein' = sylvan.
- „ 284, l. 1, 'lawnes' = meadows : l. 16, 'chose' = chosen : l. 23, 'quaileth' = overpowereth.
- „ 289, l. 8, 'counterfeit' = likeness, as before.
- „ 290, l. 24, 'Ciatica' = sciatica.
- „ 291, l. 13, 'y<sup>e</sup> stone Draconites'—see special lists, as before : l. 24, 'ye hearbe Adiaton'—*ibid.* : l. 26, 'Vernese'—spelled Vermese,

at page 176, last line. See Index of Names, *s.n.*

Page 292, l. 18, 'than' = then.

„ 293, l. 9, 'Topason' = topaz : l. 11, 'Nepenthes'—classically, a magic potion—modernly, drug or remedy.

„ 295, l. 26, 'Sandastra'—see special lists, as before.

„ 297, l. 9, 'Rue, a most bitter hearbe'—"the plant *Ruta graveolens*, called also herb of grace, and used on account of its name, as a symbol of sorry remembrance—"reverend sirs, for you there's rosemary and *rue*" (*Winter's Tale*, iv. 4, 74)—"I'll set a bank of *rue*, sour herb of grace : *rue* even for ruth, here shortly shall be seen," etc. (*R. II.*, iii. 4, 105)—"there's *rue* for you," etc. (*Hamlet* iv. 5, 181). Schmidt, *s.v.*, as before, and many other examples.

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## II. PROVERBS AND PROVERBIAL SAYINGS.

„ 5, ll. 11, 12, 'striuing further then his sleeue would stretch' = arm or power.

„ 6, ll. 14-15, 'as bold as blind Bayard'—see Notes and Illustrations *in loco*.

„ 16, 'they seeke others where they haue been hidde themselues.' So 'If the old woman had not been in the oven herself she never would have sought for her daughter there,' and variantly.

- Page 19, l. 24, 'he that cannot dissemble, cannot lyue.'
- „ 20, l. 2, 'so fast bred by the bone, as it will neuer out' : l. 22, 'framing of sheepes skin for his woolues backe.'
- „ 21, last l., 'sat quite beside the saddle.' So in Lyly's *Euphues*, as before = he did not sit securely (or at ease) in his saddle, but awry, and therefore was and felt insecure.
- „ 22, ll. 1, 2, 'his heart was in his hose.' We now say 'his heart is in his boots.' Of course everybody knows the original in Homer, *Iliad* xv. 280:—*παρὰ ποσὶ καππεσε θυμὸς* = 'their spirit fell into their feet.'
- „ 25, l. 10, 'a young Sainte an olde Diuell'—a long-lived lie, and slander, and sneer combined : l. 20, 'lightly gained as quickly lost.'
- „ 26, l. 3, 'a faire face may haue a foule minde' : l. 4, 'sweete words, a sower heart' : l. 5, 'rotten bones out of a paynted Sepulchre' : l. 6, 'al is not gold that glysters' : l. 13, 'one forewit is worth two after' : l. 19, 'killed her with kindnesse' : l. 23, 'euery dramme of pleasure shall haue a pound of sorrow.'
- „ 28, l. 23, 'goe as the snaile faire and softly.'
- „ 29, l. 6, 'it is to late to call againe yesterday' : l. 24, 'had a flea in his eare, and his combe cut,' etc. So in Lyly, as before—'Philautus . . . stode as though he had a flea in his eare' (p. 85).
- „ 30, l. 5, 'two might best keepe counsaile where one was away' : ll. 12-13, 'so longe the



*pitcher goeth to the brooke, as in tyme it comes  
broken home.'*

Page 31, l. 23, '*It is a fowle bird defiles the own  
neast*'—*qy. her?* l. 26, '*thou hast troden  
thy shooe awry.*'

„ 34, l. 18, '*ieopard a ioynt,*'—we now say 'to  
lose a limb' : l. 20, '*the best clarkes are not  
euer the wisest men.*'

„ 36, ll. 3-4, '*neither care of his choyce, nor feare  
of his chaunge.*'

„ 38, l. 13, '*so many heades, so many wits.*'

„ 43, l. 9, '*by course of kind*'—we say 'by course  
of nature.'

