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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. VII.

PERIMEDES THE BLACKE-SMITH.

CICERONIS AMOR.

AND

THE ROYAL EXCHANGE.

1589—1590.



*One desiring me to read, but slept it out ;
Wakening.*

Nay, doe not Smile : my Lips shall rather dwell
For euer on my Pipe,
Than read to you, one word, or Sillable.
You are not ripe
To Iudge, or Apprehend
Of Wit. Ile rather Spend
Six howers together in Tobacco-taking,
Then read to you, and cannot keepe you wakeing.

GEORGE DANIEL of Beswick (Poems, Vol. I. p. 70).

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Rev. Alexander H. Stewart, LL.D., F.R.S.

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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. VII.—PROSE.
PERIMEDES THE BLACKE-SMITH.
CICERONIS AMOR, OR TULLIES LOUE.
AND
THE ROYAL EXCHANGE.
1589—1590.

PRINTED FOR PRIVATE CIRCULATION ONLY.
1881—83.

50 Copies.]

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

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YOUTH took one Summer day his lyre,
And idly struck each golden wire ;
Just as Fancy bade him play
Rose and sank the flowing lay ;
Time and place he car'd not for,
Yet his wand'ring hand had more
That Music of her votary asks
Than the student's gravest tasks.
Sweet notes came out, and hung around
Like a cloud of precious sound ;
Blending frolic tones, whose mirth
Seem'd all that there is gay on earth,
With some which e'en the heart would melt
Of those who fear'd, or lov'd, or felt.

MRS. CLIVE (IX Poems by V : 1841).



xv.

PERIMEDES THE BLACKE-SMITH.

1588.



NOTE.

Our text of 'Perimedes' is from the exemplar in the Bodleian (Malone 575). See on it annotated Life in Vol. I.—G.

PERIMEDES
The Blacke-Smith,

A golden methode, how to vse
*the minde in pleasant and pro-
fitable exercife.*

*Wherein is contained speciall principles fit for the
highest to imitate, and the meanest to put in practife,
how best to spend the wearie winters nights, or the
longest summers Euenings, in honest
and delightfull recreation.*

Wherein we may learne to auoide idleneffe and wan-
*ton scurrilitie, which diuers appoint as the end
of their pastimes.*

*Heerein are interlaced three merrie and necessarie
discourfes fit for our time : with certaine
pleasant Histories and tragicall tales, which
may breed delight to all, and offence
to none.*

Omne tulit punctum, qui miscuit vtile dulci.



LONDON

Printed by Iohn Wolfe, for
Edward White. 1588.



To the Right worship. *Geruis Clifton*

Esquire, *Robert Greene* wisheth increase of
worship and vertue.

NO sooner, *Right worshipfull*, was Alexander come to ripe yeares, but his father Philip presented him a booke and a horse; the one to signifie his delight in letters; the other his deuotion to martiall indeuours: Pallas had hir speare, and hir pen; counted as well the patronesse of schollers, as of souldiers: And Alexander forenamed, no sooner laide off his helmet, but hee tooke in hand Homers Iliades; scarce come from handling his weapon with his maister Parmenio, but he fell to parlee of studie with his Tutor Aristotle; counting the profit that hee reaped by philosophie, little lesse then the gaines he got by his great conquest. These premises considered, hearing how your worship in the prime of your youth, not onely delighted in martiall aētiuity, but fauoured the study of good letters, as a Mæcenas and patron of such vertuous labours, I resolued, if I could not hang at the shryne of Apollo beautifull instruments, yet to deck his aulters with Bay garlands: and if my want hindred me from offering to Minerua great

volumes, yet I aduentured to strew | her temple with
 loose papers, though my ability was not sufficient to
 present your worship with any worke worth the
 viewing, yet I presumed as spurred forward by the
 report of your courtesie, and fame of your vertues, to
 dedicate this little pamphlet to your worship, conteyn-
 ing the tattle betweene a Smith and his wife, full of
 diuerse precepts interlaced with delightfull histories:
 which if they profit some, and please others, let them
 returne the end of both to your worship, for whome
 this worke was first taken in hand: but how-
 soeuer it delights or discontents, so it fit your
 humour, and passe with your gracious ac-
 ceptance, I shall hit the marke I aimed
 at, and so least I should shape
 Hercules shoo for a childs foote,
 I commit your worship to
 the Almightye.

Your worships to command,
 Robert Greene.





To the Gentlemen readers,
Health.

Gentlemen, I dare not step awrye from my wonted method, first to appeale to your fauourable courtesies, which euer I haue found (howsoever plawfible) yet smothered with a milde silence : the small pamphlets that I haue thrust forth how you haue regarded them I know not, but that they haue been badly rewarded with any ill tearmes I neuer found, which makes me the more bold to trouble you, and the more bound to rest yours euerye waie, as euer I haue done : I keepe my old course, to palter vp some thing in Prose, vsing mine old poesie still, *Omne tulit punctum*, although latelye two Gentlemen Poets, made two mad men of Rome beate it out of their paper bucklers : & had it in derision, for that I could

not make my verses iet vpon the stage in tragicall buskins, euerie worde filling the mouth like the faburden of Bo-Bell, daring God out of heauen with that Atheist *Tamburlan*, or blaspheming with the mad preest of the sonne: but let me rather openly pocket vp the Assè at *Diogenes* hand: then wantonlye set out such impious instances of intolerable poetrie: such mad and scoffing poets, that haue propheticall spirits, as bred of *Merlins* race, if there be anye in England that set / the end of scollarisme in an English blanck verse, I thinke either it is the humor of a nouice that tickles them with selfe-loue, or to much frequenting the hot house (to vse the Germaine prouerbe) hath swet out all the greatest part of their wits, which wafts *Gradatim*, as the Italians say *Poco à poco*. If I speake darkely Gentlemen, and offend with this digression, I craue pardon, in that I but answere in print, what they haue offered on the Stage: but leauing these phantasticall schollers, as iudging him that is not able to make choice of his chaffer, but a pedling chapman, at last to *Perymedes the Black Smith*, who sitting in his holi-dai-fute, to enter parlee with his wif, smugd vp in her best

apparrell, I present to your fauors. If he please
I haue my desire, if he but passe I shalbe glad.

If neither, I vowe to make amends in
my *Oepearion*, which I promise
to make you merry with the
next tearme : And thus
resting on your wonted
courtesies, I bid
you farewell.

Yours as euer he hath beene,

R. Greene.





Au R. Greene Gentilhöme,

Sonnet.

*E*Vphues qui a bien connu fils-aisne d'Eloquence,
Son propre frere puisné te pourroit reconnoistre
Par tes beaux escrits, GREENE, tu fais appa-
roistre

Que de la docte Sœur tu as pris ta naissance.

Marot & de-Mornay pour le langage Francois :

*Pour l'Espagnol Gueuare, Boccace pour le
Toscan :*

Et le gentil Sleidan refait l'Allemand :

GREENE & Lylli tous deux raffineurs de l'Anglois.

GREENE a son Marechal monstrant son arte diuine,

Moule à vne belle Idée : sa plume efforée

Vole viste & haute en parole empennée ;

Son stile à vn beau discours portant la vraie mine.

Courage, donc ie-dis, mon amy GREENE, courage,

*Mesprise des chiens, corbeaux & chathuans la
rage :*

Et (glorieux) endure leur malignante furie.

Zoyle arriere, arriere Momus chien enragé,

Furieux mastin hurlant au croissant argenté,

A GREENE iamais nuyre sauroit ta calomnie.

I. Eliote.



Perymedes.



Here dwelled, as the Annuall records of *Egypt* makes mention, in the Citie of *Memphis*, a poore man called *Perymedes*, whome Fortune enuying from his infancie, had so thwarted with contrarie constellation, that although hée had but his wyfe and him selfe to releue by his manuell labours, yet want had so wrong him by the finger, that ofte the greatest chéere they had, was hungar, and their swéettest sauce content: yet Fame willing to supplie what fortune had faulted with defect, so rewarded poore *Perymedes* with the glorie of report, that he was not onely loued and liked of all his neighbours, but knowen for his contented pouertie through all the confines of *Egypt*. The man coueting although hée were poore, to be counted vertuous, first eschewed idlenessse, the moath that forest and soonest infecteth

the mynde with many mischiefs, and applied him selfe so to his woorks, being a Smith, that he thought no victualles to haue their taste which were not purchased by his owne sweate. Proude he was not, as one whome pouertie had checked with to great disgrace, and yet we see that selfe loue hanges in the heart, not in the habite, that *Plato* durst say (*Calco fastidium Diogenis*) meaning that the poore Cynick was as insolent in his patcht cloake, as *Alexander* the great in all his royaltie. Enuie, of all other vices, hee did eschewe, as a cancker so pestilent to an honest minde, that it suffereth quiet not so much as to pry into the motions of the heart. Couetous he was not, as one that sought by his handes thrift to satisfie his owne necessitie: and if any surplufage were graunted by good lucke, hee slept not foundly on saturday at night, till he, his wife and his neighbours had merried and honestlie spent it at a homelie banquet. He wanted nothing, as one that against all spight of Fortune opposed patience, and against necessitie content: And yet Fortune that she might not be thought to iniurious, in lieu of all her other disfaours lent him a wife of his owne conditions, whome he loued more then himselfe: for the poore woman although she was barren, and had no children, yet was she of a verie pure and perfect complexion, and withall of such good

behaviour, first in loue and dutie to her husband, and then in friendly and familiar conuersation with her neighbours, that shee was thought a wife fit for so honest a husband. These two thus beloued of all the inhabitants of *Memphis*, prescribed them selues such an order of life, as diuerse men of great calling, sought to be carefull imitators of their methode: for suffering no priuate iarres to come within their poore cottage, as a thing most preiudiciall to an Oeconomicall estate, no sooner had these two past away the day, he at his hammers, and she at the Bellowes, for boy they had none, but that fitting them selues to supper, they satisfied nature with that their labour did get, and their calling allow, and no sooner had they taken their repast, but to passe the rest of the euening merely, they fell to pleasant chatte betweene them selues, some time discoursing of what came first in their heads, with *Pro & cōtra*, as their naturall logick would graunt them leaue: other while with merie tales, honest, and tending to some good end without either lasciuiousnesse or scurilitie, thus euer they passed away the night: and for that the *Egyptians*, as a great monument kept diuerse of their discourses, which some by chance had ouerheard, and put downe as a Iewell in their librarie, I meane as their recordes doe rehearse, to set downe in brief: two of their nights prattle,

which although homely tolde, yet being honest and
 pleasant, I thought they would breade
 some conceipted delight
 to the hearers, and
 therefore thus.

The first nights discourse.

NO sooner had *Perymedes* and his wyfe
Delia, for so was her name, ended their
 dayes worke, and taken their repast, but
 fitting safely in their simple cottage by a little fire,
Perymedes begã thus solemnly and sadlie to enter
 into a discourse. I can not thinke wife, but if we
 measure all our actions with a true proportion, that
 wee haue supt as daintely as the proudest in all the
 Cittie of *Memphis*, for the ende of delicates is but
 to satisfie nature, which is so partiall in hir desires,
 that were not our vitious mindes drowned in
 gluttonie, contente would seale vp her request with
 a very small pittance: but such is the course of the
 world now a daies, that euerie man seekes with
Philoxenus to haue his necke as long as a Crane,
 that he may with more pleasure swill in the swéete
 tast of their superfluous deinties. But wife, since
 I can remember here in *Memphis*, *Psamnetichus* our
 king, was of so sparing a diet, that being demaun-
 ded by an Ambassadour, what Caters he had for

his houſhold, made anſwere, his Cooke and his ſtomake: in ſeeming by this that his Cooke bought no more in the ſhambles then would ſatiſfie what his ſtomack deſired. But now wife, euery meane man muſt be ſo curious in his fare, that we are rather to be counted *Epicurians* than *Egyptians*, and our *Chaldees* haue more ſkill in a cup of wine than in a librarie, which ſuperfluitie bredeth both beggerie to manie, and diſeaſes to all. For ſo they drowne them ſelues in the bottomleſſe ſea of gluttonie, as at laſt they make their bodies a ſubieſt for the Phyſition, thinking that the temperature of their complexions can neuer be well affected, vnleſſe their ſtomacks bee made a verie Apotecaries ſhoppe, by receiuing a multitude of ſimples and drugges, ſo to ſettle their wauering conſtitution: thoſe men that wed themſelues to ſuch inordinate exceſſe, finde diuerſe and ſondrie paſſions to torment the ſtomack and all the body, which no ſooner paynes them, but ſtraight, as experiēce is a great miſtreſſe, they calculate the nature of the diſeaſe, and ſtraight flye to purging, to phlebotomie, to fomentations, & ſuch medicinall decretals, according to the interiour or exte / riour nature of the diſeaſe, where as perhaps ſome ſlender fault is the efficient cauſe of ſuch a momentanie paſſion, better to be cured by time than phyſick. But exceſſe in diet (wife) breedeth this reſtleſſe

desire, and so manie are the diseases incident by our owne superfluities, that euerie one had neede to haue an Herball tied at his girdle: well I haue heard my father say, that he was but one daie sicke in all his life time, being then also through ouer much labour fallen into a feauer. And this perfect temperature of the bodie, did not procéde from the diuersities of potions and daintie delicates, but by a true proportion of exercise and diet: which *Zeno* the Philosopher noted well to be true, who beeing of a verie weake and tender constitution, subiect oft to sicknesse, yet neuer kept his bed. Being demaunded of a *Lacedemonian*, what preferuaties he did vse, *Zeno* willing to be brief in his answeres, shewed then a péce of bread & a dish of water, with a strong bowe of stéele, meaning by this Enigma to discouer vnto them, that he rased out his diseases by exercise and fasting, as two especiall pointes necessarie for the perfecting of mans health.

You say truth husband, quoth *Delia*, for oft haue I heard my mother say, that thrée thinges are the chiefest delicates, which who so vseth, shall liue long and happely: Hunger, quiet, and mirth, but to auer your sayings to be true, euerie one séekes to attaine the contrarie, which causeth such sodaine death & perilous diseates: mo perish by gluttonie than by the sworde, for in steade of

hunger men seeke to fatisfie nature with exceffe, for quiet, enuie at others happineffe, presentes a stratageme, for mirth melancholie, and couetous humours, how most gréedily to gaine: thus euerie one feeke that time and experience proues most preiudiciall, but the time hath bene, yea *Perymedes*, and within my remembrance, when the inhabitants of *Memphis* knew not what ryot and ill diet ment, but euery man applying him selfe to frugalitie, coueted to be thought honest and vertuous, where as nowe a daies the meanest doth desire to be thought proud and sumptuous. While *Numa Pompilius* banished exceffe out of *Rome*, there was no drugges brought to the cittie from *Africa*: while *Romulus* drunke no wine, exceffe was not noted / amongst his subiects, neither had a Physitian any palme in his dominions, till his successors *Caligula*, *Nero*, and the rest assigned *Trophees*, and *Triumphs*, for such as best could play the part of Epicures: and because my good *Perymedes* we be set alone by the fire (and with this she recht him a friendlie *Bezo les labros*) and none here but our felues, thou shalt see what long I haue kept close in my cheft, certaine precepts of physick that long since were giuen by one of the Caldees to *Pharao* the last king of *Memphis* of that firename: which for that they were pretious as wel for the doctrine as the methode, I haue

kept them as dere as I did my virginitie before I met thée: and with that she hied her to her hutch, where she fet out an old péece of parchment where was written as followeth.

Certaine preceptes of houshold physick, giuen by Rabby Bendezzar, one of the Chaldees, to Pharao the King of Memphis.

CONsidering right mightie soueraigne, that dutie brooketh not exceptions of time, but that the reuerent seruice of an honest minde is tied to his Lord, as carefully in sicknesse as in health: although want, the enemy to desire, hath not stored my librarie with *Galen*, *Auicen*, nor *Hippocrates*, yet dutifull affection willing to make supplie presented from the garden of my thoughts certeine receipts, compounded of fundrie simples, which I beseech your highnesse to apply as shall best stand with your fauourable opinion.

1. First to present an Aphorisme, which *Auicen* grudged to pen down, as an enemy to that science, receiue twenty ounces of merrie concepts, pounded in the mortar of a quiet resolution: vse this powder in your morning and euening potions, forbearing to much exercise of minde, as preiudiciall to the body: Sith the world the paimistresse of vertuous indeuours hath all her coffers filled with forgetfull ingratitude.

The world
the worst
Paymaster.

2. And fith fickneffe defires companie, and fondrie forts presentes them felues to a folitarie man, vſe a charme ſo pretious as *Galen* feared to bewray amidſt his principles: write ouer / your chamber dore in Siluer letters, *Neque medicus ſi moroſus*: by this ſpell you ſhall forbid Melancholie ^{Melancholie,} entrance, the foreſt enimie to mans ^{the foreſt} helth, whoſe operations as they are ^{enimie to} mans health. ſecret, ſo they are mortall. If this ſhould faile, receiue an experiment confirmed with *Probatum eſt*. Take the ſwéete herbe called pleaſant content: with that make a perfume about your bed chamber, and where you dyne, the fauour of this is as ſure a repulſe to exile melācholie, as the *Oſtraciſme* was to the noble of *Athens*.

3. Science a monſter that wayteth vpon *Oportunitie*, presents by her ſelfe to a ficke perſon in fondrie ſhapes, ſome bréeding proffit, others preiudice: to auoide hir illuſion, note this: when ſhe comes with a plawfible ſpéech, hir attier black in damaſke or veluet, a ſide gowne, a large cape, ^{The diſcription} holding in the one hand a glaſſe of ^{of a Phifition,} Goates milke to reſtore, in the other ſome ſecret drug to purge, ſuſpect, and graunt no admittaunce, vnleſſe you ſee about her thrée markes: ^{The marks of a} In hir forehead the figure of myrth, in ^{good Phifition,} hir boſome the pourtraiture of conſcience, and the mouth of her purſe ſealed with the ſignet of

content, marked thus, vse hir as a friend, and send hir away rewarded.

4. In that sicknesse is passionate, and choller the heralt of melancholie, inflicteth many griefes by ouerflowing of the gall, to suppress his enuious furie, take an herbe of a mild fauour, yet verie precious,

Patience a precious simple called patience : his vertue is restrictive & expulsive, knitting content to the minde, and driuing out disquiet from the thoughtes.

5. The auncient Alcumists reposed great trust in their Philosophers stone, as the most necessarie iewell to draw out quintesses for restoratiues. But our late Phisitions haue found out a singular Hope a singular preferuatiue. minerall, called *Hope* : applie this to your stomack as a soueraine simple against disquiet & feare, two passions incident to many patients.

6. *Albertus Magnus* in his secrets, sets downe the nature of sundrie herbes, some to procure mirth, others fléepe, according to their particular vertues, but our late practitioners, haue founde a roote, whose operation comprehendeth all those properties,

Harts ease a defensorie against grieffe. which they call *Hearts ease*: this applie to your left side both day and night, in sicknesse and in health, as a defensorie against ensuing griefes, a preseruer of present quiet, and a medicine generall for any passionate disease. Thus right mightie soueraine, though not as a

Phifition, for that our times and diets brooke not hir axiomes, yet as a poore and dutifull welwiller, I haue fet downe fondrie fimples fit for receites, which if it fhall ftand with your highneffe good liking to applie, I fhall reft as euer I haue done, an earnest futer to the almightie, that their operation may take wifhed effect, as well for recouerie, as for preferuing your health.

Rabby Bendezzar.

THey had no fooner scanned ouer this wryting, but *Perymedes* began to accufe the iniquitie of their time, that had made fuch difference in medicinal precepts, & therefore burft forth into thefe tearmes: well wife, thus fares the courfe of the worlde, to decline euer to the worft, for whē *Rabby Bendezzar* fet downe thefe principles to *Pharao*, no doubt Epicures had not yet erected any Academie in *Egypt*, but fince his time, exceffe hath taken fuch an intereft in the mindes of men, that his reafons would be counted follies, in that euery axiome fheweth not the art of an Apothecarie: but leauing fuch to their follies, how happie are we that eate to liue, and liue not to eat, who count it a banquet to fuffice nature with any thing, hauing our health, when greater potentates are pained with furfets. Well husband quoth *Delia*, ſéeing we are content with our pouertie, and

make a vertue of neceffitie, let vs not (*nimis altum sapere*) not stretch our strings so hie as to medle with our superiours, but rest quiet at the delight of our owne estate, and therefore seeing the night is yet long, and our fire is like to last, and this discourse sufficiently discussed, say husband, how shall we spende the rest of the euening, for what

The husbands wil, a law to an honest wife. you set downe I hold for lawe. Indeede wife quoth *Perymedes*, it is ill medling further, than the latchet: the Fox had

his skin pulled ouer his eares, for prying into the Lyons dennes: poore men should looke no hier then their / féeete, leaft in staring at starres they stumble. If others offend and become vitious that are rich, it little booteth vs that are poore to reprehend them, for it reapeth often reuenge, but the best reward is enuie. *Clytus*, who was a mightie Lord, and friend to *Alexander*, was slayne for his good admonition: Mightie men cannot brooke the touch of their ill, and therefore wife, we will this night passe away the time in telling some pleasant and merie tale, so shall we beguile the euening with some pleasure, eschewe idlenesse, the welspring of many mischiefes, and banish vaine thoughtes, that brede disquiet and discontent: my selfe will tell one, and thou shalt tell another. *Delia* by being silent, seemed to consent, and so *Perymedes* began his tale in this manner.

Perymedes tale.

IN the kingdome of *Tyre*, while *Euribates* reigned as soueraine, there gouerned vnder him as his lieutenant, one *Prestynes* a noble man, better beloued for his Iustice, then fauoured by fortune, who hauing a Ladie of no lesse parentage than vertue, and yet accounted the most honorable Matron in all the East parts, liued peaceably in his prouince, till *Voltarus* king of *Sydon* attempted the inuasion of *Tyre*, & finding fortune fauourable to his desires, made a conquest of the lande, killing *Euribates*, and leading *Prestynes* prisoner to *Sydon*: Which newes no sooner came to the eares of his wife *Mariana*, for so was hir name, but fearing the violent handes of the enemy, being big with childe, and hauing an other of two yeares of age, shée with a fewe Iewels which she had kept secret in a Casket, embarked hir self in a little frigot, intending hir course to *Lippary*, where hir friends dwelt: but fortune who ment to make hir a mirrour of hir inconstancie, as it were entring a league with *Neptune*, droue hir vpon the coast of *Decapolis*, wher perforce she was forst to lande, not remaining on shoare thrée dayes, before in the companie of an other gentlewoman that was nourse to hir sonne, she was brought to bed of a man childe: whome she called *Infortunio*: distressed

thus, she past away many daies till a faire winde might serue to transport hir to *Lippary*, which comming about according to the marriners minde, they caused the Lady to send hir two infants a borde with their nourse, she hir selfe solitarilie walking by the shoare till the cockboate came againe to fetch hir. But the destinies who are impartiall in their resolutions, hauing intended a worfe mishap, gaue hir a forer mate in this maner: no sooner had they shipped the fely babes, but that a Barke of Courfayres and pyrates came by, who seeing this ship not greatly manned for defence, bare towards it, and borded it, Carrying away, both vessell and marriners as a pryse: which *Mariana* seeing, she sent forth shrikes as intreaties to perswade them to retourne, & most pittiful renting of her hayre, made signes of hir sorrowes, but in vaine, for she gat nothing but dolefull echoes of hir cōplaints: which strake such a grief into hir minde, that she fell down in a sounde, till at last cōming to her selfe, finding she was depriued of husband, children, couñtrie, friends, yea, and left al alone in a desert, furcharged with grieffe, she sat her downe by the shoare, and fell into these piteous passions.

Infortunate *Mariana*, whome fortune or some contrarie fate aboue fortune hath sought to make a speciall obiect of haplesse and distressed miserie, seeest thou not a dismall influence, to inflict a

dispairing chaos of confused mishaps? art thou not first by the vniust destinies bereft of *Prestynes* thy husband, exiled thy countrey, a place as precious as life, seperated from thy friends, the swéetest comfort, but nowe deprived of thy children, in whose companie there did consist the salue for all the forenamed miseries? Ah *Mariana*, sigh and sob at these sorrowes, but what auayles Friends & country deare to a man. showers when the haruest is past, or griebe when actions cannot be amended by passions? Nowe *Mariana* doest thou see that Fortune, that fiend and gracelesse monster, the double faced daughter of *Ianus*, whose The description of fortune. pleasure is inconstancie, whose thoughts are variable, whose temples are strewed with roses and nettles and whose sacrifices fauour of most infectious incenses: are not all hir gifts perilous, seem they neuer so pretious? doth she / inriche thee with treasure, feare that in the other hande she holdes pouertie, to checke thy presumption: doth shee aduaunce thee with honor and dignitie, knowe such fauours are brittle, and hir brauest seates are made of glasse: if with friends, alas, she presents amidst their troupes fained affections, and flatterie: thus euerie way hir fauours are mortall, and the more gliftring, the more preiudiciall. Too late poore Ladie, hast thou tried these premisses for trueth, thy selfe an instance of hir inconstancie: What then shalt thou

do, being thus infortunate? hope thou canst not,
Patience the
 best salue
 against fortune. sith thy present mishap tels thee, for-
 tune hath resolued thine ouerthrowe :
 dispaire then *Mariana*, dispaire and die, so shalt
 thou glut the ruthlesse destinies with a most bale-
 full *Stratageme*: since thy husband, thy children,
 haue bene the first actors, end thou desperatly
 such a dolefull tragedie : let fortune see how
 thou scornest to be infortunate : feare not death
 which is the ende of sorrowe, and beginning of
 blisse: but to thee *Mariana*, that lying in distresse,
 yet dye happie : let not dispaire euer enter within
 thy thoughts, grace not fortune so much in hir
 wilfulnesse, bee patient, and so spight hir with
 content, for hir greatest griefe is to see hir crosses
 borne with an indifferent minde. Time, *Mariana*,
 is the nourse of hope, and oft thwarteth fortune in
 hir decrees : then chere vp thy selfe, and leade here
 a solitarie life in this desert, with such patience,
 as making a vertue of necessitie, then drowne all
 dispairing conceipts with content. I but alas, my
 children, my poore babes, scarce knowen to fortune,
 before enuied by fortune : and with that casting hir
 eye to the Sea, she was so ouerpressed with sorrowe,
 as she could not vtter any worde more, but melting
A comfortable
 meditation. into teares, sat a long time in secret and
 sorrowfull meditation, till at last with a
 deepe sigh shee groned forth these wordes, Hope

and patience: and with that she rose, and resolved to live as a savage woman, till death or some better destiny, might mitigate some part of her martyrdom. In this resolution, she went and sought her out a Cave, which she trimmed up, with boughes, making her in steede of her beddes of downe, a couch of mosse, and leaves: her fauce was hunger: her foode, the fruites of the earth. And thus she lay there by the space of two or three yeere, vnseene, or vnknownen of any bodie. Fortune not brooking her owne bit/ternesse, seeing how patient the Ladie was in her miseries, determined to adde some reliefe to her passions, which shee brought to passe in this manner. The *Despot of Decapolis* and his wife, for solace sake, being one day, rode on hunting, by chaunce, in pursute of a Stagge, which they had in chace, lost their way, and happened into that desert where they had not wandred long, but they met *Mariana* in savage manner, almost naked: her haire of amber couler, hanging downe to her feete, her face shriveled and parched with the Sunne, in so much as thus disguised, and deformed, as well with her ill diet, and the weather, as with her sorrowe, she seemed some Satire, borne and bread in that desert. The Despot and his wife, amazed at this sodaine sight, stood still, narrowly marking the gesture of *Mariana*, who was playing with a little Fawne,

which she had nourfed vp, till at laft ſhe caſting vp hir eyes, and ſéeing them there, aroſe haſtely, & was ready to depart, but the *Deſpot*, who deſired to know what ſhe might be, drawing more nee, perceiued by the lineament of hir face, that ſhe had bene a woman of good proportion, began to ſalute hir in this maner. Woman, Satyre, Nympe, or whatſoeuer thou be, that liueſt thus as a ſauage creature, in the deſerts, tell me of courteſie, as to a ſtraunger, that pitties thy eſtate, whether thou be bred here, and ſo naturally wedded to this brutiſh kinde of life: or if ſome miſfortune hath led thee to this extreme miſhap, that ſo either I may marueile at ſuch a ſtrange bréede, or els both pittie, and ſeeke to reliefe thy miſerie. *Mariana* hearing the *Deſpot* ſpeake thus honorably and friendly, made no anſwere at all, but ſtaring in his face, called to remembraunce hir former eſtate, and ſhamed at hir preſent wretchedneſſe, ſo that the teares ſtanding in hir eyes, the burden of ouermuch forrowe made hir a long while ſilent, yet at laſt comming more nere, ſhe made him this anſwere. Curteous ſtranger, if I ouerſlip either dutie or reuerēce, due to thy calling, thinke my ſauage life leades me to ſuch ignorance, and therefore the more worthie of pardon, but whatſoeuer thou be, king or keiſar, know this, I am no Satyr, but a woman diſtreſſed, and placed here by the

enuie of fortune, where time and patience hath
 learned me to liue content: for thy pitie Ingratitude
ought neuer
to be vsed.
 I returne thanks, as one whome these /
 woodes haue not yet pierced with ingratitude, for
 thy reliefe I refuse it as a thing contrarie to my
 resolutiō, for in this life, I meane to die. No
 soner had she made this reply, but she was tourn-
 ing her back, had not the *Despots* wife intreated
 hir to tell the course of hir abode in these desertes,
 and of what parentage she was: *Mariana* hearing
 the Ladie pitifull, though importunate, began to
 resolue hir in this maner. Madame, for no lesse
 your countenance and behaiour imports, long it
 were to discourse of my former estate, & a taske
 worfe than death, to recount my misfortunes, sith
 the rubbing of halfe healed scarres, would but
 renewe olde soores, which should greue me greatlie
 to rehearse, and would little proffit you to
 heare, yet somewhat to fatisfie your Ineuitable
fatum.
 demand: know, I once tasted of honor,
 as descended from noble parentes, and as you,
 and felt my selfe safe, seated in pleasure: welth
 I had, as faouored with rich possessions, but
 nowe fates that cannot be auoyded, and fortune
 that will be mistresse of hir decrees, taught me
 honor was brittle, and riches as blossomes, Riches not
permanent.
 that euerie frost of fortune, can cause to
 wither: so that both dishonored and poore, yet I

liue more happie, for that I haue opposed my minde against all mishaps, not caring for fortune, because too lowe for fortune. Thus Madame, you have heard what I haue bene, and see what presently I am. The *Despot* seeing she would faine be gone, hearing she was of honorable parentage, stept more nigh, & tooke hir by the hand, adiuring by the loue she euer bare to him she liked best, that she would tell hir name, hir countrie, and the cause of hir aboade in these deserts. *Mariana* a long while vnwilling, and yet at last ouercome with their importunacie discoursed vnto thē whose wife

Courtesie is she was, and from point to point dishonorable. couered the fore rehearsed premises.

The *Despot* and his wife, who knew very well *Prestines*, hearing such a tragicall *Catastrophe*, tooke such compassion of the Ladie, that sitting downe by hir, they fell into teares: which ouerpast, they fought by perswasions to driue hir from that miserable resolution, the *Despots* wife offering hir to be second Ladie and mistresse in hir house, wher she should be entertained, not as a friend only, but as hir own sifter. *Mariana* was thankfull, but not to be intreated: till at last wonne with such earnest protestations, she graunted to / go with them: which greatly contented the *Despot*, so that casting his mantell about hir, and taking hir vp behind him, he roade forward to seeke his com-

panie, whome when he had found, leauing all his sport, he hied home to his house, a ioyfull man of such an incounter. Where we leaue him, and retourne to the Courfayers and Pyrates, who comming at last with their pryse to *Iaphet*, a promōtorie feated by the sea, they solde the nourse and the two children to the gouernour of the citie, who was called *Lamoraq;*, being brother to the *Despot* of *Decapolis*, who when they came to age, kept them vp as slaues, setting thē to all kinde of drudgerie: the nourse although of meane parentage, yet passing wise, feared to bewray from whence the children were issued, and therefore called them hir owne sonnes, naming the eldest, whose name was *Castrior Procidor*, but the yongest she suffered to retaine his syrname. The children thus kept seruile, and miserable, being come to some yeares of discretion, their nourse tolde the eldest whose sonne he was, charging him vpon his life not to bewray his progenie, least it might be greatly preiudiciall to his estate, but to content him selfe with hope, till time did allowe better fortune. *Procidor*, for so we will now call him, as he grewe in yeares, so he grew in wisedome, that he couertly concealed what his nourse gaue him in charge: And as the Palme trée cannot be brought from his height by pressing downe, nor the Diamont bereaued of his vertue, though he be set in brasse.

So *Procidor*, although he was in the state of a flauē,
Pouertie
hinders not
wifdome. poore, miserable, and acquainted with
labours, yet his minde reaching at honor,
began to be impatient of commande, so that in a
day, finding fit oportunitie, without taking his
leauē of his nurse, he shipt him selfe in a barke
of *Alexandria*, to seeke his fortune: where passing
away threē or foure yeeres at the seas, and getting
little or no preferment, hearing also that his father
(whome he supposed to be dead) was yet liuing,
and prisoner in *Sydon*, as one in dispaire, and past
hope, he traueled many straunge countries, till at
last he came to *Decapolis*: where he had not long
bene resident, but the *Despot* seeing him a young
youth, very well proportioned, of good grace, and
of a resolute disposition, intertained him into his
seruice, so that hee liued in the house with his /
mother vnknown, for the space of a yeare: in
which time, *Marcella* the daughter of the *Despot*,
noting the perfection of *Procidor*, began at the
altars of *Vesta* to offer smoaking thoughts at the
shryne of *Venus*. For womens eyes delight in the
varietie of obiectes: the mayde seeing that the
sharpnesse of his wit (a sparke that soonest inflameth
desire) was answerable to the shape of his bodie,
and that his minde was adorned with so many
fundrie good qualities: that if his fortune had
bene equall to his face, his deserts might haue

made him a Prince, she began so farre to enter into the considerations of his vertues, that hazarding too rashlie into so dangerous a laborinth, ^{Loue a peri-} she felt her minde begin to alter, and ^{lous laborinth.} hir affections to stoope to such a state as repent she might, but recall she could not. But taking these thoughts for passionat ioyes, that might be thrust out at pleasure, cursing loue that attēpted such a change, and blaming the baseness of hir minde, that would make such a choice, to auoide the *Syren* that enchanted hir with such deceitfull melodie, she called to hir bedfellowe *Mariana* for a Lute, whereupon warbling a merie galliard, ^{Musick miti-} she thought to beguile such vnacquainted ^{gats not loue.} passions, but finding that musicke was but to quench the flame with oyle: féeling the assaultes to bée so sharpe as hir minde was ready to yelde as vanquished: she began with diuerse considerations to suppressse the franticke affections, calling to minde that *Procidor* was hir fathers seruant, a man of meane and base parētage, for his birth not to be looked at of the daughter of a *Despot*, much lesse to be loued of one of hir degré, thinking what a discredit it were to hir selfe, what a griefe to hir parents, what a sorrowe to hir friendes, yea, what a mightie shame should be guerdon to such a mōstrous fault. Blaming fortune, and accursing hir owne follie, that should be so fond as but once

to harbour such a thought, as to stoupe so lowe as to hir fathers hyerling. As thus she was raging against hir selfe, loue feared if she dallied long, to loofe her Champion, and there foare stepping more nigh, gaue hir such a fresh woūd as pierft hir at the verie heart, that she was faine to yelde, maugre hir former confiderations, and forfaking all companie, to get hir in hir closet, where being solemnlie set, she burft forth into these passionate tearmes.

Vnhappie *Marcella*, hath fame hetherto feared to speake ill of thy thoughts, and shall report dare to misconstrue of thine actions, hath *Decapolis* honoured thee for thy vertues, and shall now all the worlde wonder at thee for thy vanities, hast thou vowed thy selfe to *Vesta*, and wilt thou runne after *Venus*? wilt thou be counted a president of virginitie, and yet subiect thy selfe to vnbridled fancie? No *Marcella*, there is no sweeter friend than libertie, nor no worse enemy than inconsiderate affection: the thoughtes of Ladies, *Marcella*, as they are worthy, so ought they to looke no lower than honor. Blush then at thy fortunes, thy choice, thy loue, sith thy thoughts cannot be contriued without secret shame, nor thy affections vttered without open discredit: farre are these fancies, or rather follies, vnfit for thy byrth. Hast thou not heard *Marcella* as an oracle from *Apollo*, that it is better to perish with high desire, then to liue in

bafe thoughts. And yet *Procidor* is beautifull, a fauour fond foole framed to feede the eye, not to fret the heart : he is wife, truth, but poore, and want is an enemy to fancy : Tush, being both beautifull and wife, why should he not be loued, wilt thou fo farre forget thy selfe, as to suffer affection to intangle thee with such bad coniectures ? no, confider how such a match will be most dismall to thy father, most grieuous to thy friendes, preiudiciall to thy selfe, and most gladfome to thy foes, the greatest griefe of all, sith the smyle of a foe that procéedeth from enuie, is worse then the teare of a friend that commeth of pittie. These premisses then duely considered, preferre not a Barly corne before a precious Iewell : set not a fading content before a perpetuall dishonour : suppress thy affections, and cease to loue him whō thou couldst not loue, vnlesse blinded with to much loue. As thus she was perplexed with fundrie passions, *Mariana* came to seeke hir in hir closet, whereupon she ceased hir complaintes, hoping that time would weare out that which fond loue and fortune had wrought, but all was in vayne : for so did the remembraunce of hir late conceiued loue, alienate hir thoughts from hir wonted disposition, that shame and dishonor, the greatest preuenters of mishap, were no means to diswade hir from hir determined affection :

Unpossible
to conceale
loue.

In so much that not possible to hyde fire in the strawe, nor to smother vp / fancy in youth, she bore such a fauourable countenance to *Procidor*, that not only hir selfe, but the rest of the house marueiled at hir submisse familiaritie. Yet in that she had hetherto troden hir shoe so euen, as no steppe was so much as thought awry, they construed all to the best, and thought hir fauours toward *Procidor* proceeded as a reward for his vertues, not from a regarde to his beautie. But at last being *Venus* scholler, and therefore daring with hir to daunce in a net, played not so close, but *Procidor* could iudge of colours, and espye of the halfe what the whole ment, puffed vp therefore a little in conceipt with the fauour of his masters daughter, seeing oportunitie layde hir hairie forehead on his lappe, he began somewhat peartlie to prie into the exquisitnesse of hir perfection: noting that she was passing beautifull, and young, and that vertue added a grace vnto nature, and that being of noble parentage, beautie decked nature with dignitie. This interchange considered, so charmed the poore gentlemans affections, that fayne he would haue made requitall of hir fauours with like courtesie, if hir honourable estate had not quatted his presumption with feare: houering thus betwéene two streames, at last he burst forth into these complaints.

Doest thou not know poore *Procidor*, that actiōs

wrought against nature, reape despight, and thoughts about fortune, disdain: that what byrd gatheth against the Sunne, but the Eagle, becommeth blinde, and that such as step to dignitie, if vnfit, fall: that thoughtes are to be measured by fortunes, not by desires: how falles come not by stouping lowe, but by clyming to hie. Shall therefore all feare to aspyre, because some hap to fall? no *Procidor*, though thou art in ragges, yet thou art noble borne, thou art not inferiour to *Marcella* in byrth, though in riches; then dare to attempt, sith she shewes thee such manifest fauours. Ah nouice in loue, doest thou count euery dimple in the cheeke a decree in the heart, euery lims a warrant of loue. *Venus*, fond man, lookt on more than she loued, or els she passing amorous: womens smiles are oft more of custome than of courtesie, and passing prodigall they bee with their eyes when they are nyggardes in their hearts: for thinke not fond man that Eagles will catch at flyes, Cedars stoope to brambles, nor such honorable dames at such homely / peafants, no no, thinke hir disdain is greater than thy desire, for accounting thee but a slaue, and hir fathers mercinarie man, she doth but repay thy labours with affabilitie, therefore cease not onely to say, but to thinke she loues thee.

Procidor with these pithie perswasions, somewhat appeasing the sparkling flames of loue, that already

were kindled in his brest, applied him selfe to his wonted labour, suppressing his affections with the due consideration of hir honour and his owne meane estate, and coūting it frenzie, not fancie, to couet that which the very destinies woulde denie him to obtaine. These two thwarted thus with feare and shame, lingreth forth the time, till at last fortune willing to present in a swéete figge bitter wormewood, found such fit oportunitie, that *Procidor* and *Marcella* met at such leysure, that not long after, *Marcella* was knowen to be with childe, which newes no sooner came to the eares of the *Despot*, but as a mā in raged furie, and reuenge, driuing reason out of conceipt, he presently caused *Procidor* to be apprehended, and his daughter *Marcella*, resolving that according to the law of the countrey, they should die. The mother more pitifull, considering the follies of hir owne youth, began to intreat hir husband to spare their liues, and assigne what punishment els, though the torture were neuer so grievous: which by long perswasion, he consented vnto, committing them vnto straight prison, where they lay in great distresse the space of ten wéekes, before euer the *Despot* made any question of their imprisonment. While thus *Procidor* lay sorrowing, more for the mishap of *Marcella* than for his own misfortune: newes was brought to *Decapolis*, that *Euribates* sonne had gathered an

hoft, and fought to driue *Voltarus* out of the Confines of Tyre, which *Procidor* hearing, he began thus to meditate with him felfe. Vnhappy *Procidor*, fee how fortune intending thy good the hapleffe fates feeke to frufrate fuch fucceffe, haft thou thefe fourtéén yeeres, gone as a vacabonde about the world vnknown and defpifed, hoping for this day, that *Euribates* fonne fhould feeke reuenge on *Voltarus*, and art thou now in pryfon, when oportunitie offreth fuch good fortune, yea and in fuch a place as nought but death can redéeme thee. The Iaylor ouerhearing *Procidor*, asked him what he / had to doe with the peace or warres of Princes. Ah my good friend (quoth he) when I confider in what eftate my father whilome liued in that coūtre, as I haue heard, and am able almoft to remember, I cannot but grone to fee my prefent ill happe: And who was thy father (quoth the Iaylor) Seing, answered *Procidor*, that time hath fet the fonne of *Euribates* almoft in his kingdome, I feare not to difcouer what I am, my fathers name is *Prestines*, Lieutenant of Tyre, vnder *Euribates*, & my name not *Procidor*, but *Caftriot*, and I doubt not but if I were there, for my fathers fake to reape credit and authoritie. Without further queftioning, the Iaylor went prefently and tolde the *Despot* what he had heard, who making fmall account of the matter, yet prefently confidered with him felfe,

if it were true, howe greatly he should by making such a marriage auoyde the shame like to befall to his daughter, therefore he went & asked of *Mariana* what her eldest sonnes name was, who made answere *Castriot*, & that if he liued, he was about twentie yeares of age, the *Despot* suspecting it was he, went secretly to the pryson, where examining *Procidor* of al his life past, found by probable circumstances that he was *Prestines* sonne, whereupon he began to recount vnto him howe he tooke him into his seruice, placing him in his fauour, then the iniurie he offred him by infringing his daughters honor, yet for all this, crauing no other amends, but that he would take hir to wife, *Procidor* made answere, what he had done was the faults of his youth, and that he was both sorrowfull and repentant, and that he might thinke it firme loue, and not fading fancie that forst him to commit such a fault, he was ready at his pleasure to take *Marcella* to his wife. The *Despot* seeing sparkes of his fathers courage in his resolutions, embrased him, and sending for his daughter into the same prison, there secretly betrothed each to other, then tooke them out, and sent them to a graunge place of his in the countrey: within short time they recouered their former complexions greatly impaired by their close imprisonment. In the meane space the *Despot* prouiding all things necessarie for the marriage, seeing they

were returned into the former forme, caried his wife, and madame *Mariana*, to his graunge, where by the way he demaunded of hir, / how happy it would be vnto hir, if he did marry his daughter to hir eldest sonne *Castriot*. Madame *Mariana* smiling, told him, it was impossible, sith she thought him dead: being well arriued at his farme, he brought his wife & the Ladie into the chamber where the two louers fate, very richely appareled, vnto whom at large he discouered what had happened. Whē *Mariana* knew her sonne *Castriot*, noting very well the liniaments of his face, she fell in a sound for ioye, but being at last reuiued, after many and hartie embracings, and ioy on al partes, they sat downe to dinner: *Castriot* desiring the *Despot* that he would send to *Iaphet* where was one *Lamoraq*; Gouvernour of the towne, that helde his yonger brother & his nourse, as slaues. This motion was greatly agreable to the *Despot*, so that he presently sent a messenger to *Iaphet*, and another to *Tyre*, to heare of the estate of *Prestines*: The messengers making as much spéede as winde and weather would permitte, arriued fortunatly at their desired places, where no sooner the one was arriued, but he deliuered his embassage to *Lamoraq*; who musing to heare such news from his brother, the *Despot*, went to confirme his doubt the more, and subtelly examined the nourse, who confessed as

before, whereupon to fatisfie his brother, and requite the great iniurie he had profered to young *Infortunio*, hauing but onely one daughter of the age of fourtéene yeares, he gaue hir with a great dowry to the poore Gentleman, and withall shipping him felfe in a frygot, with his daughter, his sonne in lawe, and the nourfe, he fayled to *Decapolis*, at whose arriuall great ioy being made, betwéene *Mariana* and hir two fonnes, the marriage of the Gentlemen, was follenifed the next wéeke after, and to increafe theirein content, newes was brought that *Euribates* sonne hauing subdued *Voltarus* and recouered his kingdome, he had fet *Prestines* in former place and authoritie. This newes greatly delighting the companie: When the marriage feaft was ended, the Ladie and hir two fonnes, with their wiues, taking leaue of the *Despot* and *Lamoraq*; failed to *Tyre*, where they were moft louingly entertained by *Prestines*.

Perymedes hauing ended his tale, his wife *Delia*, raging againft fortune, that was moft enuious to them that were / moft honorable, faid that poore men were like little shrubs, that by their basenefse efcaped many blaftes, when high and tall Ceadars were shaken with euerie tempeft: concluding therefore, that *Mediocria* were moft *firma*, féeing her fyre was out, and the night fomewhat colde, they both hyed them felues to bed.

The second nights discourse.

THe day was no sooner spent in labour, but the poore Smith and his wife, according to their accustomed manner, after supper would not be idle, but sitting close by the fire, *Delia* brought out an olde payre of Cardes, to passe away ſome time at play, whereupon *Perymedes* taking occasion, began to discourse in this manner. These Cardes (wife) may rightly be tearmed *Glucupilica* sweete & sower, double faced, bearing in their foreheads pleasures and peace, & in their backes sorrowes & *Stratagemes*, presenting vs with delicates, which in the mouth taste like hony, but in the mawe more bitter than Gall, for although we vse them for recreation to passe away the time, yet other ayme at two endes, Lucre and Couetousnesse, and yet their gaines but losse of time. And the effects of gaming here now a dayes in *Memphis*, as they are many, so they are monstrous, as quarels, murders, blasphemies, swearing, and coufinage, yea the ouerthrowe of houses and families, testifying the infamous nature therof. *Chilon* the *Lacedemonian* being sent in Ambassage to *Corinth*, to treat of a league betwixt those two cities, finding the Rulers playing at dice, returned back without once speaking of his commiffion, saying that he would not Eclipse the glorie of the *Spartanes* with so great an ignomie as to ioyne them in societie

with dice players. *Delia* hearing hir husband enuying so much against playing, thinking he dit it to check hir desire to play at Cardes, began thus to defend it.

And would you have vs husband so farre from recreation / in *Memphis*, as to be *Stoikes* or *Cyniks*, well had I allowed (husband) of your spéeches, if they had fauoured of anie exception, but so strict an inuectiue deserues some Apologie, and therefore by your fauour husband, thus, I denie not but those effectes which you repeated as frutes of gaming, are greatly preiudiciall, both to the minde and bodie, but they procéde not of necessitie, as *causa sine qua non*, but as infections that flowe from the abuse, being growen into an extremitie. For we see that many things which of themselues are good, by excesse growe into the nature of euill, and so of this: for *Salomon*, whose deuine wisedome was without comparision, set downe his censure of time, that as there were daies of sorrow, so were there houres of mirth, that the mind had as well pastimes to recreate, as serious affaires to fatigate. *Cato* the most seuerer Cenfor that was euer in Rome, amongst all his straight edictes, did not vtterly abolish gaming, but allowed the *Purpurati* to spende certaine houres at such pastimes as they thought necessarier, saying, that moderate sport was a whetstone to the memorie. I haue heard the *Chaldees*

say, that the *Lydians* were the first inuenters of Cardes and Dice, and other games, and by them preferued a long time the estate of their common wealth, which otherwise should haue bene ruined and subiected. *Perymedes* hearing his wife to alledge such sound reasons for Gamsters, thought to ioyne action with her in this manner.

You resemble wife those subtill Lawyers, that onely alledge that clause in their euidence, which best serues for the prooffe of their plea, leauing out all other prouisoes that are hurtfull in déede. I remember that I haue heard that the countrey of *Lidia*, being oppressed with a great dearth and scarcitie of victualles, had almost subverted their estate with famine, but that to resist, and sustaine hunger the better, they inuented playes and gaming, spending euery other day in such sporte without any meate, which they continued for the space of twentie and eight yeares, by that pollicie preferuing their prouision. But wife, the case is altred in vs, we are so farre from recompencing the fault of so vile an occupation by fasting, that contrariwise, we foster it vp with all kinde of dis/olutenessse, gluttonie, riot, and superfluitie, in so much that we are not ashamed nowe adayes to vse this prouerbe (that a man had better loose than to be idle) but if those leud Philosophers which set downe this principle, knewe their inestimable losse, not of

mony which they abuse, but of the riches and most pretious thing that may be spent, and which can neuer be recouered : I meane time, they would be ashamed of their doctrine, that to loose is worse than to be idle, because it is ioyned with so bad an action as of necessitie redoundeth to the detriment of him selfe, or of his neighbour, yea, and often times of both. And yet because the nature of man is not able to abide continuall labour, & occasion of businesse is not alwayes offered, we may with our *Chaldees* in their Academies followe this precept, that time spent in honest pastime or game, of moderate pleasure, may be set downe in the register of happie dayes, as howres not greatly dissonant from vertuous indeuours, neither, saith *Scipio*, is gaming blame worthie, if we vse it as rest and sleepe, after we haue ended & dispatched our businesse. I am glad (quoth *Delia*) that you allowe vs any time to play. I am not so strict quoth *Perymedes*, but this discourse wife is farre from the purpose, therefore seeing we haue yet halfe the euening to spende, and I haue no delight to play at Cardes, let me heare thee tell a tale, to requite yesternightes chat : *Delia* nothing dainty with hir husband, taking the tongs in hir hand, to keepe the fire in reparations, began in this manner.

