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OF
ROBERT GREENE, M.A.

VOL. III.

THE MYRROVR OF MODESTIE.
MORANDO: THE TRITAMERON OF LOUE. PARTS I. AND II.
AND
ARBASTO: THE ANATOMIE OF FORTUNE.
1584—1587.



2693. d. 3

FROM PETRARCH.

WEeping for all my long-lost years I go,
And for that love which to this world confined
A spirit, whose strong flight, for heaven designed,
No mean example might on man bestow.
Thou who didst mark my wanderings and my woe,
Great King of heaven ! unseen, immortal Mind !
Succour this weary being, frail and blind,
And may Thy grace o'er all my failings flow !
Then, though my life through warring tempests passed,
My death may tranquilly and gently come :
And my calmed soul may flee in peace at last :
While o'er that space which shuts me from the tomb,
And on my death-bed, be Thy blessing cast—
From Thee, in trembling hope, O God, I wait my doom.

SIR AUBREY DE VERE, *Sonnets*, 1875.

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CAMBRIDGE AND OXFORD.

IN FIFTEEN VOLUMES.

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

VOL. III.—PROSE.

THE MYRROVR OF MODESTIE.
MORANDO: THE TRITAMERON OF LOUE. PARTS I. AND II.
AND
ARBASTO: THE ANATOMIE OF FORTUNE.
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CONTENTS.

	PAGE
THE MYRROUR OF MODESTIE	I
MORANDO : THE TRITAMERON OF LOUE. PART I.	45
MORANDO : THE TRITAMERON OF LOUE. PART II.	111
ARBASTO : THE ANATOMIE OF FORTUNE	173
NOTES AND ILLUSTRATIONS	255

VICTORS or vanquished from the fearful strife,
What matters?—Ah, within our Mother's breast,
From toil and tumult, sin and sorrow free,
Sphered beyond hope and dread, divinely calm,
They lie all gathered into perfect rest :
And o'er the trance of their Eternity
The cypress waves, more holy than the palm.

Motto in Thomson's *Essays and Phantasies*.



III.

THE
MYRROVR
OF
MODESTIE.

1584.



NOTE.

There is no entry in the Stationers' Register (Arber) of 'The Myrrovr of Modestie'; but our text is from the *unique* exemplar of the original (and apparently only) edition of 1584, in the British Museum Library. See *Life* in Vol. I., for notice of this 'Myrrovr.'—G.



THE
MYRROVR
OF MODESTIE,

wherein appeareth as in

a perfect Glasse howe the

☞ *Lorde deliuereth the innocent
from all imminent perils, and
plagueth the bloudthirstie hypo-
crites with deserued
punishments.*

*Shewing that the graie heades of
dooting adulterers shall not go with
peace into the graue, neither
shall the righteous be for-
saken in the daie of
trouble.*

By R. G. Maister of Artes.

¶ Imprinted at London by Roger
Warde, dwelling at the signe of
the Talbot neere vnto Hol-
burne Conduit.

1584.



TO THE GENTLE READERS HEALTH.

BEING requested Gentlemen of a certaine Gentlewoman whose sute I durst not denie to pen out this storie of Susanna, more largelie then it is written in the Apocripha. I stooode in a doubt whether I should denie her request or put my selfe to your iudgements: to stande vpon so smal a trifle with my freend seemed vnto hir curiositie, to trouble your eares with such trash I thought was to straine to much vpon your curtesie: fearing thus to displease the one or offende the other, I determined rather to abide hir brunt then to seeme ouer rashe, vntill at last shee perswaded me that to trouble your patience was but a small cracke, but to deny a Gentlewoman and my freend so reasonable a request a great discredite. To proue this hir censure was a sentence, & in this hir

*will stode as a lawe, so that to feede hir fancie I haue
shewed my self to be to fonde. But hoping when you
weigh what a spur I had you wil wink
if you spie a spot, I rest vpon
this point and so bid
you farewell.*

(:.)

Yours to vse R. G.



TO THE RIGHT
HONORABLE AND VERTUOUS
LADIE, the LADIE MARGARET,
Countesse of Darbie, Robert
Greene wisheth happie health,
with increase of Honor
and vertue.

THe Poet *Homer* (Right Honorable and vertuous Ladie) tooke paines to pen the trauels of *Vliffes* bicause he was wise, and I haue applied my small skill to leuell out the life of *Susanna*, bicause she was chaste. He sought to pleasure others by the shewe of *Vliffes* wisedome, and I (if I might) to profite all by *Susannas* chastite. Diuers followed *Vliffes* steps, (although they suspected it for a fained tale) then I hope most will treade *Susannas* trace, in that they knowe it an vnfeined truth. But your honor may thinke I play like *Ezops* Crowe, which deckt hir selfe with others feathers, or like the proud Poet *Batyllus*, which subscribed his name to *Virgils* verses, and yet presented them to *Augustus*. In the behalfe therfore of this my offence, I excuse my selfe with the answere that *Varro* made, when he offred *Ennius* workes to the Emperour: I giue quoth he another mans picture, but freshlie flourished with mine

owne colours. Well *Dianas* present was euer a bowe, bicaufe she loued hunting: *Pallas* gift was a shield, in that she was / valiant: and I thinke no fitter present for your Ladiships perfonage, then this *Mirroure of Chastitie*, bicaufe you are vertuous. The renoune of whose vertuous quallities is fuch, and fo great, that your verie foes (if you haue anie) shall be forced mauger their face to speake well whatfoeuer their spightfull mindes doe thinke. The fame therefore (right honorable) of this your vertuous life, and the reporte of your Ladiships furlpafing curtesie, encouraged me to present this pamphlet to your honors protection, hoping that as the goddeffe *Themis* thankfullie accepted the frankinfence which *Dewcalion* willinglie offered at hir altar: So your Ladiship will vouchsafe of my will whatfoeuer the worke be, and take this Pamphlet in good part, though for want of skill it be vnperfect.

Resting thus vpon your Ladiships courtesie I commit your honor to the Almightye.

Your honors most humblie to
command Robert Greene.





A PRINCELIE MIRROVR
OF
PEERELES MODESTIE.

IN the dayes of King *Afiages*, there dwelt in *Babylon* a certaine man called *Ioachim*, loued particulerly of ech one for his vertue, & honored generallie of all men for his parentage and progenie, more adorned with vertuous perfections, then endued with wealthie possessions, and yet counted one of the greatest wealth in all *Babylon*, so that hee was feared of most for his riches, and renowned aboue all for his Iustice. This *Ioachim* willing to take a wife and to linke himselfe in the holie league of Matrimonie, coueted carefullie to finde out such a match that he might neither haue cause to rue his chance, nor repent him of his choice, knowing that after that knot was / once knit (had I wist) would come to late. He therefore fought out

one *Sufanna*, the daughter of *Helchias*, a man who carefullie fought to keepe the lawe, and tooke furpassing paines in the diligent instructing of his daughter, knowing that hir vertuous qualities would be a comfort to him, and a credit to hir selfe. This *Sufanna* was indued with such exquisite beautie and exceeding vertue, as it was heard to iudge whether the pure complexion of hir bodie, or the perfect constitution of hir minde, held the supremacie. *Ioachim* first noting the godlie disposition of hir parents, began to thinke, that such tree such fruit, that if the stocke were good the graft would be the better, that seldom out of a right Oliue grewe a wilde branch, that the best vine beareth the best grapes, and the honestest parents the most vertuous children: then hearing the singuler report that al *Babylon* made of hir vertuous qualities (for he counted it y point of a wise man rather to loue by eare than like by the eie) he thought himselfe fortunate that it was his chauce to make / so good a choise, knowing that a peaceable woman, and of a good hart, is a gift of the Lord, and there is nothing so much woorth as a woman well instructed, that a shamfast and faithful woman is a double grace, & there is no treasure to be compared to hir continent mind: that as the glittering beames of the Sunne when it aryseth, decketh the Heauen, so the glistering

beautie of a good wife adorneth the houle, and that as golden pillers doe shine vpon the sockets of filuer, so doth a faire face with a vertuous minde. *Ioachim* I saie considering this, and finding in *Susanna* beautie to feede his fancie, and vertue to content his heart, by the consent of her parentes, tooke hir to his wife, who whiles they lyued and loued together in fortunate prosperitie, it happened that there were elected two of the most aunciente of the people to bee Iudges, such as the *LORDE* speaketh of, that the iniquitie came from *Babilon*, and from the auncient Iudges that seemed to rule the people. These two pat/terns of vnrighteousnes, and mirrours of mischief, had vnder the pens of a dooue, couered the hart of a kite, vnder their sheepes skinnes, hidden the bloudie nature of a wolfe, thinking vnder the shadowe of their graie haire, to couer the substance of their trecherous mindes, in a painted sheath, to hide a rustie blade, in a siluer bel, a leaden clapper, & in their aged complexion, most youthfull concupifence, hoping their horie heares, would keepe them without blame, and their graie heades without suspition. Indeede age is a crowne of glorie, when it is adorned with righteousnesse, but the dregs of dishonour, when it is mingled with mischief. For honorable age consisteth not in the tearme of yeeres, nor is not measured by the date of a

mans daies, but godlie wisedome is the graie haire and an vndefiled life is olde age. The herbe Grace, the older it is the rancker smell it hath, the sea Star is most blaꝓke being old, the older the Eagle is the more crooked is hir bil, and the more age in wicked men, the more vnrighteousnes, which in / time these two Iudges tried true, for they dailie frequented the house of *Ioachim*, as also all other which had anie thing to doe in the lawe. Nowe *Susanna* seeking oftentimes to be solitarie, whither to muse vpon hir worldlie bufinesse, or to meditate vpon some heauenlie motions I know not, but it was hir custome continuallie about noone to walke into hir husbandes garden, which was heard adioining to the house, and most pleasantlie scituate, seeming a second paradise, for the most fruitfull trees, and fragrant flowers, that there passing curiously were planted. These two elders seeing hir dailie to passe awaie the time with walking in that pleasant plot, noting the exquisite perfection of hir bodie, and how she was adorned with the most singuler gifts of nature began to fixe their eies vpon the forme of hir feature, and to be snared within the fetters of lust: lasciuious concupiscence had alreadie charmed their thoughts, and they were droonken sodenlie with the dregs of filthie desire: they were scorched with the beames of hir beautie, / and

were enflamed towardes hir with inordinate affection: fond fancie had alreadie giuen them the foyle, and their aged haire yéelded vnto vanitie, so that they tourned awaie their minds from God, and durst not lifte vppe their eies to heauen, leaft it should be a witnesse of their wickednesse, or a corassiue to their guiltie conscience, for the remembraunce of God is a terrour to the vnrighteous, and the sight of his creatures is a sting to the minde of the reprobate. These therefore feeling their deuillish heartes to be perplexed with such hellish passions cast of carelesse the feare of GOD, from before their eies, neither remembring that they were Elders to giue good example, nor Iudges of the people to minister right, their hoarie haies could not hale them from sinne, nor their calling conuert them from filthinesse, but they gréedilie droonke vp the dregges of vnrighteousnesse, and carefullie busied their braines to oppresse the simple. Yet although they had wholie foulded them selues / ouer to sinne, and yeelded their neckes to the yoake of iniquitie, they durst not so much as in countenance shewe what their wicked willes did pretende. For albeit they were lincked together in the league of amitie, and were such professed fréendes as the consent of the one was a constraint to the other, and although they were both fettered in the snare of hir beautie,

and scorched with the like flame, yet they durst not bewray their gréeffe, how fondlie fancie had bewitched them, neither vnfold how fleshlie desire had drawne them to disordinate lust: for the wicked is ashamed more of man than of God, and feareth to be detected of that which he careth not to commit in the sight of the almightie. While thus they stoode in dread to bewraie their doating desires, they dailie watched verie diligentlie to feede their eies with the sighte of hir beautie, and to gaze on the perfection of hir bodie, neither fleeing that which bredde their owne bane, nor remembring the counsell of the wise, who wisheth a man not to gaze / vpon the glittering beautie of a woman, leaft he fall through that which is precious in hir, nor to yeeld to the alarumes of inordinate lust, that he both destroie not himselfe, and his heritage. This holesome doctrine nothing cooling their desires, they stil walowed with the Sow in their wickednesse, yea their former custom in fining had so taken away the féeling of their offence, that although their owne conscience draue them from attempting openlie such a fault, yet they gréedilie sought in secret to commit so haynous a fact, each of them carefullie coniecturing by what meanes hée might best bring to passe his pretended purpose, so that the one said to the other séeing that our businesse is done, and our office diligentlie executed,

let vs not delaie anie longer, but hie vs home to dinner: either of them seeking by this subtill shift to shake off the others companie, that hée might finde fit opportunitie to giue the onfet: they being therefore departed and hauing taken their leaue, went home with a flea in their eares, hauing the pricke of lasciuious lust as a cōtinuall spur in their side, neither of them taking anie rest till they returned and met in the same place from whence before they parted, which sodaine and vnlookt for méeting, draue them both into such a dumpe as they stoode amazed at this strange chaunce, vntill at last the eldest of them burst foorth into these speeches. Brother quoth he, I cannot but both muse and maruell what winde hath driuen you so sodeinlie into this coast: haue you such serious bufinesse with maister *Ioachim*, or are you pestured with such importunate sutours that your returne is so spéedie, but tis hearde brother to delay when the deuill driues, or to pull backe the foote when loue or necessitie foundes the march: I am not such a dunce but I can deuine by a little motion what the minde meaneth, nor so bad a physitian but I can coniecture by the water what the patientes paine is: I fee brother by imagination what you fele in act, and tis heard to hault before a créeples. I therefore adiure you by the sacred bond of fréendship, which hath and shall remaine / vnuiolable betwixt vs, that

you (without faining) vnfold vnto me ſ̄ caule of your fodaine comming, fwearing vnto you by the God of our fathers, that be it neuer ſo weightie, I wil be as ſecret as a brother, & be it neuer ſo dangerous I wil helpe thee as a freend. The other Iudge hearing his ſtrange ſalutation, made him this anſwere. Brother quoth he, I ſmell your fetch, but tis heard to catch the fiſhe when the hooke is bare, and yll taking of the foxe when the traps is deſcried: hée that will iuggle without arte, muſt plaie his feates vnder the boorde, leaſt want of cunning cracke his credite: you cannot by muſing at my ſpeedie arriuall, and by inquiring the cauſe make mée ceaſe from maruelling at your ſo fodaine comming, and to examine the caſe, for your ſpéede is as ſuſpicious as my haſte. But in a néedefull matter to leaue this néedeleſſe niceneſſe, which bewitcheth fréendes, is friuolus truſting vpon your troth, and reſoſing my confidence on your profeſſed fréendſhip, I will fréelie without faining / vnfolde vnto you my vnfortunate ſtate. I call it vnfortunate bicauſe I am halfe paſt hope to obtaine my purpoſe, and if I get that I gape for yet my greateſt gaine ſhall be loſſe. So it is brother that the beautie of *Suſanna* hath ſo bleared mine eies, and hir comelie perfection ſo bewitched my ſenſes, hir ſinguler feature hath ſo fiered my fancie, and hir ſwéete face ſo fettered my fréedome that I am

perplexed with a thousand contrarie passions: the feare of God perfwades from fuch wicked fondnes, but the defire of hir beauty driues me to fuch wretched follie: my confcience continuallie exhorteth me not to attempt fuch a fact, but cōcupifcence perfwadeth me to perfift in my purpofe: but he ŷ is fo fcrupulous for the obferuing of the law, ſhall both paffe his daies without pleafure, and yet at laft be found a finner. I meane therefore whatfoeuer ŷ lawe wifheth, at this time to haue mine owne will. In troth quoth the other, tis follie to couer ſmoke, and more fondneffe to conceale loue, but he is moft foole of al that fereth to bewray a ferious matter / to a ſecret fréend: knowe therefore brother that we are both feathered of on wing, & thy loue exceedeth not my luft, y^u burneft not more than I do. *Sufanna* is the faint whom I do ferue and hir exquisite perfection hath inchaunted mée, thy fore is my forrowe, and the fame pain doth pinch vs both alike: as therefore we haue one maladie, we will both haue one medecine, and as we haue both happened on one pretence, fo we will fréendlie hazard to extaine one purpofe. Theſe two curſed caitifes, of the ſeede of Canaan, fouthing one another in this deuillifh imagination, concluded when they might finde hir alone, to fucke the bloude of this innocent lambe, and with moſt deteftable villanie to affaile the ſimple minde

of this fillie *Susanna*. Persifting therefore in this hellish purpose, manie daies were not passed ere they spied fit oportunitie (as they thought) to obtaine their desire, for the season being very hot and the tender bodie of *Susanna* being fore parched with heat, she supposing that none of hir housholde, much lesse anie / stranger had bin in the garden, went in as hir vse was with two maidens, onlie thinking their secretlie to washe hirselve, and seeing the coast cleere and hirselve solitarily said thus vnto them, bring me quoth she oyle and sope wherewith to washe, and see that you shut the doores surelie. The maidens carefully obaieng their mistresse commande, shut the garden gates, and went out themselues at a backe doore, to fet what their mistresse had willed them, not seeing the elders, bicause they were hid: who no sooner sawe the maidens gone, and *Susanna* a fit pray for their filthy purpose, but they rose vp and ran vnto hir, the one of them beginning to perswade hir on this manner. Be not amazed mistresse *Susanna* quoth he to see vs thus sodenlie and secretlie arriued, neither let our presence appale your senses, for we come not cruellie as foes, but curteouslie as fréends: if our comming be strange, the cause is as straight, and where necessitie forceth there it is harde to striue against the streame: he that seeketh no waie against his / owne will oft times kicketh against

the pricke, and he that striueth to withstand loue hoppeth against the hil. These things considered if we offende in being to bould, your beautie shall beare the blame, as the onlie cause of this enterprise, for to omit all friuolous circumstances and to come to the matter, so it is that [by] your deuine partes, wee haue so béene perplexed with the passions of loue, and haue béene so déepely drowned in the desire of your person, that there is no torment so terrible, no paine so pinching, no woe so gréeuous, as the gréeffe which hath griped vs, since we haue burned in loue towards you. Sith therefore our liking is such, let it be repaide againe with loue, let our firme fanfie be requited with mutuall affection, and in lieu of our good will, consent vnto vs, and lie with vs. That sin which is secretlie committed is alwaies halfe pardoned: she liueth chaste enough that liueth warely: the garden gates are surely shut, no man can see vs, whereby to detect vs of the cryme. The credit which we carie in / *Babylon* shall be sufficient to shrowd you from shame, our office shall be able to defende you from mistrust, and our graie haire a shielde to defend you from suspition, and by this small offence, you shall both pleasure vs and purchase to your selfe two such trusty fréends as you may in all duetifull seruice commaunde. *Susanna* hearing this subtill serpent to breath out such brutishe reasons, woondered to

ſee two of their calling ſo blinded with the vale of laſciuious luſts, as to blaſpheme ſo diueliſhlie againſt there owne conſcience, infomuch that for a good ſpace ſhe ſtoode aſtoniſhed, vntill at laſt gathering hir wittes together, ſhee burſt forth into theſe ſpéeches. Tis a faieng quoth ſhee, not ſo common as true, that who ſo finneſh againſt his conſcience finneſh againſt his owne foule, and he that knoweth the Lawe and wilfullie diſobeieth it, deſerueth manie ſtripes, which ſacred ſentence I wyſhe you to conſider, and no doubt it will be a ſufficient cooling / carde to your inordinate deſire. Hath God placed you as Iudges ouer his people to puniſh ſinne, and will you maintaine wickednes? Is it your office to vpholde the lawe, and will you deſtroy it? Naie are you cōmanded to cut of this ſin with death, & yet will you perſwade a woman to defile her husbands bed? Is it your dutie to driue vs frō all vncleane luſt, and will you ſeeke to draw a daughter of Iuda to ſuch follie? Is this the office of a Iudge, or beſemeth ſuch vnclean thoughts, the minde of an elder? Doe the ſommons of death appeere in your graie head, and yet fleſhlie deſire raine in the hart? Doth your old age import a cleare conſcience, and is your inward minde fraught with concupiſcence? Are you ſtill yoong in vertue, and old in vice? Oh howe pleaſant a thing it is when grey headed men miniſter iudgement, and

the Elders can giue good counsaile, but howe perilous a thing is it for the Ruler to be vnrighteous, and the Iudge of the people to delight in sinne, such a man shal haue coales heaped vpon his head, and the wrath / of the Lorde shall consume his heritage. Three sortes of men the Lorde hateth, and he vtterlie abhorreth the life of them, a poore man that is proud, a rich man that is a liar, and an old adulterer, that doateth and is vnchast. Hath not God with his own finger set downe that who so committeth adulterie shall die the death, and will you wilfullie despise the Lord by neglecting his cōmaundements? haue you so fold your selues vnto sinne, and sworne to worke wickednesse, that you will prefer fading pleasure before lasting paine, and for the fulfilling of your filthy lust purchase perpetual damnation? But put case I were so carelesse of mine honor and honestie, as to condiscende to your request, should not euen your selues be witnesses against my corrupt conscience? woulde not mine owne works crie out for vengeance, to plague my wickednes? yes no doubt, after you had glutted your fansie with the loathsome of the sin, and the spirit of God had toucht your hart with the pricke of the offence, you would both detest me as a mirrour of immodestie / and account me for euer as a common harlot, for the Lord suffreth not the wicked to go vnre-

warded. She, faith the wise man that is not continent but common in hir loue, and yeeldeth that which is proper to her husbände into the possession of a stranger, disobeieth the lawe, maketh breach of hir plighted faith, and lastlie plaieth the whoore in most hellish adulterie, hir children shall not take roote, nor hir braunches shall bring forth no fruite, hir name shall bee spotted with infamie, and hir discredite shall not quight be forgotten. And shall I then knowing this wilfullie worke mine owne woe, shall I repaye the troth my husbände reposeseth in me, with such treacherie, shall I requite his loue with such disloyaltie, shall such guilefull discourtesie be a guerden for his vnfaigned good will? no, the feare of God is a fortresse vnto me against such follie, the loue I beare to my husbände is a shield to fence mee from such shamelesse fansie, and the care of mine owne honour is a conserue against such filthy concupiscence. Wheras / you saie that the sinne which secretly is committed is halfe pardoned, and that she liueth *Caste*: which liueth *Caute*, that the gates are shut, that no man can espie our follie, and that the place is so secret that the offence cannot be preiudiciall to my good name. I answere that I more esteeme the wrath of God than the words of men, and I dread more to commit such a deuilish fact before the sight of the almightie, than before the eies of all the worlde:

man iudgeth but the bodie, but God the soule, the one being but a small pinch, the other a perpetuall paine. Héé (faieth the wyfe man) that breaketh wedlocke and thinketh thus in hys heart, who seeth méé, the mistie clouds haue couered méé, and I am compassed about with a clowdie darknesse, my offence shall not bée an obiect vnto anie mans eyes, neither can anie man discerne my dooinges, I am secretlie closed with in the walles, whom néede I to feare, and as for the LORDE he is mercifull, and will not remember anie mans finnes, héé is slowe vnto wrath, / and promiseth spédilie to pardon the faults of the wicked. Such a one that feareth more the eye of a mortall man, than the sight of an immortall God, and knoweth not that the eies of the Lord is ten thousand times brighter than the glittering beames of the sunne, beholding the verie thoughts of men, and searhing the hart and the raines, the same man shall bée punished with earthlie plagues and hellish torments, he shall sodainlie be taken in his owne trappe, and he shal fal before the face of euerie man, bicause héé preferred his owne pleasure before the feare of the Lorde. But alas it is vnfite for the yoong fawne to leade the old bucke, for a blind man to be a guid to him which hath his sight, nor méete for a féelie simple woman to instruct the Elders and Iudges of the people: is it my part to exhort you vnto vertue, or rather is it not your

dutie to perfwade me from vice? but I hope this proffer is but to make a triall of mine honestie, and to sift out my secret intent: if otherwise, your wils and your woordes be alike, cease your sute, for you may / wel gape, but neuer gaine you looke for.

The Iudges hearing féelie *Susanna* thus cunninglie to confute their deuilish conclusions, féeing she had infringed their reafons, by the power of the law thought to wrest hir vpon a higher pin, and to lay such a blot in hir way as she shoulde hardlie wipe out. For although they knewe she did rightly refell their frantike follie, and perfectly perceiue hir godly counfel was a cooling carde to their inordinate desires, yet they were so blinded with the vale of lasciuious vanitie, and so dimmed with the cloud of concupiscence, that the feare of God was of no force to hale them from this hellish follie, but that the other Elder gaue *Susanna* this sharpe and wicked anfwere.

Susanna quoth he, *Helias* counfell did litle preuaile to perfwade *Ahab* from enioieng the vineyarde of *Naboth*, but that he both obtained his desire, and rewarded such an obstinate subiect with cruell death. *Barsabe* could not withholde *Dauid* both from sacking hir honor and honestie / and also from murdering cruelly hir louing husbände *Vrias*: neither shall these painted speeches preuaile against our

pretended purpose, for he is a coward that yeeldeth at the first shotte, and he not woorthie to weare the budde of beautie that is daunted with the first deniall: we haue the tree in our hande, and meane to enioie the fruite, we haue beaten the bushe, and will not nowe let the birdes escape, and seeing we haue you here alone, your stearne lookes shall stande for no sterling, but if you consent be assured of two trustie friends, if not hope for no other hap but death for your deniall. Tis a saieng not so common as true, that a womans chéefest treasure is hir good name, and that she which hath crackt her credite is halfe hanged, for death cutteth off all miseris, but infamie is the beginning of all sorrowes. Sith then loathsome discredit is woorse than losse of life, assure thy selfe if thou denie vs, we will beate thee with the rodde, for wee both will witnesse against thee, that we tooke thee committing / adulterie with a yoong man and that the more couertlie to cloake thy whoredome thou didst secretlie fende awaie thy maides, that so thou mightest enioy thy pleasure, and they not espie thy practise. Our office and authoritie, our age and honor shall suffice to witnes our wordes to be true, so that thou shalt purchase to thy freends and thy fame perpetuall discredite, and to thy bodie without pardon, a most pinching and shamefull death: seeing therefore by consent thou shalt still keepe the report

of thy chafitie, and by [deniall] thou shalt reape death and discredite, shewe thy felfe a wife woman, and of the two euils chufe the best.

Susanna hearing the mischeuous pretence of these subtill serpentcs and seeing that they had so laide the traine that she could no waie escape the trappes but either she must incur the daunger of the bodie, or the destruction of the soule, was perplexed with such doubtfull passions, and cumbered with such carefull thoughts that shee burst foorth / into trickling teares, sorrowfull sighes, and wofull wailings, which poore soule she blubbred foorth in this wise.

Alas quoth she, most vilde and vniust wretches, is the feare of God so far from your minds, as you seeke not only to sack mine honor, but to suck my blud, is it not iniurie inough in that you couet to spoile mine honestie, but that you long to spill my life, hath this swéete loue you pretend such bitter taste, is this the fruite of your fained fansie? no doubt the cause must be pernicious when the effect is so pestilent: flatter not your selues in this your folly, nor sooth not your selues in your finnes, for there is a God that seeth and will reuenge, and hath promised that who so bindeth two finnes together, shall not bée vnpunished in the one. But alas what auaieth it to talke of wisdom to the foole, or of the wrath of God to a wilfull reprobate.

The charmer charme he neuer so wiselie charmes in vaine if the Adder bée deafe, and the wife casteth stoncs against the winde, that seeketh to drawe the wicked from his follie. Let me therefore poore foule / more narrowly consider mine own case: I am alas perplexed with diuers doubtfull passions and gréuous troubles assaileth me on euerie side: if I commit this crime, though neuer so secretlie, yet the eies of the Lorde seeth the verie inward thoughts, and mine owne conscience shall continually be a witnesse against me of this wickednes, the reward of sinne is death: then what other hap can I hope for, but perpetual damnation if I doe this wicked déede, sith the Lorde himselve hath promised to be a swift witnesse against all wi[l]full adulterers. And if I consent not unto these vnrighteous Iudges I am like to be vniustlie accused of the like crime, so that both I shall suffer death without cause, & yet (which is most gréefe) not die without shame. By this meanes what dishonour shal I bring to my parents, what discredite to my husbände, and what infamie to my selfe and my féelie children. The hoary haire of my father *Helchias* shall be brought with sorrowe vnto the graue, *Ioachim* shall be ashamed to shewe his face in the stréetes of / the cittie and my poore babes shall be counted as the seede of an harlot, and yet alas I my selfe altogether sacklesse: why, my secret offence shall preuent all

this open shame, the Lorde is slow to wrath, and his mercie excéedeth all his works, he wisheth not the death of a finner, and hartie repentance pacifieth his displeasure. But O vile wretch that I am, why do I thus blasphemé against the Lord & his law, why do I breath out these hellish spéeches, can I say I wil repent at my pleasure, or shall I therefore fin in hope bicause the Lord is merciful? No, no, it is better for me to fall into your hands, and not commit the offence then to fin in the sight of the Lord: shal I not rather feare God than man, & dread him more that killeth both bodie & soule, than him ŷ hath power but to kil the bodie only, yet his feare shalbe my defence. And with that she cried with a loud voice and the two Elders cried out against hir and the one of them ran and opened the gate ŷ more to verifie their vild intent. Now when the seruants hard the cry in the / garden, they hastily rushed in at the backe doore, to see what violence was offered to their mistres. But when ŷ Elders had declared the matter vnto them ŷ seruants were gretly ashamed, for such an infamous report had neuer bin bruted of *Susanna*: the fame of this heinous fact being spred throughout all *Babilon*, euery man began diuerfly to coniecture as fanisie led them, hir friends sorrowing suspected ŷ cancred minds of ŷ cruel iudges, hir foes laughing said ŷ difsembled holines was dooble fin, & that

the holiest countenance hath not alwaies ȳ honestest conscience: both frend & foe, notwithstanding wondring, at the strange chaunce. Well as ȳ nature of man is desirous of noueltie, so on the morow after ȳ people flocked to *Ioachims* house, to heare this case throughly canuased & thither came the two Elders also, hauing their mindes fraught with furie and their harts full of hate, mischiuouuslie imagining against *Susanna* to put hir to deth. They therefore commanded presently before al the people to sende for *Susanna* the daughter of *Helchias* *Ioachims* wife & immediatly they / sent for hir, who came accompanied with hir father and mother, hir children and all her kinred. The Iudges seeing *Susanna* to be come, and that she had hir face couered with a vail, commaunded presentlie to vncouer hir face, that so they might satisfie their filthie lust with the sight of hir beautie, and feede their doting fanisie with the glistering hewe of hir deuine feature. The people now more narrowlie noting hir exquisite perfection, and singuler beautie, taking pittie of hir mishap forrowed and wept. But the two Elders stood vp in the midst of the assemblie, and laing their hande vppon *Susanna's* heade, which powred foorth teares, and heaued vp hir eies towards heauen, for hir heart trusted in the Lord, begun their tale of this manner.

We are forie quoth they that wee haue cause this

daie to accuse *Susanna* the daughter of *Helchias*, and wife of our fréende *Ioachim*, neither would we willingly be witneffe againft hir, if our own conscience did not compel vs to beare a true testimonie: we are Iudges & Elders of / the people, appointed by God and chofen by the multitude and constrained by the lawe to haue no respect of persons, but to doe iustice vnto all men, neither to be parcial to our fréendes, nor enuious to our foe, but with the ballance of equitie to measure euerie man according to his merrit, and with the sworde of iustice to vpholde vertue, and to beate downe vice. This considered, we are driuen of force to bewraie a hainous offence, which this *Susanna* hath committed as followeth. We both hauing occasion secretlie to consult of weightie affaires, and often frequenting the house of our fréend *Ioachim* coueting solitarely to confer of our secret bufineffe, thought it best (as our custome before had béene) to walke in the garden: where we had not walked longe but *Susanna* came in accompanied with two of hir maides, whom presentlie she sent awaie from hir, most surelie shutting the garden gates, and they were no sooner gone, but a yoong man which had secretlie hid himselfe in the garden came vnto hir, and laie with hir, we standing in a corner, / and seing this wickednes were astonished to see such a straunge facte, & remembering what report was

fspread abroad of *Sufannas* chastity, stood in doubt whither we dreamed of such a deede or no, but at last we hastily ranne vnto them, and sawe them as they were together: willing therefore such wickednesse shoulde not be vnpunished, nor that such adulterous wretches shoulde escape without the penaltie of the law, assayed to take this yoongue man, that he might haue tasted of the tormentes due for such an offence, but hee was stronger than we, and in despight of vs he opened the gate, and leaped out: well although he had escaped our hands yet wee laid fast holde vpon *Sufanna*, and demaunded of hir what the yoongue man was, of what tribe and what was his name, but shee held hir peace and saide nothing. Thus quoth they haue you hearde this hainous crime where vnto we are witnesses, sorrowing that such finne shoulde be founde in *Israel*, / and especiallie in the childe of so honest a father, & in the wife of so honest a husband. The Iudges hauing finished this their forged tale, the people gaue credite to their words and beleued them as they that were Iudges and Elders of y^e people, thinking that such subtill shifts coulde neuer lie hid in such simple age, that such hoarie haire would neuer deuise such diuelish practises, & vpon their credit they condemned hir to death. *Sufanna* hearing the fatal doome pronounced against hir by these vniust Iudges,

cried out vnto the Lorde with a loude voice and faide.

O God which seeft the secrets of al heartes, and knoweft all things before they come to paffe, which defcrieft the verie inwarde thoughts, and trieft the hearte and the raines, thou knoweft that bicaufe I woulde not consent vnto the filthie luste of these dooting leachers, nor agree by defyling my husbandes bedde, to fulfill their fleshlye desires, that they haue fclaudered mee with that crime whereof I was / neuer guiltie, that they haue vniustlie accused of that fault: whereas not so much as in thought I committed such a fact, they haue to satisfie their malicious mindes without cause inuented this fals crime: I confesse my selfe, O Lord to be a most gréuous offender but not in this fault, to deserue deth but not for this deed. Heare then, O Lorde my praier, and let the innocencie of my case pleade before thy maiestie, if it be thy wil preuent their practises, confound their counsailes, and let them which haue digged the pit for others fall into the snares themselues. Thou hast neuer O Lord yet left the innocent without helpe, but hast deliuered them which feare thée frō all aduersitie: thou didst deliuer *Ioseph* from the hands of his brethren which fought to spill his bloud, and didest preuent the practises of *Saule*, which pretended to slay his seruant *Dauid*, *Elizeus* béeing besieged within

Dothan was not onlie freed from his foes, but also garded about with a troupe of holie Angels. *Elias* was preferued from the crueltie of *Iefabel*, and fed / with Rauens, nay who hath trusted in thy mercy, which hath come to mishap? or who hath put his hope in thee which hath suffered harm? So O Lord if it be thy wil thou canst disclose the deuises of these doating Iudges, and vnfold the follie of the false witnesses: helpe then O Lord, for in thee is my hope. The people hearing the solemne protestation of sorrowfull *Susanna*, thought she had spoken these wordes to excuse hir fault, but not that she was guiltlesse of the fact, giuing more credit to the reuerende age of the Iudges, then to the yoong yeeres of a simple woman, supposing that hir speech was more of custome to cloake hir follie then of conscience to cleare hir of that crime, and therefore they led hir to the place of execution. But the Lord who neuer leaueth them in distresse that put their trust in him heard hir voice, and raised vp the holie spirit of a yoong childe whose name was *Daniell*, who seeing *Susanna* carried by hir false accusers to be put to death, cried with a lowde voice from the bloud of this woman. Then al the people astonished / at this strange crie, and amazed at the wordes of this yoong child, turning towarde him saide, what meane these wordes that thou hast spoken? then *Daniel* im-

bouldned by the spirit of God, made this answere.

Are you such fooles, O yée Ifraelites, quoth he, that you wil confirme the cause before you haue discuft the case or a supposed truth without sufficient triall, or condemne anie person without due prooffe? will you accept the witnesses of any man touching life before you haue sifted him by secret examination? knowe you not how that partie is séene condemned whose death the Iudges do conspire, and where the Elders do beare euill will or seeke reuenge, there the innocent is euer oppressed, for the weakeft (as the old prouerbe saith) is alwaies thrust to the wall. Will you admit him which is an accuser, to be a condemner? what iustice can there be then, in iudgement? shall he which commeth in as plainetiffe determine the defendant doubts? who then will looke for equitie? if the witnesse will / and words may stande for a lawe without contradiction, then right shall be wrested according to the wishe of euerie wilfull wretch. No let him which is an Elder of the people, and commeth in to be a witnesse, not be a Iudge also, leaft the innocent perish, and true Iustice be peruerted, which nowe O ye fonde Ifraelites yee shall trie by experience, for yée haue suffred these vniust Iudges to condemne a daughter of Ifrael without cause, and haue let them beene

wicked witnesfes to betraie the innocent bloud. The fentence pronounced againft *Sufanna* is vniuft, and the witneffe of the Iudges is deuiliſhe periurie, therefore returne to iudgement, and the Lorde will difcloſe who rightly deſerueth the death. The people hearing this tourned againe in all haſte and the Elders faide thus vnto him. Since it hath pleaſed GOD quoth they that there is wiſedome founde in thy lippes, and vnderſtanding in thine hearte, and that thou haſt knowledge giuen thee from aboue to ſearche out that / which hath been hidden from vs al, come fit downe amongſt vs, and execute the office of an Elder, that through thee the iuſtice of God may be made manifeſt in rewarding the wicked, and defending the innocent. Then faide *Daniell* vnto them, put theſe two aſide one from another, and I will examine them: ſo when they were ſeperated, he called one of them, to whom he vttered theſe words.

Tis a faieng quoth he not ſo common as true, that he which looketh continually on the Sunne, ſhall at laſt be blind, that whoſo handleth pitch muſt néeds be defiled therwith: the trée that abideth ſo many blaſtes, at laſt falleth by the carpenters axe, the birde that ſtriketh at euery ſtale cannot long eſcape the ſnare: ſo long goeth the pitcher to the brouke, that at laſte it comes

broken home, and he that securelie fwimmeth in finne, shall surelie bée drowned in iniquitie: who so bindeth two finnes together shall neuer be unreuenged in the one, and he that delighteth to offende in youth, shall no doubt feele the punishment in age: the p[r]ouerbe is olde, and / yet verie true, *Quod defertur non aufertur*, Though God for a time suffer a man safelie to wallow in his own wickednesse, and to saie vnto his soule, Tush the Lorde regardeth not the waie of finners, nor suspecteth not the misdéedes of men, he is slow to wrath, and prone to pittie, yet at last the Lord loketh downe from heauen, and reuengeth all his sins with a greuous plague, yea he rooteth him out from the face of the earth, and his place is no more seene. Consider this then thou miserable caitife, who hast gathered thy treasure with iniquitie, and builded vp thine house with finne, that wert in thy youth addicted vnto vanitie, and art nowe waxen olde in vice, how those sins which in thy yoong yeres thou didst commit secretlie are now in thy hoarie age reuealed openlie, yea the Lorde hath deferred his punishment, that his mercie may seeme the more, and thy finne the greater. He that hath the droppe drinketh while he bursteth, and yet not satisfied, the Leach hath two daughters that neuer crieth enough: he that is stung with the serpent / *Dipsas* burneth, but can neuer be

cooled, and who is so inflamed with sinne which thirsteth continuallie after wickednesse, vntill he hath sipped the dregs of Gods displeasure to his own destruction, which now is verified in thee, for thou hast pronounced false iudgments and hast condemned the innocent, thou hast taken bribes to peruert iustice, and thou hast weighed the lawe in a false balance, but the Lorde shall send vpon thee cursing, trouble, and shame in all that which thou settest thy hande to doe, vntill thou be destroyed and perish quickelie, because of the wickednesse of thy workes, wherein thou hast forsaken him, for thou art commaunded not to ouerthrowe the poore in his sute, but to defende the cause of the needie. Tis the dutie of a Iudge to keepe him far from a false matter, and to measure all things in the ballance of equitie, and not to deale vniustlie with the innocent and righteous, but to heare the plaint of the poore, least the Lorde take their cause in hande, and consume him in his heauy displeasure. But / thou who from thy youth hast sworne to doe wickedlie, hast let the guiltie go free, and borne false witnessse against the sacklesse soule, and hast euer peruerted the seate of iudgement: Well if thou hast seene *Susanna* commit this heinous crime, and defile the bed of hir husbände, if thou hast taken hir in adulterie, and seene hir in the verie acte, tell mee

vnder what trée thou diddest see them commit the offence. The Iudge answered vnder a Lentiske tree. Then saide *Daniell* verilie thou hast lied against thine owne life, thou hast in betraienng the innocent blasphemed against GOD, offended in bearing false witnesse, and soulede thy soule to *Sathan* by committing wilfull periurie, so that the Angell of GOD hath receiued the sentence to cut thee in two.