„ 45, last l., '*as though her heart had been on her  
halfepeny*'—Nares thus annotates:—“To  
have his hand on his half-peny,” is a pro-  
verbial phrase for being attentive to the  
object of interest, or what is called the  
main chance; but it is also used for being  
attentive to any particular object. It is  
quibbled on by Lyly, who seems to have  
introduced a boy called *Halfe-penie* for that  
ingenious purpose:—

“M. Dromio, look here, now is *my hand on my  
halfepeny. Half.*

Thou hast not a farthing to lay thy hands on, I am  
none of thine.”—*Mother Bombie*, ii. 1.

“But the blinde [deafe] man, *having his hand on  
another halfepenny*, said, What is that you say,  
sir? Hath the clocke strucken?”

Notes on Du Bartas, To the Reader, p. 2.  
See our Glossarial-Index, *s.v.*

- Page 46, l. 1, 'doubting what a sleeue she shoulde  
shape for the coate' : l. 13, 'I am at a good  
poynt.'
- „ 48, l. 6, 'the lesse worth to be taken as y<sup>e</sup> hardest.'
- „ 49, ll. 13-14, 'the Senators would giue them  
the vpper hand'—see Notes and Illustrations  
in loco.
- „ 50, l. 7, 'I had rather you should eate of the meate  
then I taste of the sauce.'
- „ 52, ll. 4-5, 'she tooke pepper in the nose' = to be  
angry, to take offence. Ray's Proverbs, *s.v.*  
See Nares, *s.v.*, for several examples. So  
Lyly, as before—"I would not that al  
women should take pepper in the nose that  
I have disclosed," etc. (p. 118) : l. 27, 'I will  
not make comparisons, because they be odious.'  
So Lyly, as before—"least [= lest] com-  
parisons should seeme odious" (1579, p. 68).
- „ 52, l. 14, 'the Foxe will eate no grapes.'
- „ 53, last l., 'they which sued to marrye in haste, did  
finde sufficient time to repent them at leasure.'
- „ 57, l. 20, 'loue makes al men Orators.'
- „ 58, ll. 5, 6, 'his wits are either bewitched, or els  
not at home.'
- „ 62, ll. 21-2, 'she would have hid fire in the  
straw, and have daunced in a net.'
- „ 63, l. 2, 'the Citie which comes to parle . . . is  
soone sacked' : l. 14, 'it is yll halting before a  
Cryple, and a burnt childe will feare the fire' :  
ll. 22-3, 'yll catching of fish, when the hooke is  
bare'—the elder Puritan Preachers barb many  
of their vehement appeals to those who

tempt the devil to tempt them, or who need scarcely a semblance of temptation to lead them to fall, with this proverbial saying and its converse in such as snap at the 'bare hook' without so much as a disguising or attracting 'bait.'

- Page 64, ll. 2-3, '*a woman may knit a knot with her tongue, she cannot vntie with all her teeth*'—a proverb in every-day use still, especially in Scotland, when an unadvisable marriage is contemplated or is being made the topic of gossip.
- „ 66, l. 17, '*affectiō as cold as a clock*'—see Notes and Illustrations *in loco*.
- „ 67, l. 20, '*put case it be*' = suppose.
- „ 69, l. 25, '*it is Saint Frauncis fault, he wantes his hoode*'—St. Francis had evidently left his hood behind him.
- „ 75, l. 1, '*So many heads, so many wits*' : ll. 18-19, '*you misse the cushion*' = miss intent ; but see Glossarial-Index, *s.v.*
- „ 78, l. 21, '*he who woorst may, must hold the candle*' : l. 22, '*a man must needes go where the diuel driues*'—both in Lyly, as before.
- „ 79, l. 14, '*a fooles bolt is soone shot*'—*ibid.*
- „ 85, l. 10, '*found fish on his fingers*' = plenty of fish to fry, plenty of occupation ; but see Glossarial-Index, *s.v.*
- „ 86, l. 3, '*will you, nil you*' : l. 5, '*gaue him a Cake of the same paste and a soppe of the same sauce.*'
- „ 88, l. 7, '*the choyce of a friend requireth the eating*

*of a bushell of salt*'—see Notes and Illustrations *in loco* : l. 22, 'soone ripe, soone rotten.'