Delia hir tale.

IN the Ile of *Lyppary*, there dwelled sometime a Gentleman of good parentage, as descended from worshipfull and honest parents, learned by education, as trained vp amongst the philosophers in their academies, vertuous in his actions, as putting in practize those principles which he heard in their Schooles, as Axiomes: generally, well nourted, in so much that he liued in / very good account in the Iland. This Gentleman called *Alcimides*, although fauoured thus with sondrie good qualities, yet was greatly enuied by loue and fortune, for his wāt was such, as his reuenewes were nothing aunswerable to his minde, but liued poorely, and yet contentedly in meane estate. *Fancie* séeing fortune frowne, to fill vp the tragedie, presented him with the sight of a young Gentlewomā, called *Constance*, who being both wise and beautifull: two perswasions sufficient to induce affection, was so narrowly marked of *Alcimides*, as he thought no obiect to fit his eye but her person, nor no melodie to please his eare, but the sound of her modest and graue communication. Snared thus with the consideration of this young Gentlewoman at the first, he found waies to proffer hir roses and perfumes, but at the last pilles and hemlock. For the young virgin hearing of the vertuous disposition of *Alcimides*, and séeing his minde was as well

garnished with good qualities, as his bodie with proportion, vsed *lex talionis*, and repaied him loue for loue, so farre as his honestie might desire, & her honor admitte: in so much that nothing was wanting in the accōplishment of their thoughtes, but her fathers consent: who being moued by *Alcimides* in the matter, flatly denied, and made this obiection, that he was to poore to make his daughter any sufficient ioynter. Which answere so mazed *Alcimides*, that in a desperate moode, aquainting certaine friendes with his purpose. He rigged forth a ship to sea, with full resolution, either to retourne rych, or to leaue his loue and him selfe in the bosome of *Neptune*. Vpon which determination resting, he loosed with his companions from *Lyparie*, & in manner of mart, made hauock on y^e Coast of Barbarie, so that in short time he became very rich, but infatiate couetise, that like the serpent *Hidaspis* is euer a thiefe, so haled him to the hope of more rich purchase, that at last he and all his men were taken by the *Sarrasins*, and carried away prisoners in *Thūnes*. The news of this mishap as report must euer be pratling, came flying to the Ile of *Lypary*, that the ship wherein *Alcimides* and his Souldiours was imbarqued, was drowned in the Coast of *Barbarie*: *Constance* no sooner heard of this cursed *Stratageme*, but she determined to ende these miseries with death, and

that in / the Sea, that she might imitate *Alcymides*, who was reported to perish in the same Element : to the ende therefore, hir purpose might the more easly be brought to passe, *Constãce* walking downe to the shoare, found a little fisher boate readie furnished, with mast, sayles & other prouision, floating in the hauen. Which *Constance* espying, taking this for good occasion, she spreedely went into the boat, and as well as she could : as the women of that Iland are most skilfull in nauigation, haled forth into the maine, and there committed hir selfe to the mercie of the waue and winding, thinking by this meanes to procure soneft hir fatall ende, sith so many accidents were readie, as death and daunger euerie minute. Passed thus two or thrée dayes alongst the Coast, till at last a South east wynde, dryue the ship vpon the shoare of *Barbarie*. The Barke thus beaten vp, there was at that present in the same place a poore woman, who made cleane the fishermens nets, which seeing the ship so roughly arriued, thought the Marriners had bene a sleepe, to warne them therefore of their landing, she went vp the hatches and found none, in so much that seeking further, she found this young Gentlewoman fast a sleepe, as one secure and carelesse of hir misfortune, whome the poore fisher-wife waking, perceiuing by hir apparell, that she was a Christian, demanded in the latine tounge of

whence she was, and the cause of hir so straunge imbarcking. *Constance* risen as it were from a dreame, hearing one speake latine, thought she had béene driuen back againe to *Lypary* : but casting hir eye about, and séeing hir selfe in an vnknown Coast, she craued of the woman the name of the countrey, who tolde hir, she was in *Barbarie*, neare a cittie called *Suse*. Which greatly grieued *Constance*, that hir death was prolonged, by such a luklesse aduventure : so that fearing some dishonour in so barbarous a countrey might befall hir virgins estate, she sat her downe and wept. The poore woman taking pittie of hir passions, caried hir home to hir little cottage, and there as well as she might, so comforted the distressed maide, that she tolde hir from point to point, the some of this haplesse accident : and grewe so farre in familiaritie, that *Constance* demaunded of hir what she was, who made aunswere, that she was of *Trapany*, a seruant to certaine / fishers, hir name *Mawdleyne* : *Constance* séeing she was a Christian, and could speake Latine very perfectlie, began to intreate hir that she would for the loue of their religion and faith, tell her what course she had best take, that she remaine for a time safe without preiudice either of honor or honesty : *Mawdleyne* a woman of good and vertuous disposition, told her that there was a *Sarrazen* widow in the Citie, of vertuous life and good

conscience, whose house was oft a sanctuary for the distressed, there she durst assure hir selfe she might for a time remaine, till time and opportunitie should better provide for her estate: *Constance* glad of this newes desired *Mawdleyne* to fauour hir with the benefit of that seruice: who willing to pleasure her before two dayes were past, setting all things to hir minde in order, went with *Constance* to the widowes house, who hauing heard before of *Mawdleyne* of this maide, gaue her verye good intertainment, & as one pittying hir distresse, heard hir sorrow with teares and remorse: well, *Constance* thus placed, being in the company of fundry other maides that wrought néedle-worke, so applied hir selfe to hir labour, that not only by hir diligence she procured hir mistresse fauour, but by hir courtesie, the generall loue & good liking of all hir fellowes. Remaining thus quiet, though not satisfied, fortune willing after so sharpe a Catastrophe, to induce a comicall conclusion, tempered hir storme with this pleasant calme: *Alcymedes* lying thus in prison, hauing no hope to recouer his frédome, but looking euerye daye to be condemned perpetuall slaue to the Galleys, newes came that a Nobleman of great reputation, dignitie & power, had made claime to the kingdome of *Thunes*, as his owne, and ment by the sworde to take it from *Martucio* that then presentlye possesse it: this report comming

to the eares of the prifoners, *Alcimides* who knew very well to fpeake the Barbarian toong, told his kéeper, that might it pleafe him to bring him to the kings prefence, hee would take fuch order with his grace, as hee fhould in defpight of fortune remaine conqueror. The /Iaylor feeing the request was of importance, told it prefentlye to his Highneffe, who in great haft fent for *Alcimides*, who gathering the king and his Nobles together, difcovered vnto them fuch a péece of politike feruice, that they all confented to let *Alcymedes* haue the leading of the vaward, who vndertaking the charge, as a man greatly experienced in martiall difcipline, carried his men in fquadrons and troupes fo artificially, as his warlike fhil did greatly encourage the fouldiers: hauing thus fet his men in arraye marching forward to méete the enemy, when the battailes were within vew and readye to ioyne: *Alcymedes* taking the King by the hand, prefented him to the face of all his armie, and then began to incourage them on this manner.

I néed not worthie Gentlemen and Souldiers of *Barbarie*, feeke to incourage you with a long difcourfe, vnleffe putting Oyle in the flame, I fhould put a spur to a frée Horfe: your former valiant refolutions manifefted in manye battailes, the honor whereof ftill glories your name with renownme, affures me, were the enimie like the fands of the

fea, and *Mars* him selfe opposed against our forces, yet the quarrell good, and our minds armed with inuincible fortitude (the vertue that dareth fortune in hir face) maugre fates and destinies, you shall, as euer you haue done, returne with an honorable conquest. And for that the cause toucheth your King, who counteth himselfe a fellow-partner in your fortunes, see he presents himselfe as the first man in the battaile, and last man in the field, vnlesse death giue him a princelie quittance of his kingdome: let him be a myrror this day of your magnimitie, let his actions be your presidents, presse but as far as your Generall, & courage Gentlemen, the victory is ours: see how your sorrowfull Countrymen, onely animated by the rebellious perswasion of a traitor, stands to receiue vs, whose cowardize scarce dare march a foote to meete vs: I see, yea I see, in their very faces, the portrature of feare, and therefore Gentlemen, God and our Right, and with that he put spurs to his horse, and gaue a furious and valiant onfet vpon the enemy.

The king ashamed to performe any lesse then *Alcimides* had promised, taking a strong lance in his hand, pulling downe his Beuier, rusht most furiously vpon the enemy: his Souldiers noting the vnlookt-for courage of their King, followed with such a desperate resolution, that the enemy amazed at the valour of *Martucio*, who like a Lion, massacring

whom he met, ran without stop through the troupes, they laid downe their weapons without any great slaughter. But *Martucio* forgetting they were his natiue Countrymen and his subiects still raged, till méeting him that made claime to the crowne, in single combat he slewe him princely in the field : stayed at laft by one of his Lords, who told him that the battell was ended by the submission of his subiects, who were ashamed that they had béene so forgetfull of their allegeance, causing the retreat to be founded, he peaceable marched on toward *Sufa*, where putting certaine of the chéefe offenders to the sworde, he sent the rest home in quiet. The victorie ended, the King presently summoned a parlement, where with the consent of all his Commons, & Nobilitie, hee proclaimed poore and distressed *Alcimides* Duke of *Tunize*, and caused him to ride through the Cittie with a Garland of Bayes on his head, and Princely robes, in great and sumptuous magnificence. Being thus aduanced, the report thereof came vnto the eares of *Constance*, who now knowing him aliue & in great authoritie, whome long since she held for dead, she conceiued such inward ioye, that she could not but outwardlye commit the sum of hir minde to the Gentlewoman with whome she dwelt, who pittying hir plaints, promised as soon as opportunitie would giue her leaue, to manifest the matter to *Alcimides*: Con-

stance impatient of delayes would not let the old Gentlewoman take no rest, till one morning she went to *Alcimides*, and told him that a certaine Gentlewoman was come from *Lippary*, who desired to speake with him in secret : *Alcimides* courteous, as one whome honor had not made / proud, thanked the widow for hir paines, and went home to her house, where she presented him with the fight of *Constance* : *Alcimides* hearing long before that she was dead, stood amazed at the sudder aduventure, but shée poore soule whome loue stung at the verye heart, could not abstaine, but blushing, leapt about his necke, bewraying her ioye in teares.

Alcimides the most ioyfull man aliuie for so happy an encounter, after many swéete imbracings past, demaunded the cause & meanes how she came into *Barbarie*, who recounting the fore rehearsed discourse, greatly gladded *Alcimides* for the finding of so trustie and true a fréend : Long he stayed not but that he reuealed this comicall Historie to the King, who desirous to see the Maide, entertained hir with great and princelie courtesie, and with all spéed to both their contents, solemnized the mariage, which past he sent them according to their calling riche home to their fréends in *Lippary*.

Delia hauing ended her Tale, *Perimedes* began to take occasion to talke of the inconstancie of Fortune, who onelye coueted to be counted vari-

able in all her actions, for, quoth he, I tell thee wife, I haue séene in my time many rich men, who liued secure in the aboundance of their wealth, driuen to such extreame pouertie, that their superfluitie was not more then their ensuing want, & many baze peasants by hir flattery be so hoisted vp to the top of her wauering whéele, as they bee potentates and mightie men of the earth, but her fauours are such as they include misfortune, and when she presents the most comicall shewes, then she intends the most balefull and dismall stratagemes, as the instance of *Alexander* the great may serue for a presidēt, who in twelve yeares making a conquest of the whole world, and so flattered by Fortune as he séemed to holde hir fauours in his owne hand amidst his most glée and greatest glorye, was cowardlye poysoned in *Babilon*. At this *Perimedes* was readye to enter into a long discourse, his Wife *Delia* told him the night was farre spent, where vppon taking his wiues motion for a warning, com / manding hir to *Couure le feu*: the poore Smith and his Wife went to Bed.

The third nights exercise.

HHe next day being a solempne day of sacrifice obserued amongst the *Ægyptians* *Perimedes* shutting vp his shop as one that feared to giue the least occasion of offence

tying his deuotion to the Gods, his obedience to his king, his loue to his neighbours, and his will to the lawe, causing his wyfe to honor the festiuall Rytes with her best rayment, him selfe ietting in his holy-day Cassocke went to the temple, where offering vp his oraysons after the *Ægyptian* manner: the *Flamins* & *Rabins* hauing expounded their lawes, the poore Smith and his wife returned home to dinner, where hauing taken such repast as fitted their diet & was agréable to their poore preparation: *Perimedes* to disgest his great chéere, with a little chat began on this māner: noting to-day wife (quoth he) at ȳ temple, certaine of our great Lords of *Aegypt* whose beds are framed of *Arabian* bisse, whose houses stuffed within with plate and outwardly decked & adorned with such curious worke of porphurine, as nature in thē sēemeth to be ouerlaboured with arte: Their ports gliftring like the pallace of the Sun, shew to all passengers wonders, to be written in ȳ registers of their memories: But wife, when these great Potentates of the Earth came to discouer their inward deuotion at their offertorie in giuing to the Gods, and the poore, I perceiued them miserable, & so corrupted in the conceit of their owne wealth, that I cryed out in my thoughts, these men are poorer then *Perimedes*: For I tell thée *Delia*, this haue I heard of the ancient *Caldees*, whose bookes were burned

with their bones, that he onely is riche, which abandoning all superfluities resteth contented with what Fortune hath faouored him, his / estate not pinched with such pouertie, but he may liue honestlye and vertuouflye : who so resolute in this content maketh not his thoughts and passions subiect to the restlesse desire of gaine, *Is vere habetur diues*, for wise, the minde is the touchstone of content, and holdeth the ballance that proportioneth quiet or disquiet to Kings : for *Pharao* our great Prince is not therefore fortunate, for that he is inuested with the diademe, for his Crowne resteth in the lap of *Lachesis*, and the destinies may depriue him of his dignitie this night. Kings as they haue crownes, so they haue cares, and in passing vnto pleasure, they step vpon thornes, and run ouer a sea of Glasse : not therefore riche for that they are kings, vnles content with his annuall reuenues, & satisfied with such limits as are left to the *Pharaos*: resting thus he is both a king and rich, in that seated amidst the glories of the world, the sundry objects of delights drawes not away his eyes, nor as the *Sirens* with their enchanting melodies, nor golde nor glories can hale him with anye pleasing forceries, from the quiet Castell of Content: thus minded *Delia* I tell thee I call him rich, and therefore holde my selfe one of the wealthiest subiects in all *Ægipt*, in that all my desires haue rested themselues in a

peaceable concord, for my estate I desire to be no higher then a Smith, as thus spighting fortune by my occupation, hauing my Tongs in my hand as a Scepter, to rule in my shop, and as *Mercuries Caduceus* to charme the inconstancie of the vaine Goddesse : her greatest frowne can be but want of a little worke, and that I ouerpasse with patience, and if she smile, then begin I to laugh, that Fortune is glad to become fréends with a poore Smith : Now for richesse and treasure I haue plentye, in that I wante none, but count my pouertie the verye store-houfe of abundance.

Delia hearing hir husband thus solemnye deliuer such Stoicall paradoxes, ioyned issue with him in the same plea, and began to profecute the matter in this manner. Indéed husband quoth she, the minds of men are so fiered with the / restles heate of couetize, as they beat out hotter flames then *Enceladus* dooth from vnder *Etna*, and are like the Serpent *Hidaspis*, which the more she drinketh, the more she is pinched with thirst, infomuch that they count great gifts little gods, caring not if they may gaine, what meanes they vse to get, counting all things honest that are profitable, and thinking gall moste swéete, if tempered with gold : these men that haue no meane I thinke most miserable, could they with *Nimrod* build vp *Babell*, or with *Ninus* lay the foundation of *Babilon* : for I tell thée

Perymedes, it is not the coine but the conscience, not the coffers stuffed with store, but a mind luld a sléepe with pleasing content, that maketh a man rich : for he that defraudeth his neighbor, with vnderminding policies, or circumuenteth him with any intricate deceit, exacting vnreasonable taskes and customs, wrapping his fréends as if in *Dedalus* Laborinth, in the quiddities of preiudiciall bargaines, prying into the state of the common treafury, so to indōmage the common-wealth for his owne cōmoditie, gaping as Vultures after the testaments of the dead, not ceasing with the Rauens to pray on liuelesse carcasses : such as these husband, (quoth *Delia*) are not wealthie in that as miserable they want, but are poore in that they leaue no vnlawfull meanes to couet. Then quoth *Perymedes* of these former inferred premises we may conclude, that poorely content is better then richlye couetous, which the ancient *Romaines* auered in their censures, for whether shall we estimate the mony that King *Pyrrhus* sent to *Fabritius*, or els the continencie of *Fabritius* which made deniall of the same, being proffered frankelye by so great a potentat : and did not the answer of *Marcus Curius* more glory him & his familie with immortall renowne, in reiecting the masse of Gold sent him by the *Samnites*, then al the treasure they brought in such pompe to *Rome*, was not the liberalitie of *Africanus*,

who parted his small Farme with his brother *Quintus Maximus*, registred in *Rome* as a thing deseruing perpetuall memory, whē the great wealth / and possessions of *Lucius Paulus* perisht at his funerales, leauing behinde him no monument but that the *Romains* did accompt him poore and miserable. These glorious instances of *Roman* excellencye, prooue, that the true richesse consisteth not in the aboundance of wealth, but in the perfect habit of Vertue: for richesse is casuall and momentary, subiect to the frowne of Fortune, as brittle as Glasse, standing vpon a Globe that is neuer permanent, like to the Trées amongst the *Natolians*, that being couered with flowers in the morning, are tawny & withered before night, resembling the frute in the Garden *Hesperades*, which glistering like gold, toucht presently turneth to Ashes: wheras Vertue is not accidentall but sets out her Flag of defiance against Fortune, opposing himselfe against all the conspyring chances of this world: like *Aeneas* armour not to be pierced with any contrary constellation, so inforted into the minds of men, as neither can perish by Shipwracke, which made *Bias* escaping from the Sea, bouldly and merily to say in his greatest want: *Omnia mea mecum porto*: And the sonne of *Anchises* carrying his Father on his backe through the flames of *Troye*, looking behind him to say, *Animus infractus remanet & virtus inter hostes*

Et ignes viget. Then Wife thou ſeeſt they onely are rich that couet nothing, that want nothing, but liuing in content, enrich themſelues with Vertue : then *Delia* let me boldly ſay (and with that the Smith ſet his hands by his ſide) that I am rich as the proudeſt in all *Ægypt*. But now that I may not be too tedious in my diſcourſe, I will to temper mirth with melancholy, and to ſing the Satyres of *Horace* to the Lute, rehearſe thee a pleaſant Tale tending ſomewhat to this effect : and thus the Smith began.

Perymedes tale.

Hereby in the confines of *Babilon*, dwelled a Duke called *Gradaffo*, a man whoſe many yeares had by long experience learned, that to truſt fundry men, was to ſeeke for an Eele amongſt many Scorpions, / and therefore hardly granting his right hand to any man, he admitted none into familiaritie, vnleſſe he might ſell his courteſie for profit, and they buie his fauour with repentance. But in priuate and ſecret counſailes, he vſed no fréend but himſelfe, fearing to find that in others, which he found wanted in his owne cankered ſtomacke, ſo ſkilfull to ſhadowe his ſpightfull practiſes with gloſing coulers, as reſembling the Pyrite Stone, he burned ſoreſt when he was thought moſt colde : to truſt anye he thought

was to despise securitie, and to desire mishap, and therefore knowne more for his authoritie then by his manners, he carryed his thoughts sealed vp with silence, pained with that which he most liked, namely Fearefull mistrust. This *Gradasso* although despighted by the Gods and nature, for placing such odious qualities in such an old carcasse, yet was he faouered by Fortune in possessing large and sumptuous reuenues, and not only aduanced with the tytle of honor and dignities, but also wherein hee most ioyed, he had one onely Child called *Melissa* : a Ladye so furnished with outward shape of body, and inwarde qualities of the minde, so decked with the gifts of nature, and adorned with fundry exquisite vertues, as *Aegypt* did not so much despise hir Father for his vitious dispositiō, as they did extoll hir fame for hir vertuous syncerity : for she although to hir great gréeffe, séeing into her Fathers lawlesse actions, how with pretended flatterye like to the *Hiena* he had snared some to their vtter mishap, and that vnder coulour of lawe, with exacted extortion he had oppressed the poore, sought not onely as farre as she durst, to pull her Father from such inordinate gaines, but also secretly made recompence to such as hir Father vniustly had almost brought to ruine.

This *Melissa* flourishing thus in happy fame, the old misard her Father, casting beyond the Moone,

knewe by experience, that as the hearbe *Spattania* no sooner sprowteth aboue the ground but it blometh, and the Egges of the Lapwing are scarce hatched before the young ones can run, so women resembling the Apples of the Trée *Pala*, are scarce ripe before / they desire to be pluckt, and their yeares not able to discerne loue before they be halfe drowned in loue : these considerations mooued old *Gradasso* to preuent had I wist, with taking opportunity by the forehead, & therefore sought out amongst his bordering neighbours a young Gentleman, the sonne and heyre of a Baron, whose reuenues as they were great, so they adioyned fitly to his possessions : which made the doting Duke to indeuour to buye him a sonne in lawe answerable to his owne opinion : finding his Daughter therefore in fyt time and place, he brake with hir in this manner. Thou knowest *Melissa* (quoth he) how carefull I haue béene since thy mothers death, not onely secretly to prouide for thy welfare, but openly so to grace thee with exterior fauours, as all *Ægypt* haue iudged me a Father worthie such a Childe, and thee for thy obedience deseruing what my liberalitie hath so carefully imparted. In thyne nonage I endeuoured to instruct thee in modestye and manners, by such vertues to seeme gracious in the eye of euerye man, now that thou art growne to ryper yeares, and art famous for the

method of thy life through all the countrey, ſeeing thou art fit for marriage, I haue ſought thee ſuch an husband, as ſhal honor thee with his byrth, and enrich thee with his poſſeſſions, a man though not ſo exquisitely formed by nature, as he maye ſeeme a ſecond *Paris*, yet of ſuch wealth, as hee may countenance and credit with the aboundance of his reuenues, and to be bréeſe daughter, it is *Rofilius* ſonne to the Lord *Rofilius* latelye deceaſed: after he had named the man, he ceaſed to heare his daughters reſpye. *Meliſſa* noting with a ſecret miſlike hir fathers motion, yet for feare durſt not oppoſe hir ſelfe againſt his determination, but told him that as ſhe was his Daughter, ſo ſhe was bound by the law of nature to obeye him as hir Father, and his will ſhould be to hir as a law, which by no meanes ſhe dared to infringe: this anſwer pleaſed the old couetous Duke, that with as conuenient ſpéed as might be, he brake the matter to *Rofilius*, who hauing no more wyt then hee well could occupye, noting how faire a Lady he ſhould poſſeſſe, condiscended with / great thankes to the Dukes motion, and therevpon frequenting the houſe of *Gradaſſo* began after his homely faſhion to court the young Lady *Meliſſa*, as fit to woe ſo braue a Gentlewoman, as *Pan* to be ſent from *Troye* in ambaffage to *Helena*: well theſe two diſcords of deſcanting, to make a concord:

It fortun'd that a Gentleman next neighbour to the duke, had a young sonne called *Bradamant*, a man so sufficiently graced with externall fauours of nature, to beautifie his body, and with inward quallities and vertues to aduance his minde as he was generally liked and loued of all the country: This young Gentleman passing by the Court of *Gradasso*, espied *Melissa* looking out of a windowe: *Bradamant* amazed at the sight of such a heauenly creature, stood a long while astonish'd at her excellent beautie, in so much that *Melissa* casting her eye aside, espied him, and with that shut the casements: which somewhat daunted the minde of the young Gentleman, to be so sodenly depriv'd of that object which so greatly pleas'd his eyes, but taking this her modest discourtesie in good part, he pass'd forward to take a vew of his fathers grounds, where as he sollemnly & solitaryly walk'd, he felt in his minde a sparkling heate of affection, which he tooke as a toye of youth, rather to be laugh'd at for the sudden passion, then to be preuented for any ensuing danger. As thus he rest'd a little perplexed, but not greatlye pained, *Cupid* that grudg'd to loose such a nouice, hauing his winges plumed with Times feathers, lest hee might slip occasion, seeing this young Gentleman at discouert, thought to strike while the Iron was hot, and so drew a boul't

to the head, and stroke *Bradamant* at the very harte, which pierced so déepe, that no phyficke could cure: For the fame of *Meliffaes* life began to allure him, the report which all *Ægypt* made of hir courtesie, was a chaine to intangle hys frédome, hir honour, byrth, parentage, and incomparable beautie, gaue such fierce assaults to his perplexed fancie, as no defense of reason was able to withstand those violent impreffions. /

Bradamant féeing him selfe pained with these vnacquainted fits, was driuen into a quandary, whether he should valiantly resist the enchanting tunes of *Cupids* forcerye, and so stand to the chance whatsoever the mayne were, or els yélde to the alluring call of Beawtye, and so spend his youth in féeking and suing for doubtfull though desired fauours. Tossed a while in these contrary thoughts, and pinched with the confideration of his owne estate, he began to thinke that to fixe his fancie vpon *Meliffa* was with the yoong Griphons to pecke against the Stars: and with the Woolues to barke against the Moone, féeing the basenesse of his birth, and such a rich Riual as *Ressilius* was, would greatly preiudice his intended sute. These confiderations began somewhat to repress his doting fancies: but *Cupid* not willing to take so slender a repulse, thought straight to race out these despairing thoughts, with the comfortable Conferues

of Hope, and to draw *Bradamant* out of the Laborinth of distrusting feare, with the assured possibilities of atchieuing his enterprife. He therefore began to incourage his Champion with these plawfible coniectures, that *Meliffa* was a woman, and therefore to be woone, if beautifull, with praises: if coye, with praier: if proud, with gifts: if couetous, with promises: to conclude, that as there is no stone so hard which cannot be cut, no Hawke so rammage that cannot be manned: no Tygre so fierce which cannot be tamed: so there is no woman so infected with the bitter passion of selfe-will: none so spotted with the staine of hellish crueltie, nor so wedded vnto wilfull frowardnesse, but they may be drawne to the lure by some of the forenamed practises. *Bradamant* pricked forward with these pithie perswasions, and yet driuen backe with the feare of some haplesse deniall, stood diuersly perplexed whether he should with a momentary content sue after losse, or with a long disquiet seeke after gaine, remaining awhile in these doubts, halfe frantike with such vnaccustomed fits, he fell into these passionate complaints.

Oh *Bradamant* how art thou diuersly perplexed, driuen either to purchase haplesse content with fading pleasures, or / to gaine a happy disquiet with ensuing profits: if thou choose the first, thou art like to repent at the last: if the second, sure with *Hercules*

after painefull labours to obtaine fame and quiet : the *Caspians* fearing to be stifled with fwéete fauours, weare in their bosomes bands of Hemlocke : the people *Pharusij* doubting to surfet with drinking the iuice of Liquorice, preuent such perrils with chewing Rewbarbe : it is better to be pained with the sting of a Snake, and recouer, then be tickled with the venime of *Tarantula* and dye laughing : hard, yea hard it is, *Bradamant*, to ride on *Seianus* Horse, for his beauty and then perish, or to gaine the Golde of *Thaleffa* with assured mishap : better it is for a time with sorrow to preuent dangers, then to buye fading pleasures with repentance ? Why *Bradamant*, what cause shalt thou haue to repent ? Is paine alwayes a companion to pleasure ? is danger the hand-maide to Loue ? is Fancye neuer painted but treading vpon thornes : yes no doubt, as *Cupid* hath arrowes that doo pierce, so they make fwéete wounds. *Venus* I grant hath a wrinkle in her brow, but two dimples in her chéekes, she frownes not vpon them that sacrifice at *Paphos* : but paines such as despise hir Deitye : Loue *Bradamant*, why doost thou loue, yea alas, and therefore vnhappy because in loue, a passion so vnfit for thy yoong yeares, as if thou yeeld to *Cupids* allurements, thou shalt haue cause either to curse the Destinies for appointing him a God, or accuse the Gods for creating thee a man : for loue

whatsoever the lucke be is alwaies tempered with losse : if thou winne, thy gaine shall be like theirs who buye Hony mixed with Gall, the swéetnesse not halfe so much pleasing the taste, as the bitternesse infecteth the stomacke : *Parrhasius* drawing the counterfeit of loue, painteth him tickling Youth on the left side with a Feather, and stinging him on the right with a Scorpion : meaning that they which are sotted with the forceries of Cupid, reape for a dram of Golde a pound of drosse, and for a pinte of pure oyle, a whole tun of infectious poison, being a fading pleasure mixed with bitter passions, and a misery tempered with a few / momentary delights. It is for youth *Bradamant* to spend their flourishing yeares in vertues not in vanities, to delight in hard armours, not in delicate and effeminate amours, not to dallye in the chamber with *Paris*, but to march in the field with *Hector*, to wish they could loue, not to repent they haue loued : *Hercules* wunne his fame not with recounting his lawlesse and licencious loues, but by atchieuing strange and inuincible labours, the one winning him endlesse renowne, the other vntimely death : seeke then to bridle fancie with reason, and to restraine doting affections with due counsaile: quench the flame of appetite with wisdom, and reaching at honor, spurne at beautye, so mayst thou say *Venus* flames are but flashes, and call *Cupid* a

despised boye, not a redoubted God : *Bradamant* thinking thus with blaspheming curses to shake of fancies shackles, went out of his chamber to sport himselfe with his companions, where he passed away the day in playing at Chests, but although he gaue the checke, he was faine at last to take the Mate : for *Venus* hearing with what despightfull tearmes he abused her Deity, thought seeing he despised loue, to make him yeeld vnto loue, and with panting sighes to craue pardon, where with bitter speeches he had railed : she therefore seeing he began to make a rampire against fancie, thought to giue a fresh assault to his halfe defended forresse, and to send Desire as a Herald to make the challenge, that Beautie as a champion might performe the charge : which done, *Bradamant* willing to withstand hir power, passed three or foure daies in perplexed passions, counting loue as a toy, which being taken in a minute, might be left of at a moment : but he fond as the Abenstone once kindled can neuer be quenched, as the Griffon if he once soare into the ayre will neuer come downe without his praye : so if *Venus* giue the assault, it is vnpossible to escape without sacking : if loue displaye her flag, she neuer returnes without victorie : which forced *Bradamant* to present them with praiers, whome he had plagued with curses, and where he had shed bloud, there to offer the

facrifice : for the remembrance of *Meliffaes* beautie / so fiered his affections, that as the flye *Pirulus* cannot liue out of the flame, nor the bird *Trochilus* kéepe from the infectious Crocodile: so vnles he might enioy what he feared to possesse, no meanes but death could cure his malady: *Bradamant* pining a long while in these doubtfull thoughts, began once againe to debate with himselfe, but all in vaine, yet mauger his owne mind he burst forth into these spéeches: alas poore *Bradamant*, thou reachest at that with thy hand which thy hart would faine refuse, playing with the byrde *Ibis* which hateth Serpents yet féedeth on their Egs: consider *Bradamant* thou art the sonne of a poore Gentleman, and she the daughter of a mighty duke, the disdaine of thy parentage, thy liuing, thy patrimonie, is a sufficient cooling to thée: thinke not Eagles will catch at flies, or such mightye potentates stoope to such poore peasants. The Bull and the *Hiena* cannot be fed together in one stall: The Elephant eateth not where the Mousse hath crept: the Eagle & the Doue, pearke not on one branche: these brute beasts moued only by fence, thou a man, and not to be perfwaded by reason: cease then *Bradamant* to loue her who soares so far aboue thy reach, as looke at hir thou maist, but obtaine her thou canst not: play like the trée *Cytizus*, that suffereth no flye to light vpon

his flower : let thy mind be like *Hercules* temple, whereinto no Dog can enter : suffer not loue to scale the forte wherein frédome hath taken charge, so shalt thou both escape ensuing dangers, and prooue thy selfe more wise then amorous? Ah *Bradamant*, what doest thou meane to measure ſ̄ heuens with a line, or to furrow the seas with a plough? seekest thou to extinguish loue by force, or to preuent fancie by counsell? doest thou meane to quench fire with a Sworde : or to stop the winde with a feather? Thou knowest loue is to be feared of men, because honoured of the Gods: *Iupiter* could not resist fancye, nor *Apollo* withstand affection, they Gods and yet in loue, thou a man and appointed to loue. It is an impression *Bradamant* not to be suppressed by wisedome, because not to bee comprehended by reason : without lawe, and therefore must néedes bee aboue all lawe : striue not then against the streame, féed not with the Deare against the winde, seeke not to appease *Venus* with flanders, but with sacrifice: *Melissa* is beautifull and vertuous, to be wunne with intreatie, if thou feare not to attempt : what though *Gradaſſo* frowne, may not she fauour : he stifled with couetise, and therefore must hate : she stirred by *Venus*, and therefore must loue : if *Melissa* like, passe not, if he lowre, yea let both your parents mislike, so you two rest in contented quiet. *Bradamant* had no sooner

vttered these words, but he felt his minde halfe eafed with flattering him felfe thus in his follies, fo that from doubting if he might loue, he fell to deuifing how to obtaine his loue : Refting thus diuerfly passionate : *Melifsa* of the contrary part began greatly to affect young *Bradamant*, and though his meane byrthe, his parentage and lyuing, did diffwade her from liking fo bafe a youth : yet a reftleffe defire, a fecret Idea and contemplation of his vertues and beautye, made hir thinke if *Gradaffo* would graunt, ſhe could prefer *Bradamant* before *Refillius*, fo that hindred in a Dylemma, ſhe began thus doubtfully to debate with hir felfe : Oh vnhappy *Melifsa*, whoſe minde is payned with vnacquainted paſſions, and whoſe head is troubled with vnequall thoughts : ſhall thy Virgins ſtate be ſtained with fond defires, or thy young yeares darkened with *Cupids* ſhadowes : Tis fit for thee *Melifsa* to ſpend thy youth in laboures not in loues, to pace ſollemnly after *Veſta*, not to gad wantonly after *Venus* : maides muſt haue deniall in their mouth and diſdayne in their harts, ſo ſhall they ſafelye remaine free, and ſecurelye deſpiſe Fancie : *Diana* is painted kiſſing Vertue, and ſpotting Beauties face with a Penfell : Virgins muſt delight in ancient counſailes, not amorous conceits, leaſt in ſmelling vpon ſwéete Violets, they ſtumble on bitter Rue. Truth *Melifsa*, thou giueſt good pre-

cepts if thou canst follow thine owne principle, thou art perswaded by *Bradamant* to loue, but take heede of such balefull allurements, arme thy selfe against his charming desire, with a chaste disdaine, so shalt thou be sure as he which weareth Lawrell can / not be hurte with lightning, nor he that carieth the pen of an Eagle perish with thunder : so shall neither Loue nor Fancie paine thee with haplesse passions : thinke this, *Bradamant* is a man, and therefore inconstant : and as he sayth a Louer, and therefore a flatterer, as fickle as the Woolues of *Syria* which forget their praye ere they be halfe satisfied, & as dissembling as *Iupiter*, who feedeth *Semele* for a while with *Nectar*, and then killeth hir with fire. Sith then *Melissa* to loue is to loose, feare not *Venus* as a Goddesse, but despise her as a wanton, intreate not *Cupid* with prayers, but with curses : tell Fancie thou wilt reiect hir as a vassall, not regard hir as a vertue : for *Bradamant* raile at him as a peasant to loue for thy passions : in steed of courtesie, present him with *Medeas* enchanted Casket : dooth *Bradamant* loue *Melissa* ? no he hateth *Melissa*, he faineth loue to procure thy losse, he flattereth to trye thy follie, and if he find thee to fond, he will bring thee a sleepe with melodie, and then strike of thy head with *Mercurie*. Oh *Melissa* condemne not *Bradamant*, without cause, if thou meanest not to loue him, delight not to lacke

him, proffer him not Nettles fith he presents thée with Rofes: if he yéeld the Honie rub not his hiue with gall: anfwere him fréendly, though thou fraine courtesie to flatter, for fwéete promifes please more then fower gifts, and pleafant potions are better taken though infectious, then bitter pills though moft wholefome: & know this *Melifsa*, that the flame of the hill *Chymera*, is to be quenched with Haye, not with water: the mountaine in *Harpafa* to be remoued with ones finger, not with the whole ftrength: and loue to be driuen out with reason, not to bee thruft out with force, leaft in ftriuing againft *Venus* ſhe play the woman and ſéeke to reuenge. *Melifsa* had no fooner vttered theſe words, but going into her Clofet ſhe paſſed away the time two or thrée dayes perplexed: her fwéete loue *Rofilius* could not with all his clowniſh courting, driue her from hir dumpes, but ſtill all her thoughts and imaginations were fixed on the wytte and perſonage of young *Bradamant*, ſo that both the louers fought by walking in the woods to méete there, / to diſcouer thoſe fiery paſſions, which ſecretly ſmothred within their breſts. *Bradamant* knowing the courſe that his loue vſed to kéepe, taking his Lute in his hand, repaired to a groūd whether *Melifsa* preſently reſorted, & ſéeing the Saint whom in heart ſhe did reuerence, ſtealing ſecretly amidſt the thicket ſhe determined to heare

some part of his passions: *Bradamant* full of melancholy dumps, tuning his Lute, began to warble out this madrigale :

*The Swan whose pens as white as Iuory,
Eclipsing fayre Endymions siluer-loue :
Floting like snowe downe by the banckes of Po.
Nere tund their notes like Leda once forlorne,
VVith more dispairing sortes of madrigales,
Then I whome wanton loue hath with his gad,
Prickt to the Courte of deepe and restlesse thoughts,
The frolike yoongsters Bacchus liquor mads,
Run not about the wood of Theffaly,
VVith more inchaunted fits of lunacy,
Then I whome loue, whome sweete and bitter loue,
Fiers inseets with sundry passions,
Now lorne with liking ouermuch my loue,
Frozen with fearing, if I step to far :
Fired with gazing at such glymmering stars,
As stealing light from Phebus brightest rayes,
Sparkles and sets a flame within my brest,
Rest restlesse Loue, fond baby be content :
Child hold thy darts within thy quiuer close,
And if thou wilt be rouing with thy bowe,
Ayme at those hearts that may attend on loue,
Let countrey fwaines and filly fwads be still,
To Court yoong wag, and wanton there thy fill.*

After that *Bradamant* had recorded this dittie,

he heard a great rushing in the bushes, wherevpon desirous to see what it might be, he espyed *Melissa*, at whose sight he stood so amazed, as if with *Medusaes* head he had bene turned to a stone: the Lady as much agast, hauing a coosin of hers with hir called *Angelica*, vttered not a word, but the Louers made mute / with loue, stood as persons in a trance, til *Bradamant* discoursing his loues, and making open his priuie passions, fell downe at her féeete, and craued mercie: the Ladye as déepely payned as he was passionate, could not conceale fire in the straw: nor dissemble loue in her lookes, but flatlye tolde him that both the proportions of his bodye, and the vertues of hys minde had made such a conquest in her affections, that were it not the crabbed and couetous disposition of the Duke, she could find in her heart to make him hir onely paramour, but hir father *Gradaffo* had prouided hir a mariage, whome she durst not refuse, a man able with his wealth to maintaine hir, with his parentage to credit hir, and that his possessions were great gifts to content, and little gods to command, euen *Vesta* hir selfe to leaue hir Virginitie, but quoth she, how I rest discontent with the match, I appeale to the Gods and myne owne conscience: *Bradamant* hearing hir so willing to be wonne, tolde hir that pollicies in loue were not deceipts, but wisdome: that to dissemble in affection was to offer *Venus* her rights, and

therefore if her fancy were such as she did protest, it were easie to inioye the fruition of their loues: Not so, quoth *Melissa*, for rather had I marrye *Rofilius*, and so wed my selfe to continuall discontent and repentance, then by being lose in my loues, and wanton in my thoughts disobeying my fathers commaund, to disparage mine honour and become a by-word throughout all *Aegipt*, for Ladyes honors are like white lawnes, which soone are stayned with euerye mole: men in their loues haue liberties, that foare they neuer so high nor stoope they neuer so lowe, yet their choice is little noted: but women are more glorious obiects, and therefore haue all mens eyes attentiuelye bent vpon them: yet (quoth she) how I mislyke of my Fathers commaund, and how male-content I am, lend me your Lute, and you shall heare my opinion: *Bradamant* glad that his Mistresse would vouchsafe to grace him with a Song, deliuered hir the instrument, wherevpon *Melissa* beyng verye skilfull, warbled out this Dittye./

*Obscure and darke is all the gloomie aire,
The Curtaine of the night is ouerspred:
The sylent Mistresse of the lowest spheare,
Puts on her sable coulered vale and lower.
Nor Star nor Milke white cyrcle of the skye
Appeares where discontent doth hold her lodge.*

*She sits shrind in a Cannapie of Clouds,
 Whose massie darkenesse mazeth euery sense.
 Wan is her lookes, her cheekes of Azure hue,
 Hir haire as Gorgons foule retorting Snakes,
 Enuie the Glasse wherein the hag doth gaze,
 Restlesse the clocke that chimes hir fast a sleepe,
 Disquiet thoughts the minuts of her watch,
 Forth from her Caue the fiend full oft dooth flie,
 To Kings she goes, and troubles them with Crownes,
 Setting those high aspiring brands on fire,
 That flame from earth vnto the seate of Ioue,
 To such as Midas, men that dote on wealth,
 And rent the bowels of the middle earth
 For coine : who gape, as did faire Danae,
 For showers of Gold their discontent in blacke,
 Throwes forth the viols of her restlesse cares,
 To such as sit at Paphos for releefe,
 And offer Venus manie solemne vowes,
 To such as Hymen in his Saffron robe,
 Hath knit a Gordion knot of passions,
 To these, to all, parting the gloomie aire,
 Black discontent doth make hir bad repaire.*

No sooner had *Melissa* ended this Sonnet, but for feare the two louers, though most vnwilling, parted, determining when occasion would serue, they would méete again : yet was not their méeting so in secret, but old *Gradasso* knew of their

conference: wherevpon he not onlye blamed his daughter, and in bitter and railing tearmes misused the father of *Bradamant*, but fought with all possible speed to dispatch the / marriage: *Melissa* passing the days in melancholie, and the night in passionate dumps, that her nuptials were so nye. Though men determine the Gods doo dispose, and oft times many things fall out betwéene the Cup and the lip, for the day being appointed, certaine tenants, as well Gentlemen as others, that were vnder the Duke, went to *Pharao* with generall complaints of his couetous and barbarous crueltye. *Pharao* whose thoughts aimed at exceffiue desire of coine, tooke opportunitie by the hand, & thought by these complaints to possesse himselfe of all his possessions and treasure, wherevpon he sent for the Duke & *Rofilius*, and after he had heard the complaints, he banisht him, and *Rofilius* his sonne in law, with his Daughter *Melissa*, out of all the confines of *Aegipt*. *Gradasso* willing to answer to his accusers, could not be suffered by the King to make anye reple, but within thrée dayes they must depart, which so danted the Duke and yoong *Rofilius*, that they stode like those men that *Perseus* turned to stones, and poore *Melissa* sorrowing at the hard censure of the King, and weeping at the mishap of hir Father, cryed out against Fortune that was so fickle, and the starres that had so hardlye

dealt in the configuration of their natiuitie, ſeeing hir ſorrow with teares, and hir Fortunes with wailings : well to be bréeſe, the day came of their departure : the Duke with *Rofilius* and *Meliſſa* were imbarked in a little Ship, and ſo tranſported into *Libia*, where when they arriued, the Duke for that he had ſmall acquaintance or none in the Countrey, liued obſcurely and in poore eſtate : the clowne *Rofilius* hauing no qualities of the mind, onely at home relying vpon his reuenues, & now abroad driuen to ſatiſſie his thirſt with his hands, and to reléue his hunger with applying himſelfe to any ſeruile kind of drudgerie : *Meliſſa* ſhe got hir ſelfe into the ſeruice of a rich marchant, where with ſuch courteſie ſhe behaued hir ſelfe, that ſhe was generally liked of all the houſhold : while thus theſe thrée pilgrims liued in this penance, *Bradamant* hearing of this ſtraunge accident, fell into diuers and fundry perplexed paſſions : Firſt the feruent affection he / bare vnto *Meliſſa*, tolde him that Fortune may not part louers, nor the in- conſtant conſtellation of the planets, diſſeuer that which Fancy had vnited with ſuch a bande, that the vowes of *Venus* are not to be violated : that loue muſt reſemble a cyrcle, whoſe motion neuer ceaſeth in that rounde : therefore he was bound by loue and dutie, to ſayle after them into *Lybia*, and there to giue what reléefe he could to theſe exiles :

but to these resolutions came strange and contrary motions: First the forsaking of his Father whome he most reuerently honoured: secondly his fréends, whome in all duty he did reuerence: but that which pained him most, was to leaue *Egipt* his countrey, which hee loued more then his life, in so much that with *Vliffes* hee counted the smoake of *Ithaca* swéeter then the fiers of *Troie*: these considerations drewe him from his resolution of departure, so that he stayered for two or thrée daies passionate in *Ægipt*: but loue that is restlesse, suffred him to take no rest, but in his dreames presented him with the shape of *Melissa*, and waking, Fancie set so playnely the *Idea* of her person and perfection before his eyes, that as one tormented with a second hell, neither respecting father, country, nor friends, as soone as wynde and weather did serue, rigging a bonny Bark to the Sea, he passed into *Libia*, where he was no sooner arriued, but straight hee highed him to the Court, where then *Sacrapant* the king of that land kept his pallace royall: *Bradamant* liuing there for a space as a courtier, woon such fauour for his excellent wit and rare qualities, that the king held him as one of his chéefe gentlemen, and promoted him with great giftes, in so much that who but *Bradamant* in all the Court of *Libia*: flowrisht thus in great credit, he sought about to finde out the Duke and his daughter: him on a

day as he passed downe to y^e sea Cliffes he found gathering of Cockles, professing the state of a Fisher-man : with whom, after he had parted a little, he bewrayed what he was, & in what estimation he was with *Sacrapant* : the Duke glad to see one of his countrymen, and neighbours in so strange a land, embraced him, to whom *Bradamant* briefly discoursed his mynde as concerning y^e imperfections of *Rofilius*, how his wealth onely respected, whereof now he was depriv'd, he was a mere peasant and slave of nature, not able, being exild though noble borne to shew any sparks of honor : seeing then the Duke was tyed to extremities he would now marry his daughter, and make hir liue as hir calling deserued in the Court : *Gradasso* no sooner heard his minde, but he graunted to hys motion, so that *Bradamant* breaking the matter to the king *Sacrapant* with all his Lordes seeing the Damzell so fayre condescended, and with great pompe solemnised the Nuptials, where *Bradamant* mainteyned his wyfe and hir father very richly vntill *Pharao* dying, the duke *Bradamant* and his wyfe *Melissa* with the clownish Lord *Rofilius* passed home to theyr former possessions : *Perimedes* hauing tolde his tale, he burst forth into these speeches : Thou see'st *Delia* how farre wit is preferred before wealth, and in what estimation the qualities of the mynde are in respect of worldly

Possessions : *Archimedes* hauing suffered Shipwrack on the Sea being cast on shoare all the rest of the passengers forrowing because theyr goods were lost, he espying certaine Geometricall Characters, merrily and chéerefully sayd vnto them, Feare not fellow-mates in misfortune, for I see the steps of men, and so passed : but when hée was knowen among them, the Phylosophers reléued them all. Least *Perimedes* should haue gone forward in his discourse, one of his neighbours came in to beare him company, and so hee ceast from his pratle.

If the rest of theyr discourse happen into my hands, then Gentle-men looke for Newes. /

*William Bubb Gentleman, to his
freend the Author.*

A*fter that freend Robin you had finished
Perymedes, and vouchsafed to commit it
to my vewe, liking the worke, and so much
the rather, for that you bestowed the Dedication on
my verye good freind Maister Geruis Clifton, whose
deserts merit it (and one of more worth) whē your
labour shall be imploied more seriouſlie: the laſt ſheete
hanging in the Preſſe, comming into your ſtudie I
found in your Deſke certaine Sonets, fained to be
written by the Caldees, what time the poore Smith
and his wife liued ſo contentedlye, which ſhee hauing
kept as iewels in her Cheſt, and you as reliques in your
Chamber, not letting any but your familiars to peruſe
them, for that you feared to diſcouer your little ſkill
in verſe: theſe Sonets for that they fit my humour,
and will content others, or els my iudgement failes, I
charge thee by that familiar conuerſing that hath paſt
betweene vs, that thou annex them to the end of this
Pamphlet, which if you grant, we ſtill reſt as we
haue beene, if not, Actum eſt de amicitia, and ſo
farewell.*

Thine William Bubb.



The Author.

BEing Gentlemē thus strictly coniured by mine especiall good freend, I dare not but rather hazard my credit on your courtesies then loose for so small a trifle his freendship whome I haue euer found as faithfull as | familiar, and so familiar as can come within the compasse of amitie: then I humbly intreate, if my verses be harf[h]e, or want the grace that Poëms should haue, that you will ouershadow them with your fauours, and pardon all, the rather for that I present them vpon constraint: if in this your courtesies shall freend me, I will either labour to haue better skill in Poetrie, or els sweare neuer to write anye more, and so I hartely bid you farewell.

R. G.

WHEN the *Caldees* ruled in *Aegypt*, as the *Gimnosophists* did in *India*, and the *Sophi* in *Greece*, they vsed to endeuor as far as their graue counsailes could preuaile, to suppressse all wanton affections, respecting not the degrees of persons, to whome they deliuered their satyricall exhortations: it chanced therefore, that *Psamnetichus* yoongest

fonne, addicted to much to wanton desires, and to
 got himselfe in the beautie of women : one of the
Caldees hauing an insight into his lasciuious lyfe,
 perswaded him to desist from such fading pleasures,
 whose momentarye delights did breede lasting
 reproche and infamie : The yoong Prince making
 light account of his words, went into his Studye,
 and writ him an answer Sonnet-wise to this effect.

I am but yoong and may be wanton yet.

IN Cypres sat fayre Venus by a Fount,
 Wanton Adonis toying on her knee :
 She kist the wag, her darling of accompt,
 The Boie gan blush, which when his loue see,
 She smild, and told him loue might challenge debt
 And he was yoong and might be wanton yet.

