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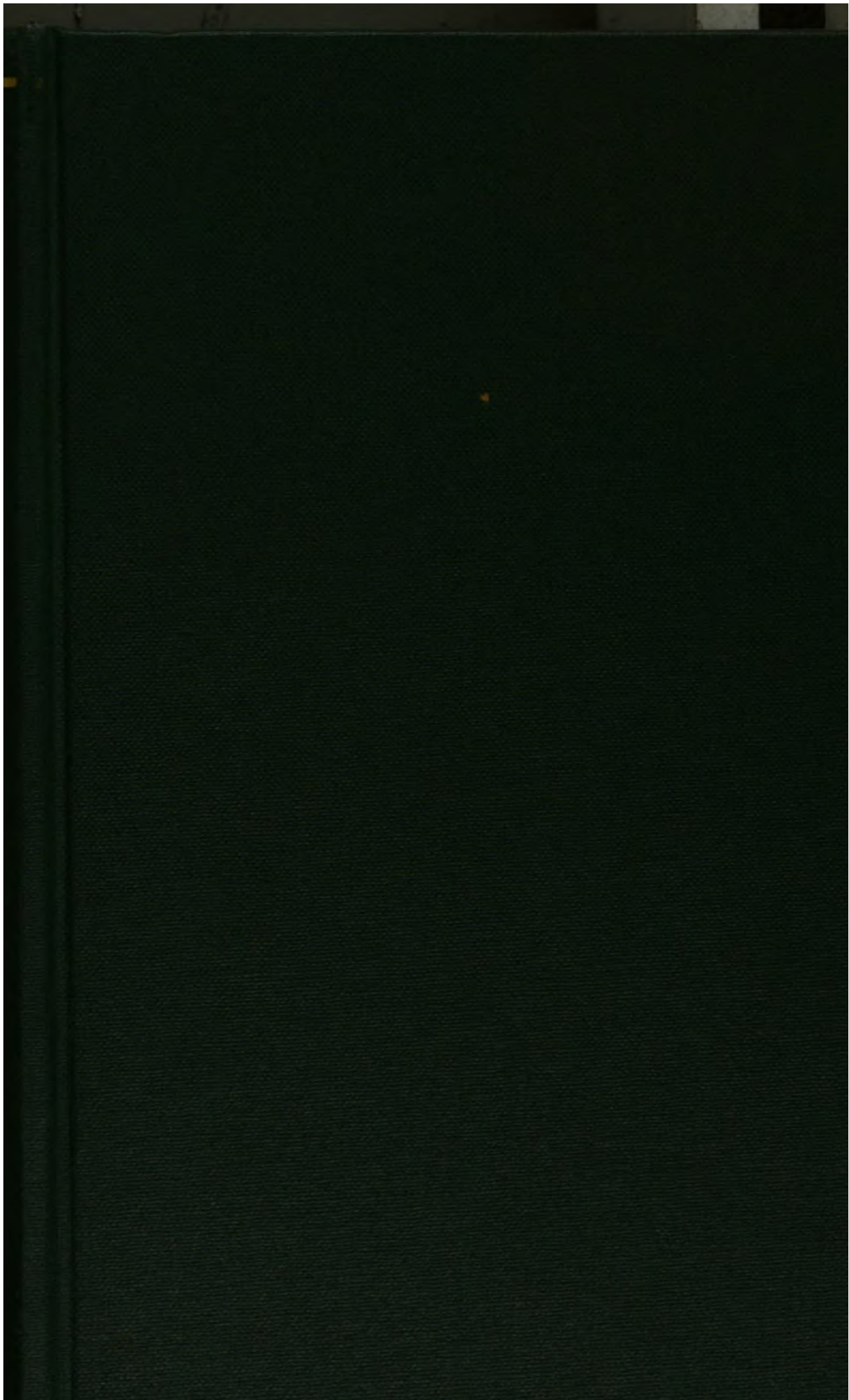
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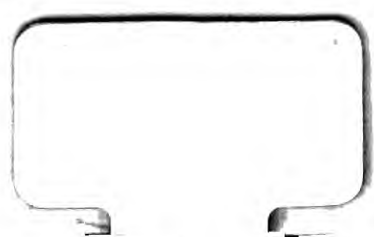
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LIFE AND WORKS  
OF  
ROBERT GREENE, M.A.

*VOL. IX.*

ALCIDA: GREENES METAMORPHOSIS.

GREENES MOURNING GARMENT.

AND

GREENES FAREWELL TO FOLLY.

1588—1591.



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

GEORGE MACDONALD, LL.D.

# The South Library

ELIZABETHAN-JACOBEAN

*Writings of the*

POETS

IN  
VERSE AND PROSE

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

*IN TWELVE VOLUMES.*

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

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

**VOL. IX.—PROSE.**

ALCIDA: GREENES METAMORPHOSIS.

GREENES MOURNING GARMENT.

AND

GREENES FAREWELL TO FOLLY.

1588—1591.

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1881—83.

50 Copies.]

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*Printed by Hazell, Watson, and Viney, London and Aylesbury*



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

The least delight :

Thy favours cannot gain a Friend,  
They are so slight :

Thy morning pleasures make an end  
To please at night :

Poore are the wants that thou supply'st,  
And yet thou vaunt'st; and yet thou vy'st  
With heav'n ; Fond earth, thou boasts ;  
false world, thou ly'st.

Thy babbling tongue tels golden tales  
Of endlesse treasure ;

Thy bountie offers easie sales  
Of lasting pleasure ;

Thou ask'st the Conscience what she ails,  
And swear'st to ease her ;

There's none can want where thou  
supply'st :

There's none can give where thou deny'st.  
Alas, fond world, thou boasts ; false  
world, thou ly'st.

What well-advised ease regards  
What earth can say ?

Thy words are gold, but thy rewards  
Are painted clay ;

Thy cunning can but pack the cards,  
Thou can'st not play :

Thy game at weakest, still thou vy'st ;  
If seen, and then revy'd, deny'st ;  
Thou art not what thou seem'st : false  
world, thou ly'st.

Thy tinsel-bosome seems a mint

Of new-coin'd treasure,

A Paradise, that has no stint,

No change, no measure ;

A painted cask, but nothing in't,

Nor wealth, nor pleasure :

Vain earth ! that falsly thus comply'st

With man : Vain man ! that thus rely'st

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

What mean dull souls, in this high mea-  
sure

To haberdash

In earth's base wares ; whose greatest  
treasure

Is drosse and trash ?

The height of whose inchaunting pleasure  
Is but a flash ?

Are these the goods that thou supply'st

Us mortals with ? Are these the highest ?

Can these bring cordiall peace ? False  
world, thou ly'st.



XIX.

ALCIDA:  
GREENE'S METAMORPHOSIS.

1588—1617.



IX.

I



NOTE.

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

ALCIDA  
GREENES  
Metamorphosis,

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

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

By R. G.

Omne tulit punctum, qui mifcuit dulci.




LONDON,  
Printed by George Purflowe. 1617.



*The Epistle Dedicatory.*

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

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

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

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

*Your Worship to command,*

Robert Greene. /

To the Gentlemen Readers, HEALTH.

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



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

*Yours euer, as he is bound*

ROBERT GREENE.

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

*Parue (nec inuideo) sine me liber ibis in urbem:  
Hei mihi, quod domino non licet ire tuo. |  
Et palma tu dignus, & hic, & quisquis in altam,  
Pluribus ut profit, doctus descendit arenam.*

R. A. Oxon.

*In praise of the Author.*

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

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

*Sic vos non vobis mellificatis apes.*

Ed. Percy. /



To the Authour his Friend.

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

*Bubb Gent. /*

IN ROBERTI GRENI Metamorphosin carmen  
ENKOMIASTIKON.

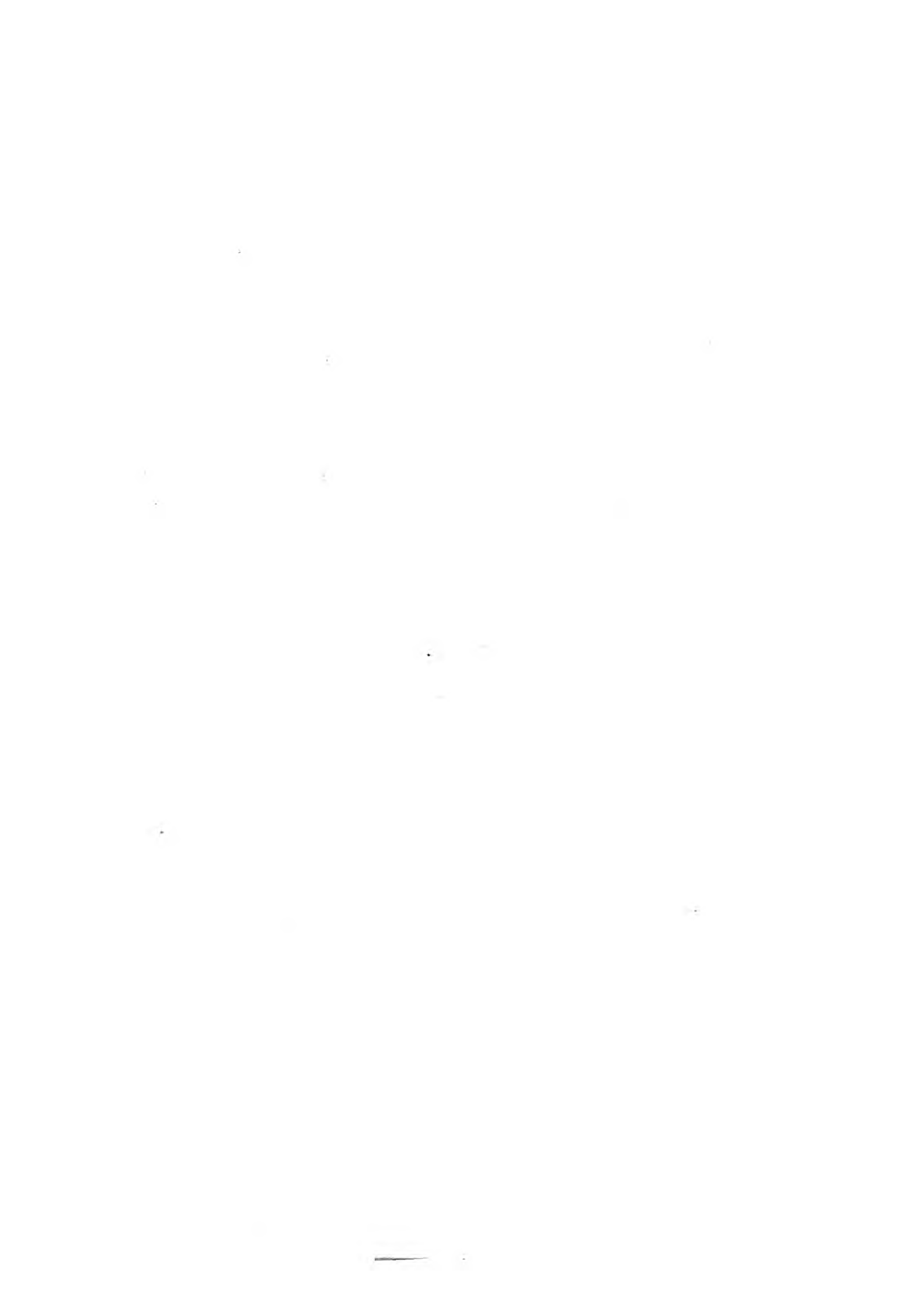
Bellica pacificæ concedat lancea linguæ,  
 Seu tibi profa magis, seu tibi metra placent.  
 Sæpe Duces inter laudem meruere Poetæ,  
 Hostibus in medijs arma virosq; canunt.  
 Inter Philosophos laudem meruere Poetæ,  
 Qui leuib; miscent seria metra iocis.  
 Bella Ducum, & claros multi scripsere triumphos,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

G. B. Cant.

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

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

Alci-/





ALCIDA  
GREENES

Metamorphosis.



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

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



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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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



Yet did her beauty ftaine him with difgrace :  
*Paris* for faire, gaue her the golden ball ;  
 And brought his, and his fathers ruine fo :  
 Thus nature making what fhould farre excell,  
 Lent gods, and men, a poifon and a hell.

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

The bird of *Iuno* glories in his plumes,  
 Pride makes the Fowle to prune his feathers fo,  
 His spotted traine, fetcht from old *Argus* head,  
 With golden rayes, like to the brighteft funne :  
 Inferteth felfe-loue in a filly bird,  
 Till midft his hot an[d] glorious fumes,  
 He fpies his feete, and then lets fall his plumes.  
 Beauty breeds pride, pride hatcheth forth difdaine,  
 Difdaine gets hate, and hate calls for reuenge,  
 Reuenge with bitter prayers vrgeth ftill :  
 Thus felfe-loue nurfing vp the pompe of pride,  
 Makes beautie wracke againft an ebbing tide.

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



ALCIDA, her first Historie.

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

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

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

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

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

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

Thefe premifes confidered, poore *Telegonus* fad, nipped on the pate with thefe new thoughts, refembling the melancholy difpofition of *Troilus*, for the inconstancy of *Creffida*, yet after hee had mused awhile, and pafft ouer a fewe dreaming dumpes ; Hope clad in purple futed robes, tolde him that *Cupid* had but one ftring to his bowe, one head to one arrow ; that *Venus* greateft number was an vnity, how the heart could harbour but one fancy and one woman be wedded but to one man. Therefore though they mift, as either infortunate, or croffed by fome contrary influence, fith loues fee fimple was regiftred in the court of their deftinies, there was no caufe of his despaire, but that hee might bee the man that fhould enioy *Fiordefpine*, and fet vp the trophee of loue, maugre all the finifter determinations of *Cupid*. Floting thus between despaire and hope, he paffed ouer three or foure dayes, melancholy and paffionate, taking his only content in being folitary : fo that at laft finding himfelfe all alone, feeling the fire too

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

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



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



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

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

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

goddeffes in the valley of *Ida* : yet feeing before his eyes the miftris of his thoughts, and the faint vnto whom he did owe his deuotion : hee began to take heart at graffe, thinking that by this fit opportunity, Loue and Fortune began to fauour his enterprife : willing therefore not to omit fo good an occafion, he faluted them in this fort.

Mufe not, faire creatures, if I ftand in a maze, fith the fight of your furpaffing beauties makes me doubt, whether I fhould honour you as earthly ladies, or adore you as heauenly goddeffes : for no doubt *Paris* neuer faw fairer in *Ida*. But now noting with deep infight the figure of your diuine faces ; I acknowledge your honours to be fifters to our prince, whom I reuerence, as allyed to my fouereigne, and offer my feruice, as a feruant euer deuoted to fuch faire and excellent faints.

The ladies hearing this ftrange and vnlooked for falutation, began to fmile : but *Fiordefpine* frowning, as halfe angry he fhould prefume into her prefence, with a coy countenance returned him this anfwere.