- Page 89, l. 16, '*euery saint hath his feast*,' *i.e.* feast day or festival—all in R. C., many in Church of England.
- „ 91, l. 7, '*a man hauing cracked his credit is halfe hanged*'—now used of one who is thought likely not to be able to pay his way or be solvent.
- „ 94, l. 12, '*beare two faces under one hooide*': l. 26, '*it is a worlde to see how they learn to lye*'—see Glossarial-Index, *s.v.*
- „ 95, l. 5, '*the rypest witte, the readiest heat*.'
- „ 96, l. 11, '*delayes breede daungers*.' In Lyly, as before.
- „ 99, l. 13, '*brought in to a fooles paradise*' = *Limbus fatuorum*—according to the Schoolmen's conceptions of *limbi* or intermediate states between heaven and hell there were these three—(1) Patriarchs, (2) Unbaptized children, (3) *Fools* and others with defective intellects. See Glossarial-Index for examples from Lyly, etc. : l. 26, '*experience is the Mistresse of fooles*.'
- „ 100, l. 20, '*hee that hath been deceiued with a lye, will scarcelie credit a true tale*.'
- „ 101, l. 10, '*buy repentaunce too deare*.'
- „ 103, l. 16, '*one nayle forceth out an other*': l. 18, '*it is an euill dogge barks at his fellow*.'
- „ 108, l. 5, '*the goose that cannot see the Gosling winke*.'

- Page 109, l. 24, 'consent [not] *lyghtlye*, least haste should make waste.'
- „ 110, l. 6, 'olde men are verye *suspitious*' : l. 9, 'spye a *padde in the strawe*'—see Notes and Illustrations *in loco*.
- „ 111, l. 17, 'eyther . . . *amende*, or els make an ende.'
- „ 115, l. 7, 'for every drop of delight, a whole draught of *spite*.'
- „ 116, l. 10, 'what the heart did think, the tongue would *clinck*.'
- „ 117, l. 20, 'so caught in the hay, and taken with the *toyles*.'
- „ 119, l. 1, 'the cat will to *kind*.'
- „ 121, l. 17, 'buy y<sup>e</sup> pig in the *poke*' : l. 26, 'those whelps are ever blind that dogs beget in haste' : last l., 'he that leaps before he *looke*.'
- „ 122, l. 6, 'he wil make necessity to haue a *law*' : l. 8, '*loue is aboue king or keisar, lorde or lawes*.'
- „ 124, l. 4, 'a faint heart was neuer *fauoured of fortune*'—usually 'a faint heart never won a fair lady.'
- „ 128, l. 22, 'the weakest is euer *driven to the wal*.'
- „ 131, last l., 'I take *thē* for words of course.'
- „ 134, l. 6, '*loue to chop and change*'—see Notes and Illustrations *in loco*.
- „ 150, l. 20, 'take his *Innes in S. Patrick's purgatory*'—either take up his lodgment, or a metaphor from going through the Inns of Court as a student of law.

'St. Patrick's purgatory' was a cave attached to a church in Ireland, where the pilgrim, after being warned and dissuaded if possible, was allowed to enter, and where he had visions, *i.e.* horrible dreams, etc. Some never returned again. See Wright's work on it (1844); also Stanihurst's Ireland (1589). Possibly some mephitic vapour is given out, as at the Pythian cave.