The boy waxt bold, fiered by fond desire,
 That woe he could, and court hir with conceipt :
 Reason spied this, and sought to quench the fire
 With cold disdain, but wily Adon straight
 Cherd vp the flame and saide good sir what let,
 I am but young and may be wanton yet.

Reason replied that Beauty was a bane
 To such as feed their fancy with fond loue,
 That when sweete youth with lust is ouertane,
 It rues in age : this could not Adon moue,
 For Venus taught him still this rest to set
 That he was young, and might be wanton yet.

*Where Venus strikes with Beauty to the quick,
 It litle wayles sage reason to reply :
 Few are the cures for such as are loue-sicke
 But loue : then though I wanton it awry
 And play the wag : from Adon this I get,
 I am but young and may be wanton yet.*

After the young Prince had ended his sonnet and gyuen it as it were in derysion to the *Caldee*, the olde man willing to gyue him a Sop of the fame fawce, called together his wyts, and refelled his reason thus, after his owne methode :

*The Syren Venus nourist in hir lap
 Faire Adon, swearing whiles he was a youth
 He might be wanton : Note his after-hap
 The guerdon that such lawlesse lust ensueth,
 So long he followed flattering Venus lore,
 Till seely Lad, he perisht by a bore. |*

*Mars in his youth did court this lusty dame,
 He woon hir loue, what might his fancy let
 He was but young : at last vnto his shame
 Vulcan intrapt them slily in a net,
 And call'd the Gods to witnesse as a truth
 A leachers fault was not excus'd by youth.*

*If crooked Age accounteth youth his spring ;
 The Spring, the fayrest season of the yeare,*

*Enricht with flowers and sweetes, and many a thing
That fayre and gorgeous to the eyes appeare :
It fits that youth the spring of man should be,
Richt with such flowers as vertue yeeldeth thee.*

After that the olde *Caldee* had penned this Poeme, he presented it to the young Prince, but how it tooke effect I litle know, and leaue you to suppose: but this I am sure, *Delia* kept it in hir Casket as a Relick: and therefore as I had it I present it.

This Sonnet had no name prefixed, so that I knowe not whose inuention it was: but *Delia* held it more déere then all the rest, so that before shee drew it out off hir Boxe shee prayfed it with many protestations: but as the Argument may inferre coniecture, it was doone by a Louer, whose Mistresse was hard-hearted: which hee dyscouered Metaphorically and myldly: Thus: /

F*Aire is my loue for Aprill in her face,
Hir louely brests September claimes his part,
And lordly Iuly in her eyes takes place,
But colde December dwelleth in her heart :
Blest be the months, that sets my thoughts on fire,
Accurst that Month that hindreth my desire.*

*Like Phœbus fire, so sparkles both her eies,
As ayre perfumde with Amber is her breath :*

*Like swelling waues her louely teates do rise,
As earth hir heart, cold, dateth me to death.
Aye me poore man that on the earth do liue,
When unkind earth, death and dispaire doth giue.*

*In pompe sits Mercie seated in hir face,
Loue twixt her brefts his trophees dooth imprint.
Her eyes shines fauour, courtesie, and grace :
But touch her heart, ah that is framd of flynt ;
That fore my haruest in the Grasse beares graine,
The rocke will weare, washt with a winters raine.*

This read ouer, she clapt it into her casket, and brought out an old rustie paper, and with that she smyled on her husband, and spake to her neighbour sitting by: I will tell you Gossip (quoth she) as preciselye as my husband fits, hée hath béene a wag, but nowe age hath pluckt out all his Coltes téeth: for when hée and I made loue one to another, hée got a learned clarke to write this dittie, subtilly contriued as though it had béene betwéene Shéepheards, but he ment it of me and himselfe: *Perymedes* laught at this, and so the Sonnet was read thus: /

PHillis kept sheepe along the westerne plaines,
And Coridon did feed his flocks hard by :
This Sheepheard was the flower of all the swaines,
That trac'd the downes of fruitfull Theffalie,

*And Phillis that did far her flocks surpasse,
In siluer hue was thought a bonny lasse.*

*A Bonny lasse quaint in her Country tire,
Was louely Phillis, Coridon swore so :
Her locks, her lookes, did set the swaine on fire,
He left his Lambes, and he began to woe,
He lookt, he sitht, he courted with a kisse :
No better could the silly swad then this.*

*He little knew to paint a tale of Loue,
Sheepheards can fancie, but they cannot saye :
Phillis gan smile, and wily thought to proue,
What vncouth greefe poore Coridon did paie,
She askt him how his flocks or he did fare,
Yet pensiue thus his sighes did tell his care.*

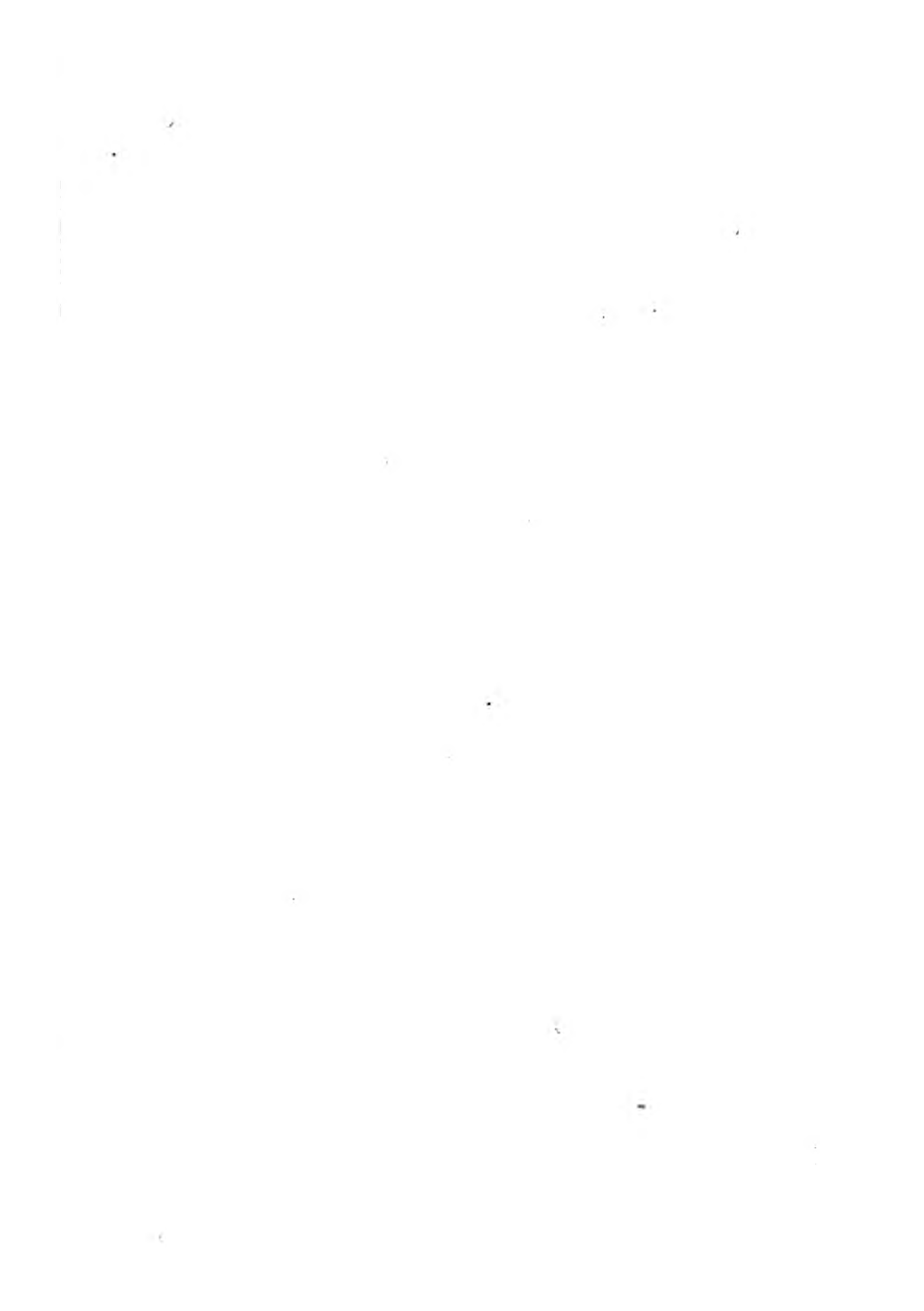
*The Sheepheard blusht when Phillis questioned so,
And swore by Pan it was not for his flocke :
Tis loue faire Phillis breedeth all this woe :
My thoughts are trapt within thy louely locks,
Thine eye hath pearst, thy face hath set on fire.
Faire Phillis kindleth Coridons desire.*

*Can Sheepheards loue, said Phillis to the swaine,
Such saints as Phillis, Coridon replied :
Men when they lust, can many fancies faine,
Said Phillis : this not Coridon denied :
That lust had lies, but loue quoth he sayes truth,
Thy Sheepheard loues, then Phillis what ensueth. |*

Phillis was wan, she blusht and hung the head,
The swaine stept to, and cher'd hir with a kisse,
With faith, with troth, they stroke the matter dead,
So used they when men thought not amisse :
 This Loue begun and ended both in one,
 Phillis was loued, and she lik't Corydon.

And thus Gentle-men at my fréends request I haue put in print those bad Sonnets, which otherwise I had resolued to haue made obscure, like the pictures that *Phidius* drew in his prentize-hood, which hée paynted in the night and blotted out in the day : if they passe but with silence, how soeuer you smyle at them secretly, I care not if they bee so ill that you cannot but murmur openly at such trash : I runne to the last clause of my fréends letter : *Aut actum est de amicitia* : and so I bid you farewell.

FINIS.





xv.

CICERONIS AMOR.

1589.



NOTE.

Our text of 'Ciceronis Amor' is from the (apparently) *unique* exemplar of the 1589 edition in the Huth Library. The Bodleian and Dyce have only the late edition of 1616. See annotated Life in Vol. I. It may be noted that in 1589 edition page 19 is misprinted 91, 58 is 66, 59 is 67, 62 is 70, 63 is 71, and 76 is 67.—G.



CICERONIS AMOR.

Tullies Loue.

Wherein is discoursed the prime of Ciceroes youth, setting out in liuely portratures how young Gentlemen that ayme at honour should leuell the end of their affections, holding the loue of countrie and friends in more esteeme then those fading blossomes of beautie that onely feede the curious suruey of the eye.

A worke full of pleafure as following Ciceroes vaine, who was as conceipted in his youth as graue in his age, profitable as conteining precepts worthie so famous an Orator.

Robert Greene, in Artibus magister.

Omne tulit punctum qui miscuit vtile dulci.

AT LONDON

Printed by *Robert Robinson* for *Thomas Newman*
and *John Winington.* 1589.

1



To the right hono-
rable *Ferdinando Stanley*, Lord
Strange, enobled with all titles
that Honor may afforde or ver-
tue challenge, Robert Greene
wifheth encrease of vertu-
ous and Lordly re-
solutions.



He *Tripes* (Right Ho[n]orable)
ingrauen with *Detur Sapienti*,
was by the Oracle allotted to
Socrates; *Achilles* shielde main-
tained with the sword, fel to *Vliffes*,
for his wifedome: *Pallas* had hir library, and hir
launce: and fuche as read *Non ultra*, on *Hercules*
pillers, pointed out the Characters with their speares.
Proportion, the mother of Geometry, and mistresse
of Arts, commands that *Heſtor* haue his Honors,
Alcides his glories, and that *Olympus* bee neuer
without bright glittering armour, nor greene

wreathed garlands : as well to grace the souldier, as to glory the Poet. This considered (Right Honorable) hauing done my indeuor to pen downe the loues of *Cicero*, which *Plutarch*, and *Cornelius Nepos*, forgot in their writings : I presumed to present vnto your Honor not high written poemes, as *Maro* did to *Augustus*, but the fruites of well intended thoughtes / as *Calymachus* scholler did to *Alexander* : Thinking nothing rare, nor view-worthy, sufficiently-patronized, vnlesse shrowded vnder the protection of so honorable a *Mæcenas*. Whatsoever was pleaded in *Rostro* was not pend by *Hortensius*, and yet the Senatours heard and gaue plaufible censures. *Homer* spent verses as well on *Irus* the beggar, as *Eurymachus* the wooer. Euery sentence cannot *Cleanthis lucernam Olere*, and yet men will reade poemes & praise them. Then (Right Honourable) if my worke treating of *Cicero*, seeme not fit for *Cicero*, as eclipsing the beauteous shew of his eloquence, with a harsh and vnpolished stile : yet I craue that your Honour will vouch of it onely, for that it is written of *Cicero*. *Ennius* labored as hard in his rough poesies, as *Virgill* in high poemes : *Phidias* penfill in his own conceit was as sharp pointed as *Pigmaliions* chafing tooles : meane wits in their follies, haue equall paines with learned Clarkes in their fancies. *Apollo* yeilded Oracles as well to poore men for their praiers, as

to Princes for their presents: Stars haue their lights and hayres their shadowes: Meane schollers haue hie thoughtes; though low fortunes. Thus perfwaded & imboldened (Right Honorable) I present this pamphlet of *Ciceroes* loues to your Lordship, resolued vpon your curteous acceptance that weighing the minde not the matter, your Honour will say, if not *Bucephalus*, yet a horse. And in this hope resting, I wish to your Lordship as much health and happines as your Honour can desire or I imagine.

Your Lordships humbly deuoted.

ROBERT GREENE. /



To the gentle Readers, health.

Gentlemen I haue written of Tullies loue, a worke attempted to win your fauors, but to discouer mine owne ignorãce, in that coueting to counterfait Tullies phrase, I haue lost my selfe in vnproper words: but hoping as euer I haue done of your courtesies, I haue like bold bayard put my head out of the stable. If my methode be worse then it was wont to be, think that skill in musicke marde all, For the cliffe was so dissonaunt from my note, that wee could not clap a concord together by fine marke. Chiron the Sagitarie was but a fained conceipt, and men that beare great shapes, and large shadowes, and haue no good nor honest minds, are like the portraiture of Hercules drawne vpon the sands. If I speake mystically, thinke tis musically, and so desiring that you will take Tullies loues, as pende for your pleasure, I bid you farewell. •

Robert Greene. /



Ad Lectorem Hexasticon.

In lucem prodit tenebris exuta malignis
Romulei petulās vefanaq.; flammula Phœbi:
Rorātem Authori (Lectores) spargite florē,
Intyba, Narcissos, Latracen, pictiq.; roseti
Dulces diuitias : Illum concingite lauru :
Emerito solers industria reddat honorem.

Thomas Watson, Oxon.

Ad Lectorem de Ciceronis
amore, Hexasticon.

*Miraris fortasse legens Ciceronis amorem ?
Desine mirari, qui bene scribit, amat.
Crimen inesse putas ? semel insaniuimus omnes,
Quæ faciunt iuuenes, condoluere senes.
Linguam qui laudat Ciceronis, laudet amorem,
Greni solus honor, sit Ciceronis amor.*

G. B. Cantabrigienfis.

Varro and Tucca wrote of Maroes verse,
And Dares dared to tell of Homers skill,
Of Ouids workes Latins haue made reherse,
And Poets haue discourft of Pindars quill,

Many haue writ Cosmographie of lands,
 And tolde of Gihon and of Tagus sands.
 Of Helens beauty and of Ledas hew,
 The winged fancies of the learned haue tolde,
 But of the proudest Poets olde or new,
 Who dard sweete Tullies fancies once vnfolde,
 As far to hie for all that yet hath beene :
 Then giue the palme and glory vnto Greene.

Thomas Burneby, Esquire.

*Now bloomes the blossomes of faire Adons flower,
 Cupid is stolne from Paphos secrete shrine,
 Diana lurkes, shee and hir nymphes doe lower,
 Bacchus that tempers sacred Loue with wine,
 Ceres and all the gods haue made agree,
 That loue is god and there is none but hee.*

*The Poemes wanton Ouid set in verse
 His art of loue that banisht him from Roome,
 Did neuer such quaint Amorets reherse,
 As are deciphred vnder Tullies doome,
 Whose Romain phrase fetcht from Parnassus hill,
 Saies none but Tully in the depth of skill.*

Edward Rainsford, Esquire. /



❖ Tullies Loue.



Here dwelled in the Citie of Rome being metropolitane of the worlde, famous as well for martiall Champions, as delicate for beautifull Ladyes ; a Consul called *Flaminius*, made glorious by fortune, as hauing twise roade in the triumphing chariot and worne the Lawrell wreath, giuen as a Palme to such as haue benee happie for manie great victories. This confull famous in the common wealth for his martiall employtes, Fortune whose conceit rests in extreemes, either too prodigal in her fauors, or preiudicial in her frownes, to make this man the myracle of her deitie, lent him one onelie Daughter of such excellent exquisite perfection as Nature in her seemed to wonder at her own workes. Hir haire was like the shine of *Apollo*, when shaking his glorious tresses he makes the world beauteous with his brightnes. The Iuorie of hir face ouer dasht with a vermilion die, seemed like the blush that lept frō

Endemions cheekes when *Cynthia* courts him on the hilles of *Latmos*. So did the proportion of her bodie answere to the perfection of the minde and the honour of hir thoughtes so fitted to the glory of hir fauors, as it rested doubtfull whether hir outward beauties or inward vertues helde the supremacie. In / so much that as men flocke to *Delphos* to heare the Oracles of *Apollo*, so diuers resort to *Rome* to take veiw of the excellencie of *Terentia*: who once delighted with the sight of her graces, set downe this as an Axiome, that *Pallas* the Patroneffe of *Troy* for wisedome: or *Venus* the wonder of Heauen for beautie, might not disgrace the dignities of this gorgious Damofell. *Rome* fwelling with the pride of this matchlesse Virgin, whose thoughts were more humble then hir face beautifull: and yet the Painters of that time feared to attempt hir portraiture, as finding the perfection of nature to exceede the proportion of Art, made hir the Mistresse of their vestals, as one that counted fancie as vnfit for a maide, as *Alexander* cowardize for a souldier. *Cupid* fitting on his mothers knee by the fount of *Alcydalion*, seeing howe *Terentia*, enemie to his amorous Philosophie, set loue at so light esteeme, and for a charme against his magicall inchauntments, carried the euerburning fire of *Vesta* in hir breast, clasping his mother wantonly about y^e necke, he began thus to

prattle. Seeing mother we haue left the places of our accustomed residēce, to auoid ſ̄ troups of ſuch futors as onely end their loues with their liues, & haue ſtoln to this ſecret foũt, here a while to be ſolitarie to weare away the time with ſome concerted chat, I pray you tell me whereof are womens hearts made? I aſke the queſtion mother for that I finde the diſtinction of their fancies like the difference of their faces, which as they be diſtinguiſht in proportion, ſo they be altogether vnlike in properties. *Venus* hearing hir ſon make ſuch a waggiſh demaunde, beganne thus to reply. Some ſay my boy of the liuer of a Camelion, whoſe nature is to bee changeable in hues, and women as variable in their thoughts. Others of a Pyrit ſtone, which handled ſoftly is as colde as ice, but preſſed betweene the fingers burneth like fire : they which infer this comparifon, ſay that women brooke not fauorable perſwaſions, nor may be woone by intreaties, but the readie way to kindle them to / Deſire is to croſſe them with Diſdaine. Some ſay their hearts are of Marble, which being hard yet drops tears againſt euery ſtorme : Some of waxe, that is ſoft, admitting euery impreſſion : thoſe women haue their loues in their lookes, which taken in with a gaſe is thruſt out with a winke : Some of Adamant, they be hard hearted, and yet men ſay the *Lapidaries* haue tooles to pierce them :

Others of golde, and they be like *Danae* that will admit no louer but such as *Iupiter*. To be briefe my boy, so many fancies so many fictions, euery one censuring of womens hearts as his owne experience hath found hir froward or fauorable. *Cupid* hearing his mother discourse thus cunningly, demanded amongst all these, whereof was *Terentias* heart of *Rome* formed : At this *Venus* fetching a deepe sigh prosecuted hir former premisses thus. Well wag, for all you play the wanton, hast thou insight so far into thine enemies thoughts that thou hast coted in thy tables the resolution of *Terentia*, whom men count more beautifull then my selfe, and more chaste then *Diana*? Hir heart my boy is framed of the purest Diamond, which as it is hard to entertein loue, so it is cleane, fit for the receipt of vertue : I tell thee *Cupid*, *Terentia* makes Desire hir drudge, and Disdaine hir Champion : Shee honors all the Gods but thee, and admits all recreations but loue : Shee armeth hir youth with Contempt of passions, that shee may finish hir age with Content of patience : The prime of hir yeares are graue that the fruits of hir time may be gracious, and shee striues to be as full of honor in hir life, as full of fauours in hir looks. To conclude my boy, shee is *Terentia*, who seekes with labors to auoid loues & indeuours to be called as vertuous, as other Ladies amorous. Thus *Venus* ended with

a frowne and *Cupid* began with a smyle, she scorn-
ing at hir honors, he studying on reuenge: after a
little pause y^e choloricke boy burst foorth into these
tearmes: And shall *Terentia* offer perfumes to
Vesta and Hemblocke to *Venus*, shall shee mother
strawe *Dianaes* Lawnes / with Roses and your
Pallaces with Nettles? shall shee fet Desire in ragges
and Disdaine in filkes? No, *Cupid* hath his boults
fethered with the winges of swallowes that flie swift,
and his arrowes headed with strong tempered steele
that pierce deepe, like to *Achilles* launce, that did
wound & heale: my shaftes mother are of fundrie
mettels: the strongest of them all will I aime at
Terentia, and if my fortune fayle me not I will
change her songes to sighes and hir chaste prayers
to amorous passions. And with that leaping from
his mothers lappe hee bent his bowe, shott an
arrowe and hit *Terentia* on the heart, but it was of
such prooffe as the bould rebounded and brake into
a thousand shiuers. At this *Cupid* scorned, seeing
his deitie countercheft with such constant chastitie,
& *Venus* smyled seeing hir sonne in such a rage:
which so increased his chollor that he discharged
all his arrowes at randon, carelesse of his aime so he
might any wayes reuenge. Amongst the rest yong
Lentulus a Romaine *Cauallier*, vnder whose con-
duct the consull sent manie legions to make warre
against the *Parthians*, was one of those infortunate

men that *Cupid* had brused with his arrowes. For hauing fought a fet battell and bought the victorie with great losse, fresh supplies were sent him from *Rome*. *Lentulus* welcoming his newe come souldiers, demaunded what newes: after they had made report of the state of the common wealth, they (then as a thing miraculous and supernaturall) discoursed to him the excellencie of *Terentia*, setting out hir glories with such Emphaticall discriptions that *Lentulus* leaning his head on his hand became a willing auditor to such pleasant philosophie. Smiling thus in the ouersweete potions that Loue had tempered like *Circes* to bewitch the warie and warrelike *Vlyffes*; hee caused his Souldiers with often repetitions of *Terentias* beautie to grafte in the fyenns of hys newe interteined fancies. In the day his heade was troubled with thoughts of *Terentia*: in the night conceit presented the / visiōs of *Terentia*. Where before he laid plots how to circumuent the *Parthians*, now he deuised how to compasse his passions: Loue wisht him to make light esteem of war, but growing to be carelesse, he gaue his enemies occasion of encouragemēt. Being thus perplexed with vnacquainted fits, he began thus souldier like to debate with himself. Haue not the auncient *Romaines* whose statues and trophes hath filled the world with wonder of their Chialry made the ende of their honours to consist

in armes? haue they not fetcht Fame from the heauē with their swords, and bounde hir to their fortunes with circumscriptions of bloud? haue not their launces pierst obliuion to the heart, and their martiall deeds registred their names in the Cronicles of memorie? and yet *Lentulus* dost thou make light esteeme of war, whose very frownes are honor, and whose fauors immortall glories? Blush at thy thoughts that are so base, & weepe with *Cæsar* that thou hast not done wonders with *Alexander*. Thou art elected by the Consuls as a choise man of *Rome*, as high prised for thy valour, as thy parentage, and yet thy mother was of the great *Aemilij*: thou art sent against the *Parthians*, a Nation warrelicke and resolute, either to challenge thy graue with thy sword or carue out their tombes with thy Courtelax. Darest thou then *Lentulus* amidst those glorious thoughts of a souldier, admit the least passion of a louer? shall thy pollicies too little for the *Parthians*, be employed in purchasing *Terentia*? No *Lentulus* draw thy Fauchion, brandish it against *Rome*, and if Loue looke but ouer the walls, menace hir with thy Martiall weapons: and yet *Lentulus* be not so stoicall as to reiect such a mightie Deitie. Haue not the *Romaines* erected a Temple neere vnto *Campus Martius*? Are not Knights dubbed to defend Ladies? Make they not their Helmes proude with their Mistresse fauours?

Mars hath his amours as he hath his armours : *Alexander* gloried in his loues as he triumpht in his victories? Great *Pompey* hath his *Iulia*, *Cæsar* his Paramour, Souldiers haue / loued, and so will I. Hauing thus discourfed with himfelfe, the hope of his loues draue fuch an inuincible courage into his minde that he paft not many daies without giuing battaile to the *Parthians*, in which getting a glorious victorie, he fent great treafure and many Captiues home to *Rome*, with great interceffion to the Senate that he might not winter from his owne Countrie. The Confuls glad to fauour him with any reasonable graunt, fent *Lepidus* to take his place, and recalled *Lentullus* home to the Citie : The fame of whose high intended thoughts, his conquest enlarged with infinite treafures & rich Captiues, made *Rome* to ring with ecchoes of his matchleffe excellency : Infomuch that paffing through the ftreets to the Capitol, there to be inuefted with the honors due to his victories, multitudes of *Romanes* were placed on Scaffoldes to take view of fo braue and hardie a Captaine, and the gorgeous windowes of the Citie were stuffed with troupes of beautiful Ladies tickled with an earnest defire to fatisfie their fightes with his Perfonage. Paffing thus in pompe, *Iulius Cæsar* then being Dictator, after the folemne rites & magnificent triumphs were ended, had him home to dinner, where hee feafted him with fuch royaltie as

might befeeme the greatnes of the day and the highnes of his owne thoughts. Thus flew the fame of *Lentulus* through *Rome* as the wonder of this time, but all those triumphant dignities coulde not extirpate the melancholy of this *Romans* thoughts inferted into his minde by the fond enchantments of loue, but as the wounded deare wringeth forth teares, and the Mirtle pierced yeeldeth Gumme, so *Lentulus* after this deepe impreflion of loue, coulde afforde nought but fighes and forrowes. The Jemme of *Terentias* excellencie reflected in his minde like an obiect in a Chrifall myrrour, that amiddeft his moft ferious affaires hee founde the paffions of loue to be intermedled. Fortune that had tied hir faouours in the toppe of his Crest halfe perfwaded to become constant / to this warlicke Champion, feeing *Cupid* wronge him without caufe, thought with a fouereign Antidote to preuēt ſ further enſuing preiudices of fancy: forcing therfore oportunitie to dance attendance vpō this hir darling, it fell out ſ *Flaminius*, the father of *Terentia* feeing howe *Lentulus* was generally feafted of al ſ ſenators in *Rome*, thought amongſt ſ reſt, to welcome home ſ warrior with a bāket, & therefore meeting him at one *Titus Annius Milos* houſe, he ſolemnely inuited him home to dinner. *Lentulus* as ful of curteſie as courage, after great thanks, promiſed to be his gueſt, whereupon

Flaminius passing home made prouisiō, & *Lentulus* stealing to his lodging being solitary, conceiued such inward ioy at this sweete oportunitie, that leaning vpon his left hand smiling to himself, he breathed out these words: *viz.* Such I see well as *Mars* honours with fauours *Venus* will not crosse with frownes: those that conquer in warres shall not perish in loues. *Cupid* fauours his fathers followers, & such as Fortune smiles on in battail, shee laughs on in fancies. I coueted to beare charge against the *Parthians*, and the Senate elected me Lord of the Legions: Desire wisht me to haue a fight of *Terentia*, and hir father interteines me for a guest: I made conquest of mine enemies with the sword, and why may I not win my loue with my loyaltie? Feare not *Lentulus*, these concluded comparifons are prodigious, bee *Augur* then to thyselfe, and calculate thy good fortunes by thy thoughts: Loues and warres craues courage. Feare not man, for thy intreaties are as mightie as hir denials can be contrarie. As thus he was debating with himselfe the Clocke tolde him it was time to goe visite his Host, so that he made himselfe as sumptuous as might be, and at the parting from his Chamber-dore hee saide thus. If *Venus* (quoth hee) thou fauour mee in my loues, I will become thy vowed seruant in my life: I will strewe thy Altars with Roses, and set thee vp shrines at

Paphos : I wil binde vp my temples with myrtle bowes, and for / the Martiall garland weare a wreath of flowers. I wil haue Doues nests in my Pallaces, and what belongs to thee, shall be some of my delight, onely grace me with the fauour of *Terentia*. Ending this his vowe, hee pased forward with his traine towards the house of *Flaminius*, where beeing ariued, the graue Senator intertained him with such magnificence, as *Lentulus* perceiued his welcome by his honours. The board couered and the company readie to sit, *Lentulus* was placed chiefe at the table, who all this while hauing no sight of *Terentia*, sat as a man nipped on the heade, although there were at the table to grace the feast manie braue & beautifull Damosels. Sitting thus in a dumpe, he was cheared vp by the companie, but at last to set him in his iolitie, *Terentia* was commanded by hir father to bring him in a cuppe of Greekish wine. Shee, that litle cared to be seene in open bankets, as holding it contrarie to the rites of *Vesta*, durst not yet but with all diligence signifie her obedience. Therefore attyred in a rich roabe of white, spotted with starres of gold ; tempering the porphury of hir face with a vermilion blush, looking like *Diana* when shee basht at *Aeteons* presence, shee came into the hall, where humbly saluting all the companie, shee deliuered the wine to hir father. *Lentulus* seeing Fame had but

blemisht hir fauours in being to partiall of hir praifes, fate so amased at the beauteous excellencie of *Terentia*, as did the *Centaure* enamoured of *Iuno*. His eie made suruey of hir beauties, who posting them ouer to the contemplation of his thoughts, so fet on fire his heart with hir perfections, as his stomacke shut vp his Orifice, to giue his eies leaue to wonder at the serious conceit of natures cunning: his lookes beganne to sparkle loue as did those of *Adon* when he pried vpon the face of his Paramour: the change of his colour bewraied his newe entertained passions: which noted by *Terentia*, half angry at loues folly, she discouered hir collar with such a blush as *Lentulus* letting fall his knyfe on his trencher saide aloud, *Non fortuna non | Bellum*, meaning that neither the highest state of fortune nor the fatall intent of warre, could conquere that hart y her beautie hath made subiect. *Terentia* at this vnexpected exclamation abashed, and the rest of the companie maruelled: but *Flaminius* willing to moue some table talke, demaunded of *Lentulus* what hee ment by this soudaine embleme? *Lentulus*, willing to make flight at the foule and yet not to haue a bel at his heele, answered thus. Whilst I lay in legar intrenching the *Parthians* more hardly with legions of men then with deepe raised contermures, my souldiers discouered a castle, which once woone displaced the strength of the countrie: seeing

the *Romanes* had made mee Vicegerente of their forces although the place seemed impregnable, beeing as well defended by nature, situate vpon a mount, as by prowesse stored with men and munitiō, yet prising honor more deere then bloud, and countries profite beyonde the content of life, I bent certaine legions against the castle, and following the opinion of *Quintus Fabius Maximus* fought by delay to driue them to composition. For it was said of him,

Vnus homo nobis cunctando restituit rem,
 Non ponebat enim rumores ante salutem,
 Ergo postq: magisq; viri nunc gloria claret.

Seeking so to get conquest by famine, which would haue been preiudiciall with the sword: at last seeing their forces greatly weakened, I gaue assault and entred, putting the souldiers to the sword yet willing to saue the Lorde of the castle for that his valour discouered his thoughtes: searching him out I found him in his bed chamber, his wife slaine and the blade yet varnished with bloud, grasped in his fist: staring me in the face with a gasty looke, that stood amazed at the stratageme, he spake thus. *Romain*, report in the Senate house, that where you excell vs in pollicie, we / exceede you in resolution: this Ladie which thou seeest here weltring in hir goore is my wife, and for she brokes

not feconde fancies, ſhee craued to ende hir loue with hir life : I maried hir a virgine and honourable, ſhee dies a wife and honeſt, as famous in *Parthia* for hir vertues, as your Romaine Dames for their braueries. Wee liued without iarres, for y^e the deſire of the one was the content of the other, conſtancie baniſhed ielouſie and true loue helde ſu[ſ]pition at the launces poynt. Our fortunes, Romaine, thou haſt pulde downe, with thy prowefſe, warre hath made wracke of our ſafeties, but for our loues this ſword ſhall linke them together by death, ſo that *Non fortuna, non bellum.* / And with y^e the reſolute ſouldier ſtabbed himſelfe. Aſtonied at this peremptorie maſſacre, although all ſtained with the bloud of the *Parthians* : yet I could not but grieue at the paſſion of the man, and enter into conſideration what that Loue ſhould be, that wrought in mens mindes ſuch reſolued effects : So well liking of his determind death, y^e I vowed in my thoughts if euer I obtained the fauour of ſome gracious Damofell, to write in bloude with the *Parthian, Non fortuna, non bellum.* The remembrance (honorable Senatours) of this tragedie, made me to ſhew my ſelfe ſo paſſionate. *Lentulus* hauing ended his diſcourſe, the Senatours generally praifed the reſolution of the *Parthian*, and the Ladies the conſtancie of his wife, all concluding that no impreſſion could be ſo deeply infered into

the heart as loue. *Terentia* spying the flame by the smoake, smyled to see howe couertly *Lentulus* had cloaked his thoughts, and how in vowing to be constant, he discovered his conceit, so that turning hir backe shee went into hir Closet, and there blamed *Venus* that had wrapt so braue a Champion in hir subtleties: not feeling either the personage or perfections of *Lentulus* to stirre the staied continencie of hir minde. Well, the Senatours not willing to let this fall to the grounde talked still of the *Parthian*, and amongst the rest of those honourable guests that were there / feasted, *Archias* the Poet, a man of a pleasant disposition, tooke the tale by the ende, and beganne to profecute it thus.

Graue Senatours, I remember I haue heard *Hortensius* the great Orator say, that in times past the Consuls for recreatiō would vse light & honest pastimes, especially myrth at meat, as y^e fittest minister for digestiō, alleaging *Scipio* & *Gracchus*: who coueted to be as iocund at their banquets, as they were serious in matters of estate. Seeing then (reuerend fathers) *Lentulus* hath entred into the discourse of loue, producing the *Parthian*, who amongst his other singularities, boasted that his fancie had neuer beene stained with Jealousie, a plague that is greatly now a daies predominant in *Rome*, might it please you to fauour vs with your gracious consent, we woulde intreate *Lentulus*

to discourse to vs his opinion of ieaiousie. The Senatours graunted, and *Terentia*, being come to giue attendance on hir father, smyled. *Lentulus* casting his eie vpon his loue, seeing a dimple in hir cheeke, which was to him *Cor amoris*, made *Archias* this present answere.

Had the *Thebans* appointed *Zetus* to haue discoursed of Musicke, or they of *Theffaly*, *Menalcas* to haue described the Court: The principles of the one had beene as voide of art, as the precepts of the other farre from honour. The one being anemie to Musicke, the other a swaine and a shepherd. So (reuerend Senatours and honourable Ladies of *Rome*) *Archias*, how skilfull so euer in Poetrie, yet hath faild in his pollicie, to request him to discourse of ieaiousie, that neuer as yet offred incence at the Altars of Loue. If it had beene to make description of a battaile, to haue discoursed the order of the Phalanx, or any point of Martiall discipline, then could I as a souldier haue debated such principles, as warrelike Captaines register in the field with their sword: But of loue, whose amorous Deitie greeth not with Drumme and Trumpet, or of ieaiousie, as the shadowe of fancie, it fitteth me as little to discourse / as the shoemaker of *Apelles* portrature. But if euer *Venus* shall vouch me that fauour to grace me with a speciall looke from my Mistresse excellencie, and that mine

eie be allowed as *Paris* was to iudge of beauties, *Archias* shal commande me as a friend: in the meane time, (for Poets and Painters ought to haue their conceites fethered with Mercuries plumes) I will desire *Archias* to supply my ignorance, and to describe the effects of ieaiousie. The Senators and the rest of the company, hearing how cunningly *Lentulus* retorted the argument vppon *Archias*, with a resolute consent they inioyned *Archias* to play the Orator: who being pleasantly disposed, began thus.

The wolues in *Syria* that barke against the Moone, suffer small rest and great hunger. Arrowes shot against the starres, pierce downward: and the *Syrens* that sought to intrappe *Vlisses*, perisht themselves. So gentlemen, I sought to make experience of *Lentulus* eloquence, and fortune hath allotted me to discouer mine owne ignorance, but least I might be counted either too stoicall, or too full of selfe-conceit: for ieaiousie, thus.

Archias discourse of Ieaiousie.

Such as haue searched into the deepest Aphorismes of *Anacreon*, or pried into the principles that *Ouid* sette downe in his volumes, find Loue to be such a pure passion of the mind, as like y^e Christal, it admitteth no bruse without a cracke: It groweth from the vnion of two minds cōceiued by y^e special liking of some excellent good, consisting in exterior

beauty, or interiour vertues, or the combining of them both in one sole and fingular perfection. This choice of excellencie, confirmed by election, once imprinted in the hart is so pretious as the pearls of *Cleopatra*. The fleece of *Colchos*, the sands of *Tagus* are trash, if brought into compare with this diuine and metaphysicall passion: man / hauing swilled in this nectar of loue, is so chary that he not onely brooketh no coriual of his thoughtes, but admitteth no partaker of his fauours, and from this feare proceedeth that furie which men call ieloufie, beeing a secrete suspition that others shoulde enioy that excellencie that he hath chofen sole and fingular to himself. This, noble Romaines is that fiend that *Pluto* sent to checke *Cupid* in his deitie: this springing from hell bringeth worfe torments to the minde then the stone of *Syphisus*, vulture of *Titius*, or wheele of *Ixion*. This is the cankar that fretteth the quiet of the thoughtes, the moath that secretlie consumeth the life of man, and the poyson specially opposed against the perfection of loue: after the heart be once infected with ieloufie the slepes are broken, the dreames disquiet slumbers, the thoughts cares, & sorrowes, the life woe, & miserie, that lyuing he dies, & dying prolonges out his life in passions worfe then death. None looketh on his loue but suspition sayes, this is he that couetes to be corriual of my fauours: None

knockes at his dore, but starting vp he thinkes them messengers of fancie, none talkes but they whisper of affection: if shee frowne, shee hates him and loues others, if she smile, it is because shee hath had successe in hir loues, looke she frowardly on any man she dissembles, if shee fauour him with a gracious eye, then as a man straught with frensie, hee cryeth out that neither fire in the strawe nor loue in the womens lookes can be concealed: thus doth he liue restles and maketh loue that of it selfe is sweete, to be in taste as bitter as gall.

This discovereth reuerent Senators that loue being of it selfe a most excellent passion is onely blemisht by this foule and disgraced staine of ielousie; as hateful and hurtfull to the mind as the Cockatrice to the eye, or hemlocke to the taste. The purest Chrisolite hath his strakes, the flowers in *Sydon* as they are pretious in the sight so they are pestilent in fauour: Loue as it is diuine with loialtie, so / it is hellish with ielousie, wherfore by an auncient Poet were written these verses,

*When Gods had framd the sweete of womens face,
and lockt mens lookes within their golden haire:
That Phæbus blusht to see their matchles grace,
and heauenly gods on earth did make repaire.
To quippe faire Venus ouerweening pride
Loues happie thoughtes to ielousie were tied.*

*Then grewe a wrinckle on faire Venus browe,
 The amber sweete of loue was turnd to gall :
 Gloomie was heauen : bright Phæbus did auowe
 He could be coy and would not loue at all,
 Swering no greater mischiefe could be wrought
 Then loue vnited to a ielous thought.*

Had not *Iuno* been ielous ouer *Iupiter*, *Io* had not beene turned into a Heifer: if suspection had not prickt *Menelaus*, *Helena* had not stolne away with *Paris*. *Procris* had been aliue, had shee not suspected *Cephalus*: Then worthie Romaines we see what a preiudiciall monster groweth from the fearefull excesse of loue, that not onely shorthneth the life, disquieteth the minde, but oft is the cause of most strange and vnnatural massacres. If fortune frowne in loue we flie to patience: If their happen iarres, why louers brawles are introductions to delight, If pouertie, why they hope vpon time, thinking that there is *viciissitudo omnium rerum*: The lowest ebbe may haue his flow, and the deadeft neepe his full tyde: if greefes, sorrowes, repulses, vnkindenes, these bee but *Amantium iræ*: And therefore *Amoris redintegratio*: but as the pumice stone freeth the paper from spots, and the fire consumeth flaxe, so this infernall plague of ieaousie rooteth & raceth all true loue from the breast, that yeelding my censure I conclude with this Poeme, /

*Vita quo tandem magis est iucunda
 Vel viris doctis magis expetenda,
 Mente quam pura sociam. ingalem,
 Semper amare ?*

*Vita quæ tandem magis est dolenda,
 Vel magis cunētis frigienda, quam quæ,
 (Falso suspecta probitate amicæ),
 Tollit amorem ?*

*Nulla eam tollit medicina pestem,
 Murmur, emplastrum vel imago sagæ
 Astra nec currant, magicæ nec artes,
 Zelotipiam.*

Archias hauing thus ended his discourse, the Senators greatly praised his description of ieaousie, and from that fell to other pleasant talke as occasion offred. Till dinner being ended, they arose, and after many thankes and curtesies according to the custome of the *Romanes*, *Flaminius* to honour *Lentulus* the more, taking him by the hand carried him into a garden, where *Terentia* late accompanied with other Virgins of *Roome*: namely, *Flauia*, *Cornelia* and *Iulia*, all of such exquisite features, as they seemed to be the choyce Paragons of that time. *Lentulus* amazed at this gorgious sight, wondred not onely at their beauties, but maruailed why *Flaminius* brought him so friendly into their

prefence. At laſt the old man burſt forth into theſe words : Lord *Lentulus*, I meaſure the thoughts of young gentlemen by the prime of my forepaſſed youth, not being ſo cinicall as with *Chremes* in *Terence* to proportion young affections by the cynders of olde age, but to thinke with *Menedemus* that the ſpring hath flowers and bloſſomes / where as winter hath dried braunches and tawnie leaues : We olde men ouer whom *Saturnus* is predominant hauing infused melancholy in our mindes, couet either to fit ſolitarie, or that our talke be ſerious : you that are young, whoſe thoughts aime at delight, ſeeke to paſſe the time in pleaſant diſcourſes. Leaſt therefore the time might be tedious, I haue brought you amongſt theſe faire Ladies y^e you may make experience of loues, as you haue done of warres : *Mars* no ſooner puts off his helmet but ſalutes *Venus* : and you, come from conqueſt of the *Parthians*, ſee how you can enter combate with paſſions : and ſo Lord *Lentulus* I leaue you.

Lentulus ſeeing himſelf thus enuironed with theſe miracles of beautie, caſting his eie vpon the Goddeſſe whoſe fauorable aſpect might be the ſumme of his fortunes, baſhed at the firſt as *Paris* did in the vale of *Ida*, and ſtoode as the foes of *Perſeus* when hee vncaſed the head of *Meduſa*, and turned them to marble pictures, ſo amazed ſtood *Lentulus* at the ſight of ſuch diuine excellencie,

till the Ladies seeing this Nouice thus in a quardarie beganne to smile, which reuiuing a kind of amorous choller in the souldiers minde, he beganne thus to play the Champion.

Ladies beleue me, Loue is of more force then warres, and the lookes of women pierce deeper then the stroke of Launces: their is no Curtlex so keene, but armour of high prooffe can withstande, but beauties arrowes are so sharpe, and the dartes that flie from womens eyes so piercing as the Corset tempered by *Vulcan* for *Didoes* paramour holdes not out the violence of there stroke. The Gods tremble when *Mars* shaketh his lance, but he feareth when *Venus* casteth a frowne. *Alexander* neuer tooke notice of the legions of his enemies, but he stoode frighted at the beauty of the *Amazon*. Then sweet saints of *Rome*, maruell not if I were driuen into a maze at the sight of such beauteous creatures, whose faces are *Venus* weapons, wherewith she checketh the pride of ouer daring warriours: / I cannot (Ladies) court it as your Romaine yongsters, that tie their wits to their fancies: nor fill your eares with amorous discourfes as *Cupids* Apprentizes, that spend their time in such louing philosophie: Nor can I faine conceited supposes of affection to prooue my selfe loueficke, by Poetrie. But as a blunt souldier newe come from the warres, I offer my selfe a deuoted seruant

to your beauties, fwearing to defend your honours against all men with the hazard of my bloud, and in pawne thereof generally to you all, but specially to one (as loue hath his vnitie) I desire to bee intertained as a duetiful seruant to the Lady *Terentia*. *Lentulus* hauing thus boldly boarded these louely Virgins, the Ladies seeing with what affection he offred his seruice to *Terentia*, began to byte the lippe, and shee to blush, who seeing hir selfe toucht to the quicke, made him this answere.

I know not Lord *Lentulus* how to answere of loue, because as yet I neuer knew loue: ignorant of his forces because neuer acquainted with his fortunes. *Vesta* forbids vs virgins to name *Venus*, as they of *Ephesus* hatefull *Erostratus*. *Diana* deals not in *Paphos*, nor suffers shee any of hir maidens to hunt on *Erecynus*, leaft meeting with *Venus* mecocks they skippe with *Calisto*, and so seek after losse. The lesse you are priuate to loues passions, the more welcome to our presence: for rather had we fill our eares with warres fortunes, then with loues follies: and sweeter are the teares that grows from a constant stratageme, then a smyle from a comike tale of fancie. For your seruice Lord *Lentulus*, finding my self vnworthy, I craue pardon: Nor can wee by *Vestas* charter admitte such seruaunts. But if it please you to be accepted as a worthy *Romaine* and my fathers friende, looke for

fuch fauour as mine honour and virginity can afford.

Lentulus hearing the plaufible anfwere of *Terentia*, although hir firft infinuation feemed to anfwere [ill] for his purpofe, as preferring the lawes of *Diana*, and fiers of *Vefta* before / loues holy temples, yet ſhee concluded ſo ſweetely as might ſtand with the modeſtie of hir honour : he therefore made thus his reply.

In that madame we are both nouices in loue, the ſimpler are our thoughts, and the neerer ſhould be the ſympathy of our affections. Doues match when they are young : Syenns are grafted when they are ſprigs, the one part not by death, nor are the other ſeuered but they periſh. Souldiers are like virgins, the one ſtriuing to liue vertuous, the other to die valiant: both enemies to loue, while they wait on thoſe which brooke not loue, I meane warre and *Vefta* : But both muſt loue as hauing hearts and thoughts, eies to ſee beautie, and eares to iudge of vertue. I madame while I thought none greater then *Mars*, was vowed to *Mars*, but ſeing womens wits are worſe then weapons, and that their lookes pierce deeper then launces, I haue refigned ouer my fortunes at the ſhrine of warre, and meane to make prooffe of the ſweetneſſe of loue: Glad that in my firſt entrance I haue the patronage of your gracious fauour, armde with the

which *Mars* well may frowne, but not conquer. But fir, quoth *Terentia*, I graunted my fauor to *Lentulus* the souldier, not to *Lentulus* the louer. And so madame quoth he, I accept of it, for I am a souldier to doe you honour, and a louer despight of my self. *Flauia* hearing *Lentulus*, beganne to reason pretily to the purpose, being a Ladie of passing mirry disposition, whose witte was as full of wiles as hir face of fauour, second in the excellencie of beauty to the Lady *Terentia*, thought to sift hir souldier in this manner.

I see well Lord *Lentulus*, that as women haue their fauours, so men haue their sayings: the one prodigall in graces, the other polliticke in deceits, being as cunning to diffemble loue, as we chary to discharge loue. We Romaine Ladies thought to haue founde you a flat souldier, as ignorant in loues as we of fancie: but how closely foeuer you couer the flame, the fire wil be knowne by the smoke: For / your talke so fauours of loues principles, as we iudge you are as cunning in faining a passion as in figuring a battaile, and can assoone deceiue a woman with a pen, as slaughter an enemie with a launce. This will make vs to take you for a day friend, and what we like in you present to disallowe to morrowe, swearing if you bring amongst vs *Venus* roses, wee will beate you with *Vestas* nettles: and therefore if you will be admitted as

our souldier, wee either forbidde you the name of loue, or else you shall be out of our fauours. *Cornelia* willing to breake a iest with this Champion thwarted *Flauia* thus. And what of that madame, hath not warre taught him patience? hee hath past sharper brunts thē womens frownes. But how your leuell is without aime! If madame *Terentia* smyle, his peny is good siluer, tis hir fauour that is the load-star of his fortunes, and howe can we enter into hir thoughts but by coniectures? shee ful of beauty, and he a proper yong gentleman. At this frumpe the Ladies smiled, and *Terentia* blusht for anger. But *Lentulus* seeing such a broad iest, pinde on his shoulder, willing to make answere for his Mistresse, although he was fore put to his trumps as half set at a *Non plus*, yet he followed his fortunes thus.

Indeede Ladies thinke I haue patience to beare womens frumpes that hath incountred an enemies blow, but if I could as well answere the one, as quit the other, you shuld neither carry it to hel, nor to heauē. But to reuenge my selfe as well as I can, thus. First madame to cleare my cunning in loue, I refer my selfe to the verdict of your owne conscience: who were you but as fauorable, as you are frumpish, would soone censure by my talke how deepe I am reade in loues principles. But women speake by contraries, crying like the lap-

wing farthest from their nests, and so I take it being checkt for ouermuch loue, when you see I am a nouice in loue. Or perhaps madame *Flauia* you would haue me loue: if it be so I will become more studious to fatisfie your wish: but your calling mee a day friend / that peremptory punishment were passing sharpe for one fault to shake me out of seruice, were it not that for so deepe a wound the Lady *Cornelia* bringeth in a lenitiue plaisture, alleadging my security if I bee armed with *Terentias* fauour. Blame mee not sweete goddeffes if I aime at the fairest, souldiers haue eies that can iudge of beauty, though they haue not weapons to winne beauty: & eares to deeme of perfections, though they want tongues to discouer passions. The harmony of loue, I haue hearde them say, consists in vnities, and nothing is more preiudiciall to fancie then plurality either of thoughtes or of persons. Amongst many then, am I charged but to like of one Mistresse: If I make choice of *Terentia*, and shee vouch to grace me with hir fauour, *Cornelia* concludes truely, that armde with the imagination of hir beauty, I thinke my selfe able to brooke your frumps, and to withstand the hardy resolution of *Mars*.