Daniell had no fooner vttered these wordes, but the people presentlie put him aside, and brought fourth the other, to whome *Daniel* vttered these bitter speeches.

O / thou cursed seede of *Canaan* quoth he, and not of *Iuda*, who hast béene nursed vp in sinne, and nousted vp in wickednes, the glittering heue of beautie hath blinded thee, & lasciuious lust hath bewitched thy hart, fond fancie hath giuen thee the foile, and fleshlie desire hath charmed thy affection, thou hast spent thy youth in follye and nowe meanest to ende thine age in wickednes. But as it is impossible for a foole to scape without reproch, so as harde it is for a wilfull sinner to escape without reuenge. Dost thou not knowe that the lawe forbiddeth adultrie, and yet wilt thou entise a daughter of *Iuda* to such follie, naie art thou not driuen by dutie to rewarde this sinne with death, and yet wilt thou perswade the innocent to

such a deuilish deede? Is the feare of God so far from thine eies, as thou wilt willinglie worke such wickednes, haft thou so small regarde to the lawe as thou wilt suffer thy hart to be subuerted by lust. The Lion so abhorreth this crime, as he killeth the Lions for committing this fact, the Storke neuer medleth but with / his mate, nay the stone *Iacent* will not be worne on the finger of an adulterer, neither will the Oliue trée growe if it be planted by him that leadeth his life in vnlawfull lustes, and wilt thou vild wretche shewe thy selfe more carelesse in this crime then brute beastes more [re]ckles then vnreasonable cretures, more sauage then fencelesse stones, yea far lesse in virtue than a man, and far more in vice then a beast? the Lord shall looke downe from heauen vpon this thy lewdnesse, & crosse thee with such a gréuous curse, as yⁿ shalt be rooted out from among the people. Is thy minde so mislead with ingratitude, or art thou so deuoide of humanitie as thou wilt repaie the good will that *Ioachim* sheweth thée, with such guilefull treacherie? is thy conscience such as to requight his curtesie with wilfull crueltie? hath he fostered thée as a fréend, and wilt thou abuse him as a foe? hath he wisht thy blisse and wilt thou worke his bane? hath hée sought thy weale, and wilt thou feeke his woe? wilt thou without cause accuse his wife of adulterie, bicause she would not stoope /

to thy lure? if this be the duty of a Iudge, or the deuotion of an Elder, let all *Babilon* iudge.

But perhappes thou wilt saie these wordes are winde, and this long parle tendes little to the purpose, that thou art greatlie abused, for reprehending of sinne to be so roughlie reprooued: well if it be so that thou hast weighed thy fréends case in the ballance of equitie, & hast had such a zeale to the executing of thine office, that no force of fréendship could preuaile to peruert true Iustice but that thou hast of a cléere conscience accused *Susanna* of this filthie fact. Tell me vnder what trée diddest thou see them commit this crime.

The Iudge although that hée had wrongfullie fought to oppresse the guiltlesse person, yet he neuer shruncke from his purpose, but boldlie answered vnder a Myrtle trée.

Daniell hearing this doating leacher to make so loud a lie answered. Art thou so sencelesse quoth he, to suppose that although thou canst kéepe thy sinne secret from / men, yet thou canst hide it from God, who not onlie knoweth the deede but seeth the verie inwarde thought. No, for although thou hast hitherto couered the substance of vice with the vale of vertue, and hast cloaked thine iniquitie with the visour of equitie, yet the LORDE willing to

vnrip vp this thy follie, hath now discouered thy dooings, yea thou art fallen into the pit which thou hast prepared for others, thou art taken in thine owne trappe, and snared in the nette which thou didst laie to intangle the innocent, yea thou hast lyed against thine owne heade, and the Angell of GOD waiteth with the fworde to cutte thee in two.

With that all the whole multitude hearing howe the Elders were trapped in their owne talke, and that the LORDE had mightilie wrought by the meanes of a childe to discouer the hellish practife, cried out with a loude voice, and praised God that faueth them which put their trust in him, yea / séeing that *Daniell* had conuicte the Elders of false witnesse by their owne mouth, according to the lawe of *Moyfes*, the people delt with them as they sought to deale with *Susanna*, for the Lord hath promised that a false wites shall not be vnpunished, and he that speaketh lies shall perish: so they were put to death, and the innocent bloud was faued the same daie.

Helchias and his wife séeing that their daughter was by the power of God preferued from the wicked pretence of these vniust Iudges, and *Ioachim* hir husband hearing his wife clered of this crime, yea al hir kindred seeing y there was no dishonestie found in hir, but that she was without spot, and

their stock vnstained: They all praised God, that
the innocent lambe was deliuered, and the
faithfull hipocrites so fitlie detected.

And from that daie foorth *Daniell*

was in great reputation
amongft all the
people.

FINIS.

LONDON

Printed by Ro-
ger VVard dwelling at
the signe of the Talbot
neere unto Holburne
Conduit.

1584.



IV.

MORANDO
*The Tritameron of
Loue.*

1584—87.



NOTE.

There is no entry in the Stationers' Register (Arber) of 'The Tritameron of Loue'; but our text is from the rare exemplar of the original (and apparently only) edition of 1587, in the British Museum Library. But see *Notes and Illustrations* for notice of Part Ist, of 1584' in the Bodleian; also Life in Vol. I., for notice of 'Tritameron.'—G.

MORANDO
The Tritameron of
Loue:

The first and second part.

Wherein certaine pleafant conceites, vttered
by diuers worthie perfonages, are perfectly discourfed,
and three doubtfull questions of Loue, moft pithely and
pleafantly difcuffed: fhewing to the wife how to vfe
Loue, and to the fond, how to efchew Luft:
and yeelding to all both plea-
fure and profit.

By *ROBERT GREENE*, *Maifter of Artes*
in Cambridge



LONDON
Printed by JOHN WOLFE for EDWARD WHITE, and
are to be fold at his Shop, at the litle North
doore of Paules, at the figne of
the Gunne.
1587.

To the Right Honorable
Phillip Earle of Arundell, Robert Grene
wisheth increafe of honour, with the
full fruition of perfect
felicitie.



He Emperour Domitian (Right Honourable) made him nets to catch Flies, lest happily he might be found idle. Caligula being wearied with weightie affaires, would (to passe away the time) gather Cockles. The Perfian Kings sometimes shaued stickes. Virgill chose rather to reade rude Ennius, than to be found without a Booke in his hand. Time wisheth rather to bee spent in vaine toies, then in idle thoughts: the one driueth away fantasies, the other breedeth Melancholie. Mercurie vouchsafed once to drinke of Philemons Earthen pot. Apollo gaue Oracles at Delphos, as well to the poore man for his mite, as to the rich man for his treasure. Philip thought well of the water which a poore shepheard offred to him in a greasie Bottle: duetie bindes the Subiect to present, and courtesie the Prince to accept: in the one, will is an

excuse, in the other, courtesie a bountifull reward: Apelles (right Honourable) presented Alexander with the counterfaite of Campaspe, the face not fully finished, because hee liked the picture: and I offer this pamphlet vnto your Lordship, not well furnished, because you | are a louer of learning.

Zeusis painting Triton, drew onely his face, the rest he hid with the tumbling waues of the sea. And I setting foorth Morandos discourse, shew onely his bare talke, the rest I rudely shadow with an imperfect tale. The Persians caused their Apes alwaies to maske in cloth of Golde, to couer their deformitie. Timocles caused his Poppingay to perke vnder a Dragõ of Brasse, that the portraiture might defend her from the Vultures tyranny: and I seeke to shrowde my simple woorke vnder your Honours winges, thinking one dramme of your Lordships fauoure sufficient to sence me from the venemous teeth of those byting Vipers, who seeke to discredite all, hauing themselues no credite at all. Achilles made it not strange to take a viewe of Phidias clownish woorke, because it was the image of Mars: and I hope your Honour will vouchsafe to cast a glaunce on this filie Booke, for that it represents the discourse of diuers woorthie personages, although of it selfe, it is like Zeusis counterfaits, which seemed at a blush to be Grapes, but being throughly viewed, were but shadowed coloures. The Phisitions prescribe in their diet, that sometimes bitter pils, doo as much

profit the stomacke, as sweete Potions. Augustus sometimes would solace himselfe, as wel with Ennius drosse, as with Maros Golde: and it may bee your Honour passing ouer many learned workes, will at the last stumble at this fond toy, and laugh at [it] as Sigismond did at the Pomegranate, not that he smiled [at] the fruit, but at the simple meaning of the man which presented him with so small [a] gift. Resting upon this point, I commit your Lordship to the Almighty.

Your Honours to command

Robert Greene. /

To the Gentlemen Readers Health.



Demosthenes (*Gentlemen*) alwayes fought to win the good will of the Senate, by vnfolding the equitie of the case, and I seeke to obtaine your fauour by appealing to your courtesie, hoping to finde you as readie to graunt me the one, as the Senate to graunt him the other. *Protagenes* found the more fauour in setting forth his simple Pictures, in that hee did what he could, and I hope to finde the more friendship at your hands for this imperfect worke, in that I do what I can. Yet I know I shal be compared of some to *Damides* Parrat, which prated nothing but that she heard her maister speake. Well though some be Sauage, all are not Satyres: though diuers be sturdie, all are not Stoickes. Let flearing *Sycophants* carpe at my want, yet I doubt not but curteous Gentlemen will account of will, and as it is follie to reiect the fauore of the one, so it is fondnes to respect the friendship of the other. But to them that shall pardon my offence, and spare to spite at my fault, I wish them such prosperous hap as they can desire, or I imagine: to the rest, I will to them as they wish to mee, and yet I bid them both farewell. /



THE TRITAMERON OF LOUE.

Here dwelled in *Bononia* a certaine knight called *Signior Bonfadio*, whose prowesse in martiall exploits, did not onely winne him wealth to maintaine his worship, but also honour to countenance and counteruaile his substance: and immortall glorie as the onelie guerdon due for such a doubtie Champion. So that he was generally honored of all for his valerous magnanimitie, and particular^[1]ie loued of each one for his bountifull curtesie, being no lesse liberall to the poore to defend them from want, then couragious for his countrie to maintain them in weale. This *Bonfadio* shrouded thus vnder Fortune, and shrined vp by fame, tryed at last by prooffe, which long before he had heard by report, that the stiffest mettall yeeldeth to the stamp, the strongest Oke to the Carpenters axe, the hard steele to the fyle, and the stoutest hart doth bow, when Nature bids him bend, that there

is no Adamant such, which the blood of a Goate can not make soft, no tree so found which the Scarabbe flye will not pearce, no Iron so hard which rust will not fret, no mortall thing so sure which time will not consume, nor no man so valiant which commeth not without excuse when Death doth call. The *Phenix* hath blacke pennes as well as gliftring feathers, the purest wine hath his lees, the luckliest yeare hath his canicular daies. *Venus* had a Mole in / her face, and *Adonis* a scarre vpon his chin: there was sometime thunder heard in the Temple of peace, and Fortune is neuer so fauourable but she is as fickle: her prosperitie is euer sawfed with the sower sops of aduersitie, being constant in nothing but in inconstancie. *Scipio* escaped manie forraine broiles, but returning home in triumph was flaine with a tyle. *Cæsar* conquered the whole world, yet cowardlie flaine in the Senate. So *Bonfadio* hauing by his prowesse long preuailed against his foes, was at last most vnluckily flaine by his supposed friends. For as in an euening he passed through a blind lane of the Citie, he was sodainlie shot through with a pistoll, which murther was so secretly comitted, that y^e performer of so diuelish a fact could neuer be detected. But the report of this ruthles Tragedie being come to the eares of Ladie *Panthia* (for so was his wife called) she forthwith fell into such

perplexed passions, and was so surpris'd by sodaine sorrow, that before the tale could be halfe told she fell down in a traunce, being hardlie brought again to life by the cōpanie. Yet at last being come to her self, after she had wept so long that the verie fountain of her teares was dried vp with continuall powring out of sorrowfull plaints, she then (womanlike) began somewhat to listen to the comfortable counsaile of her friends, and to apply to her sore that salve that might sooneft mitigate her maladie. For through their friendlie perswasions very shortly, she began to consider, that as to wish for an impossible thing was but a signe of small wit: So to sorrow without ceasing for that which could not be redressed did import but mere follie: the one being a foe to desire, & the other a friend to death. She therefore resting vpon this point, thought with most solemne Obsequies to celebrate her husbands Funerals, that both the sequell of her works might confirme her former words, and her teares be thought to come more of care then of custome. Whereupon she framed a verie sumptuous sepulchre, intombing her husbands bones with such pompous magnificence, that al *Italie* thought *Bonfadio* happie / for so good a wife, and her worthie of so good a husband. The Funeral finished, *Panthia* for a time liued more sorrowfullie being a widow then merilie being a wife, till at

laſt ſeeing her mourning weed began to waxe bare, ſhe thought beſt both to caſt away her outward coate and her inward care, wifelie waighing with her ſelfe that it is in vaine to water the plant when y^e root is dead, to aſke counſaile when the caſe is diſtruſt, to wiſh for raine when the corne is ripe, and to ſigh when no ſorrow can preuaile. The Cedar tree remaineth without leaues but twelue daies, and the Date trees but ſeuē. *Cyrceſ* loue neuer continued aboute one yeare, and the tapers in the Temple of *Ianus* burned onelie but nine nights: the call of a Quaile continueth but one quarter, and a widdowes ſorrow onelie two monethes: in the one ſad for her olde mate, and in the other carefull for a new match.

Panthia in this ſtate hauing paſt this tearme (I doe not ſay with like affection) thought now ſhe had a greater care and more charge being a widow then a wife. For ſhe had by *Signior Bonfadio* three daughters, the eldeſt named *Lacena*, the ſecond *Soſtrata*, and the youngeſt *Fioretta*, all ſo adorned with beautie and indowed with bountie, ſo framed in bodie and formed in mind, each of them being both in outwarde complexion and inward conſtitution ſo ſingular, as hard it was to iudge which held the ſupremacie. *Panthia* placing all her felicitie in the exquisite perfection of her three daughters, ſought to bring them vp ſo charlie and chaſtlye, that al men might like them for their

beautie, & loue them for their vertue, imitating the good *Lapidaries*, which in the pureft gold fet the moft precious ftone. While thus folitarlie and fadlie ſhe paſt away the time amongſt her children, *Signior Morando* a knight, who in his life time had oft ſerued in the wars with *Bonfadio*, betweene whom there had long beene a perfect league of amitie, willing to ſhew in the brood how well he loued the old bird, was ſo friendlie to *Panthia* as familiar with *Bonfadio*, comforting her as a defolate widow, / and counſelling her as his friends wife, driuen to the one by conſcience, and to the other by curteſie. Seeing therefore ſhe did wholly abſent her ſelf from companie, which made her dreame on fundrie melancholy motions, he did inuite her and her three daughters to a graunge houſe of his, ſeuē miles diſtant frō *Bononia*, whither alſo diuers gentlemen were bidden, thinking this the fitteſt meanes to driue her from her forrowfull dumps. *Panthia* deſirous to let *Signior Morando* vnderſtand how greatly ſhe did account of his curteſie, came at the day appointed to his houſe, where both ſhe and her daughters were not onelie well welcome to *Morando*, but to all the reſt of the companie. Amongſt whom was *Signior Peratio*, *Meſſier Aretyno*, and *Signior don Sylueſtro*, with others, who fitting down to dinner and paſſing away the time with pleaſant parle, it chaunced after dinner as they fat

talking, that *Signior Peratio* spied hanging in the Parler a Table most curiously painted: wherin both the sea and land was most perfectly pourtraied. The picture was of *Europa*, the sea of the *Phenicians* and the land of *Sydon*: On the shoare was a beautifull Medow, wherein stood a troupe of daintie Damofels: in the Sea a Bull, vpon whose backe sat a Dame of surpassing beautie, sailing towards *Candie*, but looking to the crew of her companions from whom by sinister meanes she was seperated. The painter by secrete skill had perfectly with his Penfill desciphered the feature of their faces, as their countenance did seeme to importe both feare and hope. For seeing their peereles Princeesse a praie to such a prowling Pyrate, they rusht into the seas (as willing to be partakers of their Mistresse miserie) as far as feare of such feareful furies would permit them, but pushed backe with the dread of present daunger, they stood vewing how cunningly & carefully the Bull transported his charge: How *Europa* araied in purple roabes sat securely and safely holding in her right hand his horne, and in her left his taile. About him the *Dolphins* seemed to leape, the *Syrens* to sing, and *Triton* himselfe to triumph. / *Cupid* also in the forme of a litle boy was there most curiously painted, hauing the wings spred, a Quiuer by his side, in one hand a flame of fire,

in the other a chaine of gold wherwith he drew the Bull as by constraint, and turning his head towards *Iupiter* seemed to smile at his follie, and to despise his deitie, that by this meanes he had made such a strange Metamorphosis.

Signior Peratio hauing long gazed on this gorgeous picture, both praised his perfect skill that had so cunninglie made a counterfait of Nature by arte, and also mused at the force of Loue that had by conquest caught so worthie a Captiue, that at length as one forced by affection he sighing said: O Gods that a childe should rule both the heauen, the sea and the land.

Don Siluestro seeing *Peratio* so sodainlie passionate with the view of a simple picture, taking occasion herupon to enter into further parle began to crosse him on this maner.

Why, how now *Peratio* (quoth he) doe you sigh to see *Iupiter* so fond as for lust to abase his dietie, or *Cupid* so presumptuous as by Loue to increase his dignitie, the one shewing himselfe worfe then a man for his follie, the other more then a God for his power.

No sir (quoth *Morando*) you mistake his meaning, for it fares with him as with *Narcissus*, that was neuer in loue, but when he lookt into the water, or like the fish *Mugra*, which onelie leapeth at the sight of the North starre: *Hiparchion* neuer saw

anie muscally instrument but he would sing, nor he anie amorous picture but he must figh, the one shewing thereby his affection to musicke, the other bewraying his passions in loue.

In deed sir (quoth *Peratio*) I remember *Sylenus* would alwaies lead his Ass in a string, that when he waxt weary he might ride, and *Amphion* plaied euer best on his Harpe when he heard poore *Stheneus* blow on his Oten pipe: So sir you keepe me for a plaine song, wherupon to descant, shewing your fine wit alwaies to be most sharp when you find my / dull head to be most grosse. But *Calchas* neuer prophesied dearth to the *Grecians* but when his owne lands were barren, Nor *Tiresias* had neuer giuen a verdite against *Iuno*, but that he himselfe had beene once a woman. *Thrafos* age could not bereaue him of his parasiticall affections, neither was *Battus* a lesse blabbe being old then in his youth: The whiter the leekes head is the greener is the blade. The *Angelica* beareth feed alwaies when it begins to wither: drie sticks are soone consumed with fire, and doating age soone caught with fancie, deuining that of others whereof they themfelues doe most dreame: but they follow the olde prouerbe, *Similes habent labra lactucas*.

By my faith, *Signior Morando*, quoth Madame *Panthia*, if you haue pusht *Peratio* with ſ pike he hath hit you with the launce: but it seemes he

hath beene burnt in the hand, that can not abide to heare of fire. *Apollo* would neuer willinglie abide the noife of the Crow, because he had believed her too lightly. *Sylenus* was euer most angrie when any told him of good wine, because he would oft be drunke. *Peratio* likes not to be toucht where he is gald, nor to be accused so strictlie, when his conscience feeles the crime: and yet I goe too farre, for it is no offence to loue.

Yes Madame, quoth *Aretyno*, as *Iupiter* loued *Europa*, crauing onely to crop the bud of her beautie, and to spoile the fruit of her honestie, seeking for the gaine of his fading pleasure, to procure her lasting paine: is not such fancie a fault, when it springeth vp without honest affection?

Truth fir, quoth *Panthia*, but I count liking without law, no loue but lust. Was *Scipio* thought a friend to *Numantia*, when he fought to spoile the Citie? or *Chronis* to *Ceres*, who robbed her Temple of her treasure? The Turkie hauing lost his color is of no value. The fairest flowre without his smell is counted but a weede: and the maide that by mischaunce loofeth her virginitie, though neuer so faire, is most vnfortunat, her chiefeft treasure is then but trash, like the Ore in the Ile *Choos*, which is pure in the minge, but droffe / in the furnace, for beautie without honestie is like deadlie poyson preferued in a boxe of gold. Con-

fidering this *Aretyno*, doe you count him to loue, that wifheth his Ladie fuch loffe?

Madame, quoth *Morando*, you misconftroue of his mind, for *Aretyno* counts, that whatfoeuer is fancie, that is loue.

Tis good then (quoth ſhe) to bring him from his hereſie, for fancie is *Vox equiuoca*, which either may be taken for honeſt loue, or fond affection, for fancie oftentimes commeth of wealth or beautie, but perfect loue euer ſpringeth from vertue and honeſtie.

Marie, quoth *Peratio*, that is the cauſe that women loue ſo much & men ſo litle, wherein by your owne iudgement they are altogether blameles, for women find in vs honeſty without wealth, & we in them beautie without vertue.

Sir, quoth ſhe, your cenſure is no ſentence, neither can this broken coine ſtand for ſterling: for to excuſe your ſelfe before you be accuſed, is to find a foule cracke in a falſe conſcience. Tis hard to couer a great rent with a ſmall peece, or to hide *Vulcans* polt foote with pulling on a ſtraight ſhoe. Honeſtie is alwaies painted like a woman, as ſignifying that it is moſt predominant in that ſexe. And ſir to giue you a venie with your owne weapon, as you ſaid before, like lips like lettice, as the man is ſo is his manners. Cat alwaies goeth after kind, and it is hard to find men without ſmall honeſtie, and great deceite.

Doe you speake by experience, quoth *Morando*, was your husband in the number of those that are combred with this consumption?

He was, quoth she, by nature, but that he did amend it by nourture, and yet, quoth she, my husbands honestie can not conclude generalie, but that there must be large exceptiōs.

I am glad Madame *Panthia*, that you are so pleafant; and all the rest of my good guests [being] so merilie disposed, I hope you will not deny me of a request, that generallie I shall craue / of you all.

If it be reasonable, quoth *Panthia*, I dare promise for the gentlewomen.

And I, quoth *Syluestro* for the men.

Why then I will haue you tell me your opinions, whether this our countrie prouerbe be true or no, which is commonlie spoken *Amor fa molto, ma argento fa tutto*: Loue doth much, but money doth all.

In men quoth *Panthia*, and that we will proue.

In women, quoth *Peratio*, and that I shall defend.

Two fit Champions, quoth *Morando*, to trie such a doubtful combate.

Nay sir, quoth *Panthia*, I my selfe refuse this profer, but my daughter *Lacena* shall performe my challenge, for it is not a mourners part to discourse of such pleafant points.

A fit match, quoth *Peratio*, for so honest a man,

and to put you out of doubt, I had rather sip with your daughter than sup with you: for an inch of a kidde is worth an ell of a cat: but to leaue these cutting blowes, how say you *Lacena*, are you content to defend so false an heresie?

Sir, quoth she, where duetie driues, there denyall is a fault, & where nature inferreth obedience, there to resist is to war against the gods: the young lambe commeth at the bleating of y^e old sheepe: the Signet at y^e call of the Swan: the Faune followeth fast after the Doe: creatures without reason, and brute beastes by mere instinct of Nature follow their dams, & should not I then obey my parents: yes no doubt, or els I might be coūted more brute then a beast, or els lesse naturall then a reasonable creature. This cōsidered, if I aduēture rashly to discusse so hard a case being vnfit by nature & arte, the duetie I hope that I owe vnto her who hath power to cōmand me, shall be sufficient to excuse my small skill & great enterprise: and the common saying so generallie vsed here in our cōuntry doth somewhat incourage me. A sure truth, quoth they, need[s] no subtil glose: nor a cleare case a shifting Counseller. Well (quoth *Peratio*) I doubt / your fained simplicitie will proue to be shrewish Sophistrie, and therefore thus to the purpose. The case (quoth he) which we haue to discusse, is a maxim holden as true as a holie

Oracle: but the doubt is, whether it is to be auerred in men, or verified in women: if the perfection of the bodie, and the constitution of the mind, forceth men to loue, more then the greedie desire to gaine, then wee haue wonne the field, and you lost the combate: and if women loue more for beautie and vertue, then for wealth and riches, we haue taken the foile, and you wonne the conquest. But it was hard for *Achelous* with his shifts to preuaile against *Hercules*, because of his strength, and it will bee as hard for you to resist my reasons, because they be true. Who so readeth the Romish Records, and Grecian Histories, and turneth ouer the volumes filled with the reporte of passionate louers, shall find fundrie Sonnets sawfed with sorrowful passions, diuers ditties declaring their dumps, carefull complaints, wofull wailings, and a thousand fundrie haplesse motions, wherein the poore perplexed louers doe paint out, how the beautie of their mistresse hath amazed their minds, how their fancie is fettered with their exquisite perfection: how they are snared with the forme of her Feature: how the gifts of Nature so bountifullie bestowed vpon her, hath intangled their mindes, and bewitched their senses, that her excellent vertue, and singuler bountie hath so charmed their affections, and her rare qualities hath so drowned them in desire, as they esteem her courtesie more then *Cesars*

kingdoms, her loue more then Lordships, and her good will more then all worldlie wealth. Tush, all treasure is but trash, in respect of her person. Yea, they prefer the inioying of her perfection before all the riches of fortunate *Cræsus*. Thus the poore passionate louers whose life hangeth on their mistresse loue, craue onely to feede their fancies with her beautie, and to please their minds with her vertue. But let the most iniurious dame, who hath best skill to breath out slanderous speeches against men, say (if she / can) that she hath euer heard, or red, of anie louer that hath deciphered in his ditties the earnest desire he had to enioy his mistresse, or painted out his passions that he suffered to gaine his Ladies possessions: now it is a fault committed of most, and omitted of few, that men in their loue looke before they leape, and therefore oft times fall in the ditch, neuer gaping after the desire of greedie gaine, nor building their fancie vpon the fading goods of Fortune: so that oft they win such a wife as he may put her dowry in his eye for hurting his sight, and her wealth may be cast without anie great count: whereby it is eident, that if a man once fixe his fancie vpon anie Dame, no want of wealth, no lacke of liuing can impaire his loue, but he remaineth faithfull in despight of Fortune, wearing this posie in his shield, *Non aurum sed amor.*

In troth (quoth *Siluestro*), if I had a case in the law thou shouldest be my Counsellor: for I doubt thou hast put in such a plea, as it will be hard for *Lacena* to answere.

Tush fir (quoth she) though the Castle be sharply assaulted it is not straight wonne, and the field is not lost at the first alarm. *Aiax* valor was not whit the lesse for *Vlisses* vaine babling, and though by his words he wonne the prize, yet all men knew it was more by prating then by prowesse: so if you foile me by your subtile fallations, euerie one shall perceiue that it is not because I defend the wrong, but because I can not wrangle. *Batius* in his bookes *De consolatione*, noting the fundrie affections which force the mind either to mislike greatlie, or to loue feruentlie: saith, that in making a choise of their loue, women doe most erre, in that they suffer their minds soonest to be subdued by the gifts of Nature: wherein although I confesse they offend by fixing their fancies on such a fickle subiect: yet it is euident, that they more respect the person then his purse, and rather like his perfection then his lands and liuings. For if women in their choice were more wedded vnto wealth then to wit, and respected more their Louers possessions then his person, no doubt / an infinite number of Damofels should lead their liues in more plentie and lesse penurie. But as the softest waxe soonest receiuest

impression: as the tender twigge is most easie to bend, and the finest glasse most brittle: so the pure complexion of women is most subiect vnto Loue, being quickly inflamed by the force of affection but neuer quenched, like to the Abeston stone which once set on fire can neuer be put out. For when as *Cupid* assaieth to allure the mind of a feely maide to offer incense at his altar & so become his subiect, he seeketh not to draw her with worldly trash or treasure, nor to perswade her with the gift of Jewmes or Jewels, but couereth his hooke with the sugred baite of beautie, wherewith she being once blinded he carrieth her away into perpetuall captiuitie. The affection of women is alwaies fettered either with outward beautie or inward bountie, either builded on the perfect complexion of the bodie or pure constitution of the mind: they alwaies waie his worthines and not his wealth, his comelines and not his coine, and rather seeke to fettle their minds vpon his vertue then on such fading pelfe as is not permanent. For after that they haue imprinted in their minds the forme of their Louers feature, and that beautie hath so bewitched their senses as they are wholie at her becke, then they carefullie poore soules consider the condition of their Louers: and as they haue vewed their outward substance, so they deuine of their inwarde qualities. If he be valiant they loue to

heare of his martiall exploitcs : his prowesse pleafeth them: his manlie deeds drowneth them in delight : yea, they are fo befotted in this fond imagination, that they thinke no man fo able to atchiue any enterprifes as he, vantage of his victories, as if ſhe her ſelfe had wonne the conqueſt : if he be wiſe his wit fetteth them more on fire: if eloquent, his ſugred ſpeech inchanteth them: if learned, his ſcrete ſkill draweth them into an endles Laberinth: ſo that they wholie feed their fancie with his beautie, or delight their mindes with his qualities, neuer reſpecting his riches nor waighing his wealth: whereby oft-times / when pouertie pincheth them they cry *peccauit*. But *Signior Peratio*, to come more nearer to the purpoſe, tell me but what you would thinke of her that would carefullie couet that which ſhe can not at her owne will enioy, or ſeeke greedilie to gaine that thing which another properlie ſhall poſſeſſe: were it not to ſeeme either fond or franticke? In the ſame caſe ſhould women cōfiſt, if they liked more for liuing then for loue. For after they be once married is not her husbands wealth his owne to beſtowe? May he not either wiſely keep it or wilfully conſume it, either ſpare or ſpend at his owne pleaſure? Yes no doubt, her dowrie is then growne to be his due, & her patrimonie wholly his proper poſſeſſions: ſo that it may conſequently be concluded, that women are

not so witles as to wish for that which if they get yet their gaine shall be nothing, but they obserue this rule as a principle, *Omnia vincit amor, et nos cedamus amori.*

How now (quoth *Panthia*) hath not my daughter saide pretilie well to the purpose? Did she not as well play the defendant as he the plaintiffe?

In deed (quoth *Peratio*) she hath doon pretily but not pithilie. For to conclude vpon supposes is but slender Sophistrie, and to calculate vpon coniectures is bad astrologie. For though *Boetius* doth find women faultie for fixing their fancies on the outward shape of beautie, yet he denieth not but that wealth may be the finall cause which kindleth their fond desire: as hee doth blame them for gazing to much on the gifts of nature, so hee doth not excuse them from gaping too greatelie after the gifts of fortune: so that to vse this reason in this case, is to pull on *Hercules* hose on a childe's foot. What the naturall cause is of womens vnnatural couetousnes I know not, sith I am not skilfull in such secret Philosophie, but this I am sure that they are so deeply addicted to this drosse, and so greedelie giuen to the gaine of gold, that there is no loue such which coine can not change, no affection such which fading pelfe can not infringe: nay, almost no chastitie so charie which desire of / wealth can not wracke: which *Virgil* wiselie waighing saide:

Auri sacra fames quid non muliebria pectora cogis.
 And to proue these my premisses by a manifest instance. How was *Danae* the daughter of *Acrysius* sought and sued to by diuers and fundrie futers, whose parentage and progenie, whose beautie and bountie, whose singular feature and famous qualities deserued to be mates to the brauest dames of y^e world: and yet because their comelines was without coine, their worship without wealth, and their singular perfection without sumptuous possessions, although she had sufficient wealth of a poore pesant to make a mightie prince, yet she was so greedy after the desire of gain, that she esteemed more fading pelfe then all the beautie & vertue in the world: yea, such was her couetous mind, that although *Iupiter* himselfe sought to sacke the castle of her chastity, and to crop the bud of her beautie, yet she despised his deitie, vntil to obtaine his desire hee was faine to fall into her lappe in the shape of a shower of gold. *Procris* whose feruent affection was such toward *Cephalus*, as her parents were constrained vnwillingly to marrie her, as they thought, to an vnfit match, because her senses were befotted with the beautie of this *Cephalus*, and his worthie qualities had so bewitched her mind, that he was the onelie Saint whom in hart she desired to serue. After that they long had led a happie life, *Cephalus* intending to make a triall of his wiues

constancie, absenting himselfe for a while, and comming in disguised apparrell made sute vnto her, that in her husbands absence he might haue the fruition of her person: but such was her fetled faith & affection, that neither sighes, sorrow, sobbes, complaints, prayers, promises, nor protestations could preuaile, vntil he gaue the last assault with the proffer of manie precious Jewels: whereat she was forced to giue ouer the forte, and so Courtizanlike make a sale of her constancie. What should I speake of that golden girle *Eriphile*, who being the Mistresse of manie rich possessions, was notwithstanding so adicted to the desire of pelfe, that she reiected poor passionate *Infor / tunio*, and chose that dotting old peasant *Amphiarus*, whom after she betraied to the Greeks for an ounce of gold. Beautie nor vertue could not win the loue of *Tarpeia*, but for a Bracelet she betraied the Capitoll. Tush, whom beautie can not bend riches will breake: whom vertue can not obtaine wealth will win: for it is not the man that women respect but money: nor his person but his purse: not his linnage but his liuing: That as the Serpents *Hydaspes*, the more they drinke the more they thirst, and so are neuer satisfied: so women, the more coine they haue the more they couet without facietie. So that I conclude, were I as mightie as *Alexander*, as beautiful as *Paris*, as valiant as *Heſtor*,

as wife as *Vliffes*, as trustie as *Troilus*, yet I shall see the sentence of *Ouid* stand for an Oracle : *Si nihil attuleris ibis Homere foras.*

Morando and the rest of the gentlemen hearing how cunninglie *Peratio* did prattle, laughed to see how stoutlie hee stucke to his tackling, saying that they thought his reasons were as forcible, as they could not be infringed, and that it were best for *Lacena*, to giue ouer the fight in the plaine field. Which drie frumpe driue her into such a fuming choler, that she made *Peratio* this sharp replie.

Sir (quoth she) it were hard for *Vulcan* to call anie man Cripple, because he himselfe had a pott foot, and *Venus* should be thought impudent to condemne anie of lightnes, sith she her selfe was so leude : and as vnfit for you to condemne me of follie, sith your owne reasons are so fond : for as you say it is bad Astrologie to calculate vpon coniecture, so I say it is worfe Philosophie to proue a generall *Axiome* by a particular instance : whereas you auerre that women are naturallie couetous, and know not the cause, your affection seemeth to proceed rather of rancor then of reason, & of wilfull spight, more then of due prooffe, for wanting a sure Author to vphold your heresie, you are faine your selfe to bring in the verdict, but in this *Ipsè dixit* shall stand for no pay, neither shall your censure be set downe for a sentence, we / will not allow

you to be a coiner of conclusions, vnlesse your premises had beene of more puissance. But I remember verie well that *Horace* noting the fond affections of men, and wiselie describing the greedie desire they haue to gaine: did cunningly carpe at their couetousnesse, saying: *Querenda pecunia primum, post nummos virtus*, meaning that in all their actions, they first seek to pray vpō pelfe, counting such fading trash, their onelie treasure: preferring wealth before wisdom, and riches before vertue, gaping greedelie after gold, as the onely guerdon they desire for their deserts, yea, in their loue they alwaies aime more at ſ money, then at the maide, and count her dowrie the best Saint that deserueth their deepest deuotion, although they can cunningly counterfeite, that they are drowned in the desire of her person, when in hart they meane her purse, plaining like the Elephant that rather chooseth to leane against the strong Oke then against the sweet Briar, or like the Tiger that choseth his pray, not by the fairenes of the skin, but by the fatnes of the flesh, whereas poore gentlewomen either onely respect the outward propertie of his inward perfection, either the comelines of his person, or the curtesie of his mind, detesting that filthy drosse, as a thing not so greedily to be desired. For was it the wealth of *Eneas* that *Dido* so much doted on or his worthines, who came to *Carthage* as a poore

stragling straunger, being readie to take of all, and being able to giue to none? Was it the pelfe of *Demophon* or his person that *Phillis* so deeply desired? was it the riches of *Paris* that *Ænone* wished, or his beauty, when she knew him for no other but a poore shepeheard? was it the wealth of *Vlisses*, or his wisdom that *Circes* sought after, when she saw him to bee but a wandring Pirate? did not *Campaspe* preferre poore *Appelles* before mightie *Alexander*? and that louelie Ladie *Euphinia* choose *Acharisto* her fathers bondman. Tush, who feeth not, if he be not either sensles, or sotted with self-will, that women respect good will and not gaine, curtesie and not coine, yea, loue onely, and not lands or liuings. And / fir whereas you bring in *Danae* as an instance to proue womens couetous desire, if you wrest not the sense, it is small to the purpose, for *Iupiter* chaunged not into golde to obtaine her chastitie, but to corrupt her keepers, that so he might make a rape of her virginitie, neither was *Tarpeya* perfwaded to loue for gold, but to betray the Capitall for gaine. And though *Eriphile* did amisse and *Procris* offend, will these two examples inferre a generall conclusion? No, for as one swallow maketh not sommer, nor as one withered tree proueth not winter, so one womans offence is not sufficient to proue all faultie. Your rash reasons therefore are like *Tantalus* Apples,

which are faire to the eye, but being touched, they turn to ashes. Or like *Appelles* grapes, that seemed to be such, till they were narrowlie viewed. So your subtill arguments import great force till they be sifted, and then they are like *Cornelius* shadowes, which seemed like men that were none. Retire therefore before you come at the trench, sith you haue followed the sound of a wrong march: for it is proper to a man to be deceiued, but to persist in an error, is the signe of an impudent mind: and vpon this condition, although you haue broadly blasphemed against women, you shal escape vnpunished, and fully pardoned.

Morando hearing how cunningly *Lacena* had resisted *Peratios* reasons, began to be halfe blank, because *Panthia* pulling him by the sleeue saide.

Sir (quoth she) although my daughter hath concluded in an imperfect *Moode*, yet it is hard to reduce it but *per impossible*: your Champion is chafed and seeketh reuenge, but he plaies like *Phineus* that sought to meet his foe in the field, and yet he himselfe tooke the first foile: but as it is no shame for him that gazeth against the sunne to winke, so *Peratio* that striues against the truth, may take the mate and yet have good skill at the Chesse.

Why (quoth *Aretino*) is he alwaies the best man that giues the last stroke, or she wonne the victorie,

that speakes the last word. *Peratio* hath but yet plaide his quarters, hee now / meanes to be at his warde, and I belieue so warelie, that *Lacena* shal haue good lucke if she scape without a losse.