If fir *Telegonus*, for fo I fuppose is your name, your eye/fight be fo bad, perhaps with peering too long on your bookes, or your felfe fo far befide your fences, as to take vs for Nymphes : I would wifh you to read leffe, or to prouide you a good Phyfition, elfe fhall you not iudge colours for me :

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

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

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

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

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

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

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



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

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

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



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

very perilous and halfe impossible: to seeke meanes to parle with her, was to offer blank papers to *Venus*: therefore he resolued to write vnto her, and therupon entering into his studie, hee tooke pen and paper, and sent vnto her in this effect.



*Telegonus, to Fiordeaspine, health.*

THEY (honourable *Fiordeaspine*) that are inuenomed with the *Hidaspis*, if they presently discouer not their paine, perish: such as are stung with the *Tarantula*, must haue musicke at their eare before the poison come at their heart: *Venus* temple is neuer shut: *Cupids* register euer vnfolded, and the secrets of loue, if they bee concealed, breed either danger by silence, or death by secrecy: I speake this by experience, for the deepe impression of your diuine beauty, counited with the admiration of your excellent vertues, haue printed such a character in my thoughts, since first I sawe your sweet selfe, as either must bee confirmed with your mercie, or I shall be confounded with misery: where *Cupid* striketh, there no salues can preuaile, where loue serueth his writ of commaund, there a Superfedeads of reason is of no auaile.

Beauty forceth the gods, and therefore may fether men: but perhaps your honor will say, that

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

To this obiection giue mee leaue to fay, that *Venus* refpecteth not the robes, but the minde : not the parentage but the / minde : not the Parentage, but the perfon : not the wealth, but the heart : not the honours but the loyaltie : if then faith in fancie, not poffeffions, are to bee refpected, I hope, as Nature by her fecret iudgement hath endewed al creatures with fome perfect quality, where want breeds milike : as the Mole depriued of fight, hath a wonderful hearing: the Hare being very feareful, is moft fwift : the Fifh hauing no eares, hath moft cleere eyes : fo I, of parentage meane, of wealth little, of wit leffe; yet haue I giuen mee, by nature, fuch a loyall heart, as I hope the perfection of the one fhall fupply the want of the other, coueting not to rule as a Husband, but to liue dutifull and louing euer to the Lady *Fiordefpine*.

Blame me not Madame, if I pleade with my penne, for euer fince I fell into the labyrinth of your lookes, I haue felt in my heart, as in a little worke, all the paffions and contrarities of the elements : for mine eyes (I call the gods to witneffe, I fpeake without fayning) almoft turne into water,

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

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

Yours, if he be

*Telegonus* of *Taprobane*.

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

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



*Fiordeſpine to Telegonus.*

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

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

Her owne *Fiorde spine*  
of *Taprobane*.

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



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



*Telegonus to faire Fiordeſpine, of Taprobane.*

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



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

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

*Yours, euen after death*

*Telegonus of Taprobane.*

**T**HIS letter finished and sent vnto *Fiorde spine*, so troubled her patience, for that *Telegonus* was importunate, that she fared like the frownes of

*Bacchus*, halfe mad at this secret motion, swearing reuenge, if either her selfe or her friends could performe it: and in this humor she sent him by her Page, these few lines.



*Fiordeaspine to Telegonus.*

I Had scarce read thy letters before I rent them, esteeming thy papers and thy loue alike; for as I mislike the one, so I disdaine the other. Hath ouer-much folly driuen thee into a frensie, or hath want of manners made thee impudent? Wilt thou bragge with *Irus* the begger amongst *Penelopes* futors, or seeke with the smoky *Cyclops* to kisse *Venus* hand? looke on thy feete, and so let fall thy plumes: stretch not so high, vnlesse thy sleeue were longer: for *Fiordeaspine* scorneth so much as to looke at *Telegonus* in respect of loue, as *Iuno* did to iest with the father of the Centaures.

If I knew thy passions were as great, as thou deciphereft thy grieffe, and thy thoughts as fiery as the hils in *Sycily*, I would laugh at the one, as ioying at thy sorrowes, and put oyle in the flame, as delighting to aggrauate thy miseries. / Sith then thou seeft my resolution to be so rigorous (ouer-rash youth) betake thee to thy dumpes, and fare how thou list: for know, I mislike thy sute, and

hate thy perfon, and will liue and dye thine enemy, if for no other caufe, yet for that thou haft dared to court *Fiordefpine*.

*Thy mortall enemy*

*Fiordefpine of Taprobane.*

AFTER that *Telegonus* had read this letter, fawced with fuch peremptory difdaine, hee fell in a trance, lying in his bed as a dead carcafe: but when he was come to himfelf, hee fell into fuch extreme paffions, that his father and his friends coming into the Chamber, thought him poffeffed with fome fpirit: the Phyfician felt his pulfes, and found hee had a found body: whereupon they did coniecture it was loue: and to verifie the fame, after he had raifed himfelf vp in his bed, with a gaffly looke, he cryed nothing but *Fiordefpine*: fetching fuch greeuous grones & deepe fighes, that all the chamber fell into teares: whereupon the old Earle, hauing his haire as white as fnowe, came himfelf trudging to the Court, telling the extreme paffion of his fon, entreating *Fiordefpine* that fhe would fo much as vouchsafe to come to his houfe, onely with her prefence fomewhat to mitigate his fonnes paffions: but fuch was the pride and difdaine of my daughter, that neither the teares of the olde Earle, the intreaty of my fon, nor my command, could preuaile with her, infomuch that the old

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

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

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

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



*The second Discourse.*

WE had no fooner dined with our homely delicates, tempring our times with prattle of *Fiorde spine*, but *Alcida* rose vp, and walked to a Groue hard by, a place interfeamed with shrubbes, but placed between two hills, like the supposed entrance of hell, as there seemed that melancholy *Saturne* had erected an Academie. Entering into this Groue, so thicke as *Phæbus* was denied passage, wandring awhile by many vncoth paths, at last wee came into a faire place, where was a goodly Spring: the situation round, enuironed with trees: hard by this fount, stood two Cedars, tall and straight, on whose barke was curiously engrauen certaine Hieroglyphicall Embleames: on the one was carued *Mercury* throwing feathers into the winde, and vnder was written these verses.

The richest gift the wealthy heauen affords,  
 The pearle of price sent from immortall *Ioue*,  
 The shape wherein we most resemble gods,  
 The fire *Prometheus* stole from lofty skies:  
 This gift, this pearle, this shape, this fire is it,  
 Which makes vs men, bold by the name of wit.  
 By wit we search diuine aspect aboue,  
 By wit we learne what secrets science yeelds,



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

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

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

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



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



*The Second Historie of ERIPHILA of Taprobane.*

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

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

Infortunate *Meribates*, whom the enuious Fates

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

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

fauour that time and age defaceth : whereas wit increafeth by yeeres ; and that loue continueth longeft, that is taken by the eare, not by the eye : yeeld then *Meribates*, when thou muft needs content ; runne when thou art called by command : *Pallas* is wife, and will not bee ingratefull to her votaries : fay none, but *Eriphila* : for fure, if euer thou wilt beftowe thy freedome, ſhee is worthy to haue thee captiue. If thou meaneft to marrie, thou canft not haue a meeter match : yea, but how if her heart be placed, and her mind fettled vpon ſome Gentleman in *Taprobane*? then were I a great deale better to wayle at the firft, then to weepe at the laft : to be content with a little pricke, then a deepe wound ; to refiſt loue at the brimme than at the bottome.

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

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

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

Beautie may well bee compared to the bath in

*Calycut* : whose streams flow as cleere as the floud *Padus*, and whose operation is as pestilent, as the riuier *Ormen* : I but *Meribates*, what more cleere then the Cryftall, and what more precious? what more comely then cloth of *Arras*, fo what more costly? what creature fo beautifull as a woman, and what fo 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, they cannot be counted abfolutely happy, although they had all the vertues, if they want beautie : yea *Apollonius* (an arch-heretike, and a professed enemy againft / the sacred lawes of beauty) is driuen both by the lawes of Nature, and nurture, to confesse that Vertue is the more acceptable, by how much the more it is placed in a beautifull bodie : but what long digreffed difcourfe is this thou makeft of beautie, *Meribates*? it is not vpon fuch a fickle foundation thou buildeft thy loue : but vpon her wit, which only parteth with death : and therefore whatfoeuer Philosophie, or learning wils, I will consent vnto nature, for the beft Clarkes are not the wifeft men : whatfoeuer wifdome wils, I wil at this time giue the crimes of beautie to my amorous paffions; for he that makes curiofitie in loue, will fo long ftraine courtesie, that either hee will be counted a folemne



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

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

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

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

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



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

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

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

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

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

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

the hafard / of thine honeftie : caft not thy credite on the chance of a ftranger, who perchance may proue to thee as *Thefeus* did to *Ariadne* : wade not too far where the foord is vnknowne: rather bridle thy affections with reafon, and mortifie thy mind with modefty : that as thou haft kept thy Virginitie inuiolate without fpot, fo thy choice may bee without blemifh : know this, it is too late to call againe the day pafte : therefore keepe the memorie of *Meribates* as needfull, but not neceffarie: like him, whom thou fhalt haue occafion to loue, and loue where thou haft tried him loyall : vntill then remaine indifferent.

When *Eriphila* had vttered thefe words, the ftraight (to auoide all dumpes that folitarineffe might breede) came to me and her fifter, and there paffed away the day in prattle. Thus thefe two louers paffionate, and yet fomewhat patient, for that hope had miniftred lenitiue plaifters to their new wounds, paffed ouer two or three daies, onely with glances and lookes, bewraying their thoughts with their eyes, which they could not difcouer with their tongues: *Venus* taking pittie of her patients, found them out fo fit occafion, that as *Eriphila* with her fifter *Marpesia* were walking alone in the garden, gathering of flowers, at that infant (guided by loue and fortune) *Meribates* went into the garden to be folitarie: where ftraight

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

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

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

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

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

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

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

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

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

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

am vowed to *Vesta*, tell mee, will you prouide you, as me, of a Nofegay? And if you be fo minded, tell me, of all flowers which like you beft? Thofe, Madam, that beft fit with my present humour. And what bee they, quoth *Marpesia*? Penfes, Madam, answered *Meribates*, for it is a prettie flowre, and of fundrie colours, feeding the eye with varietie, which is the chiefeft pleasure to the fight: especially I like it for the agnonimation, in that the word comming from *France*, fignifies fancies. Now how I am contented with fancies, I would you could as well fee, as I feele. / One while imagination presents vnto me the Idea of my miftris face, which I allow with a fancie: another while a thought of her beautie wakens my fences, which I conforme with a fancie: ftraight her vertue faves shee is moft excellent, which I gratifie with a fancie: then to feale vp what may bee fayd, her care and supernaturall wit faves, her conceits are diuine, which auowed with a catalogue of folemne oathes, I fet downe as a maxime, with a fancie.

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



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

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

Now she called him in her thoughts beautifull,



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

*Gratior est pulchro veniens è corpore virtus.*

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

*Omnia vincit amor, & nos cedamus amori.*

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

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

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

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

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

Lord *Meribates*, it is hard taking the fowle when the net is defcried, and ill catching of fish when the hooke is bare, and as impossible to make her beleue that will giue no credite, and to deceiue her that spieth the fetch. When the string is broken, it is hard to hit the white, when a mans credite is called in question, it is hard to perfwade one. Blame me not (*Meribates*) if I vrge you so strictly, nor thinke nothing if I suspect you narrowly: a woman may knit a knot with her tongue, that shee cannot vntie with all her teeth, and when the signet is set on, it is too late to breake the bargaine: therefore I had rather mistrust too soone then mislike too late: I had rather feare my choice, then rue my chance: for a womans heart is like the stone in *Egypt*, that will quickly receiue a forme, but neuer change without cracking. If then I feare, thinke mee not cruell; nor scrupulous, if I be wise for my selfe: the Wolfe hath as smooth a skin as the simple sheepe, the sowre Elder hath a fairer barke then the sweete Juniper: where the sea is calmest, there it is deepest, and where the greatest colour of honestie is, there oftentimes is the most want: for *Venus* vessels haue the lowest found, when they are most emptie: and a dissembling heart hath more eloquence then a faithfull minde, for truth is euer naked: I will not, Lord *Meribates*, runne for my particular comparison.

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

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

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

*Eriphila*, whose eye walked about the troope of thefe luftie Gallants, efpied a young gentleman midft the reft, called *Lucidor*, the fonne of an Efquire: a man of perfonage tall and well proportioned, of face paffing amiable, of behauiour well nurtured. This Gallant furnished with thefe fingular qualities, fo fet on fire *Eriphilaes* fancie, that as if fhe had drunk of the fountaine of *Ardenia*, her hot loue was turned to a cold liking. Now

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

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





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

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



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

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

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

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

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

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

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

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

Thus (Sonne) thou hast heard the misfortune of

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



## The third Discourse, of MARPESIA.

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

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



In / the other table were fet downe these verses.

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

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



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



The third Historie of MARPESIA  
of *Taprobane*.

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

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

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

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

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

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

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

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

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

thus in fuspence he began to debate with himselfe.

It / hath beene an old faying *Eurimachus*, fuct from his mothers teate, that it is good to looke before thou leape, and to found the Ford before thou venter to wade, fith time pafte cannot be recalled, nor actions performed reuoked, but repented; gaze not at ftarres, left thou ftumble at ftones: looke not into the Lions denne, left for thy prefumption, thy fkinne be pulled ouer thine eares. In loues thoughts are to be meafured by fortunes, not by defires, for *Venus* tables are to be gazed at with the eye, not to be reacht at with the hand. In loue, *Eurimachus*? why, it fitteth not with thy prefent eftate: fancy is to attend on high lords, not on fuch as are feruile: it were meeter for thee to sweate at thy labours then to figh at thy paffions: to please thy lord then to dote on thy miftrefle: bufie then thy hands to free thy heart: bee not idle, and *Venus* charmes are to a deafe Adder.

*Cedit amor rebus, res age tutus eris.*

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



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

Women oft reſemble in their loues, the Apothe-



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

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

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

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

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

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

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

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

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

And yet the pleafure had a pleafing fmart :

This done, he flyes away, his wings were drie ;  
But left his arrow ftill within my brest,  
That now I greeue, I welcom'd fuch a gheft.

He had no fooner ended his fonet, but *Marpesia* perceiuing by the contents, that it was meant of her, ftepped to him, and draue him thus abruptly from his paffions.

If you grieue *Eurimachus* for enterteing fuch a gheft, your forrow is like the raine that came too late : to beleue loue is fuch an vnruely tenant, that hauing his entrance vpon courtesie, he will not bee thruft out by force ; you make me call to mind the counterfait of *Paris*, when he was *Ænones* darling : for *Phidias* drew him fitting vnder a Beech tree, playing on his pipe, and yet teares dropping from his eyes, as mixing his greateft melody with paffions : but I fee the comparifon will not hold in you, for though your instrument bee anfwerable to his, yet you want his lukewarme drops, which fheweth, though your mufike bee as good, yet your thoughts are not fo paffionate : but leauing thefe ambages, fay to me *Eurimachus* ; what may fhe bee that is your Miftrefle ?