I maruaile then quoth *Flauia* halfe in choller (if womens beauty be like *Delphicus gladius*, of high prooffe to defend, and of sharpe edge to offend)

why the Senatours choofe not out legions of Ladies, that with little coft and great affurance, they may make conqueft of the world : but perhaps all fouldiers be not of your temper, for they vfe their weapons and you your lookes.

No madame quoth *Lentulus* y is not the caufe, for were it not that euery woman would be a Captaine, and ftrive for supremacie, they had refolued vpon this long agoe, but fearing a mutiny amongft themfelues for superiority : fith euery one at home wil be counted moft wife, & moft beautiful, though their wits be meane, and fauours leffe, the Senate are glad to forefee fuch an inconuenience. The Ladies hearing howe cunningly *Lentulus* had gald madame *Flauia* on the right fide, began all to fmyle, and fhee after a blufh for very anger began to laugh. *Lentulus* glad that he had giuen hir a foppe of the fame fauce, and paide hir his debt in hir owne coine : Calling to his boy to fetch him / a Lute, willing to fhew his miftrefle he was not ignorant in muficke, faid he would prooue the force of beauty by a fonet which he heard was made by *Orpheus* when he fell firft in loue with *Euridice* : tuning therefore his Lute to his voyce he fung this ditty.

*Mars in a fury gainft Loues brighteft Queene
Put on his helme, and tooke him to his launce :*

*On Erecynus mount was Mauors seene,
 And there his ensignes did the god aduaunce.
 And by heauens greatest gates he stowtly swore,
 Venus should die for shee had wrongd him sore.*

*Cupid heard this and he began to cry,
 And wisht his mothers absence for a while :
 Peace foole quoth Venus, is it I must die ?
 Must it be Mars ? with that shee coind a smile :
 Shee trimd hir tresses and did curle hir haire,
 And made hir face with beauty passing faire.*

*A fan of siluer feathers in hir hand,
 And in a coach of Ebony shee wente :
 Shee past the place where furious Mars did stand,
 And out hir lookes a louely smile she sent.
 Then from hir brow lept out so sharpe a frowne,
 That Mars for feare threw all his armour
 downe.*

*He vowed repentance for his rash misdeede,
 Blaming his choller that had causd his woe :
 Venus grew gracious, and with him agreed,
 But chargd him not to threaten beauty so.
 For womens lookes are such inchaunting charmes,
 As can subdue the greatest god in armes.*

Lentulus hauing fung this ditty, *Terentia* willing a little to shew hir wit began thus. I remember Lord *Lentulus*, / I haue heard my father say that

fouldiers were wont to carry fauours in their helmes, not fancies in their heart: and made choice of their mistresse to incourage their thoughts, not to inchaunt their affections. But I see the auncient honour of the *Romaines* is flipt from prowesse to passions, and the men couet to be counted rather amorous wooers, then hardy warriours: gasing *Mars* in the face with bright armour, but offring Orifons to *Venus* in secrete conceites. This did not *Quintus Lucius Cincinnatus*, who sette it downe as *Crimen Capitale* to speake of loue in the Armie. Nor *Scypio Affricanus* the greate, who made lawes that no women shoulde bee brought prifoners within the Campe, leaft loue entring pell mell with war, might hazard y haughtines of their honors: And yet madame quoth *Lentulus, Cyncinnatus* had a wife, and *Scipio* was married. But quoth shee, it was in their age, rather chofen for succours then amorous passions: their youth was wholly spent in warres as enemies to loues, counting fancie as a dishonour to their martiall dignities: rightly in deede with a deepe insight entring into the enormities that growe from following to precisely the court of *Venus*. For beleue me gentleman Poets and Painters erre much that ascribe a deity to *Cupid*, and were worthy to beare some greeuous punishment for such a newe inuented heresie,

which I will approoue with a Sonet that one of *Dyanas* nymphes made when *Iupiter* had faulted with *Calipso*. And so *Terentia* taking the Lute in hir hand beganne to warble out this roundelet.

*Fond faining Poets make of Loue a God,
And leaue the Lawrell for the myrtle boughes :
When Cupid is a childe not past the rod,
And faire Diana Daphnis most allowes.
Ile wear the bayes and call the wag a boy,
And thinke of Loue but as a foolish toy.*

*Some | giue him bowe and quiuer at his backe,
Some make him blinde to aime without aduise :
When naked wretch such feathred bolts he lacke,
And fight he hath but cannot wrong the wise.
For vse but labours weapon for defence,
And Cupid like a Coward flieth thence.*

*He is a God in Court but cottage cals him childe,
And Vestas virgins with their holy fires,
Doe cleanse the thoughts that fancie hath defilde,
And burnes the pallace of his fond desires.
With chaste disdaine they scorne the foolish god,
And prooue him but a boy not past the rod.*

Terentia hauing ended hir roundelay, as *Lentulus* was readie to replie, *Flaminius* came into y^e Garden with y^e rest of y^e senators, whose graue presēce brake of their amorous prattle, so y^e he

leauing y^e Ladies, taking his leaue friendly of them all, but specially with a pittiful glancing looke of *Terentia* as crauing some fauour for his farewell, hee went to the Senatours: amongst whom he discoursed long of the maner and custome of the *Parthians*, of their resolution in warres, and of such serious matters concerning martiall discipline. Passing thus away part of the afternoone, the company at last taking their leaues, yeelding great thanks to *Flaminius* for their good cheere, they parted to their feuerall mansions. *Lentulus* slipping from the rest of the companie and with a gracious courage tooke his adue of *Terentia* and the other of the Ladies, vowing to be theirs euer in any due honourable seruice, and so staying *Terentia* by the hande, he went home with *Titus Annius Milo*: where he founde *Marcus Tullius Cicero*, then a youth in *Rome* about y^e age of twenty yeres & very priuate and familiar with *Milo*. The fame of this *Tullies* surpassing eloquence was so bruted abroade in *Rome* as they counted him the myrror of that time & as in *Greece*, they wondred at *Demosthenes* for his orations, and the popular people fedde their eies with his sight, so as *Tully* past through the streets they cryed out, *Hic est ille Cicero*: saying that as *Orpheus* with his musicke made the stons and trees pliant to his melody: so *Tully* tyed the peoples eares to his

tongue by his eloquence: And that *Plato* who for his philosophicall sentences was called diuine, in whose lippes bees rested as presaging his future excellencie, was inferiour to *Tully* in the musicall concord of his phraze. *Lentulus* noting his perfections although his parentage was base, yet thinking his eloquence might be profitable to his loues, grewe to bee very familiar with *Tully*, insomuch that of vnaquainted citizens they grew to be deare and priuate friends, that their thoughts were vnited with a sure league of amity, and their hearts were receptacles for their mutuall passions, so that their most secrete affaires were frankly participated without any doubting suspition. But leauing their familiarity, conuersing in *Milos* house: Let vs gentlemen see how *Terentia* brookt his departure. *Cornelius Nepos* forgets it in *Tullies* life, but if you will beleue me it was thus.

No sooner were the Senatours and *Lentullus* departed from *Flaminius* house, but *Flauia* and the rest of the Ladies tooke leaue of *Terentia*, who being solitary by hir selfe, sitting alone in an arbour of roses, began to ruminare on the *Idæa* of *Lentulus* perfection, and to call to minde his feveral and singular qualities, his parentage, his person, honors, and his great possessions, but all in vaine. Loues poyson was preuented with an antidote, and hir thoughts sealed vp with an

inuincible chastity. For after shee had long fate :
At last with a smile shee burst forth into these
tearmes.

If *Venus* could not infuse more dismall aspects
in other Ladies thoughts then into my minde,
they should neither hold hir as a goddesse, nor
honour hir temples with presents: Fonde are
those women that are inquisitiue after Astrologers,
whether *Venus* be retrograde or combust in their
natiuities. Had they but tasted the sweete fauour
of *Vestas* incense, they would abandon hir as a
planet carelesse in their natiuities : and not trouble
the Augurs or Aruspices to censure of their fatall
or fortunate fancies. For had they but insight
into the sweete life of virgins, how secure they
liue, if they liue vertuous, they woulde neuer
intangle themselues with the inconstant snares of
fancy. *Vesta* allowes vs free thoughts, *Venus*
disquiet passions: at hir Altars we haue sweete
sleepes, in the others pallace broken slumbers.
Diana counteruailes our labours with myrth and
quiet, in *Cipres* we finde toyle tempered with
care and sorrowes. Being virgins we haue liberty:
married we tie our selues to the variable disposition
of a husband, who be he neuer so excellent in
perfection, or exquisite in proportion, we shall
finde sufficient whereof to gather dislike. Then
Terentia, let *Lentulus* passe with his honors he

hath subdued. What though *Alexander* woone the whole world, his glories are but fortunes fauours. Account him then onely as thou promised, thy fathers friend and thine, as farre as he treats not of wedding: and with this vpon a sodaine shee start vp, and went to passe away the time amongst companie, holding *Cupids* deity at disdain, and accounting of loue as the *Samnites* did of golde: which they sent as presents to their enemies, but banisht from their owne common wealth. But *Flauia* poore Lady, was not pierced with so easie a passion, for shee hauing more deeply imprinted in hir thoughtes his honours and vertues, and measuring the man by the height of his fortunes, fell into these bitter complaints.

With what little proportion doth iniurious Loue bestowe his fauours? With howe small regarde doth blinde fortune powre out hir treasures? Making in all their actions contrarieties, that so they may triumph in inconstancie. Loue hath brought *Lentulus* from the wars to *Rome*, only to see *Terentia*. Fortune hath brought *Flauia* to the house of *Flaminius* onely to loue *Lentullus*, shee little regarding him, he lightly respecting me. Thus hath the contrariety of loue and fortune made *Lentulus* vnhappy, and me without. Ah but *Terentia* though shee seeme coy at the first,

will be more curteous at the laſt, when ſhee hath had but a moneths meditating on the excellency of *Lentulus*. Then, oh then ſigh *Flauia*, and ſay oh then wil *Terentia* not reiect ſo honourable a perſonage : When ſhee conſiders his youth, his beauty, his parentage, his dignities *Lentulus* no ſooner ſhall wooe, but ſhee will be woone : This is the coniecture of hir hap, & the diſpaire of my hope. And yet it may be that the deſtinies haue appointed their diſagree. For ſtarres are ſticklers in loue, and fates are principall fautors of wedlocke. If my prayers may ſerue to *Venus*, if my incenſe to *Cupid*, if my vowes to *Lucina*, if my ſute to Loue—Let their loue periſh in the budde, and wither in the bloſſomes. Had I *Medeas* magicke, the drugs of *Calipſo*, the inchauntments of *Cyrceſ*, the ſkill of *Hecate*, all theſe ſhould be imployed to breake the loue of *Terentia*, and *Lentulus*. Fond *Flauia* to be ſo franticke in thy paſſions : ſuppoſe *Terentia* hated *Lentulus*, can this conclude he wil loue thee? No, his thoughts are ſetled, his reſt ſet downe, his vowes made, his fancy fixed, & all vpon ſy beautiful *Terentia* : I there *Flauia* ſy is ſy word ſy galleth, to the beautifull *Terentia*. For of ſuch ſurpaſſing beautie is the Lady, that as *Cynthia* brookes no compare with hir glorious brother : ſo thou muſt not enter comparifon with ſy daughter of ſy Senatour *Flaminius*. But what is this to

Lentulus? If shee be faire, yea as faire as euer was *Sulpitia*: if shee be as coy, and disdainefull as *Cælia*, had he not better loue homely *Flauia*, who will counteruaile with loue, what shee wants in beautie, and proportion out in duety, what shee defects in dignity. But what of this, loue admits no exceptions, he cannot mislike ought in *Terentia*. Doth not present examples yea instances executed in *Roome* auerre so much? Is not *Antonio* enamoured of the blacke Egyptian *Cleopatra*? Doth not *Cæsar* enuy him / in his loues and couets to be corriuall of his fancies? Affection is oft blinde and deemeth not rightly. The blackest *Ebon* is brighter then the whitest *Iuorie*: and *Venus* thought *Vulcan* at the first a proper stripling. Were *Terentia* neuer so coy, *Lentulus* will count hir disdaine but chastitie: yet *Flauia* pray then she may liue in this mislike, then hast thou yet some cause to hope, otherwise weepe thy fill, dispaire and then die, for sweeter is death then to liue and see *Lentulus* enjoy the loue of *Terentia*. Hauing at this period breathed awhile, readie to goe forwarde in passions, one of hir waiting women came in, who breaking of hir complaintes, past away the rest of the day in prattle. Leauing hir therefore and hir maide at chat, again to *Lentulus*, who tooke such inwarde grieffe at this newe conceited loue, that his colour began to waxe pale and to discouer

passions, his sighes many and often to bewray his sorrowe, his sodayne startes in his sleepes, and his mufinges furcharged with melancholie. These noted by *Tullie* his priuate friende made him coniecture that somewhat was amisse with *Lentulus*. Hauing therefore fit opportunitie he began to sift him in this manner.

The auncient Greetians sweete *Lentulus* ſet downe principles of friendship, account the secrete conuerſing of friendes, and their mutuall participating eyther of priuate sorrows or concealed pleasures, the principall end of such professed amitie. Therefore did *Theſeus* chooſe *Pirithous*, *Oreſtes* *Pylades* & to that end, or else you wronge me, serues *Tullie* to his *Lentulus*. If then it be requisite in friendship to abandon suspitious secrecie, I cannot but take it vnkindly that *Tullie* is not made partaker of *Lentulus* passions. For as the Carbuncle is not hid in the darke, nor the fire shut vp in strawe, so sorrowes cannot so couertly be concealed but the countenance will purtray out the cause by the effectes. Thinke me not then so blind but I can Judge of coullors, nor so simple but I can deeme of affections: what meane these farre fetcht sighes, broken slum / bers, this newe delight to be solitarie, but that *Lentulus* feeling a passion that pierceth to the quick, yet seekes to keepe it secrete from his friend *Tullie*. Knowe this my good *Lentulus*

that smoake depressed stiffeeth more deadly. That the Ouen the clofer it is damd vp the greater is the heate: and passions the more priuate the more preiudiciall. Stop not then the streame, leaft it ouerflow. Conceale not forrowes leaft thou ouercharge, and prooue like woundes, that kepte long from the Chirurgion growe to be incurable vlcers: If it be a Fathers frowne, an enemies wrong, a friendes mishap, reueale it and seeke remedie. If *Lentulus* greeues [he] hath left his honours in *Parthia*, feare not, *Rome* will haue more warres and *Lentulus* new dignities. If the Senatoures haue delt ingratefully: *Solamen miseris socios habuisse doloris*. The most famous Romaines haue forerunne thee in such hard fortunes. *Scipio* subdued *Affrica*: what his rewarde was, let our annualles report. If *Lentulus* mislikes ought in *Rome*, let him abandon *Rome*, and *Tullie* will banishe himselfe from his countrie too with his friend *Lentulus*. If since thy comming into this storehouse of natures prodigalitie, thine eye hath made furuaie of anie gorgious Damsell, and so my *Lentulus* be in loue, although wisedome wills to hide amors euen from amitie, and to tie fancie in the lowest cell of his heart, yet reueale it to thy friende *Tullie*, and if any way hee may ease his *Lentulus* passions, hee vowes to salue thy fore, though with the hazarde of his owne safetie. *Lentulus* hearing his friende leuell so neere the

marke, gaue a great grone at the name of loue, and fetching a deepe fighe faide *Aetna. grauius Amor.* And with that starting from the place where hee sat, taking *Tullie* by the hande, he began thus.

Were it my *Tullie* that my passions had any hope of remedie, or that my wounde were such as might bee cured by counsell, long ere this had *Lentulus* powred his plaintes into the bosome of his friende *Cicero* : but my forrowes / as they are piercing so I haue kept them priuate, as hoping for no ease and yet delighting in my martiredome. The birde flieth the snare of the fouler : No sooner doth the woodman bend his bowe, but the Deere trippes through the lawnes : euerie creature is taught by nature to feare his fall, and yet wretched *Lentulus* hunteth after his owne mishappe. So haue I described the furie of my passions, as I can not but say it is loue that is thus impatient. Loue my *Tullie* that is such a lord as insinuating his power with fauour he keeps possession by force. Wars haue their endes, either honors or death, and in battaile prowesse oft makes constraint of fortune, but in loue delay is the vnhappie deathsmā that holding thee vp neither faues nor killes. Since my comming to *Rome* (my *Tullie*) coueting to conuerse with beautifull Ladies as before I had done with martiall souldiers, amongst manie curious Pearles, I founde one Orient Margarite, richer then those

which *Cæsar* brought from the western shores of *Europe*: so long I gazed at the beautie of this pretious Jem that I founde my felfe gald with such affection, as well repent I might, but recall I coulde not: and for thou shalt say she is loue worthie, heare how in describing hir excellencie I haue plaide the Poet.

Lentulus description of Terentia, in Latin.

*Qualis in aurora splendet lumine Titan,
 Talis in eximio corpore forma fuit:
 Lumina seu spētes radiantia, siue capillos,
 Lux Ariadne tua & lux tua Phæbe iacet.
 Venustata fuit verbis, spirabat odorem,
 Musca vox, nardus spiritus almus erat:
 Rubea | labra, genæ rubræ, faciesque decora,
 In qua concertant lilius atque rosa.
 Luxuriant gemine formoso in pectore mammæ,
 Circundant niuæ candida colla comæ:
 Denique talis erat diuina Terentia, quales—
 Quondam certantes, Juno, Minerua, Venus.*

Thus in English.

*Brightsume Apollo in his richest pompe,
 was not like to the tramels of hir haire:
 Hir eyes like Ariadnes sparkling starres,
 shone from the Ebon Arches of hir browes.*

*Hir face was like the blushing of the east,
 when Titan chargde the mornings Sun to rise :
 Hir cheekes rich strewd with roses and with whyte,
 did stayne the glorie of Anchises loue.
 Hir siluer teates did ebbe and flowe delight,
 Hir necke colummes of polisht Iuorie
 Hir breath was perfumes made of violets,
 And all this heauen was but Terentia.*

No sooner had *Lentulus* ended his well written Poem, and concluded his cunning with the name of his mistresse, but *Tullie* hearing *Terentia* was the faint at whose shrine *Lentulus* offred vp his deuotion, entring his *exordium* with a smyle he began to be thus pleasant.

And is there no fruit will ferue your taste but such as growe in the Gardens *Hesperides*, nor no colour content your eye but such as is stayned by the fish *Murex*? Must your senses be fed with nothing but that is excellent, nor your loue haue no meane but to aime at the fairest? What, *Terentia*, the beautie of *Rome*? the pride of nature? the wealth / of all the fauouring graces, whose excellencies are spreade through[ou]t the triple deuision of the worlde? I see my *Lentulus*, souldiers haue eyes as they haue hands, and thoughtes as they haue weapons, and that howe bluntlie so euer brought vp in the warres yet they

are curious in the choifes of their loues. Well, be it *Lentulus* loues *Terentia*, an honour to fet his fancie on hir, but hee kept his loue fecret frō *Tullie*, a fault to be fufpicious of his friend. But why grieues *Lentulus*? Is not his parentage greater then the houfe of *Flaminius*? Is not his honours fufficient to counteruaile hir beauties? Why then is he fo impatient in fo agreable a paffion? *Lentulus* vpon this discourfed vnto *Tullie* from point to point, the fuffeffe of his loues, how he gaue his charge ouer to *Lepidus*, onely that he might haue a fight of *Terentia*, and then recounting what prattle had paff betwixt him and hir after dinner: Hir coy answeres and firmed refolution to remaine chaft: crauing counfell howe he might eafe the difquiete of his thoughts: *Tullie* pittying the extreeme paffion of his frende, deuifed fundrie meanes howe to make him lorde of his defires. But after the difcourfe of fundry plottes, it was decreed that *Lentulus* fhoulde write vnto *Terentia*. *Lentulus* difpairing of his owne ftile and methode, required *Tully* to write him a letter paffionate and full of familiar eloquence, which at his request *Cicero* contriued after this manner: where by the way gentlemen, I am to craue you to thinke that *Terentia* kept the copy fecrete, fo that neither it can bee founde amongft *Lentulus* loofe papers, nor in the familiar epiftles of *Cicero*.

If the phrase differ from his other excellent forme of writing, imagine he sought to couer his style, and in his pen rather to play the blunt souldier, then the curious Orator, neither vsing those *verborum fulmina*, that *Papyrius* obiects, nor that sweete and musicall cadence of words, which he wrote to *Atticus*: but howsoeuer or whatsoeuer, thus it was.

Lentulus | Terentiæ salutem.

Quod natura in venustatis & formæ tuæ Idæa formauit (suauissima Terentia) nullo modo silentio præterire possim: Ne cum nimis cautus amoris ignem celare conarer, incautus tanquam Aetna meipsum consumens, in cineres redigar. Cum inter Parthos versarer, nihil nisi bellum & arma cogitans, a Roma vsque formæ tuæ pulchritudo, morumque integritas à multis sæpe nuntiata est. Cuius rei fama ea iucunditate aures meas permulsi, ut (Sirenum quasi cantu delectatus) arma abicere & amorem cogitare cæperim, meque totum in Terentiæ potestatem tradere non erubescerem. Diuinæ autem excellentiæ tuæ cogitatio, eos mihi pro tempore in bellicis negotijs addidit animos, ut breui deuiētis & profligatis Parthis, totam hanc Prouinciam Lepido commiserim, quem vnum tum honoris, tum fortunæ meæ participem feci, Parthisque reliētis Romam me contuli, ut iucundissimo fructu tum aspectus, tum

consuetudinis tuæ frui liceat. Formæ vero & pulchritudinis tuæ dignitas, tanta tamque excellens fuit, ut non modo famam, sed expectationem meam longe superaret. Vnde exquisitam tuam perfectionem oculis contemplans, & singulares animi dotes auribus accipiens, excellentiæ tuæ Idæam in imo pectore collocaui meque totum amori, quasi constringendum tradidi. Cum igitur tua vnius causa (suauissima Terentia) famam fortunasque & arma proiecerim, verum amantis officium fac præstes, & me non meritis, sed amore fac metiare, ut in amore tu mihi respondens, ego in omni officio tibi satisfaciam. Taceo genus & parentes, quos tamen bonos ciues & senatores fuisse constat; taceo triumphos, qui quales fuerint Capitolium populisque Romanus locupletissimi sunt testes; de diuitijs non glorior, quas tamen | mediocres esse constat, sed virtutis vim & amoris constantiã tibi propono, quæ nec parui facienda, nec ingratitude compensanda sunt. Me igitur fac redames (mea Terentia) & pulchritudini comitatem coniungens, parentibus honorem, amicis fidem, Lentulo amorem tribuas, ut parentibus gaudio, amicis utilitati, & Lentulo voluptati esse possis. Non diserte, ut Orator, sed peramanter, ut imperator, tibi scribo, quod si amori nostro consentire digneris, de patris voluntate nihil est quod dubites: sed si alieno amore non nostro delecteris, dolores meos & angelo & celabo, & quamcunque in partem te flexeris, tibi tum vitam

tranquillam, tum mortem gloriosam, vt fideliff. amator ex optabo. Vale, plus oculis mihi deleta Terentia, & me tui desiderio iam pene languentem aut ames cito aut oderis semper, vale & rescribe.

Lentulus to Terentia health.

I cannot (sweete foueraigne of my thoughts, and chiefe myrrour of our *Romaine* excellencie) smother that with silence which nature hath figured in the portraiture of my lookes, vnlesse keeping the flame too secrete, I shoulde like *Aetna* consume to cinders. When seated amongst the *Parthians*, hauing nothing in my thoughtes but warres and stratagemes, thy beauty was repeated as speciall newes from *Roome* amongst the Legions: The melodie seemed so pleasing to mine eares as if the musicke of the *Syrens* had inchaunted my senses. I ceased from warres to think of loue, and from loue to doate on the conceit of *Terentia*. The thoughtes of thy excellencie doubled such courage in my attempts, that I conquered the *Parthians*, yeelded vp my charge to *Lepidus*, made him partaker of my honors, and fortunes, and came to *Roome* onely to see *Terentia*: whose sight was so beauteous, and so farre beyond the report of fame, that mine eyes surueying exquisitely thy perfections, and mine eares censuring of thy wit and vertues, both in league conspired to present the Idea of thy selfe

to the contemplation of my heart, which greedily intertaining such rare beauties, hath euer since remained a poore distressed captiue. Sith then *Terentia*, thy *Lentulus* hath left his fortunes to followe fancy, and hath forsaken the warres to winne thy loues, holding thee more deare then country or honour, shewe thy selfe a *Romaine* Lady, that striuing in minde to be matchlesse, thou mayest bee more prodigall in fauours, then I worthy in deserts, and yelde mee such meede for my loue, as *Lentulus* for his loyaltie doth merite. I boast not of my parents, they are Citizens & of the Senate w^{ch} thy father. I speak not of mine honors, the Capitol can witnes what showtes past from the *Romaines* as victors : what tears from the *Parthians* as vanquished, both these passions growing from the fortunes of *Lentulus*. My reuenewes are such as fatisfie my desires : But all these are externall fauours, which though I rehearse yet I bragge not off. But the constancy of my loue, the loyalty of my thoughts : These *Terentia* are gifts of the mind, deseruing no light esteem, much lesse to be requited with ingratitude. Consider then (sweete goddesse) the sincerity of mine affections : weigh howe *Lentulus* loues, and so vse him in loue, measure his fortunes by his fancies. As thou art beautifull, so vse iustice, giue euery one his due : Honour to the gods, reue-

rence to thy father, faith to thy friend, and Loue to *Lentulus*, and if it please thee to grace me with the title, to thy husband *Lentulus*: for I couet to like honestly, not to loue wantonly. I write *Terentia* as a souldier without eloquence, and as a louer without flattery: if thou satisfie my loue with thy fauours, I doubt not to seale vp thy content with thy fathers and friends agree. If either thou art tied to former loues, or mislikest of mine, I will close vp my sorrows with filence. Howsoe/uer it shall please thee to returne answere: Liue with content, and die with honour.

Terentias newe intertained souldier,
Publius Cornelius Lentulus.

If gentlemen I haue not translated *Lentulus* letter verbatim worde for worde, let me in mine owne excuse yeelde these reasons, that neither the familiar phrase of the *Romaines* can brooke our harsh cadence of sentences: nor durst I attempt to wrest *Tullies* eloquence to my rude and barbarous english: fearing either to wrong so worthy an Orator in displacing or rather disgracing his phrase: or in too far presuming, purchase your frowne, which I haue euer in all duty sought to auoid. But howsoeuer my translation seemes wrested, I haue kept his. And so to *Lentulus*, who hearing *Tully* reade the epistle,

both conceited the methode, and allowed of the manner: onely carefull where to get a fit and conuenient meffenger. *Tully* at laft called to remembrance one *Eutrapelus*, an especiall friend of his, who frequented the house of *Flaminius*: by him did *Lentulus* fende the letter, and fo liuing in hope of a happy anfwere, he left *Tully* in his ftudy, and went to the Capitoll. *Cicero* no fooner was by himfelfe, but calling to mind the defcription of *Terentia*: fet out with fuch excellency by *Lentulus* in his new learned poetrie, and weighing how al *Roome* woondered at hir beauties: began to feele certaine sparkes of loue kindling in his young defires, which made him blufh at his owne thoughtes, and fmile that fancy fhoulde lie lurking amongft his library to take him at difcouert. But assoone as he remembered that *Lentulus* was in loue with hir, the faith to his friend, was a cooling carde to his affections: and hee quenched thofe sparkes at the firft, left fuffered, they might grow to a greater flame: yet was he maugre his heade, forced to fay thus much.

Haft thou liued fortunate, and fauoured in *Roome*? hath / honour raifed thee from a meane cottage to be a companion to the fonnes of Senators? Doe the Confuls make thee for thy learning one of the *Pretextati*? and wilt thou for the hope of foolifh beauty, ftaine all thy

fauours and fortunes with disgrace? Nay rather *Tully* it will be honor to wooe the daughter of so famous a *Romaine* : but shame to thee to take the repulse and be denied. Thinkest thou *Terentia* will looke so lowe? will Eagles catch at flies? wil the woonder of our time, the paragon of our age, allied to the noblest houses in *Roome*, make choise of so base and meane a person? What hast thou to deserue hir loue, any more then a little babling eloquence? Womens eares are not their touchstones but their eies : they see and make choise, not heare and fancy. A dramme of honour weighs downe a pound of wit : and better is it to court with wealthy reuenewes, then with sweete lines, or fine coucht poemes. Thou hast nothing left but a poore farme called *Cumanum*, whose rents quits not the charges of thy studies. But suppose thou couldst winne *Terentia*, suffice shee is loued by *Lentulus* : and therefore frō this day name hir not in thy mouth, nor weare hir in thy thoughtes, leaft thou violate friendship, which thou ought to prize dearer then life. Thus *Tully* appeasing his passions, went out of his study and willed *Eutrapelus* to deliuer the letter with secrecy : who being one of *Tullies* chief familiars, went with all speede to the house of *Flaminius*, where finding the Ladie *Terentia* fitting with *Flauia* & *Cornelia* at worke, he being *homo facetus* began merily to

commend their hufwifery & after fome iests broken betwixt the gentle womē & him he craued to ſpeak w̄ *Terentia* about certain ſerious affairs ſ̄ greatly imported hir father. Whereupon ſhee riſing & going with *Eutrapelus* into hir cloſet, he there deliuered vnto her *Lentulus* letter. *Terentia* abaſhed at the ſight, bluſhed as half angrie with *Eutrapelus*, that he made himſelfe meſſenger in ſo vaine a matter, yet conſidering it came from ſo honourable a perſonage as *Lentulus*, ſhee vouchſafed it & wiſht *Eutrapelus* in the euening to come for an anſwere. He was no ſooner departed, but *Terentia* vnripped the ſeales and then red the contentes, which being contrarie to hir reſolution, ſhee determind to returne with a deniall. But for that ſhe would make hir friends priuie to hir new loues paſſions, ſhe went ſmiling in, and ſhewed them the letter. Vpon poore *Lentulus* plaineſong they all began to deſcant. *Cornelia* praying *Terentias* fortunes, that was ſo entirely beloued of ſo honourable & braue a Gentleman, but *Flauia* hung the lippe and ſaying little, only aſkt what a louing anſwere ſhe would write. I know not howe to replie quoth *Terentia*, he hath written ſo eloquently and ſo cunningly. But quoth *Flauia*, I durſt pawne my credite it was written by yong *Tullie*, that braue Orator : for I haue red ſome of his Epiftles, and tis both his methode and

his verie phrafe. That *Tullie*, quoth *Terentia* whom I haue heard my Father and the Senators fo highlie commend for his witte, thinking him to exceede either *Crassus* or *Hortensius*? and with that, fitting downe they began to enter into discourse of *Tullies* excellencies, concluding all that he was as singular amongst the *Romaines*, as euer *Demosthenes* was amongst the *Grecians*. At laft *Terentia* remembering hir selfe, tooke leaue for a whyle of hir two friendes, and stealing into hir closet, stepping to the standish, shee was about to write, but calling to minde the discourse of *Tullies* perfection, letting fall hir penne she fell into a passion. *Cupid* wayting to spie this vestall at aduantage, seeing hir halfe at discouert, vnlosde a bolt headed with desire, and fethered with conceite, which piercing the tender brieft of this young Damofell, he made hir shrinck at the blow, and so breath out this complaint.

Haft thou *Terentia* beene wondred at in *Rome* for despising loue, and wilt thou now doting gyrl, stumble on desire? shall fancie eclipse all thy former glories? shall *Vesta* leefe a virgin, and *Venus* winne a wanton? Wilt thou reserme / ble the buddes of an Elder tree, which young are sweete and holesome, but blond foorth are bitter and preiudiciall: thinke with thy selfe that *Dianas* shrubs are more pleasaunt, then *Cupids* bowers, the one harbours chaste thoughts, the other amorous fancies. Truth

but *Lucina* is a goddesse, loue is diuine, and marriage honorable. Cedars are fayre, but in yeelding no fruite they purchase the lesse esteeme. To be a virgin is a glorious title, but to liue euer so, is to wrong nature in her fauors. Well, hast thou not then *Terentia* a noble gentleman of *Rome*, Lord *Lentulus* to bee thy husbände: a man whose youth is filled with honours and whose spring time flourisheth dignities? hath he not triumpht ouer the *Parthians* in conquest & boūd fortune to his temples with wreathes of victorie? Is not his parentage one of the greatest families in *Rome*? Is he not for beautie like the fayre Greekes Paramour? For wisedome like wise *Vlisses* that *Cyrces* could not inchant? For courage *Heſtor*? And of such reuenewes as may maintaine thee with the most gorgeous dames of *Italie*? But the chiefe of his graces, is he not enamored of *Terentia* and fues for hir fauour? This I confesse, *Sed deteriora sequor*. Loue, ah that foolish passion which we tearme loue, allowes nothing excellent but what it likes. It shadowed begarie in *Crates*. For *Hipsycratea* thought him rich in that he was vertuous: deformitie in *Vulcan*, for *Venus* would not beleeeue hee had a poult foote. Loue hath no lacke, and lesse reason: yet must I loue, and whome, ah *Tullie* sweete *Tullie*, from whose mouth flows melodie, more inchaunting then the *Syrens*, on whose lips the

muses make a neue *Parnassus*, in whose thoughts rest *Platos* diuine spirites, and in whose heade is containd the subtile witte of *Aristotle*. Is not hee as glorious in *Rome* for his eloquence, as thou for thy beauties? Doth not the Senators wounder at his learning, as at thy perfection? Why should not then both our singularities be lincked in the vnion of Loue? why shoulde not *Terentia* liue to *Tullie*, and *Tullie* to *Terentia*? Ah but he is base, the first of his kyn that tasted of honour: I but he is vertuous and famous for his eloquence, graces that counteruaile the meanesse of his parentes. I see loue hath reasons beeing out of reason still to argue against reason, therefore without further *pro* & *contra* in mine owne passions, I will loue *Tullie*, & therefore thus to *Lentulus*. With that taking vp hir penne, she wrote him this aunswere.

Terentia to Lentulus health.

When I red Lorde *Lentulus* thy letters and spied thy loues, I blusht at mine owne thoughtes, and sorrowed at thy fortunes. I serch not the cause of thy loue, for it sufficeth to me thou doest loue, if it lay in me either to graunt thy desire, or satisfie thy passions. Thy reasons are sufficient to moue, were it not my vowe and my destines direct my minde to contrary thy affections. Thy honours *Lentulus* knockes at the closet of my heart,

thy victories sue for their lordes libertie, thy loyaltie enters pell mell with my thoughtes and giueth a fore assault to my fetled resolutiō, all these put in their pleas to purchase fauour for young *Lentulus*. But *Vesta* hard hearted *Vesta*, that makes hir virgings pliant to hir owne properties, commaunds that I shut mine ears against such alluring *Syrens*. I count my selfe greatly honoured with the loue of so worthie a Romaine, and euer will *Terentia* couet to prooue as thankfull as he affectionate ; onely in loue pardon me, for that either I neuer meane to loue, or if I doe loue, my thoughtes were fixed before *Lentulus* came from *Parthia*. Wade not there where the ford hath no footing, barke not with the Wolues of *Syria* against the Moone, looke not to clime *Olimpus*, way not at impossibilities, but pacifie that with patience which thou canst not obtaine with beeing passionate. If thou suest to / my Father and he graunt to conclude a mariage, yet shalt thou want a bryde, for I will first die before I violate my resolution. Seeke not then by my preiudice to aime at thy owne content, which be it euery way, yet it shall neuer be in my loue : not that I hate *Lentulus*, but that my fortunes forbides me to loue *Lentulus*. If thou thinkst these denials be but words of course, and perfwadest thy selfe that women will bee first coy and then courteous as the marble that drops of raine do

pierce. Thou shalt deeply deceiue thy selfe and highlie wrong me, but I challenge thy promise, that howsoeuer I frustrate thy expectation, thou wilt burie thy conceipt in silence. In which hope greeuing that thy showers came in *Autumne*, I wish quiet to thy thoughts and an ende to thy loues.

Thine euer but in loue

Terentia.

Terentia hauing thus ended hir letter and newe begun hir loues, the one directed to *Lentulus*, the other deuoted to *Tullie*, she went straight to hir two friends *Cornelia* and *Flauia*, shewing them the contentes of the letter. *Cornelia* saide she was too feure and stoicall in sending such a peremptorie aunswere to so braue a gentleman. *Flauia* ouercharged with ioy, praysed the resolution of *Terentia*, wishing that all maides were of hir minde, misliking that which shee most loued, thinking by retreating *Terentia* from the chace, to be mistresse of the game hir selfe. Well, this letter at last was sealed, and deliuered to *Eutrapelus*, who hying him fast to *Tullies* lodging, founde *Lentulus* and him in secrete and serious discourse, and all god wot was about *Terentia*. *Lentulus* hauing receiued the letter, entring with *Tullie* into his study, read the contents. No sooner had he viewed & reuiewed ouer hir cruell determination, but in a great extasie of

minde, he cried out (*Dulcior est mors quam Amor.*) And with that flinging out / of his study, he fell into bitter and extreame sorrows. *Tully* grieuing at his friendes hard fortune, fought with plausible perfwasions to appease his furious melancholy, wishing him whatsoeuer *Terentia* wrote, stil to thinke hir a woman that would one while thrust out fancy with a finger, and straight interteine loue as a friend : that either time or his constancy woulde make hir stoope to the lure of his desires. Thus fought *Tully* to wrest him from his passions, but in vaine, for hir resolution confirme with such effectuall and perfwasiue determinations so quatted the conceit of his former hope, that going passing melancholy to his bed, he fell into an extreame feuer, which aggrauated with the inward anguish of his minde, grewe to be so dangerous, that *Asclapo* the physition, excellent at that time for his facultie, iudged the disease to be mortall. The Senatours hearing of *Lentulus* sickenesse sorrowed, as fearing *Roome* by death shoulde bee depriued of such high ensuing hope : his friends flocked to his lodging to visite him, who noting the heate of the ague, and the passions of his minde, his sodaine starts, his gasp lookes, and his abrupt answeres, iudged the extremity of his sickenes had halfe brought him to a lunacy : all seeking by counsaile to cure that which neither counsaile nor medicine could mitigate.

Frustrate of their expectatiō they wished his weal and returned with grief. Only *Tully*, whose settled friendship no misfortune could remooue, still day and night as a second *Esculapius*, wayted vpon this perplexed patient. But as the depth of his passion pierced into the center of his heart, so the feuer increased, that generally *Roome* began to sorrow so braue a Warriour shoulde bee cut off in the very prime of his fortunes, insomuch that the report of his sickenes came to the eares of the three Ladies. *Terentia* made light account as hauing hir heart hardned with the loue of *Cicero*, but *Flauia* grewe passing passionate, as being toucht at the quicke with the weake disposition of *Lentulus*, wishing he might haue cure for his malady, so it / were not by the meanes of *Terentia*: shee frequented the temples, offred orizons, made vowes and burnt incense to the gods, that they would be fauourable to hir louer *Lentulus*, coueting if possible it might be with the preiudice of hir selfe to haue profited him: but in vaine. *Terentia* was resolute, and he was resolued as shee was dainty, so to die in dispaire. *Flauia* if hir modesty might haue permitted, would haue, accompanied with other Ladies, gone to his lodging, but the rights of *Vesta* forbidding such familiar conuersing, shee rather was restrained by force then withhelde by reason. But seeing shee coulde by no meanes come to his sight, yet to

manifest the fincerity of hir loue shee sent him a letter to this effect.

Flauia to Lentulus health.

If I could (Lord *Lentulus*) pourtray without outward actions, the secrecy of my passions, or force as many teares from mine eies as there flie fighes from my heart: the anatomy of my thoughts would discouer a disquiet minde, and the source of mine eies a fountaine of bitter laments. But seeing that barrels, the fuller they be the lesse founde they yeeld: And where the current is deepest there the water is most still: and the minde furcharged with extreames, hath least vtterance of grief: I leaue you to suppose of my forrowes, which I cannot manifest. But know Lord *Lentulus*, that when the report of your sickenes came to the eares of your new intertained friends, *Terentia* fighed as pitying with a common passion the ill of hir countryman, but as one that might not relieue, being intercepted with other loues. *Cornelia* chid, as holding your selfe in highest esteeme, alleaging reasons to hir that admitted no reasons, but hir owne loue, which is without reason. My selfe forrowed, as wishing desert shoulde haue hir due, where the honour of the man merites no lesse: we perswaded in vaine, /and in seeking to bring *Terentia* to the bay, we indeuoured to

quench the fire with fwords. Seeing then your thoughts leuell at a wrong marke, and that no futes can diuert hir from hir froward conceit, in careles extreames, vse patience, wrestle with loue, beeing wrongd by loue : yeelde not to the arrest of *Cupids* mace, but as he is young so holde him a boy. Consider as *Terentia* is faire so she is cruel : and as shee is full of fauour, so shee is too too vnkinde. Fly not with *Apollo* after *Daphnis* : *Dyana* hath more nymphes as chaste, and yet not so coy : vse loue my *Lentulus* as children doe puppies, which while they are pliant and gentle they cherish vp with crummes, but when they waxe childish they beate away with stroakes. Thinke *Roome* is the mistresse of the worlde, and hath many faire dames, if not of such excellencie as *Terentia* yet are they more curteous, and no lesse vertuous. The curious *Herbalists* measure not the plants by their colours but by their properties : the *Lapidaries* make estimate of their stons not by their outward hue, but by their secrete vertues. Vse then the auncient custome of *Esculapius*, let lillies wither on the stalke, and weare violets in thy hand, the one faire and vnsauorie, the other blacke but of sweete verdure. Let these counsailes *Lentulus* confute thee, apply them not as outward plaisters, but as inward potions : which if they profit, none shall be more glad then

Flauia, who wisheth if shee might in this hard extreame to discouer the honour of hir thoughts, and the resolution of a friende : if ought rests in me that may pleasure *Lentulus*, commaunde it of *Flauia*, as one knowing *Lentulus* desires are wholly honorable. Thus praying thou maiest haue ease in thy passions through end of thy loues: I will offer sacrifice for thy health as shee that feares hir owne preiudice without thy recouery.

Thine, Flauia of Roome.

No / sooner had *Flauia* ended hir letter, but shee sealed it and sent it away, and with as much speede as might be, it was conueyed to *Lentulus*, who reading the superscription, and perceiuing it came from a woman, supposing it was sent from *Terentia*, started vp in his bed, and rent open the seales : when he had read the contents, and saw it came from *Flauia*, noting the extremity of hir loue by the plaine discouery of hir passions : he said to himselfe.

Vniust loue that settles thy delight in crossing with contraries. Some thou piercest with desire, other with disdain : infusing sundry effectes in diuers affects. I couet *Terentia* and shee is cruell : *Flauia* fauours thee, and thou art tyed to other loues. What rests in these extreames but to curse fancy, that maketh such a confused chaos of hir

follyes. Oppose then reason against affection, and admitte not of loues conclusions vnlesse they be approoued principles. Thy thoughts are deuoted to *Terentia*, and shee onely vouchsafes thee the verdict of hir eares. Thou art more honourable then shee, of richer reuenewes then hir dowry can fatisfie, hauing as many desertes as shee hath beauties: and yet coy dame as shee is, shee twits thee with *Vesta* when God wotte *Venus* is the goddesse that heareth hir orisons. If thou hast this insight into hir thoughts, why wrongs thou thy selfe with such carelesse passions? If shee be so ramage let hir flye and seeke for a Niefs that may prooue more gentle: Let hir glory like *Narcissus* in hir beautie: Loue can chastise if it be but with selfe loue. Vse no phisicke *Lentulus* but the consideration of hir frowardnesse. Let the drugs of *Apollo* serue for others not for thee. Thrust out fancy by force, and setting *Terentia* at light esteeme, make choice of *Flauia*: though shee be not so beautiful, yet shee is second to hir in graces, and farre beyond hir in curtesies. Tie not thy selfe *Lentulus* so stricktly to a womans face, beauty is but times flower, that as it is delicate so it soone withereth: Like the colours that *Phidias* drew in his pictures, which shewing most / glorious to the eye was yet blemisht with euery breath. *Venus* was faire and wanton: *Helen* the myracle

of *Greece*, but aske *Troy* of hir qualities. Ah but *Terentia* is as chaste as shee is beautifull. So is *Flauia* to, and farre more louing. Hir byrth is of higher discent, hir wealth more, hir vertues no lesse: but hir loue such as may challenge thy affection for debt. Ah but *Lentulus* yet *Terentia* hir excellency is more then can be shaken off with so slight reasons: and with that he shrunke downe into his bedde, falling to his olde complaints: yet did this letter of *Flauia* somewhat comfort him, that he found it his best phyficke. But leauing him in his bed, againe to *Terentia*, who felt the disquiet of hir minde as restlesse. For the Senatours daily repairing to hir fathers house, had no other table talke but of the eloquence of *Tully*, some commending his witte, other his study, some his vertues, but all his special gifts of nature, that they put oyle into the flame: and with these prayfes so sette on fire *Terentias* fancy, as nothing tumbled in hir thoughtes but the excellency of *Cicero*: being so impatient as shee fought by all meanes possible to come to his sight, and to feede her eye with that wherwith shee had enchanted hir eares, finding no ready way to attaine the ende of hir desires, vntill loue that like *Mercury* is full of shifts and subtlety, deuised this plot. *Tully* being borne in a little village adioyning vnto *Roome* called *Arpinatum*, vsed often to make his inter course

betweene the towne and the citie for his pleasure : which *Terentia* hauing learned out, thought this the fittest meanes to haue a fight of hir *Cicero*. So that one day to take the aire accompanied with hir two friends *Flauia* and *Cornelia*, hauing but a page to attend vpon them, shee walked abroad into the fields. Passing thus in merry chatte towards *Arpinatum*, hauing some glances at the sickenes of *Lentulus*, they had not walked alone a mile, before *Flauia* spied *Tullie* coming from *Arpinatum* to *Roome*. Assoone as shee had discried him, and for certaintie knew that it was he, yonder / quoth shee comes that odde man of *Roome*, that excellent Orator *Marcus Tullius Cicero*, so highly renomed through all our prouinces for his eloquence : now shal we heare from *Lentulus*, for they are the most familiar friends and priuate companions in *Roome*. *Terentia* at this as one wakened out of a dreame, gaue a start, and casting vp hir eye espied the Paramour of hir thoughtes, which driue her into such an extasie, that furcharged with ouer much ioy, shee felt an vnacquainted trembling in hir ioints. Being thus perplexed *Tully* drawing nye, and seeing *Terentia* accompanied with hir friende *Flauia*, gaue thanks to oportunitie that shee had so highly faouored his friend *Lentulus*, as that he might now plead for his safaty. *Tully* thus incountring those three

Romaine damofels, after a curteous *Salue* which made *Terentia* blufh, he began thus to board them.

The place fweete *Romaines*, fo aptly agreeing to the perfons, this valley refembling *Idas*, and *Rome Troy*, I cannot but bafh with *Paris* at the fight of three fuch goddeffes, whofe deitie furpaffed thofe which iudicially ſhepherde furuaied with his eye: Humbly therefore faluting you as *Dianas* darlings and beauties woonder, feeing fo fmall a trayne for fuch excellent perfonages, although my affaires be ferious and of importaunce, yet please it you to vouche of my feruice, I will attende on your walkes and conduct you fafe to *Rome*. *Terentia* feeding hir eyes on the fweete of *Tullies* face, and fwilling downe the nectar of his diuine eloquence, ftayning hir cheekes with fuch a die, as did the fayre queene of *Carthage* courted by *Aeneas*, ſhe made him this aunfwere.

Howe you make compare *Cicero* of this valley with the plaines of *Troy*, as little skilled in Geographie or red in *Homers* Iliads, I leaue without replie. For ſuch goddeffes that *Paris* incountred we are equall with them in nūber though far inferiour to them in beautie. For your feruice we accept it, and for your wages you ſhall haue gracious / lookes and hartie thanks. Seeing therefore wee are merilie minded, fuppoſing your ſelfe to be the ſheepharde, which of vs ſhall be *Venus*? Not you

madam quoth *Tullie* aboute all the rest: And why so quoth *Terentia*? because quoth *Tullie* the leaft flie hath his spleane, the smallest ant her gall, no haire so little but he hath his shadowe, and no man so meane but he hath his enuie: Why then quoth *Terentia* I will discarde you from the office of *Paris* as a man partiall. But I pray thee *Cicero* wherein shulde I offende thee hauing neuer seene thee before? In this quoth hee that *Lentulus* hath seene you: with that shee blusht, and *Flauia* and *Cornelia* fell into a great laughter, that *Tullie* had so roughly croft hir ouer the thumbs. *Tullie* prosecuting his purpose went forwarde thus. For knowe madam that *Lentulus* the richest Tropee that fortune settet vp in the Theater of honour, made shipwracke of his libertie for the report of your beautie, leauing the wars and the great hope of his fortunes to haue a sight of *Terentia*, who vnkinde not like *Venus* in curtesie, though in fauours; haue counterpoyfde hir fancie with mislike, and for the honie of his amorous thoughts haue powred him downe heapes of bitter and displeasing gall. The crueltie of *Cresida* neuer amated so the hardy *Troilus*, as the frowne of *Terentia* hath pierst *Lentulus*, making so deepe a wound as no phisicke can cure, onely your sweete selfe: whose resolutions are so farre from the properties of your face, as it seemes the gods wronged nature in placing an adamant heart

within a christall couerture. The Ladies hearing *Tully* so sharpe, bitte the lip and *Terentia* grieved: angry shee coulde not be as one that was ouer the shooes in affection, but thus shee cutte him off.