Tush gentlemen (quoth *Peratio*) Madam *Panthia* thinks that where *Venus* fits there *Mars* must lay down his Helmet, that no birds can sing where the Peacocke displaies her golden feathers: but I am not so fond, as with *Hercules* to become a slaue to *Omphale*, nor with *Mars* to tye my selfe to *Venus* will. *Lacenas* faire lookes, nor her painted speech, shall not charme me, as I shall so lightly giue other the chalenge, for I am not in loue, and therefore may speake at libertie. Truelie (quoth *Morando*) fith the controuersie is such, as it can not without a long discourse be decided: I wil at this time become a mediator and yeeld my verdict because time calles vs away. Vpon this sentence: this therefore is my censure, that as *Phillip* of *Macedon* saide there was no Citie so surely defenced, whereinto an Asseladen with gold might not enter: so the Temple of *Vesta* is neuer so well shut, but a key of gold will speedelie vnloose the locke.

Sir (quoth *Panthia*) and I by your leaue will conclude to your premises, with the picture which *Phidias* the painter drew of *Mars* and *Venus* in this forme: representing *Mars* tied vnto *Venus* by the eye, his breast open, wherein appeared a hart

all of gold. But *Venus* hauing her fight valed, her hart pearfed through with an arrow, & chained vnto *Mars* with a filuer threed, wherein was written this pofie *Sans aultre*. Well (quoth *Morando*) it was hard to find *Diana* without her bow, or *Appollo* without his harpe, or a womans craftie witte without a clarklie shift. But when *Hercules* had conquered *Onithia*, he could not vaunt of the victorie, becaufe ſhe was a woman: ſo therefore I will not ſtrive to confute Madam *Panthia*, ſith in getting the conqueſt I ſhould rather reape discredit, then purchaſe praiſe or honor: we will therefore now end our diſcourſe, and ſit downe to ſupper, where whatſoeuer your cheare be, yet I pray you think your ſelues hartlie welcome. The gentlemen and gentlewomen finding their fare no worſe then their welcome / was, gaue *Morando* great thanks for his curteſie, and being all pleaſantlie diſpoſed, they paſſed away the ſupper with manie pretie parles, *Don Siueſtro* only excepted, who was in his dumps: for the beautie of *Lacena* had alreadie ſo battered the bulwarke of his breſt, and had ſo quatted his ſtomacke with her excellent qualities, that he onely fed his eyes in noting the exquisit perfection of her perſon, which *Aretino* partly perceyuing, he began to plucke him from his paſſions, in this maner. I haue often maruailed and can not yet ceaſe to muſe, gentlemen

(quoth he) at the madnes of those momentarie louers, whose minds are like the state of *Meneruaes* Owle, that how heauie focuer her head was, would euer prune her selfe at the sight of *Pallas*, or like *Narciffus* that had scarcely lookt into the water but was in loue with his owne shadow: but I thinke these violent passions are nothing permanent, their sparkling heat neuer proues to perfect coales, much like to *Iafons* warriours that faded before they were fullie formed.

What moues you (quoth *Morando*) to pop forth so sodainlie this darke probleme? do you think there is anie man here that is pinched with such passions? or would you see by the measure of an other mans foot, where your owne shoe wrings you?

No fir (quoth he) the picture of *Andromeda* and *Perseus*, which hangs here before mine eyes, brought this to my remembrance, for me thinke either *Andromeda* was passing beautifull, or *Perseus* verie amorous, that soaring aloft in the ayre he did firmelie loue before he did fullie looke, his eyes were scarcelie fixed ere his hart was fettered: and how thinke you *Signior Siluestro* is not this straunge?

Siluestro doubting that *Aretino* shot at an other marke then this talk did pretend, thought to shadow his fault with a false colour, & with the

Lapwing to cry farthest off from her nest: he framed him therefore this answer. Truelie *Aretino* (quoth he) it were follie to question with *Pigmalion* about *Æsculapius* secrets, or to demand of *Polydemon* what solem/nitie *Hymæneus* obserued in his sacrifices, because the one was vnskilfull in phisicke and the other as ignorant in marriage: and meere fondnes it is for thee to aske my opinion of fancie, when I can not by experience yeeld a verdict of affection: it is hard for him to giue a censure of painting that hath but lookt into *Appelles* shoppe, and as difficult for me to set downe my sentence of loue which am but newlie entered into *Cupids* schoole. For I confesse I am not of *Tianeus* opinion, to despise beautie, nor so dogged as *Diogenes*, to condemne women, sith the one shewes a crabbed nature, and the other an ill nourture. But it may be you geffe an other mans bow by your own bent, and play like *Euritijs*, that accused *Andremon* of loue, when he himselfe was before fettered with lust.

What (quoth *Aretino*) shall *Pigmalion* be angrie with him that said he was a caruer, seeing it was his professiō by arte, or shall a young gentleman take offence for being named a Louer, sith it is proper to him by age. But I leaue with your melancholie humor, *Siluestro*, sith I see that it is hard to find a suspitious man without ielousie, and a lingring louer without dumps.

Gentlemen (quoth *Peratio*) me thinks it is follie to talke about so fond a trifle as loue, which I can rightlie compare to *Perfeus* wings, which being giuen him by *Iupiter*, carried him alwaies into perilous dangers, or to *Midas* gold, which he counting his blisse, proued at last to be his bale. Let not then such a friuolous question cause friends to giue such byting quippes.

Tush (quoth *Aretino*) these cuts can not cause *Siluestro* and me to iarre, euerie blowe drawes not bloud, nor euerie word inferreth not wrath: that friendship is of a brickle mould, that a litle table talke will cracke. In troth (quoth *Siluestro*) I take not such offence at *Aretinos* follie as I doe *Peratio* at thy extreme fondnes, that makest so light account of loue. But *Proteus* neuer remained long in one shape, neither was *Iola* seene to weare one garment twise. The starre *Cassiopeia* remaineth in one signe but ten daies, and thou in one mind but ten howers, being now hote now could, first as curteous as *Traian*, and then as currish as *Tymon*, one while a defender of lust, and an other time a contemner of loue. But as it is hard to catch the *Polipe* fish, because she turneth into the likeneffe of euerie obiect, so it is follie to credit thee which framest thy talke after euerie new fantasie.

Stay then *Syluestro* (quoth *Signior Morando*) lest you proue your selfe more fond in taking such

small occasion of anger, then they in ministring the cause: we met as friends, and loth I were we should part as foes. Therefore for this night I commend you all as my guests, to keepe silence, and to morrow if you please in close field to trye the combate: Madame *Panthia*, and I, will sit as Judges to assigne the conquest: the question shalbe, whether it be good to loue or no, and in the meane time, sith it is far in the night, I commit you to God. Madame *Panthia*, and the rest, giuing their good host the *A dieu*, parted quietly without anie more quips, to their lodging.





The fecond daies

discourse.



he night being passed, and the gliftring beames of *Phæbus* calling these countries from their drowfie beds, *Signior Siluestro* who all this night had slept with a flea in his eare, being pinched with ſ̄ quips of *Aretino*, but more passionate with ſ̄ exquisite qualities of *Lacena*, rofe before all the rest, and walking alone into the garden, began there to muse on the painefull passions which ſo diuerfly perplexed him, feeling the force of Loue ſo furiously to affaile him, as either the mercie of his new mistresse must mitigate his maladie, or els his care must be ended by vntimely death: the one he doubted of as being in feare, the other he dreaded not as one in most hapleſſe diſtreſſe, wauering thus betweene two waues as he fat in his dumps. *Morando*, *Madame Panthia*, and all the rest of the companie miſſing

Siluestro, went to seeke him : whom they found as a solitarie Saint fitting in a sorrowful plight : which they espying began to laugh at his follie, that vpon so small cause (as they surmised) had entred into such choller. But as their aime was ill, so they mist the marke : for *Siluestro* was offering his sighes to an other Saint then they could coniecture : yet whatsoever the cause of his care was, *Panthia* thought to driue him out of his dumps on this maner.

Signior Siluestro (quoth she) you accused yesternight *Peratio* of sicknes, and I allow it better, because I see by this / chaunce you your selfe wilbe no chaungling : you went to bed in choller and rise full of melancholie, resembling the bird *Osyphaga*, who if she perketh at night chatting, checketh all the morning till the sunne bee vp : but I can not blame you sith *Aretino* and his fellow came ouer your fallowes with such cutting blowes.

I see Madame (quoth *Peratio*) you are no cunning Astrologer, that can by calculation coniecture no better of *Siluestros* disease. Would you haue *Zetus* merrie as long as he heareth *Amphion* harpe? Can poore *Polipheme* play on his pipe as long as *Galatea* frownes? or *Apollo* laugh when *Driope* lowers? No, *Appelles* must be sad as long as *Campaspe* is coy : It is good reason that louers

should be folitarie to bewraye their sorrow, and full of dumps to signifie their dolour: accuse not *Siluestro* then if he be not pleasant, being troubled with such amorous passions: for, the poore gentleman is in loue I see by his looke.

Siluestro hearing with what bitter taunts *Peratio* began to bob the foole, and how he fought like a *Sycophant* to plaie with his nose, entring somewhat into choller, shakt him vp with this sharpe repleye.

I remember *Peratio* (quoth he) that *Cadmus* for his contumelious mind was turned into a serpent, and *Arachne* for her proud presumption was transformed into a Spider: I maruel if the Gods to wreck their wrath would vse their old Metamorphosis, whether they would turne thee into an Affe or an Ape: for by the one they might tipicallie figure forth thy blockish reasons, & by the other paint out thy apish qualities. Did *Apollo* neuer lower but when he was in loue? Nor was *Appelles* neuer sad but when he was futor? No doubt then the God was verie gamesome before hee knew *Daphne*, and the painter passing pleasant before he sawe *Campaspe*. Surelie your Astrologicall reasons be of small force in that they haue force: I mean not to proue me a Louer but thy selfe a fondling. Well, if I loue, it is the signe of good nature: if I loue not, of a *Cynicall* nurture: but whether I / loue or no, it can not profit thee nor

displeasure me, and yet not to loue is the signe of a discourteous pefant.

Morando hearing what bitter blowes were giuen betweene these two gentlemen, parted them with this parle. If (quoth he) *Hercules* and *Achelous* had not fallen out, the Nimphes had neuer gotten their *Cornucopia*. Had not *Circes* and *Vliffes* iarred, his men had neuer returned to their shapes. Tis an ill flaw that bringeth vp no wracke, and a bad winde that breedeth no mans profit. Had not *Siluestro* & *Peratio* fallen out about loue, we had neuer brought it in question whether it be good to loue or no. But now we wil haue it tryed out in the plaine field, to see the euent of the battaile. For truely I am of *Siluestros* opinion, that to liue without loue is not to liue at all.

Sofrata who from her birth was vowed vnto *Vesta*, offred her sacrifice at the Shrine of *Diana*, hearing *Morando* take *Siluestros* part, with blushing face made this maidenly answere.

Sir (quoth she) although I may seeme impudent in my mothers pefence to enter parle, and may be thought halfe immodeft without command to come to counfel, yet I hope the equitie of the cause and the necessitie of the defence, will excuse me to the one and cleare me from the other. To haue fond loue honoured as a God were grosse idolatrie: to consent to such schismaticall opinions were

palpable heresie: therefore if it please my mother to giue me leaue, I will proue that the worst course of life is to loue.

Daughter (quoth *Panthia*) if you thinke your selfe strong enough to withstand so stout an heresie, my good will shall be quickly graunted: but take heed least in venturing in an vnknowne Foord you slip ouer the shooes.

Tush (quoth *Peratio*) it was easie for *Achilles* to conquer *Hector*, when he himselfe by the meanes of *Thetis* was invulnerable, and as easilie may *Sostrata* withstand *Siluestro*, sith she is armed with the truth, which may well be assaulted, but neuer vtterly sacked.

Your / good word (quoth *Siluestro*) is neuer wanting, but if *Sostrata* would be ruled by mine aduise, she should not yeeld her verdict against *Venus*: but for my part let her doe as she please: for I am sure prattle she may, but preuaile she cānot.

Sostrata hearing the short censure of *Siluestro*, began to defend the walles with this rampire.

Ouid (quoth she) the maister of this Arte, who bufily beat his braine about setting downe of amorous principles, being demanded what loue was, answered that it was such a vaine and inconstant thing, such a fickle & fond affectionate passion, that he knew not what it was, from whence it came, nor to what end it tended: onely

this he was assured of by experience, that to the vnhapie it was a hell, and to the most fortunate (at the least) the losse of freedom. *Anacreon* said that it was the forgetting of a mans selfe: whereby his senses are so befotted and his wits inueigled: he is so snared with vanitie, and so fettered with follie, as he greedilie seeketh to gaine that thing, which at last turneth to his extreeme losse. For who so yeeldeth himselfe as a slaue to loue, bindeth himselfe in fetters of gold: and if his sute haue good successe, yet he leadeth his life in gliftring miserie. For loue according to the definition of the Philosophers, is nothing els but the desire of beautie: so that the beginning, middest, and end of loue, is to croppe the bitter sweet bud of beautie / which how pleasant soeuer it be in the mouth, yet so perilous in the maw, that he neuer or seldome digesteth it, without daunger both of his purse and person. Beautie, the only Jewell which Louers desire to enioy (although you may obiect against me, that it is a foule bird defiles their owne neast) (yet conscience cōstraines me to auer the truth) is like to the *Baaran* flower, which is most pleasant to the eye, but who so toucheth it feeleth present smart. None euer rid on *Seianus* horse but he came to ruine. Who so possessed but one dramme of the gold of *Tholossa*, perished. He that with vnwafht hands touched the Altar of

Ianus, fell downe presentlie dead, and fewe or none which onelie fixe their fancie vpon / beautie, escape without mishap or miserie: so that I conclude, the Louer in lieue of his toile getteth such gaine, as he that reapeth the beautifull Apples of *Tantalus*, which are no sooner toucht but they turn to ashes. If this trash then be the treasure which Louers desire so greedilie to gaine, no doubt their winnings shall be much like to his, which supposing to embrace *Iuno*, cought nothing but a vaine vanishing cloud. This considered, he hath either his senses befotted, or els is blinded with selfe will, which seeth not the abuses in loue, and follie of Louers: whose life is so pestered with continuall passions, and combred with such haplesse cares, as it is to be counted nothing but a verie masse of miserie. They spend the daie in dumps and the night in dolor, seeking much, and finding little: gaping after that which they seldom gaine: and which if they get, proueth at length but losse.

Tis true in troth (quoth *Peratio*) for of all follies, loue is the greatest fondnes, and especially in those which are counted truest Louers: who if they want of their will, and misse of their wish, pine awaie in hellish penurie, and though their mistresse rewarde them with hate, yet they neuer make an end of their loue but by death. Such loue in my opinion, no wise man either will or

can commend, for if to loue were good, as is now in question, yet it is proued principle *Omne nimium vertitur in vitium*: therefore if euer I loue I will keepe a meane, neither to[o] hye leaft I fufpect with *Cephalus*, nor to[o] low leaft I milike with *Minos*, and especiallie I would not exceed, for I thinke of Louers as *Diogenes* did of dauncers, who being asked how he liked them, answered: the better, the worfe.

This pleafant conceit of *Peratio* made *Morando* and all the companie to laugh, feeing how bitterlie he began to bob *Silueftro* on the thumbes, who throughlie chafed, burft forth into thefe tearmes.

Peratio (quoth he) you come to counsell before you be cald, and fet downe your fentence, before anie man craues your censure: / your verdict is of leffe valure. Your slender opinion is not to be taken for a principle: and therefore learne thus much of me, that fo apifhly to carpe at euerie caufe, is a figne of great immodestie, and fmall manners, but leauing you to your follie, thus much to the purpose. The philofophers who haue fought precisely to fet out the perfect Anatomie of pure loue, who fet down by pen that which before they tryed by experience, waighing wifely the ftraunge affects and force of loue, and feeling in them felues the puiffance of his power, iuftly canonized that sacred effence for a God, attributing

vnto it the title of deitie, as a thing worthie of such supernaturall dignitie. For it doth infuse into the mindes of men such vertuous and valerous motions, kindling in mens harts such glowing coales of naturall affection (which before the force of loue had touched them, lay buried in the dead cindres of hate) that it doth knit the mindes of friends together with such perfect and perpetuall amitie, as wee may iustly say with *Socrates*, they be two bodies and one soule, yea, the common people, although their minds be fotted and almost senselesse, yet they haue had loue in such sacred estimation, that they carefully rewarded them with the title of honour and dignitie, which haue excelled in that holie affection, esteeming this onelie vertue (if so basely it may be tearmed) sufficient of a man to make one a God. But to aime more neare the marke, if we rightlie consider the force of loue, we shall find that there is nothing which so pleasureth a man, and profiteth the common wealth as loue. *Tullie* being demanded why the common wealth of *Rome* did oft fall into manie calamities at that time, especiallie when *Scylla* and *Marius* tyrannously shed so much innocent bloud, answered because the temple of loue was defaced, and being demaunded what caused the common wealth so to flourish in prosperous estate, answered, loue :

aledging to[o] the old *Italian* prouerbe *Amor è la madre del buon citta*. What causeth vertue to raine and vice to come to ruine, but loue? What delighteth in good and despighteth ill, but loue? / Yea, what causeth a man to be honoured for a God, but loue? It maketh the valiant to venture amongst most perilous dangers: neither to be feared with the losse of life, nor to respect the dint of death, thinking no aduventure hard to be atchiued, no encounter comberfome, no daunger perilous, so he be fullie armed with the shield of loue, to defend him from the furious force of his enimies. So manie *Grecians* had neuer beene slaine of *Hector* had not *Andromache* looked ouer the walles. *Troilus* had neuer made such a massacre among his foes, had not *Cressid* buckled on his Helmet. Nay *Achilles* had neuer slaine them both, had not *Briseida* beene the mistresse of his thoughts. To conclude, in all ages Cheualrie had neuer so bravelie flourished, if loue had not beene the guerdon for their deferts. Loue maketh a man which is naturally addicted vnto vice to be indued with vertue, to apply himselfe to all laudable exercises, that thereby he may obtaine his Louers fauour: He coueteth to be skilfull in goud letters, that by his learning he may allure her to excell in Musicke, that by his melodie hee may entise her to frame his speech in a perfect phrase, that his eloquence

may perfwad her, yea, what nature wanteth he feeketh to amend by nurture, and the only cause of this vertuous disposition is Loue. And to proue theſe premiſſes with a particular inſtance, I remember that our countrieman *Boccace* in his *Decameron* bringeth in one *Chimon* a *Lacedemoniã*, who was more wealthie then wittie, and of greater poſſeſſions then good qualities, giuen from his birth to a ſeruile drudge by nature, and could not by his friends be haled frõ his clowniſh ſtate by nature : his delight was to toile at ſ̄ plough, although a Noble man borne, and ciuill curteſie was the only thing he contemned. This *CHIMON* who by no arte could be brought to haue anie wit, by chaunce as he paſſed through the ſtreets, caſt his eye on the glittering beautie of a Ladie in *Lacedemonia*, whoſe ſingular perfection ſo deeply imprinted into the hart of this witleſſe *Chimon*, as he felt the flame of fancie to fire within his / entrals, yea the force of affection had ſo furiously aſſalted him, as perplexed with theſe vnacquainted paſſions, Loue driue him to his ſhifts, that he ſeeking to obtaine his miſtreſſe fauour, he began to apply him ſelfe to all vertuous exerciſes, that within ſhort time his loue being his lode-ſtone, of a witleſſe foole he became to be a wiſe philoſopher, of a Clowne to become a Courtier, yea, loue made ſuch a ſtraunge Metamorphoſis of her new Nouice, that

in prowesse and curtesie he exceeded all the Courtiers of *Lacedemonia*. Tush who rightlie can deny that loue is not the cause of glory, honour, profit and pleasure which happeneth to man, and that without it he can not conuenientlie liue, but shall run into a thousand enormities. Whereof I conclude that not to loue is not to liue: or els to lead a life repugnant to all vertuous qualities.

Well said *Siluestro* (quoth *Morando*) thy reason is good: for in truth, he that is an enimie to loue, is a foe to nature: there is nothing which is either so requested of men, or desired of brute beasts, more then mutuall societie, which neither the one can gaine nor the other attaine without loue: Is not he then more senselesse then a beast, or lesse natural then a reasonable creature, which would despise it? Yes no doubt, I would count him like to *Aparmantus*, that had no other reason to hate men, but for that they were men: he himfelfe being like a man, but in nature a verie monster.

Sir (quoth *Sofrata*) if you weighed well what loue were, you would yeeld an other verdict. Is there anie thing which man esteemeth more then libertie? Nay, doth he not account it dearer than life: and is not loue the losse thereof, and the meanes to leade him into an endlesse Labyrinth? Doth it not fetter him that is free, and thrall the quiet mind in perpetuall bondage? Is there anie

thing to be found in Loue but lowring, care, calamity, sorrow, sighes, woe, wailings, complaints, & miserie? What breedeth frenzie and bringeth fury, but Loue? What maketh the wise foolish, and fooles more fond, but Loue? What befotteth the senses? What brufeth the / braine? What weakeneth the wit? What dulleth the memorie? What fadeth the strength? Nay, what leadeth a man to ruth and ruine but Loue? And yet forfooth no lesse then a God. *Dido*, had ended her golden daies with ioy in gallant *Carthage*. *Phyllis* had neuer desperately procured her owne death. *Ariadne* had not miserablie died in the solitarie deserts. *Medea* had raigned royallie as Queene of *Colchos*. Yea, innumerable others had enjoyed more felicitie or tasted lesse miserie, if this cruel monster Loue, had not wrought their mishap. For as soone as it once inueagleth the wit and bewitcheth the senses, it maketh straight a Metamorphosis of the poore Louers mind : he then rageth as though he were haunted with some hellish hagge, or possessed with some franticke furie, like one enchanted with some Magicall charme, or charmed with some bewitching forcerie, yea he is perplexed with a thousand sundrie passions : first free, and then fettered : a late swimming in rest, & now sincking in care : erewhile in securitie, and then in captiuitie : yea turned from mirth to

mourning: from pleasure to paine: from delight to despight: hating themfelues, and louing others, who are the chiefe cause of this their calamitie. Fulfilling the saying of *Propertius*, that to loue, howsoeuer it be, is to loofe, and to fancy how charie foeuer the choise be, is to haue an ill chaunce: for Loue though neuer so faithful, is but a Chaos of care, and fancie though neuer so fortunat is but a masse of miserie. Whereof I conclude, that who so is intangled with the snares of loue, or besoted with the beames of balefull beautie, enioyeth more care then commoditie: more paine then profit: more cost then comfort: more grieffe then good, yea, reapeth a tunne of droffe for euerie dram of perfect gold.

Nay, stay (quoth *Siluestro*) conclude not so readilie before the premises be graunted: for though you have (*Softrata*) shadowed the table, yet till colors be laide on with a perfect penfill it is no certaine picture. *Zeusis* deceiued birds with painted grapes, and yet they were no perfect fruite: and / though ye fill their eares with your fond reasons, yet after I haue puld backe the vale, euerie one shall see they are but meere shadowes. You reason first of the definitiō of loue, saying: that it is no other thing but the desire of beautie: which if I graunt, what then forfooth? By an od induction you conclude that beautie is the breeder

of mishap, and therefore Loue the bringer of miserie: but I neither affirme the one, nor graunt vnto the other. For *Plato* being demanded in what things we most resemble the Gods, answered, in wisedom and beautie: esteeming wisedom the onely Jemme which inricheth the mind, and beautie the onely Jewel that adorneth the bodie. Yea *Seuere Socrates* saide, that the Gods in framing of beautie, skipt beyond their skill, in that the maker was subiect to the thing made: for the Gods themselves haue beene so subiect to the glittering hue of beautie, as they haue been forced to forsake their celestially Spheares, for to enioy so precious a treasure, yea, to make a Metamorphosis of their deitie into humane shape: as *Iupiter* did by turning into a Bull to crop the beautie of *Europa*: And thinke you then (*Sofrata*) you haue not both committed an hainous offence in blaspheming so deuine a thing, & also beene greatlie deceiued in thinking light of Loue, which tendeth to none other end but to the obtaining of so deuine a treasure. Further you count euerie vertue in loue to be vanitie: euerie straw to be a stumbling stocke: euerie little molehill to be a great mountaine: concluding because it is fraught with care, therefore it is to be contemned: because it is subiect to trouble and mishap, therefore to be vtterly misliked: but your opinion is vaine, and therefore your

reasons are of no value : they carie small sense, in that you are so subiect to self will. For did not *Pythagoras* compare vertue to the letter Y, which is small at the foot but broad at the top : meaning that to obtaine vertue is verie painefull, but the possession thereof passing pleafant : Yea, doe not the wise philosophers indeuor much trauel to attaine vertue ? Doe not martiall mindes, who gape after glorie, sleep little and labor much : hazard / their lims, and venture their liues, to attaine honor ? Doe not Marchants yeeld themfelues to the mercie of the furious seas, and trie the rage of stormie Tempests, suffer perils by the sea, and post by land to possesse riches ? shall therefore the philosophers life be contemned, because it is fraught with trouble ? Shal the Marchantes staie, or the Martiall state be despised, because the one is subiect to daunger, and the other to death ? No, if this may be concluded, it will breede a confusion in all estates. Shall then Loue bee thought lewd, because poore passionate Louers be readie to beare the burthen of all misfortune, to the ende to atchieue so royall a rewarde as Beautie ? No, for he is to be thought a feareful dastard whom any worldly mucke doth deceiue, whom any hard attempt doth withdraw, or any humble praier doth withhold from attaining the toppe of his desire. Cease then (*Sostrata*) to blaspheme against beautie, sith it is

diuine. Leauē to inueigh againſt loue, ſince it is a labor fit for the Gods: otherwiſe thou ſhall be thought to be more wilfull then wiſe, and to ſpit out theſe bitter ſpeeches more of canckred ſpight then of anie iuſt cauſe.

Well (quoth *Aretino*) if that teſtie *Tyaneus* were alie, who was the contemner of beautie, the diſpraiſer of loue, deſpiſer of fancie, and the deteſter of all ſuch amorous ſocietie, and heard *Silueſtro* tell this tale, no doubt he would not onely turne his tippet, recant his hereticall opinion, and perſwade others to honor beautie, but he himſelfe would become a louer.

Truelie (quoth *Panthia*) for my part I confeſſe that *Silueſtro* hath ſo cunninglie confuted my daughters reaſons, as I muſt needes ſay he is worthie to haue the verdiſt to goe on his ſide. For though *Diana* hath reapt renowme by her chaſtitie, yet *Iuno* hath gained more honour by her mariage.

Why Madame *Panthia* (quoth *Peratio*) will you bring *Silueſtro* into a fooles paradife by allowing his opinion? I can but ſmile to ſee how cunningly you can claw him where he itcheth: but he knowes you do but flatter, & thinkes that wo/mens thoughts and their tongues runnes not alwaies together.

Truelie (quoth *Aretino*) that is the cauſe that *Silueſtro* beares ſo much with *Lacenas* follie: for

he thinks she plaies like the Confull *Attilius*, that was wont to couer the picture of his concubine with a courtaine: wherein was imbrodered the storie of *Diana* and *Aeteon*.

What *Lacena* doth (quoth *Siluestro*) I know not, but I am sure *Peratio* speakes more of crabbednes then of conscience, resembling herein *Apollo* (I meane not in pure complexion, but in peuissh condition) who inueighing greatlie gainst *Venus* and *Cupid*, did himselfe the next night rauish poore *Clymene*.

Well (quoth *Morando*) Madame *Panthia*, sith you haue heard this doubtfull question so throughlie discoursed, giue your Censure, and your verdict shall stand for a sentence.

Sir (quoth she) if I should passe against *Siluestro*, then all might think I either neuer loued my husband, or els that I spooke of affection, therfore that I be not accused of the one, nor condemned of the other, this is my opinion: that *Siluestro* speaking of those loyall louers, which fixe their fancie and place their affection first vpon the vertue of the mind, and then vpon the beautie of the bodie, defendeth the right in saying that to loue is a vertue, and that my daughter *Lacena* (in touching the excesssiue loue, nay rather lust of those fond and fantasticall louers, who only respect the complexion of the bodie, and not the perfection of

the mind, hauing their fancie fo fickle, as they are fired with euery new face, respecting pleasure more then profit, and yet refusing no paines to fatisfie their fleshly desires) saith well that such loue is a vice.

Panthia hauing yeelded her iudgement, was greatly praised of all the companie for giuing fo wise a verdict. In deede (quoth *Aretino*) it made me to maruel when I heard *Lacena* fo far out of square, sith that by natural constitution women are more subiect vnto loue then men.

Not / fo (quoth *Panthia*) you speake by contraries, for women are hard to be snared in loue, like the stone *Ceraunon*, which will hardly receiue any stampe, but being once printed neuer looseth the forme. Marie, if I might bee fo bold, I could aptly compare men to Spaniels, that will faune on euerie one that carrieth bread in his fist.

Stay there (quoth *Morando*) it is now dinner time, and this question asketh a long discourse: we will now dine, and the rest of the day to exercise our selues we will spend in hunting: but to morrow wee will haue this doubt debated of *Aretino* and *Fioretta*. I will bee the plaintife (quoth *Aretino*). And my daughter shall be the defendant (quoth *Panthia*). Why then (quoth *Morando*) let vs plye our teeth as we have done our tongues: and with that they all fat downe to dinner. /



The third daies

discourse.



Anthia and the rest of the companie hauing pleasantly passed away the day in sport, and quietlie spent the night in sleep, no sooner saw that *Aurora* had forsaken the waterie bed of her Louer *Tytan*, but they remembring that *Aretino* and *Fioretta* were to performe their challēge, hasted to be hearers of this doubtful discourse. But seeing *Morando* was not stirring, they walked into the garden to take the fresh and fragrant ayre, where *Flora* presented vnto them a Paradise of odoriferous flowers, greatly pleasing the eye, and swetely delighting the smell: intised with the verdure of these flourishing Plants, they all rested them in an Arbour made of Roses, wherby *Peratio* taking occasion to be pleasaunt entred into this parle.

I now (quoth he) see by experience *Mantuan*s principle to be true, that weal is neuer without woe,

no blisse without bale, ech sweete hath his sower, euery commodity hath his discommodity annexed: For you see by prooffe the sweetest Rose hath his prickles.

And what of this (quoth *Panthia*) what inferre ye of these principles?

Mary (quoth he) I can aptly compare a womã to a Rose: for as we cannot enioy the fragrant smel of the one without sharpe prickles, so we cannot possesse the vertues of the other without shrewish conditions: & yet neither the one nor the other / can well be forborne, for they are necessary euils.

O sir (quoth *Panthia*) you are very pleasaunt, poore women must be content to suffer the re-prooffe, though mē merit the reproach: but if they were as little vertuous as men are greatly vicious, no doubt then you would write volumes of their vanity: but (quoth she) as bad as they be, when you sue to obtaine their fauour, then you account them as heauenly creatures, and cannonize them for Saints, commending their chastitie, and extolling their vertues: whereof I conclude, that either they are faultlesse, or you flatterers.

Tush (quoth *Peratio*) what others thinke I know not, but I was neuer of that mind: for truelie this is my verdict, be she vertuous, be she chaste, be she courteous, be she constant, be she rich, be she renowned, be she honest, be she honorable, yet

if she be a woman, she hath sufficient vanities to counteruaile her vertues.

Truelie (quoth *Siluestro*) as the inhabitants of *Lemnos* were turned into Frogs for railing against *Lantona*, so *Peratio* thou deseruedst to be changed into a Curre, for barking out such currish blasphemous speeches against women. *Niobe* inueighed against *Venus* for her lightnes, and yet she her selfe more lewde: and thou railest against women for their vanitie, thou thy selfe being thrise more vicious: but as it was impossible to tel a tale to a *Cretian* and not to talk to a lyer, so it is impossible (*Peratio*) to speake of thee and not to name a flauderer.

With that *Morando* being newly risen, and missing his guesstes, went into the garden, & hearing these bitter blowes, thought quickly to part the fray: he feuered them therefore with this salue.

Gentlemen and Gentlewomen (quoth he) in that I wil not be tedious, in one word, I bid you all good day. The atchiuing of yesterdaies challenge betweene *Aretino* & *Fioretta*, hath made me rise thus earely. Cease of therefore from your supposes, for I inioyne you all to silence, and let vs heare what a plea our plaintife will put in to auer his doubtfull / Probleme.

The companie first requiting *Morando* with the like courtesie, and then returning his salue with the

like falutation, held their peace to heare *Aretino* parle, who seeing they listened attentiuely to heare his talke, began his tale in this maner.

It is a principle (quoth he) amongst the naturall Philosophers, that men by their constitution are indued with a more perfect and stronger complexion then women, being more apt to indure labour and trauaile, and lesse subiect to effeminate pleasure and pastime : hauing their harts hardened to withstand anie kind of passion, and lesse mollified to receiue any patheticall impressiion. Whereof I inferre, that men hauing their harts indurate by naturall constitution, are more able to withstand the force of loue then women, whose effeminate mindes are inclosed within a more tender and delicate complexion. For as the perfect gold which is of a pure substance, receiueth anie forme sooner then the sturdie steele, which is of a grosse & massie mold, so womens effeminate mindes are more subiect to sodaine affection, and are sooner fettered with the snare of fancie, then the hard harts of men, which being rubbed with the Adamant stone, are apt to withstand anie violent passions. *Tiresias* who had by hard hap the prooue of both natures : and *Scython*, who at his pleasure was either a man or a woman: the one being demanded by *Iupiter* and the other by *Bacchus*, whether men or women were most subiect vnto

loue, framed this answer: that the armes which *Venus* gaue on her shield, were sufficient to discusse the doubt: meaning that as Doues who are *Venus* darlings, are more prone vnto lust then anie other foules: so women are more subiect vnto loue then any other mortall creatures.

Truely sir (quoth *Fioretta*) you seeme by your sentences to be a subtill and secret Philosopher: for I thinke you bring in such darke problemes, as you scarce vnderstand your owne reasons. Is this your skill in naturall Philosophie, to bring / in naturall principles? Or thinke you by Sophistrie to shadow the truth? No, wordes are but winde, and a few dry blowes shall not carrie away the conquest. *Aristotle* and *Albertus* both set downe this infallable *Axiome*, that the naturall constitution of men, is chollic, hote and drye, hauing of all the foure Elements fire most predominant in their cōplexions: so that as *Galen* affirmeth in his booke *De partibus corporis humani*, this fierie constitution doth make them full of passions, soone hote, soone cold, easilie inflamed and quickly quenched. Whereas women be phlegmatick, coole, and moist, hauing water most predominant in their constitution, and therefore lesse subiect vnto fierie affections. Whereof I inferre, that the mindes of men, which are hote & dry, are sooner scorched with the heate of *Venus*, and fiered with the flame of fancie: yea,

Loue hath more power to fet on fire their affections, being alreadie of a hote constitution, then to scorch or scald the harts of women, which naturally are of so moist and cold a complexion. The drie Baum is sooner fet on fire then the waterie Beech: the withered hay sooner burneth then the moist grasse: and the fierie hart of *Mars* sooner scorched then the cold mind of *Diana*.

Nay maistresse *Fioretta* (quoth he) seeing you vrge me so strictly, I will proue my premisses with most approued instances. Was not *Dido* almost consumed in the flame before *Eneas* toucht the fire? Was not she fettered at the first sight, whereas *Venus* could hardly induce her sonne to loue? *Demophon* was not so soone drowned in desire as *Phyllis*: for he no sooner set foot on land but she was ouer shooes in loue, whereas (God knowes) all her flattering allurements could hardly traine him to the Court of *Cupid*. The Nymph *Echo* no sooner saw *Narcissus* but she was inflamed: whereas he neither by teares, praiers, promises, nor protestations could be allured to yeeld himself a subiect vnto *Venus*. Tush, what should I recount the passionate loue of *Salmacis*, *Circe*, *Biblis*, *Hylonome*, and of infinite other, whose liues are sufficient proofes and presidents to confirme my former reasons. *Cupid* / intending to reuenge himselfe vpon *Apollo*, for discovering the

adulterie betweene his mother and *Mars* was faine to spend manie of his chiefeft darts ere he could strike him in loue with *Daphne*: but as the blind boy pleasantly sported with his mother, by chaunce he raced her brest with the tip of his arrow, which no sooner toucht her, but she was deeply in loue with her darling *Adonis*. In fine, all ages and estates, haue yeelded sufficient proofes to confirme my premises, so that I need not allege any more reasons, but conclude with the saying of *Martial*, which affirmeth three thinges neuer to be parted, *Mulier, Amor, & inconstantia*.

Tush (quoth *Fioretta*) all this wind shakes no corne, your Antecedent infers no necessarie Consequent, for if I grant that diuers dames haue been sodainly supprized with fancy, may you therefore conclude, that women are more subiecte vnto affection then men: this were (*Aretino*) too absurd an argument: but to confirme my reasons with a plaine prooffe which we both see and know by dayly experience. Are not men faine, being themselves once fired with fancie to seeke and sue, to watch and warde, to parle, to pray, to protest, to sweare, to forswear, yea to vse a thousand sundry shifts to alure a simple maide vnto loue? Doe they not seeke to hale her vnto their hooke, with diuers new deuises? Some practise musicke to inueagle their minds, playing in the night vnder their

windowes, with Lutes, Cithrens, and *Bandoras*. Some Tornay and Just: that by their manhood they may allure them to loue. Some paint out their passions in songs and Sonets, to moue them vnto mercie: none faying they are too pitifull, but all exclaiming of their crueltie. The poore woman notwithstanding, is so vnwilling to yeeld vnto loue, that she is hardly induced to fancie by all these flattering allurements, whereas the man is fiered with euerie new face, fettered with euerie new fancie, in loue at euerie looke, yea, they can not *Accedere ad ignem*, but they doe straight *Calefcere plus quam satis*; so that it is hard to find a man / but he is either fraught with loue or flatterie.

Not so *Fioretta* (quoth *Siluestro*) conclude not so strictly, for to loue (I graunt) is proper to men, but to flatter belongeth to women.

Why (quoth *Peratio*) dare you blaspheme so broadly against that noble sexe? take heed, if your mistresse heare of this fond censure, she hang not the lip.

This is small to the purpose (quoth *Morando*), whether men faine, or women flatter, it is not the marke we shoote at. Sith madam *Panthia*, these two champions haue so manfullie behaued themselues within the lists, that as yet the combate hangeth in suspence, to which of them shall wee Judges of this quarrell, assigne the conquest?

Truely Sir (quoth *Panthia*) to speake my mind freely without affection, in this case this is my opiniō. That loue being no mortall passion, but a supernaturall influence allotted vnto euerie man, by destinie charmeth & inchanteth the minds of mortall creatures, not according to their wils, but as the decree of the fates shall determine, for some are in loue at y first look. As was *Perseus* with *Andromeda*: some neuer to be reclaimed, as was *Narcissus*: others scortched at the first sight, as *Venus* her selfe was of *Adonis*: Some alwaies proclaime open warres to *Cupide*, as did *Daphne*. Thus I conclude, that men or women are no more or lesse subiect vnto loue, respecting their naturall constitution, but by the secrete influence of a certaine supernaturall constellation.

Then Madam (quoth *Peratio*) you will appoint Loue to be some metaphysicall impressiō that exceedeth nature and that affection is not limited by the motions of the mind according to the complexions when it is incident, *Aristotle* in his physickes being of this minde, that the interiour senses are tyed to the Elementarie constitution of the external temperature, whereof I remember that *Epietetus* merily iesteth in his workes with the Ladis of *Messena*, that therefore they were inconstant because phelegmaticke, in that that / complexion resembleth the water, which of all elements is most mouable.

Morando and the rest of the companie smiled, but yet greatly prayfed and allowed the wife verdict of *Panthia*, commending the mother for her perfect modestie, and the daughters for their passing chastitie. The discourse thus ended, and the sentence fet downe, *Morando* and his guesstes went to dinner, which being ended as well with pithie deuises as pleasant dainties, *Panthia* constrained by certaine vrgent affaires, yeelding *Morando* great thanks for his courteous entertainment, went home to *Bononia*, accompanied with the three Gentlemen : who likewise leauing *Morando* in his dumps for the losse of such good companions, departed, and for a time stayed with *Panthia* at *Bononia* : where what successe *Siluestro* had in his loue I knowe not : but if I learne, looke for newes.