*Eurimachus* amazed at the fight of his Ladie, more then *Priamus* fonne was at the view of the three goddeffes, fate / ftill like the picture of *Niobe*

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

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

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

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

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

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

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

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

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

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

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

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



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

*Nemo succenset amanti.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

But why doe I delay death with these friuolous

discourses of women : suffice they are blabs? and so turning to the deaths-man, laying his necke on the blocke, his head was smitten off. The execution done ; his death was lamented, and his body solemnly intombd as thou seest, all exclaiming against my daughter *Marpesias* little secrecy: who in penance of her fault, vsed once a day to visite the tombe, and here to her louer['s] foule, sacrifice many sighes and teares : at length *Venus* taking pittie of her plaints, thinking to ease her of her sorrow, and to inflict a gentle and meek reuenge, turned her into this Rose tree.

As *Alcida* had vttered these words, there was a ship within kenne, whose streamers hanging out, I judged by their colours they were of *Alexandria*: whereupon I waued them to leeward : the Mariners (more than ordinary courteous) struck sailes, & sent their cockbotes a shore: the / shippers were no sooner a land, but I knew them to be of *Alexandria*, and for all my misfortunes, basely attired as I was, the poore knaues called me to remembrance, and their reuerence done, asked if I would to *Alexandria*: I told them it was mine intent: whereupon, taking leaue of my old Oastesse, the Countesse *Alcida*, with many thanks for my courteous entertainment, shee verie loth to leaue me, went with the Mariners towards the boate.

The poore Lady, seeing her selfe alone, fell to

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







xx.

MOURNING GARMENT.

1590—1616.



NOTE.

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

GREENES  
Mourning Garment:

GIVEN HIM BY RE-  
pentance at the Funerals  
of LOVE;

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

Both Pleasant and Profitable.

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By R. GREENE.

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*Vtriusq. Academia in Artibus Magister.*

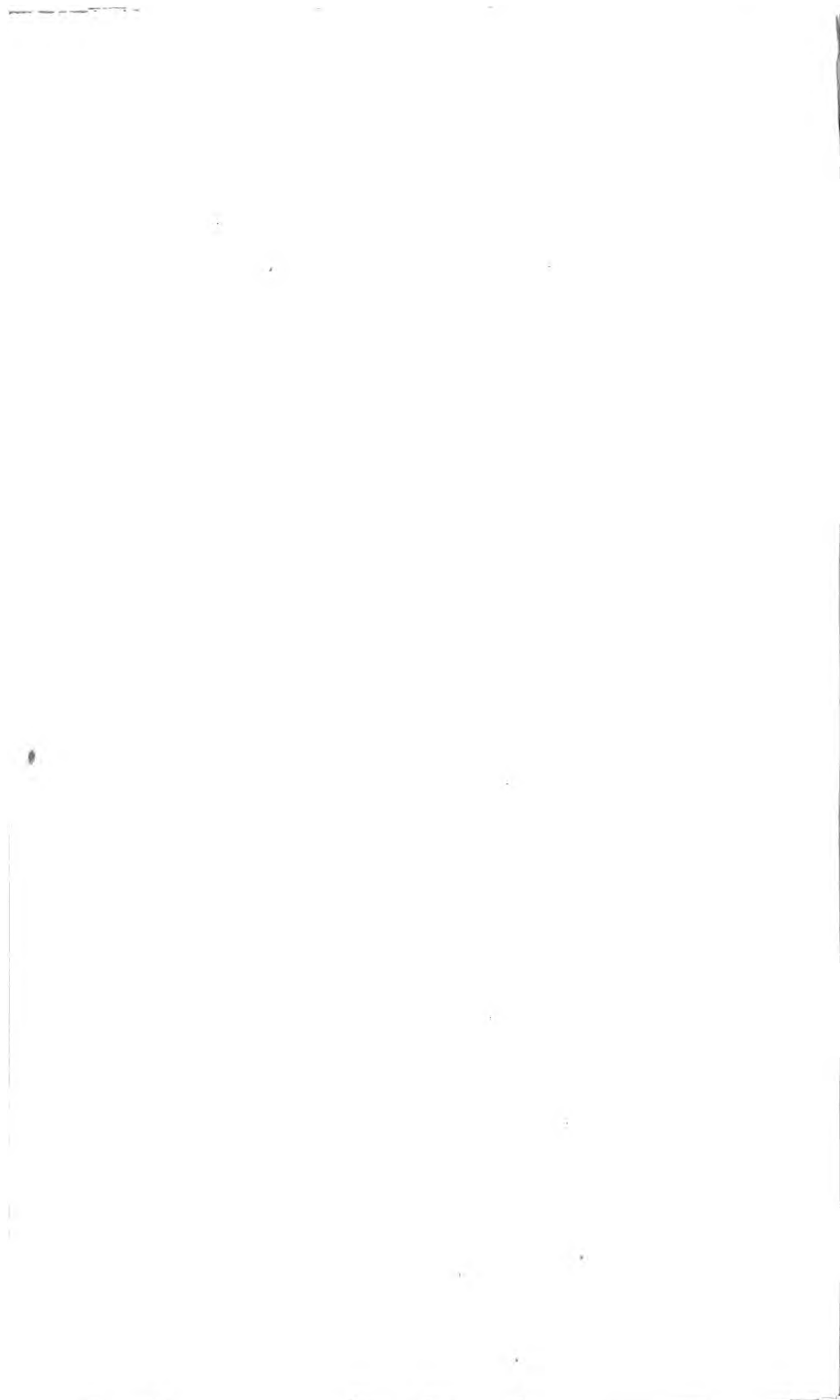
*Sero sed Serio.*

*Aut Nvnquam vt Nvnc.*

LONDON

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







TO THE RIGHT  
Honourable, GEORGE *Clifford*,  
*Earle of Cumberland* :  
ROBERT GREENE, *wisheth increase of all*  
*Honourable vertues.*

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

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

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

*Robert Greene. /*



To the Gentlemen Schollers of both  
Vniuerfities,

increafe of all vertuous fortunes

(\* \* \*)

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

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

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

*Semel insaniuimus omnes.*

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

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

*Bonum quo communis eo melius :*

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

Yours

ROBERT GREENE. /







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



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

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

*The description of his eldest Sonne.*

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

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

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

*The description of the youngest sonne.*

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

*Mickle grace winnes he  
That's franke of bonnet, tongue and knee.*

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

*Balnea, Vina, Venus, &c.,  
Hæc nocent oculis, sed vigilare magis.*

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

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

*Philadors request to olde Rabbi Bileffi.*

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

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



trauerfing the Paralels, I fhall fee the manners of men, the cuftomes of Countries, the diuerfities of Languages, and the fundry fecrets the mother earth miniftreth : I fhall be able at my returne, with the Geographers, to describe the fcituation of the earth : with Cosmographers to talke of Cities, Townes, Seas and Riuers ; to make report what the Chal-dees be in *Ægypt*, the Gymnofophifts in *India*, the Burgonians in *Hetruria*, the Sophi in *Grecia*, the Druides in *France* ; to talke as well as *Aristotle* of the nature of beaftes, as well as *Plinie* of Trees and Plants, as / *Gefnerus* of mineralles and ftone : thus wit augmented by experience, fhall make me a generall man, fit any way to profit my Common wealth. Further, I fhall haue a deep infight into cuftomes of all Countries : I fhall fee how the Grecians prize of learning, how they value Chiuallry, and praëtife their youth in both, fo fhall I tafte of a Scholler, and fauour of a Souldier, able, when I returne, in peace to apply my booke, and in warre to vfe my Launce. Seeing then (fir) I am in the prime of my youth, liuing at home, onely to feede your lookes ; let me not fo idly paffe ouer the flowre of mine age, but giue me leaue to paffe abroad, that I may returne home to your ioy and my countries comfort. Old *Rabbi Bileffi* hearing his fon in this mind, began to wonder what new defire to fee ftrange Countries, had tickled

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

*Rabbi Bileffies answere to his sonne Philador.*

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

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

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

*Rabbi Bileſies farewell to his ſonne PHILADOR.*

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

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

Then forward, let thine owne ſafety be thy next

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

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

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

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

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

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

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

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

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

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

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

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

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



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

*The Description of the Shepheard and his Wife.*

**I**t was neere a thicky shade,  
That broad leaues of Beech had made :



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

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

She wore a chaplet on her head,  
 Her cassocke was of Scarlet red,  
 Long and large, as streight as bent,  
 Her middle was both small and gent. /  
 If Countrie loues such sweet desires gaine,  
 What Lady would not loue a Shepheard Swaine?

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

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

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

*Non ridet periuria Amantum Iupiter.*

Here was buried a Shepheard, who in this place

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

*Rara Avis in terris nigro'q' simillima Cigno.*

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

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

*The Shepherds tale.*

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



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



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

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



*Hexametra ALEXIS in laudem ROSAMVNDI.*

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

That fet a fire with piercing flames euen hearts  
adamantine :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

downe, which amongst them all to choose for her husband, he to possesse her, and the rest to depart quiet. /

Upon this they were resolued, and sworne, and *Rosamond* set vpon a scaffold, to take view of all, the King charging her to take one, and, quoth he, if it be my selfe (sweet heart) I will not refuse thee. Heere *Rosamond* dying all her face with a vermilion blush, stood, and viewed all : the King in his pompe commanded all the Realme, and asked her if shee would bee a Queene, and weare a Crowne : but shee thought ouer-high desires had often hard fortunes, and that such as reached at the toppe, stumbled at the roote, that inequality in marriage was oft enemy to Loue, that the Lion, howsoeuer yoked, would ouerlooke all beasts but his phere, and therefore the meane was a merry song. Beauty, though shee is but a flash, and as soone as that withers, the King is out of his bias, I must bee loathed, and hee must haue another lemman.

Then shee looked lower amongst the Lords, and considered how sweete a thing wealth was, that as riches was the mother of pleasure, so want, and pouerty was a hatefull thing : yet quoth shee, all is but trash, I shall buy gold too deare, in subiecting my selfe to so high a husband : for if I anger him, then shall hee obiect the baseneffe of my birth, the newnesse of my parentage, and perhaps, turne me

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



loue. I am not Eagle-flighted, and therefore feare to flie too nigh the Sunne: fuch as will foare with *Icarus*, fall with *Phaeton*, and defires about For- tunes, are the forepointers of deep falls. Loue, quoth she, is a queasie thing, and great Lords hold it in their eyes, not their hearts, and can better draw it with a penfell then a passion. *Helena* fhall be but a hang by, when age fits in her forehead. Beauty is momentany, and fuch as haue onely loue in their lookes, let their fancies flip with time, and keepe a Calender of their affection; that as age drawes on, loue runs away. Seeing then high eftates haue fuch flippery fancies, let honours and dignities goe: *Venus* holds them needfull, but not neceffary, and welcome the meane eftate, and the Shepheards loues, who count it religion to obferue affection: and therefore, feeing I muft choofe one, and of all thefe but one, yonder fits the lord of my loue, and that is the young Shepheard *Alexis*. With that he ftarted vp, and the King and all the reft of the company looked on him, and faw him the dappereft Swaine of all *Theffalia*: being content to brooke the choice of *Rofamond*, for that they were bound thereto by oath and promife, all accusing Loue, that had made fo faire a creature looke fo lowe. Well, home went the King with his traine, and *Alexis* a proud man guarded with the Shepheards, went toward the houfe of *Sydaris*,



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

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

*Hexametra ROSAMVNDÆ in dolerem amiſſi ALEXIS.*

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

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

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

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

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

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

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

Parched leaues fill euery Spring, fill euery Fountaine,

All the Meades in mourning weede fit them to  
 lamenting.  
 Eccho fit and finge despaire i' the Vallies, i' the  
 Mountaines;  
 All *Theffaly* helpe poore *Rofamond* mournfull to  
 bemone her :  
 For she's quite bereft of her loue, and left of *Alexis* :  
 Once was she liked, and once was she loued of  
 wanton *Alexis*.  
 Now is she loathed, and now is she left of trothlesse  
*Alexis* :  
 Here did he clip and kisse *Rofamond*, and vowe by  
*Diana* :  
 None so deare to the Swaine as I, nor none so  
 beloued,  
 Here did he deeply sweare, and call great *Pan* for  
 a witnesse,  
 That *Rofamond* was onely the Rose belou'd of  
*Alexis*,  
 That *Theffaly* had not such an other Nymph to  
 delight him :  
 None (quoth he) but *Venus* faire shall haue any  
 kiffes.  
 Not *Phillis*, were *Phillis* aliue should haue any  
 fauours,  
 Nor *Galate*, *Galate* so faire for beautious eyebrowes,  
 Nor *Doris* that Lasse that drewe the Swaines to  
 behold her :

Not one amongst all these, nor all should gaine any  
 graces,  
 But *Rosamond* alone to her selfe should haue her  
*Alexis*.  
 Now to reuenge the periurde vowes of faithlesse  
*Alexis*,  
*Pan*, great *Pan*, that heardst his othes, and mighty  
*Diana*,  
 You *Dryades* and watry Nymphes that sport by the  
 Fountaines :  
 Faire *Tempe* the gladfome groue of greatest *Apollo*,  
 Shrubs, and dales, and neighbouring hils, that heard  
 when he swore him /  
 Witnes all, and seeke to reuenge the wrongs of a  
 Virgin :  
 Had any Swaine been liefte to me but guilefull  
*Alexis*,  
 Had *Rosamond* twinde Myrtle boughes, or Rose-  
 mary branches,  
 Sweet Holihocke, or else Daffadill, or slips of a Bay  
 tree,  
 And giuen them for a gift to any Swaine but *Alexis* :  
 Well had *Alexis* done t' haue left his rose for a  
 giglot.  
 But *Galate* nere lou'd more deare her louely *Me-  
 nalcas*,  
 Then *Rosamond* did dearely loue her trothlesse  
*Alexis*.