I cannot iudge *Cicero* by your sharpe and peremptory inuectiues vpon so small acquaintance, but you professe your selfe a Cinicke. If your philosophy be such, I will brook the blowes as wel as *Alexander*, & think nothing ill that /is spoken from *Diogenes*. Howsoeuer or whatsoeuer, Cynicke or stoicke, I argue thus against *Lentulus*, that vowes made to *Vesta* are to be holden inuiolated, and resolutions to liue a virgine are not to be broken with marriage. *Cornelia* and *Flauia* hearing them thus farre in by the eares, walked a little aside and left *Tully* to schoole *Terentia*: who maintained hir arguments thus. Suppose *Tully* it were not chaste thoughts but newe loues that forced me to this refusal: haue not trees their strings & womē their fancies and affections? If his autum showers comming too late cause not his crops to prone, what is that to me? Loue consisteth in vnity: the heart hath but one string, the heauen one funne, and the Iris one property, and women but one loue: and that I tell thee *Tully*, is placed on one that is as famous for his vertues as *Lentulus* for his wealth and dignities. And what then can I giue, or he rightly challenge? *Tully* although hee conceiued in his thoughtes that *Terentia* yeilded

great reason, yet hee would not giue ouer the chafe so, but made this reply. Ah but madame, haue an insight into the depth of his affections, howe he aimes not at your treasures hoping to be enriched by your great dowry. For *Lentulus* is of the welthiest family in *Roome*: but leuels at your vertues, the fyrens against whom he could not vse *Vlisses* pollicy. If affections be but a little past, if loue hath but drawne one line in your thoughts with his pensell: wrastle with fanfie, blot out loues shadowes, and helpe *Lentulus*: who if you remaine so cruell shall be no more *Lentulus*. If he dye for loue, how shall the streetes swarme with statues of his constancy? If you be knowen the chiefe actor of the tragedy, how will the people murmure of your cruelty? Weigh this madame, I speake as a familiar of *Lentulus*, and no enemy to *Terentias* honour. If he be a *Romaine* that *Terentia* loues, let him either be more honourable, more valiant, more affable, more excellent euery way then *Lentulus*, nay more louing then the poore gentleman, or else discarde / him for a man insufficient either to tast of *Terentias* beauty, or to be corriual with *Lentulus* in his loues. *Terentia* had yeilded at this fierce assault, had not loue laide an instance before hir of hir resolution. For the more *Tully* pleaded for his friend, the more was *Terentia* enamoured: so that shee made him this answere.

If I knewe how to certifie *Lentulus* of this dayes discourse, he should highly reward you for playing so wel the Orator. But I maruaile *Cicero* that being young, and of such eloquence, we heare not of your loues : / I feare you reach so hie, that you thinke no maides in *Roome* honorable inough for your paramour. Were I a man and had *Tullies* grace, and his tongue, I would pleade for my selfe : and vse one word for my friend, and two for my selfe. So madame (quoth he) shoulde men account mee a faithlesse friend, and a flattering louer. But leauing these suppositions madam, how answere you my last reason? With loue quoth shee, and that is without reason, for how might the gentleman to whom I finde my selfe affectionate, thinke himselfe wrongd if without cause I should be inconstant. Graunt I my loue to the meanest citizen, a monarch shall not make conquest of my thoughts. Suppose fyr it were your selfe, and that *Terentia* loued *Tully*, coulde you brooke an other to braue you in your affections? I would madame quoth *Tully* if it were but supposition. And how then quoth *Terentia* if it were not? Then would I quoth hee become *Esculapius* to *Lentulus*, and sweare his disease shoulde not be incurable, for I woulde coniure you by the rightes of loue, by the sacred lawes of *Venus*, and by the affection that were imprinted in your thoughtes, to bestowe what you

would impart vpon me to my only ioy, Lord *Lentulus*. But women cannot make loue voluntary. Tush madame, what cannot women doe for loue? Any thing quoth *Terentia* but change loue. Therefore concealing the party that I loue, I will fay and sweare *Tully* is my loue, and so fay to *Lentulus*. With this *Terentia* blusht, and for very grieffe that / *Tully* woulde not see into hir thoughtes the teares stode in hir eies: which *Tully* spying, it so prickt him to the heart, that it neuer after was rased out. To smoothe therefore his rough methode with a fewe fine filed phrases, hee salued the matter thus. It is madame impossible to driue fire downward, or to make heauy things to mount: Nature will not bee wrongd, nor loue drawne out by constraint, therefore I will leaue any more at this time to sue for *Lentulus*: hoping the consideration of his martirdome will at length make battery into the bulwarke of your breast, & whereas you will sweare *Tully* is your loue: you knowe madame we haue in our twelue tables a lawe against periury, but if you vouch to grace me that title, in all duty I wil rest your euer bounden seruant. Why then seruant quoth shee, let vs to yonder two Ladies, that for want of a companion are faine to make an amorous knight of my page. *Flauia* seeing they were halfe agreed, fearing *Tully* by his eloquence had perswaded *Terentia*, waxed pale and incountred

them thus. What news quoth shee, doth *Lentulus* winne or loofe? Neither madame quoth *Tully* but his cause hanges still in fufpence: the next court day I will end my oration, and then the Judge fhall giue verdict. As they were ready to haue gone forward in fome pleafant prattle, they efpied a horfeman making towards them with the greateft fpeede that might bee. When he came within ken, *Tully* knew it to be *Lentulus* man, and before he had leysure to do his meffage, he demanded how his mafter did: paffing ficke fyr quoth hee, and hath fent that you be with him prefently. *Tully* who was toucht at the quicke with this newes, put foote in the ftirrop and mounted, yet as one forgetting himfelfe hee vfed thefe words. Pardon Ladies, if I paffe manners and promife, in leaping vp without leaue, and returning in fuch poft without your company: It is for *Lentulus* whom you all loue, and therefore I hope to reft blameleffe. Now madam *Terentia*, what fhall I fay to *Lentulus*? No more quoth shee then / what I faide to *Tullie*: but how concludes *Tullie* of his laft premisses? that quoth hee, *Terentia* fhall frame the argument, and fo with this darke *Aenigma* he tooke leaue of the Ladies: who after his departure fell in talke of his perfections. *Terentia* fo deeply praying the man that hir companions eafilie perceiued hir loues, & fmilde

that in forsaking a flower shee light vpon a weede. Well, tracing still amongst the medows they chanced into a valley most curiously decked with *Floras* delicates, in which were such varietie of flowers, that nature seemed there to haue planted the storehouse of her prodigalitie. Adioyning to this valley was a pleasant riuer and a groue that gaue a grace to *C[h]loris* excellencie: delighted with the scituation of this place, as they passed along they mette a sheeheard, who doing reuerence to the dames: *Terentia* demaunded of this swaine what the name of this pleasaunt place was. Madam quoth he, we sheehardes here call it the vale of Loue. And why so quoth *Cornelia*? Although madam quoth he my flocke hath no guide but my dog, and now in yeaning time the wolues are verie busie, yet for that I see you are Senators daughters, and with all passing courteous, I will shew the reason: and with that leaning on his staffe, the Ladies fitting downe, he began thus.

The Sheehardes tale.

Not many yeares since here in *Arpynatu* dwelt a shepherdisse called *Phillis*, so famous for hir beauty that the Senators sonnes which you call *Pretextati* not only came to feed their eyes with hir fauours but to satisfie their fancies with hir loues: in so much that she was courted of manie braue *Romaine* Gentlemen. But shee that helde

loue at the staffes end, although her parentes had left hir rich, yet to banishe *Cupid* with labour, she vouchsafte to be keeper / of hir owne flockes, fearing the pride of the beautie (if she should marrie with one of *Rome*) would proue an enimie to hir humble thoughtes : Liuing as chaste as shee was inrouled for a *Vestall*, and quoted by *Diana* for one of hir speciall followers, hir excellencie was bruted abroad through all *Italie*. But shee who feared to gafe at starres, for stumbling at stoncs, laide hir thoughtes lowe and made choice of hir companie with cuntry maydes, and homely shepherds: yet was hir attire rich, as diuers that traueled this way tooke hir rather for a Nympe the follower of some goddesse, then a maide and daughter of a poore swaine. While thus she liued ladie of the field, there was in the same village one *Coridon*, sonne to a simple sheepearde, who as a Mercinarie man kept sheepe for *Vatinius* the Senator, that hath a Farme hard by. This *Coridon* was a man of a perfect perfection, his haire hung in tresses and his face was beautifull : wife hee was and wanted nothing but wealth to make him the chiefe of all the sheepearde : being of equal yeares almost with *Phillis*, in some two yeres older, he fell extreemely in loue with *Phillis*. Enamored was poore *Coridon*, and pensieue by his focke fat ruminating of his passions : he smothered his loue in

silence for that he was meanest of the swaines and she mistresse of vs all. He sat and sighed and had none but echo to pitie his plaintes, his flocke left their foode to see their maisters sorrowe, his pipe ceast, the foldes were neuer more partaker of his melodie, and all these thoughts and cares for *Phillis*. Shee wilie and spying this wanton dallie in the flame, looked narrowly into the perfection of the man, whom she found worthie of loue, if his parentes had not bene too meane and his wealth none at all, suppressing this loue with lacke and quenching the fire with the defectes she founde in *Coridon*. But *Cupid* that could not brooke such exceptions, pittying the passions of the poore sheepeharde, pulled foorth an inuenomed bolt and pierst *Phillis* so deepe that *Coridon* began to bee maister of hir thoughts: / now she praifd his beautie, his behauour, his wit, his gestures, so that nothing was amisse in *Coridon*. If he pipt, *Apollo* was not like hir *Pan*; if hee sung, hys voyce was without compare, if he tolde tales they were excellent, if [he] put foorth riddles they were wittie. *Coridon* was the sheepehard that *Phillis* did fancie, and no flockes might grafe by hirs but those of *Coridon*. This, mistres, can loue do, who though he be choifly honoured in *Rome*, yet he finds some idle time to dallie amongst sheepehards. Well, at last *Coridon* spyed *Phillis* lookes and got some hope of fauour:

first hee courted with his eyes, and after natures law fell to prattle with interchange of glaunces: after from lookes to wordes, which after their homely fashion was verie faithfully performed with sighs & teares, such perswasions as sheephardes vse. Long had they not wooed, but *Phillis* was willing, and she was won, that after faith and troth as soone as the sheephardes coulde come together a feast was made, we kept holiday and they were married, and because these louers made this place the concealer of their passions, the sheephardes for perpetuall memorie of *Phillis* and *Coridon* call this the vale of Loue, and in praise thereof we cuntry sheephardes made an Ode, which if it please you to stay, I will rehearse. The Ladies passing willing, thus the shepheard gan report.

The Sheepherds Ode.

*Walking in a valley greene,
Spied with Flora, summer queene:
Where shee heaping all hir graces,
Niggard seemd in other places.
Spring it was, and here did spring,
All that nature forth can bring:
Groues of pleasant trees there grow,
Which fruit and shadowe could bestow. |
Thicke leaued boughes, small birds couer,
Till sweete notes themselues discover:*

*Tunes for number seemed confounded,
Whilst their mixtures musicke sounded.
Greeing well, yet not agreed,
That one the other should exceede.
A sweete streame here silent glides,
Whose cleare water no fish hides :
Slow it runs, which well bewraid,
The pleasant shore the current staid :
In this streame a rocke was planted,
Where nor art nor nature wanted.
Each thing so did other grace,
As all places may giue place.
Onely this the place of pleasure,
Where is heaped natures treasure.
Here mine eyes with woonder staide,
Eies amasd and minde afraide :
Rauisht with what was beheld,
From departing were withheld.
Musing then with sound aduise
On this earthly paradise :
Sitting by the riuer side,
Louely Phillis was discride :
Golde her haire, bright her eyen,
Like to Phæbus in his shine.
White hir brow, hir face was faire,
Amber breath perfumde the aire.
Rose and Lilly both did seeke,
To shew their glories on her cheeke.*

TULLIES LOUE.

Loue did nestle in hir lookes,
 Baiting there his sharpest hookes.
 Such a Phillis nere was seene,
 More beautifull then Loues Queene.
 Doubt it was whose greater grace,
 Phillis beauty or the place. |
 Hir coate was of scarlet red,
 All in pleates a mantle spred :
 Fringd with gold, a wreath of bowes,
 To check the sunne from hir browes.
 In hir hand a shepheards hooke,
 In hir face Dianas looke :
 Hir sheepe grased on the plaines,
 Shee had stolne from the swaines.
 Vnder a coole silent shade,
 By the streames shee garlands made.
 Thus sate Phillis all alone :
 Mist shee was by Coridon.
 Chiefest swaine of all the rest,
 Louely Phillis likt him best.
 His face was like Phæbus loue,
 His necke white as Venus Doue:
 A ruddy cheeke filde with smiles,
 Such loue hath, when he beguiles.
 His locks browne, his eies were gray,
 Like Titan in a sommer day.
 A ruffet Iacket, sleeues red,
 A blew bonnet on his hed :

*A cloake of gray fencst the raine,
 Thus tyred was this louely fwaine.
 A shepheards hooke hir dog tide,
 Bag and bottle by his side :
 Such was Paris, shepheards say,
 When with Oenone he did play.
 From his flocke straid Coridon,
 Spying Phillis all alone :
 By the streame he Phillis spide,
 Brauer then was Floras pride.
 Downe the valley gan he tracke,
 Stole behinde his true loues backe :
 The sunne shone and shadow made,
 Phillis rose and was afraid. |
 When shee saw hir louer there,
 Smile shee did and left hir feare :
 Cupid that disdaine doth loth,
 With desire strake them both.
 The fwaine did wooe, shee was nise,
 Following fashion, nayed him twise :
 Much adooe he kist her then,
 Maidens blush when they kisse men :
 So did Phillis at that stowre.
 Hir face was like the rose flowre.
 Last they greed, for loue would so,
 Faith and troth they would no mo.
 For shepheards euer held it fin,
 To false the loue they liued in.*

*The swaine gaue a girdle red,
 Shee set garlands on his hed.
 Gifts were giuen, they kisse againe,
 Both did smile, for both were faine.
 Thus was loue mongst shepheards solde,
 When fancy knew not what was golde:
 They woed & vowed, & that they keep,
 And goe contented to their sheep.*

The ende of the shepheards Ode.

Affoone as the shephearde repeated his Ode, *Terentia* delighted with the description of the pastorall loue for that it touched hir passions, gaue him heartie thanks, and so the swaine tooke his leaue and departed. *Terentia* and the rest hereupon growing into the effectes of loue that keepes no proportion of persons, wandring on talking towards the groue. And for that the sunne grewe hote and was risen to the higheft zenith of the heauens, seeking for shelter they went into the groue, which was seated hard by the pleasant current: finding out there a / place conuenient, these three Ladies sit them downe vpon the grasse, where delighted with the melodie of the birdes, and the coolenesse of the shade, they fell a sleepe. Then liued in *Rome Vatinius* ſ Senator, which was one of the most wealthie in possessions of any that had beene consull in the Citie, faouered euery way by

fortune, had he not beene thwarted by one greeuous & dolefull misfortune. For this *Vatinius* amongst manie children had his eldest sonne as first in byrth, so braueft in proportion, of such exquisite lyneaments touching the outwarde shape, as nature seemed to haue beene curious in hir workmanship: but otherwise hee was so foolish and of clownish capacitie, that there was no hope of his future conceipt: his name was after his father *Vatinius*. But for because neither by the diligence of anie maister, nor the flattery of his friendes, correction, or anie other industrie he coulde bee made capable of learning to ciuilitie, vsing fashions and woordes from a harsh and grose voyce, resembling rather a bruite beast then a reasonable creature, he was in derision called of euery man *Fabius* the Foole. *Vatinius* greeuing that the gods had offered him this wronge for that the presence of *Fabius* was the continuall source of his sorrowes, hee commanded that hee shoulde goe to his Farme, and there liue amongst his shepheards. This was no little content to *Fabius* as one that delighted more in the nature of Clownes and bondslaues then in the courtly behaiour of libertines & gentlemen. *Fabius* thus being in the countrie, applying himselfe to all principles of husbandrie, one day amongst the rest walked foorth with a great batte on his necke, to ouer-see his fathers pastures: at last for y

the Sunne was hie and shone hote, he went into the groue then all ouerclad with leaues, for it was far spring, and feeling a place wherein at pleasure to rest himselfe, hee stumbled by fortune on the fount where *Terentia* lay a sleepe, who when *Fabius* espied, being clad in a robe of Bisse so thinne as the whitenes / of hir skinne did appeare, hauing hir two companions by her side, he began as one amazed to beholde. Leaning therefore on his great batte, without vttering one worde, he stood in great admiration what she should be, as though he had neuer seene so braue a creature before. Nowe entring into his rusticall and blunt vnderstanding (where neuer before could be ingrauen any impression of honest ciuilitie) a thought of fancie which made him confesse in his grosse and materiall spirits that this mayde was the fairest thing y euer could be censured by sight. In this humour he began to descant of her seuerall beauties, praying hir hayre to be of golde, hir forehead of Iuorie, hir lips coral, & aboue all hir two breasts which then began to appeare like pretie tender buddes, in such simple sort so distinguishing of her faouours, that from a grosse clowne hee became to be a Judge of Beautie : especially coueting to see hir eyes which heauie sleepe had shut vp, determining often to haue waked hir to haue contented himselfe with their sight. But seeing hir more faire then any

creature that before he had seene, he thought hir to bee some Goddesse. Hauing thus farre knowledge that things deuine should be reuerenced more then humaine, and therefore durst not attempe to wake hir, but (although shee had a founde and long sleepe) tooke such pleasure in contemplating her perfections, that he would by no delay depart. At last after a longe space, *Terentia* awaked before any of the rest, lifting vp hir drowfie eyes shee sawe before hir *Fabius* leaning vpon his staffe, whereof beeing halfe amazed shee asked of him, *Fabius*, what seekst thou here in this groue? *Fabius* who as well by his countenance as clemencie and for the nobilitie of his house, as the riches of hir father was generally knowne of all the Romains, made no answere to *Terentia*: but seeing hir eyes open he began to looke stedfastly vpon them, feeling a pleasing content to issue from those Lampes which sparkle as the verie flames of loue: insomuch that *Terentia* seeing him gase so / earnestly, fearing the sturdie clowne might offer hir some violence, wakened hir companions and starting vp said *Fabius* farwell. To whome *Fabius* made aunswere, I will goe with you. And although *Terentia* refused as being surprised with great fear of his rustical disposition, yet he would not forsake hir till he had brought hir to hir Fathers house, where bluntly leauing the Ladie, he went home to his

Fathers ; faying hee woulde not returne anie more into the countrie. Although it greeued his Father to haue his forrowe cōtinually before his eies, yet wondring what ſ̄y occaſiō of this ſtrange motiō ſhould mean, he was content to let him remaine at home in the Citie. Loues arrowes thus piercing into the heart of *Fabius* whereinto neuer before any ciuill thought could enter, made ſuch a Metamorphoſis of his minde that not onely his Father & friends, but all *Roome* began to woonder at his ſodaine alteration : for he required to be apparelled as the ſonne of a Senator, which his father with all diligence performed, then frequenting the moſt courteous and honeſt yong Gentlemen of the Citie, eſpecially ſuch as were amorous, he to the great aſtoniſhing of all, not onely learned his letters, but became verie ſtudioſus, grew to haue deepe inſight into philoſophie, to be ſkilfull in muſicke, to ride a horſe and to be expert in all gentle and manlike actiuitie : to conlude in ſhort ſpace, he was one of the braueſt young men of *Rome*.

Here by the way courteous Ladies and braue gentlemen, what ſhal I ſay of the transformatiō of *Fabius*? onely in my opiniō this : that ſ̄y high vertues of the heauens infuſed into this noble breſt, were imprifoned by ſ̄y enuious wrath of Fortune, within ſome narrowe corner of his heart, whoſe bandes went a funder by loue, as a Lord to mightie

for fortune. *Cupid* the raifer vp of sleepey thoughts disperfed those vertues into euery part of his mind, obscured before with the eclipse of bafe thoughts. Let vs then think of loue as of the moft pureft passion that is inferted into / the heart of man. Well, leauing *Fabius* ftudious how to excell in all laudable vertues, againe to *Tullie*, who arriued in poft hafte to the lodging of *Lentulus* and founde him paffing ficke, yet fomewhat comforted at the fight of *Cicero*, as of him y he held moft deere in the world. *Tullie* feeing him fo ill & full of paffiōs durft not tel him y he had feene *Terentia*, leaft hir froward anfwere fhould augment his miferie: concealing therfore his chat y he had with y Ladies, at laft *Lentulus* showed him the letter of *Flauia*: wherevpon they fell to difcourfe of hir beauties and vertues, howe ſhe was not much inferiour to *Terentia* in fauour, but farre beyond hir in honours, difcourſing fo long from point to point that after a vole of broken fighes tempered with ſome teares, hee fell a ſleepe. *Tullie* glade that he tooke a nappe, ſtole ſoftly out of the Chamber, and being by himſelfe, calling to minde the wordes of *Terentia*, began to enter into this combate with himſelfe.

So pliant are the aspectes of the fore-appointing ftars in ſome mens natiuitie, as they force fortune mauger hir owne variable nature to bee conſtant.

Amongst all that haue beene borne in the poore village of *Arpinatum*, thou maist *Tullie* say that thy planets haue beene pleasing, and thy desires fauorable, who, the son of a poore Fermour, art in hope to make thy house equal with the most in *Roome*. Measure but thy honour and Judge of thy fortunes: thy family base, yet art thou companion with Senators and men of grauest account in the Citie. Honour treads on thy heele and dignitie daunceth attendance at thy lookes: but loue *Cicero*, that deitie, that diuine effence, that sealeth vp content in al estates, he stoopeth at thy frown, presentes thee wreaths of myrtle that thou maist enter into *Paphos* without checke. *Terentia* the wonder of *Rome*, Natures Paragon, the refined beautie of the heauens, she that seemeth to glaunce on the *Pretextati*: she that makes no account of the miracle of our time, Lord *Lentulus*: shee *Cicero* commaunded by loue, yeelds her selfe captiue to the sonne / of a poore country villager in *Arpinatum*. Then *Tullie* strew *Venus* temple with roses, say there is no fount but *Alcydalion*: no hill but *Erecinus*: no bird but the doue: no god but *Cupid*. Loose not oportunitie, take hir by the foreheade, let not slip occasion, for shee glydes away like a shadow, nor loue, for she hangs at the heeles of time. Nowe *Terentia* hath put the iron in the fire, strike then while it is hot, pay hir downe poundes of loue for drams of fancy,

for in matching w the daughter of a senator, think it presageth thou shalt be a Senator : So shalt thou gaine at one time honour, dignity, wealth, and beauty ; but with that loose thy faith *Tully* : thy faith thou hast vowed to *Lentulus*, who shuts vp his secretes in thy heart, and resteth his thoughts on thy bosome. Wilt thou preferre honour before thy friend, or wealth before conscience ? Ah *Tully* if thou be the man y *Roome* woondreth at for thy eloquence, be also the man that they shall canonize for thy vertues. Beauty is but a bauins blaze, wealth is but a fickle fauour of fortune, dignity is haunted by enuy : but friendship that is the pretious treasure that neither time nor fortune can violate. Why but *Terentia* will neuer loue *Lentulus* : then *Tully* hate thou euer *Terentia*. I am a man and subiect vnto loue as well as *Lentulus* : So art thou a man and being false to thy friend art vnworthy all loue. Abandon *Tully* these vaine imaginations, count *Terentia* foule, deformed, vitious, and what not, as long as one sparke of loue lieth rakt vp in the cynders of thy thoughts : and as long as *Lentulus* loues hir, hate hir for thy self, and loue hir for *Lentulus*. Setting downe his rest at this period, he went into the chamber to see if *Lentulus* were awake, but finding him still fast a sleepe, he went towards the Capitoll, where he met with *Flaminius* the father of *Terentia*, who demaunded

very heartily how *Lentulus* did. *Cicero* with a deepe sigh said passing sick. Wherof quoth *Flaminius* grows the disease, I heard that *Asclapo* iudgeth his sickenes to be mortall. *Tully* thinking to fet all on the dice, not respecting his owne loue but his faith to his friend, began thus. Graue Senator, I neede not rehearse *Lentulus* byrth, as beeing a citizen, nor his reuenewes, his possessions long knowne to euery man, nor his honours ended in victories, for the *Parthians* are sufficient euidence of his well discharged dignities and valour. *Lentulus* graced in the prime of his youth with these fauours, hearing of the beauty of a *Romaine* Lady, left the warres and came to *Roome*, where courting his mistresse not with wanton poemes, but with tearmes of marriage : hee found hir froward, and his loue dasht in the prime. The impression of hir beauty grauen with too deepe a character was too fast rooted in his heart to be thrust out with deniall : yet *Lentulus* to content her, plaies like the phenix, burnes in his owne parfumes, rather wishing to die then to contrary his resolution. This is the cause that first brought *Lentulus* to his bedde, and this ere long will bring him to his graue. And who may it be quoth *Flaminius*, of what family, of what beauty, of what degree, that can or dare deny Lorde *Lentulus*? Is he not mighty and may commaund by force, what he cannot obtaine by intreaty? will

not the souldiers at his becke rise in armes? Feare not the Consuls themfelues to wrong *Lentulus*? Doth not all *Roome* hang their thoughts at his lookes? Ah miserable father that harbours such a daughter, and stubborne hufwife that denies so braue a *Romaine*. In friendship *Tully* tell me who it is. *Cicero* willing to put a spurre to a free horse, and to loofe his owne content to winne his friendes quiet, told him flatly it was his daughter *Terentia* : and for proof he shewed him the letters that past betwixt *Lentulus* and hir. Assoone as hir father had read the contents, as a man half mad he fel into furious and frantick tearmes, exclaiming against the headstrong humour of foolish *Terentia*. After he had breathd out the heat of his choller, he fell to be somewhat appeased, and bad *Tully* home to supper, promising all shoulde sort according vnto *Lentulus* minde. With that departing from the Capitoll, *Tully* and he / went home to his house, where the Cooke being somewhat flacke : *Flaminius* hearing his daughter was all alone in the garden, he wished *Tully* to try hir once againe, and to perswade hir by all possible means to graunt to the request of *Lentulus*. Upon this *Tully* went into the garden, where finding *Terentia* sitting solitary in an arbour vp to the hard eares in a dumpe, he wakened hir out of hir muse thus. *Vestas* chiefe paragon, and *Venus* newe interteined darling, you

madam *Terentia* I meane, that fit in a muse : are you offring orifons to *Diana* for your chastity, or thanks to *Cupid* for your loue? or what are you thinking on when you thinke on nothing? *Terentia* turning hir head and seeing *Tully* all alone, blusht more then *Cynthia* did when shee wantond it with hir faire faced shepheard, yet welcomming hir loue with a smile, shee tooke him by the hand and made him this answere.

Your subtile salutation concluding *Vesta* and *Venus* in one *Dilemma*, commands me answere that I was dooing my deuotion to both, offring prayers for my olde thoughts & thanks for my newe loues: & scarce had I saide gramercy to the goddesse, but you must come *Cicero* to make my thanks prodigious: for my thinking when I thought of nothing, it was of mens loues, which are lighter then the flame, and sooner faded then a flash of lightning: But I pray you say what winde hath driuen you into this coast?

Marry madame the very fighes that fly from *Lentulus* breast grewe to so great a storme, that I was blowne hither to seeke shelter for the tempest. You haue nothing quoth *Terentia* but *Lentulus* in your mouth: I pray you say how fares the gentleman? Ill madame quoth *Tully*, euery way, for his dyet is badde in that his stomacke is nought, and his health is doubtfull in that his thoughtes are

disquiet : and madame it rests in you to faue so honourable a gentleman not onely from sickenes but from sorrowe : *Aeneas* was a stragling *Troian*, an exile periured and banisht euen from the ruines of *Troy*, yet *Dydo* the famous *Carthage* / queene made him hir paramour. *Demophoon* a pyrat, a robber in *Greece* cast vp as shipwrack on the shore, yet interteined by *Phillis*. *Phao* a ferryman, a flauie, yet fauoured by *Sapho*. *Lentulus* the hope of the *Romains*, more beautifull then *Eneas*, more couragious thē *Demophoon*, more honourable then *Phao*, more louing then all, is refused and reiected by *Terentia*, his neighbour and familiar. Thinke not *Terentia* but loue as hee hath roses so hee hath nettles, as he hath perfumes so hath hee hemblocke, and holding fauors he claspeth reuenge, as ready to pierce as to pacifie. If you procure *Lentulus* death, *Cupid* hath power to inforce your dispaire, and to cause your loue to be as fickle to you as you are froward to him. Then madam let me be the messenger of life, and for your sweete selfe carry such conferues to *Lentulus* as may recouer his health and increase your honours. This discourse of *Tully* did but sette *Terentias* heart more on fire. For hearing the pleasant harmony of hir *Cicero*, shee likt of the musicke as of the *Syrens* melody, and so intangled hir selfe with many newe conceiued fancies, infomuch that forgetting whose

daughter shee was, shee burst foorth into these tearmes.

Did I not *Cicero* tell thee twixt *Arpinatum* & *Roome*, y^e loue hath but one cell wherein to place the *Idæa* of y^e party loued: wilt thou haue me like the *Camelion* to haue many colours, or like *Helena* to intertain many loues? I know *Lentulus* dignities are beyond my degree, that his honours are more then my fortunes, that his loue is great, and so I holde him the second in my most secrete thoughtes: first he cannot be and that he craues. Thou doest wring water out of the flint, fier forth of y^e dry sandes, & immodesty from hir that hath euer bene honoured for chastity: so that by wastlesse perswasions for thy friende, I am forst to say thou art the friend that *Terentia* hath chosen amongst all the worthy *Romains*: Before I sawe thee *Tully* I loued thee, and now I haue settled my affection, and thou wrongst me / with discourtesie: but either cease from intreating for *Lentulus*, or looke to see me worse then *Lentulus*. And with this blushing at hir owne ouermuch loues, she poured foorth such abundance of teares, as well might bewray the sincerity of hir affections. *Tully* greeuing to see the goddesse of his thoughtes in this passion, answered hir mildly thus. Blame me not *Terentia* if I pleade for *Lentulus*, seeing his sorrow, and entring into mine owne promise. Then friendship

is no sweeter iewell, then howe can I but labour ere I lose so rich a prize. But seeing *Terentia* hath vouchsafed of so meane a man as *Tully*, whose honours onely hanges in his studies : loue beeing the strictest league of amity, and no such friendship as is marriage : I vowe by the *Romaine* gods, euer to be a duetifull seruant vnto *Terentia* : and with my loyalty so to requite hir fauours, as *Roome* shall more admire my affections then they haue woondred at my eloquence : yet with this *prouiso* (my sweete *Terentia*) that although I preferre thy fauours before mine owne life, yet if thou canst striue to loue *Lentulus*, which if either the gods, loue, fortune, or thy selfe can bring to passe, I will with mine owne preiudice conquer mine owne thoughtes to satisfie the content of *Lentulus*. As *Terentia* was ready to reply, one of hir fathers seruants came to request *Cicero* to come to supper, who taking his leaue of *Terentia*, went in to hir father *Flaminius*, who sitting downe to supper, passed away the time in ordinary talke. Their repast being taken, *Flaminius* calling *Tully* on the one side, demaunded what his daughters answere was. Peremptory quoth *Tully* still to hold *Lentulus* in mislike. Then you shall heare quoth hir father what I wil say, and so report to *Lentulus* : so calling for *Terentia* they three being together, he began thus.

I knowe not howe *Terentia* to insinuate my

exordium, whether friendly to perswade with a smile, or fatherly to admonish with a frowne : thy follies are so great, and my care so tender. *Roome* hath hitherto admyred thy vertues, and /I haue praised thy obedience: thou hast bene counted honorable and chaste, wise to eschew wantonneffe, but neuer coy to be thought disdainfull : and shall nowe all these graces ende in disgrace? Then *Terentia* maiest thou repent hereafter, and I, powre forth present sorrowes. I speake thus, for that I heare in the city what maketh me to grieue, and may force thee to blush. They say *Terentia* is beautiful and proude, witty and ouerweening, hauing coy disdain crept into the place of curteous desire: this men say that enuy thy follies, and grieue at *Lentulus* fortunes. Now daughter thou seest the marke I aime at, and maiest iudge of my shot by the leuell: *Lentulus* is fallen into a feuer, which *Asclapo* that famous Phisition of *Patras* censures to be mortall. Thy frowardnes was the efficient of the disease, and nowe thou deniest cure of the maladie. Unaduised gyrl, that neither weighest of thine owne honours, nor his miseries. *Lentulus* requires *Terentia* in mariage : let vs make compare of the parties, and so examine the cause of thy denials. He is descended from the *Lentuli* and *Aemilij*, two houses that euer haue bene the props of the *Romaine* dignities. His honours are great,

as pro-consul in his youth against the *Parthians*: His fortunes mighty, doubled with his conquests and victories: His reuenewes such as he may with *Craffus* maintaine Legions. If like *Venus* darling thou seekest to feede thine eie, his fauour is more then his that pleased *Cynthia*. If thou couetest a souldier, *Lentulus* in *Roome* is as *Heſtor* was in *Troy*. If a Courtier, who braues it so in *Italy*? To conclude, if *Terentia* couet to loue, there is none so fit to loue within the *Romaine* Empire as *Lentulus*. Whereas *Terentia* is but the daughter of a meane Senatour, hir dowry cannot be much, for that hir fathers wealth is not great: Beautifull shee is, and so are many in *Roome*, who are of meaner parentage. Hir glories are but fortunes pelfe, that florishe in the morning, and fade before night. What then can mooue *Terentia* to oppose hir selfe / against *Lentulus*? vnlesse shee fatally presageth hir owne discredit, and the ruine of hir fathers house? If then daughter thou art child to *Flaminius*, I charge thee by the strickt law of nature, which Philosophers call *Regius amor* a kingly loue, if thou be a maide, by the holy fiers of *Vesta*: if beautifull, by *Venus* deity: if a *Romaine*, by thy Countryes loue, that thou loue *Lentulus*: which if thou refuse to performe, thy father shall curse thee, *Vesta* shall shut thee from hir temples, *Venus* from hir fauours, and thy country from inioying the

fweete content of honour, and then make thee outcast of all the *Romaine* virgines. More are my reasons to alleage, then thy reasons able to contrary: but omitting all and saying he is onely *Lentulus*: Daughter what answere?

Terentia seeing hir father in such a choller, and that hee was induced vnto it by *Ciceros* perswasions, in a furie began thus frantike. I do not denie but Fathers challenge loue by nature and obedience by duetie, and both those fir I hope I haue euer performed: if not, I rest sorrowfull & hartily craue pardon: but in loue, parentes haue no priuiledge. For the liking of the Father is no contract of the daughter. *Venus* conclusions growe not of parentes promises, nor can affection bee like the fire stroken forth a flint, for loue is chosen by the eye and confirmed by the heart: womens thoughtes are not the spoyles of *Mars*, nor is the battell of fancie fought with the sworde, but with the Senses, & loues arrowes are pointed by fate and fortune. Weigh then *Terentia*, who hath not hir loues in hir hande but in hir heart and thereinto none can make breach, but such a one as the pleasing constellation of the stars haue appointed. I do not denie the excellencie of *Lentulus* as well in exterior shewe of honours, wealth, dignities, and proportion, as in interior vertues & perfections of the minde, and that he merittes a Ladie of farre more esteeme then

Terentia, but I knowe not what contrarie aspect either of the planets in our natiuities, or of loues in / our thoughtes, or of fortune in our resolution to like, hath crossed his desire and my fancie, but of all the Romaine Gentlemen I cannot my Lorde fancie *Lentulus*. *Cressida* confest *Troylus* was the better knight, & yet the Greeke helde hir lonely in his tent. Sith then affection growes from desire, and desire is tyed to destinie, seeke not fir to wring water out of the pumex, to couple the Mousé and the Elephant at one stall, to vnite those loues that *Venus* in hir Sinod house hath expresse countercheckt. For to aunswere your obiection *Terentia* cannot force hir self to loue *Lentulus*. Shee, thus concluding with a few teares, hir father departing from hir with a frown, tolde *Tullie* that not reason was sufficient to induce his daughter to be affectionate, and therefore that hee wished *Lentulus* to appease his passions, and to salue such impossibilities with patience: wherupon they after interchange of salutations and cōmon courtesies parted with a friendlie farewell. *Tullie* at his home comming, reuealed vnto *Lentulus* the whole discourse howe *Flaminius* had searcht into the depth of *Terentias* thoughtes both with plawfible perswasions and inforced reasons, and coulde find no other conclusion but that shee could not loue *Lentulus*. Although this newes pierced the verie center of

his heart as mortallie as if hee had beene wounded with the sting of *Aspis*: yet cheering himselfe a little, he sat vp and in his owne minde hauing a bout or two with fancie, he gaue hir so deepe a reuie that hee held affection at the swordes point. But *Tullie* who betweene friendship and loue felt a furious combate, allured with the beauteous perfection of *Terentia*, and forbidden that fauour by the entyre amitie hee had vowed vnto *Lentulus*: entred into so deepe a melancholie that not able to master his passions, he fell sicke and kept his bed. *Lentulus* seeing hys *Tullie* thus distrest, greeued at his friends misfortune, and cheered vp himselfe that hee might somewhat comfort his *Cicero* that newlie was crossed with a distempered sicknesse: / He sought by physicke to searck out the nature of the disease, but *Asclapo* could not deeme the cause by the effectes, he sought by intreaties to wrest out the occasion of so sodayne a sorrow, but in vayne, *Tullie* was too secrete and filent to make anie shewe of his loues though he bought such secrecie with death. This greeued *Lentulus*, who feeling himselfe euery day to amend, perceiued that *Cicero* daylie waxed worse and worse. Lingring thus in inward passions, *Terentia* that tooke it discourteously at *Tullies* hande that hee should force hir Father to inforce hir to loue *Lentulus*, seeing shee had onely deuoted herselfe as his, howsoeuer fortune shoulde oppose hir

felfe ; to ease hir mind of some choller that boiled in hir fecret thoughts, ſhee tooke penne and inke and wrote him a letter to this effect.

Terentia to Marcus Tullius Cicero health.

As my thoughtes are fecret and my loues extreeme, ſo is vnkindeneſſe bitter and the more vneafie borne. Thou playeſt *Tullie* with me, as doe the *Leopards* with there keeper ; that euer wrong them moſt that giue them greateſt ſtore of fodder. Are theſe *Venus* lawes to pay hunnie with Gall, to make rods of nettles for Garlands of Roſes, to hate them moſt that loue moſt. The ingratitude of *Tullie* hath drawen *Terentia* into this choller, and if I write ſharpely, blame me not that am vſed ſo ſhrowdlie. Before I euer ſawe thy face I allowed thy fauour, & onelie hearing of thy vertues with myne eare, I regiſtred them vp deeply in my hearte. *Terentia* hath beene courted of manie, yet neuer made account of any: fundry haue fought my loues, but they haue returned with loſſe. *Lentulus* the terrour of the *Parthians*, the honour of the *Romaines* and thy friend hath long woode, but what hath he / won? onelie *Tullie* hath obtayned that which ſo many haue miſt, and yet he deales with *Terentia* as crabbedlie as ſhee vſed him courteouſly : doe louers, for fiſhes profferr ſcorpions, or doe they, like the ſerpent, ſting him which

cheerifheth him vp in his bofome? I feeke to fauour *Tullie* and hee importunate fues for fauour for *Lentulus*. Art thou fo deepe a philofpher, as to deeme friendship aboue marriage, or faith aboue fancie, or thy *Terentia* leffe then thy *Lentulus*? If it be fo, take heede that *Terentia* too much wronged fcornes not both thee and *Lentulus*. Womens thoughtes confiftes oft in extreemes, and they that loue moft, if abufed, hate moft deadlie: fear this and beware of my frowne: as yet there is but one wrinckle in my brow, but if it once proue full of angrie forrowes, it will bee too late to take holde of occafion behind: Thou art forewarnd, be forearnd and fo farewell:

Thy Terentia if thou wrong not

Terentia.

After ſhee had written this Letter ſhee cauſde it to bee conuied by *Eutrapelus* to *Tullie*, who reading the contentes found not a ſalue to cure his maladie, but that *Terentia* rubbed the ſcare a freſh by ſhaking him vp ſo ſharpely, yet coueting rather to die with a honourable minde to *Lentulus*, then with a difcredite to enioy beautifull *Terentia*, he laide his heade on his pillowe, and with manie fighes bewraide the depth of his ſorrows. Hauing laide his letter at his beds heade, ouercharged with many cares, poore *Tullie* fell a ſleepe and ſo ſoden-

lie that *Lentulus* by the helpe of *Eutrapelus* got to haue a fight of his letter. Aſſoone as the Gentleman ſaw how deeply *Terentia* was affected to his friende and perceyued by the circumſtances that he choſe rather to die then to falſifie his faith, ſuch a ſecrete loue towardes *Tullie* ſo pierced the cloſet of his honourable thoughtes that he fell to conceipt but / meanlie of *Terentia* and to wiſh that his friende *Cicero* might both recouer his health and his loue. Now began the fancie of *Lentulus* to freze that earſt was ſo great a flame, and he that like the *Salamander* delighted to liue in the fire, beganne to feare to *accedere ad ignem*, leaſt he ſhoulde *caleſcere plus quam ſatis*. Now he called to mind the reſolution of *Terentia* tempered with frowardneſſe, and with this he did proportion the vertues of *Flauia* mixed with courteſie, finding the fauour of the one anſwerable to the beauty of the other. Then the faith of his friend, his ſickeneſſe and extreame ſorrows. Theſe weighed with depe conſideration, he vowed to ſeeke by all meanes howe to win *Terentia* wholly for his friende *Cicero*. In this humor he conuaide the letter vnder his beddes heade and reſted ſilent till occaſion might offer him oportunitie to diſcouer the perfection of his amitie. Thus grewe *Lentulus* at one time from his ſickenes & his loue, walking abroad & viſiting *Flaminius*, who entertayned him in all ſumptuous

manner. But *Lentulus* seeing the three Ladies, made no shewe to *Terentia* nor scarce glaunched a looke vpon hir beautie, but onely courted the Ladie *Flauia*, who he founde so agreeable and plyant to his sutes, that *Terentia* and *Cornelia* might easilie see howe deeply they were linked in the league of affection. Leauing *Tullie* thus sicke on his bed and *Lentulus* in sweete content with *Flauia*, againe to our newe transformed *Fabius*, who in this time prooued one of the brauest Gentlemen in *Rome*, and finding a restlesse passion in his mind for the beutie of *Terentia*, as hauing continually before his eye the *Idæa* of hir perfon, seeing by hir meanes hee was metamorphosed & brought to this perfection, making the force of his loue priuie to his Father *Vatinius*, he was not onely praysed for his good choice, but willed to goe forwarde in the optayning of hir affectiōs. Whereupon not willing to make a long haruest to a small crop, to preuent as hee thought that none shoulde cut the grasse from vnder his feete, hee went / to *Terentias* Father and bluntly craued his daughter in marriage. He knowing him to be of honourable parentage and of rich reuenues, seeing shee woulde not condescende vnto *Lentulus*, gaue him his francke good will if he could creepe into his daughters fauour : who taking the aduantage of the time, went to find out *Terentia*, who as then was verie melancholie :

fitting with *Flauia* & *Cornelia*, talking of the fickenes of *Tully*. As they were thus in chat, came in *Fabius* who they straight knew, & wondered at his strange alteration: he to shewe hee coulde as well court it as the braueft young gentleman in *Rome*, began thus curteously to salute the Ladies.

Maruell not Ladies if a cuntry swayne presume to attempt y^e prefence of fuch rare excellencies, seeing *Oenones* sheepehearde durft with his eye furuay the beautie of diuine goddeffes, and they to shewe they were as gracious and full of faouours, gaue him the greateft minion that was counted the sweetest Paragon of the world. Earthlie creatures you be, fayre Romaynes, but heauenly faces, whose looks lighten diuine influence into the thoughts of fuch as dare to contemplate your affections. I speake this as being the man that from the cart liue in the court, thus metamorphosed by your supernaturall beauties. For which faour I am come in duetie to rest a bounden voterie to your sweete felues. *Terentia* was so pensive for *Tullyes* passions that shee woulde make no aunswere: but *Cornelia* whom alreadie *Cupid* had set on fire with *Fabius* feature, she returned him this replie.

I remember *Fabius* that fitting in the groue by *Arpinatum* a gentle swaine much like your self, in proportion though not in properties, seeing wee were slenderly garded with a page, conducted vs

home to *Rome* with his friendlie companie : if it be your selfe, had wee as braue a Ladie as *Helena* was and were shee in our power to bestowe, wee woulde make you master and sole possessour of hir beauties, so to rewarde your courtesie. *Fabius* seeing the / marke so farre, thought not to loose his shoote, but aimed his leuell thus.

And for that cause Ladies is *Fabius* come that his meed may not want his merite, glad that *Venus* dewes downe such fauors, and oportunitie such showers of good fortunes, to finde you all here in so fit a time. For knowe honorable Romaines that for my grosse and rude nature hating the ciuill behaiour of the citie, I was furnamed *Fabius* : in which obscure life I liued hauing my senses eclipsed with follie, till the gods grudging at natures spight, sent you three to bee ministers of my happines. For coming into the groue where you lay all a sleepe, casting mine eye on the beautie of *Terentia* : Such a deepe impressiion was figured in my mind, that I felt an vnacquainted motion with a milde reuerence to thinke well of hir perfection : sur[u]eying hir singular beauties, I fell so farre in loue with hir excellencie, that from the countrie I came to y^e citie, & how since by hir gracious sight I haue metamorphosed my selfe, your owne eares and the wonder of *Rome* is best able to witnesse. Then Ladies I count the renewing of my life to come

from the feature of *Terentia*, and that she not as *Diana* chaunged mee from a man to bee a beaft, but contrarie full of fauour hath reduced me from a sensuall beaft to a perfect resonable man. Howe deeply then I ought to bee vowed to hir whose sight is the welspring of my happinesse, let the greatnesse of my benefite make manifest. In so much as feeding my thoughts with the contemplation of *Terentias* beautie, I haue beene thus transformed, but withall so surprised with hir loue that as I haue gaine a seconde essence by hir sweete selfe, so I haue lost my selfe within the labyrinth of hir lookes, that I remayne hir captiue while it pleaseth hir to graunt me libertie. Bee then braue Romaine Dames, impartiall doomers of my fute, whether my desertes craue not Loue that thus haue beene chaunged for hir loue. My Parentes are Senators, my reuenues inferiour to none, old *Vatinius* / glad of my choise, and *Terentias* father thrise happy if his daughter might like of *Vatinius*. Nowe rests it onely in *Terentias* power to make me blessed or infortunate. At this discourse of *Fabius*, the Ladies were astonished, and *Terentia* galled to the quick with this demaund, held hir tongue, till *Cornelia* and *Flauia*, looking earnestly vpon hir, asked hir what answere shee made to *Fabius*. Such quoth shee as I returned to *Lentulus*, for know syr if either the honor of a Souldier, y^e dignity of a

Romain, the reuenewes of a Senators sonne, or the deepe impressiō of fancy might haue drawn *Terentia* to loue, I had beene ere this the wife & paramour of *Lentulus*. But not y^e courage of *Hector* that woone *Andromache*, nor the wisedome of *Vlisses* that intangled *Calipso*, nor the beauty of *Priamus* sonne that drew *Greece*, in armes to *Troy*, these perfections if combined in one man shoulde not mooue *Terentia* to listen to the allurements of *Venus*: not that I make light esteeme of *Lentulus*, or that I holde small account of *Fabius*, as two chiefe myrours of our *Romaine* gentlemen: But that either my vowes are resolute to *Vesta*, or if *Cupid* hath taken me by the heele, it was before *Lentulus* came from *Parthia*, or you from *Arpinatum*: so that conclude howsoeuer it is I cannot become affectionate to *Fabius*. At this reply *Fabius* stode so amated as if hee had beene an vnwelcome guest at the feast of *Perseus*: which *Cornelia* noting, deeply in loue with *Fabius* shee told him thus. Nor may you *Fabius* thinke much at this repulse, sith *Lentulus* and you are in one predicament: nowe both become gainers in liberty, that haue beene losers in loue: and either gette the willowe garlande and so mourne for your Ladies frowne, or seeke a mistresse that may shewe you more fauor: For as for *Terentia* shee hath chosen, and none must please hir but Oratours. If there

be *Fabius* but one Sunne that is thought the beauty of heauen, yet there be planets that though not in shine, yet in influence are as vertuous : what there bee Ladies, I meane of such courfe / die as my felfe and *Flauia* that when *Terentia* is once married, looke for husbands. *Fabius* hearing *Cornelia* thus pleafant, noted this quippe that none muft please hir but Oratours, which made *Terentia* blufh for anger, and *Fabius* to make this anfwere. I knowe no Oratours in *Roome* quoth he, whose yeares are answerable to *Terentias* thoughtes but onely *Marcus Tullius Cicero*, and if it be he, I sweare by the fitch that gaue him his fyrname, *Terentia* fhall be miftrefse of a goodly Cottage in *Arpinatum*. *Terentia* hearing *Fabius* to giue *Tully* the frumpe answered thus.

The more his fortune if it be hee whose vertues hath made him master of his owne defires, for his lands in *Arpinatum* as they be little, yet fhall his lacke be counteruaild with his loues : and if he hath not one to enrich him with dowry, yet I may perhaps content him with beauty. And therefore *Fabius* to take away all fuppositions, it is *Tully*, & none but *Tully* ſhall inioy *Terentia*. And quoth *Fabius* in great choller, nor *Tully*, nor none befide *Tully*, but *Fabius* fhall inioy *Terentia*. Whereupon departing without taking his farewell, going vnto hir father and difcourfing vnto him that *Tully* was the man that his daughter had chofen for hir

husband: swearing that his sword ere it were long should end their loues. Although *Flaminius* were grieued, yet he sought to pacifie *Fabius*, but in vaine: for hee flung out of the doores in a rage, and went to *Milos* house to seeke *Tully*. Where breathing out many despightfull threats against the Oratour, it came at last to *Lentulus* eare. Who nowe to make manifest the deepe affection he bare to *Cicero*, trouping himselfe with a crue of the *Prætextati*, and chiefe *Romaine* gentlemen that had beene souldiers and trained vp with him in the warres, he went to seeke out *Fabius*: and found him with certaine his companions about the Capitoll. *Lentulus* not brooking the braue of any, as carrying the heart of a Conquerour, singled out *Fabius*, and after some wordes they / fell to blowes: but *Fabius* part were the weaker, so that many were wounded, and some slaine. Upon this the next day, parts were taken, the people began to mutiny, and to fall to intestine and ciuill iarres: that as in the time of *Scilla* and *Marius*, so the streets were filled with armed Souldiers. The Senatours seeing what bloody stratagemes woulde insue of this strife if it were not pacified: sent for the Consuls, and charged them to raise vp some of the Legions and to bring *Lentulus*, *Tully* and *Fabius*, the next day to the senate house, with *Terentia* and hir father. They obeying their commaund put this charge in

execution, and so qualifying somewhat the fury of the people, brought these three wooers with *Terentia* before the whole state of *Roome*. Where being arriued *Tully* fearefull of nature and sicke, yet somewhat strengthened with the sight of his mistresse, beeing glad *Lentulus* was his friend in his loues, after due reuerence began thus.