Finis.

Robert Greene.



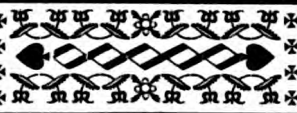


THE
Second part of
*the Tritameron of
Love*

Wherein is fet forth a delightfull
discouerie of Fortune and Friendship,
newly adioyned.

By *ROBERT GREENE*, *Maister of Artes*
in Cambridge.

LONDON
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WHITE, and are to be sold at his shop, at
the litle North doore of Paules, at
the signe of the Gunne.
1587.





The second part of
the Tritameron
of Loue.

After that the Ladie *Panthia* was returned to *Bononia*, and all the gentlemen at her intreatie had borne her companie, willing to shew them both how far she was from ingratitude, although they were desirous particularly to depart to their seuerall mansions, yet challenging a command ouer their needlesse affaires, she wunne them without anie great intreatie to trye their welcome by their entertainment: especially *Siluestro*, who was glad of such a restraint, sith the vertuous disposition of the Ladie *Lacena* had insinuated so cunningly into the depth of his thoughts, that he found the libertie of his mind countermanded, with a fore conceipted impression of an after possessed content: well, the gentlemen

generallie resting at the commandement of the Ladie *Panthia*, *Siluestro* finding, with *Scipio*, that hee was neuer lesse alone then when he was alone, nor that his busines was more great, then when he was most idle, feeling with *Aeneas* that *Creusa* was in his hart whatfoeuer was in his heade, that although lately he had inueighed against loue, yet with the Pelican he had drawne bloud out of his owne brest, taking oportunitie at the rebound, leaft in dallying with occasion he might finde her bald behind: he resolued with himselfe to bewray that in outward parle which yet he had smothered in secret passions, and to aime at the fruition of his desires, by discouering the faithfulnessse of his deserts. / Sundrie times he found *Lacena* at leasure, as one that busied her selfe more in thought then in action: but still a bashfull modestie made such a restraint of his forward motions, that although with *Appelles* he had begunne the picture of *Venus*, yet he durst neuer attempt to finish it, leaft if hee got what he gaped after, he might stumble on too fore a charge, and if he mist of the marke, hee might be mased with too open a checke: howering thus with *Bellerophon* in the skyes, at last all alone he fell into this melancholie meditation.

Hath it not (*Siluestro*) beene vsed as an olde prouerbe in *Italie*, that an inward fore puts out the Phifitions eye: meaning by this Allegorie, that as

a secrete maladie which is hid within the bowels of the patient, hardly can bee cured, for that it ouerreacheth his skill by being so couered, so a secrete sorrow that fretteth the mind without discouerie, hardly can bee redressed, vnlesse by reuealing the passions: the concealing of *Achillis* loue was worse to his conscience then his death, by vnfoldung his minde to *Polixena*. *Diomedes* secret sighes were worse then his open sorrowes: it is more paine to keepe the fire of *Vesta* couered, then to offer solemne rites to the daughter of *Iupiter*, and *Siluestro*, assure thy selfe, greater are thy possessions smothered, then thy denyals shall bee grieuous reiected: feare in loue is fault, as long as the worst fault in loue is a vertue: blush not to vtter that which thou meanest to performe, as long as thy request gardeth her honour: marriage (*Siluestro*) is honorable, and futes to such effecte may be denyed, but not misliked. Try: but as *Hymneus* holdeth in the one hand a starre, so he keepeth in the other a stone. *Iunos* feastes, as they begin with sweete Consortes, so they are intermingled with broken melodie. Marriage hath her feate tyed to the eye of pleasure with a haire: a husband stepping to delight, striketh his foote against daunger, and in seeking after content, hee falleth oft into perilous contention. *Plato* in his *Androgine* / was of the mind,

that a wife though neuer so vertuous, yet was an evill: his reason *ὅτι ἐστὶ γυνάικη*, for that she was a woman: play the wise man then *Siluestro*, bite not at the frute that hath onely a faire rinde, weare not a garland with *Perennus* when thou hast lost the conquest, offer not vp on the altar of Content nothing but conceiptes, leaft the flame be depressed, and thou halfe stifled. *Cleobulus* meeting his sonne *Freon* solemnising the ceremonies of marriage, gaue him in his hande a braunch of Hemblocke: meaning by this, that the vertuous disposition of a wife is neuer so perfect but it is interlaced with some frowarde fancies: Suppose all this is true: shall the Marchant forbear the sweetnes of his gaine for the roughnesse of the sea? Shall *Appelles* cast away his Pensil for that his Boyes take such paines in grinding of colours? Were it not folly to cast away the nutte because the shell thereof is so hard? Yes *Siluestro*, nothing is found without contrarieties: the roundest circle hath his diametron, the fauourablest aspects their incident oppositions: and marriage is therefore qualified with many trifling griefes and troubles, leaft the superfluitie of delight should drownd the mind in securitie and contempt. As thus the poore gentleman sat perplexed, *Lacena* came by, who seeing him sit so ouercharged with dumpish thoughts, wishing him as well as the man whom

ſhe meant to mat[c]h with, did driue his hart frō his halfpenny on this manner.

I can but maruel *Signior Silueſtro* to ſee ſuch a ſtrange Metamorphoſis of your affections, that oppoſing your ſelfe to your wonted conſtitutiō, from a Courtier plauſible with *Ariſtippus*, you are become a ſtoike *Satyricall* with *Zeno*, that from mirth, the Herald of youth, you are fallen to melancholie, the haſtener on to old age: theſe ſodaine alterations (if credit may be giuen to *Auicen* in his *Aphoriſmes*) as I haue heard old Phiſitians allege, proceed from the ſundrie motions of the mind, as ſorrowes, care, deſires, want of content, loue, and ſuch like. /

Lacena had no ſooner named loue, but *Silueſtro* began to ſigh, whereupon ſhe profecuted her prattle thus pithily.

Haue I (*Silueſtro*) ſo rightlie censure of your paine by feeling of your pulſe, as you doe reſemble *Hyparchion* that could not heare a man talke of muſicke but he muſt play on his pipe, nor you one name loue, but you muſt ſigh: take heed man of *Ouids* penne in his verſes, or *Zeufis* penſell in his pictures, betweene the ones writings & the others paintings, proues Loue to bee an vnruilie Lord? for *Ouid* ſet downe, that Loue in his law obſerueth neither principle, reaſon nor circumſtance, and *Zeufis* drawing the counterfet of *Venus*, preſented

her tending vpon a crowne and a sceptor broken in peece meale, meaning as I suppose by this embleame, that as Loue is aboue law, so she grudgeth to be checkt with the title of supremacie. Take heed then *Siluestro*, admit not such an ambitious tenant as will not bee thrust out with lawfull warning: fighes are the imblazers of thoughts, and melancholie is the mistresse of despaire. Loue not, but if thou must needes loue, hope well whatfoeuer thy hap be.

Lacena concluding with a smile that made *Siluestro* thinke she did but put a spurre on his heele, seeing how cunningly she wisht him to attempt the end of his desires, began thus to reply.

I know not madam how cunning your Ladiship is in calculating diseases by the causes: for Phisitions are oft like the Gymnosophists, not knowne by their apparell, but by their precepts. *Galen* was not iudged the father of *Medecine* by the colour of his coate, but by the skill in his arte: and your alledged doctour *Auicen* was better knowne by his Aphorismes then his attire, and you madame, may haue some deep insight into the constitution of complexions, though you haue not an Herball tied at your girdle, yet *Hippocrates* for all his skill censured amisse, and you for all your cunning may misconstrue of my maladie by my outwarde motions. All the maides in Roome that gazed at the temple of *Vesta* were not virgins. It was a question,

though *Democritus* euer, whether it was for ioy or sorrow. Sighes, madam, proceed not alwaies for loue: as well hath grieffe his passions as fancie: but if I were in loue, yet were my disease to be pittied, in that if the sicknes be not cured, it ingendreth either despaire or death: your perswasions (as one wishing by experience) are friendly, and therefore worke thankes, wherein you decypher the miseries and mishaps of Loue, that aiming at delight, it stumbleth at disquiet: although (madam) it is the point of a wise man being forewarned, to be forearmed, yet let me answere thus to your obiections, that *Homere* willing to signifie vnto vs, that the gods giueth vs good or ill happe by proprietie, faineth that at the gates of great *Olympus*, there are placed two vessels, the one of gall the other of honie: of which two mingled together, *Iupiter* causeth all men to drinke, whereunto *Plutarch* alluding, saith: that men can neuer purely and simply enioy the ease of any great prosperitie: but whether it bee Fortune, or the enuie of Destinie, or els the naturall necessitie of earthly thinges, their ease is alwaies intermingled in their life time with euil among the good: in which predicament I remember *Epietetus* doth appoint marrying as a state of life interchaungeably mixed with frownes and fauours. Then, madam, if in loue troubles are necessarie, because con-

frequently incident: your persuasions are but bad philosophie, for that no science is perfect that is not grounded on certaine and infallible principles: yet like a good Phisition, not finding the fore, but appointing the salve, you will me to relieue my sorrows with hope: herein alluding (as I suppose) to *Diodorus* the Athenian, who was wont to say that two things are verie hurtful to men, Loue and Hope, of the which the one leadeth and the other accompanieth them: the one seeketh out the meanes to execute their thoughts, and the other persuadeth them with good successe. And although these two things are not seene with the eye, yet are they worse then visible punishments: so / madam, whether I loue or hope I am perplexed in that both these are passions, yet seeing as *Aristotle* saith, the content of the sense is measured by the delight of the object, geue me leave to loue, were it neuer so dangerous, sith I know the thing loued is so vertuous, and hope I will [conquer] maugre the enuy of despaire, sith my desire is so honest and honourable.

Then (quoth *Lacena*) my supposition is graunted, you are in loue.

That madam (quoth *Siluestro*) is hard for mee to affirme: but assure your selfe, loue is in men, and like an ambitious *Cæsar*, hauing graunted at the first but the rule of a particular prouince,

insinuateth to haue the possession of the whole empire. I had red before (madam) though not proued it by experience, that the arrowes of *Cupid* were more daungerous to be seene then to be toucht, that hee which graunted *Venus* but a corner in his kitchin, should find her (vnlesse he straight thrust her out) to aime at his whole inheritance: against whose incroching vaine had I this principle: *Principijs obsta:* and yet was I faine with *Medea*—*Scio meliora, proboq.: deteriora sequor.*

I will take you (quoth *Lacena*) at your Latin, and forrow at your chaunce, that you poore man haue made so bad a choise, that knowing the best, hath stumpled on the worst: before, me thought you counted the obiect vertuous, and the desire honourable, and now slip you so farre backe as fallen with *Medea* into extreeme follies.

Siluestro seeing that wrong application had almost made *Lacena* peeuish, fearing if he wrested not the pin to a right key, his melody would be marred, made this subtil answere.

Madam, I did but herein allow your opinion for an Oracle, in thinking loue, though neuer so sweet, yet to bee tempered with some taste of golde, meaning by *Medeas* sentence not the badnesse of my choice, but thinking I followed the worst, how well foeuer I had wrought, in that I did loue at all. For, forewarned by your friendly promise, I

thought I did see the ill, which was Fancie, and the best, which / was Abstinence, and yet forced despight of will to become subiect to loue: I followed the worst, in that I did loue.

You men (quoth *Lacena*) smiling as halfe satisfied, haue your shifts of descant, to make fundry points vpon one plaine song, and are so cunning in your tophistrie, that womens wits are halfe dazled with your contrarie fallacions: but taking once (as many Ladies haue done) crackt coine for payment, yet to make me amends, tell me (*Siluestro*) by the faith of a gentleman, what is the Ladie that you loue?

Shall this (madam) then suffice (quoth *Siluestro*) without any further demand or question at this time: and will you promise to answere me an other sute? If it be no greater (quoth *Lacena*) I agree, and promise to be no further inquisitiue. *Siluestro* meaning to be pleasant, made this confused answere: The Ladie (madam) by birth honourable, by education vertuous, her country *Italy*, her beauty great, her vertue more, wise, learned, modest, young, to be briefe (madam) euery way such a one as nature coulde present for a perfect counterfeite, or the Gods frame as a patterne of supernaturall grace: and to giue you the greater light, as neare as I can conceiue the Idea of her person in my imagination, thus I may describe her.

The description of Siluestros Ladie.

*Her stature like the tall straight Cedar trees,
 Whose stately bulkes doth fame th' Arabian groues,
 A pace like princelie Iuno when she braued,
 The Queene of Loue fore Paris in the Vale:
 A front beset with Loue and courtesie,
 A face like modest Pallas when she blusht
 A seelie shepeheard should be beauties Iudge:
 A lip swete ruby red grac'd with delight,
 A cheeke wherein for interchaunge of hue,
 A wrangling strife twixt Lyllie and the Rose: |
 Her eyes two t[w]inckling starres in winter nights,
 When chilling frost doth cleare the azurd skye:
 Her haire of golden hue doth dim the beames,
 That proud Apollo giueth from his coach:
 The Gnydian doues whose white and snowie pens,
 Doth staine the siluer streaming Iuory,
 May not compare with those two mouing hils,
 Which topt with prettie teates discouers down a vale
 Wherein the God of loue may daigne to sleepe:
 A foot like Thetis, when she tript the lands,
 To steale Neptunes fauor with his steps.*

To be briefe, Madam.

*A peece despight of Beautie framde,
 To shew what Natures linage could affoorde.*

Thus (madam) I thinke I haue at large made
such a discourse of my mistresse as your Ladiship

herein thinks your selfe satisfied. I am glad (quoth *Lacena*) you are so pleafant, as for an Apple to present me an Oyfter, I craued onely her name, and you make a discouerie of her qualities: what the Ladie was (quoth *Siluestro*) was the question, and I referre me to all the world if this importes not a description of her substance: her name (madam) was not named in the demand, and therefore pardon me, if at this time she goe namelesse. But now it rests, you resolute mee in my question, which is (madam) what the gentlemans name is that most of all you loue in the whole world, and vnto this (madam) I adiure you by the loue of virginitie which I know you count a sacriledge to violate.

Lacena perceyuing how pleafant *Siluestro* had beene in his problemes, meant to conclude in the same mood and figure, and to shew her selfe as wittie as she was politike, told him that although he had subtilly giuen solution of her demand, yet she meant more curiously and charily to resolute him in his question, and yet (quoth she) we reade that *Apollos* Oracles which were counted diuine had double meanings / and could well brooke for the time present fundrie interpretations: but sir, before I enter into my solution, let me freely say, that your question maketh a double demand in telling his name whome I loue best: it craftely maketh

inquisition whether I loue or no, so that in graunting this, I returne your demand with vsurie: well, because you shall not thinke I liue out of charitie, I confesse I loue, and this is his name.

Lacenas Riddle.

*The man whose methode hangeth by the Moone,
and rules his diot by Geometrie:
Whose restless mind rips vp his mothers brest
to part her bowels for his familie.
And fetcheth Plutoes glee in fro the grasse,
by carelesse cutting of a goddesse gifts:
That throwes his gotten labour to the earth,
as trusting to content for others shifts.
Tis he good Sir that Saturne best did please,
when golden world set worldlings all at ease.
His name is Person, and his progenie
Now tell me of what auncient petigree.*

Now (quoth *Lacena*) you heard his name, I pray you tell me whose sonne his brother was? As *Siluestro* was ready to make reply, the Ladie *Panthia* with the rest of the company hauing heard newes, that *Francesco Sforza* a councillor and kinsman of theirs, was slaine in a battaile against the *Turkes*, missing the Ladie *Lacena*, went to seeke her out, that they might make her partaker of his death, found her & *Siluestro* close at prattle. The old mother who was willing her

daughter might match so well, faide nothing: but *Aretino* so thinking to fet *Siluestro* in a chafe, gaue the onfet in this manner.

I am glad (madam) *Lacena* to see you so soone this morning / at shrift, either no doubt, you are become of late verie religious, or els you owe some extraordinarie deuotion to your ghostly Father: I can not coniecture by his cōplexion but you haue stumpled on a learned clarke, and therefore commend your choise, but take heed, for I haue heard them say, that these *Bononians* are sore penytentiaries, and passe ouer their owne faults with the strictnes of other mens penance, but no doubt, they which followed *Pythagoras*, counted his bare dyete, dainties, and such as like of the tree, seldom find fault with the fruite.

Siluestro willing to strike *Aretino* in the same vaine, for that he knew he bore some good will to *Lacena*, made this answere.

I remember that *Diogenes* the Cynnicke, vsed to call *Pluto* proud, when the Philosopher himselfe had a selfe concepte in his patcht cloake, and *Phocion* wished men to buye shooes, and yet went euer bare foote: *Aretino* by naming me a ghostly father, aimeth at that profession hee best liketh of, and would with *Marcellinus*, by praying an other mans iustice, insinuate himselfe into the same office: but we see the brauest men haue not the best lucke,

and Time and Fortune are oft enimies to such as deferue best, yet *Aretino* (quoth he) be of good cheare, for as long as your haruest is in the grasse, and the fruite vngathered, you may with the Camelion liue by the aire, and make an ordinary of hope. The company who very well vnderstood this misticall meaning of *Siluestro*, smiled to see him chollericke. *Aretino* was at this dry cut, which *Panthia* espying, forie that the gentlemen should fall out, broke off the iarre with these speeches.

No more of this, for it is ill fowing of salt amongst nettles, and stirring vp the fire with a sword, frumps amongst friends are friulous, and a word mistaken is halfe a challeng: therefore gentlemen, leaue these needles Allegories that haue such an amphibologicall equivocation, and may admit such diuerse construction: let the ghostly father and / his nouice make what confession they list, for I hope the man is honest, sith he hath left his coole and his hood behind. But to be short, this was not the matter wee came for. The cause (daughter *Lacena*) was to bring you newes, that a contriman, nay more a kinsman of ours, *Francesco Sforza* is lately slaine, in the broils against the turkes: *Lacena* hearing this tidings after great commendations giuen of the man for his vertue, parentage, valor and magnanimitie, fetching a deepe sigh, saide: O Fortune, how constant art thou in

thy inconstancie? *Panthia* who seeing that *Aretino* his choller was not digested, willing with some discourse to bring him out of his memento, tooke hold of her daughter *Lacenas* word, and saide, that seeing they were at leasure, and dinner not yet ready, she would very gladlie haue them make manifest what that supposed fortune was: *Peratio* desirous to content the old Ladie, and specially to please *Fioretta*, to whom he was newly affectionate, vndertoke the matter, and told the gentlemen, that if they would pardon his rashnesse in attempting such a great enterprize, willingly he would fulfill the Lady *Panthias* request. *Siluestro* made answere for the rest, that sith the losse of time was the greatest prodigalitie, and that such expence might not be valued, he thought it very fit to passe away the morning, with such profitable purposes, and therefore entreated *Peratio* to goe forward in his good motion, who began his discourse in this manner.

Peratio his discourse vpon Fortune.

A *Aristotle* who by the sharpenes of his reason pearced into the depth of many physicall and supernaturall conclusions, long demaunded by his Scholler *Alexander* the great, what Fortune was: made this answere: That it is a casuall and accidentall cause in things, which being purposely done

for some certaine end, haue no apparent cause of their falling out otherwise, so that a man may well say, that / such a thing came to him by Fortune, which falleth out besides his thought, when he vndertaketh any purpose with deliberation. And *Plato* who for his Theologicall sentences was called diuine, made this definition: that Fortune was an accidentall cause, and a consequence in those things which proceed from the counsell of man: and *Epicurus* his opinion was, that Fortune was such a cause as agreed neither to persons, times, nor manners: by which reasons we may iustly say, that all future euent subiect to casuall inconstancie, because they hang in suspence, and may fall out contrarie to deliberation, may bee comprehended vnder the worde Fortune. *Theophrastus* speaking of this Goddesse Poetically, aiming at her qualities, saith: she looketh not whereat she shooteth, delighting to depriue men of that which with great paine and labour they haue attained vnto: but especially in ouerturning those felicities which men suppose to be most firme, and assured: so that *Iuuenall* in his Satyres saith, that when it pleaseth her, she maketh a Confull of a Rhethorician, and *e contra*, as her inconstant pleasure is, hauing this propertie to delight greatly in the varietie of chaunces, and in deriding all the deuices of man: oftner lifting vp into the place of soueraigne authoritie such as

are vnworthy thereof, then those which by desert merite such dignitie.

The auncient *Romanes* more honored Fortune then any one people in the world: for they esteemed her (faith *Pindarus*) as the Nurse, vpholder, and Patrone of the Citie of Rome: they erected for her many and sumptuous Temples, wherein she was adored vnder fundry names and titles, as a Goddesse of singular power: infomuch that they thought them selues more beholding vnto Fortune for the greatnesse and prosperitie of their Empire then to vertue: *Sylla* hauing attained to the foueraigne authoritie and dignitie of a Dictator, yeilded himself and all his actions to the fauour of Fortune, boasting that his / prosperous succeffe proued him to bee Fortunes child, and thereupon c[h]allenged vnto himselfe the firname of happy.

In deed (quoth *Siluestro*) I remember that *Liui* maketh report of him in his Decades, that he did so greatly stay himselfe vpon the fauour of Fortune, that hauing her to frowne, as one armed by fate, after many proscriptions, murders and barbarous cruelties, voluntarily and without fraud, he dared to resigne ouer the Dictatorship, and to spend the rest of his yeares in great assurance and quietnes of mind, yea, and as a Prince to passe and repasse through all *Italie* without any garde, euen in the midst of them whom he had so deeply offended.

It is also read of him (quoth *Aretino*) that when *Mithridates* king of *Pontus* wrote vnto him, concerning the warre he had vndertaken against him: fetting downe in the contents that he maruelled how *Scilla* durst buckle with his great Fortune, especially knowing that she had not deceiued him at any time, whereas she neuer knew *Scilla* Confull: he scoffing at his brauerie, returned this answere: for the selfe same cause (*Mithridates*) doe I attempt the wars against thee, in that Fortune hauing done her duetie, and intending to bewray her selfe, she meanes to turne her backe vpon thee, and to sleepe in my tent. Likewise *Iulius Cæsar* gaue a certaine argument that he had of the assurance of Fortune, when entring vpon the Sea in a litle Frygat in a great gust of winde and tempesteous weather: the Pylotte making some doubt of waighing vp the Anker, for that the Sea was so rough, the Monarch encouraged the mariners, saying, Be not afraide my friend, for thou carriest *Cæsar* and his Fortune. *Augustus* his successor sending his Nephewe to the warre, wished that hee might bee as valiant as *Scipio*, as welbeloued as *Pompeius*, and as fortunate as himselfe, attributing to Fortune as a principall worke, the honor of making him so great as hee was. For that (quoth *Aretino*) you haue brought *Augustus* that worthie Monarche to memorie, giue me leaue to say thus much of him,

that great familiaritie and acquaintance growing betwixt him and *Anthonie*, his companion in the empire, they often passed away the time together with fundry fortes of playes and pastimes, wherein *Anthonie* alwaies went away vanquished. Whereupon one of his familier friends, well seene in the art of diuination, tooke occasion many times to vtter his mind vnto him in these or the like speeches. Sir, what doe you so neare this young man? Be not so familiar and conuersant with him: your fame is greater then his, you are elder then he, you command more then he, you are better exercised in feats of armes, you haue greater experience, and euery way are his superiour: But this let me say which I haue found out by the secrets of my science, that your familiar spirite feareth his, and your fortune which of it selfe is great, flattereth his: so that if you sequester not your selfe farre from him, like a deceitfull goddesse, she will take the garland of honour from your head, and set it vpon his. Thus to confirme *Peratios* speech, we see in what great estimation the auncient *Romanes* held Fortune, yea they stood in so great awe of her power, that *Paulus Æmylius* that great captain was wont to say, how among humane things he neuer feared any one: but amongst diuine thinges, he alwaies stood in great feare of Fortune, as of her in whom there was

small trust to be reposed because of her inconstancy and mutable variety whereby she neuer vseth to gratifie men so liberally, or to bestow such absolute prosperity vpon them, but that some enuy is mingled in the portions. The consideration whereof moued *Demetrius* to cry out, and say: O deceitfull Fortune, thou art easily found, but hardly auoided. They that laboured most (quoth *Peratio*) in painting out the properties of this fained goddesse, saith, that she hath a swift pace, a lofty looke, and a hauty hope.

Because you talke of painting (quoth the Lady *Panthia*) I remember that in the Duke of *Florence* chamber, I once / saw a table whereon was portrayed the picture or counterfeit of Fortune, as neare as I can gesse in this maner. Winged she was, and standing vpon a gloabe, as decyphering her mutabilitie: holding in her right hand the Cornucopia or horn of abundance, which the Poets faine to be full of all such heauenly and earthlie things as are exquisite and pretious: these she poureth out liberally, when, to whom, and where, she pleaseth. In the left hande, a wheele, which she tourneth about continually, whereby that part which is aboue, is presently turned downeward, thereby giuing vs to vnderstand, that from her highest preferment, she throweth downe in one instant such as are most happie, into the gulfe of

miferie: vnderneath this picture were written certaine verses, thus englished.

*The fickle seat whereon proud Fortune sits,
 the restles globe whereon the furie stands,
 Bewraies her fond and farre inconstant fits,
 the fruitfull horne she handleth in her hands,
 Bids all beware to feare her flattering smiles,
 that giueth most when most she meaneth guiles.
 The wheele that turning neuer taketh rest,
 the top whereof fond worldlings count their blisse,
 Within a minute makes a blacke exchange:
 and them the vild and lowest better is:
 Which embleme tels vs the inconstant state,
 of such as trust to Fortune or to Fate.*

After I had made consideration of these verses, mee thought I might rightly compare Fortune to a glasse, which the brighter it is, the more brickle it is: but leauing you to your discourse, although partly I haue made a digression, let vs heare (Signior *Peratio*) her inconstancie proued by euident examples.

Histories madam (quoth *Peratio*) the treasure of antiquitie, and light of time, sets before our eyes innumerable examples / of common and contrarie effects, that are wrought by this inconstant Fortune, and those often times practised vpon the same persons, where of small, she hath made very great

and afterwarde taken them downe lower, and if I may so speake, made them more miserable then euer they were at the beginning. *Hanniball* that renowned Captaine of the *Carthaginians*, and redoubted enimie of the *Romanes*, whose fame terrified the whole state of *Italie*, after fundrie notable victories obtained against them, was in the end vtterly ouerthrowne and compelled to flye hether and thether, to haue recourse to forraine Princes, in whose armies he cast himself for the safety of his person: after long wandring being old and spent, he fetled himselfe with the King of *Bythinia*. But *Titus Flaminius* whom the *Romans* sent ambassador to that king, required to haue him, that he might put him to death: for (quoth he) as long as he liueth he will be a fire to the *Roman* Empire, which wanteth but some one or other to kindle it. When he was in the rigor and strength of his age, neither his hand nor his bodie procured so great daunger to the *Romans*, as his good vnderstanding and pollicie in martiall discipline, being ioyned with the secret enuie hee bare them, which is nothing diminished through olde age, neither yet through the alteration of his estate and fortune, because the nature and qualities of manners continueth alwaies. *Hanniball* being aduertised what *Titus* did request, stieped poyson in a cuppe of drinke, which a long time hee had kept against an

extremitie, but before hee dranke, hee vttered these wordes: Nowe will I deliuer the people of *Roome* from their great care, feeling that it lyeth so heauie aborde vpon them, and the time seemeth ouerlong to stay for the naturall death of this poore olde man whom they hate so extreemly, and yet *Titus* shall not gllorie in any honourable conquest, nor get a victorie worthie the auncient *Romanes*, who euen then when *Pirrhus* their enimie warred against them, and had wonne battailes of / them, yet sent him worde, of poyson that was prepared for him: thus did that great and vertuous Captaine finishe his daies, being vtterly ouerthrowen, and trodden vnderfoote by Fortune, which for a time had placed him in the highest degree of honour.

Pertinax came to the Empire, ascending from a simple Souldier to the degree of a Captaine, and afterwarde gouernour of *Roome*, being borne of a poore countrie woman, and hauing onely raigned two monthes, was flaine by the Souldiers of his garde. *Eumenes* a Thracian, one of *Alexanders* Lieutenants, and one that after *Alexanders* death had great warres and made his partie good against *Antigonus* King of *Macedonia*, came to that greatnes and authoritie from a poore potters sonne, and afterwards being ouercome and taken prisoner, dyed most miserably of hunger: But such preferment of Fortune will not seeme verie straunge vnto vs, if

wee confider how *Aurelius* from the felfe fame place, obtained the felfe fame dignitie: *Probus* was the fonne of a Gardener, and *Maximinus* of a black-smith: *Iuftinius* for his vertue furnamed the great, from a hogheard in *Thracia*, attained to the Empire. *Lewes* the meeke Emperour and King of *Fraunce*, was conftained to giue ouer his eftate, and to fhut himfelfe vp in a Monafterie, through the conſpiracie of his owne children. *Calerianus* had a harder chaunce of his eftate, ending his dayes while he was priſoner in the handes of *Sapor* King of the *Parthians*, who vſed the throat of this miſerable Emperour whenſoever hee mounted vpon his horſe. *Mahomet* the firſt of that name, of a verie ſmall and abieſt place, being enriched by marrying his maiſtreſſe, and ſeruinge his owne turne verie fitly with a mutinie raiſed by the *Saracens* againſt *Heraclius* the Emperour, hee made himfelfe their Captaine, tooke *Damaſcus*, ſpoyled *Egypt*, and finally hee ſubdued the Citie of *Arabia*, diſcomfited the *Perſians*, and / became a Monarch and a Prophet.

But what need we draw out this diſcourſe, to ſhewe the ſtraunge dealings and marueylous chaunges of Fortune in particular eftates and conditions of men, which are to be ſeene dayly amongſt vs: ſeeing the ſoueraigne Empires of *Babylon*, of *Perſia*, of *Grecia*, and of *Rome*, which in mans iudgement,

seemed immutable and inexpugnable, are fallen from all their glittering shew and greatnesse, into vtter ruine and subuersion, so that of the best of them which surpassed the rest in power, there remaineth onely a commandement limited and restrained within the confines of *Alemaygne*, which then was not the tenth part of the rich prouinces subiect to this Empire. Is there any cause then why we should be astonished, if little kingdomes, commonwealthes, and other gouernments ende, when they are come to the full point of their greatnesse? And much lesse if it fall out so with men, who by nature are subiect to chaunce, and of them selues desire and seeke for nought els but alteration. Being assured therefore that ther is such vncertaintie in all humane things, let us wisely prepare our selues, and apply our will to all euent, whose causes are altogether incomprehensible in respect of our vnderstandings, and quite out of our power: for he that is able to say, Fortune I haue preuented thee, I haue stopped all thy passages and closed vp all thy waies of entrance: that man which dare stand so with Fortune in defiance, trusteth not in exterior contents, but stayeth himselfe vpon Philosophicall precepts, whereof all they are as capable that imploy their wills and industry to such a noble and glorious benefit. He that taketh least care for to morrow, f[a]ith *Epicurus*

commeth therunto with greateſt ioy. And as *Plutarch* ſaith, riches, glorie in authoritie, and honour follow them moſt that ſtand leaſt in feare of their contraries. For when a man ſeeketh after any of them with an ouer burning deſire, whereby too great a feare of depriuation is imprinted into the mind, the pleaſure which hee hath by enioying the ſame / is verie weake and vnſtable, much like to a flame blowne vp and downe with the wind: but as for the power of Fortune (ſaith the ſame Philoſopher) it onely bringeth downe thoſe men which of their owne nature are of ſmall courage, and cowards, not attributing hereby cowards to miſfortune, nor valour to proſperitie, which is not able to perfect a man without vertue: For what will weapons auaille without experience, riches without liberalitie, victory without bountie and clemencie, fighting without valour and boldneſſe? to be briefe, all Fortunes goods without knowledge how to uſe them, are preiudiciall, and the goods of the mind onely firme and perpetuall. *Peratio* hauing ended his diſcourſe, *Aretino* meaning to ſhew that his choller was paſt, began thus to be pleaſant.

Before (Sir) you conclude ſo preſiſely, I pray you let vs heare your opinion about one doubtfull point of Fortune, and that whether marriage is within the compaſſe of the goddeſſe or no, I

meane, whether wiues fall by fortune? *Peratio* taking his question at the best, thought to ende the discourse with a pleasant claufe, and therefore returned him this answere.

By my faith (*Signior Aretino*) you haue found such a knot in a Ryshe as will bee so hard to vntye as Gordias was that hung in th[e] temple of *Iupiter* as a solution, as hard to discusse as euer *Sphinx* put forth to the passengers: but (*Signior Aretino*) because I will not be too curious, thus as I can. I tolde you before that Fortunes chaunces are accidental contrarie to deliberation: now marriage is a friendly vnting of mindes with a determined election, making choice of the thing loued, eyther for beautie, riches or vertue, therefore I thinke hardly brought within the euent of Fortune, for that no marriage is so momentarie, but that hath some liking with a predetermined choice.

Now (quoth *Aretino*) what say you then to the marrying of such as know not their wiues in the morning, and yet are married before noone? an instance for prooffe: the Lady / *Margaret Padylia* our countri woman, a Florentine, going to Church, as she was at her Orisons espied a poore Genouese, a traueller, with whom she fell in loue, and calling him by one of her maides to her Pew, so handled the matter, that the same day they both wedded and bedded. Marry (quoth *Peratio*) I say whether

it came by Fortune or no, I must needs say it was the hottest loue that euer I heard of, and such an vnexpected euent, that had there beene any deliberation, I would haue attributed it to Fortune: but I haue heard them say, that marrying comes by destinie, and therefore the poore Lady was the more blamelesse. As thus they were readie to prostrate this pleafant purpose, one came to desire the Lady *Panthia* to come in to dinner, which message broke off this prattle, and so all friendly went to their repast.

The afternoones discourse.

After that they had passed away the dinner time with pleafant discourses, *Siluestro* who still had a flea in his eare and could not take any rest, thought couertly to discouer that which openly he could not so well manifest, and therefore determined to send her a letter, which she found so artificially, as if by happe his intent might bee intercepted, or she by chaunce loose it, yet no great vantage or suspition might bee had of their affections: the Contents were these.

Siluestro to himselfe.

Requests betwixt friendes are commandes, performance in amitie is duetie, promise is debt, too much curiositie fauoureth of selfe loue, and such as are too familiar, runne into contempt.

Aristides counted all Demaunds bad that pretended not good. Lawfull wishes are / signes of honestie : Denyall ought not to bee named where the request is both necessarie and honourable. Thoughts are not seene, but the face is the Heral of the minde : Faith bideth no perfect tryall but by time: They which sigh, either are troubled with too much sorrow, or els want the end of their desires: Death is sweeter then feare of death, yet continuall griefe is aboue all feare. *Epiſtetus* was wont to say, that loue when it was denyed was fained. Being counted a friend, the fruites of lust, and sorrow : True loue faouureth not of Poetrie, but is a desire of that which is good : the *Athenians* placed vertue aboue Fortune, and held riches in lesse estimation then beautie, and both lesse pretious then honestie : as affection is restles, so being perfect, it is endlesse : Justice is to giue euery one his due : a good mind harboureth not ingratitude. *Plinie* in his naturall Histories saith, the Salamander delighteth in the fire, and *Socrates* a vertuous man, in the equitie of his thoughts : *Tullie* thought nothing profitable that was not honest : Say what thou thinkest (saith *Periander*) in necessarie matters, for dissimulation ought not to come to the Altars: delay is prejudiciall to desires: Time tarrieth not but passeth without recalling : if all these be true, let mee conclude with the Censure of *Thales Milesus* that

answereth euerie demaund distinctly within one day.

Siluestros notes to quicken a suspending memorie.

After that hee had framed this Chaos of confused precepts, and like an obscure Paracelsian, thrust a multitude of contrarie simples into one confectiō, desirous to make a clarkly conueyance without suspitiō, seeing halfe vnmanerly he had left the companie, he came downe from his chamber in hast, & found them so hard at chat that they perceiued / not his absence. But *Lacena* amongst the rest (for time faouored his attempts,) was solitarie standing at the window, so that vnespied of any, but not vnfelt of her, he closely conueied the letter into her pocket, which done, he began to breake of her musing, in this manner.

It is an old saying (madam) that *Consulenti nunquam caput doluit*, the Phisition giueth best counsell when his head is most quiet, which old *Axiome* willeth me to be so bold, as to trouble you in this dump: for my selfe being the other day fore charged with melancholie, it pleased you pleasantly to attribute it either vnto sorrow or loue: and now seeing you are in the like passion, my phisicke is so simple, that by your owne verdict I must set downe my censure: for I can not but thinke that womens diseases being like vnto mens in effect,

proceed from the same causes : then (madam) blame me not, if I conclude as peremptorily, and say it is either griefe or affection that breedeth this vnaccustomed sadnes : to apply the like medicin for the same malady, were, as the Logicians say, to proue *idem per idem*, therefore in this cause this is my aduice, that the perfection of nature standing vpon contrarieties, sets downe to vs that the Saturnine temperature is necessarie to dry vp the superfluities of the sanguine constitution, which reason argues that melancholy is oft as expedient for health as mirth : of which consequent I may inferre, that if loue procure that cold and dry humor, it is not onely profitable but most necessarie. Then (madam) sith the yeare is dangerous, and diseases are incident, and most diseases are Rumaticke, use loue as a meane of health, and as an exercise of the mind, so may you please your selfe with secret conceites and imaginations, and the better pittie them whom you see to languish in such passions.

Lacena hearing how *Siluestro* had absurdly by an induction inforced a conclusion, feeling by his pulse where his paine lay, thought to try how he could be a good patient in brooking a bitter potion, made him this answere.

I see / Sir (quoth she) that your phisicke is rather the experience of a few drugges, then the know-

ledge of any principles, in that you confound causes in fundry constitutions, but it is no matter, imagin what you please, and suppose what you list, if the worst be loue, doubt not but my disease may be curable: marry, I neuer meane by your advise to apply the medicine: if affection, as it is not a fault in women to fancie, hath tyed my libertie a little shorter, take you no care for such harmes as are voluntarie. I am resolved to bee patient, knowing it the best salve against loue and fortune: but whatsoever the successē bee, you are the man that shall least know of it. And with that she flung from him, as halfe in choller, leauing *Siluestro* so nipped on the pate with this last clause that hee stood like one transformed by *Medusaes* head into a stone: she poore soule no sooner got into her chamber, but she shut the doore, and fell to perusing the contents, which at the first reading she found so confused, that she tooke it either for some propheticall *Aenigma* or els for a bare iest: but, leauing her in view of the letter, againe to *Siluestro*, who (that the companie by his countenance should not aime at his grieffe) seeing them still so hard in disputation, demaunded of the Ladie *Panthia*, what was the effect of their discourse: she willing to heare the question they had in hand throughly decyded, told him they were setting downe what a true friend was, and

now wanted his opinion, which (quoth *Panthia*) I enioyne you to fet down. *Siluestro*, not curious, and the rather willing, for that he would driue away other fancies, requested the gentlemen to beare with him, sith they could not deny the Ladie *Panthias* command, who ioynning with him in intreatie, *Siluestro* fetled to discourfe in this manner.

Siluestros discourse of Friendship.

Socrates whom *Apollo* himselfe noted for a wise man, said that Friendship is a communion of a perpetuall will, / the ende whereof is felowship of life, and it is framed by the perfect habit of a long continued loue: whereby wee may perceiue that there is a difference betwixt loue and friendship, because loue is a desire of the thing loued, and the beginning of friendship, but friendship is an auint and inueterate loue, wherein is more pleasure then desire.