- Page 154, l. 14, '*past cure, past care,*' and '*without remedie, without remembrance.*'
- „ 156, l. 16, '*such weathercocks as euerie wind can turne their tippets.*' See Glossarial-Index, *s.v.* Tippet.
- „ 159, l. 1, '*both ayme at the marke as the blinde man shootes at the crowe.*'
- „ 161, l. 19, '*there must bee a knitting of hearts before a shaking of hands.*'
- „ 168, l. 24, '*ill putting the hand between the barke and the tree.*'
- „ 170, l. 10, '*Pharicles had sowen wilde Oates*': l. 13, '*bought wit best.*'
- „ 173, l. 26, '*paying his debt by death unto nature.*'
- „ 174, ll. 2-5, '*wishing for rayne when the shower was past . . . buying repentance too late*': l. 19, '*he turneth forth a newe leafe.*'
- „ 177, l. 23, '*is not worth a rush*'—“An allusion to the prevalent custom in our author's time of strewing chambers with rushes and renewing them for a fresh guest. The favourite plant was the flowering rush

(*Butomus umbellatus*), which emits a sweet smell when crushed. The term 'not worth a rush' is still used by us as a word of contempt, long after its true meaning has been forgotten, but which is capitally given in our text:—"strangers haue greene rushes when daily guests are not worth a rush" (Sapho and Phao)—Fairholt's Lyly's Dram. Works, vol. i., pp. 182, 294.

- Page 178, l. 22, '*whose pretended pilgrimage is to seeke S. Iames.*'
- „ 187, l. 13, '*bredde by the boane would not out of the flesh.*'
- „ 203, l. 16, '*in kneeling to Saint Francis shrine, he should be thought a Fryer of the same fraternitie.*'
- „ 215, l. 20, '*the touchstone trieth the gold.*'
- „ 222, l. 24, '*one tale is alwayes good vntil another is heard*': l. 25, '*all this winde shakes no corne.*' A quaint old book "An Harborowe for Faithfvll and Trewe Subiectes agaynst the late blowne Blaste, concerninge the Gouvernmēt of Women. . . . At Strasborowe 26 of April 1559" uses the saying—"Now thus thou seest good reader, that al this wynde shaketh no corne, that this bolde blustering blaste [of no less than John Knox] though it puffeth and bloweth neuer so much yet can it not moue or ones stirre the suer grouded rock of veritie" (M).
- „ 224, l. 15, '*because they found some one halting they wil condemne all for creeples.*'

- Page 225, l. 2, 'pull haire from a bald man's head' :  
 l. 26, 'a cake of the same dow.'
- „ 226, l. 13, 'it is a fowle byrd defiles its own  
 neast' : l. 24, 'I see thou canst holde a  
 candle before the diuel.'
- „ 227, l. 5, 'it is daungerous for him to speake ill  
 of an Irish kearne that is offering a Cowe  
 to Saint Patricke.'
- „ 229, ll. 1-3, 'so that your comparisons hold very  
 well, sith the equalitie of your maners makes  
 them not odious.'
- „ 230, l. 11, 'it hardlie commeth to passe that a  
 yoong diuell proues an old Saini.'
- „ 234, l. 19, 'see what will fall (= befall) between  
 the cup and the lip.'
- „ 236, l. 6, 'held ope the poake when the Pigge  
 was offered.'
- „ 238, l. 20, 'looke before thou leape.'
- „ 239, l. 13, 'a burnt childe will dread the fire.'
- „ 241, l. 11, 'where the hedge is lowest there euery  
 man goeth ouer' : l. 12, 'the weakest is  
 thrust to the wall.'
- „ 244, l. 16, 'founde no fish on his fingers'—see  
 note on page 85, l. 10.
- „ 251, last l., 'be forced maugre their face.'
- „ 265, l. 26, 'mustie caskes are fit for rotten  
 grapes.'
- „ 270, l. 14, 'all their woing proued small speeding.'
- „ 277, l. 14, 'fish not before the net:' l. 15,  
 'make not your accountes without your  
 hostes' : l. 19, 'Gradasso hearing Syluia  
 to grow so short.'



Page 280, l. 17, '*had rather be an olde mans darling  
than a yong mans drudge.*'

„ 285, l. 5, '*rule the rost*'—see our Glossarial-  
Index, *s.v.*, for a full note on this phrase,  
showing the gradual and odd changes in its  
meaning, with numerous examples.

A. B. G.

END OF VOL. II.