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

Now feely Lasse, hie downe to the lake, hafte downe  
 to the willowes,

And with those forsaken twigs go make thee a  
 Chaplet,

Mournful fit, & sigh by the springs, by the brookes,  
 by the riuers,

Till thou turne for grieffe, as did *Niobe* to a Marble:  
 Melt to teares, poure out thy plaints, let *Eccho*  
 reclame them,

How *Rofamond* that loued so deare is left of *Alexis*:  
 Now dye, dye *Rofamond*, let men ingraue o' thy  
 toombe-stone :

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

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

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

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

cockes : and when fhee [they] hath [have] done, with a great whippe, fcouge them out at doores : take heed mafter (quoth the Shepheard) you come not there, vnleffe you haue the herbe that *Vlyffes* had, left you returne fomeway transformed. Thus Mafter, I haue brought you to the foot of the hill: now will I take my leaue, and home to my wife, for the fun wil fet ere I can get to my little cottage. The Gentleman gaue the Swain hearty thanks, both for his pains & his prattle, and rewarded him well, and fo fent him away. The Shepheard gone, *Philador* takes his way to the City, and for that hee had heard him tell of the three Sifters, he went to take vp his lodging there, and fo make experience of the orders of the houfe, and qualities of the women : in he rode and enquired to the place & there alighted. Thefe merry Minions feeing fuch a frolick Gallant come riding in, thought that now their purfes fhould be fild, if his abode were lōg there, and his coffers ful of any crownes : his boy no fooner held his ftyrop, / and he lept from his horfe, but the Eldeft of them al, a gallant and ftately Dame, came and faluted him, and gaue him a hearty welcome, fhewing him her owne felfe ftraight to his chamber, where hee found all things in fuch order, that he thought he was not come into a common Inne, but fome ftately Palace. *Philador* feeing fo faire an Hoftis,



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

*Bonum est nobis esse hic,*

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



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

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

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

*Bene vixit qui bene latuit, Cautè si non Caste.*

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

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

*The discourse of the eldest Sister.*

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

delightes in that colour. The eye beeing the furueyour of all exterior obiects, pleaseth himfelfe in thofe that are moft beautifull, and coueteth that euery superficies be faire and pleafing, commending it ftraight to the phantafie as a thing of worth. For in flowers it alloweth with fauour of the faireft, as the Carnation, the Rofe, the Lylly, and the Hiacynth. In trees, the / eye liketh of the tall Cedar, before the low Beech, and prayfeth the ftature of the Oake, before the fmallneffe of other plants. So in ftones, the Diamond is preferd before the flint, the Emerald before the marble, and the Saphir highlier efteemed for the hue, then the Porphuer for his hugeneffe: and fo by confequence in humane creatures, loue being of al the paffions in man the moft excellent, alotteth her felfe to the eye, of al the parts the moft pure, thinking that the fight will be foonest inueagled with the faireft: and what fairer thing can there be then beauty? fo that loue bringing a beautifull creature, presents it to the eye, and that liking it for the property, conueies the effect thereof to the heart, and there is knit vp the fimpathy of defires. By thefe premifes fir, then I infer that the eye is loues Cator, and who fo pleaseth his eye contenteth his affects: then why fhould not I choofe a beautifull husband, whose exquisite perfection euery way may content my fancy? for if the eye find any

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

*Gnatioꝛ est pulchro veniens è corpore virtus.*

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

*The discourse of the second Sister.*

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

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

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



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

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

*The discourse of the third Sister.*

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



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

*Tu dominus, tu vir, tu mihi frater eris.*

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

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

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

*Si nihil attuleris, ibis Homere foras.*

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

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

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

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

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

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

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

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

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

*Consuetudo peccandi, tollit sensum peccati.*

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



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

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

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

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

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

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

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

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

Infortunate *Philador*, and therefore infortunate,

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

Thus did I flatter my selfe, vntill such time as

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

*Nullus ad amissas ibit amicus opes.*

Thus as *Philador* fate debating with himselfe of



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

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

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



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

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

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

*Sapiens dominabitur Astris.*

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

and wil not brouse on the branches, the mouſe hateth the trap, the Bee Hemlocke, the Serpent the Oliphant: but man runneth greedily after that which worketh his fatall disparagement. Ah *Philador*, did not thy Father forewarne thee of womens beauty? did he not ſay they were Adamants that drew, Panthers that with their painted ſkinnes doe allure? if my ſonne (quoth he thou ſurfetſt with their beauty, thou drinkeſt Aconitum and ſo doſt periſh. Tuſh, but I little regarded his precepts, but now haue I bought his axiomes with deepe repentance: now doe I finde that their faces are painted ſepulchres, whereas their mindes are tombes full of rotten bones and Serpents: their browes containe like the Diamond, vertue to relieue, and poyſon to kill, their looks are like Calends, they can determine no certaintie, but as the leafe of the Liquonico when it lookes moſt moyſt, is then moſt drye, ſo when they ſmyle, they imagine deceit, and their laughter are tempered with enuy and reuenge. Ah *Philador*, what are womens vowes? words written in the winde: what are their promiſes? characters figured in the ayre: what are their flatteries? figures grauen in the ſnow, which are blowne with the winde or melted with the Sunne: what are their loues? like the paſſage of a Serpent ouer a ſtone, which being once paſt, can neuer be ſeene.

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

*Felix quem faciunt aliena pericula cautum.*

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

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

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

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



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

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

*O me fœlicem, quantis me periculis fortuna mea eripuit!*

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



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

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

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

medicine had somewhat eafed his maladie, and his counfaile mitigated the force of his despairing paffions ; infomuch, that his hot loue was waxen a little colde, and the heate of his fancie was qualified, with the lenitiue plaifters that grew from his experienc'd aduice. Therefore Sir (quoth hee) as the Date tree is not knowne by the barke, but by the bloomes: and the precious balme not by his colour, but by the operation: fo the outward shew did not alwaies manifefit the inner man, but the effects of his vertues: and therefore not meafuring your parentage by your prefent eftate, nor your calling by your aduerfe fortune: I firft (as one that coueteth not to be vngratefull) render thankes for your Patheticall precepts, and feeing you haue kindly releued mee with your counfaile, as *Terence* wifheth :

*Re mea te adiuuabo :*

I will fupply your want with my wealth, and change your fortunes with my poffeffions ; fo that what I haue in treafure, fhall be parted between vs with a friendly proportion.

*Philador* gaue him great thankes for his courteous proffer, and tolde him that fuch vrgent hafte of his iourney called him away, as no alteration of his fortune, how beneficiall foeuer, might ftay him. My way (quoth hee) is long, & my wearineffe great: I haue many places to tread, and many

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

*O passi grauiora? dabit Deus his quoque finem.*

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

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



### The Contents of PHILADORS Scrowle.

Ouidius.

*Hei mihi quod nullis Amor est medicabilis herbis.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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



PHILADORS submission to his Father, at his returne.

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

other mens harmes, and fuch moft miserable, that are wife by their owne woes. /

*Piscator ictus sapit.*

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

fweet barke, yet it hath bitter leaues, and the Pirite  
 ftone, though it haue one vertue, hath twenty  
 preiudiciall operations: fo women though they  
 were neuer fo beautifull, yet were they the painted  
 continents of flattery, of deceit, inconstancie, & the  
 very guides that leade men vnto y<sup>e</sup> pernicious  
 labyrinth of endleffe diftreffe. Had I thought  
 prodigality superfluous exceffe, my coffers had  
 been full of Crownes, and my heart voyd of cares:  
 but I counted expence the empreffe of a Gentle-  
 man, and gifts the thing that graced a traveller:  
 as *Traian* numbred not that day amongst the date  
 of his life, wherein he had not done fomthing  
 worthy of memory, fo I did hold that *Nefanda*  
*dies*, wherein I did / not triumph in magnificall  
 prodigality. Tush, I did thinke coyne to be called  
 current *à currendo*: golde, why I held it as droffe,  
 and counted it the deepeft difhonour to be counted  
 frugall: *Parfimonia*; why (quoth I) it is paltry,  
 and fparing it is the badge of a Peafant. The  
*Chaldes* in their Hieroglyphickes described a Gentle-  
 man with his hand alwaies open; meaning, that  
 to giue was heroicall. And *Titus* the Emperour  
 fayd, Giue, if thou wilt be worthy the worlds  
 Monarchy: I counted *Cyancynatus* the Dictator a  
 foole for his frugality: I difcommended the fmal  
 dyet of *Caius Fabritius*, and fayd *Agathocles* was  
 bafe minded that dranke in earthen veffels. But



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

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

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

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



RABBI BILESSI *his comfortable answere to his sonne.*

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

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

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*SOPHONOS to olde Rabbi Bileffi.*

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

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

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

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



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

**H**e filent shade had shadowed euery tree,  
And *Phæbus* in the west was shrowded  
low :

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

Euen then,  
When thus

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

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

Euen then,  
When thus

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

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

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

Euen then,

When thus

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

Then lofty thoughts began to liſt my minde,  
I grudg'd and thought my fortune was too low;  
A Shepheards life 'twas baſe and out of kinde,  
The tall'eſt Cedars haue the faireſt growe.

Euen then,

When thus

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

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

Euen then, [gay.

When thus

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



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

Euen then,  
 When thus

I laht out lauifh, then began my ruth,  
 And then I felt the follies of my youth.

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

Euen then,  
 When thus

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

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

Euen then,  
 When thus

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

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

Euen then,  
 When thus

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

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

Euen such,  
 I sawe,

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

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

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

Euen then,  
 When thus

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

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

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

No more,

A doe:

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

WHEN the Swaine had made an end of his  
 Song, *Philador* fetcht a figh, and beeing  
 demanded by old *Rabbi Bileffi*, why this Sonnet  
 did driue him into a passion, hee made anfwere,  
 that it rub'd the fcarre afrefh, and made him call  
 to mind how he had vainely pafst ouer the prime of  
 his yeares, and fuffered the Caterpillers of time to  
 confume the bloffomes of his young thoughts.

How sweet foeuer (quoth hee) defire feemes at  
 the firft, it hath a moft bitter tafte at the laft :  
 refembling the iuice of the India apples, that are  
 moft precious in the mouth, and moft pernicious  
 in the maw. Sonne (quoth his father) leaue off  
 thefe dumpes, penance is enough for youths follies,  
 and repentance fatisfies the deepeft offences. Let  
 vs therefore fit our felues to the time, and be  
 merry, I for the recouery of thy perfon, thou for

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



### THE CONCLUSION.

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

O me foelicem & fortunatum.

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

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

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

ROBERT GREENE.

FINIS. /





xxi.

GREENES FAREWELL TO FOLLY.

1591.



NOTE.

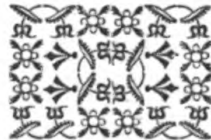
'Greene's Farewell to Folly' appeared originally in 1591. For an exemplar of this edition I am under obligation to the Bodleian Library. The edition of 1617 is in the 'Huth Library.' See annotated Life in Vol. I.—G.

Greenes farewell to Folly:  
S E N T T O  
C O U R T I E R S A N D

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

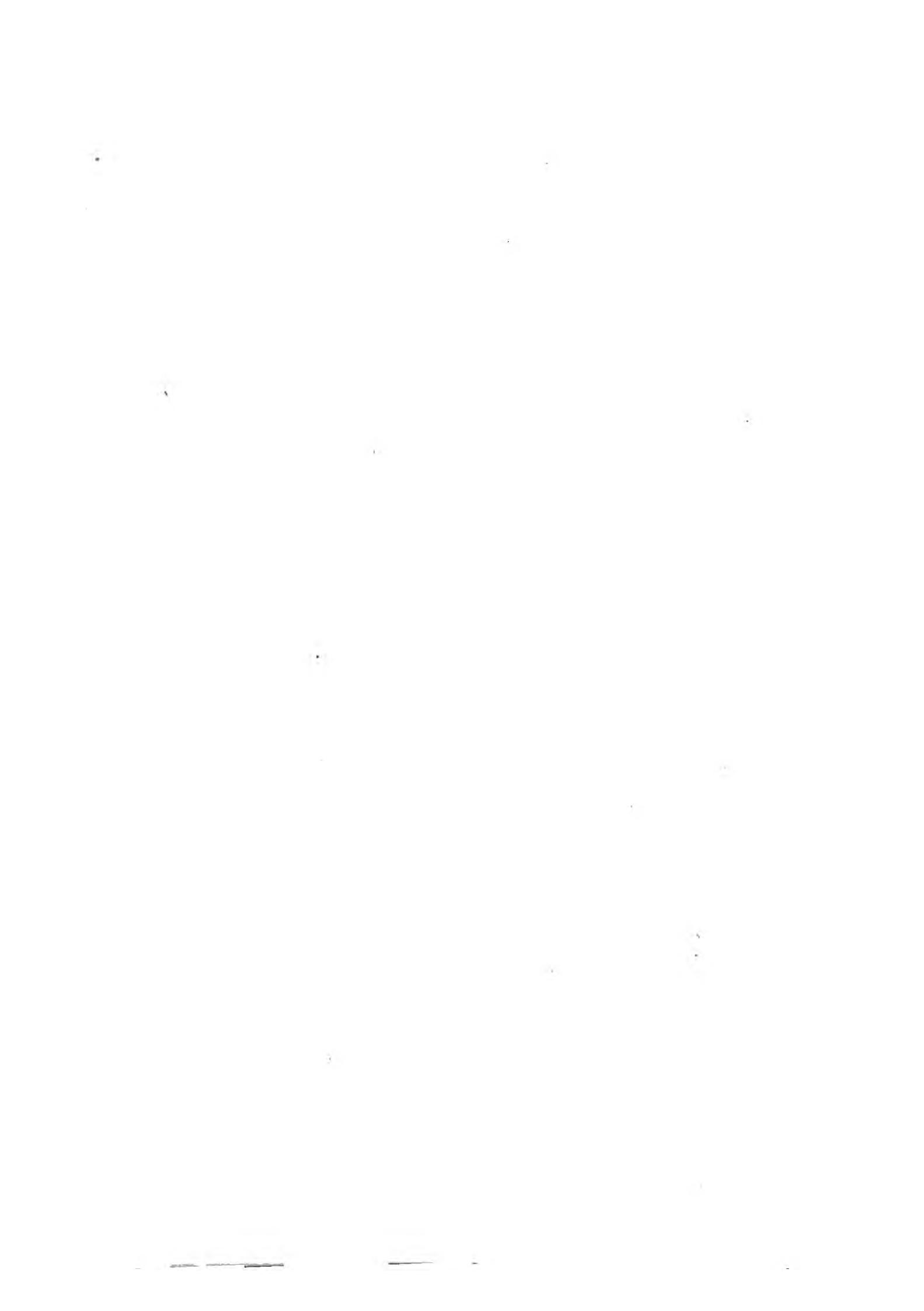
*Sero sed ferio.*

ROBERT GREENE,  
*Vtriusque Academiae in Artibus magister.*



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

1591.