To loue (saith *Cicero*) is nothing els, but to bee desirous to profit and pleasure an other, without hope of recompence: for otherwise friendship would bee a meere marchandize, which otherwise would bee as free as charitie. *Socrates* also saide, that the ende of friendship was, that of two foules one shoulde bee made, in will and affection, and that none should loue himselfe better then his friende. For there is a meane to be kept in

all things, but in conuersing with a friend, in regard of whom this ought to be resolued vpon, that hee is either wholie to bee forsaken, or wholly to be trusted. What shall I hide from my friend faith *Homer*? Or what letteth that I may not thinke my selfe alone when I am with him? Whereby it appeareth vnto vs, that a friend is a same selfe, and that whofoeuer would take vpon him this title in regard of an other, hee must transforme him selfe into his nature, whome he purposeth to loue, and that with a stedfast and fetted minde, so to continue for euer. Heereof one of the seuen songes speaking of him that loueth perfectlie, faith, That a friend liueth in an other mans bodie. Friendes therefore ought of necessitie to haue a sympathy, a condition and a conformitie of maners, of desires, of passions, of speech, of studies, of pleasures, of inclinations, of intermissions, if they minde to professe perfect friendship, whereby wee may easely gesse that he which entertaineth many friendes, depriueth him selfe of the name of a true and stedfast friend, because it is altogether vnpossible for a man to fashion him selfe to all patternes and to applie him selfe to all natures so diuers / in euerie one: especiallie that hee shall finde him selfe verie hardlie like affected in all things, to one alone. Nowe after wee haue founde out such a disposition and conformitie in him that

offereth him selfe to be our friend, wee must enter further into the knowledge of him, and sound the verie depth of his heart, that wee may bee certaine and sure of his good disposition. For to see outwardlie a resemblance of our maners and conditions, in an other, is not to prooue them such indeed without dissimulation, vnlesse they bee grounded vpon a good and vertuous nature, which is simple vpright and vnfeined. For otherwise wee see that many like to *Proteus* taking diuers shapes, are so subtile, that when they would curry fauour with any man to deceiue him, they disguise them selues as Camelions, fit for euerie humour. This is practised chieflie by flatterers towards great men, who will counterfait rather then they will not imitate the naturall vice of the Prince, so that assoone as they euer see him laugh, they straight fall into a pleasant and merrie vaine. I remember we reade, that *Alexander* the great and *Alfonfus* King of *Arragon*, hauing each of them somewhat a wry necke, this by nature, the other through reason, the Sycophants and Flatterers held their necks on the one side to counterfait the imperfectiō. To the end therfore y^e the sugred poyson of such fained friendes deceiue vs not, wee must make choise of an honest prudent and wise man, whose fidelity, integrity, constancie, and liberalitie, as *Cicero* saith, is approued of euerie one, and whom

wee shall perceiue to be led and possessed with the same zeale to vertue that wee our selues are, to the end wee may be ayded and furthered by them to all good and laudable actions. For as *Plato* saith, Friendship is giuen by nature for a help to vertue, not for a companion of vices. To this effect *Pythagoras* saith, It is not good to ioyne hands with euerie one. *Dicearchus* would also giue vs the same to vnderstand when hee saith, that wee must make all men our wel willers if it be possible, but onelie / good men our friends, who are not obtained but after a long time, and that by vertue. And as when we passe by a bramble, and a burre that catcheth fast hold of vs, we cast it farre from vs, but contrariwise seeke for the Oliue and Grape: so wee ought to seeke after their friendship that deserue it, whose minds haue sufficient matter in them, to cause them to be loued: but to forsake, yea to reiect such as are vnworthie, vicious, sensuall, and deformed, although they frowne vpon vs, because their conuers[*at*]ion corrupteth euerie good nature. Therefore *Byas* said verie well, that a wise man recyueth not euerie one into his friendship. Hauing thus chosen him whome we desire to intertaine for our friend, and laide the chiefe foundations of Friendship vpon his agreement of manners with vs, and vpon his good disposition (which by diligent inquirie) before we can assure our selues

or boast that we haue a true friend, wee must proue his stedfastnesse and constancy, and not trust to offers and promises, wherof men are prodigall now a daies. But this is cleane contrary to the duty of a true friende, whose propertie is to be sparing in speech, and prodigall in deeds, because great proffers are meete to be vsed to straungers and good deeds towards true friends: Now to proue a friend, we must not stay till neede and necessity vrge vs, lest such tryal be not onely vnprofitable and without fruite, but also hurtfull and preiudiciall, because at such a time as necessarily requireth friends, we make tryall of him, who in trueth is no such man: but we are rather to gouerne our selues wholly with foresight, as we doe in the receipt of gold and siluer: for before we haue need to employ it, wee consider if it be current, that wee may be sure it will serue the time when necessitie requireth. To this effect *Theophrastus* saide we must proue straungers to loue them, not loue them to proue them. Therefore albeit the true and right tryall of a friend is in aduersitie, as of fine gold in a fornace, yet that is to be vnderstood of him that is such a one in deed. For if we should expect the first tryal vpon our selfe in time of / certain daunger, thereby to be assured, and out of doubt, if then he should faile vs, it would bring vs in great perill, so that we were better to

trye him when wee stand not in need, pretending to him notwithstanding, a matter of some great importance: if then hee goe forward with a sound zeale and ready affection, we are assured of him against an other time: But if he stagger and doe it coldly, or turne away his face, and refuse it: besides that, wee haue no hurt and hindrance, we shall also gaine much by withdrawing such a friend gently, and by litle & litle from our table, and from our prosperity: alwaies wisely obserued, that his friendship be simply forsaken and no enmitie purchased: for it is not good or seemely to quarrell with him with whom we haue liued before time familiarly. Moreouer, we must note here, that tryall is to be made, in an honest, not in a wicked matter: for we must not doe as wee reade *Alcibiades* did, who being desirous to know whether he had so many friends as he thought he had, called them vpon a day, one of them after another into a darke place and shewed vnto them the Image of a dead Lady, saying that it was a man whom he had killed, requesting their secrecie for the close couerance of the carkaffe. But amongst them all, he found none but *Callias* that would consent to his intreatie. This kinde of prouing a friend maketh vs vnworthie of such a name, and occasioneth euerie good man to withdraw himselfe out of our friendship. If wee doe all thinges both good and bad

for our friends (saith *Cicero*) such friendship may be called more truly a conspiracy of evil men, than a confederacy of good men. But as we have said, we must gaine an other mans friendship by vertue, and not by vice, as also trye a friend in iust and reasonable causes: as if one be oppressed vniustly, if affliction and aduerfitie follow hard at our heeles, if neede, pouertie, or any other humane accident betide vs, into which the best men commonly fall. After we are sure we haue a friend (which is very great riches) there is nothing that we ought to desire / more then to preferue and keepe him. And first the mutuall opinion which ought to be in euerie friend of the vertue of his companion serueth verie much for this purpose. For as *Cicero* saith, the opinion of vertue is the fountaine of Friendship, and it is proper to vertue to make a conquest of mens hearts to draw them vnto it selfe and to preferue their friendship. Next the Coniunction of manners and willes keepeth backe all riots and contentions, whenas the will and minde of the one shalbe declared, but the other presently putteth too his helping hand to bring it to passe. Thirdly, wee are to obserue this first lawe of Friendship inuiolable, not to require our friend to doo any thing that is not iust or not in his power to perfourme, but to content our selues with the vse and seruice of that which hee hath without

seeking his hinderance, after the example of the industrious and painefull Bee, which draweth honie out of flowres, and hurteth not the fruite. And about all thinges, wee must hold this for a generall rule, that true and perfect Friendship ought to be free as charitie is, from whence shee hath her beginning. I meane, that it ought to exercise it selfe not for hire or for recompence, but onely for his loue that is beloued of vs. For the one is proper to a friend, the other fauoureth of a hireling. True it is that friends in these daies resemble Crowes, which flie not but towards those places where there is some thing to feede vpon: euen so commonly they visite not mens houses, except it be for profit, neither reuerence a friend longer then they see him in prosperitie, or may reape some gaine or commoditie by him. But wee must shunne such Parasites that are but saluting and table friendes. Moreouer wee must delight in the companie and conuersation of our friend, as in that wherein the most pleasant and sweetest fruit of Friendship consisteth: And for want of this benefite hindered by distãce of place, friends must communicate often by letters, thereby to shew that they liue in remembrance / one of another: For by the letter of a true friend, the spirite is refreshed, the eye delighted, as with a most pleasing obiect, friendship is confirmed, and the

minde fatisfied and contented. Besides, wee must haue our vertues, spirites, and acquaintance so common together, that nothing be hidden or secrete betwixt us. Lastly we must yeeld to our friend, all duties and seruices of sincere friendship, and that in all honest and profitable things, according to right and iustice, which are the bondes and benefits of an holy loue, desiring the like of him towards vs, aboue all things, his affliction, his aduersitie, his mishap, and euerie iniurie whatsoever offered vnto him, either by enuie, or fortune, ought to bee common to vs with him, wherein we are to assist and helpe him with all succour and sweet consolation: which is as soueraine and fit a remedie as can bee applyed vnto him, to mitigate his griefe and passions. Hereof *Phalareus* confessed verie well that hee had good experience when hee was banished from his kingdom, seeing that his meeting with *Crates* the wise man, had taken from him all care and thought of his miserie. Then if friendship can greatly diminish the griefe that commeth by aduersitie, no doubt, but it can adde as much grace & pleasure to prosperitie. We may affect (saith *Terence* the comicall Poet) all dutie whatsoever we owe to our friend, by succouring him with foure things: with our person, with our goodes, with comfort and with counsell: which wee may more strictly comprehend vnder these two duties: of

relieving the necessitie of our friend, and of comforting him in his tribulation. Now because what perfection so euer is in our friend, as likewise in our selues, it cannot be but there will be alwaies some imperfection mingled therewith: (mens doings being neuer w^tout some euil) we must not presume to build such a perfect friendship as shalbe free of all vice. Therefore we must gently beare all wants & discōmodities of our friend & oftētimes / frame our selues to many passions, so they be not directly, but such as proceede from the imbecillitie and frailty of nature. Neuerthelesse against such imperfections, we must in time conuenient, and to purpose, vse free & gentle admonitions, which are so necessary in friendship, and worthie of such consideration, that in my opinion nothing is more profitable. Now if it happen that some iarre or displeasure fall betwixt vs, then is the time, wherein we ought most of all to studie and labour how we may doe some profitable and honorable thing to our friend, and not hearken to flanderous tongues, which watch for some small and light occasion, to poure out the poyson of discorde, thereby to rent and breake asunder our good and true friendship. To such Parasites and scrap-gatheres at free-coft feasts, who seeke for nothing but their owne gaine, by the disagreement of others, one must neuer giue eare, but driue them

as farre from vs as they thinke to come neare vs. And to the end we may bee the better affected and disposed hereunto, we must often call to remembrance what benefit and happinesse commeth to such men as are lincked together by true and vnfeined friendship, as namely in those affaires, at which we can not bee present our selues, the fidelitie of a true friend supplyeth the place. From whence we will drawe this conclusion, that he which violateth friendship, opposeth himselfe against the common succour and aide of all men, and as-much as in him lyeth, ouerthroweth humane society. For wee can not doe all thinges our selues, and therefore friendships are ioined together that by naturall dueties one may profit another. Now considering that all the forenamed premisses are necessarie, and yet very hard and difficult to be obserued and kept in true friendship, a man may easily iudge, that this so excellent a sympathy and fellow-feeling of two friends, is very rare, and not easily found, and by a more forcible reason it followeth, that it is altogether vnpossible that many such friends should be lincked together. So that whofoeuer / goeth about pluralitie of friendes, can neuer attaine to a certaine and durable friendship. For it is a necessarie consequence, that he which enterteineth a new friend, cannot but diminish and waxe faint in affection in regard of his old, wherein

he was fetled. Yea how can he obserue al dutiful pointes of a stedfast friend, as wel in mutual conuersation and communication of all thinges, as in helping his friend in al his affaires: if hee haue many friendes to looke vnto, who may all stand in neede of him at the same time? It is certaine, that in seruing one, he would be wanting to the other, and peradventure to both, whilest hee doubteth which to helpe first. But there is yet a further matter in it. Doe wee not take him for our enemy who is enemy to our friend? It is most certainly so, as the wise man *Chilon* verie fitly signified so much to one, who boasted that hee had neuer a foe: then hast thou neuer a friend quoth *Chilon*: seeing it is impossible by reason of the wickednesse of men, that two persons should liue in the worlde without enemies: whereupon *Plutarke* saieth, If thou seekest for a swarme of friendes, thou confidest not thou fallest into a Waspes neast of enemies.

Hereof it is, that histories when they set before vs examples of true and excellent friends, make mention only of two persons, as of *Orestes* and *Pilades*, both of them calling them selues by the name of *Orestes*, who was condemned to die, thereby to saue the life of his companion: neither was there any more then one *Ephesus* and *Eueritius*, and one *Damon* and *Pithias*, two of which, being condemned to die by *Dionisus* the tyrant of

Syracusa, had their pardon graunted them, by reason of the constancie and stabilitie of friendshippe that was betwixt them and their companions, whereof they shewed this prooffe.

The twoo condemned persons besought *Dionisius* to licence them to goe into the Countrey, that they might take some order for their householde affayres, before / they died. The tyrant scorning this, asked what pledges they would pawne for their returne, whervpon the two other willingly offred themselues by pledges, and so six monethes space being granted, they were fet at libertie: when the end of this time drew nie, many mocked these poore caitues, but they nothing astonied, made answere that they were certaine and sure their friends would not in any case faile of their promise: and in deede they arriued the last day that was granted vnto them: whereat the tyrant wondring, forgau the condemned persons, and praied them to receiue him for a third man into their friendship. So great force had vertue that it could pacifie choller and crueltie in his heart, whose vertue consisted onely in the daily habit of vice.

We read of a Letter written by *Pyfistratus* Prince of the *Athenians*, seruing for a notable example of the force of friendship, which oftentimes is greater then all consanguinite. For hauing intelligence that his nephew *Thrasillus* was of a

conspiracie against him, he wrote vnto him in those words: Nephew *Thrasillus* thou shouldest haue called to remembrance not that I brought thee vp in my house, that thou art come of my blood, that I haue cōmunicated my secrets with thee, that I haue giuen thee my daughter to wife with the halfe of my goods, but above all things, that I loued thee as a friend. Thou art become a traitor towards me, which I would neuer haue suspected, considering that I neuer deserued any such thing at thy handes, and therefore I would gladly I had so much authoritie ouer my selfe, that, as I can shake of thy alliance, so I could also falsifie our friendship, which I can neither doo, nor determine of my fidelitie faued. For the consanguinitie I haue with thee may be separated, as being but within the veines, but the loue I beare thee cannot, seeing it is within the heart. A thousand other examples of couples ioyned in friendship, are to be found in Histories. In the meane time wee haue to note, that although we measure friendship here by the number of two, / yet our meaning is not to exclude others altogether. For we know that true charite extendeth it selfe vnto euerie one, that we are bound euen to loue & like our enemies, and to doo good to all: yet amongst the rest, we may chose our friend, to loue and to be beloued of in perfection. Alwaies prouided, wee must labour by a thousand

meanes and good duties to get the loue of all men, and to follow the counsell of *Polibius* giuen to *Scipio Africanus*, that he should neuer depart from the publicke place of authoritie, before he had gotten vnto him self some new friend and wel willer. We haue hereof famous examples amongst the auntients. That great Romane Captain and Confull *Titus Flavius*, who deliuered and freed all *Græcia* from bondage, and in battell ranged, disconfited *Philip* of *Macedonia*, is exceedingly commended of Hystoriographers, not onely because he was readie to pleasure euerie one, but also because hee tooke such delight therein, that hee would alwaies remaine well affected euen to those whom he had once pleased, as if he himselfe had receiued the benefit, insomuch that he was alwaies readie to doo them more good: whereby he shewed himselfe truly zealous of vertue, which is neuer inflamed with the hope of any earthly recompence, seeing the price and reward of a vertuous deed ought onely to be the dooing thereof. Therefore *Cicero* said verie well, that friendship is so excellent a thing, that it far excelleth all other transitorie contents.

Arctyno seeing that *Siluestro* ment thus abruptly to break off his discourse, prosecuted it in this maner. A little to intermedle my selfe with this matter by your patience Gentlemen, giue mee

leauē to say that a friendly admonition is an especial point in friendship: for *Agefilaus* king of *Sparta* was wont to say, that hee liked verie well to be praised of those friends that would not spare to reprehend him, when he was blame woorthie: whome the Emperour *Traian* did seeme to imitate: who wrote to his maister *Plutarch* a Letter to this effect. I aduertise thee quoth hee, that henceforward I will not vse thy seruice to any other thing then to coun / faile mee what I haue to doe, and to forewarne me of those faultes whereinto I may fall: for if *Rome* take mee for a defender of her common wealth, I make account of thee as of the beholder of my life. And therefore if at any time I grudge or take displeasure at thy reprehension, take it not in ill part, for such choller proceedeth not of enuie, but of shame. But if wee wil admonish a friend, we must doe it with aduice, and obserue those circumstances that *Aristotle* setteth downe in his *Ethickes*, not to be bitter in reprehending. But with *Plato* to correct his friend *Spensippus*, by the example of his owne vertue: or by familiar speech, as *Zenocrates* did to *Polemon*: For although, saith *Cicero*, an austere grauitie is available in admonition, yet it is not fit to be vsed in friendship, that admitteth not one angrie frowne. As thus they were forward to profecute their discourse, the company missed *Lacena*, whereupon halfe wearied

with fitting so long after dinner, they broke off abruptly, and went to seeke her in the Garden. But the poore soule gotten secretly into her Clofet, was musing vpon the contentes of *Siluestros* letter, finding it full of certaine precepts, but not coniecturing the certaintie of his mistical *Enigmaes*, so that at last, she fel with her selfe into these passions.

Doe Phisitions, *Lacena*, vse to prescribe one danger for their patients to auoid, and wilfully fall into the peril therof themselues? The Apothecary that knoweth the force of the confection, feareth to meddle with inuenomed potions. It is hard when the Goat feedeth vpon Mynt, or the Deare on the Briar leafe. These bruit beasts only guided by force, yet are taught by nature to auoide what is preiudicial, and yet we which haue reason to limit our actions, runne headlong into those mishaps which wee see imminent. A late I deliuered precepts to *Siluestro* to take heed of loue. And now, fondling that I am, I feare not to parley with affection: my Censure was contrarie to *Venus*, and yet I seeke to burne sacrifice at hir aultars: remember *Lacena*, that those auntient Philosophers whose experience vouched their sayings, / for Oracles haue in all precepts coueted to beate down in man that rebellious appetite, which is commonly called fancie, fore-seeing so many perilles to infue by such

an vnruely passion, in so much that *Philoxenus*, wishing some plague might betide, or fall vpon the *Messenians*, prayed vnto the Gods, that their yong men might become vicious, and their virgins fall in loue. The greatest reuenge *Venus* could do to *Diana*, was to force hir companion *Calisto* to fall in affection with *Iupiter*, and the first ouerthrowe that fell vpon the Temple of *Vesta*, was an amorous desire of libertie. The Senators of *Rome*, whose grauitie forced the English Knight *Brennus*, made a lawe for the honor of virginitie, when the good Emperor bannisht *Ouid* amongst the barbarous *Getes* of his wantonneffe. How dangerous this furious conceit of affliction hath bene to all, let generall examples make manifest. *Ariadne* placed quietly, as a Prince, on a royal throne of maiestie, was ouerthrowen by gazing too narrowly on the beaütie of *Theseus*. *Phillis* had still possessed a Crowne, and a diademe, had not the wandring straunger *Demophon* infortunately arriued within her territories, whose courteous, but dissimuled fauours brought the poore Princeffe to confusion. Howe glorious and fortunate was the reigne of *Dido* that famous Queene of *Carthage*, vntill *Eneas* the *Troian* exile allured hir by sugred promises to consent to the ruine of her selfe & her kingdome. If then such mishappes proceede frō loue sweet *Lacena*, to withstād such a passion, as draweth the

mind into a laborynth of confused miseries, yet consider with thy self, that where *Venus* obtains no glorie *Hymenæus* is honored with feastes, and triumphs: though loue be as it is misconstrued, found preiudiciall, yet the ende which is marriage is honorable. Truth *Lacena*, but as it is full of honor, so is it pestered with infinite discommodities to counteruail euery content. *Pythagoras*, whose precepts haue euer been holden for infallible censures, being requested to be at ſ marriage of a kinfwoman of his, excused him selfe in this maner. I was neuer desirous to go to such a feast, nor to go to such a funeral: iudging that it was all one for a woman to marrie a husband and to wed a coffin, that the houre of her marriage was the first step to grieffe and miserie, which *Martia* the daughter of *Metellus* wisely considered, who being demaunded by her father why she would not marrie *Iunius Secundus* his neighbor, sith the yoong Gentleman was beautiful in bodie, valiant in feates of armes and martial discipline, eloquent in speech, of honorable parentage, while in possessions happie for a good name, yea euerie way adorned with fundry vertues. I know quoth *Martia* al this, yet I had rather be mine owne, then his. The wife *Hypsicratea* in her widowhood had oft this saying in her mouth, that although the name of a wife were sweet and honourable, yet whosoeuer by

experience did enter into the consideration of such a supposè, should finde it full of many great and intollerable burthens, that the vses of pleasure are set amongst the sharpe pricking thornes of care and disquiet, the multitude of children and the feare of their welfare, the imperfections of seruants, toile in domestical affaires, are grievous, but above [all], saith *Macrina* the wife of *Torquatus*, the insolent arrogancy of a foolish and vnruely husband is vntollerable. *Hysponactes* entering into the thought of these premises, saith: That of one marriage onely two good daies are to be hoped for, namely the marriage day and the day of death. To whose opinion alludeth the saying of *Alexandreides*, that y wedding day is the beginning of many euils: that in no estate fortune sheweth her selfe more inconstant in obseruing her promises then in marriage, because saith *Polihistor* there is not one man to be found, wherin is not some deceit or occasion of complaint giuen to the woman. Therefore merrely saith *Diphilus*, there are three naughtie beastes, a good Mule, a good Goat, and a good husband. Hereupon as I may lawfully coniecture, came the verdite giuen by *Salonina* the wife of *Cethegus*, who being demanded by some of her friends and acquaintance, why shee was so ouer-charged / with continuall forrowes, sith her husband was so honorably descended, so

wealthie, so wel allied, and prosperous in his fortunes, shee onely shewing her foote, made this answere. Ladies you see that my shoo is very new & wel made, but none of you can tel whereabouts it pincheth mee. Wel, said *Lacena*, thou hast made a prettie inuectiue against marriage and loue, and yet fond foole art like to fall into both. Doeſt thou thinke if marriage were so great a mischief, that *Augustus Cæsar* would when hee was Cenſor, haue made so strict a law against such as kept themselues vnmarried after twentie fve yeeres? how can it be, saith *Vlpianus* but marriage is pleasant, sith so many wise women haue entred into it with desire, and ended it with content. *Zenobia* Queene of *Armenia*, and wife to *Radamisius*, beeing demaunded by *Tyridates* the King & vanquisher of her husband, what kinde of life she liked best, answered marriage: for in that (quoth she) may a woman win fame by obeying and liuing chaste. The Princeſſe *Panthea* wife to *Abadatus* so wel beloued of King *Cyrus*, had oft this saying in her mouth, that there could no husband be so bad, but would be an honor and content to a good wife. Then (*Lacena*) sith in marriage there are contents sufficient to counteruaile disquiets, and that the sweeteneſſe of such a Rose is as delightfull as the prickes are noysome, resolue with thy selfe to crop the fruit of such a tree, and in this resolution let

nothing finck in thy heart, nor found in thine eare but *Siluestro*: and with that as one in an extasie with the ioye of her owne conceit, flinging out of her clofet, she went into the Garden, where to seale vp her desires with an *Omynæous* object, hee was y first shee saw in the company. Who saluting her, said: that her mother & the rest, missing her presence, were tracing through the arbours to finde her: and quoth he, whither I may attribute to Fortune as a thing by happie chance, or to fate as a thing growing of necessitie I know not, my eye is the first that hath discovered that they seeke, and y my selfe about all other iewels desire most to finde. *Lacena*, whose affection was such, as she ment to be plaine, made answere, that she was / glad that either fortune or fate was so fauourable, as to present him so fit to the quiet of his thoughts, for fir quoth she, your letter receiued, and found so enigmatical, as hardly I coniecture the contentes: yet loue hath made me so good a scholler to prie into your precepts, that I answer, as your conclusion required, if your inward intent follow your outward attempt, that, my honor safe, *Lacena* remaines the assured friend of *Siluestro*. The gentleman hearing the sũme of his desires granted, taking her by the hand, made promise to performe the deedes whatfoeuer he had protested in words, and with that *Panthia*, & the rest, tooke thẽ

napping: whereupon *Peratio* at the first sight began thus to descant: you may see, madam *Panthia*, that loue is a loadestone, by the keeping of *Siluestroes* course, for we hauing fought *Lacena*, mist of our purpose, and he parting from vs in a melancholy vaine, hath, as directed by destinie, chanced on her company, a thing forepointed: and therefore not to be preuented, for loue is such a Lorde, as may not be resisted with armours, but entertained with amours. Then, quoth *Panthia*, you suppose *Siluestro*, and my daughter *Lacena* are in loue: Suppose, madam, quoth *Peratio*: why haue you so ill an insight into affection, that you see not their fancies, which poore soules, they keepe as secrete as fire in straw: At this, *Panthia* looking earnestly vpon her daughter *Lacena*, blusht, her sisters and the rest began to laugh, which *Siluestro* seeing, made answer, that *Peratios* coniecture was not greatly amisse, and therefore, seeing, that the company was so fitly mette, and the matter so happily motioned, he would intreate her good will, he might haue / her in marriage: *Panthia* who was passing glad of this request, asked her daughter if she had made any promise to *Siluestro*: *Lacena*, who ment to stand to her tackling, answered, she had, conditionally she might haue her consent. Thē quoth *Panthia*, as one welcōtented with your choice, to morow shalbe ŷ marriage day, because the gentle-

mē ſhalbe witneſſes at your wedding: *Silueſtro* vpō
this, made promiſe, & ſ̄ next morning, accōpanied
w̄ the reſt of his friēds, was ſolemnly married to
Lacena.

FINIS.

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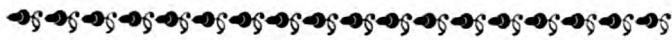
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v.

ARBASTO:

The Anatomie of Fortune.

1584.



NOTE.

Except an entry of its transference to another publisher, on 23rd August, 1601 (Arber iii. 191), there is no notice in the Stationers' Register of 'Arbasto,' nor of its license. Our text is from the original edition of 1584, from an imperfect exemplar in a private library (of Mr. C. Davis, London), completed by a second imperfect exemplar in the Isham Library at Lamport Hall—the two together fortunately making up the entire text. See Life in Vol. I., for the bibliography, &c., of 'Arbasto.' Page 25 is misprinted 17, page 28 is 20, 29 is 21, 32 is 24.—G.]

ARBASTO,
The Anatomie of Fortune.

Wherin is discovered by a pithie and pleasant
Discourse, that the highest state of prosperitie, is oftimes
the first step to mishap, and that to stay vpon
Fortunes lotte, is to treade on
brittle Glasse.

Wherin also Gentlemen may finde plea-
saunte conceytes to purge Melancholy, and
perfitte counsell to preuent
misfortune.

BY ROBERT GREENE Mayster
of Arte.

Omne tulit punctum qui miscuit utile dulci.



§ Imprinted at London, in Fleete-
streete, beneath the Conduite, at
the signe of S. Iohn Euangelist,
by H. Iackson.

1584.

TO THE RIGHT HONO-
rable and vertuous Lady, the La-
dye Mary Talbot, Wife to the Right
honorable Gilbert, Lorde Talbot, Robert
Greene wyfheth increafe of ho-
nor and vertue.

MYRON that vnskilful Painter of Greece,
neuer drew any picture, but the counter-
faite of Iupiter: faying, that if it were ill
wrought, his worthynesse should countenance out
the meanness of his worke, if well, commend the
perfection of his arte.

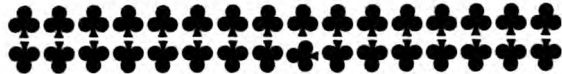
In the like manner fareth it with me (right
Honorable) who hauing vnskilfully shadowed wyth
bad coullers, the counterfaite of Fortune, presume
boldly to shrowd it vnder your Ladyships patron-
age, as able to defend it, be it neuer so meane, and
to countenance it, were it neuer so good, being
of Decius mynde, who thought himselfe safe vnder
the shielde of Cæsar.

Pore Irus comming into the Temple of Pallas,
feing her pourtrayed with a Speare in the one
hand, and a Booke in the other, noting therby as-
well her inwarde vertue, as her outwarde valor:
saide, dispightfull pouertye thou shalte not yet
keepe me from honoring Pallas, though from
giuing her presentes.

So hearing of your Ladyships exquisite perfection, aswell in outwarde shape, as in vertuous qualities, drawne with a deepe desire to shew what a dutifull affection I owe to such noble and vertuous personages, although want sought to hinder my will, yet I thought rather to faulte in the defecte of abylitie, then not to shew in effecte the forwardnesse of my desire, which wishing to bring forth a Mountayne, hath scarfly afforded a Moulhil, & willing to shew your honor Alexanders Picture, is farre vnable to present you wyth Agrippas shadowes.

But I hope your Ladiship will deale wyth mee as Cæsar did with his younge Souldiers, who accepted of their seruice, not only when they performed what they should, but when they practised what they coulde. Thus resting assured of your Ladyshyppes curtesye, praying contynually for the increafe of your honor, with all things that you would wish or I imagine, I end

Your Ladyshippes most dutifull
to commaunde Robert Greene.





To the Gentlemen Readers *health.*

Alexander, whether wearied with Bucephalus pace, or desirous of nouelties, as the nature of man delighteth in change, rode on a tyme on Ephestions horse, for which being reprehended by one of his Captaines, he made him this answere: Though all quoth he cannot haue Bucephalus courage, yet this is a Horfe. So Gentlemen, if some to curious carpe at your courtesye, that vouchsafe to take a view of this vnperfecte pamphlet, I hope you will answere, though it be not excellent, yet it is a booke: being herein of Augustus minde, who demaunded why he red Ennius and not Virgil, answered: why quoth he is not Ennius also a Poet? Though none but Apelles was famous for his arte, yet others were counted Painters. All might not wash with Homer, yet diuerse dipt their fingers in his Bafon. I afford not Gentlemen what I would, but what I can, trusting so you will thinke of me, and accepte of my worke. And in this hope I rest.

Yours to vse Robert
Greene.



§ ARBASTO, THE ANOTOMIE OF
FORTUNE.



Ayling towards *Candie*, after that I had long time beene tossed with infortunate tempests, forced by wind and waue, our course not well guided by our compasse, happily arriued at the city of *Sydon*, where being set on shoare, I straight with my companions, went to offer incense to ſ goddesse of prosperitie, which the citizens call *Astarte*. Whither being come, my deuotion done, and my oblations offered vp, desirous to take a view of the ancient monuments of the Tēple, I passed through many places, where moste sumptuous sepulchers were erected : which being seene, as I thought to haue gone to my lodging, I spied a Cel, hauing the dore opē : whereinto as I entered, I saw an Archflamin fitting (as I supposed) at his Orizons (for so was the priest of the goddesse termed) who being clothed in white fatten robes, and crowned with a Diadem of perfect golde, leaned his heade vpon his right hand, powring forth streames of watriſh teares, as

outward signes of some inward passions, and held in his left hand the counterfeit of fortune, with one foote troade on a polype fish, and with the other on a Camelion, as assured badges of his certaine mutabilitie. Driuen into a dumpe wyth the sight of this strange deuise, as I long gazed at the vnacquainted gesture of this old Flamin, willing to knowe both the cause of his care, and what the picture of Fortune did importe, I was so bolde as to waken him out of his passion, with this parle.

Father (quoth I) if my presumption be great in preasing so rashly into so secrete & sacred a place: yet I hope weighing my will, you will somewhat excuse my boldnesse: for I haue not presumed as thinking to giue any iust occasion of offence, / but as a stranger desirous to see the monumēts of this ancient Temple, which as I narrowly viewed, happenyng by chance into this your Cell, and seeing your olde age perplexed with strange passions, staied as one willing to learne what disauster hap hath driuen you into these strange dumps, which if I without offence may request, & you without preiudice grant, I shall finde my selfe by duty bounde to requite your vnderferued curtesie.

After I had vttered these wordes, staying a good space to heare what the olde man woulde answere, seeing that he did not so much as vouchsafe to giue an eare to my parle, or an eye to my

person, but still gazed on the picture of Fortune. As I was ready to course him from his harbor, wyth a deeper blast, I sawe a present metamorphosis of his mynde: for from teares he fell to trifling, frō lowryng to laughing, from mourning to myrth, yet neuer casting his eie from fortunes counterfeite, till at laste after he had long smiled (as I thought) at the Picture, he as in despight cast it from hym, and taking his Lute, plaid a dumpe, wherevnto he warbled out these words,

W Hereat erewhile I wept, I laugh,
 That which I feared I now despise:
 My victor once, my vassall is,
 My fo constrainde, my weale supplie.
 Thus doo I triumph on my fo,
 I weepe at weale, I laugh at wo.

*My care is cur'd, yet hath none ende,
 Not that I want, but that I haue,
 My chance was change, yet still I stay,
 I would haue lesse, and yet I craue:
 Ay me poore wretch that thus doe liue,
 Constrained to take, yet forst to giue.*

*She | whose delights are signes of Death,
 Who when she smiles begins to lower:
 Constant in this that still she change,
 Her sweetest giftes tyme proues but sower:*

*I liue in care, croft with hir guile,
Through hir I weepe, at hir I smile.*

The old Sire hauing with sighes fobbed out this sorrowful dittie, I was driuen into a maze what the contrary contentes of these verses should meane, vntill at last casting his eie aside, and seeing me stand so solemnly, he burst forth into these chollericke termes.

Friend quoth he (if so I may terme thee) thou hast eyther not heard much, or learned very little, either thy curtesie is small, or thy conditions too currishe, that seekest to come to counsell before thou be called. If the secrecy of my Cel, or the reuerence of my age, or thy small acquaintance wth me, were not sufficient to hold thee from preasing so nigh: yet seing me thus solemnly perplexed, thou myghtest for (modestie sake) haue left me to my secret and sorrowfull passions. If it bee the custome of thy Country to be so discourteous, I like not the fruit of such a soyle: If thy owne recklesse folly to be thus rash, I craue not to be acquainted with such a bold guest: but whither it be, as thou camest in without my leaue, I wishe thee to go out by iust command.

He had no sooner vttered these wordes, but he was ready to take vp the picture, if I had not hindered him with this reply.

Syr (quoth I) where the offence is confessed, there the fault is halfe pardoned, and those factes that are committed by ignoraunce, alwayes clayme them pardons by course: I graunte that I haue beene too rashe, but I repent, and / therefore hope you will take the lesse offence, & the sooner excuse my folly: faultes committed by will gayne oft times but a check, then mine done by ignorance, shall I hope escape without a mate. Penalties are enioyned by the will more than by the worke: and thinges done amisse, (saith *Tullie*) euer ought to be measured by the intent, and not by f meere action: Which considered, if my presence hath beene preiudiciall to your passions, I hope you will thinke I offended as a stranger, and will pardon me, as one sorie for so rashe an enterprife.

The old man very attentiuely hearing my talke, hauing somewhat digested his choller, rising vp from his seate, made me this friendly answere.

Friend (quoth he) all is not gold that glisters: the smoothest talke hath oftentimes the smallest truth: the sunne when it glistreth most bright, then breedeth the greatest shoure: when the Bore layeth downe his bristles, then he meaneth to strike. The Painter casteth the fairest colour ouer the foulest boord, and strangers flatterings are oftentimes but meere fallacions: yet whether thy talke be truth or tales: whether thou comest to note my

passions as a spie, or hast by chance hit into my cell as a stranger, I care not: for if thou enuie me as a foe I force thee not, in that I feare not the spight of fortune: if thou muse at my suddaine motions, as one desirous to be acquainted with my case, it shall little auaille thee to heare it, and be a great grieffe for me to rehearse it.

O Sir (quoth I) if my credite might be such, as without desert to obtaine so much fauour: or if the praier of a poore stranger might preuaile to perswade you to vnfold the cause of these your suddaine passions, I shoulde thinke my former trauels counteruaile[d] with this your friendly curtesie.

IT / is good indeed (quoth he) by other mens harmes to learne to beware: *Phæbus* had neuer beene so warie of *Vulcane*, if *Mars* his mishap had not bid him take heede: *Vlyffes* had not so wisely eschued *Circes* charmes, if he had not seene before his fellowes transformed, and perhaps, the hearing of my former cares may free thee from ensuing calamitie.

I haue beene my selfe a Prince, which am now subiect vnto power: alate a mightie Potentate, and now constreyned to liue vnder a seruile lawe: not contented erewhile with a princely pallace, now sufficiently satisfied with a poore Cell, and yet this present want exceeds my woonted weale. I

then had too much in penurie, and now I lacke in superfluitie, being cloyed with abundance (yet hauing nothing) in that my mind remaineth fatisfied. Fortune, yea fortune in fauring me hath made me most infortunate. Syrenlike hiding vnder muficke miserie, vnder pleasure payne, vnder mirth moorning, like the fugged honycombe, which while a man toucheth, he is stoong with Bees. She presenteth faire shapes, whiche prooue but fading shadowes: she proffereth mountaines, and perhaps keepeth promise, but the gaines of those golden mines is losse and miserie. None roade on *Seianus* horse, which gote not mishap. None toucht the goale of *Tholoffa*, whom some defafter chance did not affaile: neyther hath any benee aduanced by fortune, which in time hath not benee crossed with some haplesse calamitie. I speake this by experience, which I pray the gods thou neuer trie by prooffe: for he only is to be thought happie, whome the inconstant fauour of fortune hath not made happie. The picture whiche thou seeft heere, is the perfect counterparte of her inconstant conditions, for she like the Polipe fishe, turneth hirselfe into the likenesse of euerie obiect, and with the Cameleon taketh hir whole delight in change, being sure in nothing but in this, that she is not sure. Which inconstancie after I had knowne by too much prooffe, I began to arme my selfe

againſt hir guiles, and to count hir fawning flatterie and hir frownes / of no force, not to accept hir as a friend, but to deſpiſe hir as a foe, and in deſpight of hir fained deitie, to oppoſe my ſelfe againſt hir fickle power, which I haue founde the greateſt ſhield to ſhrowde me from hir ſecret iniuries. I haue left my pallace, and taken me to a ſimple Cell: in the one I found often diſpleaſure, but in the other neuer but contentation. From a Prince of the earth, I am become a Priest to the Gods, ſeeking only by this obſcure life to pleaſe the[m], and diſpleaſe fortune: whoſe picture when I ſee, I weep that I was ſo fond as to be ſubiect to ſuch a ſeruile dame, and I laugh that at laſt I triumph both ouer mine owne affections, and ouer fortune. Thus friend, ſince thou haſt heard the cauſe of my care, ceaſſe off to enquire farther in the caſe, paſſe from my Cell, and leaue mee to my paſſions, for to procure my grieſe, and not thy gayne, were to offer me double loſſe. After he had vttered theſe wordes, perceyuing by his parlee that he was a mighty Prince, I began with more reuerence to excuſe my raſhneſſe, framing my talke to this effect.

I am ſorie (quoth I) if ſorrowe might be amends for that which is amiſſe, that my haſtie follie hath offended your highneſſe, and that my poore preſence hath been preiudiciall to your princely paſſions, but

since the fault once committed may be repented, but not reclaymed, I hope youre highnesse will pardon my vnwitting wilfulnesse, and take (had I wift) for an excuse of so suddaine an offence, whiche graunted, the desire I haue to heare of your strange hap, doo make me passe manners in beeing importunate with youre Maiestie, to heare the tragicall chance of this your strange change.