Tullies Oration to the Senate.

Conscript Fathers and graue Senators of *Room*, I was borne in *Arpinatum* of base parentage, the first of the *Ciceroes* that euer pleaded in *Rostro*, or bare title in the city. If then aduanced by your fauours to these fortunes, I should aspire without proportion to clime beyonde my degree, let me be the first and last whose presumption shall grow to this preiudice. The temple of *Ianus* in *Roome* hath hir gates shut, the streetes are full of armed men, the stons of the Capitol blusheth at the bloud of *Romaines* shed against hir walles: and all this mutiny (cry mine aduerfaries) growes from *Tully*. Not that *Tully* was then out of his bedde, but that men of poore families lifted vp to honor are sooneft bitten with enuy. I appeale graue Senatours for my life to your owne censures: if euer I haue not beene more carefull to profit my country, then desirous of preferment for my labours. But what then / say the people is cause of such broyles?

Terentia the daughter of *Flaminius*, that firebrand that set *Troy* to cinders. Beauty is like to bring *Roome* to confusion: For the greatest houses and families are diuided, the *Lentulij* and *Vatinij*, and this for *Terentia*. Let the cause be examined before the Senators, and as they heare so let them doome: *Lentulus* chosen by the Senate, was sent Captaine ouer many Legions against the *Parthians*, where he tyed fortune to his thoughtes, and by his great victories and conquests set vp trophees of *Romaine* chiuallry. Returning with glory to *Roome*, hauing set in his place *Lepidus*, he was enamoured not onely of the beauty but vertues of *Terentia*: the fame of whose excellency was spread amongst the *Parthians*. Coueting to match with so honourable a Lady, he courted hir, but in vaine: not that shee disdained *Lentulus*, but that shee had fixed hir fancy before shee sawe *Lentulus*: and the plat-forme of loue is able to receiue but one impression. If honours, if conquestes, if parentage, if reuenewes, if courage, if goods of fortune, body or minde, might haue woonne *Terentia*, al this was vnited in young *Lentulus*: But Loue that liketh without exceptions, had ouerbard hir heart with such former fancies, as the passionate sute of *Lentulus* coulde haue no entrance. His thoughtes were extreame, and the disquiet of his minde brought a disease to his body. But when he knew that

Terentia loued his friend, he appeased his passions, and rested content with his fortunes. The vnconstant goddesse whose smyles are ouershadowed frowns, not contēt honor should spring vp without enuy : sends *Terentia* to walke abroade towards *Arpinatum*, where then *Fabius* liued, as famous for his rusticke and vnciuile life, as now he is woondred at for his braue and courtly behaiour. Spying *Terentia* hee was as *Lentulus* snared in hir beautie, that the Romains to report a miracle, said loue made him of a clowne [a] braue & resolute gentleman. The excellencie of *Terentia* hauing newe polished nature in *Fabius*, hee fues for hir fauour, but hir thoughtes that were forepointed with other passions / intreates him to bridle affection and to make a conquest of himselfe by subduing the force of fancie, seeing hir resolution was directed to loue none but one, and that was *Tullie*. This worde graue Senators and Romaynes sounding basely in the eares of *Fabius*, caused him take armes, and *Lentulus*, to defende his friend *Cicero*, as for him before had lost his loue, so he ment to loose his life and withstande him in the face. Thus grew this mutinie not against beautie, for it is a cheefe good of it selfe, nor against *Tullie*, for hee is meane and vnworthie to bee reuenged by armes, but against *Terentia* because shee vouchsafed to loue *Tullie*. This Romaines is the cause of this mutinie, to

suppreſſe which let *Tullie* die, for rather had he pacifie this ſtrife by death then ſee the meaneſt Romaine fall on the ſword. The common people at this began to murmour, pleaſed with the plauſible Oration of *Tullie*, which one of the Senators ſeeing ſtoode vp and ſaide thus. *Terentia?* *Cicero* here hath ſhewed reaſons why thou ſhouldeſt loue *Lentulus* and *Fabius*, but what reaſon canſt thou infer to loue ſo meane a man as *Tullie*? *Terentia* bluſhing made this aunſwere. Before ſo honorable an audience as theſe graue Senators and worthy Romayne Citizens, womens reaſons would ſeeme no reaſons, eſpecially in loue, which is without reaſon, therefore I onely yeld this reaſon, I loue *Cicero*, not able to rateſie my affection with anie ſtrong reaſon, becauſe loue is not circumſcript within reaſons limits, but if it pleaſe the Senate to pacifie this mutinie, let *Terentia* leaue to liue, becauſe ſhe cannot leaue to loue and onely to loue *Cicero*. At this ſhe wept and ſtayned hir face with ſuch a pleaſing vermilion die, that the people ſhouted, none but *Cicero*. Whereupon before the Senate *Tully* and *Terentia* were betrothed, *Lentulus* and *Fabius* made friends, and the one named *Lentulus* as the *Annales* make mention married to *Flauia*, and *Fabius* wedded to the worthy *Cornelia*.

FINIS.



XVI.

THE ROYAL EXCHANGE.

1590.



NOTE.

For the (probably) *unique* exemplar of 'The Royal Exchange' I am indebted to the Chetham Library, Manchester. On it and its biographic interest, see the annotated Life in Vol. I.—G.

THE ROYAL EXCHANGE.

Contayning fundry Aphorismes of
Phylofophie, and golden principles of
Morrall and naturall Quadru-
plicities.

Vnder pleafant and effectuall fentences, dys-
couering fuch ftrange definitions, deuifions, and
diftinctions of vertue and vice, as may pleafe the
graueft Cittizens, or youngeft
Courtiers.

*Fyrft written in Italian and dedicated to the Signo-
rie of Venice, nowe translated into English, and offered
to the Cittie of London.*

Rob. Greene, in Artibus
Magifter.



AT LONDON.

Printed by I. Charlewood for William
Wright. Anno. Dom.
1590.





To the right honourable Sir Iohn Hart, Knight,
Lorde Mayor of the Cittie of London: and
to the right worshipfull Ma. Richard
Gurney, and Ma. Stephen Soame, Sheriffes
of the same Cittie. Robert Greene
wysheth increafe of honour
and worshippe.

(*)

When the golden Tripos, (right Honourable,
and no lesse Worshipfull) whereon was
written *Detur sapienti*, was found in
the Promontories of Grecia, they presented it to
Socrates: and such Antiquaries as could from the
Gymnosophists, draw any speciall principle of
gouernment, brought all their opinions to the
Librarie of *Themistocles*. The Græcians dooing the
one because *Socrates* was a wise man, the Anti-
quaries the other, for that *Themistocles* was a great
polytitan. Apollo is worthy of his Laurell,
Mercurie of his Caduceus, Iupiter of his Scepter:
Cæsar must haue his due, Kinges theyr fealtie, and
Magistrates their honours, euen with reuerence.

Hauing (right Honorable and Worshipful) read ouer an Italian Pamphlet, dedicated to the Signorie of Venice, called *La Burza Reale*, full of many strange & effectuall Aphorismes, ending in short contriued Quadruplicities, translating it into our vulgare English tongue, & keeping the tyle, which signifieth the *Royall Exchange*, I presumed, as the Italian made offer of his worke to the Venetian state, so to present the imitation of his labours to the /pyllers of thys honourable Cittie of London, which to counteruaile theyr *Burza Reale*, haue a *Royall Exchange*: flourishing with as honorable Merchants, as theirs with *valorosissimi Mercadori*. But to leaue off comparifons, because such insertions are odious, yet this boldly wee may boast out of the Antiquaries, that our Cittie of London, that famous Troynouant, plotted and erected by *Brute*, and after famozed by King *Lud*, and his successors, is more ancient farre then their Cittie of Venice. For theyr Magistrates, although theyr cheefe Gouvernour be a Duke, yet his estimation is so circumscrip't within the counter-checks of the *Consiliadori*, that his Dukedome is a bondage, his authoritie small, and his commaund little, and *Ex Contemptu semper manca est iustitia*, in so much that the verie poore Cittizens will in derision, call him *Aureo seruidore*: whereas the Lord Mayor of London, entituled with honour

and knight-hoode, purchafed by his Predeceffours valour, vnder whome the Sheriffes are next in authoritie, hath by a ſpeciall Charter and priuiledge, graunted him from the Crowne, the Lieutenantſhyp, and abſolute gouernaunce and regiment of the Cittie, in ſuch ample manner, as hys commaund ſtretcheth to the ſetting vp and aduancing of vertue, and to the ſuppreſſing and abolifhing of vice and vanities. Prouided that the honourable Cittizens alwaies carefull for the Common-wealth, elect ſuch a graue, an auncient Magiſtrate, as for his vertue, religion, wealth & worthineſſe, may rightly be called *Pater Patriæ*. For our Merchants and other Cittizens, though they generallie attaine not to that exceſſe of riches that the Venetians do, yet for the enlargement of the liberties of their Citie, they ſtand ſo much vpon their credits, as they grudge not to diſburſe any ſum, eyther neceſſarie to their priuate *Polutcia*, or helpfull to the common profit of theyr Countrey. For religion they haue the Goſpel, for iuſtice a ſeuere law executed with clemencie, beeing Merchants wyth theyr freendes / and traffique fellowes, otherwiſe martiall minded ſouldiours, to reſiſt the violence eyther of any priuate mutinie, or any common enemy, as valiant to attempt in wars as to counſaile in peace. And although Venice be a Cittie ſeated in the Ocean, and enuironed round

about with the Sea, standing much vpon their Armado and Nauall fight, yet our Cittizens of London, (her Maiefties royall fleete excepted) haue fo many shyppes harboured within the Thames, as wyll not onelie match with all the Argofes, Galleyes, Galeons, and Pataches in Venice, but to encoûter by fea with the strongeft Cittie in the whole world: Considering therefore, (right honourable and worshopful) the excellencie of thys Cittie, the honour of the Magiftrates, the worshyp of the Merchaunts, and the generall worthines of all in one fimpathie. I thought good, as the Italian prefented his *Burfa Reale* to the Venetians, fo to prefume the patronage of this *Royall Exchange* vnto your Honour, being worthily aduanced to the regiment of the Cittie, and to the right worshopfull Sheriffes, for their vertues called to their speciall offices: hoping your Lordship and theyr worships, will vouchsafe to patronise the labours of fo meane a Scholler, if not for the worthines of the matter, yet for the name and tyle of the Pamphlet: frō which *Royall Exchange*, if any Cittizen or other, gather any principle of worth, or haue in-fight for the following of vertue or auoyding of vice, their profits shall be noted to proceed from your honourable and worshopfull dispositions, vnder whose patronage this booke is fhrowded. And thus resting vpon your gracious and fauorable accept-


auce, I commit your Lordship and theyr worships
to the tuition of the Almightye.

Bounden to the honorable
and worshipful of the Cittie,

Rob. Greene.





 To the right honourable Cittizens
of the Cittie of London.

When I enter into the confideratiō how
honorable the estate of thys your Cittie
is, famozed with great & auncient
buildings, excelleng for lawes executed with iustice,
renowned for worthy Magiftrates, & peopled
with warlike Merchaunts, and politick Cittizens,
I cannot but compare it to the imagined Common-
wealth of *Plato*, and say, O fortunate Cittie for so
famous Cittizens. Seeing therefore the parts and
members of your Poluteia are *Homogenei*, con-
cordant and consonant in one vnitie, to erect
vertue and abolish vanities, hauing translated a
booke called the Royall Exchange into English,
I thought good, as it was patronaged vnder the
L. Mayor and Sheriffes, so to shrowde it likewise
vnder the fauours of such honourable Cittizens,
confidering your Exchange in London, euerie way
duelie weyed, excelleth all the Burse reales in the

world: for as you finde in theirs welthy Burgo-
 maisters, and *Grandi Mercadori*, so in ours you
 finde, men that esteeme more of honour then of
 wealth, and such as for the defence of theyr Cittie
 hyre not stragling Mercinaries to withstande theyr
 enemies, but they themselues well appointed, *et*
armis et fide, march like approued Causaliers, to
 abyde the brunt of any iniurious mutinie. But
 nowe honourable Cittizens, looke not into my
 Exchange for any wealthy traffique of curiou
 merchandize, eyther filke to make men effeminate,
 or costly abiliments / to make women proude:
 heere be no fans to shadowe the face, nor no
 Alexandrine paintings to make honest wiues seeme
 like curtizans, no commodities to wrape Gentlemen
 in statutes or recognifaunces: onely thys Exchange
 is royall, and the Phylosophers sette abroche theyr
 principles: heere you may buy obedience to God,
 performed in the carefull mayntenaunce of his true
 religion, here you shal see curiously sette our reuer-
 ence to Magistrates, fayth to freendes, loue to our
 neyghbours, and charitie to the poore: who couets
 to know the duety of a Christian, the offyce of a
 Ruler, the calling of a Cittizen: to be breefe, the
 effects *Tullie* pende down in his *Officies*, eyther for
 the embracing of vertue, or shunning of vice, let
 hym repayre to this *Royall Exchange*, and there
 he shall find himselfe generally furnished: hoping

therefore, if it be but for the name sake, you will with a curteous acceptance, thinke well of my labours, and view ouer the work, I commit you to the Almightye.

Rob. Greene.





CORNVCOPIA:

OR

The Royall Exchange.

Arte.

Arte.

Foure thinges are
made good by arte. {

1. A wise wife.
2. An eloquent tongue.
3. A ripe wit.
4. And fauor in worldly
affaires.

Cicero in his workes *De Oratore*, calleth arte the polisher of nature, faying: that what nature, (as presuming too much in her cunning by obliuion) hath left imperfect: arte by the meanes of industrie, reduceth to a special singularitie, so that alluding to the opinion of *Plato*, he thinketh nature neuer in her excellencie, till she be beautified by arte.

Animale.

Creatures.

Foure creatures
liue feuerally and
folie in the foure
Elements. {

1. The Herring in the water.
2. The Salamander in the fire.
3. The Moule in the earth.
4. And the Cameleon in the
ayre.

Plinie in his naturall Histories, assignes these foure creatures to the foure Elements, prouing that nature hath so particuler tied them to these feuerall limits, as otherwise they cannot liue: for prooffe, hee saith that the Herring seeing the North star, leapeth at it, but by thrusting her head out of the water, lyeth a long while after daze/led. The Salamander saith (*Aristotle*) in his bookes *De natura Animalium*, is of a cold constitution, and therefore harboureth neere to the Mount *Etna*, where amidst the continuall flames he bateth himselfe in the fire: whereof comes the foolish comparifons of the Poets, that seeing Louers scorched with affection, likeneth them to Salamanders. The Cameleon feeding onely with the ayre, hath this propertie, that hee can change his colour, and turne himselfe into the likenesse of euerie obiect, whervpon flatterers that by their adulation feede euery mans humour are compared to Cameleons.

Foure creatures aboue others are most fruitfull.	{	1. Sheepe. 2. Oxen. 3 Hennes. 4. Bees.
--	---	---

These creatures saith *Auicen* in his *Aphorismes*, are as they are most familiar to men, so most freendly to men, yeelding for euery benefite a requitall, and paying them due with thankfulnesse:

for beeing nourished by the hand of man, they yeeld the fruites of their bodies, their liues or labours for paiment, appeaching vs thereby of ingratitude, that shew not the like gratefull mindes to our benefactors.

Abondanza.

Aboundance.

The aboundance of foure things are hurtfull.	{	1. Of women. 2. Of meates. 3. Of gaming. 4. Of words.
--	---	--

The Philosophers whose sayings haue beene holden as Oracles, haue sette down this for a principall, that howe perfect a woman be eyther in vertue, beautie, or wealth, yet they are to men necessarie euils: so that *Tymon* of *Athens* who was called *Myfanthropos*, seeing a tree / whereon diuers women had hanged themselues, wished that euerie tree might yeelde such fruites. More sayth the wife man, hath died by gluttonie then by the sworde. Excesse of meates is preiudiciall both to soule and bodie, inferring (saith *Socrates*) both sinne and pouertie. Too much gaming in olde time was so odious, that *Chilon* the *Lacedæmonian* beeing sent Embassadour to *Corinth* and finding the noble men playing at dice, hee returned without vnfolding the cause of his comming: not so much as naming the league that hee shoulde haue in-treated of betwixt them, saying: that he woulde

not eclipse the glorie of the *Spartanes* with so great an ignomie, as to ioyne thē in societie with dice-players. *Antisthenes* was wont to say, that in many words, did eyther lye hid much fraud or follie : wishing his disciples to take heede to their talk, for that words had wings, which once let flyp, could neuer be recalled.

*Affetto.**Affect.*

In foure things principally men doe affect.	}	<ol style="list-style-type: none"> 1. The gayne of money. 2. The clyming vnto dignitie. 3. In gouerning a familie. 4. In dooing euill.
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These foure breede a restlesse desire, and affectionate passion, in the minde of man, being couetous to get coyne, ambitious to seeke after preferment, imperious in rule, and infatiate in dooing euill.

Foure affects are infatiable in man.	}	<ol style="list-style-type: none"> 1. The will to profit. 2. The desire of knowledge. 3. The sight of the eye. 4. And to heare.
---	---	---

Tullie in his *Orator*, calleth *Lelyus, helluo Librorum*, a deuourer of Bookes, as one neuer fatiate with reading ouer many and fundry Authours. *Plato* spent the greatest part / of his life in trauell, onely for the desire of learning. And the *Bragmaes* and *Gymnosophists*, counted not those hours

amongst their liues wherein they learned not somewhat. *Zeno* the *Stoick*, beeing foure-score and fourteene yeeres olde, lying on his death-bedde, and hearing some in disputation, lifted himselfe vppe to heere, and beeing demaunded why he did so, aunswered, that when I haue learned this principle I may die.

Abuzo.

Abuse.

Foure things are
of great abuse in thys
worlde.

1. A king vniust in his
gouernment.
2. A minde negligent of
Religion.
3. A wyfe man without
shewing the frutes of
his wisedome.
4. A rich man vncharitable,
and not giuing any
almes.

Plato in his *Common-wealth*, and *Aristotle* in hys *Polliticks*, sets downe, that the heauiest burden which a Monarchie can beare, is to suffer an vniust king. *Tymon* at hys death wishing ŷ ouerthrow of the state of *Athens*, prayed that the Cittie might be seditious and gouerned wyth vniust Rulers. If iustice (sayth *Anaxagoras* be to giue euery man his due, what a Monster is iniustice, that defraudeth euery man of his right.

There be foure
forts of people of
great abufe in the
world.

1. A Chriftian giuen to factions and diffention.
2. A poore man proude.
3. An olde man without religion.
4. A woman that is not fhamefaft.

It is one of the principall badges of the true Church fayth *Chriftome*, to liue in vnitie, for there is but one God, one fayth, and one baptifme: then fith concorde in the principles of Religion is precious, it followes, that fcifmes and controuerfies are moft pernicious. Wherunto a / Poet merilie alludeth this diftichon.

Cur nunc tot fidibus luditur vna fides.

There is foure
great abufes in thys
world.

1. A noble man without vertue.
2. A people without difcipline.
3. A Common-wealth without Law.
4. A young man without obedience.

Lycurgus was wont to fay, that the Lawes were the finewes of a kingdom, which as they did waxe weak, fo the Common-wealth dyd decay: and being kept in force, did remaine in their priffinate ftrength & vigour, whereupon, when he had giuen

Lawes to the *Spartans*, he swore them to keepe his statutes inuiolate till his returne from *Delphos*, whether he banished himfelfe: and after his death, caufed his bones to be burned, and the afhes to be throwne into the Sea, that they might for euer be tyed to the obferuing of his Lawes.

Allegrezza.

Myrth.

There are foure things that breed fuddaine ioy.	{	<ol style="list-style-type: none"> 1. To be freed out of prifon. 2. To be married. 3. To become a Souldier. 4. To be promoted to dignitie.
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The sweetest thing that can happen vnto man faith *Crates*, is hope in aduerfitie to come vnto prosperitie, and eclipsed with darknes to fee the light of the funne: for miserie is not fo bitter as felicitie is pleafant, fo that well fayth *Virgill* in the perfon of *Æneas*:

Olim h[a]ec mæminiffe Iuuabit.

Afflictione.

Affliction.

For foure caufes a man doth willingly fuffer affliction.	{	<ol style="list-style-type: none"> 1. To gette honour. 2. To auoide pouertie. 3. To efchew difgrace. 4. To inrich his children. /
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It hath beene an olde Prouerbe, that happy is that fonne whose father goes to the deuill: meaning by thys allegoricall kind of fpeech, that fuch

fathers as seeke to enrich theyr sonnes by couetuousnes, by briberie, purloyning, or by any other sinister meanes, suffer not onely affliction of mind, as greued with insatietie of getting, but wyth danger of soule, as a iust reward for such wretchednesse.

Autonomazia.

Agnomynation.

Foure forts of men are knowne by excellency, or tytle of ag- nomination.	1. Salomon when they name the wife.	The first admo- nischeth with wysedome.
	2. Aristotle when they name the Philoso- pher.	The second wyth Philosophie.
	3. Virgill when they name the Poet.	The thyrd wyth Poetrie.
	4. Paule when they name the Apostle.	The fourth teach- eth the true fayth.

There beeing two Jewes and two Gentiles, famous for Theologie and Philosophie, sheweth to vs by what fundry gifts God doth glory in his creatures, for although *Virgill* and *Aristotle* were ignorant of the diuine essence, and knewe God but in shadowes, and as it were in glasse, yet the secret skill they had in the depth of his works, did prooue a manifest action against all Infidels and Atheists,

that denie there is one almightie & euerlasting *God*,
Creator of all things.

Auidita.

Greedineffe.

Foure things greedie minds can- not performe. To	}	<ol style="list-style-type: none"> 1. Abstaine frō things for- bidden. 2. Enioy things graunted. 3. Vse pietie. 4. Know a meane in getting.
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The perfect description of a greedie or couetous mind, which like the Serpent *Hydaspis* is so infatiate, as the more he drinketh, the more hee is a thirst, and the more he desireth, the farther is he from the end of his couetous imaginations: yet hauing gotten in part what hee craueth / his estate is so miserable, as hee greeueth to vse that for the vse of himselfe, which with long care and trauell he hath gotten.

Amore.

Loue.

There are foure degrees in Loue. To	}	<ol style="list-style-type: none"> 1. Talke. 2. Be conuersant. 3. Taste. 4. Possesse.
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In this diuision is comprehended whatfoeuer is in loue, for the inward motion of the mind which wee commonly call fancie, must be discouered by the tongue, which must be continued by conuersation, otherwise the parties shall not be priuie to the mutuall manners eyther of other, which is the

cheefest interest in affection: and theyr mindes once vnited, followeth the fruite of their desires, which is not made perfect till hee peaceably possesseth the good he presentlie enioyeth.

Auaritia.

Couetoufnesse.

Foure things doe
spring from covet-
oufnesse. {

1. Rapyne.
2. Periurie.
3. Fraude.
4. Murther.

By the braunches is easily discouered what the Tree is, & by such effects is manifested a most wretched cause, so that thys agreeth with the saying of *Thales Mylefius*, that *Auaritia est radix omnium malorum.*

Foure things make
a man couetous. {

1. The feare of want.
2. The oppression of seruitude.
3. The enuie of others.
4. The aboundance of children.

It is remembred that *Crassus* the Romaine, whose reuenues were so great, as beeing a priuate Cittizen, he was able to maintaine tenne Legions of Souldiours for two/yeeres with meate and money, yet was so couetous as his extortion had no ende: and beeing demaunded why he was so greedie to gaine: aunswered, for that he sawe the misery of such as did want.

Foure thinges doo
 affwage couetous de-
 fires.

{ 1. The aboundance of riches.
 2. Youth inriched with
 health.
 3. Conuerfation with liberall
 men.
 4. And want of children.

As before he placed the number of children to be the caufe of couetoufneffe, fo he addeth the want of children to be the meanes to mittigate fuch inordinate defire: meaning heereby, that Nature carefull of her feede fowne by propagation, dryueth a care into the minds of Parents to heape vp wealth for their children: and yet *Antifthenes* at the day of his death, made this prouifo in his laft will and Testament, that if his fonnes were wife and Philofophers, they fhould not enioy one penny of his goods, but if fooles, they fhould poffeffe all his treafures.

Allidini.

Sloth.

Foure things pro-
 cure floth.

{ 1. Obscure and darkfome
 places.
 2. Solitarie quiet.
 3. Displeafant feare.
 4. And weake cogitations.

Pythagoras among his obfcure *Ænigmaes*, hath thys: *Take heede thou fitte not vpon a bufhell:* meaning that floth and idleneffe were efppecially to be efchewed, as vices moft pernicious to a

Common-wealth. For *Plato* rehearsing certaine perticuler causes of sedition and ciuill mutinie, allegeth idlenesse not to be one of the least, alluding to the saying of *Seneca*, that as labour and trauell appeaseth tumults, so sloth nourisheth vprores and factions: to auoyde this vice, *Hesiodus* counsayle is, to shutte vp the day with sweate, to spende time rather in needelesse exercise then in idlenes. /

Auocato.

Aduocate.

Four things ought
euerie iust Aduocate
to obserue.

1. To heare the aduersary
wth patience.
2. To consider deeply of y^e
things heard.
3. To prepare a right aun-
swere to the cause con-
sidered.
4. To conclude by measur-
ing the cause after his
owne case.

Aristides, the perfect iusticiarie of his time, was so impartiall in hearing his aduersaries plea, that when one came to the barre and tolde him what euill the Plaintife had spoken against him, hee made this answer: tell me not what iniuries hee hath done to my selfe, but what wrong he hath doone to the defendant, for I stande heere to minister iustice, not to reuenge.

Auditore.

A hearer.

Foure things are
necessary for euerie
one that heareth any
thing to take heede
of.

1. To heare him with filent
patience that speaketh.
2. To confider well of the
thinges heard.
3. To committe to memorie
what is good.
4. To put to obliuion what
is euill.

Heere is the counfaile of *Plutarch* verified, that
wifheth euerie man to haue two paffages in at his
eares, the one for good principles, which muft be
kept as Pearles, the other for fuch friuolous
matters as beeing carelefly heard, ought to be
foone forgotten.

Alfero.

A ftandard bearer.

Thefe foure con-
ditions ought to
adorne and beautifie
a ftandard-bearer or
Auncient.

1. Nobleneffe of blood.
2. Loue for his Countrey.
3. Courage of minde.
4. Policie in warrs. /

Themiftocles the honour of his Countrey, and the
flower of Chiualrie in his time, who was both a
valiant Souldiour and a wife Philofopher, would not
fuffer anie to beare the ftandarde or Auncient, in hys
time, that was not able to carrie ſ Armes of his
auncefters in his flag, and that had [not] doone some
expoyte before in some battaile of vtterau:nce.

Amicitia.

Freendship.

Foure things doe procure amitie and freendshippe. {

1. A benefite.
2. Familiaritie.
3. Similitude of manners.
4. Eloquence.

Amongst all other causes of perfect freendship, the likenesse of manners and similitude of life is the cheefest, so that when the parts of the minde be *homogenes*, of one vniforme and mutuall disposition, then commonlie the freendshippe is firme and endureth long : whereas disparitie of manners, may for a time maske vnder the collour of amitie, but at last prooueth brittle : for it is a censure holden for an infallible principle, *Diffimulum infida est amicitia.*

Foure forts of men loose their freendes wrongfully & without cause.

1. A rich man oppressed wth pouerty.
2. A mighty man depriued of hys dignitie.
3. A happy mā thwarted wth disgrace.
4. An old man ouer burdened wyth yeeres. And those who are despy[*fed*] and forsaken of men.

Scipio the *African* after all his glorious victories, sequestrating himselfe in a graunge place, being demanded why he woulde not liue any longer in

the Commonwealth, answered, for that flying from the iniuries of Fortune, I meane still to keepe my friendes : thinking that if he had beene checkt by any dis-fauour of the Senate, / he had presently made shipwracke of his olde companions. For *Nullus ad admisas ibit amicus opes.*

There are foure princi- pall sorts of freendes dif- ferent in cō- ditions.	1. F o r t u n e freendes. 2. Tablefreendes. 3. F a i t h f u l freendes. 4. And seruile freends.	The first departe at the frowne of Fortune.
		The seconde van- ishe by fragilitie.
		The third are per- petuall.
		The fourth con- tinue so long as they are boūd by feruitude.

Thys diuision sheweth the difference betweene true and fained freendship, the one beeing momentarie, depending on the fauour of Fortune, the other perpetual, which stretcheth *vsque ad Aras*: such was the freendship of *Damon* and *Pythias*, of *Scipio* and *Lælius*, of *Tytus* and *Gysippus*, of *Pilades* and *Orestes*, and diuers others, that no aduerfitie coulde disseuer : where as Parrasites, such as *Terence* and *Plautus* discouers in their Comedies, hange theyr freendshippe at the Tables ende, and theyr loyaltie at the Caters basket.

Foure forts of men
 speedilie get friends.

- 1. They which be liberall.
- 2. They which be mightie.
- 3. They which be pleasant.
- 4. They which be well
 tongued and affable in
 speech.

Dooft thou couet faith *Diogenes* the *Cinick*, to
 haue multitude of freendes: then eyther seeke for
 store of possessions, promotion, or els become a
 flatterer.

Beneficio.

The[re] be foure
 forts of men that in
 despight of thēselues
 haue good turnes and
 benefits doone them.

- 1. The debtor when he is
 freed from his debt.
- 2. The childe when he is
 beaten for his faulte.
- 3. He which is troubled
 with ŷ Lytargie whē
 he is waked frō sleepe.
- 4. And hee which in his
 lunacie is quieted with
 bondes. /

A benefite.

Although as *Epiētetus* faith, there is nothing
 sweeter then moderate correction, yet such is our
 nature, drowned in selfe-loue, as offend we neuer
 so deepe, yet we scorne not onelie to be corrected,
 but to be reprehended: heerein resembling infants
 & sucklings, ŷ feare the rod more then offence:
 but as they by such chastisement were more warie,

fo a good man by reprehension becōmeth more wife.

Foure things to induce a man to bestow a benefit. {

1. Gaine.
2. Feare.
3. Hope.
4. Loue.

In a gift (saith *Aristotle* in his *Ethicks*) thou must obserue circumstaunces, namelie, 1. To whom thou doost giue. 2. Why thou doost giue. 3. Howe thou doost giue. 4. And when thou doost giue. Otherwise thou mayest erre in bestowing a benefit: for if thou giue for feare, as thinking so to please thine enemy: for gaine, as couetous of lucre: for hope, either of the like, or better, thy gyft is not worth the name of a benefit.

Beni inutili. Things good yet vnprofitable.

Foure things are good, and yet doe little preuaile after a deede doone. {

1. Wytte.
2. Consideration after the deede.
3. Meditation.
4. And sorrowe.

Sero sapient Phruges, when *Troy* was sackt, the Cittizens were wise: to shutte the stable doore when the steede is stolne, is to wishe for a showre of rayne when haruest is past: also when a fault is committed, tis good to enter into the consideration of the follie, and to be sorrowfull for the misse, yet they little or nothing profit.

Breuita.

Breuitie.

Foure things cannot be of any long continuance. {

1. A contentious man.
2. A foolish Tyraunt.
3. An vniust possessor.
4. And a prodigall spender./

Aristotle in his *Physicks* setteth downe this principle, *Nullum violentum est continuum*: and *Socrates* alledgeth this *Axiome*, euery exceffe is both a vice and momentary. Where is diuision, there saith *Zenocrates*, is confufion. And *Thales Mylefius* counted it a wonder of the worlde to see an olde Tyrant.

Citta.

A Cittie.

Foure Citties more than any other are fcituated by the fea. {

1. *Genoa.*
2. *Venice.*
3. *Cōftantinople.*
4. *Pyfa.*

{

- The fyrft rich.
- The 2. abounding.
- The third full of merchandize.
- The 4. famous for honorable Citizens.

Venice is feated in the Sea, fixe myles from anie firme Land, walled with the Ocean, and enuironed with Rocks, a Dukedome both rich and mightie.

Foure Citties are greater then the moft. {

1. *Paris* in France.
2. *Mylane.*
3. *Florence.*
4. *Rome.*

} In Italic.

Foure things doo
 speciallie make a
 Cittie famous.

1. Antiquitie of building.
2. Nobilitie of Cittizens.
3. Victories wonne in the
field. [and promifes.
4. And obseruing leagues

Lacedæmonia, Thebes, and *Athens*, the three
 lights of Greece, were famous for these foure
 poynts, being founded long before the rest,
 bringing forth many worthie Philosophers and
 courageous Captaines, as *Epaminondas, Themistocles,*
Alcibiades, and infinite others, which by their
 Prowesse wonne many great and notable battailes,
 beeing so strickt in their promifes, that they chose
 rather to die, then to be false to their confederates. /

Foure things doo
 defende a Cittie.

1. Peace.
2. Wifedome.
3. Feare.
4. And iustice.

Demosthenes beeing demaunded what preferued
Athens so long in a flourishinge state, made this
 breefe aunswere, the Cittizens delight in peace and
 quiet, the Orators are learned and wise, the Com-
 mon people are fearefull to transgresse the Lawes,
 and the Magistrates delight to doo iustice.

Foure things doo
 make a Cittie desert.

1. Intestine and ciuill warre.
2. Restlesse enuie.
3. Want of victualles.
4. And iustice blinded.

Foure things doo driue a man out of a Cittie.

{	1. The wickednes of a 2. Famine. [tyrant. 3. Prodigalitie. 4. And vntimelie gifts.
---	---

If wee read the Annuall recordes that Historiographers haue sette downe, as true antiquaries of tyme, we shall finde, that nothing hath sooner ruined and subuerted Citties, then ciuill warres and enuie: for ambition creeping into the mindes of men through an enuious humour that feedeth their harts, stirreth them by aspyring thoughts to striue for a sole supremacie, so the better to reuenge: as fell out betweene *Ptolomie* and *Cesar*, *Sylla* and *Marius*, *Anthonie* and *Augustus*, which breeding ciuill warres, did almost subuert the state of the *Romanes*.

Foure things doo make a Cittie habitable, and to be frequented wyth Straungers.

{	1. The preferuation of iustice. 2. The bountie of Cittizens 3. Speedie gayne and returne of commodities. 4. And abouandance of victualls and necessaries. /
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The Authour in all his censures, setteth still downe iustice as a cheefe pyller in a Commonwealth: arguing by this repetition, that nothing is of greater force in a Cittie, then to giue euery man his due, which *Tullie* setteth downe for the perfect

definition of that vertue, which (faith he) contains in it all other vertues.

Casa.

A house.

<p>Four things doo often make a mā to returne to his house.</p>	{	<ol style="list-style-type: none"> 1. The loue towards hys Wife. 2. The pleasantnesse of his house. 3. The want of companions. 4. And the aduerfitie of tyme.
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Scipio the Affrican, hauing suffered so long his affections to be ledde a wrye, that hee fell into loue with hys Concubine, and so placing her in a Graunge place, absented himselfe from his wife, yet at last by secrete sparks of good wil, which still remained in his hart, calling to mind his wiues vertuous disposition, returned home and forsooke hys follies.

<p>Four things driues a man from hys house.</p>	{	<ol style="list-style-type: none"> 1. Too much smoke. 2. A dropping rooffe. 3. A fylthie ayre. 4. And a brawling woman.
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Heere pollitique is vsed a figure called *Clymax*, or *Gradatio*, where ascending from the lesse, hee endeth in the greater: for rehearsing diuers enormities that are able to driue a man from his house, at last hee concludeth with a brawling woman as the worst & greatest euil of al.

Conoscere.

Knowledge.

- Foure things are impossible to be knowne or discerned. {
1. The flight of a bird through the ayre.
 2. The way of a shyp through the sea.
 3. The passage of a serpent ouer a stone.
 4. And the way of a younge man in his youth.

Solomon in his Parables as hauing wisdome giuen him from aboue, noting that the wayes of a young man are slipperie, and so ouershadowed with vanitie as they blinde the fence: alludeth the knowledge of his follies to an impossibilitie, proouing by this Ænigmaticall kind of phraze, that his thoughts and actions are builded vppon inconstancie.

- Foure things are easie to be knowne. {
1. A valiant man in battaile.
 2. A good Mariner in a tempest.
 3. Good gold in the fornace.
 4. And a freende in aduersitie.

Amicus certus (sayth the Poet) *in re incerta cernitur*, mishappe is the true touchstone of freendshypp, and aduersitie the tryall of friendes. *Curtius* had not bene known to be valiant, if he had not so worthilie withstoode the Armie of *Porfena*: *Arfidas* had neuer bene prayfed to *Alexander*, for

a good Mariner, if hee had not beene a good Pylot in necessitie: neyther had *Damon* beene counted so faythfull to *Pythias*, if hee had not remained a pledge for his freende with *Dyonisius* in *Sycillia*.

Carita.

Charitie.

Foure things doo
proceed from chari-
tie.

1. Reuerence towards God.
2. Loue towards our neighbour.
3. Succour to the oppressed.
4. And instruction to them that erre.

The fruites of charitie are the perfect fulfilling of the Lawe, for Saint *Paule* sayth, that if he had fayth, & solde all that he had to giue to the poore, and yet wanted loue and charitie, hee were like a tynckling cymball: and in these foure braunches of charitie, is made a perfect deuision of the Lawe, for he setteth down our duetie towards God, in giuing him due reuerence, and our duety towards our neighbour, in louing, helping, and instructing him. /

Costanza.

Constancie.

Foure things doo
induce constancie.

1. The feare of shame.
2. The feare of punishment.
3. The feare of fame.
4. And the feare of fraude.

Attylius Regulus was so constant in his promises, that he rather chose death then any way to spotte his fame by feare eyther of punishment or miserie.

Configliare.

A Counsellor.

Foure things are
necessarie for him y
giueth cōsaile.

1. To heare the reasons of both parties.
2. To consider of that which he heareth with discretion.
3. To demanda equal hier to his pains.
4. To giue counsaile conformable to the Lawe.

To be partiall faith *Seneca* in giuing of counsayle, differeth nothing in proportion from trecherie, for the one deceiueth vnder the pretence of ayde, and the other vnder the colour of freendship.

Foure counsailes
are profitable to man.

1. To stande far from strife & brawles.
2. To preuēt perils before they be past.
3. To leaue pleasures that are mosste desired.
4. And to make no choyse of delicate viands.

Est virtus placidis abstinuisse bonis : tis a great vertue faith the Poet, to abstaine from things that are pleasant, and therefore seeme good : for vertue euer goeth bare faced, but vice to allure with the more pollicie, hideth her impoysoned hookes with a sugered bayte.

Cortigiano.

A Courtier.

Foure things doo
appertaine to a
Courtier.

1. To heare with sapience.
2. To answer with prudence.
3. To be offensiue to no man.
4. And to profit the Cittizen.

Baldeffar in his Courtier hath the like principles. For *Gonsaga* setting downe certaine precepts, wisheth that he be euery waie wise, both in hearing and speaking, that hee listen not to frivolous prattle, nor at anie time vtter talke of no importaunce, that hee be courteous and willing to please all, and especially readie to please the Cittizen, for from him riseth either his praise or infamie.

Foure things procure a man to be a Courtier.

1. Aboundance of riches.
2. Ambition and desire of honour. [wit.]
3. Integritie and quicknes of
4. And y hope of rewarde by seruice.

Capitano.

A Captaine.

Foure things are profitable for a Captaine in the warres.

1. Treasure to make iust pay to hys Souldiours.
2. Store of meate and munition.
3. Multitude of Souldiers.
4. And wisdome to know the condition of theemie.

Wee reade in the Chronicles of the warres of the Turkes, that amongst all the orders in his Armie, the Turke dooth vse to giue great pay to his Janifaries: by that meanes to make them both hardie and faithful. For in his warres against *Cassanus* the Souldane, when hee had taken him, and found in his Treasure, store of coyne, and yet sawe the minde of the man was such and so miserable, as he would not make francke pay to his Souldiers, he shutte him vppe in a Chamber with all his treasure, and so starued him to death. /

Four things doo
belong to a Captaine
in the wars.

1. Howe to set his souldiers
in squadrons, with
greatest vantage against
y^eemie.
2. Howe to foresee the
enemies intent.
3. To encourage thē cheere-
fully to fight.
4. And to leade his men
brauelie to the battayle.

Phillip of *Macedon*, beeing demaunded why he was longer in subduing *Thebes* and *Athens* then of all Greece besides, aunswered, for that theyr Captaines were Philosophers and Orators, able to perswade more with their eloquence, then he was

to commaunde with his dignitie : whereby hee doth admonish, that one of the principall points of a good Captaine, is to exhort his fouldiers with skill.

Four things ought euerie one that maketh war to consider.	{	<ol style="list-style-type: none"> 1. Of what power he is himselfe. 2. What forces the enemy is able to prouide. 3. For what cause he taketh the warre in hande. 4. And what shall be the successe of the battayle.
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Forefight (saith *Epictetus*) is the preuenter of repentaunce, and nothing is more preiudicial in a Captaine then to say (had I wist :) for vnlesse the forenamed circumstaunces be carefully considered, he may flyppe into fundrie enormities.

Conditione humana. Humane condition.

Foure things do bewray the condition of man.	{	<ol style="list-style-type: none"> 1. Hys speech. 2. His secrecie. 3. The motion of his minde. 4. And his exterior gestures.
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Ex abundantia cordis os loquitur : alluding to our olde English prouerbe, what the hart thinketh, the tongue clack / eth : meaning heerby, that the affections of man are knowne by his speech, as fauoring of wisedom or follie, of enuie, as louing

to backbite: of wrath, as vttering cholerick tearmes, and fuch like.

Commandare.

To commaund.

Foure things doo
ruinate him ouer
whom they com-
maund. { 1. Loue.
2. Hate.
3. Feare.
4. Gaynes.

Ouid, although he wrote his works *De Arte amandi*, yet being willed by *Corynna* to fette downe a perfect definition of loue. He faid it was a paffion that he knewe not from whence it fprung, what it was, nor to what end it tended: onely this by experience hee was able to auer, that it was an affection that commaunded nothing but loffe. Where hate and couetife of gaines ruleth, faith *Socrates*, there looke neither for charitie nor honeftie, for hate fpringeth from enuie, and cove-
tousnes from iniuftice.

Confinato.

A banifhed man.

Foure things are
profitable for a ban-
ifhed man. { 1. To confider the eftate of
them which are fallen.
2. To hope to better his
eftate.
3. To fpend carefully.
4. And to feeke after gayne
moderatlie.

When *Metellus* was banifhed out of *Rome*, his friend *Naftyca* gaue him this freendlie aduertife-

ment at hys departure: thinke thou art not (quoth he) the first that hath tryed his fortune: euer once hope to returne, be not prodigall, least riot breede want: nor too couetous, least thou purchase the hate of Strangers. /

Domandare.

To demaund.

- | | | |
|--|---|---|
| Foure things are profitable for him to consider that demaundeth. | } | <ol style="list-style-type: none"> 1. What he is that demaundeth. 2. Of whom he doth demaund. 3. For what cause he doth demaund. 4. And what it is he doth demaund. |
|--|---|---|

These circumstaunces of demaunding, of giuing, of receiuing, or performing any duetie, the Reader may best learne in *Aristotle* his *Ethicks*, where they are discoursed of at large.

Dottore.

A Teacher.

- | | | |
|--|---|---|
| Foure thinges doe belong vnto a Teacher. | } | <ol style="list-style-type: none"> 1. In the day to looke over the Lecture he hath. 2. In the night by meditation to call it to memorie. 3. Priuatly to resolue his schollers in al doubts. 4. To be affable with them. |
|--|---|---|

- Four things procure a Teacher to reade well.
1. The multitude of Schollers.
 2. Great reward for his paynes.
 3. The getting of greater knowledg.
 4. And the hope to obtaine fame and honour.

The auncient Philosophers, especially *Aristotle*, was wont neuer to deliuer any newe principle in *Peripateo*, vnlesse the night before he had thrise called it to memory, by proouing *pro et contra* with himselfe, so to seeke out the trueth of the *Axiome*: and for this his paines, as hee got immortall renowne, so he purchafed great rewardes, not only at the hands of *Alexander*, but by other his schollers, of meaner calling: but so is the condition of time chaunged, as the Teacher passeth ouer his precepts wythout any great premeditation, for that his labour and industrie is so slenderly rewarded. /

Donna.

A woman.

- Four things doo belonge unto a woman.
1. Beautie of the face, and proportion of bodie.
 2. Chastitie of minde.
 3. Honestie of manners.
 4. And a familiar curiousnesse.

Crates the Philosopher said, that vnlesse vertue

were added to beautie, how faire so euer the face were, a woman were most deformed: thinking the interiour perfection of the mind was of more force then the exterior constitution of the bodie.

<p>Foure thinges are desired of women especially.</p>	{	<ol style="list-style-type: none"> 1. To haue a fayre young man to her husband. 2. To haue many children. 3. To be decked wyth costlie apparell. 4. And to haue supremacie aboute others.
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Plato in his *Androgina* faith, that of all the effects that most troubles and disturbes the mindes of women, the desire of soueranitie is y^e most vehement: for so greatlie they hate to be ouer-ruled, that *Nynus* the king of *Babilon*, graunting his wife whatsoever she would demaund in his whole Empire, shee chose onely to rule three dayes as supream in the Monarchie.

<p>Foure things do greatly displease womē.</p>	{	<ol style="list-style-type: none"> 1. That her husband should loue any but herselfe. 2. That shee be crossed wyth his frowardnesse. 3. That her children want. 4. Or be taken away by vntimely death.
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Although fayth *Iuuenall* in his Satyrs, women loue to chaunge, yet it is death for them to allowe

their Husbands such limits, and therefore the Poet calles them inequall / proportioners of duetie.

Digiuno.

Fasting.

Foure things belong vnto him that dooth fast. {

1. To eat with modestie.
2. To eschewe sinne.
3. To meditate of heauen.
4. To giue almes.

We see by this deuision, that fasting consisteth not in abstaining absolutelie from all kind of meates, for he wylleth to eate with measure, but in refraining from sinne, in applying his thoughts about heauenly cogitations, and to be charitable : which indeede is the true fast.

Dolore.

Greefe.

Foure things are greuous vnto a man. {

1. The wickednes of his Children.
2. The losse of his possessions.
3. The promotion of his enemies.
4. And the fall of his freendes.

There is nothing faith *Salomon* that more greueth a father, then to haue a foolish & vnruilie sonne, for it maketh his heade full of gray haire, and letteth him from passing with quiet into his graue. *Cato* who was seuer in his actions, as he was halfe a *Stoick*, yet was sayde to sorrowe at the

happinesse of *Cæsar*, and greeue at the fall of *Pompey*, the first his enimie, the second his freende.

Dominio iniusto.

Vniust rule.

There are foure
forts of men that
rule vniustlie ouer
others.

1. The vffurer.
2. The deceiuer.
3. The proude man.
4. And y impudent.

Hardlie befette are those Cittizens, (saith *Socrates*,) where the foole ouer-ruleth the wise, the proude man the humble, where trueth is seruaunt to falshood, and money task-maister ouer honestie. /

Foure inconueni-
ences doe spring from
vniust rule.

1. Deceitfull reuerence.
2. Mortall enuie.
3. The hate of Superiours.
4. And the punishment of
suceffors.

Where we may note, that although hee which ruleth vniustlie, taketh a pleasure in such superi-
oritie, yet pestilent & pernicious enormities are the
fruites of such delight: for the reuerence which
they shew him, is doone more for feare then for
loue, their dutie is hate secretlie, and their reuenge
is to become enuious to his honours.

Diletto.

Delight.

Foure things doo
breede great pleasure
& delight.

1. A sweete voice.
2. A fayre face.
3. Delicate meate.
4. And a cleere day.

There is no such pleasing object to the eye as beauty, nor none breedeth greater pleasure to the eare, then an eloquent tongue with sweete pronunciation. *Alexander* was neuer vanquished with any exteriour delight, but with seeing the beautie of the *Amazon* Queene, and *Anthonie* took his felicitie in hearing the sweete voice of the Egiptian *Cleopatra*.

Foure thinges doe greatlie please and delight a man.	{	<ol style="list-style-type: none"> 1. A wise sonne. 2. The fight of riches. 3. Preferment to dignitie. 4. And reuenge vpon an enemy.
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The wisdom of the Sonne, saith *Ecclesiastes*, greatlie gladdeth the Father, and maketh his yeeres without number : for nature tieth vs with such a strickt league, as nature is greater in descent then ascent, and greater is the affection that commeth from the father then from the sonne. /

Danari.

Money.

Foure sorts of men doe get money.	{	<ol style="list-style-type: none"> 1. Fraudulent persons. 2. Couetous men. 3. Wise and discrete men. 4. And they which be pro- uident and carefull.
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Four[e] things are gotten without the helpe of money.	{	<ol style="list-style-type: none"> 1. The despising of a mans 2. Foolishnes. [life. 3. Pouertie. 4. And sicknesse.
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Aristotle in setting downe his happie man faith, be he neuer so vertuous, yet he cannot be *felix* without money and riches: but we see that miserie commeth so by fate, as we neede not the goods of Fortune to further it.

Difficulta.

Difficultie.

Four[e] things are passing hard and difficulte vnto man.	{	<ol style="list-style-type: none"> 1. To possesse an other mans goods and to restore them. 2. To see villanie offered him, and to holde his peace. 3. To receiue wrong, and not to bee sorrowfull. 4. To haue things necessarie, and not to taste of them.
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The *Stoicks* which were *Apothoi* without passions, held opinion, that it was the cheefe poynt of vertue, not to be moued with any affections, neither to be gladded with prosperitie, nor to be daunted with aduersitie, but to beare all chaunces alike if he were iniured: and therefore they made a combat with theyr affections, counting nothing vertuous that was not difficult. /

Dignita.

Dignitie.

Foure things doo aduance a man vnto dignitie.	{	<ol style="list-style-type: none"> 1. Wealth. 2. Reason. 3. Science. 4. And iustice.
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The readie way faith *Zenophon* to preferment, is knowledge and vertue, for they which climbe vnto dignitie by other means, are vnworthie such good fortune.

Defiderio.

Defire.