TO THE HONORABLE  
MINDED GENTLEMAN

Robert Carey, Esquire :

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

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

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

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

Your worships in all

humble seruice,

ROBERT GREENE. /





## TO THE GENTLEMEN

*Students of both Vniuersities health.*

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

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

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

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

*Robert Greene.* /





## Greene his farewell to Follie.



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

the particular ruine of the Citie, and the generall subuerfion of the weale publique was daily expected. Yet amidst these broiles the houfe of the *Farneze* fo behaued them felues with fuch equal proportion, that they were neither friends to the Guelphs nor foes to the Ghibellins, but with an indifferent poife of affectiōs, countermanded the factious mutiny of thofe two mortall enimies. The chiefe of thefe was *Ieronimo Farneze*, a noble man, honorable for his parentage, and honoured for his vertue, one that in his youth armed his / actions with prowefse, and in his age made a prooffe of his life by wifdome, who difcouering the miferie of time by experience, founde that fweeter was the deaw that dropt from peace, than the fhowers that powred downe from wars, that the garland of *Mercurie* was more precious than the helmet of *Mars*, that quiet and content fooner refted vnder the marble altar of *Pallas*, than vnder the filuer targets of *Bellona*, not that the noble man thought it difhonorable to be martiall, but that he counted it prodigall to be factious: to auoide therefore all fufpition that might enfue by his refidence in fo troublefome a Citie, fetting his houfehold affaires in fome good order, accompanied with his wife, three daughters, and foure young Gentlemen, allied vnto him by affinitie, hee departed from *Florence*, feated himfelfe in a farme of his about



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

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

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



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

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

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

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



fo sharply shaken vp by meffieur *Benedetto*, protecting hir boldneffe with a modeft blushe made this anfwere: And fir quoth she, they which laught at *Diogenes* perhaps were as foolishe as he was cynicall: & might with *Alexander* whatsoever they brought take a frumpe for a farewell: my mother sets not downe peremptorie precepts to difallow of honeft recreation, but necessary perfwasion to difwade men from vanitie: she fees not with *Tullie* to frame an Orator in conceipt, with *Plato* to build a common wealth vpon fupposes, nor with *Baldeffar* to figure out a courtier in impossibilities: but seeing the wings of youth trickt vp with follies plumes, fees to perfwade him with *Icarus* from foaring to high. And I pray you, qd *Benedetto*, what terme you follies, womens fancies? no fir, quoth she, mens faouours. *Sylenus* affe neuer sawe a wine bottle but he would winch, / and you cannot beare the name of folly but you must frowne: not that you mislike of it in thought, but that deckt in your *pontificalibus* a man may shape *Et cetera* by your shadow: *Benedetto* let not this bitter blow fall to the ground but told hir hir Latine was verie bad and worft placft: for *Et cetera* was no word of art for a foole, but in dede he did remember Parrats spake not what they thinke, but what they are taught: And so, quoth *Cofimo*,

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



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

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

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

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

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

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

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

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



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



vnamde *Patroclus* was vnhorfed himfelfe: *Peratio* fomewhat cholerike, & not well able to brooke the frump of *Benedetto*, was thus rough with him: maffe courtier I am glad you kéepe fo good a *decorum*, as to let the lightnes of your head & lauishnes of your follies fo well to agree in *eode tertio*: you take *Bernardinos* part, but when the gentleman ran fo mery a defcant on the pride of fchollers, had he by hap but glancft at the gaudineffe of your apparell, he had fpoken farre more reuerently of fchollers than he did: for you Florentine Courtiers, nay to be flat, we Florentine Gentlemen, to bring my felfe within the fame predicament, difcouer our felues to be the verie anatomies of pride: for he that marketh our follies in being paffing humorous for the choife of apparell, shall finde *Ouids* confufed *chaos* to affoorde a multitude of defufed inuentions. It was obiected to *Cæfar* for a fault in his youth that he euer vfed to go vntruft, and we count it a glorie, by a careleffe cloathing of our felues, to be counted malcontent. *Sardanapalus* was thruft from his empire, for that he was a little effeminate, and we ftriue to be counted womanish, by kéepeing of beautie, by curling the haire, by wearing plumes of fethers in our hands, which in warres our anceftors wore on their heads, they feared of men, we to be fauoured of women. *Alexander* fell in hate of his Macedons,

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

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

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

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

*The Tale of Peratio.*

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

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

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



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



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

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

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

mindes fo with pride, as forgetting themfelues, they fuddenly prooue infortunate. *Polycrates* fo fwelled in the conceit of his happineffe, as hee thought the heauens coulde not countermand his prosperitie, yet experience taught him that Time and Fortune ftoode on a gloabe and therefore mutable, that the calmest fea hath his ftormes, and the higheft fteps to felicitie, the déepest fall to misfortune: for the beginning of his youth was not fo prosperous, as the ende of his age was tragicall. *Nero* was proud, and therefore tyrannous, for the one is a confequent to the other, and fo by pride loft both life and Lordfhip: kings (my liege) haue found this by experiēce, & haue feared to make prooffe of it by triall: fo that *Philip* had a boy to put him in minde of his mortalitie. *Alexander* woulde bee called the fonne of *Iupiter*, but *Califtenes* made him denie fuch arrogancie in *Babylon*. *Crefus* was proude of his pelfe, but *Solon* pulde downe his plumes by preferring *Byton* before him in happineffe: kings heads are not impalled with fame, for that they are kings, but becaufe they are vertuous. *Augustus Cæfar* was not famous for his Empire but for his clemencie. *Seuerus* was not chronicled for his treafure but for his iuftice. *Antonius Pius* had not his picture plaft in the Capitoll, becaufe of his fcepter, but for he was mercifull: So my Lorde to

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

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

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

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

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



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



tied before with two white leather thongs: thus handfomely arrayed, for this was his foday fute, he met the Ladie *Mæfia*, and féeing hir fo faire and well formed, farre paffing their countrie maides in proportion, and nothing differing in apparell, he ftoode halfe amazed as a man that had féeene a creature beyond his countrie conceit, and in déede fhe was paffing faire, for this I remember was hir defcription.

*Hir stature and hir fhape was paffing tall,  
Diana like, when longft the lawnes fhe goes :  
A ftately pace like Iuno when fhe braued,  
The queene of heauen fore Paris in the vale :  
A front befet with loue and maieftie,  
A face like louely Venus when fhe blufht  
A feely fhepherd fhoulde be beauties iudge :  
A lip fweete rubie red, gracd with delight,  
Hir eies two fparkling ftarres in winter night,  
When chilling froft doth cleere the azurd fkie :  
Hir haires in trefses twind with threds of filke,  
Hoong wauing downe like Phœbus in his prime :  
Hir breasts as white as thofe two fnowie fwannes  
That drawes to Paphos Cupids fmiling dame :  
A foote like Thetis when fhe tript the fands,  
To feale Neptunus fauour with her fteps :  
In fine, a peece defpight of beauty framd,  
To fee what natures cunning could affoord.*

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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



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

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

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

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

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

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

*Vadiflaus* carefully marking the weight of euery word, efpecially proceeding from her whom he had iniured, blufhed at the fight of her patience, and yet as a man whom defpaire had hardned on to mishappe, nothing relented at her perfwafions, but in a melancholy furie flong from the doore without faying one worde, or bidding her farewell. *Mæfia* noting ftill the peruerfe ftomacke in the man, fayde to her felfe, What folly is there greater than Pride, which neyther age nor pouertie can extinguifh? What afterwarde became of *Vadiflaus*, the *Annales* of *Buda* makes not mention, but onely of this, that he died poore, and yet proude. For *Mæfia* pittying her fathers forrowes that he made for her abfence, more for his content than for anie delight in dignitie, fhortly after fhee forfooke the Countrie and went to the court. /

*Peratio* hauing ended his tale, the whole companie commended his difcourfe, and efpecially the old counteffe, who not onely gaue him praife as a laurell for his labours, but thanks, as due to him by deferts, faying, that in déede pride was one of thofe finnes which nature had fram'd without change, that Fortune was a miftrefse ouer other paffions, and Time had a medicine for other

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

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

*The ſecond diſcourſe of Folly.*

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

wiues loue and frendship : for as the feethim trée being cut or pearted with brasse, ftraight perifheth, fo the league of marriage violated by adultery extinguifheth loue, and leaueth be / hind at the moft, nought but the painted vale of flatterie : the peace of the houfe is changed into difcorde, diffention in ftead of laurell presenteth a fword, and content fléepeth not with *Mercuries* melodie, but waketh with *Aleſtos* difquiet : the face that in forme being honeft, reſembleth the funne in beautie, ftained with adulterie, bluſheth to ſée the ſame as guiltie of hir owne deformitie : credit hath ſuffered ſhipwracke and fame as spotted with the foyle of diſhonour, all theſe hatefull difcommodities inſuing by the voluptuous deſire of ſuch young Gentlemen, as wedded to vanitie, glory in the title of this folly. I maruel then, quoth *Peratio*, what woman (theſe effects conſidered) will liſten vnto the melody of ſuch Syrens, whoſe allurements perfwades them to ſuche miſfortunes, or howe they can thinke that man to loue them, which by fulfilling his momentary luſt, procureth their perpetuall diſcredit, and ſubuerſion both of ſoule and bodie. Know you not (quoth *Benedetto*) the reaſon of that, are not the thoughts of women like the inhabitants of *Scyrum*, which knowing that the fauour of Dates is deadly vnto their complexion, yet neuer ceaſe till they dye with Dates in their mouthes.

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

THE TALE OF  
*Cosimo.*

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

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

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



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

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

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

*Nynus Monarch of Egypt.*

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

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

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

Kings are Gods, not that they are immortall, but for they are vertuous : Princes haue no priuiledge to do ill, Fame is not partial in her trumpe : the chiefeft treasure is not golde, but honour : to conquere a kingdome is a fauour of fortune, to subdue affection is a gift from the Gods : loue in kings is princely, but luft is pernicious : kinges therefore weare crownes, becaufe they should be iuft : iuftice giue[s] euerie one his due : *Semiramis* is *Mænon*s wife, and therfore his inheritance : the Gods threaten Princes as well as poore men : hot loue is foone colde : the eie is variable, inconstant and infatiate : Adulterie is odious, though graced with a scepter, beutie is a flipperie good, Princes concubines prife honour too deare, in felling the precious iewell of honeftie for golde : death is a farre more fwéete than difcredite, fame to bee preferred before friendes. *Nynus* is a king, whose feate is fure fanctuarie for the oppreffed : *Semiramis* is poore, yet honeft, loue of *Mænon* in her youth, and loyall to / him in hir age, refolued rather to dye than be proued vnchafte : fubiefts pray for their foueraignes, wifhing they may liue princely and dye vertuous.

*Semyramis the faithfull wife of poore Mænon.*

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



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



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

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

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

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

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

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

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

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



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



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

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

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

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

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

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

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

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



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



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

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

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

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

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

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

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

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

*The third discourse of  
Follie.*

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

it ftill openeth the leaues by degrés, and as ȳ Sun declineth, fo it fhutteth: that *Phebus* being gone to bed, the marrigolde denies any longer to fhew her glorie: fo faith *Plato*, fhoulde a good wife imitate her husbands actions, directing her felfe after his courfe in his prefence, being pleafant to content the eie and humour of her husband in his abfence with a modeft bashfulnes, fcarce with the wife of *Tarquin* to looke out of her window. In déede, quoth the Ladie *Frances*, I haue heard faie, that young mennes wiues and maidens children are alwaies wel taught: no doubt fir, your Oeconomicall preceptes are verie good, and happie is ſhe that heares them and neuer beléeues them: I praie God your wife may bee a marigolde whenſoeuer you are married, that to auoide iealouſie, you may euer weare her pinde on your ſléue. *Peratio* ouer hearing ſtepte in and asked the Ladie *Frances* if ſhe thought *Bernardino* woulde be iealous. I haue not, quoth the Ladie, fuch affured fight in phifognomie, as I dare auouch it for truth, but I promiſe you fir, the Gentleman is well forehanded and well foreheaded, two of the nine beauties to haue a fine finger and a large browe, nowe take the paines to conclude how you liſt. *Peratio* laught, and *Bernardino* replied, tis no meruaile if men bée iealous, when *Hefiodus* affirmes, that hee which / truſteth to the loue of a woman, reſembleth

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



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

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

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

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

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

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

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

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

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

*Cine Cerere & Baccho friget Venus.*

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

*Il vitio chi conduce :*

Englised thus :

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



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

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

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

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

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

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

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

*Bernardinos Tale.*

**I**N the citie of *Auspurg* in *Germanie*, there ruled not long fince a duke whose name for reuerence I conceale, & therefore will tearme him *Don Antonio*: a man of very honorable parentage, but fo giuen to the filthy vice of dronkenneffe as he almost subuerted the ftate of the citie, with his gluttonies, for oftimes he fell into tyrannous and barbarous cruelties, as one that had martiall law in his power, and other whiles gaue wrong fentence againft the innocent, as his humour fitted, which exceffe had led him. But aboue all the reft, a poore man hauing a matter to plead before him, which he was accertained by law fhould goe on his fide, *Don Antonio* comming dronke to the place of iudgment, fléeing in his furfets, neuer confidered the equitie of the caufe, but gaue fentence againft the poore man, and condemned him in fo great a fumme, as fcarfe all his moueables were able to difcharge: well the

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

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

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



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

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

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

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

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

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

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

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

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

FINIS.

## I. NOTES AND ILLUSTRATIONS.

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

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### ALCIDA : GREENES METAMORPHOSIS.

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

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

“His curtlox by his thigh, short, hooked, fine.”

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

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

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



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

- Page 20, last l., 'salues' = salutations (Latin *salve*).
- „ 21, l. 4, 'dumpes' = melancholy, *ut freq.* : l. 22, 'heralts' = heralds.
- „ 22, l. 7, 'catastrophe' = finish : l. 11, 'obliiue' = oblivion : l. 24, 'leueld' = plotted out, delineated, mapped out.
- „ 23, l. 13, 'courted it' = vaunted it in court : l. 16, 'foregarded' = guarded beforehand : l. 23, 'reuies' = stakings and re-stakings against the adversary — a card figure or metaphor.
- „ 24, l. 9, 'a table' = a picture, *ut freq.* : l. 24, 'Gigglets' = giddy, wantonly disposed girl. Cotgrave says, *s.v.* Gadrouillette, 'A minx gigle[t], callet, Gixie, (a feigned word applicable to any such cattle) : l. 25, 'brau'd' = adorned : *ibid.*, 'Creeple' = the famous blacksmith god Vulcan : *ib.*, 'horne,' = usual symbol of cuckoldry : but why ?
- „ 25, l. 22, 'poesies' = verses rather than (brief) posies.
- „ 26, l. 19, 'Fiordespine' — Editor can't find out what flower this Italian word represents. The two 'e's' don't seem Italian. Possibly it may have been meant for *Fior di spina*, the blossom of the thorn (qy. the hawthorn blossom; though the hawthorn has a different name).
- „ 27, l. 1, 'glorious' — contemporaneously adjectives were not unfrequently used where we should use adverbs : l. 17, 'curious' = artful ? l. 25, 'barran' — see separate lists, as before.