Well (quoth he) since thy desire is such, and time allowes me convenient leysure, sit downe, and thou shalt heare what trust there is to be giuen to inconstant fortune.

Arbasto. /

Hwas (quoth he) vntill I waxt wearie of my diademe, King of the famous Countrey of *Denmarke*, wherein, after *Bosphorus* deceased, for so was my father called, I raigned in happie prosperitie, comming to the Crowne at the age of one and twentie yeares /: beeing so honoured of my subiectes for my vertue, and so loued for my curtesie, as I did not onelie gayne the harts of mine owne Countreyemen, but also winne the good will of Strangers. I could not complayne of lacke, in that my greatest want was store. I feared not the force of forraigne foes, for I knewe none but were my faithfull friends. I doubted no misfortune, for I could see no way for me to mishap: nay, if I had beene wife, I might

the more haue feared miserie, in that I was so fullie pampered vp with felicitie. But I poore wretch was not daunted with any dreade, because I sawe no present danger: I thought, the sea being calme, there could come no tempest: that from the cleere aire could ensue no storme, that quiet ease was not the mother of dissention, and that where fortune once tuned, in the strings could neuer be founde anie discord.

But O fond and infortunate *Arbasto*, for so is my name, and therefore infortunate in that thou art *Arbasto*, thou now hast tried though by haplesse experience, that when *Nilus* filled vp his boundes, ensued a dearth: when the *Angelica* is laden with most feede, then hee dieth: when musicke was heard in the Capitoll, then the *Romanes* were plagued with pestilence: when *Circes* proffered most giftes, she pretended most guile, and that when fortune hath depriued thee of most care, then she meanes to drowne thee in the greatest calamitie: for as thus I safely floated in the Seas of securitie, and bathed in the streames of blisse, fortune, / thinking at length to giue me the mate, began thus to proffer the checke. I hauing but one only brother called *Tebaldo*, whome forced by nature, I most entirely loued and liked, who sojourning in *France*, as one desirous to see the maners of strange Countreys, and to furnish himselfe with all qualities fit for a

worthy Gentleman, I vnhappily receiued newes that he was cowardly without cause slaine in the French Court, which so appalled my senses, as nature most cruelly exclaimed against fortune, in so much, that scorched with the flame of speedie reuenge, contrarie to the counsaile of my Nobles, with a resolute mind, I determined to inuade *France*, and either to bring the whole realme to ruine, or else to hazard life and limme in the battell : well, no perswasion being able to driue me from this settled determination, I caused my ships to be rigged, and with as much speede as might be, sailed into *France* with a great nauie, where I had no sooner landed my soldiers, but as a professed foe crauing no other recompence for my brother's death but their destruction, I burned their borders, fired their fortes, rased their townes and cities to the earth, vsing no mercy, but in thys, that hauing depriued them of their possessions, I also bereaued them of their liues : *Pelorus* hearing with what violence I had inuaded his lād (for so the French King was called) fearing y^e he was not able to withst d my force, seeing that Fortune so fauored my enterprife, passed speedily with his whole host vnto *Orleance*, whither I hasted without any great resistance, laying valiantly a straight siege to the citie : whyche after I had diuers times assalted, & had so shaken the walles with Cannon shot, that they were forced to

strengthen them with new counter mures. *Pelorus* halfe danted with my desperate attempts coueted secretly to cōclude a peace: to colour therefore this his intent with a false shadowe, he speedily dispatched an Herald to intreate a truce for 3. moneths, which being vnhappily granted, and therefore vnhappilye because graunted, it was lawfull for them of *Denmarke* peaceable to /passe into the citie, and for them of *Orleance* quietlie to come into our campe. While thus the truce continued, I being desirous to take a view of the French Court, accompanied with my Nobles, went to *Pelorus*, who willing to shewe his martiall courage by vsing curtesie to his fo, gaue me verie sumptuous and friendly entertainment. But alas, such defaister hap ensued of this my fond desire, that death had bin thrise more welcome then such endlesse distresse. For *Pelorus* had onely two daughters, the eldest called *Myrania*, the yongest named *Doralicia*, so faire and well featured, as *Venus* woulde haue bin iealous if *Adonis* had liued to see theyr beauties. But especially louely *Doralicia*, and therefore more louely, because I so intirely loued, was so beautified with the gifts of nature, and so adorned with more then earthlie perfection, as she seemed to be framed by nature to blemishe nature, and that beautie had skipt beyond hir skil, in framing a peece of such curious workemanship, for that which in hir

(respecting hir other perfections) was of no price, would be counted in others a pearle, hir greatest want would in others be thought a store, so that if any thing lacked in hir, it was not to be sought for in any earthly creature. This *Doralicia* being appointed by vniust fortune to be the instrument of my fall, accompanied with hir sifter *Myrania* and other Ladies, came into the chamber where hir father and I was in parle, whose gorgeous presence so appaled my senses, y^e I stood astonished, as if with *Perseus* shield I had bene made a senselesse picture, / not knowing frō whence this suddaine & vn-certaine passion should procede: yet this fond affection I felt to rule my fancy, y^e as the dormouse can not shut his eie as long as he lieth in the beame of y^e sun, as the Deare can not cease from braying where the herbe Moly groweth, so could not I but stare on the face of *Doralicia* as long as hir beautie was such an heauenly obiect. She narrowly marking my gazing lookes, straight perceyued that I was galled, and therefore to shewe how lightly she accompted of my liking, / passed out of the chamber with a coy and courtly countenance, but *Myrania* as one perceiuing and pitying my passions, seemed with her lookes to say in heart, *Arbusto* farewell.

These two goddesses being gone, feeling my minde somewhat perplexed, I tooke my leaue of

Pelorus, and departed. Comming home to my tent, fraught with a thousand toyish fancies, I began to coniecture what should be the caute of these contrarie motions: the effects I felt, the occasion I could not finde: applying therefore a contrarie salve to my fore, it did rather increase then cure the maladie, for companie was a cora-fiuie not a comfort: thinking musicke should be a preferuatiue, I found it a poison: and to be solitarie, I found it the sinke of all sorrowe: for then strange thoughts, vnacquainted paffions, pinching fancies, waking visions, and slumbring watchings, disquieted my head. Me thought I sawe the counterfaite of *Doralicia* before mine eies, then the harmonie of hir speech founded in mine eares, her lookes, her gestures, yea all hir actions were particularly deciphered by a secret imagination. Wrapped thus in a laborinth of endlesse fancies, when reason could not suppress will, nor wisedome controule affection, but that wit (though inueagled) yet disdained the vse of a guide. I then cast my cardes, and found by manifest prooffe, that the lunaticke fit which so distempered my braynes, was that franticke passion which fooles and poets call loue, which knowne, blaming my selfe of cowardise, that beautie should make me bend, I fell at last into these termes.

Why *Arbusto* (quoth I) art thou so squemish that thou canst not see wine but thou must surfet? canst thou not drawe nie the fire and warme thee, but thou must with *Satyrus* kisse it and burne thee? art thou so little mayster of thy affections, that if thou gaze on a picture, thou must with *Pigmalion* be passionate? canst thou not passe through *Paphos*, / but thou must offer to *Venus*? doest thou thinke it iniurie to *Cupid* to looke if thou doest not loue. Ah fond foole, knowe this, fire is to be vsed, but not to be handled: the Baaran flowre is to be worne in the hand, not chawed in the mouth: the pretious stone Echites is to be applied outwardly, not to be taken inwardlie: and beautie is made to feede the eie, not to fetter the heart: wilt thou then swallowe vp the baite which thou knowest to be bane? wilt thou hazard at that which can not be had without harme? no stretch not too farre, wade not too deepe, vse beautie but serue it not, shake the tree, but taste not of the fruite, least thou find it too hard to be digested. Why, but beautie is a God, and will be obeyed: loue looketh to commaund, not to be conquered: *Iuno* stroue but once with *Venus*, and she was vanquished: *Iupiter* resisted *Cupid*, but he went by the worst: it is hard for thee with the Crab to swimme against the streame, or with the Salamander to striue against the fire,

for in wraffling with a freshe wounde, thou shalt but make the fore more dangerous. Can beautie fond foole be resisted, which make[s] the Gods to bowe? Loue himselfe yeelded to the feature of *Psyche*, and thinkest thou thy fancie of greater force? yea but what fondnesse is this *Arbasto* to sooth thy selfe in thy folly. Thou didst come a Captaine, and wilt thou returne a captiue: thy intent was to conquere, not to be vanquished, to fighte with the launce, not to be foild with loue, to vse thy speare, not thy pen, to challenge *Mars*, not to dallie with *Venus*. How doest thou thinke to subdue *France*, which canst not rule thine owne affections? Art thou able to quaille a kingdome, which canst not quell thine owne minde? no, it will bee hard for thee to go in triumph, which art not so much as Lorde of thy selfe. But *Arbasto* if thou wilt needes loue, vse it as a toy to passe away the time, whyche thou mayest take vp at thy luste, and laie downe at thyne owne pleasure. Loue, why *Arbasto* doest / thou dreame, whome shouldest thou loue? *Doralicia*: what thy foe, one that wisheth thy mishap, and partly prayeth to the Gods for thy misfortune? no sure thou art not so fond.

And with that, as I vttered these wordes, such thoughtes, such fighes, such fobs, such teares affailed me as I was stricken doombe with the extremitie of these hellish passions, scarce being

able to drawe my breath for a good space, till at last recouering my senses, I fell to my former sorrow in this sort.

Yes alas *Arbasto*, it is the lucklesse loue of *Doralicia*, and therefore the more lucklesse, because thou louest *Doralicia*, that hath thus enchanted thy affections. She is not thy friend whome thou mayst hope to get, but thy foe, whome thou art sure not to gaine: for doest thou thinke she will requite thy merite with meede, or repay thy loue with liking? no, she hateth thee *Arbasto*, as sworne *Pelorus* foe and hiremie. Can she loue thee which seekest hir father's life? nay, did she loue, yet could she thinke thou doest like, which layest feege to hir Citie: no, vnlesse by loue she were blinded with too much loue. Sith then to fancie thy foe, is with the Cockatrice to pecke against the steele, subdue thy affections, be mayster of thy minde, vse will as thy subiect, not as thy soueraigne, so mayest thou triumph, and laugh at *Cupide*, saying: Fond boy I was in loue, what then?

I had no sooner sealed vp these secret meditations with a sorrowfull sigh, but least beeing solitarie I should fall into farther dumps, I went out of my tente to passe awaie the tyme with some pleasant parle, thinking this the fittest meanes to driue awaie idle fancies, hoping that hote loue would be soone cold, that the greatest bauius was but a blaze,

and that the most violent storme was euer least permanent. Well, / to see how loue and Fortune can play false when they list, I was not so drowned in desires towards *Doralicia*, as poore *Myrania* burned with affectiō towards me. For *Venus* willing to shew she was a woman by her wilful contrarieties so fiered hir fancies with the forme of my feature, as the poore Ladie was perplexed with a thousand fundry passions: one while she fought with hate to rase out loue but that was with the deere to feed against the wind: another while she deuised which way to obtaine hir desire: but then alas she heaped coales vpon hir heade, for she sawe no sparke of hope to procure so good hap. Driuen thus into fundry dūps she fell at last into these termes.

Alas *Myrania* (quoth she) happy yea thrice happy are those maides which are borne in the Ile *Meroe*, which in their virginity are suffered to see none but him whome they shall marrye, and being wiues are forbidden by the lawe to see any man but their husband, vntill they be past fiftie. In thys Countrie *Myrania*, beautie is vsed as a naturall gift, not honored as a supernaturall god, and they loue only one, because loue cannot force them to like any other: so that they sowe their loue in ioy, and reape it in pleasure. Woulde God thou hadst bene borne on this soile, or brought vp

in the same sort, so shouldest thou haue triumphed ouer beautie as a slaue, which now leadeth thee as a feruile captiue.

O infortunate *Myrania* and therefore infortunate, because *Myrania*, hast thou so little force to withstande fancy, as at the firste alarum thou muste yeelde to affection? canst thou not looke with *Salmacis* but thou must loue? canst thou not see with *Smylax* but thou must sigh? canst thou not view *Narcissus* with *Eccho* but thou must be vowed to his beauty? Learne, learn fond foole by others mishaps to beware: for she that loueth in hast, oftymes, nay alwaies repēteth at leisure. The *Hippians* anoynting themselues with the fat of the fish *Mugra*, passe through most furious flames without any peril. The / people called *Pfilli*, as long as they sacrifice vnto *Vesta* can be hurt with no venomous serpentes. *Telephus* as long as he wore ŷ counterfeit of *Pallas* shield, was invulnerable, and thou as long as thy minde is fraught with the chaste thoughts of *Diana*, cãst neuer be fired with the haples flame of *Venus*: arme thy selfe with reason, and thou maiest passe through *Cytheria* without danger: let thy will and wit be directed with aduised counsaile, and thou maiest saye: *Cupid* I defie thee.

Ah *Myrania*, things are soone promised, but not of easilye performed: it is easie to sound the victorie,

but passing hard to obtaine the conquest: all can say I would ouercome, but few or none returne with triumph. Beautie is therefore to be obeyed, because it is beautie, and loue to be feared of men, because honoured of the Gods. Dare reason abide the brunt, when beautie bids the battell? can wisdome win the felde, when loue is Captaine? No no, loue is without lawe, and therefore aboue all lawe, honored in heauen, feared in earth, and a very terror to the infernall gostes.

Bowe then vnto that *Myrania* whervnto lawlesse necessity doth bend: be not so fond as with *Zerxes* to bynd the Ocean sea in fetters: fight not with *ŷ Rasicians* against *ŷ* wind: seeke not with them of *Scyrus* to shoote against the stars: contend not with *Niobe* against *Latona*, nor striue not with *Sapho* against *Venus*: for loue being a Lord, lookes to command by power, and to be obeyed of force.

Trueth *Myrania*, but what then, to loue is easy, & perhaps good, but to like wel is hard & a doubtfull chance: facy thy fill (fond foole) so thou bend not thy affectiō to thy fathe[r]s fo: for to loue him who seekes his life, is to war against nature & fortune. Is there none worthy to be thy fere but *Arbasto*, *ŷ* curfed enemy to thy country? can none win thy good will but *ŷ* bloody wretch, who seeketh to breed thy fathers bane?

can the eagle & the bird *Osiophage* build in one tree? wil the faulcō & the doue couet to sit on one perch? wil the Ape & the Beare be tied in one tedder? wil the Foxe & the Lambe ly in one den? no they want / reaſō, & yet nature ſuffers them not to liue againſt nature: wilt thou then be ſo wilful or witles? as hauing reaſon to guide nature: yet to be more vnnatural thā vnreaſonable creatures? be ſure if thou fal in this thou ſtrieuſt againſt the gods, & in ſtriuing with them looke for a moſt ſharp reuenge.

Tuſh I know this: but hath not loue ſet downe his ſentence, & ſhal I appeale frō his cenſure? ſhal I deny ſ̄y whiche ſ̄y deſtinies haue decreed? no, for though *Cydippa* rebelled for a time, yet ſhe was forſt at laſt to make ſuite to *Venus* for a pardon, & I may ſeeke to hate *Arbaſto*, but neuer finde where to begin to miſlike him. And with that, ſuch fiery paſſiōs oppreſſed hir, as ſhe was faine to ſend forth ſcalding ſighs ſomwhat to eaſe hir inflamed fācy, which being ſorrowfully ſobbed forth, ſhe had begun a freſh to poure forth hir pitiful complaints, if hir ſiſter *Doralice* being accōpanied with other gētlewomē had not driuen hir out of theſe dũps, whom ſhe no ſooner ſpied, but leauing hir paſſiōs, ſhe waxed pleaſant, couering care with conceits, & a mourning hart w̄ a mery countenance, leaſt hir ſorrowful looks might giue ſ̄y company occaſion

to coniecture ſome what was amiſſe. But I alas whiche felt ſo furious flames of fancy to broile inceſſantly within my breaſt, could not ſo cunningly diſſeible my paſſions, but all my Peeres ſaw I was perplexed : for wheras before this ſuddain chãce, *Pelorus* miſfortune procured my mirth, now the foile which I reaped by affectiõ, draue me to a deeper miſery. In ſo day (to the encreaſing of my care) I ſpent the time in ſolitary dumps, in the night affected thoughtes & viſions ſuffered me ſcarce to ſlumber : for alas there is no greater enemy to the mind, thã in loue to liue without hope, which doubt was the ſum of my endles forrow, ſo in ſeeing my ſelf fettered, I could ſee no hope at al of my freedome : yet to mitigate my miſery, I thought to walke from ſo camp toward the city, that I might at the leaſt feede my eie with the ſight of ſo place wherein the miſtreſſe of my hart was harbored, taking with me only for cõpanion a Duke of my country called *Egerio*, vnto whome I durſt beſt commit my ſecrete affaires, who noting my vnaccuſtomed paſſions, coniecturing the cauſe of my care by the outwarde / effectes, coueting carefully to apply a ſalue to my ſore : and to driue me from ſuch drowſie thoughtes, wakened me from my dumps with this pleaſant deuife.

Syr (quoth he) I haue often maruelled, and yet cãnot ceaſe to muſe at the madnes of thoſe men,

whome the common people think to honour with the glorious title of louers, who whē rashly they purchase their own mishap in placing their affection, where either their disabilitie or the destinies deny successe to their suites, doe either passe their daies in endlesse dolor, or preuent misery by vntimely death. If these passionate patients listned as little to *Venus* allurements as I to *Cupids* flatteries, few men should haue cause to cal the gods vniust, or women cruell: for I thinke of loue as *Mylciades* the *Atheniā* did, who was wont to say, that of al the plagues wherewith the Gods did afflict mortall men, loue was the greatest, in that they fought that as an heauenly blisse which at last they found their fatall bane.

Hearing *Egerio* thus cunninglye and couertly to touche me at the quicke, [I] thought to dally with hym in thys wife.

Why *Egerio* (quoth I) doest thou count it a madnes to loue, or dost thou thinke him rash which yeeldeth vnto affection: knowest thou not that loue is diuine, and therefore commandeth by power, and that he enioyneth by destinie & cannot be resisted. I am not of that mind with *Mylciades* that loue is a plague, but rather I thinke he is faouored of ſ gods that is a happy louer.

TRueth (quoth he) but who is happy in loue? he that hath the happiest successe? no: for I

count him most vnhappye which in loue is most happy.

Why then *Egerio* (quoth I) thou thinkest him vnhappy in / that he loueth.

Or else may it please your highnes (quoth he) I should think amisse: for shall I count him fortunate whiche for one dram of prosperitie reapeth a whole pound of miserie? or shall I esteeme that louer happy, whose greatestt gaine is but golden grieffe? nay that is neuer to be called pleasure, which is fauced with paine, nor that good lucke whose guerdon is losse.

Sith *Egerio* (quoth I) thou dost thus broadly blasphemie agaynst *Cupide*, tel me why thou thinkest ill of loue.

Because Syr (quoth he) it is loue, being such a frantick frēzie which so infecteth the mindes of men, as vnder ſ taste of Nectar, they are poysoned with the water of *Styx*: for as he which was charmed by *Lara* sought still to heare hyr inchantment, or as the Deere after once he broufeth on the Tamariske tree, will not be driuen away till he dieth: so our amorous louers haue their senselesse fences so besotted wyth the power of this lasciuious God, that they counte not themselues happy but in their supposed vnhappyes, being at most ease in disquiet, at greatestt rest when they are most troubled, seeking contentation in care,

delight in misery, and hunting greedily after that whiche alwaies bringeth endlesse harme.

This is but your sentence *Egerio* (quoth I) but what reasons haue you to confirme your censure?

Suche (quoth he) as your highnes can neither mislike nor infringe: for the first step to loue is the losse of liberty, tying the minde to the will of hir who either too curious lyttle respecteth his fuit, or too coy smally regardeth his seruice: yet he is so blinded with the vale of fond affection, y^e he counteth hir fullennes sobernes, hir vaine charines vertuous chastitie: if she be wanton he counteth hir wittie, if too familiar curteous, so besotted with the drugs of doting loue, that euery fault is a vertue, and though euery string be out of tune, yet the musicke cannot sound amisse: resembling *Tamantus* the painter / who shadowed the worst pictures with the freshest coloures.

The paines that louers take for hunting after losse, if their mindes were not charmed with some secreete inchantment, were able either to keepe their fancies from being inflamed, or else to coole desire being already kindled: for the dayes are spent in thoughtes, the nights in dreames, both in danger, either beguiling vs of that we had, or promising vs that we haue not. The heade fraught with fantasies, fiered with Jealofie, troubled with both: yea so many inconueniēces waite upon loue as to

recker them all were infinite, and to taste but one of them intollerable, being alwaies begun with grief, continued with sorrow, and ended with death: for it is a paine shadowed with pleasure, and a ioy stuffed wyth misery: so that I conclude, that as none euer sawe the altars of *Babylis* with[out] sorrow, nor banqueted with *Pholus* wythout surfeiting: so as impossible it is to deale with *Cupid*, and not gaine either speedie death, or endlesse danger.

As I was ready to reply to *Egerios* reasons, drawing to a smal thicket of trees, which was hard adioyning to the citie, I spied where some of the French dames were friendelye sitting about a cleere fountaine, of whom after I had take a narrow view, I easly perceiued they were 3. ladies (accompanied only with one page) namely *Myrania*, *Doralice*, & their nurse called madam *Vecchia*, whiche sodden sight so appalled my senses, as if I had beene appointed a newe Judge to the three goddeses in the valley of *Ida*: yet seeing before my eyes the mistresse of my thoughts, and the Saint vnto whome I did owe my deuotion, I began to take harte at grace, thynking that by this fit opportunity, loue and Fortune began to fauour my enterprife, willing therefore not to permit so good an occasion, I boldly paced to them, whome I saluted in this sort.

Faire Ladies (quoth I) the sight of your surpassing beauty so dazed my eyes, as at the

first I was in doubt, whether I / should honour you as heauenly nymphes, or salute you as earthly creatures : but as I was in this dump, I readily called to minde the figure of your diuine faces, which beeyng at my comming to your fathers court, by some secret influence most surely imprinted in my fancy, I haue hitherto without any spark of forgetfulness perfectly retained, feling euer since in my hart such strange passions, and vnaccustomed deuotiō to your beautie and vertues, as I woulde think the gods and Fortune did fauore me, if either I might find occasion to manifest my affection, or liue to doo you seruice.

Doralice hearing me thus strangely to salute hir, although she sawe hir selfe in the handes of hir father's foe : yet as no thing dismaide, with a coy countenance, she gaue me this crabbish answere.

Syr (quoth she) if at the first looke you tooke vs for nymphes by the perfection of our diuine beauty, it seemeth vnto us that either your women in *Denmarke* are very fowle, or your sight fore blemisht since your cōming into *France* : for we know our imperfections far vnworthy of such dissembled praise. But *Diomedes* smiled most when he pretended greatest mischief: *Syron* entertained his guesstes best, when he ment to intreat them worst: *Lycaon* feasted *Iupiter* when he sought to betray him : the *Hiena* euer fawneth

at hir pray : the *Syrens* sing when they meane to inchāt : *Cyrce* is most pleafant when ſhe preſenteth poiſon : and ſo you, in praifing our beautie ſeeke to ſpill our bloud : in extolling our perfection, to make vs moſte imperfect, in wiſhing openlye our weale, ſecretly to worke our death and deſtruction. For your ſeruice you offer vs, we ſo much the more miſlike it for his ſake that makes the proffer : for we are not ſo inueigled with ſelfe loue, nor ſo fenceleſſe to conceiue, but that we think he little fauoreth the ſtems that cutteth downe the olde ſtocke, he little reſpecteth the twyg that tendereth not the roote, & he lightly loueth / the child, that deadly hateth the father. *Polixena* counted *Achilles* a flatterer, becauſe he cōtinued the ſiege againſt *Troy*. *Creſſid* therefore forſooke *Troilus*, becauſe he warred againſt the *Grecians* : & we cannot count him a priuy friende which is our open fo.

Why Madame (quoth I) did not *Tarpeia* fauor *Tatius* though a fo to *Rome*? did not *Scylla* reſpect *Minos* though he beſieged *Niſus*?

Trueth Syr (quoth *Myrania*) but the gaines they got was perpetuall ſhame and endleſſe diſcredit : for the one was ſlain by the *Sabynes*, ſ̄ other reiected by *Minos*. The young faunes cannot abide to looke on the Tiger : the *Halciones* are no ſooner hatched, but they hate the Eagle : *Andromache* woulde neuer truſt the faire ſpeeches of *Pyrhus*, nor

Dido laugh whē she sawe *Hierbas* smile : where the party is knowne for a professed fo, there suspitious hate ensueth of course, & fond were that person that would think wel of him that profereth poyson though in a golden pot.

Madam (quoth I) know it is hard where mistrust is harbored to infer belief or to procure credit where his truth is called in question : but I wish no better successe to happen to my selfe, than in hart I doo imagine to you al : swearing by the gods, that I doo honour your beauties & vertues so much, that if I had won the conquest, and you were my captuyes, yet I would honour you as my fouereigns, and obey you as a louing subiect.

But I pray God (quoth Madam *Vechia*) you haue neuer occasion to shewe vs such fauore, nor we caufe to stand to your curtesie : for I doubt we should find your glowing heate turned to a chilling colde, and your great promises to small performance.

In the meane time (and with that she tooke *Myrania* and *Doralicia* by the hands) we will leaue you to returne to the campe, / and we will repaire to the citie, willing to giue you thanks for your good will, when we find you a friend, and not before.

Nay Madame (quoth I) not so, for construe of my meaning how you please, or accept of my

companie how you list. I will not be so discourteous to leaue you so slenderlie guided, as in the gard of this little page. And with that, taking *Doralicia* by the hand, willing not to let slip so fit opportunitie, I began to court hir on this manner.

The choice is hard Madame *Doralice* (quoth I) where the partie is compelled either by silence to die with grieffe, or by vnfolding his mind, to liue with shame, yet so sweete is the desire of life, and so bitter the passions of loue, that I am enforced to prefer an vnseemely fuite before an vntimely death. Loth am I to speake, and in despaire I am to speede, in the one shewing my selfe a coward, in the other weying mine owne case. For considering what loue is, I faint, and thinking how I am counted a foe, I feare. But sith where loue commandeth, there it is follie to resist, so it is (Madame) that intending to be victor, I am become a vassall, comming to conquer, I am caught a captiue, seeking to bring other into thrall, alas I haue lost mine owne libertie: Your heauenly beautie hath brought me into bondage, your exquisite perfection hath snared my freedome, your vertuous qualities hath subdued my mind, as only your curtesie may free me from care, or your crueltie crosse me with calamitie. To recount the sorrowes I haue susteined since I first was inueigled with thy beautie, or the seruice I haue vowed vnto thy vertue, since thou

doest count my talke, though neuer so true, but as meere toies, were rather to breede in thee an admiration then a beleefe. But this I added for the time, whiche the end shall trie for a truth, that so faithfull is my affection, and so loyall is my loue, that if thou take not pitie of my passions, / eyther my life shall be too short, or my miserie too long.

Doralicia hearing attentiuely my talke, oftentimes changed colour, as one in great choller, being so inflamed with a melancholicke kinde of hate, as she was not of a long time able to vtter one word, yet at last with a face full of furie, shee burst forth into these despightefull termes.

Why *Arbasto* (quoth she) art thou of late become franticke, or doest thou thinke me in a frenzie: hast thou beene bitten with the serpent *Amphisbena* which procureth madnesse, or doest thou suppose me fraught with some lunaticke fits, for thy speeche makes me thinke, either thou art troubled with the one, or that thou counts me combred with the other: if this thy poysoned parole were in iest, it was too broade, weying the case, if in earnest, too bad considering the person: for to talke of peace amidst the pikes, sheweth either a coward or a counterfaite: and to sue for loue by hate, either frenzie or follie. It is a mad Hare *Arbasto* that will bee caught with a taber, a greedie fishe that commeth to a bare hooke, a blind goose that

runneth to the foxe's sermon, and shee a louing foole, that stoupeth to hir enemies lure. No no, thinke me not so fond, or at least hope not to find me so foolishe, as with *Phryne* to fancie *Cecrops*, with *Harpalice* to like *Archemorus*, with *Scilla* to loue *Mynos*, with carelesse *Mynions* so far to forget mine honor, mine honestie, my parents, & my countrie, as to loue, nay not deadly to hate him which is a foe to the least of these: for experience teacheth me that the fairer the stone is in the Toades head, the more pestilent is the poison in hir bowels, the brighter the serpens scales be, the more infectious is hir breath, and the talke of an enimie, the more it is seasoned with delight, the more it fauoureth of despight: cease then to seeke for loue, where thou shalt find nothing but hate, for assure thy selfe, if thou didst fancie / as faithfullie, as thou dooest flatter falselie, yet the guerdon for thy loue shoulde bee onely thys, that I wyll pray incessantly to the Gods in thy life to pesture thee with earthly torments, and after death, to plague thee with hellish tortures.

ALthough these bitter blastes of *Doralicia* had bene a sufficient cooling card to quench fond affection, yet as the cold water causeth the seacole to burne more freshly, so hir despitefull tearmes [so] far more inflamed my desire, that I made hir this friendly replie.

Alas (Madame) weigh my case with equitie: if you hate me, as I am a foe to *Pelorus*, yet fauour me as I am a friend to *Doralicia*. If you loath mee as a conquerour of your Countrey, yet pitie me as I am a captiue to your beautie. If you vouchsafe not to listen to the lure of your enemie, yet heare the passionate plaintes of a perplexed loue, who leading others in triumph, yet he himselfe liueth in most haplesse seruitude.

If I haue done amisse *Doralicia*, I will make amendes: if I haue committed a fault, I will both requite it and recompence it: as I haue beene thy father's foe, so I will bee hys faithfull friend, as I haue fought his bale, so I will procure his blisse: yea, I will go against the haire in all things, so I may please thee in any thing.

But as I was about to make a longer discourse, she cut me off in this wise.

In faith Sir (quoth she) so well I doo like you, that you can not more displease mee, than in seeking to please me: for if I knewe no other cause to hate thee, yet thys woulde suffice, that I can not but mislike thee: bee therefore my father's friend or his foe, like him or hate him, yet this assure thy selfe, I will neuer loue thee. And with that shee floong from / me in a great chafe. Replie I could not: for by this we were come to the gates of the Citie, where (though vnwilling) I tooke my leaue of them in this sort.

I am forie Ladies that such is my lucke, and so vnhappy is my lot, that in offering my selfe a companion, I haue greatly offended you with my companie: yet since I can not striue against chance, I thinke my selfe happy that fortune hath honored me with the fruition of your prefence, hoping when time shall trie my words no tales but truth, you will at least make me amends with crying *peccauit*. In the meane while I commit you to the tuition of the Gods, praying fortune rather to plague me with all mishap, then to crosse you with any chip of mischance.

The thanks I had for this my friendly curtesie, was a coy disdainfull looke of *Doralicia*, and a churlish *vale* of the old trot *Vechia*, but *Myrania* as one stoong with the pricke of fancie bad me farewell, with a more curteous cloze.

If Sir (quoth she) the secret intent of your friendship had beene agreeable to the outward manner of your curtesie, we had without rubbing our memories ere this yeelded you great thanks for your companie: but sith you greete vs with a Iudas Kisse, we thinke we haue small cause to gratifie you for your kindnesse: notwithstanding, least you should accuse vs wholly of discourtesie, we say we thanke you, whatfoeuer we thinke, and with that, she cast on me such a louing looke, as she seemed to play loth to depart. Well, they now

returning to the Court, and I now retyring to the campe, feeling my selfe deeply perplexed, yet as much as I could dissembled my passions, willing in loue not to be counted a louer: iesting therefore with *Egerio*, I thus began to drawe him on.

How now *Egerio* (quoth I) hath not the beautie of these faire Ladies brought you from your fond herefie? will you / not be content for blaspheming of loue, in penance to carrie a burning faggot before *Cupid*? me thought your eyes were gazing, wherefoeuer your heart was gadding: but tell me in good troth, is not *Doralicia* worthy to be loued?

Yes sir (quoth he) if she were not *Doralicia*, for as she is beautifull, she is liked of all, but as she is *Pelorus* daughter, not to be desired of *Arbasto*, least in seeking to gaine hir loue, he getteth that which he least looketh for.

Why *Egerio* (quoth I) what ill lucke can ensue of loue, when I meane not to venture but upon trust, nor to trust without sufficient trial.

Such (quoth he) as happened to *Achilles* by *Polixena*, and yet he feared *Priamus*. But alas sir, I sigh to thinke, and I sorrow to see that reason should yeeld to affection, libertie to loue, freedome to fancie, that *Venus* should beare the target, and *Mars* the distaffe: that *Omphale* shoulde handle the club, and *Hercules* the spindle: that *Alexander* should crouch, and *Campaspe* bee coy: that a warlike

minde shoulde yeelde to a little wauering beautie, and that a Prince whose prowesse could not be subdued, should of loue become subiect at the first shot.

What *Egerio* (quoth I) knowest thou not that hee whome no mortall creature can controule, loue can commaunde: that no dignitie is able to resist *Cupide's* deitie: *Achilles* was invulnerable, yet wounded by fancie: *Hercules* not to bee conquered of anie, yet quickly vanquished by affection: *Mars* able to resist *Iupiter*, but not to withstand beautie. Loue is not only kindled in the eie by desire, but ingrauen in the minde by destiny, which neyther reason can eschue, nor wisedome expell.

The / more pitie (quoth he) for poore men, and the greater impietie in the Gods, that in giuing loue free libertie, they graunted him a lawlesse priuiledge. But since *Cupid* will be obeyed, and *Arbusto* is willing to be obedient, would God loue had either aimed amisse, or else had not made *Doralicia* the mart.

I not willing that *Egerio* should be priuie to my passions, told him that what I spoke was in iest, and that if euer I did fancie as yet I knew not what it meant: I woulde vse loue as the *Persians* did the Sunne, who, in the morning honor it as a God, and at noone tide curse it as a Diuell. Concealing thus my care, the couered sparkes burst into greate flames, that comming to my tent, I

was forst to cast my selfe vpon my bed, where I fobbed forth sorrowfully these words.

Alas *Arbasto*, how art thou perplexed, thou both liuest in ill hap, and louest without hope: thou burnest in desire, and art cooled with disdain: thou art bidden to the feast by loue, and art beaten with the spit by beauty. But what then, doest thou count it care which thou sufferest for *Doralicia*, who shameth *Venus* for hir hue, and staineth *Diana* for hir chastitie. Yea but *Arbasto*, the more beautie she hath, ſ̄ more pride, and the more vertue, the more precisenesse. None must play on *Mercurie's* pipe, but *Orpheus*: none rule *Lucifer* but *Phebus*: none weare *Venus* in a tablet but *Alexander*, nor none enioy *Doralicia*, but such a one as farre exceedeth thee in person and parentage: thou seest she hath denied thy suite, disdained thy seruice, lightly respected thy loue, and finally regarded thy liking, only promising this, while she liues to be thy protested foe. And what then fond foole, wilt thou shrink for an Aprill showre? Knowest thou not that a deniall at the first is a graunt, and a gentle aunswere a flattering floute: that the more they seeme at ſ̄ first to loath, the more / they loue at the last. Is not *Venus* paynted catching at the ball with hir hands, which she seemeth to spurne at with hir foote? Doth not the Myrre tree being hewne, yeeld no sap, which

not mooued, poureth foorth fyrop : and women being woed, denie that whiche of themfelues they most earneftlie desire.

The ftone *Sandafta* is not fo harde, but being beat in the fire, it may be wrought : no Iuorie fo tough, but feafoned with *Zutho*, it may be ingrauen : no Hawke fo haggard, which in time may not be called to the lure : nor no woman fo wilfull, which by fome meanes may not be won. Hope the beft then and be bold, for loue and fortune careth not for cowards.

Tufh *Arbafto*, what needeft thou pine thus in hapleffe paffions, or feeke for that with forrowe, which thou mayeft obtayne with a fmall fuite, raife but thy feege, graunt but conditions of peace, fhewe but a friendly countenance to *Pelorus*, and he neither will nor dare denie thee his daughter *Doralicia*. Do this then *Arbafto*, nay I will doo it, and that with fpeede, for now I agree to *Tully* that it is good, *Iniquiffimam pacem iuffiffimo bello anteponeere*.

Well, being refolued vpon this point, I felt my minde difburthened of a thoufand cares, wherewith before I was clogged, feeding my felfe with the hope of that pleasure, which when I enioied, fhould recompence my former paine.

But alas, poore *Myrania* could not feele one minute of fuche eafe, for ſhe vnceffantly turned

the stone with *Syſſphus*, rolled on the wheele with *Ixion*, and filled the bottomleſſe tubs with *Belydes*, in ſo much, that when ſhe coulde find no meanes to mitigate hir mallady, ſhe fell into theſe bitter complaints.

Ah *Myrania*, ah wretched wēch *Myrania*, how art thou without reaſon, which ſuffereſt reaſon to yeelde vnto appetite, wiſedome, / vnto ſenſuall will, and a free mind vnto ſeruile loue: but I perceyue, when the vine riſeth, it wreatheth about the Elme: when the hop groweth high, it hath neede of a poale, and when virgins wax in yeares, they followe ŷ which belongeth to their youth. Loue, loue, yea but they loue expecting ſome good hap, and I alas both loue, and liue without all hope, for *Arbaſto* is my foe, and yet if he were my friend, he liketh not me, he looketh only vpon *Doralicia*. Sith then *Myrania* thou art pinched, and haſt none to pittie thy paſſions, diſſemble thy loue though it ſhorten thy life: for better it were to die with greefe, than liue with ſhame. The ſpringe is full of water, yet is not ſeene. The leafe of ŷ tree *Alpyna* though it bee wet, looketh alwayes drie, and a wife louer, bee ſhee neuer ſo much tormented, behaueth hir ſelfe as though ſhee were not touched. Yea, but fire can not bee hidden in the flaxe without ſmoke, nor muſke in the boſome without ſmell, nor loue in the breſt without ſuſpition. Why then

seeke some meanes to manifest thy loue to *Arbasto*, for as the stone *Draconites* can by no meanes bee pollished, vnlesse the *Lapidarie* burne it, so thy mynde can by no medicine bee cured, vnlesse *Arbasto* ease it: alas *Arbasto*, sweete *Arbasto*. And with that, she fetcht such a groning sigh, that one of hir maydes came into the chamber, who by hir prefence putting her from hir passions, fate so long by, till tyred with drowfie thoughts she fell in a slumber.

Fortune frowning thus vppon hir (as I supposed) and fawning vpon me, I set my foote on the fayrest sands, although at last I found them most fickle, thinking I must needes treade the measures right whē fortune piped ŷ dance, but though I threw at all, yet my chance was hard, for *Pelorus* trifling for truce pretended treason, making a shew of feare, sought subtely how to ouerthrow me by deceit, saying, that in ruling of Empires there is required as great pollicy/as prowesse: in gouerning an estate close cruelty doth more good than open clemency: for the obtaining of a kingdome as well mischief as mercie is to be practised: that better he had commit an inconuenience in breaking his othe, than suffer a mischief by keeping his promise: setting down the staf therefore on this secure periury thus it fell out.

A fter two or three daies were passed, accompanied only wyth *Egerio* and a few of my guard, I went to *Orleance*, determining both to conclude a peace and to demande *Doralicia* in marriage: where no sooner I arriued, and was entered into the gates of the city, but I found *Pelorus* and al his men in armes, which sight so appalled my senses, that I stood as one transformed, fearing that whiche presentlye I found true: for *Pelorus* hauing his force inflamed with furious choller, commanded his captaynes to lay holde on me, and to carry me to close prison, swearing that no lesse than the losse of life should mitigate his fury.