Foure things are greatlie defired, and fought for of men.	{	<ol style="list-style-type: none"> 1. Store of money. 2. Fulnesse of knowledge. 3. Continuall quiet. 4. And perpetuall ioy and mirth.
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Plato beeing demaunded what he most defired in the whole world, aunswered, knowledge: whereof hee was troubled with infafietie, to obtaine which, hee passed throughout all Greece and Egypt.

Dominare.

To rule.

Foure sorts of men are greatly defirous to beare rule.	{	<ol style="list-style-type: none"> 1. The poore, to get that is other mens. 2. The rich, to defend & keepe y they haue got. 3. The iniuried, to make reuenge. 4. The good, to defende the Cittie. 	} <table border="0" style="margin-left: 1em;"> <tr> <td style="vertical-align: middle;">The first are mortall to cittizens.</td> </tr> <tr> <td style="vertical-align: middle;">The seconde may be suffered.</td> </tr> <tr> <td style="vertical-align: middle;">The thirde doe often harme.</td> </tr> <tr> <td style="vertical-align: middle;">The fourth do greatlie benefit.</td> </tr> </table>	The first are mortall to cittizens.	The seconde may be suffered.	The thirde doe often harme.	The fourth do greatlie benefit.
The first are mortall to cittizens.							
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Aristotle in his deuision of the Common-wealth, appointeth the democracy or popular estate to be the worst of all gouernments, and therefore concludeth, they desire greatly to raigne, as men factious & desirous of noueltie.

Danno senza rimedio. Loffe without remedie.

Fourē things may be taken away frō man which can neuer be restored. {
 1. Virginitie corrupted.
 2. Lyfe lost.
 3. Fame crackt.
 4. And a member cut off.

Byas the Philosopher, when by shipwracke hee had lost all his goods, yet boldlie and merrilie could say, *Omnia mea, mecum porto*: thinking that riches lost, might bee got againe by learning. But *Themistocles* when hee was by the *Ostracisme* vniustlie banished from *Athens*, sayd, I haue lost that I shall neuer recouér, (fame) for the *Græcians* that are ill, will thinke I haue deserued ill.

Dono senza danno. A gift without loffe.

Fourē things a man may gyue without loffe. {
 1. Knowledge when he instructeth one.
 2. Fame when a man praiseth one.
 3. Reuerence when a man sheweth curtesie.
 4. And fayre language.

There are two things faith old Maister *Gower*,

that a man may be prodigall of without offence : of his cap in dooing reuerence, of his tongue in giuing good speeches : which two are free lie giuen, greatly considered, and without any losse or detriment.

Delitto.

Sinne or offence.

- | | | |
|---|---|--|
| Foure things are
nourished in sinne. | { | <ol style="list-style-type: none"> 1. The offence when it is not felt. 2. To conuerse and company with him that finneth. 3. To escape vnpunished. 4. And to profit by sinne. |
|---|---|--|

Saint *Augustine* hath this golden sentence, that *Consuetudo peccati tollit sensum peccandi*: the custome of finning taketh away the feeling of sinne : so that offences without remorse are halfe incurable. To accompany with finners, to escape without punishment for the fault, and to profit by the sweetnes of sinne, draweth men headlong into manie miseries. /

Diulgare.

To manifest.

- | | | |
|--|---|---|
| Foure things hurt
being manifested. | { | <ol style="list-style-type: none"> 1. An offence committed. 2. Ill gotten goods. 3. A mans owne foolishnes. 4. And riches vnder a Tyrant. |
|--|---|---|

For a man hauing committed a faulte, to detect himselfe, or to be the heralde of his owne follies, is a point of extreame madnesse, but to bewray his

wealth vnder the gouernment of a Tyrant, is to giue himselfe a pray to the oppreffour.

Dio.

God.

<p>Foure things are greatlie acceptable vnto God and vnto men.</p>	}	<ol style="list-style-type: none"> 1. The concorde of brethren. 2. The loue of neighbours. 3. Quiet between man & wife. 4. The repentance of fin- ners.
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Dauid the holie Prophet, as inspired and wondering at the concord of bretheren, cryeth out with vehemencie of spirit, *Ecce quam bonum, et quam iucundum, habitare fratres in vnum*: comparing their loue to dewe that dropt on the Hill of Hermon, and to the oyle that ranne downe vpon *Aarons* beard: for the sweete consent and agreement in marriage, he addeth a blessing, that their children fitte about their Table, and for the repentance of finners, hee faith the Angels makes ioy in heauen.

Eccellenza d' Huomini.

<p>Foure excellent men in foure fundry Nations.</p>	}	<ol style="list-style-type: none"> 1. <i>Iudas Maccabeus</i> in <i>Iudea</i>. 2. <i>Charles</i> the greate in Christendome. 3. <i>Saladyne</i> amongst ŷ <i>Sarafnes</i>. 4. And <i>Augustus Cæsar</i> amongst the <i>Pagans</i>.
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Felicitia.

Felicitie.

Foure forts of men
are happy diuerſlie.

1. He that diligently ſerueth God.
2. He that directeth his actions after a good courſe.
3. He that contemneth the vanities of the world.
4. And hee ſe by an other mans miſhap is learned to beware.

He meaneth not heere felicitie as *Aristotle* dooth in his *Ethicks*, by riches, byrth, parentage, beautie, or other gifts of nature and fortune, but he accounteth him happy that ſerueth God, walketh in his waies, & by other mens harmes can auoide the like miſhap.

Foure forts of
felicitie doo make
men moſt vnhappy
and miſerable.

1. The multitude of children.
2. Aboundance of riches.
3. To rule a Prouince.
4. And to haue many freendes.

Although children be a bleſſing of God, yet ſo it oft falleth out, that the number of them beeing many, it maketh a man full of cares to prouide thinges neceſſarie, and amongſt manie, it cannot be, but commonlie ſome wyll prooue infortunate: as of them, ſo of freendes, for *Pythagoras*,

amongst his *Ænigmaticall* precepts, hath this for one: *Eate not with many hands.* Meaning, not to companie with manie freendes, for necessitie vrgeth that some prooue trecherous.

Figliuolo.

A sonne.

<p>Foure bands tyeth the son to the father.</p>	}	<ol style="list-style-type: none"> 1. To reuerence him. 2. To obey him. 3. Not to giue him occasion of forow. 4. And to releue him when he is olde.
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Plinie in his *Naturall Historie* saith, that the young *Storke*, when he seeth the olde is so weake & ouer-grown with / yeeres that he cannot flie, not onely prouideth victuaile for his nourishment, but to sollace, carrieth him about on his backe: which curtesie, the *Grecians* called *Antipelargein*, keeping his picture in their houses, to give thereby example and president of duetie to their children.

Fede.

Fayth.

<p>Foure things doo issue and proceed from fayth.</p>	}	<ol style="list-style-type: none"> 1. The certaintie of things not seene. 2. The goodnesse of life. 3. The foode of the soule. 4. And the worshipping of God.
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The effects and fruites of faith are sufficiently discoursed by *S. Paule* to the *Romaines*, and in the

Epistle of S. *Iames*, to which places I refer the
curteous Reader.

Fanciullo.

A childe.

Foure properties are in Children.	{	<ol style="list-style-type: none"> 1. To be soone angrie. 2. To be soone reconciled. 3. To forget quicklie. 4. And to play with their equals.
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These properties of a child were good to be found in olde folkes, that although they tooke occasion of offence, yet they might quicklie forgiue and forget the faulte. A yong man that was about to marrie, came to *Pittacus* one of the seauen Sages, to aske his counsayle what maner of wife he should choose: the Philosopher straight gaue him this aunswer, goe and play amongst children: whether when the yong man came, hee founde them vnwilling of his company, going to a play that they had, which was, euerie man choose his peere: by this he was admonished to match with his equall.

Forza.

Force.

To foure good works good men are forced vnto as it were by constraint.	{	<ol style="list-style-type: none"> 1. To promote the vertuous. 2. To punish offenders. 3. To honour vertue. 4. And to releue the op- pressed. /
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Vbique in pretio habetur virtus, faith *Chilon* the

Lacedæmonian: vertue is generallie honored: for when *Ouid* was banished from *Rome*, and liued amongst the barbarous *Geeates*, yet hee was there loued for his learning, courtesie, and good behaiour: much more doo good men seeke to aduance them that are vertuous.

Fatila.

Labour or industry.

Four things cannot be obtayned without labour and industrie. {

1. Excellent prayse.
2. Great knowledge.
3. Wealth or goods.
4. And rule or power.

The slothful man (saith *Cicero*) sleepeeth in his own want, whereas *Nihil est tam durum quod non solertia vincat.* *Hercules* had neuer beene famous but for his labors: *Hector* had neuer so long beene a defence for the *Troyans*, had hee not beene (*paciens laboris*,) able to endure labour and trauell. Tis hard (was *Apelles* the Painter wont to say) for him that will not labour, to excell in any art.

Falondia.

Eloquence.

Four things make a man eloquent. {

1. Boldnesse.
2. Understanding.
3. Delight.
4. And vse.

Demosthenes who was counted the most eloquent Oratour that euer Greece afforded, was a long time

with-holden from the barre for pleading, because he was bashfull, in so much that they neuer hoped of his successe, till on a day imboldened by the prefence of his many freends, he prooued the most eloquent man of his time.

Gouare ad altrui.

To pleasure others.

Foure thinges
pleasure others more
then thēselues.

1. Birds in making their nests.
2. Bees in working of honey.
3. Oxen in wearing the yoke.
4. And sheepe in bearing wool.

Gola.

Gluttony.

Foure thinges are
enemies to gluttonie.

1. The carefulnesse of gayning.
2. The mortifying of the bodie.
3. To combat with hunger.
4. And the desire of money.

Foure thinges doo
make a man gluttonous.

1. To lye in an Inne.
2. To follow the Courte.
3. To haue great reuenewes.
4. And to take continuall ease.

The effects of gluttonie are manifold, proceeding frō fundrie causes, and breeding infinite enormities, which prooue pernicious both to soule and

bodie. Wealth bredde it in *Heliogabalus*, *Nero*, and *Caligula*. Ease in *Lucullus*: following of the Courte in *Rodericus*: but *Socrates* was so farre from this vice, that he would not salute him that was infamous for gluttonie.

Gouernatore.

A Gouverneur.

Foure things ought to be obserued by a good Gouverneur. {

1. To vse equalitie.
2. To maintain plentie.
3. To heare gentlie.
4. And to preferue iustice.

Cicero was therefore called by the popular sort *Pater Patriæ*: for because he founded y^e Law in *Rome*, which was called *Lex Annonæ* for the prouision of victuals, alwaies by pollicie ayming at plentie: and *Antoninus* the Emperour was therefore called *Pius*, because so curteouffie he would heere euerie mans complaint.

Guadagno mentito.

Gain falsified.

Foure sorts of men say they gayne more then they doe. {

1. A player of Comedies.
2. An Aduocate.
3. A flatterer.
4. A Phisition.

The / Aduocate by manifesting more gaines then hee getteth, and so likewise the Phisition, thinke to procure their Clyants or Patients to more liberalitie.

- Foure sorts of men
fweare they gayne
lesse then they doo.
- 1. The gouernour or ruler
of another mans goods.
 - 2. The husbandman in reap-
ing his feede.
 - 3. The Merchaunt by sale
of hys Merchandise.
 - 4. The Dicer of y which
hee winneth.

Tullie in his *Officies*, intreating exactlie of duties, allows not such libertie either to Merchaunts, Farmers, or Rulers, for (saith he) *Honestas ante ponenda est utilitati*: trueth and honestie ought to goe before commoditie.

Giudice.

- Foure things be-
long vnto a Judge.
- 1. To heare curteouslie.
 - 2. To aunswere wiselie.
 - 3. To confider soberlie.
 - 4. To giue iudgment im-
partially.

- Foure thinges doe
ouerthrow iustice.
- 1. Loue.
 - 2. Hate.
 - 3. Feare.
 - 4. And gaine.

Cambyfes, noting howe freendes through loue, briberie through gaine, enemies by hate, and dignitie by feare did peruert iudgment, taking one in the faulte of iniustice, caused him to be fleyed quicke, and his skinne to be hunge vppe ouer the

feate of iudgment: and then placed his sonne that was so tormented, in his roome, to the end that hys fathers punishment might learne him to become more warie. /

Grauezze del' huomo. Heaue things vnto man.

F o u r e things are most heaue vnto man.	{	1. To serue an in- gratefull man.	}	Or	{	To lye sicke.
		2. To intreate and not be heard.				To be poore.
		3. To doo well and not be re- warded.				To stande in suspence.
		4. And to looke for that neuer happeneth.				To lie in prisō.

There is no one thing more heaue and burdenous vnto man, then to beare the ingratitude of a thanklesse person: or hauing deserued well, not to be iustly rewarded. The exile *Themistocles* suffered, greued him not so much as the vnkindnesse of his Countrimen, who in requitall of his so many gotten victories, rewarded his valoure with banishment.

Four[e] things are more heaue to man about the rest.	{	1. To liue with a foolish familie. [children.
		2. To haue store of wicked
		3. To consume that is gotten lauishly. [enemie.
		4. To be ouer-ruled of an

These things are heauie, in that they are eyther contrarie to the nature or disposition of man, for there is none so meane nor base, but would grudge to be in subiection to him that he hateth.

Giouane.

A young man.

Foure thingsought a young man to doo.	}	<ol style="list-style-type: none"> 1. To seeke after riches. 2. To delight in honour. 3. To procure freendship. 4. To abstain frō things vnlawful.
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Zenophon describing the duties of a young man, willeth him to be sparing, & an enemy to prodigalitie, which was noted in *Alcibiades*, who was wont to say, that therefore he would be giuen to frugalitie in his youth, that in his age he might be liberall. *Epaminondas* being but a childe, / offered sacrifices to the Gods, that he might doo nothing but that which was vertuous and honourable.

Foure things young men cannot eschew.	}	<ol style="list-style-type: none"> 1. The approching of olde age. 2. The losse of a freende. 3. Infortunate chaunces. 4. Nor the assault of death.
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Time (as the olde prouerbe is) tarrieth no man. Olde age, as *Tullie* saith in his booke *De Senectute* steleth vpon vs by degrees, and by necessitie, that it is assured to vs by fate: for euery day saith *Zeno*, we waxe olde, youth hath no priuiledge against

fortune, and as soone commeth the yong Lambe to the Butchers shambles as the olde sheepe.

Giouanetto.

An vnbridled youth.

Foure things are oft the faultes of youth.

1. To abuse their patri-
monies.
2. To despise correction.
2. To snare themselues in
vice.
4. To make no account of
profit.

A certaine inhabitant of the Cittie of *Pysa*, beeing demaunded why the state of theyr Cittie did so fore decay, fetching a deepe sigh made thys aunswere: our yong men are prodigall, our old men are too affectionate: wee haue no discipline for offences, nor no punishment for such as spende their yeeres in idlenesse.

Guerra.

Warre.

Foure daungerous effects proceed from warre.

1. It maketh a Cittie defo-
2. Breedeth famine. [late.
3. Forceth the people to
depart.
4. And for punishment hath
pouertie.

One going about to prooue that generally there is *viciſſitudo omnium rerum*, argueth thus: peace breedeth plentie, plentie pride, pride warres, warres pouertie, pouertie / peace, and so forth: alleaging

that of consequence manie discommodities doo
proceede from the Altar of Mars.

For foure things
it is lawfull to make
warre. {

1. For fayth.
2. Justice.
3. Peace.
4. And libertie.

Such was the warres that *Hanniball*, attempted
against the *Romaines*, for after that he had giuen
his fayth to the Senate of *Carthage* that hee would
reuenge theyr iniuries, he sealed his promise with
his blood. *Scipio*, beeing demaunded why the
Romans made such hote warres with the *Numan-*
tines, aunswered, we seeke for peace at the walles
of *Numantia* with the sworde.

Huomo.

A man.

Foure things are
deere vnto men. {

1. Carefulnesse to gaine.
2. Sparing to preferue riches.
3. Patience in iniuries.
4. And abstinence for offen-
ces.

Plato beeing demaunded by *Dionisus* the Tyrant
of *Sycillia*, whereof he coulde boast: in this quoth
the Philosopher, that I can suffer iniuries with
patience.

Foure things doo
fortefie a man more
then others. {

1. Beautie of bodie.
2. Wisedome of mind.
3. Laudable fame.
4. And eloquence.

Nestor was a stay to the *Græcians* for his wisdom, *Absolon* was loued of all *Israell* for his beautie : *Alexander* was guarded with the strength of his fame, and *Vlisses* was desired of *Agamemnon* because he was eloquent.

Foure things are
verie great in man
in this present age.

1. The knowledge of a mā selfe.
2. Diffimulation in iniuries.
3. To gouerne well a familie.
4. And rule in the hands of a woman. /

The first precept that the seauen Sages preferred as cheefe of their principles to *Apollo* at *Delphos*, was *Nosce te ipsum, know thy selfe* : which whosoever (saith *Cleobulus*) obserueth, neither is proude in prosperitie nor despairing in aduersitie. *Thales Milesius* beeing demaunded what was the point of a wise man, to dissembles quoth hee an iniurie.

Foure things make
a man perfect.

1. To worship God sincerelie.
2. To loue his neighbour hartilie.
3. To doo to others as he wold be doone vnto.
4. And to wish no worfe to others then to himselfe.

Alteri feceris, quod tibi fieri non vis : measure another mans actions by thine owne desires.

Foure sorts of men
doo displeafe both
God and the world. {

1. A poore man proude.
2. A rich man a lyer.
3. An olde man Lecherous.
4. And one that soweth discord betweene bretheren.

The meaning or gloffe vpon this, I referre to the Prouerbs of *Solomon*.

Ira.

Anger.

Foure things doo
grow of anger. {

1. The trauell of the mind.
2. Ignoraunce of a mans selfe.
3. Uniuft dealing.
4. And an inequall sentence.

Ira breuis furor saith *Socrates*, anger is a short madnes, which disquieteth the mind as with a lunacie : it maketh a man forget himselfe, to passe the bounds of iustice, and to doo all things contrarie to equitie and reason. /

Foure things bring
forth anger. {

1. Contempt.
2. Villanie.
3. Ingratitude.
4. And iniustice.

Foure things appease
anger. {

1. Sweete words.
2. Reuenge.
3. Satis-faction.
4. And pouertie or want.

A milde aunfwer saith the wise man appeaseth choller, and there is no greater bridle to furie then

curteous language : the worst salve for anger is reuenge, for it chalengeth no more by extremitie. The surest reconciliation, saith *Boccace*, is satisfaction, for it glutteth anger wyth Lawe.

Inuidia.

Enuie.

F o u r e things doo spring frō Enuie.	}	1. The greefe of the enuious. 2. The ruine of the enuious. 3. The diuifō of the people. 4. The destruc- tion of ſ citie.)	Or thus.	}	1. An afflict- ed life. 2. Calamitie. 3. Surcui- drie. 4. And pou- ertie.
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Well and wifely saith the Poet, *Inuidus alterius rebus macrescit opimis*, the enuious man waxeth leane wyth the fatnesse of his neighbor, for he seeth nothing that prospereth, but breedeth his discontentment: all good successe is a torment to his mind, and his happinesse consisteth in the unhappinesse of others.

Four[e] things bring forth Enuie.	}	1. The desire of honour. 2. The greedines of gaine. 3. The felicitie of others. 4. And the hate towardes our neighbour. /
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Had not *Cæsar* beene tickled with an insatiable desire of honour, he had neuer so greatlie enuied *Pompey*. Had not *Crassus* beene without measure

in his couetise, he had not so deepe enuied *Matellus*. The felicitie of others, is a spurre to an enuious person. For as *Mantuan* in his *Eglogues* auerreth, he thinketh his neighbors profit (though lesse) yet alwaies greater then his owne.

Vicinumque pecus grandius vber habet.

Four things doo
race out enuie. {

1. The priuation of power.
2. Want.
3. The mortifying of the senses.
4. And the desire of vertue.

They which enuie other mens good fortunes beeing aspyred, and growne to preferment, and after abased : shame so at their fall, and at their owne defect, as they cease to enuie, more for greefe then good nature.

Infermo.

A sicke man.

Four things must
a sicke man doo. {

1. Obey the Phisition.
2. Spend largely in things necessary.
3. Haue confidence in the Phisition.
4. And comfort himselfe with hope.

Alexander the great, beeing taken with a greeuous sicknesse, had Letters sent him to beware of *Phillip* hys Phisition, for he had agreed with *Darius* for a summe of money to poyson him : as

Alexander had read the Letters, *Phillip* came in with a potion to minister, which notwithstanding the former contents, he dranke, deliuering the Letter while he was drincking to *Phillip*, such confidence had that mightie Monarch in his Phisition.

Ingratitudine.

Foure sorts of men
do forget a good
turne.

Ingratitude.

1. A young childe.
2. A proude man by promotion.
3. A proude man by nature.
4. And a prifoner freed from prifon. /

Pride is the verie mother of Ingratitude, for *Alexander* neuer grew to be vnmindfull of benefits, till he would bee honoured with *Persian* ceremonies, and called the sonne of *Iupiter*.

Impossibilita.

Foure things are
impossible to pro-
mise.

1. Continual securitie on the sea.
2. Alwaies to haue a cleere skie.
3. Flowers in Winter.
4. And in the spring snow.

The conditions of the Sea and the Heauens, sayth *Marrot* in his *Epigrams*, are like to Womens thoughts, euer wauering and inconstant: and therefore rightlie did the Poets faigne *Venus* to

be borne of the Sea, fith shee, and all vnder her influence are fo vncertaine.

Infelicitia.

Infelicitie.

Foure forts are vn-
happie and *infelices*.

1. Hee which is fallen vnder some deadlie sinne.
2. He which can doo good and doth it not.
3. He which is ignorant & wil not learne.
4. And he which can instruct and will not teach.

The greateft unhappineffe which falleth to man in this world, is sinne, for that without repentance it is a deprivation of the fauour of God. And in the Gospell hee commaundeth him to be cast into vtter darknes, that hid his talent in the ground, and would put it to no vse.

Insatiabilita.

Infatietie.

Foure things are
*insatiable and haue
neuer inough.*

1. Fyer.
2. Earth.
3. Hell.
4. A Woman. /

Inurbanita.

Inciuiltie.

Foure things make
a man vnciuill.

1. The motions of anger.
2. The sting of want.
3. Couetousnesse.
4. And enuie.

These affections ouer-ruling reason and the senses,

make a man so farre to forgette himfelfe, as he paffeth the bonds of humanitie: *Crassus* grew so couetous, that in his age he became halfe a *Tymonist*, and *Manlius Nasca* had such delight in his Country tillage, that he so little frequented the companie of men, as he got the name of *Inurbanus*.

Inimicitia.

Enmitie.

Foure things doo breede enmitie.	}	1. Dishonest speeche. 2. Iniuries. 3. Couetousnesse. 4. And disdaine.
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Disdaine bred the factious enmitie betweene *Sylla* and *Marius*: dishonest speeche betweene *Tully* and *Anthony*: iniuries betweene *Catelyne* and the Counsel: Couetousnes betweene *Agathecles* and *Mysettus*.

Inganno.

Deceite.

Foure things de- ceiue a man.	}	1. The loue of wealth. 2. Too much wine. 3. Sugred words. 4. And desire of gayne.
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They of *Lacedæmonia*, when the warres were most hote betweene them and the *Athenians*, refused to admit *Demosthenes* for an Embassadour, so greatlie did they feare to be deceiued by his eloquence. *Mydas* was deceiued with his golden wish, and *Alexander* found the greatest deceite amidst his cuppes. /

Luffuria.

Lecherie.

- | | | |
|---|---|---|
| Foure especiall
effects of Lecherie. | } | <ol style="list-style-type: none"> 1. It defileth both bodie and foule. 2. It weakeneth the fences. 3. It wasteth the patrimonie. 4. And hasteneth on olde age. |
|---|---|---|

Salomon in his booke of Wisedome, dooth bitterlie inueigh against this vice, as the principall of all other deadlie, in that this in one action offendeth both Tables of the Lawe, and ouerthroweth the welfare of a mans owne selfe, which *Demosthenes* no doubt considered whē he said at the doore of *Lais* the harlot *Nolo tanti pœnitentiam emere.*

- | | | |
|---------------------------------------|---|---|
| Foure things doo
further Lecherie. | } | <ol style="list-style-type: none"> 1. Sweete wines. 2. Delicate meates. 3. Familiaritie with women. 4. And delight in ease. |
|---------------------------------------|---|---|

Truelie sayth the Poet, *Et venus in vinis, ignis in igne fuit.* Meaning that the liquour of *Bacchus* is like Oyle to quenche the flames of *Venus*, and that gluttony is halfe an efficient cause of lecherie. *Alexander* was continent as long as he was sober, and amidst the warres he neuer gaue his minde to loue, but when he neuer so little gaue himselfe ouer to ease and banquetting, then he found that *Ephestion* truely tolde him, *In otio amor.*

- Foure things doe
 affwage lecherie.
- 1. The vse of water.
 - 2. The coldnes of meates.
 - 3. Absence from women.
 - 4. And continuall labour.

Romulus forbad any virgine to drinke Wine, as a liquour greatlie preiudiciall to modestie, and *Pythagoras* who was famous for his abstinence, vsed only water and colde hearbes, knowing this prouerbe to be true, *Sine Cerere et Baccho fugit Venus*, vsing continuall labour as an *Antidote* against wanton affections: which *Ouid* prescribeth / for a principle in his *Remedio Amoris*.

{ *Otia si tollas periere Cupidinis Arcus,* }
 { *Contemptæque iacent est sine Luce faces.* }

Lymosina.

Almes.

- Foure forts of
 almes.
- 1. To giue to the poore.
 - 2. To pardon him that offendeth.
 - 3. To admonish him that sinneth.
 - 4. And to rayse him from his errour that is amiffe.

Where we may note, that euery good action which profiteth our neighbour, is as it were *Quædam species Elymosynæ*, a kind of almes.

Leggierezza apparente. Lightnes so seeming.

<p>Foure things seeme light, and yet are of great import- ance.</p>	}	<ol style="list-style-type: none"> 1. To honor euery man in words. 2. To say the trueth. 3. To offend no man. 4. To accompanie with good men.
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Things which seeme easie to be doone, and yet in performauce are of great weight: for as *Socrates* saith, alluding to that spoken in *Esdra*s, there is nothing greater then the truth: heerin saith *Pyttacus* doo wee resemble the Gods, if we endeour to offend no man.

Lingua.

A tongue.

<p>Foure things pro- ceede from an euill tongue.</p>	}	<ol style="list-style-type: none"> 1. The feede of diffention. 2. The hurt of other mens fame. 3. Wicked misconstruing. 4. And the instruction of euill.
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For thys cause did crooked *Æsop*e bring his Maister tongues, as the worst meate in all the market, meaning that there is no vice so bad which a wicked tongue cannot vtter, sowing strife, diffention, and flander, procuring murthers, and infinite other mischeefes. /

Liquore.

Liquor or moyfture.

Foure kind of
liquors are neceffarie
more then anie other. {

1. Water.
2. Wine.
3. Hony.
4. And oyle.

Auicen in his *Aphorismes* fayth, that whatfoeuer is neceffarie is not exceffiue: therefore he doth appoint thefe foure liquors as principall aboue the reft, for that hardlie Phificke can be exercifed if one of thefe fhould be wanting.

Medico.

A Phyfition.

Foure things doe
belong to a good
Phifition. {

1. To fearch out the occa-
fion of the difeafe.
2. To apply medicine in
time.
3. To vifite his Patient
often.
4. To comfort the ficke
cunninglie.

Hippocrates was of this opinion, that it was more cunning to fearch out the nature of the difeafe, then after it was knowne to apply the Medicine: for quoth hee, fooner dooth the eye difcerne the fimple, then the imagination conceiue the fickneffe. It is reported that *Galen* was pleafant and merrie of difpofition, which thing in a Phifition is precious.

Martirio.

Marterdome.

There be foure
forts of martirdome
without shedding of
blood.

1. Virginitie in youth.
2. Abstinence in abundance.
3. Humilitie in prosperitie.
4. And patience in tribulation.

Thys word *Martir* beeing a Greeke worde, signifieth onelie a witnesse, as he is counted a Martyr which sealeth his Christianitie with his bloode, thereby witnessing the firmnesse of his faith: so they which striue against the three enemies which S. Iohn speaketh of, namely y pride of / life, the lust of the eye, & the concupiscence of the flesh, may be called Martyrs, as witnessing their cleere consciences by the mortification of rebellious affections.

Mercante.

A Merchant.

Foure things doo
belong to a Mer-
chant.

1. Discretion in bargaining.
2. Care in selling.
3. Sure of hys promise.
4. And affability with his customers.

Marito.

A Husband.

Foure things
ought a husbände
obserue towardes
his wife.

1. To keepe her at her worke. [feare.
2. To make her stand in
3. To cherish her carefullie.
4. And to clothe her comelie.

Cato the Censor made a Lawe in *Rome*, that such wiues as their husbandes founde idle or were stubborne, should haue no reuerence done them by theyr children in publique places: esteeming them vnworthie anie honour, that could not by their vertues profit their houshold.

Moglie.

A Wife.

Foure thinges ought a wife to haue care of for the loue of her husband.

1. To loue him aboue al men.
2. To seeke the meanes of his credite.
3. To cōfort him in sorowes.
4. And to haue care herselfe of his person.

Lodouicus Viues in his instruction of a Christian Woman, hath so well handled these poynts, as I referre the courteous Reader to the consideration of his learned workes. /

Morte.

Death.

Foure things are worse then death it felse.

1. An olde man to be poore.
2. He that is depriued of his senses.
3. A finner drowned in sinne.
4. And a ficke man holden in praise.

Calisthenes the Philosopher and freende of *Alex-*

ander the great, chose rather to drinke poyson, that *Lyfimachus* gaue him, then liue distressed in pryson. Death is the end of miserie, and sweeter then beggerie in age, which is the cheefest miserie.

Foure things kill
a man before his
time. {

1. A fayre wife dishonest.
2. The sting of melancholie.
3. Impoysoned meates.
4. And corrupted ayre.

The Melancholicke humour, or rather Melancholick constitution, sayth *Auicen*, is so contrarie to the vitall spirits, beeing colde and dry, that where it maketh any deepe impressiō, it inferreth speedie death, by killing of the naturall heate, the maintainer of life.

Mutabilita.

Foure things are
verie mutable. {

1. A mans will.
2. The winde.
3. Fortune in prosperitie.
4. And the countenance in action.

Mutabilitie.

Natura hominum (saith the Poet) *est nouitatis auida*: men are desirous of nouiltie, and their willes are so momentarie, as they change almost at the sight of euery obiect: wherevnto alludeth our old English prouerbe.

*Wynters wether, and womens thought.
And Gentlemens purposes chaungeth oft.*

Miracolo.

A miracle.

There are foure
vniuersal miracles.

1. That a Tyrant hated
keepeth a kingdome in
subiection.
2. That in war the lesse
number hath the vic-
torie.
3. That the poore take not
the treasure frō the
rich.
4. That most men stand
wayting on deceit.

Cleobulus meruailed greatlie how tyrants did
raigne amongst the multitude, when vertuous
Princes are faine to haue guardes for their per-
sons. *Pythagoras* beeing demaunded what strange
things he had seene in his trauell, recounted this
for one, that hee sawe fraude and guile attended
on with manie futors.

Negotio.

Businesse.

- Foure things are
to be considered in
euerie busines.
1. Necessitie.
 2. Lawe.
 3. Honestie.
 4. And profit.

Thys is moſt learnedlie and largelie handled by *Tullie* in his *Offices*.

Naſcondere.

To hyde.

There are foure things cannot be hydden.	{	<ol style="list-style-type: none"> 1. The cough. 2. Loue. 3. Anger. 4. And ſorrow.
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Theſe affections are addicted to much impatience, and maketh a man ſo paſſionate, as they are almoſt impoſſible to be concealed.

Natura.

Nature.

Foure things doo alter and change the nature of man.	{	<ol style="list-style-type: none"> 1. Honor or preferment. 2. Extreame loue. 3. Womens allurements. 4. And wine. /
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Honores mutant mores, honours chaungeth manners, and the cuſtome of life faith *Plutarch*, is alienated by dignitie: for *Nero* who beeing the ſcholler of *Seneca*, was moſt vertuous, no ſooner came to the Empire but he prooued moſt vicious. *Alexander* the great, of himſelfe was patient and continent, but once ouercharged wyth Wine, he changed his nature, and became moſt furious and luxurious.

Obftinatione.

Obftinacie.

Foure forts of men
are peremptorily ob-
ftinate.

1. A Tyrant in retayning
his gouernment.
2. An Hereticke in the
wickedneffe of his fayth.
3. An accuftomed finner in
his finnes.
4. The poffeffour of an
other mans wealth.

The difference that the auncient Fathers doo make betweene a Schifmaticke and an Hereticke, is, that the Schifmaticke doth erre from the trueth, but as it were in fufpence, for that he doubteth of the trueth, and therefore eafilie to be recalled: but the Hereticke, as one blinded in his owne conceit, obftinatlie and peremptorilie perfifteth in his herefie, fo that one of the Doctours of the Church hath this faying: *Errare poffum, hereticus effe nolo.*

*Offeza senza Gioua-
mento.*

Offence without profit.

Foure things of-
fend much and profit
nothing.

1. Barraine lecherie.
2. Hateful forrowe.
3. A vaine thought.
4. And byting enuie.

Thales Mylefus was wont to fay, that two kinde of men were miserable in this world: he that was penfue and forrowfull without redrefse, and he

that troubled hys mind with thoughts that returne
to no effect. /

Occhio.

The eye.

Foure things doo delight the eye.	{	<ol style="list-style-type: none"> 1. A fayre countenance. 2. A pleafant coloure. 3. Exteriour ornaments. 4. And cleerenes of the fkye.
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Opinione d' hanere. Opinion or conceit in hauing.

Of foure things a man hath more store then he thinketh.	{	<ol style="list-style-type: none"> 1. Of enemies. 2. Of finnes. 3. Of yeeres. 4. And of debts.
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The good Emperour *Traian* had this faying
alwaies in his mouth, that the knowledge of
freendes and of enemies, was the hardest things to
attaine vnto : for in prosperitie, the secrete enemy
is an open freend, and in aduerfitie the greatest
freend oft proueth the forest enemy.

Opere.

Workes.

Foure kind of works men ought to vfe one to another.	{	<ol style="list-style-type: none"> 1. To be charitable. 2. To be faithfull. 3. To instruct the ignoraunt. 4. And euer to honour old age.
--	---	--

Certaine *Lacedæmonian* Embassadours being sent
to *Athens*, sitting in a sumptuous place provided
for them in the Theater to see certaine playes,

efpying an old man white headed to stand on his feete, one of them rose out of his seate, and placed the aged man in his roome, saying, the *Athenians* knew how to giue precepts, but not howe to followe them.

Foure works are
most prayse worthie. {

1. To make peace.
2. To preferue iustice.
3. To helpe the oppressed.
4. And to ayde a poore man
in his businesse. /

In *Thebes* when any priuate diffention grew betwixt neighbours and freends, he that could sette them in peace and vnitie, was honoured with a garlande of Oliue, as a recompence of his trauell.

Prudenza.

Prudence.

Foure things
especially we are
taught by prudence. {

1. To remember things past.
2. To dispose things present.
3. To prouide for things to
come.
4. And to suspēd those which
are in doubt.

In these foure is comprehended the perfect course of mans life : for faith *Zenophon* in his *Oeconomica*, a man must remember things past, that what he hath done well he may immitate, and what ill, hee may feare to commit the like : he must sette in

order things present, to keepe that he hath gotten, and to preuent penurie, prouide for the time that is to come.

Four things make a man wife. {

1. Studie.
2. Experience.
3. Nightly confideration.
4. And immitation of the wife.

Four things belong to a wife man. {

1. To liue ordinatelie.
2. To get riches honestly.
3. To follow others rightlie.
4. And to moderate himselfe.

Learning and experience telleth vs, that an ordinate life, meafured by the true proportion of equitie, cannot be founde but in wife men : for to obserue the meane betweene two extremities is a poynt of great prudence.

Four forts of men haue neede of great wifedome. {

1. The Preacher in his doctrine.
2. The Judge in his sentence.
3. The Phifition in his patient.
4. And y^e rich man in his treasure. /

There was none admitted in *Athens* to the calling of a Judge, before he was olde, that experience & many yeres might be a warrant of his wifedome :

fo deceitfull sayth *Solon* are the allurements of riches, that he had neede of great wisedome which is not abufed with their vanities.

Padre.

A father.

Foure are the duties that a Father oweth to his fon.

- | | |
|---|-------------------------------------|
| { | 1. To instruct him in the Sciences. |
| { | 2. To learne him good manners. |
| { | 3. To hold him in obedience. |
| { | 4. And to nourish him moderatlie. |

So carefull was the Senate of *Rome* for the instruction of children, that such fathers as were negligent in instructing them, were fined by the Censors in a great summe, and lost their freedome in the Cittie. *Cato Vticensis* helde his sonne in such obedience, that he caused him to be banished *Rome*, for breaking a pytcher which a maid carried full of water in her hand.

Prelato.

A Prelate or Priest.

Foure things doe belong as necessarie to a Priest.

- | | |
|---|--------------------------------|
| { | 1. Residence in his Ministrie. |
| { | 2. Honestie in his manners. |
| { | 3. Care of his flocke. |
| { | 4. And hospitalitie. |

Paule wryting vnto *Timothie*, handleth this matter at large, to whose censure I refer the courteous Reader.

Parlare.

Speaking or speech.

Foure things belong to him that hath to speake.

1. To premeditate what he will fay.
2. To confider wel to whom he speaketh.
3. To note the time and place.
4. And to pronounce his wordes distinctlie. /

When *Phillip* the *Macædonian* sent Embassadours to *Athens*, *Demosthenes* beeing appointed by the consent of the Senate to aunswere them, was found the night before in great consultation with himselfe: and beeing demaunded why he was so solitarie, and so perplexed in his minde, knowest thou not, quoth hee, I must to morrowe talke with the Embassadours of *Phillip*?

Pace.

Peace.

Foure effects that procede frō peace.

1. It increafeth a Cittie.
2. Breedeth store of victuall.
3. Heapeth vp riches.
4. And maketh merry Cittizens.

Tullie thought so well of peace, that hee had oft this saying in his mouth: *Iniuftissima pax, iuftissimo bello est anteferenda*, that the most iniuft peace, was to be preferred before most iuft warre: *Zeno* at his death being demaunded by his Schollers, what

nowe he would craue of the Gods, this quoth he, that my freends may liue vertuously, and the Common-wealth may florish with peace.

Foure things are
necessarie for him
that obserueth peace. {

1. Not to defraude any man.
2. To vse patience.
3. To maintaine league.
4. And in euery thing to vse iustice.

Want of performance of iustice by the Senatours, made many & fundry breaches in *Rome*, of peace breeding ciuill mutinies and discorde, for those which were wronged and iniuried, in the time of *Catelyne* prooued his confederates.

Penuria.

Penurie or want.

Foure sorts of men
fall into penurie. {

1. The prodigall.
2. The glutton.
3. The old man. [strife. /
4. And he that delighteth in

Diffention and discord is as a Moath that eateth and consumeth riches, and prodigalitie is a vice that ruinateth Monarchies.

Pericolo.

Perrill.

Foure sorts of men
put their companions
in danger. {

1. He that is in punishment.
2. He that is afflicted in his iourney. [nitie.
3. He that walketh in dig-
4. And he that loofeth a battaile.

Cicero clyming by his wisedome and eloquence vnto promotion, walking in the flypperie path of dignitie, no sooner fell in disgrace, but all those of his alliance or affinitie, were in great perrill and danger : infomuch that his sonne in Lawe *Dolobella*, sequestred himselfe from *Rome* to auoide imminent daungers.

Foure things are perrilous. {

1. To liue vnder a Tyrant.
2. To trust in the wind.
3. To fight in warre.
4. And to company with a foole.

When one of the thirtie Tyrants told *Socrates*, that it was dangerous for him to macerat his bodie so much with fasting, nay quoth *Socrates*, but it is dangerous for a man to liue vnder a Tyrant. *Diogenes* seeing a Captaine of Alexanders talking with a foolish man, bad hym take heede : why, is there any danger quoth the Captain? yea quoth *Diogenes*, if thou cōpany long with that man.

Pouerta.

Pouertie.

Foure Artes doo impouerish a man. {

1. Grammer.
2. Lodgicke.
3. Arithmeticke.
4. And Geometrie.

By this, the Author meaneth as I gesse, that all liberall Artes decay, that deuotion towardes learning is colde, / and that it is the poorest condition to be

a Scholler, all Artes fayling but Diuinitie, Law, and Phisicke, the one profiting the soule, the second the purse, the third the bodie.

Foure things make a man poore.	{ <ol style="list-style-type: none"> 1. A woman. 2. Gaming. 3. Ill cōpanie. 4. And strife. 	} or thus	{ <ol style="list-style-type: none"> 1. To stand idle. 2. Reuenge. 3. Gluttonie. 4. And to liue beyond a mans boundes.
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There are foure notable vices, which bring bothe health and wealth to confusion.

Peccato.

Sinne.

Foure finnes in man most detestable wicked.	{ <ol style="list-style-type: none"> 1. To kill a mans neighbour without cause. [man. 2. To speake euil of any 3. To defraude vniustlie. 4. And to offer causelesse iniurie.
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Pregato.

Prayer or intreatie.

Foure things he ought to consider that is intreated.	{ <ol style="list-style-type: none"> 1. What he is by whom he is intreated. [treated. 2. For what cause he is in- 3. What shall folow if he doo graunt. 4. And what may happen if he doo not graunt.
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Presenti.

Presents or gifts.

Foure things doe
presents procure.

- | | |
|---|-------------------------------------|
| { | 1. They driue away the
couetous. |
| { | 2. They couer faultes. |
| { | 3. Increase nobilitie. |
| { | 4. And choake anemie. |

Therefore dyd *Lycurgus* forbid any that bore office in the Cittie, to take any presents, because they cloake offences and mittigate punishments. When the Ciuill warre was most hote betweene *Cæsar* and *Pompey*, *Pompey* sent presents vnto *Cæsar*, which when the Monarche saw, he vttered these wordes, now that *Pompey* feeth fortune faile him in the wars, he seekes to conquer his enemie in bountie.

Perfectione.

Perfection.

Foure things doo
bring a worke to
perfection.

- | | |
|---|---------------------------------------|
| { | 1. The knowledge of Artes. |
| { | 2. The imitation of wise mē. |
| { | 3. The keeping of custome. |
| { | 4. And a gracious pronun-
tiation. |

Penitente.

A repentant.

Foure things are
necessary to him that
repenteth.

- | | |
|---|---------------------------------------|
| { | 1. Confession of mouth. |
| { | 2. Contrition of hart. |
| { | 3. Satis-faction by works. |
| { | 4. And to continue in well
dooing. |

The Pharisie in the Gospell had confession of

mouth, but the Publicane had contrition of heart : for not euerie one that cryeth Lord, Lord, shall enter into the kingdom of heauen, but he faith Christ that dooth the will of my father, which is in heauen.

Prezzo inestimabile.

Inestimable price.

Foure things are so great as they can- not be valued.	{	1. Knowledge. 2. Health. 3. Manners. 4. And vertue.
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Popolari.

The Common people.

Foure things doo delight the Common people.	{	1. Want and defect of Artes. 2. Cheapnesse of victuailes. 3. The oppression of No- bilitie. 4. And desire of noueltie. /
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Heere is made a right perfect and absolute description of the faultes that raigne in the mindes of the populer fortes: for not seeing into the profit that ryfeth to y^e Common-wealth by the knowledge of the liberall Sciences, they hold learning and learned men in contempt, counting nothing necessarie, but what is mechanicall, whereof it is truelie sayd : *Scientia non habet inimicum præter ignorantem*: againe, they brooke not the Nobilitie, as impatient of superiours, and as men wishing euery Common-wealth were a Democracie, striue

to be Lords themfelues, ayming at fuch defires by enuie. Defirous they are of change, both of Magiftrates and of Lawes, as contented with nothing but foode and noueltie.

Re.

A King.

There are foure things glorious in a King.

1. To rule his Subiects with fatherlie care.
2. To get freendes with his deferts.
3. To be affable to futors.
4. And to vfe iuftice with clemencie.

Thefe foure things were found to be in f good Emperour *Tytus*, for he was in his gouernment, tender ouer his fubiefts as the father ouer his children: for that in the warres he preferred the life of one *Romane*, before the death of a hundred enemies: he gotte him many freends by his vertues, and counted not that day amongst the number of his yeeres, wherein he had not giuen fome benefit, or graunted fome fute.

Ringiouenire.

To wexe young.

Foure things doo wexe young in an olde man.

1. The hart.
2. Vanitie.
3. The tongue.
4. And concupifcence. /

Religioso suddito. A religious subiect.

There are foure things belonging to a religious Subiect. {

1. To attend vpō his Office.
2. To obey the Bishops.
3. To flee idlenes.
4. And to giue himfelfe to prayer.

Rettore. A Ruler.

Foure things are necessarie in a Ruler. {

1. Experience in affayres.
2. Loue towards his subiects.
3. Constancie in his actions.
4. And iustice in euery thing.

Codrus bare such loue to his Subiects, that when it was fette down by the Oracle, that his men shoulde be discomfited vnlesse he were flaine, he put himself into the apparrell of a base Souldiour, and got him to the enemies Campe, where quarrelling with one of the Scowtes, hee was slayne, and so preferred death before the losse of his subiects.

Foure things doo belong to him that is a Ruler, and yet subiect to another. {

1. To obey his superior in things Lawfull.
2. To prouide for the weale of the Common-wealth.
3. To aduance the good.
4. To beate downe the wicked.

Such were the Tribunes and Triumvirs, the Questors, Cenzors and Ediles, in *Rome*, which

ruled among the people, and yet were all subiect to the Senate, whom they obeyed with all reuerence: fo by their obedience drawing the Common people to the like submission: prouiding carefully in their feuerall Offices for the Cōmon-wealth. /

Robba.

Wealth.

Foure things take away a mans wealth vpon the suddaine. {

1. Fyer.
2. A Tyrant.
3. A tempest.
4. And an Armie, or Enemie.

Antisthenes liuing in *Athens*, vnder the gouernment of the thirtie Tyrants, no sooner became Auditor to Philosophie but he gaue away all his wealth and substaunce, and beeing demaunded why he did fo, made this answer, I had rather be counted a Philosopher for contemning riches, then be thought vnhappie in hauing them taken awaie by Tyrants.

There are foure things which depriues a man of his substaunce. {

1. Water.
2. Gluttonie.
3. Gaming.
4. And lecherie.

Diogenes, seeing a byll of fale sette on a gluttonous mans doore, sayd, I thought that thys house would surfet so long, that at last hee would spue out his Maister, thinking that gluttonie and superfluitie of fare, had wasted his substaunce. Wee reade in

the Gospell, that the prodigall and wanton disposition of the vnrulie Sonne, brought him to goe naked and poore, wasted his patrimonie, and consumed all that wealth which his father had bestowed vpon him.

Superbia.

Pryde.

Four things pro-
ceede from pryde. { 1. Ingratitude.
2. Oppression of our neigh-
bour. [bour.
3. Ill speeche.
4. And diffention.

The proude man taketh such conceit in himselfe, that hee taketh all good turnes that are doone him, to come of dutie, / and therefore is ingratefull, not sparing to speake ill, or to oppresse his neighbour, for that chalenging a superioritie aboue others in his minde, he thinketh his actions are not to be controlled.

There are four[e]
things which make
a man proude. { 1. Wealth.
2. Power.
3. Dignitie.
4. And parentage.

Four things
abates pride. { 1. Pouertie.
2. Oppression.
3. Olde age.
4. And sicknes.

Pryde beeing (sayth *Socrates*) an ouerweening of a mans selfe, is commonlie a faulte in youth which when consideration and experience hath

fifted and layde in the ballance, olde age findeth too light for his humour, and therefore reiecteth it as a follie. Sicknesse quailleth, and bringeth those fences in defect, which are y very sinewes and force of pryde.

Speranza.

Hope.

Four things proceed from hope. {

1. Health of bodie.
2. Quiet of minde.
3. Comfort of labours.
4. And length of life.

Let vs alwaies hope well (sayth *Zenocrates*) leaft if that fayle, we prooue miserable : for the greefe of our labour, toyle, and industrie is affwaged by hope, which maketh all endeuors, though neuer so dangerous, seeme easie.

Seruire.

To serue.

Four things doo make a man to serue. {

1. Feare.
2. Loue of gayne.
3. To be marked.
4. And ambition. /

Seruile mindes that feare the frowne of their Superiours, are glad to become seruants, by such obedience and humilitie seeking to please : and so forceable is the desire of gaine as it oft times metamorphiseth a free mind into a flauish condition, and therefore did *Perrennius* serue *Commodus* the Emperour, because hee was ambitious, and aspired to the Empire.

Foure things doo
appertaine to a Ser-
uaunt. {

1. Carefulnesse in seruice.
2. Willingnesse to doo what
he is commaunded.
3. Affabilitie in speech.
4. And myrth ioyned with
hys labour.

Whereupon an olde Englishe disticke.

A seruaunt that is diligent honest and good.

Must sing at his worke like a bird in the wood.

Foure things make
a man seruaile. {

1. A flattering & pleasant
tongue.
2. Desire of gayne.
3. To receiue presents.
4. And little vnderstanding.

Pompey when he was about to be chosen Confull,
sent presents to *Cato*, which hee refusing, willed the
Messenger to say to *Pompey*, that he should take
againe his gyft, for he would speake in his behalfe
as a free-man, not as a seruaunt, alluding to the
French prouerbe.

Chi d' altrui preud,

Subiect se reud.

Foure things doo
belong to a hand-
mayde. {

1. To haue care ouer her
mistresse.
2. To be no carrier of newes.
3. To be shamefast.
4. And to doo her busines
with diligence.

As before in the dutie of a wife, so I refer this place to the censure of *Lodouicus Viues*, in the institution of a Christian woman. /

Soldato.

A Souldier.

There are foure things belonging to a Souldiour. {

1. Witte.
2. Courage.
3. Money.
4. And liberalitie.

Epaminondas the *Theban* Captaine, was wont to wish that all Captaines were Philosophers, and al Souldiers learned: he appointed none to any great Office that was not passing wise, and somewhat skilfull in the liberall Sciences: and of such courage he was, that fighting a battaile to the vttermost, being wounded to death, hee would not out of the field, till newes was brought hym that his souldiers had won the victorie.

Sommeffione.

Submiffion.