- Page 28, l. 3, '*fond*' = foolish, *ut freq.*: l. 8, '*Margarites*' = pearls, *ut freq.*
- „ 29, l. 14, '*betweene*'—misprinted '*lewtene*' in the original: l. 19, '*freshwater soldier*'—an epithet then used, and not difficult to understand of an island now at peace within itself, and not invaded.
- „ 32, l. 13, '*Thesides*'—some error here, *ut freq.*, in proper names and others: l. 14, misprinted—'bring on lewd lookes' in the original: l. 17, 'hee was'—read '[s]hee was.'
- „ 33, l. 6, '*blind Osyphrage*' = 'the bone breaker, *i.e.* the osprey or sea-eagle, then said to be short-sighted by comparison with the true eagle, and by some to be a mongrel, and a kind of vulture. See Holland's *Pliny* x. 3, and xxx. 7: l. 11, '*lure*' = used in hawking, etc.: l. 16, '*tablet*' = picture: l. 19, '*Sapho a Queene*'—how this error arose Editor knoweth not, nor of any classical origin for it: l. 25, '*randon*' = random—note spelling: l. 26, '*feareth*' = causal verb, not unfrequently, *i.e.* caused (a prince) to fear.
- „ 34, l. 3, '*heat*' = heated—verb ending in *t*, as before: l. 4, '*Zathe*'—see separate lists of names, etc., as before.
- „ 36, l. 1, '*since*'—seems superfluous here: l. 3, '*boote compare*' = compare with advantage (cf. *Sherwood*, *s.v.*)
- „ 37, l. 9, '*salue*' = salutation, as before: l. 11,

- '*Though*'—superfluous, as 'since' before (p. 36, l. 1).
- Page 39, l. 2, '*no*'—misprinted 'not' in the original: but it may have been = knew not [of any] other, etc.: l. 8, '*iumpe*' = agree: l. 19, '*from*'—misprinted 'for' in the original, albeit it may have been meant as a correlative of the 'for hunting' of the previous clause (l. 16). 'For' was then used in the sense of 'against.' Cf. Holland's Pliny i. 195E, "to cut his throat, so making him sure *for* telling tales": also Abbot's Shak. Grammar, §§ 147 and 154.
- „ 40, l. 19, '*frowning*'—cf. p. 44, last l.—in the original misprinted 'ferming,' which is nonsense.
- „ 42, l. 11, '*before*,' *i.e.* before [that], etc., heart [else they would die]: l. 24, '*supersedeas*' = Law term—a writ commanding one to forbear from doing that which in appearance of law ought to be done. Here = the supersedence or superseding.
- „ 43, ll. 7-9—probably repetitions by misprint here.
- „ 44, l. 9, '*conquered*'—*sic* — qy. misprint for 'conqueror'?
- „ 45, l. 9, '*discontent*' = ed—verb ending in t, *ut freq.*: l. 16, '*standish*' = dish for holding pens, sand, etc., as well as ink, *ut freq.*: l. 19, '*polt foote*' = club foot, *ut freq.*
- „ 46, l. 11, '*in red letters*' = a synonym for 'by a rubric': l. 19, '*I think : suppose*'—read,

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

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

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

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

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

„ 53, l. 5, '*quit*' = quite.

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

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

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

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

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

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

- word immortal : l. 9, '*agnomination*' = an added name or nickname.
- Page 72, l. 3, '*Heart's ease*.' Cf. Henry V., IV. i. 254: and Romeo and J., IV. v. 104.
- „ 73, l. 3, '*reddest Margarites*'—more applicable to the opal.
- „ 74, l. 18, '*misling*' = small-dropping — our '*mizzling*.'
- „ 75, l. 13, '*Sethin*' = shittim-wood, as before.
- „ 76, l. 5, '*fetch*' = trick or snare.
- „ 78, l. 11, '*Justes and Turneyes*' = jousts and tournaments : l. 17, '*to grace . . . daughters*'—a noteworthy example of a singular verb after a plural nominative placed after it. This is caused by the real objective '*companie*' immediately preceding, though it is to be remarked that the preceding objectives are two and therefore would seem to suggest a plural verb.
- „ 84, l. 17, '*string*' = one band, etc. [supporting it]: last l., '*the North-west Ilands*'—see separate lists, as before.
- „ 85, l. 3, '*Polipe stones*'—what? see *ibid.*: l. 4, '*Adamants*' = diamonds : ll. 25-6, punctuate (by transposition) '*reioyced, . . . maine*' : l. 26, '*scowred*'—now vulgar cant word = left them.
- „ 87, l. 13, '*imprest*' = impresa or motto : l. 18, '*impalls*' = impales—used heraldically, as surrounding within one border or circumference. So when a husband and wife's coats of arms are put side by side within



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

- Page 90, l. 11, 'nusled' = nurtured.  
 „ 91, l. 20—read 'heart' [had].  
 „ 92, l. 22, 'settle'—qy. fettle?  
 „ 93, l. 6, 'while' = during.  
 „ 94, l. 23, 'cooling card'—see Glossarial-Index, s.v., for prior examples: l. 26, 'fondling' = foolish one: l. 27, 'comfortures' = comforts.  
 „ 95, l. 10, 'loues'—qy. error for 'loue' through 's' of thoughts?  
 „ 96, l. 21, 'matches' = mates.  
 „ 97, l. 13, 'Aphorismes' = maxims: l. 26, 'wring Troylus by the hand' = fervent hand-shaking.  
 „ 98, l. 4, 'blacke' = smoke?: l. 5, 'nothing lesse'—a common phrase at that time = nothing so little as that, not that at all. Cf. Richard II., II. ii. 34.  
 „ 99, l. 12, 'lated' = belated: l. 22, 'drad' = dreaded: l. 24, 'start'—read 'start;'.  
 „ 100, l. 23, 'ambages' = circumlocutions.  
 „ 101, l. 21—'smell' ends his speech: l. 23, 'infer' = bring in.  
 „ 102, l. 2, 'solaced' = was solacing himself or herself: l. 9, 'amordelayses' = love lays.  
 „ 103, l. 18, 'maine' = the number sought for by the throw or throws at dice.  
 „ 104, l. 3, 'wheare the'—misprinted in the original 'wheat, the'—qy. whereat: l. 16, 'Deire' = deer.  
 „ 105, l. 11, 'tolde' = said . . . [that]: *ibid.*, 'flat'—see Glossarial-Index, s.v., for prior

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

## MOURNING GARMENT.

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

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

- popularity in its day: l. 18, 'Coleworts' = cabbages.
- Page 132, l. 9, 'rauening' = preying on his own (*i.e.* his father's) estate, prodigal: l. 11, 'bated' —to 'bate' as a hawking term was not only to 'flutter' but to 'fly off and at something.' Here it seems the latter, from the after expression 'checkt to the fist': l. 14, 'meacock' = an effeminate dastardly fellow: l. 24, 'couet'—read 'couet[s]': last l., 'cut' = go (vulgarly).
- „ 133, l. 5, 'Micher' = truant, though staying at home. A derivative sense was a 'sneak,' also a 'niggard' (see Cotgrave, *s.v.* Chiche), which seems its meaning here.
- „ 135, l. 18, 'preiudice' = ill, as elsewhere.
- „ 136, l. 1, 'decipher' = expound: l. 11, 'yerk-some' = irksome: l. 14, 'braue' = bravado.
- „ 139, l. 1, 'Aconitum'—used for 'poison' in general: l. 5, 'like the Curlew'—see Glossarial-Index, *s.v.*: last l., 'witty' = wise.
- „ 140, l. 14, 'discurations' = discurrations, discursive discourses: l. 16, the odd *o* and context = his great O's, or as we should say in his notes of admiration, his exclamations in various tones of O and Oh.
- „ 141, l. 8, 'trauailed' = travelled.
- „ 142, l. 13, 'Huswife' = [to be or as a] Huswife: l. 19, 'side' = long: *ibid.*, 'plighted' = pleated: l. 21, 'whittle' = knife—still an American word: *ibid.*, 'chape' = metal band at top of scabbard or knife covering:

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

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

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

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

“And stand a comma 'twixt their amities.”

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

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

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

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



- = a merry, wanton lass, *ut freq.* But cf. Nares and Halliwell-Phillipps, as earlier Minsheu and Holyoke's Rider and Kersey. It had lighter and darker meanings.
- Page 162, l. 25, '*his wrongs*' = the wrongs done by him : last l., '*willow*'—used as appropriate in like manner as Shakespeare conjoins a willow with Ophelia's death.
- „ 163, l. 14, '*Sagunta*'—unknown—there was a Saguntum in Spain.
- „ 164, l. 1, '*shee*'—he was thinking of Circe. See p. 163, l. 26.
- „ 165, l. 4, '*rest*'—not the gaming metaphor here : l. 6, '*braue*' = more finely attired : l. 22, '*could*' = could do as—therefore '*shew*' perhaps not needed.
- „ 166, l. 14, '*equipage*' = habiliments, dress.
- „ 168, l. 15, '*circumquaque*' = circumlocutions ; but where did Greene get it ?
- „ 169, l. 14, '*Porphuer*'—doubtless our porphyry (*porphyrites* in Latin ; *porphyre* Fr.): l. 25, '*Cator*' = caterer : l. 26, '*affects*' = affections, *ut freq.*
- „ 170, l. 4, '*feature*'—see Glossarial-Index *s.v.*, *freq.* : l. 13, '*most deepest*'—double superlative, *ut freq.*
- „ 171, l. 3, '*Metaphusicall*' = beyond nature, as in Macbeth I. v. 28. See Glossarial-Index, *s.v.* : l. 8, '*canker*.' See Glossarial-Index, *s.v.*, *freq.* : l. 11, '*Layes*' = Lais : l. 19, '*vaded*'—see Glossarial-Index, *s.v.*, for distinction between '*fade*' and '*vade*.'

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

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

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

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

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

a less active signification than molestation.

- Page 218, l. 7, '*A doe*' = Ado — such A's being frequently separated contemporaneously : l. 9, '*And*,' superfluous to sense and measure ; but Greene may, as did Shakespeare similarly, have made '*And therefore*' his first foot : l. 13, '*passion*' = grief as passionate, frequently contemporaneously. Cf. '*sigh*,' l. 11 : l. 22, '*dumps*' = sorrows.
- „ 219, l. 3, '*wild*' = willed.
- „ 220, l. 11, '*with him*,' i.e. with Diogenes, not with the man.
- „ 221, l. 17, '*frumps*' = mocks, flouts, taunts : l. 20, '*Bayard*' = horse, *ut freq.* : l. 22, '*Hipanchian*'—no such name. Possibly Greene meant to write Hipparchus (the Athenian comic poet), or Hipparchus the author of an Egyptian Iliad ; and some slight evidence in favour of the latter is afforded by the mention of Ennius immediately after.
- „ 225, l. 4, '*president*' = precedent. When did the distinction between '*president*' and '*precedent*' come in ?
- „ 227, l. 3, '*Robert Carey, Esq.*'—see Index of Names, as before : l. 15, '*ouerslipt*' = slipt over, or allowed themselves to slip over "my follies" without notice.
- „ 228, l. 7, '*vaine*' = vein : l. 10, '*Cooling Card*'—see Glossarial-Index, *s.v.*, for prior ex-

- amples : l. 20, '*Martinize*'—the reference is to the Martin Mar-Prelate books, to which Greene several times alludes : *ibid.*, '*faie*' = faith (Fr. Sp. Port.) : l. 21, '*gags wounds*' = Gods wounds—an attempted inoffensive oath : l. 25, '*iumpé*' = agree.
- Page 229, l. 15, '*rest*' = card term at primero, *ii.* setting my stake, or the amount one stakes on the cards in hand, on which one rests.
- „ 230, l. 4, '*alate*' = lately : l. 9, '*Tomliuclin*' = corruption of Tom o' Lincoln ? : l. 13, read 'if [a] good man' : l. 22, '*houre-glasse*'—a hit at the Martinists and Puritans.
- „ 231, l. 6, '*quaint*'—see Glossarial-Index, *s.v.*, foreexamples : l. 14, '*louemates*' = associates : l. 21, '*stale . . . check*'—a sort of equivoque on the chess terms stale-mate and check-mate : l. 23, '*marched in the Mercers books*' = gone into debt for dress.
- „ 232, l. 14, '*were*'—*qy.* misprint for 'went' ? l. 19, '*ouer-read*' = read over sarcastically and skimmingly : l. 20, '*frumpe*' = taunt, etc., *ut freq.* : l. 23, '*fazion*' *alias* fashion, corrupted forms of farcins, farcy. This is shown by the words 'scabd Iades.' Shakespeare has 'fashions' in same sense (T. of Sh. iii. 2).
- „ 233, l. 11, '*runnes over him*' = crushes him.
- „ 235, l. 11, '*denounced*' = our 'announced.' So also p. 256, l. 25.
- „ 236, l. 7, '*countermanded*' = checked : l. 9,



'*Ieronimo Farnese*'—Farnese is also introduced into 'Mamillia.'

Page 237, l. 6, '*indifferent*' = impartial: l. 8, '*Bernardine*'—mistake for Bernardino: l. 14, '*Countie*' = count—so spelt throughout the book: l. 15, '*Grange*' = farm place. Cf. 'Countrie cottage' below: l. 22, '*centurie*'—another form of error for 'centry' or 'sentry' = a watch-tower or other small place. Cf. Cotgrave, *s.v.* Guerite: last l., '*base Court*'—a lower court, said by some to be in front, but more generally behind the building, etc. Cf. Cotgrave, *s.v.* Basse-cour.

„ 238, l. 3, '*censure*' = judgment, *ut freq.*

„ 239, l. 8, '*sit a while*'—According to the old couplet—

“ After dinner sit awhile,  
After supper walk a mile.”

„ 240, l. 1, '*Antipelargein*'—see Glossarial-Index, *s.v.*, for note: l. 3, '*counterfeit*' = picture, as frequently: l. 11, '*ants egg . . . . Sciatica*,' *i.e.* no good at all: l. 23, '*reuoked*' = called back.

„ 241, l. 12, '*therefore to be*'—to be read as though it were '[are] or [you are] to be.' So l. 26, '*holy [as] to die*': l. 15, '*preuent*' = go before, as often: l. 19, '*Zodiaock*'—note spelling of 'Zodiac.' See Index of Names, *s.n.* Phaeton: l. 23, '*Saturnists*' = sullen and morose ones.

„ 242, l. 26, '*youth his folly*'—an early example

of the supposed origin of the apostrophe,  
'youth's.'

- Page 243, l. 22, '*pontificalibus*' = one may judge by  
your habits what other things you profess.
- „ 244, l. 8, '*iumpt*' = agreed with: l. 18, '*fondnesse*'  
= folly, as 'fondlings,' p. 242, l. 17, is  
'foolish ones': l. 27, '*Chronography*' =  
History in Chronicles.
- „ 246, l. 1, '*Anthropomasia*'—probably a mis-  
print for '*Anthropomastis*' or -mastix:  
l. 3, '*alluding the reason*' = applying. So  
p. 268, l. 14: l. 17, '*Nemroth*' = Nimrod.
- „ 247, l. 21, '*his my prescription*'—*qy.* his = its  
(*i.e.* fame's) and 'prescription' = writing (or  
name written) before them, etc.?
- „ 248, l. 9, '*appech*' = appeach, accuse: l. 24,  
'*pirking*' = perking: l. 25, '*for*' (Ist) = on  
account of: l. 26, '*shadowes*' = pictures.
- „ 249, l. 8, '*braue*' = bravado: l. 9, '*Thrasonically*'  
= boastfully: l. 22, '*appeached*'—see on  
p. 248, l. 9: l. 24, '*induce*' = bring in or  
introduce.
- „ 250, l. 5, '*side gowne*' = long gown: last l.,  
'*neate*' = nice.
- „ 251, l. 1, '*cursier*' = courser—see l. 3.
- „ 252, l. 4, '*masse*' = master. So p. 253, l. 26:  
l. 6, '*eode*' = eodē: l. 20, '*vntrust*' = strings  
of clothes (then used instead of buttons)  
unfastened.
- „ 254, l. 16, '*euer*' = always: l. 22, '*Calco*' etc.  
—on this and other 'slips' of Greene, see  
annotated Life in Vol. I.