And raging in this choller, after he had lodged me vp in *Lymbo*, he went with all his armie to the campe, where finding my soldiers secure, as men little doubting of such mishap, he made suche a monstrous and mercilesse slaughter, as of fifty thousand he left few aliue: those which remayned he plagued with all kind of flauerye: returning home with this shamefull triumph, he commanded that in the midst of the Citie there shoulde be made a great scaffold, wherevpon within ten daies I shoulde be executed: these heauy and haplesse newes being come to my eares, such sorrowful passions perplexed my mind, as after floods of brynish teares, I burst forth into these bitter termes:

O infortunate *Arbasto* (quoth I) and therefore the more infortunate because *Arbasto*, art thou not worthy of thys mishap, which wilfully fought thy owne misery? canst thou accuse the Gods, which didst striue against the Gods? canst thou condemne Fortune which hast warred against nature and / Fortune: No no, in sufferyng reason to yeelde vnto appetite, wyfedome vnto wyll, and wyt vnto affection, thou haste procured thine owne death and thy Soldiers destruction. Loue, yea loue it is that hath procured thy losse, beautie that hath bred thy bale: fancye that hath giuen thee the foile, and thyne owne witleffe wyll that hath wrought thy woe: the more is thy paine, and the lesse thou art to be pittied: was there there none to like but *Doralicia*? none to choose but thy foe? none to loue but thy enemy? O vile wretch fraught with carelesse folly.

And with that as I was readye to exclaime againste my curzed destiny, I hearde the prison dore open, where I sawe presently to enter *Myrania Doralicia*, and Madam *Vecchia*, who seeing me fit in such sorrowfull dumpes, began to smile at my dolor, and to laugh at my mishap, whiche wylfullye thrust my selfe into suche miserye: thinkyng therefore to aggrauate my grieffe by rubbing afresh my soare, *Doralice* began to gall me on this sort.

Hearing *Arbasto* (quoth she) that you were come to profecute your fuite, playing the good captayne that for the first foile giueth not ouer the field, I thought good to giue you a smiling looke in recompence of your flatteryng loue, leaste if I should not be so curteous to so kind a Gentleman, the world shoulde account me ingrateful.

Truthe sifter (quoth *Myrania*) it seemes he is a passing amorous louer : but it is pitie he hath very ill lucke : he chooseth his chaffer well, but yet is an vnskilfull chapman, for if he buy at such an vnreasonable rate, he is like (fel how he cã) to liue by the losse.

Tushe (quoth Madame *Vecchia*) he playeth like the Dragon, who sucking bloud out of the Elephant, kylleth him, and wyth the same poisoneth hir selfe : so *Arbasto* seeking to betray / others, is himselfe taken in the trap : a iust reward for so vniust dealing and a fit reuenge for so recklesse an enemy.

And yet (quoth *Doralicia*) his purpose hath taken small place : for whatfoeuer his mind was, his malice hath wãted might, wherein he resembleth the serpēt *Porphirius*, who is full of poison, but being toothlesse hurteth none but him selfe. Surely whatfoeuer his chance be, he hath made a verye good choice : for he preferreth sweete loue before bitter death, & the hope of euerlasting

fame before the feare of momentary misfortune : he shall nowe for his constancye be canonized in *Denmark* for a faint, & his subiects may boast and say, that *Arbasto* our king died for loue.

Egerio seeing that extremity of grief would not suffer me to vtter one word, not able any longer to abide these frūps crost hir with this chollericke reply.

Gentlewoman (quoth he) although I so terme you, rather to shewe mine owne curtesie, than to decypher your conditions, it seemeth nurture hath taught you very few maners or nature afforded very smal modesty, that seeing one in distresse, you shoulde laugh at his dolor, and where the partie is crossed with mishap, you should with bitter tants increafe his misery : if he be your fo he hath now the foile, he is taken in the snare, his life hangeth in the ballance.

Though your father be without piety, yet in that you are a woman be not without pitie. Hate him if you please as he is your enimie, but despise him not as he is *Arbasto*, a Kyng and your haples louer : we are captiues not to a worthy conqueror, but to a wretched caitife : not vāquished by prowesse, but by periurie, not by fight, but by falshood : who in our liues to thy father's losse won continuall fame, and by our death to thy father's discredite shall purchase vnto hym perpetuall infamy.

Doralicia / not willing to suffer him wade any further, cut him short in this manner. Syr (quoth she) if brags could stand for paiment, I am sure you would not dy in any man's debt: but if your prowesse had bene as good as your prattle, you neede not haue danced within so short a tedder: crauin cocks crowe loudest, fearful curs barke most, and a hartlesse coward hath alwaies more tongue than a hauty captaine. But I beare with you, for I doubt the feare of death and danger hath driuen thy maister into a colde palsy, and hath made thee either franticke, or lunaticke, the one shewing his melancholy, the other bewraiynge thy choller: willing therefore as a friende you shoulde passe ouer your passions with more patience, we will leaue you as we found you, vnlesse you meane to be shriuen, and then I will send you a goftly father.

Our confession good mistresse (quoth *Egerio*) requires but a small shrift: for we haue very little to say, but that *Arbasto* repents that euer he loued such a peruerse minion, and that euer I trusted such a periured traitour.

The gentlewoman tooke this for a farewell, passing merily to the pallace, and leauing vs sitting forrowfullye in the prison, bewailing our mishap with teares, and exclaimyng against Fortune with bitter cursses: what our complayntes were, it little auaieth to rehearse: for it would but driue thee

into dumpes, and redouble my dolor. Suffice this that wee were so long tormented with care, that at last we were past cure, counting this our greatest calamity, that liuing, euerye houre we looked to die.

Well as thus we were drowned in distresse: so poore *Myrania* had hir mind doubtfully perplexed. Nature claymed by due to haue the prehemencie, and loue fought by force to win the supremacie. Nature brought in *Pelorus* aged haire / to make the challenge, and loue presented *Arbastoe's* sweete face to be the champion: tossed thus with two contrary tempestes, at last she began thus to pleade with her passions.

Ah thrice infortunate *Myrania*, what strange fits be these that burne thee with heat, and yet thou shakest with colde? thy bodye in a shiueryng sweate and in a flaming yce, melting like waxe, & yet as hard as the Adamãt: Is it loue? then would it were death: for likelier it is that thou shalt lose thy lyfe than win thy loue.

Ah haplesse *Arbasto*, would to God thy vertues were lesse than thy beautie, or my vertues greater than my affections: so should I eyther quickly free my selfe from fancy, or be lesse subiect vnto follie.

But alas I feele in my mynd fierce skirmishes betweene reason and appetite, loue and wisedome,

danger and desire, the one perfwade me to hate *Arbasto* as a foe, the other cōstraine me to loue him as a friende : If I consent to the firste I ende my daies with death, if to the laste, I shall leade my life with infamy. What shalt I then doe? Ah *Myrania*, either swallow the iuyce of Mandrake, whyche may caste thee into a deade sleepe, or chew the hearbe *Carysum*, which may cause thee to hate euery thing, so shalt thou eyther dye in thy slumber, or mislike *Arbasto* by thy potion.

Tushe poore wench, what follies be these? wylt thou wyth the Woolfe barke at the Moone, or wyth the young Gryphons peake agaynst the Starres? Doest thou thinke to quench fire with a sword? or with affectiō to mortify loue.

No no, if thou bee wise, suffer not the grasse to bee cut from vnder thy feete, stryke while the Iron is hot, make thy market while the chaffer is set to sale.

Nowe *Arbasto* is thine owne, nowe thou mayest win him by loue and weare hym by lawe: thou mayest free him from misery without thy father's mishap : thou maiest saue his / lyfe wythout thy father's losse : thou mayest graunte thy good will vnto loue, and yet not falsifie thy faythe vnto nature.

Can *Arbasto* whyche is so curteous become so cruell? but he wyll requite thy loue with loyaltie, thy faythfull fancie wyth vnfained affection.

No no: he wyll and muste loue thee of force, since thou haste granted him his life of free wil: he will like thee in thy youth, and honoure thee in thine age: he wyll bee the port of prosperity wherein thou mayest reſte, and the hauen of happines, wherein thou mayest harboure without harme: ſo that thou may ſay of him as *Andromache* ſaid by *Heſtor*, *Tu Dominus, tu vir tu mihi frater eris.*

Yea but *Myrania* yet looke before thou leap, and learn by other mens harmes to beware: *Ariadne* loued *Theſeus*, freed hym from the monſtrous *Mynotaure*, taughte hym to paſſe the Laborynth, yea forfooke parentes and Countrey for his cauſe, and yet the guerdon he gaue hyr for hyr goodwyll, was to leaue hyr a deſolate wretche in a deſert wilderneſſe.

Medea ſaued *Iaſon* from the danger of the *Dragons*, and yet ſhe founde hym trothleſſe: *Phyllis* harbored *Demiphon*, and *Dido* *Æneas*, yet both repaid their loue with hate.

Tuſh the faireſt flower hath not the beſt ſent: the *Lapidaries* chooſe not the ſtone by the outwarde coloure, but by the ſecrete vertue: *Paris* was faire, yet falſe: *Thieſtes* was beautifull, but deceitfull: *Vulcan* was carued in white Iuory, yet a Smyth.

The pretious ſtones of *Mauſaulous* ſepulcher coulde not make the deade carcaſſe ſweete. Beautie

Mirania is not alwaies accompanied with vertue, honesty and constancy: but oftimes fraught with vice, and periury. What then? if some were traitors shall *Arbasto* be trothlesse? if some were false shall he be faithlesse? no, his beautie and vertue hath won me, and he himselfe shall weare me: I wyll forsake father, / friends and Countrey for his cause: yea I wil venture lim and life to free him from danger, in despight of frowarde Fortune and the destinies.

Myrania being thus resolute in hir opinion, began to cast beyond the moone, and to frame a thousand deuises in hir head to bring hir purpose to passe, fearing euery shadow, douting euery winde, stumbling at the least strawe, yet at ſ last pricked forward by fancy, she thought to preuent all cause of feare in this wise.

The euening before she went to atchiue hir enterprise she secretly sent for the jailor by one of hir maids, to whom she durst commit hir secret affaires, who being taught by hir mistresse to play hir part cunningly, brought the Jailor into *Myrania's* chamber by a posterne gate: so that they were neither seene nor suspected of any: where he no sooner came, but he was curteously entertained of the yong Ladie, who fayning that she had to debate with him of waighty affaires, called him into hir closet, where treading vpon a false bord, he fel

vp to the shoulders, not being able to helpe himselfe, but that he there ended his life.

Myrania hauing desperately atchiued this deed, she straight sought not to rob him of his coyne, but to bereaue him of hys keyes, which after she had gotten, and conuied his carkasse into a secret place, she went in hir night gowne, accompanied only with hir maide to the prison.

Arbasto and *Egerio* hearing the dores open at fuche an vnaccustomed houre, began straight to coniecture that *Pelorus* ment to murder them secretlye, leaste his owne people shoulde accuse him of cruelty : but as they looked to haue seene the Jailor, they spied *Myrania* in hir night gowne : which sodaine and vnlooked for sight so appalled their senses, as they were driuen into a maze till *Myrania* wakened them from their dumpes with this sugred harmonie.

I / Perceiue *Arbasto* (quoth she) that my prefence doth make thee to muse, and my sodaine arryuall hath driuen thee into a maze what strange wind should land me on this coast : In troth thou maiest thinke either my message is great, or my modesty little, either that I take small care of my selfe, or repose very great trust in thee, who at a time vnfit for my calling, haue without any garde come to a stranger a captiue : yea and my father's fatal foe. I confesse it is a fault if I were not forste : but since necessitye hath no lawe, I thinke I haue

the lesse broken the lawe. But to leaue off these needlesse preables where delay breeds no lesse danger thā death: know this *Arbasto*, that since thy first arriual at my fathers court, mine eies haue bene so dazeled with the beames of thy beauty, and my mind so snared with the view of thy vertues, as thou only art the man whome in hart I loue and like: seeing the[e] therefore drowned here by aduerse fortune in most haples distresse, willing to manifest the loyalty of my loue in effect, which I haue protested in wordes: I haue rather chosē to hazzard both my life and honor, than not to offer thee peace if thou wilt agree vnto the conditions. As my Father hathe wroughte thy woe I wyll woorke thy weale: as he hath fought thy bale, I wyll procure thy blyffe; from penurie I wyl set thee in prosperity. I wil free thee from prison, from danger, yea from death itselfe. I wyll in yeelding to loue, dissent from nature to leave my father, friends & Countrey, and passe with thee into *Denmarke*. And to cut off speeches, which might seeme to sauoure eyther of flattery or decyte: as thou arte the first vnto whome I haue vowed my loue, so shalt thou be the laste, requiryng no meede for my meryt, nor no other guerdon for my good will, but that thou wilt take me to thy wife, and in pledge of my trothe, see here the keyes, and all other thynges prouyded for our speedye passage.

Myrania / had no sooner vttered these words, but my mind was so rauished, as I was driuen into an extasie for ioy, seeing that the terror of death was taken away with the hope of life, that from heauinesse I should be restored to happinesse, and from most carefull miserie, to most secure felicitie: I therefore framed hir this answere.

Ah *Myrania*, the purest emerauld shineth brightest when it hath no oyle, and truth delighteth when it is apparelled worst. Flatter I will not, faithfull I must be, willed from the one by conscience, and driuen to the other by your curtesie, whiche by how much the lesse I haue merited it by desert, by so much the more I am bound to requite it by dutie. To decipher in coloured discourfes, and to paint out with curious shadowes, how humblie I accept of your offer, and how greatly I thinke my selfe beholding to the Gods for blessing me with such an happie chance: what my loyaltie and truth shall be, were but to proue that which your Ladyship hoping of my constancie hath not put in question. The guerdon you craue for your good will is such, that if your curtesie had not forced me to it by constraint, yet your beautie and vertues are so great, as fancie would haue compelled me by consent. *Myrania*, what thou canst wish in a true and trustie loue, I promise to performe, swearing vnto thee, that the floods shall flowe against their

streames, the earth shall mount against his course, yea, my carkasse shall be consumed vnto dust and ashes, before my mind shall be found disloyall, and to this I call the Gods to witnesse, of whome I desire no longer to liue, than I meane simplie to loue.

Oh *Arbasto* (quoth she) would God I had neuer seene thee, or that I may finde thy workes according to thy words, otherwise shall I haue cause to wish I had bin more cruell, or lesse curteous. But loue will not let me doubt the worst, / but bids me hope the best: yet thus much I may say, when *Iafon* was in danger, who more faithfull, when *Theseus* feared the laborynth, who more loyall: when *Demophon* suffered shipwracke, who more louing: but I will not say what I thinke *Arbasto*, because thou shalt not suspect I feare.

Madame (quoth *Egerio*) *Arbasto* is my soueraigne, and I both honor and feare him as a subiect, yet if he should but once in heart thinke to be disloyall to *Myrania*, the Gods confound me with all earthlie plagues, if I would not of a trustie friend become his mortall foe.

Tis easie to perswade hir *Egerio* (quoth she) who alreadie is most willing to beleue: let vs leaue therefore these needeleffe protestations, and go to the purpose: delay breedes danger, time tarieth for no man, speede in necessitie is the best

spurre: let vs haſte therefore till we get out of *France*, leaſt if we be preuented, it breede my miſhap, and your fatall miſerie.

Vpon this we ſtaied not, but ſhutting the priſon cloſe, gate couertly out of the Citie, paſſing through *France* with many fearefull perils, which to rehearſe, were eyther needeleſſe or booteleſſe: ſuffice this, we at laſt happily arriued at *Denmarke*, where how I was welcomed home with triumphs, were too long to relate. But how *Pelorus* was perplexed after he knew of our happie departure, though (God wot) moſt hapleſſe vnto him, I referre to thy good conſideration to coniecture. The old father fretted not ſo faſt in his melancholie, but *Doralicia* chafed as much in hir choller, blaſpheming bitterly both againſt me & hir ſiſter *Myrania*, but as words breake no bones, ſo we cared the leſſe for hir ſcolding, fearing not ſ̄ noiſe of the peece as long as we were without danger of ſhot. Well, leauing them in their dumps, to vs againe which floted in delight. Fickle fortune hauing now hoised vs vp to the top of hir inconstant wheele, ſeeing how careleſſe I ſlumbred in the cradle of ſecuritie, thought to / make me a verie mirrour of hir mutabilitie, for ſhe began afreſh to turne my tippet in this wiſe.

As dayly I flattered *Myrania*, for fancie her I could not, promiſing with ſpeede to call a

parlement for the confirmation of the marriage, I still felt the stumps of the olde loue I bare to *Doralicia* to sticke in my stomacke: the more closely I couered the sparks, the more the flame burst forth: I found absence to increase affection, not to decrease fancie: in the day my mind doted of hir vertues, in the night I dreamed of hir beautie: yea, *Cupid* began to encounter me with such fresh camizados, as by distance my distresse was farre more augmented: such sighes, such sobs, such thoughts, such paines and passions perplexed me, as I felt this last assault worse than the former batterie. If I loued *Doralicia* in *France*, I now liked hir thrice better being in *Denmarke*. If in presence hir person pleased me, now in absence hir perfection more contented me. To conclude, I sware to my selfe with a solemne sigh, *Doralicia* was, is, and shall be the mistresse of my hart in despite of the froward destinies, yet amazed at mine owne follie, I began thus to muze with my selfe.

O foolish *Arbusto*, nay rather franticke fondling, hast thou lesse reason then vnreasonable creatures? the Tygre fleeth the traine, the Lyon eschueth the nets, the Deare auoideth the coiles, because they are taken with these instrumēt, and art thou so mad, as hauing escaped the pikes, wilfully to thrust thy selfe into perill. The child being

burnt, hateth the fire, but thou being an olde foole, wilt with the worme *Naplitia* no sooner come out of the coales, but thou wilt leape into y^e flame. But alas what then? I see y^e measure of loue is to haue no meane, & the end to be euerlasting: that to loue is allotted to all, but to be happie in loue incident to few: why, shall I be so mad to loue *Doralicia*, or so fraught with ingrateful periurie, as not to like *Myrania*? the one hath / crossed me with bitter girds, the other courted me with sweete glaunces: *Doralicia* hath rewarded me with disdaine, *Myrania* intreated me with desire: the one hath faued my life, the other fought my death. O *Arbasto*, thou seeest the best, but I feare like to follow the worst. Alas, I can not but loue *Doralicia*: what then? what resteth for me to doo but to die with patience, seeing I can not liue with pleasure: yea *Arbasto*, die die rather with a secret scarre than an open skorne, for thou mayst well sue, but neuer shalt haue good successe. And yet Lyons fawne when they are clawed: the most cruell Tygres stoupe when they are tickled: and women, though neuer so obstinate, yeeld when they are courted. There is no pearle so hard, but vynagre breaketh: no \blacklozenge diamond so stonie, but bloud mollifieth, no hart so stiffe, but loue weakeneth: what though *Doralicia* fought thy death, perhaps now she repents, and will giue thee life: though at the first she cast thee

a stone, she will now throwe thee an apple. Why then *Arbasto* assault hir once againe with a fresh charge, seeke to get that by letters, which thou couldst not gaine by talke, for one lie is of more force to perswade then a month's parle: for in writing, thou maist so fet downe thy passions, and hir perfections, as she shall haue cause to thinke well of thee, and better of hir selfe, but yet so warely as it shall be hard for hir to iudge whether thy loue be more faithfull, or hir beautie amiable. I hauing thus determined with my selfe, thought, as couertly as I could to conceale my affaires, leaft eyther *Myrania* or *Egerio* should spie my halting: conueying therefore my affayres as cunningly as I coulde, I priuely sente an Embassadour to *Pelorus*, to intreate for a contract between vs, and also to craue hys daughter *Doralicia* in marriage, promising to send him *Myrania* safe vpon this consent, and withall, I framed a Letter to *Doralicia* to this effect.

Arbasto, | to the fairest Doralicia, health.

Such and so extreame are the passions of loue (*Doralicia*) that the more they are quenched by disdaine, the greater flame is increased by desire, and the more they are galled with hate, the more they gape after loue, like to the stone Topazon, which being once kindled, burneth most vehemently in the water. I speake this (the greater is my greefe)

by prooffe and experience, for hauing my hart scorched with the beames of thy beauty, and my mind inflamed with thy fingular vertue, neither can thy bitter lookes abate my loue, nor thy extreame discourtesie diminish my affection. No *Doralicia*, I am not he that will leaue the sweet eglantine because it pricks my finger, and refuse the gold in the fire because it burnt my hande, for the mind of a faithfull loue is neither to be daunted with despight, nor afrighted with danger: but as the Loadestone, what wind soeuer doth blowe, turneth alwaies to the North, so the loue of *Arbasto* is euer more bent to the beauty and vertue of *Doralicia*, whatsoeuer misfortune hapneth. Yea, it fareth with me as with the herbe basill, the which the more it is crushed, the sooner it springeth, or the pure spice, which the more it is poun[d]ed, the sweeter it smelleth, or the camomill, which the more it is troden with the feete, the more it flourisheth: so in these extremities, beaten downe to the ground with disdain, yet my loue reacheth to the top of the house with hope. Sith then *Doralicia*, thy beautie hath made the sore, let thy bountie apply the salve, as thy vertue hath caused my maladie, so let thy mercie giue the medicine: repay not my constancie with cruelty, requite not my loue with hate, and my desire with despight, leaft thou procure my speedie death and

thy endlesse infamie. Thus hoping thou wilt haue some remorse of my passions, I attend thy finall sentence and my fatall destinie.

Thyne euer, though neuer thine, Arbasto.

As soone / as I had written my letter, I dispatcht the messenger as speedely and priuily as might be, who within the space of three weekes arriued at *Orleance*, where deliuering his embassage to *Pelorus*, and my letter to *Doralicia*, he staid for an answere the space of ten daies, in which time *Pelorus* consulting with his counsaile, was very willing to graunt me his daughter in marriage, but that by no meanes he could win the good will of *Doralicia*: seeing therefore no perfwasions could preuaile, he dispatcht my messenger with a deniall, and *Doralicia* returned me this frowarde answere.

Doralicia to Arbasto.

Where didst thou learne fond foole, that being forbidden to be bolde, thou shouldst growe impudent, that willed to leaue off thy suite, yet thou shouldst be importunate: doest thou thinke with the spaniell by fawning when thou art beaten to make thy foe thy friend? no, let others deeme of thee what they list, I will still compt thee a curre. Doest thou thinke I will be drawne by thy counterfaite conceites, as the strawe by the iet, or as the gold by the minerall *Chrifocolla*? no no, if

thou seekest to obtaine fauour at my hands, thou doest striue to wring water out of the Pummyce, and doest worke the meanes to increase thine owne shame and my feueritie: for as by instinct of nature there is a secrete hate betweene the vine and the cabash, betweene the boxe and the goord, and betweene the iron and y Theamides, so in my mind I feele a secret grudge betweene *Arbasto* and *Doralicia*: cease then to gape for that thou shalt neuer get, and take this both for a warning and an aunswere, that if thou profecute thy suite, thou doest but perfecute thy selfe: for I am neyther to be woed by thy passions whilst thou liuest, nor to repent me of my rigour when thou art dead. For this I sweare, that I will neuer consent to loue him whose / fight (if I may so say with modestie) is more bitter vnto me than death. Short I am though sharpe, for I loue not to flatter: take this therefore for thy farewell, that I liue to hate thee.

*Willing after death if it could be to be thy foe
Doralicia.*

After that the messenger was returned to *Denmarke*, and that I had receyued and read the letter, such fundrie thoughts assailed me, that I became almost franticke: feare, dispaire, grieffe, hate, choller, wrath, desire of reuenge, and what not, so tormented my minde, that I fell to raging against the Gods, to rayling at *Doralicia*, and to cursing of

all womankinde: conceuyed fuche an extreame hate againft hir, as before I loued hir not fo hartelie, as nowe I loathed her hatefully, counting my felfe an vngratefull wretche towards *Myrania*, and calling to minde hir beautie and vertue, hir bountie and curtesie, I fell more deepely in loue with hir than euer with *Doralicia*, fo that I could not spare one glaunce from gazing on hir perfon, nor drawe my mind from mufing on hir perfection. A suddaine change, but alas a forrowfull chance.

For *Myrania* feeing me foused in thefe forrowfull dumps, began ftraight without cafting water, to coniecture my difeafe, and to shoote at that which indeede ſhe hit without any great aime. But as loue is moft ſuſpicious, fo ſhe began to doubt the worſt, fearing that as yet the beautie of *Doralicia* was not blotted out of my minde: ſearching therefore narrowly what ſhe coulde either heare or learne of my ſecretes, at laſt ſhe founde out that which wrought hir finall miſhap, and my fatall miſerie. For by luckeleſſe chance leauing the dore of my cloſet open, *Myrania* thinking to fynde me at my muſes, ſtumbled on the copie of the Letter whyche I ſente to *Doralicia*, and vpon / the anſwere which I receyued from that ruthleſſe minion, which after ſhe had read, perceyuing how trayterouſly I had requited hir loue with hate, ſhe conueyed hir ſelfe couertly into hir chamber, where, after ſhe had

almost dimmed hir sight with floods of teares, and burst hir heart with blowing sighes, she fell into these wofull complaints.

O Infortunate *Myrania*, O haplesse *Myrania*, yea O thrife accursed *Myrania*, whome fortune by spight seeketh to foile, whome the destinies by fate are appointed to plague, and whome the Gods by iustice will and must most cruelly reuenge. Thou hast beene a parricide to thy father, in seeking to destroy him by thy disobedience: thou art a traytour to thy countrey, in fauing the enemie of the common wealth, and thou art a foe to nature, in louing disloyall *Arbasto*: and can the Gods but plague these monstrous iniuries? no no *Myrania*, thou hast deserued more mishap then either fortune can or will affoord thee. Ah cruell and accursed *Arbasto*, I see now that it fareth with thee as with the Panther, which hauing made one astonished with his faire sight, seeketh to deuoure him with bloody pursute, & with me poore wench, as it doth with them that view the Basiliske, whose eyes procure delight to the looker at the first glimpse, but death at the second glaunce. Alas, was there none to like but thy foe? none to loue but *Arbasto*? none to fancie but a periured dame? none to match with but such a flattering mate? nowe hath thy lawlesse loue gained a most lucklesse end: now thou triest by experience, that the tree *Alpyna* is

smooth to bee touched, but bitter to be tasted: that the fayrest Serpent is most infectious, the finest colour soonest stayned, the cleereft glasse most brittle, and that louers, though they beare a delicate shewe, yet they haue a deceitfull substance: that if they haue honie in theyr mouthes, yet they haue gall in theyr hearts: the more is the pitie in thee to trust without triall, and the greater impietie in him to bee a traytour being / so well trusted.

Is this the curtesie of *Denmarke* towards friendes to intreat them so despightfully? is my good will not only reiected without cause, but also disdained without coloure? Alas what shall I doe in this extremity, being a forlorne wretche in a forreine country? which way shall I turne me? of whom shall I seeke remedy? *Pelorus* will reiect me, and why should he not? *Arbasto* hath reiected me, and why should he? the one I haue offended with too much grieffe, the other I haue serued with too great good will: ¶ one is lost with loue, the other with hate: *Pelorus*, because I cared not for him: *Arbasto*, because I cared for him, but alas too muche.

And with that she fetcht suche a sigh as witnessed a harte pained with most intollerable passions, yea care and grieffe so fiercely and freshly assalted hir, as she fell into a feuer, refusing all sustenance, wishing and calling for nothing but death.

While she thus pined away with grief, I fought

to search out his fore, but I could not perceive the cause of his sorrow, only I did conjecture this, that she doubted my nobles would not consent to our marriage: to rid him therefore of this care I presently called a Parliament, where without any great controversy it was concluded.

This news being come to the ears of *Myrania*, it no whit decreased his dolor, but did rather far the more augment his distress, which made *Egerio* to muse, and draw me into a great maze: so that accompanied with my nobles, I went to comfort him, and to carry his news, that if she could but come into his chamber of presence, she should there be crowned Queene. But alas when I came and sawe him so altered in one weeke, wasted to the hard bones, more like a ghost than a living creature, I began thus to comfort him.

Ah *Myrania* (quoth I) more loved of me than mine owne life, and more deere vnto me than my selfe, would God I might be plagued with all earthly diseases, so I might see thee free from distress: but can *Arbasto* be without sorrow to see *Myrania* oppressed with sickness? how can he but sinke in calamitie to see him but once touched with care: alas unfold unto me thy fore, & I will apply the salve, make me privie to thy maladie and I will procure a medicine: If want of wealth worke thy woe, thou hast the kingdome of *Denmarke* to dis-

pose at thy pleasure : if absence from friends, thou hast suche a friend of thy louing spouse *Arbasto*, as death it selfe shall neuer dissolue our loue.

I had no sooner vttered this worde, but *Myrania* as one possessed with some hellish furie, start[ed] vp in hir bed with staring lookes and wrathfull countenance, seeming by hir ragying gestures to be in a frensie : but being kept downe by hir Ladies, she roared out these hatefull curses.

○ Vile wretches (quoth she) will you not suffer me in my life to reuēge my selfe on that periured traitour *Arbasto*? yet shall you not deny me but after death my ghost shall torment him with ghastly visions. O thrice accursed caitife, doest thou seeme to helpe me with thy scabbard and secretlye hurt me with thy sword? doest thou proffer me honie openly, and priuily present me with gall? doest thou say thou wilt cure me with loue, when thou seekest to kill me with hate? haue I redeemed thee from mishap, and wilt thou requite me wyth misery? was I the meanes to saue thy life, & wilt thou wythout cause procure my death? haue I forsaken my Countrey, betrayed my father, yea sinned against the Gods and nature for thy sake, & yet wilt thou kill me with discurtesie. O haplesse *Myrania*, coulde not *Medea's* mishap haue made thee beware? coulde not *Ariadne's* ill lucke haue taught thee to take heede? could not *Phyllis*

misfortune haue feared thee from the like folly : but thou must like and loue a stragling stranger? Ay me that repentance should euer come too late : for now I sigh / and sorrow, but had I wist comes out of time : folly is sooner remembred than redressed, & time may be repented, but not recalled.

But I see it is a practice in men to haue as little care of their owne oathes, as of their Ladies honors, imitating *Iupiter*, who neuer kept oath he sware to *Iuno* : didst thou not false *Arbasto* protest with solemne vowes, when thy life did hang in the ballance, that thy loue to *Myrania* shoulde be alwaies loyall, and hast thou not since sent and sued secretly to win the good will of *Doralice*? didst thou not sweare to take me to thy mate, & hast thou not since sought to contract with hir a new match? thou didst promise to be true vnto me, but hast proued trusty vnto hir? what should I say, thou hast presented hir with pleasant drinkes, and poisoned me with bytter potions: the more is my penury, and the greater is thy periurie. But vile wretch, doest thou thinke this thy villanye shall be vnreunged? No no *Egerio*: I hope the gods haue appointed thee to reunge my iniuries : thou hast sworne it and I feare not but thou wilt performe it. And that thou mayest knowe I exclaime not without cause, see here the Letters whiche haue passed betweene this false traitour & *Doralice*.

The fight of these Letters so galled my guilty conscience, as I stood as one astonished, not knowing what to do: excuse my selfe I could not, confirme my loue I durst not, yet at last the water standing in mine eyes, clasping his hand in mine, I was ready to craue pardon, if she had not preuented me with these iniurious speeches.

Cleere thy selfe traitorous *Arbasto* thou canst not, perswade me thou shalt not, forgiue thee I will not, cease therefore to speake, for in none of these thou shalt speede. *Egerio* I saued thy life, then reuenge my death, & so content I dye, yet only discontent in this, that I cannot liue to hate *Arbasto* so long as I haue loued hym.

And / with that, turning vpon his left side, with a gasping fighe she gaue vp the ghost: which sight draue me into such a desperate mind, that if *Egerio* and the rest had not holden me I had sent my soule with his to the graue. But being carried by force to my bed, I lay for certaine daies oppressed with such sorrow, as if I had bene in a trance, cursing & accusing my self of ingratitude, of periury, and of most despightfull disloyalty, I lay perplexed with incessant passions.

Well this heauy and haplesse newes being noysed in *France*, *Pelorus* taking the death of his daughter to harte, in short time died, leauing *Doralice* the only inheritour of his kingdome.

But yet see how Fortune framed vp this tragedy, who mēt to cast *Doralice* from most happy felicitie to most haplesse misery: for she seeing that no finifter chance could change my affection, that neyther the length of time, nor the distance of place, the spight of Fortune, the feare of death, nor hyr most cruell discourtesie coule diminish my loue: musing I faye on this my inuiolable constancie, *Cupid* meaning to reuenge, seeing hir now at discouert, drew home to the head, and stroke hir so deepe at the hart, as in despight of *Vesta* she valed bonnet, and giuing a grone, sobbed forth secretly to her selfe these wordes: Alas I loue *Arbasto* and none but *Arbasto*.

Venus seeing that hir boy had so well plaied the man, began to triumph ouer *Doralicia*, who now was in hir dumps, striuing as yet betweene loue and hate, till fancie set in hyr foote, and then she yeelded vp the bulwark in these peaceable tearmes.

Why how now *Doralicia* (quoth she) dost thou dreame or doate? Is it folly or frenzy? melācholy or madnes, that driueth thee thus into dumps, and so strangely distresseth thee with dolor: what fond thoughts: what vnacquainted passiōs: what flūbring imaginatiōs are these which perplexeth thee? doest / thou now feele fire to spring out of the cold flint? heate to fry amidst the chilling

frost? loue to come from hate, and desire from disdaine? Doest thou fare as thoughe thou hadst beene drenched in the riuer *Iellus* in *Phrigia*? which at y first breedeth sorrow through extreame colde, but forthwith burneth the sinewes through raging heate. Hath *Venus* now in despight of *Vesta* made thee vale bonnet? the more (poore wench) is thy mishap, and the worfe is thy fortune: for loue though neuer so sweet, cannot be digested without a most sharpe fauce: faring like the golde that is neuer perfect till it hath past through the fornace.

Loue *Doralice*, but whome dost thou loue?
Arbasto: what, the man whome euen nowe thou didst so deadely hate? haste thou so little force ouer thy affections, as to fancy thy foe? No no fond foole, *Arbasto* is thy friend, and one that honoureth thee as a sainct, and would serue thee as his souereigne, that loueth and liketh thee as much as thou canst desire, but more than thou doest deserue, who being bitterlye crossed with discourtesie, coulde neuer be touched of inconstancy: but still remaineth like to *Aristotle's Quadratus*, which howsoeuer it is turned, alwaies standeth stedfast. Thou canst not then of consciēce *Doralice* but repay his loue with liking, and his firme fancie with mutuall affection: he is beautifull to please thy eie, vertuous to content thy mind, rich

to maintaine thine honor, of birth to counteruaile thy parentage, wife, curteous, & constant, and what wouldst thou haue more?

Yea but alas I haue reiected his seruice, & nowe he wyll not respect my fute, I haue detested him, and now he will despise me, I haue requited his good will with crueltye, and he will reuenge me with contempt.

Better hadst thou then conceale it with grieffe, than reueale it to thy owne shame: for if thou aime at the white and misse y mark, thou shalt be pointed at of those that hate thee, pittied of those that loue thee, skorned of by him and talked of by all: suffer rather then (poore *Doralice*) death by silence thā derision / by reuealing the secrets: for death cutteth of all care, but derision breedeth endlesse calamitie.

Tush, doest thou thinke, *Arbasto* can so harden his harte, as to hate thee, so maister hys affections as to flie from fancy, that he will become so proude as to refuse thy proffer? No if thou sendest him but one line, it wil more charme him than al *Cyrces* enchantments: if thou ledest but one friendly looke it wil be more esteemed of him than life. Why, but *Doralice*? And with that she sat stil as one in a trance, building castles in the aire, hanging betweene feare and hope, trust and dispaire, doubt and assurance: to rid hir selfe therefore from these

dumpes, she tooke hir Lute, wherevpon she played
thys dittie.

*In tyme we see that siluer drops
The craggy stones make soft :
The slowest snaile in tyme, we see,
Doth creepe and clime aloft.*

*With feeble puffes the tallest pine
In traēt of time doth fall :
The hardest hart in time doth yeelde
To Venus luring call.*

*Where chilling frost alate did nip,
There flasheth now a fire :
Where deepe disdaine bred noisome hate,
There kindleth now desire.*

*Time causeth hope to haue his hap,
What care in time not easde ?
In time I loathd that now I loue,
In both content and pleasd.*

Doralicia / hauing ended hir dittie, laide downe
hir Lute, and betooke hir selfe to hir former
paffions, wherein she had not long plodded, but
she determined to write vnto me with as much
speede as myght be, framyng her Letters to thys
effect.

Doralicia to Arbasto, health.

Weighing with my selfe (*Arbasto*) that to be vniust, is to offer iniurie to the Gods, and that without cause to bee cruell, is against all conscience: I haue thought good to make amendes for that which is amisse, and of a fained foe, to become thy faithful friend: for since the receipt of thy letters, calling to minde the perfection of thy body, and perfectnes of thy minde, thy beautie and vertue, thy curtesie and constancie, I haue bene to snared with fancie, and fettered with affection, as the Idea of thy person hath pinched me with most haples passions.

If I haue beene recklesse of thy goodwill I repent me, if ruthlesse through cruell speeches, I recant thē, as one louing now that alate I lothed, and desiring that which euen nowe I despised: whiche as often as I call to minde, I can not but blush to my selfe for shame, and fall out with my selfe for anger.

But the purest Diamond is to be cut before it be worne, the frankincense is to be burnt before it be smelt, & louers are to be tried before they be trusted, least, shining like y carbuncle, as though they had fire, yet being toucht, they proue passing cold, for the mind by trial once scowred of mistrust, becommeth more fit euer after for beliefe: so y

Arbasto as I haue pined thee w̄ bitter pils, I will now pāper thee w̄ sweete potions: as I haue galled thee with cruelty I wil heale thee with curtesie, yea if thy good nature can forget that whyche my ill tongue doth repente, or thy moſte constant kindnes forgiue / that my vnbrideled fury did commit, I will counteruaile my former diſcurtesie with infu- ing conſtancye, I will be as ready after to take an iniurie, as I was to giue an offence, thou shalt find my loue and dutie ſuch and ſo great, as either *Doralice* can performe, or *Arbasto* deſire. And thus committing my life and my liuing into your hands, I attend thine anſwere, and reſt more thine than hir owne.

Doralicia.

The meſſenger by whome ſhe ſent this meſſage, making ſpeede to performe his miſtreſſe commande, arriued within fewe daies at *Denmarke*, where deliuering me the letter, I was greatly amazed at the ſight thereof, muſing what the cōtents ſhould be: at laſt vnripping the ſeales, I perceyued to what ſainct *Doralice* bent hir deuotion, but the ſhower came too late when the graſſe was withered: yet I ſtood for a time aſtoniſhed, houering betweene loue and hate. But at the laſt ſuch loathſome miſliking of hir former diſcurtesie ſo incensed my mind, that to deſpiſe hir, and to deſpight Fortune, I returned hir ſpeedily this hatefull anſwere.

To Doralice neyther health nor good hap.

I Receiued thy letters *Doralicia*, which no sooner I read with mine eie, but I threwe into the fire with my hand, leaft by viewing them I should grow into great furie, or by keeping them shewe thee any friendship. For we shun the place of pestilence for feare of infection: the eies of the *Catherismes* because of diseases: the sight of the cockatrice for feare of death: *Cyrces* drinks as dreading charmes, and *Syrens* tunes doubting inchantments: shoulde I not then eschewe thy alluring baits, when thou haft galled me with the hooke: yes I wyll and / must, leaft I be intrapped with thy subteltie, or intangled with thy forcerie. Truly *Doralicia* that once I loued thee I can not denie, that now being free I should fall to such follie I more than vtterly refuse, for as before I liked thee in constant hope, so now I loath with hatefull contempt, comparing thy cursed nature to the herbe *Basill*, which both ingendreth Serpents, and killeth them, so the shew of thy vertue inflamed me with loue, but the triall of thy vanitie hath quenched it with hate. Hate? yea, I more than hate thee, most cruell and ingratefull monster, whose beautie I hope was giuen thee of the Gods as well to procure thine owne miserie, as others mishap, which if I might liue to see, as *Infortunio*

did by *Eriphila*, I would thinke I did leade my haplesse life to a most happie end.