Foure forts of men doo well to hold other in submiffion. {

1. A king his subiects.
2. A father his children.
3. Husbonds their wiues.
4. Maisters their schollers.

Stimolo all delitto. A prick vnto finne.

There are foure things doo pricke a man forward to finne. {

1. Anger.
2. Necessitie.
3. Hate.
4. And couetoufnes.

Durum necessitatis telum, the sting of necessity is fore, and therefore it is sayd to be without Lawe, as prescribed within no certaine limmits. Necessitie forced the *Lidians* to inuent gaming. Necessitie forced the inhabitants of *Thebes* to breake the league, otherwise they had been ruinated by famine.

Secretezza inutile.

Secrecie vnprofitable.

There are foure things which doo little profit being kept secrete. {

1. Reuenewes.

2. Power.

3. Knowledge.

4. And eloquence. /

Appolonius Tianeus a Pythagorian Philosopher, being demaunded wherein a man did bothe hinder himselfe and other: in hyding (quoth he) of knowledge, which reason moued *Plutarch* greatly to inueigh against *Neocles* the brother of *Epycurus*, for setting downe to his disciples this principle, (hide thy life) as counting him anemie to man, that would obfcure knowledge.

Senso.

Sence.

Foure things doo sharpen the sense. {

1. Desire to profit.

2. Necessary consideration.

3. Cōference with wise mē.

4. And the occasion of a benefite.

Marcus Aurelius the Emperour being verie old, and yet of verie quicke memorie, beeing demaunded on a time how beeing so farre in yeeres his senses

were fresh, made this aunswer, as a knife is kept bright from rust by scowring, so are the senses preferued by reading & conference.

There are foure senses necessarie about the rest to man. {

1. Seeing.
2. Hearing.
3. Touching.
4. And tasting.

Foure things doo greatlie dull the senses. {

1. Delight in women.
2. Cruell aduersitie.
3. Oppression through famine.
4. And too much prosperitie.

Plato admitted no Auditour in his *Academie*, but such as while they were his schollers would abtaine frō women: for he was wont to say, that the greatest enemy to the memorie, was venerie. Aduersitie so troubleth the heade, which is the seate of the senses, with cares, as by continuall ruminating of thoughts, it wearieth out the senses with yrkesomnesse. And prosperitie so puffeth vppe the / minde with pride, that it maketh a man not onelie to defect in his senses, but euen to forget himselfe.

Scienza.

Knowledge.

There are foure things which first brought in knowledge. {

1. The loue of vaine glorie.
2. Delight to reade.
3. Desfire to gaine.
4. And Diuine inspiration.

Tys reported that the Liberall Sciences were first drawne into forme by *Hermes Tresmegistus*, whō therefore the Poets tytled with the name of *Mercurie*, calling him the Messenger of the Gods, meaning by that *Ænigmatical* fiction, that he attained to such knowledge by some diuine inspiration.

Sauio.

Foure things
found not wel in
the mouth of a wife
man.

- A wise man.
1. To extoll large things.
 2. Not to prayse that is prayse worthy.
 3. To contrary in vnknown things him that is skilfull.
 4. And to strue with his neighbour for things impertinent.

Erasmus in his *Chiliads* calleth thys foolish strife betweene Neighbours, *Pro lana Caprina rixare*, to stryue for Goates hayre, to make a question of that which gotten or lost, redoundeth to small profit or disprofit.

Sanita.

Foure things are
hurtfull vnto health.

Health.

1. Inordinate vse of women.
2. Superfluitie of meates.
3. Too much colde.
4. And too much labour. /

Although we are commaunded by the learned Phifitions, to accufstome our bodies to labour, and that *Tully* in hys Epiftles to his freende *Atticus*, and his freeman *Tyro*, willeth them for their health to vfe exercife, yet exceffe in euery thing being a vice, caufeth too much labor greatlie to weaken the bodie.

Stato.

State.

By foure things a man may come to good estate.	{	<ol style="list-style-type: none"> 1. By dooing well. 2. By v fing loyaltie. 3. By faying trueth. 4. By thinking no vile things.
--	---	--

Agathocles beeing a Potters fonne, and preferred to the dignitie of a king, beeing demaunded merrily by one of his freendes, by what meanes he aspired to fuch preferment, aunfwered, by thinking honorably, and fpeaking the trueth.

Temperanza.

Temperaunce.

Of foure things Temperance doth admonish vs.	{	<ol style="list-style-type: none"> 1. To cut off superfluitie. 2. To bridle defires. 3. To abftaine from vnlaw- full things. 4. And to banish al vaine delights.
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Socrates was a Philofopher of fo great temper-

auunce, that going into the market, and seeing many things there of great price, said, O God, howe many thinges be there that I neede not.

Traditore.

A Traytor.

Four things are to be noted in a tray-tour.

1. Most sweete hony in his mouth to deceiue.
2. Deadly gall in his hart to betray.
3. A fayned laughter in his countenance to intrap.
4. A mortall effect in a fained action. /

Synon, as *Virgil* makes mention in his *Æneidos*, when he went about to betray the Cittie of *Troy*, had sorrow in his tongue, and treason in his hart: *Judas* smyled and kist *Christ* when he betraied him: *Anno Proditionem* (saith *Phillip*) not *proditorem*, the Traytor may be flattered, not loued: looked to, but not trusted.

Terra.

The earth.

There are foure things which the earth grudgeth to beare.

1. A flauie that hath rule.
2. A foole that is rich.
3. A woman that is odious, and yet married.
4. And a seruant that is heyor to her Mistresse.

Of this reade more in the Prouerbs of *Salomon*,
and the booke of *Wifedome*.

Tedio.

Foure things are
very tedious and
toylefome.

- | | |
|---|------------------------------|
| { | 1. Rayne in the day time. |
| | 2. Too much talke. |
| | 3. Winde in the ſpring. |
| | 4. And affliction w̄ labour. |

Tedioufnes.

Aristotle hearing a babling fellowe tell a long
tale, and being demaunded how he liked it, went
prefently and layde him downe vpon his bed,
giuing thē to vnderſtande by this, that it was
yrkefome and tedious.

Tyranno.

Foure things doth
a Tyrant alwaies.

- | | |
|---|----------------------------------|
| { | 1. He deſtroyeth the good. |
| | 2. He driueth away poore
men. |
| | 3. He aduanceth the wicked. |
| | 4. And ſuppreſſeth vertue. |

A Tyrant.

Heliogabalus after hee was poſſeſſed of the Empire,
fought ſtraight the ouerthrow of ſuch as were ver-
tuous, and preferred to dignitie, bawdes, gluttons,
and ſuch like. /

Foure things doo
opreſſe a Tyrant.

- | | |
|---|----------------------------|
| { | 1. Want of victuales. |
| | 2. Too much oppreſſion. |
| | 3. To attempt warre. |
| | 4. And to abandon iuſtice. |

Foure Tyrants
haue beene more
cruell then any
other. {

1. Herod.
2. Attyla.
3. Nero.
4. Effelynus.

Foure things de-
ceiue a Tyrant, in
thinking he hath y
which hee hath not. {

1. The fauour of the people.
2. Nobilitie of fame.
3. Aboundance of riches.
4. And will to rule.

A Tyrant causeth
foure effects. {

1. Hee causeth diffention
amongst the Cittizens.
2. Oppresseth thē which
are wise.
3. Spoyleth the rich.
4. And pulleth downe the
mighty.

Four[e] things
hinder the rule of a
Tyrant. {

1. Concorde of Cittizens.
2. Store of rich men.
3. The foresight of the wise.
4. And the courage of the
mightie.

Foure things doo
increase with the life
of a Tyrant. {

1. The seueritie of his actions.
2. The styng of pryde.
3. The affliction of his sub-
iects.
4. And the disdaine of his
nobles.

- Four[e] customes
vsuall in a Tyrant. {
1. To be headlong in cruel actiōs.
 2. To be impatient in hearing.
 3. To wyll that all things come from him.
 4. To bee reprehended of no man.

- Foure things are
profitable for the
subiect of a tyrant. {
1. To honour the mightie.
 2. Not to offend any man.
 3. To speake little.
 4. And liue solitarie. /

Vtilita.

- Foure things are
profitable before the
deede. {
- Profit.
1. To examine the beginning.
 2. To consider the midft.
 3. To fore-see the end.
 4. And to aske counsaile of a wise man.

In all the actions of humaine life, faith *Periander*, if thou fore-see what thou takest in hande, thou shalt not greatly erre, (*principiis obsta,*) stoppe at the beginning, and there consider what it is thou doost attempt, leaft time being let slip, thou finde she is balde behinde. Amongst the darke precepts of *Pythagoras*, this was one (*Dimidium plus toto,*) the halfe is more then the whole : meaning heer-

by, that he which well weigheth the first halfe of his action, hath doone more then if he performed all, inconsidered. Remember the ende (saith the wise man) and thou shalt neuer doo amisse. For the finall euent foreseene, hardlie are any deedes bitten with repentaunce.

Vecchiezza.

Old age.

Foure things doo
spring from olde age. {

1. The defect of the senses.
2. Cruell couetousnesse.
3. Want of strength.
4. And vaine ostentation.

There is no sinne but weareth away by time, couetousnes only excepted, for adulterie ceaseth when Nature fayleth, Gluttonie abateth by the weaknes of y^e stomach, Wrath and Enuie are the fruites of choller, and therefore not predominant in olde age, but Couetousnes neuer forsaketh a man, but sleepe with him in his graue.

Foure things olde
men doo. {

1. Giue holesome counsaile.
2. Reach coldly to him
which demaundeth.
3. Prayse things past.
4. And accuse things and
time present. /

Olde men, (saith Sir *Jeffrie Chaucer*,) are then in their right vaine, when they haue *In diebus illis*, in their mouth: telling what passed long agoe, what warres they haue seene, what charitie, what

cheapenes of victuals, alwaies blaming the time present, though neuer so fruitful.

<p>Four things doo belong vnto olde men.</p>	}	<ol style="list-style-type: none"> 1. To speake profitablie. 2. To counsayle. 3. To fet enemies at con- corde. 4. And to instruct them which are ignoraunt.
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Zeno the *Stoick* being wexen olde, was demaunded of certaine *Lacedæmonian* Embassadours nowe that he had giuen ouer his Schollers, what he did practife in his age. I nowe (quoth he) giue good counsaile, and seeke to pacifie dissentions.

Vergogua.

Shame.

<p>Four things are the efficients of shame.</p>	}	<ol style="list-style-type: none"> 1. The increase of want. 2. To receiue a iourney. 3. To intreate others. 4. And to be driuen from the multitude.
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There is nothing that maketh a man more afhamed, then when he hath beene rich to be oppressed with want, and to craue that of others, which before time his abilitie hath serued him to giue: which *Alcibiades* found true in his banishment, for seeing one of his Countrimen in necessitie, and he not able to releue him, he fighed and said, I am afhamed that I haue liued thus long.

Foure things driue
away shame. {

1. Little knowledge.
2. Heaping vp of riches.
3. Exceffiue power.
4. And pride in Science.

The foole (faith *Ecclesiastes*) fo delighteth in his follie, as he regardeth not shame, and hee that is miserable, sayth / *Erostratus*, preferreth gaines before honestie, and is not ashamed to get by what finifter meanes fo euer.

Foure sorts of men
must not be shame-
fast. {

1. Players.
2. Cofoners.
3. Flatterers.
4. And beggers.

Vdito.

Hearing.

Foure things doo
delight the hearing. {

1. A sweete voyce.
2. An eloquent tongue.
3. A pleafant murmur.
4. And an honest fute.

Traian the Emperour tooke fuch a delight in hearing the goode futes and complaints of his fubiefts, that it is reported of him, he neuer denied any mans fute that was lawfull and honest.

Vitio.

A vice.

Foure vices are
more heynous then
any other. {

1. To denie God.
2. To betray our Country.
3. Wilful murther.
4. And to deceiue a mans companion.

So greuous a vice is this detestable sin of *Atheisme*, especially when a Christian through obstinacie denies his God, as it is not to be named amongst men. *Sultan Solyman*, hauing the Ile of *Melytta* betrayed into his handes by a Christian, called *Byzellius*, to shewe howe hee did esteeme of him that betrayed his Country, no sooner had the Traytor in his possession, but he flayed him quicke, as a man vnfit for the company of men.

Foure things doo couer vices.	{	1. Bountie in spending. 2. Affabilitie in speech. 3. Honestie in manners. 4. And subtiltie in workes. /
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They which be vicious and rich, faith *Epiſtetus*, couer their faultes with their treasure. There is nothing faith *Clitobulus*, that more eclipseth the light, then the colour of gold and courteous language, for long was it ere the conspiracies of *Catelyne* could be discouered, he was so plaufible a man among the *Romaines*. *Cicero* in his *Philippica*, ag'ainst *Anthony*, hath these wordes: hadst thou not couered thy gluttonies with hospitalitie, and thy ryot with giuing to the poore, long ere this had thy vicious life beene manifested vnto the people.

Foure punish- ments follow the adulterers vice. Eyther	{	1. Extreame pouertie. 2. Suddaine death. 3. Shame before a Judge. 4. And losse of a member.
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*Quatuor impurus pœnis plectetur adulter.
 Aut hic parifer erit aut hic subito morietur.
 Aut cadit in causam qua debet iudice vinci,
 Aut aliquod membrum casu vel crimine perdet.*

Verita.

Trueth.

Foure things doo
 manifest the trueth. { 1. Sight.
 2. Touching.
 3. A true witnesse.
 4. And tasting.

Although we commonly preferre fight for the
 surest sence, yet *Aristotle* in his Booke *De sensibli et
 sensato*, sayth, that of all the senses, it easeliest and
 soonest is deceiued, by the meanes of the disparitie,
 and apparence of fundry obiects, or hauing the
 inter medium proportioned with two long a space.

Foure things { 1. Feare.
 darken trueth. { 2. Loue.
 3. Hate.
 4. Gaine./

Vita.

Lyfe.

Four things doo { 1. To liue soberlie.
 prolong a man's life. { 2. To dwell with freends.
 3. A holesome scituation.
 4. A quiet and a merry mind.

Nestor, who as *Homer* and other Historiographers
 doo retort, liued three ages, beeing demaunded by
Agamemnon what was the causes of his so long life,
 aunswered, the first or primarie cause, was the

decrees of the Gods, the second, frugalitie in dyet, want of care and of melancholie. If you will die olde, (fayth *Hermogenes*) lyue not in Law-places, eschew delicates, and spend thy idle time in honest and merry companie.

Vfo.

Foure things cannot be well attayned vnto without vfe.

Vfe.

- | | | |
|--|---|------------------------------|
| Foure things cannot be well attayned vnto without vfe. | } | 1. The knowledge of Grammer. |
| | | 2. To write fayer. |
| | | 3. To preache well. |
| | | 4. And to make verses. |

FINIS./

NOTES AND ILLUSTRATIONS
ETC.

I. NOTES AND ILLUSTRATIONS.

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

PERIMEDES THE BLACKE-SMITH.

Title-page, l. 14, '*interlaced*'—see Glossarial-Index, *s.v.*, for prior examples.

Page 5, l. 1, '*Geruis Clifton*'—see Index of Names, *s.v.*: l. 3, '*worship*' = honour, respect.

„ 7, l. 6, '*plawsible*' = praiseworthy: l. 13, '*palter vp*'—to '*palter*' is to haggle—hence to '*palter up*' is to prepare or get up ware for the purpose of haggling or selling. The substantive '*peltry*' is perhaps of the same root. Cf. p. 8, l. 22: l. 14, '*poesie*' = posie or motto—This one is in all his title-pages: l. 15, '*latelye two Gentlemen Poets*'—see annotated Life in Vol. I., on this and other allusions that occur on next page to Marlowe, and *qy*.

John Marston? On the latter and the phrase 'the mad priest of the sun' see Life *ut supra*.

- Page 8, l. 3, '*faburden*' = loud or boastful sounding—see Nares, *s.v.*: l. 4, '*that Atheist Tamburlan*'—striking at Marlowe through his play of the name: l. 5, '*the mad preest of the sonne*'—*qy.* Marston *ut supra*? : l. 11, '*scollarisme*' = learning: *ibid.*, '*in an English blanck verse.*' Cf. this with Nashe's Epistle before Menaphon in Vol. VI.: l. 13, '*hot-house*'—used in that equivocal sense which was the *mode* then: l. 21, '*chaffer*' = merchandise, *ut freq.*: last l., '*smugd*' = arrayed smugly or neatly—pronounced 'smugged,' not 'smudged.'
- „ 9, l. 3, '*Oepharion*'—'Orpharion,' which, however was not published until much later, viz., in 1599.
- „ 10, l. 1, '*Gentilhōme*'—it is pathetic how insistent these old shabby-genteel writers were on 'Gentleman': l. 8, '*Gueuare*'—so that it was not left to a present-day erudite German to discover Greene's familiarity with Guevara: last l., '*I. Eliote*'—see Index of Names, as before.
- „ 11, l. 2, '*annuall*' = annal or annual. So Sir Robert Chester in title-page of his 'Love's Martyr': l. 7, '*constellation*'—according to Astrology = congregation of stars, except that it is applied to the combined aspects of the planets: l. 9, '*manuell*' = manual

or hand: *ibid.*, 'wrong' = wrung: last l.,
 'complexion', = knitting up. Cf. p. 15, l. 13.
 Page 12, l. 4, 'purchased by his owne sweate.' So
 Longfellow in *his* renowned 'Blacksmith':

" His hair is crisp, and black, and long,
 His face is like the tan ;
 His brow is wet with honest sweat,
 He earns whate'er he can,
 And looks the whole world in the face,
 For he owes not any man."

- last l., 'complexion' = temperament. See
 Elyot's 'Castle' and Batman *s.v.*
- „ 13, l. 17, 'merely' = merrily, *ut freq.*
- „ 14, l. 2, 'breade' = breed: l. 11, 'sadle' =
 seriously.
- „ 15, l. 2, 'in seeming'—probably error for
 inseeing = hinting or meaning: l. 13,
 'temperature' = tempering, attemperature.
 Cf. p. 16, l. 7: l. 26, 'momentanie' =
 momentary. So frequently, and conversely.
- „ 16, l. 18, 'raced' = razed.
- „ 17, l. 17, 'palme' = symbol of distinction or
 great distinction: l. 22, 'Bezo les labros' =
 kiss on the lips.
- „ 18, l. 2, 'hutch' = hatch—a sort of recess
 cupboard—often applied to a closed coop
 for fowls: l. 5, 'Rabby' = Rabbi.
- „ 19, l. 2, 'sorts' = chances: l. 21, 'side gowne'
 = long gown.
- „ 20, l. 4, 'heralt' = herald: l. 10, 'Alcumists' =
 Alchemists: l. 12, 'quintesses' = quintessences.
- „ 22, l. 2, 'stretch our strings'—a metaphor from

- archery : l. 17, 'enuie.' We should write this—and its best reward is *hatred*: for 'enuie' then was often used for hatred. See p. 35, l. 12, *et freq.*: l. 26, 'silent'—a phrase formed on the proverb "Silence gives consent."
- Page 23, last l., 'Infortunio'—Greene named his own son Infortunatus. See annotated Life, as before.
- " 24, l. 6, 'cockboate'—see Glossarial-Index, *s.v.*, for prior examples and note: l. 8, 'impartiall' = carrying out not partly but wholly to the end: l. 11, 'Coursayres' = corsairs: l. 20, 'sounde' = swoon.
- " 25, l. 25, 'mortal' = deadly: l. 27, 'tried' = proved, *ut freq.*
- " 26, l. 11, 'but to thee'—some error here, probably some omission: l. 16, 'indifferent' = equal or impartial: l. 21, 'I' = eye.
- " 27, l. 14, 'Despot' = absolute sovereign—noted because 'despot' to-day has a deteriorated sense and bad associations: l. 25, 'Satire' = satyr.
- " 28, l. 27, 'Keisar' = Cæsar.
- " 29, l. 21, 'And as you'—either the 'and' has crept in, or more likely we should read, 'and [lived] as you.'
- " 31, l. 20, 'progenie' = progenitors, *ut freq.*
- " 32, l. 4, 'of commande' = being commanded, or subject.
- " 33, l. 13, 'galliard' = the tune to which the lively 'galliard' dance was danced: l. 14,

- '*vnacquainted*' = inexperienced: last l.,
'*fond*' = foolish.
- Page 35, l. 2, '*fauour*'—punctuate '*fauour, fond foole*,—the '*fauour*' being beauty implied in the previous phrase.
- „ 36, l. 13, '*espye of*'—'of' in the sense of off, from, by: l. 17, '*peartlie*' = pertly: l. 25, '*quatted*' = squatted, stooped so as to hide, as a chased animal squats to hide.
- „ 37, l. 14, '*lims*'—some misprint, I suspect—*qy. [g]lims, i.e. glimpse or glance?* See ll. 15—19 in confirmation: l. 16, '*she passing*'—read '[was] passing.'
- „ 40, l. 24, '*graunge*' = country farm-house.
- „ 41, l. 13, '*sound*' = swoon.
- „ 42, l. 10, '*sollenised*' = solemnised—probably a slip of the compositor.
- „ 43, l. 6, '*payre*'—then an ordinary synonym for a 'pack' of cards: l. 9, '*Glucuplica*' = *γλυκὺς*, sweet, *πικρὸς*, bitter, sour: compositor misread 'k' as 'li': l. 16, '*other*' = others, as not unfrequent at that time.
- „ 44, l. 2, '*enuying*' = inveighing: l. 19, '*censure*' = judgment: l. 22, '*fatigate*' = fatigue.
- „ 46, l. 1, '*riches*'—evidently should have been *riches[t].*
- „ 47, l. 2, '*Lyppary*'—the 'Eolian ile' Lipara: l. 9, '*nourtred*' = nurtured.
- „ 48, l. 13, '*louer*'—clearly error for 'loue'—he could hardly have meant his words to express to leave his lover and [leave] himself, etc.: l. 16, '*mart*' = *marque, i.e. in*

manner of letters of marque = privateer or rather rover : l. 22, 'Thūnes'—as in the making havoc in Barbary, Greene here anachronizes and brings in his own times; Thūnes is therefore Tunis.

- Page 49, l. 12, 'winding'—probably a compositor's error for 'wind' caused by the succeeding 'thinking.' It is not only preceding but also succeeding words that cause error :
 l. 17, 'dryue' = drove—*ut freq.* in Greene.
 „ 50, l. 8, 'Suse' = Susa, making use of the name of the chief city of Persia.
 51, l. 12, 'remorse' = pity : l. 20, 'comicall' = pleasant. So p. 55, l. 20.
 „ 52, l. 14, 'artificially' = artfully or according to the rules of Art : l. 27, 'glories' = glorifies.
 „ 53, l. 2, 'quarrell good.' Cf. Shakespeare—“his cause being just and his quarrel honourable,” (King Henry V., iv. 1, l. 127) :
 l. 24, 'Beuier' = beaver (of helmet).
 „ 54, l. 28, 'manifest' = reveal.
 „ 55, l. 1, 'would not let the old Gentlewoman take no rest'—double negatives, *ut freq.* :
 l. 23, 'comicall' = pleasant, *i.e.* ending pleasantly as an incident in a comedy. So p. 56, l. 10.
 „ 56, 'solempne' = solemn—note 'p'.
 „ 57, l. 15, 'bisse' = byrsus, as before : l. 17, 'porphurine' = porphyry.
 „ 60, l. 5, 'vnderminding' = undermining' : or *qy.* error for 'vnderwinding' ? l. 8, 'quiddities' = subtleties.

- Page 61, l. 10, 'momentary.' In Greene interchanged with 'momentany.' See Glossarial-Index, *s.v.*, for examples: l. 16, 'Hesparades' = Hesperides.
- „ 63, last l., 'misard' = miser.
- „ 64, l. 1, 'Spattania,' and l. 5, 'Pala'—see separate lists at end of Glossarial-Index.
- „ 65, l. 17, 'infringe' = break—as now we use it, *e.g.*, 'infringe the law,' 'infringe a patent,' etc.
- „ 66, l. 20, 'toye' = triviality: l. 27, 'discouert'—see Glossarial-Index, *s.v.*, for prior examples.
- „ 67, l. 13, 'stand to the chance,' etc.—a metaphor from dicing: l. 20, 'Griphons' = griffins: l. 23, 'Resilius,' and elsewhere—misprint for 'Rosilius': l. 27, 'race' = raze.
- „ 68, l. 10, 'rammage' = wild: *ibid.*, 'manned' = tamed.
- „ 69, l. 11, 'Thalessa' = Tolosa or Toulouse—see the consul Cæpio, and the proverb *Aurum Tolosanum habet*.
- „ 70, l. 6, 'counterfeit' = picture: l. 9, 'sotted' = besotted.
- „ 71, l. 5, 'Chests' = chess: l. 20, 'Abenstone' = asbestos.
- „ 72, l. 2, 'Pirulus' . . .: l. 3, 'Trochilus'—see separate lists, as before: l. 22, 'pearke' = perch, *ut frequenter*: last l., 'tree Cytizus'—see separate lists, as before.
- „ 73, l. 26, 'passe not' = take no heed.
- „ 74, last l., 'bitter Rue'—an equivoque in the use of 'Rue,' as in Shakespeare, etc.

- Page 75, l. 6, '*he that carieth the pen of an Eagle* [cannot] *perish with thunder*'—an odd 'Vulgar Error' the origin of which would have exercised the ingenuity of Sir Thomas Browne: l. 20, '*Medeas enchanted Casket*'—Gloss. Ind., *s.v.*: l. 25, '*strike of thy head with Mercurie*'—So Hermes (Mercury) is fabled to have killed Argus.
- „ 76, l. 8, '*hill Chymera*'—see Index of Names, as before: l. 10, '*mountaine in Harpasa to be remoued with ones finger, not the whole strength*'—*qy.* an exaggeration of a 'rocking-stone' so poised that the finger-tips cause to oscillate? l. 20, '*personage*' = personableness.
- „ 77, l. 18, —is 'stars' misprint for 'star,' which would then rhyme with 'far'? Besides Bradamant is addressing 'Melissa.' Except this and closing couplet, it is to be noted that here and at pp. 79—80 we have (early) blank verse: l. 26, '*swad*'—see on p 92, l. 8: last l., '*recorded*' = sung.
- „ 78, l. 17, '*paramour*' = lover (in a good and pure sense, not as now deteriorated).
- „ 79, l. 10, '*mole*' = mould-mark or stain (reddish). So the 'mole' (animal) is called 'mould' and Scoticé 'Moudy': l. 25—punctuate and read 'vale, and lower[s].'
- „ 80, l. 4, '*retorting*' = twisted or turned back: l. 24, '*Sonnet*'—used here and elsewhere generally not technically = short poem. So p. 86, ll. 11, 17: l. 15, '*their discontent*

in blacke'—obscure. Perhaps should punctuate—delete comma (,) after Danae and place it after 'Gold': l. 24, punctuate 'for feare[,]'

- Page 81, l. 26, '*censure*' = judgment or decision.
 „ 82, l. 23, '*bande*' = that which unites or confines—as still used.
 „ 84, l. 25, '*brust*' = burst, as before.
 „ 86, l. 1, '*William Bubb*'—see Index of Names, as before: l. 3, '*freend Robin*'—as before—as celebrated by Thomas Heywood: l. 7, '*Clifton*'—as on p. 5.
 „ 87, l. 8, '*hars[h]e*': but *qy. h[o]arse*.
 „ 88, l. 9, '*I am but yoong*,' etc.—a faint pre-echo of Griffin, and even of Venus and Adonis in this poem. See annotated Life, as before: l. 13, '*see*'—should be 'saw' or 'sees,' but *r. gratid*: l. 20, '*let*' = hinder.
 „ 89, l. 2, '*vayles*' = avails.
 „ 90, l. 4, '*Richt*' = enriched.
 „ 91, l. 2, '*dateth*' = maketh (or fixeth) a [near] date, *i.e.* appointeth my [near] end, or fixeth a limit to—: l. 12, '*rustie*' = spotty iron-mould brown: l. 16, '*Colte's teeth* = friskiness, etc.
 „ 92, l. 7, '*sitht*' = sighed: l. 8, '*Swad*'—in the North is a peascod shell; thence used for an empty, shallow-headed [bumpkin] fellow.—Blount.
 „ 93, l. 10, '*Phidius*'—its correct occurrence elsewhere, *e.g.*, p. 100, l. 24, relieves Greene of the blame for such and kindred

errors ; but the 'pencil' is a slip, seeing Phidias was a sculptor (see p. 100, l. 24).

CICERONIS AMOR.

- Page 99, l. 2, '*Ferdinando Stanley, Lord Strange*'—see Index of Names, *s.n.* : l. 15, '*Hercules pillers*' = pillars on Calpe (Gibraltar) and Abyla, the mountains on either side the straits of Gibraltar.
- „ 100, l. 12, 'in *Rostrum*' = rostrum — the 'in' should have been printed in italics to show it was Latin, and governing '*Rostrum*' in the ablative case.
- „ 102, l. 7, '*bold bayard put*,' etc. = brown or bay horse. The phrase is in Chaucer : l. 10, '*For the cliffe*,' etc. = the clef or key in music.
- „ 103, l. 7, '*Thomas Watson*' : l. 16, '*G. B.*' : p. 104, l. 9, '*Thomas Burneby*' : last l., '*Edward Rainsford*'—see Index of Names, as before.
- „ 104, l. 19, '*doome*' = dome or domus : l. 21—elliptical = '*saies none but [Greene equals] Tully.*'
- „ 107, l. 15, '*Pyrit stone*' = Pyrites—"The fire stone Pyrites is verily black ; but rub it with your finger, you shall find it to burne" (Holland's Pliny, *s.v.*) ; and Batman (16.78) has this—"Pirites is a redde bright stone . . . and this stone burneth his hand that holdeth it right fast. In *Lapid*

it is sayd, that he will easlye and softly
bee handled and held, for it burneth if it
bee hard wrong": l. 18, '*infer*' = bring in:
l. 22, '*Marble, which being hard yet drops
tears against euery storm*'—see Glossarial-
Index, *s.v.*, for illustrations of this 'Vulgar
Error.'

- Page 109, l. 24, '*randon*' = Spenser's spelling *freq.*
 „ 110, l. 16, '*Syenus*' = scions, grafts.
 „ 111, l. 17, '*Courtelax*' = a cutlass. Cf. Henry V.
 iv. 2 for instance; but Nares adds, *s.v.*,
 that it may sometimes have been used as
 an axe, as apparently here: l. 26, '*A
 Temple*' [to Venus].
 „ 112, l. 24, '*sightes*' = eyes. Cf. Shakespeare.
 „ 113, l. 26, '*Solemnely*' = statelily.
 „ 115, l. 4, '*some*' = sum: l. 25, '*basht*' = was
 abashed, as in p. 116, l. 19. 'Bash' was
 then a verb = to be ashamed.
 „ 116, l. 7, '*Orifice*' = mouth: l. 25, '*legar*' =
 siege, leaguer: l. 26, '*countermures*' = ram-
 parts raised parallel with but against the
 walls of the town, a then term in fortifi-
 cation.
 „ 120, l. 23, '*greeth*' = agreeth.
 „ 122, l. 18, '*Titius*' = Tityus, son of Zeus and
 Elara.
 „ 123, l. 7, '*straught*' = distraught, distracted: l. 27,
 '*quippe*' = sharply or tauntingly jest with.
 „ 124, l. 3, '*Thæbus*'—misprint for 'Phœbus.'
 See on p. 93, l. 10: l. 26, '*raceth*' = razeth.
 „ 128, l. 15, '*Erostratus*' = the incendiary-burner

of the Temple of Diana in Ephesus. He did it for 'fame,' and silence on his very name was a fine irony: l. 18, '*mecoocks*' = silly effeminate fellows, milksops. Cf. Vol. IV., p. 325. I take the opportunity of noting that the word 'moulting' is there misprinted 'mouthing.' I add that more probably, if not certainly, the 'mewing' at theatres was and is a sign from the mewing of cats. So we have cat-calls.

- Page 129, l. 4, [*ill*]—or *qy.* 'not' as answering to 'for.'
- „ 130, l. 17, '*flat*' = mere, not more than: l. 24, '*day-friend*' = George Herbert's "Summer Friends"—only Flavia's 'day' refers, from her 'disallowe to-morrow' to the opinion that 'makes us' take you as such.
- „ 131, l. 7, '*leuell*'—the technical term for the adjustment of the piece, etc., to allow it to hit the object aimed at: l. 12, '*frumpe*'—*qy.* lie, rudeness, rebuke, quip, gird, taunt or mocking—here quip, etc.: l. 26, '*censure*' = judge.
- „ 132, l. 14, '*deeme*' = judge.
- „ 135, l. 16, '*haughtines*' = height.
- „ 136, l. 1, '*approoue*' = prove: l. 13, '*lacke*'—good example of [doth] being understood, *r. gr.*
- „ 137, l. 2, '*look of*'—we should say 'look at': l. 15, '*staying*'—may of course be an odd way of expressing his lingering pressure, but *qy.* error for st[r]ay[n]ing?

- Page 138, l. 27, '*prevented*' = forestalled.
- „ 139, l. 9, '*combust*' = burnt. In Astrology applied to a planet at not more than a certain distance from the sun.
- „ 140, l. 6, '*start vp*' = started up. Though verbs in 't' are usually in Greene thus printed, there are exceptions, *e.g.*, p. 166, l. 16: l. 27, '*without*'—*qy.* without [him]? or without [happiness]?
- „ 141, l. 10, '*disagree*' = disagreement. Cf. '*agree*,' p. 133, l. 8: l. 11, '*fautors*' = aiders: l. 14, '*Ebon*' = ebony. In p. 146, l. 28, it is an adjective thence derived = black: l. 21, '*rest*' = card-term—wager or amount set on the value of one's cards: l. 23, '*I*' = aye: l. 24, '*compare*' = comparison.
- „ 144, l. 16, '*annualles*' = annals, *ut frequenter*.
- „ 146, l. 26, '*tramels*' = nets.
- „ 147, l. 18, '*Murex*' = imperial purple.
- „ 151, l. 27, '*censuring*' = judging.
- „ 154, l. 17, '*discouert*'—see Glossarial-Index, *s.v.*, for prior examples: l. 19, '*cooling carde*'—*ibid.*
- „ 157, l. 11, '*standish*' = ink-stand.
- „ 158, l. 22, '*shadowed*' = put out of sight: l. 25, '*poult foote*' = club foot, *ut freq.*
- „ 159, l. 23—punctuate 'loue: if' or 'loue. If... passions, thy.'
- „ 160, l. 6, '*virgings*' = virgins.
- „ 161, l. 24, '*god wot*'—a profane exclamation = God knows.

- Page 162 l. 13, 'so quatted' = so made to stoop, so set down.
- „ 165, l. 9, 'too too'—to be noted, *ut freq.*: l. 25, 'verdure' = bloom?
- „ 167, l. 11, 'wrongs' = wrongs[t]: l. 13, 'Niess'—see Glossarial-Index, *s.v.*, for prior examples (under 'eyasse').
- „ 169, l. 20, 'Paramour' = lover, in good sense, *ut freq.*: l. 21, 'driue' = drove.
- „ 170, l. 2, 'board' = accost: l. 5, 'bash' = ashamed or bashful. Cf. 'Euphues Golden Legacy.'
- „ 171, l. 5, 'his enuie' = envy of him: l. 12, 'crost her'—a figure derived from cudgel or single-staff play: l. 23, 'amated' = dismayed.
- „ 172, l. 1, 'couerture' = enclosure: l. 5, 'I cannot iudge . . . but' = I cannot but judge . . . that: l. 14, 'thus farre in by the eares' = fully engaged, or possibly crossly engaged: l. 16, 'strings' = tendrils? or *qy.* fibres?: l. 21, 'prone' = fill out?
- „ 173, l. 16, 'murmure of'—we should say 'at': l. 26, 'hir'—*qy.* his?
- „ 175, l. 16, 'I passe manners' = take not heed to or 'ouer-passe' my manners: l. 18, 'post' = such haste as a post, or post-haste.
- „ 177, l. 1, 'light.' See on page 140, l. 6: l. 8, 'C[h]loris'—wife of Zephyrus and goddess of flowers = Roman Flora: l. 17, 'with all' = withal.
- „ 178, l. 4, 'beautie' = beauties, *i.e.* quality for substance: l. 19, 'Mercinarie' = hired or

- wage-receiving man : l. 26, 'in some'—qy. or some ?
- Page 179, l. 22, 'if [he] put'—this omission of a second or third pronoun nominative is frequent in Greene. Cf. p. 187, l. 4.
- „ 180, l. 19, 'spied' = pied ?
- „ 181, l. 3, 'greeing' = agreeing : l. 7, 'bewraid' = properly dirtied, but here *r. gr.* for 'wetted' : l. 8, 'shore the' = shore [that] the,—the measure causing the 'that' to be understood not expressed.
- „ 183, l. 19, 'nise' = precise—as not uncommonly then : l. 21, 'nayed' = said nay : l. 23, 'stowre,' verb = battle or be severe. Fr., *estourdi*.
- „ 184, l. 4, 'faine' = fond, glad.
- „ 185, l. 9, 'conceipt' = intellectual capacity ? : l. 24, 'libertines' = fast youths : l. 27, 'batte' = cudgel or stick.
- „ 186, l. 3, 'feeling'—qy. misprint for 'seeking' ? But as it was in a grove overclad with leaves 'feeling' may have been intended : l. 6, 'Bisse'—see Glossarial-Index, *s.v.*, for prior examples : l. 12, 'braue' = beautiful and beautifully dressed : l. 18, 'censured' = judged. Cf. l. 24.
- „ 187, l. 7, 'no delay depart'—an odd phrase that I for one do not understand : l. 13, 'clemencie'—qy. demencie or dementie = madness—a misprint ?
- „ 188, l. 28, 'to' = too, *ut freq.*
- „ 189, l. 20, 'vole' = volley : or qy. = flight, from

- Fr. *volée*? whence the phrase at tennis 'to volley,' etc.
- Page 190, l. 4, '*Fermour*' = farmer: l. 16, '*glaunce*' = of disdain.
- „ 191, l. 11, '*bawins*' = light brushwood that blazes and quickly goes out—more generally = torch or flambeau.
- „ 193, l. 9, '*flatly*' = plainly. See on p. 130, l. 17: l. 17, '*sort*' = fall out.
- „ 194, l. 14, '*grammercy*' = thanks (Fr.).
- „ 196, l. 28, '*Then*' = than, *ut freq.*
- „ 198, l. 19, '*censures*' = adjudges.
- „ 199, l. 18, '*presageth*' = foretelleth.
- „ 201, l. 10, '*pumex*' = pumice: l. 14, '*Sinod*' = Synod or Assembly.
- „ 202, l. 5, '*reueie*' = to vie with again, as at cards: l. 17, '*deeme*' = judge, as before.
- „ 203, l. 15, '*shrowdlie*' = shrewdly.
- „ 204, l. 21, '*scare*' = scar: l. 26, '*bewraide*' = betrayed.
- „ 206, l. 19, '*preuent*' = anticipate.
- „ 207, l. 18, '*thus*'—read '[is] or [was] thus'—probably the latter: l. 24, '*feature*' = making or shape—more generally 'person.' So p. 209, l. 1, *et freq.*
- „ 209, l. 13, '*while*' = until—still an every-day use in Lancashire—*e.g.*, I'll wait in the station *while* you come, etc., etc. See Glossarial-Index, *s.v.*: l. 20, '*Vatinius*' = Vatinius' [son].
- „ 211, l. 4, '*course die*' = coarse dye: l. 12, '*fitch*' = of bacon (= flitch).

- Page 212, l. 9, '*crue*' = crew—in good sense, as still of a ship's crew: l. 14, '*braue*' = bravado.
- „ 213, l. 11, 'in *Rostro*.' See note on p. 100, l. 12. Perhaps this example may be held to show that 'in' was not intended by Greene to be in italics as also Latin. In such case it is clear he used the English 'in' as still governing a Latin noun in the ablative.
- „ 214, l. 7, '*doome*' = condemn or sentence.
- „ 216, l. 9, '*infer*' bring in.

THE ROYAL EXCHANGE.

- „ 221, l. 1, '*Sir Iohn Hart*': l. 3, Richard Gurney and Stephen Soame — see Index of Names, as before.
- „ 222, l. 17, '*plotted*' = planned.
- „ 223, l. 5, '*regiment*' = government: l. 15, '*that excesse of riches that the Venetians do*'—how grotesque the comparison to-day!
- „ 224, l. 6, '*Pataches*'—Florio (in Italian Dict.) gives '*Pataccia, Patassa*,' a kinde of hulke, flat boat, or patache: but in his Spanish Dictionary, '*Patache, Patage, Pataje*,' a pinnasse, or swift small ship. Here apparently = a small merchant 'kinde of hulke.'
- „ 226, last l., '*Burse reales*'—here he uses the Italian adjective for 'royal,' and of course pluralizes it.

- Page 227, l. 12, '*abiliments*' = habiliments: l. 14, '*Alexandrine paintings*' = Egyptian cosmetics: l. 17, '*abroche*' = open—as when a spigot is taken out, the barrel's contents flows out.
- „ 231, l. 3, '*appeaching*' = impeaching.
- „ 232, l. 12, '*affect*' = make towards: l. 20, '*affects*' = strivings or affections: l. 27, '*Bragmaes*' = Brahmins: last l., '*hours*'—misprinted in original 'hearers.'
- „ 234, l. 25, '*sinewes*,' then = nerves—constant in contemporary and later books: l. 14, '*alludeth*'—seems to give it a literal signification = playeth towards.
- „ 236, l. 16, '*agnomination*' = additional naming—Latin *ad nomino*.
- „ 240, l. 5, '*trauell*' = travail.
- „ 243, last l., '*Caters*' = caterers.
- „ 244, l. 15, '*The[re]*' — qy. The[y]? l. 17, '*Lytargie*' = lethargy: l. 21, '*bondes*' = manacles.
- „ 248, l. 5, '*annuall*' = annal, *ut freq.*
- „ 253, l. 6, '*Baldessar the Courtier*'—one of the 'HUTH LIBRARY' series (2 vols.)
- „ 255, l. 11, '*successe*' = result of gaining or losing a battle.
- „ 258, l. 20, '*slenderly rewarded*'—to be noted as an old complaint: l. 26, '*curiousnesse*' = carefulness (in family or household matters).
- „ 261, l. 13, '*enuie*' = hatred. Cf. 'enuious,' l. 23: l. 16, '*successors*'—one would

suppose 'inferiors' a more likely word here.

- Page 264, l. 12, '*insasietie*' = unsatisfiedness.
 „ 267, l. 12, '*Ecce*,' etc.—this is the Vulgate version; but the 'oyle,' l. 15, is there 'unguentum.'
 „ 270, l. 19, '*a play . . euerie man choose his peere*'—an Italian 'play' or child-game.
 „ 271, l. 7, '*Fatila*'—read 'Fatica': l. 20, '*Falondia*'—read '*Facundia*.'
 „ 273, l. 18—read 'Guadagno.'
 „ 274, last l., '*quicke*' = alive. Cf. p. 324, l. 8.
 „ 275, l. 1, '*his son . . tormented*'—a curious and slipshod way of saying 'the son of him that was so tormented': l. 26, '*To consume . . . lauishly*' = to consume lavishly that which is gotten.
 „ 276, l. 24, '*tarrieth [for] no man :*' l. 28, '*wexe*' = wax.
 „ 277, l. 15, '*affectionate*' = indulgent to children.
 „ 279, l. 27—qy. *Alteri [non or ne] feceris ?*
 „ 280, l. 9, '*trauell*' = travail. So p. 271, l. 17: p. 297, l. 14.
 „ 281, l. 9, '*Surcuidrie*' = surquedry.
 „ 285, l. 15—read '*Agathocles*.'
 „ 293, l. 19, '*trauell*' = journeys.
 „ 295, l. 19, '*Offesa*'—read 'Offesa' (Florio).
 „ 302, l. 5—read '*Dolabella*': l. 26, '*I gesse*' = I conjecture. See Bartlett's 'Dict. of Americanisms,' *s.v.*, where he distinguishes between its legitimate use and the American ab-use.

- Page 316, l. 17, '*aspire*'—in one of its Latinate senses = to come or attain to.
 „ 324, l. 8. See on p. 274, last l.
 „ 325, l. 26, '*retort*' = twist back to, an odd use of the word,—in imitation apparently of the Latin phrase *animum retorquere*.

PROVERBS, PROVERBIAL SAYINGS, PHRASES,
 ETC.

- Page 6, ll. 15—16, '*least I should shape Hercules shoo for a child's foote.*'
 „ 8, l. 14, '*to vse the Germaine prouerbe hath swet out all the greatest part of their wits,*' etc. See note on '*hot-house.*'
 „ 21, l. 24, '*eate to liue, and liue not to eat.*'
 „ 22, l. 1, '*a vertue of necessitie,*' and so p. 26, l. 20: l. 9, '*it is ill medling further than the latchet,*' or door string or latch.
 „ 24, l. 9, '*gave hir a sorer mate.*'
 „ 29, l. 16, '*the rubbing of halfe healed scarres . . . but renewe old soores.*'
 „ 36, l. 6, '*troden her shoe so euen*': l. 13, '*espye of the halfe what the whole ment.*'
 „ 45, l. 26, '*a man had better loose than to be idle.*'
 „ 52, l. 25, '*put a spur to a free Horse.*'
 „ 53, l. 19, '*God and our Right*'—the English cry, "Dieu et mon droit."

- Page 60, l. 18, '*poorely content is better then richlye
couetous.*'
- „ 62, l. 17, '*an Eele amongst many Scorpions.*'
- „ 63, last l., '*casting beyond the Moone.*' We say
this, or shooting beyond the moon. Cast
is here = throw.
- „ 64, l. 9, '*to preuent had I wist.*'
- „ 65, l. 27, '*these two discords of descanting, to
make a concord.*'
- „ 66, l. 28, '*thought to strike while the Iron was hot.*'
- „ 68, l. 5, '*a woman and therefore to be woone.*'
- „ 73, l. 6, '*doest thou meane to measure y^e heauens
with a line, or to furrow the seas with a
plough?*' : l. 9, '*doest thou meane to quench
fire with a Sworde: or to stop the winde
with a feather?*' : l. 17, '*without lawe, and
therefore must needs bee aboue all lawe*' :
l. 18, '*strue not . . . against the streame*' . . .
'*feed not with the Deare against the winde.*'
- „ 78, l. 11, '*could not conceale fire in the straw.*'
- „ 81, l. 7, '*Though men determine the Gods doo
dispose*' : l. 8, '*oft times many things fall
out betweene the Cup and the lip.*'
- „ 83, l. 17, '*rigging a bonny Bark to the Sea.*'
- „ 89, l. 9, '*willing to gyue . . . a sop of the same
sawce.*'
- „ 91, l. 9, '*That fore my haruest in the grasse
beares graine.*'
- „ 101, l. 2, '*Meane schollers haue hie thoughtes.*'
- „ 114, l. 19, '*Loues and warres craues courage.*'
- „ 115, l. 13, '*nipped on the head,*' ut freq.
- „ 116, l. 23, '*willing to make flight at the foule*

and yet not to haue a bel at his heele,' i.e.
not to be descried nor to make his purpose
openly known.

- Page 119, l. 1, '*spying the flame by the smoake.'*
 „ 124, l. 20, '*The lowest ebbe may haue his flow
and the deadest neape his full tyde.'*
 „ 130, l. 19, '*the fire will be knowne by the smoke.'*
 „ 131, l. 8, '*his peny is good siluer* : l. 15, '*he
was sore put to his trumps'*—a figure from
card games, whist, etc. : last l., '*crying like
the lapwing farthest from their nests.'*
 „ 133, l. 17, '*giuen hir a soppe of the same sauce,
and paide hir debt in hir owne coine.'*
 „ 144, l. 1, '*smoake depressed stifleth more deadly*':
l. 2, '*the Ouen the closer it is damd vp the
greater is the heate.'*
 „ 145, l. 11, '*The birde flieth the snare of the
fouler.'*
 „ 156, l. 22, '*Flauia hung the lippe'* = to pout, to
be sulky.
 „ 160, l. 13, '*Wade not there where the ford hath
no footing'*—'*barke not with the Wolues of
Syria against the Moone'*—'*looke not to
clime Olympus'*—'*way not at impossibilities.'*
 „ 161, l. 5, '*greeuing that thy showers came in
Autumne.'*
 „ 164, l. 10, '*barrels the fuller they be the lesse
sounde they yeeld'*—'*where the current is
deepest there the water is most still.'*
 „ 165, l. 1, '*quench the fire with swords.'*
 „ 168, l. 5, '*hir loue such as may challenge thy
affection for debt.'*

- Page 171, ll. 2—5, '*the least flie hath his spleane, the smallest ant her gall, no haire so little but he hath his shadowe, and no man so meane but he hath his enuie*': l. 12, '*crost hir ouer the thumbs.*'
- „ 172, l. 3, '*ouer the shooes in affection*': l. 14, '*thus farre in by the eares*': l. 20, '*his autum showers comming to late.*'
- „ 174, l. 9, '*one word for my friend and two for my selfe*': l. 17, '*Graunt I my loue to the meanest citizen, a monarch shall not make conquest of my thoughts.*'
- „ 178, l. 1, '*helde loue at the staffes end.*'
- „ 190, l. 26, '*let not slip occasion, for shee glydes away like a shadow, nor loue, for she hangs at the heeles of time.*'
- „ 191, l. 1, '*put the iron in the fire, strike then while it is hot.*'
- „ 192, l. 7, '*set all on the dice.*'
- „ 193, l. 9, '*put a spurre to a free horse*': last l., '*vp to the hard eares in a dumpe.*'
- „ 194, l. 2, '*what winde hath driuen you into this coast?*'
- „ 206, l. 21, '*a long haruest to a small crop.*'
- „ 208, l. 12, '*his meed may not want his merite.*'
- „ 216, l. 16, '*womens reasons would seeme no reasons.*'
- „ 222, l. 14, '*leauē off comparisions, for such insertions are odious.*'
- „ 239, l. 26, '*Take heede thou sitte not vpon a bushell.*'
- „ 245, l. 23, '*shutte the stable doore when the*

steede is stolne : ' *wishe for a showre of
rayne when haruest is past.*'

Page 255, l. 25, ' *what the hart thinketh, the tongue
clacketh*' [or *clinketh*].

„ 277, l. 1, ' *as soone commeth the yong Lambe,*' etc.

„ 293, ll. 1-2, ' *Wynters,*' etc.

A. B. G.

END OF VOL. VII.