- Page 255, l. 25, '*lineaments*'—a good example of its more general meaning than that in which it is now used.
- „ 257, l. 4, '*ouerweene*' = think too highly.
- „ 258, l. 13, '*featured*' = well made up in body.
- „ 259, l. 16, '*water boughes*' = low set or near to the water: l. 17, '*Margarite*' = pearl: l. 26, '*misse*' = amisse, ill, or misfortune.
- „ 260, l. 22, '*impalled*' = impaled with fame as with a crown: l. 26, '*Antonius*' = Antoni[n]us.
- „ 261, l. 24, '*in*' = in [the penalties of] a penal statute.
- „ 262, l. 5, '*for*' = instead of giving her coyne . . . . he left her advice, etc.: l. 15, '*complexion*' = temperament, *ut freq.*
- „ 263, l. 13, '*mate*' = checkmate—the winning close of a game at chess.
- „ 264, l. 7, '*resolve*' = dissolve: l. 16, '*fynde*' = fiend.
- „ 265, l. 14, '*Morice*' = morris—a lively dance derived, as its other name Morisco more clearly implies, from the Moors—danced in England on May-day and other festivities: l. 17, '*strawne*' = strawen, adj. of straw = made of straw: l. 24, '*for*' = against: l. 27, '*pompes*' = pumps, slighter-soled shoes for dancing, as still in use: *ibid.*, '*start-ups*'—Nares describes them as “a kind of rustic shoes with high tops, or half-gaiters.” Cf. Halliwell-Phillips, *s.v.*, extract from Thynne. The meaning is

that what were being used for 'dancing,' and so named 'pompes,' were so heavy as rather to resemble 'start-ups.'

- Page 266, l. 26, *despight* = framed in despight of, or, to spite or dull all other created beauty.
- „ 267, l. 10, '*in pudding time*' = in season. See Nares, *s.v.*, and Withel's Dict., 1608, p. 3: l. 22, '*earnest penny*' = engagement penny.
- „ 268, l. 2, '*enuie*' = hatred, as commonly. Cf. St. Mark xv. 10.
- „ 269, l. 1, '*regiment*' = government, *ut freq.*
- „ 270, l. 8, '*doome not*' = judge not: *ibid.*, '*least*'—Did Greene mean 'in the smallest matter'? or is 'least' = lest—a common spelling, and should it be followed by — as showing he left the sentence in his rage imperfect, and more terrible because of its imperfection?
- „ 271, l. 2, '*plackardes*' = signs, *i.e.* sign-boards: l. 21, '*cut ouer*'—a vulgarism still.
- „ 272, l. 18, '*did*' = [he, Selides] did.
- „ 273, l. 3, '*braues*' = bravados, *ut freq.*: l. 8, '*infer*' = bring in (so p. 285, l. 15): l. 20, '*enuie*' = hatred, as before: l. 22, '*comi-call*'—see Glossarial-Index, *s.v.*, for a full note: l. 25, '*palmers*' = pilgrims.
- „ 274, l. 13, '*abiect*' = fallen, vilest: l. 16, '*flawe*' = wind—see Glossarial-Index, *s.v.*
- „ 275, l. 16, '*prickes*' = pens or quills: l. 20, '*vntimelie*' = too late discovered.
- „ 277, l. 13, '*created*' = created [king].
- „ 278, l. 20, '*tainted*' = stained or tinted.

- Page 279, l. 10, '*neate*' = handsome and 'orderly' dressed : l. 25, '*meane*' = medium : *ibid.*, '*grees*' = agrees.
- „ 280, l. 24, '*plackard*' = sign.
- „ 281, l. 13, '*tabling*'—see Glossarial-Index, *s.v.*
- „ 285, l. 5, '*Cullen*' = Cologne : last l., '*alay*' = alloy.
- „ 286, l. 12, '*drie blowes*'—elsewhere 'dry bobs'—see Glossarial-Index, *s.v.*: l. 25, '*Masse*' = Master, as before.
- „ 287, l. 2, '*counterfet*' = picture.
- „ 289, l. 12, '*simpler*' = maker up of simples.
- „ 293, l. 8, '*appaled*' = pale : l. 15, '*Pen sicke*' = sick of writing—see Glossarial-Index on Dyce's (mis)reading.
- „ 294, l. 3, '*knee-stead*'—see Glossarial-Index, *s.v.*, for full Note.
- „ 296, l. 1, '*seethim*'—see Glossarial-Index for prior examples.
- „ 299, l. 4, '*paramour*'—see Glossarial-Index, *s.v.*, for good and bad use of this word. Cf. here p. 302, ll. 16, 23 : l. 24, '*race*' = raze.
- „ 300, l. 5, '*lemman*' = mistress . l. 26, '*trie*' = prove.
- „ 302, l. 1, '*lotted*' = allotted : l. 12, '*for*' = from : l. 13, '*popiniay*' = parrot.
- „ 304, l. 15, '*blasing*' = blasoning.
- „ 305, l. 5, '*markes*' = sea-marks, lighthouses: l. 27, '*standish*' = inkstand : but see Glossarial-Index, *s.v.*
- „ 307, l. 6, '*doom*' = sentence.

- Page 308, l. 21, '*presence*' = the presence or audience of the king: l. 23, '*common*' = commune.
- „ 310, l. 9, '*then*'—misprinted '*them*' in the original: l. 19, '*make*' = mate: l. 24, '*appeached*' = accused, *ut freq.*: l. 27, '*call*' = summons—a sporting term, on which see Glossarial-Index, *s.v.*
- „ 312, l. 5, '*deaws*' = dews.
- „ 314, l. 20, '*fraught*' = distraught.
- „ 315, l. 9, '*pasme*' = spasm: l. 20, '*confectaries*' = confections.
- „ 317, l. 4, '*abiecton*'—see Glossarial-Index, *s.v.*: l. 16, '*quite*' = requite: l. 24, '*supposes*' = suppositions.
- „ 318, l. 7, '*brute*' = report: l. 9, '*conferre*' = consult: l. 23, '*coniecture*'—misprinted '*coniectured*.'
- „ 321, l. 9, '*allaromes*' = alarums: l. 13, '*pretence*' = intent, purpose.
- „ 322, l. 4, '*onely*' = 'Mænon was murdered by me onely': l. 6, '*while*' = until: l. 17, '*Astronomie*'—this science then included astrology, as here.
- „ 323, l. 1, '*constellation*'—The co-aspects of the stars, *i.e.* planets, as differing from the aspect of one planet, which in astrology might be neutralized by the aspect (or position) of another: l. 7, '*where*' = our when: l. 27, '*infringe*' = break, *ut freq.*
- „ 325, l. 11, '*either*'—misprinted '*neither*' in the original.
- „ 326, l. 11, '*arbour*'—context shows that this

was not used as we now do, but as Chaucer, Shakespeare (Jul. Cæsar iii. 2), and Dryden used it, for walks benched with grass seats, and shaded with trees.

- Page 327, l. 23, '*beauties to haue*' = 'beauties [being] to haue.'
- „ 329, l. 3, '*banes*' = bans — the whole phrase means—'has an [earnest] penny for declaring your bans,' *i.e.* you are thinking of being married.
- „ 330, l. 5, '*cole-wortes*' = cabbages: l. 9, '*anatomie*'—from the after word '*corps*' it might be thought that Greene has here made a slip, and that '*anatomie*' was here made = corse; but he used it = skeleton (as in Comedy of Errors v. 1: K. John iii. 4): l. 22, '*pasterers*' = pastry-bakers.
- „ 331, l. 19, '*induce*' = bring in: l. 26, '*fonde*' = foolish, *ut freq.*: l. 27, '*kitching*' = kitchin.
- „ 333, l. 7, '*floure*' = flower: l. 27, '*as*'—misprinted '*at*' in the original.
- „ 334, l. 21, '*preuented*' = anticipated.
- „ 335, l. 17, '*Cine*' = sine: l. 26, '*vild*' = vile.
- „ 336, l. 21, '*Spynter*'—Was Greene's ancient history at fault? I cannot find Vitellius was so called; nor was he killed by order of Vespasian, but by the soldiery who entered Rome.
- „ 337, l. 18, '*his*' = its: l. 27, '*brooking*' = bearing.
- „ 338, l. 4, '*fact*'—see Glossarial-Index for many examples of use as if from '*fascinus*.'
- „ 340, l. 19, '*which*' = [into] which.



- Page 341, l. 2, '*iust*'—may have been used ironically; but qy. misprint for [un]iust ?
- „ 342, l. 7, '*drunkenesse*'—misprinted in original 'drunken messe.'
- „ 343, l. 24, '*on hunting*' = our 'a-hunting.'
- „ 344, l. 6, '*pretence*' = intention or design.
- „ 345, l. 10, '*ruinate*'—used by Shakespeare in Comedy of Errors iii. 2, etc. : l. 24, '*pallet*' = palate.
- „ 347, l. 18, '*backside*'—as p. 341, l. 11, shows = the 'backside' of a house, though it meant 'back garden,' and generally = back court. Sherwood's English Dictionary has "a Backside or back court," and Cotgrave, *s.v.*, has a "back yard or base-court." See 'Base-court' in Glossarial-Index, *s.v.*

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## II. PROVERBS, PROVERBIAL SAYINGS, PHRASES, ETC.

- Page 8, l. 12, '*soyle her owne nest.*'
- „ 16, l. 23, '*taking heart at grasse*' [= grace], *ut freq.*
- „ 19, l. 4, '*the Hood makes not the Monke, nor the apparell the man.*'
- „ 27, l. 18, '*afford a pound of pride then an ounce of humility.*'
- „ 29, l. 8, '*as the Deere at the gaze*': l. 18, '*freshwater soldier*'—see Notes and Illustrations: l. 21, '*he could not tell on which care to sleepe, but builded Castles in the ayre, and cast beyond the moone.*'

- Page 30, l. 9, '*nipped on the pate.*'
- „ 31, l. 11, '*dally with the flye in the candle, sport with the Salamander in the heate of Aetna.*'
- „ 32, l. 5, '*loue is without law and therefore aboue all lawe.*'
- „ 33, l. 12, '*the more beauty, the more pride*': l. 24, '*Loue . . . hath no lack.*'
- „ 35, l. 4, '*take heart at grasse*': l. 28, '*you shall not iudge colours for me.*'
- „ 36, l. 1, '*wee count our penny good siluer*': l. 4, '*taking opportunity by the forehead*'—'*thinking to strike the yron at this heate.*'
- „ 37, l. 5, '*fancie is a Shrew*' . . . '*many like that neuer loued.*'
- „ 38, l. 11, '*I see fire cannot be hidden in the Flaxe without smoke,*' . . . '*I perceiue, in faith neighbour, by your lippes what lettice you loue*': l. 21, '*not inferring comparisons, because they be odious*': l. 23, '*There are more Maydes then Maulkin,*' etc.
- „ 39, l. 5, '*nipped on the pate.*'
- „ 40, l. 11, '*I stood to my tackling*': l. 17, '*with a loth to depart.*'
- „ 41, l. 19, '*setting his rest*' = a card term: l. 25, '*hammering in his head.*'
- „ 48, l. 14, '*Autumne showres are euer out of season.*'
- „ 49, l. 10, '*I was neuer of that minde to count him martiall, that at the first shoote could yeeld vp the keyes of the Citie.*'
- „ 50, l. 14, '*looke on thy feete and so fall thy*

*plumes* — usually, as here, said of the peacock.

- Page 62, l. 24, '*best Clarkes are not the wisest men.*'  
 „ 63, l. 2, '*I will cast at all*'—a dicing and gambling phrase.  
 „ 64, l. 24, '*all is not gold that glisters.*'  
 „ 65, l. 1, '*the Mariners sound at the first, for feare of a Rocke ; the Chirurgion tainteth betimes, for his surest prooffe : one fore-wit is worth two after : it is not good to beware when the act is done : too late commeth repentance*' : l. 9, '*he killed her with kinnesse*' : l. 27, '*hee makes a vertue of his neede.*'  
 „ 66, l. 3, '*The cloth is neuer tried, until it come to the wearing, nor the linnen neuer shrinkes, till it comes to the wetting*' : l. 21, '*Trie then Eriphila ere thou trust*' : l. 23, '*prooue ere thou put in practise : cast the water before thou appoint the medecine : doe all things with deliberation : goe as the Snaile, faire and softly : haste makes waste : the malt is euer sweetest, where the fire is softest : let not wit ouercome wisdom, nor the hope of a husband be the hasard of thine honestie.*'  
 „ 67, l. 1, '*cast not thy credite on the chance of a stranger*' : l. 3, '*wade not too far where the foord is vnknowne*' : l. 8, '*know this, it is too late to call againe the day past.*'  
 „ 68, l. 7, '*spill his pottage*' : l. 8, '*the law of necessitie*' : l. 11, '*the straight tree pressed downe groweth alwayes crooked*' : l. 13, '*kind cannot haue his course.*'

- Page 69, l. 8, '*no pardon, where is no offence.*'
- „ 70, l. 16, '*haue two strings to a bowe*': l. 23, '*you harpe still . . . on one string.*'
- „ 72, l. 19, '*a blinde man might haue seene the the creeple's hault.*'
- „ 73, l. 1, '*the fayrest and greenest herbes haue the most secret operation*': l. 24, '*in many words lyeth mistrust and in painted speech deceit is often couered.*'
- „ 75, l. 16, '*al things are not made of one mould.*'
- „ 76, l. 1, '*it is hard taking the fowle when the net is descried, and ill catching of fish when the hooke is bare, and as impossible to make her beleue that will give no credit, and to deceiue her that spieth the fetch. When the string is broken, it is hard to hit the white; when a man's credite is called in question, it is hard to perswade one*': l. 10, '*a woman may knit a knot with her tongue, that shee cannot vntie with all her teeth, and when the signet is set on, it is too late to breake the bargaine: therefore I had rather mistrust too soone then mislike too late*': l. 19, '*the Wolfe hath as smooth a skin as the simple sheepe, the sowre Elder hath a fairer barke then the sweete Juniper: where the sea is calmest, there it is deepest, and where the greatest colour of honestie is, there oftentimes is the most want: for Venus vessels haue the loudest sound when they are most emptie.*'
- „ 79, l. 25, '*The Turtle chooseth, but neuer changeth.*'
- „ 80, l. 5, '*a woman hauing crackt her loyaltie is*

*halfe hanged*': l. 22, 'if I should stand to my penyworth' = stand to the bargain I've made.