Thus thou seeft how I accompt of thy loue, and accept of thy letters, esteeming the one as filthie chaffe, and the other as forged charmes, and faying to them both, that proffered seruice ftinckes. Waste more wind I will not, to spend more time is most ill spent, therefore take this as a farewell, that if I heare of thy good hap, I liue displeas'd, if of thy misfortune, content, if of thy death, most forrowfull, that the Gods did not giue thee manie daies and much distresse: fo wishing thee what spight eyther fortune or the fates can afford. Adiew.

Sworne thy foe to death

Arbasto.

Doralicia hauing receyued these letters, and read the contents, was so impatient in hir passions, that she fell into a frenzie, hauing nothing in hir mouth but *Arbasto, Arbasto*, euer doubling this word with such pitiful cries and scriches, as would haue moued any one but me to remorse: she continued not in this case long before she died. But I alas leading still a loathsome life, was more cruelly crossed by Fortune, for *Egerio* conspiring with the peeres of my realme, in short time by ciuill warres dispossessed me of my crowne and / kingdome: forced then to flee by mine owne subiects, after

some trauell I arriued at this place, where considering with my selfe the fickle inconstancie of vniust fortune, I haue euer since liued content in this cell to despight fortune: one while sorrowing for the mishap of *Myrania*, and another while ioying at the miserie of *Doralicia*, but alwayes smiling, that by contemning fortune, I learne to leade hir in triumph. Thus thou hast heard why in meane estate I passe my daies content: rest therefore fatisfied, that thus I haue liued, and thus I meane to die.



FINIS.

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NOTES AND ILLUSTRATIONS
ETC.

NOTES AND ILLUSTRATIONS.

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

THE MYRROVR OF MODESTIE.

- Page 3, l. 12, 'dooting' = doating. See p. 14, l. 8 : p. 21, l. 9 : p. 32, l. 8.
- „ 5, l. 2, 'a certaine Gentlewoman' = the Countess of Derby. See pp. 7-8 : l. 8, 'curiositie' = scrupulosity, as before : l. 12, 'brunt' = violence, displeasure : l. 14, 'cracke' = damage, blame.
- „ 6, l. 2, 'to fonde' = too foolish.
- „ 7, ll. 1-7, 'the Ladie Margaret, Countesse of Darbie'—on this illustrious and remarkable 'fair ladye' see Life in Vol. I., and Index of Names, *s.n.*, in last vol. : l. 4, 'haue'—an 'I' dropped out.
- „ 8, l. 4, 'personage' = of distinction (man or woman) : last l., note name in full here, though initials only in title-page, etc.
- „ 9, l. 6, 'progenie' = progenitors.
- „ 10, l. 7, 'heard' = hard ; so 12, l. 15 : l. 17, 'singuler' = rare ; so p. 69, l. 6.
- „ 11, l. 14, 'pens' = plumage of pinions.

- Page 12, l. 3, '*herbe Grace . . . sea Star . . . Eagle*'
—see separate lists, as before: l. 16,
'*scituate*' = situated, and still so used in
advertisements, etc.
- „ 13, l. 1, '*inordinate affection.*' Cf. Colossians
iii. 5 = disordinate, as in p. 14, l. 4: l. 24,
'*pretende*' = intend, *ut frequenter*.
- „ 14, l. 24, '*fact*' = act: l. 25, '*coniecturing*' =
thinking-out: l. 26, '*pretended*' = intended,
as before.
- „ 15, l. 2, '*shift*' = stratagem: l. 17, '*pestured*'
= pestered: l. 24, '*water*' = urine.
- „ 16, l. 8, '*fetch*' = artifice.
- „ 17, l. 2, '*fondnes*' = folly: l. 16, '*on*' = one:
l. 22, '*pretence*' = intention or aim: l. 23,
'*extaine*' = attain; *qy.* a misprint? l. 25,
'*southing*' = soothing.
- „ 18, l. 1, '*sillie*' = innocent: l. 9, '*their*' =
there—alternatively used by Greene and
contemporaries. See p. 20, l. 3: l. 15,
'*fet*' = fetch: l. 26, '*straight*' = strait.
- „ 20, l. 1, '*vale*' = veil.
- „ 22, l. 11, '*troth*' = trust: l. 21, '*caste*' =
chastely: l. 22, '*Caute*' = warily.
- „ 24, l. 9, '*infringed*' = broken: l. 10, '*wrest*'
= musical term, twist, screw up.
- „ 25, l. 1, '*pretended*' = intended, as before.
- „ 27, last l., '*sacklesse*' = innocent, harmless. So
p. 37, l. 24.
- „ 29, l. 6, '*canuased*'—see Glossarial-Index, *s.v.*,
for other references: l. 7, '*fraught*' =
frighted.

- Page 30, l. 13, '*bewraie*' = reveal.
 „ 31, l. 27, '*doome*' = judgment, as still.
 „ 32, l. 27, '*practises*' = artful management. So
 p. 41, l. 12.
 „ 34, last l., '*beene*' = be.
 „ 35, l. 27, '*stale*' = decoy.
 „ 38, l. 2, '*Lentiske*' — see separate lists, as
 before : l. 16, '*nousled*' = nursed up.
 „ 39, l. 5, '*Lion*,' etc. — see separate lists, as
 before : l. 12, '*more [re]ckles*'—the 're' at
 end of 'more' economized to end it and
 commence 'reckles.'
 „ 40, l. 19, '*Myrtle tree*.' See p. 38, l. 2, where
 another tree is named, which is *the* de-
 tecting point.
 „ 41, l. 15, '*conuicte*' = convicted. So 'scituate'
 for 'situated,' as before.

MORANDO: THE TRITAMERON OF LOUE.

Part I.

- Page 47, '*Phillip, Earle of Arundell*'—see Life in
 Vol. I., and Index of Names in last vol. :
 l. 15, '*toies*' = trifles. Breton utilized it for
 title of minor Poems.
 „ 48, l. 3, '*counterfaite*' = picture, portrait, as in
 Shakespeare, "much liker than your painted
counterfeit" (Sonnet xvi. 8), and "thou
 drawest a *counterfeit* best in all Athens"
 (Timon, V. i. 83): l. 7, '*Zeusis*'—*sic*
 throughout—Greek spelling of this and
 other classical names is not orthographic :

l. 13, '*Poppingay*' = parrot : l. 25, '*counterfaits*'—see on l. 3 ; but here the two senses of likeness and simulation are blended : last line, '*diet*'—presume the sense is "[so] prescribe." '*Diet*' seems here to be used not for usual feeding, but the diet or feeding of medicine that is prescribed.

- Page 50, l. 17, '*fearing*' = sneering. So Shakespeare, "never *flee* and jest at me" (*Much Ado*, V. i. 58), "to *flee* and scorn at our solemnity" (*Romeo and Juliet*, I. v. 59).
- „ 51, l. 9, '*doubtie*' = doughty—*i.e.* stout. So Shakespeare, "doughty-handed" (*Ant. and Cl.*, IV. viii. 5) : l. 16, '*tryed*' = tested.
- „ 52, l. 1, '*no adamant*.' See note on page 103, l. 22 : l. 3, '*Scarabbe flye*.' In Holland's Pliny (ii. 390) beetles or scarabæi are twice called 'flies,' but nothing is said of their (alleged) wood-piercing powers : l. 7, '*pennes*'—as several times in Greene = feathered quills, but here they are distinguished (which is not always the case) from the smaller feathers : l. 9, '*canicular days*' = dog-days : l. 22, '*blind lane*'—still in use.
- „ 53, l. 3, '*hardlie*' = with difficulty, and still in use.
- „ 54, l. 1, '*weed*'—still specially applied to a widow's style of 'garments' : l. 5, '*distrust*' = untrussed, *i.e.*, opened and decided, *i.e.*, taken down and decided (against one). The metaphor is from a boy (or other) being untrussed and birched : l. 12, '*a widdowes*

sorrow onelie two monethes.' But for the date, this might have been a remembrance of Gertrude's re-marriage (Hamlet, i. 2). Cf. Nares, *s.v.*, for excellent illustrations; also Shakespeare *passim*.

- Page 56, l. 2, 'Table' = panel on which a picture is painted, and also the picture itself. So Shakespeare, "mine eye hath played the painter and hath stelled thy beauty's form in table of my heart" (Sonnet xxiv. 2) *et alibi*: l. 9, 'crew'—see Glossarial-Index, *s.v.*, for other references: l. 12, 'desciphered'—*ibid*.
- „ 57, l. 27, 'The fish Mugra'—see separate lists, as before: l. 20, 'Angelica'—*ibid*.
- „ 59, l. 20, 'Turkie' = turquois: l. 26, 'minge'—either error for 'mine,' or as the substantive form of the verb to 'minge,' it may be a synonym for the ore or for that in which it is found embedded: l. 26, 'Choos'—either Chios or Cos. In the index to Holland's Pliny, the latter is spelt 'Coos.'
- „ 60, l. 21, 'polt foote'—see Glossarial-Index, *s.v.*, for other references: l. 25, 'venie'—a fencing term = a thrust or hit. Sometimes however it denoted the 'bout' which ended in a palpable hit.
- „ 62, l. 10, 'Signet' = cygnet.
- „ 64, l. 17—sense seems to require 'look [not].'
- „ 65, l. 7, 'not'—we say 'no,' possibly a misprint here: l. 11, 'fallations' = fallacies, as elsewhere: l. 13, 'Bätius' = Boetius.

- Page 66, l. 5, '*Abeston*' = asbestos—a curious perversion of the truth, then—when one believed without trial—currently accepted.
- „ 67, l. 15, '*more nearer*'—double comparatives and superlatives frequent in Greene and contemporaries: l. 21, '*cōsist*' = Latinate, to stand (sure or fast).
- „ 68, l. 26, '*infringe*' = break into (and take away). Cf. 71, l. 8, where the sense is 'break into' only: l. 27, '*charie*'—see Glossarial-Index, *s.v.*
- „ 69, l. 5, '*progenie*' = progenitors, as in page 9, l. 6, *et frequenter*.
- „ 70, l. 23, '*the Serpents Hydaspes*'—see separate lists, as before.
- „ 71, l. 10, '*frump*'—see Glossarial-Index, *s.v.*, for other references: *ibid.*, '*drine*' = droue. Cf. p. 91, l. 22.
- „ 72, l. 1, '*coiner*' = forger—see context.
- „ 74, l. 5, '*Cornelius shadowes*'—see Index of Names, *s.n.*: l. 15, '*halfe blanck*.' We still speak of the blank face of one 'taken aback': l. 25, '*take the mate*'—Greene abounds in chess and gaming terms.
- „ 75, l. 3, '*warde*' = a fencing term, defence or guard against a thrust or stroke.
- „ 76, l. 8, '*Onithia*'—the Editor knows no such name. Query—error for Orithia, a name which might readily have been connected with Hercules, though the story be unknown to him? l. 23, '*quatted*'—see Glossarial-Index, *s.v.*, for other references.

- Page 77, l. 9, *Iason's warriors*'—He refers to those raised by Jason's own sowing of the dragon's teeth, against himself. 'The faded, etc.,' is Greene's rather inaccurate mode of describing how speedily they were destroyed: l. 27, '*pretend*' = intend or aim at.
- " 78, l. 1, '*the Lapwing* [or peewit] *cry farthest off from her nest.*' So Shakespeare, "'Tis my familiar sin with maids to seem the *lapwing*, and to jest, tongue far from heart" (Measure for Measure, I. iv. 32); "Far from her nest the *lapwing* cries away" (Comedy of Errors, IV. ii. 27): l. 25, '*leau*,' etc. = take leave of. But query whether the phrase did not originally run—"leau [you] with, or more probably "leau with [you] your . . ."?
- " 79, l. 8, '*quippes*'—see Glossarial-Index, *s.v.*, for other references: l. 9, '*cuts*' = cutting sayings, as we say: l. 12, '*brickle*' = brittle.
- " 82, l. 14, '*chaungling*' = one who is changed by fairies, etc. So Shakespeare *passim*: l. 17, '*checketh*' = stops from chatting: l. 19, '*fallowes*' = fallow-ground (metaphorically).
- " 83, l. 7, '*bob*' = strike—here used metaphorically, *ut frequenter*: l. 26, '*fondling*' = foolish person, as lover, etc.
- " 84, l. 9, '*flaw*' = gust of wind.
- " 86, l. 23, '*Baaran flower*'—see separate lists, as before: l. 25, '*Seianus horse*'—see Index of Names, *s.n.*

- Page 87, l. 10, '*cought*' = caught.
- „ 88, l. 2—query “[a] proued”? l. 17, '*valure*' = value, as before.
- „ 90, l. 25, '*goud*' = good.
- „ 93, l. 9, '*ruth*' = sorrow or mourning.
- „ 96, l. 3, '*Letter Y*'—another explanation of the Pythagorean letter.
- „ 97, l. 25, '*tongues runnes*'—We must, I fear, be content with saying of this and other grammatical odd slips that they abound, and were not accounted slips. See Life in Vol. I.
- „ 99, l. 14, '*stone Ceraunon*'—see separate lists, as before.
- „ 102, l. 23, '*cease of [f]*'—as shown by 'from.'
- „ 103, l. 22, '*Adamant stone*' = diamond. Batman (l. 16, c. 9), *s.v.*, says, “it putteth off diuers dreads and fears Also as Dioscorides saith, the vertue of such a stone borne on the left shoulder, or in the left arm pit, helpeth against enemies, against madnesse, chiding and strife.”
- „ 104, l. 14, '*dry blowes*' = rude or severe blows or nips. So '*dry bobs*,' which Cotgrave gives as the explanation of *Ruades seiches*: l. 19, '*cōplexions*' = temperaments, or as glossed in the sentence itself, 'constitutions.' So 108, l. 27, and earlier, 10, ll. 8-9.
- „ 105, l. 5, '*Bawm*' = balsam : l. 19, '*traine*' = entice or draw.
- „ 107, l. 1, '*Cithrens*' = citterns : *ibid.*, '*Bandoras*'—evidently, from italics, etc., a foreign word.

Cf. Florio, Spanish Dict. 'Bandurria, f., a bandore, a gitterne.' See also Cotgrave, 'Mandore [which Sherwood gives as = English Bandore], a kit, small gitterne, or instrument resembling a small gittern': l. 2, 'Tornay' = tourney: *ibid.*, 'Fust' = joust.

THE SECOND PART OF THE TRITAMERON OF
LOUE.

- Page 113, l. 9, 'trye' = prove, *ut frequenter*: l. 15, 'countermanded' = commanded a different way, not as with our word 'countermand' = opposite or contrary to.
- „ 114, l. 11, 'bewray' = reveal, *ut frequenter*. Cf. 131, 10: l. 12, 'yet' = up to this [time]: l. 25, 'mased' = mazed, surprised: *ibid.*, 'checke' = a hawking term for "forsaking her proper game and flying at crows, pyes, or the like," Gen. Recr. Rider's Holyoke gives, "she checketh, Ludificatur." From these explanations the word seems here used not as a hawking term, but in its ordinary sense.
- „ 115, l. 20, 'Hymneus' = Hym[e]neus.
- „ 116, l. 12, 'interlaced' = intermixed—not calling for annotation *per se*, but as a somewhat frequent and favourite word earlier and later—*e.g.*, notably in Sir Robert Chester's title-page of 'Love's Martyr,' Ben Jonson, etc.: l. 21, 'diametron' =

diameter : l. 24, '*drownd*' = drown—this and its part. 'drownded' still used by the vulgar.

Page 117, l. 2, '*his halfpenny*'—see Glossarial-Index, *s.v.*, for various other references.

„ 118, l. 16, '*Gymnosophists*' = Indian philosophers, fakeers, as before: l. 22, '*complexion*' = that of which one is knit up—hence sometimes composition, sometimes temperament, in Greene *frequenter*.

„ 119, l. 1, '*though Democritus euer*'—apparently a word or words dropped : or query the sentence is made correct by 'though[t]?' Greene and others transposed the words of a sentence.

„ 120, l. 20, [conquer]—perhaps no need to have filled in this word = I will hope: l. 27, '*having graunted*' = having [been] graunted, or graunted [to him].

„ 121, l. 16, '*as fallen*' = as [to have] fallen : l. 19, '*wrested*' = twisted or screwed—still used : l. 24, '*golde*'—looks at first like a misprint for 'cold' or 'mold' (mould), but probably the frequent gird of Greene at woman's 'love,' needing the bribe of gold, etc. See context.

„ 122, l. 9, '*fallacions*' = fallacies. So page 182, l. 27.

„ 123, l. 16, '*pens*' = feathered quills, *i.e.* pinions. So several times used by Greene, though here more generally (as he wanted a monosyllable) for plumage : l. 17, '*siluer*

streaming Ivory'—a somewhat obscure compound epithet as applied to 'ivory': l. 24, '*despight*'—a wording so odd as not to be allowable in our day; but the sense is clear = all so charmingly natural that the artificiality of beauty (a phrase suggested by the devices of that day), had nothing to do with her.

- Page 124, l. 3, '*for an Apple to present me an Oyster*' = I asked for an apple [of love], *i.e.* for a plain answer to a love question, but you give me an enigma as shut up and as difficult to open as an oyster.
- „ 125, l. 10, '*gree*'—may be a misprint: *qy.* = Proserpine? To decide would require an unfolding of the riddle, which seems a most obstinate oyster: l. 16, '*progenie*' = ancestors, forbears, as before: l. 17, '*petigree*' = pedigree: l. 22, '*Francesco Sforza*'—see Index of Names in last vol.
- „ 126, l. 8, '*coniecture*' = think.
- „ 127, l. 8, '*cut*' = a verb—'*dry cut*' = severely nipped (a jocular quip): l. 16, '*amphibologically*', from Latin *amphibologia*, "a form of speaking when a sentence has contrary senses"—T. Cooper.
- „ 128, l. 3, '*memento*' = short for *memento mori*, and so = gravity, etc.: l. 16, '*not to be valued*' = too great to be valued.
- „ 129, l. 4, '*besides*' = beside, as 'sometimes' for 'sometime': l. 13, '*subiect*' = [are] subject, *i.e.* subject[ed]. Our use of 'subject,'

like our use in advertisements of 'situate' for 'situated,' seems a remainder of the fashion of leaving out the 'ed' from words ending in 't' or 'te.' Cf. 183, l. 24.

- Page 130, l. 16, '*challenged*' = gave himself and thereby challenged others to say him nay : l. 21, '*having her to frowne*'—phrasing obscure, but = having her on his side [by frowning on his enemies].
- „ 131, l. 16, '*Frygat*' = frigate—not technically used, simply = a little boat or ship.
- „ 133, l. 4, '*enuy*.' Cf. 135, l. 22 : 161, l. 17 : 183, l. 2. The latter two especially shew that Greene used it (as contemporaneously) = hatred : l. 15, '*picture or counterfeit*'—an excellent example of the synonymousness of the two words.
- „ 134, l. 12, '*them*.' Query 'then'? or is 'then' understood? *ibid.*, '*vild*' = vile : l. 17, '*brickle*' = brittle, as before.
- „ 135, l. 25, '*manners*' = morals, ethics.
- „ 137, l. 21, '*the Citie of Arabia*' = Mecca.
- „ 140, l. 6, '*Rysh*' = rush.
- „ 141, l. 8, '*prostrate*'—*prosterno* in one sense = to spread abroad, but probably a misprint for 'prosecute' : l. 18, '*which she found*'—*qy.* error for 'which he formed'? *ibid.*, '*artificially*'—supply [written].
- „ 142, l. 1, '*pretended*' = intended, *ut frequenter* : l. 5, '*Heralt*' = herald.
- „ 145, l. 23, '*aime*' = guess at or conjecture.
- „ 146, l. 2, '*curious*' = scrupulous, as before : l. 6,

- 'ioynining'—*sic.* : l. 26, 'one,' etc. = two souls should be made one.
- Page 147, l. 5, 'letteth' = hindereth : l. 12, 'songes'—*qy.* misprint for 'sages'?
- „ 148, l. 21, 'through reason'—Editor cannot explain this. *Qy.* geason—*i.e.* shrinking?
- „ 149, l. 6, 'compagnon' = contemporary and later spelling.
- „ 151, l. 22, 'couerance' = concealment?
- „ 152, l. 1, 'suth'—can hardly be = sooth : *qy.* error for 'sith' or 'such'? l. 16, 'opinion' = belief?
- „ 153, l. 2, 'painfull' = painstaking—applied to the early Puritan preachers : ll. 2-3, 'Bee which draweth honie out of flowres, and hurteth not the fruite.' George Herbert puts this finely in another way—

“ Rain do not hurt my flowers, but gently spend
Your hony-drops : *presse not* to smell them here.”

See Glossarial-Index for a further illustration.

- „ 154, l. 23, 'affect,' Latinate, as in *aliquem beneficiis afficere.*
- „ 155, l. 22, 'scrap-gatheres,' read 'scrap-gathere[r]s.'
- „ 160, l. 10, 'disconfited' = discomfited.
- „ 162, l. 14, 'Goat' . . . 'Deare'—see separate lists, as before, in last vol.
- „ 163, l. 21, 'dissimuled' = simulated.
- „ 165, l. 2, 'suppose' = supposition : l. 7, [all] perhaps scarcely required.
- „ 167, l. 5, 'Omyneous' = ominous : l. 8, 'tracing'

= tracking, following up, *ut frequenter*, and still used.

Page 168, l. 1, '*napping*'—literally = sleeping—used here metaphorically : l. 7, '*fore-pointed*' = fore-appointed.

ARBASTO : THE ANATOMIE OF FORTUNE.

Page 175, '*Mary Talbot, wife to . . . Gilbert Lorde Talbot.*' See Life in Vol. I., and Index of Names, *s.v.*, in last vol. : l. 14, '*shadowed*' = represented—*i.e.* counterfeited (by painting).

„ 176, l. 6, '*faulte*' = to make (or commit) a fault.

„ 177, l. 9, '*to*' = too, *ut frequenter*.

„ 178, l. 16, '*Archflamin*' = archflamen or a chief- or high-priest.

„ 179, l. 3, '*polype-fish.*' See 184, l. 23. Holland's Pliny (B. ix. c. 29) says, "They change their colour eftsoons, and resemble the place where they be and especially where they be afraid" : l. 20, '*disaster hap.*' So '*disaster change*' in 184, l. 15 = disaster-hap.

„ 180, l. 2, '*to course him*' = make him to run : l. 10, '*plaied a dump*' = a melancholy air or strain, as before : l. 14, '*supplie*' = supplie[s].

„ 181, l. 12, '*currishe*'—still in use = the fawning or parasitical action of the dog that comes before it is called and so intrudes. Our

ancestors had no such faith in or affection such as we have for the dog. But there are insincere as well as sincere, mean as well as noble-natured dogs.

- Page 182, l. 9, '*mate*' = a chess term, the final check which ends the game. Fr. *mat*, mated, quelled; also 187, l. 23, etc., etc.
- „ 183, l. 24, '*subject*.' See on 129, l. 13.
- „ 185, l. 9, '*contentation*' = contentment. See 201, l. 28, and Hoby's 'Courtier.'
- „ 187, l. 18, '*pretended*' = stretched forward to, *i.e.* intended, as before.
- „ 188, l. 26, '*straight*' = strait, as before.
- „ 189, l. 1, '*mures*' = walls.
- „ 190, l. 10, '*appaled*' = appalled, as in Vol. II.
- „ 191, l. 22, '*cast my cards*' = add up the numbers or values of them, as at cribbage = took account of his state.
- „ 193, l. 4, '*feature*'—see Glossarial-Index, *s.v.*, for full note and numerous other references: l. 19, '*luste*' = liking or will: l. 24, '*fond*' = foolish.
- „ 194, last l., '*bavin*' = a faggot (or part of one) of small branches or brushwood. Cf. Shakespeare, 'rash *bavin* wits' (1 Hen. IV., iii. 2).
- „ 197, l. 18, '*lookes*' = expects, as then and now: l. 26, '*fere*' = phere = husband, but sometimes also 'wife' and 'companion' or 'mate.'
- „ 199, l. 7, '*foile*' = defeat: l. 10, '*affected*' = fanciful.

- Page 200, l. 10, 'Mylciades'—doubtless Miltiades.
 „ 201, l. 22, 'Tamariske tree'—see separate lists, as before.
 „ 202, l. 4, 'censure' = judgment, *ut frequenter*: l. 6, 'infringe' = break; we still speak of 'infringing' a law or a patent: l. 9, 'smally' = adverbial form of 'small': l. 10, 'vale' = veil.
 „ 203, l. 4, 'shadowed' = as it were tinted with pleasure: l. 22, 'harte at grace'—usually 'of.' See Glossarial-Index, *s.v.*, and Proverbs, etc., herein, for more on this phrase and its odd variant 'harte at grasse': l. 28, 'permit' = pretermitt?
 „ 204, l. 24, 'dissembled' = dissembling.
 „ 205, l. 11, 'stems' = shoots.
 „ 207, l. 7, 'partie' = individual, *ut frequenter*.
 „ 208, l. 4, 'trie' = prove, *ut frequenter*.
 „ 209, ll. 3-4, 'fond' . . . 'foolish'—this use of the two words meaning the same thing, was rather for euphony than to indicate difference of sense: l. 6, 'Mynions' = favourites (sometimes disgraceful) and therefore = subservient flatterers: l. 10, 'the stone in the Toades head.' Cf. Shakespeare,—

“ Sweet are the uses of adversity,
 Which like the toad, ugly and venomous,
 Wears yet a precious jewel in his head.”
As You Like It, II. i., ll. 12-14.

I suppose the exquisitely-beautiful and jewel-like eyes of the (so-called) “ugly

and venomous" toad, originated or explains the myth. I remember being greatly struck with the jewel-like gleam of the toads' and frogs' eyes at Khan Minyeh on the Sea of Galilee. They were present in tens of thousands, and sleep was impossible. Involuntarily I was made to observe them, and *certes* anything more jewel-like or with more subtle-shifting iridescent gleamings than their eyes I have never seen, not even in soap-bubbles or the 'Bulla' of Richard Crashaw. See Glossarial-Index, *s.v.*, for more: l. 20, '*pesture*' = pester: l. 24, '*cooling card*.' See Notes and Illustrations in Vol. II., and Glossarial-Index, *s.v.*: l. 26, '*sea-cole*' = coal, because brought by sea to London, etc., as still largely to Ireland: l. 27 [so], perhaps not required.

Page 210, l. 7, '*passionate*'—mis-spelling of 'passionate.'

„ 211, l. 7, read as though 'trie, my words [are]':
l. 12, '*chip*' = smallest morsel or bit:
l. 19, '*agreeable*' = conformable: last l., '*loth to depart*'—query the name of the air (to which these words were originally sung)? But we have elsewhere 'play the man.' See Glossarial-Index, *s.v.*

„ 213, l. 20, '*mart*'—evident misprint for 'mark':
l. 26, '*cursse it*'—on account of anger through its heart, not that they really accounted it a 'diuell.'

- Page 214, l. 7, '*spit*'—suggested by 'feast' just before, the 'spit' being one of the cook's handiest weapons: l. 10, '*staineth*'—used here as contemporaneously for causing a shame or stain. Snow makes often a thing hitherto thought white look dirty: 'paste' is 'stained' by a true 'pearl' or diamond: l. 14, '*tablet*' = picture (miniature)? l. 21, '*shrinke*'—used as now, chosen because alliterative.
- „ 215, l. 4, '*Sandastra*': l. 6, '*Zutho*'—see separate lists, as before: l. 7, '*haggard*'—technical in hawking for a wild bird or one that will not be tamed; Latin *immansuetus, agrius*.
- „ 217, l. 15, '*Throw at all*'—a gambler's phrase when diceing: l. 21, '*close*' = secret or hidden—still used as 'keep close': l. 24, '*inconueniencie*' = Fr. *inconvenance*: l. 26, '*setting down the staf*' = resting on that determination. We now say, 'putting down our foot.'
- „ 218, l. 15, '*Lymbo*' = prison. Original sense was, that fourth of the infernal regions where the souls of the good were confined prior to Christ's advent, and as some also said, the souls of unbaptized infants.
- „ 219, l. 12, '*given the foile*' = defeated, as before: last l., '*gall*'—still in use, = to make a wound or sore by rubbing, as on a horse's back, etc. See 250, l. 2, and 251, l. 12.

- Page 220, l. 9, '*passing*' = overpassing, exceeding :
 l. 10, '*chaffer*' = the ware the chapman
 has to sell. See Notes and Illustrations
 to Vol. II., and Glossarial-Index, *s.v.*
- „ 221, l. 11, '*decypher*' = unfold. See 229, l. 15.
- „ 222, l. 6, '*tedder*' = tether : '*crauin*' = craven :
 l. 7, '*fearful*' = full of fear. So 229, l. 6,
et frequenter : l. 9, '*doubt*' = fear. So
 226, l. 14 : 230, l. 11.
- „ 223, l. 19, '*Adamant*' = diamond, clearly.
- „ 224, l. 6, '*Mandrake*.' Cf. Shakespeare's "as
 doth the mandrake's groan" (2 Henry VI.,
 iii. 2), and "shrieks like mandrakes"
 (Romeo and Juliet, iv. 3) : l. 13, '*peake*.'
 The substantive = a grudge, and so the
 verb may be glossed as = growling
 angrily. See Glossarial-Index, *s.v.*
- „ 225, l. 1, '*No, no*.' These refer to the question
 "Can Arbasto, etc.?" not to the interven-
 ing sentence.
- „ 227, l. 13, '*looked*' = thought or expected.
 Still commonly used.
- „ 229, l. 6, '*carefull*' = full of care.
- „ 231, l. 7, '*booteless*' = without gain or boot (our
 'booty'). So Shakespeare *frequenter*, and
 still used : l. 19, '*peece*' = cannon, fowling
 piece, etc. : l. 26, '*turne my tippet*'—a
 phrase used by Greene elsewhere in the
 sense of our 'turn-coat.' See Glossarial-
 Index, *s.v.*
- „ 232, l. 9, '*camizado*' = sudden and secret
 assaults. So called because the soldiers

wore their *camizas* or shirts outside, to hide their armour, and so themselves from being discovered as assaulting soldiers: l. 19, 'amazed' = mazed: l. 24, 'traine = enticement to the lure: l. 25, 'coiles.' Query, toiles?

Page 233, l. 2, 'Naplitia'—see separate lists, as before: l. 25, 'dyamond,' etc.—currently supposed to be made friable after soaking in new, warm (goat's) blood. Cf. Pliny and Batman, *s.v.*

„ 234, l. 1, 'apple,' *i.e.* the mythological apple of Venus: l. 25, 'Topazon'—see separate lists, as before.

„ 235, l. 7, 'eglantine' = sweet briar. So Shakespeare,—

“ I know a bank . . .

Quite over-canopied with luscious woodbine,
With sweet musk roses, and with eglantine.”

(*A Mid. N. Dr.* II. ii., ll. 190-3.)

“ The leaf of eglantine, whom not to slander,
Out-sweeten'd not thy breath.”

(*Cymbeline*, IV. ii., ll. 223-4.)

l. 17, 'poun[a]ed.' The 'd' simply explanatory: 'punned' was then a spelling, *e.g.* in Florio, and to 'pun' is still a Westmoreland word (Halliwell-Phillipps).

„ 236, l. 2, 'remorse' = pity, *ut frequenter*: l. 20, 'willed' = wished: last l., 'Chrisocolla'—see separate lists, as before.

„ 237, l. 5, 'cabash'—*qy.* cabbage? See Glossarial-Index, *s.v.*: l. 6, 'boxe' = boxwood.

- Page 238, l. 12, '*casting water*' — metaphor from medical practice of those days = inquiring into or having grounds for : l. 23, '*at my muses*' = musings.
- „ 239, l. 18, '*Panther, etc.*'—so supposed. See Pliny and Batman, l. 18, c. 82.
- „ 240, l. 11, '*intreat*' = treat.
- „ 242, l. 5, '*start[ed]*'—no 'ed' required, as it is a verb ending in t, like 'convict,' etc.
- „ 243, l. 1, '*feared*' = made to fear, frightened: l. 12, '*valed bonnet*' = lowered, took off; to vail a flag or sail is a nautical term and custom of respect. Like many other nautical terms, it came into general use. Shakespeare uses it frequently : l. 15, '*well plaid the man.*' See note on p. 211, last l.
- „ 245, l. 10, '*discouert*' = a place out of the covert, the open—said of deer and other hunted beasts.
- „ 246, l. 5, '*sinewes*' = nerves. So Batman, etc., etc. : l. 23, '*Quadratus*' = four-square piece ?
- „ 247, l. 11, '*white*' = central colour of the target : l. 26, '*building castles in the air.*' See Glossarial-Index, *s.v.*, for a full note.
- „ 250, l. 1, '*pined*' = made thee repine : last l., '*hatefull*' = full of hate.
- „ 251, l. 8, '*Catherismes*'—see Glossarial-Index, *s.v.* : l. 10, '*doubting*' = fearing, causing fear.

II. PROVERBS, PROVERBIAL SAYINGS, PHRASES, ETC.

- Page 5, l. 6, '*put my selfe to your iudgements*': l. 16, '*hir censure was a sentence.*'
- „ 7, l. 11, '*to leuell out the life of Susanna.*'
- „ 8, ll. 7-8, '*your verie foes (if you haue anie) shall be forced mauger their face.*'
- „ 9, l. 14, '*rue his chance . . . repent him of his choice*': l. 16, '*(had I wist) would come to late.*'
- „ 10, l. 11, '*such tree such fruit*': l. 19, '*rather to loue by eare than like by the eie.*'
- „ 15, l. 6, '*a flea in their eares*': l. 15, '*what winde hath driuen you so sodeinlie into this coast*': l. 19, '*'tis hearde [= hard] brother to delay, when the deuill drines*': l. 26, '*'tis heard to hault before a creeple.*'
- „ 16, l. 8, '*'tis heard to catch the fishe when the hooke is bare, and yll taking of the foxe when the traps is descried.*'
- „ 17, l. 12, '*'tis follie to couer smoke.*'
- „ 19, ll. 1-2, '*he that striueth to withstand loue hoppeth against the hill.*' See Glossarial-Index, *s.v.* 'hoppeth.'
- „ 26, l. 3, '*of the two euils chuse the best*'—usually '*the least.*'
- „ 27, l. 2, '*casteth stones against the winde.*'
- „ 33, l. 23, '*cried with a lowde voice from the bloud.*'
- „ 34, l. 13, '*the weakest . . . is alwaies thrust to the wall.*'

- Page 35, l. 27, '*so long goeth the pitcher to the brouke, that at laste it comes broken home.*'
- „ 36, l. 25, '*while*' = until.
- „ 50, l. 24, '*I will to them as they wish to me.*'
- „ 58, l. 19, '*the whiter the leekes head is the greener the blade.*'
- „ 60, l. 26, '*like lips like lettice*'—'*Cat alwaies goeth after kind.*'
- „ 61, l. 18, '*Loue doth much, but money doth all.*'
- „ 62, l. 3, '*an inch of a kidde is worth an ell of a cat*': l. 22, '*A sure truth needs no subtil glose.*'
- „ 64, l. 17, '*looke before they leape*' l. 21, '*put her dowry in his eye for hurting his sight.*'
- „ 66, l. 1, '*the tender twigge is most easie to bend.*'
- „ 68, l. 19, '*to pull on Hercules hose on a childes foot.*'
- „ 71, l. 6, '*stoutlie hee stucke to his tackling.*'
- „ 73, l. 25, '*one swallow maketh not sommer.*'
- „ 81, l. 7, '*a flea in his eare*'—as before.
- „ 83, l. 7, '*bob the foole*' '*how he sought like a Sycophant to plaie with his nose.*'
- „ 84, l. 9, '*an ill flaw that bringeth vp no wracke*' and '*a badde winde that breedeth no mans profit.*'
- „ 85, l. 8, '*you slip ouer the shoes.*'
- „ 86, l. 21, '*it is a foule bird defiles their own neast.*'
- „ 88, l. 8, '*the better the worse.*'
- „ 95, l. 9, '*skipt beyond their skill.*'
- „ 97, l. 10, '*turne his tippet*' : l. 24, '*a fooles paradise.*'

- Page 99, l. 9, 'heard *Lacena* so far out of square.'
- „ 101, l. 12, 'necessary evils.'
- „ 106, l. 13, 'all this wind shakes no corn'—as before.
- „ 107, l. 20, 'hang not the lip.'
- „ 114, l. 2, 'finding, with *Scipio*, that hee was neuer lesse alone then when he was alone'—made immortal in *Childe Harold*: l. 4, 'his busines . . more great . . . when most idle': l. 10, 'dallying with occasion he might finde her bald behind'—a commonplace from Shakespeare to youthful Cowley: l. 27, 'an inward sore puts out the Phisitions eye.'
- „ 118, l. 3, 'Loue is aboue law.'
- „ 119, l. 11, 'forewarned, forearmed.'
- „ 141, l. 5, 'marrying comes by destinie.'
- „ 143, l. 18, 'the Phisition giueth best counsell when his head is most quiet.'
- „ 145, l. 14, 'nipped on the pate'—a frequent phrase of *Euphues*.
- „ 148, l. 11, 'curry fauour.'
- „ 168, l. 1, 'tooke them napping': l. 15, 'as secrete as fire in straw'—i.e. not secret at all.
- „ 182, l. 1, 'where the offēce is confessed there the fault is halfe pardoned': l. 4, 'by course' = of course: l. 20, 'all is not gold that glisters.'
- „ 186, l. 6, 'passe manners.'
- „ 196, l. 12, 'she that loueth in haste . . . repēteth at leisure.'
- „ 203, l. 22, 'I began to take harte at grace'—this

spelling explains the other and seeming nonsensical phrase 'heart at grasse' frequent in Greene, etc., etc.

- Page 206, l. 4, '*profereth poyson in a golden pot.*'
- „ 208, l. 26, '*It is a mad Hare Arbasto that will bee caught with a taber*'—'*a greedie fishe that commeth to a bare hooke*'—'*a blind goose, etc.*'
- „ 210, l. 15, '*go against the haire*': l. 26, '*floong from me.*'
- „ 211, l. 12, '*chip of mischance*': last line, '*play loth to depart.*'
- „ 214, l. 7, '*beaten with the spit*': l. 9, '*shameth Venus . . . staineth Diana*': l. 21, '*wilt thou shrinke for an April showre.*'
- „ 216, l. 26, '*fire can not bee hidden in the flaxe.*'
- „ 217, l. 14, '*I must needes treade the measures*': l. 26, '*setting down the staf.*'
- „ 225, l. 10, '*looke before thou leap.*'
- „ 226, l. 12, '*cast beyond the moone.*'
- „ 227, l. 13, '*looked to haue seene the Jailor.*' Cf. Acts of the Apostles xxviii. 6 : l. 20, '*what strange wind should land me on this coast*': last l., '*necessitye hath no lawe.*'
- „ 230, l. 27, '*delay breedes danger*' . . . '*time tarieth for no man*' . . . '*speede in necessitye is the best spurre.*'
- „ 231, l. 17, '*words breake no bones*': l. 26, '*turne my tippet.*'
- „ 233, l. 1, '*The child being burnt, hateth the fire.*'
- „ 237, l. 2, '*wring water out of the Pummyce.*'

Page 238, l. 12, '*casting water*' = medical practice with urine.

„ 243, l. 3, '*repentance . . . come too late*': l. 4, '*had I wist*.'

„ 247, l. 26, '*building castles in the aire*.'

„ 252, l. 6, '*proffered seruice stinckes*.'

A. B. G.

END OF VOL. III.



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