- Page 81, l. 1, 'wittie but the other more wise': l. 3, 'cannot the Cat catch mise, but shee must haue a bell hanged at her eare? he that is afraid to venter on the Buck, for that he is wrapt in the bryers, shall neuer haue hunters hap: and hee that puts a doubt in loue at euery chance shall neuer haue louers lucke': l. 10, 'I will sit beside the saddle'—apparently (from this example) it means sit 'beside' and not 'in' the saddle—i.e. fail or perhaps not make the attempt: l. 26, 'there was but one heart in two bodies.'
- „ 82, l. 13, 'so many faces, so many fancies': l. 22, 'early in a morning stepped into her bed chamber'—to be noted as then no uncommon reception-room (so-to-say).
- „ 83, l. 22, 'may not a woman looke, but she must loue?'
- „ 89, l. 15, 'as the burnt childe dreads the fire.'
- „ 91, l. 26, 'she waded so farre, that she was ouer her shooes.'
- „ 94, l. 9, 'hee could espie a pad in the strawe, and discerne a glowing coale, from cold cinders.'
- „ 95, l. 3, 'it is good to looke before thou leape, and to sound the Ford before thou venter to wade': l. 6, 'gaze not at starres, lest thou stumble at stones': 'looke not into the Lions denne, lest for thy presumption, thy skinne be pulled ouer thine eares.'

- Page 97, l. 10, '*thy Logike prooue not worth a lowse*':  
 l. 21, '*lay they not their lookes to intrap,  
 when they meane to keep the fowle for tame  
 fooles.*'
- „ 98, l. 5, '*God wot.*'
- „ 100, l. 10, '*your sorrow is like the raine that came  
 too late.*'
- „ 101, l. 19, '*the colour clapt to the eye, hindreth  
 the sight, the flower put in the nostrill,  
 hindreth the smell.*'
- „ 102, l. 5, '*like the Lapwing, that cryeth farthest  
 from her nest.*'
- „ 104, l. 24, '*making a womans resistance.*'
- „ 107, l. 27, '*shee was with childe of this late and  
 dangerous newes.*'
- „ 108, l. 24, '*hoping all shall be troden vnder foote.*'
- „ 111, l. 1, '*whose hearts are full of holes.*'
- „ 123, l. 11, '*though my showers come in Autumne*':  
 l. 24, '*had not ridden them with a snaffle,*  
*i.e. tenderly and lightly.*
- „ 125, l. 11, '*sit downe and blowe his fingers*':  
 l. 13, '*fooles will haue bolts*'—allusion to  
 the proverb: l. 18, '*a dog will haue a  
 barking tooth.*'
- „ 129, l. 6, '*basted him Calends in his forehead*' =  
 in his younger virile age Time marked its  
 course on his forehead and nowhere else:  
 l. 17, '*not laughing once a yeare with  
 Apollo.*'
- „ 130, l. 2, '*thought it good sleeping in a whole  
 skinne*': l. 25, '*commendable prodigality  
 that grew from the Bonnet and the Tongue*':

- l. 28, 'Chaucer'—see Index of Names, *s.n.*
- Page 131, l. 13, '*thoughts in his fist*' = keeps his thoughts close except on proper occasion, when he readily opens his hand, or gives them. See 'The Secretary,' p. 138, l. 6.
- „ 133, l. 27, '*thinke no smell good, but their Countries smoake.*'
- „ 135, l. 1, '*young wits were wandring*': l. 11, '*hast not eaten bread with one tooth*' = not come to an age when you are all but toothless: '*nor hath the blacke Oxe trodden upon thy foote*' = not worn with age or (as here probably) with cares: l. 15, '*what a long haruest thou shouldest reape for a little corne,*' etc.: l. 23, '*Fortune daunceth attendance on thy will*'—a phrase still used from the delays and consequent impatience of the suitor fidgets and moves about (so metaph. 'daunceth').
- „ 138, l. 10, '*Trust not him that smyles,*' etc. Cf. Shakespeare's "Smile, and smile, and be a villain"—Hamlet i. 5.
- „ 145, l. 7, '*hunger needs no sauce, and thirst turnes water into wine*': l. 10, '*theres more mault in the floore.*'
- „ 153, l. 11, '*Beauty is like smoake in the straw,*' etc.
- „ 154, l. 4, '*as she respected King nor Kesar.*'
- „ 155, l. 14, '*inequality in marriage was oft enemy to Loue*': l. 17, '*the meane . . . a merry song*': l. 25, '*I shall buy gold too deare.*'



- Page 156, l. 1, '*the higher was my seat, the sorer shall be my fall.*'
- „ 157, l. 3, '*desires aboue Fortunes, are the fore-pointers of deep fall*': l. 11, '*keepe a Calender of their affection.*'
- „ 163, l. 19, '*like rust on yron that neuer leaues fretting till it be consumed.*'
- „ 167, l. 3, '*Better fill a man's belly then his eye*': l. 22, '*leade Apes in hell*'—Is the origin of this phrase to be found either in the custom of itinerant showmen leading an ape or apes (= monkey) as an employment and for gain, or from the custom of young unmarried women having them as a source of amusement? In the latter case, 'in hell' was added as the place of amusement ironically: last l., '*what needes the hand a Taber, when hee meanes to catch the Hare?*'
- „ 170, l. 2, '*A beautifull man, why he is a pearle in a woman's eye.*'
- „ 173, l. 15, '*To pinne,*' etc. = a phrase probably derived from the custom of pinning or fastening favours on the sleeve.
- „ 174, l. 14, '*Loue careth not for Cowards: faint heart neuer wonne faire Lady*': l. 17, '*a Souldier for my money.*'
- „ 176, l. 7, '*being already ouer the shooues in a little loue forsooth*': l. 15, '*commanded his horses to be put to grasse.*'
- „ 177, l. 13, '*his will stood for a law.*'
- „ 178, l. 3, '*buy repentance with too deare a*

*price*: l. 17, 'there are more maydes then Maulkin': l. 20, 'the idle life is the mother of all mischiefe': l. 25, 'lye at racke and manger' = to eat (and do nothing).

Page 179, l. 20, 'yet may ye stoppe before you come to the bottome.'

„ 180, l. 8, 'see day light at euery hole': l. 17, 'not wring him by the finger, the blacke Oxe,' etc.: l. 23, 'all went vpon wheels.'

„ 181, l. 1, 'too many by one': l. 5, 'then the post began to bee painted' = he began to run up bills, 'scores' being chalked, in taverns at least, on posts and behind doors.

„ 182, l. 9, 'Are women's courtesies such sharpe showres?': l. 10, 'all is not Golde that doth glister': l. 11, 'euery Orient [Eastern] stone is not a Diamond': 'all Drugges that are deare, are not precious, nor euery woman that can flatter, is not faithfull': l. 14, 'Did you at the first decke mee with Roses, and now doe you beate mee with Nettles?'

„ 183, l. 11, 'straine further then thy slecve would reach.'

„ 186, l. 9, 'needes beyond the Moone': l. 10, 'they doe smyle that haue gained': l. 16, 'pay thee with a cappe and a knee' = by off-capping and bending the knee: l. 24, 'hauing bought witte at too deare a rate.'

„ 188, l. 13, 'thoughts reach at starres, stumble at stones': l. 14, 'such as gaze at the heauens, fall on the earth.'

- Page 189, l. 10, '*the starres determine, but God disposeth.*'
- „ 191, l. 1, '*promise mountaines and performe Molehills*': l. 22, '*thou art but one Swallow, and makest not Summer*': l. 26, '*say, Had I wist is a little too late.*'
- „ 193, l. 19, '*There is no hap past hope*': l. 23, '*the foulest weedes haue oft the most vertuous operation, so the hooe makes not the Monke, nor the apparell the man.*'
- „ 195, l. 16, '*women's thoughts are like babies fancies.*'
- „ 196, l. 8, '*such a wanton as she would neuer want one.*'
- „ 197, l. 9, '*the outward shew did not alwaies manifest the inner man.*'
- „ 206, l. 25, '*bought wit is best.*'
- „ 207, l. 8, '*Ah Father, had I reuerenced my God as I honoured my goddess.*'
- „ 209, l. 3, '*thought not that measure was a merry meane*': l. 8, '*as Doues flocke where the house is faire; so where the carrion is, thither such hungry Eagles resort*': l. 11, '*empty vessels . . . haue loud sounds*': l. 12, '*painted streakes . . . haue rusty blades*': l. 13, '*glorious flowres . . . haue no smell*': l. 15, '*by drawing too oft, the Well waxed drie*': l. 22, '*wit hath hee purchased with great repentance.*'
- „ 210, l. 21, '*rubbe the sore afresh . . . by recounting . . . offences.*'
- „ 212, l. 18, '*that nature likes best seldome scene*'

- as we should express it, 'that [that]' or 'that [which].' There is an ellipsis of ' [is] seldome,' the [is] being understood from the previous 'are': l. 26, '*bought wit . . . better late than neuer.*'
- Page 213, l. 9, '*as kindly as his stomake would suffer.*'
- „ 216, l. 2, '*I stretcht beyond the compasse of my sleue.*'
- „ 218, l. 13, '*rubd the scarre afresh*' . . . '*suffered the Caterpillers of time to consume the blossomes of his young thoughts.*'
- „ 221, l. 19, '*rid mee without a spurre*': l. 27, '*Euery one dippes not his finger with Homer in the bason.*'
- „ 228, l. 13, '*if Diogenes stirre his stumpes,*' etc. . . . '*if the fox preach, tis to spie which is the fattest goose,*' etc.
- „ 230, l. 13, '*Diogenes hath taught me, that kicke an asse,*' etc.
- „ 231, l. 25, '*haue made the tauerne to sweate with riotous expences.*'
- „ 232, l. 14, '*if I were not beyond,*' etc.
- „ 233, l. 12, '*a mans conscience is a thousand witnesses.*'
- „ 236, l. 14, '*sweeter was the deaw that dropt from peace, than the showers that powred downe from wars.*'
- „ 239, l. 16, '*'tis a whetstone to sharp fancie.*'
- „ 240, l. 11, '*an anl's egge,*' etc.—see Notes and Illustrations *in loco.*
- „ 243, l. 17, '*women's fancies . . . men's fauors*': l. 27, '*Parrats spake not what they thinke.*'

- Page 244, l. 5, '*follie treading vpon our heeles*' . . .  
 'taking time by the forehead.'
- „ 246, l. 2, '*deepely bred by the bone*': l. 14,  
 '*pride as ill befitteth a crowne as a cottage.*'
- „ 248, l. 16, '*gazing at a starre you stumble at  
 a stone.*'
- „ 249, l. 1, '*knewe scarce a speare from a spigot.*'
- „ 250, l. 2, '*as fit a harbour for pride vnder a  
 scholler's cap as vnder a souldiours helmet.*'
- „ 251, l. 7, '*no touch in Padua,*' etc.: l. 13, '*Peratio  
 looke to your owne last,*' etc.: l. 26, '*Peratio  
 thought to push him with the pike,*' etc.
- „ 253, l. 10, '*English Gentleman . . . . painted  
 naked,*' etc.
- „ 254, l. 13, '*the coule makes not the monk, nor  
 the gray weede the frier*': l. 23, '*take his  
 ease in his Inne.*'
- „ 256, l. 14, '*thought Fortune had beene tied to  
 his thoughtes*': l. 25, '*kings might deter-  
 mine but God dispose.*'
- „ 257, l. 5, '*consideration, the enemye of vntimely  
 attempts*': l. 27, '*Fortune euer commeth  
 at the sight of a scepter.*'
- „ 258, l. 20, '*bring not contempt to such a royall  
 dignitie by too muche familiaritie.*'
- „ 262, l. 3, '*a vertue of necessitie.*'
- „ 263, l. 1, '*the priuiledge of honour is sealed  
 with the signet of time*': l. 15, '*accuse  
 not fates or Fortune as thy foes.*'
- „ 264, l. 11, '*the frost nippeth the budde,*' etc. (a  
 number here together): l. 27, '*teares are  
 no cures for distresse.*'

- Page 267, l. 15, *I will rather marre the plaie then your market*: l. 22, *so hired her before the Constable.*
- „ 268, l. 3, *pearked so highe with Danida's Parrat, etc.*
- „ 269, l. 1, *more blossomes die the first nippe in a morning,* etc., etc.: l. 19, *his skin pulled ouer his eares*: l. 25, *Is not the print of a lyon's clawea seale of his safetie?*
- „ 270, l. 9, *flung from them in a rage.*
- „ 273, l. 8, *a fooles coat to procure perpetual shame.*
- „ 276, l. 18, *neuer shrinke at this shot.*
- „ 277, l. 18, *the gaie coates of kings couers much care* . . . l. 20, *the plowman hath more ease then a king* . . . l. 23, *we haue as much health with feeding on the browne loafe as a Prince hath with all his delicates, and I steale more sweete naps in the chimney corner in a weeke then (God saue his maiestie),* etc.
- „ 279, l. 1, *pouertie slept quietly at his plough beame.*
- „ 280, l. 16, *hittest the crow by hap*: l. 26, *step thou not farther than thy scrip.*
- „ 282, l. 9, *Fortune is blinde*: l. 27, *ioyne in thee both pouertie and pride.*
- „ 283, l. 1, *Report . . . a blister on her tongue*: l. 11, *thy haruest is out of the grasse.*
- „ 285, l. 18, *you may smell their pride by their perfumes*: l. 23, *crosse Benedetto ouer the thumbs.*
- „ 286, l. 8, *wring water out of a stone*: l. 11, *hee burnt but his owne clothes.*

- Page 287, l. 27, '*brooke companions.*'  
 „ 289, l. 4, '*discouer where his shoe wroong him.*'  
 „ 290, l. 3, '*couering an inuenomed hooke with a faire baite.*'  
 „ 291, l. 3, '*forgetting our God for the gaine of a goddesse.*'  
 „ 292, l. 10, '*apply their wittes and wils.*'  
 „ 300, l. 9, '*loue filleth not the hand with pelfe, but the eie with pleasure.*'  
 „ 304, l. 25, '*shadowe thy misse*' = cover thy fault.  
 „ 306, l. 11, '*hot loue is soone colde.*'  
 „ 307, last l., '*looke twise . . . before he rejuded.*'  
 „ 308, l. 17, '*like so proper a man*' . . . '*setting her husbände . . . foorth in print.*'  
 „ 309, l. 4, '*it is not richesse to haue much, but to desire little.*'  
 „ 311, l. 17, '*take time now by the forehead.*'  
 „ 313, l. 27, '*I inferre no comparisons.*'  
 „ 319, l. 7, '*stole the heartes of the commons.*'  
 „ 323, l. 3, '*like leekes gray headed and . . . greene tailde.*'  
 „ 324, l. 23, '*your lippes can digest such lettuce.*'  
 „ 325, l. 4, '*nipt on the head.*'  
 „ 327, l. 11, '*young mennes wiues and maidens children are alwaies wel taught*': l. 17, '*weare her pinde on your sleeue.*'  
 „ 329, l. 15, '*as liefte haue their roome as their companie.*'  
 „ 334, l. 14, '*life shorte, art long.*'  
 „ 338, last l., '*Let me borrow a word.*'

A. B. G.

END OF VOL. IX.



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